





stin archi dimiourgise o theos ton ourano kai ti gi. kai i gi itan amorfi kai erimi kai skotadi upirche epano sto prosopo tis abussou. kai pneuma theou ferotan epano stin epifaneaia ton neron. kai eipe o theos: as ginei fos kai egine fos kai eide o theos to fos oti itan kalo kai diachorise o theos to fos apo to skotadi kai onomase o theos to fos imera kai to skotadi to onomase nuchta. kai egine espera, kai egine proi, imera proti. kai eipe o theos: as ginei stereoma anamesa sta nera, kai as diachorizei ta nera apo ta nera. kai dimiourgise o theos to stereoma, kai diachorise ta nera pou isan kato apo to stereoma apo ta nera pou isan epano apo to stereoma. kai egine etsi. kai onomase o theos to stereoma ourano. kai egine espera, kai egine proi, imera deuteri. kai eipe o theos: as mazuotoun ta nera pou einai kato apo ton ourano se enan topo, kai as fanei i xira. kai egine etsi. kai onomase o theos tin xira gi kai ti sugkentrosi ton neron onomase thalasses kai eide o theos oti itan kalo. kai eipe o theos: as blastisei i gi chloro chortari, pou kanei sporo, kai karpoforo dentro pou kanei karmo sumfona me to eidos tou, tou opoiou to sperma na einai mesa tou epano sti gi. kai egine etsi. kai i gi blastise chloro chortari, chortari pou kanei sporo sumfona me to eidos tou, kai dentro karpoforo, tou opoiou to sperma einai mesa tou, sumfona me to eidos tou kai eide o theos oti itan kalo. kai egine espera, kai egine proi, imera triti. kai eipe o theos: as ginoun fostires sto stereoma tou ouranou, gia na diachorizoun tin imera apo ti nuchta ki as einai gia simeia, kai kairous, kai imeres, kai chronous kai as einai gia fostires sto stereoma tou ouranou, gia na feggoun epano sti gi. kai egine etsi. kai ekane o theos tous duo fostires tous megalous, ton fostira ton megalos gia na exousiazerei epano stin imera, kai ton fostira ton mikrotero gia na exousiazerei epano sti nuchta kai ta asteria kai ta ebale o theos sto stereoma tou ouranou, gia na feggoun epano sti gi, kai na exousiazoun epano stin imera, kai epano sti nuchta, kai na diachorizoun to fos apo to skotadi. kai eide o theos oti itan kalo. kai egine espera, kai egine proi, imera tetarti. kai eipe o theos: as gennisoun ta nera thalassia zoa se afthonia kai poulia pou petoun epano apo ti gi pros to stereoma tou ouranou. kai dimiourgise o theos ta megala kiti, kai kathe empuscho pou kineitai, ta opoia gennissan me afthonia ta nera sumfona me to eidos tous, kai kathe pouli fteroto sumfona me to eidos tou. kai o theos eide oti itan kalo. kai o theos ta eulogise, legontas: auxaneste kai plithuneste, kai gemiste ta nera mesa stis thalasses kai ta poulia as plithunontai epano sti gi. kai egine espera, kai egine proi, imera

pempti. kai eipe o theos: as gennisei i gi empsucha zoa sumfona me to eidos tous, ktini, kai erpeta kai zoa tis gis sumfona me to eidos tous. kai egine etsi. kai ekane o theos ta zoa tis gis sumfona me to eidos tous, kai ta ktini sumfona me to eidos tous, kai kathe erpeto tis gis sumfona me to eidos tou. kai eide o theos oti itan kalo. kai eipe o theos: as kanoume anthropon sumfona me ti diki mas eikona, sumfona me ti diki mas omoiosi kai as exousiazerei epano sta psaria tis thalassas, ki epano sta poulia tou ouranou, ki epano sta ktini, ki epano se olokiri ti gi, ki epano se kathe erpeto, pou sernetai epano sti gi. kai o theos dimiourgise ton anthropon sumfona me ti diki tou eikona sumfona me tin eikona tou theou ton dimiourgise arseniko kai thiluko tous dimiourgise kai tous eulogise o theos kai eipe s' autous o theos: auxaneste kai plithuneste kai gemiste ti gi, kai kurieuste tin, kai exousiazete epano sta psaria tis thalassas, ki epano sta poulia tou ouranou ki epano se kathe zoon pou kineitai epano sti gi. kai eipe o theos: deste, sas edosa kathe chortari pou kanei sporo, pou einai epano sto prosopo olokiris tis gis, kai kathe dentro, pou echei mesa tou karmo, dentro pou kanei sporo auta tha einai se sas gia trofi kai se ola ta zoa tis gis, kai se ola ta poulia tou ouranou, kai se kathe erpeto pou sernetai epano sti gi, kai echei mesa tou psuchi pou zei, edosa kathe chloro chortari gia trofi. kai egine etsi. kai eide o theos ola osa dimiourgise kai na, isan polu kala. kai egine espera, kai egine proi, imera ekti.

## 2

kai suntelestikan o ouranos kai i gi, kai olokiri i stratia tous. kai o theos eiche suntelesmena kata tin ebdomi imera ta erga tou, pou ekane kai anapauthike tin ebdomi imera apo ola ta erga tou, pou ekane. kai o theos eulogise tin ebdomi imera, kai tin agiasse epeidi, s' autin anapauthike apo ola ta erga tou, pou ektise kai ekane o theos. auti einai i genesi tou ouranou kai tis gis, otan auta ktistikan, kata tin imera pou kurios o theos dimiourgise ti gi kai ton ourano, kai ola ta futa tou chorafiou, prin ginoun epano sti gi, kai kathe chortari tou chorafiou, prin blastisei epeidi, o kurios o theos den eiche brexei epano sti gi, kai anthropos den upirche gia na ergazetai ti gi kai anebaine atmos apo ti gi, kai potize oloklirio to prosopo tis gis. kai o kurios o theos eplase ton anthropon apo choma tis gis kai emfusise stous muktiros tou pnoi zois, kai egine o anthropos se psuchi pou zei. kai o kurios o theos futeuse enan paradeiso stin edem pros ta anatolika, kai ebale ekei ton anthropon, pou eplase. kai o kurios o theos ekane na blastisei apo ti gi kathe dentro oraio stin orasi, kai kalo sti geusi kai to

dentro tis zois sto meson tou paradeisou, kai to dentro tis gnosis tou kalou kai tou kakou. kai ebgainē enas potamos apo tin edem gia na potizei ton paradeiso, kai apo ekei di-achorizotan se tesseris klados. to onoma tou enos einai fison autos einai pou perikuklonei olokliri ti gi abila opou brisketai to chrusafi, kai to chrusafi ekeinis tis gis einai kalo ekei brisketai to bdellio, kai i petra onuchitis. kai to onoma tou deuterou potamou einai gion autos einai pou perikuklonei olokliri ti gi chous. kai to onoma tou tritou potamou einai tigris autos einai pou reei pros ta anatolika tis assurias. kai o tetartos potamos, autos einai o eufratis. kai o kurios o theos pire ton anthropo, kai ton ebale ston paradeiso tis edem gia na ton ergazetai, kai na ton fulattei. kai o kurios o theos edose prostagi ston adam, legontas: apo kathe dentro tou paradeisou tha tros eleuthera, apo to dentro tis gnosis tou kalou kai tou kakou, omos, den tha fas ap' auto epeidi, tin idia imera pou tha fas ap' auto, tha pethaneis oposdipote. kai o kurios o theos eipe: den einai kalo o anthropos na einai monos tha kano s' auton boithon omoion m' auton. kai o kurios o theos eplase apo ti gi ola ta zoa tou agrou, kai ola ta poulia tou ouranou, kai ta efere pros ton adam, gia na dei pos tha ta onomasei kai o, ti onoma tha edine o adam se kathe empsucho, auto kai na einai to onoma tou. kai o adam edose onomata se ola ta ktini, kai se ola ta poulia tou ouranou kai se ola ta zoa tou chorafiou ston adam, omos, den briskotan boithos omoios m' auton. kai o kurios o theos epebale ekstasi ston adam, kai koimithike kai pire mia apo tis pleures tou kai ekleise me sarka ton topo tis. kai kataskeuase o kurios o theos tin pleura, pou pire apo ton adam, se gunaika, kai tin efere ston adam. kai o adam eipe: touto einai tora kokalo apo ta kokala mou, kai sarka apo ti sarka mou auti tha onomas-tei andrida, epeidi parthike apo ton andra. gi' auto, o anthropos tha afisei ton patera tou kai ti mitera tou, kai tha proskollithei sti gunaika tou kai tha einai oi duo se mia sarka. kai isan kai oi duo gumnoi, o adam kai i gunaika tou, kai den ntrepontan.

### 3

to fidi, malista, itan to fronimotero apo ola ta zoa tou chorafiou, pou ekane o kurios o theos kai to fidi eipe sti gunaika: st' alitheia, eipe o theos: mi fate apo kathe dentro tou paradeisou; kai i gunaika eipe sto fidi: apo ton karmo ton dentron tou paradeisou mporoume na fame apo ton karmo, omos, tou dentrou, pou einai sto meson tou paradeisou, o theos eipe: mi fate ap' auton, mite na ton aggixete, gia na mi pethanete. kai to fidi eipe sti gunaika: sigoura den tha pethanete,

all' o theos xerei oti tin idia imera pou tha fate ap' auton, ta matia sas tha anoichtoun, kai tha eiste san theoi, gnorizontas to kalo kai to kako. kai i gunaika eide oti to dentro itan kalo gia trofi, kai oti itan aresto sta matia, kai to dentro itan epithumito sto na dinei gnosi kai afou pire apo ton karmo tou, efage kai edose kai ston andra tis mazi tis, ki autos efage. ki anoichtikan ta matia kai ton duo kai gnorisan oti isan gumnoi kai afou errapsan fulla sukias, eftiaxan gia ton eauto tous perizomata. kai akousan ti foni tou kuriou tou theou, na perpataei ston paradeiso pros to deilino kai o adam kai i gunaika tou kruftikan apo to prosopo tou kuriou tou theou, anamesa sta dentro tou paradeisou. kai o kurios o theos kalese ton adam, kai tou eipe: pou eisai; ki ekeinos eipe: akousa ti foni sou ston paradeiso, kai fobithika, epeidi eimai gumnos kai kruftika. kai o theos tou eipe: poios sou fanerose oti eisai gumnos; mipos efages apo to dentro, apo to opoio se prostaxa na mi fas; kai o adam eipe: i gunaika pou mou edoses gia na einai mazi mou, auti mou edose apo to dentro kai efaga. kai o kurios o theos eipe sti gunaika: ti einai touto pou ekanes; kai i gunaika eipe: to fidi me exapatise, kai efaga. kai o kurios o theos eipe sto fidi: epeidi ekanes touto, epikatarato na eisai anamesa se ola ta ktini, kai ola ta zoa tou chorafiou epano stin koilia sou tha perpatas, kai tha tros choma, oles tis imeres tis zois sou kai tha stiso echthra anamesa se sena kai sti gunaika, ki anamesa sto sperma sou kai sto sperma tis auto tha sou suntripsei to kefali, ki esu tha tou logchiseis ti fterna tou. kai sti gunaika eipe: tha uperplithuno tis lupes sou kai tous ponous tis kuoforias sou me lupes tha gennas paidia kai ston andra sou tha einai i epithumia sou, ki autos tha se exousiazei. kai ston adam eipe: epeidi upakouses ston logo tis gunaikas sou, kai efages apo to dentro, apo to opoio se eicha prostaxei legontas: mi fas ap' auto, katarameni na einai i gi exaitias sou me lupes tha tros tou karpous tis oles tis imeres tis zois sou agkathia de kai tribolia tha blastanei se sena kai tha tros to chortari tou chorafiou me ton idrota tou prosopou sou tha tros to psomi sou, mechris otou epistrepseis sti gi, apo tin opoia parthikes epeidi, gi eisai kai se gi tha epistrepseis. kai o adam apokalese to onoma tis gunaikas tou eua epeidi, auti itan i mitera olon ton zontanon anthron. kai o kurios o theos ekane ston adam kai sti gunaika tou dermatinous chitones, kai tous entuse. kai o kurios o theos eipe: destē, o adam egine san enas apo mas, sto na gnorizei to kalo kai to kako kai tora mipos aplosei to cheri tou kai parei apo to dentro tis zois kai faei, kai zisei aionia gi' auto, o kurios o theos ton ebgame exo apo ton paradeiso tis edem, gia na ergazetai ti gi apo tin opoia parthike.

kai edioxe ton adam kai sta anatolika tou padeisou tis edem ebale ta cheroubeim, kai ti romfaia ti flogini, tin peristrefomeni, gia na fulattoun ton dromo tou dentrou tis zois.

#### 4

kai o adam gnorise ti gunaika tou eua ki ekeini sunelabe, kai gennise ton kain kai eipe: apektisa anthron me ti boitheia tou kuriou. ki epibleon gennise ton adelfo tou ton abel. kai o abel itan boskos probaton, eno o kain itan georgos. kai usteru apo imeres o kain prosfere apo tous karpous tis gis prosfora ston kurio. kai o abel prosfere ki autos apo ta prototoka ton probaton tou, kai apo ta pachos tous. kai o kurios koitaxe me eumeneia epano ston abel, ki epano stin prosfora tou epano ston kain, omos, ki epano stin prosfora tou den koitaxe. kai o kain aganaktise para polu, kai katsoufiase to prosopo tou. kai o kurios eipe ston kain: giati aganaktises; kai giati katsoufiase to prosopo sou; an esu energeis sosta, den tha eisai euprosdektos; an, omos, den energeis sosta, stin porta brisketai i amartia. alla, se sena tha einai i epithumia tou, ki esu tha exousiazais epano tou. kai o kain eipe ston abel ton adelfo tou: pame stin pediada ki eno isan stin pediada, afou o kain sikothike enantia ston adelfo tou, ton foneuse. kai o kurios eipe ston kain: pou einai o abel, o adelfos sou; ki ekeinos eipe: den xero mipos fulakas tou adelfou mou eimai ego; kai o theos eipe: ti ekanes; i foni tou aimatos tou adelfou sou boa se mena apo ti gi kai, tora, epikataratos na eisai apo ti gi, pou anoixe to stoma tis gia na dechthei to aimata tou adelfou sou apo to cheri sou otan ergazesai ti gi, sto exis den tha sou dinei ton karmo tis periferomenos kai fugadas tha eisai epano sti gi. kai o kain eipe ston kurio: i amartia mou einai megaluteri apo o, ti na sugchorethei des, esu me katadiokeis simera apo to prosopo tis gis, kai apo to prosopo sou tha krufto, kai tha eimai periferomenos kai fugadas epano sti gi kai opoioidipote me brei, tha me foneusei. kai o kurios eipe s' auton: gi' auto, opoioidipote foneusei ton kain tha timorithei eptaplasia. kai o kurios ebale ena simadi ston kain, gia na mi ton foneusei opoioidipote ton brei. kai o kain bgike exo apo to prosopo tou kuriou, kai katoikise sti gi nod, pros ta anatolika tis edem. kai o kain gnorise ti gunaika tou, ki ekeini sunelabe, kai gennise ton enoch ektize malista mia poli, kai apokalese to onoma tis polis sumfona me to onoma tou giou tou, enoch. kai ston enoch gennithike o irad kai o irad gennise ton mechouail kai o mechouail gennise ton methousail kai o methousail gennise ton lamech. kai o lamech pire gia ton eauto tou duo gunaikas to onoma tis mias itan ada, kai to

onoma tis allis, silla. kai i ada gennise ton iabal autos itan o pateras ekeinon pou katolikousan se skines kai etrefan ktini. kai to onoma tou adelfou tou itan ioubal autos itan pateras olon ekeinon pou epaizan kithara kai aulo. i silla de ki auti gennise ton thoubalkain pou itan technitis chalkou, kathe ergaleiou apo chalko kai sidero kai adelfi tou thoubal-kain itan i naama. kai o lamech eipe stis gunaikas tou: ada kai silla, akrouste ti foni mou gunaikas tou lamech, akrouste ta logia mou epeidi, se pligi mou skotosa enan andra kai se mastiga mou enan neo anthropo. epeidi, o men kain tha labei eptaplasia ekdikisi o lamech, omos, 70 fores epta. kai o adam gnorise xana ti gunaika tou, kai gennise gio, kai apokalese to onoma tou sith, legontas oti o theos mou edose ena allo sperma anti tou abel, ton opoio foneuse o kain. kai ston sith, paromoia, gennithike gios kai apokalese to onoma tou enos. tote egine archi na onomazontai me to onoma tou kuriou.

#### 5

touto einai to biblio tis genealogias tou anthropou. tin imera pou o theos dimiourgise ton adam, tin dimiourgise sumfona me tin eikona tou theou. arseniko kai thiluko tous dimiourgise kai tous eulogise kai apokalese to onoma tous adam, tin imera pou tous dimiourgise. kai o adam ezise 130 chronia, kai gennise gio, sumfona me tin omoiysi tou, sumfona me tin eikona tou, kai apokalese to onoma tou sith kai oi imeres tou adam, afou gennise ton sith, eginan 800 chronia kai gennise gious kai thugateres kai oles oi imeres tou adam, pou ezise, eginan 930 chronia kai pethane. kai o sith ezise 105 chronia, kai gennise ton enos kai o sith, afou gennise ton enos, ezise 807 chronia, kai gennise gious kai thugateres kai oles oi imeres tou sith eginan 912 chronia kai pethane. kai o enos ezise 90 chronia kai gennise ton kainan kai o enos, afou gennise ton kainan, ezise 815 chronia, kai gennise gious kai thugateres kai oles oi imeres tou enos eginan 905 chronia kai pethane. kai o kainan ezise 70 chronia, kai gennise ton maalaleil kai o kainan, afou gennise ton maalaleil, ezise 840 chronia, kai gennise gious kai thugateres kai oles oi imeres tou kainan eginan 910 chronia kai pethane. kai o maalaleil ezise 65 chronia, kai gennise ton iared kai o maalaleil, afou gennise ton iared, ezise 830 chronia, kai gennise gious kai thugateres kai oles oi imeres tou maalaleil eginan 895 chronia kai pethane. kai o iared ezise 162 chronia, kai gennise ton enoch kai o iared, afou gennise ton enoch, ezise 800 chronia, kai gennise gious kai thugateres kai oles oi imeres tou iared eginan 962 chronia kai pethane. kai o enoch ezise 65 chronia,

kai gennise ton mathousala kai o enoch perpatise mazi me ton theo, afou gennise ton mathousala, 300 chronia, kai gennise gious kai thugateres kai oles oi imeres tou enoch eginan 365 chronia. kai o enoch perpatise mazi me ton theo, kai den briskotan pleon epeidi, ton metethese o theos. kai o mathousala ezise 187 chronia, kai gennise ton lamech kai o mathousala, afou gennise ton lamech, ezise 782 chronia, kai gennise gious kai thugateres kai oles oi imeres tou mathousala eginan 969 chronia kai pethane. kai o lamech ezise 182 chronia, kai gennise gio kai apokalese to onoma tou noe, legontas: autos tha mas anakoufisei apo to ergo mas, kai apo ton mochtho ton cherion mas, exaitias tis gis, pou o kurios katarastike. kai o lamech, afou gennise ton noe, ezise 595 chronia, kai gennise gious kai thugateres kai oles oi imeres tou lamech eginan 777 chronia kai pethane. kai o noe itan ilikias 500 chronon kai o noe gennise ton sim, ton cham, kai ton iafeth.

## 6

kai otan oi anthropoi archisan na plithunontai epano sto prosopo tis gis, kai gennithikan s' autous thugateres, blepontas oi gioi tou theou tis thugateres ton anthropon, oti isan oraies, piran gia ton eauto tous gunaikes apo oles oses dialexan. kai o kurios eipe: den tha parameinei to pneuma mou pantote mazi me ton anthropo, epeidi einai sarka oi imeres tou tha einai akoma 120 chronia. kata tis imeres ekeines isan oi gigantes epano sti gi, ki akoma, usterá, afou oi gioi tou theou eichan mpei mesa stis thugateres ton anthropon, ki autes teknopoisan s' autous ekeinoi isan oi dunatoi, oi onomastoi andres apo palia. kai o kurios eide oti i kakia tou anthropou plithunotan epano sti gi, kai oloi oi skopoi ton dialogismou tis kardias tou isan monon kakia oles tis imeres. kai o kurios metamelithike oti dimiourgise ton anthropo epano sti gi kai lupithike stin kardia tou. kai o kurios eipe: tha exaleipso ton anthropo pou dimiourgisa apo to prosopo tis gis apo anthropon mechri ktinos, mechri erpeto kai mechri pouli tou ouranou epeidi, metamelithika oti tous dimiourgisa. o noe, omos, brike chari mprosta ston kurio. auti einai i genealogia tou noe. o noe itan dikaios anthropos, teleios anamesa stous sugchronous tou o noe perpatise mazi me ton theo. kai o noe gennise treis gious, ton sim, ton cham, kai ton iafeth. kai i gi diaftharike mprosta ston theo, kai i gi gemise oloklirotika apo adikia. kai o theos eide ti gi, kai na, itan dieftharmeni epeidi, kathe sarka eiche diaftheirei ton dromo tis epano sti gi. kai o theos eipe ston noe: to telos kathe sarkas irthe mprosta mou, epeidi

i gi gemise oloklirotika adikia ap' autous kai des, tha exolothreuso autous kai ti gi. ftiaxe gia ton eauto sou mia kiboto apo xula gofer se domatia tha ftiaxeis tin kiboto, kai tha tin aleipseis apo mesa ki apexo me pissa. kai tha tin kaneis os exis to men mikos tis kibotou tha einai 300 piches to de platos tis, 50 piches kai to upsos tis, 30 piches. tha ftiaxeis mia stegi stin kiboto, kai tha tin teleioseis apo epano se mia pichi kai tin porta tis kibotou tha ti baleis apo ta plagia tha ti ftiaxeis katogeia, diorofa kai triorofa ki ego, prosexe, ego epifero kataklusmo ton neron epano sti gi, gia na exolothreuso kathe sarka, pou echei mesa tis pneuma zois kato apo ton ourano kathe ti pou brisketai epano sti gi, tha pethanei. kai tha stiso ti diathiki mou se sena kai tha mpeis mesa stin kiboto, esu kai oi gioi sou, kai i gunaika sou, kai oi gunaikes ton gion sou mazi sou. kai apo kathe zoo kathe eidous sarkas, ana duo apo ola, tha baleis mesa stin kiboto, gia na fulaxeis ti zoi tous mazi sou arseniko kai thiluko tha einai. apo ta poulia, sumfona me to eidous tous, kai apo ta ktini, sumfona me to eidous tous, apo ola ta erpeta tis gis, sumfona me to eidous tous, ana duo apo ola tha mpoun mesa mazi sou, gia na fulaxeis ti zoi tous. ki esu, pare gia ton eauto sou apo kathe fagito, pou trogetai, kai sugkentrose to konta sou kai tha einai se sena, kai s' auta, gia trofi. kai o noe ekane sumfona me ola osa ton prostaxe o theos etsi ekane.

## 7

kai o kurios eipe ston noe: mpes mesa stin kiboto esu, kai olokliroi oikogeneia sou epeidi, se eida dikaio mprosta mou s' auti ti genea apo ola ta ktini ta kathara pare mazi sou ana epta, to arseniko kai to thiluko tou kai apo ta ktini ta mi kathara ana duo, to arseniko kai to thiluko tou kai apo ta poulia tou ouranou ana epta, arseniko kai thiluko gia na diatiriseis sperma epano sto prosopo olokliris tis gis epeidi, meta apo akoma epta imeres ego ferno brochi epano sti gi 40 imeres kai 40 nuchtes kai tha exaleipso apo to prosopo tis gis kathe ti pou uparchei, to opoio dimiourgisa. kai o noe ekane sumfona me ola osa prostaxe s' auton o kurios. kai o noe itan 600 chronon, otan egine o kataklusmos ton neron epano sti gi. kai o noe mpike mesa stin kiboto, kai oi gioi tou, kai i gunaika tou, kai oi gunaikes ton gion tou mazi tou, exaitias ton neron tou kataklusmou. apo ta ktini ta kathara, kai apo ta ktini ta mi kathara, kai apo ta poulia, kai apo ola ekeina pou sernontai epano sti gi, ana duo mpikan mazi mesa pros ton noe stin kiboto, arseniko kai thiluko, kathos o kurios prostaxe ston noe. kai usterá apo epta imeres, ta nera tou kataklusmou epe-

san epano sti gi. ton 600o chrono tis zois tou noe, ton deuterio mina, ti 17i imera tou mina, auti tin idia imera schistikan oles oi piges tis megalis abussou, kai oi katarraktes ton ouranon anoichtikan. kai egine ragdaia brochi epano sti gi gia 40 imeres kai 40 nuchtes. kai kata tin idia ekeini imera mpike mesa stin kiboto o noe, kai oi gioi tou noe, o sim, kai o cham, kai o iafeth, kai i gunaika tou noe, kai oi treis gunaikes ton gion tou mazi tous autoi, kai ola ta zoa sumfona me to eidos tous, kai ola ta ktini sumfona me to eidos tous, kai ola ta erpeta pou sernontai epano sti gi sumfona me to eidos tous, kai ola ta poulia sumfona me to eidos tous, kai kathe fteroto apo kathe eidos. kai mpikan mesa stin kiboto pros ton noe, ana duo apo kathe sarka pou echei pneuma zois. kai ekeina pou empainan mesa, mpikan mesa arseniko kai thiluko apo kathe sarka, kathos ton prostaxe o theos, kai o kurios ekleise tin kiboto apo epano tou. kai o kataklusmos egine gia 40 imeres epano sti gi kai ta nera plithunan, kai sikosan tin kiboto, kai sikothike psila apo ti gi. kai dunamonan ta nera, kai plithunontan uperbolika epano sti gi kai i kibotos ferontan epano stin epifaneaia ton neron. kai ta nera uperdunamonan se uperboliko bathmo epano sti gi kai skepastikan ola ta psila bouna, pou einai kato apo olokliro ton ourano. 15 piches pio psila upsothikan ta nera, kai skepastikan ta bouna. kai pethane kathe kinoumeni sarka epano sti gi, apo ta poulia, kai apo ta ktini, kai apo ta zoa, kai apo ola ta erpeta pou sernontai epano sti gi, kai kathe anthropos. apo ola ta onta epano stin xira, ola osa eichan pnoi zois stous mukтираs tous, pethanan. kai exaleifthike kathe ti pou upirche epano sto prosopo tis gis, apo anthropo mechri ktinos, mechri erpeto, kai mechri pouli tou ouranou, kai exaleifthikan apo ti gi emene de monon o noe, kai osa isan mazi tou mesa stin kiboto. kai dunamonan ta nera epano sti gi gia 150 imeres.

## 8

kai o theos thumithike ton noe, kai ola ta zoa, kai ola ta ktini, pou isan mazi tou mesa stin kiboto kai o theos esteile anemo epano sti gi, kai stathikan ta nera. kai kleistikan oi piges tis abussou, kai oi katarraktes tou ouranou kai kratithike i ragdaia brochi apo tous ouranous. kai aposurantan ta nera apo ti gi sunechos kai ligosteuan ta nera ustera apo tis 150 imeres. kai i kibotos kathise ti 17i imera tou ebdomou mina epano sta bouna ararat. kai ta nera ligosteuan sunechos mechri ton dekato mina tin proti imera tou dekatou mina fanikan oi korufes ton bounon. kai meta 40 imeres o noe anoixe ti thurida tis kibotou, pou eiche kanei kai esteile ton koraka, o opoios bgainontas pigaine

ki erchotan, mechris otou xerathikan ta nera apo ti gi. kai esteile to peristeri epeita ap' auton, gia na dei an stamatisan ta nera apo to prosopo tis gis kai to peristeri mi briskontas anapausi sta podia tou, xanagurise s' auton stin kiboto, epeidi ta nera isan epano sto prosopo olokliris tis gis. ki aplonontas to cheri tou, to epiase kai to efere mesa stin kiboto konta tou. kai perimene akoma alles epta imeres, kai esteile xana to peristeri apo tin kiboto kai to peristeri xanagurise s' auton pros to deilino, kai na, sto stoma tou upirche ena fullo elias, apokommeno kai o noe gnorise oti ta nera stamatisan apo ti gi. kai perimene akoma alles epta imeres, kai esteile to peristeri kai den xanagurise pleon s' auton. kai ston 60lo chrono tou noe, tin proti imera tou protou mina, exelipan ta nera apo ti gi kai o noe sikose ti stegi tis kibotou, kai eide, kai na, exelipe to nero apo to prosopo tis gis. kai tin 27i imera tou deuterou mina i gi stegnose. kai o theos milise ston noe, legontas: bges exo apo tin kiboto, esu, kai i gunaika sou, kai oi gioi sou, kai oi gunaikes ton gion sou mazi sou ola ta zoa pou einai mazi sou, apo kathe sarka, kai ta poulia kai ta ktini, kai kathe erpeto pou sernetai epano sti gi, na ta bgaleis exo mazi sou, kai as pollaplasiaastoun epano sti gi, kai as auxithoun, kai as plithunoun epano sti gi. kai bgike exo o noe, kai oi gioi tou, kai i gunaika tou, kai oi gunaikes ton gion tou mazi tou ola ta zoa, ola ta erpeta, kai ola ta poulia, kathe ti pou kineitai epano sti gi, sumfona me ta eidi tous, bgikan exo apo tin kiboto. kai o noe ektise ena thusiastirio ston kurio kai pire apo kathe katharo ktinos, kai apo kathe katharo pouli, kai profere olokautomata epano sto thusiastirio. kai o kurios osfranthike osmi euodias kai o kurios eipe stin kardia tou: den tha katarasto sto exis ti gi exaitias tou anthropou epeidi, o logismos tis kardias tou anthropou einai kakos apo ti nipioutita tou oute tha pataxo sto exis ola osa zoun, kathos ekana oson kairo i gi menei, spora kai therismos, kai psuchos kai kauma, kai kalokairi kai cheimonas, kai imera kai nuchta, den tha pausoun na uparchoun.

## 9

kai o theos eulogise ton noe, kai tous gious tou kai tous eipe: auxaneste kai plithuneste, kai gemiste ti gi kai o fobos sas, kai o tromos sas, tha einai epano se ola ta zoa tis gis, ki epano se ola ta poulia tou ouranou, epano se kathe ti pou sernetai epano sti gi, ki epano se ola ta psaria tis thalassas sta cheria sas dothikan kathe ti pou kineitai, to opoio zei, tha einai se sas gia trofi mechri to chloro chortari, sas edosa ta panta kreas, omos, me ti zoi tou, me to aimo tou, den

tha fate kai tha ekzitiso exapantos to aimasas, to aimas tis zois sas apo to cheri kathe zoou tha to ekzitiso, kai apo to cheri tou anthropou apo to cheri tou kathe adelfou tha ekzitiso ti zoi tou anthropou opoios chusei aimas anthropou, apo anthropo tha chuthei to aimas tou epeidi, sumfona me tin eikona tou theou o theos dimiourgise ton anthropo ki eseis auxaneste kai plithuneste, pollaplasiazeste epano sti gi, kai plithuneste epano s' auti. kai o theos eipe ston noe, kai stous gious tou mazi tou, legontas: ki ego, des, stino ti diathiki mou se sas, kai sto sperma sas meta apo sas kai se kathe empsucho zoo, pou einai mazi sas, apo ta poulia, apo ta ktini, kai apo ola ta zoa tis gis, pou einai mazi sas apo kathe ena pou bgike apo tin kiboto, mechri kathe zoo tis gis kai stino ti diathiki mou se sas kai sto exis den tha exolothreutei kamia sarka apo ta nera tou kataklusmou oute tha uparxei pleon kataklusmos gia na ftheirei ti gi. kai o theos eipe: touto einai to simeio tis diathikis, pou ego kano anamesa se mena kai se sas kai se kathe empsucho zoo, pou einai mazi sas, se aionies genees. bazo to toxo mou sto sunnefo, kai tha einai se simeio diathikis anamesa se mena kai sti gi kai otan sugkentroso sunnefa epano sti gi, tha fanei to toxo sta sunnefa kai tha thumitho ti diathiki mou, anamesa se mena kai se sas, kai se kathe empsucho zoo apo kathe sarka kai ta nera den tha einai pleon gia kataklusmo gia na exaleipsoun kathe sarka kai to toxo tha einai sto sunnefo kai tha to blepo, gia na thumamai tin pantotini diathiki, ti diathiki anamesa ston theo kai se kathe empsucho zoo apo kathe sarka, pou uparchei epano sti gi. kai o theos eipe ston noe: touto einai to simeio tis diathikis, pou estisa anamesa se mena kai se kathe sarka, pou uparchei epano sti gi. kai oi gioi tou noe, pou bgikan apo tin kiboto, isan o sim, kai o cham, kai o iafeth. kai o cham itan o pateras tou chanaan. autoi oi treis einai oi gioi tou noe, kai ap' autous diaskoripstikan se ololkiri ti gi. kai o noe archise na einai georgos, kai futeipse ena ampeli kai ipie apo to krasi, kai methuse, kai gumnothike mesa sti skini tou. kai o cham, o pateras tou chanaan, eide ti gumnosi tou patera tou kai to aniggeile stous duo adelfous tou exo. kai pairnontas o sim kai o iafeth to enduma, to ebalan epano stis duo plates tous kai perpatontas pisoplate, skepasan ti gumnosi tou patera tous kai ta prosopa tous isan pros ta piso kai den eidan ti gumnosi tou patera tous. kai otan o noe sunilthe apo to krasi tou, emathe osa ekane s' auton o gios tou o neoteros. kai eipe: epikataratos o chanaan tha einai doulous ton doulon stous adelfous tou. kai eipe: eulogitos o kurios o theo tou sim kai o chanaan tha einai s' auton doulous o theos tha platunei ton iafeth,

kai tha katoikisei stis skines tou sim, kai o chanaan tha einai s' auton doulous. kai o noe ezise meta ton kataklusmo 350 chronia. kai oles oi imeres tou noe eginan 950 chronia kai pethane.

## 10

kai oi genealogies ton gion tou noe, tou sim, tou cham kai tou iafeth einai autes kai genithikan s' autous gioi meta ton kataklusmo. oi gioi tou iafeth isan o gomer, kai o magog, kai o madaï, kai o iauan, kai o thoubal, kai o mesech, kai o theiras. kai oi gioi tou gomer, isan o aschenaz, kai o rifath, kai o thogarma. kai oi gioi tou iauan, isan o eleisa, kai o tharseis, o kitteim, kai o dodaneim. ap' autous moirastikan ta nisias ton ethnon stous topous tous tou kathenos sumfona me ti glossa tou, sumfona me tis fules tous, sta ethni tous. kai oi gioi tou cham, isan o chous, kai o misraim, kai o fouth, kai o chanaan. kai oi gioi tou chous isan o seba, kai o abila, kai o sabtha, kai o raama, kai o sabthea kai oi gioi tou raama isan o seba kai o daidan. kai o chous gennise ton nebrod. autos archise na einai ischuros epano sti gi autos itan ischuros kunigos mprosta ston kurio gi' auto kai legetai: opos o nebrod, ischuros kunigos mprosta ston kurio kai i archi tis basileias tou stathike i babulona, kai i erech, kai i achad, kai i chalne, sti gi senaar. apo ekeini ti gi bgike o assour, kai oikodomise ti nineui, kai tin poli rechoboth, kai ti chalach, kai ti resen, anamesa sti nineui kai ti chalach auti einai i megali poli. kai o misraim gennise tous loudeim, kai tous ananeim, kai tous leabeim, kai tous nafhoucheim, kai tous patrouseim, kai tous chasloucheim, apo tous opoious bgikan oi filistai, kai tous chafthoreim. kai o chanaan gennise ton sidona, ton prototoko tou, kai ton chettaio, kai ton iebousaio, kai ton amorraio, kai ton gergesaio, kai ton euaio, kai ton aroukaio, kai ton asennaio, kai ton arbadio, kai ton samaraio, kai ton amathaio. kai usteras ap' auto diasparthikan oi fules ton chanaanion. kai ta oria ton chanaanion isan apo ti sidona, kathos pigainei kaneis sta gerara, mechri ti gaza, kai kathos pigainei kaneis sta sodoma kai gomorra, kai pros tin adama kai ti seboeim, mechri ti lasa. autoi einai oi gioi tou cham, sumfona me tis fules tous, sumfona me tis glosses tous, stous topous tous, sta ethni tous. kai ston sim, ton patera olon ton gion tou eber, ton adelfo tou iafeth tou megaluterou, gennithikan kai s' auton gioi. oi gioi tou sim isan o elam, kai o assour, kai o arfaxad, kai o loud, kai o aram. kai oi gioi tou aram, isan o ouz, kai o oul, kai o gether, kai o mas. kai o arfaxad gennise ton sala kai o sala gennise ton eber. kai ston eber gennithikan duo gioi to



onoma tou enos, faleg epeidi, stis imeres tou diameristike i gi kai to onoma tou adelfou tou itan ioktan. kai o ioktan gennise ton almodad, kai ton salef, kai ton asarmabeth, kai ton iarach, kai ton adoram, kai ton ouzal, kai ton dikla, kai ton obal, kai ton abimail, kai ton seba, kai ton ofeir, kai ton abila, kai ton ioabab oloi autoi isan gioi tou ioktan. kai i katoikia tous itan apo ti misa, kathos pigainei kaneis pros ti sefara, sto bouno tis anatis. autoi einai oi gioi tou sim, sumfona me tis fules tous, sumfona me tis glosses tous, stous topous tous, sumfona me ta ethni tous. autes einai oi fules ton gion tou noe, sumfona me tis genees tous, sta ethni tous kai ap' autous diasparthikan ta ethni epano sti gi meta ton kataklusmo.

## 11

kai olokliri i gi itan mias glossas, kai mias fonis. kai otan kinisan apo tin anatoli, brikan mia pediada sti gi senaar kai katoikisan ekei. kai o enas eipe ston allon: elate, as kanoume plithes, kai as tis psisoume se fotia kai i men plitha tous chrisimeuse anti gia petra, i de asfaltos tous chrisimeuse anti gia pilo. kai eipan: elate, as ktisoume gia mas mia poli kai enan purgo, pou i korufi tou na ftanei mechri ton ourano kai as apoktisoume gia mas onoma, mipos kai diasparoume epano sto prosopo tis gis. kai o kurios katebike gia na dei tin poli kai ton purgo, pou oikodomisan oi gioi ton anthropon. kai o kurios eipe: na, enas laos, kai oloi echoun mia glossa, kai archisan na to pragmatopoion kai tora den tha empodistei s' autous kathe ti pou skopeuoun na kanoun elate, as kateboume, kai as sugchusoume ekei ti glossa tous, gia na mi katalabainei o enas ti glossa tou allou. kai apo ekei o kurios tous diaskorpise epano sto prosopo olokliris tis gis kai stamatisan na ktizoun tin poli. gi' auto, to onoma tis onomastike babel epeidi, ekei o kurios sugchuse ti glossa olokliris tis gis kai apo ekei o kurios tous diaskorpise epano sto prosopo olokliris tis gis. auti einai i genealogia tou sim. o sim itan 100 chronon, otan gennise ton arfaxad, duo chronia meta ton kataklusmo kai o sim ezise, afou gennise ton arfaxad, 500 chronia, kai gennise gious kai thugateres. kai o arfaxad ezise 35 chronia, kai gennise ton sala kai o arfaxad ezise, afou gennise ton sala, 403 chronia, kai gennise gious kai thugateres. kai o sala ezise 30 chronia, kai gennise ton eber kai o sala ezise, afou gennise ton eber, 403 chronia, kai gennise gious kai thugateres. kai o eber ezise 34 chronia, kai gennise ton faleg kai o eber ezise, afou gennise ton faleg, 430 chronia, kai gennise gious kai thugateres. kai o faleg ezise 30 chronia, kai gennise ton ragau kai o faleg ezise, afou gennise ton ragau, 209 chronia,

kai gennise gious kai thugateres. kai o ragau ezise 32 chronia, kai gennise ton serouch kai o ragau ezise, afou gennise ton serouch, 207 chronia, kai gennise gious kai thugateres. kai o serouch ezise 30 chronia, kai gennise ton nachor kai o serouch ezise, afou gennise ton nachor, 200 chronia, kai gennise gious kai thugateres. kai o nachor ezise 29 chronia, kai gennise ton thara kai o nachor ezise, afou gennise ton thara, 119 chronia, kai gennise gious kai thugateres. kai o thara ezise 70 chronia, kai gennise ton abram, ton nachor, kai ton arran. kai auti einai i genealogia tou thara: o thara gennise ton abram, ton nachor, kai ton arran kai o arran gennise ton lot. kai o arran pethane mprosta ston thara ton patera tou, ston topo tis gennisis tou, stin our ton chaldaion. kai o abram kai o nachor piran gia ton eauto tous gunaikes to onoma tis gunaikas tou abram, itan sara kai to onoma tis gunaikas tou nachor, itan melcha, thugatera tou arran, patera tis melcha kai patera tou iescha. kai i sara itan steira, den eiche paidi. kai o thara pire ton gio tou, ton abram, kai ton lot, ton gio tou arran, ton eggono tou, kai ti nufi tou, ti sara, ti gunaika tou abram, tou giou tou kai mazi bgikan apo tin our ton chaldaion gia na pane sti gi chanaan kai irthan mechri ti charran, kai katoikisan ekei. kai oi imeres tou thara eginan 205 chronia kai o thara pethane sti charran.

## 12

kai o kurios eipe ston abram: bges exo apo ti gi sou, kai apo ti suggeneia sou, kai apo tin oikogeneia tou patera sou, sti gi pou tha sou deixo kai tha se kano na gineis ena megalo ethnos kai tha se eulogiso, kai tha megaluno to onoma sou kai tha eisai gia eulogia kai tha eulogiso ekeinous pou se eulogoun, kai tha katarasto ekeinous pou se katarountai kai mesa apo sena tha eulogithoun oles oi fules tis gis. kai o abram pige, kathos tou eipe o kurios kai mazi tou pige kai o lot kai o abram itan ilikias 75 chronon, otan bgike apo ti charran. kai o abram pire ti sara, ti gunaika tou, kai ton gio tou adelfou tou, ton lot, kai ola ta uparchonta tous, osa eichan apoktisei, kai tous anthropous pou eichan apoktisei sti charran, kai bgikan gia na pane sti gi chanaan kai irthan sti gi chanaan. kai o abram diaperase ekeini ti gi mechri ton topo suchem, mechri ti belandia morech kai oi chanaanaiot katoikousan tote s' auti ti gi. kai o kurios fanike ston abram, kai tou eipe: sto sperma sou tha doso auti ti gi. kai ektise ekei thusiastirio ton kurio, pou fanike s' auton. kai apo ekei metebike sto bouno, pou einai pros ta mesimbrina tis baithil, kai estise ti skini tou, echontas ti baithil pros ta dutika, kai ti gai pros ta anatolika kai ektise

ekei thusiastirio ston kurio, kai epikalestike ton onoma tou kuriou. kai o abram metaskinose oidoiporontas kai prochorontas pros ta mesimbrina. kai egine peina s' auti ti gi kai o abram katebike stin aigupto gia na paroikisei ekei epeidi, i peina sti gi itan baria. kai otan plisiazze na mpei mesa stin aigupto, eipe sti sara, ti gunaika tou: des, gnorizo oti eisai mia omorfi gunaika tha sumbei, loipon, oste kathos se doun oi aiguptioi tha poun: gunaika tou einai auti kai tha me foneusoun, esena omos tha se diafulaxoun zontani pes, loipon, oti eisai adelfi mou, gia na ginei se mena kalo exaitias sou, kai na diafulachthei i zoi mou, gia chari sou. kai otan o abram mpike mesa stin aigupto, eidan oi aiguptioi ti gunaika oti itan uperbolika oraia. kai oi archontes tou farao tin eidan, kai tin epaineisan ston farao kai piran ti gunaika sto spiti tou farao. kai metacheiristikan ton abram kala gia chari tis kai eiche probata, kai bodia, kai gaidouria, kai doulous, kai doules, kai thiluka gaidouria kai kamiles. kai o kurios errixze ston farao kai stin oikogeneia tou megales pliges exaitias tis saras tis gunaikas tou abram kai o farao kalese ton abram, kai tou eipe: ti einai auto pou mou ekanes; giati den mou faneroses oti auti einai gunaika sou; giati eipes: auti einai adelfi mou; kai tin pira ston eauto mou gia gunaika kai tora, na i gunaika sou par' tin, kai pigaine. kai o farao diorise anthropous gi' auton kai ton propempsan me sunodeia, kai ti gunaika tou, kai ola osa eiche.

## 13

kai o abram anebike apo tin aigupto, autos kai i gunaika tou kai ola osa eiche, kai o lot mazi tou, pros ta mesimbrina. kai o abram itan uperbolika plousios se ktini, se asimi, kai se chrusafi, kai pige odeuontas apo ta mesimbrina mechri ti baithil, mechri ton topo opou itan i skini tou tin proigoumeni fora, anamesa sti baithil kai sti gai ston topo tou thusiastiriou, pou eiche kanei ekei archika kai ekei o abram epikalestike ton onoma tou kuriou. akoma kai o lot, pou sumporeuotan mazi me ton abram, eiche probata kai bodia kai skines. kai den tous chorouse i gi gia na katoikoun mazi epeidi, ta uparchonta tous isan polla, kai den mporousan na katoikoun mazi. kai egine filonikia anamesa stous boskous ton ktinon tou abram, kai stous boskous ton ktinon tou lot kai oi chananaioi kai oi ferezaioi katoikousan tote sti gi. kai o abram eipe ston lot: as mi einai, parakalo, filonikia anamesa se mena kai se sena, ki anamesa stous boskous mou kai stous boskous sou epeidi, emeis eimaste adelfoi den einai olokliroi i gi mprosta sou; diachorise, loipon, ton eauto sou apo mena an esu pas sta aristera, ego pigaino

sta dexia kai an esu sta dexia, ego sta aristera. kai afou o lot sikose ta matia tou psila, eide olokliroi tin perichoro tou iordani, oti potizotan olokliroi, prin o kurios na katastrepsei ta sodoma kai ta gomorra, itan san paradeisos tou kuriou, opos i gi tis aiguptou, mechri na paei kaneis sti sigor. kai o lot dialexze gia ton eauto tou olokliroi tin perichoro tou iordani kai o lot metaskinose pros ta anatolika, kai diachoristikan o enas apo ton allon. o men abram katoikise sti gi chanaan o de lot katoikise anamesa stis poleis tis perichorou, kai estise tis skines tou mechri ta sodoma. kai oi anthropoi ton sodomon isan kakoι, kai uperbolika amartoloi mprosta ston kurio. kai o kurios eipe ston abram, afou o lot eiche diachoristei ap' auton: sikose tora ta matia sou psila kai des apo ton topo opou eisai, pros ta borina kai ta mesimbrina, kai ta anatolika kai ta dutika epeidi, olokliroi ti gi pou blepis tha ti doso se sena, kai sto sperma sou, mechri ton aiona kai tha kano to sperma sou san tin ammo tis gis oste an mporei kaneis na aparithmisei tin ammo tis gis, tha mporei na aparithmithei kai to sperma sou kai afou sikotheis, diaschise ti gi, kai kata to makros tis, kai kata to platos tis epeidi, se sena tha ti doso. kai o abram sikose ti skini tou, kai otan irthe katoikise konta stis belandies mambri, pou einai sti chebron kai ektise ekei thusiastirio ston kurio.

## 14

kai stis imeres tou amarfel, basilia tis sennaar, tou arioch, basilia tis ellasar, tou chodollogomor, basilia tis elam, kai tou thargal, basilia ton ethnon, autoi ekanan polemo me ton bera, basilia ton sodomon, kai ton barsa, basilia ton gomorron, ton sennaab, basilia tis adama, kai ton semobor, basilia tis seboeim, kai ton basilia tis bela auti einai i sigor. oloi autoi enothikan mazi stin koilada siddim, pou einai i almuri thalassa. 12 chronia douleuan ston chodollogomor kai ton 13o apostatistan. kai ton 14o chrono irthe o chodollogomor, kai oi basiliades pou isan mazi tou, kai pataxan tous rafaeim stin astaroth-karnaim, kai tous zouzeim stin am, kai tous emmaious sti sau-kiriathaim, kai tous chorraious sto bouno tous, to sieir, mechri tin piediada faran, pou einai stin erimo. kai epestrepsan kai irthan stin enmispas, pou einai i kadis kai pataxan olokliroi tin periochi tou amalik, kai tous amorraious pou katoikousan stin asaron-thamar. kai bgike o basiliastis ton sodomon, kai o basiliastis ton gomorron, kai o basiliastis tis adama, kai o basiliastis ton seboeim, kai o basiliastis tis bela, pou einai i sigor kai sugkrotisan machi mazi tous stin koilada siddim, mazi me ton chodollogomor basilia tis elam, kai ton thar-

gal basilia ton ethnon, kai ton amarfel basilia tis sennaar, kai ton arioch basilia tis ellasar tesseris basiliades enantia se pente. kai i koilada siddim itan gemati apo freata asfaltou kai oi basiliades ton sodomon kai ton gomorrhon trapikan se fugi, kai epesan ekei kai ekeinoi pou enapemeinan efugan sto bouno. kai piran ola ta uparchonta ton sodomon kai ton gomorrhon, kai olokliri ti zootrofia tous, kai anachorisan. piran akoma kai ton lot, ton gio tou adelfou tou abram, pou katoikouse sta sodoma, kai ta uparchonta tou, kai anachorisan. kai kapoios apo tous diathentes pige kai to aniggeile ston abram ton ebraio, pou katoikouse konta stis belandies mambri, tou amorraiou, adelfou tou eschol, kai adelfou tou anir, pou isan summachoi tou abram. kai otan o abram akouse oti aichmalotistike o adelfos tou, exoplise 318 apo tous doulous tou, pou eichan gennitheis sto spiti tou, kai tous katadioxe mechri ti dan. kai afou chorise tous dikous tou, ormise enantion tous ti nuchta, autos kai oi douloi tou, kai tous pataxe, kai tous katadioxe mechri ti choba, pou einai pros ta aristera tis damaskou, kai epanefere ola ta uparchonta, ki akoma epanefere kai ton adelfo tou ton lot, kai ta uparchonta tou, akoma malista kai tis gunaikes, kai ton lao, kai o basiliades ton sodomon bgike se sunantisi tou, afou gurise apo tin katastrofi tou chodollogomor, kai ton basiliadon tou, stin koilada saui, pou einai i koilada tou basilia. kai o melchisedek, o basiliades tis salim, efer exo psomi kai krasi kai itan iereas tou theou tou upsistou. kai ton eulogise, kai eipe: eulogimenos o abram apo ton theo ton upisto, pou ektise ton ourano kai ti gi kai eulogimenos o theos o upsistos, pou paredose tous echthrous sou sto cheri sou. kai o abram edose s' auton ena dekato apo ola. kai o basiliades ton sodomon eipe ston abram: dose mou tous anthropous, kai pare ta uparchonta gia ton eauto sou. kai o abram eipe ston basilia ton sodomon: ego upsosa tou cheri mou ston kurio, ton theo ton upisto, pou ektise ton ourano kai ti gi, oti den tha paro apo ola ta dika sou apo klosti mechri louri papoutsiou, gia na mi peis: ego ploutisa ton abram ektos monon apo ekeino, pou efagan oi neoi, kai to meridio ton anthron pou irthan mazi mou, tou anir, tou eschol, kai tou mambri autoi as paroun to meridio tous.

15

ustera apo ta pragmata auta, egine logos tou kuriou ston abram, se orama, legontas: mi fobasai, abram ego eimai o uperaspistis sou o misthos sou tha einai uperbolika megalos. kai o abram eipe: despota kurie, ti tha mou doseis, eno aperchomai ateknos,

kai o klironomos tou spitou mou einai autos o eliezor apo ti damasko; eipe akoma o abram: des, den edoses se mena sperma kai na, tha me klironomisei o upiretis mou. kai na, egine s' auton logos tou kuriou, legontas: den tha se klironomisei autos all' ekeinos pou tha bgei apo ta splachna sou, autos tha se klironomisei. kai ton efere exo, kai eipe: koitaxe tora psila ston ourano, kai aparithmise ta asteria, an mporeis na ta aparithmiseis kai tou eipe: etsi tha einai to sperma sou. kai pistepse ston kurio kai logariastike s' auton gia dikaosuni. kai tou eipe: ego eimai o kurios, pou se ebjala apo tin ouron ton chaldaion, gia na sou doso auti ti gi gia klironomia. ki ekeinos eipe: despota kurie, apo pou tha gnoriso oti tha tin klironomiso; kai tou eipe: pare gia mena mia damali trion chronon, kai mia katsika trion chronon, kai ena arseniko kriari trion chronon, kai mia trugona kai ena peristeri. kai pire s' auton ola auta, kai ta eschise sto meson, kai ebale kathe ena kommati apenanti sto omoio tou ta poulia, omos, den ta eschise, kai katebikan ta ornia epano sta ptomata, kai o abram ta edioxe. kai kata ti dusi tou iliou, epese ekstasi epano ston abram kai na, enas megalos skoteinos fobos peftei epano tou. kai o kurios eipe ston abram: na xereis me sigouria oti to sperma sou tha parokisei se gi ochi diki tous, kai tha tous upodoulosoun, kai tha tous katathlipsoun, 400 chronia to ethnos, omos, sto opoio tha upodoulethei, ego tha to krino ustera de ap' auta, tha bgoun me polla uparchonta esu, omos, tha apeltheis stous pateres sou me eirini tha tafeis se kala girateia kai stin tetarti genea tha epistrepousoun edo epeidi, den anaplirothike akoma i anomia ton amorraion. kai otan o ilios eduse kai egine pukno skotadi, na, ena kamini pou kapnize, kai mia lampada fotias, i opoia diaperase anamesa se touta ta dichotomimena. ekeini tin imera o kurios ekane diathiki ston abram, legontas: sto sperma sou edosa auti ti gi, apo ton potamo tis aiguptou mechri ton potamo ton megalou, ton potamo eufрати tous kenaious, kai tous kenezaiious, kai tous kedmonaiious, kai tous chettaious, kai tous ferezaious, kai tous rafaem, kai tous amorraious, kai tous chanaanaiious, kai tous gergezaious, kai tous iebousaiious.

16

kai i sara, i gunaika tou abram, den teknopoieuse s' auton kai eiche mia aiguptia douli, pou onomazotan agar. kai i sara eipe ston abram: des, o kurios me apekleise apo tin teknopoiia mpes, loipon, sti douli mou, isos apoktiso paidi ap' auti. kai o abram upakouse ston logo tis saras. kai i sara, i gunaika tou abram, pire tin agar, tin aiguptia, ti douli tis, afou o abram eiche

katoikisei deka chronia sti gi chanaan, kai tin edose ston andra tis ton abram, gia na einai gunaika tou. kai mpiki stin agar, kai ekeini sunelabe kai otan eide oti sunelabe, i kuria tis katafroniotan mprostas tis. kai i sara eipe ston abram: exaitias sou adikoumai. ego edosa ti douli mou ston korfo sou kai afou eide oti sunelabe, ego katafronithika mprostas tis as krinei o kurios anamesa se mena kai se sena. kai o abram eipe sti sara: des, i douli sou einai sto cheri sou kane s' autin opos fainetai aresto sta matia sou. kai i sara ti metacheiristike aschima, ki ekeini efuge apo to prosopo tis. kai ti brike enas aggelos tou kuriou konta se mia pigi nerou, stin erimo, konta stin pigi pros ton dromo tis sour kai tis eipe: agar, douli tis saras, apo pou erchesai kai pou pigaineis; ki ekeini eipe: feugo apo to prosopo tis kurias mou tis saras. kai o aggelos tou kuriou tis eipe: epistrepse stin kuria sou, kai tapeinosou kato apo ta cheria tis. o aggelos tou kuriou tis eipe akoma: tha plithuno uperbolika to sperma sou, oste na mi aparithmeitai logo tou plithous tou. kai o aggelos tou kuriou tis eipe: des, esu eisai egkuos, kai tha genniseis gio, kai tha apokalesei to onoma tou ismail epeidi, o kurios akouse ti thlipsi sou ki autos tha einai agrios anthrosos to cheri tou tha einai enantia se olous, kai to cheri olon enantia s' auton kai tha katoikisei kata prosopo olon ton adelfon tou. kai i agar apokalese to onoma tou kuriou, pou tis milouse: esu eisai o theos, pou me eides epeidi eipe: ego eida, akoma, edo ekeinon pou me eide; gi' auto, to pigadi ekeino onomastike pigadi lachai-roi na, brisketai anamesa stin kadis kai ti barad. kai i agar gennise ston abram enan gio kai o abram apokalese to onoma autou tou giou, pou gennise i agar, ismail. kai o abram itan 86 chronon, otan i agar gennise ton ismail ston abram.

17

kai otan o abram itan 99 chronon, o kurios fanike ston abram, kai tou eipe: ego eimai o theos o pantokratoras perpata mprostas mou, kai na eisai teleios. kai tha stiso ti diathiki mou anamesa se mena kai se sena kai tha se plithuno se uperboliko bathmo. kai o abram epese epano sto prosopo tou kai o theos tou milise, legontas: ego, des, i diathiki mou einai se sena kai tha gineis pateras plithous ethnon kai den tha apokaleitai pleon to onoma sou abram, alla to onoma sou tha einai abraam epeidi, se katestisa patera pollon ethnon kai tha se auxiso se uperboliko bathmo, kai tha se katastiso se ethni, kai apo sena tha bgoun basiliades kai tha stiso ti diathiki mou anamesa se mena kai se sena, kai sto sperma sou meta apo sena stis genees tous, se mia aionia diathiki,

gia na eimai theos se sena kai sto sperma sou meta apo sena kai tha doso se sena, kai sto sperma sou meta apo sena, ti gi tis paroikias sou, olokliri ti gi chanaan, se aionia kataschesi kai tha eimai o theos tous. kai o theos eipe ston abraam: esu tha fulaxeis ti diathiki mou, kai to sperma sou meta apo sena stis genees tous. touti einai i diathiki mou, tin opoia tha fulaxete anamesa se mena kai se sas, kai to sperma sou meta apo sena: kathe arseniko sas tha peritemnetai. kai tha peritemnete ti sarka tis akrobustias sas, kai tha einai gia simelio tis diathikis mou anamesa se mena kai se sas kai ena paidi okto imeron tha peritemnetai metaxu sas, kathe arseniko stis genees sas, ekeinos pou gennietai sto spiti, kai o agorasmenos me arguria apo kathe xenon, pou den einai apo to sperma sou exapantos tha peritemnetai ekeinos pou gennietai sto spiti sou, kai o agorasmenos se sena me arguria kai tha einai i diathiki mou epano sti sarka sas gia aionia diathiki kai to aperimito arseniko, sto opoio den tha peritemnotan i sarka tis akrobustias tou, ekeini i psuchi tha exolothreutei mesa apo ton lao tis parebike ti diathiki mou. kai o theos eipe ston abraam: ti gunaika sou sara, den tha apokalesei pleon to onoma tis sara, alla to onoma tis tha einai sarra. kai tha tin eulogiso, ki akoma tha sou doso ap' auti enan gio kai tha tin eulogiso, kai tha ginei mitera pollon ethnon basiliades laon tha bgoun ap' auti. kai o abraam epese epano sto prosopo tou, kai gelase, kai eipe stin kardia tou: se anthron 100 chronon tha gennithe paidi; kai i sarra, gunaika 90 chronon, tha gennisei; kai o abraam eipe ston theo: eithe na zisei mprostas sou o ismail! kai o theos eipe: nai, i gunaika sou i sarra tha gennisei se sena enan gio, kai tha apokalesei to onoma tou isaak kai tha stiso ti diathiki mou s' auton gia aionia diathiki, kai sto sperma tou usteras ap' auton kai gia ton ismail se eisakousa des, ton eulogisa, kai tha ton auxiso, kai tha ton plithuno se uperbolika megalo bathmo tha gennisei 12 archontes, kai tha ton kano megalo ethnos alla, ti diathiki mou tha ti stiso ston isaak, ton opoio tha gennisei se sena i sarra ton erchomeno chrono, tin idia auti epochi. kai afou teleiose na milaei mazi tou, o theos anebike apo ton abraam. kai o abraam pire ton gio tou ston ismail, kai olous tous gennimenous sto spiti tou, kai olous tous agorasmenous ap' auton me arguria, kathe arseniko tou spitou tou abraam, kai ekane peritomiti tis sarkas tis akrobustias tous, tin idia ekeini imera, kathos tou eipe o theos. kai o abraam itan 99 chronon, otan peritmithike sti sarka tis akrobustias tou. kai o ismail, o gios tou, itan 13 chronon, otan peritmithike i sarka tis akrobustias tou. tin idia ekeini imera peritmithike o abraam, kai o ismail

o gios tou kai oloi oi anthropoi tou spitio tou, oi gennimenoi sto spiti, kai oi agorasmenoi me arguria apo tous allogeneis, peritmithikan mazi tou.

18

kai o kurios fanike s' auton stis belanidies mambri, eno kathotan stin eisodo tis skinis ston kausona tis imeras. kai afou sikose ta matia tou, eide kai na, treis andres orthioi mprosta tou kai molis tous eide, espeuse se proupantisi tous apo tin eisodo tis skinis, kai proskunise mechri to edafos kai eipe: kurie mou, an brika chari sta matia sou, mi prosperaseis, parakalo, ton doulo sou as ferthei, parakalo, ligo nero, kai plunte ta podia sas, kai anapautheite kato apo to dentro ki ego tha fero ligo psomi, kai stirixte tin kardia sas epeita, tha prochorisete epeidi, gi' auto perasate apo ton doulo sas. ki ekeinoi eipan: kane etsi, kathos eipes. kai o abraam espeuse sti skini sti sarra, kai eipe: biasou, zumose tria metra simigdali, kai kane psomia sti stacht. kai o abraam etrexe sta bodia, kai pire ena moschari apalo kai kalo, kai to edose ston doulo ki ekeinos espeuse na to etoimasei epeita, pire bouturo kai gala, kai to moschari, pou etoimase, kai ta ebale mprosta tous ki autos stekotan konta tous kato apo to dentro ki autoi efagan. kai tou eipan: pou einai i gunaika sou i sarra; ki ekeinos eipe: na, mesa sti skini. kai eipe: tha epistrepso se sena exapantos kata tin idia auti epochi tou chronou kai na, i gunaika sou i sarra tha echei enan gio. kai i sarra akouse stin eisodo tis skinis, pou itan piso ap' auton. kai o abraam kai i sarra isan gerontes, prochorimenoi se ilikia sti sarra eichan stamatische na ginontai ta gunaikaia. kai i sarra gelase apo mesa tis, legontas: afou gerasa tha ginei se mena idoni; kai o kurios mou einai gerontas. kai eipe o kurios ston abraam: giati gelase i sarra, legontas: afou ego gerasa, pragmatika tha genniso; einai tipota adunato ston kurio; ston orismeno kairo tha epistrepso se sena, kata tin idia auti epochi tou chronou, kai i sarra tha echei enan gio. tote, i sarra arnithike, legontas: den gelasa epeidi, fobithike. ki ekeinos eipe: ochi, alla gelases. kai afou oi andres sikothikan apo ekei kateuthunthikan sta sodoma kai o abraam poreuotan mazi tous gia na tous sumpropempsei. kai o kurios eipe: tha krupso ego apo ton abraam otidipote kano; kai o abraam tha ginei exapantos megalos ethnos kai dunato kai diamesou autou tha eulogithoun ola ta ethni tis gis epeidi, ton gnorizo, oti tha diataxei tous gious tou kai tin oikogeneia tou, usterap' auton kai tha fulaxoun ton dromo tou kuriou, gia na ekteloun dikaiosuni kai krisi, oste o kurios na epiferei epano ston abraam

ta osa milise s' auton. kai o kurios eipe: i kraugi ton sodomon kai ton gomorron plithune kai i amartia tous einai uperbolika baria tha katebo, loipon, kai tha do an epraxan olokliriotika sumfona me tin kraugi pou erchetai se mena kai tha gnoriso, mipos ochi. kai otan oi andres anachorisan apo ekei, pigan sta sodoma kai o abraam stekotan akoma mprosta ston kurio. kai kathos o abraam plisiase, eipe: mipos tha katastrepseis ton dikaiο mazi me ton asebi; an einai stin poli 50 dikaiοi, arage tha tous katastrepseis; kai den tha sugchorouse ton topo chari ton 50 dikaiοn pou briskontai s' auton; mi genoito pote esu na praxeis ena tetoio pragma, na thanatoseis mazi, dikaiο kai asebi, kai o dikaios na einai opos kai o asebis! mi genoito pote se sena! ekeinos pou krinei olokliri ti gi den tha kanei krisi; kai eipe o kurios: an bro sta sodoma 50 dikaiοus mesa stin poli, tha sugchoriso se olokliri ton topo gia chari tous. kai apokrinomenos o abraam eipe: des, tora tolmisa na miliso ston kurio mou, eno eimai choma kai stacht an leipsoun pente apo tous 50 dikaiοus, tha katastrepseis olokliri tin poli exaitias ton pente; kai eipe: den tha tin katastrepso, an bro ekei 45. kai o abraam prosthese akoma na tou milisei, kai eipe: an brethoun ekei 40; kai eipe: den tha tin katastrepso, exaitias ton 40. kai o abraam eipe: as mi paroxunthei o kurios mou an miliso xana an brethoun ekei 30; kai eipe: den tha tin katastrepso, an bro ekei 30. kai o abraam eipe: des, tora tolmisa na miliso ston kurio mou an brethoun ekei 20; kai eipe: den tha tin katastrepso, exaitias ton 20. kai o abraam eipe: as mi paroxunthei o kurios mou, an miliso akoma mia fora an brethoun ekei 10; kai eipe: den tha tin katastrepso, exaitias ton 10. kai o kurios anachorise, afou epause na milaei ston abraam kai o abraam epestrepse ston topo tou.

19

kai oi duo aggeloi irthan to deilino sta sodoma kai o lot kathotan dipla stin puli ton sodomon o de lot, blepontas tous, sikothike se sunantisi tous, kai proskunise me to prosopo tou mechri to edafos kai eipe: na, kurioi mou, strafeite, parakalo, sto spiti tou doulou sas, kai dianuchtereuste, kai plunte ta podia sas kai afou sikotheite to proi, tha pate ston dromo sas. ki ekeinoi eipan: ochi, alla tha dianuchtereouseme stin plateia. kai afou tous biase polu, straffikan s' auton, kai mpikan mesa sto spiti tou kai tous ekane sumposio, kai epsise azuma, kai efagan. kai prin koimithoun, oi andres tis polis, oi andres ton sodomon, perikuklosan to spiti, neoi kai gerontes, oloklirios o laos mazi, apo pantou kai ekrazan ston lot, kai tou ele-

gan: pou einai oi andres, ekeinoi pou mpikan mesa se sena ti nuchta; bgal' tous exo se mas, gia na tous gnorisoume. kai o lot bgike s' autous sto prothuro, kai ekleise piso tou tin porta, kai eipe: mi, adelfoi mou, mi praxete ena tetoio kako deste, echo duo thugateres, pou den gnorisan andra na sas tis fero, loipon, exo kai kante s' autes, opos sas fanei aresto monon s' autous tous andres na mi praxete tipote, epeidi gia touto mpikan kato apo ti skia tis stegis mou. ki ekeinoi eipan: fuge apo ekei. kai eipan akoma: autos irthe gia na paroikisei thelei na ginei kai kritis; tora tha kakopoisoume mallon esena para ekeinous. kai biazan uperbolika ton anthropo, ton lot, kai plisiasan gia na spasoun tin porta. ki aplonontas oi andres ta cheria tous, trabixan ton lot konta tous sto spiti, kai ekleisan tin porta kai tous anthropous, ekeinous pou isan stin porta tou spitioy, tous chtupisan me aorasia apo ton mikro mechri ton megalos, oste apekanan na zitoun tin porta. kai oi andres eipan ston lot: echeis edo kapoion allon; gampro i gious i thugateres i opoiondipote allon echeis stin poli, na tous bgaleis exo apo ton topo epeidi, emeis katastrefoume touto ton topo, gia ton logo oti i kraugi tous megalose mprosta ston kurio kai mas esteile o kurios gia na ton katastrepsoume. bgike, loipon, o lot kai milise stous gamprous tou, ekeinous pou eprokeito na paroun tis thugateres tou, kai eipe: sikotheite, bgeite exo apo touto ton topo epeidi, o kurios katastrefei tin poli. alla, fanike stous gamprous tou san asteizomenos. kai otan egine augi, oi aggeloi biazan ton lot, legontas: siko, pare ti gunaika sou, kai tis duo thugateres sou, pou briskontai edo, gia na mi katastrafeis ki esu mazi me tin anomia tis polis. kai epeidi kathusterouse, pianontas oi andres to cheri tou, kai to cheri tis gunaikas tou, kai ta cheria ton duo thugateron tou (epeidi, o kurios ton splachnistike), ton ebgalan kai ton pigan exo apo tin poli. kai otan tous ebgalan exo, o kurios eipe: diasose ti zoi sou mi periblepseis piso sou, kai mi statheis se olokliri tin perichoro diasose ton eauto sou sto bouno, gia na mi katastrafeis. kai o lot tous eipe: mi, parakalo, kurie des, o doulous sou brike chari mprosta sou, kai megalunes to eleos sou, pou ekanes se mena, fulattontas ti zoi mou all' ego den tha mporeso na diasotho sto bouno, mipos me profitasei to kako, kai pethano des, parakalo, i poli auti einai konta, oste na katafugo ekei, kai einai mikri ekei, parakalo, na diasotho den einai mikri; kai tha zisei i psuchi mou. kai o kurios eipe s' auton: na, se eisakousa kai se touto to pragma, na mi katastrepsou tin poli, gia tin opoia milises biasou na diasothais ekei epeidi, den tha mporeso na kano tipote, mechris otou ftaseis ekei gi' auto,

apokalese to onoma tis polis, sigor. o ilios aneteile epano sti gi, otan o lot mpike sti sigor. kai ebrexe o kurios epano sta sodoma kai ta gomorra theiafi kai fotia apo ton kurio tou ouranou kai katestrepe autes tis poleis, kai ola ta perichora, kai olous tous katoikous ton poleon, kai ta futa tis gis. all' i gunaika tou, piso ap' auton, kathos koitaxe ologura, egine stili apo alati. kai o abraam, kathos sikothike enoris to proi, irthe ston topo opou eiche stathei mprosta ston kurio kai koitazontas epano sta sodoma kai ta gomorra, ki epano se olokliri ti gi tis perichorou, eide, kai na, kapnos anebaine apo ti gi, san kapnos apo kamini. etsi, loipon, otan o theos katestrepe tis poleis tis perichorou, thumithike o theos ton abraam, kai exapesteile ton lot apo mesa apo tin katastrofi, otan katestrepe tis poleis, stis opoies katoikouse o lot. kai o lot anebike apo ti sigor, kai katoikise sto bouno, kai mazi tou oi duo thugateres tou, epeidi fobithike na katoikisei sti sigor kai katoikise se spilaio, autos kai oi duo thugateres tou. kai i megaluteri eipe sti neoteri: o pateras mas einai gerontas, kai anthropos den uparchei epano sti gi gia na mpei mesa pros emas, sumfona me ti sunitheia olokliris tis gis ela, as potisoume ton patera mas krasi, kai as koimithoume mazi tou, kai as anastisoume sperma apo ton patera mas. potisan, loipon, ton patera tous krasi kata ti nuchta ekeini kai i megaluteri mpike mesa, kai koimithike me ton patera tis ki ekeinos den katalabe oute pote auti plagiase, kai pote sikothike. kai tin epaurio i megaluteri eipe sti neoteri: des, ego koimithika chthes ti nuchta me ton patera mas as ton potisoume krasi kai touti ti nuchta, kai mpainontas mesa esu, koimisou mazi tou, kai as anastisoume sperma apo ton patera mas. potisan, loipon, ki ekeini ti nuchta ton patera tous krasi, kai afou sikothike i neoteri, koimithike mazi tou ki ekeinos den katalabe oute pote auti plagiase, kai pote sikothike. kai sunelaban oi duo thugateres tou lot apo ton patera tous. kai i megaluteri gennise gio, kai apokalese to onoma tou moab autos einai o pateras ton moabiton mechri simera. alla kai i neoteri gennise gio, kai apokalese to onoma tou ben-ammí autos einai o pateras ton ammoniton mechri simera.

## 20

kai o abraam kinise apo ekei pros ti gi pou brisketai pros ta mesimbrina, kai katoikise anamesa stin kadis kai sti sour kai paroikise sta gerara. kai o abraam eipe gia ti gunaika tou ti sarra: einai adelfi mou. kai o abimelech, o basillas ton geraron, esteile kai pire ti sarra. kai o theos irthe ston abimelech se oneiro ti nuchta, kai tou eipe: des, esu pethaineis exaitias tis gunaikas pou pires

epeidi, einai pantremeni me andra. kai o abimelech den eiche plisiasei s' auti kai eipe: kurie, tha thanatones ena ethnos, akoma kai enan dikaio; autos den mou eipe: einai adelfi mou; ki auti pali, auti eipe: einai adelfos mou. me euthutita tis kardias mou, kai me katharotita ton cherion mou to epraxa auto. kai o theos eipe s' auton se oneiro: ki ego gnorisa oti me euthutita tis kardias sou to epraxes gi' auto ki ego se empodisa apo to na amartiseis se mena gi' auto, den se afisa na tin aggxiseis tora, loipon, apodose ti gunaika ston anthropo, epeidi einai profitis kai tha proseuchithe gia sena, kai tha ziseis alla, an den tin apodoseis, na xereis oti exapan-tos tha pethaneis, esu, kai ola osa echeis. kai o abimelech sikothike enoris to proi, kalese olous tous doulous tou kai milise ola auta ta logia se epikoo tous kai oi anthropoi fobithikan uperbolika. kai o abimelech kalese ton abraam kai tou eipe: ti mas ekanes; kai poio amartima ekanas se sena, oste na fereis epano mou, ki epano sto basileio mou, mia megali amartia; ekanes se mena ena pragma, to opoio den eprepe na ginei. kai o abimelech eipe ston abraam: ti eides, oste na kaneis auto to pragma; kai o abraam eipe: epeidi, ego eipa: bebaia, den uparchei fobos theou se touto ton topo kai tha me thanatosoun exaitias tis gunaikas mou ki omos, st' alitheia einai adelfi mou, thugatera tou patera mou, all' ochi thugatera tis miteras mou kai egine gunaika mou kai otan o theos me ekane na bgo exo apo tin oikogeneia tou patera mou, tis eipa: auti ti chari tha kaneis se mena se kathe topo, opou an pame, na les gia mena: autos einai adelfos mou. kai o abimelech pire probata, kai bodia, kai doulous, kai doules, kai ta edose ston abraam, kai apedose s' auton ti gunaika tou ti sarra. kai o abimelech eipe: des, i gi mou mprosta sou katoikise opou sou aresei kai sti sarra eipe: des, edosa 1.000 arguria ston adelfo sou na, autos einai se sena skepi ton mation sou se olous osous einai mazi sou kai se olous tous allous. etsi epilichthike auti. kai o abraam proseuchithike ston theo kai o theos therapeuse ton abimelech, kai ti gunaika tou, kai tis therapaines tou, kai teknopoiisan. epeidi, 0o kurios eiche kleisei ololokrotika kathe mitra sto spiti tou abimelech, exaitias tis sarras, tis gunaikas tou abraam.

## 21

kai o kurios episkefthike ti sarra, kathos eiche pei kai o kurios ekane sti sarra kathos eiche milisei. kai i sarra sunelabe, kai gennise ston abraam enan gio sta girateia tou kata tin epochi, pou tou eiche pei o theos. kai o abraam apokalese to onoma autou tou giou, pou gennithike s' auton, ton opoio i sarra gennise s' auton, isaak. kai o abraam

ekane peritomi ston gio tou ton isaak tin ogdoi imera, kathos ton eiche prostaxei o theos. kai o abraam itan 100 chronon, otan gennithike s' auton o gios tou o isaak. kai i sarra eipe: o theos me ekane na gelao opoios akousei, tha gelaei mazi mou. kai eipe: poios tha elege ston abraam, oti i sarra tha thilaze paidia; epeidi, gennisa gio sta girateia mou. kai to paidi megalose, kai apogalaktestike kai o abraam ekane megalo symposio, tin imera pou apogalaktestike o isaak. kai i sarra eide ton gio tis agar tis aiguptias, pou gennise ston abraam, na perigelaei ton isaak. kai eipe ston abraam: dixoe auti ti douli kai ton gio tis epeidi, den tha klironomisei o gios autis tis doulis mazi me ton gio mou, ton isaak. kai to pragma fanike uperbolika skliro sta matia tou abraam, gia ton gio tou. kai o theos eipe ston abraam: as mi fanei skliro sta matia sou gia to paidi, kai gia ti douli sou se ola osa sou pei i sarra, na akouseis ta logia tis epeidi, ston isaak tha klithee sperma se sena kai ton gio tis doulis tha ton katastiso ethnos epeidi, einai sperma sou. kai afou o abraam sikothike enoris to proi, pire psomia, kai ena aski me nero, kai ta edose stin agar, bazontas ta epano ston omo tis kai to paidi, kai tin edioxo. ki ekeini, kathos anachorise, periplaniotan stin erimo bir-sabee. kai afou teleiose to nero apo to aski, errixo to paidi kato apo enan thamno kai afou irthe kathise apenanti, se apostasi mechri bolis enos toxou epeidi, eipe: na mi do ton thanato tou paidiou. kai kathise apenanti kai upose ti foni tis, kai eklapse. kai o theos eisakouse ti foni tou paidiou kai enas angelos tou theou fonaxe apo ton ourano stin agar, kai tis eipe: ti echeis, agar; kai fobasai epeidi, o theos akouse ti foni tou paidiou apo ton topo opou brisketai siko, pare to paidi, kai krata to me to cheri sou epeidi, tha to katastiso megalo ethnos. kai o theos anoixe ta matia tis, kai san eide ena pigadi me nero, pige kai gemise to aski me nero, kai potise to paidi. kai o theos itan mazi me to paidi, kai megalose, kai katoikise stin erimo kai egine toxotis. kai katoikise stin erimo faran kai i mitera tou pire s' auton mia gunaika apo ti gi tis aiguptou. kai kata ton kairo ekeino o abimelech, mazi me ton fichol, ton archistratego tis dunamis tou, eipe ston abraam, legontas: o theos einai mazi sou se ola osa kaneis tora, loipon, na mou orkisteis ston theo, edo, oti den tha faneis pseutis se mena oute ston gio mou oute sta eggonia mou alla, sumfona me to eleos pou ekanas se sena tha kaneis ki esu se mena, kai sti gi opou paroikises. kai o abraam eipe: ego tha orkisto. kai o abraam elegxe ton abimelech gia to pigadi tou nerou, pou arpaxan oi douloi tou abimelech. kai o abimelech eipe: den xero poios ekane auto to pragma oute ki esu mou to faneroses kai oute ego akousa gi' auto, para

simera. kai o abraam pairnontas probata, kai bodia, edose ston abimelech kai ekanan kai oi duo sunthiki. kai o abraam ebale kata meros epta thiluka arnia tou poimniou. kai o abimelech eipe ston abraam: ti einai touta ta epta thiluka arnia, pou ebales kata meros; ki ekeinos eipe: oti auta ta epta thiluka arnia tha pareis apo to cheri mou, gia na einai se mena os marturia oti ego eskapsa auto to pigadi. gi' auto, onomase ekeino ton topo bir-sabee epeidi, ekei orkistikan kai oi duo. kai ekanan sunthiki sti bir-sabee. kai sikothike o abimelech, kai o fichol, o archistratigos tis dunamis tou, kai epestrepsan sti gi ton filistaion. kai o abraam futepe enan drumo sti bir-sabee kai epikalestike ekei to onoma tou kuriou, tou aioniou theou. kai o abraam paroikise sti gi ton filistaion polles imeres.

## 22

kai usterá apo ta pragmata auta, o theos dokimase ton abraam, kai tou eipe: abraam ki ekeinos eipe: edo eimai. kai eipe: pare tora ton gio sou ton monogeni, pou agapises, ton isaak, kai pigaine ston topo moria, kai profere ton ekei se olokautoma epáno se ena apo ta bouna, pou tha sou po. kai afou o abraam sikothike enoris to proi, samarose to gaidouri tou, kai pire mazi tou duo apo tous doulous tou, kai ton gio tou ton isaak kai afou eschise xula gia tin olokautosi, sikothike, kai pige ston topo pou tou eipe o theos. kai tin triti imera, upsonontas ta matia tou o abraam, eide ton topo apo makria. kai o abraam eipe stous doulous tou: eiseis kathiste autou mazi me to gaidouri ego de kai to paidaki tha pame mechris ekei kai otan proskunisoume, tha epistreproume se sas. kai afou o abraam pire ta xula tis olokautosis, ta ebale epáno ston isaak ton gio tou kai pire sto cheri tou fotia, kai ti machaira, kai pigainan kai oi duo mazi. tote, o isaak milise ston abraam ton patera tou, kai eipe: patera mou. ki ekeinos eipe: edo eimai, paidi mou. kai o isaak eipe: na i fotia kai ta xula alla, pou einai to probato gia tin olokautosi; kai o abraam eipe: o theos, paidi mou, tha problepei gia ton eauto tou to probato gia tin olokautosi. kai poreuontan oi duo mazi. kai afou eftasan ston topo, pou tou eiche pei o theos, o abraam oikodomise ekei to thusiastirio, kai taktopoise ta xula, kai afou edese ton isaak ton gio tou, ton ebale epáno sto thusiastirio, epáno sta xula ki aplonontas o abraam to cheri tou, pire ti machaira gia na sfaxeí ton gio tou. kai o aggelos tou kuriou tou fonaxe apo ton ourano, kai eipe: abraam, abraam. ki ekeinos eipe: edo eimai. kai eipe: mi epibaleis to cheri sou epáno sto paidaki, kai mi tou kaneis tipote epeidi, tora gnorisa oti esu fobasai ton theo, dedomenou oti den lupithikes ton gio sou

ton monogeni gia mena. kai upsonontas o abraam ta matia tou, eide kai na, piso tou itan ena kriari, pou kratiotan apo ta kerata tou se ena puknoklado futo kai afou irthe o abraam, pire to kriari, kai to profere se olokautoma, anti tou dikou tou giou. kai o abraam apokalese to onoma ekeinou tou topou ieoba-ire opos legetai kai simera: sto bouno auto tha emfanistei o kurios. kai o aggelos tou kuriou fonaxe mia deuteri fora ston abraam apo ton ourano. kai eipe: orkistika ston eauto mou, leei o kurios, oti, epeidi epraxes auto to pragma, kai den lupithikes ton gio sou, ton monogeni sou, oti exapantos tha se eulogiso, kai exapantos tha plithuno to sperma sou san ta asteria tou ouranou, kai san tin ammo pou einai konta sto cheilos tis thalassas kai to sperma sou tha kurieusei tis pules ton echthron sou kai diamasou tou spermatos sou tha eulogithoun ola ta ethni tis gis, epeidi upakouses sti foni mou. kai o abraam epestrepe stous doulous tou kai afou sikothikan, pigan mazi sti bir-sabee kai o abraam katoikise sti bir-sabee. kai usterá apo ta pragmata auta, anigeilan ston abraam, legontas: des, i melcha gennise ki auti gious ston nachor ton adelfo sou ton prototoko tou ton ouz kai ton adelfo tou ton bouz, kai ton kemouil ton patera tou aram, kai ton kesed, kai ton azau, kai ton faldes, kai ton ieldaf, kai ton bathouil. kai o bathouil gennise ti rebekka autous tous okto gennise i melcha ston nachor ton adelfo tou abraam. kai i pallaki tou, i onomazomeni reuma, gennise ki auti ton tabek, kai ton gaam, kai ton tachas, kai ton maacha.

## 23

kai i sarra ezise 127 chronia auta einai ta chronia tis zois tis sarras. kai i sarra pethane stin kiriath-arba auti einai i chebron sti gi chanaan kai o abraam irthe gia na klapsei ti sarra, kai na tin penthisei. kai afou o abraam sikothike mprosta apo ton nekro tou, milise stous gious tou chet, legontas: ego eimai xenos kai paroikos, metaxu sas doste mou ena ktima tafou anamesa sas, gia na thapso ton nekro mou apo mprosta mou. kai oi gioi tou chet apokrithikan ston abraam, legontas tou: akouse mas, kurie mou esu eisai metaxu mas igemonas apo ton theo thapse ton nekro sou sto eklektotero apo ta mnimata mas kánenas apo mas den tha sou arnithei to mnima tou, gia na thapseis ton nekro sou. tote, afou o abraam sikothike, proskunise pros ton lao tou topou, pros tous gious tou chet kai milise s' autous, legontas: an euaresteitai i psuchi sas na thapso ton nekro mou apo mprosta mou, akouste me, kai mesiteuste gia mena ston efron, ton gio tou soar, kai as mou dosei to spilaio tou, machpelach, ekeino stin akri tou chorafiou tou as mou to dosei



se pliri timi, gia ktima tafou anamesa sas. kai o efron kathotan anamesa stous gious tou chet kai o efron, o chettaios, apokrithike ston abraam se epikoo ton gion tou chet, olon ekeinon pou empainan stin puli tis pollis tou, legontas: ochi, kurie mou, akouse me sou dino to chorafi, sou dino kai to spilaio, pou einai mesa sto chorafi, parousia ton gion tou laou mou ta dino se sena thapse ton nekro sou. kai o abraam proskunise mprosta ston lao tou topou kai eipe ston efron se epikoo tou laou tou topou, legontas: an esu theleis, akouse me, parakalo tha sou doso to asimi gia to chorafi par' to apo mena, kai tha thapso ton nekro mou ekei. kai o efron apokrithike ston abraam, legontas tou: akouse me, kurie mou: gi gia 400 siklous asimi, ti einai anamesa se mena kai se sena; thapse, loipon, ton nekro sou. kai o abraam akouse ton efron kai o abraam zugise ston efron to asimi, pou eipe se epikoo ton gion tou chet, 400 siklous asimi, dekho anamesa se emporous. kai to chorafi tou efron, pou itan sti machpelach, mprosta sti mambri, to chorafi kai to spilaio pou briskotan s' auto, kai ola ta dentra pou isan sto chorafi kai se ola ta oria ologura, asfalistikan ston abraam gia ktima, mprosta stous gious tou chet, mprosta se olous ekeinous pou empainan stin puli tis polis tou. kai usterá ap' auta, o abraam ethapse ti gunaika tou ti sarra sto spilaio tou chorafiou machpelach, mprosta sti mambri auti einai i chebron sti gi chanaan. kai to chorafi, kai to spilaio pou upirche s' auto, asfalistikan ston abraam gia ktima tafou apo tous gious tou chet.

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kai o abraam itan gerontas, prochorimenos stin ilikia kai o kurios eulogise ton abraam se ola. kai o abraam eipe ston doulo tou, ton gerontotero tou spitou tou, ton epistati se ola ta uparchonta tou: bale, parakalo, to cheri sou kato apo ton miro mou kai tha se orkiso ston kurio, ton theo tou ouranou kai ton theo tis gis, oti den tha pareis ston gio mou gunaika apo tis thugateres ton chanaan, anamesa stis opoies ego katoiko alla, ston topo mou, kai sti suggeneia mou tha pas, kai tha pareis gunaika ston gio mou ton isaak. kai o doulos tou eipe: isos i gunaika den thelise na me akolouthisei se touti ti gi prepei na fero ton gio sou sti gi apo tin opoia bgikes; kai o abraam tou eipe: pros-eche, mi fereis ton gio mou ekei o kurios o theos tou ouranou, pou me pire apo tin oikogeneia tou patera mou, kai apo ti gi tis genisis mou, kai milise se mena, kai orkistike se mena, legontas: sto sperma sou tha doso touti ti gi, autos tha aposteilei ton aggelou tou mprosta sou kai tha pareis gunaika ston gio mou apo ekei kai an i gunaika den thelei

na se akolouthisei, tote tha eisai eleutheros apo ton orko mou auton monon, mi fereis ton gio mou ekei. kai o doulos ebale to cheri tou kato apo ton miro tou abraam tou kuriou tou, kai orkistike s' auton gia touto to pragma. kai o doulos pire deka kamiles apo tis kamiles tou kuriou tou, kai anachorise, fernontas mazi tou apo ola ta agatha tou kuriou tou kai afou sikothike, pige sti mesopotamia, stin poli tou nachor. kai gonatise tis kamiles exo apo tin poli konta sto pigadi tou nerou, pros to deilino, otan bgainoun oi gunaikes gia na antlison nero. kai eipe: kurie thee tou kuriou mou, tou abraam, dose mou, parakalo, simera ena kalo sunantima, kai kane eleos ston kurio mou, ton abraam des, ego stekomai konta stin pigi tou nerou kai oi thugateres ton katoikon tis polis bgainoun gia na antlison nero kai i kori stin opoia tha po: gure ti stamna sou, parakalo, gia na pio, ki auti tha pei: pies, kai tha potiso kai ti kamiles sou, auti as einai ekeini, tin opoia etoimases ston doulo sou ton isaak kai ap' auto tha gnoriso oti ekanes eleos ston kurio mou. kai prin autos stamatisai na milaei, na, ebgaine i rebekka, pou gennithike ston bathouil, ton gio tis melchas, tis gunaikas tou nachor, adelfou tou abraam, echontas ti stamna tis epانو ston omo tis. kai i kori itan uperbolika oraia stin opsi, parthena, kai andras den tin eiche gnorisei afou, loipon, katebike stin pigi, gemise ti stamna tis, ki anebaine. kai trechontas o doulos se sunantisi tis, eipe: potise me, parakalo, ligo nero apo ti stamna sou. ki ekeini eipe: pies, kurie mou kai es-peuse kai katebase ti stamna tis epانو ston brachiona tis, kai ton potise. kai afou epause na ton potizei, eipe: kai gia tis kamiles sou tha antliso, mechrís otou pioun oles. ki amesos adeiaise ti stamna tis stin potistra, kai etrexe akoma sto pigadi gia na antlisei, kai antlise gia oles tis kamiles tou. kai o anthropos, eno thaumaze gi' auti, siopouse, gia na gnorisei an o kurios kateuodose ton dromo tou i ochi. kai afou epausan oi kamiles na pinoun, o anthropos pire chrusa skoularikia barous misou siklou, kai duo brachiolia gia ta cheria tis, barous deka siklon chrusafi kai eipe: tinos thugatera eisai esu; pes mou, parakalo sto spiti tou patera sou einai topos gia mas, gia kataluma; ki ekeini tou eipe: eimai thugatera tou bathouil, tou giou tis melchas, pou gennise ston nachor. tou eipe akoma: uparchoun se mas kai achura, kai polli trofi, kai topos gia kataluma. tote o anthropos ekline kai proskunise ton kurio kai eipe: eulogitos o kurios o theos tou kuriou mou, tou abraam, o opoios den egkateleipse to eleos tou kai tin alitheia tou apo ton kurio mou o kurios me kateuodose stin oikogeneia ton adelfon tou kuriou mou. kai afou i kori etrexe, aniggeile stin oikogeneia tis miteras

tis auta ta pragmata. kai i rebekka eiche enan adelfo, pou onomazotan laban kai o laban etrexe ston anthropo exo stin pigi, kai kathos eide ta skoularikia, kai ta brachiolia sta cheria tis adelfis tou, kai kathos akouse ta logia tis rebekkas, tis adelfis tou, na leei: etsi mou milise o anthropos, irthe ston anthropo kai na, stekotan konta stis kamiles dipla stin pigi. kai eipe: ela mesa, eulogimene tou kuriou giati stekesai exo; epeidi, ego etoimasa to spiti, kai topo gia tis kamiles. kai o anthropos mpike sto spiti, ki ekeinos xefortose tis kamiles, kai edose achura kai trofi stis kamiles, kai nero gia nipsimo ton podion tou, kai ton podion ton anthropon ekeinon pou isan mazi tou. kai mprosta tou paratethike fagito autos, omos, eipe: den tha fao mechris otou miliso ton logo mou. ki ekeinos eipe: milise. kai eipe: ego eimai doulos tou abraam. kai o kurios eulogise ton kurio mou uperbolika, kai egine megalos kai edose s' auton probata, kai bodia, kai asimi, kai chrusafi, kai doulous, kai doules, kai kamiles, kai gaidouria. kai i sarra, i gunaika tou kuriou mou, gennise enan gio ston kurio mou, afou gerase kai edose s' auton ola osa echei. kai o kurios mou me orkise, legontas: den tha pareis gunaika ston gio mou apo tis thugateres ton chanaanion, sti gi ton opoion ego katoiko alla tha pas stin oikogeneia tou patera mou, kai sti suggeneia mou, kai tha pareis gunaika ston gio mou. kai eipa ston kurio mou: isos den thelisei i gunaika na me akolouthisei. ki ekeinos mou eipe: o kurios, mprosta ston opoio perpatisa, tha aposteilei ton aggelou tou mazi sou, kai tha kateudosei ton dromo sou kai tha pareis gunaika ston gio mou apo ti suggeneia mou, kai apo tin oikogeneia tou patera mou tote tha eisai eleutheros apo ton orkismo mou otan pas sti suggeneia mou, kai den dosoun se sena, tote tha eisai eleutheros apo ton orkismo mou. kai kathos irtha simera stin pigi, eipa: kurie, o theos tou kuriou mou abraam, kateudose, parakalo, ton dromo mou, ston opoio ego pigaino des, ego stekomai konta stin pigi tou nerou kai i kori i opoia bgainei gia na antlisei, kai stin opoia tha po: potise me, parakalo, ligo nero apo ti stamna sou, ki auti mou pei: ki esu pies, kai gia tis kamiles sou akoma tha antliso, auti as einai i gunaika, pou etoimase o kurios gia ton gio tou kuriou mou. kai prin papo na milao mesa stin kardia mou, na, i rebekka ebgaino, kratontas ti stamna tis epano ston omo tis kai katebike stin pigi, kai antlise kai tis eipa: potise me, parakalo. ki ekeini espeuse kai katebase ti stamna tis apo epano tis, kai eipe: pies, kai tha potiso kai tis kamiles sou ipia, loipon, kai potise kai tis kamiles. kai ti rotisa, kai eipa: tinous thugatera eisai; ki ekeini eipe: thugatera tou bathouil, giou tou nachor, pou gen-

nise s' auton i melcha kai ebalata skoularikia sto prosopo tis, kai ta brachiolia sta cheria tis. kai afou eklina, proskunisa ton kurio kai eulogisa ton kurio ton theo tou kuriou mou abraam, pou me kateudose ston alithino dromo, gia na paro ti thugatera tou adelfou tou kuriou mou ston gio tou. tora, loipon, an thelete na kanete eleos kai alitheia ston kurio mou, peite mou eidei, peite mou, gia na strafodexia i aristera. kai afou apokrithikan o laban kai o bathouil, eipan: apo ton kurio bgike to pragma emeis den mporoume na sou poume kako i kalo na, i rebekka einai mprosta sou par' tin kai pigaine kai as einai gunaika tou giou tou kuriou sou, kathos milise o kurios. kai otan o doulos tou abraam akouse ta logia tous, proskunise mechris edafous ton kurio. kai o doulos bgazontas asimenia skeui kai chrusa skeui, ki endumata, edose sti rebekka edose akoma dora ston adelfo tis, kai sti mitera tis. kai efagan kai ipian, autos, kai oi anthropoi pou isan mazi tou, kai dianuchterusan kai afou sikothikan to proi, eipe: exaposteilte me ston kurio mou. kai o adelfos tis kai i mitera tis eipan: as meinei i kori mazi mas merikes imeres, toulachiston deka epeita tha fugei. kai tous eipe: mi me kratate, epeidi, o kurios kateudose ton dromo mou exaposteilte me na pao ston kurio mou. ki ekeinoi eipan: as kalesoume tin kori, kai as rotisoume ti gnomi tis. kai kalesan ti rebekka, kai tis eipan: pigaineis me touto ton anthropo; ki ekeini eipe: pigaino. kai exapesteilan ti rebekka, tin adelfi tous, kai tin trofo tis, kai ton doulo tou abraam, kai tous anthropous tou. kai eulogisan ti rebekka, kai tis eipan: adelfi mas eisai, eithe na gineis se chiliades muriadon, kai to sperma sou na exousiasei tis pules ton echthron tou! kai i rebekka sikothike, kai oi upiretries tis, kai kathisan epano stis kamiles, kai akolouthisan ton anthropo kai o doulos pire ti rebekka, kai anachorise. kai o isaak epestrefe apo to pigadi lachai-roi epeidi, katoikouse sti gi tis mesimbrias. kai o isaak bgike na proseuchithe stin pediada kata to deilino kai kathos uposose ta matia tou, eide, kai na, erchontan kamiles. kai kathos i rebekka uposose ta matia tis, eide ton isaak, kai pidixe apo tin kamila. epeidi, eiche pei ston doulo: poios einai o anthropos ekeinos pou erchetai mesa apo tin pediada se sunantisi mas; kai o doulos eiche pei: einai o kurios mou. ki auti, pairnontas tin kaluptra, skepastike. kai diigithike o doulos ston isaak ola osa eiche praxe. kai o isaak tin efere sti skini tis miteras tou, tis sarras kai pire ti rebekka, kai egine gunaika tou, kai tin agapise kai parigorithike o isaak gia ti mitera tou.

o abraam, malista, pire kai alli gunaika, pou onomazotan chettoura. ki auti gennise s' auton ton zembra, kai ton ioxan, kai ton madan, kai ton madiam, kai ton iesbok, kai ton soua. kai o ioxan gennise ton seba, kai ton daidan kai oi gioi tou daidan isan oi assoureim, kai oi letouseim, kai oi laomeim. kai oi gioi tou madiam isan o gefa, kai o efer, kai o anoch, kai o abeida, kai o eldaga oloi autoi isan gioi tis chettouras. kai o abraam edose ola ta uparchonta tou ston isaak. stous gious, omos, ton pallakon tou, o abraam edose charismata, otan akoma zouse, kai epibleon, tous exapesteile makrua apo ton gio tou ton isaak pros ta anatolika, sti gi tis anatis. ki auta einai ta chronia ton imeron tis zois tou abraam, osa ezise, 175 chronia. kai afou exepneuse, o abraam pethane se kala girateia, gerontas, kai gematos apo chronia kai prostethike ston lao tou. kai ton ethapsan o isaak kai o ismail, oi gioi tou, sto spilao machpelach, sto chorafi tou efron, tou giou tou soar tou chettaiou, pou einai apenanti sti mambri sto chorafi, pou agorase o abraam, apo tous gious tou chet ekei tafike o abraam, kai i gunaika tou i sarra. kai meta ton thanato tou abraam, o theos eulogise ton gio tou ton isaak kai o isaak katoikise konta sto pigadi lachai-roi. ki auti einai i genealogia tou ismail tou giou tou abraam, pou gennise ston abraam i aiguptia, i agar, i douli tis sarras ki auta einai ta onomata ton gion tou ismail, sumfona me ta onomata tous, stis genees tous prototokos tou ismail itan o nabaioth, epeita o kidar, kai o abdeil, kai o mibsam, kai o misma, kai o douma, kai o massa, o chaddar, kai o thaima, o ietour, o naffis, kai o kedma autoi einai oi gioi tou ismail, ki auta einai ta onomata tous sumfona me tis kompoleis tous, kai sumfona me tis katoikies tous 12 archontes sumfona me ta ethni tous. ki auta einai ta chronia tis zois tou ismail, 137 chronia kai afou exepneuse pethane, kai prostethike ston lao tou. kai katoikise apo tin abila mechri ti sour, pou einai apenanti apo tin aigupto, kathos pigainei kaneis stin assuria o ismail katoikise mprosta se ola t' adelfia tou. ki auti einai i genealogia tou isaak, tou giou tou abraam o abraam gennise ton isaak kai o isaak itan 40 chronon, otan pire gia ton eauto tou gunaika ti rebekka, ti thugatera tou bathouil, tou suriou, apo tin padanaram, adelfi tou laban tou suriou. kai o isaak proseuchotan ston kurio gia ti gunaika tou, epeidi itan steira kai o kurios ton eisakouse, kai i rebekka, i gunaika tou, sunelabe. kai ta paidia sugkrouontan mesa tis kai eipe: an etsi prokeitai na ginei, giati ego na sullabo; kai pige na rotisei ton kurio. kai o kurios

tis eipe: duo ethni einai stin koilia sou kai duo laoi tha diachoristoun apo ta splachna sou kai o enas laos tha einai dunatoteros apo ton allo lao kai o megaluteros tha douleusei ston mikrotero. kai otan sumplirothikan oi imeres tis gia na gennisei, na, stin koilia tis isan diduma. kai o protos bgike kokkinos, kai itan olokliros dasutrichos san derma kai apokalesan ton onoma tou isau. kai epeita bgike o adelfos tou kai to cheri tou kratouse ti fterna tou isau gi' auto onomastike iakob kai o isaak itan 60 chronon, otan tous gennise. kai megalosan ta paidia kai o men isau egine anthropos empeiros sto kunigi, enas anthropos pou chorafiou o de iakob, enas anthropos aplos, pou katoikouse se skines. kai o men isaak agapouse ton isau, epeidi to kunigi itan s' auton trofi eno i rebekka agapouse ton iakob. kai o iakob mageireue ena mageirema kai o isau irthe apo to chorafi, kai itan apokamomenos kai o isau eipe ston iakob: dose mou, parakalo, na fao, apo to kokkino, touto to kokkino, epeidi eimai apokamomenos gi' auto, apokalesan ton onoma tou edom. kai o iakob eipe: poulise mou simera ta prototokia sou. kai o isau eipe: des, ego pao na pethano, kai se ti me ofeloun auta ta prototokia; kai o iakob eipe: na mou orkisteis simera kai tou orkistike kai poulise ta prototokia tou ston iakob. tote, o iakob edose ston isau psomi, kai mageirema tis fakis kai efage kai ipie, kai afou sikothike anachorise etsi o isau katafronise ta prototokia tou.

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kai egine peina sti gi, ektos tis proigoumenis peinas, pou eiche ginei stis imeres tou abraam. kai o isaak pige ston abimelech, ton basilia ton filistaion, sta gerara. kai o kurios fanike s' auton, kai eipe: mi katebeis stin aigupto na katoikiseis sti gi, pou tha sou po na paroikeis se touti ti gi, ki ego tha eimai mazi sou, kai tha se eulogiso epeidi, se sena kai sto sperma sou tha doso olous autous tous topous kai tha ekpliroso ton orko, pou orkistika ston abraam ton patera sou kai tha plithuno to sperma sou san ta asteria tou ouranou, kai tha doso sto sperma sou olous autous tous topous, kai diamesou tou spermatos sou tha eulogithoun ola ta ethni tis gis epeidi, o abraam upakouse sti foni mou, kai fulaxe ta prostagmata mou, tis entoles mou, ta diatagmata mou, kai tous nomous mou. kai o isaak katoikise sta gerara. kai oi andres tou topou rotisan gia ti gunaika tou kai eipe: einai adelfi mou epeidi, fobithike na pene: einai gunaika mou legontas, mipos me foneusoun oi andres tou topou exaitias tis rebekkas epeidi, itan oraia stin opsi. kai afou paremeine ekei polles imeres, o basiliaston filistaion, o abimelech, kathos eskupse apo

ti thurida, eide, kai na, o isaak epaize me ti rebekka ti gunaika tou. kai o abimelech kalese ton isaak, kai eipe: des, sigoura gunaika sou einai auti giati, loipon, eipes: einai adelphi mou; kai o isaak tou eipe: epeidi, eipa: mipos pethano exaitias tis. kai o abimelech eipe: ti einai auto pou mas ekanes; par' oligo tha koimotan kapoios apo ton lao me ti gunaika sou, kai tha efernes epano mas anomia. kai o abimelech prostaxe se ololiro ton lao, legontas: opoiois aggxiei ton anthropo auton i ti gunaika tou, tha thanatotheri oposdipote. kai o isaak espeire sti gi' ekeini, kai mazepse ekeino ton chrono ekatontaplasia kai o kurios ton eulogise. kai o anthropos megalunotan, kai sunechize na auxanei, mechris otou egine uperbolika megalos kai apektise probata, kai bodia, kai pollous doulous omos, oi filistaioi ton fthonisan. kai ola ta pigadia, pou eskapsan oi douloi tou patera tou stis imeres tou abraam tou patera tou, oi filistaioi ta efraxan, kai ta gemisan me choma. kai o abimelech eipe ston isaak: fuge apo mas, epeidi egines uperbolika dunatoteros mas. kai o isaak anachorise apo ekei, kai estise ti skini tou stin koilada ton geraron, kai katoikise ekei. kai o isaak anoixe pali ta pigadia tou nerou, ta opoia eichan skapsei stis imeres tou abraam tou patera tou, kai oi filistaioi ta eichan fraxeii meta ton thanato tou abraam kai ta onomase sumfona me ta onomata, me ta opoia o pateras tou ta eiche onomasei. kai oi douloi tou isaak eskapsan stin koilada, kai brikan ekei ena pigadi me trechoumeno nero. kai oi boskoi ton geraron logomachisan me tous boskous tou isaak, legontas: diko mas einai to nero kai onomase to pigadi esek epeidi, filonikisan mazi tou. kai eskapsan ena allo pigadi, kai logomachisan kai gia touto gi' auto, to onomase sitna. kai afou metoikise apo ekei, eskapse ena allo pigadi, alla gi' auto den logomachisan kai to onomase rechoboth, legontas: epeidi, tora o kurios mas platune, kai mas auxise epano sti gi. kai apo ekei anebike sti bir-sabee. kai o kurios fanike s' auton ekeini ti nuchta, kai eipe: ego eimai o theos tou abraam tou patera sou mi fobasai, epeidi ego eimai mazi sou, kai tha se eulogiso, kai tha plithuno to sperma sou, exaitias tou abraam, tou doulou mou. kai ekei oikodomise thusiastirio, kai epikalestike to onoma tou kuriou kai estise ekei ti skini tou kai ekei oi douloi tou isaak eskapsan ena pigadi. tote, o abimelech pige s' auton apo ta gerara, kai o ochozath o oikeios tou, kai o fichol o archistratigos tis dunamis tou. kai o isaak eipe s' autous: giati irthate se mena, afou eseis me misisate kai me dioxate apo konta sas; kai eipan: eidame fanera oti o kurios einai mazi sou, kai eipame: as ginei tora orkos anametaxu mas, anamesa se mas kai se sena, ki as kanoume sunthiki mazi sou, oti

den tha kaneis se mas kako, kathos emeis den se aggxiname, kai kathos monon kalo praxame se sena, kai se exaposteilame eirinika tora, esu eisai eulogimenos tou kuriou. kai ekane s' autous sumposio kai efagan kai ipian. kai sikothikan enoris to proi, kai orkistike o enas ston allon tote, o isaak tous exapesteile, kai efugan ap' auton eirinika. ki ekeini tin imera, irthan oi douloi tou isaak, kai tou aniggeilan gia to pigadi pou eskapsan, kai tou eipan: brikame nero. kai to onomasan sabee gi' auto, to onoma tis polis einai mechris simera bir-sabee. kai o isau itan 40 chronon, otan pire gia gunaika tin ioudith, ti thugatera tou beiri, tou chettaiou, kai ti basemath, ti thugatera tou ailon, tou chettaiou ki autes isan pikria psuchis ston isaak kai sti rebekka.

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kai afou o isaak gerase, kai ta matia tou amblunthikan, oste den eblepe, kalese ton isau, ton megalutero gio tou, kai tou eipe: gie mou. ki autos tou eipe: edo eimai. ki ekeinos eipe: des tora, ego gerasa den gnorizo tin imera tou thanatou mou pare, loipon, parakalo ta opla sou, ti faretra sou kai to toxo sou, kai bges stin pediada, kai kuniguse gia mena ena kunigi kai kane mou nostima fagita, kathos mou aresoun, kai fere mou na fao gia na se eulogisei i psuchi mou prin pethano. kai i rebekka akouse kathos o isaak milouse ston gio tou ton isau. kai isau pige stin pediada gia na kunigisei ena kunigi, kai na to ferei. kai i rebekka milise ston gio tis ton iakob, legontas: des, ego akousa ton patera sou na milaei ston adelfo sou ton isau, kai na leei: fere mou kunigi, kai kane mou nostima fagita gia na fao, kai na se eulogiso mprosta ston kurio prin pethano. tora, loipon, gie mou, na akouseis ti foni mou se osa ego sou paraggello pigaine, tora, sto kopadi kai pare mou apo ekei duo kala katsikakia gia na ta kano nostima fagita gia ton patera sou, kathos tou aresoun kai tha ta fereis ston patera sou na faei, gia na se eulogisei prin pethanei. kai o iakob eipe sti rebekka ti mitera tou: des, o isau o adelφος mou einai andras dasutrichos, eno ego eimai andras atrichos isos o pateras mou me psilafisei, kai tha fano s' auton os apateonas kai tha episuro epano mou katara kai ochi eulogia. kai i mitera tou eipe s' auton: epano mou i katara sou, paidi mou monon upakouse sti foni mou, kai pigaine, fer' ta se mena. kai pige, kai pire, kai ta efere sti mitera tou kai i mitera tou ekane nostima fagita, opos aresan ston patera tou. kai pairntas i rebekka ta kalutera endumata tou megaluteroi giou tis tou isau, pou eiche sto spiti, entuse m' auta ton iakob, ton neotero gio tis kai me ta dermata apo ta katsikakia skepase ta cheria

tou, kai ta gumna meri tou laimou tou kai edose sta cheria tou giou tis tou iakob ta nostima fagita, kai to psomi, pou etoimase. kai irthe ston patera tou, kai eipe: patera mou. ki ekeinos eipe: edo eimai poios eisai paidi mou; kai o iakob eipe ston patera tou: ego eimai o isau, o prototokos sou ekana kathos mou eipes, siko, loipon, kathise kai fae apo to kunigi mou, gia na me eulogisei i psuchi sou. kai o isaak eipe ston gio tou: pos egine auto paidi mou, oti to brikes toso grigora; ki ekeinos eipe: epeidi, o kurios o theos sou to efere mprosta mou. kai o isaak eipe ston iakob: plisiase paidi mou, gia na se psilafiso, an eisai esu autos o gios mou o isau i ochi. kai o iakob plisiase ston isaak ton patera tou ki ekeinos ton psilafise kai eipe: i men foni einai foni tou iakob, ta cheria omos einai cheria tou isau. kai den ton gnorise, epeidi ta cheria tou isan san ta cheria tou adelfou tou, tou isau, dasutricha kai ton eulogise. kai eipe: esu eisai o idios o gios mou o isau; ki ekeinos eipe: ego. kai eipe: fere konta mou, kai tha fao apo to kunigi tou giou mou, gia na se eulogisei i psuchi mou. kai efere konta tou, kai efage kai efere s' auton krasi, kai ipie. kai o isaak o pateras tou eipe s' auton: plisiase tora, kai filise me, paidi mou. kai plisiase, kai ton filise kai osfranthike tin osmi ton endumaton tou kai ton eulogise kai eipe: na, i osmi tou giou mou einai san osmi pediadas, pou tin eulogise o kurios loipon, o theos na sou dosei apo ti droso tou ouranou, kai apo to pachos tis gis, kai afthonia sitariou kai krasiou laoi na se doulepsoun, kai ethni na se proskunisoun na eisai kurios ton adelfon sou, kai oi gioi tis miteras sou na se proskunisoun kataramenos opoios se katarietai kai eulogimenos opoios se eulogei! kai kathos o isaak epause na eulogei ton iakob, molis o iakob eiche fugei mprosta apo ton patera tou ton isaak, tote irthe o isau, o adelfos tou, apo to kunigi tou. kai ekane ki autos nostima fagita, kai ta efere ston patera tou kai eipe ston patera tou: as sikothei o pateras mou ki as faei apo to kunigi tou giou tou, gia na me eulogisei i psuchi sou. kai o pateras tou o isaak eipe s' auton: poios eisai; ki ekeinos eipe: eimai o gios sou, o prototokos sou, o isau. kai o isaak ekplagike me uperbolika megali ekplixi, kai eipe: poios einai, loipon, ekeinos, pou kunigise ena kunigi kai mou efere, kai efaga ap' ola prin mpeis mesa, kai ton eulogisa; kai tha einai eulogimenos. otan o isau akouse ta logia tou patera tou, ebgale mia kraugi megali kai pikri se uperboliko bathmo kai eipe ston patera tou: eulogise kai mena, patera mou. ki ekeinos eipe: irthe o adelfos sou me dolo, kai pire tin eulogia sou. kai o isau eipe: dikaiologimena apokritihike to onoma tou iakob, epeidi, tora gia deuteri fora me uposkelise pire ta prototokia

mou, kai na, tora pire kai tin eulogia mou. kai eipe: den fulaxes gia mena eulogia; kai o isaak apokritihike, kai eipe ston isau: des, ton ekana kurio sou, kai olous tous adelfous tou tous ekana doulous tou, kai ton strixira me sitari kai krasi kai ti na kano, loipon, se sena, paidi mou; kai o isau eipe, ston patera tou: mipos monon auti tin eulogia echeis, patera mou; eulogise me kai mena, patera mou. kai uposse o isau ti foni tou kai eklapse. kai apokritihike o pateras tou, o isaak, kai tou eipe: des, i katoikisi sou tha einai sto pachos tis gis, kai sti droso tou ouranou apo epano kai me to machairi sou tha zeis, kai ston adelfo sou tha douleipseis. otan, omos, uperischuseis, tha suntripseis ton zugo tou apo ton trachilo sou. kai o isau misouse ton iakob, gia tin eulogia me tin opoia ton eulogise o pateras tou kai o isau eipe stin kardia tou: plisiazoun oi imeres tou penthous tou patera mou tote, tha foneuso ton adelfo mou ton iakob. kai anaggelthikan sti rebekka ta logia tou isau, tou megaluterou giou tis kai afou esteile, kalese ton iakob, ton neotero gio tis, kai tou eipe: des, o isau o adelfos sou parigorei ton eauto tou enantion sou, oti tha se foneusei tora, loipon, paidi mou, akouse ti foni mou kai afou sikotheis, fuge pros ton adelfo mou ton laban sti charan kai katoikise mazi tou merikes imeres, mechris otou perasei o thumos tou adelfou sou mechris otou pausei i orgi tou adelfou sou enantion sou, kai lismonisei ta osa tou ekanes tote, tha steilo kai tha se fero apo ekei giati na sas steritho kai tous duo se mia imera; kai i rebekka eipe ston isaak: aidiasa ti zoi mou exaitias ton thugateron tou chetan o iakob parei gunaika apo tis thugateres tou chet, opos einai autes, apo tis thugateres autis tis gis, ti me ofelei na zo;

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kai afou o isaak proskalese ton iakob, ton eulogise kai tou pariggeile, legontas: den tha pareis gunaika apo tis thugateres tis chanaan kai afou sikotheis, pigaine stin padan-aram, sto spiti tou bathouil, tou patera tis miteras sou kai apo ekei pare gunaika gia sena, apo tis thugateres tou laban, tou adelfou tis miteras sou kai o theos o pantodunamos na se eulogisei, kai na se auxisei, kai na se plithunei, oste na gineis se plithos apo laous kai na sou dosei tin eulogia tou abraam, se sena, kai sto sperma sou usterá apo sena, gia na klironomiseis ti gi tis paroikisis sou, pou o theos edose ston abraam. kai o isaak exapesteile ton iakob kai pige stin padan-aram ston laban, ton gio tou bathouil tou suriou, ton adelfo tis rebekkas, tis miteras tou iakob kai tou isau. kai blepontas o isau oti o isaak eulogise ton iakob, kai ton exapesteile stin padan-aram, gia na parei gia ton eauto

tou gunaika apo ekei, kai oti, eno ton eulogouse, tou pariggeile, legontas: den tha pareis gunaika apo tis thugateres ti chanaan kai oti o iakob upakouse ston patera tou kai ti mitera tou, kai pige stin padan-aram kai blepontas o isau oti oi thugateres ti chanaan einai misites sta matia tou isaak, tou patera tou, o isau pige ston ismail, kai ektos ton allon gunaikon tou pire gia ton eauto tou gunaika ti maeleth, thugatera tou ismail tou giou tou abraam, tin adelfi tou nabaioth. kai o iakob bgike apo ti bir-sabee, kai pige sti charran. kai eptase se kapoion topo, kai dianuchterouse ekei, epeidi eiche dusei o ilios kai pire apo tis petres tou topou, kai ebale gia proskefali tou, kai koimithike s' ekeino ton topo. kai eide ena oneiro, kai na, mia skala stirigmeni sti gi, pou i korufi tis eftane ston ourano kai na, oi angeloi tou theou anebainan kai katebainan epano s' auti. kai na, o kurios stekotan epano ap' auti, kai eipe: ego eimai o kurios, o theos tou abraam tou patera sou, kai o theos tou isaak ti gi, epano stin opoia koimasai, se sena tha ti doso, kai sto sperma sou kai to sperma sou tha einai opos i ammos tis gis, kai tha aplotheis pros ti dusi, kai pros tin anatoli, kai pros ton borra kai pros ton noto kai tha eulogithoun mesa apo sena, kai apo to sperma sou, oles oi fules tis gis kai des, ego eimai mazi sou, kai tha se diafulatto pantou, opou ki an pas, kai tha se epanafero se touti ti gi epeidi, den tha se egkataleipso, mechris otou kano osa milisa se sena. kai otan o iakob sikothike apo ton upno tou, eipe: bebaia, o kurios einai se touto ton topo, ki ego den ixera. kai fobithike, kai eipe: poso foberos einai autos o topos! touto den einai para oikos tou theou, ki auti i puli tou ouranou. kai o iakob, afou sikothike enoris to proi, pire tin petra, pou eiche balei gia proskefali tou, kai tin estise gia stili, kai echuse ladi epano stin korufi tis. kai apokalese to onoma ekeinou tou topou, baithil kai to onoma tis polis ekeinis itan al-lote louz. kai o iakob euschithike mia euchi, legontas: an o theos einai mazi mou, kai me diafulaxei s' auto ton dromo ston opoio pigaino, kai mou dosei psomi na fao, kai enduma gia na ntutho, kai epistrepso eirinika sto spiti tou patera mou, tote o kurios tha einai o theos mou ki auti i petra, pou estisa gia stili, tha einai oikos tou theou kai apo ola osa mou doseis, to dekato tha to prosfero se sena.

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kai o iakob kinise, kai pige sti gi ton ka-toikon tis anapolis. kai eide, kai na ena pigadi stin pediada kai na, upirchan ekei tria kopadia probaton, pou anapauontan konta tou, epeidi apo ekeino to pigadi potizan ta

kopadia kai upirche mia megali petra epano sto stomio tou pigadiou. kai otan mazeuontan ekei ola ta kopadia, apokulousan tin petra apo to stomio tou pigadiou, kai potizan ta kopadia epeita, ebazan xana tin petra epano sto stomio tou pigadiou, ston topo tis. kai o iakob eipe s' autous: adelfoi, apo pou eiste; ki ekeinoi eipan: eimaste apo ti charran. kai tous eipe: gnorizete ton laban, ton gio tou nachor; ki ekeinoi eipan: ton gnorizoume. kai tous eipe: ugiainei; ki ekeinoi eipan: ugiainei kai, des, i rachil i kori tou erchetai mazi me ta probata. kai eipe: na, menei akoma arketo meros tis imeras, den einai ora na aposurthoun ta ktini potiste ta probata, kai pigainete na ta boskiset. ki ekeinoi eipan: den mporoume, mechris otou mazeutoun ola ta kopadia, kai na apokulisoun tin petra apo to stomio tou pigadiou tote potizoume ta probata. ki eno milouse akoma s' autous, irthe i rachil mazi me ta probata tou patera tis epeidi, auti ta eboske. kai kathos o iakob eide ti rachil, ti thugatera tou laban tou adelfou tis miteras tou, kai ta probata tou laban tou adelfou tis miteras tou, plisiase o iakob, kai apokulise tin petra apo to stomio tou pigadiou, kai potise ta probata tou laban, tou adelfou tis miteras tou. kai o iakob filise ti rachil, kai upsonontas ti foni tou, eklapse. kai o iakob aniggeile sti rachil, oti einai adelfos tou patera tis, kai oti einai gios tis rebekkas ki ekeini trechontas aniggeile to pragma ston patera tis. kai kathos o laban akouse to onoma tou iakob, tou giou tis adelfis tou, etrexe se sunantisi tou kai afou ton enagkalistike, ton filise kai ton efere sto spiti tou kai o iakob digithike ston laban ola osa eichan ginei. kai eipe s' auton o laban: bebaia, kokalo mou kai sarka mou eisai. kai katoikise mazi tou enan mina. kai o laban eipe ston iakob: epeidi, eisai adelfos mou, gi' auto tha douleuise se mena dorean; pes mou, poios tha einai o misthos sou; kai o laban eiche duo thugateres to onoma tis megaluteris itan leia, kai to onoma tis mikroteris rachil. tis leias, omos, ta matia isan asthenika kai i rachil itan oraia se parastima kai omorfi stin opsi. kai o iakob agapise ti rachil kai eipe: tha douleuo se sena epta chronia gia ti rachil, ti mikroteri thugatera sou. kai o laban eipe: kalutera na ti doso se sena, para na ti doso se allon andra katoikise mazi mou. kai o iakob doulepse gia ti rachil epta chronia kai tou fainontan san liges imeres, exaitias tis agapis tou gi' autin. kai o iakob eipe ston laban: dose mou ti gunaika mou, epeidi ekplirothikan oi imeres mou, gia na mpo mesa s' auti. kai o laban sugkentrose olous tous anthropous tou topou, kai ekane sumposio. kai to bradu, pairnontas ti leia ti thugatera tou, tin efere s' auton kai mpike mesa s' auti. kai o laban edose sti thugatera tou ti leia, gia upiretria

tis, ti zelfa tin upiretria tou. kai to proi, na, auti itan i leia kai eipe ston laban: ti einai touto pou ekanes se mena; den doulepsa se sena gia ti rachil; kai giati me exapatistes; kai o laban eipe: den ginetai etsi ston topo mas, na dinetai i mikroteri prin apo ti megaluteri ekplirose tin ebdomada tis, kai tha sou doso ki auti, anti tis ergasias tin opoia tha kaneis se mena akoma epta chronia. kai o iakob ekane etsi kai exeplirose tin ebdomada tis kai tou edose ti rachil ti thugatera tou gia gunaika. kai o laban edose sti thugatera tou ti rachil, gia upiretria tis, ti ballan, tin upiretria tou. kai o iakob mpike kai sti rachil kai agapise ti rachil perissotero apo ti leia, kai doulepe s' auton alla epta chronia akoma. kai blepontas o kurios oti i leia itan misiti, anoixe ti mitra tis kai i rachil itan steira. kai i leia sunelabe, kai gennise gio, kai apokalese to onoma tou roubin epeidi, eipe: eide, bebaia, o kurios tin tapeinosi mou tora, loipon, tha me agapisei o andras mou. kai sunelabe xana, kai gennise gio kai eipe: epeidi, o kurios akouse oti misoumai, gi' auto mou edose akoma ki auton kai apokalese to onoma tou sumeon. kai sunelabe xana, kai gennise gio kai eipe: tora, auti ti fora o andras mou tha enothei mazi mou, epeidi gennisa s' auton treis gious gi' auto, ton onomase leui. kai sunelabe xana, kai gennise gio kai eipe: auti ti fora tha doxologiso ton kurio gi' auto apokalese to onoma tou iouda kai epause na gennaei.

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kai otan i rachil eide oti den teknopoiise ston iakob, i rachil fthonise tin adelfi tis kai eipe ston iakob: dose mou paidia eidemi, ego pethaino. kai anapse o thumos tou iakob enantion tis rachil, kai eipe: mipos ego eimai anti tou theou, pou se sterise apo ton karpo tis koilias; ki ekeini eipe: nasou, i upiretria mou, i balla mpes mesa s' auti, kai tha gennisei epano sta gonata mou, gia na apoktiso ki ego paidia ap' auti. kai tou edose ti balla, tin upiretria tis, gia gunaika kai o iakob mpike mesa s' auti. kai sunelabe i balla, kai gennise gio ston iakob kai i rachil eipe: o theos me ekrine, kai akouse kai ti foni mou, kai mou edose gio gi' auto apokalese to onoma tou dan. kai i balla, i upiretria tis rachil, sunelabe xana, kai gennise deuteron gio ston iakob kai i rachil eipe: palepsa dunati pali me tin adelfi mou, kai uperischusa kai apokalese to onoma tou nefthali. kai otan i leia eide oti epause na gennaei, pire ti zelfa tin upiretria tis, kai tin edose ston iakob gia gunaika. kai i zelfa i upiretria tis leias, gennise enan gio ston iakob kai i leia eipe: erchetai eutuchia kai apokalese to onoma tou gad. kai i zelfa gennise, i upiretria tis leias, deuteron gio

ston iakob kai i leia eipe: makaria eimai ego, epeidi tha me makarizoun oi gunaikes kai apokalese to onoma tou asir. kai o roubin pige tis imeres tou therismou tou sitariou, kai brike mandragores sto chorafi, kai tous efere sti leia ti mitera tou. kai i rachil eipe sti leia: dose mou, parakalo, apo tous mandragores tou giou sou. ki ekeini tis eipe: mikro pragma einai oti pires ton andra mou; kai theleis na pareis kai tous mandragores tou giou mou; kai i rachil eipe: loipon, as koimithei mazi sou auti ti nuchta gia tous mandragores tou giou sou. kai o iakob irthe to bradu apo to chorafi, kai i leia bgainontas se sunantisi tou, eipe: mesa se mena tha mpeis, epeidi se misthosa me mistho, tous mandragores tou giou mou. kai koimithike mazi tis ekeini ti nuchta. kai o theos eisakouse ti leia kai sunelabe, kai gennise ston iakob pempton gio. kai i leia eipe: o theos mou edose ton mistho mou, epeidi edosa tin upiretria mou ston andra mou kai apokalese to onoma tou issachar. kai i leia sunelabe xana, kai gennise ekton gio ston iakob kai i leia eipe: o theos me proikise me kali proika tora, o andras mou tha katoikisei mazi mou, epeidi gennisa s' auton exi gious kai apokalese to onoma tou zaboulon. kai usterá ap' auta, gennise thugatera, ki apokalese to onoma tis deina. kai o theos thumithike ti rachil, kai o theos tin eisakouse, kai anoixe ti mitra tis kai sunelabe, kai gennise gio kai eipe: o kurios afairese ti ntropi mou. kai apokalese to onoma tou iosif, legontas: o theos na prosthesei se mena kai allon gio. kai afou i rachil gennise ton iosif, eipe o iakob ston laban: exaposteile me, gia na pao ston topo mou, kai stin patrida mou dose mou tis gunaikes mou, kai ta paidia mou, gia tis opoies se doulepsa, gia na pao epeidi, esu gnorizeis ti doulepsi mou me tin opoia se doulepsa. kai o laban tou eipe: se parakalo, na bro chari mprosta sou gnorisa ek peiras, oti o kurios me eulogise exaitias sou. kai eipe: kathorise mou ton mistho sou, kai tha ston doso. ki ekeinos tou eipe: esu gnorizeis me poion tropo se doulepsa, kai posa eginan ta ktini sou mazi mou epeidi, osa eiches prin apo mena isan liga, kai tora auxithikan se plithos kai o kurios se eulogise me tin eleusi mou kai, tora, pote tha problepso ki ego gia tin oikogeneia mou; ki ekeinos eipe: ti na sou doso; kai o iakob eipe: den tha mou doseis tipote an mou kaneis auto to pragma, tha bosko xana to kopadi sou, kai tha to fulatto na peraso simera mesa apo olo to kopadi sou, diachorizontas apo ekei kathe probato pou echei stigmata kai kilides, kai kathe melanopo anamesa sta arnia kai opoio echei kilides kai stigmata anamesa sta katsikia ki auta na einai o misthos mou kai sto exis, i dikaiousuni mou tha marturisei gia mena, otan erthei

mprosta sou gia ton misthos mou kathe ti pou den einai me stigmata kai kilides anamesa sta katsikia, kai melanopo anamesa sta arnia, tha theoritheí klemmeno apo mena. kai o laban eipe: des, as ginei sumfona me ton logo sou. kai tin imera ekeini diachorise tous tragous tous pardalous, kai kilidotous, kai oles tis katsikes, oses eichan stigmata kai kilides, ola osa isan dialeuka, kai ola ta melanopa anamesa sta arnia, kai ta edose sta cheria ton gion tou kai ebale enan dromon trion imeron anamesa ston eauto tou kai ston iakob kai o iakob eboske to upoloipo apo to kopadi tou laban. kai o iakob pire gia ton eauto tou chlores rabdous apo leuki, kai karudia, kai platano, kai tis xelepise me aspra lepismata, oste fainotan to aspro, pou itan epano stis rabdous kai ebale tis rabdous, tis opoies xelepise, sta aulakia tou nerou, stis potistres, opou ta kopadia erchontan na pinoun gia na sullambanoun ta kopadia, eno erchontan na pinoun. kai ta kopadia sullambanan kathos eblepan tis rabdous kai genousan probata pardala, me stigmata, kai kilidota. kai o iakob diachorise ta arnia, kai estrepse ta prosopa ton probaton tou kopadiou tou laban pros ta pardala, kai pros ola ta melanopa kai ebale chorista ta dika tou kopadia, kai den ta ebale mazi me ta probata tou laban. kai kata tin epochi pou ta proima probata erchontan se sullipsi, o iakob ebaze tis rabdous sta aulakia mprosta sta matia tou kopadiou, gia na sullambanoun blepontas pros tis rabdous kai otan ta probata isan opsima, den ta ebaze kai etsi ta opsima isan tou laban, kai ta proima tou iakob. kai o anthropos auxithike se uperbolika megalon bathmo, kai apektise polla kopadia, kai doules, kai doulous, kai kamiles kai gaidouria.

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akouse, omos, o iakob ta logia ton gion tou laban, pou elegan: o iakob pire ola ta uparchonta tou patera mas, kai apo ta uparchonta tou patera mas apektise olokliri auti ti doxa. kai o iakob eide to prosopo tou laban, kai na, den itan apenanti tou opos chthes kai prochthes. kai o kurios eipe ston iakob: epistrepse sti gi ton pateron sou, kai sti suggeneia sou, kai tha eimai mazi sou. tote, o iakob esteile, kai kalese ti rachil, kai ti leia stin pediada, sto kopadi tou kai tous eipe: blepo to prosopo tou patera sas, oti den einai apenanti mou opos chthes kai prochthes o theos tou patera mou, omos, stathike mazi mou ki eseis xerete oti me oli mou ti dunami doulepsa ton patera sas all' o pateras sas me apatise, kai allaxe tous misthous mou deka fores o theos, omos, den ton afise na me kakopoiisei otan elege os exis: ekeina me ta stigmata tha einai

o misthos sou, tote olokliri to kopadi genouse me stigmata kai otan elege os exis: ta pardala tha einai o misthos sou, tote olokliri to kopadi genouse pardala. m' auton ton tropo afairese o theos to kopadi tou patera sas kai to edose se mena. kai kata tin epochi pou to kopadi sullambane, upososa ta matia mou, kai eida se oneiro, kai na, oi tragoi kai ta kriaria, pou anebainan sta probata kai stis katsikes, isan pardaloi, me stigmata kai diastiktoi. kai o angelos tou theou mou eipe sto oneiro: iakob. kai eipa: edo eimai. kai eipe: upsose tora ta matia sou, kai des olous tous tragous kai ta kriaria, pou anebainoun sta probata kai tis katsikes, oti einai pardaloi, me stigmata kai diastiktoi epeidi, eida ola osa kanei se sena o laban ego eimai o theos tis baithil, opou echris ti stili, kai opou euchthikes mia euchi se mena siko tora, bges exo ap' auti ti gi, kai epistrepse sti gi tis suggeneias sou. kai i rachil kai i leia apokrithikan, kai tou eipan: echoume emeis pia merida i klironomia stin oikogeneia tou patera mas; den theorithikame ap' auton san xenes; epeidi, mas poulise, ki akoma katefage olokliritika to asimi mas. epomenos, ola ta plouti, pou o theos afairese apo ton patera mas, einai dika mas, kai ton paidion mas tora, loipon, kane osa sou eipe o theos. tote, afou o iakob sikothike, ebale ta paidia tou kai tis gunaikes tou epano stis kamiles kai apigage ola ta ktini tou, kai ola ta agatha tou pou apektise, to kopadi tis apoktisis tou, pou apektise stin padan-aram, gia na paei ston isaak, ton patera tou, sti gi chanaan. kai o laban eiche paei na kourepsei ta probata tou i de rachil eklepse ta eidola tou patera tis. o de iakob ekrupte ti fugi tou ston laban, ton surio, mi anagellontas s' auton oti anachorei ki autos efuge me ola ta uparchonta tou, kai sikothike kai diabihe ton potamo, kai kateuthunthike pros to bouno galaad. kai tin triti imera anaggelthike ston laban, oti o iakob efuge, kai pairnontas mazi tou tous adelfous tou, ton katadioxe katapiso tou, enan dromo epta imeron kai ton profetase sto bouno galaad. kai o theos irthe ston laban, ton surio, se oneiro ti nuchta, kai tou eipe: fulaxou, mi miliseis sklira ston iakob. o laban, loipon, profetase ton iakob kai o iakob eiche stisei ti skini tou epano sto bouno kai o laban mazi me tous adelfous tou skinosan epano sto bouno galaad. kai o laban eipe ston iakob: ti ekanes, kai giati mou ekruptes ti fugi sou, kai apigages tis thugateres mou san aichmalotous polemou; giati efuges krufa, kai eklepses ton eauto sou apo mena, kai den mou to faneroses; epeidi, ego tha se exapestelna me eufrosuni kai me tragoudia, me tumpana kai me kithares kai den me axiotes oute na filiso tous gious mou, kai tis thugateres mou; tora, me afrosuni to



ekanes auto einai dunato to cheri mou na sas kakopoiisei all' o theos tou patera sas eipe se mena chthes ti nuchta, legontas: fulaxou, mi miliseis sklira ston iakob - tora, loipon, esto, anachorises, epeidi epithumises polu tin oikogeneia tou patera sou giati, omos, eklepseis tous theous mou; kai otan o iakob apokritihike eipe ston laban: efuga, epeidi fobithika epeidi, eipa: mipos afaireseis tis thugateres sou apo mena se opoion, omos, breis tous theous sou, as mi zisei mprosta stous adelfous mas des ti brisketai se mena apo ta dika sou, kai pare. epeidi, den ixere o iakob oti i rachil tous eiche klepsei. mpike, loipon, o laban sti skini tou iakob, kai sti skini tis leias, kai stis skines ton duo upiretrion alla, den tous brike. tote bgike apo ti skini tis leias, kai mpike sti skini tis rachil. kai i rachil eiche parei ta eidola kai ta eiche balei sto samari tis kamilas, kai kathotan epano s' auta. kai kathos o laban ereunise olokliri ti skini, den ta brike, ki ekeini eipe ston patera tis: as mi fanei baru ston kurio mou, epeidi den mporo na sikotho mprosta sou, gia ton logo oti echo ta gunaika. ki autos ereunise, alla den brike ta eidola. kai o iakob orgistike, kai epeplixe ton laban kai apokrinomenos o iakob eipe ston laban: ti einai to anomima mou; ti to amartima mou, oti katadioces katapiso mou; afou ereunises ola ta skeui mou, ti brikes apo ola ta skeui tou spitou sou; bal' to edo mprosta stous adelfous mou kai tous adelfous sou, gia na krinoun anamesa stous duo mas einai 20 chronia tora, apo tote pou eimai mazi sou ta probata sou kai oi katsikes sou den ateknotikan, kai ta kriaria tou kopadiou sou den efaga sparagmeno apo thiria den sou efera ego to plirona apo to cheri mou zitouses o,ti mou ekleban tin imera i o,ti mou ekleban ti nuchta tin imera kaigomoun apo ton kausona kai ti nuchta apo ton pageto kai o upnos efeuge apo ta matia mou briskomai 20 chronia kiovas sto spiti sou 14 chronia sou doulepsa gia tis duo thugateres sou, kai exi chronia gia ta probata sou kai allaxes ton mistho mou deka fores an o theos tou patera mou, o theos tou abraam, kai o fobos tou isaak, den itan mazi mou, bebaia adeion tha me exapestelnes tora o theos eide tin talaiporia mou, kai ton kopo ton cherion mou, kai se elegxe chthes ti nuchta. kai apokrinomenos o laban, eipe ston iakob: oi thugateres autes einai thugateres mou, kai oi gioi autoi gioi mou, kai ta probata auta probata mou, kai ola osa blepeis einai dika mou kai ti na kano simera s' autes tis thugateres mou i sta paidia tous, ta opoia gennisan; ela, loipon, tora, as kanoume sunthiki, ego ki esu gia na einai os marturia anamesa se mena kai sena. kai o iakob pire mia petra, kai tin estise os stili. kai o iakob eipe stous adelfous tou: mazepste petres kai piran petres, kai

ekanan enan soro kai efagan ekei epano ston soro. kai o men laban ton apokalese iegar-sachadoutha eno o iakob ton apokalese galeed. kai o laban eipe: o soros autos einai simera marturia anamesa se mena kai sena. gi' auto to onoma tou apoklitihike galeed kai mispa epeidi, eipe: as epiblepsei o kurios anamesa se mena kai sena, otan apochoristoume o enas apo ton allon an talaiporiseis tis thugateres mou i an pareis alles gunaikes, ektos apo tis thugateres mou, den einai kanenas mazi mas blepe, o theos einai marturas anamesa se mena kai se sena. kai o laban eipe ston iakob: na autos o soros, kai na auti i stili, pou estisa anamesa se mena kai sena o soros autos einai marturia, kai i stili marturia, oti ego den tha diabo auton ton soro pros esena oute esu tha diabeis auton ton soro, ki auti ti stili, pros emena, gia kako o theos tou abraam, kai o theos tou nachor, o theos tou patera tous, as krinei anamesa mas. kai o iakob orkistike ston fobo tou patera tou, tou isaak. tote, o iakob thusiase mia thusia epano sto bouno kai proskalese tous adelfous tou gia na fane psomi kai efagan psomi, kai dianuchtereusan epano sto bouno. kai afou o laban sikothike enoris to proi, filise tous gious kai tis thugateres tou, kai tous eulogise kai o laban anachorise, kai epestrepse ston topo tou.

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kai o iakob pige ston dromo tou kai ton sunantisani oi aggeloi tou theou. kai otan o iakob tous eide, eipe: auto einai stratopedo tou theou kai apokalese to onoma ekeinou tou topou machanaim. kai o iakob esteile mprosta tou minutes ston adelfo tou ton isau, sti gi sieir, ston topo tou edom. kai tous pariggeile, legontas touto tha peite ston kurio mou ton isau: etsi leei o doulos sou o iakob paroikisa mazi me ton laban, kai emeina mechri tora kai apektisa bodia, kai gaidouria, probata, kai doulous, kai doules kai esteila na anageilo ston kurio mou, gia na bro chari mprosta sou. kai epestrepesan oi minutes ston iakob, legontas: pigame ston adelfo sou ton isau, kai malista erchetai se sunantisi sou, kai mazi tou 400 andres. kai o iakob fobithike uperbolika, kai itan se amichania kai diairese ton lao, pou eiche mazi tou, kai ta kopadia, kai ta bodia, kai tis kamiles, se duo kataulismous legontas: an erthei o isau ston enan kataulismo kai ton chtipisei, o kataulismos pou tha meinei tha diasothei. kai o iakob eipe: thee tou patera mou, tou abraam, kai thee tou patera mou, tou isaak, kurie, pou mou eipes: epistrepse sti gi sou kai sti suggeneia sou, kai tha se agathopoiiso eimai polu mikros apenanti se ola ta elei kai se olokliri tin alitheia, pou ekanes ston doulo sou epeidi,

me ti rabdo mou diabika auton ton iordani, kai tora egina duo kataulismoi sose me, se parakalo, apo to cheri tou adel fou mou, apo to cheri tou isau epeidi, ton fobamai, mipos otan erthei me pataxei, kai ti mit-era mechri ta paidia esu mou eipes akoma: sigoura, tha se agathopoiiso, kai tha kano to sperma sou opos tin ammo tis thalas-sas, pou apo to plithos tis den mporei na aparithmithei. kai koimithike ekei ekeini ti nuchta kai pire apo osa brethikan sto cheri tou, doro ston isau ton adel fou 200 katsikes, kai 20 tragous, 200 probata, kai 20 kriaria, 30 kamiles pou thilazan, mazi me ta paidia tous, 40 damalia, kai 10 tau-rous, 20 gaidouria thiluka, kai 10 poularia. kai ta paredose sta cheria ton doulon tou, kathe kopadi chorista kai eipe stous doulous tou: peraste mprosta mou, ki afiste apos-tasi anamesa apo kopadi se kopadi. kai ston proto pariggeile, legontas: otan se sunan-tisei o adelfos mou o isau, kai se rotisei, legontas: tinos eisai; kai pou pigaineis; kai tinos einai auta, pou echeis mprosta sou; tote tha peis: auta einai tou doulou sou tou iakob, pou stelnontai os dora ston kurio mou ton isau kai na, ki autos einai piso apo mas. to idio pariggeile kai ston deutero, kai ston trito kai se olous pou akolouthousan piso apo ta kopadia, legontas: sumfona me ta logia auta tha milisete ston isau, otan ton breite kai tha peite: des, piso apo mas einai kai o idios o doulous sou o iakob. epeidi, elege: tha exileoso to prosopo tou me to doro, pou proporeuetai mprosta mou kai usterap' auta tha do to prosopo tou isos tha me dechthai. to doro, loipon, perase mprosta tou autos, omos, emeine ekeini ti nuchta ston kataulismo. kai afou sikothike ekeini ti nuchta, pire tis duo gunaikes tou, kai tis duo upiretries tou, kai ta 11 paidia tou, kai dia-bike to perasma tou iabok. kai tous pire, kai tous diaperase apo ton cheimarro diaperase kai ta uparchonta tou. kai o iakob emeine monos kai paleue mazi tou enas anthropos mechri ta charamata tis augis kai blepontas oti den uperischuse enantion tou, aggixe tin arthrosi tou mirou tou kai metatopistike i arthrosi tou mirou tou iakob, kathos paleue mazi tou. ki ekeinos eipe: afise me na fugo, epeidi charaxe i augi. ki autos eipe: den tha se afiso na fugeis, an den me eulogiseis. kai tou eipe: ti einai to onoma sou; ki au-tos eipe: iakob. ki ekeinos eipe: den tha apoklithei pleon to onoma sou iakob, alla is-rail epeidi, agonistikes dunata me ton theo, kai me tous anthropous tha eisai dunatos. kai o iakob rotise, legontas: fanerose mou, parakalo, to onoma sou. ki ekeinos eipe: gi-ati rotas gia to onoma mou; kai ton eulogise ekei. kai o iakob apokalese to onoma ekeinou tou topou fanouil, legontas: epeidi, eida ton theo prosopo me prosopo, kai fulachthike i

zoi mou. ki aneteile o ilios epano tou, kathos diabike to fanouil kai cholaine ston miro tou. gi' auto, oi gioi israel mechri simera den trone ton muona tou mirou, pou narkothike, o opoios einai stin arthrosi epeidi, ekeinos aggixe tin arthrosi tou mirou tou iakob ston muona pou narkothike.

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kai kathos o iakob sikose ta matia tou, eide kai na, erchotan o isau, kai mazi tou 400 an-dres kai o iakob moirase ta paidia sti leia, kai sti rachil, kai stis duo upiretries. kai tis men upiretries kai ta paidia tous, ebale mprosta, ti leia omos kai ta paidia tis, katopin, kai ti rachil kai ton iosif, teleutaious. ki autos perase mprosta tous, kai proskunise mechris edafous epta fores, osotou na plisiasei ston adel fou tou. kai o isau etrexe se sunantisi tou, kai ton agkaliase, kai epese ston tra-chilo tou, kai ton katafilise kai eklapsan. kai kathos sikose ta matia eide tis gunaikes kai ta paidia kai eipe: ti sou einai autoi; ki ekeinos eipe: ta paidia, pou o theos charise ston doulou sou. tote, plisiasan oi upire-tries, autes kai ta paidia tous, kai prosku-nisan paromoia, plisiasan kai i leia kai ta paidia tis, kai proskunisan kai usterap' auta, plisiasan o iosif kai i rachil, kai prosku-nisan. kai eipe: pros ti olokliro auto to stratopedo sou, pou sunantisa; ki ekeinos eipe: gia na bro chari mprosta ston kurio mou. kai o isau eipe: echo polla, adelfe mou eche esu ta dika sou. kai o iakob eipe: ochi, parakalo an brika chari mprosta sou, dexou to doro mou apo ta cheria mou epeidi, gi' auto eida to prosopo sou, san na eblepa to prosopo tou theou, ki esu euarestithikes se mena dexou, parakalo, tis eulogies mou, pou prosperontai se sena epeidi, o theos me eleise, kai echo ap' ola. kai ton biase, kai dechthike. kai eipe: as sikothoume ki as pame, ki ego tha proporeuomai mprosta sou. kai o iakob tou eipe: o kurios mou xerei oti ta paidia einai trufera, kai echo mazi mou probata pou egkumounoun kai bodia kai an ta biasoume esto mia imera, olokliro to kopadi tha pethanei. as perasei, parakalo, o kurios mou mprosta apo ton doulou tou ki ego tha akoloutho arga, sumfona me to badisma ton ktinon, pou einai mprosta mou, kai sum-fona me to badisma ton paidion, mechris otou ftaso pros ton kurio mou sti sieir. kai o isau eipe: as afiso, loipon, mazi sou ena meros apo ton lao, pou einai mazi mou. ki ekeinos eipe: giati, auto; arkei pou brika chari mprosta ston kurio mou. epestrepse, loipon, o isau ekeini tin imera ston dromo tou pros ti sieir. kai o iakob pige sti sok-choth, kai oikodomise gia ton eauto tou ena spiti, kai gia ta ktini tou ekane skines gi' auto, apokalese to onoma tou topou sok-

choth. kai afou o iakob epestrepse apo tin padan-aram, irthe sti salim, mia poli tis suchem, auti pou einai sti gi chanaan, kai kataskinose mprosta stin poli. kai agorase ti merida tou chorafiou, apo tous gious tou emmor, ton patera tou suchem, gia 100 arguria, opou estise ti skini tou. kai estise ekei thusiastirio, kai to apokalese el-eloe-israil.

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kai i deina, i thugatera tis leias, tin opoia gennise ston iakob, bgike gia na dei tis thugateres tou topou. kai blepontas tin o suchem, o gios tou emmor tou euaiau, archonta tou topou, tin pire, kai koimithike mazi tis, kai tin tapeinose. kai i psuchi tou proskollithike sti deina, ti thugatera tou iakob kai agapise tin kori, kai milise sumfona me tin kardia tis koris. kai o suchem eipe ston emmor ton patera tou, legontas: pare mou auti tin kori gia gunaika. kai o iakob akouse, oti miane ti deina ti thugatera tou kai oi gioi tou isan me ta ktini tou sto chorafi kai o iakob siopise mechris otou erthoun. kai o emmor, o pateras tou suchem, pige ston iakob, gia na milisei mazi tou. kai oi gioi tou iakob irthan apo to chorafi, kathos to akousan auto kai oi andres aganaktisan, kai thumosan uperbolika, oti epraxe aischra ston israil, me to na koimithi mazi me ti thugatera tou iakob to opoio den eprepe na ginei. kai o emmor milise s' autous, legontas: i psuchi tou suchem tou giou mou prosilothike sti thugatera sas doste tin, parakalo, s' auton gia gunaika kai na sumptherepsete mazi mas doste tis thugateres sas se mas, kai parte tis thugateres mas gia sas kai katoikiste mazi mas na, i gi einai mprosta sas katoikeite kai emporeueste s' auti, kai kante ktimata s' auti. kai o suchem eipe ston patera tis, kai stous adelfous tis: as bro chari mprosta sas kai oti peite se mena tha to doso zitiste mou osi proika thelete, kai osa dora, kai tha ta doso, sumfona me oti tha mou legate monon, doste mou tin kori gia gunaika. kai oi gioi tou iakob apokritikan ston suchem, kai ston emmor, ton patera tou, me dolo, kai milisan, (epeidi, autos eiche molunei ti deina tin adelfi tous), kai eipan s' autous: den mporoume na kanoume auto to pragma, na dosoume tin adelfi mas se enan anthropo aperitmito epeidi, touto einai ntropi se mas monon me touto tha sumfonousame mazi sas an eseis ginete, opos emeis, peritemnontas kathe arseniko metaxu sas, tote, tha dosoume tis thugateres mas se sas, kai tis thugateres sas tha paroume gia mas, kai tha katoikisoume mazi sas, kai tha ginoume enas laos an, omos, den mas akousete na peritmitheite, tote tha paroume ti thugatera mas kai tha anachorisoume. kai ta logia tous aresan ston emmor, kai ston

suchem ton gio tou emmor kai o neos den bradune na kanei to pragma, epeidi uperagapouse ti thugatera tou iakob kai itan o endoxoteros apo olokliri tin oikogeneia tou patera tou. kai irthe o emmor kai o suchem o gios tou stin poli tis polis tous, kai milisan stous andres tis polis tous, legontas: oi anthropoi autoi einai eirinikoi mazi mas as katoikisoun, loipon, sti gi, kai as emporeuntai s' auti epeidi, i gi, deste, einai arketa euruchori gi' autous tis thugateres tous as paroume gia gunaikes, kai tis thugateres mas as dosoume s' autous monon me touto tha sumfonisoun mazi mas oi anthropoi gia na katoikisoun mazi mas, oste na ginoume enas laos, an peritmithei metaxu mas kathe arseniko, kathos autoi peritemnontai ta kopadia tous, kai na uparchonta tous, kai ola ta ktini tous den tha einai dika mas; monon as sumfonisoume mazi tous, kai tha katoikisoun mazi mas. kai eisakousan ton emmor kai ton suchem, ton gio tou, oloi ekeinoi pou bgainoun apo tin poli tis polis tous kai peritmithike kathe arseniko, oloi ekeinoi pou bgainoun diamesou tis pulis tis polis tou. kai tin triti imera, otan isan mesa ston pono, duo apo tous gious tou iakob, o sumeon kai o leui, adelfia tis deinas, piran kathe enas ti machaira tou, kai mpikan stin poli me asfaleia, kai foneusan kathe arseniko. kai ton emmor kai ton suchem, ton gio tou, foneusan me machaira kai piran ti deina apo to spiti tou suchem, ka efugan, kai oi gioi tou iakob irthan stous foneumenous, kai leilatistan tin poli, epeidi eichan molunei tin adelfi tous. piran ta probata tous, kai ta bodia tous, kai ta gaidouria tous, kai oti itan stin poli, kai oti itan sto chorafi kai aichmalotisan olokliri tin periousia tous, kai ola ta paidia tous, kai tis gunaikes tous kai leilatistan kathe ti pou briskotan mesa sta spitia. kai o iakob eipe ston sumeon kai ston leui: me balate se tarachi, kanontas me misito anamesa stous katoikous tis gias, anamesa stous chananaious kai tous ferezaious ki ego echo ligous anthropous, ki ekeinoi tha mazeutoun enantion mou, kai tha me pataxoun, kai tha chatho ego kai i oikogeneia mou. ki ekeinoi eipan: eprepe, loipon, na metacheiristoun tin adelfi mas san porni;

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kai o theos eipe ston iakob: afou sikotheis, aneba sti baithil, kai katoikise ekei kai kane ekei thusiastirio ston theo, o opoios fanike se sena otan efugeas apo to prosopo tou isau, tou adelfou sou. kai o iakob eipe stin oikogeneia tou, kai se olous ekeinous pou eiche mazi tou: bgalte tous xenous theous, osous echete metaxu sas, kai katharisteite, ki al-laxte ta endumata sas kai afou sikotheite, as aneboume sti baithil ki ekei tha kano

thusiastirio ston theo, pou me eisakouse tin imera tis thlipsis mou, kai itan mazi mou ston dromo, ston opoio poreuomoun. kai edosan ston iakob olous tous xenous theous, osoi isan sta cheria tous, kai ta skoularikia, pou isan st' autia tous kai o iakob ta ekrupte kato apo ti belanidia, pou einai sti suchem. usterap ap' auta, anachorisan, kai tromos tou theou epese epano stis poleis, pou isan ologura tous kai den katadioxan katapiso ton gion tou iakob. kai o iakob irthe sti louz, pou einai sti gi chanaan, i opoia einai i baithil, autos kai olokliros o laos pou itan mazi tou. kai oikodomise ekei ena thusiastirio, kai apokalese to onoma tou topou el-baithil epeidi, ekei fanerotherike s' auton o theos, otan efuge apo to prosopo tou adelfou tou. kai i deborra, i trofos tis rebekkas, pethane kai tafike parakato apo ti baithil, kato apo ti belanidia kai onomastike i belanidia allon-bakouth. kai o theos fanike xana ston iakob, afou epestrepe apo tin padan-aram, kai ton eulogise. kai o theos tou eipe: to onoma sou einai iakob den tha onomazesai pleon iakob, alla israil tha einai to onoma sou kai apokalese to onoma tou israil. kai o theos tou eipe: ego eimai o theos o pantokratoras na auxaneis kai na plithaineis apo sena tha ginoun ethnos, kai plithos ethnon, kai basiliades tha bgoun apo tin osfu sou kai ti gi, tin opoia edosa ston abraam kai ston isaak, se sena tha ti doso kai sto sperma sou usterap apo sena tha doso auti ti gi. kai o theos anebike ap' auton, apo ton topo opou milise mazi tou. kai o iakob estise mia stili ston topo opou milise mazi tou mia petrini stili kai ekane epano tis spondi, kai echuse epano tis ladi. kai o iakob apokalese to onoma tou topou, opou o theos milise mazi tou: baithil. usterap ap' auta anachorise apo ti baithil ki eno apemene ligo diastima gia na ftasoun stin efratha, i rachil gennise, kai upefere megalon agona sti genna tis. kai eno briskotan ston skliro agona tis gennas, i mami tis eipe: mi fobasai, epeidi ki autos sou einai gios ki eno pareidine tin psuchi (epeidi, pethane), apokalese to onoma tou ben-oni kai o pateras tou ton apokalese beniamin. kai i rachil pethane, kai tafike ston dromo tis efratha, pou einai i bithleem. kai o iakob estise mia stili epano ston tafo tis auti einai i stili tou tafou tis rachil mechri simera. kai afou o israil sikothike, estise ti skini tou pera apo to migdol-ere. kai otan o israil katoikouse sti gi ekeini, o roubin pige kai koimithike me ti balla, tin pallaki tou patera tou ki auto, to akouse o israil. kai oi gioi tou iakob isan 12 oi gioi tis leias, o roubin, o protokos tou iakob, kai o sumeon, kai o leui, kai o ioudas, kai o issachar, kai o zaboulon oi gioi tis rachil, o iosif, kai o beniamin kai oi gioi tis ballas, tis upietrias tis rachil, o dan, kai o nefthali kai oi gioi tis zelfas, tis upire-

trias tis leias, o gad, kai o asir autoi einai oi gioi tou iakob, pou gennithikan s' auton stin padan-aram. kai o iakob irthe ston isaak ton patera tou sti mambri, stin kiriath-arba, pou einai i chebron, opou eichan paroikisei o abraam kai o isaak. kai oi imeres tou isaak isan 180 chronia. kai afou o isaak exepneuse, pethane, kai prostethike ston lao tou, gerontas kai piris imeron kai ton ethapsan o isau kai o iakob, oi gioi tou.

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kai auti einai i genealogia tou isau, pou einai o edom. o isau pire gunaikes gia ton eauto tou apo tis thugateres tis chanaan tin ada, thugatera tou ailon tou chettaiou, kai tin olibama, thugatera tou ana, eggoni tou sebegon tou euaiou kai ti basemath, thugatera tou ismail, adelfi tou nebaioth. kai i ada gennise ston isau ton elifas kai i basemath gennise ton ragouil kai i olibama gennise ton ieous, kai ton ieglom, kai ton kore. autoi einai oi gioi tou isau, pou gennithikan s' auton sti gi chanaan. kai o isau pire tis gunaikes tou, kai tous gious tou, kai tis thugateres tou, kai olous tous anthropous tis oikogeneias tou, kai ta kopadia tou, kai ola ta ktini tou, kai ola ta uparchonta tou, pou apektise sti gi chanaan, kai pige se alli gi, makria apo ton iakob ton adelfo tou epeidi, ta uparchonta tous isan tosa polla, oste den mporousan na katoikisoun mazi kai i gi tis paroikisis tous den mporouse na tous choresei, exaitias ton ktinon tous. kai o isau katoikise sto bouno sieir o isau einai o edom. ki auti einai i genealogia tou isau, tou patera ton edomiton, sto bouno sieir auta einai ta onomata ton gion tou isau: o elifas, o gios tis ada, gunaikas tou isau, o ragouil, o gios tis basemath, gunaikas tou isau. kai oi gioi tou elifas isan: o thaiman, o omar, o sofara, kai o gothom, kai o kenez. kai i thamna itan pallaki tou elifas, giou tou isau, kai gennise ston elifas ton amalik autoi isan oi gioi tis ada, gunaikas tou isau. ki autoi einai oi gioi tou ragouil: o nachath kai o zera, kai o some kai o moze autoi isan oi gioi tis basemath, tis gunaikas tou isau. ki autoi isan oi gioi tis olibamas, thugateras tou ana, eggonis tou sebegon, tis gunaikas tou isau kai gennise ston isau ton ieous, kai ton ieglom, kai ton kore. autoi isan oi igemones ton gion tou isau oi gioi tou elifas, prototokou tou isau, o igemonas thaiman, o igemonas omar, o igemonas sofara, o igemonas kenez, o igemonas kore, o igemonas gothom, o igemonas amalik autoi einai oi igemones tou elifas sti gi edom autoi isan oi gioi tis ada. ki autoi isan oi gioi tou ragouil, giou tou isau o igemonas nachath, o igemonas zera, o igemonas some, o igemonas moze autoi einai oi igemones tou ragouil sti gi edom autoi isan oi gioi tis base-

math, tis gunaikas tou isau. ki autoi isan oi gioi tis olibamas, tis gunaikas tou isau: o igemonas ieous, o igemonas ieglom, o igemonas kore autoi isan oi igemones tis olibamas, thugateras tou ana, tis gunaikas tou isau. autoi einai oi gioi tou isau, pou einai o edom ki autoi einai oi igemones tous. autoi einai oi gioi tou sieir tou chorraiou, pou katoikousan sti gi o lotan, kai o sobal, kai o sebegon, kai o ana, kai o dison, kai o eser, kai o disan autoi einai oi igemones ton choraion, ton gion tou sieir, sti gi edom. kai oi gioi tou lotan isan o chorri, kai o aimam kai i adelfi tou lotan, i thamna. ki autoi isan oi gioi tou sobal o alban, kai o manachath, kai o ebal, o sefo, kai o onam. ki autoi isan oi gioi tou sebegon kai o aie, kai o ana autos einai o ana, pou brike ta nera stin erimo, otan eboske ta gaidouria tou sebegon, tou patera tou. ki autoi isan oi gioi tou ana dison, kai olibama, i thugatera tou ana. ki autoi isan oi gioi tou dison o amadan, kai o asban, kai o ithram, kai o charran. autoi isan oi gioi tou eser o balaan, kai o zaaban, kai o akan. autoi isan oi gioi tou disan o ouz, kai o aran. autoi einai oi igemones ton choraion o igemonas lotan, o igemonas sobal, o igemonas sebegon, o igemonas ana, o igemonas dison, o igemonas eser, o igemonas disan autoi einai oi igemones ton choraion anamesa stous igemones tous sti gi sieir. ki autoi einai oi basilades, pou basileusan sti gi edom, prin basileusei basilias epano stous gious israil. kai ston edom basileuse o bela, o gios tou beor kai to onoma tis polis tou itan dennaba. kai o bela pethane, kai sti thesi tou basileuse o iobab, o gios tou zera, apo ti bosorra kai o iobab pethane, kai sti thesi tou basileuse o chousam apo ti gi ton thaimaniton. kai o chousam pethane, kai sti thesi tou basileuse o adad, o gios tou berad, autos pou pataxe tous madianites stin pediada moab kai to onoma tis polis tou itan abith. kai o adad pethane, kai sti thesi tou basileuse o samla apo ti masreka. kai o samla pethane, kai sti thesi tou basileuse o saoul, apo ti rechoboth, ekeini konta ston potamo. kai o saoul pethane kai sti thesi tou basileuse o baal-anan, o gios tou achbor. kai o baal-anan, o gios tou achbor, pethane kai sti thesi tou basileuse o chaddar kai to onoma tis polis tou itan paou kai to onoma tis gunaikas tou, meetabeil, thugatera tou matraid, eggoni tou maizaab. ki auta einai ta onomata ton igemonon tou isau, sumfona me tis suggeneies tous, sumfona me tous topous tous, sumfona me ta onomata tous. o igemonas thamna, o igemonas alba, o igemonas ietheth, o igemonas olibama, o igemonas ila, o igemonas finon. o igemonas kenez, o igemonas thaiman, o igemonas mibsar, o igemonas magedil, o igemonas iram autoi einai oi igemones tou edom, sumfona

me tis katoikies tous sti gi tis ktisis tous autos einai o isau, o pateras ton edomiton.

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kai o iakob katoikise sti gi, stin opoia eiche paroikisei o pateras tou, sti gi chanaan. auti einai i genealogia tou iakob: o iosif, ontas neos, 17 chronon, eboske ta probata mazi me tous adelfous tou, tous gious tis ballas, kai tous gious tis zelfas, ton gunaikon tou patera tou kai o iosif anefere ston patera tous tin kaki tous fimi. kai o israil agapouse ton iosif perissotero apo olous tous gious tou, epeidi itan o gios ton girateion tou kai tou ekane enan poikilochromo chitona. kai blepontas oi adelfoi tou, oti o pateras tous agapouse auton perissotero apo olous tous adelfous tou, ton misisan, kai den mporousan na tou milane eirinika. kai kathos o iosif oneireutike ena oneiro, to diigithike stous adelfous tou kai ton misisan akoma perissotero. kai tous eipe: akouste, parakalo, touto to oneiro pou oneireutika destе, emeis dename dematia sto meson tis pediadas kai xafnou, sikothike to diko mou demati, kai stathike orthio kai na, ta dika sas dematia, afou peristrafikan, proskunisan to diko mou demati. kai oi adelfoi tou eipan s' auton: basilias tha gineis epano se mas; i, tha gineis kurios se mas; kai ton misisan akoma perissotero gia ta oneira tou, kai gia ta logia tou. kai oneireutike kai allo ena oneiro, kai to digithike stous adelfous tou kai eipe: destе, oneireutika kai allo ena oneiro kai na, o ilios, kai to feggari, kai 11 asteria me proskunousan. kai to digithike ston patera tou, kai stous adelfous tou kai ton epeplixe o pateras tou, kai tou eipe: ti einai auto to oneiro, pou oneireutikes; arage, tharthoume, ego kai i mitera sou, kai oi adelfoi sou, gia na se proskunisoume mechris edafous; kai ton fthonisan oi adelfoi tou o pateras tou, omos, fulage ton logo. kai oi adelfoi tou pigan na boskousan ta probata tou patera tous sti suchem. kai o israil eipe ston iosif: den boskoun oi adelfoi sou sti suchem; ela, na se steilo s' autous. ki ekeinos tou eipe: edo eimai. kai tou eipe: pigaine, loipon, na deis, an einai kala oi adelfoi sou, kai kala ta probata, kai na mou fereis eidisi. kai ton esteile apo tin koilada tis chebron kai irthe sti suchem. kai ton brike kapoios anthropos, eno periplaniotan stin pediada kai o anthropos ton rotise, legontas: ti zitais; ki ekeinos eipe: tous adelfous mou zitao pes mou, parakalo, pou boskoun. kai o anthropos eipe: anachorisan apo edo epeidi, tous akousa na lene: as pame sti dothan. kai o iosif pige akolouthontas tin poreia ton adelfon tou, kai tous brike sti dothan. ki ekeinoi molis ton eidan apo makria, prin tous plisiasei, ekanan sumboulia enantion tou na ton foneusoun. kai

o enas eipe ston allon: na, erchetai ekeinos o kurios ton oneiron elate, loipon, tora, kai as ton foneusoume, kai as ton rixoume se enan apo tous lakkous kai tha poume: ena kako thirio ton katefage kai tha doume, ti tha ginoun ta oneira tou. kai otan o roubin to akouse, ton eleutherose apo ta cheria tous, legontas: as mi tou blapsoume ti zoi. kai o roubin eipe s' autous: mi chusetе аima rixte ton se touto ton lakko, pou einai mesa stin erimo, kai mi balete cheri epano tou gia na ton eleutherosei apo ta cheria tous, kai na ton apodosei ston patera tou. otan, loipon, o iosif irthe stous adelfous tou, xentusan ton iosif apo ton chitona tou, ton poikilochromo chitona, pou itan epano tou kai pairnontas ton, ton errixan ston lakko kai o lakkos itan adeios den eiche nero. epeita, kathisan na fane psomi, kai sikonontas ta matia tous eidan kai xafnou, mia sunodeia apo ismailites erchotan apo ti galaad, mazi me tis kamiles tous, fortunemos aromata kai balsamo kai muro, kai poreuontan na ta feroun kato stin aigupto. kai o ioudas eipe stous adelfous tou: poia i ofeleia an foneusoume ton adelfo mas, kai krupsoume to аima tou; elate kai as ton poulisoume stous ismailites kai as mi baloume ta cheria mas epano tou epeidi, adelfos mas kai sarka mas einai. kai oi adelfoi tou upakousan. ki eno diabainan oi madianites emporoi, anesuran ki anebasan ton iosif apo ton lakko, kai poulisan ton iosif gia 20 arguria stous ismailites ki ekeinoi eferan ton iosif stin aigupto. kai o roubin epestrepse ston lakko, kai na, o iosif den itan ston lakko kai xeschise ta endumata tou. kai epestrepse stous adelfous tou, kai eipe: to paidi den uparhei ki ego, ego pou na pao; tote, piran ton chitona tou iosif, kai esfaxan ena katsikaki apo tis katsikes, kai ebapsan ton chitona sto аima kai esteilan ton poikilochromo chitona, kai ton eferan ston patera tous, kai eipan: brikame auton koitaxe, tora, an einai o chitonas tou giou sou i ochi. ki ekeinos ton gnorise, kai eipe: o chitonas tou giou mou einai ena kako thirio ton katefage katasparachthike olokliros o iosif. kai o iakob xeschise ta endumata tou, kai ebale sako sti mesi tou, kai penthise ton gio tou polles imeres. kai sikothikan oloi oi gioi tou, kai oles oi thugateres tou, gia na ton parigorisoun alla, den ithele na parigorithe, legontas oti: penthontas tha katebo pros ton gio mou ston tafo. kai o pateras tou ton eklapse. kai oi madianites ton poulisan stin aigupto, ston petefri, enan auliko tou farao, ton archonta ton somatofulakon.

kai kata ton kairo ekeino katebike o ioudas apo tous adelfous tou, kai strafike se kapoion anthropon odollamiti pou onomazotan eira.

kai o ioudas eide ekei ti thugatera kapoiou chananaïou, pou onomazotan soua kai tin pire, kai mpike mesa s' auti. ki ekeini sunelabe, kai gennise gio kai apokalese to onoma tou ir. kai sunelabe xana, kai gennise gio kai apokalese to onoma tou aunan. kai gennise xana kai allon gio kai apokalese to onoma tou sila kai o ioudas itan sti chasbi, otan ton gennise. kai o ioudas pire mia gunaika ston ir, ton prototoko tou, pou onomazotan thamar. kai o ir, o prototokos tou iouda, stathike kakos mprosta ston kurio kai o kurios ton thanatose. kai o ioudas eipe ston aunan: mpes mesa sti gunaika tou adelfou sou, kai na ti numfeutheis, kai na anastiseis sperma ston adelfo sou. all' o aunan ixere oti to sperma den tha itan diko tou gi' auto, otan empaïne mesa sti gunaika tou adelfou tou, xechune sti gi, gia na mi dosei sperma ston adelfo tou. ki auto pou ekane fanike kako mprosta ston kurio gi' auto, thanatose ki auton. kai o ioudas eipe sti thamar ti nufi tou: kathise chira sto spiti tou patera sou, mechris otou o sila o gios mou ginei megalos epeidi, elege: mipos pethanei ki autos, opos oi adelfoi tou. pige, loipon, i thamar, kai katoikise sto spiti tou patera tis. kai usterа apo polles imeres, pethane i thugatera tou soua, i gunaika tou iouda kai afou o ioudas parigorithike, anebike stous koureutes ton probaton tou sti thamna, autos kai o filotou o eira o odollamitis. ki aniggeilan sti thamar, legontas: des, o petheros sou anebainei sti thamna gia na kourepsei ta probata tou. ki ekeini ebale ta endumata tis chireias tis, skepastike me kalumma, kai peritulichthike, kai kathise konta sti diodo, pou einai sto dromo tis thamna epeidi, eide oti o sila eiche ginei megalos, ki auti den dothike s' auton gia gunaika. kai otan o ioudas tin eide, ti nomise gia porni epeidi, eiche skepasmeno to prosopo tis. kai ston dromo strafike s' auti kai eipe: afise me, parakalo, na mpo mesa se sena epeidi, den gnorise oti itan i nufi tou. ki ekeini eipe: ti tha mou doseis gia na mpeis mesa se mena; ki ekeinos eipe: ego tha sou steilo ena katsikaki apo tis katsikes tou kopadiou. ki ekeini eipe: mou dineis ena enechuro, mechris otou na to steileis; ki ekeinos eipe: ti enechuro na sou doso; ki ekeini eipe: ti sfragida sou, kai to perid-eraio sou, kai ti rabdo sou, pou echeis to cheri sou. kai tis ta edose, kai mpike mesa s' autin, kai sunelabe ap' auton. usterа ap' auta, anachorise, kai afou ebale to kalumma tis, ntuthike ta endumata tis chireias tis. kai o ioudas esteile to katsikaki apo tis katsikes diamesou tou filou tou, tou odollamiti, gia na paralabei to enechuro apo to cheri tis gunaikas alla, den ti brike kai rotise tous anthropous tou topou tis, legontas: pou einai i porni, pou kathotan konta sti diodo tou

dromou; ki ekeinoi eipan: den stathike edo porni. kai epestrepse ston iouda, kai eipe: den ti brika malista, oi anthropoi tou topou eipan: den stathike edo porni. kai o ioudas eipe: as ta echei, gia na mi ntropiatoume des, ego esteila touto to katsikaki, esu omos den ti brikes. kai usterá apo treis mines peripou, aniggeilan ston iouda, legontas: i thamar i nufi sou porneuse, kai malista, des, einai egkuos apo porneia. kai o ioudas eipe: ferte tin exo, kai as katakai. kai otan tin eferan exo, apesteile ston pethero tis, legontas: apo ton anthropo, ston opoio anikoun auta, eimai egkuos kai eipe akoma: gnorise, parakalo, tinos einai i sfragida, kai to perideraio, ki auti i rabdós. kai o ioudas ta gnorise kai eipe: auti einai dikaioteri apo mena, epeidi den tin edosa ston sila ton gio mou. kai den ti gnorise pote pleon. kai kata tin epochi pou eprokeito na gennisei, na, stin koilia tis upirchan diduma. ki eno gennouse, to ena probale to cheri exo kai i mami pairnontas to, edese epano sto cheri tou ena kokkino nima, legontas: autos bgike protos. kai kathos trabixe piso to cheri tou, na, bgike o adelfos tou ki auti eipe: poion chalasma ekanes; epano sou as einai o chalasmus. gi' auto, apoklithike to onoma tou fares. kai epeita bgike o adelfos tou, pou eiche to kokkino nima sto cheri tou kai to onoma tou apoklithike zara.

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kai katebasan ton iosif stin aigupto kai o petefris, o aulikos tou farao, o archontas ton somatofulakon, anthropos aiguptios, ton agorase apo ta cheria ton ismailiton, pou ton katebasan ekei. kai o kurios itan mazi me ton iosif, kai itan anthropos pou euodonotan kai briskotan sto spiti tou kuriou tou, tou aiguptiou. kai o kurios tou eide, oti o kurios itan mazi tou, kai o kurios euodone sta cheria tou ola osa ekane. kai o iosif brike chari mprosta tou, kai ton upiretouse kai ton ebale epistati sto spiti tou kai ola osa eiche, ta paredose sta cheria tou. kai apo ekeino ton kairo, afou ton ebale epistati sto spiti tou, kai se ola osa eiche, o kurios eulogise to spiti tou aiguptiou exaitias tou iosif kai i eulogia tou kuriou itan se ola osa eiche, sto spiti kai sta chorafia. kai ola osa eiche ta paredose sta cheria tou iosif kai den ixere apo ta uparchonta tou tipote, ektos apo to psomi pou etroge. kai o iosif itan oraio se parastima kai omorfos stin opsi. kai usterá apo ta pragmata auta, i gunaika tou kuriou tou, errixé ta matia tis epano ston iosif kai eipe: koimisoú mazi mou. all' ekeinos den ithele, kai eipe sti gunaika tou kuriou pote: des, o kurios mou den gnorizei tipote apo osa einai mazi mou sto spiti kai ola osa echei ta paredose sta cheria mou den einai sto

spiti touto kanenas megaluteros mou oute einai se mena kati allo apagoreumeno, ektos apo sena, epeidi eisai i gunaika tou kai pos na praxo auto to megalo kako, kai na amatiso enantia ston theo; an kai milouse ston iosif kathimerina, autos omos den upakouse s' auti na koimitheí mazi tis, gia na suneurethei mazi tis. kai kapoia imera o iosif mpike sto spiti gia na kanei tis douleies tou, kai kanenas apo tous anthropous tou spitíou den itan ekei sto spiti. ki ekeini ton arpaxe apo to enduma tou, legontas: koimisoú mazi mou ekeinos, omos, afinontas to enduma tou sta cheria tis, efuge kai bgike exo. kai kathos eide, oti afise to enduma tou sta cheria tis, kai efuge exo, fonaxe dunata pros tous anthropous tou spitíou tis, kai tous milise, legontas: deste, mas eferé enan anthropo ebraio gia na mas empaixei mpike mesa se mena gia na koimitheí mazi mou, ki ego fonaxa me megali foni kai kathos akouse oti uposa ti foni mou kai fonaxa, afinontas to enduma tou konta mou, efuge, kai bgike exo, kai apethese to enduma tou konta tis, mechrís otou irthe o kurios tou sto spiti tou. kai tou eipe auta ta idia logia, legontas: o doulos o ebraios, pou mas eferes, mpike mesa se mena gia na me empaixei kai kathos uposa ti foni mou kai fonaxa, afinontas to enduma tou konta mou, efuge exo. kai kathos o kurios tou akouse ta logia tis gunaikas tou, pou tou eipe, legontas: etsi mou ekane o doulos sou, i orgi tou anapse. kai o kurios tou iosif, afou ton pire, ton ebale stin ochuromeni fulaki, ston topo opou isan fulakismenoi oi desmioi tou basilia kai emene ekei stin ochuromeni fulaki. all' o kurios itan mazi me ton iosif, kai xechune epano s' auton eleos, kai tou edose chari mprosta ston archidesmofulaka. kai o archidesmofulakas paredose sta cheria tou iosif olous tous fulakismenous, pou isan stin ochuromeni fulaki kai ola osa ginontan ekei, ta ekane autos. o archidesmofulakas den koitaze tipote apo osa isan sta cheria tou epeidi, o kurios itan mazi tou kai o kurios euodone osa autos ekane.

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kai usterá apo ta pragmata auta, o oinochoos tou basilia tis aiguptou, kai o artopoios, amartisan ston kurio tous ton basilia tis aiguptou. kai o farao orgistike enantion ton duo aulikon tou, enantion tou archioinochoou, kai enantion tou archisitopoíou. kai tous ebale se fulaxi, sto spiti tou archonta ton somatofulakon, stin ochuromeni fulaki, ston topo opou itan fulakismenos o iosif. kai o archontas ton somatofulakon tous empisteuthike ston iosif, ki autos tous upiretouse kai isan gia kamposo kairo sti fulaki. kai o oinochoos kai o

artopois tou basilia tis aiguptou, pou isan fulakismenoi stin ochuromeni fulaki, oneireutikan kai oi duo ena oneiro, o kathe enas to oneiro tou tin idia nuchta o kathe enas me tin exigisi tou oneirou tou. kai o iosif mpainontas mesa pros autous to proi, tous eide kai na, isan taragmenoi. kai rotise tous aulikous tou farao, pou isan mazi tou sti fulaki, sto spiti tou kuriou tou, legontas: giati einai simera skuthropa ta prosopa sas; ki ekeinoi tou epan: oneireutikame ena oneiro, kai den uparchei kanenas pou na to exigisei. kai o iosif eipe s' autous: oi exigiseis den anikoun ston theo; diigitheite mou, parakalo. kai o archioinochoos diigithike to oneiro tou ston iosif, kai tou eipe: eida sto oneiro mou, kai na, mia ampelos mprosta mou kai stin ampelo isan treis kladoi, kai faintotan san na blastanei, kai ta anthi tis anoixan, kai ta tsampia tou stafuliou orimasan kai to potiri tou farao itan sto cheri mou kai pira ta stafulia, kai ta sumpiesa sto potiri tou farao, kai edosa to potiri sto cheri tou farao. kai o iosif eipe s' auton: auti einai i exigisi tou oi treis kladoi einai treis imeres usteru apo treis imeres o farao tha uposei to kefali sou, kai tha se apokatastisei sto upourgima sou kai tha doseis to potiri tou farao sto cheri tou sumfona me tin prougoymeni sunitheia, otan isoun oinochoos tou alla, thumisou me, otan sou ginei to kalo kai kane, parakalo, eleos se mena, kai anefere gia mena ston farao, kai bgaleme apo touto to oikima epeidi, st' alitheia kleftika apo ti gi ton ebraion ki edo pali den ekana tipote, oste na me baloun se touto ton lakko. kai blepontas o archisitopois oti i exigisi itan kali, eipe ston iosif: ki ego eida sto oneiro mou, kai na, tria aspra paneria epano sto kefali mou kai mesa sto paneri pou itan epano epano, isan apo ola ta pagita tou farao, tis technis tou artopoiou kai ta poulia ta etrogan apo to paneri, apo epano apo to kefali mou. kai apokrinomenos o iosif, eipe: auti einai i exigisi tou ta tria paneria einai treis imeres meta apo treis imeres, o farao tha uposei to kefali sou epano apo sena, kai tha se kremasei se xulo, kai ta poulia tha fane ti sarka sou apo epano sou. kai tin triti imera, tin imera ton genethlion tou farao, ekane sumposio se olous tous doulous tou kai upose to kefali tou archioinochoou kai to kefali tou archisitopoiou anamesa stous doulous tou. kai ton men archioinochoo ton apokatestise stin oinochoia tou, kai edose to potiri sto cheri tou farao eno ton archisitopoiu ton kremase kathos o iosif eiche exigisei s' autous. o archioinochoos, omos, den thumithike ton iosif, alla ton lismonise.

kai usteru apo pareleusi duo chronon, o farao eide ena oneiro kai na, stekotan konta ston potamo kai xafnou, epta damalia omorfa kai pachusarka anebainan apo ton potamo, kai eboskan sto libadi kai xafnou, alla epta damalia anebainan, usteru apo ekeina, apo ton potamo, aschima kai leptosarka, kai stekontan konta sta alla damalia stin akri tou potamou kai ta damalia ta aschima kai leptosarka katefagan ta epta damalia ta omorfa kai pachusarka. tote, o farao xupnise. kai kathos apokoimithike oneireutike mia deuteri fora kai xafnou, epta stachua pachia kai kala anebainan apo ton idio korro kai xafnou, alla epta stachua lepta, kai kamena apo ton anatoliko anemo, anafuontan usteru apo ekeina kai ta stachua ta lepta katapian ta epta stachua ta pachia kai mesta. kai o farao xupnise, kai na, itan oneiro. kai to proi, to pneuma tou itan taragmeno kai stelontas kalese olous tous magous tis aiguptou, kai olous tous sofous tis kai o farao diigithike s' autous ta oneira tou alla, den upirche kanenas, pou na ta exigisei ston farao. tote, o archioinochoos milise ston farao, legontas: simera thumamai tin amartia mou o farao eiche orgiste enantion ton doulon tou, kai me ebale se fulaki, sto spiti tou archonta ton somatofulakon, emena kai ton archisitopoiu kai eidame ena oneiro tin idia nuchta, ego kai ekeinos oneireutikame o kathe enas sumfona me tin exigisi tou oneirou tou kai itan ekei mazi mas enas neos, ebraios, doulous tou archonta ton somatofulakon kai tou diigithikame, kai mas exigise ta oneira mas ston kathe enan sumfona me to oneiro tou ekane tin exigisi kai kathos mas ta exigise, etsi kai sunebike emena men apokatestise sto upourgima mou, kai ekeion ton kremase. tote, stelontas o farao, kalese ton iosif, kai ton ebgalan grigora apo ti fulaki kai xuristike, kai allaxe ti stoli tou, kai irthe ston farao. kai o farao eipe ston iosif: eida ena oneiro, kai den uparchei kanenas pou na to exigisei ki ego akousa gia sena na lene, oti katalabaineis ta oneira, oste na ta exigeis. kai apokrithe o iosif ston farao, legontas: ochi ego o theos tha dosei ston farao sotiria apokrisi. kai o farao eipe ston iosif: sto oneiro mou, des, stekomoun stin akri tou potamou kai xafnou, epta damalia pachusarka kai omorfa anebainan apo ton potamo, kai eboskan sto libadi kai xafnou, alla epta damalia anebainan usteru ap' auta, adunata, kai polu aschima, kai leptosarka, tetoia pou aschimoto den eicha dei pote se olokliri ti gi tis aiguptou kai ta damalia ta lepta kai aschima katefagan ta epta prota damalia ta pachia kai afou mpikan stis kolies tous, den diakrinotan oti mpikan stis kolies tous, alla i emfanisi tous



itan aschimi, kathos kai proigoumenos tote, xupnisa. epeita, eida sto oneiro mou, kai xafnou, epta stachua anebainan apo ton idio kormo, mesta kai kala kai xafnou, alla epta stachua xera, lepta, kamena apo ton anatoliko anemo, anafuontan usterá ap' auta kai ta lepta stachua katapian ta epta stachua ta kala kai ta eipa auta stous magous, alla den upirche kanenas pou na mou ta exigisei. kai o iosif eipe ston farao: to oneiro tou farao einai ena o theos fanerose ston farao osa prokeitai na kanei. ta epta damalia ta kala einai epta chronia kai ta epta stachua ta kala einai epta chronia to oneiro einai ena. kai ta epta damalia ta lepta kai aschima, pou anebainan epeita ap' auta, einai epta chronia kai ta epta stachua ta amesta, ta kamena apo ton anatoliko anemo, tha einai epta chronia peinas. touto einai to pragma pou eipa ston farao o theos fanerose ston farao osa prokeitai na kanei. des, erchontai epta chronia megalis afthonias se olokliri ti gi tis aiguptou kai ustera ap' auta, tha epelthoun epta chronia peinas kai olokliri i afthonia tha lismonitheí sti gi tis aiguptou, kai i peina tha kataftheirei ti gi kai den tha gnoristei i afthonia epano sti gi, exaitias ekeinís tis peinas, pou prokeitai na akolouthisei epeidi, tha einai baria se uperboliko bathmo. kai to oti to oneiro epanalifthei ston farao duo fores, deichnei oti to pragma einai apofasismeno apo ton theo, kai oti o theos tha epitachuneí na to ekteleseí. tora, loipon, as problepsei o farao enan anthropon suneto kai me frónisi kai as ton katastisei epano sti gi tis aiguptou as kanei o farao, kai as diorisei epistates sti gi kai as pairnei to ena pempto apo ti gi tis aiguptou, sta epta chronia tis afthonias kai as mazepsoun oles tis trofes auton ton erchomenon kalon chronon kai as apotamieusoun sitari kato apo to cheri tou farao, gia trofes stis poleis, kai as to fulatoun kai oi trofes tha menoun fulagmenes gia ti gi sta epta chronia tis peinas, pou tha akolouthisoun sti gi tis aiguptou gia na mi chathei o topos apo tin peina. kai o logos arese ston farao, kai se olous tous doulous tou. kai o farao eipe stous doulous tou: mporoume na broume enan anthropon opos touton, ston opoio uparchei to pneuma tou theou; kai o farao eipe ston iosif: epeidi, o theos edeixe se sena ola auta, den uparchei kanenas toso sunetos kai frónimos oso esu. esu tha eisai epano sto palati mou, kai ston logo tou stomatos sou tha upakouei olokliros o laos mou monon ston throno tha eimai anoterós sou. kai o farao eipe ston iosif: na, se katestisa epano se olokliri ti gi tis aiguptou. kai bgazontas o farao to dachtulidi apo to cheri tou, to ebale sto cheri tou iosif, kai ton entuse me endumata apo poluteles lino, kai tou periehese ena chruso perideraio guro ston laimo tou. kai ton anebase epano sti

deuteri amaxa tou kai diakiruttan mprosta tou: gonatiste kai ton katestise epano se olokliri ti gi tis aiguptou. kai o farao eipe ston iosif: ego eimai o farao, kai choris esena kanenas den tha sikosei to cheri tou i to podi tou, se olokliri ti gi tis aiguptou. kai o farao onomase ton iosif zafnath-paneach kai tou edose gia gunaika tin aseneth, ti thugatera tou potifera, ierea tis on. kai o iosif bgike sti gi tis aiguptou. kai o iosif itan 30 chronon otan parasthike mprosta ston farao, ton basilia tis aiguptou kai o iosif bgike mprosta apo ton farao, kai diaperase olokliri ti gi tis aiguptou. kai i gi karpoforise plousioparocha sta epta chronia tis afthonias kai mazepse oles tis trofes ton epta chronon pou eginan sti gi tis aiguptou kai enapethese tis trofes stis poleis tis trofes ton chorafion, pou isan guro apo kathe poli, tis ebale s' auti. kai o iosif mazepse sitari san tin ammo tis thalassas, polu, se uperboliko bathmo, oste epause na to metraei, epeidi itan ametrito. kai ston iosif gennithikan duo gioi, prin erthoun ta chronia tis peinas tous opoious i aseneth, i thugatera tou potifera, tou ierea tis on, gennise s' auton. kai o iosif apokalese to onoma tou prototoku, manassi epeidi, eipe: o theos me ekane na lismoniso olous tous ponous mou kai olokliri tin oikogeneia tou patera mou. kai to onoma tou deutero apokalese efraim epeidi, eipe: o theos me auxise sti gi tis thlipsis mou. kai perasan ta epta chronia tis afthonias, pou egine sti gi tis aiguptou. kai archisan na erchontai ta epta chronia tis peinas, kathos eiche pei o iosif kai i peina egine se olous tous topous se olokliri, omos, ti gi tis aiguptou upirche psomi. kai otan peinase olokliri i gi tis aiguptou, o laos kraugase ston farao gia psomi. kai o farao eipe se olous tous aiguptious: pigainete ston iosif o,ti sas pei, na kanete. kai i peina itan epano se olokliri to prosopo tis gis. kai o iosif anoixe oles tis apothikes, kai poulouse sitari stous aiguptious kai i peina baraine epano sti gi tis aiguptou. kai oloi oi topoí erchontan stin aigupto, ston iosif, gia na agorazoun sitari epeidi, i peina baraine epano se olokliri ti gi.

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kai o iakob eide oti upirche sitari stin aigupto kai o iakob eipe stous gious tou: ti blepete o enas ton allon; kai eipe: deste, akousa oti uparchei sitari stin aigupto katebeite ekei, kai agoraste gia mas apo ekei gia na zisoume, kai na mi pethanoume. kai katebikan oi deka adelfoi tou iosif gia na agorasoun sitari apo tin aigupto. ton beniamin, omos, ton adelfo tou iosif, o iakob den ton esteile mazi me tous adelfous tou epeidi, eipe: mipos sumbei kai s' auton sumfora. kai oi gioi tou israil irthan gia na agorasoun sitari, anamesa s'

ekeinous pou erchontan ekei epeidi, i peina itan sti gi chanaan. kai o iosif itan o dioikitis tou topou autos poulose se ololiro ton lao tou topou irthan, loipon, oi adelfoi tou iosif, kai ton proskunisan kata prosopo mechris edafous. kai kathos o iosif eide tous adelfous tou, tous gnorise prospoiithike, omos, s' autous ton xenon, kai tous milouse sklira kai tous eipe: apo pou ercheste; ki ekeinoi eipan: apo ti gi chanaan, gia na agorasoume trofes. kai o men iosif gnorise tous adelfous tou ekeinoi, omos, den ton gnorisan. kai o iosif thumithike ta oneira, pou oneireutike gi' autous kai tous eipe: eiste kataskopoi irthate na paratirisetate ta gumna tou topou. ki ekeinoi tou eipan: ochi, kurie mou alla, oi douloi sou irthame gia na agorasoume trofes emeis oloi eimaste gioi enos anthropou kaloi anthropoi eimaste oi douloi sou den einai kataskopoi. kai eipe s' autous: ochi, alla irthate gia na paratirisetate ta gumna tou topou. ki ekeinoi eipan: oi douloi sou eimaste 12 adelfoi, gioi enos anthropou sti gi chanaan kai des, o neoteros brisketai simera mazi me ton patera mas, kai o allos den uparchei. kai o iosif tous eipe: auto einai pou sas eipa, legontas, eiste kataskopoi. me touto tha dokimasteite ma ti zoi tou farao, den tha bgeite apo edo, an den erthei edo o adelfos sas o neoteros steilte enan apo sas, kai as ferei ton adelfo sas eseis, omos, tha menete desmioi mechris otou apodeichthoun ta logia sas, an lete tin alitheia diaforetika, ma ti zoi tou farao, sigoura eiste kataskopoi. kai tous ebale se fulaxi treis imeres. kai tin triti imera o iosif tous eipe: auto tha kanete, kai tha zisete epeidi, ego fobamai ton theo: an eiste kaloi, enas apo tous adelfous sas as meinei desmios sti fulaxi, opou eiste eseis pigainete, parte sitari gia tin peina ton spition sas ferte, omos, se mena ton adelfo sas ton neotero etsi tha epalitheuthoun ta logia sas, kai den tha pethanete. kai ekanan etsi. kai o enas eipe ston allon: alithina eimaste enochoi gia ton adelfo mas, epeidi eidame ti thlipsi tis psuchis tou, otan mas parakalouse, kai den ton eisakousame gi' auto, irthe epano mas auti i thlipsi. kai o roubin apokrithike s' autous legontas: den sas eipa, legontas, mi amartisetate enantia sto paidi; kai den akousate gi' auto destе, kai to aimo tou ekziteitai. ki autoi den ixeran oti o iosif katalabaine epeidi, sunomilousan meso dierminea. kai afou aposurthike apo konta tous eklapse kai epestrepse xana s' autous, kai tous milouse kai pire ap' autous ton sumeon, kai ton edese mprosta tous. tote, o iosif prostaxe na gemisoun ta skeui tous me sitari, kai epistrepoun to asimi tou kathenos mesa sto saki tou, kai na tous dosoun zootrofia gia ton dromo ki egine s' autous etsi. kai otan fortosan to sitari tous sta gaidouria tous, anachorisan apo ekei. kai

otan enas ap' autous eluse to saki tou, gia na dosei sto gaidouri tou trofi sto kataluma, eide to asimi tou, kai na, itan sto stomio tou sakiou tou. kai eipe stous adelfous tou: to asimi mou mou dothike piso, kai malista, na, einai sto saki mou kai ekplagike i kardia tous, kai suntarachtikan, legontas metaxu tous: ti einai touto, pou mas ekane o theos; kai irthan ston iakob ton patera tous sti gi chanaan, ki aniggeilan s' auton ola osa sunebisan s' autous, legontas: o anthropos, o kurios tou topou, mas milise sklira, kai mas pire san kataskopous tou topou. kai tou eipame: eimaste kaloi anthropoi den eimaste kataskopoi eimaste 12 adelfoi, gioi tou patera mas o enas den uparchei kai o neoteros einai simera me ton patera mas sti gi chanaan. kai o anthropos, o kurios tou topou, mas eipe: me touto tha gnoriso oti eiste kaloi anthropoi enan apo tous adelfous sas afiste mazi mou, kai pairnontas sitari gia tin peina ton spition sas, fugete kai ferte se mena ton adelfo sas ton neotero tote, tha gnoriso oti den eiste kataskopoi, alla eiste kaloi kai tha sas apodoso ton adelfo sas, kai tha emporeueste ston topo. kai otan adeiasan ta sakia tous, na, tou kathenos to kompodema me to asimi itan mesa sto saki tou kai otan autoi kai o pateras tous eidan ta kompodemata me to asimi tous, fobithikan. kai o iakob, o pateras tous, tous eipe: eseis me ateknosate o iosif den uparchei, kai o sumeon den uparchei, kai ton beniamin tha parete epano mou irthan ola auta. kai o roubin eipe ston patera tou, legontas: thanatose tous duo gious mou, an den ton fero piso se sena dos' ton sto cheri mou ki ego tha ton epanafero se sena. ki ekeinos eipe: den tha katebei o gios mou mazi sas epeidi, o adelfos tou pethane, kai emeine autos monos. kai an sumbei s' auton sumfora ston dromo opou pigainete, tote tha katebasete tin polia mou ston tafo me lupi.

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kai i peina baraine sti gi. kai afou teleiosan trogontas to sitari pou eichan ferei apo tin aigupto, o pateras tous eipe s' autous: pigainete xana, agoraste mas liges trofes. kai o ioudas tou eipe, legontas: entona diamarturithike se mas o anthropos, legontas: den tha deite to prosopo mou, an den einai mazi sas o adelfos sas. an, loipon, aposteileis mazi mas ton adelfo mas, tha kateboume, kai tha sou agorasoume trofes alla, an den ton aposteileis, den tha kateboume, epeidi o anthropos mas eipe: den tha deite to prosopo mou, an o adelfos sas den einai mazi sas. kai o israil eipe: giati me kakopoiisate, faneronontas ston anthropooti echete kai allon adelfo; ki ekeinoi eipan: o anthropos mas rotise akribos gia mas, kai gia ti suggeneia mas,

legontas: o pateras sas zei akoma; echete allon adelfo; kai tou apokritikhame sumfona me tin erotisi auti mporousame na xeroume oti tha mas elege: ferte ton adelfo sas; kai o ioudas eipe ston israil ton patera tou: steile to paidi mazi mou, kai afou sikothoume as pame, gia na zisoume, kai na mi pethanoume, emeis, esu, kai oi oikogeneies mas ego egguomai gi' auton apo to cheri mou na ton zitiseis an den ton fero se sena, kai den ton stiso mprosta sou, tote na eimai pantotina upeuthunos se sena epeidi, an den chronotribousame, sigoura auti tha itan i deuteri fora mechri tora pou tha epistrefame. kai o israil, o pateras tous, eipe s' autous: an etsi prepei na ginei, kante tou, loipon parte sta skeui sas apo tous kaluterous karpous tis gis, kai ferte ston anthropo dora, ligo balsamo, kai ligo meli, aromata, kai muro, fustikia, kai amugdala kai parte diplasio asimi sta cheria sas kai to asimi ekeino pou sas epistrafike sto stomio ton sakion sas, ferte to pali sta cheria sas isos, egine kata lathos kai parte ton adelfo sas, kai afou sikotheite, epistrepste ston anthropo kai o theos, o pantodunamos, na sas dosei chari mprosta ston anthropo, gia na aposteilei mazi sas ton allo sas adelfo kai ton beniamin ki ego, an einai na ateknotho, as ateknotho. kai oi anthropoi, pairontas auta ta dora, piran kai diplasio asimi sta cheria tous, kai ton beniamin kai afou sikothikan, katebikan stin aigupto, kai parastathikan mprosta ston iosif. kai otan o iosif eide ton beniamin mazi tous, eipe ston epistati tou spitiou: fere tous anthropous sto spiti, kai sfaxe ena sfachto, kai etoimase, epeidi mazi mou tha fane oi anthropoi to mesimeri. kai o anthropos ekane opos tou eipe o iosif kai o anthropos efere tous anthropous mesa sto spiti tou iosif. kai oi anthropoi fobithikan, epeidi ferthikan mesa sto spiti tou iosif kai eipan: gia to asimi, pou epistrafike sta sakia mas tin proti fora, mas fernoun mesa, gia na brei aformi enantion mas, kai na richtei epano mas, kai na parei emas gia doulous, kai ta gaidouria mas. kai afou plisiasan ton anthropo, ton epistati tou spitiou tou iosif, milisan s' auton stin puli tou spitiou. kai eipan: parakaloume, kurie katebikame tin proti fora gia na agorasoume trofes kai otan irthame sto kataluma, anoixame ta sakia mas, kai na, tou kathenos to asimi itan sto stomio tou sakiou tou, to asimi mas sosto gi' auto, to ferame piso sta cheria mas ferame kai allo asimi sta cheria mas, gia na agorasoume trofes den xeroume poios ebale to asimi mas ta sakia mas. ki ekeinos eipe: eirini se sas mi fobaste o theos sas, kai o theos tou patera sas, sas edose thisauro sta sakia sas to asimi sas irthe se mena. kai tous edose ton sumeon. kai o anthropos efere tous anthropous mesa sto spiti

tou iosif, kai tous edose nero, kai enipsan ta podia tous kai edose trofi sta gaidouria tous. ki ekeinoi etoimasan ta dora, mechris otou erthei o iosif to mesimeri epeidi, akousan oti ekei prokeitai na fane psomi. kai otan o iosif irthe sto spiti, tou proserfan ta dora, pou eichan sta cheria tous, mesa sto spiti kai ton proskunisan mechris edafous. kai tous rotise gia tin ugeia tous kai eipe: ugiainei o pateras sas, o gerontas, gia ton opoio mou eipate; zei akoma; ki ekeinoi eipan: ugiainei o doulous sou o pateras mas akoma zei. kai afou eskupsan proskunisan. kai sikonontas ta matia tou, eide ton beniamin ton adelfo tou, ton omomitrio, kai eipe: autos einai o adelfos sas o neoterous, gia ton opoio mou eichate pei; kai eipe: o theos na se eleisei, paidi mou. kai o iosif biastike na aposurthei epeidi, ton suntaraxan ta splachna tou gia ton adelfo tou kai zitouse topo gia na klapsei kai mpainontas sto tameio, eklapse ekei. epeita, afou enipse to prosopo tou, bgike, kai sugkratontas ton eauto tou, eipe: balte psomi. kai ebale chorista gi' auton kai chorista gia ekeinous, kai gia tous aiguptious, pou sunetorgan mazi tou, chorista epeidi, oi aiguptioi den mporousan na fane psomi mazi me tous ebraious, epeidi, auto einai bdelugma stous aiguptious. kathisan, loipon, mprosta tou, o protokos sumfona me tin prototokia tou, kai o neoterous sumfona me ti neotita tou kai thaumazan oi anthropoi metaxu tous. kai pairontas apo mprosta tou meridia esteile s' autous to meridio, omos, tou beniamin itan pentaplasia megalutero apo ton kathena ap' autous. kai ipian kai eufanthikan mazi tou.

## 44

kai prostaxe ton epistati tou spitiou tou, legontas: gemise ta sakia ton anthronon me trofes, oses mporoun na sikosoun, kai bale to asimi tou kathenos sto stomio tou sakiou tou kai bale to potiri mou, to potiri to asimenio, sto stomio tou sakiou tou neoterou, kai to asimi tou sitariou tou. kai ekane sumfona me ton logo pou eipe o iosif. to proi, kathos efexe, oi anthropoi stalhikan, autoi kai ta gaidouria tous. kai afou bgikan apo tin poli, prin apomakrunthoun polu, o iosif eipe ston epistati tou spitiou tou: afou sikotheis, trexe katapiso apo tous anthropous kai mollis tous proftaseis, pes tous: giati antapodosate kako anti kalou; den einai auto to potiri, sto opoio o kurios mou pinei, kai meso tou opoioi alithina manteuei; praxate aschima kanontas auto. kai kathos tous prof-tase, tous eipe ta logia auta. ki ekeinoi tou eipan: giati o kurios mas mila ei me ta logia auta; mi genoito, oi doulou sou na praxoun ena tetoio pragma! des, to asimi, to opoio brikame sto stomio ton sakion mas,

sou to epistrepsame apo ti gi chanaan, kai pos tha klebame apo to spiti tou kuriou sou asimi i chrusafi; se opoion apo tous doulous sou brethei, as pethanei, ki emeis akoma tha ginoume douloi tou kuriou mas. ki ekeinos eipe: kai tora as ginei opos lete se opoion brethei tha ginei doulous mou, ki eseis tha eiste athooi. kai speudontas, katebasan kathe enas to saki tou sti gi, kai anoixe kathe enas to saki tou. kai ereunisan, archizontas apo ton megalutero, kai teleionontas ston neotero kai brethike to potiri sto saki tou beniamin. tote, eschisan ta endumata tous, kai fortionontas o kathenas to gaidouri tou, epestrepson stin poli. kai mpike mesa o ioudas kai oi adelfoi tou sto spiti tou iosif, eno autos itan akoma ekei kai epesan mprosta tou sti gi. kai o iosif tous eipe: ti einai auto to pragma, pou praxate; den xerete oti enas anthropos opos ego, manteuei alithina; kai o ioudas eipe: ti na poume ston kurio mou; ti na milisoume; i, pos na dikaiothoume; o theos brike tin adikia ton doulon sou. na, eimaste douloi tou kuriou mou, ki emeis, ki ekeinos ston opoio brethike to potiri. ki ekeinos eipe: mi genoito se mena na to praxo auto o anthropos ston opoio brethike to potiri, autos tha einai doulous se mena eseis na anebeite me eirini ston patera sas. kai o ioudas ton plisiase, kai eipe: parakalo, kurie mou as milisei, parakalo, o doulous sou enan logo st' autia tou kuriou mou kai as mi exafthei o thumos sou enantia ston doulou sou epeidi, esu eisai opos o farao. o kurios mou rotise tous doulous tou, legontas: echete patera i adelfo; kai eipame ston kurio mou: echoume patera geronta, kai paidi ton girateion tou, mikro, kai o adelfos tou pethane ki autos emeine monos apo ti mitera tou, kai o pateras tou ton agapaei. kai eipes stous doulous sou: ferte ton se mena na ton do me ta idia mou ta matia. kai eipame ston kurio mou: to paidi den mporei na afisei ton patera tou epeidi, an afisei ton patera tou, autos tha pethanei. ki esu eipes stous doulous sou: an den katebei o adelfos sas o neoteros mazi sas, den tha deite pleon to prosopo mou kai otan anebikame ston doulou sou ton patera mou, tou anageilame ta logia tou kuriou mou. kai o pateras mas eipe: pigainete pali, agoraste se mas liges trofes. kai eipame: den mporoume na kateboume an o adelfos mas o neoteros einai mazi mas, tote tha kateboume epeidi, den mporoume na doume to prosopo tou anthropou, an o neoteros adelfos mas den einai mazi mas. kai o doulous sou o pateras mou eipe se mas: eseis xerete oti duo gious gennise se mena i gunaika mou kai o enas bgike apo konta mou, kai eipa: sigoura katasparchthike apo thirio kai den ton eida mechri tora kai an parete kai touton apo mprosta mou kai sumbei s' auton sumfora,

tha katebasete tin polia mou ston tafo me lupi. tora, loipon, otan pao ston doulou sou ton patera mou, kai to paidi den einai mazi mas, (epeidi, i psuchi tou kremetai apo tin psuchi ekeinou), kathos tha dei oti to paidi den einai, tha pethanei kai oi douloi sou tha katebasoun tin polia tou doulou sou tou patera mas ston tafo me lupi. epeidi, o doulous sou egguithike ston patera mou gia to paidi, legontas: an den ton fero se sena, tote tha eimai upeuthunos ston patera mou pantotina. tora, loipon, se parakalo, as meinei o doulous sou anti tou pou paidiou doulous ston kurio mou, kai to paidi as anebai mazi me tous adelfous tou epeidi, pos na anebo ston patera mou, an to paidi den einai mazi mou; ochi, gia na mi do to kako, pou tha brei ton patera mou.

## 45

tote, o iosif den mporese na kratisei ton eauto tou mprosta se olous tous paristamenous, pou isan mprosta tou kai fonaxe: bgalte tous exo olous apo konta mou kai den emeine kanenas mazi tou, kathos o iosif anaghorizotan stous adelfous tou kai afise mia foni me klauthmo kai akousan oi aiguptioi kai akouse kai to palati tou farao. kai o iosif eipe stous adelfous tou: ego eimai o iosif zei akoma o pateras mou; kai den mporousan oi adelfoi tou na tou apokrithoun, epeidi tarachthikan apo tin parousia tou. kai o iosif eipe stous adelfous tou: plisiaste se mena, parakalo. kai plisiasan. kai eipe: ego eimai o iosif o adelfos sas, ton opoio poulisate stin aigupto. tora, loipon, mi lupaste oute na sas fanei skliro, oti me poulisate edo epeidi, gia diatirisi tis zois me apesteile o theos mprosta sas. dedomenou oti, autos einai o deuterous chronos tis peinas sti gi kai menoun akoma pente chronia, sta opoia den tha uparchei oute arotiriasi oute therismos. kai o theos me apesteile mprosta sas gia na diatiriso se sas diadochi sti gi, kai na diafulaxo ti zoi sas me megali lutrosi. tora, loipon, den me aposteilate esei edo, all' o theos kai me ekane patera ston farao, kai kurio oloklirou tou palatiou tou, kai archonta olokliris tis gis tis aiguptou. speudontas, anebeite ston patera mou, kai peite tou: etsi leei o gios sou o iosif o theos me ekane kurion olokliris tis aiguptou kateba se mena, mi statheis kai tha katoikiseis sti gi gesen kai tha eisai konta mou, esu kai oi gioi sou, kai oi gioi ton gion sou, kai ta kopadia sou, kai oi ageles sou, kai ola osa echeis kai tha se trefo ekei (epeidi, menoun akoma pente chronia peinas), gia na mi ertheis se sterisi, esu kai i oikogeneia sou, kai ola osa echeis. kai prosخته, ta matia sas blepoun kai ta matia tou adelfou mou beniamin, oti to stoma mou milaei se sas anageilte, loipon, ston patera

mou olokliri ti doxa mou stin aigupto, kai ola osa eidade, kai speudontas katebaste ton patera mou edo. kai peftontas ston trachilo tou beniamin tou adelfou tou, eklapse kai o beniamin eklapse ston trachilo ekeinou. kai afou tous katafilise olous tous adelfous tou, eklapse epano tous kai usterá oi adelfoi tou milisan mazi tou. kai akoustike sto palati tou farao i fimi, pou elege: irthan oi adelfoi tou iosif kai o farao charike, kai oi douloi tou. kai o farao eipe ston iosif: pes stous adelfous sou, touto na kanete fortoste ta zoa sas, kai pigainete, anebeite sti chanaan kai pairmontas ton patera sas, kai tis oikogeneies sas, elate se mena kai tha sas doso ta agatha tis gis tis aiguptou, kai tha fate to pachos tis gis. ki esu prostaxe: auto na kanete, parte gia ton eauto sas amaxes apo ti gi tis aiguptou, gia ta paidia sas, kai gia tis gunaikes sas kai afou sikosete ton patera sas, elate kai mi lupitheite tin aposukei sas epeidi, ta agatha olokliris tis gis tis aiguptou tha einai dika sas. kai oi gioi tou israil ekanan etsi kai o iosif tous edose amaxes sumfona me tin prostagi tou farao tous edose kai zootrofi gia ton dromo. se olous autous edose se kathe enan allages endumatou ston beniamin, omos, edose 300 arguria, kai pente allages endumatou. kai ston patera tou esteile ta exis: deka gaidouria fortomena apo ta agatha tis aiguptou, kai deka thiluka gaidouria fortomena sitari kai psomia, kai zootrofes ston patera tou gia ton dromo. kai exapesteile tous adelfous tou, kai anachorisan kai tous eipe: mi sugchuzeste ston dromo. ki anebikan apo tin aigupto, kai irthan sti gi chanaan pros ton iakob, ton patera tous, kai tou aniggeilan, legontas: o iosif brisketai akoma sti zoi, kai einai archontas se olokliri ti gi tis aiguptou kai i kardia tou lipothumise epeidi, den tous pisteue. kai tou eipan ola ta logia tou iosif, pou tous eiche pei kai afou eide tis amaxes pou esteile o iosif gia na ton sikosoun, anazopurothike to pneuma tou iakob, tou patera tous. kai o israil eipe: arkei o iosif o gios mou zei akoma tha pao, kai tha ton do, prin pethano.

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kai otan o israil me ola ta uparchonta tou anachorise, irthe sti bir-sabee, kai profere thusies ston theo tou patera tou, tou isaak. kai o theos eipe ston israil, diamesou oramatos tis nuchtas, legontas: iakob, iakob. ki ekeinous eipe: edo eimai. kai eipe: ego eimai o theos, o theos tou patera sou mi fobitheis na katebeis stin aigupto epeidi, tha se kano ekei ena megalo ethnos ego tha katebo mazi sou stin aigupto, ki ego, bebaia, tha se anebaso xana kai o iosif tha balei ta cheria tou sta matia sou. kai o iakob sikothike apo ti bir-sabee, kai oi gioi tou israil ebalan ton iakob,

ton patera tous, kai ta paidia tous, kai tis gunaikes tous, epáno stis amaxes, pou o farao esteile gia na ton sikosoun. kai pairrontas ta ktini tous, kai ta uparchonta tous, pou apektisan sti gi chanaan, irthan stin aigupto, o iakob kai olokliro to sperma tou mazi tou tous gious tou, kai tous gious ton gion tou mazi tou, tis thugateres tou, kai tis thugateres ton gion tou, kai olokliro to sperma tou to efere mazi tou stin aigupto. kai auta einai ta onomata ton gion israil, ekeinon pou mpikan stin aigupto: o iakob kai oi gioi tou o roubin, o prototokos tou iakob kai oi gioi tou roubin: o anoch, kai o fallou, kai o esron, kai o charmi. kai oi gioi tou sumeon: o iemouil, kai o iamein, kai o aod, kai o iachein, kai o soar, kai o saoul, o gios tis chananitidas. kai oi gioi tou leui: o girson, o kaath, kai o merari. kai oi gioi tou iouda: o ir, kai o aunan, kai o sila, kai o fares, kai o zara o ir, omos, kai o aunan pethanan sti gi chanaan. kai oi gioi tou fares isan: o esron, kai o amoul. kai oi gioi tou issachar: o thola, kai o foua, kai o iob, kai o simbron. kai oi gioi tou zaboulon: o sered, kai o aillon, kai o ialeil. autoi einai oi gioi tis leias, pou genise ston iakob stin padan-aram, kai ti deina ti thugatera tou oles oi psuches, oi gioi tou, kai oi thugateres tou, isan 33. kai oi gioi tou gad: o sifon kai o aggi, o souni kai o esbon, o iri kai o arodi, kai o ariili. kai oi gioi tou asir: o iemna, kai o iessoua, kai o iesouei, kai o beria, kai i sera i adelfi tous. kai oi gioi tou beria: o eber kai o malchiil. autoi einai oi gioi tis zelfas, pou o laban edose sti thugatera tou, ti leia ki autous tous genise ston iakob, 16 psuches. kai oi gioi tis rachil, tis gunaikas tou iakob: o iosif, kai o beniamin. kai ston iosif, sti gi tis aiguptou, gennithikan: o manassis kai o efraim pou tou gennise i aseneth, i thugatera tou potifera, tou ierea tis on. eber kai oi gioi tou beniamin isan: o bela, kai o becher, kai o asbil, gira kai o naaman, o ichi kai o ros, o moupim, kai o oupim, kai o ared. autoi einai oi gioi tis rachil, pou gennithikan ston iakob oles oi psuches isan 14. kai oi gioi tou dan: o ousim. kai oi gioi tou nefthali: o iasil, kai o gouni, kai o ieser, kai o sillim. autoi einai oi gioi tis ballas, pou o laban edose sti thugatera tou, ti rachil ki autous tous gennise ston iakob oles oi psuches, isan epta. oles oi psuches, pou mpikan mesa stin aigupto, mazi me ton iakob, pou bgikan apo ton miro tou, choris tis gunaikes ton gion tou iakob, oles oi psuches, isan 66. kai oi gioi tou iosif, pou gennithikan s' auton stin aigupto, isan duo psuches oles oi psuches tis oikogeneias tou iakob, pou mpikan mesa stin aigupto, isan 70 kai o iakob esteile ton iouda mprosta tou ston iosif, gia na katebei prin ap' auton sti gesen kai irthan sti gi gesen. kai afou o iosif ezepe tin amaxa tou, anebike se sunantisi

tou israil, tou patera tou, sti gesen kai blepontas ton, epese epano ston trachilo tou kai eklapse polli ora epano ston trachilo tou. kai o israil eipe ston iosif: tora, as pethano, afou eida to prosopo sou, epeidi esu zeis akoma. kai o iosif eipe stous adelfous tou, kai stin oikogeneia tou patera tou: ego tha anebo, kai tha anageilo ston farao, kai tha tou po: oi adelfoi mou, kai i oikogeneia tou patera mou, pou isan sti gi chanaan, irthan se mena kai oi anthropoi einai poimenes, epeidi einai andres ktinotrofoi kai eferan ta poimnia tous, kai tis ageles tous, kai ola osa echoun. an, loipon, sas kalesei o farao, kai pei: poio einai to epitideuma sas; tha peite: oi douloi sou eimaste andres ktinotrofoi apo ta neanika mas chronia mechri tora, ki emeis kai oi pateres mas gia na katoikisete sti gi gesen epeidi, kathe poimenas probaton einai bdelugma stous aiguptious.

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kai otan o iosif irthe, aniggeile ston farao, legontas: o pateras mou kai oi adelfoi mou, kai ta poimnia tous, kai oi ageles tous, kai ola osa echoun, irthan apo ti gi chanaan kai des, einai sti gi gesen. kai pairnontas apo tous adelfous tou pente andres, tous parestise mprosta ston farao. kai o farao eipe stous adelfous tou: poio einai to epitideuma sas; ki ekeinoi eipan ston farao: oi douloi sou einai poimenes probaton, ki emeis kai oi pateres mas. eipan akoma ston farao: irthame gia na paroikisoume sti gi gia ton logo oti, den uparchei boski gia ta poimnia ton doulon sou, epeidi barune i peina sti gi chanaan tora, loipon, as katoikisoun, parakaloume, oi douloi sou sti gi gesen. kai o farao eipe ston iosif, legontas: o pateras sou kai oi adelfoi sou irthan se sena i gi tis aiguptou einai mprosta sou sto kalutero meros tis gis na katoikiseis ton patera sou kai tous adelfous sou as katoikisoun sti gi gesen kai an gnorizeis oti briskontai metaxu tous andres axioi, na tous katastiseis epistates sta kopadia mou. kai o iosif efere mesa ton iakob, ton patera tou, kai ton parestise mprosta ston farao kai o iakob eulogise ton farao. kai o farao eipe ston iakob: mechri poses einai oi imeres ton chronon tis zois sou; kai o iakob eipe ston farao: oi imeres ton chronon tis paroikias mou einai 130 chronia liges kai kakes upirxan oi imeres ton chronon tis zois mou, kai den eftasan stis imeres ton chronon tis zois ton pateron mou, stis imeres tis paroikias tous. kai o iakob eulogise ton farao, kai bgike mprosta apo ton farao. kai o iosif katoikise ton patera tou kai tous adelfous tou, kai tous edose idioktisia sti gi tis aiguptou, sto kalutero meros tis gis, sti gi ramessi, kathos o farao eiche prostaxe. kai o iosif etrefe ton patera tou, kai tous adelfous tou, kai

olokliri tin oikogeneia tou patera tou, me psomi, sumfona me tis oikogeneies tous. kai den upirche psomi se olokliri ti gi epeidi, i peina itan baria se uperboliko bathmo, oste i gi tis aiguptou kai i gi tis chanaan apekanan apo tin peina. kai o iosif sugkentrose olo to asimi, pou briskotan sti gi tis aiguptou, kai sti gi chanaan, gia to sitari pou agorazan kai o iosif efere to asimi sto palati tou farao. kai afou teleiose to asimi apo ti gi tis aiguptou, kai apo ti gi chanaan, irthan oloi oi aiguptioi ston iosif, legontas: dose mas psomi kai giati na pethanoume mprosta sou; epeidi, teleiose to asimi. kai o iosif eipe: ferte ta ktini sas, kai tha sas doso psomi anti gia ta ktini sas, an to asimi teleiose. kai eferan ta ktini tous ston iosif, kai o iosif tous edose psomi anti gia ta aloga, ki anti gia ta probata, ki anti gia ta bodia, ki anti gia ta gaidouria kai tous ethrepse me psomi kata ti chronia ekeini, anti gia ola ta ktini tous. kai afou teleiose i chronia ekeini, irthan s' auton ton deutero chrono, kai tou eipan: den tha krupsoume apo ton kurio mas oti teleiose to asimi kai ta ktini eginan tou kuriou mas den emeine allo mprosta ston kurio mas, para ta somata mas kai i gi mas giati na chathoume mprosta sou, ki emeis kai i gi mas; agorase emas kai ti gi mas gia psomi kai tha eimaste, emeis kai i gi mas, douloi ston farao kai dose mas sporo, gia na zisoume, kai na mi pethanoume, kai erimothai i gi. kai o iosif agorase olokliri ti gi tis aiguptou gia ton farao epeidi, oi aiguptioi poulsan o kathenas to chorafi tou, gia ton logo oti i peina barune epano tous etsi, i gi egine tou farao kai ton lao, ton metatopise se poleis, apo to ena akro ton orion tis aiguptou mechri to allo akro tis monon ti gi ton iereon den agorase epeidi, oi iereis eichan merida prosdiorismeni apo ton farao kai etrogan ti merida tous, pou o farao edose s' autous gi' auto, den poulsan ti gi tous. tote, o iosif eipe ston lao: deste, agorasa esas kai ti gi sas simera ston farao na, parte sporo, kai speirete ti gi kai ston kairo ton karpon, tha dosete to ena pempto ston farao kai ta tessera meri tha einai gia sas, gia sporo ton chorafon, kai gia trofi diki sas, kai gia olous osous briskontai sta spitia sas, kai gia trofi ton paidion sas. ki ekeinoi eipan: esu esoses ti zoi mas as broume chari mprosta ston kurio mas, kai tha eimaste douloi tou farao. ki auto to etheze o iosif os nomo sti gi tis aiguptou, mechri simera, na dinetai to ena pempto ston farao ektos tis gis ton iereon monon, pou den egine tou farao. kai o israil katoikise sti gi tis aiguptou, sti gi gesen kai apektisan s' auti ktimata, kai auxithikan, kai plithunthikan uperbolika. kai o iakob ezise sti gi tis aiguptou 17 chronia kai oi imeres ton chronon tis zois tou iakob eginan 147 chronia. kai oi imeres tou israil gia na pethanei plisiasan kai afou kalese ton gio

tou ton iosif, tou eipe: an, tora, brika chari mprosta sou, bale, parakalo, to cheri sou kato apo ton miro mou, kai kane se mena eleos kai alitheia parakalo, mi me thapseis stin aigupto. alla, tha koimitho mazi me tous pateres mou, kai tha me metakomiseis apo tin aigupto, kai tha me thapseis ston tafo tous. ki ekeinos eipe: ego tha kano sumfona me ton logo sou. ki ekeinos eipe: orkισου se mena kai tou orkistike. kai o israil proskunise epano stin akri tis rabdou tou.

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kai ustera apo ta pragmata auta eipan ston iosif: des, o pateras sou asthenei. kai pire mazi tou tous duo gious tou, ton manassi kai ton efraim. kai aniggeilan ston iakob, legontas: des, o gios sou o iosif erchetai se sena kai pairnontas dunami, o israil kathise sto krebati. kai o iakob eipe ston iosif: o theos, o pantodunamos, fanike se mena sti louz, sti gi chanaan, kai me eulogise kai mou eipe: des, ego tha se auxiso, kai tha se plithuno, kai tha se katastiso se plithos laon ki auti ti gi tha ti doso sto sperma sou, meta apo sena, pantotini idioktisia. tora, loipon, oi duo gioi sou, pou gennithikan se sena stin aigupto, prin ego ertho se sena stin aigupto, einai dikoi mou o efraim kai o manassis tha einai se mena, opos o roubin kai o sumeon kai ta paidia sou, osa genniseis ustera apo autous, tha einai dika sou sumfona me to onoma ton adelfon tous, tha onomastoun stin klironomia tous. kai otan ego erchomoun apo tin padan, mou pethane i rachil ston dromo sti gi chanaan, eno den eleipe para ligo diastima gia na ftasoume stin efratha kai tin ethapsa ekei, ston dromo tis efratha auti einai i bithleem. kai blepontas o israil tous gious tou iosif, eipe: poioi einai autoi; kai o iosif eipe ston patera tou: autoi einai oi gioi mou, pou mou edose o theos edo. ki ekeinos eipe: fer' tous, parakalo, se mena, gia na tous eulogiso. kai ta matia tou israil isan baria apo ta girateia, den mporouse na blepei. kai tous efere konta s' auton kai tous filise, kai tous agkaliase. kai o israil eipe ston iosif: den elpiza na do to prosopo sou kai na, o theos mou edeixe kai to sperma sou. kai tous ebgale o iosif apo to meson ton gonaton tou. kai proskunise me to prosopo mechri to edafos. kai pairnontas tous kai tous duo, ton efraim sta dexia tou, pros ta aristera tou israil, kai ton manassi sta aristera tou, pros ta dexia tou israil, plisiase s' auton. kai o israil sikonontas to dexteron tou cheri tou ebale sto kefali tou efraim, pou itan o neoterος, kai to aristero tou cheri epano sto kefali tou manassi, kanontas enalagi sta cheria tou epeidi, o manassis itan o prototokos. kai eulogise ton iosif, kai eipe: o theos, mprosta ston opoio perpatasin oi

pateres mou, o abraam kai o isaak, o theos pou me poimane apo ti gennisi mou mechri touti tin imera, o aggelos pou me lutrose apo ola ta kaka, na eulogisei auta ta paidia kai na onomastei epano s' auta to onoma mou kai to onoma ton pateron mou, tou abraam kai tou isaak, kai na plithunthoun se megalo plithos epano sti gi! kai o iosif, blepontas oti o pateras tou epethese to dexteron tou cheri epano sto kefali tou efraim, dusarestithike kai epiaze to cheri tou patera tou, gia na to metathesei apo to kefali tou efraim epano sto kefali tou manassi. kai o iosif eipe ston patera tou: ochi etsi, patera mou, epeidi autos einai o prototokos bale to dexteron tou cheri epano sto kefali tou. all' o pateras tou den thelise kai eipe: xero, paidi mou, xero ki autos tha ginei laos, ki autos akoma tha ginei megalos all' omos, o adelfos tou o neoterος tha einai megaluterος tou, kai to sperma tou tha ginei plithos ethnon. kai tous eulogise ekeini tin imera, legontas: otan o israil anaferetai se sena, tha eulogei legontas: o theos na se kanei opos ton efraim, kai opos ton manassi! kai estise ton efraim mprosta apo ton manassi. kai o israil eipe ston iosif: des, ego pethaino kai o theos tha einai mazi sas, kai tha sas epanaferei sti gi ton pateron sas. ki ego sou dino ena meridio parapano apo tous adelfous sou, pou pira apo to cheri ton amorraion me to machairi mou kai me to toxo mou.

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kai o iakob kalese tous gious tou, kai eipe: sugkentrotheite gia na sas anageillo ti prokeitai na sumbei se sas, stis eschates imeres: sugkentrotheite ki akouste, gioi tou iakob, ki akroasteite ton israil, ton patera sas. roubin, prototoko mou, esu eisai i ischus mou, kai i archi ton dunameon mou, exochos stin axia, kai exochos sti dunami ebrates san nero den tha echeis tin uperochi epeidi, anebikes sto krebati tou patera sou tote to mianes sto krebati mou anebike. o sumeon kai o leui, oi adelfoi, organa adikias einai ta machairia tous mesa sti bouli tous, psuchi mou, mi mpeis sti suneleusi tous, mi enotheis, timi mou epeidi, ston thumo tous foneusan anthropous, kai sto peisma tous katagkremisan teichos epikataratos o thumos tous, epeidi itan authadis kai i orgi tous, epeidi itan skliri tha tous diamoiraso ston iakob, kai tha tous diaskorpiso ston israil. iouda, esena tha se epainesoun oi adelfoi sou to cheri sou tha einai ston trachilo ton echthron sou oi gioi tou patera sou tha se proskunisoun skumnos liontariou einai o ioudas apo kunigi anebikes, gie mou kathos egeire, koimithike san liontari, kai san skumnos liontariou poios tha ton xupnisei; den tha eklipsei to skiptro apo

ton iouda oute nomothetis apo mesa apo ta podia tou, mechris otou erthei o silo kai s' auton tha einai i upakoi ton laon. stin ampelo denei to poulari tou, kai ston eklekto blasto, to poularaki tou gaidouriou tou se krasi tha plunei to enduma tou, kai sto aimo tou stafuliou ti stoli tou ta matia tou tha einai kokkina apo to krasi, kai ta donatia tou aspra apo to gala. o zaboulon tha katoikise se limani thalassas, kai tha einai se limani ploion kai to orio tou tha aplothei mechri ti sidona. o issachar einai gaidaros dunatos, xaplomenos sto meson apo epauleis kai blepontas oti i anapausi itan kali, kai o topos eucharistos, ekline ton omo tou se fortio, kai egine doulos upotelis. o dan tha krinei ton lao tou, san mia apo tis fules tou israil o dan tha einai fidi epano ston dromo, aspidia sto monopati, dagkonontas tis fternes tou alogou, oste o kabalaris tou tha peftei pros ta piso. ti sotiria sou perimena, kurie. ton gad, tha ton koursepsoun peirates alla, ki autos sto telos tha koursepsei. to psomi tou asir tha einai pachu ki autos tha dinei basilikes lichoudies. o nefthali einai mia elafina xapolumeni, dinontas aresta logia. o iosif einai kladi karpoforo, kladi karpoforo konta stin pigi, pou oi blastoi tou aplonontai epano ston toicho oi toxotes ton pikranan, kai toxeusan enantion tou, kai ton echthreuthikan alla, to toxo tou emeine dunato, kai oi brachiones ton cherion tou endunamothikan, diamesou ton cherion tou dunatou theou tou iakob kai apo ekei egine o poimenas, i petra tou israil ki auto, diamesou tou theou tou patera sou, pou tha se boithaei, kai diamesou tou pandunamou, pou tha se eulogei, eulogies tou ouranou apo epano, eulogies tis abussou apo kato, eulogies ton maston kai tis mitras oi eulogies tou patera sou xeperasan tis eulogies ton progenon mou, mechri tis psiles korufes ton aionion bounon tha einai epano sto kefali tou iosif, ki epano stin korufi tou eklekto anamesa stous adelfous tou. o beniamin tha einai arpagas lukos to proi tha katatroei thirama, kai to bradu tha diairei lafura. oloi autoi einai oi 12 fules tou israil, ki auto einai ekeino pou milise s' autous o pateras tous, kai tous eulogise kathe enan, sumfona me tin eulogia tou, tous eulogise. kai tous pariggeile kai tous eipe: ego prostithemai ston lao mou thapste me mazi me tous pateres mou, sto spilaio pou einai sto chorafi apo ton efron tou chettaiou sto spilaio pou einai sto chorafi machpelach, pou einai apenanti sti mambri, sti gi chanaan, to opoio o abraam agorase mazi me to chorafi apo ton efron ton chettaio gia ktima mnimatos ekei ethapsan ton abraam, kai ti sarra ti gunaika tou ekei ethapsan ton isaak, kai ti rebekka ti gunaika tou ki ekei ethapsa ki ego ti leia i agora tou chorafiou, kai tou spilaio pou einai s'

auto, egine apo tous giours tou chet. kai afou o iakob teleiose, dinontas paraggelies stous giours tou, esure ta podia tou epano sto krebati, kai xepsuchise kai prostethike ston lao tou.

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kai o iosif epese epano sto prosopo tou patera tou, kai eklapse epano tou, kai ton filise. kai o iosif prostaxe tous doulous tou tous giatrous na balsamosoun ton patera tou. kai oi giatroi balsamosan ton israil. kai sumplirothikan gi' auton 40 imeres epaidi, etsi sumplironontai oi imeres tis balsamosis kai oi aiguptioi ton penthisan, 70 imeres. kai afou perasan oi imeres tou penthos tou, o iosif milise sto palati tou farao, legontas: an tora brika chari mprosta sas, miliste, parakalo, st' autia tou farao, legontas: o pateras mou me orkise, legontas: na, ego pethaino sto mnima mou, pou eskapsa gia ton eauto mou, sti gi chanaan, ekei tha me thapseis tora, loipon, as anebo, parakalo, kai as thapso ton patera mou kai tha epistrepso. kai o farao eipe: aneba, kai thapse ton patera sou kathos se orkise. kai o iosif anebike gia na thapsei ton patera tou ki anebikan mazi tou oloi oi douloi tou farao, oi presbuteroi tou palatiou tou, kai oloi oi presbuteroi tis gis tis aiguptou, kai ololiri i oikogeneia tou iosif kai oi adelfoi tou, kai i oikogeneia tou patera tou monon tis oikogeneies tous, kai ta poimnia tous, kai tis ageles tous, afisan sti gi tis gesen. ki anebikan mazi tou, kai amaxes kai kabalarides, oste egine mia uperbolika megali sunodeia kai irthan sto aloni tou atad, pou einai pera apo ton iordani ki ekei thrinisan me megalon kai uperbolika dunaton thrino kai o iosif ekane gia ton patera tou penthos epta imeres. kai blepontas oi katoikoi tou topou, oi chananaioi, to penthos sto aloni tou atad, eipan: megalo penthos einai auto gia tous aiguptious gi' auto onomastike to onoma tou abel-misraim, pou einai pera apo ton iordani. kai oi gioi tou ekanan s' auton, opos tous eiche paraggeilei kai afou oi gioi tou ton metakomisan sti gi chanaan, ton ethapsan sto spilaio tou chorafiou machpelach, pou o abraam eiche agorasei mazi me to chorafi gia ktima mnimatos apo ton efron, ton chettaio, apenanti apo ti mambri. kai afou o iosif ethapse ton patera tou, epestrepse stin aigupto, autos kai oi adelfoi tou, kai oloi osoi eichan anebei mazi tou gia na thapsoun ton patera tou. kai blepontas oi adelfoi tou iosif oti o pateras tous pethane, eipan: isos o iosif mas kratisei kakia, kai mas antapodosei me austirotita ola ta kaka, osa praxame s' auton. kai diaminusan ston iosif, legontas: o pateras sou prostaxe, prin pethanei, legontas: etsi na peite ston iosif: sugchorese, parakalo, tin



adikia ton adelfon sou, kai tin amartia tous epeidi, sou ekanan kako tora, loipon, sugchorise, parakaloume, tin adikia ton doulon tou theou tou patera sou. kai o iosif eklapse otan tou milisan. pigan malista kai oi adelfoi tou, kai afou epesan mprosta tou, eipan: des, emeis eimaste douloi sou. kai o iosif tous eipe: mi fobaste mipos anti tou theou eimai ego: eseis thelisate kako enantion mou o theos, omos, thelise na to metatrepsei se kalo, gia na ginei opos simera, oste na sosei ti zoi pollou laou tora, loipon, mi fobaste ego tha threpso esas, kai tis oikogeneies sas. kai tous parigorise, kai tous milise sumfona me tin kardia tous. kai o iosif katoikise stin aigupto, autos kai i oikogeneia tou patera tou kai o iosif ezise 110 chronia. kai o iosif eide paidia tou efraim, mechri tritis genias kai ta paidia tou macheir, tou giou tou manassi, gennithikan epano sta gonata tou iosif. kai o iosif eipe stous adelfous tou: ego pethaino kai o theos tha sas episkefthei exapantos, kai tha sas anebasei apo auti ti gi, sti gi pou me orko uposchethike ston abraam, ston isaak kai ston iakob. kai o iosif orkise tous giours israil, legontas: o theos exapantos tha sas episkefthei, kai tha anebasete ta kokala mou apo edo. kai o iosif pethane se ilikia 110 chronon kai ton balsamosan kai tethike se feretro stin aigupto.

kai auta einai ta onomata ton gion israil, ekeinon pou mpikan mesa stin aigupto mazi me ton iakob mpikan mesa, kathe enas mazi me tin oikogeneia tou: o roubin, o sumeon, o leui, kai o ioudas, o issachar, o zaboulon, kai o beniamin, o dan kai o nefthali, o gad kai o asir. kai oles oi psuches, pou bgikan apo ton miro tou iakob, isan 70 psuches o iosif, omos, itan idi stin aigupto. kai o iosif pethane, kai oloi oi adelfoi tou, kai ololkiri ekeini i genea. kai auxithikan oi gioi israil, kai plithunthikan, kai pollaplastikan, kai dunamothikan se arketa uperbolika bathmo, oste o topos gemise ap' autous. kai enas kainourgios basilias sikothike sti diakubernisi tis aiguptou, pou den gnorize ton iosif. kai eipe ston lao tou: deste, o laos ton gion israil einai megalo plithos, kai ischuroteros apo mas elate, as sofistoume enntoun tous, gia na mi pollaplastiastoun, kai, an sumbei polemos, enothoun ki autoi mazi me tous echthrous mas, kai mas polemismoun, kai anachorismoun apo ton topo. kai ebalan epano tous epistates ton ergasion gia na tous katathliboun me ta bari tous kai oikodomisan ston farao poleis apothikon, tin pithon, kai ti ramessi. oso omos tous katethliban, toso perissotero plithunontan kai auxanan. kai oi aiguptioi apostrefontan tous gious israil. kai oi aiguptioi katadunasteuan tous gious israil me sklirotita. kai katapikrainan ti zoi tous me skliri douleia ston pilo kai stis plithes kai se oles tis ergasies ton pediadon oles oi ergasies tous, me tis opoies tous katadunasteuan, isan sklires. kai o basilias ton aigupion milise stis mames ton ebraion, (apo tis opoies i mia onomatizotan sephora, kai i alli foua), kai eipe: otan maieute tis ebraies, kai tis deite epano sti genna, an men einai arseniko, na to thanatonete an, omos, einai thiluko, tote as zisei. kai oi mames fobithikan ton theo, kai den ekanan opos eiche pei s' autes o basilias tis aiguptou, alla afinan ta arsenika na zoun. kai afou o basilias tis aiguptou kalese tis mames, eipe s' autes: giati kanete auto to pragma, kai afinete ta arsenika na zoun; kai oi mames apokrithikan ston farao oti: oi ebraies den einai opos oi gunaikes tis aiguptou epeidi, einai eurostes, kai gennoun prin mpoun s' autes oi mames. kai o theos agathopoioise tis mames kai o laos plithunotan, kai dunamonotan uperbolika. kai epeidi oi mames fobontan ton theo, ekane s' autes spitia. kai o farao prostaxe ololkiri ton lao tou, legontas: kathe arseniko pou tha gennithe, na to richnete ston potamo kai kathe thiluko na to afinete na ze.

kai enas anthropos apo tin oikogeneia tou leui pige, kai pire gia gunaika mia apo tis thugateres tou leui. kai i gunaika sunelabe, kai gennise gio kai blepontas ton oti itan omorfos, ton ekrupte treis mines. kai epeidi den mporouse na ton krubei perissotero, pire gi' auton ena kibotio spartino, kai to aleipse me asfalto kai pissa, kai ebale to paidi mesa s' auto, kai to topothetise sto elodes meros, konta stin akri tou potamou. kai i adelfi tou paramoneue apo makria, gia na dei ti tha tou sunebaine. kai i thugatera tou farao katebike gia na loustei ston potamo, kai oi upiretries tis perpatousan konta stin ochthi tou potamou kai otan eidan to kibotio, sto elodes meros, esteile tin upiretria tis kai to pire kai otan to anoixe, blepei to paidi, kai na, to nipio eklaike kai to lupithike, legontas: apo ta paidia ton ebraion ein' auto. tote, i adelfi tou eipe sti thugatera tou farao: theleis na pao na kaleso gia sena mia gunaika apo tis ebraies pou thilazei, gia na sou thilasei to paidi; kai i thugatera tou farao eipe s' auti: pigaine. kai to koritsaki pige kai kalese ti mitera tou paidiou. kai i thugatera tou farao eipe s' auti: pare touto to paidi, kai na mou to thilazeis, ki ego tha sou doso ton mistho sou. kai i gunaika pire to paidi, kai to thilaze. kai afou to paidi megalose, to efere sti thugatera tou farao, kai egine gios tis kai apokalese to onoma tou mousi, legontas oti: to anesura apo to nero. kai kata tis imeres ekeines, afou o mousis megalose, bgike pros tous adelfous tou kai paratirontas ta bari tous, blepei enan anthropo aiguptio na chtupaei enan ebraio, apo tous adelfous tou. kai koitazontas ologura, edo ki ekei, kai blepontas oti den upirche kanenas, chtupise ton aiguptio, kai ton ekrupte stin ammo. kai bgainontas tin epomeni imera, kai xafnou, duo andres ebraioi diapliktizontan kai leei s' ekeinon pou adikouse: giati chtupas ton diplano sou; ki ekeinos eipe: poios se ebale archonta kai kriti epano mas; mipos esu theleis na me foneuseis, kathos foneuses ton aiguptio; kai o mousis fobithike, kai eipe: sigoura, auto to pragma egine gnosto. kai otan o farao akouse to pragma auto, zitouse na thanatosei ton mousi all' o mousis efuge apo mprosta apo ton farao, kai katokise sti gi' madiam kai kathise konta sto pigadi. kai o iereas tis madiam eiche epta thugateres pou, otan irthan, antlisan nero, kai gemisan tis potistres gia na potismoun ta probata tou patera tous. kai otan irthan oi boskoi tis edioxan kai afou o mousis sikothike tis boithise, kai potise ta probata tous. kai otan irthan ston ragouil ton patera tous, eipe s' autes: giati irthate simera toso grigora; ki ekeinos eipan: enas anthropos aiguptios mas lutrose apo ta cheria ton boskon,

ki akoma, antlise gia mas nero, kai potise ta probata. ki ekeinos eipe stis thugateres tou: kai pou einai; giati afisate ton anthropon; kaleste ton gia na faei psomi. kai eucharistihike o mousis na katoikei mazi me ton anthropon o opoios edose ston mousi gia gunaika ti sepora, ti thugatera tou. kai gennias gio kai apokalese to onoma tou girsom, legontas: paroikos eimai se xeni gi. kai ustera apo polu kairo, pethane o basilius tis aiguptou kai katastenaxan oi gioi israil exaitias tis douleias, kai anaboisan kai i boi tous anebike ston theo exaitias tis douleias. kai o theos eisakouse tous stenagmous tous kai o theos thumithike ti diathiki tou pros ton abraam, ton isaak, kai ton iakob kai o theos errixe to blemma tou epano stous gious israil, kai o theos tous eleise.

### 3

kai o mousis eboske ta probata tou iothor, tou petherou tou, ierea tis madiam kai efere ta probata sto piso meros tis erimou, kai irthe sto bouno tou theou, to chorib. kai o aggelos tou kuriou fanike s' auton mesa se floga fotias, apo to meson tis batou, kai eide, kai na, i batos kaigotan apo ti fotia, all' i batos den katakaigotan. kai o mousis eipe: as strepsou, kai as paratiriso auto to megalo theama, giati i batos den katakaigetai. kai kathos o kurios eide ton mousi oti estrepse na paratirisei, o theos fonaxe s' auton mesa apo ti bato, kai eipe: mousi, mousi. kai ekeinos eipe: edo eimai. kai eipe: mi plisiaseis edo luse ta upodimata sou apo ta podia sou epeidi, o topos epano ston opoio stekesai, einai agia gi. kai tou eipe: ego eimai o theos tou patera sou, o theos tou abraam, o theos tou isaak, kai o theos tou iakob. kai o mousis ekrupse to prosopo tou epeidi, fobotan na koitaxe ston theo. kai o kurios eipe: eida, eida tin talaiporia tou laou mou, pou einai stin aigupto, kai akousa tin kraugi tous exaitias ton ergodiokton tous epeidi, gnorisa tin oduni tous kai katebika gia na tous eleutheroso, apo to cheri ton aiguption, kai na tous anebaso apo ti gi ekeini, se gi kali kai euruchori, se gi pou reei gala kai meli, ston topo ton chananaion, kai ton chettaion, kai ton amorraion, kai ton ferezaion, kai ton euaion, kai ton iebousaion kai tora des, i kraugi ton gion israil irthe se mena kai eida akoma tin katathlipsi, me tin opoia oi aiguptioi tous katathliboun ela, loipon, tora, kai tha se aposteilo ston farao, kai tha bgaleis ton lao mou, tous gious israil, apo tin aigupto. kai o mousis apokrithike ston theo: pois eimai ego, gia na pao ston farao, kai na bgalo tous gious israil apo tin aigupto; kai o theos eipe: epeidi, ego tha eimai mazi sou kai touto tha einai se sena to simeio, oti ego se aposteila: afou bgaleis ton

lao mou apo tin aigupto, tha latreusete ton theo epano se touto to bouno. kai o mousis eipe ston theo: des, otan ego pao stous gious israil, kai tous po: o theos ton pateron sas me aposteile se sas, ki ekeinoi me rotisoun: ti einai to onoma tou; ti tha tous po; kai o theos eipe ston mousi: ego eimai o on kai eipe: etsi tha peis stous gious israil: o on me aposteile se sas. kai o theos eipe akoma ston mousi: etsi tha peis stous gious israil: o kurios o theos ton pateron sas, o theos tou abraam, o theos tou isaak, kai o theos tou iakob, me aposteile se sas auto tha einai to onoma mou ston aiona, ki auto tha einai i thumisi mou se genees geneon pigaine, kai sugkentrose tous presbuteros tou israil, kai pes tous: o kurios o theos ton pateron sas, o theos tou abraam, tou isaak, kai tou iakob, fanike se mena, legontas: sas episkeftika alithina, kai gia osa sas kanoun stin aigupto kai eipa: tha sas anebaso apo tin talaiporia ton aiguption, sti gi ton chananaion, kai ton chettaion, kai ton amorraion, kai ton ferezaion, kai on euaion, kai ton iebousaion, se gi pou reei gala kai meli kai tha upakousoun sti foni sou kai tha pas, esu kai oi presbuteroi tou israil, ston basilia tis aiguptou, kai tha tou peite: o kurios o theos ton ebraion mas sunantise tora, loipon, afise na pame dromo trion imeron stin erimo, gia na prosferoume thusia ston kurio ton theo mas ki ego xero oti o basilius tis aiguptou den tha sas afisei na pate, para monon me cheri dunato kai ekteinontas to cheri mou, tha pataxo tin aigupto me ola ta thaumasias mou, pou tha kano anamesa tis kai ustera ap' auta tha sas exaposteilei kai tha doso chari s' auton ton lao mprosta stous aiguptious kai otan anachoreite, den tha anachoriset adeianoi alla, kathe gunaika tha ziti-sei apo ti geitonissa tis, kai apo ti sugkatoliko tis, asimenia skeui, kai chrusa skeui, kai endumata kai tha ta balete epano stous gious sas, ki epano stis thugateres sas, kai tha gumnosete tous aiguptious.

### 4

kai o mousis apokrithike, kai eipe: omos, des, den tha pistepsoun se mena oute tha akousoun sti foni mou epeidi, tha poun: den fanike o kurios se sena. kai o kurios tou eipe: ti einai auto pou echeis sto cheri sou; ki ekeinos eipe: rabdos. kai eipe: rix' tin katagis. kai tin errixe katagis, kai eginē fidi kai o mousis efuge apo mprosta tou. kai o kurios eipe ston mousi: aplotse to cheri sou, kai pias' to apo tin oura (kai aplonontas to cheri tou, to epiase, kai eginē sto cheri tou rabdos) gia na pistepsoun oti fanike se sena o kurios o theos ton pateron tous, o theos tou abraam, o theos tou isaak, kai o theos tou iakob. kai o kurios tou eipe akoma: bale

tora to cheri sou ston korfo sou. kai ebale to cheri tou ston korfo tou kai otan to ebgle, na, to cheri tou itan lepro san chioni. kai eipe: bale pali to cheri sou ston korfo sou. kai ebale to cheri tou ston korfo tou kai otan to ebgle apo ton korfo tou, na, apokatas-tathike opos i sarka tou. kai an den pistep-soun se sena, eipe o kurios, oute akousoun sti foni tou protou simeiou, tha pistepsoun sti foni tou deuterou simeiou kai an den pistep-soun kai sta duo auta simeia, oute akousoun sti foni sou, tha pareis apo to nero tou pota-mou, kai tha to chuseis epano stin xira kai to nero, pou tha epairnes apo ton potamo, tha ginei epano stin xira aimas. kai o mousis eipe ston kurio: parakalo, kurie ego den eimai anthropos tou logou oute apo chthes oute apo prochthes, oute apo ti stigmi pou milises ston doulo sou alla, eimai bradustomos kai braduglossos. kai o kurios tou eipe: poios edose stoma ston anthropo; i, poios ekane ton alalo i ton koufo i ekeinon pou blepei i ton tuffo; ochi ego o kurios; pigaine, loipon, tora, ki ego tha eimai mazi me to stoma sou, kai tha se didaxo o,ti prokeitai na miliseis. ki ekeinos eipe: parakalo, kurie, aposteile opoion allon echeis na aposteileis. kai o thu-mos tou kuriou anapse enantia ston mousi kai eipe: den uparchei o aaron o adelfos sou o leuitis; xero oti autos mporei na milaei kala kai malista, des, bgainei se sunantisi sou, kai otan se dei, tha charei stin kardia tou esu, loipon, tha milas s' auton, kai tha bazeis ta logia sto stoma tou ki ego tha eimai mazi me to stoma sou, kai me to stoma ekeinou, kai tha sas didaxo o,ti prepei na kanete: ki autos tha milaei ston lao anti gia sena ki au-tos tha einai se sena anti gia stoma, eno esu tha eisai s' auton anti gia theos pare, omos, sto cheri sou auti ti rabdo, me tin opoia tha kaneis ta simeia. kai o mousis anachorise, kai epestrepse ston pethero tou ton iothor, kai tou eipe: as pao, parakalo, ki as epistrepso stous adelfous mou, pou einai stin aigupto, ki as do an zoun akoma. kai o iothor eipe ston mousi: pigaine me eirini. kai o ku-rrios eipe ston mousi sti madiam: pigaine, epistrepse stin aigupto epeidi, pethanan oloi oi anthropoi ekeinoi pou zitousan tin psuchi sou. tote, pairnontas o mousis ti gunaika tou, kai ta paidia tou, kai afou ta kathise epano se gaidouria, epestrepse sti gi tis aiguptou kai o mousis pire ti rabdo tou theou sto cheri tou. kai o kurios eipe ston mousi: otan pas kai epistrepseis stin aigupto, pro-sexe na kaneis mprosta ston farao ola ta thaumasia, pou edosa sto cheri sou monon pou ego tha skliruno tin kardia tou, kai den tha exaposteilei ton lao kai tha peis ston farao: etsi leei o kurios gios mou einai, pro-totokos mou, o israil kai se sena leo: exa-posteile ton gio mou, gia na me latreusei kai an den theleis na ton exaposteileis, des,

ego tha thanatoso ton gio sou, ton prototoko sou. ki eno o mousis itan kath' odon, sto kataluma, ton sunantise o kurios, kai zitouse na ton thanatosei. kai i sepfora, pairnontas ena koftero lithari, ekane peritomi stin akro-bustia tou giou tis, kai ton errixe sta podia tou, legontas: sigoura numfios aimaton ei-sai se mena. kai efuge ap' auton ki ekeini eipe: eisai numfios aimaton, exaitias tis per-itomis. kai o kurios eipe ston aaron: pigaine se sunantisi tou mousi stin erimo. kai pige, kai ton sunantise sto bouno tou theou, kai ton filise. kai o mousis aniggeile ston aaron ola ta logia tou kuriou, pou tou pariggeile, kai ola ta simeia, pou prostaxe s' auton. pi-gan, loipon, o mousis kai o aaron, kai sug-kentrosan olous tous presbuteros ton gion israil kai o aaron milise ola ta logia, pou o kurios eiche milisei ston mousi, kai ekane ta simeia mprosta ston lao. kai o laos pistepse kai otan akouse oti o kurios episkeftihike tous gious israil, kai oti epeblepse stin talaiporia tous, skubontas, proskunisan.

## 5

kai usteras ap' auta, mpainontas o mousis kai o aaron, eipan ston farao: etsi leei o kurios o theos tou israil exaposteile ton lao mou, gia na giortasoun se mena stin erimo. kai o farao eipe: poios einai o kurios, stou opoiou ti foni na upakouso, oste na exaposteilo ton israil; den gnorizo ton kurio, kai oute tha exapo-steilo ton israil. ki ekeinoi eipan: o theos ton ebraion mas sunantise afise, loipon, na pame dromo trion imeron stin erimo, gia na prosferoume thusia ston kurio ton theo mas, mipos kai erthei enantion mas me thanatiko i me machaira. kai o basilias tis aiguptou tous eipe: giati, mousi kai aaron, apoko-bete ton lao apo tis ergasies tou; pigainete sta erga sas. kai o farao eipe: deste, o laos tou topou einai tora poluplithis, ki eseis tous kanete na statatoun apo ta erga tous. kai tin idia imera o farao prostaxe tous ergo-dioktes tou laou, kai tous epitropous tous, legontas: den tha dosete sto exis s' auton ton lao achuro, opos chthes kai prochthes, gia na kanoun tis plithes as pane autoi, ki as mazeuoun achuro gia ton eauto tous omos, tha tous epibalet tin posotita ton plithon, pou ekanan kai prota kai den tha tin elattosete, katholou epeidi, menoun ar-go, kai gi' auto fonazoun, legontas: afise na pame, gia na prosferoume thusia ston theo mas as epibaranthoun oi ergasies auton ton anthropon, gia na einai apascholimenoi s' autes kai na mi prosechoun se mataia logia. bgigan, loipon, oi ergodioktes tou laou kai oi epitropoi tou, kai milisan ston lao, legontas: etsi eipe o farao: den sas dino achuro pi-gainete eseis oi idioi, mazelpeste achuro, opou mporeite na breite alla, tipote den tha elat-

tothei apo tis ergasies sas. kai diasparthike o laos se olokiri ti gi tis aiguptou, gia na mazeuei kalami anti gia achuro. kai oi ergodioktes tous biazan, legontas: teleionete tis ergasies sas, to kathorismo no gia kathe imera, opos otan sas dinotan achuro. kai mastigothikan oi epitropoi ton gion israil, pou isan diorismenoi epano tous apo tous ergodioktes tou farao, legontas: giati den teleiosate chthes kai simera tin kathorismeni gia sas posotita ton plithon, kathos kai prota; kai mpainontas oi epitropoi ton gion israil, kataboisan ston farao, legontas: giati kaneis etsi stous doulous sou; achuro den dinetai stous doulous sou, kai mas lene: kante plithes kai des, mastigothikan oi douloi sou kai to sfalma einai tou laou sou. ki ekeinos apokrithe: eiste okniroi, okniroi gi' auto lete: afise na pame na prosferoume thusia ston kurio pigainete, loipon, tora, douleuete epeidi, achuro den tha sas dothei tha apodidete, omos, tin idia posotita ton plithon. kai oi epitropoi ton gion israil eblepan ton eauto tous se kaki thesi, afou tous eipothike: den tha elattothei tipote apo tin kathimerini posotita ton plithon. kai bgainontas apo ton farao, sunantisan ton mousi kai ton aaron, pou erchontan se sunantisi tous kai tous eipan: o kurios na sas dei, kai na krinei epeidi, eseis kanate bdelukti tin osmi mas mprosta ston farao, kai mprosta stous doulous tou, oste na dosete sta cheria tous machaira gia na mas thanatosoun. kai o mousis epestrepse ston kurio, kai eipe: kurie, giati katethlipses auton ton lao; kai giati me apesteiles; epeidi, afotou irtha ston farao na miliso sto onoma sou, katethlipse auton ton lao ki esu katholou den eleutheroses ton lao sou.

## 6

kai o kurios eipe ston mousi: tora tha deis ti tha kano ston farao epeidi, me dunato cheri tha tous exaposteilei kai me dunato cheri tha tous dioxei apo ti gi tou. o theos milise akoma ston mousi kai tou eipe: ego eimai o kurios kai fanika ston abraam, ston isaak, kai ston iakob, me to onoma o theos, o pantokratoras den gnoristika omos s' autous me to onoma mou giache ki akoma estisa s' autous ti diathiki mou, na tous doso ti gi chanaan, ti gi tis paroikias tous, stin opoia paroikisan epibleon, ego akousa tous stegnagmous ton gion israil, gia tin katadoulousi tous apo tous aiguptious kai thumithika ti diathiki mou gi' auto, pes stous gious israil: ego eimai o kurios kai tha sas bgalo apo kato apo ta fortia ton aiguption, kai tha sas eleutheroso apo ti douleia tous, kai tha sas lutroso me aplomenon brachiona, kai me megales kriseis kai tha sas paro ston eauto mou gia lao mou, kai tha eimai theos sas kai

tha gnorisete oti ego eimai o kurios, o theos sas, pou sas bgazo apo kato apo ta fortia ton aiguption kai tha sas fero sti gi, gia tin opoia upsosa to cheri mou, oti tha ti doso ston abraam, ston isaak, kai ston iakob kaitha sas ti doso gia klironomia. ego o kurios. kai o mousis milise m' auton ton tropo stous gious israil alla, den eisakousan ston mousi, apo ti stenochoria tis psuchis tous, kai apo ti skliri douleia. kai o kurios milise ston mousi, legontas: mpes mesa, milise ston farao, ton basilia tis aiguptou, gia na exaposteilei tous gious israil apo ti gi tou. kai o mousis milise mprosta ston kurio, legontas: des, oi gioi israil den me eisakousan kai pos tha me eisakousei o farao, ki ego eimai aperitmitos sta cheili; kai o kurios milise ston mousi kai ston aaron, kai tous apesteile stous gious israil, kai ston farao ton basilia tis aiguptou, gia na bgaloun tous gious israil apo tin aigupto. autoi einai oi archigoi ton oikogeneion ton patron tous oi gioi tou roubin, tou prototokou tou israil, o anoch kai o fallou, o esron kai o charmi autes einai oi suggeneies tou roubin. kai oi gioi tou sumeon, o iemouil, kai o iamein, kai o aod, kai o iachein, kai o soar, kai o saoul, o gios tis chananitidas autes einai oi suggeneies tou sumeon. kai ta onomata ton gion tou leui, sumfona me tis genees tous, einai auta: o girson, kai o kaath, kai o merari kai ta chronia tis zois tou leui eginan 137 chronia. oi gioi tou girson, o libni kai o semei, sumfona me tis suggeneies tous. kai oi gioi tou kaath, o amram, kai o isaar, kai o chebron, kai o oziil kai ta chronia tis zois tou kaath eginan 133 chronia. kai oi gioi tou merari, o maali, kai o mousi autes einai oi suggeneies tou leui, sumfona me tis genees tous. kai o amram pire gia gunaika tou, tin iochabed, thugatera tou adelfou tou patera tou kai gennise s' auton ton aaron kai ton mousi kai ta chronia tis zois tou amram eginan 137 chronia. kai oi gioi tou isaar, o kore, kai o nefeg, kai o zithri. kai oi gioi tou oziil, o misail, kai o elisafan, kai o sithri. kai o aaron pire gia gunaika tou tin elisabet, thugatera tou amminadab, adelfi tou naasson kai gennise s' auton ton nadab kai ton abioud, ton eleazar kai ton ithamar. kai oi gioi tou kore, o aseir, kai o elkana, kai o abiasaf autes einai oi suggeneies ton koriton. kai o eleazar, o gios tou aaron, pire gia gunaika tou mia apo tis thugateres tou fottiil kai gennise s' auton ton fines autou einai oi archigoi ton patron ton leuiton, sumfona me tis suggeneies tous. autoi einai o aaron kai o mousis, pros tous opoious o kurios eipe: bgalte tous gious israil apo ti gi tis aiguptou, sumfona me ta tagmata tous. autoi einai pou milisan ston farao, ton basilia tis aiguptou, gia na bgaloun tous gious israil apo tin aigupto autoi, o mousis kai o aaron. kai tin imera pou o kurios milise ston mousi sti gi tis aigup-

tou, o kurios eipe ston mousi, legontas: ego eimai o kurios milise ston farao, ton basilia tis aiguptou, kai pes tou ola osa leo se sena. kai o mousis eipe mprosta ston kurio: des, ego eimai aperitmitos sta cheili kai pos tha me eisakousei o farao;

## 7

kai o kurios eipe ston mousi: des, ego se kat-  
estisa theo ston farao kai o aaron, o adelfos  
sou, tha einai profitis sou esu tha miliseis  
ola osa se prostazo kai o aaron, o adelfos  
sou, tha milisei ston farao, gia na exapos-  
teilei tous gious israil apo ti gi tou ki ego  
tha skilruno tin kardia tou farao, kai tha  
plithuno ta simeia mou kai ta thaumasia  
mou sti gi tis aiguptou omos, o farao den tha  
sas eisakousei kai tha epibalo to cheri mou  
epano stin aigupto, kai tha bgalo ta strateu-  
mata mou, ton lao mou, tous gious israil,  
apo ti gi tis aiguptou, me megales kriseis  
kai tha gnorisoun oi aiguptioi, oti ego eimai  
o kurios, otan aplos to cheri mou epano  
stin aigupto, kai bgalo tous gious israil apo  
anamesa tous. kai ekanan o mousis, kai o  
aaron, kathos o kurios prostaxe s' autous  
etsi ekanan. kai o mousis itan ilikias 80  
chronon, kai o aaron 83 chronon, otan mil-  
isan ston farao. kai o kurios eipe ston mousi  
kai ston aaron, legontas: otan o farao sas pei,  
legontas: deixte mou eseis ena thauma tote,  
tha peis ston aaron: pare ti rabdo sou, kai  
rix' tin mprosta ston farao kai tha ginei fidi.  
mpikan, loipon, mesa o mousis kai o aaron  
ston farao, kai ekanan etsi, kathos o kurios  
eiche prostaxei kai o aaron errixte ti rabdo  
tou mprosta ston farao, kai mprosta stous  
doulous tou, kai egine fidi. kalese, omos, kai  
o farao tous sofous kai tous magous kai oi  
magoi tis aiguptou ekanan ki autoi kata ton  
idio tropo, me tis teletourgikes epodes tous.  
epeidi, errixan o kathenas ti rabdo tou, kai  
eginan fidia i rabdos, omos, tou aaron kat-  
apie tis rabdous ekeinoi. kai skilrunthike  
i kardia tou farao, kai den tous eisakouse,  
kathos o kurios eiche milisei. kai o kurios  
eipe ston mousi: i kardia tou farao skilrun-  
thike, oste na mi exaposteilei ton lao pigaine  
ston farao to proi na, bgainei pros to nero  
kai tha statheis konta stin akri tou pota-  
mou, gia na ton sunantiseis kai ti rabdo, pou  
metablithike se fidi, tha tin kratas sto cheri  
sou kai tha tou peis: o kurios, o theos ton  
ebraion, me apesteile se sena, legontas: exa-  
posteile ton lao mou, gia na me latreusei stin  
erimo alla, des, den eisakouses mechri tora  
etsi leei o kurios: me touto tha gnoriseis, oti  
ego eimai o kurios prosexe, me ti rabdo, pou  
einai sto cheri mou, tha chtupiso epano sta  
nera tou potamou, kai tha metablithoun se  
aima kai ta psaria, pou einai ston potamo,  
tha psosisoun, kai o potamos tha bromisei,

kai oi aiguptioi tha aidiasoun na pioun nero  
apo ton potamo. kai o kurios eipe ston  
mousi: pes ston aaron: pare ti rabdo sou, kai  
ekteine to cheri sou pros ta nera tis aigup-  
tou, pros ta ruakia tous, pros tous pota-  
mous tous, pros tis limnes tous, kai pros  
kathe sunagma nerou dikou tous, kai tha gi-  
noun aima kai se olokliri ti gi tis aiguptou  
tha ginei aima, kai sta xulina kai ta pet-  
rina skeui. kai o mousis kai o aaron ekanan  
etsi, opos o kurios prostaxe kai sikonontas o  
aaron ti rabdo, chtupise ta nera tou pota-  
mou mprosta ston farao, kai mprosta stous  
upiretes tou kai metablithikan se aima ola  
ta nera tou potamou. kai ta psaria, pou  
isan mesa ston potamo, psosisan, kai o pota-  
mos bromise, oste oi aiguptioi den mporou-  
san na pioun nero apo ton potamo kai itan  
aima se olokliri ti gi tis aiguptou. to idio,  
omos, ekanan kai oi magoi tis aiguptou me  
tis teletourgikes epodes tous kai skilrunthike  
i kardia tou farao, kai den tous eisakouse,  
kathos eiche pei o kurios. kai otan o farao  
epestrepse, irthe sto palati tou, kai i kardia  
tou den edose basi oute se touto. kai oloi  
oi aiguptioi, eskaban ologura ston potamo,  
gia na pioun nero, epeidi den mporousan  
na pioun apo to nero tou potamou. kai  
sumplirothikan epta imeres, afotou o kurios  
chtupise ton potamo.

## 8

kai o kurios eipe ston mousi: pigaine ston  
farao, kai pes tou, etsi leei o kurios, exapos-  
teile ton lao mou, gia na me latreusei kai  
an den theleis na ton exaposteileis, prosexe,  
ego tha chtupiso ola ta oria sou me batra-  
chia kai o potamos tha xebrasei batrachia,  
ta opoia kathos tha anebainoun tha mpoun  
mesa sto palati sou, kai ston koitona sou,  
ki epano sto krebati sou, kai sta spitia ton  
upireton sou, ki epano ston lao sou, kai stous  
fournous sou, kai stis skafes sou ki epano se  
sena, ki epano ston lao sou, ki epano se olous  
tous upiretes sou, tha aneboun ta batrachia.  
kai o kurios eipe ston mousi: pes ston aaron:  
ekteines to cheri sou me ti rabdo sou pros  
ta ruakia, pros tous potamous, kai pros tis  
limnes, kai anebase ta batrachia epano sti  
gi tis aiguptou. kai o aaron exeteine to cheri  
tou epano sta nera tis aiguptou kai anebikan  
ta batrachia, kai skepasan ti gi tis aigup-  
tou. kai ekanan to idio oi magoi, me tis  
teletourgikes epodes tous, kai anebasan ta  
batrachia epano sti gi tis aiguptou. tote,  
o farao kalese ton mousi kai ton aaron, kai  
eipe: parakaleste ton kurio na sikosei ta ba-  
trachia apo mena, kai apo ton lao mou kai  
tha exaposteilo ton lao, gia na thusiasoun  
ston kurio. kai o mousis eipe ston farao:  
kathorise mou, pote na parakaleso gia sena,  
kai gia tous upiretes sou, kai gia ton lao sou

gia na exaleipsei ta batrachia apo sena, kai apo ta spitia sou, kai na meinoun monon ston potamo. ki ekeinos eipe: aurio. kai eipe: tha ginei sumfona me ton logo sou gia na gnoriseis, oti den einai kanenas kathos o kurios o theos mas kai tha sikothoun ta batrachia apo sena, kai apo ta spitia sou, kai apo tous upiretes sou, kai apo ton lao sou monon ston potamo tha meinoun. tote, o mousis kai o aaron bgikan apo ton farao kai o mousis anaboise ston kurio gia ta batrachia, pou eiche ferei ston farao. kai o kurios ekane sumfona me ton logo tou mousi kai psofisan ta batrachia apo ta spitia, apo tis epauleis, kai apo ta chorafia. kai ta mazepsan sorous-sorous, kai bromise i gi. kai blepontas o farao, oti egine anapsuchi, sklirune tin kardia tou, kai den tous eisakouse, opos eiche milisei o kurios. kai o kurios eipe ston mousi: pes ston aaron: ekteine ti rabdo sou, kai chtupa to choma tis gis, gia na ginei sknipes se olokliri ti gi tis aiguptou. kai ekanan etsi epeidi, o aaron exeteine to cheri tou me ti rabdo tou, kai chtupise to choma tis gis, kai egine sknipes stous anthropous, kai sta ktini olo to choma tis gis egine sknipes se olokliri ti gi tis aiguptou. kai ekanan to idio kai oi magoi me tis teletourgikes epodes tous, gia na bgaloun sknipes omos, den mporesan oi sknipes, loipon, isan epano stous anthropous ki epano sta ktini. tote, oi magoi eipan ston farao: auto einai daktulos theou. i kardia, omos, tou farao sklirunthike, kai den tous eisakouse, kathos o kurios eiche milisei. kai o kurios eipe ston mousi: siko enoris to proi, kai stasou mprosta ston farao na, bgainei pros to nero kai pes tou: etsi leei o kurios exaposteile ton lao mou gia na me latreusei epeidi, an den exaposteileis ton lao mou, prosexe, tha steilo kunomuga, epano sou ki epano stous upiretes sou, ki epano ston lao sou, ki epano sta spitia sou, kai ta spitia ton aiguption, akoma kai i gi epano stin opoia katoikoun, tha gemisoun apo kunomuga omos, ekeini tin imera tha exaireso ti gi gesen, stin opoia katoikei o laos mou, oste na mi uparchei ekei katholou kunomuga gia na gnoriseis oti ego eimai o kurios sto meson tis gis kai tha balo diafora anamesa ston lao mou, kai ston lao sou aurio tha ginei auto to simeio. kai o kurios ekane etsi kai plithos kunomugas irthe sto palati tou farao, kai sta spitia ton upireton tou, kai se olokliri ti gi tis aiguptou i gi diaftharike apo to plithos tis kunomugas. kai o farao kalese ton mousi kai ton aaron, kai eipe: pigainete, kante thusia ston theos sas' auti ti gi. kai o mousis eipe: den einai prepon na kanoume etsi epeidi, emeis thusiazoume ston kurio ton theos mas thusies, pou oi aiguptioi bdelussontai na, an emeis thusiasoume thusies, pou bdelussontai oi aiguptioi, mprosta sta matia tous, den tha mas lithobolisoun; tha pame

dromo trion imeron stin erimo kai tha thusiasoume ston kurio ton theos mas, kathos mas eipe. tote, o farao eipe: ego tha sas exaposteilo, gia na thusiasete ston kurio ton theos stin erimo monon mi pate polu makria parakaleste kai gia mena. kai o mousis eipe: des, ego bgaino apo sena, kai tha parakaleso ton kurio, oste i kunomuga na sikothei aurio, apo ton farao, apo tous upiretes tou, kai apo ton lao tou alla, as mi exakolouthei o farao na mas apata, choris na exapostellei ton lao gia na thusiaseti ston kurio. tote, o mousis bgike apo ton farao, kai parakaleso ton kurio. kai o kurios ekane sumfona me ton logo tou mousi kai sikose tin kunomuga apo ton farao, apo tous upiretes tou, kai apo ton lao tou den emeine oute mia. entoutois, o farao sklirune ki auti ti fora tin kardia tou, kai den exapesteile ton lao.

## 9

kai o kurios eipe ston mousi: pigaine ston farao, kai pes tou: etsi leei o kurios, o theos ton ebraion exaposteile ton lao mou, gia na me latreusei epeidi, an den theleis na ton exaposteileis, kai an tous kratas akoma, prosexe, to cheri tou kuriou tha einai epano sta ktini sou, pou einai sto chorafi, epano sta aloga sou, epano sta gaidouria, epano stis kamiles, epano sta bodia, ki epano sta probata ena thanatiko uperbolika baru kai o kurios tha kanei diakrisi anamesa sta ktini tou israil, kai sta ktini ton aiguption kai apo ola osa anikoun stous gious israil den tha psofisei oute ena. kai o kurios diorise kairo, legontas: aurio o kurios tha kanei auto to pragma sti gi. kai o kurios ekane to pragma auto tin epomeni, kai psofisan ola ta ktini ton aiguption apo de ta ktini ton gion israil den psofise oute ena. kai o farao esteile na doun, kai na, apo ta ktini tou israil den psofise oute ena omos, i kardia tou farao sklirunthike, kai den exapesteile ton lao. tote, o kurios eipe ston mousi kai ston aaron: gemiste ta cheria sas me stacht apo kamini, kai as ti skorpisei o mousis pros ton ourano mprosta ston farao kai tha ginei lepti skoni epano se olokliri ti gi tis aiguptou kai tha ginei epano stous anthropous, ki epano sta ktini, kapsimo pou tha epiferei elkodi exanthimata, se olokliri ti gi tis aiguptou. piran, loipon, ti stacht apo ena kamini, kai stathikan mprosta ston farao kai o mousis ti skorpise pros ton ourano, kai egine kapsimo pou epefere elkodi exanthimata epano stous anthropous ki epano sta ktini kai den mpourousan oi magoi na stathoun mprosta ston mousi, exaitias tou kapsimatos epeidi, to kapsimo itan epano stous magous, ki epano se olous tous aiguptious. kai o kurios sklirune tin kardia tou farao, kai den tous eisakouse, opos o kurios eiche milisei ston mousi. kai o kurios

eipe ston mousi: siko to proi enoris, kai na parastatheis mprosta ston farao kai na tou peis: etsi leei o kurios, o theos ton ebraion na exaposteileis ton lao mou, gia na me latreusei epeidi, auti ti fora, ego stelno oles mou tis pliges epano stin kardia sou, kai stous upiretes sou, ki epano ston lao sou gia na gnoriseis oti den uparchei kanenas omoios me mena se olokliri ti gi epeidi, tora, tha ekteino to cheri mou, kai tha chtupiso esena kai ton lao sou me thanatiko, kai tha chatheis apo ti gi epeidi, gi' auto bebaia se diatirisa, gia na deixo se sena ti dunami mou, kai na kiruchthei to onoma mou se olokliri ti gi. up-  
 soneis akoma ton eauto sou enantia ston lao mou, oste na mi ton exaposteileis; des, aurio, guro s' auti tin ora, tha brexo chalazi, uperbolika baru, pou pote den echei ginei sti gi tis aiguptou, apo tin imera pou themelothike mechri simera tora, loipon, aposteile na sunaxeis ta ktini sou, kai ola osa echeis sta chorafia epeidi, kathe anthropos kai zoo, pou tha brethei sta chorafia kai den ferthei se spiti, kai katebei epano tous to chalazi, tha psifisoun. opoios apo tous upiretes tou farao fobithike ton logo tou kuriou, sunaxe grigora sta spitia tous doulous tou, kai ta ktini tou opoios, omos, den prosexe ston logo tou kuriou, afise tous doulous tou kai ta ktini tou sta chorafia. kai o kurios eipe ston mousi: ekteine to cheri sou pros ton ourano, kai tha ginei chalazi se olokliri ti gi tis aiguptou, epano se anthropous, ki epano se ktini, ki epano se kathe chortari tou chorafiou sti gi tis aiguptou. kai o mousis exeteine ti rabdo tou pros ton ourano, kai o kurios esteile brontes kai chalazi, kai i fotia dietreche epano sti gi kai o kurios ebrexe chalazi epano sti gi tis aiguptou kai itan chalazi, kai fotia, me floges mesa sto chalazi, ena chalazi baru, pou pote den eiche ginei epano se olokliri ti gi tis aiguptou, apo tote pou egine ethnos. kai to chalazi chtupise se olokliri ti gi tis aiguptou, kathe ti pou upirche sta chorafia, apo anthropo mechri ktinos kai olo to chortari tou chorafiou to chtupise to chalazi, kai ola ta dentra tou chorafiou ta espase. monon sti gi gesen, opou isan oi gioi israil, den egine chalazi. tote, o farao, stelontas kalese ton mousi kai ton aaron, kai tous eipe: auti ti fora amartisa o kurios einai dikaios ki ego kai o laos mou eimaste asebeis parakaleste ton kurio, oste na stamatisoun apo to na ginontai brontes theou kai chalazi ki ego tha sas exaposteilo, kai den tha meinete pleon. kai o mousis tou eipe: kathos tha bgo apo tin poli, tha sikoso ta cheria mou ston kurio oi brontes tha stamatisoun kai to chalazi den tha uparchei pleon gia na gnoriseis oti tou kuriou einai i gi omos, esu kai oi upiretes sou, xero oti akoma den tha fobitheite apo to prosopo tou kuriou tou theou. kai chtupithikan to linari kai to

krithari epeidi, to krithari itan stachuomeno, kai to linari kalamomeno to sitari, omos, kai i briza den chtupithikan, epeidi isan opsima. kai o mousis bgike apo ton farao, exo apo tin poli, kai aplose ta cheria tou pros ton kurio kai oi brontes kai to chalazi stamatisan, kai den estaxe pleon brochi epano sti gi. kai otan o farao eide oti stamatisan i brochi kai to chalazi kai oi brontes, exakolouthise na amartanei kai sklirune tin kardia tou, autos kai oi upiretes tou. kai i kardia tou farao sklirunthike, kai den exapesteile tous gious israil, opos o kurios eiche milisei diamesou tou mousi.

## 10

kai o kurios eipe ston mousi: mpes mesa ston farao epeidi, ego skliruna tin kardia tou, kai tin kardia ton upireton tou, gia na deixo auta ta simeia mou anamesa tous kai gia na ta diigeisai st' autia tou giou sou, kai ston gio tou giou sou, ta osa ekana stous aiguptious, kai ta simeia mou, osa ekana anamesa tous, kai na gnorisete oti ego eimai o kurios. kai o mousis kai o aaron mpikan mesa ston farao, kai tou eipan: etsi leei o kurios, o theos ton ebraion mechri pote tha arneisai na tapeinotheis mprosta mou; exaposteile ton lao mou gia na me latreusei epeidi, an den theleis na exaposteileis ton lao mou, prosexe, aurio tha fero akrida epano sta oria sou kai tha skepasei to prosopo tis gis, oste na mi mporei kapoios na dei ti gi kai tha katafaei to upoloipo, ekeino pou diasothike, oso sas afise to chalazi, kai tha katafaei ola ta dentra, ekeina pou fuontai se sas apo ta chorafia kai tha gemisoun ap' auti ta spitia sou, kai ta spitia olon ton upireton sou, kai ta spitia olon ton aiguption kati pou den eidan oi pateres sou oute oi pateres ton pateron sou, apo tin imera pou upirxan epano sti gi mechri simera. epeita, afou strafike, bgike apo ton farao. kai oi upiretes tou farao tou eipan: mechri pote autos tha einai proskomma se mas; exaposteile tous anthropous, gia na latreusoun ton kurio ton theo tous akoma, den xereis, oti afanistike i aiguptos; tote, xanaferan ton mousi kai ton aaron ston farao kai tous eipe: pigainete, latreuste ton kurio ton theo sas alla, poioi kai poioi tha pate; kai o mousis eipe: mazi me tous neous mas kai mazi me tous gerontes mas tha pame, mazi me tous gious mas kai mazi me tis thugateres mas, mazi me ta probata mas kai mazi me ta bodia mas tha pame epeidi, echoume giorti ston kurio. ki ekeinos tous eipe: etsi as einai o kurios mazi sas, kathos ego tha sas exaposteilo mazi me ta paidia sas koitaxe epeidi, mprosta sas brisketai kako ochi etsi, pigainete tora oi andres, kai latreuste ton kurio, epeidi, auto zitate. kai o farao tous ebegale apo



mprosta tou. kai o kurios eipe ston mousi: ekteine to cheri sou epano sti gi tis aiguptou gia tin akrida, gia na anebeï epano sti gi tis aiguptou, kai na katafaei olo to chortari tis gis, kathe ti pou afise to chalazi. kai o mousis exeteine ti rabdo tou epano sti gi tis aiguptou, kai o kurios efere epano sti gi oli ekeini tin imera kai oli ti nuchta, anatoliko-nanemo kai to proi o anatolikos anemos efere tin akrida. kai i akrida anebike epano se olokliri ti gi tis aiguptou, kai kathise epano se ola ta oria tis aiguptou, polli, se uperboliko bathmo tetoia akrida, prin ap' auti, den upirxe oute tha uparxei tetoia usterap' auti kai skrepase to prosopo olokliris tis gis, kai skoteiniase i gi kai katefage olo to chortari tis gis, kai olous tous karpous ton dentron, osous afise to chalazi, kai den emeine tipote chloro oute sta dentra oute sta chorta tou chorafiou, se olokliri ti gi tis aiguptou. tote, o farao espeuse na kalesei ton mousi kai ton aaron, kai eipe: amartisa ston kurio ton theo sas, kai se sas alla, tora, sugchorise mou, parakalo, to amartima mou, monon auti ti fora, kai parakaleste ton kurio ton theo sas gia na sikosei apo mena auton ton thanato monon. kai o mousis bgike apo ton farao, kai parakaleste ton kurio. kai o kurios metefere ischurotatou dutiko anemo, pou sikose tin akrida, kai tin errixe stin eruthra thalassa den emeine oute mia akrida epano se ola ta oria tis aiguptou. entoutois, o kurios skilirune tin kardia tou farao, kai den exapesteile tous gious israil. kai o kurios eipe ston mousi: ekteine to cheri sou pros ton ourano, kai tha ginei skotadi epano sti gi tis aiguptou, malista skotadi psilafito. kai o mousis exeteine to cheri tou pros ton ourano, kai egine pukno skotadi epano se olokliri ti gi tis aiguptou, gia treis imeres. den eblepe o enas ton allon oute sikothike kaneis apo ton topo tou gia treis imeres omos, se olous tous gious israil itan fos stis katoikies tous. tote, o farao kalese ton mousi, kai eipe: pigainete, latreuste ton kurio monon ta probata sas kai ta bodia sas as meinoun kai ta paidia sas as erthoun mazi sas. kai o mousis eipe: ma, prepei esu na mas doseis kai thusies kai olokaumatata, gia na thusiasoume ston kurio ton theo mas kai ta ktini mas tharthoun mazi mas den tha meinei piso mas oute nuchi epeidi, ap' auta prepei na paroume, gia na latreusoume ton kurio ton theo mas ki emeis den xeroume me ti echoume na latreusoume ton kurio, mechrís otou na ftasoume ekei. alla, o kurios skilirune tin kardia tou farao, kai den thelise na tous exapesteilei. kai o farao tou eipe: fuge apo mena proseche ston eauto sou, mi deis pleon to prosopo mou epeidi, tin imera kata tin opoia tha deis to prosopo mou, tha pethaneis. kai o mousis eipe: opos eipes, den tha do pleon to prosopo sou.

## 11

kai o kurios eipe ston mousi: akoma mia pligi tha fero epano ston farao, ki epano sti gi tis aiguptou usterap' auta tha sas exapesteilei apo edo exapostellontas sas, bebaia kai tha sas dioxei apo edo olokliriotika milise tora st' autia tou laou, kai as zitisei kathe andras apo ton geitona tou, kai kathe gunaika apo ti geitonissa tis, skeui asimenia, kai skeui chrusa. kai o kurios edose chari ston lao mprosta stous aiguptious akoma kai o anthropos, o mousis, itan megas se uperboliko bathmo sti gi tis aiguptou, mprosta stous upiretes tou farao, kai mprosta ston lao. kai o mousis eipe: etsi leeï o kurios guro sta mesanuchta, ego tha bgo sto meson tis aiguptou. kai kathe prototoko sti gi tis aiguptou tha pethanei, apo to prototoko tou farao, pou kathetai epano ston throno tou, mechri to prototoko tis doulis, pou douleui ston mulo, kai kathe prototoko ton ktinon kai se olokliri ti gi tis aiguptou tha uparxei megali kraugi, tetoia pou den egine pote oute tha ginei tetoia usterap' auta se olous, omos, tous gious israil skulos den tha kounisei ti glossa tou, apo anthropo mechri ktinos gia na gnoisete oti, o kurios ekane diakrisi anamesa stous aiguptious kai ton israil kai olói autoi oi douloi sou tha kateboun se mena, kai tha prospesoun mprosta mou, legontas: bges exo, esu kai olokliros o laos pou se akolouthei kai usterap' auta tha bgo exo. kai bgike o mousis apo ton farao me megalon thumo. kai o kurios eipe ston mousi: den tha sas eisakousei o farao, gia na plithounon ta thaumasía mou sti gi tis aiguptou. kai o mousis kai o aaron ekanan ola ta thaumasía auta mprosta ston farao kai o kurios skilirune tin kardia tou farao, kai den exapesteile tous gious israil apo ti gi tou.

## 12

kai o kurios eipe ston mousi kai ston aaron sti gi tis aiguptou, legontas: o minas autos tha einai se sas archi minon tha einai se sas o protos apo tous mines tou chronou. na milisete se olokliri ti sunagogi tou israil, legontas: ti dekati imera autou tou mina as paroun gia ton eauto tous kathe enas ena arni, sumfona me tis oikogeneies ton patrion tous, ena arni gia kathe oikogeneia. an, omos, ekeinoi pou einai stin oikogeneia einai ligostoi gia to arni, autos kai o geitonas tou, pou einai plisiesteros sto spiti tou, as to paroun sumfona me ton arithmo ton psuchon kathe enas tha sugkatarithmeitai gia to arni, analoga me oso tou chreiazetai na faei. kai to arni sas tha einai teleio, arseniko, chroniariko apo ta probata i apo tis katsikes tha to parete. kai tha to diafulatte mechri ti 14i imera tou idiou mina kai tote, olok-

liro to plithos tis sunagogis tou israil tha to sfaxeï pros tin espera. kai tha paroun apo to aimà kai tha baloun epàno stous duo parastates, ki epàno sto anofli tis thuras ton spitìon, opou tha to fane. kai tha fane to kreas ekeini ti nuchta, psito sti fotia me azuma, kai me chorta pikra, tha to fane mi fate ap' auto omo oute brasto se nero, alla psito se fotia to kefali tou mazi me ta podia tou kai mazi me ta entosthia tou kai mi afisete upoloipo ap' auto mechri to proi kai o,ti perisseusei ap' auto mechri to proi, kapste to sti fotia. kai tha to fate os exis zosmenoi tis osfues sas, echontas ta upodimata sas sta podia sas, kai ti rabdo sas sto cheri sas kai tha to fate me biasuni einai pascha tou kuriou. epeidi, auti ti nuchta tha peraso mesa apo ti gi tis aiguptou, kai tha chtupiso kathe prototoko sti gi tis aiguptou, apo anthropo mechri ktinos kai tha kano kriseis enantia se olous tous theous tis aiguptou. ego o kurios. kai to aimà tha einai se sas gia simeio epàno sta spitia sas, sta opoia katoikeite kai otan do to aimà, tha sas paratrexo, kai i pligi den tha einai se sas gia na sas exolothreusei, otan chtupiso ti gi tis aiguptou. kai i imera auti tha einai se sas se enthumisi kai tha gior-tasete auti ti giorti ston kurio stis genees sas os enan pantotino nomo tha ti giortazete. tha trote azuma epta imeres apo tin proti imera tha sikosete to prozumi apo ta spitia sas epeidi, opoios faei enzuma apo tin proti mechri tin ebdomi imera, i psuchi ekeini tha exolothreutei apo ton israil. kai kata tin proti imera tha einai agia sunaxi kai kata tin ebdomi imera tha einai agia sunaxi se sas kamia ergasia den tha ginetai s' autes, ektos apo ekeino pou chreiazetai se kathe anthropo gia na faei monon auto tha kanete. tha fulaxete, loipon, ti giorti ton azumon epeidi, auti tin idia imera tha bgalo ta tagmata sas apo ti gi tis aiguptou gi' auto, os enan pantotino nomo tha fulatte auti tin imera stis genees sas archizontas apo ti 14i imera tou mina, apo tin espera, tha trote azuma, mechri tin 21i imera tou mina tin espera gia epta imeres den tha brisketai prozumi sta spitia sas epeidi, opoios faei enzuma, ekeini i psuchi tha exolothreutei apo ti sunagogi tou israil, eite xenos einai eite autochthonas kanena enzuma den tha fate se oles tis katoikies sas, azuma tha trote. tote, o mousis kalese olous tous presbuteros tou israil, kai tous eipe: dialexte kai parte gia ton eauto sas ena arni, sumfona me tis oikogeneies sas, kai thusiaste to to pascha epeita, parte mia desmi apo ussopo, kai boutixte tin sto aimà, pou tha einai se mia lekani kai apo to aimà pou tha einai mesa sti lekani, chtupiste to anofli kai tous duo parastates ton thuron kai kanenas apo sas den tha bgei exo apo ti thura tou spitìou tou mechri to proi epeidi, o kurios tha perasei gia na chtupisei tous

aiguptious kai otan dei to aimà epàno sto anofli kai epàno stous duo parastates, o kurios tha paratrexei ti thura, kai den tha afisei ton exolothreuti na mpei mesa sta spitia sas, gia na chtupisei. kai tha fulaxete auto to pragma os nomon, ston eauto sou kai stous giours sou, mechri ton aiona. kai otan mpeite mesa sti gi, pou o kurios tha sas dosei, opos eipe, tha fulaxete auti ti latreia. kai otan sas lene oi gioi sas: ti simainei se sas auti i latreia; tha apokrineste: auto einai i thusia tou pascha ston kurio, epeidi paretrexe ta spitia ton gion israil stin aigupto, otan chtupise tous aiguptious, kai esose ta spitia mas. tote o laos, skubontas, proskunise. kai otan anachorisan oi gioi israil, ekanan opos o kurios prostaxe ston mousi kai ston aaron etsi ekanan. kai guro sta mesanuchta, o kurios chtupise kathe prototoko sti gi tis aiguptou apo to prototoko tou farao, pou kathetai epàno ston throno tou, mechri to prototoko tou aichmalotou, pou einai sti fulaki kai ola ta prototoka ton ktinon. kai o farao sikothike ti nuchta, autos, kai oloi oi upiretes tou, kai oloi oi aiguptioi kai megali kraugi egine stin aigupto epeidi, den upirche spiti sto opoio den upirche kai enas nekros. kai kalese ton mousi kai ton aaron mesa sti nuchta, kai eipe: sikotheite, bgeite mesa apo ton lao mou, ki eseis, kai oi gioi tou israil kai pigainete, na latreusete ton kurio, kathos eipate kai parte ta kopadia sas, kai tis agelles sas, kathos eipate, kai fugete eulogiste, omos, kai mena. kai oi aiguptioi biazan ton lao, gia na ton bgaloun grigora exo apo ton topo epeidi, eipan: oloi emeis pethainoume. kai o laos sikose to zumari tou, prin fouskosei, echontas o kathenas ti skafi tou epàno stous omous tou, tiligmeni sta foremata tou. kai oi gioi tou israil ekanan sumfona me ton logo tou mousi, kai zitisan apo tous aiguptious asimenia skeui, kai chrusa skeui, kai endumata kai o kurios edose ston lao chari mprosta stous aiguptious, kai daneisan s' autous osa tous zitisan kai gumnasan tous aiguptious. kai oi gioi israil anachorisan apo ti ramessi pros ti sokchoth, pezoï, 600.000 andres peripou, choris ta paidia. mazi tous anebike ki ena megalo summikto plithos anthropon, kai kopadia kai ageles, polla ktini se uperboliko bathmo. kai apo ti zumi, pou eferan apo tin aigupto, epsisan azuma psomia sti stachti, epeidi den upirche prozumi, kai epeidi ekdiochthikan apo tin aigupto, kai den mporesan na kathusterisoun oute kai proetoimasan efodio gia ton eauto tous. kai o kairos tis paroikias ton gion israil, pou paroikisan stin aigupto, itan 430 chronia. kai meta ta 430 chronia, tin idia ekeini imera, bgikan ola ta tagmata tou kuriou apo ti gi tis aiguptou. auti einai i nuchta, pou prepei na fulagetai ston kurio, epeidi tous ebgame apo ti gi tis aiguptou auti einai i

nuchta ekeini tou kuriou, pou prepei na fulagetai apo olous tous gious israil, stis geenes tous. kai o kurios eipe ston mousi kai ton aaron: autos einai o nomos tou pascha kanenas allogenis den tha faei ap' auto kai kathe doulous agorasmenos me arguria, afou peritmithei, tote tha faei ap' auto kai o xenos kai o misthotos den tha fane ap' auto. mesa sto idio to spiti tha fagothei apo to kreas den tha ferete exo apo to spiti, kai kokalo den tha spasete ap' auto. olokliri i sunagogi tou israil tha to kanei. kai an kapoios xenos, pou paroikei mazi sou, thelei na kanei to pascha ston kurio, as peritmithoun ola ta arsenika tou, kai tote as plisiasei gia na to kanei kai tha einai opos o autochthonas tis gis epeidi, kanenas aperitmitos den tha faei ap' auto. o idios nomos tha einai gia ton autochthona, kai gia ton xeno, pou paroikei metaxu sas. kai oloi oi gioi tou israil ekanan opos o kurios prostaxe ston mousi kai ston aaron etsi ekanan. kai ekeini tin idia imera ebgale o kurios tous gious israil apo ti gi tis aiguptou, sumfona me ta tagmata tous.

## 13

kai o kurios milise ston mousi, legontas: kathierose se mena kathe prototoko, pou di-anoigei kathe mitra anamesa stous gious israil, apo anthropo mechri ktinos diko mou einai auto. kai o mousis eipe ston lao: na echete sti mnimi sas auti tin imera, kata tin opoia bgikate apo tin aigupto, apo oiko douleias epeidi, o kurios me dunato cheri sas ebgale apo ekei kanenas den tha faei enzuma. simera bgainete exo kata ton mina abib. otan, loipon, o kurios se ferei sti gi ton chananaion, kai ton chettaion, kai ton amorraion, kai ton euaion, kai ton iebousaion, pou orkistike stous pateres sou oti tha sou ti dosei, gi pou reei gala kai meli, tote tha kaneis auti ti latreia, kata ton mina auton. tha tros azuma epta imeres kai kata tin ebdomi imera tha einai giorti ston kurio. azuma tha trogontai tis epta imeres kai den tha fanei konta sou enzumo oute tha fanei konta sou prozumi, se ola ta oria sou. kai kata tin imera ekeini tha anaggeileis ston gio sou, legontas: auto ginetai gia ekeino pou o kurios ekane se mena, otan bgika apo tin aigupto. kai touto tha einai se sena gia simeio epano sto cheri sou, kai gia enthumisi anamesa sta matia sou, gia na einai o nomos tou kuriou sto stoma sou epeidi, me dunato cheri o kurios se ebgale apo tin aigupto. tha tireis, loipon, auton ton nomo stin epochi tou, kathe chrono. kai otan o kurios se ferei sti gi ton chananaion, kathos orkistike se sena kai stous pateres sou, kai sou sti dosei, tote tha apochoriseis gia ton kurio kathe ena pou anoigei ti mitra, kai kathe prototoko ton zoon sou osa echeis ta arsenika tha einai

tou kuriou. kai kathe prototoko gaidouriou tha to exagorazeis me ena arni kai an den to exagoraseis, tote tha to apokefaliseis kai kathe prototoko anthropou anamesa stous gious sou tha to exagorazeis. kai otan sto mellon o gios sou se rotisei, legontas: ti einai auto; tha tou peis: me dunato cheri o kurios mas ebgale apo tin aigupto, apo oiko douleias kai otan o farao epemeine sto na mi mas exaposteilei, o kurios thanatose kathe prototoko sti gi tis aiguptou, apo prototoko anthropou mechri prototoko ktinous gi' auto, thusiazou ston kurio kathe arseniko, pou anoigei ti mitra, kai kathe prototoko ton gion mou to exagorazo. ki auto tha einai gia simeio, epano sto cheri sou kai gia prometopidio anamesa sta matia sou epeidi, me dunato cheri o kurios mas ebgale apo tin aigupto. kai otan o farao exapesteile ton lao, o theos den tous odigise diamesou tou dromou tis gis ton filistaion, an kai itan o suntomoterous epeidi, o theos eipe: mipos o laos, blepontas ton polemo, metamelithe kai epistrepsei stin aigupto. all' o theos periefere ton lao diamesou tou dromou tis erimou pros tin eruthra thalassa kai anebikan oi gioi israil apo ti gi tis aiguptou exoplismenoi. kai o mousis pire mazi tou ta kokala tou iosif epeidi, eiche orkisei tous gious israil me orko, legontas: o theos, bebaia, tha sas episkefthei kai tha anebasete ta kokala mou apo edo mazi sas. kai otan anachorisan apo ti sokchoth, stratopedeusan stin etham, pros ta akra tis erimou. kai o kurios poreoutan mprosta ap' autous, tin imera se stulo nefelis, gia na tous odigei ston dromo kai ti nuchta, se stulo fotias, gia na tous feggei oste na odoiporoun imera kai nuchta den apomakrune mprosta apo ton lao ton stulo tis nefelis tin imera oute ton stulo tis fotias ti nuchta.

## 14

kai o kurios milise ston mousi, legontas: pes stous gious israil, na strafoun kai na stratopedeusoun apenanti apo tin pi-airoth, anamesa sti migdol kai ti thalassa, kataniktiru sti beel-sefon kataniktiru s' auti tha stratopedeusete, konta sti thalassa epeidi, o farao tha pei gia tous gious israil: autoi periplaniountai sti gi i erimos tous perieklease ki ego tha skliruno tin kardia tou farao, oste na katadioxei katapiso tous kai tha doxasto epano ston farao, ki epano se oloklirio to strateuma tou kai oi aiguptioi tha gnorisoun oti ego eimai o kurios, etsi kai ekanan. kai anaggelthike ston basilia tis aiguptou oti o laos efuge kai i kardia tou farao kai ton upireton tou metablithike enantia ston lao, kai eipan: giati to kaname auto, oste na exaposteiloume ton israil, kai na mi mas douleuei pleon; ezeuxe, loipon, tin amaxa

tou, kai parelabe ton lao tou mazi tou pire kai 600 eklektes amaxes, kai oles tis amaxes tis aiguptou, kai ebale epano se ole autas archigous. kai o kurios skilirune tin kardia tou farao, tou basilia tis aiguptou, kai katadioxe katapiso apo tous gious israil kai oi gioi israil ebgainan me cheri upsilo. kai katadioxan oi aiguptioi katapiso tous, ola ta aloga, oi amaxes tou farao, kai oi kabalarides tou kai to strateuma tou kai tous eftasan, kathos isan stratopedeumenoï konta sti thalassa, apenanti apo tin pi-airoth, katantikru sti beel-sefon. kai otan o farao plisiase, oi gioi israil uposon ta matia tous, kai na, oi aiguptioi erchontan katapiso tous kai fobithikan uperbolika kai anaboisan oi gioi israil pros ton kurio. kai eipan ston mousi: epeidi den upirchan mnimata stin aigupto, mas ebgaies gia na pethanoume stin erimo; giati mas to ekanes auto, kai mas ebgaies apo tin aigupto; den einai autos o logos pou sou eipame stin aigupto, legontas: afise mas, kai as douleuoume tous aiguptious; epeidi, itan kalutera se mas na douleuoume tous aiguptious, para na pethanoume stin erimo. kai o mousis eipe ston lao: mi fobaste statheite, kai blepete ti sotiria tou kuriou, pou tha kanei se sas simera epeidi, tous aiguptious, pou eidate simera, den tha tous deite pleon, pou o kurios tha polemisei gia sas ki eseis tha menete isuchoi. kai o kurios eipe ston mousi: ti boas se mena; pes stous gious israil na xekinisoun ki esu upose ti rabdo sou, kai ekteine to cheri sou pros ti thalassa, kai schise ti thalassa sta duo, kai as perasoun oi gioi israil diamesou xiras sto meson tis thalassas ki ego, prosexe, tha skiliruno tin kardia ton aiguption, kai tha mpoun mesa piso ap' autous kai tha doxasto epano ston farao, ki epano se olokliro to strateuma tou, epano stis amaxes tou, ki epano stous kabalarides tou kai tha gnorisoun oi aiguptioi oti ego eimai o kurios, otan doxasto epano ston farao, epano stis amaxes tou, ki epano tous kabalarides tou. tote, o angellos tou theou, pou proporeuotan apo to strateuma tou israil, sikothike, kai irthe piso tous kai o stulos tis nefelis sikothike apo mprosta tous, kai stathike piso tous kai irthe anamesa sto strateuma ton aiguption kai sto strateuma tou israil kai s' ekeinous men itan sunnefo pou skoteiniazε, se toutous omos pou fotize, ti nuchta oste to ena den plisiase to allo, olokliri ti nuchta. kai o mousis exeteine to cheri tou pros ti thalassa kai o kurios ekane ti thalassa na surthei oli ekeini ti nuchta, apo dunaton anatoliko anemo, kai ekane ti thalassa xira, kai ta nera diachoristikan. kai mpikan mesa oi gioi israil, sto meson tis thalassas, pros to xero meros, kai ta nera isan s' autous teichos apo ta dexia kai apo ta aristera tous. kai oi aiguptioi katadioxan kai mpikan katapiso tous, ola ta aloga tou farao,

oi amaxes tou, kai oi kabalarides tou, sto meson tis thalassas. kai kata tin proini fulaki, o kurios koitaxe apo epano apo ton stulo tis fortias kai tis nefelis pros ton strato ton aiguption, kai suntaraxe ton strato ton aiguption kai ebgaie tous trochous ton amaxon tous, oste sernontan me duskolia kai oi aiguptioi eipan: as fugoume mprosta apo ton israil, epeidi o kurios polemaei tous aiguptious, gia chari tous. kai o kurios eipe ston mousi: ekteine to cheri sou pros ti thalassa, kai as xanagurisoun ta nera epano stous aiguptious, epano stis amaxes tous, ki epano stous kabalarides tous. kai o mousis exeteine to cheri tou pros ti thalassa kai i thalassa epanelabe tin ormi tis guro sta ximeromata kai oi aiguptioi, fugontas, ti sunantisan kai o kurios katestrepe tous aiguptious sto meson tis thalassas epeidi, ta nera, kathos xanagurisan, skepasan tis amaxes, kai tous kabalarides, olokliro to strateuma tou farao, pou eiche mpei mesa katapiso tous sti thalassa den emeine ap' autous oute enas. kai oi gioi israil perasan diamesou xiras, sto meson tis thalassas. kai ta nera isan s' autous toichos apo dexia tous, kai apo aristera tous. kai o kurios esose kata tin imera ekeini ton israil apo to cheri ton aiguption kai o israil eide tous aiguptious nekrous stin akri tis thalassas. kai o israil eide to megalο ekeino ergo, pou o kurios ekane epano stous aiguptious kai o laos fobithike ton kurio, kai pistepse ston kurio, kai ston mousi, ton upireti tou.

## 15

tote, epsale o mousis kai oi gioi israil touto to tragoudi, pros ton kurio, kai eipan ta logia: as psallo ston kurio epeidi, doxastike me doxa errixε to alοgo kai ton kabalari tou sti thalassa. o kurios einai i dunami mou kai to tragoudi mou, kai stathike i sotiria mou autos einai theos mou, kai tha ton doxaso o theos tou patera mou, kai tha ton upososo. o kurios einai dunatos polemistis to onoma tou einai kurios. errixε tis amaxes tou farao kai to strateuma tou sti thalassa kai oi eklektoi tou polemarchoi kataponistikan stin eruthra thalassa. oi abussoi tous skepasan katabuthistikan san petra sta bathi. to dexi sou cheri, kurie, doxastike se dunami to dexi sou cheri, kurie, suntripse ton echthro. kai me to megethos tis uperochis sou exolothreuses tous enantious se sena exapesteiles tin orgi sou, kai tous katefage san kalami. kai me tin pnoi tou thumou sou ta nera soriastikan mazi ta kumata stathikan san soros, oi abussoi epixan sto meson tis thalassas. o echthros eipe: tha katadioxo, tha kataftaso, tha diamoirasto ta lafura i psuchi mou tha chortasei epano tous tha suro to machairi mou, to cheri mou tha

tous afanisei. fusixes me ton anemo sou, kai i thalassa tous skepase katabuthistikan san molubi sta fobera nera. poios einai, kurie, omoios sou, anamesa stous theous; poios einai omoios sou, endoxos se agiotita, thaumastos se umnous, pou energei terastia; aplosos to dexi sou cheri, kai i gi tous katapie. me to eleos sou odigises auton ton lao, pou ton lutroses ton odigises me ti dunami sou pros tin katoikia tis agiotitas sou. oi laoi tha akousoun, kai tha frixoun ponoi tha katakurieusoun tous katoikous tis palaistinis. tote, oi igemones tou edom tha ekplagoun tromos tha katalabei tous archontes tou moab oloi oi katoikoi tis chanaan tha liosoun. fobos kai tromos tha pesei epano tous apo to megethos tou brachiona sou tha apolithothoun, mechris otou perasei o laos sou, kurie, mechris otou perasei o laos autos, pou apektises. tha tous fereis mesa, kai tha tous futepeis sto bouno tis klironomias sou, ston topo, kurie, pou etoimases gia katoikia sou, to agiastirio, kurie, pou ta cheria sou estisan. o kurios tha basileuei stous aiones ton aionon. epeidi, ta aloga tou farao mpikan mesa sti thalassa mazi me tis amaxes tou kai mazi me tous kabalarides tou, kai o kurios estrepe epano tous ta nera tis thalassas kai oi gioi israil perasan diamesou xiras, sto meson tis thalassas. kai i mariam, i profitissa, i adelfi tou aaron, pire to tumpano sto cheri tis, kai oles oi gunaikes bgikan piso ap' auti me tumpana kai chorous. kai i mariam antapokrinotan s' autous, legontas: psallte ston kurio epeidi, doxastike me doxa to alogo kai ton kabalari tou erixe sti thalassa. tote, o mousis sikose tous israilites apo tin eruthra thalassa, kai bgikan stin erimo sour kai perpatousan treis imeres stin erimo, kai den ebriskan nero. kai apo ekei irthan sti merra den mporousan, omos, na pioun apo ta nera tis merras, epeidi isan pikra gi' auto kai onomastike merra. kai o laos gogguze enantia ston mousi, legontas: ti tha pioume; kai o mousis boise ston kurio kai o kurios tou edeixe ena xulo, pou otan to erixe sta nera, ta nera glukanan. ekei tous edose paraggelia kai diatagma ki ekei tous dokimase kai eipe: an akouseis epimelos ti foni tou kuriou tou theou sou, kai pratteis to aresto sta matia tou, kai doseis akroasi stis entoles tou, kai fulaxeis ola ta prostagmata tou, den tha fero epano sou kamia apo tis arrosties, pou efera enantia stous aiguptious epeidi, ego eimai o kurios, pou se therapeuo. epeita, irthan stin aileim, opou isan 12 piges neron, kai 70 den-tra foinikon kai ekei stratopedeusan, konta sta nera.

## 16

kai sikothikan apo tin aileim kai olokliri i sunagogi ton gion israil irthe stin erimo sin,

pou einai anamesa stin aileim kai to sina, ti 15i imera tou deuterou mina, afou bgikan apo ti gi tis aiguptou. kai olokliri i sunagogi ton gion israil gogguze enantia ston mousi kai enantia ston aaron stin erimo. kai oi gioi israil eipan s' autous: eithe na pethainame kato apo to cheri tou kuriou sti gi tis aiguptou, otan kathomastan konta sta kazania tou kreatos, kai otan trogame psomi mechri chortasmou! epeidi, mas bgalate s' auti tin erimo, gia na thanatosete me tin peina olokliri auti ti sunagogi. kai o kurios eipe ston mousi: des, tha brexo se sas psomi apo ton ourano kai tha bgainei o laos kai tha mazeuei kathe imera auto pou arkei stin imera, gia na tous dokimaso, an tha perpatane ston nomo mou i ochi kai tin ekti imera sas etoimazoun ekeino pou tha efernan mesa, kai as einai diplasio ekeinou pou mazeuoun kathe imera. kai o mousis kai o aaron eipan se olous tous gious israil: tin espera tha gnorisete oti o kurios sas ebgale apo ti gi tis aiguptou kai to proi tha deite ti doxa tou kuriou, kathoson akouse tous goggusmous sas enantia ston kurio epeidi, emeis ti eimaste oste na gogguze enantion mas; kai o mousis eipe: auto tha ginei, otan o kurios tin espera sas dosei kreas na fate, kai to proi psomi mechri chortasmou epeidi, o kurios akouse tous goggusmous sas, pou gogguze enantia s' auton kai, ti eimaste emeis; oi goggusmoi sas den einai enantion mas, alla enantia ston kurio. kai o mousis eipe ston aaron: pes se olokliri ti sunagogi ton gion israil: plisiaste mprostha ston kurio epeidi, akouse tous goggusmous sas. ki eno o aaron milouse se olokliri ti sunagogi ton gion israil, estrepsan to prosopo pros tin erimo, kai na, i doxa tou kuriou fanike mesa sti nefeli. kai o kurios milise ston mousi, legontas: akousa tous goggusmous ton gion israil milise tous, legontas: tin espera tha fate kreas, kai to proi tha chortasete apo psomia, kai tha gnorisete, oti ego eimai o kurios o theos sas. kai tin espera anebikan ortukia, kai skepasan to stratopedo kai to proi, se ola ta guro tou stratopedou itan ena stroma drosou. kai afou to stroma tis drosou anebike, na, epano sto prosopo tis erimou itan kati lepto, stroggulo, leptosan pachni epano sti gi. kai otan oi gioi israil to eidan, eipan anametaxu tous: ti einai auto; epeidi, den ixeran ti itan. kai o mousis tous eipe: auto einai to psomi, pou o kurios sas dinei gia na fate autos einai o logos pou o kurios prostaxe: mazepste kathe enas ap' auto oso chreiazetai gia na faei, ena gomor kat' atomo, sumfona me ton arithmo ton psuchon sas parte o kathenas gia tous omoskinous tou. etsi kai ekanan oi gioi israil, kai mazepsan allos polu kai allos ligo. kai otan metrisan me to gomor, opoios eiche mazepsei polu, den eparne perissotero kai opoios eiche mazepsei ligo, den eparne lig-

otero kathe enas epairne oso chreiazotan s' auton gia trofi. kai o mousis tous eipe: as mi afinai kanenas upoloipo ap' auto mechri to proi. omos, den upakousan ston mousi alla, merikoi afisan upoloipo ap' auto mechri to proi, kai gennise skoulikia, kai bromise kai o mousis thumose enantion tous. kai to mazeuan kathe imera to proi, kathe enas oso chreiazotan gia trofi tou kai otan o ilios thermaine dialuotan. tin ekti imera, omos, mazeuan diplasia trofi, duo gomor anti gia ena kai oloi oi archontes tis sunagogs irthan, kai to aniggeilan ston mousi. ki ekeinos tous eipe: auto einai pou o kurios eipe aurio einai sabbato, agia anapausi ston kurio psiste o,ti echete na psisete, kai braste o,ti echete na brasete kai olo ekeino pou perisseuei apotamieuste to gia ton eauto sas gia na diafulagetai mechri to proi. kai to apotamieusan mechri to proi, kathos o mousis prostaxe kai den bromise oute eagine skouliki s' auto. kai o mousis eipe: fate to simera epeidi, simera einai sabbato ston kurio simera den tha to breite stin pediada exi imeres tha to mazeuete kata tin ebdomi imera, omos, kata to sabbato, kata tin imera auti den tha brisketai. merikoi, omos, apo ton lao bgikan tin ebdomi imera gia na mazepsoun, alla den brikan. kai o kurios eipe ston mousi: mechri pote den thelete na fulatte tis entoles mou, kai tous nomous mou; deste oti o kurios edose se sas to sabbato, gi' auto tin ekti imera sas dinei psomi sto imeron kathiste kathe enas ston topo tou as mi bgainei kanenas apo ton topo tou tin ebdomi imera. kai tin ebdomi imera o laos ekane katapausi. kai o oikos tou israil apokalese to onoma tou man kai itan omoio me sporo koriandrou, aspro kai i geusi tou, san plakountio me meli. kai o mousis eipe: autos einai o logos pou o kurios prostaxe gemiste ap' auto ena gomor, gia na fulagetai stis genees sas, gia na blepoun to psomi me to opoio sas ethrepsa stin erimo, afou sas ebgala apo ti gi tis aiguptou. kai o mousis eipe ston aaron: pare mia stamna kai bale mesa s' auti ena gomor gemato apo manna, kai bal' tin mprosta ston kurio, gia na fulagetai stis genees sas. kai o aaron tin ebale mprosta sto marturio, gia na fulagetai, kathos o kurios prostaxe ston mousi. kai oi gioi israil etrogan to manna gia 40 chronia, mechris otou irthan se katoikimeni gi etrogan to manna, mechris otou irthan sta sunora tis gis chanaan. kai to gomor einai to ena dekato tou efa.

opou den upirche nero gia na piei o laos. kai milousan prosblitika enantia ston mousi, legontas: dose mas nero gia na pioume. kai o mousis eipe s' autous: giati milate prosblitika enantion mou; giati peirazete ton kurio; kai o laos dipsase ekei gia nero kai o laos gogguze enantia ston mousi, legontas: giati ginetai auto; mas anebases apo tin aigupto, gia na thanatoseis emas, kai ta paidia mas, kai ta ktini mas me ti dipsa; kai o mousis boise ston kurio, legontas: ti na kano se touto ton lao; ligo menei na me lithobolisoun. kai o kurios eipe ston mousi: perase mprosta apo ton lao, kai pare mazi sou apo tous presbuterous tou israil kai ti rabdo sou, me tin opoia chtupises ton potamo, na to pareis sto cheri sou, kai na pas des, ego tha statho ekei mprosta sou, epano stin petra sto chorib, kai tha chtupiseis tin petra, kai tha bgei ap' auti nero gia na piei o laos. etsi kai ekane o mousis mprosta stous presbuterous tou israil. kai apokalese to onoma tou topou massa, kai meriba, gia tin prosboli ton gion israil, kai epeidi peiraxan ton kurio, legontas: einai o kurios anamesa mas i ochi; tote, irthe o amalik, kai polemise me ton israil sti rafidein. kai o mousis eipe ston iisou: dialexe gia mas andres, kai bgainontas, polemise me ton amalik aurio, ego tha statho epano stin korufi tou bounou, kratontas sto cheri mou ti rabdo tou theou. kai o iisous ekane opos tou eipe o mousis kai polemise me ton amalik kai o mousis, o aaron, kai o or anebikan epano stin korufi tou bounou. kai otan o mousis uposone to cheri tou, o israil nikouse kai otan katebaze to cheri tou, o amalik nikouse. kai ta cheria tou mousi eichan barunei gi' auto, afou piran mia petra, tin ebalan apo kato tou, kai kathise epano s' auti kai o aaron kai o or, enas apo to ena meros, kai enas apo to allo, upobastazan ta cheria tou kai ta cheria tou emenan stirigmena mechri ti dusi tou iliou. kai o iisous katestrepse ton amalik, kai ton lao tou, me machaira. kai o kurios eipe ston mousi: graps' to auto se biblio pros enthumisi, kai paradose to st' autia tou iisou oti tha exaleipso exapantos ti mnimi tou amalik (15a) apo ton ourano. kai o mousis oikodomise ekei ena thusiastirio, kai apokalese to onoma tou ieoba nissi kai eipe: epeidi upsothike cheri enantia ston throno tou kuriou, polemou tou kuriou tha einai pros ton amalik apo genea se genea.

kai olokliri i sunagogi ton gion israil sikothike apo tin erimo sin, akolouthontas tis odoiories tous, sumfona me tin prostagi tou kuriou, kai stratopedeusan sti rafidein

kai o iothor, o iereas tis madiam, o petheros tou mousi, akouse ola osa ekane o theos ston mousi kai ston israil, ton lao tou, oti o kurios ebgale ton israil apo tin aigupto kai o iothor, o petheros tou mousi, pire ti sepfora, ti gunaika tou mousi, pou eiche steilei piso,

kai tous duo gious tis, apo tous opoious to onoma tou enos itan girsom, epeidi, eiche pei: paroikos stathika se xeni gi kai tou allou to onoma itan eliezer, epeidi, eiche pei: o theos tou patera mou stathike boithos mou, kai me esose apo ti machaira tou farao kai o iothor, o petheros tou mousi, irthe pros ton mousi, mazi me tous gious tou, kai mazi me ti gunaika tou, stin erimo opou itan stratopedemenos sto bouno tou theou kai aniggeile ston mousi: ego o iothor, o petheros sou, erchomai se sena, kai i gunaika sou, kai oi duo gioi tis, mazi tis. kai o mousis bgike se sunantisi tou petherou tou, kai ton proskunise, kai ton filise kai rotisan o enas ton allon gia tin ugeia tous kai mpikan sti skini. kai o mousis diigithike ston pethero tou ola osa o kurios ekane ston farao kai stous aiguptious uper tou israil, olous tous mochthous, pou sunebisan s' autous ston dromo, kai tous eleutherose o kurios. kai charike o iothor uperbolika gia ola ta agatha, osa o kurios ekane ston israil, pou ton eleutherose apo to cheri ton aiguption. kai o iothor eipe: eulogitos o kurios, pou sas eleutherose apo to cheri ton aiguption, kai apo to cheri tou farao pou eleutherose ton lao tou kato apo to cheri ton aiguption tora gnorizo oti o kurios einai megas perissotero apo olous tous theous epeidi, sto pragma, gia to opoio uperifaneutikan, stathike anoterous tous. epeita, o iothor, o petheros tou mousi pire olokautomata kai thusies gia na prospereit ston theo kai irthe o aaron kai oloi oi presbuteroi tou israil, na fane psomi mazi me ton pethero tou mousi, mprosta ston theo. kai tin epomeni imera o mousis kathise gia na krinei ton lao kai o laos stekotan mprosta ston mousi apo to proi mechri tin espera. kai blepontas o petheros tou mousi ola osa ekane ston lao, eipe: ti einai auto to pragma, pou kaneis ston lao; giati esu kateshai monos, kai olokliros o laos steketai mprosta sou apo to proi mechri tin espera; kai o mousis eipe ston pethero tou: epeidi, o laos erchetai se mena gia na rotisei ton theo otan echoun kapoia upothesi, erchontai se mena, ki ego krino anamesa ston enan kai ton allon kai tous deichno ta prostagmata tou theou, kai tous nomous tou. kai o petheros tou mousi tou eipe: den einai kalo to pragma pou kaneis bebaia, ki esu tha apokaneis, ki autos o laos, pou einai mazi sou epeidi, to pragma einai polu baru gia sena den mporeis na to kaneis monos akouse, loipon, ti foni mou tha se sumbouleuso, kai o theos na einai mazi sou: esu men na eisai mprosta ston theo uper tou laou, gia na anafereis tis upotheses ston theo kai na tous didaskeis ta prostagmata kai tous nomous, kai na tous deichneis ton dromo ston opoio prepei na perpatoun kai ta erga pou prepei na prattoun kai na dialexeis apo olokliro ton lao andres axios, pou

fobountai ton theo, andres filalitheis, pou misoun ti filarguria kai bal' tous epano s' autous os chiliarchous, ekatontarchous, pentikontarchous, kai dekarchous kai as krinoun ton lao pantote kai kathe men megali upothesi, as tin anaferoun se sena kathe mikri upothesi, omos, as tin krinoun autoi etsi tha anakoufisteis, kai tha sikonoun to baros mazi sou an kaneis auto to pragma, kai o theos se prostazei to idio, tote tha mporeis na antexeis, ki akoma olokliros autos o laos tha ftasei ston topo tou me eirini. kai o mousis akouse ti foni tou petherou tou, kai ekane ola osa tou eipe. kai o mousis dialexe apo olokliro ton israil andres axios, kai tous ebale archigous epano ston lao, chiliarchous, ekatontarchous, pentikontarchous, kai dekarchous kai ekrinan ton lao se kathe chroniki periodo tis men duskolies upotheses tis aneferan ston mousi, kathe omos mikri upothesi tin ekrinan autoi. epeita, o mousis propempse ton pethero tou, kai anachorise sti gi tou.

## 19

kata ton trito mina tis exodou ton gion israil apo tin aigupto, auti tin imera, irthan stin erimo sina. kai sikothikan apo ti rafidein, kai irthan stin erimo sina kai stratopedusan stin erimo kai ekei o israil kataskinose apenanti sto bouno. kai o mousis anebike ston theo kai ton kalese o kurios apo to bouno, legontas: etsi tha peis ston oiko iakob, kai tha anaggeileis stous gious israil eseis eidate osa ekana stous aiguptious, kai sas sikosa san epano se fterouges aetou, kai sas efera pros ton eauto mou tora, loipon, an pragmatika upakousete sti foni mou, kai fulaxete ti diathiki mou, tha eiste se mena o eklektos laos apo olous tous laous epeidi, diki mou einai olokliri i gi ki eseis tha eiste se mena basileio ierateuma, kai ethnos agio. auta einai ta logia, pou tha peis stous gious israil. kai o mousis irthe, kai kalese tous presbuterous tou laou, kai ebale mprosta tous, ola ekeina ta logia, pou o kurios ton prostaxe. kai olokliros o laos apokrithike omofona, legontas: ola osa eipe o kurios, tha ta praxoume. kai o mousis anefere ston kurio ta logia tou laou. kai o kurios eipe ston mousi: na, ego erchomai se sena mesa se pukni nefeli, gia na akousei o laos otan miliso se sena, ki akoma na pisteuei se sena pantote. kai o mousis aniggeile ston kurio ta logia tou laou. kai o kurios eipe ston mousi: pigaine ston lao, kai agiase tous simera kai aurio, ki as plunoun ta endumata tous ki as einai etoimoi gia tin triti imera epeidi, kata tin triti imera tha katebei o kurios epano sto bouno sina, mprosta se olokliro ton lao kai tha baleis oria ologura ston lao, legontas: prosechete ston eauto sas mi anebeite sto

bouno i aggixete stis akres tou opoios aggixei to bouno, tha thanatothi exapantos den tha aggixei s' auton cheri, epeidi, me petres tha lithobolithe i me beli tha katatoxeuthei eite zoo einai eite anthropos, den tha zisei. otan i salpigga ichisei, tote tha aneboun epano sto bouno. kai o mousis katebike apo to bouno ston lao, kai agiase ton lao kai eplunan ta endumata tous. kai eipe ston lao: gineste etoimoi gia tin triti imera mi plisiasete se gunaika. kai tin triti imera, to proi, eginan brontes kai astrapes, ki ena pukno sunnefo itan epano sto bouno, kai mia foni salpiggas uperbolika dunati kai olokliros o laos, pou itan sto stratopedo, etreme. tote, o mousis ebgale ton lao exo apo to stratopedo, se sunantisi tou theou kai stathikan kato apo to bouno. kai to bouno sina kapnize oloklirio epeidi, o kurios katebike mesa se fotia epano s' auto kai o kapnos tou anebaine os kapnos apo kamini, kai oloklirio to bouno seiotan uperbolika. kai otan i foni tis salpiggas prochourouse auxanomeni uperbolika, o mousis milouse, kai o theos apokrinotan s' auton me foni. kai katebike o kurios epano sto bouno sina, epano stin korufi tou bounou kai o kurios kalese ton mousi epano stin korufi tou bounou, kai o mousis anebike. kai o kurios eipe ston mousi: molis katebeis, na diamarturithes ston lao, mi tuchon uperboun ta oria, ki aneboun pros ton kurio gia na periergastoun, kai pesoun polloi ap' autous akoma kai oi iereiis, pou plisiazoun pros ton kurio, as agiastoun, gia na mi exormisei o kurios enantion tous. kai o mousis eipe ston kurio: o laos den mporei na anebai sto bouno sina epeidi, esu mas prostaxes, legontas: bale oria ologura sto bouno, kai agiase to. kai o kurios tou eipe: pigaine, kateba epeita, tha anebeis, esu, kai o aaron mazi sou oi iereiis, omos, kai o laos as mi uperboun ta oria, gia na aneboun pros ton kurio, gia na mi exormisei enantion tous. kai o mousis katebike ston lao, kai tous milise.

## 20

kai o theos milise ola auta ta logia, legontas: ego eimai o kurios o theos sou, pou se ebgale apo ti gi tis aiguptou, apo oiko douleias. mi echeis allous theous ektos apo mena. mi kaneis gia ton eauto sou eidolo mite omoioma kapoiou, apo osa einai ston ourano epano i osa einai sti gi kato i osa einai sta nera kato apo ti gi mi ta proskuniseis mite na ta latreuseis epeidi, ego o kurios o theos sou eimai theos zilotupos, pou antapodido tis amarties ton pateron epano sta paidia, mechri tritis kai tetartis geneas ekeinon pou me misoun kai kano eleos se chiliades geneas ekeinon pou me agapoun, kai tiroun ta prostagmata mou. mi pareis to onoma tou kuriou tou theou sou mataia epeidi, den

tha athoousei o kurios ekeinon pou pairnei mataia to onoma tou. na thumasai tin imera tou sabbatou, gia na tin agiazeis exi imeres na ergazesai, kai na kaneis ola ta erga sou i imera, omos, i ebdomi einai sabbato tou kuriou tou theou sou mi kaneis s' auti kadena ergo, oute esu oute o gios sou oute i thugatera sou oute o doulos sou oute i douli sou oute to ktinos sou oute o xenos sou, pou brisketai mesa stis pules sou epeidi, se exi imeres dimiourgise o kurios ton ourano kai ti gi, ti thalassa, kai ola osa briskontai s' auta kai kata tin ebdomi imera anapauthike gi' auto o kurios eulogise tin imera tou sabbatou, kai tin agiase. tima ton patera sou kai ti mitera sou, gia na gineis makrochronios epano sti gi, pou sou dinei o kurios o theos sou. mi foneuseis. mi moicheuseis. mi klepseis. mi pseudomarturiseis enantia ston plision sou me pseutiki marturia. mi epithumiseis to spiti tou plision sou mi epithumiseis ti gunaika tou plision sou oute ton doulo tou oute ti douli tou oute to bodi tou oute to gaidouri tou oute kathe ti pou einai tou plision sou. kai olokliros o laos eblepe tis brontes, kai tis astrapes, kai ti foni tis salpiggas, kai to bouno pou kapnize, kai otan o laos ta eide auta, surthikan, kai stathikan apo makria. kai eipan ston mousi: milise esu se mas, kai tha akousoume ki as mi milisei se mas o theos, gia na mi pethanoume. kai o mousis eipe ston lao: mi fobaste epeidi, o theos irthe gia na sas dokimasei, kai gia na einai o fobos tou mprosta sas, gia na mi amartanete. kai o laos stathike apo makria kai o mousis plisiasie stin omichli, opou itan o theos. kai o kurios eipe ston mousi: etsi na peis stous gious israil eseiis eidate oti apo ton ourano milisa me sas mi kanete mazi me mena theous asimenious oute na kanete gia ton eauto sas theous chrusous thusiastirio apo ti gi kane se mena kai thusiaze epano s' auto ta olokautomata sou, kai tis eirinikes prosfores sou, ta probata sou, kai ta bodia sou se kathe topo, opou tha kano mnea tou onomatos mou, tha erchomai se sena, kai tha se eulogo kai an kaneis thusiastirio se mena apo petres, den tha to oikodomiseis apo petra pelekiti epeidi, an peraseis epano tou to ergaleio sou, tha to moluneis kai mi anebeis me anabathmides epano sto thusiastirio mou, gia na mi xeskepastei epano tou i gumnosi sou.

## 21

kai oi kriseis, pou tha ektheseis mprosta tous, einai autes: an agoraseis enan doulo, ebraio, exi chronia tha doulepei kai ston ebdomo tha afinetai eleutheros, dorean. an irthe monos, monos kai tha afinetai an eiche gunaika, tote kai i gunaika tou tha afinetai mazi tou. an to afentiko tou tou edose gu-



naika kai gennise s' auton gious i thugateres, i gunaika kai ta paidia tis tha einai tou afentikou tis, autos omos tha afinetai monos. alla, an o doulos pei fanera: agapo to afentiko mou, ti gunaika mou, kai ta paidia mou, den tha afetho eleutheros tote, to afentiko tou tha ton ferei stous krites kai tha ton ferei sti thura i ston parastati tis thuras, kai to afentiko tou tha trupisei to auti tou me ena trupitiri kai tha ton douleuei pantotina. kai an kapoios poulisei ti thugatera tou gia douli, den tha afethei opos afintai oi douloi. an den aresei sto afentiko tis, pou tin arraboniastike gia ton eauto tou, tote tha tin apolutrosei den echei exousia na tin poulisei se xeno ethnos, epeidi tis ferthike apista. an, omos, tin arraboniasse me ton gio tou, tha kanei s' auti sumfona me to dikaion ton thugateron. an parei gia ton eauto tou mia alli, den tha tis sterisei tin trofi, ta endumata tis, kai to chreos tou gamou s' auti. an, omos, den tis kanei ta tria auta, tote tha fugei dorean, choris chrimata. opoios chtupisei enan anthropo kai pethanei, oposdipote tha thanatothei an, omos, den paramoneuse, all' o theos ton paredose sto cheri tou, tote ego tha sou dioriso enan topo, opou tha katafugei kai an kapoios sikothei enantia ston plision tou, gia na ton dolofoisei, tha ton apospaseis apo to thusiastirio mou gia na thanatothei. kai opoios chtupisei ton patera tou i ti mitera tou, tha thanatothei oposdipote. kai opoios klepsei enan anthropo, kai ton poulisei i an brethei sta cheria tou, tha thanatothei oposdipote. kai opoios kakologei ton patera tou i ti mitera tou, tha thanatothei oposdipote. kai an anthropoi logomachoun metaxu tous, kai o enas chtupisei ton allon me petra i me grothia kai den pethanei, alla ginei kliniris, an sikothei, kai perpatisei exo me to mpastouni tou, tote, tha einai eleutheros ekeinos pou ton chtupisei tha ton apozimiose monon exaitias tis argias tou, kai tha epimelitei tin teleia therapeia tou. kai an kapoios chtupisei ton doulo tou i ti douli tou me rabdo, kai pethanei kato apo ta cheria tou, oposdipote tha timorithe. an, omos, zisei mia imera i duo den tha timorithe epeidi, einai diko tou chrima. an andres machontai, kai chtupisoun mia gunaika egkuo, kai bgei to paidi tis, den sumbei omos sumfora oposdipote tha dosei apozimiosis ekeinos pou ti chtupise, opoia tha tou epibalei o andras tis gunaikas kai tha plirosei sumfona me tin apofasi ton kriton. an, omos, sumbei sumfora, tote tha dosei zoi anti zois, mati anti matiou, donti anti dontiou, cheri anti cheriou, podi anti podiou, kapsimo anti kapsimatos, pligi anti pligis, chtupima anti chtupimatos. an kapoios chtupisei to mati tou doulou tou i to mati tis doulis tou, kai ton tuflosei, tha ton afisei eleuthero, exaitias

tou matiou tou. kai an bgalei to donti tou doulou tou i to donti tis doulis tou, tha ton afisei eleuthero exaitias tou dontiou tou. an ena bodi keratisei kapoion andra i gunaika, kai pethanei, tote to bodi tha lithobolithe, kai to kreas tou den tha trogetai o idioktitis, omos, tou bodiou tha einai athoos. an omos to bodi sunithize na keratizei apo prin, kai egine diamarturia ston idioktiti tou, kai den to fulaxe, an thanatosei enan andra i mia gunaika, to bodi tha lithobolithe, alla kai o idioktitis tou prepei na thanatothei. an tou epiblithe timi exagoras, tha dosei gia tin exagora tis zois tou, osi timi tha tou epibalotan. eite keratisei enan gio eite keratisei mia thugatera, sumfona m' auti tin krisi tha ginei s' auton. an to bodi keratisei enan doulo i mia douli, tha dosei sto afentiko tous 30 siklous asimi to bodi, omos, tha lithobolithe. kai an kapoios anoixe enan lakko i an kapoios skapsei enan lakko, kai den ton skepasei, kai pesei s' auton ena bodi i ena gaidouri, o idioktitis tou lakkou tha dosei apozimiosi, tha apodosei chrimata ston idioktiti tous alla, auto pou thanatothike tha einai diko tou. kai an to bodi kapoiou keratisei to bodi tou plision tou, kai thanatothei, tote tha poulisoun to zontano bodi, kai tha moirastoun to chrima tou, kai, paromoia, tha moirastoun kai to bodi pou thanatothike. an, omos, einai gnosto, oti to bodi sunithize na keratizei apo prin, kai o idioktitis tou den to fulaxe, tha plirosei oposdipote, bodi anti gia bodi alla, to bodi pou thanatothike tha einai diko tou.

## 22

an kapoios klepsei ena bodi i ena probato, kai to sfaxe i to poulisei, tha plirosei pente bodia anti tou bodiou, kai tessera probata anti tou probatou. an o kleftis brethei na kanei diarrixi, kai chtupithe kai pethanei, den tha chuthei gi' auton aimas. an, omos, anateilei o ilios epano tou, tha chuthei aimas gi' auton prepei na kanei antapodosi kai an den echei, tha poulithe gia tin klopi tou. an to klopimaio brethei sta cheria tou zontano, eite bodi eite gaidouri eite probato, tha antapodosei to diplasio. an kapoios kataboskisei ena chorafi i enan ampelona, kai afisei to ktinos tou na boskithe se ena chorafi xenou anthropou, tha kanei antapodosi apo to kalutero tou chorafiou tou, kai apo to kalutero tou ampelona tou. an bgei fotia, kai brei agkathia kai kaoun thimonies sitariou i stachua orthia i ena chorafi, ekeinos pou anapse ti fotia tha kanei oposdipote antapodosi. an kapoios paradosei ston plision tou asimi i skeui, gia na ta diafulattei, kai klapoun apo to spiti tou anthropou, an brethei o kleftis, tha antapodosei to diplasio an o kleftis den brethei, tote o idioktitis tou spi-

tiou tha ferthei mprosta stous krites, gia na exetastei an den ebale to cheri tou epano sta agatha tou plision tou. gia kathe eidous adikima, gia bodi, gia gaidouri, gia probato, gia enduma, gia kathe chamenon pragma, gia to opoio tha diafilonikouse enas allos oti einai diko tou, i krisi kai ton duo tharthei mprosta stous krites kai opoion katadikasoun oi krites, ekeinos tha apodosei to diplasion ston plision tou. an kapoios paradosei ston plision tou ena gaidouri i ena bodi i ena probato i opoidipote ktinos, gia na to diafulattei, kai psofisei i suntriftei i arpachtei, choris kapoios na dei to gegonos, tha ginei orkos theou anamesa kai stous duo autous, oti den ebale to cheri tou sto pragma tou plision tou kai o idioktitis tou tha to parei, kai o allos den tha kanei antapodosi. an, omos, kleftike ap' auton, tha kanei antapodosi ston idioktiti tou. an katasparachtike apo thirio, tha to ferei gia marturia, kai den tha plirosei to katasparagmeno. kai an kapoios daneistei ena zoo apo ton plision tou kai suntriftei i pethanei, kai o idioktitis tou den itan mazi tou, oposdipote tha to plirosei. an, omos, o idioktitis tou itan mazi tou, den tha plirosei an itan misthomeno, irthe gia ton mistho tou. kai an kapoios apatisei mia amnisteuti parthena, kai koimithe mazi tis, oposdipote tha tin proikisei me proika gia gunaika ston eauto tou. an, omos, o pateras tis den stergei na ti dosei s' auton, tha plirosei asimi sumfona me tin proika ton parthenon. magissa den tha afisei na zisei. opoios suneurethei me ktinos, oposdipote tha pethanei. opoios thusiazei se theous, ektos se monon ton kurio, tha exolothreutei. kai ton xeno den tha ton kakopoiisei oute tha ton katadunasteuseis epeidi, xenoi stathikate sti gi tis aiguptou. den tha katathlipsei kambia chira i orfano. an pragmatika tous katathlipsei, kai boisons se mena, tha eisakousi ti foni tous exapantos kai o thumos mou tha exafthei, kai tha sas thanatoso me machaira kai oi gunaikes sas tha einai chires, kai ta paidia sas orfana. an daneiseis chrimata ston ftocho geitona sou anamesa ston lao mou, den tha tou fertheis os tokistis, den tha tou epibaleis toko. an pareis enechuro to enduma tou plision sou, tha tou to epistrepsei prin dusei o ilios epeidi, monon auto einai to skepasma tou, auto einai to enduma tis sarkas tou me ti tha koimithe; kai otan boisei se mena, tha ton eisakouso epeidi, ego eimai eleimonas. den tha kakologiseis krites oute tha katarasteis archonta tou laou sou. tis aparches tou aloniu sou kai tou linou sou den tha tis kathusteriseis ton protokolo sou apo tous gious sou tha doseis se mena to idio tha kaneis gia to bodi sou, kai to probato sou epta imeres tha einai mazi me ti mitera tou, tin ogdoi imera tha to doseis se mena. kai oi andres tha eiste agioi se mena kai den tha

fate kreas zoou katasparagmenou apo thirio sto chorafi tha to rixete sto skuli.

## 23

den tha diadoseis mia pseudi fimi den tha sumfoniseis me ton adiko, gia na gineis pseudomarturas. den tha akolouthiseis tous pollous gia kako oute tha miliseis se mia dikastiki upothesi, oste na klineis me to meros ton pollon, gia na diastrepseis tin krisi oute tha apoblepseis se prosopo ftochou, stin krisi tou. an sunantiseis to bodi tou echthrou sou i to gaidouri tou na periplanietai, tha to epistrepseis oposdipote s' auton. an deis to gaidouri ekeinou pou se misei na echei pesei kato apo to baros tou fortiou tou, kai tha apefeuges na ton boithiseis, tha boithiseis mazi tou oposdipote. den tha diastrepseis to dikaio tou ftochou sou stin krisi tou. na apecheis apo adiki upothesi kai mi gineis aitia na thanatothei o athoos kai o dikaios epeidi, ego den tha dikaioson ton asebi. kai den tha pareis dora epeidi, ta dora tufloun kai tous sofous, kai diastreftoun ta logia ton dikaion. kai den tha katadunasteuseis ton xeno epeidi, eseis gnorizete tin psuchi tou xenou, gia ton logo oti stathikate xenoi sti gi tis aiguptou. kai exi chronia tha speireis ti gi sou, kai tha mazeueis ta gennimata tis ton ebdomo chrono, omos, tha tin afiseis na anapauthei, kai na menei argi, gia na trone oi ftochoi tou laou sou ki ekeino pou enapoleifthe ap' autous as to trone ta zoa tou chorafiou. etsi tha kaneis gia ton ampelona sou, kai gia ton elaiona sou. exi imeres tha kaneis tis ergasies sou tin ebdomi imera, omos, tha anapauesai, gia na anapauthei kai to bodi sou, kai to gaidouri sou, kai na echei anapsuchi o gios tis doulis sou, kai o xenos. kai tha prosexete se ola osa sas eipa kai onoma allon theon den tha anaferete oute tha akoustei apo to stoma sas. treis fores ton chrono tha kaneis giorti se mena. tha fulatteis ti giorti ton azumon epta imeres tha tros azuma, kathos se prostaxa. sumfona me ton prosdiorismeno kairo tou mina abib epeidi, mesa s' auton ton mina bgikes apo tin aigupto kai kanenas den tha fanei mprosta mou adeianos kai ti giorti tou therismou, ton protogennimaton ton kopon sou, pou espeires sto chorafi kai ti giorti tis sugkomidis ton karpon, sto telos tou chronou, afou mazepseis tous karpous sou apo to chorafi. treis fores ton chrono tha emfanizetai kathe arseniko sou mprosta ston kurio ton theo. den tha profereis to aima tis thusias mou me enzumo psomi oute tha menei to pachos tis giortis mou mechri to proi. tis aparches ton protogennimaton tis gis sou tha fereis ston oiko tou kuriou tou theou sou. den tha psiseis katsiki pou akoma thilazei sti mitera tou. des, ego stelno mprosta sou ton

aggelo, gia na se diafulattei ston dromo, kai na se ferei ston topo, pou proetoimasa na ton fobasai, kai na upakous sti foni tou mi ton parorgiseis epeidi, den tha sugchorisei tis parabaseis sas epeidi, to onoma mou einai s' auton. an, omos, prosecheis na upakous sti foni tou, kai ekteileis ola osa leo, tote ego tha eimai echthros ton echthron sou, kai enantios stous enantious sou. epeidi, o aggelos mou tha proporeuetai mprosta sou, kai tha se ferei mesa stous amorraious, kai chettaious, kai ferezaious, kai chananaious, euaious, kai iebousaious kai tha tous exolothreuso. den tha proskuniseis tous theous tous oute tha tous latreuseis oute tha praxeis sumfona me ta erga ekeidon alla tha tous exolothreuseis, kai tha katasuntripseis ta eidola tous, kai tha latreueite ton kurio ton theo sas, ki autos tha eulogei to psomi sou, kai to nero sou kai tha apomakrunei kathe arrostia apo anamesa sou kai den tha uparchei agonos kai steira epano sti gi sou ton arithmo ton imeron sou tha kano pliri. tha steilo mprosta sou ton fobo mou, kai tha katastrepo kathe lao pros ton opoio erche-sai, kai tha kano olous tous echthrous sou na strepsoun se sena ta nota kai tha steilo sfikes mprosta sou, kai tha ekdioxoun tous euaious, tous chananaious, kai tous chettaious apo mprosta sou. den tha tous ekdioxo apo mprosta sou se enan chrono, gia na mi erimothēi i gi, kai pollaplasiasoun ta thiria tou chorafiou enanton sou ligo-ligo tha tous dioxo apo mprosta sou, mechris otou auxitheis kai kurieuseis ti gi. kai tha balo ta oria sou apo tin eruthra thalassa mechri ti thalassa ton filistaion, kai apo tin erimo mechri ton potamo epeidi, sta cheria sas tha paradoso tous katoikous tou topou, kai tha tous ekdioxois apo mprosta sou. den tha kaneis sunthiki mazi tous oute me tous theous tous den tha katoikoun sti gi sou, gia na mi se kanoun na amartiseis se mena epeidi, an latreuseis tous theous tous, auto tha ginei se sena pagida, oposdipote.

## 24

ustera ap' auta, eipe ston mousi: aneba ston kurio, esu kai o aaron, o nadab kai o abioud, kai 70 apo tous presbuteros tou israil, kai proskuniste apo makria kai o mousis, monos, tha plisiasei ston kurio, autoi omos den tha plisiasoun oute o laos tha anebēi mazi tou. kai o mousis irthe, kai diigithike ston lao ola ta logia tou kuriou, kai ola ta dikaionomata tou kai o laos apokritheke omofona, kai eipe: ola ta logia, pou o kurios milise, tha ta kanoume. kai o mousis egrapse ola ta logia tou kuriou kai afou sikothike enoris to proi, oikodomise thusiastirio sto kato meros tou bounou, kai estise 12 stiles sumfona me tis 12 fules tou israil. kai esteile neous

apo tous gious israil, kai prosferan olokautomata kai thusiasan eirinkes thusies ston kurio, moscharia. kai pairnontas o mousis to miso apo to aima, to ebale se lekaneis kai me to allo miso tou aimatos rantise epano sto thusiastirio. epeita, pairnontas to biblio tis diathikis, to diabase se epikoon tou laou kai ekeinōi eipan: ola osa milise o kurios tha ta kanoume, kai tha upakoume. kai o mousis, pairnontas to aima, rantise pros ton lao, kai eipe: na to aima tis diathikis, pou o kurios ekane se sas, sumfona me ola auta ta logia. tote, anebike o mousis kai o aaron, o nadab, kai o abioud, kai 70 apo tous presbuteros tou israil. kai eidan ton theo tou israil kai kato apo ta podia tou itan san edafos stromeno apo petra sapfeirou, kai san to stereoma tou ouranou se katharotita kai pano stous eklektos ton gion israil den ebale to cheri tou kai eidan ton theo, kai efan-gan kai ipian. kai o kurios eipe ston mousi: aneba se mena sto bouno, kai na eisai ekei kai tha sou doso tis petrines plakes, kai ton nomo, kai tis entoles pou egrapsa, gia na tous didaskeis. kai o mousis sikothike, mazi me ton upireti tou, ton iisou, kai o mousis anebike epano sto bouno tou theou. kai pros tous presbuteros eipe: na mas perimenete edo, mechris otou epistrepsoume se sas kai deste, o aaron kai o or, einai mazi sas kai an kapoios echei mia upothesi, as erchetai s' autous. o mousis, loipon, anebike epano sto bouno, kai i nefeli skepase to bouno. kai kathise i doxa tou kuriou epano sto oros sina, kai i nefeli to skepase gia exi imeres kai tin ebdomi imera o kurios kalese ton mousi apo mesa apo ti nefeli. kai i thea tis doxas tou kuriou, itan sta matia ton gion israil, san fotia pou katetroge epano stin korufi tou bounou. kai o mousis mpiki sto kentro tis nefelis, kai anebike epano sto bouno kai o mousis stathike epano sto bouno 40 imeres kai 40 nuchtes.

## 25

kai o kurios milise ston mousi, legontas: pes stous gious israil na feroun prosfora se mena apo kathe anthropon pou echei proairesi stin kardia tou, tha parete tin prosfora mou. ki auti einai i prosfora, pou tha parete ap' autous: chrusafi, ki asimi, kai chalko, bathugalazo ufasma, kai porfuron, kai kokkino, kai busso, kai triches katsikion, kai dermatata kriarion kokkinobammena, kai dermatata tsakalion, kai xulo sittim, ladi gia to fos, aromata gia to ladi tou chrismatos, kai gia to euodes thumiama, petres onuchites, kai petres gia na topothetithoun sto efod kai sto peristithio. kai as kanoun se mena ena agiastirio, gia na katoiko metaxu tous. sumfona me ola osa ego sou deichno, sumfona me to upodeigma tis skinis, kai sumfona me

to upodeigma olon ton skeuon tis, etsi tha kanete. kai tha kataskeuasoun kiboto apo xulo sittim duo piches kai misi to makros tis, kai mia pichi kai misi to platos tis, kai mia pichi kai misi to upsos tis kai tha tin skepaseis ologura me katharo chrusafi, apo mesa ki apexo tha tin skepaseis ologura, ki epano tis tha kaneis mia chrusi stefani ologura. kai tha chuseis gi' autin tesseris chrusous krikous kai tha tous baleis stis tesseris gonies tis duo krikous afenous sti mia pleura tis, kai duo krikous afeterou stin alli pleura tis. kai tha kaneis mochlous apo xulo sittim, kai tha tous skepaseis ologura me chrusafi kai tha peraseis tous mochlous stous krikous ton pleuron tis kibotou, gia na bastazetai m' autous i kibotos oi mochloï tha menoun stous krikous tis kibotou den tha metakinountai ap' auti. kai tha baleis stin kiboto ta marturia, pou tha sou doso. kai tha kaneis ena ilastirio apo katharo chrusafi duo piches kai misi to makros tou, kai mia pichi kai misi to platos tou. kai tha kaneis duo cheroubeim apo chrusafi sfurilatimena tha ta kaneis, apo tis duo akres tou. ilastiriou kai kane ena cheroub apo ti mia akri, kai ena cheroub apo tin alli akri apo to ilastirio tha kaneis ta cheroubeim epano stis duo akres tou kai ta cheroubeim tha aplounoun apo pano tis fterouges gia na skepazoun me tis fterouges tous to ilastirio kai ta prosopa tous tha blepoun to ena pros to allo pros to ilastirio tha einai ta prosopa ton cheroubeim. kai tha baleis to ilastirio epano stin kiboto, apo pano kai tha baleis mesa stin kiboto ta marturia, pou tha sou doso ki ekei tha gnoristo se sena kai apo pano apo to ilastirio, apo to meson ton duo cheroubeim, pou einai epano stin kiboto tou marturiou, tha miliso se sena gia ola osa tha se prostaxo, gia na peis stous gious israil. kai tha kaneis ena trapezi apo xulo sittim duo piches to makros tou kai mia pichi to platos tou, eno to upsos tou mia pichi kai misi kai tha to skepaseis ologura me katharo chrusafi, kai tha kaneis s' auto mia chrusi stefani ologura. kai tha tou kaneis ena cheilos ologura, platous mias palamis, kai tha kaneis epano sto cheilos tou mia chrusi stefani ologura. kai tha tou kaneis tesseris chrusous krikous, kai tha baleis tous krikous epano stis tesseris gonies, pou einai epano sta tessera podia tou oi krikoi tha einai kato apo to cheilos gia thikes ton mochlon, gia na bastazetai to trapezi. kai tha kaneis tous mochlous apo xulo sittim, kai tha tous periskepaseis me chrusafi, gia na bastazetai to trapezi m' autous. kai tha kaneis tous diskous tou kai ta thumiatochoa tou, kai ta spondeia tou, kai tis lekanes tou, gia na ginontai m' auta oi spondes apo katharo chrusafi tha ta kaneis. kai tha baleis artous prothesis epano sto trapezi, mprosta mou, pantotina. kai tha kaneis mia luchnia apo

katharo chrusafi sfurilatimeni tha kaneis ti luchnia o kormos tis kai ta kladia tis, oi lekanes tis, oi kompoi tis, kai ta anthi tis, tha einai ena soma mazi tis. kai tha bgainoun exi kladia apo ta plagia tis tria kladia tis luchnias apo to ena plagio, kai tria kladia apo to allo plagio sto ena kladi tha einai treis lekanes amugdaloeideis, enas kompos kai ena anthos kai sto allo kladi treis lekanes amugdaloeideis, enas kompos kai ena anthos etsi tha ginei sta exi kladia, ekeina pou bgainoun apo ti luchnia. kai sti luchnia tha uparchoun tesseris lekanes amugdaloeideis, oi kompoi tous, kai ta anthi tous. kai tha einai enas kompos kato apo ta duo kladia, pou bgainoun ap' auti, kai enas kompos kato apo ta duo kladia, pou bgainoun ap' auti, kai enas kompos kato apo ta duo kladia, pou bgainoun ap' auti, sta exi kladia ekeina pou bgainoun apo ti luchnia. oi kompoi tous, kai ta kladia tous, tha einai ena soma mazi tis to sunolo tis tha einai ena soma sfurilatimeno apo katharo chrusafi. kai tha kaneis ta luchnaria tis epta kai tha anaboun ta luchnaria tis, gia na feggoun mprosta tis. kai ta luchnopsalida tis, kai ta upothemata tis, tha einai apo katharo chrusafi. apo ena talanto katharo chrusafi tha kataskeuastei auti, kai ola auta ta skeui. kai proseche na kaneis sumfona me ton tupo tous, pou sou deichthike epano sto bouno.

## 26

kai tha kaneis ti skini, deka parapetasmata apo busso klosmeni, kai bathugalazo ufasma, kai porfurooun, kai kokkino me cheroubeim tha ta kaneis, ergasmena epano me techni. to makros kathenos parapetasmatos tha einai 28 piches, kai to platos kathenos parapetasmatos tesseris piches ola ta parapetasmata sto idio metro. ta pente parapetasmata tha sundeontai to ena me to allo kai ta alla pente parapetasmata tha sundeontai to ena me to allo. kai tha kaneis bathugalaza thilukotiria stis akres tou protou parapetasmatos, pros to plagio, opou ginetai i enosi to idio tha kaneis kai stin teleutaia akri tou deuteroou parapetasmatos, opou ginetai i enosi tou deuteroou tha kaneis 50 thilukotiria sto ena parapetasma, kai 50 thilukotiria tha kaneis stin akri tou parapetasmatos, pou einai pros tin enosi tou deuteroou, gia na antikruzoun ta thilukotiria to ena pros to allo. kai tha kaneis 50 perones chruses, kai me tis perones tha sundesais ta parapetasmata metaxu tous etsi, i skini tha einai mia. kai tha kaneis parapetasmata apo triches katsikion, gia na einai skepasma epano sti skini 11 tha kaneis auta ta parapetasmata to makros tou enos parapetasmatos 30 piches, kai to platos tou enos parapetasmatos tesseris piches tou id-

iou metrou tha einai ta 11 parapetasmata. kai tha sundeseis ta pente parapetasmata chorista, kai ta exi parapetasmata chorista to ekto, omos, parapetasma tha to epidiploseis pros to prosopo tis skinis. kai tha kaneis 50 thilukotiria stin akri tou enos parapetasmatos, tou teleutaiau pros tin enosi, kai 50 thilukotiria stin akri tou parapetasmatos, pou enonetai me to deuterio. tha kaneis kai 50 perones chalkines, kai tha baleis tis perones sta thilukotiria, kai tha sundeseis ti skini, oste na einai mia. to upoloipo, omos, ekeino pou perisseuei apo ta parapetasmata tis skinis, to miso tou parapetasmatos, ekeino pou enapoleipeitai, tha kremetai pros to piso meros tis skinis. kai mia pichi apo to ena plagio, kai mia pichi apo to allo plagio, apo to enapoleipomeno sto makros ton parapetasmaton tis skinis, tha kremetai apo epano pros ta plagia tis skinis, apo to ena meros kai apo to allo, gia na ti skepazei. kai tha kaneis katakalumma gia ti skini apo dermatata kriarion kokkinobammena, kai epikalumma apo pano, apo dermatata tsakalion. kai tha kaneis gia ti skini sanides apo xulo sittim, orthies to makros kathemias sanidas deka piches, kai mia pichi kai misi to platos kathemias sanidas. duo agkoniskoi tha einai sti mia sanida, pou tha antikruzoun o enas ton allon etsi tha kaneis se oles tis sanides tis skinis. kai tha kaneis tis sanides gia ti skini, 20 sanides apo to notio meros me kateuthunsi pros ti mesimbria. kai apo kato apo tis 20 sanides tha kaneis 40 upostirigmata asimenia duo upostirigmata apo kato apo ti mia sanida gia tous duo agkoniskous tis, kai duo upostirigmata apo kato apo tin alli sanida gia tous duo agkoniskous tis. kai gia to deuterio meros tis skinis, pou einai pros ton borra, tha kaneis 20 sanides kai ta 40 upostirigmata tous asimenia, duo upostirigmata apo kato apo ti mia sanida, kai duo upostirigmata apo kato apo tin alli sanida. kai gia ta meri apo piso apo ti skini, pou einai pros dusmas, tha kaneis exi sanides. tha kaneis kai duo sanides gia tis gonies tis skinis sta meri apo piso kai tha enothoun apo kato, kai tha enothoun mazi apo pano, me enan kriko etsi tha einai gi' autes, kai tis duo gia tis duo gonies tha einai. kai tha einai okto sanides, kai ta asimenia upostirigmata tous, 16 upostirigmata duo upostirigmata apo kato apo ti mia sanida, kai duo upostirigmata apo kato apo tin alli sanida. kai tha kaneis mochlous apo xulo sittim pente gia tis sanides tou enos merous tis skinis, kai pente mochlous gia tis sanides tou allou merous tis skinis, kai pente mochlous gia tis sanides tou merous tis skinis gia to plagio, pou einai pros dusmas kai o mesaios mochlos, pou einai sto meson ton sanidon, tha diapernaiei apo ti mia akri mechri tin

alli akri. kai tis sanides tha tis skepaseis ologura me chrusafi, kai tous krikous tous tha tous kaneis chrusous, gia na einai thikes ton mochlon kai tha skepaseis ologura tous mochlous me chrusafi. kai tha anegeireis ti skini sumfona me to schedio tis, pou sou deichthike epano sto bouno. kai tha kaneis katapetasma apo bathugalazo ufasma, kai porfuron kai kokkino, kai klosmeni busso, me ergasia kallitechni me cheroubeim tha einai kataskuasmeno. kai tha to kremaseis epano se tesseris stulous apo xulo sittim periskepasmenous me chrusafi ta agkistra tous tha einai chrusa, epano sta tessera asimenia upostirigmata. kai tha kremaseis to katapetasma kato apo tis perones, gia na fereis ekei, apo mesa apo to katapetasma, tin kiboto tou marturiou kai to katapetasma tha kanei chorisma se sas, anamesa sto agio kai to agio ton agion. kai tha baleis to ilastirio epano stin kiboto tou marturiou, sto agio ton agion. kai tha baleis to trapezi apexo apo to katapetasma, kai ti luchnia antikruna sto trapezi, pros to notio meros tis skinis kai to trapezi tha einai pros to boreio meros. kai tha kaneis gia ti thura tis skinis enan tapita apo bathugalazo ufasma kai porfuron, kai kokkino, kai klosmeni busso, ftiagmenon me kentiti ergasia. kai tha kaneis gia ton tapita pente stulous apo sittim, kai tha tous skepaseis me chrusafi ologura ta agkistra tous tha einai chrusa kai tha chuseis gi' autous pente chalkina upostirigmata.

## 27

kai tha kaneis thusiastirio apo xulo sittim, pente piches to makros, kai pente piches to platos tetragono tha einai to thusiastirio kai to upos tou trion pichon kai tha kaneis ta kerata tou stis tesseris gonies tou ta kerata tou tha einai apo to idio kai tha to skepaseis ologura me chalko. kai tha kaneis tous stachtodochoous lebites tou, kai ta ftuaria tou, kai tis lekanes tou, kai tis kregres tou, kai ta purodocheia tou chalkina tha kaneis ola ta skeui tou. kai tha kaneis gi' auto mia chalkini schara dichtuotis ergasias ki epano sto dichtu tha kaneis tesseris krikous chalkinous, stis tesseris gonies tou. kai tha ti baleis kato apo tin periochi tou thusiastiriou, apo kato, oste to dichtu na einai mechri to meson tou thusiastiriou. kai tha kaneis mochlous gia to thusiastirio, mochlous apo xulo sittim, kai tha tous skepaseis ologura me chalko kai oi mochloi tha mpoun mesa stous krikous, kai tha einai oi mochloi epano stis duo pleures tou thusiastiriou, gia na to bastazoun. koilo me sanides tha to kaneis, opos sou deichthike epano sto bouno etsi tha kounoun. kai tha kaneis tin auli tis skinis apo to notio meros pros ti mesimbria tha uparchoun parapetasmata gia tin auli apo klos-

meni busso, to makros 100 piches gia ti mia pleura. kai oi 20 stuloi tis, kai ta 20 upostirigmata tous, tha einai chalkina ta agkistra ton stulon kai oi zones tous asimenies. kai to idio pros ti boreia pleura tha einai parapetasmata kata mikos, me makros 100 pichon kai oi 20 stuloi tous, kai ta 20 chalkina upostirigmata tous kai ta agkistra ton stulon kai oi zones tous asimenies. kai gia to platos tis aulis pros ti dutiki pleura tha einai parapetasmata 50 pichon deka stuloi gi' auta, kai deka upostirigmata gi' auta. kai to platos tis aulis pros tin anatoliki pleura, pou einai pros tin anatoli, tha einai 50 piches. kai ta parapetasmata tou enos merous tis pulis tha einai 15 piches treis stuloi gi' auta, kai treis upostirigmata gi' auta. kai sto allo meros tha einai parapetasmata 15 pichon treis stuloi gi' auta, kai tria upostirigmata gi' auta. gia tin puli tis aulis, omos, tha einai ena katapetasma 20 pichon, apo bathugalazo ufasma, kai porfurooun, kai kokkino, kai klosmeni busso, ftiagmeno me kentiti ergasia tesseri stuloi gi' auto, kai tessera upostirigmata gi' auto. oloi oi stuloi ologura stin auli tha einai zomenoi me asimi, ta agkistra tous asimenia, kai ta upostirigmata tous chalkina. to makros tis aulis tha einai 100 piches, kai to platos apo tis duo pleures 50, kai to upos pente piches apo klosmeni busso, kai ta upostirigmata tous chalkina. ola ta skeui tis skinis gia olokliri tin upiresia tis, kai oloi oi passaloi tis, kai oloi oi passaloi tis aulis tha einai chalkinoi. kai esu tha prostaxeis tous gious israil na sou feroun katharo ladi apo kopanismenes elies gia to fos, gia na kai ei pantote to luchnari. sti skini tou marturiou, apexo apo to katapetasma, pou einai mprosta sto marturio, o aaron kai oi gioi tou tha to frontizoun apo tin espera mechri to proi mprosta ston kurio auto tha einai pantotinos nomos stous gious israil stis genees tous.

## 28

kai esu fere konta sou ton aaron, ton adelfo sou, kai tous gious tou mazi tou, anamesa apo tous gious israil, gia na ierateuoun se mena: ton aaron, ton nadab kai ton abioud, ton eleazar kai ton ithamar, tous gious tou aaron. kai tha kaneis mia agia stoli ston aaron ton adelfo sou, gia doxa kai timi. ki esu milise pros olous tous sofous stin kardia, tous opoious ego gemisa apo pneuma sofas, na kanoun ti stoli tou aaron, gia na ton kathieroseis, oste na ierateuei se mena. ki auti einai i stoli, pou tha kanoun: ena peristithio, kai ena efod, kai enan podiri, kai enan chitona kentito, mia mitra kai mia zoni kai tha kanoun stoles agies ston aaron, ton adelfo sou, kai stous gious tou, gia na ierateuoun se mena. ki autoi

tha paroun to chrusafi kai to bathugalazo ufasma, kai to porfurooun, kai to kokkino, kai ti busso kai tha kanoun to efod apo chrusafi, kai bathugalazo ufasma, kai porfurooun, apo kokkino, kai klosmeni busso, kallitechnis ergasias tha echei tis duo epomides tou sundemenes stis duo akres tou, oste na sundontai. kai i kentiti zoni tou efod, pou einai epano tou, tha einai apo to idio, kata tin ergasia tou apo chrusafi, apo bathugalazo ufasma, kai porfurooun, kai kokkino, kai klosmeni busso. kai tha pareis duo onuchites petres, kai tha egcharaxeis epano tous ta onomata ton gion israil epano sti mia petra, exi apo ta onomata auta, kai ta upoloipa exi onomata epano stin alli petra, sumfona me ti seira tis gennisis tous me ergasia lithoglufou, sumfona me ti charaxi tis sfragidas, tha charaxeis tis duo petres me ta onomata ton gion israil tha tis enarmoseis se chrusous oikiskous. kai tha baleis tis duo petres epano stis epomides tou efod, petres upomnisis stous gious israil kai o aaron tha bastazei ta onomata tous mprosta ston kurio, epano stous duo omous tou gia upomnisi. kai tha kaneis chrusous oikiskous kai duo alusides apo katharo chrusafi apo tis akres me ergasia plekti tha tis kaneis, kai tha sundeseis tis plektes alusides me tous oikiskous. kai tha kaneis to peristithio tis krisis me kallitechni ergasia sumfona me tin ergasia tou efod tha to kaneis apo chrusafi, bathugalazo ufasma, kai porfurooun, kai kokkino, kai busso klosmeni, tha to kaneis tha einai tetragono, diplo mias spithamis to makros tou, kai mias spithamis to platos tou. kai tha enarmoseis s' auto petres, tesseri seires apo petres seira apo sardio, topazi, kai smaragdo, tha einai i proti seira kai i deuteri seira, anthrakas, sapfeiros, kai adamantas kai i triti seira, ligurio, achatis, kai amethustos kai i tetarti seira, birullio, kai onuchas, kai iaspis enarmosmenoi tha einai stous chrusous oikiskous tous kai oi petres tha einai me ta onomata ton gion israil, 12, sumfona me ta onomata tous, me ti charaxi tis sfragidas kathe enas me to onoma tou tha einai, sumfona me tis 12 fules. kai epano sto peristithio tha kaneis stis akres alusides, ergasias plektis apo katharo chrusafi. kai tha kaneis epano sto peristithio duo krikous chrusous, kai tha peraseis tous duo krikous stis duo akres tou peristithiou. kai tha peraseis tis duo plektes chruses alusides stous duo krikous, pou einai stis akres tou peristithiou. kai tis alles duo akres ton duo plekton alusidon tha tis sundeseis me tous duo oikiskous, kai tha tous baleis stis epomides tou efod mprosta tou. kai tha kaneis duo chrusous krikous, kai tha tous baleis epano stis duo akres tou peristithiou, sto cheilos tou, pou einai pros to meros tou efod apo mesa kai tha kaneis akoma duo chrusous krikous,

kai tha tous baleis sta duo plagia tou efod, apo kato, pros to mprostino meros tou, antikruna stin alli enosi tou, apo pano apo tin kentiti zoni tou efod. kai tha denoun to peristithio me tous krikous tou stous krikous tou efod, me mia tainia apo bathugalazo ufasma gia na einai epano apo tin kentiti zoni tou efod, kai gia na mi einai to peristithio chorismeno apo to efod. kai o aaron tha bastazei ta onomata ton gion israil sto peristithio tis krisis epano stin kardia tou, otan mpainei sto agio gia upomnisi mprosta ston kurio, pantotina. kai tha baleis sto peristithio tis krisis to ourim kai to thoumim, kai tha einai epano stin kardia tou aaron, otan mpainei mprosta ston kurio kai o aaron tha bastazei tin krisi ton gion israil epano stin kardia tou mprosta ston kurio, pantotina. kai tha kaneis ton podiri tou efod olokliron apo bathugalazo ufasma. kai tha einai stin korufi tou ena anoigma, pros to meson tou tha echei mia ufanti tainia ologura sto anoigma tou, kathos einai to anoigma tou thoraka, gia na mi schizetai. kai tha kaneis epano sta kraspeda tou rodia apo bathugalazo ufasma, kai porfuroun, kai kokkino, epano sta kraspeda tou, ologura kai chrusa koudounia anamesa tous, ologura ena chruso koudouni kai ena rodi, ena chruso koudouni kai ena rodi, epano sta kraspeda tou podiri, ologura. kai tha einai epano ston aaron, gia na leitourgei kai o ichos tou tha einai akoustos, otan mpainei sto agio mprosta ston kurio, kai otan bgainei, gia na mi pethanei. kai tha kaneis mia plaka apo katharo chrusafi, kai tha charaxeis epano tis, san charaxi sfragidas, agiasmos ston kurio. kai tha ti baleis epano sti bathugalazi tainia, gia na einai epano sti mitra tha einai sto mprostino meros tis mitras. kai tha einai epano sto metopo tou aaron, gia na sikonei o aaron tin anomia ton agion pragmaton, pou oi gioi tou israil tha agiazoun se oles tous tis agies prosfores kai tha einai pantotina epano sto metopo tou, gia na einai dektes mprosta ston kurio. kai tha ufafeis ton chitona apo busso, kai tha kaneis mia mitra apo busso, kai tha kaneis mia zoni ergasias enos kentiti. kai gia tous gious tou aaron tha kaneis chitones, kai tha kaneis gi' autous zones, kai mitridia tha kaneis gi' autous, gia doxa kai timi. kai tha ntuseis m' auta ton aaron ton adelfo sou, kai tous gious tou mazi tou, kai tha tous chriseis, kai tha tous kathieroseis, kai tha tous agiaseis, gia na ierateuoun se mena. kai tha tous kaneis lines periskelides, gia na skepazoun ti gumnosi tis sarkas tous tha fthanoun apo tin osfu mechri tous mirous kai tha einai epano ston aaron, ki epano stous gious tou, otan mpainoun sti skini tou marturiou i otan plisiazoun to thusiastirio gia na leitourgisoun, mesa sto agio, gia na mi feroun epano tous anomia, kai pethanoun

auto tha einai pantotinos nomos s' auton kai sto sperma tou ustera ap' auton.

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kai touto einai to pragma, pou tha kaneis s' autous, gia na tous agiaseis, oste na ierateuoun se mena. pare ena moschari bodiou, kai duo amoma kriaria, kai azumo psomi, kai azumes pites, zumomenes me ladi, kai azuma lagana, chrismena me ladi apo simigdali sitariou tha ta kaneis. kai tha ta baleis se ena kanistri, kai tha ta fereis mesa sto kanistri, mazi me to moschari kai ta duo kriaria. kai tha fereis ton aaron kai tous gious tou sti thura tis skinis tou marturiou, kai tha tous louseis me nero. kai tha pareis tis stoles, kai tha ntuseis ton aaron me ton chitona, kai ton podiri tou efod, kai to efod, kai to peristithio, kai tha ton zoseis me tin kentiti zoni tou efod kai tha baleis ti mitra epano sto kefali tou, kai tha baleis to agio diadima epano sti mitra. tote, tha pareis to ladi tou chrismatos, kai tha chuseis ap' auto epano sto kefali tou, kai ton chriseis. kai tha fereis tous gious tou, kai tha tous ntuseis me chitones kai tha tous zoseis me zones, ton aaron kai tous gious tou, kai tha tous peritheseis mitridia, kai i ierateia tha einai s' autous os pantotinos nomos kai tha kathieroseis ton aaron kai tous gious tou. kai tha fereis to moschari mprosta sti skini tou marturiou, kai o aaron kai oi gioi tou tha baloun ta cheria tous epano sto kefali tou moschariou kai tha sfaxeis to moschari mprosta ston kurio, dipla sti thura tis skinis tou marturiou. kai tha pareis apo to aimato tou moschariou, kai tha baleis epano sta kerata tou thusiastiriu me to dachtulo sou kai tha chuseis olo to aimato konta sti basi tou thusiastiriu. kai tha pareis olokliron to lipos, pou periskepazei ta entosthia, kai ton epano lobo tou sukotiou, kai ta duo nefra, kai to lipos, pou einai epano tous, kai tha ta kapseis epano sto thusiastirio. alla, to kreas tou moschariou, kai to derma tou, kai ta koprana tou, tha ta kapseis exo apo to stratopedo me fotia touto einai thusia peri amartias. kai tha pareis to ena kriari, kai tha baloun ta cheria tous, o aaron kai oi gioi tou, epano sto kefali tou kriariou kai tha sfaxeis to kriari, kai tha pareis to aimato tou, kai tha rantiseis epano sto thusiastirio ologura kai tha diameliseis to kriari se tmimata, kai tha pluneis ta entosthia tou, kai ta podia tou, kai tha ta baleis mazi me ta tmimata tou, kai mazi me to kefali tou kai tha kapseis olokliron to kriari epano sto thusiastirio touto einai olokautoma ston kurio einai osmi euodias, thusia pou ginetai me fotia ston kurio. kai tha pareis to deutero kriari kai o aaron kai oi gioi tou tha baloun ta cheria tous epano sto kefali tou kriariou tote, tha sfaxeis to kriari,

kai tha pareis apo to aimo tou, kai tha baleis epano ston lobo tou dexiou autiou tou aaron, ki epano ston lobo tou dexiou autiou ton gion tou, ki epano ston anticheira tou dexiou cheriou tous, ki epano sto megalo dachtulo tou dexiou podiou tous, kai tha rantiseis to aimo epano sto thusiastirio, ologura. kai tha pareis apo to aimo tou, pou einai epano sto thusiastirio, kai apo to ladi tou chrismatos, kai tha rantiseis epano ston aaron, ki epano stis stoles tou, ki epano stous gious tou, ki epano stis stoles ton gion tou, mazi m' auton kai tha agiastoun, autos, kai oi stoles tou, kai oi gioi tou, kai oi stoles ton gion tou mazi m' auton. kai tha pareis apo to kriari to lipos kai tin oura, kai to lipos, auto pou periskepazei ta entosthia, kai ton epano lobo tou sukotiou, kai ta duo nefra, kai to lipos pou einai epano tous, kai ton dexi brachiona, (epeidi, einai kriari kathierosis), kai ena karbeli psomi kai mia pita ladomeni, kai ena lagano apo to kanistri ton azumon, ekeinon pou einai se prothesi mprosta ston kurio kai tha ta baleis ola sta cheria tou aaron, kai sta cheria ton gion tou kai tha ta kiniseis se kiniti prosfora mprosta ston kurio. kai tha ta pareis apo ta cheria tous, kai tha ta kapseis epano sto thusiastirio, epano apo to olokautoma, se osmi euodias mprosta ston kurio auto einai thusia pou ginetai me fotia ston kurio. kai tha pareis to stithos apo to kriari tis kathierosis, pou einai gia ton aaron, kai tha ta kiniseis se kiniti prosfora mprosta ston kurio, kai tha einai diko sou meridio. kai tha agiaseis to stithos tis kinitis prosforas, kai ton brachiona tis prosforas tis upsois, pou kinithike, kai i opoia upsothike, apo to kriari tis kathierosis, apo ekeino pou einai gia ton aaron, kai apo ekeino pou einai gia tous gious tou kai tha einai tou aaron kai ton gion tou os nomos pantotinos apo tous gious israil epeidi, einai prosfora upsois kai tha einai prosfora upsois apo tous gious israil, apo tis eirinikes thusies tous, i prosfora tous pou upsonetai ston kurio. kai i agia stoli tou aaron tha einai ton gion tou ustera ap' auton, gia na christoun s' auti, kai na kathierothoun s' auti. epta imeres tha ntunetai o iereas m' auti, autos pou einai ant' autou apo tous gious tou, pou mpainei mesa sti skini tou marturiou gia na upiretisei mesa sto agio. kai tha pareis to kriari tis kathierosis, kai tha braseis to kreas tou se enan agio topo. kai tha fane o aaron kai oi gioi tou to kreas tou kriariou, kai to psomi pou einai sto kanistri, konta sti thura tis skinis tou marturiou. kai tha fane ekeina diamesou ton opoion egine i exileosi gia kathierosi kai agiasmo tous xenos, omos, den tha faei, epeidi, einai agia kai an meinei kati apo to kreas ton kathieroseon i apo to psomi, mechri to proi, tote tha kapseis me fotia auto pou apemeine den tha

fagothei, epeidi einai agio. kai tha kaneis etsi ston aaron kai stous gious tou, sumfona me osa se prostaxa epta imeres tha tous kathieroseis kai kathe imera tha prosfereis ena moschari gia prosfora peri amartias gia exileosi. kai tha katharizeis to thusiastirio, kanontas exileosi gi' auto, kai tha to chriseis gia na to agiaseis. epta imeres tha kaneis exileosi gia to thusiastirio, kai tha to agiazeis kai tha einai thusiastirio agiotato kathe ti pou aggizei to thusiastirio tha einai agio. kai touto einai ekeino, pou tha prosfereis epano sto thusiastirio duo arnia, chroniarika, tin imera, pantotina to ena arni tha to prosfereis to proi, kai to allo arni tha to prosfereis to deilino kai mazi me to ena arni ena dekato simigdali zumomeno me ena tetarto in kopanismenou ladiou kai ena tetarto in krasiou gia spondi kai to deutero arni tha to prosfereis to deilino sumfona me tin prosfora tou proinou, kai sumfona me ti spondi tis, tha kaneis s' auto, se osmi euodias, thusia pou ginetai me fotia ston kurio. auto tha einai ena pantotino olokautoma stis genesas, konta sti thura tis skinis tou marturiou, mprosta ston kurio opou tha emfanizomai se sas, gia na milao ekei se sena. kai ekei tha emfanizomai stous gious israil, kai i skini tha agiazetai me ti doxa mou. kai tha agiazoi sti skini tou marturiou, kai to thusiastirio tha agiazoi kai ton aaron, kai tous gious tou, gia na ierateuoun se mena. kai tha katoiko anamesa stous gious israil, kai tha eimai o theos tous. ki autoi tha gnorizoun oti ego eimai o kurios o theos tous, pou tous eb gala apo tin aigupto, gia na katoiko anamesa tous ego o kurios o theos tous.

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tha kaneis kai ena thusiastirio gia na thumiazeis thumiama apo xulo sittim tha to kaneis mia pichi to makros tou, kai mia pichi to platos tou tha einai tetragono kai to upos tou duo piches ta kerata tou tha proerchontai ap' auto. kai tha to skepaseis ologura me katharo chrusafi, tin korufi tou, kai ta plagia tou, ologura, kai ta kerata tou kai tha tou kaneis ena chruso stefani, ologura. kai duo chrusous krikous tha tou kaneis kato apo to stefani konta stis duo gonies tou, epano sta duo plagia tou tha tous kaneis, kai tha einai thikes ton mochlon, oste na to bastazoun m' autous. kai tha kaneis tous mochlous apo xulo sittim, kai tha tous skepaseis ologura me chrusafi. kai tha to baleis apenanti apo to katapetasma, pou einai mprosta stin kiboto tou marturiou, antikruna sto ilastirio, pou einai epano sto marturio, opou tha emfanizomai se sena. kai o aaron tha thumiazei epano s' auto euodiasto thumiama, kathe proino otan etoimazei ta luchnaria, tha thumiazei epano s' auto. kai otan o aaron an-



abei ta luchnaria tin espera, tha thumiazei epano s' auto, thumiama pantotino mprosta ston kurio stis genees sas. den tha proferete epano s' auto xeno thumiama oute olokautoma oute prosfora apo alfita oute tha chusetepano s' auto spondi. kai o aaron tha kanei exileosi epano sta kerata tou mia fora ton chrono, me to aima tis prosforas tis exileosis peri amartias mia fora ton chrono tha kanei exileosis epano s' auto stis genees sas auto einai agiotato ston kurio. kai o kurios milise ston mousi, legontas: otan pairmeis to kefalaio ton gion israil stin aparithmisi tous, tote kathe anthropos tha dosei lutro gia tin psuchi tou ston kurio, otan tous aparithmeis, gia na mi pesei epano tous pligi, otan tous aparithmeis auto tha dinoun opoios pernaei stin aparithmisi, to miso tou siklou, sumfona me ton siklo tou agiou (o siklos einai 20 gera) miso tou siklou tha einai i prosfora tou kuriou. kathenas pou pernaei stin aparithmisi, apo ilikias 20 chronon ki epano, tha dosei prosfora ston kurio. o plousios den tha dosei perissotero, kai o ftochos den tha dosei ligotero apo miso siklo, otan dinoun prosfora ston kurio, gia na kanoun exileosi gia tis psuches sas. kai tha pareis to asimi tis exileosis apo tous gious israil, kai tha to metacheiristeis stin upiresia tis skinis tou marturiou, kai tha einai stous gious israil se upomnisi mprosta ston kurio, gia na ginei exileosi gia tis psuches sas. kai o kurios milise ston mousi, legontas: tha kaneis, akoma, enan chalkino niptira, kai ti basi tou chalkini, gia na plenontai kai tha on baleis metaxu tis skinis tou marturiou kai tou thusiastiriu, kai tha baleis s' auton nero kai o aaron kai oi gioi tou tha plenoun ta cheria tous kai ta podia tous ap' auton otan mpainoun sti skini tou marturiou, tha plenontai me nero, gia na mi pethanoun i, otan plisiazoun sto thusiastirio gia na upiretisoun, gia na kapsoun mia thusia, pou ginetai me fotia ston kurio tote tha plenoun ta cheria tous kai ta podia tous, gia na mi pethanoun ki auto tha einai pantotinos nomos s' autous, s' auton kai sto sperma tou stis genees tous. kai o kurios milise ston mousi, legontas: ki esu, pare gia ton eauto sou eklekta aromata, kathari smurni 500 siklon, kai euodes kinnamomo to miso ap' auti, 250, kai euodi kalamo 250, kai kassia 500, sumfona me ton siklo tou agiou, kai ladi elias ena in kai tha to kaneis ladi agiou chrismatos, chrisma aromatiko, sumfona me tin techni tou aromatopoioiu agio ladi epichrismatos tha einai. kai tha chriseis m' auto ti skini tou marturiou, kai tin kiboto tou marturiou, kai to trapezi kai ola ta skeui tou, kai ti luchnia kai ta skeui tis, kai to thusiastirio tou thumiamatos, kai to thusiastirio tou olokautomatos, mazi me ola ta skeui tou, kai ton niptira kai ti basi tou. kai

tha ta agiaseis, gia na einai agiotata kathe ti pou ta aggizeis, tha einai agio. kai ton aaron kai tous gious tou tha tous chriseis, kai tha tous agiaseis, gia na ierateuoun se mena. kai tha miliseis stous gious israil, legontas: auto tha einai se mena agio ladi epichrismatos stis genees sas den tha epichuthei se sarka anthropou oute tha kanete omoio m' auto, sumfona me ti sunthesi tou, auto einai agio, kai agio tha einai se sas opoios sunthesi omoio m' auto i opoios balei ap' auto se allogeni, tha exolothreutei apo ton lao tou. kai o kurios eipe ston mousi: pare gia ton eauto sou euodi aromata, stakti, kai onucha, kai chalhani, auta ta euodi aromata, mazi me katharo libani to idio baros tha einai to kathe ena. kai tha to kaneis thumiama, se sunthesi sumfona me tin techni tou aromatopoioiu, anamigmeno, katharo, agio kai tha kopaniseis ena meros ap' auto, polu lepto, kai tha baleis ap' auto mprosta sto marturio sti skini tou marturiou, opou tha emfanizomai se sena auto tha einai se sas agiotato. kai sumfona me ti sunthesi tou thumiamatos autou, pou tha kaneis, eseis den tha kanete gia ton eauto sas agio tha einai se sena gia ton kurio opoios kanei omoio m' auto, gia na to murizei, tha exolothreutei apo ton lao.

### 31

kai o kurios milise ston mousi, legontas: des, ego kalesa onomastika ton beseleil, ton gio tou ouri, giou tou or, apo ti fuli tou iouda kai ton gemisa me theio pneuma, me sofia, kai sunesi, kai epistimi, kai kathe kallitechnia, gia na epinoei kallitechna erga, oste na ergazetai se chrusafi, kai se asimi, kai se chalko, kai na glufei petres enthesis, kai na skalizei xula, gia ergasia kathe kallitechnias. ki ego, des, edosa s' auton ton eliab, ton gio tou achisamach, apo ti fuli tou dan kai se kathe enan suneton stin kardia, edosa sofia, gia na kanoun ola osa prostaxa se sena ti skini tou marturiou, kai tin kiboto tou marturiou, kai to ilastirio, pou einai apo pano tis, kai ola ta skeui tis skinis, kai to trapezi kai ta skeui tou, kai tin kathari luchnia me ola ta skeui tis, kai to thusiastirio tou thumiamatos, kai to thusiastirio tou olokautomatos mazi me ta skeui tou, kai ton niptira, kai ti basi tou, kai tis stoles upiresias, kai tis agies stoles tou aaron tou ierea, kai tis stoles ton gion tou, gia na ierateuoun, kai to epichrismatiko ladi, kai to euodes thumiama gia to agio tha kanoun sumfona me ola osa prostaxa se sena. kai o kurios milise ston mousi, legontas: ki esu milise stous gious israil, legontas: prosechete na tireite ta sabbata mou epeidi, auto einai simadi anamesa se mena kai se sas, stis genees sas, gia na gnorizete oti ego eimai o

kurios, pou sas agiazou kai tha tireite to sab-  
bato, epeidi, einai agio se sas opoios to be-  
bilosei, tha thanatothei, oposdipote epeidi,  
kathe enas pou tha kanei ergasia s' auto,  
ekeini i psuchi tha exolothreutei mesa apo  
ton lao tis. exi imeres tha ginetai ergasia kai  
tin ebdomi imera, tha einai sabbato, agia  
anapausi ston kurio kai opoios kanei erga-  
sia tin imera tou sabbatou, tha thanatothei,  
oposdipote. kai oi gioi israil tha tiroun to  
sabbato, gia na to giortazoun stis genees  
tous, se mia aionia diathiki. auto einai  
simadi anamesa se mena kai stous giouis is-  
rail gia panta epeidi, se exi imeres dimiour-  
gise o kurios ton ourano kai ti gi, stin ebdomi  
imera, omos, stamatisi kai anapauthike. kai  
edose ston mousi, afou teleiose na milaei s'  
auton epano sto bouno sina, duo plakes tou  
marturiou, petrines plakes, grammenes me  
to dachtulo tou theou.

## 32

kai blepontas o laos oti o mousis bradune  
na katebei apo to bouno, o laos sugken-  
trothike pros ton aaron, kai tou elegan: siko,  
kane se mas theous, pou na proporeuontai  
se mas epeidi, autos o mousis, o anthropos  
pou mas ebgame apo tin aigupto, den xer-  
oume ti apegine autos. kai o aaron eipe s'  
autous: bgalte ta chrusa skoularikia, pou  
einai sta autia ton gunaikon sas, ton gion  
sas, kai ton thugateron sas, kai ferte ta se  
mena. kai ololkliros o laos ebgame ta chrusa  
skoularikia, pou isan sta autia tous, kai ta  
eferan ston aaron. kai pairnontas ta apo ta  
cheria tous, to diamorfose me charaktiko er-  
galeio, kai to ekane ena choneuto moschari  
ki ekeinoi eipan: autoi einai oi theoi sou,  
israil, pou se anebasan apo ti gi tis aigup-  
tou. kai otan o aaron to eide, oikodomise  
ena thusiastirio mprosta tou kai o aaron di-  
akiruxe, legontas: aurio einai giorti ston ku-  
rio. kai afou sikothikan enoris tin epomeni  
imera prosferan olokaustomata, kai eferan  
eirinikes prosfores kai o laos kathise na faei  
kai na piei, kai sikothikan na paizoun. kai  
o kurios eipe ston mousi: pigaine, kateba  
epeidi, o laos sou, pou ebgame apo ti gi  
tis aiguptou, anomise ektrapian grigora apo  
ton dromo, pou prostaxa s' autous ekanan  
gia ton eauto tous ena moschari choneuto,  
kai to proskunisan, kai thusiasan s' auto,  
kai eipan: autoi einai oi theoi sou, israil,  
pou se anebasan apo ti gi tis aiguptou. kai  
o kurios eipe ston mousi: eida auton ton  
lao, kai des, einai laos sklirotrachilos tora,  
loipon, afise me, kai tha exafthei i orgi mou  
enanton tous, kai tha tous exolothreuso kai  
tha se katastiso ena megalo ethnos. kai o  
mousis iketease ton kurio ton theo tou, kai  
eipe: giati, kurie, exaptetai i orgi sou enantia  
ston lao sou, ton opoio ebgame apo ti gi tis

aiguptou, me megali dunami, kai me krataio  
cheri; giati na poun oi aiguptioi, legontas:  
me poniria tous ebgame, gia na tous thanato-  
sei sta bouna, kai na tous exolothreusei apo  
to prosopo tis gis; epistrepse apo tin exapsi  
tis orgis sou, kai metamelisou gia to kako  
auto pros ton lao sou thumisou ton abraam,  
ton isaak, kai ton israil, tous doulous sou,  
pros tous opoious orkistikes ston eauto sou,  
kai tous eipes: tha plithuno to sperma sas  
san ta asteria tou ouranou kai oli auti ti  
gi, gia tin opoia milisa, tha ti doso sto  
sperma sas, kai tha tin klironomisoun pan-  
totina. kai o kurios metamelithike gia to  
kako, pou eipe na kanei enantia ston lao tou.  
kai o mousis, afou strafike, katebike apo to  
bouno, kai oi duo plakes tou marturiou isan  
sta cheria tou plakes grammenes kai apo tis  
duo pleures tous apo ti mia pleura kai apo  
tin alli isan grammenes. kai oi plakes isan  
ergo tou theou, kai i grafi itan grafi tou  
theou, charagmeni epano stis plakes. kai  
o iisous, akougontas ton thorubo tou laou  
pou alalaze, eipe ston mousi: thorubos pole-  
mou einai mesa sto stratopedo. ki ekeinos  
eipe: den einai foni anthronon pou alala-  
zoun gia niki oute foni anthronon pou booun  
gia itta foni anthronon pou tragoudoun ak-  
ouo ego. kai kathos plisiase sto stratopedo,  
eide to moschari, kai tous chorous kai o thu-  
mos tou mousi anapse, kai errixe tis plakes  
apo ta cheria tou, kai tis suntripse sti basi  
tou bounou kai pairnontas to moschari pou  
eichan kanei, to katekapse se fotia, kai afou  
to suntripse mechri pou to leptune, to sko-  
ripise epano sto nero, kai potise tous giouis  
israil. kai o mousis eipe ston aaron: ti  
sou ekane autos o laos, oste eferes epano  
tous megali amartia; kai o aaron eipe: as  
mi exaptetai o thumos tou kuriou mou esu  
gnorizeis ton lao, oti einai epirrepis stin  
kakia epeidi, mou eipan: kane se mas theous,  
pou na proporeuontai apo mas epeidi, autos  
o mousis, o anthropos pou mas ebgame apo  
ti gi tis aiguptou, den xeroume ti apegine  
autos kai tous eipa: opoios echei chrusafi, as  
to afairesei kai mou to edosan tote, to errixa  
sti fotia, kai bgike auto to moschari. kai ble-  
pontas o mousis ton lao oti itan achalinotos,  
(epeidi, o aaron tous eiche afisei achalino-  
tous pros entropi, anamesa stous echthrous  
tous), o mousis stathike konta stin puli tou  
stratopedou, kai eipe: opoios einai tou ku-  
riou, as erthei se mena. kai sugkentrotikan  
s' auton oloi oi gioi tou leui. kai tous eipe:  
etsi leei o kurios o theos tou israil as balei  
kathe enas ti romfaia tou ston miro tou kai  
peraste, kai na bgeite exo apo puli se puli  
diamesou tou stratopedou, kai as thanato-  
sei kathe enas ton adelfo tou, kai kathe enas  
ton filo tou, kai kathe enas ton plision tou.  
kai ekanan oi gioi tou leui sumfona me ton  
logo tou mousi kai epesan apo ton lao ekeini

tin imera peripou 3.000 andres. epeidi, o mousis eipe: kathieroste simera ton eauto sas ston kurio, kathe enas epano ston gio tou, kai kathe enas epano ston adelfo tou, gia na dothei se sas eulogia simera. kai tin epomeni imera o mousis eipe ston lao: eseis amartisate megali amartia kai tora tha anebo ston kurio isos kano exileosi gia tin amartia sas. kai o mousis epestrepse ston kurio, kai eipe: parakalo, o laos autos amartise megali amartia, kai ekanan gia ton eauto tous theous pou chrusafi kai tora, an sugchoriseis tin amartia tous... an ochi, exaleipse me, parakalo, apo to biblio sou, pou egrapses. kai o kurios eipe ston mousi: opoios amartise enantion mou, auton tha exaleipso apo to biblio mou kai tora, pigaine, odigise ton lao s' ekeinon ton topo, gia ton opoio sou eipa des, o angelos mou tha proporeuetai mprosta sou all' omos, kata tin imera tis antapodosis mou, tha antapodoso tin amartia tous epano tous. kai o kurios chtupise ton lao, gia tin kataskeui tou moschou pou kataskeuase o aaron.

### 33

kai o kurios eipe ston mousi: pigaine, aneba apo edo, esu kai o laos pou ebgaes apo ti gi tis aiguptou, sti gi tin opoia orkistika ston abraam, ston isaak, kai ston iakob, legontas: sto sperma sou tha ti doso kai tha aposteilo enan angelo mprosta sou, kai tha ekdioxei ton chanaanaiο, ton amorraio, kai ton chettaio, kai ton ferezaio, ton euaiο, kai ton iebousaio se mia gi pou reei gala kai meli epeidi, ego den tha anebo anamesa sou, (dedomenou oti, eisai laos sklirotrachilos), gia na mi se exolothreuso ston dromo. kai otan o laos akouse touton ton kako logo, katapenthisan, kai kanenas den ebale ton stolismo tou epano tou. epeidi, o kurios eipe ston mousi: pes stous gious israil, es-eis eiste laos sklirotrachilos mia stigmi an anebo anamesa sou, tha se exolothreuso gi' auto, tora, bgale tous stolismous sou apo sena, gia na gnoriso ti tha kano se sena. kai xentuthikan oi gioi tou israil tous stolismous tous, konta sto bouno chorib. kai o mousis pairontas ti skini, tin estise exo apo to stratopedo, makria apo to stratopedo, kai tin onomase skini tou marturiou kai opoios itan pou zitouse ton kurio, exerchotan pros ti skini tou marturiou, pou itan exo apo to stratopedo. kai otan o mousis exerchotan pros ti skini olokliros o laos sikonotan, kai stekotan kathe enas konta sti thura tis skinis tou, kai me to blemma parakolouthousan ton mousi, mechris otou empaine mesa sti skini. kai kathos o mousis empaine mesa sti skini, katebaine o stulos tis nefelis, kai stekotan epano stis thures tis skinis kai o kurios milouse mazi me ton mousi. kai olokliros o laos eblepe ton stulo tis nefelis na

steketai epano stis thures tis skinis kai olokliros o laos kathos sikonotan proskunouse, kathe enas apo ti thura tis skinis tou. kai o kurios milouse ston mousi, prosopo me prosopo, kathos o anthropos milaεi ston filo tou. kai gurize sto stratopedo kai o upiretis tou, enas neos, o iisous, o gios tou nauι, den anachorouse apo ti skini. kai o mousis eipe ston kurio: des, esu mou les: anebase auton ton lao ki esu den mou faneroseis poion tha aposteileis mazi mou ki esu eipes: se gnorizo me to onoma sou, kai malista brikes chari mprosta mou tora, loipon, an brika chari mprosta sou, deixe mou, parakalo, ton dromo sou, gia na gnoriso esena, gia na bro chari mprosta sou kai des oti touto to ethnos einai o laos sou. kai eipe: i parousia mou tha erthei mazi sou, kai tha sou doso anapausi. ki ekeinos tou eipe: an i parousia sou den erthei mazi mou, mi mas anebaseis apo edo epeidi, pos tha gnoristei tora oti brika chari mprosta sou, ego ki o laos sou; ochi me tin eleusi sou mazi mas; etsi tha diakrithoume, ego kai o laos sou, apo kathe lao, pou einai epano sto prosopo tis gis. kai o kurios eipe ston mousi: kai touto to pragma pou eipes, tha to kano epeidi, brikes chari mprosta mou, kai se gnorizo me to onoma sou. kai eipe: deixe mou, parakalo, ti doxa sou. ki ekeinos eipe: ego tha kano na perasei mprosta sou olokliroi i agathotita mou, kai tha kiruxo to onoma tou kuriou mprosta sou, kai tha eleiso opoion eleo, kai tha deixo oiktirmous se opoion deichno oiktirmous. kai eipe: den mporeis na deis to prosopo mou epeidi, anthropos den tha me dei, kai tha zisei. kai o kurios eipe: na enas topos konta mou, kai tha statheis epano stin petra kai otan i doxa mou diabainei, tha se balo sti schismi tis petras, kai tha se skepaso me to cheri mou, mechris otou peraso kai tha sikoso to cheri mou, kai tha deis ta nota mou to prosopo mou, omos, den tha to deis.

### 34

kai o kurios eipe ston mousi: kopse gia ton eauto sou duo petrines plakes, kathos tis protes kai tha grapso epano stis plakes ta logia, pou isan epano stis protes plakes, tis opoies suntripses kai na gineis etoimos to proi, kai aneba to proi epano sto bouno sina, kai na parastatheis ekei mprosta mou, epano stin korufi tou bounou kai kanenas den tha anebeι mazi sou, oute tha fanei kanenas se olokliro to bouno kai ta kopadia, kai oi ageles, den tha boskithoun mprosta s' ekeino to bouno. kai ekopse duo petrines plakes, kathos tis protes kai afou o mousis sikothike enoris to proi, anebike epano sto bouno sina, kathos ton prostaxe o kurios, kai pire sta cheria tou tis duo plakes, tis petrines. kai o kurios katebike se morfi ne-

felis kai stathike ekei mazi tou, kai kiruxe to onoma tou kuriou. kai perase o kurios mprosta tou kai kiruxe: o kurios, o kurios o theos einai oiktirmonas kai eleimonas, makrothumos, kai polueleos, kai alithinos, o opoios fulatto eleos se chiliades, sugchoro anomia kai parabasi kai artmaria, kai katholou den athoono ton enochio antapodidontas tin anomia ton pateron epano sta paidia, ki epano sta paidia ton paidion, mechri tritis kai tetartis geneas. kai o mousis espeuse, kai afou eskupse sti gi, proskunise kai eipe: an tora brika chari mprosta sou, kurie, as erthei, parakalo, o kurios mou anamesa mas epeidi, o laos autos einai sklirotrachilos kai sugchorise tin anomia mas kai tin artmaria mas, kai pare mas gia klironomia sou. kai eipe: des, ego kano mia diathiki mprosta se ololiro ton lao sou tha kano thaumasta pragmata, tetoia pou den eginan se ololiri ti gi, kai se kanena ethnos kai ololiros o laos, anamesa ston opoio briskesai, tha dei to ergo tou kuriou epeidi, einai fobero ekeino pou ego tha kano mazi sou. fulaxe ekeino pou ego se prostazo simera des, ego ektopizo apo mprosta sou ton amorraio, kai ton chananalo, kai ton chettaio, kai ton ferezaio, kai ton euaio, kai ton iebousaio. proseche ton eauto sou, mi kaneis sunthiki me tous katoikous tis gis kai otan porneusoun piso apo tous theous tous, kai thusiasoun stous theous tous, se proskalesei kapoios, kai fas apo ti thusia tou kai mipos pareis apo tis thugateres tou stous gious sou, kai otan oi thugateres tou porneusoun piso apo tous theous tous, kanoun tous gious sou na porneusoun piso apo tous theous tous. theous choneutous den tha kaneis gia ton eauto sou. ti giorti ton azumon tha tin tireis. epta imeres tha tros azuma, kathos se prostaxa, ston kairo tou mina abib epeidi, ston mina abib bgikes apo tin aigupto. kathena pou dianoigei mitra einai diko mou kai kathe prototoko arseniko anamesa sta ktini sou eite bodi eite probato. kai to prototoko tou thilukou gaidouriou tha to exagorazeis me arni kai an den to exagoraseis, tote tha to apokefaliseis. olous tous prototokous ton gion sou tha tous exagorazeis. kai kanenas den tha fanei mprosta mou adeianos. exi imeres tha ergazesai tin ebdomi imera, omos, tha anapauesai stin epochi tis sporas kai stin epochi tou therismou tha anapauesai. kai tha tireis ti giorti ton ebdomadon, ton aparchon tou therismou tou sitariou,

kai ti giorti tis sugkomidis stin epistrofi tou chronou. gia treis fores ton chrono tha emfanizetai kathe arseniko sou mprosta ston kurio, ton kurio ton theo tou israil. epeidi, afou dioxo ta ethni apo mprosta sou, kai platuno ta oria sou, den tha epithumisei ki gi sou kanenas, otan anebaineis gia na emfanisteis mprosta ston kurio ton theo sou treis fores ton chrono. den tha prospereis to aimas tis thusias mou me enzuma kai i thusia tis giortis tou pascha den tha meinei mechri to proi. ta protogennimata tis gis sou tha ta fereis ston oiko tou kuriou tou theou sou. den tha psiseis katsikaki, pou akoma thilazei to gala tis miteras tou. kai o kurios eipe ston mousi: grapse gia ton eauto sou auta ta logia epeidi, sumfona me ta logia auta ekana diathiki se sena, kai ston israil. kai itan ekei mazi me ton kurio 40 imeres kai 40 nuchtes psomi den efage, kai nero den ipie. kai egrapse epano stis plakes ta logia tis diathikis, tis deka entoles. kai otan o mousis katebaine apo to bouno sina, kai oi duo plakes tou marturiou isan sto cheri tou mousi, otan katebaine apo to bouno, o mousis den ixere oti to derma tou prosopou tou eiche ginei lampero, kathos milouse mazi tou. kai eide o aaron, kai oloi oi gioi israil ton mousi, kai na, to derma tou prosopou tou elampe kai fobithikan na ton plisiasoun. kai o mousis tous kalese kai gurisan pros auton o aaron kai oloi oi archontes tis sunagogis, kai o mousis milise s' autous. kai usterá ap' auta, oloi oi gioi israil, plisiasan kai tous prostaxe ola osa o kurios tou eipe epano sto bouno sina. kai o mousis teleiose na tous milaei kai eiche ena kalumma epano sto prosopo tou. kai otan o mousis empain mesa mprosta ston kurio gia na milisei mazi tou, sikone to kalumma, mechris otou bgei. kai ebgaíne exo, kai milouse stous gious israil, oti tou eiche prostachthei. kai oi gioi israil eidan to prosopo tou mousi oti to derma tou prosopou tou mousi elampe kai o mousis ebaze pali to kalumma epano sto prosopo tou, mechris otou mpei mesa gia na milisei mazi tou.

## 35

kai o mousis sugkentrose ololiri ti sunagogi ton gion israil kai tous eipe: auta einai ta logia, pou o kurios prostaxe, gia na ekteteleite. exi imeres tha ginetai ergasia alla, i ebdomi imera tha einai se sas agia, sabbato anapausis ston kurio opoiosdipote kanei ergasia s' auti, tha thanatothei den tha anabete fotia se ola ta spitia sas tin imera tou sabbatou. kai o mousis milise se ololiri ti sunagogi ton gion israil, legontas: auto einai to pragma, pou o kurios prostaxe, legontas: parte apo oti echete gia prosfora ston kurio opoios parakineitai stin kar-

dia tou proairetika, as ferei tin prosfora tou kuriou chrusafi, kai asimi, kai chalko, kai bathugalazo ufasma, kai porfuroun, kai kokkino, kai busso, kai triches katsikion, kai dermatata kriarion kokkinobammena, kai dermatata tsakalion, kai xulo sittim, kai ladi gia to fos, kai aromata gia to epichrismatiko ladi, kai gia to euodes thumiama, kai petres onuchites, kai petres gia na topothetithoun epano sto efod, kai sto peristithio. kai kathe sunetos stin kardia metaxu sas, tharthei, kai tha kanei ola osa prostaxe o kurios ti skini, to periskepasma tis, kai ti skepi tis, tis perones tis, kai tis sanides tis, tous mochlous tis, tous stulous tis, kai ta upostirigmata tis, tin kiboto kai tous mochlous tis, to ilastirio, kai to katapetasma pou skepazei, to trapezi kai tous mochlous tou, kai ola ta skeui tou, kai o artos tis prothesis, kai ti luchnia gia to fos, kai ta skeui tis, kai ta luchnaria tis, kai to ladi tou fotos, kai to thusiastirio tou thumiamatos, kai tous mochlous tou, kai to epichrismatiko ladi, kai to euodes thumiama, kai ton tapita tis thuras tis eisodou tis skinis, to thusiastirio tou olokautomatos, kai ti chalkini schara tou, tous mochlous tou, kai ola ta skeui tou, ton niptira kai ti basi tou, ta parapetasmata tis aulis, tous stulous tis, kai ta upostirigmata tous, kai to parapetasma tis thuras tis aulis, tous passalous tis skinis, kai tous passalous tis aulis, kai ta schoinia tous, tis leitourgikes stoles gia na upiretoun sto agio, tis agies stoles gia ton aaron ton ierea, kai tis stoles ton gion tou, gia na ierateuoun. kai ololkiri i sunagogi ton gion israil bgike mprosta apo ton mousi. kai irthan, kathe anthropos pou i kardia ton diegeire kai kathenas, pou to pneuma tou ton ekane prothumo, eferan tin prosfora tou kuriou gia to ergo tis skinis tou marturiou, kai gia ololkiri tin upiresia tis, kai gia tis agies stoles. kai irthan, andres kai gunaikes, osoi isan me prothumi kardia, fernontas brachiolia, kai skoularikia, kai dachtulidia, kai perideraia, kathe chruso skeuos kai oloi osoi prosperan ston kurio prosfora apo chrusafi. kai kathe anthropos ston opoio briskotan bathugalazo ufasma, kai porfuroun, kai kokkino, kai bussos, kai triches katsikion, kai dermatata kriarion kokkinobammena, kai dermatata tsakalion, ta eferan. kathenas pou mporouse na kanei prosfora apo asimi kai chalko, eferan tin prosfora tou kuriou kai kathe anthropos, ston opoio briskotan xulo sittim, gia kathe ergo tis upiresias, to eferan. kai kathe gunaika, suneti stin kardia, eklothan me ta cheria tous, kai eferan klosmena, to bathugalazo ufasma, kai to porfuroun, to kokkino kai ti busso. kai oles oi gunaikes, pou i kardia tis diegeire se epinoitikitita, eklosan tis triches ton katsikion. kai oi archontes eferan tis petres apo onucha, kai tis petres gia tin topothetisi

epano sto efod, kai sto peristithio kai ta aromata, kai to ladi, gia to fos, kai gia to epichrismatiko ladi, kai gia to euodes thumiama. oi gioi israil eferan proairetiki prosfora ston kurio, kathe andras kai gunaika, pou i kardia tous ekane prothumos sto na fernoun gia ololkiri tin ergasia, tin opoia o kurios prostaxe diamesou tou mousi na ginei. kai o mousis eipe stous gious israil: deste, o kurios kalese onomastika ton beseilei, ton gio tou ouri, giou tou or, apo ti fuli iouda kai ton gemise me theio pneuma, sofia, sunesi, kai epistimi, kai kathe kallitechnia kai gia na epinoei kallitechna erga, oste na ergazetai se chrusafi, kai se asimi, kai se chalko, kai na glufei petres entthesis, kai na skalizei xula, gia ergasia, gia kathe kallitechniko ergo. kai edose stin kardia tou to na didaskei, autos kai o eliab, o gios tou achisamach, apo ti fuli dan. autous tous gemise me sunesi kardias, gia na ergazontai kathe ergo, charakti kai kallitechni, kai kentiti, se bathugalazo ufasma, kai se porfuroun, se kokkino, kai se busso, kai ergo enos ufanti, ekeinon pou ergazontai kathe ergo, kai pou epinooun kallitechna erga.

## 36

kai ekane o beseilei, kai o eliab, kai kathe sofos stin kardia, ston opoio o kurios edose sofia kai sunesi, gia na xerei na ergazetai ololkiri to ergo tis upiresias tou agiastiriou, se ola osa o kurios prostaxe. kai o mousis kalese ton beseilei, kai ton eliab, kai kathe sofon stin kardia, ston opoio tin kardia o kurios edose sofia, kathe anthropo pou i kardia ton parakinouse sto narthei sto ergo gia na to kanei. kai piran mprosta apo ton mousi oles tis prosfores, pou eferan oi gioi israil gia to ergo tis upiresias tou agiastiriou, gia na to kanoun. kai efernan akoma s' auton autoproairetes prosfores kathe proi. kai irthan oloi oi sofoi, ekeinoi pou ergazontan ololkiri to ergo tou agiastiriou, kathe enas apo to ergo pou ekanan kai eipan ston mousi, legontas: o laos fernei perisotero apo o,ti einai arketo gia tin upiresia tou ergou, to opoio o kurios prostaxe na ginei. kai o mousis prostaxe, kai kiruxe sto stratopedo, legontas: kanenas andras oute gunaika, as mi kanei pleon ergasia gia tin prosfora tou agiastiriou. kai o laos stamatisa apo to na fernei epaidi, to uliko, pou eichan, itan arketo gia ololkiri to ergo, oste na to kanoun, kai perisseue. kai kathe sofos stin kardia, apo ekeinous pou ergazontan to ergo tis skinis, ekanan deka parapetasmata apo klosmeni busso, kai bathugalazo ufasma, kai porfuroun, kai kokkino me cheroubaim kallitechnis ergasias ta ekanan to makros tou enos parapetasmatos itan 28 piches, kai to platos tou enos parapetasmatos tesseri

piches ola ta parapetasmata isan tou idiou metrou kai sundese ta pente parapetasmata, to ena mazi me to allo kai ta alla pente parapetasmata ta sundese to ena mazi me to allo. kai ekane thilukotiria bathugalaza stin akri tou enos parapetasmatos, pros to plagio, opou egine i enosi to idio ekane kai stin teleutaia akri tou deuteroi parapetasmatos, opou egine i enosi tou deuteroi ekane 50 thilukotiria sto ena parapetasma, kai 50 thilukotiria ekane stin akri tou parapetasmatos, opou egine i enosi tou deuteroi, gia na antikruzoun ta thilukotiria to ena pros to allo. kai ekane 50 chruses perones, kai sundese ta parapetasmata to ena pros to allo me tis perones kai i skini egine mia. kai ekane parapetasmata apo triches kat-sikion gia na einai skepasma epano sti skini 11 parapetasmata ta ekane auta to makros tou enos parapetasmatos itan 30 piches, kai to platos tou enos parapetasmatos tesseri-s piches kai ta 11 parapetasmata isan tou idiou metrou kai sundese ta pente parapetasmata chorista, kai ta exi parapetasmata chori-sta. kai ekane 50 thilukotiria stin teleutaia akri tou parapetasmatos pros tin enosi, kai 50 thilukotiria ekane stin akri tou parapetasmatos, pros tin enosi tou deuteroi. ekane akoma 50 chalkines perones, gia na sundesei ti skini, oste na einai mia. kai ekane katakalumma gia ti skini apo dermatata kriar-ion kokkinobammena, kai epikalumma apo pano, apo dermatata tsakalion. kai ekane tis sanides gia ti skini apo xulo sittim, orthies to makros tis mias sanidas deka piches, kai to platos tis mias sanidas mia pichi kai misi mia sanida eiche duo agkoniskous, pou antikruzoun o enas ton allon etsi ekane gia oles tis sanides tis skinis. kai ekane tis sanides gia ti skini, 20 sanides apo to notio meros pros ta dexia. kai 40 upostirigmata asimenia ekane apo kato apo tis 20 sanides duo upostirigmata apo kato apo ti mia sanida gia tous duo agkoniskous tis, kai duo upostirigmata apo kato apo tin alli sanida gia tous duo agkoniskous tis. kai gia to deutero meros tis skinis, ekeino pros borran, ekane 20 sanides, kai ta 40 tous upostirigmata asimenia duo upostirigmata kato apo ti mia sanida, kai duo upostirigmata kato apo tin alli sanida. kai gia ta meri tis skinis, pou isan pros dus-mas, ekane exi sanides. kai duo sanides ekane gia tis gonies tis skinis sta duo plagia kai enothikan apo kato, enothikan mazi kai apo pano, diamesou enos krikou etsi ekane kai gia tis duo autes, gia tis duo gonies. kai isan okto sanides kai ta upostirigmata tous, 16 upostirigmata asimenia, apo duo upostirigmata apo kato apo kathe sanida. kai ekane tous mochlous apo xulo sittim pente gia tis sanides tou enos merous tis skinis, kai pente mochlous gia tis sanides tou al-lou merous tis skinis, kai pente mochlous

gia tis sanides tis skinis, gia ta meri pou einai apo piso, pros dusmas kai ekane ton mesaio mochlo gia na diapernaiei mesa apo tis sanides apo ti mia akri mechri tin alli akri. kai periskepase tis sanides me chrusafi, kai ekane tous krikous tous chrusous gia na einai thikes ton mochlon, kai skepase ologura tous mochlous me chrusafi. kai ekane to kat-apetasma apo bathugalazo ufasma, kai por-furoun, kai kokkino, kai klosmeni busso me kallitechni ergasia to ekane, me cheroubeim. kai ekane s' auto tous tesseri-s stulous apo xulo sittim, kai tous skepase ologura me chrusafi ta agkistra tous chrusa kai echuse gi' autous tessera asimenia upostirigmata. kai ekane ton tapita gia ti thura tis skinis apo bathugalazo ufasma, kai porfuroun, kai kokkino, kai klosmeni busso, me ergasia enos kentiti kai tous pente stulous tis kai ta agk-istra tous kai skepase ologura ta kefalaria ton stulon tous kai tis tainies tous me chrusafi ta pente, omos, upostirigmata tous isan chalk-ina.

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kai o beseleil ekane tin kiboto apo xulo sit-tim duo piches kai misi to makros tis, kai mia pichi kai misi to platos tis, kai mia pichi kai misi to upsos tis kai tin periskepase me katharo chrusafi apo mesa ki apexo, kai ekane s' auti mia stefani chrusi, ologura. kai echuse gi' auti tesseri-s krikous chrusous gia tis tesseri-s gonies tis duo men krikous sto ena plagio tis, duo de krikous sto allo plagio tis. kai ekane mochlous apo xulo sittim, kai tous skepase ologura me chrusafi kai perase tous mochlous stous krikous, pros ta plagia tis kibotou, gia na bastazoun tin kiboto. kai ekane to ilastirio apo katharo chrusafi duo piches kai misi to makros tou, kai mia pichi kai misi to platos tou. kai ekane duo cher-oubeim apo chrusafi sfurilatimena ta ekane, apo tis duo akres tou ilastirioi ena cher-oub apo ti mia akri, kai ena cheroub apo tin alli akri apo to ilastirio ekane ta cher-oubeim, apo ta duo akra tou kai ta cher-oubeim aplonan tis fterouges tous apo pano, skepazontas me tis fterouges tous to ilastirio, kai ta prosopa tous eblepan to ena pros to allo ta prosopa ton cheroubeim isan pros to ilastirio. kai ekane to trapezi apo xulo sittim duo piches to makros tou, kai mia pichi to platos tou, to de upsos tou mia pichi kai misi kai to skepase ologura me katharo chrusafi, kai ekane s' auto mia chrusi stefani, ologura. ekane akoma s' auto ena cheilos, ologura, mia palami to platos ki epano sto cheilos tou, ologura, ekane mia chrusi stefani. kai echuse gi' auto tesseri-s krikous chrusous, kai ebale tous krikous stis tesseri-s gonies, pou isan sta tessera podia tou kato apo to cheilos isan oi krikoi, thikes ton mochlon, gia na bastazoun

to trapezi. kai ekane tous mochlous apo xulo sittim, kai tous skepase ologura me chrusafi, gia na bastazoun to trapezi. kai ekane ta skeui tou, pou isan epano sto trapezi, tous diskous tou, kai ta thumiato docha tou kai tis lekanes tou, kai ta spondeia, gia na ginontai m' auta oi spondes, apo katharo chrusafi. kai ekane ti luchnia apo katharo chrusafi sfurilatimeni ekane ti luchnia o kormos tis, kai ta kladia tis, oi lekanes tis, oi kompoi tis, kai ta anthi tis isan ena soma mazi tis. kai ebgainan exi kladia apo ta plagia tis tria kladia tis luchnias apo to ena tis plagio, kai tria kladia tis luchnias apo to allo tis plagio treis lekanes amugdaloideis sto ena kladi, enas kompos, kai ena anthos kai treis lekanes amugdaloideis sto allo kladi, enas kompos, kai ena anthos etsi ekane kai sta exi kladia, pou ebgainan apo ti luchnia. kai sti luchnia upirchan tesseris lekanes amugdaloideis, oi kompoi tous, kai ta anthi tous. kai enas kompos kato apo ta duo kladia pou ebgainan ap' auti, kai enas kompos kato apo ta duo kladia, pou ebgainan ap' auti, kai enas kompos kato apo ta duo kladia, pou ebgainan ap' auti, sta exi kladia, pou ebgainan ap' auti. oi kompoi tous, kai ta kladia tous, isan ena soma mazi tis to sunolo tis itan ena sfurilatimenon soma apo katharo chrusafi. kai ekane ta epta luchnaria tis, kai ta luchnopsalida tis, kai ta upothemata tis, apo katharo chrusafi. apo ena talanto katharo chrusafi tin ekane, kai ola ta skeui tis. kai ekane to thusiastirio tou thumiamentos apo xulo sittim to makros tou mia pichi, kai to platos tou mia pichi, tetragono kai duo piches to upsos tou kai ta kerata tou isan apo to idio soma. kai to skepase ologura me katharo chrusafi, tin korufi tou, kai ta plagia tou, ologura, kai ta kerata tou kai ekane s' auto mia chrusi stefani, ologura. kai ekane gi' auto duo chrusous krikous, kato apo ti stefani tou, konta stis duo gonies tou, sta duo plagia, gia na einai thikes ton mochlon, oste na to bastazoun m' autous. kai ekane tous mochlous apo xulo sittim, kai tous periskepase me chrusafi. kai ekane to agio epichrismatiko ladi, kai to katharo euodes thumiama, sumfona me ti techni tou aromato poiou.

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kai ekane to thusiastirio tou olokautomatos, apo xulo sittim pente piches to makros tou, kai pente piches to platos tou, tetragono kai to upsos tou treis piches kai ekane ta kerata tou stis tesseris gonies tou ta kerata tou isan apo to idio soma kai to skepase ologura me chalko. kai ekane ola ta skeui tou thusiastiriou, tous lebites, kai ta ftuaria, kai tis lekanes, tis kregres, kai ta purodocheia ola ta skeui tou ta ekane chalkina. kai ekane

gia to thusiastirio mia chalkini schara dichtuotis ergasias, kato apo tin periochi tou, apo kato, mechri to meson tou. kai echuse tesseris krikous gia ta tessera akra tis chalkinis scharas, gia na einai thikes ton mochlon. kai ekane tous mochlous apo xulo sittim, kai tous skepase ologura me chalko, kai perase tous mochlous stous krikous pros ta plagia tou thusiastiriou, gia na to bastazoun m' autous koilo, sanidoto to ekane. kai ekane ton niptira apo chalko, kai ti basi tou apo chalko, apo tous chalkinous kathreftes ton sunathroizomenon gunaikon, pou sugkentronontan dipla sti thura tis skinis tou marturiou. kai ekane tin auli pros tin pleura pou itan prosti mesimbria, ta parapetasmata tis aulis isan apo klosmeni busso, 100 pichon. oi stuloi tous isan 20, kai ta chalkina upostirigmata tous 20 ta agkistra ton stulon, kai oi zones tous, asimenia. kai pros ti borini pleura ta parapetasmata isan 100 piches oi stuloi tous 20, kai ta chalkina upostirigmata tous 20 ta agkistra ton stulon kai oi zones tous asimenia. kai pros ti dutiki pleura isan parapetasmata 50 piches oi stuloi tous deka kai ta upostirigmata tous deka ta agkistra ton stulon kai oi zones tous asimenia. kai pros tin anatoliki pleura, pou itan pros anatas, 50 piches. ta parapetasmata tou enos merous tis pulis isan 15 piches oi stuloi tous treis, kai ta upostirigmata tous tria. kai sto allo meros tis pulis tis aulis, kai apo tis duo pleures, isan parapetasmata 15 piches oi stuloi tous treis, kai ta upostirigmata tous tria. ola ta parapetasmata tis aulis, ologura, isan apo busso klosmeni. kai ta upostirigmata gia tous stulους isan chalkina ta agkistra ton stulon kai oi zones tous asimenia kai ta kefalaria ton stulon tous isan skepasmena ologura me asimi kai oloi oi stuloi tis aulis isan zosmenoi me asimi. kai to katapetasma gia tin puli tis aulis itan ergasia enos kentiti, apo bathugalazo ufasma, kai porfuroun, kai kokkino, ai busso klosmeni kai itan 20 piches to makros, kai ta upsos sto platos pente piches, opos sta parapetasmata tis aulis. kai oi stuloi tous tesseris kai ta chalkina upostirigmata tous tessera ta agkistra tous asimenia, kai ta kefalaria ton stulon tous periskepasmena me asimi, kai oi zones tous asimenies. kai oloi oi pasaloi tis skinis kai tis aulis, ologura, chalkinoi. auti einai i aparithmisi ton pragmaton tis skinis, tis skinis tou marturiou, opos aparithmithikan, sumfona me tin prostagi tou mousi, gia tin upresia ton leuiton, diamesou tou ithamar, giou tou aaron tou ierea. kai o beseleil, o gios tou ouri, giou tou or, apo ti fuli iouda, ekane ola osa o kurios prostaxe ston mousi. kai itan mazi tou o eliab, o gios tou achisamach, apo ti fuli dan, charaktis, kai epinoitikos technitis, kai kentitis se bathugalazo ufasma, kai se por-

furoun, kai se kokkino, kai se busso. olokliro to chrusafi, pou dapanithike gia tin ergasia se olokliro to ergo tou agiastiriu, to chrusafi tis prosforas, itan 29 talanta, kai 730 sikloi, sumfona me ton siklo tou agiastiriu. kai to asimi ekeinon pou aparithmithikan apo ti sunagogi itan 100 talanta, kai 1.775 sikloi, sumfona me ton siklo tou agiastiriu ena bekach ana kefali, to miso tou siklou, sumfona me ton siklo tou agiastiriu, gia kathenan pou pernaei stin aparithmisi, apo 20 eton ilikias ki epano, gia 603.550 anthrōpous. kai apo to asimi ton 100 talanton chuthikan ta upostirigmata tou agiastiriu, kai ta upostirigmata tou katapetasmatos 100 upostirigmata apo 100 talanta, ena talanto gia kathe ena upostirigma. kai apo tous 1.775 siklous ekane agkistra gia tous stulous, kai skepase ologura ta kefalaria tous, kai tous ezose ologura. kai o chalkos tis prosforas itan 70 talanta, kai 2.400 sikloi. kai ap' auton ekane ta upostirigmata sti thura tis skinis tou marturiou, kai to chalkino thusiastirio, kai ti chalkini schara gi' auto, kai ola ta skeui tou thusiastiriu, kai ta upostirigmata tis aulis, ologura, kai ta upostirigmata tis pulis tis aulis, kai olous tous passalous tis skinis, kai olous tous passalous tis aulis ologura.

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kai apo to bathugalazo ufasma, kai to porfuroun, kai to kokkino, ekanan upiretikes stoles gia na upiretoun sto agio, kai ekanan tis agies stoles gia ton aaron, kathos o kurios prostaxe ston mousi. kai ekane to efod apo chrusafi, apo bathugalazo ufasma, kai porfuroun, kai kokkino, kai klosmeni busso. kai sfurilatisan to chrusafi se leptes plakes, kai to ekopsan se surmata, gia na to ergastoun sto bathugalazo ufasma, kai sto porfuroun, kai sto kokkino, kai sti busso, me kallitechni ergasia. ekanan gi' auto epomides sunaptes pou sunaptontan epano stis duo akres tou. kai i kentiti zoni tou efod epano s' auto itan apo to idio, sumfona me tin ergasia tou apo chrusafi, apo bathugalazo ufasma, kai porfuroun, kai kokkino, kai klosmeni busso, kathos o kurios prostaxe ston mousi. kai ergastikan tis petres apo onucha, pou isan enarmosmenes se chrusous oikiskous, charagmenes, kathos charassontai oi sfragides, me ta onomata ton gion israil. kai tis ebale epano stis epomides tou efod, petres anamnisis stous gious israil, kathos o kurios prostaxe ston mousi. kai ekane to peristithio me kallitechni ergasia, sumfona me tin ergasia tou efod, apo chrusafi, apo bathugalazo ufasma, kai porfuroun, kai kokkino, kai klosmeni busso. itan tetragono ekanan to peristithio diplo mia spithami to makros tou, kai mia spithami to platos tou,

diplo. kai prosarmose s' auto tesseris seires apo petres seira apo sardio, topazio, kai smaragdo, itan i proti seira. kai i deuteri seira, anthrakas, sapfeiros, kai adamantas. kai i triti seira, ligurio, achatis, kai amethystos. kai i terti seira, birullio, onuchas kai iaspis oi petres autes isan prosarmosmenes se oikiskous chrusous sta perikleismata tous. kai oi petres isan sumfona me ta onomata ton gion israil, 12, sumfona me ta onomata tous, opos i charaxi tis sfragidas, kathenas me to onoma tou, sumfona me tis 12 fules. kai ekanan epano sto peristithio alusides apo tis akres, plektis ergasias apo katharo chrusafi. kai ekanan duo chrusous oikiskous, ka duo chrusous krikous kai perasan tous duo krikous stis duo akres tou peristithiou. kai perasan tis duo plektes chruses alusides, stous duo krikous, pou isan stis akres tou peristithiou. kai tis duo akres ton duo plekton alusidon, tis sundesan me tous duo oikiskous, kai tous ebalan epano stis epomides tou efod, sto mprostino tou meros. kai ekanan duo krikous chrusous, kai tous ebalan stis duo akres tou peristithiou, sto cheilos tou, pou itan pros to meros tou efod, apo mesa. kai ekanan duo allous krikous chrusous, kai tous ebalan sta duo plagia tou efod, apo kato pros to mprostino meros tou, antikruna stin alli enosi tou, apo pano apo tin kentiti zoni tou efod, kai edesan to peristithio me tous krikous tou, stous krikous tou efod, me tainia apo bathugalazo ufasma, gia na einai apo pano apo tin kentiti zoni tou efod, kai gia na mi einai to peristithio chorismeno apo to efod, kathos o kurios prostaxe ston mousi. kai ekane ton podiri tou efod me ufanti ergasia, olokliro apo bathugalazo ufasma. kai itan sto meson tou podiri ena anoigma, opos to anoigma tou thoraka, me tainia ologura sto anoigma, gia na mi schizetai. kai ekanan epano sta kraspeda tou podiri rodia, apo bathugalazo ufasma, kai porfuroun, kai kokkino, kai klosmeni busso. kai ekanan koudounia apo katharo chrusafi, kai ebalan ta koudounia anamesa sta rodia epano sto kraspedo tou podiri, ologura, anamesa sta rodia koudouni kai rodi, koudouni kai rodi, epano sta kraspeda tou podiri, tou upiretikou, ologura kathos o kurios prostaxe ston mousi. kai ekanan tous chitones apo busso, ufantis ergasias, gia ton aaron, kai gia tous gious tou, kai ti mitra apo busso, kai ta mitridia diakosmimena apo busso, kai tis lines periskelides apo klosmeni busso, kai ti zoni apo klosmeni busso, kai bathugalazo ufasma, kai porfuroun, kai kokkino, kentitis ergasias kathos o kurios prostaxe ston mousi. kai ekanan tin plaka tou ierou stemmatos apo katharo chrusafi, kai charaxan epano s' auto grammata san mia charaxi sfragidas, agiasmos ston kurio. kai edesan s' auto mia bathugalazi tainia, gia



na ti sundesoun apo epano, sti mitra opos o kurios prostaxe sto mousi. etsi teleiose olokliro to ergo tis skinis tou marturiou kai oi gioi israil ekanan sumfona me ola osa o kurios prostaxe ston mousi etsi ekanan. kai eferan ti skini ston mousi ti skini, kai ola ta skeui tis, tis perones tis, tis sanides tis, tous mochlous tis, kai tous stulous tis, kai ta upostirigmata tis, kai to katakalumma, pou itan apo dermata kriarion, kokkinobammen, kai to epikalumma, pou itan apo dermata tsakalion, kai to kaluptirio katapetasma, tin kiboto tou marturiou, kai tous mochlous tis, kai to ilastirio, to trapezi, ola ta skeui tou, kai tous artous tis prothesis, tin kathari luchnia, ta luchnaria tis, ta luchnaria sumfona me ti diatixi tous, kai ola ta skeui tis, kai to ladi tou fotos, kai to chruso thusiastirio, kai to epichrismatiko ladi, kai to euodes thumiama, kai ton tapita gia ti thura tis skinis, to chalkino thusiastirio, kai ti chalkini schara tou, tous mochlous tou, kai ola ta skeui tou, ton niptira kai ti basi tou, ta parapetasmata tis aulis, tous stulous tis, kai ta upostirigmata tis, kai to katapetasma gia tin puli tis aulis, ta schoinia tis, kai tous passalous tis, kai ola ta skeui tis upiresias tis skinis, gia ti skini tou marturiou, tis upiretikes stoles, gia na upiretoun sto agio, kai tis agies stoles gia ton aaron ton ierea, kai tis stoles ton gion tou, gia na ierateuoun. sumfona me osa prostaxe o kurios ston mousi, etsi ekanan oi gioi israil, olokliro to ergo. kai o mousis eide olokliro to ergo, kai na, to eichan kanei kathos o kurios eiche prostaxe ti etsi ekanan kai o mousis tous eulogise.

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kai o kurios milise ston mousi, legontas: tin proti imera tou protou mina tha stiseis ti skini, ti skini tou marturiou. kai tha baleis ekei tin kiboto tou marturiou, kai tha skepaseis tin kiboto me to katapetasma. kai tha baleis mesa to trapezi, kai tha diataxeis osa prepei na diatachthoun gi' auto kai tha baleis mesa ti luchnia, kai tha anapseis ta luchnaria tis. kai tha baleis to chruso thusiastirio tou thumiarmatos mprosta stin kiboto tou marturiou, kai tha topothetiseis ton tapita tis thuras sti skini. kai tha baleis to thusiastirio tou olokautomatos mprosta sti thura tis skinis, tis skinis tou marturiou. kai tha baleis ton niptira anamesa sti skini tou marturiou, kai to thusiastirio, kai tha baleis s' auton nero. kai tha stiseis tin auli ologura, kai tha kremaseis to katapetasma tis pulis tis aulis. kai tha pareis to epichrismatiko ladi, kai tha chriseis ti skini, kai ola osa einai s' autin, kai tha tin agiaseis, kai ola ta skeui tis, kai tha einai agia. kai tha chriseis to thusiastirio tou olokautomatos, kai ola ta skeui tou, kai tha agiaseis to thusiastirio kai tha einai thusiastirio agiotato. kai tha chriseis ton niptira, kai ti basi tou, kai tha ton agiaseis. kai tha fereis ton aaron, kai tous gious tou, sti thura tis skinis tou marturiou, kai tha tous pluneis me nero. kai tha ntuseis ton aaron me tis agies stoles, kai tha ton chriseis, kai tha ton agiaseis, kai tha ierateuei se mena. kai tha fereis tous gious tou, kai tha tous ntuseis me chitonas. kai tha tous chriseis, kathos echrisis ton patera tous, kai tha ierateuoun se mena kai tha einai s' autous to chrisma tous gia pantotini ierateia stis geneas tous. kai o mousis ekanan sumfona me ola osa o kurios ton prostaxe ti etsi ekanan. kai ton proto mina tou deuterou chronou, tin proti imera tou mina, stithike i skini. kai o mousis estise ti skini, kai ebale ta upostirigmata tis, kai estise tis sanides tis, kai ebale tous mochlous tis, kai estise tous stulous tis. kai aplose ta parapetasmata epano sti skini, kai ebale epano tis to katakalumma tis skinis, apo pano kathos o kurios prostaxe ston mousi. kai pairontas to marturio to ebale mesa stin kiboto, kai ebale tous mochlous stin kiboto, kai ebale to ilastirio epano stin kiboto, apo pano, kai efere tin kiboto sti skini, kai ebale to kaluptirio katapetasma, kai skepase tin kiboto tou marturiou kathos o kurios prostaxe ston mousi. kai ebale to trapezi sti skini tou marturiou, pros to meros tis skinis, pou einai pros borran, apexo apo to katapetasma, kai ebale epano tou me taxi ta psomia, pou isan diatagmena, mprosta ston kurio kathos o kurios eiche prostaxe ti ston mousi. kai ebale ti luchnia sti skini tou marturiou, apenanti apo to trapezi, pros to meros tis skinis, pou einai pros ta mesimbriana, kai anapse ta luchnaria mprosta ston kurio kathos o kurios eiche prostaxe ti ston mousi. kai ebale to chruso thusiastirio sti skini tou marturiou, apenanti apo to katapetasma, kai thumiase epano s' auto euodes thumiama kathos o kurios eiche prostaxe ti ston mousi. kai ebale ton tapita sti thura tis skinis. kai to thusiastirio tou olokautomatos to ebale konta sti thura tis skinis, tis skinis tou marturiou, kai profere epano s' auto to olokautoma kai tin profora apo alfita kathos o kurios prostaxe ston mousi. kai ebale ton niptira anamesa sti skini tou marturiou kai to thusiastirio, kai ebale s' auton nero, gia na plenontai kai eplenan ta cheria tous, kai ta podia tous ap' auton, o mousis kai o aaron kai oi gioi tou. otan empainan mesa sti skini tou marturiou kai otan plisiazan sto thusiastirio, plenontan kathos o kurios prostaxe ston mousi. kai estise tin auli, ologura, sti skini kai to thusiastirio, kai kremase ton tapita tis pulis tis aulis. kai o mousis apoperatose to ergo. tote, i nefeli skepase ti skini tou marturiou, kai doxa tou kuriou gemise ti skini. kai o mousis den mporese na mpei mesa sti skini tou marturiou.

riou epeidi, i nefeli kathotan epano tis, kai doxa tou kuriou gemise ti skini. kai otan i nefeli anebaine apo pano apo ti skini, oi gioi israil sikonontan, se oles tis odoipories tous an, omos, i nefeli den anebaine, tote den sikonontan, mechri tin imera tis anabasis tis. epeidi, i nefeli tou kuriou itan epano sti skini tin imera, kai fotia itan epano s' auti ti nuchta, mprosta se olokliro ton oiko israil, se oles tous tis odoipories.

kai o kurios kalese ton mousi kai tou milise apo ti skini tou marturiou, legontas: milise stous gious israil, kai pes tous: an kapoios apo sas proferei doro ston kurio, tha prosferete to doro sas apo ta ktini, apo ta bodia i apo ta probata. an to doro tou einai olokautoma apo ta bodia, arseniko amomo as to proferei konta sti thura tis skinis tou marturiou tha to proferei, gia na einai dekho mprosta ston kurio. kai tha balei to cheri tou epano sto kefali tou olokautomatos, kai tha einai dekho gia logariasmo tou, gia na ginei exileosi gi' auton. kai tha sfaxoun to moschari mprosta ston kurio kai oi gioi tou aaron, oi iereis, tha feroun to aima, kai tha rantisoun to aima, ologura, epano sto thusiastirio, pou einai konta sti thura tis skinis tou marturiou. kai tha gdaroun to olokautoma, kai tha to diamelison sta meli tou. kai oi gioi tou aaron, tou ierea, tha baloun fotia epano sto thusiastirio, kai tha stoibaxoun xula epano sti fotia. kai oi gioi tou aaron, oi iereis, tha stoibaxoun epano ta meli, to kefali, kai to lipos, epano sta xula, pou einai epano sti fotia, pou brisketai epano sto thusiastirio kai ta entosthia tou kai ta podia tou tha ta plounon me nero kai o iereas tha ta kapsei ola epano sto thusiastirio einai olokautoma, thusia pou ginetai me fotia se osmi euodias ston kurio. kai an to doro tou gia to olokautoma einai apo ta kopadia, apo ta probata i apo ta katsikia, arseniko amomo tha to proferei. kai tha to sfaxei sta plagia tou thusiastiriu, pros ta borina, mprosta ston kurio kai tha rantisoun oi gioi tou aaron, oi iereis, to aima tou epano sto thusiastirio, ologura kai tha to diamelison, kata ta meli tou, kai to kefali tou, kai to lipos tou kai o iereas tha ta stoibaxei epano sta xula, pou einai epano sti fotia, pou brisketai epano sto thusiastirio kai ta entosthia kai ta podia tha ta plunei me nero kai o iereas tha ta ferei ola, kai tha ta kapsei epano sto thusiastirio einai olokautoma, thusia pou ginetai me fotia se osmi euodias ston kurio. kai an to doro tou ston kurio einai olokautoma apo poulia, tote tha proferei to doro tou apo trugonia i apo neossous peristerion. kai tha to ferei o iereas sto thusiastirio, kai me ta nuchia tha tou apokopsei to kefali tou, kai tha to kapsei epano sto thusiastirio kai tha straggisei to aima tou sto plai tou thusiastiriu kai tha bgalei ton prolobo tou mazi me ta koprana tou, kai tha ta rixei sta plagia tou thusiastiriu, pros ta anatolika, ston topo tis stachtis kai tha to schisei apo tis fterouges tou omos, den tha to diachorisei kai o iereas tha to kapsei epano sto thusiastirio, epano sta xula pou einai epano sti fotia einai olokautoma, thusia pou ginetai me fotia se osmi euodias ston kurio.

kai an kapoios proferei doro, prosfora apo alfita, ston kurio, to doro tou tha einai simigdali kai tha chusei epano s' auto ladi, kai tha balei epano s' auto libani. kai tha to ferei stous gious tou aaron, tous iereis kai o iereas tha parei mia choufta apo to simigdali tou kai apo to ladi tou, oso choraei to cheri tou, kai olokliri to libani tou kai o iereas tha kapsei tin anamnistiki tou thusia epano sto thusiastirio einai thusia pou ginetai me fotia se osmi euodias ston kurio. kai to upoloipo tis prosforas apo alfita tha einai tou aaron kai ton gion tou einai agiotato apo tis thusies pou ginontai me fotia ston kurio. kai otan profereis doro, prosfora apo alfita psimeni se forno, tha einai azuma psomia apo simigdali zumomeno me ladi, kai azuma lagana chrismena me ladi. kai an to doro sou einai prosfora apo alfita psimeni se kapsa, tha einai azumo apo simigdali, zumomeni me ladi. tha ti choriseis se tmimata, kai tha chuseis epano tis ladi einai prosfora apo alfita. kai an to doro sou einai prosfora apo alfita psimeni se tigani, tha ginei apo simigdali mazi me ladi. kai tha fereis ston kurio tin prosfora apo alfita, pou ekanes ap' auta kai otan ferthei ston ierea, autos tha ti ferei konta sto thusiastirio. kai o iereas tha chorisei apo tin prosfora ton alfiton tin anamnistiki thusia tis, kai tha tin kapsei epano sto thusiastirio einai thusia pou ginetai me fotia se osmi euodias ston kurio. kai to upoloipo tis prosforas apo alfita tha einai tou aaron kai ton gion tou einai agiotato apo tis thusies pou ginontai me fotia ston kurio. kamia prosfora apo alfita, pou prosferete ston kurio, den tha einai enzumi epeidi, kadena prozumi, oute meli, den tha kapsete se kamia thusia pou ginetai me fotia ston kurio. schetika de me to doro ton aparchon, tha tis prosferete ston kurio omos, den tha kaoun epano sto thusiastirio se osmi euodias. kai kathe doro tis prosforas sou apo alfita, tha to alatizeis me alati kai den tha afseis na leipsei to alati tis diathikis tou theou sou apo tin prosfora sou apo alfita epano se kathe doro sou tha profereis alati. kai an profereis apo ta protogennimata sou prosfora apo alfita ston kurio, gia tin prosfora ton protogennimaton sou apo alfita, tha profereis chlora stachua psimena se fotia, sitari fruganismo, apo mesta stachua. kai tha chuseis epano tis ladi, kai tha baleis epano tis libani einai prosfora apo alfita. kai o iereas tha kapsei tin anamnistiki thusia tis, apo to fruganismo sitari tis, kai apo to ladi tis, mazi me olo to libani tis einai thusia pou ginetai me fotia ston kurio.

kai an to doro tou einai eiriniki thusia, an to proferei apo ta bodia, eite arseniko eite thiluko, amomo tha to proferei mprosta ston kurio kai tha balei to cheri tou epano sto kefali tou dorou tou, kai tha to sfaxoun konta sti thura tis skinis tou marturiou kai oi gioi tou aaron, oi iereis, tha rantisoun to aimo epano sto thusiastirio, ologura. kai tha proferei apo tin eiriniki prosfora, thusia pou ginetai me fotia ston kurio to lipos, auto pou periskepazei ta entosthia, kai ololkliro to lipos, pou einai epano sta entosthia kai ta duo nefra, kai to lipos pou einai epano tous, auto pou einai pros ta pleura, kai ton epano lobo tou sukotiou, pou tha afaireseis mazi me ta nefra. kai oi gioi tou aaron tha ta kapsoun epano sto thusiastirio, epano sto olokautoma, pou einai epano sta xula, pou briskontai epano sti fotia einai thusia pou ginetai me fotia se osmi euodias ston kurio. kai an to doro tou, pou prosperetai se mia eiriniki thusia ston kurio, einai apo to poimnio, arseniko i thiluko, amomo tha to proferei. an gia to doro tou proferei ena arni, tha to proferei mprosta ston kurio kai tha balei to cheri tou epano sto kefali tou dorou tou, kai tha to sfaxoun mprosta sti skini tou marturiou kai oi gioi tou aaron tha rantisoun to aimo tou epano sto thusiastirio, ologura. kai tha proferei apo tin eiriniki prosfora, thusia pou ginetai me fotia ston kurio to lipos tou, tin oura ololkliro, pou tha afairesei apo ti rachi, kai to lipos, auto pou skepazei ologura ta entosthia, kai ololkliro to lipos, pou einai epano sta entosthia kai ta duo nefra, kai to lipos pou einai epano tous, pou brisketai pros ta pleura, kai ton epano lobo tou sukotiou, pou tha afairesei mazi me ta nefra. kai tha ta kapsei o iereas epano sto thusiastirio einai trofi tis thusias pou ginetai me fotia ston kurio. kai an to doro tou einai apo katsikia, tote tha to proferei mprosta ston kurio kai tha balei to cheri tou epano sto kefali tou, kai tha to sfaxoun mprosta sti skini tou marturiou kai oi gioi tou aaron tha rantisoun to aimo tou epano sto thusiastirio, ologura. kai tha proferei ap' auto to doro tou, thusia pou ginetai me fotia ston kurio to lipos, auto pou skepazei ologura ta entosthia, kai ololkliro to lipos, pou einai epano sta entosthia kai ta duo nefra, kai to lipos pou einai epano tous, pou brisketai pros ta pleura, kai ton epano lobo tou sukotiou, pou tha afairesei mazi me ta nefra. kai o iereas tha ta kapsei epano sto thusiastirio einai trofi tis thusias pou ginetai me fotia se osmi euodias ololkliro to lipos einai tou kurio. tha einai aionios thesmos stis genees sas, se olous tous topous tis katoikisis sas den tha trote oute lipos oute aimo.

kai o kurios milise ston mousi, legontas: milise stous gious israil, legontas: an kapoia psuchi amartisei apo agnoia, kai apo osa einai prostagmena apo ton kurio na mi Prattontai, praxeis omos kati ap' auta an men o iereas, o chrismenos, amartisei, oste na enochopoiisei ton lao, tote tha ferei gia tin amartia tou, pou amartise, ena moschari bodiou amomo pros ton kurio gia prosfora peri amartias. kai tha ferei to moschari sti thura tis skinis tou marturiou mprosta ston kurio kai tha balei to cheri tou epano sto kefali tou moschariou, kai tha sfaxoun to moschari mprosta ston kurio. kai o iereas, o chrismenos, tha parei apo to aimo tou moschariou, kai tha to ferei sti skini tou marturiou kai o iereas tha buthisei to dachtulo tou sto aimo, kai tha rantisei apo to aimo epta fores mprosta ston kurio, mprosta sto katapetasma tou agiastiriu. kai o iereas tha balei apo to aimo epano sta kerata tou thusiastiriu tou euodous thumiamatos, pou einai mprosta ston kurio, sti skini tou marturiou kai tha chusei olo to aimo tou moschariou sti basi tou thusiastiriu tou olokautomatos, pou einai sti thura tis skinis tou marturiou. kai olo to lipos tou moschariou tis prosforas peri amartias tha to afairesei ap' auto to lipos ekeino, pou periskepazei ta entosthia, kai olo to lipos, pou einai epano sta entosthia kai ta duo nefra, kai to lipos, pou einai epano tous, pou brisketai pros ta pleura, kai ton epano lobo tou sukotiou, pou tha afairesei mazi me ta nefra, me ton idio tropo pou afairetai apo to moschari tis eirinikis thusias kai o iereas tha ta kapsei epano sto thusiastirio tou olokautomatos kai to derma tou moschariou, kai olo to kreas tou, mazi me to kefali tou, kai mazi me ta podia tou, kai ta entosthia tou, kai ta koprana tou kai tha ferei ololkliro to moschari exo apo to stratopedo, se enan katharo topo, opou chunetai i stacht, kai tha to kapsei epano se xula, me fotia opou chunetai i stacht, ekei tha kaei. kai an ololkliro i sunagogi tou israil amartisei apo agnoia, kai to pragma kruftei apo ta matia tis sunagogis, kai apo osa einai prostagmena apo ton kurio na mi Prattontai, ta praxoun omos, kai einai enochoi otan i amartia, pou amartisan os pros auto, ginei gnosti, tote i sunagogi tha proferei ena moschari bodiou gia tin amartia, kai tha to ferei mprosta sti skini tou marturiou. kai oi presbuteroi tis sunagogis tha baloun ta cheria tous epano sto kefali tou moschariou mprosta ston kurio kai tha sfaxoun to moschari mprosta ston kurio. kai o iereas, o chrismenos, tha ferei apo to aimo tou moschariou sti skini tou marturiou kai o iereas tha buthisei to dachtulo tou sto aimo, kai tha rantisei epta fores mprosta ston ku-

rio, mprosta sto katapetasma kai tha balei apo to aimo epano sta kerata tou thusiastirio, pou einai mprosta ston kurio, to opoio einai mesa sti skini tou marturiou kai tha chusei olo to aimo sti basi tou thusiastirio tou olokautomatos, pou einai sti thura tis skinis tou marturiou. kai olo to lipos tou tha to afairesei ap' auto, kai tha to kapsei epano sto thusiastirio. kai tha kanei sto moschari me ton idio tropo pou ekane sto moschari tis prosforas peri amartias etsi tha kanei s' auto kai o iereas tha kanei exileosi gi' autous, kai tha tous sugchorithei. kai tha bgalei to moschari exo apo to stratopedo, kai tha to kapsei, kathos ekapse to proto moschari einai prosfora peri amartias gia logiarismo tis sunagogis. kai otan kapoios archontas amartisei, kai praxei kati apo agnoia, apo osa einai prostagma apo ton kurio ton theo tou na mi prattontai, kai einai enochos i, an i amartia tou, pou amartise, tou gnostopoiithei, tote tha ferei tin prosfora tou, enan trago apo katsikia, arsenikon, amomon kai tha balei to cheri tou epano sto kefali tou tragou, kai tha ton sfaxoun ston topo opou sfazoun to olokautoma mprosta ston kurio einai prosfora peri amartias. kai o iereas tha parei apo to aimo tis prosforas peri amartias, me to dachtulo tou, kai tha balei epano sta kerata tou thusiastirio tou olokautomatos, kai tha chusei to aimo tou sti basi tou thusiastirio tou olokautomatos. kai olo to lipos tou tha to kapsei epano sto thusiastirio, opos to lipos tis thusias tis eirnikis prosforas kai o iereas tha kanei gi' auton exileosi, gia tin amartia tou, kai tha tou sugchorithei. kai an kapoia psuchi apo ton lao tis gis amartisei apo agnoia, prattontas kati apo osa einai prostagma apo ton kurio na mi prattontai, kai einai enochos i, an tou gnostopoiithei i amartia tou, pou amartise tote, tha ferei tin prosfora tou, enan trago apo katsikia, thilukon, amomon, gia tin amartia tou, pou amartise kai tha balei to cheri tou epano sto kefali tis prosforas peri amartias, kai tha sfaxoun tin prosfora peri amartias ston topo tou olokautomatos. kai tha parei o iereas, me to dachtulo tou, apo to aimo tou, kai tha balei epano sta kerata tou thusiastirio tou olokautomatos, kai olo to aimo tou tha to chusei sti basi tou thusiastirio kai olo to lipos tou tha to afairesei, kathos afairetai to lipos apo ti thusia tis eirnikis prosforas kai o iereas tha to kapsei epano sto thusiastirio se osmi euodias ston kurio kai o iereas tha kanei exileosi gi' auton, kai tha tou sugchorithei. kai an ferei ena probato gia tin prosfora tou peri amartias, tha to ferei thiluko, amomo kai tha balei to cheri tou epano sto kefali tis prosforas peri amartias, kai tha to sfaxoun gia prosfora peri amartias, ston topo opou sfazoun to olokautoma. kai o iereas tha parei

apo to aimo tis prosforas peri amartias me to dachtulo tou, kai tha balei epano sta kerata tou thusiastirio tou olokautomatos, kai olo to aimo tou tha to chusei sti basi tou thusiastirio kai tha afairesei olo to lipos tou, opos afairetai to lipos tou probato apo ti thusia tis eirnikis prosforas kai o iereas tha to kapsei epano sto thusiastirio, sumfona me tis prosfores ekeines pou ginontai me fotia ston kurio kai o iereas tha kanei exileosi gia tin amartia tou, pou amartise, kai tha tou sugchorithei.

## 5

kai an kapoios amartisei, kai akousei mia foni orkismou kai einai marturas, eite eide eite xerei an den to fanerosei, tote tha bastaxei epano tou tin anomia tou. i, an kapoios aggxiei ena pragma akatharto, eite psofimi akathartou thirio eite psofimi akathartou ktinous eite psofimi akatharton erpeton, kai den to antilifthike, entoutois, tha einai akathartos kai enochos. i, an aggxiei anthropini akatharsia, opoiadipote morfis kai an itan i akatharsia tou, diamesou tis opoias kaneis molunetai, kai den to antilifthike otan autos to gnorisei, tote tha einai enochos. i, an kapoios orkistei, proferontas astochasta me ta cheili tou gia na kakopoiisei i gia na agathopoiisei, se kathe ti pou tha profere astochasta o anthropos me orko, kai den to antilifthike, otan to gnorisei, tote tha einai enochos se ena ap' auta. otan, loipon, kapoios einai enochos se ena ap' auta, tha exomologithei se ti amartise kai tha ferei ston kurio prosfora gia tin parabasi tou, gia tin amartia tou, pou amartise, ena thiluko arni apo probata i enan trago apo katsikia gia prosfora peri amartias kai o iereas tha kanei exileosi gi' auton, gia tin amartia tou. kai an den euporei na ferei ena probato i ena katsiki, tha ferei ston kurio gia tin amartia tou, pou amartise, duo trugones i duo neossous peristerion mia gia prosfora peri amartias, kai mia gia olokautoma. kai tha tis ferei ston ierea, o opoios tha proferei prota ekeini, tin prosfora peri amartias kai tha kopsei me ta nuchia to kefali tis apo ton auchena tis, omos den tha ti diachorisei. kai apo to aimo tis prosforas peri amartias tha rantisei ton toicho tou thusiastirio ki ekeino pou enapoleifthike apo to aimo, tha to straggisei exo, sti basi tou thusiastirio einai prosfora peri amartias. kai ti deuteri, tha tin kanei olokautoma, sumfona me ta diatagmena kai o iereas tha kanei exileosi gi' auton, gia tin amartia tou, pou amartise, kai tha tou sugchorithei. alla, an den euporei na ferei duo trugones, i duo neossous peristerion, tote, autos pou amartise, tha ferei gia prosfora tou to ena dekato tou efa simigdal i se prosfora peri amartias

den tha balei epano tis ladi oute tha balei epano tis libani epeidi, einai prosfora peri amartias. kai tha ti ferei ston ierea kai o iereas tha parei mia choufta ap' auti, oso choraei to cheri tou, tin anamnistikí tis thusia, kai tha tin kapsei epano sto thusiastirio, sumfona me tis prosfores, antes pou ginontai me fotia ston kurio einai prosfora peri amartias. kai o iereas tha kanei exileosi gi' auton, gia tin amartia tou, pou amartise se ena ap' auta, kai tha tou sugchoritheí kai to upoloipo tha einai tou ierea, opos i prosfora apo alfita. kai o kurios milise ston mousi, legontas: an kapoios praxeí paranomia, kai amartisei apo agnoia, sta agia tou kuriou, tote tha ferei ston kurio gia tin anomia tou ena amomo kriari apo to kopadi, kata tin ektimisi sou se siklous apo asimi, sumfona me ton siklo tou agiastiriu, gia prosfora peri anomias kai tha apodosei o ti amartise sta agia, kai tha prostheséi epano s' auto to ena pempto tou, kai tha to dosei ston ierea kai o iereas tha kanei exileosi gi' auton, diamesou tou kriariou tis prosforas peri anomias, kai tha tou sugchoritheí. kai an kapoios amartisei, kai praxeí kai apo osa einai prostagmeno apo ton kurio na mi Prattontai, kai den to gnorise, entoutois, tha einai enochos, kai tha bastaxeí epano tou tin anomia tou kai tha ferei ena amomo kriari apo to kopadi, kata tin ektimisi sou, gia prosfora peri anomias, pros ton ierea kai o iereas tha kanei exileosi gi' auton gia tin agnoia tou, mesa stin opoia den to antilifthike, kai den to gnorise, kai tha tou sugchoritheí. einai prosfora peri anomias autos epraxe anomia enantia ston kurio.

## 6

kai o kurios milise ston mousi, legontas: an kapoios amartisei, kai praxeí paranomia enantia ston kurio, kai pei psemata ston plision tou, gia parakatathiki i gia kapoio pragma empisteumeno sta cheria tou i gia arpagi i apatise ton plision tou i brike ena chameno pragma kai pseudetai gi' auto i orkistei pseudos gia kati apo ola osa prattei o anthropos, oste na amartisei s' auta otan amartisei, kai einai enochos, tha apodosei to arpagmeno pou arpaxe i to pragma pou pire me apati i tin parakatathiki, pou tou eichan empisteuthei i to chameno pragma, pou brike i kathe ti, gia to opoio orkistike pseudos tha apodosei to kefalaio tou, kai tha prostheséi to ena pempto epano s' auto se opoion anikei, se touton tha to apodosei, tin imera pou tha fanerothéi os enochos. kai tha ferei ston kurio tin prosfora tou peri anomias, ena kriari amomo apo to kopadi, kata tin ektimisi sou, gia prosfora peri anomias, ston ierea kai o iereas tha kanei exileosi gi' auton mprosta ston kurio kai tha

tou sugchoritheí, gia kathe pragma apo osa epraxe, oste na anomisei s' auta. kai o kurios milise ston mousi, legontas: prostaxe ton aaron kai tous gious tou, legontas: autos einai o nomos tou olokautomatos to olokautoma tha kaigetai epano sto thusiastirio olokliri ti nuchta mechri to proi, kai i fotia tou thusiastiriu tha kaigetai epano s' auto. kai o iereas tha ntuthei enan lino chitona kai tha foresei epano sti sarka tou mia lini periskelida, kai tha afairesei ti stachti tou olokautomatos, pou katefage i fotia epano sto thusiastirio kai tha ti balei sto plai tou thusiastiriu. kai tha xentuthei ti stoli tou, kai tha ntuthei mia alli stoli kai tha ferei ti stachti exo apo to stratopedo, se enan katharo topo. kai i fotia, pou einai epano sto thusiastirio, tha kaiei epano s' auto den tha sbistei kai o iereas tha kaiei epano s' auto xula kathe proi, kai tha stoibaxeí to olokautoma epano s' auto, kai tha kaiei epano tou to lipos tis eirinkis prosforas. i fotia tha kaiei pantotina epano sto thusiastirio den tha sbistei. ki autos einai o nomos tis prosforas apo alfita oi gioi tou aaron tha tin prosperoun mprosta ston kurio, mprosta apo to thusiastirio. kai tha afairesei ap' auti oso choraei to cheri tou, apo to simigdalí tis prosforas apo alfita, mazi me to ladi tis, kai olokliri to libani, pou einai epano stin prosfora apo alfita kai tha to kapsei epano sto thusiastirio se osmi euodias, os anamnisi tis ston kurio. ki ekeino pou enapemeine ap' auta tha to fane o aaron kai oi gioi tou azumo tha trogetai, se enan agio topo stin auli tis skinis tou marturiou tha to trone. den tha psitheí me prozumi auto to edosa gia diko tous meridio apo tis prosfores mou, pou ginontai me fotia einai agiotato, opos i prosfora peri amartias, kai opos i prosfora peri anomias. kathe arseniko anamesa sta paidia tou aaron tha to troei auto tha einai aionios thesmos stis genees sas, apo tis prosfores tou kuriou, pou ginontai me fotia kathenas pou tha ta agxixei, tha agiastei. kai o kurios milise ston mousi, legontas: auto einai to doro tou aaron, kai ton gion tou, pou tha prosperoun ston kurio, tin imera pou tha chrisitei to ena dekato tou efa simigdalí se pantotini prosfora apo alfita, to miso ap' auti to proi, kai to miso ap' auti tin espera epano se kapsa tha etoimastei, mazi me ladi psimeno tha to fereis kai ta psimena tmi-mata ton prosperon apo alfita tha ta prosperéis gia osmi euodias ston kurio. kai o iereas, o chrismenos anti gi' auton, metaxu ton gion tou, tha to proferei autos einai aionios thesmos gia ton kurio tha kaigetai olokliritika. kai kathe prosfora apo alfita tou ierea tha kaigetai olokliritika den tha trogetai. kai o kurios milise ston mousi, legontas: milise ston aaron kai stous gious tou, legontas: autos einai o nomos tis prosforas peri amar-

tias ston topo opou sfazetai to olokautoma, tha sfagei i prosfora peri amartias, mprosta ston kurio einai agiotato. o iereas, pou tin prosferei peri amartias, tha tin troei tha trogetai se enan agio topo, stin auli tis skinis tou marturiou. kathe ti pou tha aggxiei to kreas tis, tha einai agio kai an rantistei apo to aimo tis epano se kapoio forema, ekeino, epano sto opoio rantistike, tha plenetai se enan agio topo. kai to pilino agegio, sto opoio ebrase, tha suntribetai an, omos, brasei se chalkino agegio, auto tha tribetai me epimeleia, kai tha plenetai me nero. kathe arseniko anamesa stous iereis tha troei ap' auti einai agiotato. kai kathe prosfora peri amartias, apo tin opoia to aimo fernetai sti skini tou marturiou gia na ginei exileosi sto agiastirio, den tha trogetai tha kaigetai me fotia.

## 7

kai autos einai o nomos tis prosforas peri anomias einai agiotato. ston topo opou sfazoun to olokautoma, tha sfazoun kai tin prosfora peri anomias kai to aimo tis tha rantizetai epano sto thusiastirio, ologura. kai tha prosferetai ap' auti okliro to lipos tis, i oura, kai to lipos, pou skepazei ologura ta entosthia, kai ta duo nefra, kai to lipos pou brisketai epano tous, pou einai pros ta pleura, kai o epano lobos tou sukotiou, pou tha afairetai mazi me ta nefra kai o iereas tha ta kaiei epano sto thusiastirio, se prosfora pou ginetai me fotia ston kurio einai prosfora peri anomias. kathe arseniko anamesa stous iereis tha tin troei tha trogetai se agion topo einai agiotato. opos einai i prosfora peri amartias, etsi einai kai i prosfora peri anomias enas nomos einai gi' autes o iereas, pou kanei m' auti exileosi, tha tin pairnei. kai o iereas pou prosferei olokautoma gia kapoion, o iereas tha pairnei gia ton eauto tou to derma tou olokautomatos, pou prosfere. kai kathe prosfora apo alfita, pou tha psinotan se fourno, kai kathe ti pou etoimazetai se tigani ki epano se kapsa, tha einai tou ierea, pou tin prosferei. kai kathe prosfora apo alfita, zumomeni me ladi i xeri, tha einai olon ton gion tou aaron, iso to meridio tou kathenos. kai autos einai o nomos tis thusias tis eirnikis prosforas, pou tha prosferei kapoios ston kurio. an tin prosferei gia eucharistia, tote tha prosferei mazi me tin eucharistiria prosfora, pites azumes, zumomenes me ladi kai lagana azuma, chrismena me ladi, kai simigdali kataskeuasmeno, pites zumomenes me ladi. me tis pittes, tha prosferei enzumo psomi, gia to doro tou, mazi me tin prosfora gia tin eucharistia tou. kai ap' auta tha prosferei ena apo ola ta dora tou, prosfora pou upsonetai pros ton kurio auto tha einai tou ierea, pou rantizei to aimo

tis eirnikis prosforas. kai to kreas tis thusias tis eirnikis tou prosforas gia eucharistia, tha trogetai tin idia imera, pou prosferetai den tha afsoun ap' auto mechri to proi. kai an i thusia tis prosforas tous einai euchi i prosfora proairetiki, tha trogetai tin idia imera, pou kapoios prosferei ti thusia tou kai an meinei kati, auto tha trogetai tin epomeni imera. auto, omos, pou ape-meine apo to kreas mechri tin triti imera, tha kaigetai me fotia. kai an fagothei kati apo to kreas tis thusias tis eirnikis prosforas tou tin triti imera, den tha einai dektos autos pou tin prosferei oute tha logariastei s' auton tha einai bdelugma kai i psuchi, pou tha etroge ap' auto, tha bastaxei tin anomia tis. kai to kreas, pou tha aggize kati akatharto, den tha trogetai tha kaigetai me fotia gia to kreas, omos, opoios einai katharos tha troei kreas. kai i psuchi, pou, echontas tin akatharsia tis epano tis, tuchon etroge apo to kreas tis thusias tis eirnikis prosforas, pou einai tou kuriou, i psuchi auti tha apolestei apo ton lao tis. kai i psuchi pou tha aggize kati akatharto, akatharsia anthropou i zoou akathartou i kati bdeluro akatharto, kai tha etroge ap' auto to kreas tis thusias tis eirnikis prosforas, pou einai tou kuriou, kai auti i psuchi tha apolestei apo ton lao tis. kai o kurios milise ston mousi, legontas: milise stous gious israil, legontas: den tha trote katholou lipos bodiou i probatou i katsikiou. kai to lipos tou psofiou zoou, kai to lipos tou zoou sparagmenou apo thiria, mporei na chrisimeuei se kathe alli anagki den tha trote, omos, katholou ap' auto. epaidi, opoios faei to lipos tou zoou, apo to opoio prosferetai thusia, pou ginetai me fotia ston kurio, kai i psuchi ekeini, pou tha etroge, tha apolestei apo ton lao tis. to idio den tha trote oute aimo, eite pouliou eite zoou, se kanena apo ta spitia sas. kathe psuchi, pou tha etroge opoiodipote aimo, kai i psuchi ekeini tha apolestei apo ton lao tis. kai o kurios milise ston mousi, legontas: milise stous gious israil, legontas: ekeinos pou prosferei ti thusia tis eirnikis prosforas tou ston kurio, tha ferei to doro tou ston kurio apo ti thusia tis eirnikis prosforas tou. ta cheria tou tha feroun tis prosfores tou kuriou, pou ginontai me fotia tha ferei to lipos mazi me to stithos, gia na kineitai to stithos nas kiniti prosfora mprosta ston kurio. kai o iereas tha kaiei to lipos epano sto thusiastirio to stithos, omos, tha einai tou aaron kai ton gion tou. kai tha dinete ston ierea prosfora pou upsonetai, ton dexi omo, apo tis thusias tis eirnikis prosforas sas. opoios apo tous gious tou aaron prosferei to aimo tis eirnikis prosforas, kai to lipos, tha pairnei ton dexi omo gia meridio tou. epaidi, pira to kinito stithos, kai ton omo pou upsonetai, apotous gious israil, apo

tis thusies tis eiriniķis prosforas tous, kai ta edosa ston aaron ton ierea, kai stous ġious tou, se aionion thesmo anamesa stous ġious israil. auto einai to chrisma tou aaron, kai to chrisma ton ġion tou, apo tis prosfores tou kuriou, pou ġinontai me fotia, tin imera pou tus parestise ġia na ierateuoun ston kurio to opoio o kurios prostaxe na dinetai s' autous apo tous ġious israil, tin imera pou tous echrise, se aionion thesmo stis ġenees tous. autos einai o nomos tou olokautomatos, tis prosforas apo alfita, kai tis prosforas peri amartias, kai tis prosforas peri anomias, kai ton kathieroseon, kai tis thusias tis eiriniķis prosforas pou o kurios prostaxe ston mousi sto oros sina, tin imera pou prostaxe stous ġious israil na prosferoun ston kurio ta dora tous, stin erimo sina.

8

kai o kurios milise ston mousi, legontas: pare ton aaron, kai tous ġious tou mazi m' auton, kai tis stoles, kai to epichrismatiko ladi, kai to moschari tis prosforas peri amartias, kai ta duo kriaria, kai to kanistri ton azumoun. kai sugkentrose olokliri ti sunagogi sti thura tis skinis tou marturiou. kai o mousis ekane opos ton prostaxe o kurios kai sugkentrothike i sunagogi sti thura tis skinis tou marturiou. kai o mousis eipe sti sunagogi: autos einai o logos, pou o kurios prostaxe na ġinei. kai o mousis efere ton aaron kai tous ġious tou, kai tous elouse me nero. kai ebale epano tou ton chitona, kai ton ezose me ti zoni, kai ton entuse me ton podiri chitona, kai ebale epano tou to efod, kai ton ezose me tin kentiti zoni tou efod, kai ton ezose ologura m' auti. kai ebale epano tou to peristithio kai sto peristithio ebale to ourim kai to thoummim. kai ebale ti mitra epano sto kefali tou kai epano sti mitra, apo to mprostino meros tis, ebale ti chrusi plaka, to agio diadima, opos o kurios prostaxe ston mousi. kai o mousis pire to epichrismatiko ladi, kai echrise ti skini, kai ola osa isan mesa s' auti, kai ta agiasse. kai ap' auto rantise epano sto thusiastirio epta fores, kai echrise to thusiastirio kai ola ta skeui tou, kai ton niptira kai ti basi tou, ġia na ta agiasai. kai echuse apo to epichrismatiko ladi epano sto kefali tou aaron, kai ton echrise, ġia na ton agiasai. kai o mousis efere tous ġious tou aaron, kai tous entuse me chitones kai tous ezose me zones, kai ebale epano tous mitridia, kathos o kurios prostaxe ston mousi. kai efere to moschari tis prosforas peri amartias kai o aaron kai oi ġioi tou ebalan ta cheria tous epano sto kefali tou moschariou tis prosforas peri amartias. kai to esfaxe, kai o mousis pire ap to aimo, kai ebale epano sta kerata tou thusiastiriu ologura me to dachtulo tou, kai katharise to

thusiastirio kai to aimo to echuse sti basi tou thusiastiriu, kai to agiasse, ġia na kanei exileosi epano s' auto. kai pire olo to lipos, pou itan epano sta entosthia, kai ton lobo tou sukotiou, kai ta duo nefra, kai to lipos tous, kai o mousis ta ekapse epano sto thusiastirio. to moschari, omos, kai to derma tou, kai ta kreas tou, kai ta koprana tou, ta ekapse me fotia exo apo to stratopedo, kathos o kurios prostaxe ston mousi. kai efere to kriari tou olokautomatos kai o aaron, kai oi ġioi tou, ebalan ta cheria tous epano sto kefali tou kriariou. kai to esfaxe, kai o mousis rantise to aimo epano sto thusiastirio, ologura. kai diamelise to kriari kata ta meli tou kai o mousis ekapse to kefali, kai ta meli, kai to lipos. ta entosthia, omos, kai ta podia ta eplune me nero kai o mousis ekapse olokliri to kriari epano sto thusiastirio itan olokautoma se osmi euodias, prosfora pou ġinetai ston kurio me fotia kathos o kurios prostaxe ston mousi. kai efere to deuterio kriari, to kriari tis kathierosis kai o aaron kai oi ġioi tou ebalan ta cheria tous epano sto kefali tou kriariou. kai to esfaxe, kai o mousis pire apo to aimo tou, kai ebale epano ston lobo tou dexiou autiou tou aaron, kai epano ston anticheira tou dexiou tou cheriou, kai epano sto megalo dachtulo tou dexiou tou podiou. kai efere tous ġious tou aaron, kai o mousis ebale apo to aimo epano ston lobo tou dexiou autiou tous, kai epano stous anticheires ton dexion cherion tous, kai epano sta megala dachtula ton dexion podion tous kai o mousis rantise to aimo epano sto thusiastirio, ologura. kai pire to lipos, kai tin oura, kai olo to lipos, pou itan epano sta entosthia, kai ton lobo tou sukotiou, kai ta duo nefra, kai to lipos tous, kai ton dexi omo kai apo to kanistri ton azumoun, pou itan mprosta ston kurio, pire mia azumi pita, kai ena psomi ladomeno, kai ena lagano, kai ta ebale epano sto lipos, kai epano ston dexi omo kai ta ebale ola sta cheria tou aaron, kai sta cheria ton ġion tou, kai ta kinise se kiniti prosfora mprosta ston kurio. kai o mousis ta pire apo ta cheria tous, kai ta ekapse epano sto thusiastirio, epano sto olokautoma autes isan kathieroseis, gata osmi euodias itan thusia pou ġinetai me fotia ston kurio. kai o mousis afou pire to stithos, to kinise se kiniti prosfora mprosta ston kurio apo to kriari tis kathierosis, auto itan to meridio tou mousi, kathos o kurios prostaxe ston mousi. kai o mousis pire apo to epichrismatiko ladi, kai apo to aimo, pou itan epano sto thusiastirio, kai rantise epano ston aaron, epano stis stoles tou, ki epano stous ġious tou, ki epano stis stoles ton ġion tou mazi tou kai agiasse ton aaron, tis stoles tou, kai tous ġious tou, kai tis stoles ton ġion tou mazi tou. kai o mousis eipe ston aaron kai stous ġious tou: braste to kreas sti thura tis skinis tou martu-



riou kai ekei fate to, kai to psomi pou einai sto kanistri ton kathieroseon, kathos o kurios me prostaxe, legontas: o aaron kai oi gioi tou tha ta trone. kai to upoloipo tou kreatos kai tou psomiou tha to katakapsete me fotia. kai apo ti thura tis skinis tou marturiou den tha bgeite epta imeres, mechris otou sumplirothoun oi imeres tis kathierosis sas epeidi, se epta imeres tha peratotheri i kathierosi sas. opos ekane s' auti tin imera, etsi o kurios prostaxe na ekeleita, gia na ginetai exileosi gia sas. tha kathisete, loipon, epta imeres sti thura tis skinis tou marturiou, imera kai nuchta kai tha tireite tis paragelies tou kuriou, gia na mi pethanete epeidi, etsi prostachthika. kai ekane o aaron kai oi gioi tou ola ta logia, pou o kurios prostaxe diamesou tou mousi.

## 9

kai tin ogodi imera o mousis kalese ton aaron, kai tous gious tou, kai tous presbuterous tou israil kai eipe ston aaron: pare gia ton eauto sou ena moschari apo bodia gia prosfora peri amartias, kai ena kriari gia olokautoma, amoma, kai na ta prosfereis mprosta ston kurio. kai tha miliseis stous gious israil, legontas: parte ena trago apo katsikia, gia prosfora peri amartias, kai ena moschari, kai ena arni, chroniarika, amoma, gia olokautoma, kai ena bodi kai ena kriari, gia eiriniki prosfora, se thusia mprosta ston kurio, kai prosfora apo alfitu zumomeni me ladi epeidi, simera o kurios tha emfanistei se sas. kai eferan o ti prostaxe o mousis, mprosta sti skini tou marturiou kai oli i sunagogi plisiase kai stathike mprosta ston kurio. kai o mousis eipe: autos einai o logos pou o kurios prostaxe na kanete kai i doxa tou kuriou tha emfanistei se sas. kai o mousis eipe ston aaron: plisiase sto thusiastirio, kai kane tin prosfora sou peri amartias, kai to olokautoma sou, kai kane exileosi gia ton eauto sou, kai gia ton lao kai na prosfereis to doro tou laou, kai na kaneis exileosi gi' autous, opos o kurios prostaxe. kai o aaron plisiase sto thusiastirio, kai esfaxe to moschari tis prosforas peri amartias, pou itan gi' auton. kai oi gioi tou aaron eferan s' auton to aimo kai buthise to dachtulo tou sto aimo, kai ebale epano sta kerata tou thusiastiriu, kai echuse to aimo sti basi tou thusiastiriu. to lipos, omos, kai ta nefra, kai ton epano lobo tou sukotiou tis prosforas peri amartias ekapse epano sto thusiastirio, kathos o kurios prostaxe ston mousi. kai to kreas kai to derma ta ekapse se fotia, exo apo to stratopedo. kai esfaxe to olokautoma kai oi gioi tou aaron parestisan s' auton to aimo, kai to rantise epano sto thusiastirio, ologura. kai eferan s' auton to olokautoma diamelismeno, kai to kefali kai

ta ekapse epano sto thusiastirio. kai eplune ta entosthia kai ta podia kai ta ekapse epano sto olokautoma, epano sto thusiastirio. kai prosfere to doro tou laou kai pire ton trago tis prosforas peri amartias tou laou, kai ton esfaxe, kai ton prosfere peri amartias, opos kai tin proti fora. kai prosfere to olokautoma, kai to ekane sumfona me ta diatagmena. kai prosfee tin prosfora apo alfitu kai gemise to cheri tou ap' auti, kai tin ekapse epano sto thusiastirio, etkos apo to prono olokautoma. esfaxe, akoma, to bodi kai to kriari tis eirinikis thusias, pou itan gia ton lao kai oi gioi tou aaron parestisan s' auton to aimo kai to rantise epano sto thusiastirio ologura, kai to lipos tou bodiou kai tou kriariou, tin oura kai to lipos, pou kaluptei ta entosthia, kai ta nefra, kai ton lobo tou sukotiou kai ebalan ta lipi epano sta stithi, kai ekapse ta lipi epano sto thusiastirio kai ta stithi kai ton dexi omo ta kinise o aaron se kiniti prosfora mprosta ston kurio, opos prostaxe o mousis. kai afou o aaron uposose ta cheria tou pros ton lao, tous eulogise kai katebike, afou prota prosfere tin prosfora peri amartias, kai to olokautoma, kai tis eirinikes prosfores. kai mpike mesa o mousis kai o aaron sti skini tou marturiou kai otan bgikan exo, eulogisan ton lao kai i doxa tou kuriou fanike se ollokliro ton lao. kai bgike fotia apo mprosta apo ton kurio, kai katefage to olokautoma, kai ta lipi, pou isan epano sto thusiastirio kai otan ollokliros o laos to eide, alalaxan, kai epesan me to prosopo tous epano sti gi.

## 10

kai pairnontas oi gioi tou aaron, o nadab kai o abioud, kathe enas to thumiatiou tou, ebalan s' auto fotia, ki epano s' auti ebalan thumiama, kai prosferan mprosta ston kurio xeni fotia, pou den tous eiche prostaxei. kai bgike fotia apo ton kurio, kai tous katefage kai pethanan mprosta ston kurio. tote, o mousis eipe ston aaron: auto einai pou o kurios eipe, legontas: ego tha agiasto s' ekeinous pou me plisiazoun, kai tha doxasto mprosta se ollokliro ton lao. kai o aaron siopise. kai o mousis kalese ton misail kai ton elisafan, tous gious tou ozuil, theiou tou aaron, kai tous eipe: plisiaste, sikoste tous adelfous sas mprosta apo to agiastirio, exo apo to stratopedo. kai plisiasan, kai tous sikosan me tous chitones tous exo apo to stratopedo, opos eipe o mousis. kai o mousis eipe ston aaron, kai ston eleazar, kai ston ithamar, tous gious tou: mi xeskepasete ta kefalia sas, mi schisete ta roucha sas, gia na mi pethanete, kai erthei orgi epano se ollokliri ti sunagogi alla, oi adelfoi sas, ollokliros o oikos israil, as klapsoun to kapsimo pou ekane o kurios kai den tha bgeite apo

ti thura tis skinis tou marturiou, gia na mi pethanete epeidi, to epichrismatiko ladi tou kuriou einai epano sas. kai ekanan sumfona me ton logo tou mousi. kai o kurios milise ston aaron, legontas: krasi kai sikera den tha pieite, esu, kai oi gioi sou mazi sou,otan mpainete sti skini tou marturiou, gia na mi pethanete auto tha einai aionios thesmos stis genees sas kai gia na diakrinete anamesa se agio kai bebilo, kai anamesa se akatharto kai katharo kai gia na didaskete tous gious israil ola ta diatagmata, osa o kurios milise s' autous diamesou tou mousi. kai o mousis eipe ston aaron, kai ston eleazar kai ston ithamar, tous gious tou, pou enape-meinan: parte tin prosfora apo alfita, pou apemeine apo tis thusies tou kuriou, pou ginontai me fotia, kai na ti fate azumi, konta sto thusiastirio epeidi, einai agiotato kai tha ti fate se enan agio topo epeidi, einai to meridio sou, kai to meridio ton gion sou, apo tis thusies tou kuriou, pou ginontai me fotia epeidi, etsi prostachthika kai to kinito stithos kai ton omo pou upsonetai tha ta fate se enan katharo topo, esu, kai oi gioi sou, kai oi thugateres sou mazi sou epeidi, einai to meridio sou, kai to meridio ton gion sou, pou dothike apo tis thusies tis eirinikis prosforas ton gion israil ton omo pou upsonetai kai to kinito stithos tha ta feroun, mazi me tis prosfores tou lipous, pou ginontai me fotia, gia na ta kinisoun se mia kiniti prosfora mprosta ston kurio kai tha einai se sena, kai stous gious sou mazi sou, se aionion thesmo, opos prostaxe o kurios. kai o mousis anazitise epimelos ton trago tis prosforas peri amartias kai na, itan katakamenos kai thumose enantia ston eleazar ki enantia ston ithamar, tous gious tou aaron, pou eichan enapomeinei, legontas: giati den fagate tin prosfora peri amartias se enan agio topo; epeidi, einai agiotato kai sas to edose o kurios gia na sikonete tin anomia tis sunagogis, oste na kanete exileosi gi' autous, mprosta ston kurio deste, to aimo tou den ferthike sto agiastirio eprepe exapantos na to fate sto agiastirio, kathos eicha prostaxe. kai o aaron eipe ston mousi: des, autoi prosperan simera tin prosfora tous peri amartias, kai to olokautoma tous, mprosta ston kurio, kai mou sunebisan tetoia pragmata an, loipon, tha etrogan kai tin prosfora peri amartias simera, tha itan auto aresto sta matia tou kuriou; kai o mousis to akouse, kai tou arese.

## 11

kai o kurios milise ston mousi, kai ston aaron, legontas tous: milliste stous gious israil, legontas: auta einai ta zoa, pou tha trote, apo ola ta ktini pou einai epano sti gi. kathe dichilo anamesa sta ktini, pou

echei podi schismeno, kai anamasaei, tha to trote. omos, den tha trote auta apo ekeina pou anamasoun i apo ekeina pou einai dichila tin kamila, epeidi anamasaei men, omos den einai dichili einai se sas akatharti kai ton dasupoda, epeidi, anamasaei men, omos den einai dichilos einai se sas akathartos kai ton lago, epeidi anamasaei men, omos den einai dichilos einai se sas akathartos kai to gourouni, epeidi, einai men dichilo, kai echei to podi schismeno, omos den anamasaei einai se sas akathartos apo to kreas tous den tha trote, kai to psofimi tous den tha to aggizete einai se sas akatharta. auta tha trote apo ola osa einai sta nera ola osa echoun pterugia kai lepia, sta nera, stis thalasses, kai stous potamous, auta tha trote. kai ola osa den echoun pterugia kai lepia, stis thalasses kai stous potamous, apo ola osa kinountai sta nera, kai apo kathe empsucho zoo, pou einai sta nera, tha einai se sas bdelukta auta tha einai exapantos bdelukta se sas kai apo to kreas tous den tha trote, kai to psofimi tous tha to sichaineste. ola osa einai sta nera kai den echoun pterugia oute lepia, tha einai se sas bdelukta. ki auta tha ta bdelutteste anamesa sta ptina den tha trogontai einai bdelukta o aetos, kai o grupetos, kai o mauraetos, kai o gupas, kai o iktinos sto eidos tou kathe korakas sto eidos tou kai i strouthokamilos, kai i koukoubagia, o ibidas, kai to geraki sto eidos tou, kai o nuchtokorakas, kai i aithua kai i megali koukoubagia, kai o kuknos, kai o pelekanos, kai i kissa, kai o pelargos, kai o erodios sto eidos tou, kai o tsalapeteinos, kai i nuchterida. ola ta fterota erpeta, pou perpatoun se tessera podia, tha einai se sas bdelukta. auta, omos, mporeite na trote, apo kathe fteroto erpeto, pou perpataei se tessera podia, pou echoun skeli piso apo ta podia tous, gia na pidoun m' auta epano sti gi touta tha trote ap' auta ton broucho, sto eidos tou, kai ton attaki sto eidos tou, kai ton fidomacho sto eidos tou, kai tin akrida sto eidos tis. kai ola ta fterota erpeta pou echoun tessera podia, tha einai se sas bdelukta. kai s' auta tha eiste akathartoi kathenas pou aggizei to psofimi tous, tha einai akathartos mechri tin espera. kai opoios bastaxe i apo to psofimi tous, tha plunei ta imatia tou, kai tha einai akathartos mechri tin espera. apo ola ta ktini, osa einai dichila, alla to podi tous den einai schismeno oute anamasoun, tha einai se sas akatharta kathenas pou ta aggizei tha einai akathartos. kai osa perpatoun stis palames tous, anamesa se ola ta zoa pou perpatoun se tessera podia, tha einai se sas akatharta kathenas pou aggizei to psofimi tous, tha einai akathartos mechri tin espera. kai opoios sikosei to psofimi tous, tha plunei ta imatia tou, kai tha einai akathartos mechri tin espera auta tha einai se sas akatharta. ki auta

tha einai akatharta se sas, anamesa sta erpeta pou sernontai epano sti gi i gata, kai to pontiki, kai i chelona sumfona me to eidosis tis kai o skantzochiros, kai o chamaileontas, kai i saura, kai o samiamithos, kai o aspalakas. auta einai akatharta se sas, anamesa se ola ta erpeta kathenas pou ta aggizei auta psafia, tha einai akathartos mechri tin espera. kai kathe pragma, epano sto opoio tuchon pesei kati ap' auta otan einai psafia, tha einai akatharto kathe skeuos xulino i imatio i derma i sakos i opoioidipote skeuos, sto opoio ginetai ergasia, tha mpei se nero, kai tha einai akatharto mechri tin espera tote tha einai katharo kai kathe pilino skeuos, sto opoio pesei kati ap' auta, kathe ti pou einai mesa s' auto tha einai akatharto ki auto tha to spasete apo kathe fagito pou trogetai, sto opoio mpainei nero, tha einai akatharto kai kathe poto, pou pinetai se opoioidipote skeuos, tha einai akatharto. kai kathe pragma, epano sto opoio tha pesei apo to psofimi tous, tha einai akatharto fouro i estia, tha gkremistoun einai akatharta, kai akatharta tha einai se sas. pigi, omos, i lakkos, sunaxi neron, tha einai katharo alla oti aggixei to psofimi tous, tha einai akatharto. kai an pesei to psofimi tous epano se kaion sporo katallilon gia spora, pou prokeitai na sparei, tha einai katharos. an, omos, epichuthei nero epano ston sporo, kai pesei apo to psofimi tous, tha einai se sas akathartos. kai an psofisei kapoio apo ta ktini sas, pou mporeite na trote, opoios aggixei to psofimi tou, tha einai akathartos mechri tin espera. kai opoios faei apo to psofimi tou, tha plunei ta imatia tou, kai tha einai akathartos mechri tin espera kai opoios kratisei to psofimi tou, tha plunei ta imatia tou, kai tha einai akathartos mechri tin espera. kai kathe erpeto, pou sernetai epano sti gi, tha einai bdelugma den tha trogetai. kathe ti pou perpataei epano stin koilia, kai kathe ti pou perpataei se tessera podia i kathe ti pou echei polla podia, anamesa se ola ta erpeta, pou sernontai epano sti gi, auta den tha ta trote, epeidi einai bdelugma. den tha kanete bdeluktis tis psuches sas me kanena erpeto pou sernetai oute tha moluntheite m' auta, oste m' auta na ginete akathartoi. epeidi, ego eimai o kurios o theos sas tha agiasteite, kai tha eiste agioi, epeidi ego eimai agios kai den tha molunete tis psuches sas me kanena erpeto, pou sernetai epano sti gi. epeidi, ego eimai o kurios, pou sas anebasa apo ti gi tis aigupou, gia na eimai theos sas tha eiste, loipon, agioi, epeidi ego eimai agios. autos einai o nomos gia ta ktini, kai gia ta ptina, kai gia kathe empsucho on, pou kineitai sta nera, kai gia kathe on, pou sernetai epano sti gi gia na diakrinete anamesa sto akatharto kai to katharo, kai anamesa sta zoa pou trogontai,

kai ta zoa pou den trogontai.

## 12

kai o kurios milise ston mousi, legontas: milise stous giours israil, legontas: an mia gunaika sullabei kai gennisei arseniko, tote tha einai akatharti epta imeres kai stis imeres tou chorismo gia ta gunaikeia tis, tha einai akatharti. kai tin ogdoi imera tha peritemnetai i sarka tis akrobustias tou. ki akoma, 33 imeres tha meinei sto aimata tou katharismou tis den tha aggixei kanena agio pragma, kai den tha mpei mesa sto agiastirio, mechris otou sumplirothoun oi imeres tou katharismou tis. alla, an gennisei thiluko, tote tha einai akatharti duo ebdomades, opos ston chorismo tis kai tha meinei akoma sto aimata tou katharismou tis 66 imeres. kai afou sumplirothoun oi imeres tou katharismou tis, gia ton gio i gia ti thugatera, tha ferei ena arni chroniariko gia olokautoma, kai enan neosso peristeriou i trugoniou, gia prosfora peri amartias, sti thura tis skinis tou marturiou, ston ierea autos, tote, tha to prosferei mprosta ston kurio, kai tha kanei exileosi gi' auti, kai tha katharistei apo ti roi tou aimatos tis. autos einai o nomos gi' auti pou gennaei arseniko i thiluko. an, omos, den euporei na ferei ena arni, tote tha ferei duo trugonia i duo neossos peristerion, ena gia to olokautoma, kai ena gia prosfora peri amartias kai tha kanei exileosi gi' autin o iereas, kai tha katharistei.

## 13

kai o kurios milise ston mousi, kai ston aaron, legontas: otan kapoios anthropos echei epano sto derma tis sarkas tou ena prximo i psora i ena exanthima, kai sto derma tis sarkas tou ginei mia pligi lepras, tote tha fethnei ston aaron, ton ierea, i se enan apo tous giours tou, tous iereis kai o iereas tha epitheorisei tin pligi sto derma tis sarkas. kai an i tricha stin pligi metablithike se aspri, kai i pligi stin opsi einai bathuteri apo to derma tis sarkas tou, einai pligi lepras kai o iereas tha ton epitheorisei, kai tha ton krinei akatharto. alla, an to exanthima einai aspro sto derma tis sarkas tou, kai stin opsi den einai bathutero apo to derma, kai i tricha tou den metablithike se aspri, tote o iereas tha kleisei auton pou echei tin pligi epta imeres kai tin ebdomi imera tha ton epitheorisei o iereas kai na, an dei oti i pligi einai se stasimotita kai i pligi den aplothike sto derma, tote tha ton kleisei o iereas alles epta imeres kai tha ton epitheorisei o iereas tin ebdomi imera gia deuteri fora kai na, an i pligi amaurothike, kai den aplothike i pligi sto derma, tha ton krinei o iereas katharon

auti einai psora kai tha plunei ta imatia tou, kai tha einai katharos. an, omos, i psora aplothike perissotero epano sto derma, afou epitheorithike apo ton ierea gia ton katharismo tou, tha epideichthei xana ston ierea. kai an o iereas dei, oti aplothike i psora epano sto derma, tote tha ton krinei o iereas akatharton einai lepra. otan i pligi tis lepras einai se anthropo, tote tha ferthei ston ierea kai tha ton epitheorisei o iereas kai na, an to proximo einai aspro sto derma, kai metebale tin tricha se aspri kai briske-tai zontano kreas sto proximo, einai lepra palia sto derma tis sarkas tou, kai o iereas tha ton krinei akatharton den tha ton klei-sei, epeidi, einai akathartos. alla, an i lepra aplothike polu epano sto derma, kai i lepra skepase olo to derma ekeinou pou echei tin pligi, apo to kefali tou kai mechri ta podia tou, opou kai an ton epitheorisei o iereas, tote tha ton epitheorisei o iereas, kai na, an i lepra skepase olokliri ti sarka tou, tha krinei katharon auton pou echei tin pligi auti metablithike olokliri se aspri einai katharos. alla, tin opoiadipote imera fanei s' auton zontano kreas, tha einai akathartos. kai o iereas tha epitheorisei to zontano kreas, kai tha ton krinei akatharton to zontano kreas einai akatharto einai lepra. i, an to zontano kreas allaxeï pali, kai metablithike se aspro, tharthei ston ierea. kai tha ton epitheorisei o iereas kai na, an i pligi metablithike se aspri, tote o iereas tha krinei auton pou echei tin pligi katharon einai katharos. kai i sarka epano sto derma tis opoias itan elkos, kai giatreutike, kai ston topo tou elkosu egine proximo aspro i exanthima aspro kokkinopo, tha epideichthei ston ierea kai o iereas tha epitheorisei, kai na, an fainetai bathutero apo to derma, kai i tricha tou metablithike se aspri, tha ton krinei o iereas akatharton einai pligi lepras, pou exanthise sto elkos. kai an o iereas to epitheorisei, kai na, den einai s' auto aspres triches, kai den einai bathutero apo to derma, kai einai amauromeno, tote o iereas tha ton kleisei epta imeres kai an aplothike polu epano sto derma, tote tha ton krinei o iereas akatharton einai pligi. alla, an to exanthima menei ston topo tou, kai den aplothike, auto einai ouli tou elkosu kai tha ton krinei o iereas katharon. kai an einai kreas, pou echei epano sto derma tou mia kaustiki flogosi, kai to zontano kreas, tou flogismenou merous, echei ena aspro exanthima, kokkinopo i kataspro, tote o iereas tha to epitheorisei kai na, an i tricha sto exanthima metablithike se aspri, kai stin opsi einai bathutero apo to derma, einai lepra pou exanthise sti flogosi kai tha ton krinei o iereas akatharton einai pligi lepras. alla, an o iereas to epitheorisei, kai na, den einai aspri i tricha sto exanthima, kai den einai bathutero apo to derma, kai einai amau-

romeno, tote tha ton kleisei o iereas epta imeres kai o iereas tha ton epitheorisei tin ebdomi imera kai an auto aplothike polu sto derma, tote o iereas tha ton krinei akathar-ton einai pligi lepras. kai an to exanthima menei ston topo tou, kai den aplothike epano sto derma, kai einai amauromeno, einai pri-ximo flogosis, kai tha ton krinei o iereas katharon epeidi, einai ouli tis flogosis. kai an enas andras, i mia gunaika, echei pligi sto kefali sto pigouni, tote o iereas tha epitheori-sei tin pligi kai na, an i opsi einai bathuteri apo to derma, kai uparchei s' autin tricha pou xanthizei, tote o iereas tha ton krinei akatharton einai kasida, lepra tou kefalioy i tou pigounioy. kai an o iereas epitheori-sei tin pligi tis kasidas, kai na, stin opsi den einai bathuteri apo to derma, kai den einai s' auti tricha mauri, tote o iereas tha klei-sei auton pou echei tin pligi tis kasidas epta imeres kai o iereas tha epitheorisei tin pligi tin ebdomi imera kai na, an den aplothike i kasida, kai den einai s' autin tricha pou xanthizei, kai stin opsi i kasida den einai bathuteri apo to derma, autos tha xuristei, all' i kasida den tha xuristei kai o iereas tha kleisei auton pou echei tin kasida alles epta imeres. kai tin ebdomi imera tha epitheori-sei o iereas tin kasida kai na, an i kasida den aplothike sto derma, kai stin opsi den einai bathuteri apo to derma, tote o iereas tha ton krinei katharon ki autos tha plunei ta ima-tia tou, kai tha einai katharos. alla, an i kasida aplothike polu epano sto derma meta ton katharismo tou, tote tha ton epitheo-risei o iereas kai na, an i kasida aplothike epano sto derma, den tha ereunisei o iereas gia tin tricha pou xanthizei einai akathar-tos. alla, an theorisei oti i kasida einai se stasimotita kai ekfuetai s' auti mauri tricha, i kasida einai therapeumeni einai katharos kai tha ton krinei o iereas katharon. kai an enas andras i mia gunaika echoun epano sto derma tis sarkas tous exanthimata, exanthi-mata leukopa, tote o iereas tha ta epithe-orisei kai na, an ta exanthimata epano sto derma tis sarkas tous einai upoleuka, einai kilida se exanthisi epano sto derma einai katharos. kai an to kefali kapoioy madisei, autos einai falakros einai katharos. kai an to kefali madisei pros to prosopo, einai se xekinima falakrosis einai katharos. all' an sto falakroma i sto xekinima tis falakrosis einai mia kokkinopi pligi aspri, einai lepra, pou exanthise sto falakroma tou i sto xekin-ima tis falakrosis tou. kai o iereas tha ton epitheorisei kai na, an to proximo tis pligis einai aspro kokkinopo sto falakroma tou i sto xekinima tis falakrosis tou, opos to fain-omeno tis lepras epano sto derma tis sarkas, o anthropos einai lepros, einai akathartos tha ton krinei o iereas oloklirotika akathar-ton i pligi tou einai sto kefali tou. kai ta

imatia tou leprou, ston opoio einai i pligi, tha schistoun, kai to kefali tou tha einai xeskepasto, kai tha skepasei to epano cheilos, kai tha fonazei: *akathartos, akathartos*. Oles tis imeres kata tis opoies tha einai s' auton i pligi, tha einai akathartos einai akathartos tha katoikei monos exo apo to stratopedo tha einai i katoikia tou. kai an uparchei pligi lepras se imatio, se imatio mallino i se imatio lino, eite se stimoni eite se ufadi, apo lino i apo malli, eite se derma eite se kathe pragma kataskeuasmeno apo derma, kai i pligi einai prasinopi i kokkinopi, sto imatio i sto derma i sto stimoni i sto ufadi i se kathe skeuos dermatino, einai pligi lepras, kai tha epideichthei ston ierea kai o iereas tha epitheorisei tin pligi, kai tha kleisei auto pou echei tin pligi epta imeres. kai tha epitheorisei tin pligi tin ebdomi imera an i pligi aplothike epano sto imatio i epano sto stimoni i epano sto ufadi i epano sto derma, kathe pragmatos, pou einai kataskeuasmeno apo derma, i pligi einai diabrotiki lepra auto einai akatharto. kai tha kapsei to imatio i to stimoni i to ufadi, mallino i lino i kathe skeuos dermatino epano sto opoio einai i pligi epeidi, einai diabrotiki lepra tha kaei me fotia. kai an o iereas dei, kai na, i pligi den aplothike epano sto imatio, eite epano sto stimoni eite epano sto ufadi i epano se kathe dermatino skeuos, tote o iereas tha prostaxei na pluthei auto pou echei tin pligi, kai tha to kleisei alles epta imeres kai o iereas tha epitheorisei tin pligi, afou tha echei pluthei kai na, an i pligi den allaxe to chroma tis, kai den aplothike i pligi, einai akatharto me fotia tha to kapseis einai diabrotiki, pou prochorei apo kato i apo pano. kai an o iereas dei, kai na, i pligi, afou echei pluthei, einai amauromeni, tote tha tin apokopsei apo to imatio i apo to derma i apo to stimoni i apo to ufadi. all' an fanei akoma epano sto imatio i epano sto stimoni i epano sto ufadi i epano se kathe skeuos dermatino, einai lepra se exanthisi me fotia tha kapseis auto pou echei tin pligi. kai to imatio i to stimoni i to ufadi i kathe dermatino skeuos, pou tha eplenes, an i pligi exaleifthei ap' auta, tote tha pluthei gia deuteri fora, kai tha einai katharo. autos einai o nomos tis pligis tis lepras epano se imatio mallino i lino, eite stimoni eite ufadi eite kathe skeuos dermatino, gia na krinetai katharo i na krinetai akatharto.

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kai o kurios milise ston mousi, legontas: autos einai o nomos tou leprou, gia tin imera tou katharismou tou tha ferthei ston ierea kai o iereas tha bgei exo apo to stratopedo, kai o iereas tha epitheorisei, kai na, an giatreutike i pligi tis lepras ston lepro, tote

o iereas tha prostaxei na paroun, gi' auton pou katharizetai, duo zontana poulia, kathara, kai kedrino xulo, kai kokkino, kai ussopo. kai o iereas tha prostaxei na sfaxoun to ena pouli se ena pilino skeuos epano apo trechoumeno nero kai tha parei to zontano pouli, kai to kedrino xulo, kai to kokkino, kai ton ussopo, kai tha ta buthisei, kathos kai to zontano pouli, sto aimo tou sfagmenou pouliou epano apo to trechoumeno nero kai tha rantisei epano s' auton pou katharizetai apo ti lepra epta fores, kai tha ton krinei katharon kai tha apolusei to zontano pouli pros tin kateuthunsi tis pediadas. ki autos pou katharizetai tha plunei ta imatia tou, kai tha xurisei oles tis triches tou, kai tha loustei me nero, kai tha einai katharos kai ustera ap' auta tharthei sto stratopedo, kai tha diameinei exo apo ti skini tou epta imeres. kai tin ebdomi imera tha xurisei oles tis triches tou, to kefali tou, kai to pigouni tou, kai ta frudia tou, kai tha xurisei oles tis triches tou kai tha plunei ta imatia tou, kai tha lousei to soma tou me nero, kai tha einai katharos. kai tin ogdoi imera tha parei duo arsenika arnia, amoma, kai ena thiluko arni, chroniariko, amomo, kai tria dekata simigdalai gia prosfora apo alfita, zumomeni me ladi, kai ena log ladiou kai o iereas, pou katharizei, tha parastisei ton anthropon pou katharizetai, kathos ki auta, mposta ston kurio, sti thura tis skinis tou marturiou. kai o iereas tha parei to ena arseniko arni, kai tha to prosferei gia prosfora peri anomias, kai to log tou ladiou kai tha ta kinisei se kiniti prosfora mprosta ston kurio. kai tha sfaxe to arni, ston topo opou sfazoun tin prosfora peri amartias kai to olokautoma, ston agio topo epeidi, kathos einai i prosfora peri amartias, einai tou ierea kai i prosfora peri anomias einai agiotato. kai o iereas tha parei apo to aimo tis prosforas peri anomias, kai o iereas tha to balei epano ston lobo tou dexiou autiou ekeinou pou katharizetai, ki epano ston anticheira tou dexiou tou cheriou, ki epano sto megalo dachtulo tou dexiou tou podiou kai o iereas tha parei apo to log tou ladiou, kai tha to chusei stin palami tou aristerou tou cheriou kai o iereas tha buthisei to dexi tou dachtulo sto ladi, pou einai stin aristeri tou palami, kai tha rantisei apo to ladi, me to dachtulo tou, epta fores mprosta ston kurio kai apo to upoloipo tou ladiou, pou einai stin palami tou, o iereas tha balei epano ston lobo tou dexiou autiou ekeinou pou katharizetai, ki epano ston anticheira tou dexiou tou cheriou, ki epano sto megalo dachtulo tou dexiou tou podiou, epano sto aimo tis prosforas peri anomias kai to ladi, pou apemeine ap' auto stin palami tou ierea, tha to chusei epano sto kefali ekeinou pou katharizetai kai o iereas thakanei exileosi gi' auton mprosta ston kurio. kai o iereas tha

prosferei tin prosfora peri amartias, kai tha kanei exileosi gi' auton pou katharizetai apo tin akatharsia tou kai epeita, tha sfaxei to olokautoma. kai o iereas tha prosferei to olokautoma kai tin prosfora apo alfita epano sto thusiastirio kai o iereas tha kanei gi' auton exileosi, kai tha einai katharos. kai an einai ftochos, kai den euporei na ferei tosa, tote tha parei ena arni gia prosfora kiniti peri anomias, gia na kanei exileosi gi' auton, kai ena dekato simigdali zumomeno mazi me ladi gia tin prosfora apo alfita, kai ena log ladi, kai duo trugonia i duo neossous peristerion, opos euporei gia na ferei kai to men ena tha einai gia tin prosfora peri amartias, to allo de gia to olokautoma. kai tha ta ferei tin ogdoi imera gia ton katharismo tou ston ierea, sti thura tis skinitos tou marturiou, mprosta ston kurio. kai o iereas tha parei to arni tis prosforas peri anomias kai to log tou ladiou, kai o iereas tha ta kinisei se kiniti prosfora mprosta ston kurio. kai tha sfaxei to arni tis prosforas peri anomias kai o iereas tha parei apo to aimas tis prosforas peri anomias, kai tha to balei epano ston lobo tou dexiou autiou ekeinou pou katharizetai, ki epano ston anticheira tou dexiou tou cheriou, ki epano sto megalo dachtulo tou dexiou tou podiou kai o iereas tha chusei apo to ladi stin palami tou aristerou tou cheriou kai o iereas tha rantisei me to dexi tou dachtulo, apo to ladi, pou einai stin aristeri tou palami, epta fores mprosta ston kurio kai o iereas tha balei apo to ladi, pou einai stin palami tou, epano ston lobo tou dexiou autiou, ekeinou pou katharizetai, ki epano ston anticheira tou dexiou tou cheriou, ki epano sto megalo dachtulo tou dexiou tou podiou, epano ston topo tou aimatos tis prosforas peri anomias kai to ladi pou apemeine, pou itan stin palami tou ierea, tha to balei epano sto kefali ekeinou pou katharizetai gia na kanei exileosi gi' auton mprosta ston kurio. kai tha prosferei to ena apo ta trugonia i apo tous neossous ton peristerion, opos euporei na ferei opos euporei na ferei, to ena men gia prosfora peri amartias, to allo de gia to olokautoma, mazi me tin prosfora apo alfita kai o iereas tha kanei exileosi gi' auton pou katharizetai, mprosta ston kurio. autos einai o nomos gi' auton pou echei pligi lepras, pou den euporei na ferei ta anagkaia gia ton katharismo tou. kai o kurios milise ston mousi kai ston aaron, legontas: otan mpeite mesa sti gi chanaan, pou ego sas dino gia idioktisia, kai bala tin pligi tis lepras se kapoio spiti tis gis tis idioktisas sas ki ekeinos, ston opoio aniki to spiti, erthei kai anaggeilei ston ierea legontas: mou fanike san pligi sto spiti tote, o iereas tha prostaxei na adeiasoun to spiti, prin o iereas paei gia na epitheorisei tin pligi, gia na mi ginoun akatharta ola ta uparchonta mesa sto spiti kai usterá,

o iereas tha mpei mesa gia na epitheorisei to spiti kai tha epitheorisei tin pligi kai na, an i pligi einai stous toichous tou spitiou, me koilomata pou prasinizoun i kokkinopa, kai i opsi tis einai bathuteri apo ton toicho tote, o iereas tha bgei exo apo to spiti, sti thura tou spitiou, kai tha kleisei to spiti epta imeres. kai o iereas tha epistrepsei tin ebdomi imera, kai tha tin epitheorisei kai na, an i pligi exaplothike stous toichous tou spitiou, tote o iereas tha diataxei na bgaloun tis petres, stis opoies brisketai i pligi, kai tha tis rixoun exo apo tin poli se akatharton topo. kai tha kanei na apoxousoun to spiti apo mesa, ologura, kai na rixoun to apoxusmeno choma exo apo tin poli se akatharton topo kai tha paroun alles petres, kai tha tis baloun anti gia tis petres ekeines kai tha paroun allo choma, kai tha epichrisoun to spiti. kai an i pligi erthei xana, kai xanafanei sto spiti, afou eichan bgalei tis petres, kai afou apexusan to spiti, kai afou auto epichristike, tote, o iereas tha mpei mesa kai tha epitheorisei kai na, an i pligi exaplothike sto spiti, einai diabrotiki lepra sto spiti einai akatharto. kai tha gkremisoun to spiti, tis petres tou, kai ta xula tou, kai olokliro to choma tou spitiou kai tha ta feroun exo apo tin poli se akatharton topo. kai opoios mpei mesa sto spiti, kath' oles tis imeres kata tis opoies einai kleismo, tha einai akathartos mechri tin espera. kai opoios koimithei sto spiti, tha plunei ta imatia tou kai opoios faei sto spiti tha plunei ta imatia tou. alla, an o iereas, afou mesa kai epitheorisei, kai na, den aplothike i pligi sto spiti, afou epichristike to spiti, tote o iereas tha krinei to spiti katharo, epeidi giatreutike i pligi. kai tha parei, gia na katharisei to spiti, duo poulia, kai kedrino xulo, kai kokkino, kai usopo. kai tha sfaxei to ena pouli se pilino skeuos, epano apo trechoumeno nero. kai tha parei to kedrino xulo, kai ton usopo, kai to kokkino, kai to zontano pouli, kai tha ta buthisei sto aimas tou sfagmenou pouliou, kai sto trechoumeno nero kai tha rantisei to spiti epta fores. kai tha katharisei to spiti me to aimas tou pouliou, kai me to trechoumeno nero, kai me to zontano pouli, kai me to kedrino xulo, kai me ton usopo, kai me to kokkino. to zontano pouli, omos, tha to apolusei exo apo tin poli, pros tin kateuthunsi tis pediadas, kai tha kanei exileosi gia to spiti kai tha einai katharo. autos einai o nomos gia kathe pligi lepras, kai kasidas, kai gia lepra imatiou kai spitiou, kai gia priximo, kai gia psora, kai gia exanthima gia na ginetai gnosto pote einai kati akatharto, kai pote katharo autos einai o nomos gia ti lepra.

kai o kurios milise ston mousi kai ston aaron, egontas: miliste stous gious israil, kai peite tous: an kapoios anthropos echei reusi apo to soma tou, exaitias tis reusis tou einai akathartos. ki auti tha einai i akatharsia tou sti reusi tou kai otan to soma tou reei ti reusi tou, kai otan to soma pausei apo ti reusi tou einai s' auton i akatharsia. kathe krebat, sto opoio tuchon koimithei ekeinos pou echei ti reusi, tha einai akatharto kai kathe skeuos sto opoio tuchon kathisei, tha einai akatharto. kai o anthropos, pou tha agxixei to krebat tou, tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai opoios kathisei epano, sto skeuos sto opoio kathise ekeinos pou echei ti reusi, tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai opoios agxixei to soma ekeinou pou echei ti reusi, tha plunei ta imatia tou, kai tha loustei me nero kai tha einai akathartos mechri tin espera. kai an ekeinos pou echei ti reusi ftusei epano ston katharo, autos tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai kathe samari, epano sto opoio tuchon kathisei ekeinos pou echei ti reusi tha einai akatharto. kai opoios agxixei ola osa tha isan apo kato tou, tha einai akathartos mechri tin espera kai opoios tha ta sikosei, tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai opoion agxixei ekeinos pou echei ti reusi, choris na echei plumena ta cheria tou me nero, autos tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai to pilino skeuos pou tuchon agxixei ekeinos pou echei ti reusi, tha suntriftei kai kathe xulino skeuos tha pluthei me nero. kai afou katharistei apo ti reusi tou, ekeinos pou echei ti reusi, tote tha rithmisei monos tou epta imeres gia ton katharismo tou kai tha plunei ta imatia tou, kai tha loustei to soma tou me trechoumeno nero, kai tha einai katharos. kai tin odgoi imera tha parei gia ton eauto tou duo trugonia i duo neossous peristerion kai tharthei mprosta ston kurio, sti thura tis skinis tou marturiou, kai tha ta dosei ston ierea kai o iereas tha ta proferei, to ena men gia prosfora peri amartias, to allo de gia olokautoma kai o iereas tha kanei exileosi gi' auton mprosta ston kurio, gia ti reusi tou. kai o anthropos, apo ton opoio tha ebgain exo sperma sunousias, tha lousei oloklro to soma tou me nero, kai tha einai akathartos mechri tin espera. kai kathe imatio, kai kathe derma, epano sto opoio tha itan sperma sunousias, tha pluthei me nero, kai tha einai akatharto mechri tin espera kai i gunaika, mazi me

tin opoia tha sugkoimotan o anthropos me sperma sunousias, tha loustoun me nero, kai tha einai akathartoi mechri tin espera. ki an i gunaika echei reusi, kai i reusi tis sto soma tis einai aima, tha einai apochorismeni epta imeres kai kathenas pou tha tin agxixei, tha einai akathartos mechri tin espera. kai kathe pragma, epano sto opoio plagiazei ston apochorismo tis, tha einai akatharto kai kathe pragma, epano sto opoio kathetai, tha einai akatharto. kai kathenas pou tha agxixei to krebat tis, tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai kathenas pou tha agxixei kapoio skeuos, epano sto opoio auti kathise, tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. kai an uparchei kati epano sto krebat i epano se kapoio skeuos sto opoio auti kathetai, otan autos to agxixei, tha einai akathartos mechri tin espera. kai an kapoios sugkoimithe mazi tis, ki erthoun epano tou ta gunaika tis, tha einai akathartos epta imeres kai kathe krebat, epano sto opoio tuchon koimithei, tha einai akatharto. ki an kapoia gunaika echei reusi tou aimatos tis polles imeres, ekτος tou kairou tou apochorismou tis i an echei reusi pera apo ton apochorismo tis, oles oi imeres tis reusis tis akatharsias tis tha einai opos oi imeres tou apochorismou tis tha einai akatharti. kathe krebat, epano sto opoio xaplonai se oles tis imeres tis reusis tis, tha einai s' auti opos to krebat tou apochorismou tis kai kathe skeuos, epano sto opoio kathetai, tha einai akatharto, opos i akatharsia tou apochorismou tis. kai kathenas pou tha ta agxixei, tha einai akathartos, kai tha plunei ta imatia tou, kai tha loustei me nero, kai tha einai akathartos mechri tin espera. all' an katharistei apo ti reusi tis, tote tha arithmisei moni tis epta imeres, kai usterap' auta, tha einai kathari. kai tin odgoi imera tha parei mazi tis duo trugonia i duo neossous peristerion kai tha ta ferei ston ierea, sti thura tis skinis tou marturiou. kai o iereas tha proferei, to ena men gia prosfora peri amartias, to allo de gia olokautoma kai o iereas tha kanei exileosi gi' autin mprosta ston kurio, gia ti reusi tis akatharsias tis. etsi tha chorizete tous gious israil apo tis akatharsies tous kai den tha pethanoun exaitias tis akatharsias tous, miainontas ti skini mou, pou einai anamesa tous. autos einai o nomos gia ekeinson pou echei reusi kai gia ekeinson apo ton opoio bgainei to sperma sunousias gia na molunetai diamesou autou kai gia ekeini pou asthenei exaitias ton gunaikeion tis kai gia ekeinson pou echei ti reusi tou, andra i gunaika, kai gia ekeinson pou sugkoimithike mazi me mia oakatharti.

kai o kurios milise ston mousi, meta ton thanato ton duo gion tou aaron, otan ekanan prosfora mprosta ston kurio, kai pethanan kai o kurios eipe ston mousi: na miliseis ston aaron, ton adelfo sou, na mi mpainei oli tin ora mesa sto agiastirio, pou einai apo to mesa meros tou katapetasmatos, mprosta sto ilastirio, pou brisketai epano stin kiboto, gia na mi pethanei epeidi, mesa se nefeli tha emfanizomai epano sto ilastirio. etsi tha mpainei o aaron mesa sto agiastirio, mazi me ena moschari apo bodia gia prosfora peri amartias, kai ena kriari gia olokautoma. tha ntunetai me linon chitona, agiasmenon, kai lites periskelides tha einai epano sti sarka tou, kai tha einai zosmenos me zoni lini kai tha foraei lini mitra auta einai agia endumata kai tha louzei to soma tou me nero, kai tha ta ntunetai. kai tha parei apo ti sunagogi ton gion israil duo tragous apo katiskia gia prosfora peri amartias, kai ena kriari gia olokautoma. kai o aaron tha prosferei to moschari tis prosforas peri amartias, pou einai gia ton eauto tou, kai tha kanei exileosi gia ton eauto tou, kai gia tin oikogeneia tou. kai tha parei tous duo tragous, kai tha tous stisei mprosta ston kurio, sti thura tis skinis tou marturiou. kai o aaron tha rixei klirous stous duo tragous enan klirio gia ton kurio, kai enan klirio gia ton trago pou prepei na apoluthei. kai o aaron tha ferei ton trago, ston opoio epese o klirios tou kuriou, kai tha ton prosferei os prosfora peri amartias. kai ton trago, ston opoio epese o klirios sto na apoluthei, tha ton parastisei zontano mprosta ston kurio, gia na kanei exileosi epano tou, oste na ton exaposteilei eleuthero stin erimo. kai o aaron tha ferei to moschari tis prosforas peri amartias, pou einai gia ton eauto tou, kai tha kanei exileosi gia ton eauto tou, kai gia tin oikogeneia tou kai tha sfaxei to moschari tis prosforas peri amartias, pou einai gia ton eauto tou. kai tha parei to thumiastirio gemato apo karbouna fotias apo to thusiastirio, mprosta apo ton kurio kai tha gemisei ta cheria tou me euodes thumiama leptotrimmeno, kai tha to ferei sto esoteriko tou katapetasmatos. kai tha balei to thumiama epano sti fotia mprosta ston kurio, kai o kapnos tou thumiματος tha skepasei to ilastirio, pou einai epano sto marturio, gia na mi pethanei. kai tha parei apo to aimo tou moschariou, kai tha rantisei me to dachtulo tou epano sto ilastirio, pros ta anatolika kai mprosta sto ilastirio tha rantisei epta fores apo to aimo, me to dachtulo tou. tote, tha sfaxei ton trago tis prosforas peri amartias, auton pou einai gia ton lao kai tha ferei to aimo tou sto esoteriko tou katapetasmatos, kai tha kanei me to aimo tou, opos ekane me to aimo tou moschariou, kai tha to

rantisei epano sto ilastirio, kai mprosta apo to ilastirio. kai tha kanei exileosi gia to agiastirio, gia tis akatharsies ton gion israil, kai gia tis parabaseis tous se oles tous tis amarties to idio tha kanei kai gia ti skini tou marturiou, pou katoikei metaxu tous, anamesa stin akatharsia tous. kai kanenas anthropos den tha einai sti skini tou marturiou, otan autos mpainei gia na kanei tin exileosi sto agiastirio, mechris otou bgei, afou kanei tin exileosi gia ton eauto tou, kai gia tin oikogeneia tou, kai gia olokiliri ti sunagogi tou israil. tote, tha bgei pros to thusiastirio, pou einai mprosta ston kurio, kai tha kanei exileosi gi' auto kai tha parei apo to aimo tou moschariou kai apo to aimo tou tragou, kai tha balei epano sta kerata tou thusiastiriu, ologura. kai tha rantisei epano s' auto me to dachtulo tou apo to aimo epta fores, kai tha to katharisei, kai tha to agiasai apo tis akatharsies ton gion israil. kai afou teleiose na kanei exileosi gia to agiastirio, kai ti skini tou marturiou, kai to thusiastirio, tha ferei ton zontano trago kai o aaron tha balei ta duo tou cheria epano sto kefali tou zontanou tragou, kai tha exomologithei epano s' auton oles tis amarties ton gion israil, kai oles tis parabaseis tous se oles tous tis amarties kai tha tis balei sto kefali tou tragou kai tha ton exaposteilei, me diorismenon anthropo, stin erimo. kai o tragos tha bastaxei epano tou oles tis anomies tous se akatokitiki gi kai tha apolusei ton trago stin erimo. kai tha mpei o aaron mesa sti skini tou marturiou, kai tha bgalei ti lini stoli, pou forese mpainontas mesa sto agiastirio, kai tha tin apothesei ekei kai tha louzei to soma tou me nero se enan agio topo, kai tha ntuthei ta imatia tou, kai tharthei, kai tha prosferei to olokautoma tou kai to olokautoma tou laou, kai tha kanei exileosi gia ton eauto tou, kai gia ton lao. kai to lipos tis prosforas peri amartias tha to kapsei epano sto thusiastirio. ki ekeinos pou exapesteile ton eleuthero trago, tha plunei ta imatia tou, kai tha louzei to soma tou me nero kai ustera ap' auta tha mpei mesa sto stratopedo. kai to moschari tis prosforas peri amartias, kai ton trago tis prosforas peri amartias, to aimo ton opoion mpiki mesa sto agiastirio gia na ginei exileosi, tha to feroun exo apo to stratopedo kai tha kapsoun sti fotia ta dermata tous, kai to kreas tous, kai ta koprana tous. ki ekeinos pou ta kaei, tha plunei ta imatia tou, kai tha louzei to soma tou me nero, kai ustera ap' auta tha mpei mesa sto stratopedo. kai touto tha einai se sas aionios thesmos ston ebdomo mina, ti dekati imera tou mina, tha tapeinosete tis psuches sas, kai den tha kanete kamia ergasia, oute o autocchthonas oute o xenos, pou paroikei metaxu sas epeidi, s' auti tin imera o iereas tha kanei exileosi gia sas, gia na sas kathari-



sei, oste na eiste katharoi apo oles tis amar-  
ties sas mprosta ston kurio. sabbato ana-  
pauis tha einai se sas, kai tha tapeinosete tis  
psuches sas, se aionion thesmo. kai o iereas  
tha kanei tin exileosi, autos pou christike kai  
kathierothike, gia na ierateuei sti thesi tou  
patera tou, kai tha ntuthei ti lini stoli, tin  
agia stoli. kai tha kanei exileosi gia to agio  
agiastirio, kai tha kanei exileosi gia ti skini  
tou marturiou, kai gia to thusiastirio kai tha  
kanei exileosi gia tous iereis, kai gia olokliro  
ton lao tis sunagogis. ki auto tha einai se  
sas aionios thesmos, na kanete exileosi gia  
tous gious israil gia oles tis amarties tous  
mia fora ton chrono. kai egine opos o kurios  
eiche prostaxe ston mousi.

17

kai o kurios milise ston mousi, legontas:  
milise ston aaron, kai stous gious tou, kai  
se olous tous gious israil, kai pes tous: autos  
einai o logos pou o kurios prostaxe, legontas:  
opoios anthropos, apo ton oiko israil, sfaxei  
bodi i arni i katsiki, sto stratopedo, i opoios  
sfaxei exo apo to stratopedo, kai den to  
ferei sti thura tis skinis tou marturiou, gia  
na proferei prosfora ston kurio mprosta  
sti skini tou kuriou, aima tha logariastei s'  
ekeinon ton anthropo echuse aima, kai o an-  
thropos ekeinos tha exolothreutei apo mesa  
apo ton lao tou gia na fernoun oi gioi is-  
rail tis thusias tous, pou thusiazoun stin  
pediada, kai na tis prosferoun ston kurio,  
sti thura tis skinis tou marturiou, pros ton  
iereas, kai na tis thusiazoun se eirinikes prose-  
fores ston kurio. kai o iereas tha rantisei  
to aima epano sto thusiastirio tou kuriou,  
sti thura tis skinis tou marturiou, kai tha  
kapsei to lipos se osmi euodias ston kurio.  
kai den tha thusiasoun pleon tis thusias tous  
stous daimones, piso apo tous opoious autoi  
porneuoun touto tha einai s' autous aion-  
ios thesmos stis genees tous. kai tha tous  
peis: opoios anthropos apo ton oiko israil  
i apo tous xenous, pou paroikoun metaxu  
sas, proferei olokautoma i thusia, kai den  
to ferei sti thura tis skinis tou marturiou, gia  
na to proferei ston kurio, ekeinos o anthro-  
pos tha exolothreutei apo mesa ap' auton  
ton lao. kai opoios anthropos ton oiko israil  
i apo tous xenous, pou paroikoun metaxu sas,  
faei opoiodipote aima, tha stiso to prosopo  
mou enantia s' ekeini tin psuchi, pou troei to  
aima, kai tha tin exolothreuso apo mesa apo  
ton lao tis epeidi, i zoi tis sarkas einai sto  
aima ki ego to edosa se sas, gia na kanete  
exileosi gia tis psuches sas epano sto thu-  
siastirio epeidi, auto to aima kanei exilasma  
uper tis psuchis. gi' auto, eipa stous gious is-  
rail: kamia psuchi apo sas den tha faei aima  
oute o xenos, pou paroikei metaxu sas, tha  
faei aima. kai opoios anthropos apo tous

gious israil i apo tous xenous, pou paroik-  
oun metaxu sas, kunigisei kai piasei zoo i  
pouli, pou trogetai, tha chusei to aima tou,  
kai tha to skepasei me choma. epeidi, i  
zoi kathe sarkas einai to aima tis einai gia  
ti zoi tis gi' auto, eipa stous gious israil:  
den tha fate aima apo kamia sarka epeidi,  
i zoi kathe sarkas einai to aima tis katenas  
pou to troei, tha exolothreutei. kai kathe  
psuchi, pou tha faei psofimi i diasparagmeno  
apo thirio, autochthonas i xenos, tha plunei  
ta imatia tou, kai tha loustei me nero, kai  
tha einai akathartos mechri tin espera tote,  
tha einai katharos. alla, an den ta plunei  
oute lousei to soma tou, tote tha kratisei tin  
anomia tou.

18

kai o kurios milise ston mousi, legontas:  
milise stous gious israil, kai pes tous: ego  
eimai o kurios o theos sas. sumfona me tis  
praxeis tis gis tis aiguptou, stin opoia ka-  
toikisate, den tha praxete kai sumfona me  
tis praxeis tis gis chanaan, stin opoia ego  
sas ferno, den tha praxete kai sumfona me  
tis sunitheies tous den tha perpatisete. tha  
kanete tis kriseis mou, kai tha tireite ta  
prostigmata mou gia na perpatate s' auta.  
ego eimai o kurios o theos sas. tha tire-  
ite, loipon, ta prostigmata mou, kai tis kri-  
seis mou ta opoia otan o anthropos praxei,  
tha zisei diamesou auton. ego eimai o ku-  
rios. kanenas anthropos den tha plisiasei  
se opoiondipote suggeni tou kata sarka, gia  
na xeskepasei ti gumnotita tou. ego eimai  
o kurios. ti gumnotita tou patera sou i ti  
gumnotita tis miteras sou, den tha xeskepa-  
seis einai i mitera sou den tha xeskepaseis  
ti gumnotita tis. ti gumnotita tis gunaikas  
tou patera sou den tha xeskepaseis einai i  
gumnotita tou patera sou. ti gumnotita  
tis adelfis sou, thugateras tou patera sou i  
thugateras tis miteras sou, gennimenis sto  
spiti i gennimenis exo, den tha xeskepaseis  
ti gumnotita tous. ti gumnotita tis thugat-  
eras tou giou sou i tis thugateras tis thugat-  
eras sou, ti gumnotita tous den tha xeskepa-  
seis epeidi, i gumnotita tous einai diki sou.  
ti gumnotita tis thugateras tis gunaikas tou  
patera sou, gennimeni apo ton patera sou,  
pou einai adelfi sou, den tha xeskepaseis ti  
gumnotita tis. ti gumnotita tis adelfis tou  
patera sou den tha tin xeskepaseis einai steni  
suggenis tou patera sou. ti gumnotita tis  
adelfis tis miteras sou den tha tin xeskepa-  
seis epeidi, einai steni suggenis tis miteras  
sou. ti gumnotita tou adelfou tou patera  
sou den tha tin xeskepaseis sti gunaika tou  
den tha plisiaseis einai theia sou. ti gum-  
notita tis nufis sou den tha xeskepaseis einai  
gunaika tou giou sou den tha xeskepaseis ti  
gumnotita tis. ti gumnotita tis gunaikas tou

adelfou sou den tha tin xeskepaseis einai i gumnotita tou adelfou sou. ti gumnotita gunaikas kai tis thugateras tis den tha tin xeskepaseis oute tha pareis ti thugatera tou giou tis i ti thugatera tis thugateras tis, gia na xeskepaseis ti gumnotita tis einai stenes suggeneis tis einai asebima. kai den tha pareis gunaika os antizilo pros tin adelfi tis, oste na xeskepaseis ti gumnotita tis, parallila me tin alli, enoso zei. kai den tha plisia-seis se gunaika, ston kairo tou apochorismou gia tin akatharsia tis, oste na xeskepaseis ti gumnotita tis. kai me ti gunaika tou plision sou den tha suneuretheis, oste na moluntheis mazi tis. kai den tha afiseis kapoion apo to sperma sou na perasei mesa apo ti fotia ston moloch, kai den tha bebiloseis to onoma tou theou sou. ego eimai o kurios. kai me arrena den tha suneuretheis, opos me gunaika einai bdelugma. oute tha suneuretheis me opoiodipote ktinos, oste na moluntheis mazi tou oute gunaika tha stathei mprosta se ktinos, gia na bateutei einai bebilo. mi moluneste se tipota ap' auta epeidi, se ola auta molunthikan ta ethni, pou ego diochno apo mprosta sas. molunthike kai i gi gi' auto, antapodido tin anomia tis epano tis, kai i gi tha xerasei tous katoikous tis. eseis, loipon, tha tirisete ta prostagmata mou, kai tis kri-seis mou, kai den tha Prattete tipota apo ola auta ta bdelugmata, o autochthonas i o xenos, pou paroikei metaxu sas (epeidi, ola auta ta bdelugmata epraxan oi anthropoi tis gis, pou isan prin apo sas, kai i gi molun-thike) gia na mi sas xerasei i gi, otan ti mol-unete, kathos xerase ta ethni, pou isan prin apo sas. epeidi, opoioidipote praxeï kati apo ta bdelugmata auta, oi psuches pou tha ta eprattan, tha exolothreutoun apo mesa apo ton lao tous. gi' auto, tha tireite ta prostagmata mou, oste na mi praxete kamia apo toutes tis bdelures sunitheis, pou di-aprachthikan prin apo sas, kai na mi molun-theite s' autes. ego eimai o kurios o theos sas.

## 19

kai o kurios milise ston mousi, legontas: milise se olokliri ti sunagogi ton gion israil, kai pes tous: agioi tha eiste epeidi, agios eimai ego, o kurios o theos sas. tha fobaste kathe enas ti mitera tou, kai ton patera tou kai tha tireite ta sabbata mou. ego eimai o kurios o theos sas. mi strafeite se eidola oute na kanete theous choneutous gia ton eauto sas. ego eimai o kurios o theos sas. kai otan prosferete thusia eirinikis prosforas ston kurio, tha tin prosferete autoproaireta. tha trogetai kata tin imera pou tin prosferete, kai tin epomeni kai an meinei kati mechri tin triti imera, tha katakai me fo-tia. kai an pote fagothei tin triti imera,

einai bdelukto den tha einai euprosdekto. gi' auto, opoios ti faei, tha kratisei tin anomia tou, epeidi bebilose ta agia tou kuriou kai i psuchi auti tha exolothreutei apo ton lao tis. kai otan therizete ton therismo tis gis sas, den tha theriseis oloklirotika ta akra tou agrou sou, kai den tha mazepseis osa peftoun apo ton therismo sou. kai to am-peli sou den tha to xanatrugiseis oute tha mazepseis tis roges tou ampeliou sou tha tis afisete ston ftocho kai ston xeno. ego eimai o kurios o theos sas. den tha klebete oute tha lete psemata oute tha apatisete kathe enas ton plision tou. kai den tha orkizeste sto onoma mou pseudos, kai den tha bebiloneis to onoma tou theou sou. ego eimai o kurios. den tha adikiseis ton plision sou oute tha arpaxeis den tha dianuchtereusei o misthos tou misthotou sou mazi sou mechri to proi. den tha kakologiseis ton koufo, kai mprosta ston tuffo den tha baleis proskomma, alla tha fobitheis ton theo sou. ego eimai o ku-rios. den tha kanete adikia se krisi den tha apoblepseis se prosopo ftochou oute tha se-basteis prosopo dunasti me dikaïosuni tha krineis ton plision sou. den tha periferesai sukofantontas anamesa ston lao sou oute tha sikotheis enantia sto aima tou plision sou. ego eimai o kurios. den tha misiseis ton adelfo sou stin kardia sou tha elegxeis ton plision sou anoichta, kai den tha anechtheis amartia epano tou. den tha ekdikeisai oute tha mnisikakeis enantia stous giou tou laou sou alla tha agapas ton plision sou, opos ton eauto sou. ego eimai o kurios. tha tireite ta dikaïomata mou den tha kaneis ta ktini sou na bateountai me eteroeidi ston agro sou den tha speireis eteroeidi spermata oute tha baleis epano sou summikto enduma apo eteroeidi klosti. kai an kapoios suneurethei me gunaika, pou einai douli, arrabonias-meni me andra, kai den einai exagoras-meni oute dothike s' auti i eleutheria, tha mastigothoun den tha foneuthoun, epeidi auti den itan eleutheri. ki autos tha ferei tin prosfora tou peri anomias ston kurio, sti thura tis skinis tou marturiou, ena kri-ari gia prosfora peri anomias. kai o iereas tha kanei exileosi gi' auton diamouses tou kriariou tis prosforas peri anomias mprosta ston kurio, gia tin amartia tou, pou amar-tise kai tha sugchoritheï s' auton i amar-tia tou tin opoia amartise. kai otan mpeite mesa sti gi, kai futepsete kathe dentro gia trofi, tote tha katharizete ologura ton karmo tou os akatharton tria chronia tha einai se sas akathartos den tha trogetai. kai ston tetarto chrono olokliros o karpas tou tha einai agios, se doxa tou kuriou. kai ston pempto chrono tha trote ton karmo tou, gia na pollaplasiastei se sas to eisodima tou. ego eimai o kurios o theos sas. den tha trote tipote mazi me to aima tou oute tha chrisi-

mopoieite manteies oute tha promanteuete kairous. den tha koureuete tin komi tou kefaliou sas kukloeidous oute tha ftheirete tis akres apo ta pigounia sas. den tha kanete entomes sto soma sas gia nekron oute tha charaxete epano sas stikta grammata. ego eimai o kurios. den tha bebiloseis ti thugatera sou, kanontas tin porni mipos o topos pesei se porneia, kai o topos gemisei apo asebeia. ta sabbata mou tha ta tireite, kai tha sebeste to agiastirio mou. ego eimai o kurios o theos sas. den tha akoloutheite autous pou echoun pneuma manteias oute tha proskolitheite se epaoidous, oste diamesou auton na moluneste. ego eimai o kurios o theos sas. tha sikonesai mprosta stous anthropous me aspra mallia, kai tha timas to prosopo tou geronta, kai tha fobitheis ton theo sou. ego eimai o kurios. kai an kapoios xenos paroikei mazi sou sti gi sas, den tha ton thlipsete o xenos, pou paroikei me sas, tha einai se sas opos o autochthonas, kai tha ton agapas opos ton eauto sou epeidi, xenoï stathikate sti gi tis aiguptou. ego eimai o kurios o theos sas. den tha praxete adikia, se krisei, se metra, se stathma, kai se zugia zugia dikaia, stathma dikaia, efa dikaio, kai in dikaio, tha echete. ego eimai o kurios o theos sas, pou sas ebgala apo ti gi tis aiguptou, tha tireite, loipon, ola ta diatagmata mou, kai oles tis kriseis mou, kai tha ta kanete. ego eimai o kurios.

## 20

kai o kurios milise ston mousi, legontas: kai stous gious israil tha peis: opoios apo tous gious israil i apo tous xenous, pou paroikoun ston israil, dosei apo to sperma tou ston moloch, tha thanatothei, oposdipote o laos tou topou tha ton lithobolisei me petres. ki ego tha stiso to prosopo mou enantia ston anthropo ekeinon, kai tha ton exolothreuso mesa apo ton lao tou epeidi, apo to sperma tou edose ston moloch, gia na molunei to agiastirio mou, kai na bebilosei to onoma mou to agio. kai an o laos tou topou parablepsei me ta matia tou ekeinon ston anthropo, otan dinei apo to sperma tou ston moloch, kai den ton foneusei, tote, ego tha stiso to prosopo mou enantia ston anthropo ekeinon, kai enantia sti suggeneia tou kai tha exolothreuso apo mesa apo ton lao tou auton, kai olous ekeinous pou ton akolouthoun stin porneia, gia na porneuoun piso apo ton moloch. kai i psuchi pou tha akolouthisei autous pou echoun pneuma manteias, kai tous epaoidous, gia na porneuei piso ap' autous, tha stiso to prosopo mou enantia s' ekeini tin psuchi, kai tha tin exolothreuso apo mesa apo ton lao tis. agiasteite, loipon, kai gineste agioi epeidi, ego eimai o kurios o theos sas. kai tha tireite ta diatag-

mata mou, kai tha ta ekteleite. ego eimai o kurios, pou sas agiazo. kathe anthropos, pou tha kakologisei ton patera tou i ti mitera tou, tha thanatothei oposdipote ton patera tou i ti mitera tou kakologise to aimo tou tha einai epano tou. kai o anthropos, pou tha moicheusei ti gunaika kapoiou, poutha moicheusei ti gunaika tou plision tou, tha thanatothei oposdipote, autos pou moicheuei ki ekeini pou moicheuetai. kai o anthropos, pou tha koimithei mazi me ti gunaika tou patera tou, xeskepase ti gumnotita tou patera tou tha thanatohoun oposdipote, kai oi duo to aimo tous tha einai epano tous. kai an kapoios koimithe me ti nufi tou, tha thanatonontai oposdipote, kai oi duo epraxan sugchusi to aimo tous tha einai epano tous. kai an kapoios koimithe me arrena, opos koimatai kaneis me gunaika, epraxan kai oi duo bdelugma tha thanatohoun oposdipote to aimo tous tha einai epano tous. kai an kapoios parei mia gunaika kai ti mitera tis, einai anomia tha kaoun me fotia, autos ki autes, kai den tha uparchei metaxu sas anomia. kai an kapoios sunousi astei me ktinos, tha thanatothei oposdipote kai tha foneusete to ktinos. kai i gunaika, pou tha plisiasei se opoiodipote ktinos, gia na bateutei, tha foneuseis ti gunaika kai to ktinos tha thanatohoun kai oi duo to aimo tous tha einai epano tous. kai an kapoios parei tin adelfi tou, ti thugatera tou patera tou i ti thugatera tis miteras tou, kai dei ti gumnotita tis, ki auti dei ti gumnotita ekeinon, einai aischro kai tha exolothreutoun mesa apo ton lao tous ti gumnotita tis adelfis tou xeskepase tha kratisei tin anomia tou. kai o anthropos, pou tha koimithe mazi me gunaika, pou echei ta gunaika tis, kai xeskepasei ti gumnotita tis, autos xeskepase tin pigi tis, ki auti apokalupse tin pigi tou aimatos tis gi' auto, tha exolothreutoun kai oi duo mesa apo ton lao tous. kai ti gumnotita tis adelfis tis miteras sou i tis adelfis tou patera sou, den tha apokalupseis epeidi, apokaluptei ti steni suggeni tou tha sikosoun tin anomia tous. kai an kapoios koimithe mazi me ti theia tou, xeskepase ti gumnotita tou theiou tou tha kratisoun tin amartia tous ateknoi tha pethanoun. kai an kapoios parei ti gunaika tou adelfou tou, einai akatharsia xeskepase ti gumnotita tou adelfou tou tha meinoun ateknoi. tha tireite, loipon, ola ta diatagmata mou, kai oles tis kriseis mou, kai tha ta prattete gia na mi sas xerasei i gi, opou ego sas ferno na gia katoikisete s' auti. kai den tha perpatate sumfona me tis sunitheis ton ethnon, pou ego diochno apo mprosta sas epeidi epraxan ola auta, kai gi' auto tous aidiassa. kai eipa se sas: eseis tha klironomisete ti gi tous, ki ego tha ti doso se sas gia idioktisia, gi pou reei gala kai meli. ego eimai o kurios o theos sas,

pou sas apochorisa apo tous laous. gi' auto, tha apochorisetē ta ktini ta kathara apo ta akatharta, kai ta akatharta poulia apo ta kathara kai den tha molunete tis psuches sas me ta ktini i me ta ptina i me kathe ti pou sernetai epano sti gi, pou ego sas apochorisa os akatharta. kai tha eiste agioi se mena epeidi, agios eimai ego, o kurios, kai sas apochorisa apo tous laous, gia na eiste dikoi mou. kai kathe andras i gunaika pou echei pneuma manteias i einai epaoidos, tha thanatothei exapantos me petres tha tous lithobolisete to aimā tous tha einai epano tous.

## 21

kai o kurios eipe ston mousi: milise stous iereis, tous gious tou aaron, kai pes tous: kanenas den tha molunthei anamesa s' auton ton lao, exaitias nekrou para monon gia ton suggeni tou, ton plisiestero, gia ti mitera tou, kai gia ton patera tou, kai gia ton gio tou, kai gia ti thugatera tou, kai gia ton adelfo tou, kai gia tin adelfi tou, pou einai parthena, tin pio kontini s' auton, pou den pire andra gi' auti mporei na molunthei. den tha molunthei otan einai archigos tou laou tou, oste na bebilosei ton eauto tou. den tha falakrosoun to kefali tous oute tha xurisoun ta plagia sta pigounia tous oute tha kanoun entomes epano stis sarkes tous. agioi tha einai ston theo tous, kai den tha bebiloun to onoma tou theou tous epeidi, tis prosfores tou kuriou, pou ginontai me fotia, to psomi tou theou tous, prosperoun gi' auto, tha einai agioi. den tha paroun gunaika porni kai bebilomeni oute tha paroun gunaika apobliti apo ton andra tis epeidi, o iereas einai agios ston theo tou. tha ton agiasseis, loipon epeidi, autos proferei to psomi tou theou sou tha einai agios se sena epeidi, agios eimai ego o kurios, pou sas agiazō. kai i thugatera kapoioi ierea, an bebilothēi me porneia, auti bebilonei ton patera tis tha katakai me fotia. kai o megalos iereas anamesa sta adelfia tou, epano sto kefali tou opoioi chuthike to ladi tou chrismatos, kai o opoios kathierothike gia na ntunetai tis ieres stoles, den tha xeskepasei to kefali tou oute tha xeschisei ta imatia tou kai den tha mpei mesa se kanena nekro soma, den tha molunthei, oute gia ton patera tou oute gia ti mitera tou. kai apo to agiastirio den tha bgei exo tha bebilosei to agiastirio tou theou tou epeidi, to agio ladi tou chrismatos tou theou tou einai epano tou. ego eimai o kurios. ki autos tha parei gunaika parthena chira i apobliti i bebili i porni autes den tha tis parei alla, parthena apo ton lao tou tha parei gia gunaika. kai den tha bebilosei to sperma tou anamesa ston lao tou epeidi, ego eimai o kurios, pou ton agiazō. kai o kurios

milise ston mousi, legontas: pes ston aaron, auta ta logia: opoios apo to sperma sou, stis genees tous, echei psegadi, as mi plisiasei gia na proferei to psomi tou theou tou epeidi, kathenas pou echei psegadi, den tha plisiasei anthrospos tuflos i cholos i me atrofiki muti i echontas kati peritto i anthrospos pou echei spasimo sto podi i spasimo sto cheri i einai kurtos i polu ischnos i opoios echei blammena ta matia i echei xeri psora i leichina i einai me spasmenous orcheis kanenas anthrospos apo to sperma tou aaron tou ierea, pou echei psegadi, den tha plisiasei gia na proferei tis prosfores ston kurio, pou ginontai me fotia echei psegadi den tha plisiasei na proferei to psomi tou theou tou. tha troei to psomi tou theou tou, apo ta agiotata, kai apo ta agia. omos, mesa sto katapetasma den tha mpainei oute sto thusiastirio tha plisiazei, epeidi echei psegadi gia na mi bebilosei to agiastirio mou epeidi, ego eimai o kurios, pou tous agiazō. kai o mousis ta eipe auta ston aaron, kai stous gious tou, kai se olous tous gious israil.

## 22

kai o kurios milise ston mousi, legontas: pes ston aaron kai stous gious tou, na apechoun apo ta agia ton gion israil, kai na mi bebiloun to agio mou onoma, se osa agiazoun se mena. ego eimai o kurios. pes tous: kathe anthrospos apo olo to sperma sas, stis genees sas, pou tha plisiasei ta agia, ta opoia oi gioi tou israil agiazoun ston kurio, echontas tin akatharsia tou epano tou, i psuchi ekeini tha exolothreutei apo mprostha mou. ego eimai o kurios. opoios apo to sperma tou aaron einai lepros i echei reusi, den tha troei apo ta agia, mechris otou katharistei. kai opoios aggixei otidipote akatharto apo nekro i anthropon, apo ton opoio egine reusi spermatos, i opoios aggixei opoiodipote erpeto, apo to opoio mporei na molunthei, i anthropon, apo ton opoio mporei na molunthei, opoiodipote einai i akatharsia tou i psuchi pou tha ta aggixēi, tha einai akatharti mechri tin espera kai den tha faei apo ta agia, an den lousei to soma tou me nero. kai afou dusei o ilios, tha einai katharos, kai epeita tha faei apo ta agia epeidi, einai i trofi tou. psofimi i sparagmeno apo thirio, den tha faei, oste na molunthei m' auta. ego eimai o kurios. gi' auto, tha tiroun ta diatagmata mou, gia na mi kratisoun ap' auto amartia, kai pethaoun gi' auto, an ta bebilosoun. ego eimai o kurios, pou tous agiazō. kai kanenas allogenis den tha faei apo ta agia sugkatoikos tou ierea i misthotos, den tha faei apo ta agia. alla, an o iereas agorasei mia psuchi me to asimi tou, autos tha troei ap' auta, kathos ki ekeinos pou gennithike sto spiti tou autoi tha trone apo to psomi tou. kai i

thugatera tou ierea, an einai pantremeni me xenon andra, auti den tha troei apo ta agia ton prosforon. alla, an i thugatera tou ierea chirepsei i apoblithe, kai den echei paidi, kai epistrepsei ston patriko tis spiti, kathos briskotan sti nioti tis, tha troei apo to psomi tou patera tis kanenas, omos, xenos den tha faei ap' auto. kai an kapoios anthropos faei apo ta agia, apo agnoia, tote tha prosthesi se touto to ena pempto ap' auto, kai tha apodosei to agio ston ierea. kai den tha bebilosoun ta agia ton gion israil, pou prosferoun ston kurio, kai den tha analaboun epano tous anomia parabasis, trogontas ta agia tous epeidi, ego eimai o kurios, pou tous agiazio. kai o kurios milise ston mousi, legontas: milise ston aaron, kai stous gious tou, kai se olous tous gious israil, kai pes tous: kathe anthropos apo ton oiko israil i apo tous xenous, ekeinous pou einai ston israil, pou prosferei to doro tou, se oles tis euches tous i se oles tis autoprouaites prosfores tous, pou prosferoun ston kurio gia olokautoma, gia na eiste dektoi, tha prosferete ena arseniko choris psegadi, apo ta bodia, apo ta probata i apo ta katsikia. kathena pou echei psegadi, den tha to prosferete epeidi, den tha einai dekho gia sas. kai opoios prosferei thusia eirinikis prosforas ston kurio, gia na ekplirosei mia euchē, i autoprouaiti prosfora, apo ta bodia i apo ta probata, tha einai choris psegadi, gia na einai dekho kanena psegadi den tha uparchei s' auto. tuffo i suntrimmeno i kolobo i kapoio pou echei exogkoma i xeri psora i leichines, auta den tha ta prosferete ston kurio, oute tha kanete ap' auta prosfora me fotia ston kurio epano stoususiastiro. kai moschari i probato, pou echei kati peritto i einai kolobo, mporeis na to prosfereis gia autoprouaiti prosfora gia euchē, omos, den tha einai dekho. spasmeni i sumpiesmenon i schismeni i eounouchismenon, den tha prosferete ston kurio oute tha to kanete auto sti gi sas. oute tha prosferete ton arto tou theou sas, apo ola auta, apo cheri allogenous epeidi, i diathora tous einai mesa tous uparchei mesa tous psegadi den tha einai dekta gia sas. kai o kurios milise ston mousi, legontas: otan gennitheis moschari i arni i katsiki, tote tha einai kato apo ti mitera tou epta imeres apo tin ogdoi imera kai usterata tha einai dekho, se thusia pou ginetai me fotia ston kurio. kai den tha sfaxete damali i probato, auto kai to paidi tou, se mia imera. kai otan prosferete thusia eucharistias ston kurio, tha tin prosferete autoprouaiteta. tha fagothei tin idia imera den tha afisete ap' auti mechri to proi. ego eimai o kurios. tha tireite, loipon, tis entoles mou, kai tha tis ekteleite. ego eimai o kurios. kai den tha bebilonete to agio onoma mou alla, tha agiazomai anamesa stous gious israil. ego eimai o kurios, pou sas agiazio o

opoios sas eb gala apo ti gi tis aiguptou, gia na eimai theos sas. ego eimai o kurios.

## 23

kai o kurios milise ston mousi, legontas: milise stous gious israil, kai pes tous, oi giortes tou kuriou pou tha anakiruxete agies sugkentroseis, autes einai oi giortes mou. exi imeres tha kanais ergasia, tin ebdomi imera, omos, einai sabbato anapausis, agia sugkentrosi den tha kanete karnia ergasia einai sabbato tou kuriou se oles tis katoikies sas. autes einai oi giortes tou kuriou, agies sugkentroseis, pou tha anakiruxete stis epoches tous. ton proto mina, ti 14i tou mina, sto deilino, einai to pascha tou kuriou. kai ti 15i imera tou idiou mina, einai i giorti ton azumoun ston kurio epta imeres tha trote azuma. stin proti imera tha einai se sas agia sugkentrosi den tha kanete kanena douleutiko ergo. kai tha prosferete prosfora, pou ginetai me fotia ston kurio, epta imeres stin ebdomi imera einai agia sugkalesi den tha kanete kanena douleutiko ergo. kai o kurios milise ston mousi, legontas: milise stous gious israil, kai pes tous: otan mpeite mesa sti gi, pou ego sas dino, kai therisete ton therismo tis, tote tha ferete ena cheirobolo apo tis aparches tou therismou sas ston ierea kai tha kinisei to cheirobolo mprosta ston kurio, gia na ginei dekho gia sas tin epomeni tou sabbatou tha to kinisei o iereas. ki ekeini tin imera, kata tin opoia tha kinisete to cheirobolo, tha prosferete ena chroniariko arni, choris psegadi, gia olokautoma ston kurio kai tin prosfora tou apo alfita, duo dekata simigdali zumomeno me ladi, se prosfora pou ginetai me fotia ston kurio, se osmi euodias kai ti spondi tou, to ena tetarto tou in kراسi. kai psomi i sitari psimeno i stachua, den tha fate, mechri auti tin idia imera, stin opoia prosferete to doro tou theou sas tha einai aionios thesmos stis genees sas se oles tis katoikies sas. kai tha metrisete monoi sas apo tin epomeni tou sabbatou, apo tin imera pou prosferete to cheirobolo tis kinitis prosforas, epta oklires ebdomades mechri tin epomeni tou ebdomou sabbatou tha metrisete 50 imeres, kai tha prosferete nea prosfora apo alfita ston kurio. apo tis katoikies sas tha ferete se kiniti prosfora duo psomia tha einai duo dekata simigdali enzuma tha psithoun einai protogennimata ston kurio. kai tha prosferete mazi me to psomi epta arnia choris psegadi, chroniarika, kai ena moschari apo bodia, kai duo kriaria tha einai olokautoma ston kurio, mazi me tin prosfora tous apo alfita, kai me tis spondes tous, prosfora pou ginetai me fotia se osmi euodias ston kurio. kai tha prosferete enan trago apo katsikia se prosfora peri amartias, kai duo arnia chroniarika se thu-

sia eirinikis prosforas. kai o iereas tha ta kinisei mazi me to psomi ton protogennimaton, se kiniti prosfora mprosta ston kurio, mazi me ta duo arnia agia tha einai ston kurio gia ton ierea. kai tha kiruxete tin idia ekeini imera agia sugkentrosi gia sas kanena douleutiko ergo den tha kanete tha einai aionios thesmos se oles tis katoikies sas, stis genees sas, kai otan therizete ton therismo tis gis sas, den tha theriseis ololoklirotika ta akra tou chorafiou sou, kai den tha mazepseis osa peftoun apo ton therismo sou tha ta afiseis ston flocho kai ton xeno. ego eimai o kurios o theos sas. kai o kurios milise ston mousi, legontas: milise stous gious israil, touta ta logia: ton ebdomo mina, tin proti imera tou mina, tha einai gia sas sabbato, anamnisi me alalagmo salpiggon, agia sugkentrosi. den tha kanete kanena douleutiko ergo kai tha prosferete prosfora, pou ginetai me fotia ston kurio. kai o kurios milise ston mousi, legontas: kai ti dekati imera autou tou ebdomou mina tha einai imera exilasmou agia sugkentrosi tha einai se sas kai tha tapeinosete tis psuches sas, kai tha prosferete prosfora pou ginetai me fotia ston kurio. kai den tha kanete kamia ergasia s' auti tin idia imera gia ton logo oti, einai imera exilasmou, gia na ginei exileosi gia sas mprosta ston kurio ton theo sas. epeidi, kathe psuchi, pou den tha tapeinothei s' auti tin idia imera, tha exolothreutei apo ton lao tis. kai kathe psuchi, pou tha kanei opoiadipote ergasia s' auti tin idia imera, tha exolothreuso tin psuchi ekeini apo mesa apo ton lao tis. den tha kanete kamia ergasia tha einai aionios thesmos stis genees sas, se oles tis katoikies sas. tha einai sabbato anapausis gia sas, kai tha tapeinosete tis psuches sas, tin enati imera tou mina, tin espera apo espera mechri espera tha giortasete to sabbato sas. kai o kurios milise ston mousi, legontas: milise stous gious israil touta ta logia, ti 15i imera tou ebdomou autou mina tha einai i giorti ton skinion epta imeres ston kurio. tin proti imera tha einai agia sugkentrosi den tha kanete kanena douleutiko ergo. epta imeres tha prosferete prosfora, pou ginetai me fotia ston kurio tin ogdoi imera tha einai se sas agia sugkentrosi, kai tha prosferete prosfora, pou ginetai me fotia ston kurio einai episimi sunaxi den tha kanete kanena douleutiko ergo. autes einai oi giortes tou kuriou, pou tha anakiruxete agies sugkentroseis, gia na prosferete prosfora, pou ginetai me fotia ston kurio, ololokautoma, kai prosfora apo alfita, thusia kai spondes, to diorismeno gia kathe fora stin imera tou ektos apo ta sabbata tou kuriou, ki ektos apo ta dora sas, ki ektos apo oles tis euches sas, ki ektos apo oles tis autoproairetes prosfores sas, pou dinete ston kurio. kai ti 15i imera tou ebdomou mina, afou sugkentroseite ta gen-

nimata tis gis, tha giortasete ti giorti tou kuriou epta imeres tin psoti imera tha einai anapausi, kai tin ogdoi imera anapausi. kai tin proti imera tha parete gia ton eauto sas karmo apo ena oraio dentro, kladia foinikon, kai kladia dentron puknon, kai ities apo cheimarro kai tha eufraantheite mprosta ston kurio ton theo sas epta imeres. kai tha giortazete auti ti giorti ston kurio epta imeres ton chrono aionios thesmos tha einai stis genees sas ton ebdomo mina tha ti giortazete. epta imeres tha katoikeite se skines oloi oi autochthones israilites tha katoikoun se skines gia na gnorissoun oi genees sas, oti se skines ebalu tous gious israil na katoikissoun, otan tous ebgala apo ti gi tis aiguptou ego o kurios o theos sas. kai o mousis fanerose tis giortes tou kuriou stous gious israil.

## 24

kai o kurios milise ston mousi, legontas: prostaxe tous gious israil na sou feroun katharo ladi apo kopanismenes elies, gia to fos, oste i luchnia na kai ei pantotina. apexo apo to katapetasma tou marturiou, mesa sti skini tou marturiou, tha ti balei o aaron apo tin espera mechri to proi, mprosta ston kurio, pantotina tha einai aionios thesmos stis genees sas. epiano stin kathari luchnia tha parathesei ta luchnaria mprosta ston kurio, pantote. kai tha pareis simigdalai kai tha psiseis ap' auto 12 psomia kathe psomi tha einai duo dekata. kai tha ta baleis se duo seires, exi se kathe seira, epiano sto katharo trapezi, mprosta ston kurio. kai tha baleis epiano se kathe seira katharo libani, kai tha einai epiano sto psomi se anamnisi, se prosfora pou ginetai me fotia ston kurio. kathe imera sabbatou tha ta parathesei pantotina mprosta ston kurio, apo tous gious israil, se mia aionia diathiki. kai tha einai tou aaron kai ton gion tou kai tha ta trone se agion topo epeidi, einai s' auton agiotata, apo tis prosfores tou kuriou pou ginontai me fotia, se aionion thesmo. kai bgike o gios kapoias gunaikas israilitissas, pou itan gios enos andra aiguptiou, anamesa stous gious israil kai machontan sto stratopedo, o gios tis israilitissas kai kapoios anthropos israilitis. kai o gios tis gunaikas tis israilitissas blasfimise to onoma tou kuriou, kai katarastike kai ton eferan ston mousi (kai to onoma tis mitreras tou itan selomeith, thugatera tou dibrei, apo ti fuli tou dan) kai ton ebalan se fulaki, mechris otou fanerothei s' autous to thelima tou kuriou. kai o kurios milise ston mousi, legontas: fere exo apo to stratopedo ekeino pou katarastike kai oloi ekeinoi pou ton akousan as baloun ta cheria tous epiano sto kefali tou, kai as ton lithobolisei ololokliri i sunagogi. kai milise stous gious israil, legontas: opoios katarastei ton theo

tou, tha bastaxei tin anomia tou kai opoios blasfimisei to onoma tou kuriou, tha thanatouthei oposdipote olokliri i sunagogi tha ton lithobolisei me petres eite xenos eite autochthonas, otan blasfimisei to onoma tou kuriou, tha thanatouthei. kai opoios foneusei anthropo, tha thanatouthei oposdipote. kai opoios foneusei ktinos, tha antapodosei zoo anti gia zoo. kai an kapoios proxenisei blabi ston plision tou, opos epraxe, etsi tha ginei s' auton suntrimma anti gia suntrimma, mati anti gia mati, donti anti gia donti, opos ekane blabi ston anthropo, etsi tha ginei s' auton. kai opoios thanatosei ktinos, tha to antapodosei kai opoios foneusei anthropo, tha thanatouthei. eniaia krisi tha uparchei se sas opos ston xeno, etsi tha gine-tai kai ston autochthona epeidi, ego eimai o kurios o theos sas. kai o mousis eipe stous gious israil, kai eferan exo apo to stratopedo ekeinon pou katarastike, kai ton lithobolisan me petres kai oi giori israil ekanan opos o kurios prostaxe ston mousi.

## 25

kai o kurios milise ston mousi sto oros sina, legontas: milise stous gious israil, kai pes tous: otan mpeite mesa sti gi, pou ego sas dino, tote i gi tha fulaxei sabbato ston kurio. exi chronia tha speireis to chorafi sou, kai exi chronia tha kladeuseis tin ampelo sou, kai tha mazeueis ton karpo tis kai o ebdomos chronos tha einai sabbato anapausis sti gi, sabbato gia ton kurio den tha speireis to chorafi sou, kai den tha kladepseis tin ampelo sou. den tha theriseis ton therismo sou, pou blastanei apo monos tou, kai ta stafulia tis akladeutis ampelou sou den tha ta trugiseis tha einai chronos anapausis sti gi. kai to sabbato tis gis tha einai trofi se sas se sena, kai ston doulo sou, kai sti douli sou, kai ston mishoto sou, kai ston xeno, pou paroikei mazi sou. kai sta ktini sou, kai sta zoa pou einai sti gi sou, tha einai olokliri to proion tou gia trofi. kai tha arithmiseis ston eauto sou epta ebdomades chronon, epta fores epta chronia kai oi imeres ton epta ebdomadon ton chronon tha einai se sena 49 chronia. tote, tha kaneis na ichisei o alalagmos tis salpiggas ti dekati imera tou ebdomou mina tin imera tou exilasmou tha kanete na ichisei i salpigga se olokliri ti gi sas. kai tha agiasete ton 50o chrono, kai tha diakiruxete afesi sti gi pros olous tous katolikous tis autos tha einai chronos afesis se sas kai tha epistrepsei kathe enas sto ktima tou, kai tha epistrepsei kathe enas stin oikogeneia tou. chronos afesis tha einai se sas o 50os chronos den tha speirete oute tha therisete ekeino pou apo mono tou blastanei s' auto, kai den tha trugisete tin akladeuti ampelo tou epeidi, einai chronos afesis tha

einai se sas agios apo tin pediada tha trote to proion tis. se touto ton chrono tis afesis, tha epistrepsete kathe enas sto ktima tou. kai an pouliseis kati ston plision sou i agoraseis apo ton plision sou, kanenas apo sas den tha dunasteusei ton adelfo tou. sumfona me ton arithmo ton chronon meta apo tin afesi tha agoraseis apo ton plision sou, kai sumfona me ton arithmo ton chronon ton gennimaton tha sou poulisei. sumfona me to plithos ton chronon tha auxiseis tin timi tou, kai sumfona me ton mikro arithmo ton chronon tha elatoseis tin timi tou epeidi, sumfona me ton arithmo ton chronon ton gennimaton tha sou poulisei. kai den tha dunasteusete kathe enas ton plision tou, alla tha fobitheis ton theo sou epeidi, ego eimai o kurios o theos sas. kai tha kanete ta prostagmata mou, kai tis kriseis mou tha tireite, kai tha ta ekteleite kai tha katoikeite epano sti gi me asfaleia. kai i gi tha dinei tous karpous tis, kai tha trote se chortasmo, kai tha katoikeite epano s' auti me asfaleia. kai an peite, ti tha fame ton ebdomo chrono, an emeis den speiroume mite sugkentrosoume ta gennimata mas; tote, tha prostaxo tin eulogia mou narthei epano sas ton ekto chrono, kai tha kanei ta gennimata tis gia tria chronia. kai tha speirete ton ogdoo chrono, kai tha trote apo ta palia sas gennimata, mechri ton 9o chrono mechris otou erthoun ta gennimata tis, tha trote ta palia. kai i gi den tha poulietai se apallotriosi epeidi, diki mou einai i gi gia ton logo oti, eseis eiste xenoi kai paroikoi mprosta mou. gi' auto, se olokliri ti gi tis idioktisias sas, tha epitrepete tin exagora tis gis. an ftochunei o adelfos sou, kai poulisei kapoia apo ta ktimata tou, kai erthei o plisiesteros suggenis tou, gia na ta exagorasei, tote tha exagorasei o ti poulise o adelfos tou. kai an o anthropos den echei suggeni gia na ta exagorasei, kai euporise kai brike arketa chrimata gia na ta exagorasei, tote as metrisei ta chronia tis polisis tou, kai as apodosei to epibleon ston anthropo, ston opoio ta poulise, kai as epistrepsei sta ktimata tou. alla, an den einai ikanos, oste na dosei s' auton tin axia, tote to poulimeno tha menei sto cheri ekeinou pou to agorase, mechri ton chrono tis afesis kai tha apeleutherothei stin afesi, kai tha epistrepsei sta ktimata tou. kai an kapoios poulisei ena katoikisimo spiti se periteichismeni poli, tote mporei na to exagorasei mesa se enan chrono apo tin polisi tou mesa se enan olokliri chrono mporei na to exagorasei. alla an den exagorastei mechris otou sumplirothei s' auto olokliros o chronos, tote to spiti, pou einai se periteichismeni poli, tha epikurothei gia panta s' ekeinon pou to agorase, stis genees tou den tha apeleutherothei stin afesi. ta spitia, omos, ton chorion, pou den einai periteichismena, tha logariazontai opos ta

chorafia tis gis mporoun na exagorazontai, kai tha apeleutheronontai stin afesi. kai gia tis poleis ton leuiton, ta spitia ton poleon tis idioktiasias tous mporoun na exagorastoun apo tous leuites se kathe epochi. kai an enas agorasei apo kapoion apo tous leuites, tote to spiti, pou poulitheke stin poli tis idioktiasias tou, tha apeleutherothei stin afesi epeidi, ta spitia ton poleon ton leuiton einai i idioktiasia tous anamesa stous gious israil. alla, to chorafi ton proastion ton poleon tous den tha poulietai epeidi, einai pantotini tous idioktiasia. kai an ftochunei o adelfos sou, kai dustuchisei, tote tha ton boithiseis, os xenon i paroikon, gia na zisei mazi sou. mi pareis ap' auton toko i pleonasmo alla na fobasai ton theo sou gia na ze i adelfos sou mazi sou. to asimi sou den tha to doseis s' auton me toko, kai me pleonasmo den tha doseis tis trofes sou. ego eimai o kurios o theos sas, pou sas ebjala apo ti gi tis aiguptou, gia na sas doso ti gi chanaan, oste na eimai o theos sas. kai an ftochunei o adelfos sou konta sou, kai poulithe se sena, den tha epibaleis s' auton douleia doulou. os misthotos i os paroikos tha einai konta sou mechri ton chrono tis afesis tha se douleuei. tote, tha apochorisei apo sena, autos kai ta paidia tou mazi tou, kai tha epistrepsei sti suggeneia tou, kai tha epistrepsei stin patriki tou idioktiasia. epeidi, douloi mou einai autoi, pou ebjala apo ti gi tis aiguptou den tha pouliountai, kathos poulietai o doulos. den tha despozeis epano tou me austirotita alla tha fobitheis ton theo sou. kai o doulos sou kai i douli sou, osous ki an echeis, apo ta ethni pou einai guro sas, ap' auta tha agorazeis doulon kai douli. ki akoma, apo tous gious ton xenon, pou paroikoun metaxu sas, ap' autous tha agorazete, kai apo tis suggeneias tous, pou briskontai metaxu sas, osoi gennithikan sti gi sas kai tha einai se sas gia idioktiasia. kai tha tous echete klironomia gia ta paidia sas, ustera apo sas, gia na tous klironomisoun os idioktiasia douloi sas tha einai pantotina omos, epano stous adelfous sas, tous gious israil, den tha exousiazete, o enas epano ston allon, me austirotita. kai otan o xenos, ki ekeinos pou paroikei mazi sou, ploutisei, kai o adelfos sou, pou einai mazi tou, ftochunei, kai poulithe se xenon, pou paroikei mazi sou i sti genea tis suggeneias tou xenou afou poulithe, tha exagorastei xana enas apo ta adelfia tou tha ton exagorasei i o theios tou i o gios tou theiou tou, tha ton exagorasei i enas ex aimatos suggenis tou apo ti suggeneia tou tha ton exagorasei i, an o idios euporise, tha exagorasei o idios ton eauto tou. kai tha logaria-sei me ton agorasti tou, apo ton chrono pou poulitheke s' auton, mechri ton chrono tis afesis kai i timi tis polis tis tou tha einai sumfona me ton arithmo ton chronon analoga

me ton chrono enos misthotou tha tou logaria-sei. an menoun polla chronia, analoga m' auta tha apodosei tin timi tis exagoras tou apo to asimi me to opoio agorastike. kai an upoleipontai liga chronia, mechri to chrono tis afesis, tha kanei logariasmo mazi tou, kai sumfona me ta chronia tou tha apodosei tin timi tis exagoras tou. os etisios misthotos tha einai mazi tou den tha despozei epano tou me austirotita mprosta sou. kai an den exagorastei kata ta chronia auta, tote tha apeleutherothei ston chrono tis afesis, autos kai ta paidia tou mazi tou. epeidi, oi gioi tou israil einai douloi se mena douloi mou einai, tous opoiois ebjala apo ti gi tis aiguptou. ego eimai o kurios o theos sas.

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den tha kanete eidola gia ton eauto sas oute glupta oute tha anegeirete agalma gia ton eauto sas oute tha stisete petra me gluptes eikones sti gi sas, gia na tin proskunate epeidi, ego eimai o kurios o theos sas. tha tireite ta sabbata mou, kai tha sebeste to thusiastirio mou. ego eimai o kurios. an perpatate sta prostagmata mou, kai tireite tis entoles mou, kai tis ekleite, tote, tha sas doso tis broches sas stis epoches tous, kai i gi tha dosei ta gennimata tis, kai ta den-tra tou chorafiou tha dosoun ton karmo tous. kai to alonisma sas tha sas ftasei mechri ton trugito, kai o trugitos tha ftasei mechri tin epochi tis sporas kai tha trote to psomi sas se chortasmo kai tha katoikeite me asfaleia sti gi sas. kai tha doso sti gi sas eirini, kai tha plagiazete, kai kanenas den tha sas ekfobizei kai tha exolothreuso ta epikinduna thiria apo ti gi, kai machaira den tha perasei apo mesa apo ti gi sas. kai tha dioxete tous echthrous sas, kai tha pesoun mprosta sas me machaira kai pente apo sas tha dioxoun 100, kai 100 apo sas tha dioxoun 10.000 kai oi echthrois sas tha pesoun mprosta sas me machaira. kai tha epiblepso se sas, kai tha sas auxiso, kai tha sas plithuno, kai tha stereoso ti diathiki mou mazi sas. kai tha fate apo palia apothikeumata, kai tha apokathariseite ta palia mprosta apo ta kainourgia. kai tha stiso ti skini mou anamesa sas kai i psuchi mou den tha sas bdeluchthei kai tha perpatou metaxu sas, kai tha eimai theos sas ki eseis tha eiste laos mou. ego eimai o kurios o theos sas, pou sas ebjala apo ti gi ton aigupton, apo ti douleia tous kai suntripsa ta desma tou zugou sas, kai sas ekana na perpatate orthioi. alla, an den me upakousete kai den ekleite oles autes tis entoles mou, kai an katafroniseite ta prostagmata mou i an i psuchi sas apostrafei tis kriseis mou, oste na mi ekleite oles tis entoles mou, oste na exouthenoseite ti diathiki mou ki ego tha kano se sas touto: tha balo



epano sas tromo, marasmo, kai kausona, pou tha ftheirown ta matia sas, kai tha linoun olokliriotika tin psuchi kai mataia tha speirete ton sporo sas, epeidi tha ton trone oi echthroi sas. kai tha stiso to prosopo mou enantion sas, kai tha foneuteithe mprosta stous echthrous sas ki ekeinoi, pou sas misoun, tha sas exousiazoun kai tha feugete, eno kanenas den tha sas katadiokei. kai an mechris edo den me upakousete, tha balo epano sas eptaplasia timoria gia tis amarties sas. kai tha suntripso tin uperifaneia tis dunamis sas kai tha kano ton ourano sas san sidero, kai ti gi sas san chalko kai i dunami sas tha analothei mataia epeidi, i gi sas den tha dinei ta gennimata tis, kai ta dentra tis gis den tha dinoun ton karmo tous. kai an poreuste enantia se mena, kai den thelete na me upakousete, tha prostheso se sas eptaplasies pliges, sumfona me tis amarties sas. kai tha steilo enantion sas ta agria thiria, pou tha katafane ta paidia sas, kai tha exolothreuous ta ktini sas, kai tha sas kanoun ligoustous kai oi dromoi sas tha erimothoun. kai an ap' auta den diorthotheite, epistrefontas se mena, alla poreuste enantios se mena, tote tha poreuto ki ego enantios se sas, kai tha sas paiduso ki ego eptaplasia gia tis amarties sas. kai tha fero epano sas machaira, pou tha kanei tin ekdikisi tis diathikis mou kai otan katafugete stis poleis sas, tha steilo thanatiko anamesa sas kai tha paradotheite sta cheria tou echthrou. kai otan katasuntripso to stirigma tou artou sas, deka gunaikes tha psinoun ta psomia sas se enan fourno, kai ta psomia sas tha sas apodothoun me zugi kai tha trote, kai den tha chortainete. kai an kai me touta den me upakousete, alla poreuste enantios se mena, tote, ego tha poreuto enantios se sas me thumo, kai tha sas paiduso ki ego eptaplasia gia tis amarties sas. kai tha fate tis sarkes ton gion sas, kai tis sarkes ton thugateron sas tha fate. kai tha katedafiso tous psilous sas topous, kai tha katastrepso ta eidola sas, kai tha rixo ta ptomata sas epano sta ptomata ton bdeluron eidolon sas kai tha sas bdeluchthei i psuchi mou. kai tha katastiso tis poleis sas erimes, kai tha erimoso ta agiastiria sas, kai den tha osfranthon osmi ton euodion sas kai ego tha erimoso olokliriotika ti gi sas kai tha thaumasoun s' auto oi echthroi sas, pou katoikoun s' auti. kai tha sas diaspeiro anamesa sta ethni kai tha suro apo piso sas ti machaira kai i gi sas tha menei erimi, kai oi poleis sas tha einai erimes. tote, i gi tha apolausei ta sabbata tis, olo ton kairo, oso auti tha menei erimi, ki eseis tha eiste sti gi ton echthron sas tote, i gi tha anapautei, kai tha apolausei ta sabbata tis. olo ton kairo tis erimosis tis tha anapautei epeidi, den anapaoutan sta sabbata sas, otan katoikousate epano s' auti.

kai s' ekeinous pou apo sas enapemeinan, tha epifero deilia stin kardia tous, stous topous ton echthron tous kai o ichos enos fullou pou seietai tha tous diokei kai tha feugoun, san na feugoun apo machaira, kai tha peftoun, choris na tous katadiokei kanenas. kai tha peftoun o enas epano ston allon, san na briskontai mprosta se machaira, choris kanenas na tous katadiokei kai den tha mporesete na statheite mprosta stous echthrous sas. kai tha apolesteite anamesa sta ethni, kai i gi ton echthron sas tha sas katafaei. kai osoi apo sas enapemeinan tha ftheirown tai exaitias ton anomion tous, stous topous ton echthron sas ki akoma, exaitias ton anomion ton pateron tous, tha ftheirown tai mazi tous. kai an omologisoun tin anomia tous, kai tin anomia ton pateron tous, gia tin parabasi tous, pou parebikan enantion mou, kai epeidi akoma poreutikan enantios se mena. ki ego poreutika enantios s' autous, kai tous efera sti gi ton echthron tous an tote tapeinothei i aperitmiti kardia tous, kai dechthoun tote tin timoria tis anomias tous, tote, tha thumitho ti diathiki mou pou ekana ston iakob, kai ti diathiki mou pou ekana ston isaak, kai ti diathiki mou pou ekana ston abraam tha thumitho tha thumitho kai ti gi. kai i gi tha menei paratimeni ap' autous, kai tha apolausei ta sabbata tis, menontas erimi ap' autous ki autoi tha dechthoun tin timoria tis anomias tous epeidi, katafronisan tis kriseis mou, kai gia ton logo oti i psuchi tous apostrafike ta prostagmata mou. alla, ki etsi, eno briskontai sti gi ton echthron tous, den tha tous aporripso oute tha tous bdeluchtho, oste na tous exolothreuso, kai na mataioso ti diathiki mou, pou ekana s' autous epeidi, ego eimai o kurios o theos tous alla, pros to sumferon tous tha thumitho ti diathiki ton pateron tous, pou tous ebgala apo ti gi tis aiguptou, mprosta sta ethni, gia na eimai o theos tous. ego eimai o kurios. auta einai ta prostagmata, kai oi kriseis, kai oi nomoi, pou ekane o kurios anamesa ston eauto tou kai stous gious israil, epano sto bouno sina, diamesou tou mousi.

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kai o kurios milise ston mousi, legontas: milise stous gious israil, kai pes tous: otan kapoios kanei episimi euchi, esu tha kaneis tin ektimisi ton psuchon pros ton kurio. kai i ektimisi sou tha einai, tou men arsenikou, apo 20 chronon mechri 60 chronon, i ektimisi sou bebaia tha einai 50 sikloi asimi, sumfona me ton siklo tou agiastiriou kai an einai thiluko, i ektimisi sou tha einai 30 sikloi. kai an einai apo pente chronon mechri 20, i ektimisi sou tha einai tou men arsenikou 20 sikloi, tou de thilukou deka sikloi. kai an einai apo enan mina mechri pente chronon,

i ektimisi sou tha einai, tou men arsenikou pente sikloi asimi tou de thilukou, i ektimisi sou, treis sikloi asimi. kai an einai apo 60 chronon ki epano, an men einai arseniko, i ektimisi sou tha einai 15 sikloi an, bebaia, einai thiluko, deka sikloi. kai an einai ftochteros tis ektimisis sou, tha parastathei mprosta ston ierea, kai o iereas tha ton ektimisei sumfona me ti dunami ekeinou pou ekane tin euchi, o iereas tha ton ektimisei. kai an i euchi einai ena ktinos, apo osa prosferontai os doro ston kurio, kathe ti pou dinei kapoios ap' auta ston kurio, tha einai agio. den tha to allaxei oute tha antikatastisei kalo anti gia kako i kako anti gia kalo kai an pote antallaxei ena ktinos anti gia ena allo ktinos, tote ki auto, kai to antallagma tou, tha einai agia. kai an einai kapoio akatharto ktinos, apo osa den prosferontai os doro ston kurio, tote tha parstisei to ktinos mprosta ston ierea kai o iereas tha to ektimisei, eite kalo einai eite kako kata tin ektimisi sou, o ierea, etsi tha einai. kai an kapoios thelisei na to exagorasei, tote tha prosthesi to ena tou pempto stin ektimisi sou. kai otan kapoios aferosei to spiti tou os aferoma ston kurio, tote o iereas tha to ektimisei, eite kalo einai eite kako opos tha to ektimisei o iereas, etsi tha einai. kai an autos pou to aferose, thelisei na exagorasei to spiti tou, tha prosthesi to ena pempto apo to asimi tis ektimisis sou s' auto, kai tha einai diko tou. kai an kapoios aferosei ston kurio ena meros tou chorafiou tis idioktisias tou, i ektimisi sou tha einai sumfona me ton sporo tou ena chomor sporos krithariou tha ektimithei anti gia 50 siklous apo asimi. an apo ton chrono tis afesis aferosei to chorafi tou, tha einai sumfona me tin ektimisi sou. alla, an aferosei to chorafi tou meta tin afesi, o iereas tha logiariasei s' auto to asimi sumfona me ta upoloipa chronia, mechri ton chrono tis afesis, kai tha afairethei apo tin ektimisi sou. kai an pote autos pou aferose to chorafi, thelisei na to exagorasei, tha prosthesi s' auto to ena pempto apo to asimi tis ektimisis sou, kai tha einai diko tou. kai an den exagorasei to chorafi i an poulise to chorafi se kapoionallon, den tha exagorazetai pleon. alla, otan to chorafi perasei eleuthero tin afesi, tha einai agio ston kurio, os kathieromeno chorafi i kuriotita tou tha einai tou ierea. kai an kapoios aferosei ston kurio ena chorafi, pou agorase, to opoio den einai apo ta chorafia tis idioktisias tou o iereas tha logiariasei s' auto tin axia tis ektimisis sou, mechri ton chrono tis afesis kai tha dosei tin ektimisi sou ekeimi tin imera einai agio ston kurio. ston chrono tis afesis to chorafi tha apodothei s' ekeinon apo ton opoio agorastike, s' auton pou echei tin kuriotita tis gis. kai oles oi ektimiseis sou tha einai sumfona me ton siklo tou agiastiriou o

siklos tha einai 20 gera. entoutois, to prototoko anamesa sta ktini, pou anikei os prototoko ston kurio, kanenas den tha to aferosei eite moschari eite arni, einai tou kuriou. kai an einai apo akatharta ktini, tha to exagorasei sumfona me tin ektimisi sou, kai tha prosthesi to ena tou pempto epano s' auto i, an den exagorazetai, tha poulithei sumfona me tin ektimisi sou. kanena kathieroma, omos, pou kapoios tha kathierosei ston kurio apo osa echei, apo anthropon mechri ktinos, kai mechri chorafi tis idioktisias tou, den tha poulithei oute tha exagorastei kathe kathieroma einai agiotato ston kurio. kanena kathieroma, pou kathierothike apo anthropon den tha exagorastei tha thanatethei oposdipote. kai kathe dekato tis gis, eite apo ton sporo tis gis eite apo ton karmo ton dentron, einai tou kuriou einai agio ston kurio. kai an kapote thelisei kapoios na exagorasei to dekato tou, tha prosthesi s' auto to ena tou pempto. kai kathe dekato apo bodia, kai apo probata, kai apo kathe zoo, pou diabainei kato apo ti rabdo, to dekato tha einai agio ston kurio. den tha kanei diakrisi, eite kalo einai eite kako, oute tha to allaxei kai an pote to allaxei, ki auto kai to antallagma tou tha einai agia den tha exagorastei. autes einai oi entoles, pou o kurios prostaxe ston mousi gia tous gious israil sto bouno sina.

kai o kurios milise ston mousi stin erimo sina, sti skini tou marturiou, tin proti imera tou deuterou mina ston deutero chronon, afoutou bgikan apo ti gi tis aiguptou, os exis: na parete to sunolo olokliris tis sunagogis ton gion israil, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, aparithmontas onomastika kathe arseniko, ana kefali tous. apo 20 chronon ki epano, olous autous pou ston israil mporoun na bgoun se polemo, esu kai o aaron na tous aparithmisete, sumfona me ta strateumata tous. kai mazi sas tha einai enas anthropos apo kathe fuli kathe enas tha einai archontas tis oikogeneias ton pateron tou. ki auta einai ta onomata ton andron, pou tha parastathoun mazi sas: apo ton roubin, o elisour, gios tou sedour apo ton sumeon, o seloumiil, gios tou sourisadai apo ton iouda, o naasson, gios tou amminadab apo ton issachar, o nathanail, gios tou souar apo ton zaboulon, o eliab, gios tou chailon apo tous gious tou iosif, apo men ton efraim, o elisama, gios tou ammioud apo de ton manassi, o gamaliil, gios tou fedassour apo ton beniamin, o abeldan, gios tou gideoni apo ton dan, o achiezer, gios tou ammisadai apo ton asir, o fagaail, gios tou ochran apo ton gad, o eliasaf, gios tou deouil apo ton nefthali, o achira, gios tou ainan. autoi isan oi eklektoi tis sunagogis, archontes ton fulon ton pateron tous, archigoι ton chiliadon tou israil. o mousis, loipon, kai o aaron piran autous tous andres, pou anafertikan onomastika kai sugkalesan olokliri ti sunagoge, tin proti imera tou deutero mina, kai katagraftikan sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, ana kefali tous. kathos o kurios prostaxe ston mousi, etsi tous arithmise stin erimo sina. kai oi gioi tou roubin, tou protokou tou israil, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, ana kefali tous, kathe arseniko apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou roubin, isan 46.500. apo tous gious tou sumeon, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, ekeinoi pou aparithmithikan sumfona me ton arithmo ton onomaton, ap' autous, ana kefali tous, kathe arseniko apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou sumeon, isan 59.300. apo tous gious tou gad, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oiko-

geneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekei noi pou aparithmithikan apo ti fuli tou gad, isan 45.600. apo tous gious tou iouda, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou iouda, isan 74.600. apo tous gious tou issachar, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou issachar, isan 54.400. apo tous gious tou zaboulon, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou zaboulon, isan 57.400. apo tous gious tou iosif, apo men tous gious tou efraim, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou efraim, isan 40.500. apo tous gious tou manassi, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou manassi, isan 32.200. apo tous gious tou beniamin, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou dan, isan 62.700. apo tous gious tou asir, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou

asir, isan 41.500. apo tous gious tou nefthali, sumfona me tis genees tous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, sumfona me ton arithmo ton onomaton, apo 20 chronon ki epano, oloi autoi pou mporousan na bgoun se polemo, ekeinoi pou aparithmithikan apo ti fuli tou nefthali, isan 53.400. autoi einai ekeinoi pou aparithmithikan, tous opoious aparithmise o mousis, kai o aaron, kai oi archontes tou israil, oi 12 andres kathe enas itan sumfona me tin oikogeneia ton pateron tou. kai isan oloi ekeinoi pou aparithmithikan apo tous gious tou israil, sumfona me tis oikogeneies ton pateron tous, apo 20 chronon ki epano, oloi autoi pou mporousan, anamesa ston israil, na bgoun se polemo, oloi ekeinoi pou aparithmithikan, isan 603.550. oi leuites, omos, sumfona me ti fuli ton pateron tous, den aparithmithikan anamesa s' autous. epeidi, o kurios eiche milisei ston mousi, legontas. monon ti fuli tou leui mi tin aparithmiseis, kai to sunolo tous mi to pareis mazi me tous gious israil alla, dose stous leuites tin epistasia tis skinis tou marturiou, kai olon ton skeuon tis, kai olon ekeinon pou anikoun s' auti autoi tha sikonoun ti skini kai ola ta skeui tis, ki autoi tha upiretoun s' auti, kai tha stratopedeuoun ologura sti skini. kai otan i skini prokeitai na sikothei, oi leuites tha tin katebazoun kai otan i skini prepei na stathei, oi leuites tha ti stinoun kai opoios xenos plisiasei, asthanatonetai. kai oi men gioi israil tha stratopeudeuoun, kathe enas sto stratopedo tou, kai kathe enas konta sti simaia tou, sumfona me ta strateumata tous. oi leuites, omos, tha stratopedeuoun ologura sti skini tou marturiou, gia na mi einai orgi epano sti sunagogi ton gion israil kai oi leuites tha ekteλούν tis upiresies tis skinis tou marturiou. kai oi gioi israil epraxan sumfona me ola osa o kurios prostaxe ston mousi etsi ekanan.

## 2

kai o kurios milise ston mousi kai ston aaron, legontas: as stratopedeuoun oi gioi israil, kathe enas konta sti simaia tou, mazi me to simeio tis oikogeneias ton pateron tou tha stratopedeuoun apenanti apo ti skini tou marturiou, ologura. ki ekeinoi men pou stratopedeuoun pros ta anatolika tha einai ekeinoi apo ti simaia tou stratopedou tou iouda, sumfona me ta tagmata tous kai o archontas ton gion tou iouda tha einai o naasson, o gios tou amminadab kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 74.600. ki autoi pou stratopedeuoun konta tou tha einai i fuli tou issachar kai o archontas ton gion tou issachar tha einai o nathanail, o gios tou souar kai to strateuma tou, ki ekeinoi pou

aparithmithikan ap' autous, isan 54.400. epeita, i fuli tou zaboulon kai o archontas ton gion tou zaboulon tha einai o eliab, o gios tou chailon kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 57.400. oloi autoi pou aparithmithikan sto stratopedo tou iouda isan 186.400, sumfona me ta tagmata tous autoi tha sikonontai protoi. kai mesimbrina tha einai i simaia tou stratopedou tou roubin, sumfona me ta tagmata tous kai o archontas ton gion tou roubin tha einai o elisour, o gios tou sedior kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 46.500. ki autoi pou stratopedeuoun konta tou tha einai i fuli tou sumeon kai o archontas ton gion tou sumeon tha einai o seloumil, o gios tou sourisadai kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 59.300. epeita, i fuli tou gad kai o archontas ton gion tou gad tha einai o eliasaf, o gios tou deoul kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 45.650. oloi autoi pou aparithmithikan sto stratopedo tou roubin isan 151.450, sumfona me ta tagmata tous autoi tha sikonontai deuteroi. epeita tha sikonetai i skini tou marturiou, to stratopedo ton leuiton st meson ton stratopedon opos stratopedeuosan, etsi kai tha sikonontai kathe enas stin taxi tou, konta sti simaia tous. kai dutika tha einai i simaia tou stratopedou tou efraim, sumfona me ta tagmata tous kai o archontas ton gion tou efraim, tha einai o elisama, o gios tou ammioud kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 40.500. kai konta tou i fuli tou manassi kai o archontas ton gion tou manassi tha einai o gamaliil, o gios tou fedassour kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 32.200. epeita, i fuli tou beniamin kai o archontas ton gion tou beniamin tha einai o abeidan, o gios tou gideoni kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 35.400. oloi autoi pou aparithmithikan apo to stratopedo tou efraim isan 108.100, sumfona me ta tagmata tous autoi tha sikonontai tritoi. kai pros ton borra tha einai i simaia tou stratopedou tou dan, sumfona me ta tagmata tous kai o archigos ton gion tou dan tha einai o achiezer, o gios tou ammisadai kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 62.700. ki autoi pou stratopedeuoun konta tou tha einai i fuli tou asir kai o archontas ton gion tou asir tha einai o fagaiil, o gios tou ochran kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous, isan 41.500. epeita, i fuli tou nefthali kai o archontas ton gion tou nefthali tha einai o achira, o gios tou ainan kai to strateuma tou, ki ekeinoi pou aparithmithikan ap' autous,

isan 53.400. oloi autoi pou aparithmithikan apo to stratopedo tou dan isan 157.600 autoi tha sikonontai teleutaioi, sumfona me tis simaies tous. autoi einai ekeinoi pou aparithmithikan apo tous gious israil, sumfona me tis oikogeneies ton pateron tous oloi autoi pou aparithmithikan sta stratopeda isan 603.550, sumfona me ta tagmata tous. oi leuites, omos, den aparithmithikan mazi, anamesa stous gious israil, opos o kurios eiche prostaxei ston mousi. kai oi gioi israil epraxan sumfona me osa o kurios prostaxe ston mousi etsi stratopedeusan, sumfona me tis simaies tous, kai etsi sikothikan, kathe enas sumfona me ti suggeneia tou, sumfona me tis oikogeneies ton pateron tou.

### 3

ki autes einai oi genees tou aaron kai tou mousi, tin imera pou o kurios milise ston mousi epano sto bouno sina. ki auta einai ta onomata ton gion tou aaron: o nadab, o prototokos, kai o abioud, o eleazar, kai o ithamar. auta einai ta onomata ton gion tou aaron, ton chrismenon iereon, pou kathierothikan gia na ierateuoun. pethane, omos, o nadab kai o abioud mprosta ston kurio, eno prosfernan xeni fotia mprosta ston kurio, stin erimo sina, kai den eichan paidia kai ierateuse o eleazar kai o ithamar, mprosta ston aaron ton patera tous. kai o kurios milise ston mousi, legontas: fere ti fuli tou leui, kai parastise tous mprosta ston aaron, ton ierea, gia na upiretoun s' auton. kai tha fulattoun tis fulaxeis tou, kai tis fulaxeis olokliris tis sunagogis, mprosta sti skini tou marturiou, ektelontas tis upiresies tis skinis. kai tha fulattoun ola ta skeui tis skinis tou marturiou, kai tis fulaxeis ton gion israil, ektelontas tis upiresies tis skinis. kai tha doseis tous leuites ston aaron kai stous gious tou autoi einai dosmenoi os doro s' auton apo tous gious israil. kai ton aaron kai tous gious tou tha tous topothetiseis gia na ekteloun ta kathikonta tis ierateias tous kai opoios xenos plisiasei tha thanatonetai. kai o kurios milise ston mousi, legontas: des, ego pira tous leuites apo mesa apo tous gious israil, sti thesi kathe prototokou, pou dianoigei mitra, apo tous gious israil kai oi leuites tha einai dikoi mou epeidi, kathe prototoko einai diko mou gia ton logo oti, kata tin imera pou pataxa kathe prototoko sti gi tis aiguptou, agiasa gia ton eauto mou kathe prototoko ston israil, apo anthropon mechri ktinos dikoi mou tha einai. ego eimai o kurios. kai o kurios milise ston mousi stin erimo sina, legontas: aparithmise tous gious tou leui, sumfona me tis oikogeneies ton pateron tous, sumfona me tis suggeneies tous kathe arseniko, apo enos mina ki epano, tha tous aparithmiseis. kai o mousis tous

aparithmise, sumfona me ton logo tou kuriou, opos prostachthike. ki autoi isan oi gioi tou leui, sumfona me ta onomata tous: o girson, kai o kaath, kai o merari. ki auta isan ta onomata ton gion tou girson, sumfona me tis suggeneies tous o libni, kai o semei. kai oi gioi tou kaath, sumfona me tis suggeneies tous, o amram, kai o isaar, kai o chebron, kai o ozil. kai oi gioi tou merari, sumfona me tis suggeneies tous, o maali kai o mousi. autes einai oi suggeneies ton leuiton, sumfona me tis oikogeneies ton pateron tous. apo ton girson itan i suggeneia tou libni, kai i suggeneia tou semei autes einai oi suggeneies ton girsoniton. autoi pou aparithmithikan ap' autous, sumfona me ton arithmo olon ton arsenikon, apo enos mina ki epano, ekeinai pou aparithmithikan ap' autous isan 7.500. oi suggeneies ton girsoniton tha stratopedeuoun piso apo ti skini, dutika. kai o archontas tis patrikis oikogeneias ton girsoniton tha einai o eliasaf, o gios tou lail. kai i fulaxi ton gion tou girson sti skini tou marturiou tha einai i skini, i skepi, to kalumma tis, kai to katapetasma tis thuras tis skinis tou marturiou, kai ta parapetasmata tis aulis, kai to katapetasma tis thuras tis aulis, pou einai gia ti skini, kai gia to thusiastirio ologura, kai ta schoinia tis gia oles tis upiresies tous. kai apo ton kaath itan i suggeneia ton amramiton, kai i suggeneia ton isaariton, kai i suggeneia ton chebroniton, kai i suggeneia ton oziliton autes einai oi suggeneies ton kaathiton. ola ta arsenika, apo enos mina ki epano, isan se arithmo 8.600, pou fulagan tis fulaxeis tou agiastiriou. oi suggeneies ton gion kaath tha stratopedeuoun sta plagia tis skinis, mesimbrina. kai o archontas tis patrikis oikogeneias ton suggeneion ton kaathiton tha einai o elisafan, o gios tou ozil. kai i fulaxi tous tha einai i kibotos, kai to trapezi, kai i luchnia, kai ta thusiastiria, kai ta skeui tou agiastiriu, me ta opoia upiretoun, kai to katapetasma, kai ola auta pou uparchoun gia tin upiresia tous. kai o eleazar, o gios tou aaron, tou ierea, tha einai archigos epano stous archigous ton leuiton, echontas tin epistasia ekeino pou fulattoun tis fulaxeis tou agiastiriu. apo ton merari itan i suggeneia ton maaliton, kai i suggeneia ton mousiton autes einai oi suggeneies tou merari. ki autoi pou aparithmithikan ap' autous, sumfona me ton arithmo olon ton arsenikon apo enos mina ki epano, isan 6.200. kai o archontas tis patrikis oikogeneias ton suggeneion tou merari itan o souriil, o gios tou abichail autoi tha stratopedeuoun sta plagia tis skinis, pros borran. kai kato apo tin epistasia tis fulaxis ton gion tou merari tha einai oi sanides tis skinis, kai oi mochloi tis, kai oi stuloi tis, kai ta upostirigmata tis, kai ola ta skeui tis, kai ola auta pou upar-

choun gia tin upiresia tis kai oi stuloi tis aulis ologura, kai ta upostirigmata tous, kai oi passaloi tous, kai ta schoinia tous. ki ekeinoi pou stratopedeuoun kata prosopo tis skinis, anatolika, antikruna sti skini tou marturiou, anatolika, tha einai o mousis kai o aaron, kai oi gioi tou, pou fulattoun tis fulaxeis tou agiastiriu, sti thesi ton fulaxeon ton gion israil kai opoios xenos plisiasei, tha thanatonetai. oloi ekeinoi pou aparithmithikan apo tous leuites, pou o mousis aparithmise, kai o aaron, me prostagi tou kuriou, sumfona me tis suggeneies tous, ola ta arsenika apo enos mina ki epano, isan 22.000. kai o kurios eipe ston mousi: aparithmise ola ta arsenika prototoka ton gion israil, apo enos mina ki epano, kai pare ton arithmo ton onomaton tous. kai tha pareis tous leuites gia mena, ego eimai o kurios, sti thesi olon ton prototokon ton gion israil kai ta ktini ton leuiton, sti thesi olon ton prototokon ton ktinon ton gion israil. kai opos o kurios ton prostaxe, o mousis aparithmise ola ta prototoka ton gion israil. kai ola ta arsenika prototoka, pou aparithmithikan onomastika, apo enos mina ki epano, stin aparithmisi tous, isan 22.273. kai o kurios milise ston mousi, legontas: pare tous leuites, sti thesi olon ton prototokon ton gion israil, kai ta ktini ton leuiton sti thesi ton ktinon tous kai oi leuites tha einai dikoi mou. ego eimai o kurios. kai gia tin exagora ton 273 apo ta prototoka ton gion israil, pou uperbainoun ton arithmo ton leuiton, tha pareis apo pente siklous ana kefali, sumfona me ton agio siklo tha tous pareis (o siklos einai 20 gera) kai tha doseis to asimi tis exagoras tou arithmou tous pou perisseuei, ston aaron kai stous gious tou. kai o mousis pire to asimi tis exagoras ekeinon pou uperebainan ton arithmo auton pou exagorastikan se antallagi ton leuiton apo ta prototoka ton gion israil pire to asimi, 1.365 siklous, sumfona me ton agio siklo kai o mousis edose to asimi tis exagoras ekeinon pou uperebainan, ston aaron kai stous gious tou, sumfona me ton logo tou kuriou, opos o kurios prostaxe ton mousi.

4

kai o kurios milise ston mousi kai ston aaron, legontas: pare to sunolo ton gion kaath, anamesa apo tous gious tou leui, sumfona me tis suggeneies tous, sumfona me tis oikeogeneies ton pateron tous, apo 30 chronon ki epano, mechri 50 chronon, olon ekeinon pou mpainoun mesa sto tagma gia na kannot ergasies sti skini tou marturiou. auti tha einai i upiresia ton gion tou kaath sti skini tou marturiou ta agia ton agion. kai otan to stratopedo sikonetai, tha erchonetai o aaron kai oi gioi tou, kai tha katebasoun to kaluptirio katapetasma, kai tha

skepazoun m' auto tin kiboto tou marturiou kai tha baloun epano tis skepasma apo dermatata tsakalion, kai apo pano tha aplosoun ufasma ologalazo, kai tha perasoun tous mochlous tis. ki epano sto trapezi tis prothesis tha aplosoun ologalazo ufasma, kai tha baloun epano tou tous diskous, kai ta thumiatochoa, kai tis lekanitses, kai ta spondeia, gia na kanoun spondes kai oi pantotinoi artoi tha einai epano tou kai tha aplosoun epano tous kokkino ufasma, ki auto tha to skepasoun me skepasma apo dermatata tsakalion, kai tha perasoun tous mochlous tou. kai tha paroun ologalazo ufasma, kai tha skepasoun ologura ti luchnia tou fotos, kai ta luchnaria tis, kai ta luchnopsalida tis, kai ta upothemata tis, kai ola ta elaiodocha skeui tis, me ta opoia ekteloun tis upiresies tis kai tha ti baloun, mazi me ola ta skeui tis, mesa se skepasma apo dermatata tsakalion, kai tha ti baloun epano stous mochlous. ki epano sto chruso thusiastirio tha aplosoun ologalazo ufasma, ki auto tha to skepasoun me skepasma apo dermatata tsakalion, kai tha perasoun tous mochlous tou. kai tha paroun ola ta skeui tis upiresias, me ta opoia upiretoun sta agia, kai tha ta baloun se ologalazo ufasma, kai tha ta skepasoun me skepasma apo dermatata tsakalion, kai tha baloun tous mochlous. kai tha katharisoun to thusiastirio apo ti stachti, kai tha to skepasoun ologura me ufasma porfuroun kai tha baloun epano s' auto ola ta skeui tou, me ta opoia ekteloun tis upiresies tou, ta thumiatria, tis kreagres, kai ta ftuaria, kai tis lekanes, kai ola ta skeui tou thusiastiriu, kai tha aplosoun epano tou skepasma apo dermatata tsakalion, kai tha perasoun tous mochlous tou. kai afou o aaron kai oi gioi tou teleiosoun na skepazoun ologura ta agia, kai ola ta agia skeui, otan to stratopedo prokeitai na sikothei, tote tha plisiasoun oi gioi tou kaath gia na ta bastaxoun kai den tha aggixoun ta agia, gia na mi pethanoun. auta einai osa tha bastazoun oi gioi tou kaath, sti skini tou marturiou. kai i epistasia tou eleazar, giou tou aaron, tou ierea, tha einai to ladi tou fotos, kai to euodes thumiama, kai i kathimerini prosfora apo alfita, kai to ladi tou chrismatos, i epistasia olokliris tis skinis, kai olon osa einai s' auti, tou agiastiriu, kai olon ton skeuon tou. kai o kurios milise ston mousi kai ston aaron, legontas: mi exolothreuseti ti fuli ton suggeneion ton kaathiton mesa apo tous leuites alla, touto tha tous kanete, gia na zisoun, kai na mi pethanoun, otan plisiazoun sta agia ton agion o aaron kai oi gioi tou as mpainoun mesa, kai as tous diorizoun kathe enan sto ergo tou kai sto fortio tou as mi mpainoun, omos, mesa gia na doun, otan ta agia skepazontai ologura, gia na mi pethanoun. kai o kurios milise ston mousi, legontas: pare to

sunolo kai ton gion tou girson, sumfona me tis oikogeneies ton pateron tous, sumfona me tis suggeneies tous apo 30 chronon ki epano, mechri 50 chronon, tha tous aparithmiseis, olous autous pou mpainoun sto tagma, gia na kanoun ergasies sti skini tou marturiou. auti einai i upiresia ton suggeneion ton girsoniton, na upiretoun kai na bastazoun tha bastazoun, loipon, ta parapetasmata tis skinis, kai ti skini tou marturiou, to skepasma tis, kai to skepasma pou einai apo dermata tsakalion, pou brisketai apo pano tis, kai to katapetasma tis thuras tis skinis tou marturiou, kai ta parapetasmata tis aulis, kai to katapetasma tis thuras tis pulis tis aulis, pou einai gia ti skini, kai gia to thusiastirio ologura, kai ta schoinia tous, kai ola ta skeui tis upiresias tous, kai ola osa chrisimeuoun s' auta etsi tha upiretoun. me prostagi tou aaron kai ton gion tou tha ginontai oles oi upiresies ton gion ton girsoniton, se ola ta fortia tous, kai se oles tis upiresies tous ki eseis tha tous kathorizete ola osa prepei na bastazoun. auti einai i upiresia ton suggeneion ton gion ton girsoniton sti skini tou marturiou kai i upiresia tous tha einai kato apo tin epistasia tou ithamar, giou tou aaron, tou ierea. tha aparithmiseis kai tous gious tou merari, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous apo 30 chronon ki epano, mechri 50 chronon, tha tous aparithmiseis olous, osous mpainoun sto tagma, gia na kanoun ergasies sti skini tou marturiou. ki auta einai pou ofeiloun na bastazoun se oli tin upiresia tous sti skini tou marturiou tis sanides tis skinis kai tous mochlous tis, kai tous stulous tis, kai ta upostirigmata tis, kai tous stulous tis aulis, ologura, kai ta upostirigmata tous, kai tous passalous tous, kai ta schoinia tous, me ola ta skeui tous, kai ola osa einai gia tin upiresia tous kai tha kathoriseite onomastika ta skeui, pou ofeiloun na bastazoun. auti einai i upiresia ton suggeneion ton gion tou merari, se oli tin upiresia tous sti skini tou marturiou, kato apo tin epistasia tou ithamar, giou tou aaron, tou ierea. o mousis, loipon, kai o aaron kai oi archontes tis sunagogis aparithmisan tous gious ton kaathiton, sumfona me tis suggeneies tous, kai sumfona me tis oikogeneies ton pateron tous, apo 30 chronon ki epano, mechri 50 chronon, olous osous mpainoun sto tagma, gia na kanoun ergasies sti skini tou marturiou ki ekeinoi pou aparithmithikan ap' autous, sumfona me tis suggeneies tous, isan 2.750. autoi einai pou aparithmithikan apo tis suggeneies ton kaathiton, oloi osoi upiretoun sti skini tou marturiou, pou aparithmisan o mousis kai o aaron, kathos o kurios prostaxe diamesou tou mousi. ki ekeinoi pou aparithmithikan apo tous gious ton girson, sumfona me tis suggeneies tous, kai sumfona

me tis oikogeneies ton pateron tous, apo 30 chronon ki epano, mechri 50 chronon, oloi osoi mpainoun sto tagma, gia na kanoun ergasies sti skini tou marturiou, ekeinoi pou aparithmithikan ap' autous, sumfona me tis suggeneies tous, sumfona me tis oikogeneies ton pateron tous, isan 2.630. autoi einai ekeinoi pou aparithmithikan apo tis suggeneies ton gion ton girson, oloi osoi upiretoun sti skini tou marturiou, pou aparithmisan o mousis kai o aaron, sumfona me tin prostagi tou kuriou. ki ekeinoi pou aparithmithikan apo tis suggeneies ton gion tou merari, sumfona me tis suggeneies tous, sumfona me tis oikogeneies tous, apo 30 chronon ki epano, mechri 50 chronon, oloi osoi mpainoun sto tagma gia na kanoun ergasies sti skini tou marturiou, ekeinoi pou aparithmithikan ap' autous, sumfona me tis suggeneies tous, isan 3.200. autoi einai pou aparithmithikan apo tis suggeneies ton gion tou merari, pou aparithmisan o mousis kai o aaron, kathos o kurios prostaxe diamesou tou mousi. oloi ekeinoi pou aparithmithikan apo tous leutes, pou aparithmisan o mousis kai o aaron kai oi archontes tou israil, sumfona me tis suggeneies tous, kai sumfona me tis oikogeneies ton pateron tous, apo 30 chronon ki epano, mechri 50 chronon, oloi osoi mpainoun mesa gia na upiretoun upiresia kai na bastazoun to fortio sti skini tou marturiou, ekeinoi pou aparithmithikan ap' autous, isan 8.580. aparithmithikan kathos o kurios prostaxe diamesou tou mousi, kathe enas sumfona me tin upiresia tou, kai sumfona me to fortio tou. etsi aparithmithikan ap' auton, kathos o kurios prostaxe ston mousi.

## 5

kai o kurios milise ston mousi, legontas: prostaxe tous gious israil na dioxoun apo to stratopedo kathe lepron, kai kathe gonorroion, kai kathe molusmenon exaitias nekrou dioxte tous, kai arsenikon kai thilukon dioxte tous exo apo to stratopedo, gia na mi moloun ta stratopeda tous, anamesa sta opoia ego katoiko. etsi kai ekanan oi gioi israil, kai tous edioxan exo apo to stratopedo opos o kurios eipe ston mousi, etsi ekanan oi gioi israil. kai o kurios milise ston mousi, legontas: pes stous gious israil, otan enas andras i mia gunaika praxe i kati apo ta anthropina amartimata, diaprattontas parabasi ston kurio, ki ekeini i psuchi amartisei, tote tha exomologithe i tin amartia tou pou epraxe, kai tha apodosei to adikima tou, mazi me to kefalαιο tou, kai s' auto tha prosthesei to ena pempton ap' auto, kai tha to dose i se opoion adikise. kai an o anthropos den echei suggeni gia na tou apodothei to adikima, as apodidetai to adikima ston kurio, pros ton

ierea, ektos apo to kriari tis exileosis, diame-sou tou opoiou tha ginei gi' auton exileosi. kai kathe prosfora pou upsonetai, apo ola ta agiasmena pragmata ton gion israil, tin opoia prosperoun ston ierea, tha einai diki tou. dika tou, loipon, tha einai osa agiazontai apo kathe anthropon o,ti kathe enas dinei ston ierea, tha einai diko tou. kai o kurios milise ston mousi, legontas: milise stous giours israil, kai pes tous: an i gunaika kapoio anthropon paradromisei kai amar-tisei enantion tou, kai kapoios sugkoimithei mazi tis, kai diafugei apo ta matia tou andra tis, kai kruftei, ki auti molunthei, kai den uparchei marturas enantion tis, kai den pi-astei, kai pesei s' auton pneuma zilotupias, kai zilotupisei ti gunaika tou, ki auti einai molusmeni i, an pesei s' auton to pneuma tis zilotupias, kai zilotupisei ti gunaika tou, ki auti den einai molusmeni tote, o anthropos tha ferei ti gunaika tou ston ierea, kai tha proferei to doro tis gi' auti, to ena dekato tou efa, krithino aleuri ladi, omos, den tha chusei epano s' auto oute libani tha balei epano s' auto, epeidi einai prosfora zilotu-pias, prosfora enthymisis, pou fernei se enthymisi anomia. kai o iereas tha tin plisiasei, kai tha ti stisei mprosta ston kurio. epeita, o iereas tha parei agio nero se pilino aggeio kai o iereas tha parei apo to choma, pou einai sto dapedo tis skinis, kai tha to balei sto nero. kai o iereas tha stisei ti gunaika mprosta ston kurio, kai tha xeskepasei to ke-fali tis gunaikas, kai tha balei sta cheria tis tin prosfora tis enthymisis, tin prosfora tis zilotupias kai sto cheri tou ierea tha einai to nero, to pikro, pou fernei katara. kai o iereas tha tin orkisei, kai tha pei sti gunaika: an den koimithike kapoios mazi sou, kai an den paradromises gia na moluntheis, kai den dechthikes allon, anti tou andra sou, as eisai choris blabi ap' auto to nero, to pikro, pou fernei tin katara an, omos, paradromises, kai dechthikes allon, sti thesi tou andra sou, kai molunthikes, kai kapoios koimithike mazi sou, ektos apo ton andra sou, (tote o iereas tha orkisei ti gunaika me orko kataras, kai o iereas tha pei sti gunaika): o kurios na se kanei katara kai orko anamesa ston lao sou, kanontas o kurios na sapisei o miros sou, kai na pristei i koilia sou ki auto to nero, pou fernei tin katara, tha mpei sta entosthia sou, gia na kanei na pristei i koilia sou kai na sapi-sei o miros sou. kai i gunaika tha pei: amin, amin. epeita, o iereas tha grapsei autes tis katares se biblio, kai tha tis sbisei me to nero to pikro kai tha dosei sti gunaika na piei apo to nero, to pikro, pou fernei tin katara kai to nero, pou fernei tin katara, tha mpei s' auti gia pikria. kai o iereas tha parei apo to cheri tis gunaikas tin prosfora tis zilotupias, kai tha kinisei tin prosfora mprosta ston kurio, kai tha tin proferei sto thusiastirio kai o

iereas tha parei mia choufta apo tin prosfora, tin enthymisi tis, kai tha tin kapsei epano sto thusiastirio, ki usterap ap' auta, tha do-sei sti gunaika na piei to nero. kai afou tis dosei na piei to nero, tote tha sumbei, oste an einai molusmeni, kai adikise ton andra tis, tha mpei s' auti to nero, pou fernei tin katara, gia pikria, kai i koilia tis tha pris-tei, kai o miros tis tha sapisei, kai i gunaika tha einai katara anamesa ston lao tis. an, omos, den einai molusmeni i gunaika, alla einai kathari, tote tha meinei choris blab, kai tha sullabei sperma. autos einai o nomos tis zilotupias, otan kapoia paradromisei kai dechthei allon, anti tou andra tis, kai molun-thei i, otan erthei to pneuma tis zilotupias se kapoion andra, kai zilotupisei ti gunaika tou, kai stisei ti gunaika tou mprosta ston kurio, kai o iereas efarmosei s' autin olok-liriotika auton ton nomo. tote, o men andras tha einai athoos apo tin anomia, i de gunaika ekeini tha bastaxei tin anomia tis.

## 6

kai o kurios milise ston mousi, legontas: milise pros tous giours israil, kai pes tous: otan enas andras i mia gunaika euchithe euchi naziraioi, gia na aferothei ston kurio, tha egkrateuetai apo krasi kai apo sikera, oute tha piei xidi apo krasi i xidi apo sikh-era oute tha pinei otidipote einai kataskeuas-meno apo stafuli oute tha faei fresko stafuli i stafides. oles tis imeres tis aferosis tou den tha faei tipote apo osa ginontai apo am-pelo, apo floio stafulioi, mechri to koukoutsi tou. oles tis imeres tis euchis tis aferosis tou, xurafi den tha perasei sto kefali tou, mechris otou ekplirothoun oi imeres, pou euchithike ston kurio agios tha einai, afinontas tis triches tis komis tou kefalioi tou na aux-anoun. oles tis imeres tis aferosis tou ston kurio, den tha mpei se pethameno. den tha molunthei gia ton patera tou i gia ti mit-era tou, gia ton adelfo tou i gia tin adelfi tou, otan pethanoun epeidi, i aferosi tou ston theo brisketai epano sto kefali tou. oles tis imeres tis aferosis tou einai agios ston kurio. kai an kapoios pethanei konta tou, xafnika, kai molunthei to kefali tis aferosis tou, tote, tha xurisei to kefali tou tin imera tou katharismou tou tin ebdomi imera tha to xurisei. kai tin ogdoi imera tha ferei ston ierea duo trugonia i duo neossous thilukon peristerion, sti thura tis skinis tou marturioi kai o iereas tha proferei to ena gia prosfora peri amartias, kai to allo gia olokau-toma kai tha kanei gi' auton exileosi, exaitias tis amartias tou, se schesi me ton nekro, kai tha agiasi to kefali tou ekeini tin imera. kai tha aferosei tis imeres tis afero-sis tou ston kurio, kai tha ferei ena chro-niariko arni gia prosfora peri anomias kai



oi imeres pou perasan den tha logariastoun, epeidi molunthike i aferosi tou. kai o nomos tou naziraïou, afou sumplirothoun oi imeres tis aferosis tou, einai toutos: tha ferthei sti thura tis skinis tou marturiou, kai tha prosferei to doro tou ston kurio, ena chroniariko arni, choris psegadi, gia olokautoma, kai ena arni thiluko, chroniariko, choris psegadi, gia prosfora peri amartias, kai ena kriari choris psegadi gia eiriniki prosfora, kai ena kanistri me azuma psomia, apo simigdali zumomeno me ladi, kai lagana azuma chrismena me ladi, kai tin prosfora tous apo alfita, kai ti spondi tous. kai o iereas tha ta prosferei mprosta ston kurio, kai tha kanei tin prosfora tou peri amartias, kai to olokautoma tou. kai tha prosferei to kriari gia eiriniki thusia ston kurio, mazi me to kanistri ton azumon o iereas tha prosferei akoma tin prosfora tou apo alfita, kai ti spondi tou. kai o naziraïos tha xurisei to kefali tis aferosis tou sti thura tis skinis tou marturiou, kai tha parei tis triches tou kefalïou tis aferosis tou, kai tha tis balei epano sti fotia, pou brisketai kato apo tin eiriniki thusia. kai o iereas tha parei ton psimeno omo tou kriariou, kai ena azumo psomi apo to kanistri, kai ena azumo lagano, kai tha ta balei sta cheria tou naziraïou, afou xurisei prota tis triches tis aferosis tou. kai o iereas tha ta kinisei se kiniti prosfora mprosta ston kurio auto einai agio ston ierea, mazi me to stithos tis kinitis prosforas, kai mazi me ton omo tis prosforas pou upsonetai kai usterà ap' auta, o naziraïos mporei na piei krasi. gia ton naziraïo, pou ekane euchi, o nomos tou dorou tou ston kurio gia tin aferosi tou, einai autos, ektos ekeinou pou tha prosefere ekousia sumfona me tin euchi, pou euchithike, etsi tha kanei, sumfona me ton nomo tis aferosis tou. kai o kurios milise ston mousi, legontas: milise ston aaron, kai stous gïous tou, os exis: etsi tha eulogeite tous gïous israil, legontas tous, o kurios na se eulogisei kai na se fulaxeï! o kurios na epilampsei to prosopo tou epano sou, kai na se eleiseï! o kurios na uposei to prosopo tou epano sou, kai na sou dosei eirini! kai tha baloun to onoma mou epano stous gïous israil ki ego tha tous eulogiso.

## 7

kai tin imera pou o mousis teleiose na stinei ti skini, kai tin echrise, kai tin agiase, kai ola ta skeui tis, kai to thusiastirio, kai ola ta skeui tou, kai ta echrise, kai ta agiase tote, oi archontes tou israil, oi archigoi ton oikogeneion ton pateron tous, pou isan oi archontes ton fulon, pou epistatise stin aparithmisi, ekanan prosfora kai eferan ta dora tous mprosta ston kurio, exi amaxes skepastes, kai 12 bodia, mia amaxa ana duo archontes, kai ena bodi o kathenas, kai ta

eferan mprosta sti skini. kai o kurios eipe ston mousi, legontas: par' ta ap' autous, kai tha einai gia ta erga tis upiresias tis skinis tou marturiou kai tha ta doseis stous leutes, se kathe enan sumfona me tin upiresia tou. kai o mousis pire tis amaxes kai ta bodia, kai ta edose stous leutes. tis duo amaxes kai ta tessera bodia ta edose stous gïous tou girson, sumfona me tin upiresia tous. kai tis tesseris amaxes kai ta okto bodia ta edose stous gïous tou merari, sumfona me tin upiresia tous, kato apo tin epistasia tou ithamar, giou tou aaron, tou ierea. omos, stous gïous tou kaath den edose epeidi, i upiresia tous sto agiastirio itan na bastazoun ta skeui epano stous omous. kai oi archontes prosferan gia ton egkainiasmo tou thusiastirïou, tin imera pou christike, kai prosferan oi archontes ta dora tous mprosta sto thusiastirio. kai o kurios eipe ston mousi: tha prosferoun ta dora tous, enas archontas kathe imera gia ton egkainiasmo tou agiastirïou. ki ekeinos pou prosfere to doro tou tin proti imera itan o naasson, o gïos tou amminadab, apo ti fuli tou iouda kai to doro tou itan enas asimenios diskos, barous 130 siklon mia lekanitsa asimenia 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon gemato me thumiama ena moschari apo bodia, ena kriari, ena arni chroniariko, gia olokautoma enan trago apo katsikes gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou naasson, tou giou tou amminadab. ti deuteri imera prosfere o nathanail, o gïos tou souar, o archontas tis fulis tou issachar kai prosfere to doro tou enan asimenio disko, barous 130 siklon, mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou nathanail, tou giou tou souar. tin triti imera prosfere o archontas ton gion tou zaboulon, o eliab, o gïos tou chailon to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous,

pente chroniarika arnia. auto itan to doro tou eliab, tou giou tou chailon. tin tetarti imera profere o elisour, o gios tou sediour, o archontas ton gion tou roubin to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou elisour, tou giou tou sediour. tin pempti imera profere o archontas ton gion tou sumeon, o seloumiil, o gios tou sourisadai to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enas trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou seloumiil, tou giou tou sourisadai. tin ekti imera profere o archontas ton gion tou gad, o eliasaf, o gios tou deouil to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou eliasaf, tou giou tou deouil. tin ebdomi imera profere o archontas ton gion tou efraim, o elisama, o gios tou ammioud to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou elisama, tou giou tou ammioud. tin ogdoi imera profere o archontas ton gion tou manassi, o gamaliil, o gios tou fedassour to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata

me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enas trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou gamaliil, tou giou tou fedassour. tin enati imera profere o archontas ton gion tou beniamin, o abeidan, o gios tou gideoni to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena arni chroniariko, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou abeidan, tou giou tou gideoni. ti dekati imera profere o archontas ton gion tou dan, o achiezer, o gios tou ammisadai, to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho deka siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou achiezer, tou giou tou ammisadai. tin endekati imera profere o archontas ton gion tou asir, o fagail, o gios tou ochran to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon, gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous, pente chroniarika arnia. auto itan to doro tou fagail, tou giou tou ochran. ti dodekati imera profere o archontas ton gion tou nefthali, o achira, o gios tou ainan to doro tou itan enas asimenios diskos, barous 130 siklon mia asimenia lekanitsa 70 siklon, sumfona me ton agio siklo kai ta duo gemata me simigdali, zumomeno me ladi, gia prosfora apo alfita ena chruso thumiatocho 10 siklon gemato me thumiama ena moschari apo bodia, ena kriari, ena chroniariko arni, gia olokautoma enan trago apo katsikes, gia prosfora peri amartias kai gia eiriniki thusia, duo bodia, pente kriaria, pente tragous,

pente chroniarika arnia. auto itan to doro tou achira, tou giou tou ainan. autos itan o egkainiasmos tou thusiastiriu, tin imera pou christike apo tous archontes tou israil 12 asimenioi diskoi, 12 asimenies lekanites, 12 chrusa thumiatodocha o kathe asimenios diskos itan 130 siklous, kai i kathe asimenia lekanitsa itan 70 siklous olokliro to asimi ton skeuon itan 2.400 sikloi, sumfona me ton agio siklo 12 chrusa thumiatodocha, gemata me thumiama, apo 10 siklous to kathe thumiatodocho, sumfona me ton agio siklo olokliro to chrusafi ton thumiatodochon itan 120 sikloi. ola ta bodia gia to olokautoma isan 12 moscharia, ta kriaria 12, ta chroniarika arnia 12, mazi me tis prosfores tous apo alfita, kai 12 oi tragoi apo katsikes gia prosfora peri amartias. kai ola ta bodia gia eiriniki thusia isan 24 moscharia, 60 ta kriaria, oi tragoi 60, ta chroniarika arnia autos itan o egkainiasmos tou thusiastiriu, afou christike. kai otan o mousis mpike sti skini tou marturiou gia na milisei me ton kurio, tote akouse ti foni ekeinou pou tou milouse apo pano apo to ilastirio, pou itan epano stin kiboto tou marturiou, anamesa sta duo cheroubeim kai tou milouse.

## 8

kai o kurios milise ston mousi, legontas: milise ston aaron, kai pes tou: otan anapseis ta luchnaria, ta epta luchnaria tha fotizoun kata prosopo tis luchnias. kai o aaron ekane etsi anapse ta luchnaria tis, kata prosopo tis luchnias, opos o kurios prostaxe ston mousi. ki auti itan i kataskeui tis luchnias apo sfurilatimeno chrusafi, kai o kormos tis, kai ta anthi tis, itan olokliroi sfurilatimeni sumfona me to schedio, pou o kurios eiche deixei ston mousi, etsi ekane ti luchnia. kai o kurios milise ston mousi, legontas: pare tous leutes anamesa apo tous gious israil, kai katharise tous. kai tha kaneis s' autous gia ton katharismo tous, os exis: rantise epano tous nero katharismou, kai as perasoun xurafi se olokliro to soma tous, kai as plunoun ta endumata tous, kai as katharistoun. epeita, as paroun ena moschari apo bodia, mazi me tin prosfora tou apo alfita, apo simigdali zumomeno me ladi, kai tha pareis ena allo moschari apo bodia gia prosfora peri amartias. kai tha fereis tous leutes mprosta sti skini tou marturiou, kai tha sugkentroseis olokliroi ti sunagogi ton gion israil kai tha fereis tous leutes mprosta ston kurio, kai tha epithesoun oi gioi israil ta cheria tous epano stous leutes kai o aaron tha proferei tous leutes mprosta ston kurio prosfora apo tous gious israil, gia na upiretoun tin upiresia tou kuriou. kai oi leutes tha epithesoun ta cheria tous epano sta kefalia ton moscharion, kai tha proferei to ena peri amartias,

kai to allo gia olokautoma, ston kurio gia na kaneis exileosi gia tous leutes. kai tha stiseis tous leutes mprosta ston aaron, kai mprosta stous gious tou kai tha tous proferei prosfora ston kurio. etsi tha apochoriseis tous leutes anamesa apo tous gious israil, kai oi leutes tha einai dikoi mou. kai usterap' auta, tha mpoun oi leutes gia na upiretoun ti skini tou marturiou kai tha tous kathariseis, kai tha tous proferei prosfora. epeidi, autoi einai dosmenoi os doro se mena apo anamesa apo tous gious israil sti thesi ekeinon pou dianoigoun kathe mitra, olon ton prototokon ton gion israil, tous pira gia ton eauto mou. epeidi, ola ta prototoka ton gion israil einai dika mou, apo anthropo mechri ktinos tin imera pou pataxa ola ta prototoka sti gi tis aiguptou, tous agiasa gia ton eauto mou kai pira tous leutes sti thesi olon ton prototokon ton gion israil. kai edosa tous leutes doro ston aaron, kai stous gious tou, apo anamesa stous gious israil, gia na upiretoun tin upiresia ton gion israil sti skini tou marturiou, kai gia na kanoun exileosi gia tous gious israil gia na mi einai pligi epano stous gious israil, an plisiassoun oi gioi israil sta agia. kai o mousis kai o aaron kai olokliroi i sunagogi ton gion israil ekanan stous leutes, sumfona me ola osa o kurios prostaxe ston mousi, gia tous leutes etsi ekanan s' autous oi gioi israil kai katharistikan oi leutes, kai eplunan ta imatia tous kai tous proferei o aaron prosfora mprosta ston kurio, kai o aaron ekane gi' autous exileosi, gia na tous katharisei. kai usterap' auta mpikan oi leutes gia na upiretoun tin upiresia tous sti skini tou marturiou, mprosta ston aaron, kai mprosta stous gious tou opos o kurios prostaxe ston mousi gia tous leutes, etsi ekanan s' autous. kai o kurios milise ston mousi, legontas: auto einai pou echei schesi me tous leutes apo 25 chronon ki epano tha mpainoun na ekteloun tin upiresia tis skinis tou marturiou kai apo 50 chronon tha stamatoun apo to na ekteloun tin upiresia, kai den tha upiretoun pleon alla, tha upoboithoun tous adelfous tous sti skini tou marturiou, gia na tiroun tis upiresies upiresia, omos, den tha kanoun. etsi tha kaneis stous leutes, os pros tis upiresies tous.

## 9

kai o kurios milise ston mousi, stin erimo sina, ton proto mina tou deuterou chronou, afou bgikan apo ti gi tis aiguptou, legontas: as kanoun oi gioi israil to pascha ston kairo tou ti 14i imera autou tou mina, pros tin espera, tha to kanete, ston kairo tou sumfona me ola ta nomima tou, kai sumfona me oles tis teletes tou, tha to kanete. kai o mousis milise stous gious israil gia na ka-

noun to pascha. kai ekanan to pascha ti 14i imera tou protou mina, pros tin espera, stin erimo sina sumfona me osa o kurios prostaxe ston mousi, etsi ekanan oi gioi israil. kai briskontan merikoi, pou isan akathartoi apo nekro soma anthropou, kai den mporousan na kanoun to pascha ekeini tin imera kai irthan mprosta ston mousi kai mprosta ston aaron ekeini tin imera. kai oi andres ekeinoi tou eipan: emeis eimaste akathartoi apo nekro soma anthropou giati empodizomaste na prosferoume to doro tou kuriou ston kairo tou, anamesa stous giou israil; kai o mousis eipe s' autous: statheite autou, kai tha akouso ti o kurios tha me prostaxei gia sas. kai o kurios milise ston mousi, legontas: pes stous giou israil, legontas: an kapoios anthropos apo sas i apo tis genees sas ginei akathartos apo nekro soma i einai se odoiporia tha kanei to pascha ston kurio ti 14i imera tou deuteroi mina, pros tin espera, tha to kanoun, kai tha to fane me azuma kai pikra chorta. den tha afisoun ap' auto upoloipo mechri to proi, oute tha suntrip-soun ap' auto kapoio kokalo tou tha to kanoun sumfona me ola ta nomima tou pascha. kai o anthropos, pou, eno einai katharos, kai den brisketai se odoiporia, leipsei apo to na kanei to pascha, i psuchi ekeini tha exolothreutei apo ton lao tis epeidi, den prosfere to doro tou kuriou ston kairo tou, o anthropos ekeinos tha bastaxei tin amartia tou. kai an enas xenos paroikei metaxu sas, kai kanei to pascha ston kurio, sumfona me ta nomima tou pascha, kai sumfona me tis teletes tou, etsi tha to kanei ton idio nomo tha echete, kai gia ton xeno kai gia ton autochthona. kai tin imera pou stithike i skini, i nefeli skepase ti skini, ton oiko tou marturiou kai apo tin espera mechri to proi itan epano sti skini, san ena eidos fotias. etsi ginotan pantote i nefeli ti skepaze tin imera, kais fotias ti nuchta. kai otan anebaine i nefeli apo ti skini, tote sikonontan oi gioi israil kai ston topo opou stekotan i nefeli, ekei stratopedean oi gioi israil. sumfona me tin prostagi tou kuriou sikonontan oi gioi israil, kai sumfona me tin prostagi tou kuriou stratopedean oles tis imeres pou i nefeli paremene epano sti skini, emenan stratopedemenoi. kai otan i nefeli paremene epano sti skini polles imeres, tote oi gioi israil tirousan tis upiresies tou kuriou, kai den sikonontan kai otan i nefeli stekotan epano sti skini, osesdipote imeres, sumfona me tin prostagi tou kuriou, emenan stratopedemenoi, kai sumfona me tin prostagi tou kuriou sikonontan. kai otan i nefeli stekotan apo tin espera mechri to proi, kai anebaine i nefeli to proi, tote ki autoi sikonontan eite tin imera eite ti nuchta anebaine i nefeli, tote autoi sikonontan. duo imeres i enan mina i enan chrono, an paremene i nefeli epano sti skini,

kathos stekotan epano tis, oi gioi israil emenan stratopedemenoi, kai den sikonontan otan, omos, auti anebaine, sikonontan. sumfona me tin prostagi tou kuriou stratopedean, kai sumfona me tin prostagi tou kuriou sikonontan tirousan tis upiresies tou kuriou, kathos o kurios prostaxe diamesou tou mousi.

## 10

kai o kurios milise ston mousi, legontas: kane gia ton eauto sou duo asimenies salpigges sfurilatimenes tha tis kaneis, kai tha einai se senagia na sugkaleis ti sunagogi, kai na bazeis se kinisi ta stratopeda. kai otan salpizoun m' autes, olokliri i sunagogi tha sunathroizetai pros esena sti thura tis skinis tou marturiou. kai an salpizoun memonon mia, tote tha sunathroizontai pros esena oi archontes, oi archigoi ton chiliadon tou israil. kai otan salpizete alalagmo, tote tha sikonontai ta stratopeda, pou einai stratopedemena pros tin anatoli. kai otan salpizete deuteron alalagmo, tote tha sikonontai ta stratopeda, pou einai stratopedemena pros noton tha salpizoun alalagmo gia na sikothoun. kai otan sugkaleitai i sunagogi, tha salpizete, ochi omos alalagmo. kai oi gioi tou aaron, oi iereis, tha salpizoun me tis salpigges ki auta tha einai se sas aionios thesmos stis genees sas. kai an sti gi sas bgeite se machi, enantia ston echthro, pou polemaei enantion sas, tote tha salpizete alalagmo me tis salpigges, kai tha erthete se enthumisi mprosta ston kurio ton theo sas, kai tha diasotheite apo tous echthrous sas. kai stis imeres tis eufrosunis sas, kai stis giortes sas, kai stis neominies sas, tha salpizete me tis salpigges epano sta olokautomata sas, kai epano stis thusies ton eirinikon prosforon sas, kai tha einai gia sas pros enthumisi mprosta ston theo sas. ego eimai o kurios o theos sas. kai tin 20i imera tou deuteroi mina, tou deuteroi chronou, anebike i nefeli apo ti skini tou marturiou. kai sikothikan oi gioi israil sumfona me tin taxi tis odoiporias tous, apo tin erimo sina, kai i nefeli stathike stin erimo faran. kai prota sikothikan, kathos o kurios prostaxe diamesou tou mousi. kai proti sikothike i simaia tou stratopedou ton gion tou iouda, sumfona me ta tagmata tous, kai epikefalis tou strateumatos tou itan o naasson, o gios tou amminadab. kai epikefalis tou strateumatos tis fulis ton gion tou issachar itan o nathanail, o gios tou souar. kai epikefalis tou strateumatos tis fulis ton gion tou zaboulon, o eliab, o gios tou chailon. kai katebasan ti skini kai oi gioi tou girson, kai oi gioi tou merari, sikothikan, bastazontas ti skini. epeita, sikothike i simaia tou stratopedou tou roubin, sumfona me ta tagmata tous,

kai epikefalis tou strateumatos tou itan o elisour, o gios tou sedior. kai epikefalis tou strateumatos tis fulis ton gion tou sumeon itan o seloumiil, o gios tou sourisadaï. kai epikefalis tis fulis ton gion tou gad itan o eliasaf, o gios tou deouil. kai oi kaathites sikothikan, bastazontas ta agia, kai oi alloi estinan ti skini, mechris otou ftasoun autoi. epeita, sikothike i simaia tou stratopedou ton gion tou efrain, sumfona me ta tagmata tous, kai epikefalis tou strateumatos tou itan o elisama, o gios tou ammioud. kai epikefalis tou strateumatos tis fulis ton gion tou manassi itan o gamalil, o gios tou fedassour. kai epikefalis tou strateumatos tis fulis ton gion beniamin itan o abeidan, o gios tou gideon. epeita, sikothike i simaia tou stratopedou ton gion tou dan, piso apo ola ta stratopeda, sumfona me ta tagmata tous, kai epikefalis tou strateumatos tou itan o achiezer, o gios tou ammisadaï. kai epikefalis tou strateumatos tis fulis ton gion tou asir itan o fagaill, o gios tou ochran. kai epikefalis tou strateumatos tis fulis ton gion tou nefthali itan o achira, o gios tou ainan. etsi ginotan i odoiporia ton gion israil, sumfona me ta tagmata tous, otan sikonontan. kai o mousis eipe ston obab, ton gio tou ragouil, tou madianiti, tou petherou tou mousi: emeis pigainoume ston topo, gia ton opoio o kurios eipe: auton tha sas doso ela mazi mas, kai tha se agathopoïisoume epeidi, o kurios milise agatha gia ton israil. kai tou eipe: den thartho, alla tha epistrepso sti gi mou, kai sti genea mou. kai eipe: mi mas afiseis, parakalo, epeidi esu gnorizeis pou prepei na stratopedeuoume stin erimo, kai tha eisai gia mas opos einai ta matia sto soma kai an ertheis mazi mas, ekeina ta agatha, pou tha kanei se mas o kurios, ta idia tha kanoume ki emeis se sena. kai odoiporisan apo to bouno tou kuriou dromo trion imeron kai i kibotos tis diathikis tou kuriou proporeuotan mprosta tous dromo trion imeron, gia na zitisei topo anapausis gi' autous. kai i nefeli tou kuriou itan apo pano tous tin imera, otan sikonontan apo to stratopedo. kai otan i kibotos sikonotan, o mousis elege: siko, kurie, kai as diaskorpistoun oi eichthroi sou, kai as fugoun apo mprosta sou ekeinoi pou se misoun. kai otan anapauotan, elege: gurna, kurie, stis chiliades ton muriadon tou israil.

## 11

kai o laos gogguze ponira sta autia tou kuriou kai o kurios akouse, kai exafthike i orgi tou kai anamesa tous anapse mia fotia tou kuriou, kai katefage tin akri tou stratopedou. kai o laos boise ston mousi kai o mousis proseuchithike ston kurio, kai stamatisi i fotia. kai apoklithike to onoma ekeinou

tou topou tabera, epeidi anapse anamesa tous mia fotia tou kuriou. kai to summikto plithos, pou itan anamesa tous, epithumise mia epithumia kai eklaigan pali kai oi gioi israil, kai eipan: poios tha mas dosei kreas na fame; thumoumaste ta psaria, pou trogame stin aigupto dorean, ta aggouria, kai ta peponia, kai ta prasa, kai ta kremmudia, kai ta skorda tora, omos, i psuchi mas einai kataxeri den einai sta matia mas tipote allo ekτος apo touto to manna. kai to manna itan san ton sporo tou koriandrou, kai to chroma tou san to chroma tou bdelliou. o laos periferotan mazeuontas to, kai to alethan se mulo i to kopanizan se goudi, kai to epsinan se chutra, kai ekanan ap' auto psomia sti stachti kai i geusi tou itan san geusi laganas apo ladi. kai otan katebaine i drosia sto stratopedo ti nuchta, epefte kai to manna epano s' auti. kai o mousis akouse ton lao na klaiei stis suggeneies tous, ton kathe enan sti thura tis skinis tou kai i orgi tou kuriou anapse uperbolika kai touto fanike kako kai ston mousi. kai o mousis eipe ston kurio: giati talaiporises ton doulo sou; kai giati den brika chari mprosta sou, oste ebales epano mou to fortio oloklirou auto tou laou; mipos ego sunelaba olokliron auto ton lao; i, ego tous gennisa, gia na mou les: par' ton ston korfo sou, opos i trofos bastaeti to brefos pou thilazei, sti gi pou orkistikes stous pateres tous; apo pou na brethoun se mena kreata gia na doso se olokliron auto ton lao; epeidi, klaine se mena, legontas: dose mas kreas na fame den mporo ego monos mou na bastaxo olokliron auto ton lao, epeidi auto einai polu baru gia mena kai an etsi kaneis se mena, thanatose me amesos, parakalo, an brika chari mprosta sou, gia na mi blepo ti dustuchia mou. kai o kurios eipe ston mousi: sugkentrose mou 70 andres apo tous presbuterous tou israil, pou gnorizeis oti einai presbuteroi tou laou, kai archontes tous kai na tous fereis sti skini tou marturiou, opou tha stathoun mazi sou. kai tha katebo, kai tha miliso ekei mazi sou kai tha paro apo to pneuma pou einai epano sou, kai tha to balo epano s' autous kai tha bastazoun mazi sou to fortio tou laou, gia na mi to bastazeis esu monos. kai pes ston lao: agiaste ton eauto sas gia tin auriani imera, kai tha fate kreas epeidi, klapsate sta autia tou kuriou, legontas: poios tha mas dosei kreas na fame; epeidi, kala imastan stin aigupto. gi' auto, o kurios tha sas dosei kreas, kai tha fate den tha fate mia imera oute duo imeres oute pente imeres oute deka imeres oute 20 imeres olokliro ton mina tha fate, mechris otou bgei apo ta routhounia sas, kai tha to aidiasete, epeidi apeithisate ston kurio, pou einai anamesa sas, kai klapsate mprosta tou, legontas: giati na anachorisoume apo tin aigupto; kai o mousis eipe: 600.000 pezoï

einai o laos, anamesa stous opoious brisko-  
mai ego ki esu eipes: tha tous doso kreas gia  
na fane enan olokliro mina. tha sfachtoun gi'  
autous ta kopadia kai oi ageles, oste na tous  
eparkesoun; i, tha mazeutoun mazi ola ta  
psaria tis thalassas gi' autous, oste na tous  
eparkesoun; kai o kurios eipe ston mousi:  
mipos mikrune to cheri tou kuriou; tora tha  
deis an o logos mou ekteleitai i ochi. kai o  
mousis bgike, kai eipe ston laos ta logia tou  
kuriou kai sugkentrose tous 70 andres apo  
tous presbuterous tou laou, kai tous estise  
ologura sti skini. kai o kurios katebike mesa  
se nefeli, kai milise s' auton, kai pire apo to  
pneuma, pou itan epano tou, kai ebale epano  
stous 70 andres, tous presbuterous kai afou  
kathise epano tous to pneuma, profiteusan,  
alla den exakolouthisan. emeinan, omos,  
duo andres sto stratopedo, to onoma tou  
enos itan eldad, kai to onoma tou deuterou  
midad kai to pneuma kathise epano tous ki  
autoi isan apo tous ktagrammenous, den  
bgikan omos sti skini kai profiteuan mesa  
sto stratopedo. kai etrexe enas neos, kai to  
aniggeile ston mousi, legontas: o eldad kai  
o midad profiteuoun sto stratopedo. kai o  
iisous, o gios tou nau, i upiretis tou mousi, o  
eklektos tou, apokrithe kai eipe: kurie mou  
mousi, empodise tous. kai o mousis tou eipe:  
zilotupeis gia mena; eithe olokliros o laos tou  
kuriou na isan profites, kai o kurios na ebaze  
epano tous to pneuma tou! kai o mousis  
anachorise sto stratopedo, autos kai oi pres-  
buteroi tou israil. kai bgike enas anemos apo  
ton kurio, kai efere otukia apo ti thalassa,  
kai ta erixe konta sto stratopedo, se apos-  
tasi mechri mias imeras dromo apo to ena  
meros, kai mechri mias imeras dromo apo to  
allo, ologura sto stratopedo kai isan stoibag-  
mena mechri duo piches epano stin epifaneia  
tis gis. ki afou o laos sikothike, olokliri ekeini  
tin imera, kai olokliri ti nuchta, kai olok-  
liri tin epomeni imera, mazepsan ta ortukia  
ekeinos pou mazepse to ligotero, mazepse  
deka chomor kai ta xaplonan ologura sto  
stratopedo gia ton eauto tous. ki eno to  
kreas itan akoma sta dontia tous, prin ma-  
sithi, exafthike i orgi tou kuriou enantion  
tou laou kai o kurios pataxe ton lao me mia  
uperbolika megali pligi. kai apokalese to  
onoma ekeinou tou topou kibroth-attaaba,  
epeidi, ekei thaftike o laos, o epithumitis.  
kai o laos anachorise apo tin kibroth-attaaba  
pros tin asiroth, kai emeine stin asiroth.

## 12

kai milise i mariam, kai o aaron, enantia ston  
mousi, exaltias tis gunaikas tis aithiopissas,  
pou eiche parei epeidi, gunaika aithiopissa  
eiche parei kai eipan: mipos monon ston  
mousi milise o kurios; den milise kai se mas;  
kai to akouse o kurios. kai o anthropos

o mousis itan uperbolika praos, perissotero  
apo olous tous anthropous, pou isan epano  
sti gi. kai o kurios eipe amesos ston mousi,  
kai ston aaron, kai sti mariam: bgeite exo  
eseis oi treis pros ti skini tou marturiou. kai  
oi treis bgikan exo. kai katebike o kurios se  
stulo nefelis, kai stathike sti thura tis ski-  
nis tou marturiou, kai kalese ton aaron kai  
ti mariam kai bgikan exo kai oi duo. kai  
eipe: akouste tora ta logia mou: an up-  
archei metaxu sas profitis, ego o kurios tha  
gnoristo s' auton me optasies tha tou mil-  
iso ston upno den einai etsi me ton upireti  
mou ton mousi se olokliro ton oiko mou au-  
tos einai pistos stoma pros stoma tha milao  
s' auton, kai fanera, kai ochi me ainigmata,  
kai tha blepei to prosopo tou kuriou giati,  
loipon, den fibothikate na milisete enantion  
tou doulou mou, tou mousi; kai anapse i  
orgi tou kuriou enantion tous, kai anacho-  
rise. kai i nefeli apomakrunthike apo ti skini,  
kai na, i mariam egine lepri, opos to chioni  
kai o aaron eide ti mariam, kai na, itan lepri.  
kai o aaron eipe ston mousi: parakalo, kurie  
mou, mi baleis tin amartia epano mas, epeidi  
praxame anoita, kai epeidi amartisame as  
mi einai auti san ektroma, pou to miso tis  
sarkas einai fagomeno, otan bgainei apo ti  
mitra tis miteras tou. kai o mousis boise  
ston kurio, legontas: parakalo, thee, gia-  
trepshe tin. kai o kurios eipe ston mousi: an  
o pateras tis eftune monon to prosopo tis,  
den tha itan ntropiasmeni epta imeres; as  
apochoristei epta imeres apo to stratopedo,  
kai usteras as epistrepsei. kai apochoristike i  
mariam apo to stratopedo epta imeres kai o  
laos den sikothike, mechris otou epestrepse i  
mariam. kai usteras, sikothike o laos apo tin  
asiroth, kai stratopedeusan stin erimo faran.

## 13

kai o kurios milise ston mousi, legontas:  
steile andres, gia na kataskopeousoun ti gi  
chanaan, pou ego dino stous gious israil  
tha steilete apo enan andra apo kathe fuli  
ton pateron tous, kathe enan apo autous  
archigon. kai o mousis tous esteile me  
prostagi tou kuriou, apo tin erimo faran.  
oloi autoi oi andres isan archigoi ton gion  
israil. kai touta isan ta onomata tous: apo  
ti fuli roubin, o sammoua, o gios tou sak-  
chour apo ti fuli sumeon, o safat, o gios tou  
chorri apo ti fuli iouda, o chaleb, o gios tou  
iefonni apo ti fuli issachar, o igal, o gios tou  
iosif apo ti fuli efrain, o ausi, o gios tou  
naui apo ti fuli beniamin, o falti, o gios tou  
rafou apo ti fuli zaboulon, o gadiil, o gios  
tou soudi apo ti fuli iosif, apo ti fuli man-  
assi, o gaddi, o gios tou sousi apo ti fuli  
dan, o ammiil, o gios tou gemali apo ti fuli  
asir, o sethour, o gios tou michail apo ti fuli  
nefthali, o naabi, o gios tou bausi apo ti fuli

gad, o geouil, o gios tou machi. auta einai ta onomata ton andron, pou o mousis esteile gia na kataskopeusoun ti gi kai o mousis eponomase ton ausi, ton gio tou naui, iisou. kai o mousis tous esteile gia na kataskopeusoun ti gi chanaan kai tous eipe: anebeite apo touto to meros to mesimbrino, kai tha anebeite sto bouno kai tha theorisete ti gi, pos einai, kai ton lao pou katoikei s' auti, an einai dunatos i adunatos, ligoi i polloi kai pos einai i gi stin opoia autoi katoikoun, einai kali i kaki kai pos einai oi poleis, pou autoi katoikoun, ateichistes i periteichismenes kai pos einai i gi, einai gonimi i agoni, an uparchoun s' auti dentra i ochi kai gineste andreioi, kai ferte apo tous karpous tis gis. kai oi imeres isan oi imeres ton proton stafulon. kai afou anebikan, kataskopeusan ti gi, apo tin erimo sin, mechri ti reob, pros tin eisodo aimath. kai anebikan pros to mesimbrino, kai irthan mechri ti chebron, opou isan o achiman, o sesai, kai o thalmai, oi gioi tou anak. (kai i chebron chtistike epta chronia prin apo tin tani tis aiguptou). kai irthan mechri ti faragga eschol, kai ekopsan apo ekei ena klima ampelou, mazi me ena tsampi stafuli, kai to bastazan duo epano se xulo eferan akoma kai rodia kai suka. o topos ekeinos onomastike faragga eschol, exaitias tou tsampiou, pou ekopsan apo ekei oi gioi israil. kai epestrepsan, afou kataskopeusan ti gi, meta apo 40 imeres. kai afou poreutikan, irthan ston mousi, kai ston aaron, kai se ololkiri ti sunagogi ton gion israil, stin erimo faran, stin kadis kai eferan apokrisi s' autous, kai se ololkiri ti sunagogi, kai tous edeixan ton karmo tis gis. kai aniggeilan ston mousi, kai eipan: irthame sti gi, stin opoia mas esteiles, kai einai pragmatika gi pou reei gala kai meli kai, na, o karpos tis o laos, omos, pou katoikei sti gi, einai dunatos, kai oi poleis periteichismenes, uperbolika megales ki akoma, eidame ekei kai tous gious tou anak oi amalikes katoikoun sti mesimbrini gi kai oi chettaioi, kai oi iebousaioi, kai oi amorraioi, katoikoun epano sta bouna kai oi chananaioi katoikoun konta sti thalassa, kai stis ochthes tou iordani. kai o chaleb katasigase ton lao mprosta ston mousi, kai eipe: as aneoubame amesos, kai as tin exousiasoume epeidi, mporoume na tin kurieusoume. oi anthropoi, omos, pou eichan anebei mazi tou, eipan: den mporoume na aneoubame enantia s' auton ton lao, epeidi, einai dunatoteroi mas. kai dusfimisian ti gi, pou kataskopeusan, pros tous gious israil, legontas: i gi, pou diaperasame gia na tin kataskopeusoume, einai gi pou katatroi tous katoikous tis kai ololkiros o laos, pou eidame s' auti, einai andres upermegetheis kai eidame ekei tous gigantes, tous gious tou anak, pou einai apo tous gigantes kai blepame tous eautous mas

san akrides, kai san tetoious eblepan ki autoi emas.

## 14

kai ololkiri i sunagogi, upsonontas ti foni tis, xespase se krauges, kai o laos eklapse ekeini ti nuchta. kai oloi oi gioi israil goguzan enantia ston mousi kai ston aaron, kai ololkiri i sunagogi tous eipe: eithe na pethainame sti gi tis aiguptou! i, akoma, eithe na pethainame s' auti tin erimo kai giati o kurios mas efere s' auti ti gi, oste na pesoume me machaira, na ginoun diarpagi oi gunaikes mas kai ta paidia mas; den itan kalutero se mas na epistreproume stin aigupto; kai o enas elege ston allon: as kanoume kapoion archigo, kai as epistreproume stin aigupto. tote, epese o mousis, kai o aaron, me to prosopo tous epano sti gi, mprosta se ololkiro to plithos tis sunagogis ton gion israil. kai o iisous, o gios tou naui, kai o chaleb, o gios tou iefonni, apo ekeinous pou kataskopeusan ti gi, dieschisan ta imatia tous kai eipan se ololkiri ti sunagogi ton gion israil, ta exis: i gi, pou diaperasame gia na tin kataskopeusoume, einai gi agathi, se uperboliko bathmo an o kurios euaresteitai se mas, tote tha mas ferei s' auti ti gi, kai tha ti dosei se mas, gi pou reei gala kai meli monon, mi apostateite enantia ston kurio oute na fobaste ton lao tis gis epeidi, autoi einai gia mas psomaki i skepi tous aposurthike apo pano tous, kai o kurios einai mazi mas mi tous fobaste. kai ololkiri i sunagogi eipe na tous lithobolisoun me petres. kai i doxa tou kuriou fanike epano sti skini tou marturiou, se olous tous gious israil. kai o kurios eipe ston mousi: mechri pote autos o laos tha me parorgize; kai mechri pote den tha pisteuoun se mena, usterá apo ola ta simeia, pou ekana anamesa tous; tha tous chtupiso me thanatiko, kai tha tous exolothreuso, kai tha se kano ethnos megalutero kai dunatotero ap' autous. kai o mousis eipe ston kurio: tote, i aiguptos tha to akousei epeidi, esu anebases auto ton lao me ti dunami sou apo anamesa tous kai tha to poun stous katoikous autis tis gis pou akousan oti, esu, kurie, eisai anamesa s' auto ton lao, oti esu, kurie, fainesai prosopo me prosopo, kai i nefeli sou steketai epano tous, ki esu proporeuesai ap' autous tin imera mesa se stulo nefelis, kai ti nuchta mesa se stulo fotias. an, loipon, thanatoseis auto ton lao san enan anthropo, tote ta ethni, pou akousan to onoma sou, tha poun, legontas. epeidi, o kurios den mporouse na ferei auto ton lao sti gi, pou orkistike s' autous, gi' auto tous katerepse stin erimo. kai tora, se parakalo, as megalunthei i dunami tou kuriou mou, me ton tropo pou eipes, legontas. o kurios einai makrothumos kai polueleos, pou

sugchorei anomia kai parabasi, kai me kane-  
nan tropo den tha athoosai ton enochi, an-  
tapodidontas tin anomia ton pateron epano  
sta paidia, mechri tritis kai tetartis geneas.  
sugchorese, parakalo, tin anomia autou tou  
laou, sumfona me to megalo sou eleos, kai  
kathos sugchorese auton ton lao apo tin  
aigupto kai mechri tora. kai o kurios eipe:  
tous sugchorese, sumfona me ton logo sou  
alla, zo ego, kai ololkiri i gi tha gemisei  
apo ti doxa tou kuriou. epeidi, oloi oi an-  
dres, pou eidan ti doxa mou, kai ta simeia  
mou, pou ekanan stin aigupto kai stin erimo,  
me parorgisan idi deka fores, kai den upak-  
ousan sti foni mou, bebaia, den tha doun  
ti gi, pou orkistika stous pateres tous ka-  
nenas apo ekeinous pou me parorgisan den  
tha ti dei. alla, ton doulou mou ton chaleb,  
epeidi echei mesa tou allo pneuma, kai me  
akolouthise entelos, auton tha ton fero sti gi,  
mesa stin opoia mpike, kai to sperma tou tha  
tin klironomisei. (oi amalikes, omos, kai  
oi chananaioi katoikoun stin koilada). au-  
rio strafeite, kai pigainete stin erimo, pros  
ton dromo tis eruthras thalassas. kai o ku-  
rios eipe ston mousi kai ston aaron, legontas:  
mechri pote tha upofero auti tin poniri sun-  
agogi, osa autoi gogguzoun enantion mou;  
akousa tous goggusmous ton gion israil, pou  
gogguzoun enantion mou. pes tous: zo ego,  
leei o kurios, kathos eseis milisate sta au-  
tia mou, etsi bebaia kai tha kano se sas  
ta ptomata sas tha pesoun s' auti tin er-  
imo kai oloi osoi aparithmihikan apo sas,  
se ololkiri to sunolo tou arithmou sas, apo  
20 chronon ki epano, osoi goggusan enan-  
tion mou, eseis, bebaia, den tha mpeite  
sti gi, gia tin opoia orkistika na sas ka-  
toikiso s' auti, ektos tou chaleb, tou giou  
tou iefonni kai tou iisou, tou giou tou naui  
alla, ta paidia sas, pou eipate oti tha gi-  
noun diarpagi, auta tha ta fero mesa, kai  
tha gnorisoun ti gi, pou eseis katafronisate  
kai ta ptomata sas tha pesoun mesa s' auti  
tin erimo kai ta paidia sas tha periplanion-  
tai stin erimo 40 chronia, kai tha feroun  
epano tous tin pini tis porneias sas, mechris  
otou diaftharoun ta ptomata sas stin erimo  
sumfona me ton arithmo ton imeron, pou  
kataskopeusate ti gi, 40 imeres, theoroume-  
nis kathe mias imeras gia enan chrono, 40  
chronia tha ferete epano sas tis anomies sas,  
kai tha gnorisete tin egkatalepsi mou. ego  
o kurios milisa bebaia, auto tha to kano se  
ololkiri auti tin poniri sunagogi, pou sug-  
kentrothike enantion mou s' auti tin erimo  
tha exolothreoutoun, ki ekei tha pethanoun.  
kai oi anthroi, pou o mousis esteile gia  
na kataskopeusoun ti gi, pou, otan gurisan,  
ekanan ololkiri ti sunagogi na goggusei enan-  
tion tou, dusfimontas ti gi, kai oi anthro-  
poi ekeinai pou dusfimisai ti gi, pethanan  
mesa stin pligi, mprosta ston kurio. kai o

iisous, o gios tou naui, kai o chaleb, o gios  
tou iefonni, epezisan, apo tous anthropous  
ekeinous, pou pigan na kataskopeusoun ti  
gi. kai o mousis milise ta logia auta pros  
olous tous gious israil kai o laos penthise up-  
erbolika. kai afou sikothikan enoris to proi,  
anebikan stin korufi tou bounou, legontas:  
na, emeis, tha aneboume oposdipote ston  
topo, pou o kurios mas uposchetihike, epeidi  
amartisame. kai o mousis eipe: giati eseis  
parabainete tin prostagi tou kuriou; touto,  
sigoura, den tha euodothei mi anebainete  
epeidi, o kurios den einai mazi sas gia na  
mi chtupitheite mprosta stous echthrous sas  
epeidi, oi amalikes kai oi chananaioi einai  
ekei mprosta sas, kai tha pesete me machaira  
gia ton logo oti, xeklinate apo ton kurio, gi'  
auto o kurios den tha einai mazi sas. all' au-  
toi apotolmisai na aneboun stin korufi tou  
bounou i kibotos, omos, tis diathikis tou  
kuriou, kai o mousis, den kinithikan mesa  
apo to stratopedo. tote, oi amalikes kai  
oi chananaioi, pou katoikousan sto bouno  
ekeino, katebikan kai tous chtupisan, kai  
tous katadioxan, mechri tinorma.

## 15

kai o kurios milise ston mousi, legontas:  
milise stous gious israil, kai pes tous: otan  
mpeite sti gi tis katoikisis sas, pou ego sas  
dino, kai kanete prosfora me fotia ston kurio,  
olokautoma i thusia se ekplirosi euchis i au-  
toproaireta i stis giortes sas, gia na kanete  
osmi euodias ston kurio, eite apo ta bodia  
eite apo ta probata, tote, ekeinos pou pros-  
ferei to doro tou ston kurio, tha ferei pros-  
fora apo alfita, apo ena dekato simigdali, zu-  
momeno me ena tetarto in ladiou kai krasi  
gia spondi, to ena tetarto enos in, tha pros-  
theseis sto olokautoma i ti thusia gia kathe  
arni. i, gia kathe kriari tha prostheis pros-  
fora apo alfita, duo dekata simigdali, zumo-  
meno me ena trito in ladiou kai krasi gia  
spondi tha profereis, to ena trito tou in,  
se osmi euodias ston kurio. kai an prosfer-  
eis moschari apo bodia gia olokautoma i gia  
thusia se ekplirosi euchis i gia eiriniki pros-  
fora ston kurio, tote, tha fereis mazi me to  
moschari apo bodia, prosfora apo alfita, tria  
dekata simigdali, zumomeno me miso in la-  
diou kai tha fereis krasi gia spondi, to miso  
tou in, se prosfora pou ginetai me fotia, se  
osmi euodias ston kurio. etsi tha ginetai gia  
ena moschari i gia ena kriari i gia ena arni  
i gia enan trago. sumfona me ton arithmo  
pou tha profereite, etsi tha kanete se kathe  
enan, sumfona me ton arithmo tous. oloi oi  
autochthones tha ta kanoun auta, sumfona  
m' auto ton tropo, prosperontas prosfora pou  
ginetai me fotia, se osmi euodias ston ku-  
rio. kai an metaxu sas paroikei enas xenos  
i opoioidipote einai metaxu sas stis genees



sas, kai thelei na kanei prosfora, pou ginetai me fotia se osmi euodias ston kurio, kathos eseis kanete, etsi tha kanei enas nomos tha einai gia sas, pou eiste apo ti sunagogi, kai gia ton xeno, pou paroikei metaxu sas, enas aionios thesmos stis genees sas opos eseis, etsi tha einai kai o xenos mprosta ston kurio enas nomos, kai mia diataxi, tha einai gia sas, kai gia ton xeno, pou paroikei metaxu sas. kai o kurios milise ston mousi, legontas: milise stous gious israil, kai pes tous: otan erthete sti gi, stin opoia ego sas ferno, tote, otan fate apo ta psomia tis gis, tha prosferete ston kurio prosfora pou upsonetai. tha prosferete psomi apo to proto zumari sas, se prosfora pou upsonetai opos tin prosfora pou upsonetai apo to aloni sas, etsi tha tin uposete. apo tin protii zumi sas, tha dosete ston kurio prosfora pou upsonetai, stis genees sas. kai an sfalete, kai den praxete ola auta ta prostagmata, pou o kurios milise ston mousi, sumfona me ola osa o kurios prostaxe se sas diamouses tou mousi, apo tin imera pou o kurios prostaxe, kai sto exis stis genees sas tote, an ginei kati apo agnoia, choris na to xerei auto i sunagogi, olokliri i sunagogi tha prosferei ena moschari apo bodia gia olokaustoma, se osmi euodias ston kurio, mazi me tin prosfora tou apo alfita, kai ti spondi tou, sumfona me to diatagmeno, kai enan trago apo katsikes gia prosfora peri amartias kai tha kanei exileosi o iereas gia olokliri ti sunagogi ton gion israil, kai tha tous sugchorithei epeidi, egine apo agnoia kai tha feroun tin prosfora tous, thusia pou ginetai me fotia ston kurio, kai tin prosfora tous peri amartias, mprosta ston kurio, gia tin agnoia tous kai tha sugchorithei se olokliri ti sunagogi ton gion israil, kai ston xeno pou paroikei metaxu tous epeidi, olokliros o laos amartise apo agnoia. kai an kapoia psuchi amartisei apo agnoia, autos prepei na ferei katsika chroniariiki gia prosfora peri amartias kai o iereas tha kanei exileosi gia tin psuchi, pou amartise apo agnoia, otan amartisei apo agnoia mprosta ston kurio, gia na kanei exileosi gi' auton kai tha tou sugchorithei. enas nomos tha einai se sas gia ton autochthona anamesa stous gious israil, kai ston xeno, pou paroikei metaxu sas, otan amartisei apo agnoia. kai i psuchi pou tha praxe amartima me uperifano cheri, eite autochthonas eite xenos, autos katafronei ton kurio kai i psuchi ekeini tha exolothreutei apo mesa apo ton lao tis. epeidi, katafronise ton logo tou kuriou, kai parebike tin prostagi tou, i psuchi ekeini, tha exolothreutei opos dipote i amartia tis tha einai epano tis. kai otan oi gioi israil isan stin erimo, brikan enan anthropo na mazeuei xula tin imera tou sabbatou. ki ekeinoi pou ton brikan na mazeuei xula, ton eferan ston mousi, kai ston aaron, kai se olokliri ti sunagogi kai ton ebalan

upo fulaxi. epeidi, den itan akoma fanero ti eprepe na kanoun s' auton. kai o kurios eipe ston mousi: o anthropos tha thanatethei opos dipote olokliri i sunagogi tha ton lithobolisei me petres exo apo to stratopedo. kai olokliri i sunagogi ton eferan exo apo to stratopedo, kai ton lithobolisan me petres, kai pethane opos o kurios prostaxe ston mousi. kai o kurios milise ston mousi, legontas: milise stous gious israil kai pes tous na kanoun podogurous stis akres ton imation tous, stis genees tous, kai na baloun stous podogurous ton akron mia galazia tainia kai tha tin echete stous podogurous, gia na ti blepete, kai na thumaste oles tis entoles tou kuriou, kai na tis ekteleite, kai na mi diastrafeite akolouthontas tis epithumies ton kardion sas, ki akolouthontas tis epithumies ton mation sas, piso apo tis opoies eseis ekporneute gia na thumaste, kai na ekteleite oles tis entoles mou, kai na eiste agioi ston theos sas. ego eimai o kurios o theos sas, pou sas ebgala apo ti gi tis aiguptou, gia na eimai o theos sas. ego eimai o kurios o theos sas.

## 16

kai o kore, o gios tou isaar, giou tou kaath, giou tou leui, kai o dathan kai o abeiron, oi gioi tou eliab, kai o on, o gios tou faleth, gioi tou roubin, stasians, kai sikothikan enantia ston mousi, mazi me 250 anthropous apo tous gious israil, archigous tis sunagogis, sugklitous tis boulis, andres onomas tous kai mazeutikan enantia ston mousi, kai enantia ston aaron, kai tous eipan: arkei se sas, epeidi olokliri i sunagogi, oloi einai agioi, kai o kurios einai metaxu tous kai giati upsoneste psilitera apo ti sunagogi tou kuriou; kai otan o mousis to akouse, epese me to prosopo tou epano sti gi kai milise ston kore, kai se olokliri ti sunodeia tou, legontas: to proi o kurios tha fanerosei poioi einai dikoi tou, kai poios einai agios, kai tha ton kanei na plisiasei s' auton kai opoion eklexe, auton tha kanei na ton plisiasei. auto na kanete. parte gia ton eauto sas thumiatiria, o kore, kai olokliri i sunodeia tou kai balte s' auta fotia, kai balte epano s' auta thumiama, mprosta ston kurio aurio kai o anthropos, pou tha eklexei o kurios, autos tha einai agios. arkei se sas, gioi tou leui. kai o mousis eipe ston kore: akouste, tora, gioi tou leui. mikro pragma einai touto se sas, oti sas xechorise o theos tou israil apo ti sunagogi tou israil, gia na sas ferei konta tou, na ekteleite tin upiresia tis skinis tou kuriou, kai na stekeste mprosta sti sunagogi, gia na tous upireite; kai afou se efere konta tou, kai olous tous adelfous sou, tous gious tou leui, mazi sou, eseis zitate kai tin ierateia; etsi kaneis, esu kai olokliri i sunodeia sou, pou

eiste sunathroismenoi enantia ston kurio kai poios einai o aaron, oste na gogguzete enantion tou; kai o mousis esteile na kalesei ton dathan kai ton abeiron, tous gious tou eliab ki ekeinoi eipan: den anebainoume mikro einai auto, oti mas anebases apo ti gi pou reei gala kai meli, gia na mas thanatoseis stin erimo, ki akoma, theleis na mas katexousi-azeis san archontas; exallou, esu den mas eferes se gi pou reei gala kai meli, oute mas edoses klironomia chorafion kai ampelonon theleis na bgaleis ta matia auton ton anthropon; den anebainoume. kai o mousis baruthumise uperbolika, kai eipe ston kurio: mi epiblepseis stin prosfora tous, oute ena gaidouri den pira ap' autous, oute eblapsa kapoion ap' autous. kai o mousis eipe ston kore: esu kai olokliri i sunodeia sou, na eiste mprosta ston kurio, esu, ki autoi, kai o aaron, aurio kai parte o kathe enas to thumiatio tou, kai balte thumiama epano s' auta, kai ferte o kathe enas to thumiatio tou mprosta ston kurio, 250 thumiatria kai esu, kai o aaron, kathe enas to diko tou thumiatio. kai piran kathe enas to thumiatio tou, kai ebalan s' auta fotia, kai ebalan epano thumiama, kai stathikan sti thura tis skinis tou marturiou, mazi me ton mousi kai ton aaron. kai o kore sugkentrose enantion tous olokliri ti sunagogi sti thura tis skinis tou marturiou. kai i doxa tou kuriou fanike se olokliri ti sunagogi. kai o kurios milise ston mousi kai ston aaron, legontas: apochoristeite mesa ap' auti ti sunagogi, gia na tous afaniso monomias. kai epesan me ta prosopa tous epano sti gi kai eipan: o thee, thee ton pneumatou kathe sarkas, enas anthropos amartise, kai tha orgisteis enantia se olokliri ti sunagogi; kai o kurios milise ston mousi, legontas: milise sti sunagogi, legontas, anachoriste apo ti skini tou kore, tou dathan, kai tou abeiron, apo ologura tous. kai o mousis sikothike, kai pige ston dathan kai ton abeiron kai ton akolouthisan oi presbuteroi tou israil, kai milise sti sunagogi, legontas: apochoristeite amesos apo tis skins ton asebon auton anthropon, kai mi agxixete tipote apo osa einai dika tous, gia na mi afanisteite mesa se oles tis amarties tous. anachorisan, loipon, apo ti skini tou kore, tou dathan, kai tou abeiron, ologura kai o dathan kai o abeiron bgikan, kai stathikan sti thura ton skinon tous, kai oi gunaikes tous, kai oi gioi tous, kai oi suggeneies tous. kai o mousis eipe: apo touto tha gnorisete oti o kurios me apesteile gia na praxo ola auta ta erga, kai oti den epraxa apo ton eauto mou. an oi anthropoi autoi pethanoun ton sunithismeno thanato olon ton anthropon i an ginei antapodosi s' autous, sumfona me tin antapodosi olon ton anthropon, den me apesteile o kurios an, omos, o kurios kanei thauma, kai anoixei i gi to stoma tis, kai tous katapiei,

kai ola ta dika tous, kai kateboun zontanoi ston adi, tote tha gnorisete, oti oi anthropoi autoi paroxunan ton kurio. kai kathos epause na leei ola auta ta logia, schistike to edafos, pou itan apo kato tous. kai anoixe i gi to stoma tis, kai katapie autous, kai tis oikogeneies tous, kai olous tous anthropous, pou isan mazi me ton kore, kai olokliri tin periousia tous. ki autoi katebikan zontanoi ston adi, kai ola ta dika tous, kai i gi ekleise apo pano tous kai afanistan mesa apo ti sunagogi. kai o oloklirios o israil, pou itan guro tous, efugan sti boi tous, legontas: mipos i gi katapiei kai emas. kai bgike fotia apo ton kurio, kai katelage tous 250 andres, autous pou prosferan to thumiama. kai o kurios milise ston mousi, legontas: pes ston eleazar, ton gio tou aaron, tou ierea, na parei ta thumiatria apo tin purkagia, kai ti fotia na ti skorpiseis ekei epeidi, einai agiasmena, ta thumiatria auton pou amartisan enantia stis psuches tous kai as ta kanoun plakes gia skepasma tou thusiastiriu epeidi, autoi ta prosferan mprosta ston kurio, gi' auto einai agiasmena kai tha einai gia simelo stous gious israil. kai o eleazar, o iereas, pire ta chalkina thumiatria, pou prosferan autoi pou kaikan kai ta ekanan plakes gia na skepasoun to thusiastirio se upomnisi stous gious israil, oste kanenas allogenis, pou den einai apo to sperma tou aaron, na mi plisazei gia na prosferei thumiama mprosta ston kurio, gia na mi ginei opos o kore, kai opos i sunodeia tou, kathos o kurios eipe s' auton, diamessou tou mousi. kai tin epomeni imera, olokliri i sunagogi ton gion israil goggusan enantia ston mousi kai ston aaron, legontas: eseis foneusate ton lao tou kuriou. ki eno i sunagogi itan sunathroismeni enantia ston mousi, kai enantia ston aaron, aneblepsan pros ti skini tou marturiou, kai na, i nefeli ti skepase, kai fanike i doxa tou kuriou. kai irthe o mousis kai o aaron mprosta sti skini tou marturiou. kai o kurios milise ston mousi, legontas: aposurtheite mesa ap' auti ti sunagogi, gia na tous afaniso monomias. kai epesan me to prosopo tous sti gi. kai o mousis eipe ston aaron: pare to thumiatio, kai bale s' auto fotia apo to thusiastirio, kai bale epano thumiama, kai pigaine grigora sti sunagogi, kai kane exileosi gi' autous epeidi, bgike orgi apo ton kurio i pligi archise. kai o aaron pire to thumiatio, opos eipe o mousis, kai etrexe sto meson tis sunagogis kai na, i pligi eiche archisei ston lao kai ebale thumiama, kai ekane exileosi gia ton lao. kai stathike anamesa s' ekeinous pou pethanan kai stous zontanous, kai i thrausi stamatis. ki ekeinoi pou pethanan sti thrausi isan 14.700, ektos apo ekeinous pou pethanan exaitias tou kore. kai epestrepe o aaron ston mousi, sti thura tis skinis tou marturiou kai i thrausi stamatis.

kai o kurios milise ston mousi, legontas: milise stous gious israil, kai pare apo kathe enan ap' autous mia rabdo, sumfona me tin oikogeneia ton pateron tous, apo olous tous archontes tous, sumfona me tin oikogeneia ton pateron tous, 12 rabdous kathenos to onoma graps' to epano sti rabdo tou kai to onoma tou aaron graps' to epano sti rabdo tou leui epeidi, mia rabdos tha uparchei gia kathe enan archigo tis oikogeneias ton pateron tous kai tha tis apotheseis sti skini tou marturiou, mprosta sto marturio, opou tha briskomai mazi sas kai i rabdos tou anthropou, pou tha eklexo, tha blastisei kai tha kano na pausoun apo mprosta mou oi goggusmoi ton gion israil, pou autoi gogguzoun enantion sas. kai o mousis milise stous gious israil kai tou edosan oloi oi archontes tous, apo mia rabdo kathe enas archontas, sumfona me tis oikogeneies ton pateron tous, 12 rabdous kai i rabdos tou aaron itan anamesa stis rabdous tous. kai o mousis apethese tis rabdous mprosta ston kurio, sti skini tou marturiou. kai tin epomeni imera mpiki o mousis sti skini tou marturiou kai na, i rabdos tou aaron, gia tin oikogeneia tou leui, blastise, kai ebgale blasto, kai parigage anthi, kai edose amugdala. kai o mousis efere exo oles tis rabdous mprosta apo ton kurio, pros olous tous gious israil ki autoi eidan, kai piran kathe enas ti rabdo tou. kai o kurios eipe ston mousi. apothese ti rabdo tou aaron mprosta sto marturio, gia na fulagetai os simeio stous gious tis apostasias kai tha stamatiseis oloklirotika apo mena tous goggusmous tous, gia na mi pethanoun. kai o mousis ekane opos ton prostaxe o kurios etsi ekane. kai oi gioi israil eipan ston mousi, legontas: des, emeis pethainoume, afanizomaste, oloi afanizomaste kathenas pou plisiazei, ekeinos pou plisiazei sti skini tou kuriou, pethainei tha ekleipsoume oloi, pethainontas;

kai o kurios eipe ston aaron: esu kai oi gioi sou, kai i oikogeneia tou patera sou, mazi me sena, tha bastazete tin anomia tou agiastiriou ki esu kai oi gioi sou mazi me sena tha bastazete tin anomia tis ierateias sas. ki akoma, tous adelfous sou, ti fuli tou leui, ti fuli tou patera sou, na fereis mazi sou, gia na einai enomenoi mazi sou, kai na se upiretoun esu, omos, kai oi gioi sou mazi me sena tha upireteite mprosta sti skini tou marturiou. kai tha tiroun tis upiresies sou, kai tis upiresies olokliris tis skinis monon sta skeui tou agiastiriou kai sto thusiastirio den tha plisiazoun, gia na mi pethanoun, oute autoi oute eseis. kai tha einai enomenoi mazi

sou, kai tha tiroun tis upiresies tis skinis tou marturiou, se oles tis upiresies tis skinis kai xenos den tha sas plisiazei. kai tha tireite tis upiresies tou agiastiriou, kai tis upiresies tou thusiastiriou, kai den tha einai pleon orgi stous gious israil. ki ego, deste, pira tous adelfous sas tous leutes mesa apo tous gious israil autoi einai dosmenoi se sas os doro gia ton kurio, gia na ekteloun tis upiresies tis skinis tou marturiou. ki esu kai oi gioi sou mazi me sena tha tireite tin ierateia sas, se oles tis upotheseis tou thusiastiriou, kai s' ekeines mesa apo to parapetasma, kai tha kanete tin upiresia. doro edosa tin upiresia tis ierateias sas kai opoios xenos plisiazei tha thanatonetai. kai o kurios eipe ston aaron: des, ego edosa akoma se sena tin epistasia ton prosforon mou, pou upsonontai, kai ap' ola ta agiasmena apo tous gious israil se sena ta edosa gia to chrisma, kai stous gious sou, se enan aionio thesmo. touto tha einai diko sou apo ta agiotata, ap' auta pou prosferontai me fotia ola ta dora tous, oles oi prosfores tous apo alfita, kai oles oi prosfores tous peri anomias, kai oles oi prosfores tous peri anomias, pou tha apodidoun se mena, tha einai agiotata gia sena kai gia tous gious sou. sto agio ton agion tha ta trote kathe arseniko tha ta troei agia tha einai se sena. diko sou einai kai touto, i prosfora apo ta dora tous, pou upsonetai, mazi me oles tis kinites prosfores ton gion israil se sena ta edosa, kai stous gious sou, kai stis thugateres sou mazi me sena, se enan aionio thesmo kathe katharos stin oikogeneia sou, tha ta troei. olo to kalutero apo to ladi, kai olo to kalutero apo to krasi kai to sitari, tis aparches tous, osa prosperoun ston kurio, se sena ta edosa. ola ta protogennimata tis gis, osa fernoun ston kurio, dika sou tha einai kathe katharos stin oikogeneia sou, tha ta troei. kathe kathieroma tou israil tha einai diko sou. kathena pou dianoigei mitra, apo kathe sarka, pou tha prosperoun ston kurio, apo anthropo mechri ktinos, diko sou tha einai alla, ta prototoka ton anthropon tha exagorazontai oposdipote, kai ta prototoka ton ktinon ton akatharton tha exagorazontai. kai osa prepei na exagorastoun apo ilikias enos mina, tha exagorazontai sumfona me tin ektimisi sou, gia pente siklous asimi, sumfona me ton agio siklo, pou einai 20 gera. ta prototoka omos ton bodion i ta prototoka ton probaton i ta prototoka ton katsikion den tha exagorazontai einai agia to aimo tous tha to rantizeis epano sto thusiastirio, kai to pachos tous tha to kais gia prosfora, pou ginetai me fotia, se osmi euodias ston kurio. kai to kreas tous tha einai diko sou, opos to kinito stithos kai o dexios omos einai dikos sou. oles tis prosfores ton agion pragmaton pou upsonontai, tis opoies oi gioi israil tha prosperoun ston

kurio, tis edosa se sena kai stous gious sou, kai stis thugateres sou mazi sou, se enan aionio thesmo. auti einai diathiki alatiou, pantotini, mprosta ston kurio, se sena kai sto sperma sou mazi me sena. kai o kurios eipe ston aaron: sti gi tous den tha echeis klironomia, oute tha echeis merida anamesa tous ego eimai i merida sou kai i klironomia sou, anamesa stous gious israil kai des, edosa stous gious leui, ola ta dekata tou israil gia klironomia, gia tin upiresia tous pou upiretoun, tin upiresia tis skinis tou marturiou kai tou loipou, den tha plisiazoun oi gioi israil sti skini tou marturiou, gia na mi paroun epano tous amartia, kai pethanoun alla oi leuites, autoi tha upiretoun tin upiresia tis skinis tou marturiou, kai tha bastazoun tin anomia tous auto tha einai aionios thesmos stis genees sas kai den tha echoun anamesa stous gious israil kamia klironomia epeidi, ta dekata ton gion israil, pou tha prosperoun os prosfora pou upsonetai ston kurio, ta edosa klironomia stous leuites gi' auto eipa gi' autous: anamesa stous gious israil den tha echoun kamia klironomia. kai o kurios milise ston mousi, legontas: kai stous leuites, kai pes tous: otan pairnete apo tous gious israil to dekato, pou sas edosa ap' autous gia klironomia sas, tote tha prosperete ap' auta prosfora pou upsonetai ston kurio, dekato apo to dekato. ki autes oi prosfores sas pou upsonontai tha logariazontai se sas, os sitari tou aloniou, kai os afthonia tou linou. etsi ki eseis tha prosperete prosfora pou upsonetai ston kurio apo ola ta dekata sas, pou pairnete apo tous gious israil kai ap' auta tha dinete tin prosfora tou kuriou pou upsonetai ston aaron ton ierea. apo ola ta dora sas tha prosperete kathe prosfora tou kuriou pou upsonetai, apo kathe kalutero tous, to agiasmeno meros ap' auta. kai tha tous peis: otan prosperete ap' auta, to kalutero tous, auto tha logariazetai gia tous leuites os proion tou aloniou, kai os proion tou linou kai tha ta trote se kathe topo, eseis kai oi oikogeneies sas epeidi, auto einai misthos se sas gia tin upiresia sas sti skini tou marturiou kai den tha ferete amartia epano sas gi' auta, otan prosperete ap' auta to kalutero tous kai den tha bebilosete ta agia ton gion israil, gia na mi pethanete.

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kai o kurios milise ston mousi kai ston aaron, legontas: auto einai to diatagma tou nomou, pou o kurios prostaxe, legontas: pes stous gious israil na sou feroun mia xanthia damali, choris psegadi, pou den echei elatoma, epano stin opoia den epiblitihike zugos kai tha ti dosete ston eleazar, ton ierea, kai tha ti ferei exo apo to stratopedo kai tha ti sfaxoun mprosta tou kai o eleazar, o

iereas, tha parei apo to aimata tis me to dakulo tou, kai tha rantisei epta fores apo to aimata tis pros ti mprostini pleura tis skinis tou marturiou. kai tha kapsoun ti damali mprosta tou to derma tis, kai to kreas tis, kai to aimata tis, mazi me ta koprana tis, tha kaoun. kai o iereas tha parei kedrino xulo kai ussopo, kai kokkino kai tha ta rixei sto meson tis oloscherous kausis tis damalis. tote, o iereas tha plunei ta imatia tou kai tha lousei to soma tou me nero, kai ustera tha mpei mesa sto stratopedo, kai tha einai akathartos o iereas mechri tin espera. ki ekeinos pou tin kaiei tha plunei ta imatia tou me nero, kai tha lousei to soma tou me nero, kai tha einai akathartos mechri tin espera. kai enas katharos anthropos tha mazepsei ti stachti tis damalis, kai tha tin apothesei exo apo to stratopedo se enan katharo topo kai tha fulagetai gia ti sunagogi ton gion israil gia nero chorismou auto einai gia katharismo amartias. ki ekeinos pou mazepse ti stachti tis damalis tha plunei ta imatia tou, kai tha einai akathartos mechri tin espera ki auto tha einai stous gious israil, kai stous xenous, pou paroikoun anamesa sas, se enan aionio thesmo. opoios aggxiei nekro soma anthropou, tha einai akathartos epta imeres. autos tha agnistei diamesou autou tin triti imera, kai tin ebdomi imera tha einai katharos an, omos, den agnistei tin triti imera oute kai tin ebdomi imera den tha einai katharos. opoios aggxiei nekro soma opoioudipote pethamenou anthropou, kai den agnistei, molunei ti skini tou kuriou kai i psuchi ekeini tha exolothreutei apo ton israil epeidi, den rantistike epano tou to nero tou chorismou, tha einai akathartos i akatharsia tou menei epano tou. autos einai o nomos otan kapoios anthropos pethanei se skini: oloi ekeinoi pou mpainoun sti skini, kai ola osa briskontai sti skini, tha einai akatharta epta imeres kai kathe anoichto skeuos, pou den echei skepasma demeno apo pano tou, einai akatharto. kai opoios aggxiei stin pediada kapoion foneumeno me machaira i ena nekro soma i kokalo anthropou i mnima, tha einai akathartos epta imeres. kai tha paroun gia ton akatharto apo ti stachti tis damalis, pou kaike gia katharismo tis amartias, kai tha chuthei epano tis nero trechoumeno se skeuos. kai enas katharos anthropos tha parei ussopo, kai afou ton buthisei sto nero, tha rantisei epano sti skini, kai se ola ta skeui tis, ki epano stous anthropous, pou brehikan ekei, kai epano s' ekeinon, pou aggxixe kokalo i foneumeno i nekro i mnima. kai o katharos tha rantisei epano ston akatharto tin triti imera kai tin ebdomi imera tin ebdomi imera, omos, tha ton agnisei kai autos tha plunei ta imatia tou, kai tha loustei me nero kai tin espera tha einai katharos. kai o anthropos, pou

einai akathartos kai den agnistei, i psuchi ekeini tha exolothreutei mesa apo ti sunagogi epeidi, molune to agiastirio tou kuriou to nero tou chorismou den rantistike epano tou autos einai akathartos. kai tha einai s' autous aionios thesmos, oti opoios rantisei to nero tou chorismou, tha plunei ta imatia tou kai opoios aggxiei to nero tou chorismou tha einai akathartos mechri tin espera. kai kathe ti pou o akathartos aggxiei, tha einai akatharto kai i psuchi pou tha to aggxiei, tha einai akatharti mechri tin espera.

## 20

kai oi gioi israil, olokliri i sunagogi, irthan ton proto mina stin erimo sin kai o laos emeine stin kadis kai i mariam pethane ekei, kai thaftike ekei. kai den upirche nero gia ti sunagogi kai sugkentrothikan enantia ston mousi, kai enantia ston aaron. kai o laos loidorouse enantia ston mousi, kai eipan, legontas: eithe na pethainame, otan pethanan oi adelfoi mas mprosta ston kurio! kai giati anebasate ti sunagogi tou kuriou s' auti tin erimo, gia na pethanoume ekei emeis kai ta ktini mas; kai giati mas anebasate apo tin aigupto gia na mas ferete s' auton ton kako topo; autos den einai topos sporas i sukon i ampelon i rodion oute nero gia na pioume den uparchei edo. kai o mousis kai o aaron irthan mprosta apo ti sunagogi sti thura tis skinis tou marturiou, kai epanan me to prosopo tous sti gi kai fanike s' autous i doxa tou kuriou. kai o kurios milise ston mousi, legontas: pare ti rabdo, kai sugkalese ti sunagogi, esu kai o aaron o adelfos sou, kai miliste stin petra mprosta s' autous kai tha sas dosei ta nera tis, kai tha tous bgaleis nero apo tin petra kai tha potiseis ti sunagogi kai ta ktini tous. kai o mousis pire ti rabdo mprosta apo ton kurio, opos ton prostaxe kai sugkalese o mousis kai o aaron ti sunagogi mprosta stin petra kai tous eipe: akouste tora, eseis oi apeitheis na sas bgaloume nero apo touti tin petra; kai afou o mousis sikose to cheri tou, chtupise tin petra me ti rabdo pou duo fores kai bgikan polla nera kai ipie i sunagogi kai ta ktini tous. kai o kurios eipe ston mousi kai ston aaron: epeidi, den me pistepsate, gia na me agiasete mprosta stous gious israil, gi' auto eseis den tha ferete ti sunagogi auti sti gi, pou tous edosa. auto einai to nero meriba epeidi, oi gioi israil loidorisan enantia ston kurio, ki autos agiastike metaxu tous. kai o mousis esteile presbeis apo tin kadis ston basilia tou edom, legontas: touta leei o adelfos sou, o israil esu gnorizeis olokliri tin talaiporia pou mas brike oti oi pateres mas katebikan stin aigupto, kai katoikisame stin aigupto polu kairo kai oi aiguptioi katadunasteusan emas kai tous pateres mas kai boisame ston ku-

rio, ki autos eisakouse ti foni mas, kai esteile aggelos, kai mas ebgale apo tin aigupto kai deste, eimaste stin kadis, mia poli pou einai stis akres ton orion sou as perasoume, parakalo, diamouses tis gis sou den tha perasoume diamouses ton chorafion i diamouses ton ampelonon oute tha pioume nero apo ta pigadia tha perasoume diamouses tou basilikou dromou den tha parekklinoume dexia i aristera, mechris otou perasoume ta oria sou. kai o edom tou eipe: den tha peraseis diamouses tis gis mou eidemi, tha bgo me machaira se sunantisi sou. kai oi gioi israil tou eipan: emeis diabainoume diamouses tis leoforou kai an ego kai ta ktini mou pioume apo to nero sou, tha to piroso monacha tha diabo, pezorontas, kai tipote allo. ki ekeinos eipe: den tha diabeis. kai o edom bgike enantion tou me polu lao, kai me ischuri dunami. etsi arnithike o edom na dosei perasma ston israil diamouses ton orion tou kai o israil xekline ap' auton. kai oi gioi israil, olokliri i sunagogi, sikothikan apo tin kadis, kai irthan sto bouno or. kai o kurios milise ston mousi kai ston aaron sto bouno or, konta sta oria tis gis tou edom, legontas: o aaron tha prostethei ston lao tou epeidi, den tha mpei mesa sti gi, pou edosa stous gious israil epeidi apeithisate ston logo mou, sto nero meriba pare ton aaron kai ton eleazar, ton gio tou, kai anebase tous sto bouno or kai bgale apo ton aaron ti stoli tou, kai forese tin ston eleazar, ton gio tou kai o aaron tha prostethei ston lao tou, kai tha pethanei ekei. kai o mousis ekane opos o kurios prostaxe kai anebikan sto bouno or, mprosta se olokliri ti sunagogi. kai o mousis ebgale apo ton aaron ti stoli tou, kai ti forese ston eleazar, ton gio tou kai o aaron pethane ekei, epano stin korufi tou bounou kai o mousis kai o eleazar katebikan apo to bouno. kai olokliri i sunagogi eide oti o aaron pethane kai penthisan ton aaron 30 imeres, olokliris o oikos israil.

## 21

kai o chananaïos, o basiliass tis arad, pou katoikouse mesimbrina, akouse, oti o israil irthe diamouses tou dromou athareim, kai polemise enantia ston israil, kai sunelabe ap' autous aichmalotous. kai o israil euchithike euchi ston kurio, kai eipe: an pragmatika paradosais auton ton lao sto cheri mou, tha katastrepso tis poleis tous. kai o kurios eisakouse ti foni tou israil, kai paredose tous chananaïous kai katestrepsan autous kai tis poleis tous kai apokalesan to onoma tou topou orma. kai sikothikan apo to bouno or, diamouses tou dromou tis eruthras thalassas, gia na perielthoun ti gi tou edom kai o laos ligopsuchise ston dromo. kai o laos milise enantia ston theo, kai enantia ston mousi, legontas: giati mas anebases apo tin aigupto

gia na pethanoume stin erimo; epeidi, psomi den uparchei, kai nero den uparchei kai i psuchi mas aidiasse touto to elafrou psomi. kai o kurios esteile pros ton lao ta fidia, ta flogera fidia, kai dagkonan ton lao, kai polus laos apo ton israil pethane. kai afou o laos irthe ston mousi, eipan: amartisame, epeidi milisame enantia ston kurio kai enantia se sena parakalesse ton kurio na sikosei ta fidia apo mas. kai o mousis deithike gia ton lao. kai o kurios eipe ston mousi: ftiaxe gia ton eauto sou ena flogero fidi, kai bal' to epano se ena xulo kai kathenas pou tha dagkothei, kai koitaxeis s' auto, tha zisei. kai o mousis ekane ena fidi chalkino, kai to ebale epano se ena xulo kai an ena fidi dagkone kapoion, autos, koitazontas to chalkino fidi, zouse. kai oi gioi israil sikothikan kai stratopedusan stin oboth. kai afou sikothikan apo tin oboth, stratopedusan stin iie-abarim, stin erimo, pou einai katantikru tou moab, pros tin anatoli tou iliou. apo ekei, afou sikothikan, stratopedusan stin koilada zared. apo ekei, afou sikothikan, stratopedusan stin antipera pleura tou arnon, pou einai stin erimo, kai bgainei apo ta oria ton amorraion epeidi, o arnon einai to orio tou moab, anamesa ston moab kai tous amorraious. gi' auto legetai sto biblio ton polemon tou kuriou: pros ton baeb sti soufa, kai pros ta ruakia tou arnon, kai to reuma ton ruakion, pou katebainei stin poli ar, kai brisketai sta oria tou moab. kai apo ekei irthan sti bir auto einai to pigadi, gia to opoio o kurios eiche pei ston mousi: sugkentrose ton lao, kai tha tous doso nero. tote, o israil epsale auti tin odi: aneba, o pigadi na psallete s' auto oi archontes eskapsan to pigadi, oi eugeneis tou laou eskapsan, me prostagi tou nomotheti, me tis rabbous tous. kai apo tin erimo irthan sti mattana, kai apo ti mattana sti naaliil, kai apo ti naaliil sti bamoth, kai apo tin koilada bamoth, pou einai sti gi tou moab, epano stin korufi tou fasma, pou blepei pros ti gesimon. kai o israil esteile presbeis ston sion, ton basilia ton amorraion, legontas: as perasoume diamesou tis gis sou den tha pareklinoume sta chorafia oute stous ampelones den tha pioume nero apo ta pigadia alla diamesou tou basilikou dromou tha poreutoume, mechris otou perasoume ta oria sou. kai o sion den afise ton israil na perasei diamesou ton orion tou all' o sion sugkentrose olokliron ton lao tou, kai bgike na paratachthei enantia ston israil stin erimo kai irthe stin iassa, kai polemise enantia ston israil. kai o israil ton pataxe me machaira, kai katakurieuse ti gi tou, apo ton arnon mechri ton iabok, mechri tous gious ammon epeidi, ta oria ton gion ammon isan ochuromena. kai o israil kurieuse oles autes tis poleis kai o israil kataikise se oles tis poleis ton amorraion, stin esebon,

kai se oles tis komopoleis tis epeidi, i esebon itan i poli tou sion, tou basilia ton amorraion, pou eiche polemisei prougoymenos ton basilia tou moab, kai pire olokliri ti gi tou apo to cheri tou, mechri ton arnon. gi' auto, oi paroimiastes lene: elate stin esebon as ktistei kai as kataskeuastei i poli tou sion epeidi, fotia bgike apo tin esebon, floga apo tin poli tou sion katagefa tin ar tou moab, kai tous archontes ton psilon topon tou arnon ouai se sena, moab! apostelikes, lae tou chemos tous gious tou, pou eichan diasothei, kai tis thugateres tou, edose aichmalotous ston sion, ton basilia ton amorraion emeis tous toxousame i esebon afanistike mechri ti daibon, kai tous erimosame olokliritika mechri ti nofa, pou ekteinetai mechri ti medeba. kai o israil kataikise sti gi ton amorraion. kai o mousis esteile na kataskopeusoun tin iazir kai kurieusan tis komopoleis tous, kai ekdioxan tous amorraious, pou katoikousan ekei. kai afou estrepsan, anebikan ton dromo pou einai sti basan kai o og, o basiliastis basan, bgike se sunantisi tous, autos kai olokliros o laos tou, gia machi stin edrei. kai o kurios eipe ston mousi: mi ton fobitheis epeidi, ton paredosa sta cheria sou, kai olokliron ton lao tou, kai ti gi tou kai tha kaneis s' auton, opos ekanes ston sion, ton basilia ton amorraion, pou katoikouse stin esebon. kai pataxan auton, kai tous gious tou, kai olokliron ton lao tou, mechris otou den enapoleiftheke s' auton tipote kai katakurieusan ti gi tou.

## 22

kai oi gioi israil, afou sikothikan, stratopedusan stis pediades tou moab, konta ston iordani, katantikru stin iericho. kai o balak, o gios tou sepor, eide ola osa ekane o israil stous amorraious. kai o moab fobithike uperbolika ton lao, epeidi, isan polloi kai o moab itan se amichania exaitias ton gion israil. kai o moab eipe stous presbuteros tou madiam: tora, auto to plithos tha katafaei ola ta meri ologura mas, opos to bodi katatroei to chortari tis pediadas. kai o balak, o gios tou sepor, itan basiliastis ton moabiton ekeino ton kairo. kai esteile presbeis ston balaam, ton gio tou beor, sti fethora, pou brisketai konta ston potamo tis gis ton gion tou laou tou, gia na ton proskalesei, legontas: des, enas laos bgike apo tin aigupto des, skepazei ologura to prosopo tis gis, kai kathetai apenanti mou tora, loipon, ela, se parakalo, na mou katarasteis auton ton lao, epeidi, einai dunatoteros mou isos uperischuso, na tous pataxoume, kai na tous dioxo dxo apo ti gi epeidi, xero oti opoion eulogiseis einai eulogimenos, kai opoion katarasteis einai s kataramenos. kai pigan oi presbuteroi tou moab kai oi

presbuteroi tou madiam, fernontas ta dora tis manteias sta cheria tous kai irthan ston balaam, kai tou eipan ta logia tou balak. ki ekeinos tous eipe: meinete edo auti ti nuchta, kai tha sas apantiso o ti o kurios milisei se mena. kai emeinan mazi me ton balaam oi archontes tou moab. kai o theos irthe ston balaam, kai tou eipe: ti theloun autoi oi anthropoi mazi sou; kai o balaam eipe ston theo: o balak, o gios tou sepor, o basiliar tou moab, tous esteile se mena, legontas: des, enas laos bgike apo tin aigupto, kai kataskepase to prosopo tis gis ela, tora, na mou ton katarasteis isos uperischuso na ton nikiso, kai na ton ekdioxo. kai o theos eipe ston balaam: mi pas mazi tous mi katarasteis ton lao, epeidi einai eulogimenes. kai afou o balaam sikothike tin augi, eipe stous archontes tou balak: pigainete sti gi sas epeidi, o kurios den mou epitrepei nartho mazi sas. kai afou oi archontes tou moab sikothikan, irthan ston balak, kai tou eipan: o balaam den thelei narthei mazi mas. kai o balak esteile xana archontes, perissoterous kai entimoterous ap' autous kai irthan ston balaam, kai tou eipan: etsi leei o balak, o gios tou sepor, mi empodisteis, se parakalo, nartheis se mena epeidi, tha se timiso me megales times, kai tha kano kathe ti pou tha mou peis ela, loipon, parakalo, na mou katarasteis auton ton lao. kai o balaam apantise, kai eipe stous doulous tou balak, kai an o balak mou dosei to spiti tou gemato apo asimi kai chrusafi, den mporo na parabo ton logo tou kuriou tou theou mou, gia na kano kati ligotero i perissotero gi' auto, meinete, parakalo, ki eseis edo auti ti nuchta, gia na do ti akoma tha mou pei o kurios. kai irthe o theos ston balaam ti nuchta, kai tou eipe: an erthoun oi anthropoi autoi na se kalesoun, molis sikotheis, pigaine mazi tous omos, o ti sou po, auto tha kaneis. kai o balaam sikothike to proi, kai samarose to gaidouri tou, kai pige mazi me tous archontes tou moab. kai anapse i orgi tou theou oti pige kai enas aggelos tou kuriou stathike ston dromo tou, mprosta tou, gia na tou enantiothei ki autos kathotan epano sto gaidouri tou, kai isan mazi tou duo doulou kai otan to gaidouri eide ton aggelos tou kuriou na steketai ston dromo, kai ti romfaia tou gumnomeni sto cheri tou, to gaidouri parexekline apo ton dromo kai pigaine pros tin pediada kai o balaam chtupise to gaidouri gia na to epanaferei ston dromo. alla o aggelos tou kuriou stathike s' enan steno dromo ton ampelonon, opou itan fragmos apo edo kai fragmos apo ekei kai to gaidouri, blepontas ton aggelos tou kuriou, piestike pros ton toicho, kai sumpiesse to podi tou balaam ston toicho ki autos to chtupise xana. kai o aggelos tou kuriou pige parampros, kai stathike se

enan steno topo, opou den upirche dromos na parekklinei dexia i aristera kai to gaidouri blepontas ton aggelos tou kuriou, sugkathise kato apo ton balaam kai kathos o balaam thumose, chtupise to gaidouri me ti rabdo. kai o kurios anoixe to stoma tou gaidouriou kai eipe ston balaam: ti sou ekana kai me chtupises gia triti fora tora; kai o balaam eipe sto gaidouri: epeidi, me enepaixes eithe na eicha machaira sto cheri mou, epeidi, tora tha se thanatona. kai to gaidouri eipe ston balaam: den eimai ego to gaidouri sou, epano sto opoio kathosoun apo tin epochi pou me echeis, mechri tin imera auti; imoun pote sunithismeno na kano etsi se sena; ki ekeinos eipe: ochi. kai o kurios anoixe ta mata tou balaam, kai eide ton aggelos tou kuriou na steketai ston dromo, kai na echei sto cheri tou ti romfaia tou gumnomeni kai afou eskupse, proskunise me to prosopo tou pros ti gi. kai o aggelos tou kuriou tou eipe: giati chtupises to gaidouri sou, gia triti fora tora; des, ego bgika gia na sou enantiotho, epeidi, o dromos sou mprosta mou einai diestrammenos kai to gaidouri blepontas me parexekline apo mena gia triti fora tora diaforetika, an den eiche parekklinei apo mena, tora esena men tha se foneua, ekeino omos tha to afna zontano. kai o balaam eipe ston aggelos tou kuriou: amartisa epeidi, den ixera oti estekes esu ston dromo enantion mou gi' auto, tora, an den einai se sena aresto, epistrefo. kai o aggelos tou kuriou eipe ston balaam: pigaine mazi me tous anthropous omos, o ti tha sou po, auto tha miliseis. kai o balaam pige mazi me tous archontes tou balak. kai kathos o balak akouse oti erchotan o balaam, bgike na ton proupantisei, mechri se kapoia poli tou moab, pou brisketai sta oria tou arnon, pou einai to teleutaio orio. kai o balak eipe ston balaam: den esteila se sena na se kaleso me biasuni; giati den irthes se mena; mipos den eimai ikanos na se timiso; kai o balaam eipe ston balak: na, irtha se sena echo, mipos, tora ti dunami na miliso kati; opoion logo balei o theos sto stoma mou, auton tha miliso. kai pige o balaam mazi me ton balak, kai irthan stin kiriathouzoth. kai o balak thusiase bodia kai probata; kai esteile ap' auta ston balaam, kai stous archontes, pou isan mazi tou. kai to proi o balak pire ton balaam, kai ton anebase epano stous psilous topous tou baal, kai apo ekei eide tin akri tou laou.

## 23

kai o balaam eipe ston balak: oikodomise mou edo epta bomous, kai etoimase mou edo epta moscharia kai epta kriaria. kai o balak ekane opos eipe o balaam kai profere o balak kai o balaam ena moschari kai ena kriari epano se kathe bomo. kai o balaam

eipe ston balak: stasou konta sto olokautoma sou, ki ego tha pao isos o kurios fanei se sunantisi mou kai o,ti mou deixei, auto tha sou anaggeilo. kai pige se enan psilo topo. kai o theos sunantise ton balaam kai tou eipe: etoimasa tous epta bomous, kai prosfera ena moschari kai ena kriari epano se kathe bomo. kai o kurios ebale logo sto stoma tou balaam, kai eipe: epistrepse ston balak, kai tha tou peis os exis. kai epestrepse s' auton, kai na, stektotan konta sto olokautoma tou, autos kai oloi oi archontes tou moab. kai archise tin paraboli tou kai eipe: o balak, o basilias tou moab me efere apo tin aram, apo ta bouna pou einai pros ta anatolika, legontas: ela na mou katarasteis ton iakob kai ela na anathematiseis ton israil. pos na katarasto auton pou o theos den katarietai; i, pos na anathematiso auton pou o kurios den anathematise; epeidi, ton blepo apo tin korufi ton bounon, kai ton thoro apo tous lofous. des, enas laos, pou tha katoikisei monos, kai den tha logariastei anamesa sta ethni. pois mporei na arithmisei tin ammo tou iakob, kai ton arithmo apo to ena tetarto tou israil; eithe na pethano sumfona me ton thanato ton dikaion, kai to telos mou na einai omoio me to diko tou telos! kai o balak eipe ston balaam: ti mou ekanes; ego se parelaba gia na katarasteis tous echthrous mou kai des, esu eulogontas tous eulogises. ki ekeinos apantontas eipe: den prepei na prosexo o,ti o kurios ebale sto stoma mou, touto na po; kai o balak eipe s' auton: ela, parakalo, mazi mou se enan allo topo ap' opou tha ton deis monon to akron tou tha deis, to sunolo tou, omos, den tha deis kai na mou ton katarasteis apo ekei. kai ton efere stin pediada zofim, epano stin korufi tou fasma, kai oikodomise epta bomous, kai prosfere ena moschari ena kai kriari epano se kathe bomo. kai eipe ston balak: stasou edo, konta sto olokautoma sou, kai ego tha sunantiso ekei ton kurio. kai o kurios sunantise ton balaam, kai ebale logo sto stoma tou, kai eipe: epistrepse ston balak, kai pes tou os exis. kai irthe s' auton kai des, autos stektotan konta sto olokautoma tou, kai oi archontes tou moab isan mazi tou. kai o balak tou eipe: ti milise o kurios; kai afou archise tin paraboli tou, eipe: siko, balak, kai akouse dose se mena akroasi, esu o gios tou sepor. o theos den einai anthropos gia na pseuste, oute gios anthropou gia na metamelithe. autos eipe, kai den tha ektelese; i, milise, kai den tha to tirise; des, parelaba eulogia kai eulogise kai den mporo na ti metastrepso. den paratirise anomia ston iakob oute eide diastrofi ston israil. o kurios o theos tou einai mazi tou, kai alalagmos basilia einai anamesa tous. o theos tous ebgame apo tin aigupto echoun san dunami monokeratou zoou. bebaia, kamia

goiteia den pianei enantia ston iakob oute manteia enantia ston israil. ston kairo tou tha milithei gia ton iakob kai gia ton israil: ti katorthose o theos! des, o laos tha sikothei san leaina, kai tha egerthei san liontari. den tha koimithe mechri na faei to thirama, kai na piei to aimo ton foneumenon. kai o balak eipe ston balaam: oute na tous katarasteis katholou oute na tous eulogiseis katholou. kai o balaam, apantontas, eipe ston balak: den sou eipa, legontas: kathe ti pou o kurios tha mou pei, auto prepei na kano; kai o balak eipe ston balaam: ela, parakalo, tha se fero se enan allo topo isos na aresei ston theo na mou ton katarasteis apo ekei. kai o balak efere ton balaam stin korufi tou fegor, pou blepei pros ti gesimon. kai o balaam eipe ston balak: oikodomise mou edo epta bomous, kai etoimase mou edo epta moscharia, kai epta kriaria. kai o balak ekane opos tou eipe o balaam, kai prosfere ena moschari kai ena kriari epano se kathe bomo.

## 24

kai blepontas o balaam, oti itan aresto mprosta ston kurio na eulogisei ton israil, den pige, kathos allote, na zitisei manteies, alla estise to prosopo tou pros tin erimo. kai o balaam sikose ta matia tou psila, kai eide ton israil kataskinomenon, sumfona me tis fules tous kai irthe epano tou to pneuma tou theou. kai kathos archise tin paraboli tou, eipe: o balaam, o gios tou beor, eipe, kai o anthropos, pou echei anoichta ta matia tou, eipe: ekeinos, pou akouse ta logia tou theou, pou eide orasi tou pantodunamou, kathos epese se ekstasi, echontas omos anoichta ta matia tou, eipe: poso oraies einai oi katoikies sou, iakob, oi skines sou, israil! os kollades einai aplomenes, os paradeisois se ochthes potamou, os dentra alois, pou o kurios futepse, os kedroi konta sta nera. tha ekchei nero apo tin antlia tou, kai to sperma tou tha einai se polla nera, kai o basilias tou tha einai psiloteros apo ton agag, kai i basileia tou tha megalunthei. o theos ton ebgame apo tin aigupto echei san dunami monokeratou zoou tha katafaei ta ethni, tous polemious tou, kai tha suntripsei ta kokala tous, kai tha tous toxousei me ta beli tou. kai otan xaplose, koimithike san liontari, kai san skumnos liontario pois tha ton xupnisei; eulogimenos ekeinos pou se euloge! kai kataramenos ekeinos pou se katarietai. kai exafthike o thumous tou balak enantia ston balaam, kai chtupise ta cheria tou kai o balak eipe ston balaam: gia na katarasteis tous echthrous mou se kalesa kai des, esu eulogontas tous eulogeis, gia triti fora tora fuge, loipon, tora ston topo sou elaga na se timiso me times alla, na, o kurios sou sterise tin timi. kai o balaam eipe ston



balak: den eipa kai stous apestalmenous sou, pou mou esteiles, legontas, kai an o balak mou dosei to spiti tou gemato apo asimi kai chrusafi, den mporo na parabo tin prostagi tou kuriou, oste na kano apo monos mou kalo i kako, alla o,ti o kurios milisei, auto kai tha po; kai tora, des, ego pigaino ston lao mou ela, loipon, na sou faneroso ti tha kanei autos o laos ston lao sou, stis eschates imeres. kai afou archise tin paraboli tou, eipe: o balaam, o gios tou beor, eipe, ekeinos pou echei anoichta ta matia tou, eipe: eipe ekeinos, pou akouse ta logia tou theou, kai elabe gnosi tou upsistou, o opoios eide orasi tou pantodunamou, kathos epese se ekstasi, echontas omos anoichta ta matia tou: tha ton do, all' ochi tora tha ton thoriso, all' ochi apo konta asteri tha anateilei apo ton iakob, kai tha anastithei skiptro apo ton israil, kai tha pataxe tous archigous tou moab, kai tha exolothreusei olous tous gious tou sith. kai o edom tha einai klironomia, kai o sieir tha einai klironomia stous echthrous tou. kai o israil tha praxe me ischu. kai apo ton iakob tha bgei ekeinos pou exousiazei, kai tha exolothreusei ekeinon pou diasothike apo tin poli. kai blepontas ton amalik, archise tin paraboli tou, kai eipe: o amalik einai archi ton ethnon alla sto telos tou tha afanistei. kai blepontas ton kenaio archise tin paraboli tou, kai eipe: ischuri einai i katoikia sou, kai bazei ti folia sou epano stin petra para tauta, o kenaiois tha kataporthithei, mechris otou se ferei aichmaloton o assour. kai epanelabe tin paraboli tou, kai eipe: o! poios tha zisei, otan tha to kanei auto o theos! kai, tharthoun ploia apo ta paralia ton kitiaion, kai tha katathlipsoun ton assour, kai tha katathlipsoun ton eber alla, ki ekeinoi tha exafanistoun. kai afou sikothike o balaam, anachorise, kai epestrepse ston topo tou kai o balak anachorise ki autos ston diko tou dromo.

## 25

kai o israil emeine sti sitteim kai o laos archise na porneuei me tis thugateres tou moab oi opoies proskalessan ton lao stis thusies ton theon tous kai o laos efage, kai proskunise tous theous tous. kai o israil proskollithike ston beel-fegor kai anapse i orgi tou kuriou enantia ston israil. kai o kurios eipe ston mousi: pare olous tous archigous tou laou, kai kremase tous mprosta ston kurio, katantikru ston ilio gia na sikothai apo ton israil i flogeri orgi tou kuriou. kai o mousis eipe stous krites tou israil: foneuste kathe enas tous dikous tou anthropous, ekeinous pou proskollithikan ston beel-fegor. kai destе, enas apo tous gious israil irthe fernontas sta adelfia tou mia gunaika madianitissa, mprosta ston mousi, kai

mprosta se olokiri ti sunagogi ton gion israil, kathos eklaihan sti thura tis skinis tou marturiou. kai otan to eide o finees, o gios tou eleazar, giou tou aaron, tou ierea, sikothike apo to meson tis sunagogis, kai pairnontas sto cheri tou ena mikro doru, pige piso apo ton anthropo ton israiliti sti skini, kai diaperase kai tous duo, kai ton anthropo ton israiliti, kai ti gunaika mesa apo tin koilia tis. kai i pligi ton gion israil stamatisе. ki ekeinoi pou pethanan stin pligi isan 24.000. kai o kurios milise ston mousi, legontas: o finees, o gios tou eleazar, giou tou aaron, tou ierea, apetrepe ston thumo mou apo tous gious israil, kathos edeixе zilo gia mena anamesa tous, kai etsi den exolothreusa tous gious israil mesa sti zilotupia mou gi' auto, pes tous: deste, ego tou dino ti diathiki mou tis eirinis ki auti tha einai s' auton kai sto sperma tou ustera ap' auton, diathiki aionias ierateias epeidi, stathike zilotis uper tou theou tou, kai ekane exileosi gia tous gious israil. kai to onoma tou israiliti pou thanatothike, ekeinou pou thanatothike mazi me ti gunaika ti madianitissa, itan zimbrі, gios tou salou, archonta episimis oikogeneias anamesa stous sumeonites. kai to onoma tis gunaikas tis madianitissas, pou thanatothike, itan chasbi, thugatera tou sour, archigou laou, apo episimi oikogeneia sti madiam. kai o kurios milise ston mousi, legontas: polemate tous madianites, kai pataxte tous epeidi, autoi sas polemoun me tis dolioties tous, me tis opoies sas dolieutikan stin upothesi tou fegor, kai stin upothesi tis chasbi, tis thugateras tou madianiti archonta, tis adelfis tous, pou thanatothike tin imera tis pligis gia tin upothesi tou fegor.

## 26

kai meta tin pligi, o kurios milise ston mousi, kai ston eleazar, ton gio tou aaron, ton ierea, legontas: parte to sunolo olokiris tis sunagogis ton gion israil, apo 20 chronon ki epano, sumfona me tis oikogeneies ton pateron tous, olous ekeinous ston israil, pou mporoun na bgoun se polemo. kai o mousis kai o eleazar, o iereas, milisan s' autous stis pediades tou moab, konta ston iordani, katantikru stin iericho, legontas: aparithmiste autous pou einai apo 20 chronon ki epano, opos o kurios prostaxe ston mousi, kai stous gious israil, pou bgikan apo ti gi tis aiguptou. roubin, o prototokos tou israil oi gioi tou roubin isan: o anoch, apo ton opoio proerchetai i suggeneia ton anochiton apo ton fallou, i suggeneia ton fallouton apo ton esron, i suggeneia ton esroniton apo ton charmi, i suggeneia ton charmiton. autes einai oi suggeneies ton roubiniton kai i aparithmisi tous itan 43.730. kai oi gioi

tou fallou isan o eliab kai oi gioi tou eliab, o nemouil, kai o dathan, kai o abeiron. autoi einai o dathan kai o abeiron, oi onomastoi ekeinai sti sunagogi, pou stasiasan enantia ston mousi kai enantia ston aaron, sti sunodeia tou kore, otan stasiasan enantia ston kurio kai i gi anoixe to stoma tis, kai tous katapie, mazi me ton kore, ston exolothremo tis sunodeias tou, otan i fotia katefage tous 250 anthropous kai eginan gia simeio tou kore, omos, oi gioi den pethanan. oi gioi tou sumeon, sumfona me tis oikogeneies tous, isan, apo ton nemouil, i suggeneia ton nemouilton apo ton iamein, i suggeneia ton iameiniton apo ton iachein, i suggeneia ton iacheiniton apo ton zera, i suggeneia ton zeriton apo ton saoul, i suggeneia ton saouliton. autes einai oi suggeneies ton sumeoniton sumfona me tin aparithmisi tous, 22.200. oi gioi tou gad, sumfona me tis suggeneies tous, isan, apo ton sifon, i suggeneia ton sifoniton apo ton aggi, i suggeneia ton aggiton apo ton souni, i suggeneia ton souniton apo ton azeni, i suggeneia ton azeniton apo ton iri, i suggeneia ton iriton apo ton arod, i suggeneia ton aroditon apo ton arilli, i suggeneia ton ariiliton. autes einai oi suggeneies ton gion tou gad sumfona me tin aparithmisi tous, 40.500. oi gioi tou iouda isan, o ir kai o aunan kai o ir kai o aunan pethanan sti gi chanaan. kai oi gioi tou iouda, sumfona me tis suggeneies tous, isan, apo ton silla, i suggeneia ton silaniton apo ton fares, i suggeneia ton faresiton apo ton zara, i suggeneia ton zariton kai oi gioi tou fares isan apo ton esron, i suggeneia ton esroniton apo ton amoul, i suggeneia ton amouilton. autes einai oi suggeneies tou iouda sumfona me tin aparithmisi tous, 76.500. oi gioi tou isasachar, sumfona me tis suggeneies tous, isan, apo ton thola, i suggeneia ton tholaiton apo ton foua, i suggeneia ton founiton apo ton iasoub, i suggeneia ton iasoubiton apo ton simbron, i suggeneia ton simbroniton. autes einai oi suggeneies tou issachar sumfona me tin aparithmisi tous, 64.300. oi gioi tou zaboulon, sumfona me tis suggeneies tous, isan apo ton sered, i suggeneia ton serediton apo ton ailon, i suggeneia ton ailoniton apo ton ialeil, i suggeneia ton ialeiliton. autes einai oi suggeneies ton zabouloniton sumfona me tin aparithmisi tous, 60.500. oi gioi tou iosif, sumfona me tis suggeneies tous, isan o manassis, kai o efraim. oi gioi tou manassi isan, apo ton macheir, i suggeneia ton macheiriton. kai o macheir gennise ton galaad kai apo ton galaad i suggeneia ton galaaditon autoi einai oi gioi tou galaad apo ton achiezer, i suggeneia ton achiezeriton apo ton chelek, i suggeneia ton chelekiton kai apo ton asriil, i suggeneia ton asriiliton apo ton suchem, i suggeneia ton suchemiton kai apo ton semida, i suggeneia ton semidaiton

kai apo ton efer, i suggeneia ton eferiton kai o salpaad, o gios tou efer, den eiche gious, alla thugateres kai ta onomata ton thugateron tou salpaad isan: maala, kai noua, agla, kai melcha, kai thersa. autes einai oi suggeneies tou manassi kai i aparithmisi tous, 52.700. autoi einai oi gioi tou efraim, sumfona me tis suggeneies tous apo ton southala, i suggeneia ton southalaiton apo ton becher, i suggeneia ton becheriton apo ton tachan, i suggeneia ton tachaniton kai autoi einai oi gioi tou southala apo ton eran, i suggeneia ton eraniton. autes einai oi suggeneies ton gion tou efraim sumfona me tin aparithmisi tous, 32.500. autoi einai oi gioi tou iosif, sumfona me tis suggeneies tous. oi gioi tou beniamin, sumfona me tis suggeneies tous, isan, apo ton bela, i suggeneia ton belaiton apo ton asbil, i suggeneia ton asbiliton apo ton achiram, i suggeneia ton achiramiton apo ton soufam, i suggeneia ton soufamiton apo ton oufam, i suggeneia ton oufamiton kai oi gioi tou bela isan o ared kai o naaman apo ton ared, i suggeneia ton aredaiton apo ton naaman, i suggeneia ton naamiton. autoi einai oi gioi tou beniamin, sumfona me tis suggeneies tous kai i aparithmisi tous itan 45.600. autoi einai oi gioi tou dan, sumfona me tis suggeneies tous apo ton souam, i suggeneia ton souamiton autes einai oi suggeneies tou dan, sumfona me tis suggeneies tous oles oi suggeneies ton souamiton, sumfona me tin aparithmisi tous, isan 64.400. oi gioi tou asir, sumfona me tis suggeneies tous, isan, apo ton iemna, i suggeneia ton iemniton apo ton iesoui, i suggeneia ton iesouiton apo ton beria, i suggeneia ton beriaiton apo tous gious tou beria isan, apo ton eber, i suggeneia ton eberiton apo ton malchiil, i suggeneia ton malchiiliton kai to onoma tis thugateras tou asir itan sara. autes einai oi suggeneies ton gion tou asir, sumfona me tin aparithmisi tous, 53.400. oi gioi tou nefthali, sumfona me tis suggeneies tous, isan, apo ton iasili, i suggeneia ton iasiliton apo ton gouni, i suggeneia ton gouniton apo ton ieser, i suggeneia ton ieseriton apo ton sillim, i suggeneia ton sillimiton. autes einai oi suggeneies tou nefthali, sumfona me tis suggeneies tous kai i aparithmisi tous itan 45.400. auti einai i aparithmisi ton gion israil, 601.730. kai o kurios milise ston mousi, legontas: s' autous tha moirastei i gi gia klironomia, sumfona me ton arithmo ton onomaton tous stous perissoterous tha doseis perissoteri klironomia, kai stous ligoterous tha doseis ligoteri klironomia ston kathe enan tha dothei i klironomia tou sumfona me tin aparithmisi tou kai i gi tha moirastei me klirous tha klironomisoun sumfona me ta onomata ton fulon, sumfona me tis patries tous sumfona me ton kliri, i klironomia tous tha

moirastei anamesa se pollous kai se ligous. kai i aparithmisi ton leuiton, sumfona me tis suggeneies tous einai touti: apo ton girson, i suggeneia ton girsoniton apo ton kaath, i suggeneia ton kaathiton apo ton merari, i suggeneia ton merariton. autes einai oi suggeneies ton leuiton i suggeneia ton libniton, i suggeneia ton chebroniton, i suggeneia ton maaliton, i suggeneia ton mousiton, i suggeneia ton koraiton kai o kaath gennise ton amram. kai to onoma tis gunaikas tou amram itan iochabed, thugatera tou leui, pou gennithike ston leui stin aigupto kai gennise ston amram ton aaron, kai ton mousi, kai ti mariam, tin adelfi tous. kai ston aaron gennithikan o nadab, kai o abioud, o eleazar, kai o ithamar. o de nadab kai o abioud pethanan, otan prosferan xeni fotia mprosta ston kurio. kai i aparithmisi tous itan 23.000, kathe arseniko apo enan mina ki epano epeidi, den aparithmithikan anamesa stous gious israil, gia ton logo oti den tous dothike klironomia anamesa stous gious israil. autoi einai ekeinoi pou aparithmithikan apo ton mousi kai ton eleazar, ton ierea, pou aparithmisan tous gious israil stis pedades tou moab, konta ston iordani, katan tikru stin iericho. kai anamesa s' autous den briskotan oute enas anthropos, apo ekeinoun pou aparithmithikan apo ton mousi kai ton aaron, ton ierea, otan aparithmisan tous gious israil stin erimo sina. epeidi, o kurios eiche pei gi' autous, tha pethanoun oposdipote mesa stin erimo. kai den enapoleifthike ap' autous oute enas, para monon o chaleb, o gios tou iefonni, kai o iisous, o gios tou naui.

## 27

kai irthan oi thugateres tou salpaad, giou tou efer, giou tou galaad, giou tou macheir, giou tou manassi, apo tis suggeneies tou manassi, giou tou iosif. ki auta einai ta onomata ton thugateron tou maala, noua, kai agla, kai melcha, kai thersa. kai stathikan mprosta ston mousi, kai mprosta ston eleazar, ton ierea, kai mprosta stous archontes kai se olokliri ti sunagogi, sti thura tis skinis tou marturiou, legontas: o pateras mas pethane mesa stin erimo ki autos den itan sti sunodeia ekeinon pou sunathroistikan enantia ston kurio sti sunodeia tou kore, alla pethane gia diki tou amartia kai den eiche gious kai giati na exaleifthei to onoma tou patera mas mesa apo ti suggeneia tou, epeidi den echei gio; doste se mas klironomia anamesa sta adelfia tou patera mas. kai o mousis efere tin krisi tous mprosta ston kurio. kai o kurios milise ston mousi, legontas: sosta miloun oi thugateres tou salpaad tha tous doseis oposdipote ktima gia klironomia anamesa sta adelfia tou patera tous kai tin

klironomia tou patera tous tha ti diabibaseis s' autes. kai tha miliseis stous gious israil, legontas: an kapoios anthropos pethanei, kai den echei gio, tin klironomia tou tha ti diabibasete tote sti thugatera tou. kai an den echei thugatera, tote tha dosete tin klironomia tou stous adelfous tou. kai a den echei adelfous, tote tha dosete tin klironomia tou stous adelfous tou patera tou. kai an o pateras tou den echei adelfous, tote tha dosete tin klironomia tou ston plisiestero suggeni tou apo ti suggeneia tou, ki autos tha tin exousiazei. ki auto tha einai stous gious israil diatagma krisis, kathos o kurios prostaxe ston mousi. kai o kurios eipe ston mousi: aneba se touto to bouno abarim, kai des ti gi, pou edosa stous gious israil kai afou ti deis, tha prostetheis ki esu ston lao sou, opos prostethike o aaron o adelfos sou epeidi, es-eis enantiothikate ston logo mou stin erimo sin, stin antilogia tis sunagogis, oste na me agiasete mprosta tous sto nero. auto einai to nero meriba stin kadis, stin erimo sin. kai o mousis milise ston kurio, legontas: o kurios, o theos ton pneumaton kathe sarkas, as diorisei enan anthropo gia tin epistasia tis sunagogis, pou na bgei mprosta tous, kai na mpei mprosta tous, kai pou na tous bgazei exo, kai na tous bazei mesa oste i sunagogi tou kuriou na mi einai san probata pou den echoun poimena. kai o kurios eipe ston mousi: pare mazi sou ton iisou, ton gio tou naui, anthropon ston opoio einai to pneuma, kai bale to cheri sou epano s' auton kai parastise ton mprosta ston eleazar, ton ierea, kai mprosta se olokliri ti sunagogi, kai dose s' auton diatages mprosta tous kai tha baleis epano tou apo ti doxa sou, gia na upakoun s' auton olokliri i sunagogi ton gion israil kai tha parastathei mprosta ston eleazar, ton ierea, pou tha rotisei gi' auton, sumfona me tin krisi tou ourim mprosta ston kurio sumfona me ton logo tou tha bgainoun exo, kai sumfona me ton logo tou tha mpainoun mesa, autos kai oloi oi gioi israil mazi tou, kai olokliri i sunagogi. kai o mousis ekane opos ton prostaxe o kurios kai pire ton iisou, kai ton parestise mprosta ston eleazar, ton ierea, kai mprosta se olokliri ti sunagogi kai ebale epano tou ta cheria tou, kai tou edose diatages, opos o kurios prostaxe diamesou tou mousi.

## 28

kai o kurios milise ston mousi, legontas: prostaxe tous gious israil, kai pes tous: ta dora mou, ta psomia mou, ti thusia mou, pou ginetai me fotia se osmi euodias se mena, prosechete na ta proserete se mena stin prepousa epochi tous. kai pes tous: auti einai i prosfora pou ginetai me fotia, pou tha proserete ston kurio duo arnia chroniaria,

amoma kathe imera, se pantotino olokautoma. to ena arni tha to prosferete to proi, kai to allo arni tha to prosferete to deilino. kai gia tin prosfora apo alfita tha prosferete simigdali, to ena dekato tou efa, zumomeno me ladi apo kopanismanes elies, to ena tetarto tou in. touto einai pantotino olokautoma, diorismeno sto oros sina, se osmi euodias, thusia pou ginetai me fotia ston kurio. kai i spondi tou tha einai to ena tetarto tou in gia to ena arni sto agiastirio tha chuseis sikera gia spondi ston kurio. kai to allo arni tha to prosfereis to deilino sumfona me tin proini prosfora apo alfita, kai sumfona me tin spondi tis, tha to prosfereis thusia, pou ginetai me fotia se osmi euodias ston kurio. kai tin imera tou sabbatou tha prosfereis duo arnia chroniarika amoma, kai duo dekata simigdali zumomeno me ladi gia prosfora apo alfita, kai tin spondi tis. auto einai to olokautoma kathe sabbatou, ektos tou pantotinou olokautomatos, kai tis spondis tou. kai stis neominies sas tha prosferete olokautoma ston kurio, duo moscharia, kai ena kriari, epta arnia chroniarika, choris psegadi kai gia kathe moschari tria dekata simigdali zumomeno me ladi, gia prosfora apo alfita, kai gia to ena kriari duo dekata simigdali zumomeno me ladi, gia prosfora apo alfita kai ana ena dekato simigdali zumomeno me ladi, gia prosfora apo alfita gia kathe arni, pros olokautoma, thusia pou ginetai me fotia, se osmi euodias ston kurio. kai i spondi tous tha einai krasi, to miso tou in gia to moschari kai to ena trito tou in gia to kriari, kai to ena tetarto tou in gia to arni. auto einai to olokautoma kathe mina, sumfona me tous mines tou chronou. kai enas tragos apo katsikes tha prosferetai ston kurio prosfora peri amartias, ektos tou pantotinou olokautomatos, kai tis spondis tou. kai ti 14i imera tou protou mina einai to pascha tou kuriou. kai ti 15i tou mina autou einai giorti epta imeres tha trote azuma. stin proti imera tha einai agia sunaxi den tha kanete kanena douleutiko ergo. kai tha prosferete thusia pou ginetai me fotia, olokautoma ston kurio, duo moscharia apo bodia, kai ena kriari, kai epta arnia chroniarika amoma tha einai se sas. kai i prosfora tous apo alfita tha einai simigdali zumomeno me ladi tria dekata tha prosferete gia to moschari, kai duo dekata gia to kriari. ana ena dekato tha prosfereis gia kathena arni, kai sta epta arnia kai enan trago gia prosfora peri amartias, gia na ginei exileosi gia sas. ektos apo to proino olokautoma, pou einai gia pantotino olokautoma, tha ta prosferete auta. etsi tha prosferete kathe imera, stis epta imeres, ta dora, pou einai gia thusia pou ginetai me fotia, se osmi euodias ston kurio. auto tha prosferetai, ektos apo to pantotino olokautoma, kai ti spondi tou. kai stin ebdomi

imera tha echete agia sunaxi den tha kanete kanena douleutiko ergo. kai stin imera ton aparchon, otan prosferete nea prosfora ston kurio apo alfita, sto telos ton ebdomadon sas, tha echete agia sunaxi den tha kanete kanena douleutiko ergo. kai tha prosferete olokautoma, se osmi euodias ston kurio, duo moscharia apo bodia, ena kriari, epta arnia chroniarika kai i prosfora tous apo alfita tha einai simigdali zumomeno me ladi, tria dekata gia kathe moschari, duo dekata gia to ena kriari, ana ena dekato gia kathe arni, kai gia ta epta arnia enan trago apo katsikes, gia na ginei exileosi gia sas. ektos apo to pantotino olokautoma kai tin prosfora tou apo alfita, auta tha prosferete, (choris psegadi tha einai se sas), kai tis spondes tous.

## 29

kai ston ebdomo mina, tin proti tou mina, tha echete agia sunaxi den tha kanete kanena ergo douleutiko auti einai se sas imera alalagmou salpiggon. kai tha prosferete olokautoma, se osmi euodias ston kurio, ena moschari apo bodia, ena kriari, epta arnia chroniarika, choris psegadi kai i prosfora tous apo alfita tha einai simigdali zumomeno me ladi, tria dekata gia to moschari, duo dekata gia to kriari, kai ena dekato gia kathe arni, kai gia ta epta arnia kai enan trago apo katsikes gia prosfora peri amartias, gia na ginei exileosi gia sas ektos apo to olokautoma tou mina, kai tin prosfora tou apo alfita, kai to pantotino olokautoma, kai tin prosfora tou apo alfita, kai ton spondon tous, sumfona me ta diatagmena gi' auta, thusia pou ginetai me fotia, se osmi euodias ston kurio. kai ti dekati imera autou tou ebdomou mina tha echete agia sunaxi kai tha tapeinosete tis psuches sas den tha kanete kamia ergasia kai tha prosferete olokautoma ston kurio se osmi euodias, ena moschari apo bodia, ena kriari, epta arnia chroniarika choris psegadi tha einai se sas. kai i prosfora tous apo alfita tha einai simigdali zumomeno me ladi, tria dekata gia to moschari, duo dekata gia to ena kriari, ana ena dekato gia kathe arni, kai sta epta arnia enan trago apo katsikes se prosfora peri amartias, ektos apo tin prosfora peri amartias pros exileosi, kai tou pantotinou olokautomatos, kai tin prosfora tou apo alfita, kai ton spondon tous. kai ti 15i imera tou ebdomou mina tha echete agia sunaxi den tha kanete kanena ergo douleutiko kai tha giortazete giorti ston kurio gia epta imeres. kai tha prosferete olokautoma, thusia pou ginetai me fotia, se osmi euodias ston kurio, 13 moscharia, duo kriaria, 14 arnia chroniarika choris psegadi tha einai. kai i prosfora tous apo alfita tha einai simigdali zumomeno me ladi, tria dekata gia kathe moschari apo ta 13 moscharia, duo dekata

gia kathe kriari apo ta duo kriaria, kai ana ena dekato gia kathe arni kai gia ta 14 arnia kai enan trago apo katsikes gia prosfora peri amartias, ektos tou pantotinou olokautomatos, tin prosfora tou apo alfita, kai tin spondi tou. kai ti deuteri imera tha prosperete 12 moscharia, duo kriaria, 14 arnia chroniarika, choris psegadi kai tin prosfora tous apo alfita, kai tis spondes tous, gia ta moscharia, gia ta kriaria, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno kai enan trago apo katsikes gia prosfora peri amartias, ektos tou pantotinou olokautomatos, kai tin prosfora tou apo alfita, kai ton spondon tous. kai tin triti imera 11 moscharia, duo kriaria, 14 arnia chroniarika, choris psegadi kai gia prosfora tous apo alfita, kai tis spondes tous, gia ta moscharia, gia ta kriaria, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno kai enan trago gia prosfora peri amartias, ektos apo to pantotino olokautoma, kai tin prosfora tou apo alfita, kai tin spondi tou. kai tin tetarti imera, deka moscharia, duo kriaria, 14 arnia chroniarika, choris psegadi kai tin prosfora tous apo alfita, kai tis spondes tous, gia ta moscharia, gia ta kriaria, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno kai enan trago apo katsikes gia prosfora peri amartias, ektos apo to pantotino olokautoma, tin prosfora tou apo alfita, kai tin spondi tou. kai tin pempti imera ennia moscharia, duo kriaria, 14 arnia chroniarika, choris psegadi kai tin prosfora tous apo alfita, kai tis spondes tous, gia ta moscharia, gia ta kriaria, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno kai enan trago gia prosfora peri amartias, ektos tou pantotinou olokautomatos, kai tin prosfora tou apo alfita, kai tin spondi tou. kai tin ekti imera, okto moscharia, duo kriaria, 14 arnia chroniarika, choris psegadi kai tin prosfora tous apo alfita, kai tis spondes tous, gia ta moscharia, gia ta kriaria, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno kai enan trago gia prosfora peri amartias, ektos tou pantotinou olokautomatos, tis prosforas tou apo alfita, kai tis spondis tous. kai tin ebdomi imera, epta moscharia, duo kriaria, 14 arnia chroniarika choris psegadi kai tin prosfora tous apo alfita, kai tis spondes tous, gia ta moscharia, gia ta kriaria, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno gi' auta kai enan trago gia prosfora peri amartias, ektos tou pantotinou olokautomatos, tis prnsfora tou apo alfita, kai tin spondi tou. tin ogdoi imera tha echete episimi sunaxi kanena ergo douleutiko den tha kanete kai tha prosperete olokautoma, thusia pou ginetai me fotia, se osmi euodias ston kurio, ena moschari, ena kri-

ari, epta arnia chroniarika, choris psegadi tin prosfora tous apo alfita, kai tis spondes tous, gia to moschari, gia to kriari, kai gia ta arnia, sumfona me ton arithmo tous, kathos einai diatagmeno kai enan trago gia prosfora peri amartias, ektos tou pantotinou olokautomatos, kai tin prosfora tou apo alfita, kai tin spondi tou. auta tha kanete ston kurio stis diorismenes giortes sas, ektos apo tis euches sas, kai tis autoproiaretes profores sas, gia ta olokautomata sas, kai gia tis profores sas apo alfita, kai gia tis spondes sas, kai gia tis eirinkes sas profores. kai o mousis milise stous giours israil, sumfona me ola osa o kurios prostaxe ston mousi.

## 30

kai o mousis milise stous archontes ton fulon ton gion israil, legontas: autos einai o logos, pou o kurios prostaxe otan enas anthropos kanei euchi ston kurio i orkistei orko, oste na dese ti psuchi tou me desmo, den tha parabai ton logo tou tha kanei sumfona me ola osa bgikan apo to stoma tou. kai an mia gunaika kanei euchi ston kurio, kai dese ti eauto tis me desmo sto spiti tou patera tis, sti nioti tis, kai o pateras tis akouse ti euchi tis, kai ton desmo tis, me ton opoio edese tin psuchi tis, kai o pateras tis siopisei s' auti, tote oles oi euches tis tha menoun kai kathe desmos, me ton opoio edese tin psuchi tis, tha menei. an, omos, o pateras tis den sugkataneusei s' auti, tin imera pou tha akousei, oles oi euches tis i oi desmoi tis, me tous opoious edese tin psuchi tis, den tha menoun kai o kurios tha tin sugchoresei, epeidi o pateras tis den sugkataneuse s' auti. an, omos, euchithike, eno eiche andra i profere kati me ta cheili tis, me to opoio edese tin psuchi tis, kai o andras tis akouse, kai siopise s' auti, tin imera pou akouse, tote oi euches tis tha menoun kai oi desmoi tis, me tous opoious edese tin psuchi tis, tha menoun. an, omos, o andras tis den sugkataneuse s' autin, tin imera pou akouse, tote tha akurosei tin euchi tis, pou euchithike, kai o ti profere me ta cheili tis, me to opoio edese tin psuchi tis kai o kurios tha tin sugchoresei. omos, kathe euchi chiras i gunaikas apoblimentis, me tin opoia edese tin psuchi tis, tha menei epano tis. kai an euchithike sto spiti tou andra tis i edese tin psuchi tis me desmo orkou, kai o andras tis akouse, kai siopise s' auti, kai den enantiothike, tote oles oi euches tis tha menoun kai oloi oi desmoi, me tous opoious edese tin psuchi tis, tha menoun. an, omos, o andras tis ta akurose rita, tin imera pou akouse kathe ti pou bgike apo ta cheili tis, gia tis euches tis, kai gia ton desmo tis psuchis tis, den tha menei o andras tis ta akurose, kai o kurios tha tin sugchoresei. kathe euchi, kai kathe orko, pou

upochreonei se kakouchia tis psuchis, o andras tis mporei na tin epikurosei i o andras tis mporei na tin akurosei an, omos, o andras tis siopisei oloklitotika s' auti apo imera se imera, tote epikuronei oles tis euches tis i olous tous desmous tis, pou einai epano tis autos ta epikurosei, epeidi siopise s' autin tin imera pou akouse. an, omos, ta akurosei rita, afou akouse, tote tha bastaxei tin amartia tis. auta einai ta diatagmata, pou o kurios prostaxe ston mousi, anamesa se andra kai ti gunaika tou, ki anamesa se patera kai ti thugatera tou, sti nioti tis, sto spiti tou patera tis.

## 31

kai o kurios milise ston mousi, legontas: kane tin ekdikisi ton gion israil enantia stous madianites kai epeita, tha prostetheis ston lao sou. kai o mousis milise ston lao, legontas: as oplistoun apo sas andres gia polemo, kai as pane enantion tou madiam, gia na ekdikisoun ton kurio enantia ston madiam ana 1.000 apo kathe fuli, apo oles tis fules tou israil, tha steilete ston polemo. kai arithmihikan, apo tis chiliades tou israil, 1.000 apo kathe fuli, 12.000 oplismenoi gia polemo. kai o mousis tous esteile ston polemo, 1.000 apo kathe fuli, autous kai ton finees, ton gio tou eleazar, tou ierea, ston polemo, mazi me ta agia skeui kai me tis salpigges tou alalagmou sta cheria tou. kai polemisan enantion tou madiam, kathos o kurios prostaxe ston mousi, kai thanatosan kathe arseniko. kai ektos ekeinon pou thanatohikan, thanatosan kai tous basilades tou madiam, ton eui, kai ton rekem, kai ton sour, kai ton our, kai ton reba, pente basilades tou madiam kai ton balaam, ton gio tou beor, ton thanatosan me machaira. kai oi gioi israil aichmalotisan tis gunaikes tou madiam, kai ta paidia tous, kai ola ta ktini tous, kai ola ta kopadia tous, kai ola ta uparchonta tous, ta leilatisan. kai oles tis poleis tous sumfona me tis katoikies tous, kai olous tous purgous tous, katekapsan me fotia. kai piran ola ta lafura, kai olokliri ti leilasias apo anthropo mechri ktinos. kai eferan ston mousi, kai ston eleazar, ton ierea, kai sti sunagogi ton gion israil, tous aichmalotous, kai ta lafura, kai ti leilasias, sto stratopedo, stis pediades tou moab, pou einai konta ston iordani, katantikru stin iericho. kai o mousis kai o eleazar, o iereas, kai oloi oi archontes tis sunagogis, bgikan se sunantisi tous, exo apo to stratopedo. kai o mousis thumose enantion ton archigon tou strateumatos, ton chiliarchon, kai ton ekatontarchon, pou irthan apo tin parataxi tou polemou kai o mousis tous eipe: afisate zontanes oles tis gunaikes; deste, autes eginan aitia stous giours israil, sumfona me ti sumbouli tou balaam, na

anomisoun enantia ston kurio, stin upothesi tou fegor, kai eGINE i pligi epano sti sunagogi tou kuriou kai tora, thanatoste apo ta paidia ola ta arsenika, thanatoste akoma kai oles tis gunaikes, oses gnorisan andra, pou koimithikan mazi tou ola, omos, ta mikra koritsia, osa den gnorisan koiti andra, fulaxte ta gia ton eauto sas zontana kai meinete exo apo to stratopedo epta imeres opoios thanatose anthropo, kai opoios aggixe foneumeno, katharisteite eseis kai oi aichmalotoi sas tin triti imera, kai tin ebdomi imera kai kathariste ola ta imatia, kai ola ta dermatina skeui, kai ola ta ergasmena apo triches katsikas, kai ola ta xulina skeui. kai o eleazar, o iereas, eipe stous polemistes, pou erchontan apo ton polemo: auto einai to prostagma tou nomou, pou o kurios prostaxe ston mousi monon to chrusafi, kai to asimi, ton chalko, to sidero, ton kasitero kai to molubi, kathe ti pou mporei na mpei sti fotia, tha to perasete mesa apo ti fotia, kai tha einai katharo prepei, omos, na katharistei kai me to nero tou katharismou kai kathe ti pou den mpainei sti fotia, tha to perasete mesa apo to nero kai tha plunete ta imatia sas tin ebdomi imera, kai tha eiste katharoi kai usterata mpeite mesa sto stratopedo. kai o kurios milise ston mousi, legontas: pare ton arithmo ton lafuron tis aichmalosias, apo anthropo mechri ktinos, esu, kai o eleazar, o iereas, kai oi archigoι ton patrion tis sunagogis kai diachorise ta lafura sta duo, anamesa stous polemistes pou bgikan ston polemo, kai se olokliri ti sunagogi kai afairese gia ton kurio tin apodosi apo tous andres, tous polemistes, pou bgikan ston polemo, ana ena apo 500, apo anthropous, kai apo bodia, kai apo gaidouria, kai apo probata tha parete apo to miso tous, kai dose ston eleazar, ton ierea, prosfora tou kuriou kai apo to miso meridio ton gion israil tha pareis ena meridio apo 50, apo anthropous, apo bodia, apo gaidouria, kai apo probata, apo kathe ktinos, kai tha ta doseis stous leuites, pou tiroun tis upiesies tis skinitu kurioru. kai ekane o mousis kai o eleazar, o iereas, opos o kurios prostaxe ston mousi. kai ta lafura, pou enapoleifthikan apo ti leilasias, pou ekanan oi andres oi polemistes, isan 675.000 probata, kai 72.000 bodia, kai 61.000 gaidouria, kai oi psuches ton anthropon, apo tis gunaikes, pou den gnorisan koiti andra, oles oi psuches, 32.000. kai to miso, to meridio ekeinon pou bgikan ston polemo, itan, kata ton arithmo, ta probata 337.500 kai i apodosi tou kuriou apo ta probata itan 675 kai ta bodia 36.000, kai i apodosi tou kuriou 72 kai ta gaidouria 30.500, kai i apodosi tou kuriou 61 kai oi psuches ton anthropon isan 16.000, kai i apodosi tou kuriou 32 psuches. kai o mousis edose tin apodosi, tin prosfora tou kuriou, ston eleazar, ton ierea,

kathos o kurios prostaxe ston mousi. kai apo to miso meridio ton gion israil, pou o mousis xechorise apo to meridio ton andron ton polemiston (kai touto to miso tis sunagogis itan, 337.500 probata, kai 36.000 bodia, kai 30.500 gaidouria, kai 16.000 psuches anthron) kai o mousis pire apo to miso meridio ton gion israil apo ena ana 50, apo anthropous mechri ktini, kai ta edose stous leuites, pou ekteloun tis upiresies tis skinis tou kuriou, kathos o kurios prostaxe ston mousi. kai irthan ston mousi oi archigoi, pou isan epikafalis ton chiliadon tou strateumatos, oi chiliarchoi kai oi ekatontarchoi, kai eipan ston mousi: oi douloi sou piran ton arithmo ton andron ton polemiston, pou isan kato apo tin epistasia mas, kai den leipei apo mas oute enas kai ferame ta dora tou kuriou, o katheras o, ti brike, skeui chrusa, alusides kai brachiola, dachtulidia, skoularikia kai perideraia, gia na ginei exileosi gia tis psuches mas mprosta ston kurio. kai pire o mousis kai o eleazar, o iereas, ap' autous to chrusafi, olo se ergasmena skeui. kai olo to chrusafi tis prosforas ton chiliarchon kai ekatontarchon, pou prosperan ston kurio, itan 16.750 sikloi. (epeidi, oi polemistes andres eichan lafuragogisei, kathe enas gia ton eauto tou). kai pire o mousis kai o eleazar, o iereas, to chrusafi apo tous chiliarchous kai tous ekatontarchous, kai to eferan sti skini tou marturiou, se anamnisi ton gion israil mprosta ston kurio.

## 32

kai oi gioi tou roubin, kai oi gioi tou gad, eichan ena uperbolika megalo plithos apo ktini kai otan eidan ti gi iazir, kai ti gi galaad, oti, na, o topos itan topos gia ktini, oi gioi tou gad, kai oi gioi tou roubin, afou irthan ston mousi, kai ston eleazar, ton ierea, kai stous archontes tis sunagogis, eipan: i ataroth, kai i daibon, kai i iazir, kai i nimra, kai i esebon, kai i eleali, kai i sebam, kai i nebo, kai i baion, i gi pou o kurios pataxe mprosta sti sunagogi tou israil, einai gi ktinotrofiki, kai oi douloi sou echoun ktini gi' auto, eipan, an brikame chari mprosta sou, as dothei i gi stous doulous sou gia idioktisia mi mas peraseis pera apo ton iordani. kai o mousis eipe stous gious tou gad, kai stous gious tou roubin: oi adelfoi sas tha pane se polemo, ki eseis tha meinete edo; kai giati deiliazete tin kardia ton gion israil, gia na mi perasoun sti gi, pou o kurios tous edose; etsi ekanan oi pateres sas, otan tous esteila apo tin kadis-barni gia na doun ti gi kai anebikan mechri ti faragga eschol, kai afou eidan ti gi, deillasan tin kardia ton gion israil, gia na mi mpoun mesa sti gi, pou o kurios tous edose kai anapse i orgi tou kuriou ekeini tin imera, kai orkistike, legontas:

oi andres, pou anebikan apo tin aigupto, apo 20 chronon ki epano, den tha doun ti gi, pou orkistika ston abraam, ston isaak, kai ston iakob epeidi, den me akolouthisan oloklirotika ekstos apo ton chaleb, ton gio tou iefonni, ton keneziti, kai ton iisou, ton gio tou naui epeidi, akolouthisan oloklirotika ton kurio. kai anapse i orgi tou kuriou enantia ston israil, kai tous ekane na periplanontai stin erimo 40 chronia, mechris otou exolothreutike olokliroi i genea, pou eiche praxe auto to kako mprosta ston kurio. kai deste, eseis sothikate anti ton pateron sas, genea amartolon anthron, gia na anapsete perisotero ti floga tis orgis tou kuriou enantia ston israil. epeidi, an parekklinete ap' auton, tha afisei xana, gia alli mia fora, ton israil mesa stin erimo, kai tha exolothreutike olokliroi auto ton lao. kai irthan s' auton, kai tou eipan: tha oikodomisoume edo mantres gia ta ktini mas, kai poleis gia ta paidia mas emeis, omos, oplismenoi, tha prochoroume prothumoi mprosta apo tous gious israil, mechris otou tous feroume ston topo tous kai ta paidia mas tha katoikoun se periteichismenes poleis, exaitias ton katoikon tou topou den tha epistreproume sta spitia mas, mechris otou oi gioi israil klironomisoun kathe enas tin klironomia tou epeidi, emeis den tha klironomisoume mazi tous pera apo ton iordani, kai epekeina gia ton logo oti, i klironomia mas epese se mas apo tin edo pleura tou iordani, anatolika. kai o mousis eipe s' autous: an kanete sumfona me touto ton logo, an prochoreite oplismenoi mprosta ston kurio gia polemo, kai diabeite oloi oplismenoi ton iordani mprosta ston kurio, mechris otou ekdioxei tous echthrous tou apo mprosta tou, kai i gi upotachthei mprosta ston kurio tote, meta ap' auta tha epistrepsete, kai tha eiste athooi mprosta ston kurio, kai mprosta ston israil, kai tha echete auti ti gi gia idioktisias sas mprosta ston kurio an, omos, den kanete etsi, deste, tha amartisete mprosta ston kurio, kai na eiste bebaioi oti i amartia sas tha sas brei oikodomiste poleis gia ta paidia sas, kai mantres gia ta probata sas, kai kante ekeino pou bgike apo to stoma sas. kai oi gioi tou gad, kai oi gioi tou roubin eipan ston mousi, ta exis: oi douloi sou tha kanoun opos tous prostazei o kurios mou ta paidia mas, oi gynaikes mas, ta kopadia mas, kai ola ta ktini mas, tha menoun edo, stis poleis tou galaad oi douloi sou, omos, tha diaboun oloi oplismenoi, paratagmenoi mprosta ston kurio se machi, kathos leei o kurios mou. tote, o mousis edose prostagi gi' autous ston eleazar, ton ierea, kai ston iisou, ton gio tou naui, kai stous archigous ton patron ton fulon ton gion israil kai o mousis eipe s' autous: an oi gioi tou gad kai oi gioi tou roubin diaboun mazi

sas ton iordani, oloi oplismenoi se machi,  
 mprosta ston kurio, kai i gi katarakurieuthei  
 mprosta sas, tote tha tous dosete ti gi galaad  
 gia idioktisia an, omos, den theloun na dia-  
 bouon oplismenoi mazi sas, tote tha paroun  
 klironomia anamesa sas sti gi chanaan. kai  
 apokrithikan oi gioi tou gad kai oi gioi tou  
 roubin, ta exis: kathos o kurios eipe stous  
 doulous sou, etsi tha kanoume emeis tha di-  
 aboume oplismenoi mprosta ston kurio sti  
 gi chanaan, gia na echoume tin idioktisia tis  
 klironomias mas apo tin edo pleura tou ior-  
 dani. kai o mousis edose s' autous, stous  
 gious tou gad, kai stous gious tou roubin,  
 kai sti misi fuli tou manassi, giou tou iosif,  
 to basileio tou sion, tou basilia ton amor-  
 raion, kai to basileio tou og, tou basilia tis  
 basan, ti gi, mazi me tis poleis tis sta sunora,  
 tis poleis tis gis ologura. kai oi gioi tou gad  
 oikodomisan ti daibon kai tin ataroth, kai tin  
 aroir, kai tin atroth, ti sofan, kai tin iazir, kai  
 tin iogbea, kai ti baith-nimra, kai ti baith-  
 aran, poleis ochures, kai mantres probaton.  
 kai oi gioi tou roubin oikodomisan tin ese-  
 bon, kai tin eleali, kai tin kiriatthaim, kai ti  
 nebo, kai ti baal-meon, (metatrepointas ta  
 onomata tous), kai ti sibma kai edosan stis  
 poleis, pou oikodomisan, alla onomata. kai  
 oi gioi tou macheir, giou tou manassi, pigan  
 sti galaad, kai tin kuriusan, afou edioxan  
 ton amorraio, pou itan s' auti. kai o mousis  
 edose ti galaad ston macheir, ton gio tou  
 manassi kai katoikise s' auti. kai o laeir, o  
 gios tou manassi, pige kai kurieuse tis mikres  
 poleis tis kai tis onomase aboth-iaeir. kai o  
 noba pige kai kurieuse tin kainath, kai ta  
 choria tis kai tin onomase noba, apo to diko  
 tou onoma.

### 33

autes einai oi odoipories ton gion israil, pou  
 bgikan apo ti gi tis aiguptou, me ta strateu-  
 mata tous, me epistasia tou mousi kai  
 tou aaron. kai o mousis egrapse tis ana-  
 choriseis tous, sumfona me tis odoipories  
 tous, me prostagi tou kuriou ki autes einai  
 oi odoipories tous, stis anachoriseis tous. kai  
 apo ti ramessi sikothikan ton proto mina, ti  
 15i imera tou protou mina tin epomeni tou  
 pascha oi gioi israil bgikan me cheri dunato  
 mprosta sta matia olon ton aiguption eno  
 oi aiguptioi ethaban ekeinous, pou o kurios  
 eiche pataxe i anamesa tous, kathe proto-  
 toko kai stous theous tous o kurios ekane  
 ekdikisi. kai oi gioi israil, afou sikothikan  
 apo ti ramessi, stratopedeusan sti sokchoth.  
 kai afou sikothikan apo ti sokchoth, strato-  
 pedeusan stin etham, pou einai stin akri  
 tis erimou. kai afou sikothikan apo tin  
 etham, strafikan pros tin pi-airoth, pou  
 einai apenanti apo ti beel-sefon kai strato-  
 pedeusan apenanti apo ti migdol. kai afou

sikothikan apo mprosta apo tin airoth, dia-  
 bikan diamouses tis thalassas stin erimo kai  
 odoiporisan dromo trion imeron diamouses  
 tis erimou etham, kai stratopedeusan sti  
 merra. kai afou sikothikan apo ti merra,  
 irthan stin aileim kai stin aileim isan 12  
 piges neron, kai 70 dentra foinikon kai  
 stratopedeusan ekei. kai afou sikothikan  
 apo tin aileim, stratopedeusan konta stin  
 eruthra thalassa. kai afou sikothikan apo  
 tin eruthra thalassa, stratopedeusan stin  
 erimo sin. kai afou sikothikan apo tin  
 erimo sin, stratopedeusan sti dofka. kai  
 afou sikothikan apo ti dofka, stratopedeu-  
 san stin ailous. kai afou sikothikan apo tin  
 ailous, stratopedeusan sti rafidein, opou den  
 upirche nero gia na piei o laos. kai afou  
 sikothikan apo ti rafidein, stratopedeusan  
 stin erimo sina. kai afou sikothikan apo  
 tin erimo sina, stratopedeusan stin kibroth-  
 attaaba. kai afou sikothikan apo tin kibroth-  
 attaaba, stratopedeusan stin asiroth. kai  
 afou sikothikan apo tin asiroth, stratope-  
 deusan sti rithma. kai afou sikothikan  
 apo ti rithma, stratopedeusan sti rimmon-  
 fares. kai afou sikothikan apo ti rimmon-  
 fares, stratopedeusan sti libna. kai afou  
 sikothikan apo ti libna, stratopedeusan sti  
 rissa. kai afou sikothikan apo ti rissa, strato-  
 pedeusan stin keelatha. kai afou sikothikan  
 apo tin keelatha, stratopedeusan sto bouno  
 safer. kai afou sikothikan apo to bouno  
 safer, stratopedeusan sti charada. kai afou  
 sikothikan apo ti charada, stratopedeusan  
 sti makiloth. kai afou sikothikan apo ti  
 makiloth, stratopedeusan stin tachath. kai  
 afou sikothikan apo tin tachath, stratope-  
 deusan sti thara. kai afou sikothikan apo  
 ti thara, stratopedeusan sti mithka. kai  
 afou sikothikan apo ti mithka, stratopedeu-  
 san stin asemona. kai afou sikothikan apo  
 tin asemona, stratopedeusan sti mosiroth.  
 kai afou sikothikan apo ti mosiroth, strato-  
 pedeusan sti bene-iakan. kai afou sikothikan  
 apo ti bene-iakan, stratopedeusan sto bouno  
 gadgad. kai afou sikothikan apo to bouno  
 gadgad, stratopedeusan stin iotbatha. kai  
 afou sikothikan apo tin iotbatha, stratope-  
 deusan stin ebrona. kai afou sikothikan  
 apo tin ebrona, stratopedeusan stin esion-  
 gaber. kai afou sikothikan apo tin esion-  
 gaber, stratopedeusan stin erimo sin, pou  
 einai i kadis. kai afou sikothikan apo tin  
 kadis, stratopedeusan sto bouno or, pros to  
 akron tis gis tou edom. kai anebike o aaron,  
 o iereas, me prostagi tou kuriou, sto bouno  
 or, kai pethane ekei, ton 40o chrono apo tin  
 exodo ton gion israil apo ti gi tis aiguptou,  
 ton pempto mina, tin proti tou mina. kai  
 o aaron itan 123 chronon, otan pethane sto  
 bouno or. kai o chanaanaios, o basilias tis  
 arad, pou katoikouse mesimbrina, mesa sti gi  
 chanaan, akouse ton erchomo ton gion israil.



kai afou sikothikan apo to bouno or, strato-  
pedeusan sti salmona. kai afou sikothikan  
apo ti salmona, stratopedeusan sti funon.  
kai afou sikothikan apo ti funon, stratope-  
deusan stin oboth. kai afou sikothikan apo  
tin oboth, stratopedeusan stin iie-abarim,  
pros ta sunora tou moab. kai afou sikothikan  
apo tin ieim, stratopedeusan sti daibon-gad.  
kai afou sikothikan apo ti daibon-gad strato-  
pedeusan stin almon-diblahaim. kai afou  
sikothikan apo tin almon-diblahaim, strato-  
pedeusan sta bouna abarim, apenanti apo  
ti nevo. kai afou sikothikan apo ta bouna  
abarim, stratopedeusan stis pediades tou  
moab, konta ston iordani, apenanti apo tin  
iericho. kai stratopedeusan konta ston ior-  
dani, apo ti baith-iesimoth mechri tin abel-  
sittim, stis pediades tou moab. kai o ku-  
rios milise ston mousi, stis pediades tou  
moab, konta ston iordani, apenanti stin ier-  
icho, legontas: milise stous gious israil, kai  
pes tous: afou diabeite ton iordani, sti gi  
chanaan, tha dioxete olous tous katoikous tis  
gis apo mprosta sas, kai tha katastrepsete  
oles tis eikones tous, kai tha katastrepsete  
ola ta chuta eidola tous, kai tha katedafisete  
olous tous bomous tous kai tha kurieusete  
ti gi, kai tha katoikisete s' auti epeidi, se  
sas edosa auti ti gi gia klironomia kai tha  
diamoirasteite ti gi me klirous anamesa stis  
suggeneies sas stous perissoteros tha dosete  
perissoteri klironomia, kai stous ligoteros  
tha dosete ligoteri klironomia tou kathenos i  
klironomia tha einai sto meros opou pesei o  
klirous tou sumfona me tis fules ton pateron  
sas tha klironomisete. an, omos, den dioxete  
tous katoikous tis gis apo mprosta sas, tote  
ousous tha afinate ap' autous na menoun, tha  
einai sta matia sas agkathia, kai kentria sta  
pleura sas, kai tha sas enochloun ston topo,  
opou tha katoikeite ki akoma, kathos stoc-  
hazomoun na kano s' autous, etsi tha kano  
se sas.

## 34

kai o kurios milise ston mousi, legontas:  
prostaxe tous gious israil, kai pes tous: otan  
mpeite mesa sti gi chanaan, ti gi ekeini pou  
tha sas pesei gia klironomia, ti gi chanaan  
mazi me ta sunora tis, tote, to meros sas,  
pou einai pros ta mesimbrina, tha einai apo  
tin erimo sin, mechri konta sti gi tou edom  
kai ta mesimbrina oria sas tha einai apo to  
akro tis almuris thalassas pros ta anatolika  
kai to orio sas tha gurizei apo mesimbrina  
pros tin anabasi akrabbim, kai tha dierchetai  
sti sin kai tha prochorei apo to mesimbrino  
meros mechri tin kadis-barni, kai tha bgainei  
stin asar-addar, kai tha diabainei mechri tin  
asmon kai tha gurizei to orio apo tin asmon  
mechri ton cheimarro tis aguptou, kai tha  
ftasei sti thalassa. kai gia dutiko orio tha

echete ti megali thalassa auti tha einai to  
dutiko sas orio. kai ta borina sas oria tha  
einai touta apo ti megali thalassa tha balete  
orio sas to bouno or apo to bouno or tha  
balete orio sas mechri tin eisodo tis aimath,  
kai to orio tha prochorei sti sedad kai tha  
prochorei to orio sti zifron, kai tha ftasei stin  
asar-enan auto tha einai to borino orio sas.  
kai tha balete ta anatolika oria sas apo tin  
asar-enan mechri ti sepfam kai to orio tha  
katebainei apo ti sepfam mechri ti ribla, pros  
ta anatolika tou aein kai tha katebainei to  
orio, kai tha ftanei sto plagio meros tis tha-  
lassas chinneroth pros ta anatolika kai tha  
katebainei to orio pros ton iordani, kai tha  
ftasei telika stin almuri thalassa. auti einai  
i gi sas, me ta oria tis ologura. kai o mousis  
prostaxe tous gious israil, ta exis: auti einai  
i gi, pou tha klironomisete me klirous, tin  
opoia o kurios prostaxe na dothei stis en-  
nea fules, kai sti misi fuli. epeidi, i fuli  
ton gion tou roubin, sumfona me tin oiko-  
geneia ton pateron tous, kai i fuli ton gion  
tou gad, sumfona me tin oikogeneia ton pa-  
teron tous, piran tin klironomia tous kai to  
miso tis fulis tou manassi pire tin klirono-  
mia tou. oi duo fules kai to miso tis fulis  
piran tin klironomia tous apo tin edo pleura  
tou iordani, katantikru stin iericho, pros ta  
anatolika. kai o kurios milise ston mousi,  
legontas: auta einai ta onomata ton andron,  
pou tha diamoirasoun se sas ti gi o eleazar,  
o iereas, kai o iisous, o gios tou naui kai tha  
parete ana enan archonta apo kathe fuli, gia  
na diamoirasoun ti gi ki auta einai ta ono-  
mata ton andron: apo ti fuli tou iouda, o  
chaleb, o gios tou iefonni kai apo ti fuli ton  
gion tou sumeon, o samouil, o gios tou am-  
mioud apo ti fuli tou beniamin, o elidad, o  
gios tou chislon kai apo ti fuli ton gion tou  
dan, o archontas boukki, o gios tou iogli apo  
tous gious tou iosif, apo ti fuli ton gion tou  
manassi, o archontas aniil, o gios tou efod  
kai apo ti fuli ton gion tou efraim, o archon-  
tas kemouil, o gios tou sifan kai apo ti fuli  
ton gion tou zaboulon, o archontas elisafan,  
o gios tou farnach kai apo ti fuli ton gion tou  
issachar, o archontas faltiil, o gios tou azan  
kai apo ti fuli ton gion tou asir, o archon-  
tas achiod, o gios tou selomi kai apo ti fuli  
ton gion tou nefthali, o archontas fedail, o  
gios tou ammioud. autoi einai, pou o kurios  
prostaxe na diamoirasoun ti gi stous gious  
israil sti gi chanaan.

## 35

kai o kurios milise ston mousi, stis pediades  
tou moab, konta ston iordani, katantikru  
stin iericho, legontas: prostaxe tous gious is-  
rail na dosoun stous leuitas, apo tin klirono-  
mia tis idioktisias tous, poleis gia na katoik-  
isoun kai perichora tha dosete stous leuitas

gia tis poleis ologura tous. kai oi poleis tha einai men s' autous gia na katoikoun ta perichora tous, omos, tha einai gia ta ktini tous, kai gia ta uparchonta tous, kai gia ola ta zoa tous. kai ta perichora ton poleon, pou tha dosete stous leuites, tha einai, apo to teichos tis polis kai exo, 1.000 piches ologura. kai tha metrisete apo to exo meros tis polis pros to anatoliko meros 2.000 piches, kai pros to mesimbrino meros 2.000 piches, kai pros to dutiko meros 2.000 piches, kai pros to boreio meros 2.000 piches kai i poli tha einai sto meson. auta tha einai s' autous ta perichora ton poleon. kai apo tis poleis, pou tha dosete stous leuites, exi poleis tha einai gia katafugio, tis opoies tha diorisete gia na feugei ekei o fonias kai s' autas tha prosthesete 42 poleis. oles oi poleis, pou tha dosete stous leuites, tha einai 48 poleis autas tha tis dosete mazi me ta perichora tous. kai oi poleis, pou tha dosete, tha einai apo tin idioktisia ton gion israil apo osous echoun polla tha dosete polla, kai apo osous echoun liga tha dosete liga kathe enas sumfona me tin klironomia, pou klironomise, tha dosei apo tis poleis tou stous leuites. kai o kurios milise ston mousi, legontas: milise stous gious israil, kai pes tous: otan dia-beite ton iordani pros ti gi chanaan, tote tha diorisete gia ton eauto sas poleis, gia na einai se sas poleis katafugiou, oste na diafeugei ekei o fonias, pou akousia foneuse anthropo. kai tha uparchoun gia sas poleis gia katafugio apo ekeinon pou ekdikeitai to aimo gia na mi pethanei o fonias, mechris otou parastathei mprosta sti sunagogi gia krisi. kai apo tis poleis, pou tha dosete, exi poleis tha einai gia katafugio se sas. tis treis poleis tha tis dosete apo tin edopleura tou iordani, kai tis alles treis poleis tha tis dosete sti gi chanaan tha einai poleis katafugiou. autas oi exi poleis tha einai katafugio gia tous gious israil, kai gia ton xeno, kai gia ekeinon pou paroikei anamesa tous oste, opoios foneusei anthropo, akousia, na katafeugei ekei. kai an ton chtupisei me ena siderenio organo, oste na pethanei, einai fonias o fonias tha thanatotheri oposdipote. kai an ton chtupisei me mia petra apo to cheri, me tin opoia mporei na pethanei, kai pethanei, einai fonias o fonias tha thanatotheri oposdipote. i, an ton chtupisei me xulino organo apo to cheri, apo to opoio mporei na pethanei, kai pethanei, einai fonias o fonias tha thanatotheri oposdipote. o ekdikitis tou aimatos, autos tha thanatonei ton fonia otan ton sunantisei, tha ton thanatonei kai an ton sproxei apo echthra i paramoneuontas rixei kati epano tou, kai pethanei i ton chtupisei apo echthrotita, me to cheri tou, kai pethanei, autos pou ton chtupisei tha thanatotheri, oposdipote einai fonias o ekdikitis tou aimatos tha thanatonei

ton fonia, otan ton sunantisei. an, omos, ton sproxei xafnika, choris echthra, i rixei kati epano tou, choris na ton paramoneusei, i kapoia petra, choris na ton dei, apo tin opoia mporei na pethanei, kai rixei epano tou, oste na pethanei, kai den itan echthros tou oute zitouse na ton kanei kako, tote, i sunagogi tha krinei anamesa ston fonia kai s' ekeinon pou ekdikeitai to aimo, sumfona me tis kriseis autas kai i sunagogi tha eleutherosei ton fonia apo to cheri ekeinou pou ekdikeitai to aimo, kai i sunagogi tha ton apokatastisei stin poli tou katafugiou tou, opou eiche diafeugei kai tha katoikei s' auti mechri tou thanatou tou megalou ierea, tou chrismenou me to agio ladi. an, omos, o fonias bgei exo apo ta oria tis polis tou katafugiou tou, stin opoia diefuge, kai o ekdikitis tou aimatos ton brei exo apo ta oria tis polis tou katafugiou tou, kai o ekdikitis tou aimatos thanatosei ton fonia, den tha einai enochos aimatos epeidi, eprepe na menei stin poli tou katafugiou tou mechri ton thanato tou megalou ierea meta ton thanato tou megalou ierea, o fonias tha epistrefei sti gi tis idioktisias tou. ki auta tha einai se sas gia diatagmata krisis, se oles tis genees sas, se oles tis katoikies sas. opoios foneusei kapoion, o fonias tha thanatotheri me basi tin omologia marturon omos, enas monon marturas den tha marturisei enantion kapoioy, oste na thanatotheri. kai den tha pairnete kamia exagora gia ti zoi tou fonia, pou einai enochos thanatou alla, tha thanatotheri oposdipote. kai den tha pairnete exagora gia ekeinon, pou diefuge stin poli tou katafugiou tou, gia na epistrepsei na katoikei ston topo tou, mechri ton thanato tou ierea. kai den tha molunete ti gi stin opoia katoikeite epeidi, to aimo, auto molunei ti gi kai i gi den mporei na katharistei apo to aimo pou chuthike epano tis, para diamouses tou aimatos ekeinou pou to echuse. mi molunete, loipon, ti gi, pou tha katoikisete, sto meson tis opoias katoiko ego epeidi, ego o kurios eimai pou katoiko sto meson ton gion israil.

## 36

kai otan oi archigoi ton patrion ton suggeneion ton gion tou galaad, giou tou macheir, giou tou manassi, apo tis suggeneies ton gion tou iosif, prosilthan, milisan mprosta ston mousi, kai mprosta stous archontes, pou isan oi archigoi ton patrion ton gion israil kai eipan: o kurios prostaxe ston kurio mou na dosei ti gi me kliri gia klironomia stous gious israil, kai o kurios mou prostachthike apo ton kurio na dosei tin klironomia tou salpaad, tou adelfou mas, stis thugateres tou kai an pantreutoun me kapoion apo tous gious ton fulon ton gion israil, tote i klironomia tous tha afairethei

apo tin klironomia ton pateron mas, kai tha prostethei stin klironomia tis fulis, pou tha tis dechotan etsi, tha afairethei apo ton klironomia tis fulis kai otan erthei o chronos tis afesis ton gion israil, tote i klironomia tous tha prostethei stin klironomia tis fulis, pou tha tis dechotan kai i klironomia tous tha afairethei apo tin klironomia tis fulis ton pateron mas. kai o mousis prostaxe tous gious israil, sumfona me ton logo tou kuriou, legontas: i fuli ton gion tou iosif milise ortha. autos einai o logos, pou o kurios prostaxe gia tis thugateres tou salpaad, legontas: as pantreutoun me opoion aresei s' autes monon, tha pantreutoun me andres apo ti suggeneia tis fulis ton pateron tous kai den tha pigainei i klironomia ton gion israil apo fuli se fuli epeidi, kathe enas apo tous gious israil tha einai proskollimenos stin klironomia tis fulis ton pateron tou. kai kathe thugatera, pou echei klironomia se kapoia fuli ton gion israil, tha einai gunaika enos apo ti suggeneia tis fulis tou patera tis gia na apolambanoun oi gioi israil, kathe enas tin klironomia ton pateron tou. kai den tha pigainei i klironomia apo fuli se alli fuli, alla kathe enas apo tis fules ton gion israil tha einai proskollimenos stin klironomia tou. opos o kurios prostaxe ston mousi, etsi ekanan oi thugateres tou salpaad epeidi, i maala, i thersa, kai i agla, kai i melcha, kai i noua, oi thugateres tou salpaad, pantreutikan me tous gious ton adelfon tou patera tous pantreutikan me andres apo tis suggeneies ton gion manassi, giou tou iosif kai i klironomia tous emeine sti fuli tis suggeneias tou patera tous. auta einai ta prostagmata kai oi kriseis, pou o kurios prostaxe, diamesou tou mousi, stous gious israil, stis pedides tou moab, konta ston iordani, katanatikru stin iericho.

auta einai ta logia, pou o mousis milise se ololiro ton israil, apo tin edo pleura tou iordani, stin erimo, stin pediada apenanti tis souf, anamesa sti faran, kai tin tofel, kai ti laban, kai tin asiroth, kai ti dizaab, apo to chorib einai 11 imeres, diamesou tou dromou tou bounou sieir, mechri tin kadisbarni. kai ton 40o chrono, ton 11o mina, tin proti tou mina, o mousis milise stous gious israil, sumfona me ola osa o kurios ton eiche prostaxei gi' autous afou pataxe ton sion, ton basilia ton amorraion, pou katoikouse stin esebon, kai ton og, ton basilia tis basan, pou katoikouse stin astaroth, stin periochi edrei apo tin edo pleura tou iordani, sti gi moab, o mousis archise na exigei touton ton nomo, legontas: o kurios o theos mas milise se mas sto chorib, legontas: arkei oso meinate se touto to bouno strepte, kai akolouthiste ton dromo sas, kai pigainete sto bouno ton amorraion, kai se olous tous periokous tou, stin pediada, sto bouno, kai stin koilada, kai sta mesimbrina kai sta paralia, ti gi ton chananaion, kai ton libano, mechri ton megalo potamo, ton potamo eufrati deste, ego paredasa mprosta sas ti gi mpeite mesa kai kuriuste ti gi, pou o kurios orkistike stous pateres sas, ston abraam, ston isaak, kai ston iakob, na ti dosei s' autous, kai sto sperma tous usteru ap' autous. kai kata ton kairo ekeino eipa se sas, legontas: den mporo ego monos mou na sas bastazo o kurios o theos sas sas plithune, kai deste, simera eiste opos ta asteria tou ouranou se plithos o kurios o theos ton pateron sas na sas kanei 1.000 fores perissoterous apo o,ti eiste, kai na sas eulogisei, kathos milise se sas! pos tha mporoso ego monos mou na bastazo tin enochlisi sas, kai to fortio sas, kai tis antilogies sas; parte andres sofous, kai sunetous, kai gnostous metaxu ton fulon sas, kai tha tous katastiso archigous epano sas. kai apokrithikate se mena, legontas: kalos einai o logos, pou milises, gia na ton kanoume. tote, pira tous archigous ton fulon sas, andres sofous, kai gnostous, kai tous katestisa archigous epano sas, chiliarchous, kai ekatontarchous, kai pentikontarchous, kai dekarchous, kai epistates ton fulon sas. kai prostaxa tous krites sas kata ton kairo ekeino, legontas: akoute anamesa stous adelfous sas, kai krinete dikaia anamesa se anthropo kai ston adelfo tou, kai ston xeno tou. stin krisi den tha apoblepete se prosopa tha akoute ton mikro, opos ton megalo den tha fobaste prosopo anthropou epeidi, i krisi einai tou theou kai kathe upothesi, pou tha itan polu duskoli gia sas, na tin anafereite se mena, ki ego tha tin akouo. kai sas prostaxa ekeino ton kairo ola osa epepe na prattete. kai afou sikothikame

apo to chorib, diaperasame olokliri ekeini tin erimo, ti megali kai foberi, pou eidade, odoiporontas pros to bouno ton amorraion, kathos o kurios o theos mas prostaxe se mas, kai irthame mechri tin kadisbarni. kai sas eipa: irthate sto bouno ton amorraion, pou mas dinei o kurios o theos mas deste, o kurios o theos sou paredose mprosta sou ti gi aneba, kuriuse, opos o kurios o theos ton pateron sou milise se sena mi fobitheis, mite na deiliaseis. kai irthate se mena oloi eseis, kai eipate: as aposteiloume andres mprosta mas, kai as kataskopeusoun gia mas ti gi, kai as mas anageiloun ton dromo, diamesou tou opoiou prepei na aneboume, kai tis poleis stis opoies tha pame. kai mou arese o logos, kai pira apo sas 12 andres, enan andra ana fuli. kai afou strafikan, anebikan to bouno, kai irthan mechri ti faragga eschol, kai tin kataskopeusan. kai pairnontas stacheria tous apo tous karpous tis gis, mas tous eferan, kai mas anigeilan, legontas: i gi, pou o kurios o theos mas dinei se mas, einai kali. all' eseis den thelisate na anebeite, all' apeithisate stin prostagi tou kuriou tou theou sas. kai goggusate stis skines sas, legontas: epeidi, o kurios mas misouse, mas ebgale apo ti gi tis aiguptou, gia na mas paradosei sto cheri ton amorraion, oste na exolothreutoume pou anebainoume emeis; oi adelfoi mas deiliasan tin kardia mas, legontas: o laos einai megaluteros kai psiloteros apo mas oi poleis megales kai me teichi mechri ton ourano alla eidame ekei kai tous gious ton anakeim. ki ego sas eipa: mi tromaxete oute na fobitheite ap' autous o kurios o theos sas, pou proporeutai mprosta sas, autos tha polemisei gia sas, sumfona me ola osa ekane pros uperaspisi mas stin aigupto mprosta sta matia sas kai stin erimo, opou eides me poion tropo o kurios o theos sou se kratise, opos enas anthropos krataei ton gio tou, se ololiro ton dromo pou perpatisate, mechris otou irthate se touto ton topo. kata touto, omos, den pistepste ston kurio ton theou sas, pou proporeuotan mprosta sas ston dromo, gia na sas briskei topo stratopedousis, ti nuchta men se morfi fotias, gia na sas deichnei ton dromo ston opoio eprepe na badizete, tin imera de se morfi nefelis. kai o kurios akouse ti foni ton logon sas, kai orgistike, kai orkistike, legontas: kanenas ap' autous tous anthropous toutis tis kakis geneas den tha dei tin kali gi, pou orkistika na doso stous pateres sas, ektos apo ton chaleb, ton gio tou iefonni autos tha ti dei, kai s' auton tha doso ti gi stin opoia patise, kai stous gious tou, epeidi autos akolouthise oloklirotika ton kurio. kai enantion mou thumose o kurios exaitias sas, legontas: oute esu tha mpeis ekei mesa o iisous, o gios tou naui, pou paristatai mprosta sou, autos tha mpei

ekei mesa enischuse ton, epeidi auto tha tin kliridotisei ston israil kai ta paidia sas, pou legate oti tha ginoun lafuro, kai oi gioi sas, pou simera den gnorizoun kalo i kako, autoi tha mpoun ekei mesa, kai s' autous tha ti doso, ki autoi tha tin klironomousin es-eis, omos, epistrepste, kai pigainete stin erimo, pros ton dromo tis eruthras thalassas. tote apokrithikate, kai mou eipate: amartismame ston kurio emeis tha aneboume kai tha polemismoume, sumfona me osa mas prostaxe o kurios o theos mas. kai afou zostikate o kathenas ta polemika tou opila, upirxate propeteis na anebite sto bouno, kai o kurios mou eipe: pes tous: mi anebite oute na polemisete, epeidi ego den eimai anamesa sas, gia na mi suntrifteite mprosta stous echthrous sas. etsi sas milisa ki eseis den eisakousate, alla apeithisate stin prostagi tou kuriou, kai me thrasutita anebikate sto bouno. kai oi amorraioi, pou katoikoun sto bouno ekeino, bgikan se sunantisais, kai sas katadioxan, kathos kanoun ta melissia, kai sas pataxan sto sieir, mechri tin orma. tote, afou gurisate, klapsate mprosta ston kurio o kurios, omos, den eisakouse ti foni sas oute edose se sas akroasi. kai meinate stin kadis polles imeres, osedipote imeres meinate.

## 2

tote, strafikame kai odoiporisame stin erimo mesa apo ton dromo tis eruthras thalassas, opos o kurios milise se mena kai periferomastan guro apo to bouno sieir polles imeres. kai o kurios mou eipe, legontas: arkei oso perilthate auto to bouno strafeite pros ton borra kai prostaxe ton lao, legontas: tha perasete mesa apo ta oria ton adelfon sas, ton gion tou isau, pou katoikoun sto sieir kai tha sas fobithoun kai prosexe polu mi polemisete mazi tous epeidi, den tha sas doso apo ti gi tous oute ena bima podiou epeidi, ston isau edosa to bouno sieir gia klironomia tha agorazete ap' autous trofes me asimi, gia na trote kai nero akoma tha agorazete ap' autous me asimi, gia na pinete epeidi, o kurios o theos sou se eulogise se ola ta erga ton cherion sou gnorizei tin odoiporia sou mesa apo ti megali auti erimo ta 40 auta chronia o kurios o theos sou itan mazi sou den sterithikes tipote. kai afou perasame mesa apo tous adelfous mas, tous gious tou isau, pou katoikousan sto sieir, mesa apo ton dromo tis pedidas, apo tin elath, kai apo tin esion-gaber, strafikame, kai perasame apo ton dromo tis erimou moab. kai o kurios mou eipe: mi enochlisete tous moabites, oute na erhete se machi mazi tous epeidi, den tha sou doso apo ti gi tous gia klironomia tin logo oti, stous gious tou lot edosa tin ar gia klironomia (proigoumenos, malista, katoikousan s'

autin oi emmaioi, enas laos megalos, kai poluarithmos, kai psilos to anastima, opos oi anakeim pou ki autoi theorountan gigantes, opos oi anakeim alla, oi moabites tous onomazoun emmaious. kai sto sieir katoikousan proigoumenos oi chorraioi alla, oi gioi tou isau tous klironomisan, kai tous exolothreusan, apo mprosta tous, kai katoikisan anti gi' autous kathos ekane o israil sti gi tis klironomias tou, pou o kurios tous edose). sikotheite, loipon, kai diabeite ton cheimarro zared. kai diabikame ton cheimarro zared. kai oi imeres, stis opois odoiporisame apo kadis-barni, mechris otou diabikame ton cheimarro zared, isan 38 chronia, mechris otou exelipe olokliri i genea ton polemiston andron mesa apo to stratopedo, opos o kurios orkistike s' autous. to cheri tou kuriou itan akoma enantion tous, gia na tous exolothreusei mesa apo to stratopedo, mechris otou exelipan. kai afou oloi oi polemistes andres exelipan, pethainontas mesa apo ton lao, o kurios mou milise, legontas: esu tha peraseis simera apo tin ar, to orio tou moab kai tha plisiaseis apenanti apo tous gious tou ammon mi tous enochliseis mite na polemiseis mazi tous epeidi, den tha sou doso klironomia apo ti gi ton gion tou ammon gia ton logo oti, tin edosa klironomia stous gious tou lot. (auti, paromoia, theoreito gi ton giganton gigantes katoikousan proigoumenos ekei kai oi ammonites tous onomazoun zam-zoummeim enas laos megalos, kai poluarithmos, kai psilos to anastima, opos oi anakeim alla, o kurios tous exolothreuse apo mprosta tous, ki autoi tous klironomisan, kai katoikisan anti gi' autous opos ekane stous gious tou isau, pou katoikousan sto sieir, otan apo mprosta tous exolothreuse tous chorraious, kai tous klironomisan, kai katoikisan anti gi' autous, mechri tin imera auti. kai tous aueim, pou katoikousan kata komopoleis mechri ti gaza, oi kaftoreim, pou bgikan apo tin kaftor, tous exolothreusan, kai katoikisan anti gi' autous). sikotheite, anachoriste, kai diabeite ton potamo arnon des, sta cheria sou paredosa ton sion ton amorraio, ton basilia tis esebon, kai ti gi tou archise na tin kurieueis, kai polemise mazi tou simera tha archiso na bazo ton tromo sou kai ton fobo sou se ola ta ethni, pou einai kato apo olokliri ton ourano ta opoia, otan akousoun to onoma sou, tha tromaxoun, kai tha pesoun se agonia exaitias sou. kai esteila presbeis apo tin erimo kedimoth pros ton sion, ton basilia tis esebon, me eirinikologia, legontas: as peraso mesa apo ti gi sou kateutheian mesa apo ton dromo tha peraso den tha parekkliño dexia i aristera tha mou pouliseis trofes me asimi gia na fao, kai me asimi tha mou doseis nero gia na pio monon tha peraso me ta podia mou, (opos ekanan se mena kai oi gioi tou isau, pou katoikoun

sto sieir, kai oi moabites, pou katoikoun stin ar), mechris otou diabo ton iordani, pros ti gi pou o kurios o theos mas dinei se mas. kai o sion, o basilias tis esebon, den thelise na perasoume mesa apo ti gi tou epeidi, o kurios o theos sou sklirune to pneuma tou, kai apolithose tin kardia tou, gia na ton paradosai sta cheria sou, opos touti tin imera. kai o kurios mou eipe: des, archisa na paradiio mprosta sou ton sion kai ti gi tou archise na kurieueis, gia na klironomiseis ti gi tou. tote, o sion bgike se sunantisi mas, autos kai olokliros o laos tou, gia machi stin iassa. kai o kurios o theos maston paredose mprosta mas kai ton pataxame, kai tous gious tou, kai olokliro ton lao tou. kai kurieusame, ekeini tin epochi, oles tis poleis tou, kai exolothreusame kathe poli, andres kai gunaikes, kai paidia den afisame tipote upoloipo. monon ta ktini leilatisame gia ton eauto mas, kai ta lafura ton poleon, pou kurieusame. apo tin aroir, dipla sto cheilos tou potamou arnon, kai tin poli pou einai konta ston potamo, kai mechri ti galaad, den stathike poli ikani na antistathe se mas o kurios o theos mas tis paredose oles mprosta mas. monon sti gi ton gion tou ammon den plisiases oute sta parakeimena tou potamou iabok oute stis oreines poleis oute se opooidipote allo meros, pou mas apagoreuse o kurios o theos mas.

### 3

tote, afou strafikame, anebikame ton dromo pou einai sti basan kai o og, o basilias tis basan, bgike se sunantisi mas, autos kai olokliros o laos tou, ga machi, stin edrei. kai o kurios mou eipe: mi ton fobitheis epeidi, ton paredosa sto cheri sou, kai olokliro ton lao tou, kai ti gi tou kai tha kaneis s' auton, opos ekanes ston sion, ton basilias ton amorraion, pou katoikouse stin esebon. kai o kurios o theos mas paredose sto cheri mas kai ton og, ton basilias tis basan, kai olokliro ton lao tou kai ton pataxame mechris otou den tou afisame upoloipo. kai kurieusame oles tis poleis tou kata tin epochi ekeini den stathike poli, pou den pirame ap' autous 60 poleis, olokliro tin perichoro tis argob, to basileio tou og sti basan. oles autai oi poleis isan ochuromenes me psila teichi, me pules kai mochlous ektos apo ena megalo plithos ateichiston poleon. kai tis exolothreusame, kathos kaname ston basilias sion tis esebon, exolothreuontas olokliro tin poli, andres, gunaikes kai paidia. kai ola ta ktini, kai ta lafura ton poleon, ta leilatisame gia ton eauto mas. kai tin epochi ekeini pirame apo ta cheria ton duo basiladiaton ton amorraion ti gi, apo tin edo pleura tou iordani, apo ton potamo arnon mechri to bouno aermon (to bouno aermon oi sidonioi onomazoun sirion,

kai oi amorraioi to onomazoun seneir) oles tis poleis tis pediadas, kai olokliro ti galaad, kai olokliro ti basan, mechri ti salcha kai tin edrei, poleis tou basileiou tou og sti basan. epeidi, monacha o og, o basilias tis basan sozotan apo to upoloipo ton gigantonteste, to krebati tou itan krebati siderenio den diasozetai auto sti rabba ton gion ammon; to makros tou itan ennia puches, kai to platos tou tesseri piches, sumfona me ton anthropino pichi. kai ti gi ekeini, pou kurieusame kata tin epochi ekeini, apo tin aroir, pou einai konta ston potamo arnon, kai to miso meros tou bounou galaad, kai tis poleis tou, ta edosa stous roubinites, kai stous gadites. kai to upoloipo tis galaad, kai olokliro ti basan, to basileio tou og, ta edosa sti misi apo ti fuli tou manassi, olokliro tin perichoro tis argob, mazi me olokliro ti basan, pou onomazotan gi gigantont. o iaer, o gios tou manassi, pire olokliro tin perichoro tis argob mechri ta oria tis gessouri kai tis maachathi kai tis onomase sumfona me to onoma tou, basan-aboth-iaer, mechri tin imera auti. kai ston macheir edosa ti galaad. kai stous roubinites, kai stous gadites, edosa apo ti galaad mechri ton potamo arnon, to meson tou potamou, kai to orio kai mechri ton potamo iabok, to orio ton gion ammon kai tin pediada, kai ton iordani kai to orio apo ti chinneroth mechri ti thalassa tis pediadas, tin almuri thalassa, kato apo ti asdoth-fasga pros anatolas. kai sas prostaxa kata tin epochi ekeini, legontas: o kurios o theos sas edose se sas auti ti gi na tin kurieusete tha perasete oplismenoi mprosta apo tous adelfous sas, tous gious israil, oloi oi dunatoi andres ektos apo tis gunaikes sas kai ta paidia sas, kai ta ktini sas, (xero oti echete polla ktini), pou tha menoun stis poleis sas, pou sas edosa mechris otou o kurios dosei anapausi stous adelfous sas, kathos kai se sas, kai kurieusoun ki autoi ti gi, pou o kurios o theos sas edose s' autous, stin antipera pleura tou iordani kai tote tha epistrepsete kathe enas stin klironomia tou, pou edosa se sas. kai tin epochi ekeini prostaxa ston iisou, legontas: ta matia sou eidan ola osa o kurios o theos sas ekane stous duo autous basiladias etsi tha kanei o kurios se ola ta basileia, sta opoia diabaineis den tha tous fobitheite epeidi, o kurios o theos sas, autos tha polemisei pros uperaspisi sas. kai deithika ston kurio, kata tin epochi ekeini, legontas: kurie, thee, esu archises na deichneis ston doulo sou ti megalosuni theos, kai to krataio sou cheri epeidi, poios theos einai ston ourano i sti gi, pou mporei na kanei sumfona me ta erga sou, kai sumfona me ti dunami sou; as diabo, parakalo, kai as do tin agathi gi, pou einai pera apo ton iordani, ekeino to agatho bouno, kai ton libano. alla, o kurios thumose enantion mou exaitias

sas, kai den me eisakouse kai o kurios eipe se mena: arkei se sena mi mou miliseis pleon gi' auto. aneba stin korufi tou bounou fasga, kai sikose ta matia sou, pros ta dutika, kai pros ton borra, kai pros ta mesimbrina, kai pros ta anatolika, kai paratirise me ta matia sou epeidi, den tha diabeis touton ton iordani kai paraggeile ston iisou, kai enthar-rune ton, kai enischuse ton epeidi, autos tha diabei mprosta apo touton ton lao, ki au-tos tha tous kliridotisei ti gi, pou tha deis. kai kathomastan stin koilada, apenanti apo ti baith-fegor.

#### 4

tora, loipon, israil, akou ta diatagmata kai tis kriseis, pou ego sas didasko na kanete, gia na zisete, kai na mpeite mesa kai na klironomiseite ti gi, pou o kurios o theos ton pateron sas dinei se sas. den tha prosthe-sete ston logo pou ego sas prostazo oute tha afairesete ap' auton gia na tireite tis entoles tou kuriou tou theou sas, pou ego sas prostazo. ta matia sas eidan ti o kurios ekane exaitias tou beel-fegor epeidi, olous tous anthropous, pou akolouthisan ton beel-fegor, o kurios o theos sas tous exolothreuse apo anamesa sas. ki eseis, pou eiste proskol-limenoi ston kurio ton theo sas, zeite simera oloi. deste, ego sas didaxa diatagmata kai kriseis, kathos o kurios o theos mou me prostaxe, gia na kanete etsi sti gi stin opoia mpainete gia na tin klironomiseite. na ta tireite, loipon, kai na ta ekteleite epeidi, auti einai i sofia sas, kai i sunesi sas, mprosta sta ethni pou tha akousoun ola auta ta di-atagmata, kai tha poun: na, auto to megalo ethnos einai laos sofos kai sunetos. epeidi, poio ethnos einai toso megalo, sto opoio o theos me tetoion tropo einai konta tou, opos einai o kurios o theos mas, se ola osa ton epikaloumaste; kai poio ethnos einai toso megalo, pou na echei diatagmata kai kriseis toso dikaies, opos olokliros autos o nomos, pou simera bazo mprosta sas; monon pros-eche ton eauto sou, kai fulage kala tin psuchi sou, mipos kai lismoniseis ta pragmata pou eidan ta matia sou, kai mipos kapote cho-ristoun apo tin kardia sou, se oles tis imeres tis zois sou alla, didaske ta stous gious sou, kai stous gious ton gion sou. na thumasai tin imera pou stathikes mprosta ston ku-rio ton theo sou, sto chorib, otan o kurios mou eipe: sugkentrose mou ton lao, kai tha tous kano na akousoun ta logia mou, gia na mathoun na me fobountai oles tis imeres, oses zisoun epano sti gi, kai na didaskoun tous gious tous. kai plisiasate, kai stathikate kato apo to bouno kai to bouno kaigotan me fotia mechri to meson tou ouranou, kai itan skotadi, sunefa kai pukno skotadi. kai o kurios sas milise apo to meson tis fotias

eseis akousate men ti foni ton logon, den eidade, omos, kanena omoïoma monon foni akousate. kai sas fanerose ti diathiki tou, pou sas prostaxe na ekteleite, tis deka en-toles kai tis egrapse epano se duo petrines plakes. kai o kurios me prostaxe ekeini tin epochi na sas didaxo diatagmata kai kri-seis, gia na ta kanete sti gi stin opoia es-eis mpainete gia na tin klironomiseite. fu-lagete, loipon, kala tis psuches sas, epeidi den eidade kanena omoïoma, kata tin imera pou o kurios milise se sas sto chorib apo to meson tis fotias mipos kai diafhareite, kai kanete gia ton eauto sas kapoio eidolo, tin eikona kapoias morfis, omoïoma arsenikou i thilukou, omoïoma kapoïou ktinous, pou einai epano sti gi, omoïoma kapoïou fterotou orneou, pou petaei ston ourano, omoïoma kapoïou erpetou epano sti gi, omoïoma kapoïou psariou, pou einai sta nera kato apo ti gi kai mipos sikoseis ta matia sou ston ourano, kai blepontas ton ilio, kai to feg-gari, kai ta asteria, olokliri ti stratia tou ouranou, planitheis kai ta proskuniseis, kai ta latreuseis, ta opoia o kurios o theos sou diamoïruse se ola ta ethni, pou einai kato apo olokliri ton ourano esas, omos, o ku-rios sas pire, kai sas ebgale apo to siderenio kamini, apo tin aigupto, gia na eiste s' auton laos klironomias, opos auti tin imera. kai o kurios thumose enantion mou exaitias sas, kai orkistike na mi diabo ton iordani, kai na mi mpo mesa s' ekeini tin agathi gi, pou o kurios o theos sou dinei se sena os klirono-mia all' ego pethaino se touti ti gi ego den diabaino ton iordani eseis, omos, tha dia-beite, kai tha klironomiseite ekeini tin agathi gi. prosechete ston eauto sas, mipos kapote lismoniseite ti diathiki tou kuriou tou theou sas, pou ekane se sas, kai kanete gia ton eauto sas eidolo, eikona kapoïou, tin opoia o kurios o theos sou apagoreuse. epeidi, o kurios o theos sou einai fotia pou kata-troei, einai theos zilotupos. an, afou genni-seis gious, kai gious ton gion, kai poluchro-niseite epano sti gi, diafhareite, kai kanete eidolo, eikona kapoïou, kai praxete ponira mprosta ston kurio ton theo sou, oste na ton parorgisete, epikaloumai simera mar-tures enantion sou ton ourano kai ti gi, oti oposdipote tha apolesteite apo ti gi, pros tin opoia diabainete ton iordani gia na tin kurieusete den tha poluchroniseite s' auti, alla tha afanisteite olokliritika. kai o ku-rios tha sas diaskorpisei anamesa stous laous kai tha meinete ligoi se arithmo anamesa sta ethni, sta opoia sas fernei o kurios. kai tha latreusete ekei theous, erga cherion anthro-pon, xulo kai petra, pou, oute blepoun oute akoun oute trone oute murizoun. kai apo ekei tha ekzitiseite ton kurio ton theo sas, kai tha ton breite, otan ton ekzitiseite me olok-liri tin kardia sas, kai me olokliri tin psuchi

sas. otan bretheis se thlipsi, kai se broun ola auta stis eschates imeres, tote tha epistrepseis ston kurio ton theou sou, kai tha akou-seis ti foni tou. dedomenou oti, o kurios o theos sou einai theos oktirmonas den tha se egkataleipsei oute tha se exolothreusei oute tha lisonisei ti diathiki ton pateron sou, pou orkistike s' autous. epeidi, rotise tora gia tis proigoumenes imeres, pou upirxan prin apo sena, apo tin imera pou o theos dimiourgise ton anthropon epano sti gi, kai rotise akoma apo to ena akro tou ouranou mechri to allo akro tou ouranou, an stathike kati tetoio opos to megalo auto pragma i an akoustike paromoio m' auto. akouse pote laos ti foni tou theou na milaei mesa apo ti fotia, kathos akouses esu, kai ezise; i, doki-mase o theos na erthei na parei ena ethnos gia ton eauto tou mesa apo ena allo ethnos, me dokimasies, me simeia kai me thaumata, kai me polemo, kai me cheri krataio, kai me aplomenon brachiona, kai me megala terata, sumfona me ola osa o kurios o theos ekane gia sas stin aigupto mprosta sta matia sou; se sena deichthike auto, gia na gnoriseis oti o kurios, autos einai o theos den einai allos ekτος ap' auton. se ekane na akouseis ti foni tou apo ton ourano, gia na se didaxe i kati epano sti gi edeixe se sena ti megali tou fo-tia, kai ta logia tou ta akouses apo to meson tis fotias. kai epeidi agapouse tous pateres sou, gi' auto dialexe to sperma tous uster-a ap' autous, kai se ebgale me tin parousia tou apo tin aigupto, me tin krataia tou dunami gia na dioxei apo mprosta sou ethni mega-lutera kai ischurotera apo sena, oste na balei ekei mesa esena, gia na sou dosei ti gi tous gia klironomia, opos simera. gnorise, loipon, auti tin imera, kai bale stin kardia sou, oti o kurios, autos einai o theos, ston ourano epano, kai sti gi kato den uparchei allos. kai na tireis ta diatagmata tou kai tis en-toles tou, pou ego prostazo simera se sena gia na euimereis, esu kai oi gioi sou uster-a apo sena, kai gia na makroimereuise epano sti gi, tin opoia o kurios o theos sou edose se sena gia panta. tote, o mousis xechorise treis poleis apo tin edo pleura tou iordani, pros tin anatoli tou iliou gia na prosfeugei ekos o fonias, pou, apo agnoia, tha foneusei ton plision tou, choris proigoumenos na ton misei, kai prosfeugontas se mia ap' autes na ze i ti bosor, stin erimo, stin pedini gi ton roubiniton, kai ti ramoth, sti galaad ton ga-diton, kai ti golan, sti basan ton manassi-ton. ki autos einai o nomos, pou o mousis ebale mprosta stous gious israil autes einai oi marturies, kai ta diatagmata, kai oi kri-seis, pou o mousis milise stous gious israil, afou bgikan apo tin aigupto, apo tin edo pleura tou iordani, stin koilada apenanti apo ti baith-fegor, sti gi tou sion, tou basilia ton amorraion, o opoios katoikouse stin esebon,

pou ton pataxe o mousis kai oi gioi israil, afou bgikan apo tin aigupto kai kurieusan ti gi tou, kai ti gi tou og, tou basilia tis basan, duo basiliadon ton amorraion, pou isan apo tin edo pleura tou iordani, pros tin anatoli tou iliou apo tin aroir, pou einai sto cheilos tou potamou arnon, mechri to bouno sion, pou einai to bouno aermon kai olokliri tin pedini periochi apo tin edo pleura tou ior-dani, pros anatas, mechri ti thalassa tis pediadas, kato apo tin asdoth-fasga.

## 5

kai o mousis kalese olokliro ton israil, kai tous eipe: israil, akou ta diatagmata kai tis kriseis, pou ego milao sta autia sas simera, gia na tis mathete, kai na prosechete na tis ekteilete. o kurios o theos mas ekane se mas diathiki sto chorib. den ekane auti ti diathiki o kurios pros tous pateres mas, alla pros emas, emas pou simera eimaste oloi edo zontanoi. prosopo me prosopo milise o ku-rios mazi sas sto bouno, apo to meson tis fotias, (ki ego stekomoun anamesa ston ku-rio kai se sas ekeini tin epochi, gia na sas faneroso ton logo tou kuriou epeidi, isas-tan fobismenoi exaitias tis fotias, kai den anebikate sto bouno), legontas: ego eimai o kurios o theos sou, pou se ebgala apo ti gi tis aiguptou, apo oiko douleias. mi echeis allous theous, ekτος apo mena. mi kaneis gia ton eauto sou eidolo oute omoioima kapoiou, apo osa einai epano ston ourano i osa einai kato sti gi i osa einai mesa sta nera kato apo ti gi mi ta proskuniseis oute na ta latreu-seis epeidi, ego o kurios o theos sou eimai theos zilotupos, pou antapodido tis amarties ton pateron epano sta paidia, mechri tri ti kai tetarti genea, ekeinion pou me misoun kai kano eleos se chiliades geneon, ekeinion pou me agapoun, kai tiroun ta prostagmata mou. mi pareis to onoma tou kuriou tou theou sou mataia epeidi, o kurios den tha athoousei ekeinion pou pairnei to onoma tou mataia. na tireis tin imera tou sabbatou, gia na tin agiazeis opos o kurios o theos sou se prostaxe exi imeres na ergazesai, kai na kaneis ola ta erga sou i ebdomi imera, omos, einai sabbato tou kuriou tou theou sou mi kaneis kata tin imera auti kanena ergo, oute esu oute o gios sou oute i thugatera sou oute o doulos sou oute i douli sou oute to bodi sou oute to gaidouri sou oute kanena apo ta ktini sou oute o xenos sou, pou einai mesa stis pules sou gia na anapauthi o doulos sou, kai i douli sou, kathos esu. kai na thuma-sai, oti isoun doulos sti gi tis aiguptou kai o kurios o theos sou se ebgale apo ekei me krataio cheri kai me aplomenon brachiona gi' auto, o kurios o theos sou se prostaxe na tireis tin imera tou sabbatou. tima ton pa-tera sou kai ti mitera sou, kathos se prostaxe



o kurios o theos sou gia na gineis makrochronios, kai gia na euimereis epano sti gi, tin opoia sou dinei o kurios o theos sou. mi foneuseis. kai mi moicheuseis. kai mi klepseis. kai mi pseudomarturiseis enantia ston plision sou analithi marturia. kai mi epithumiseis ti gunaika tou plision sou oute na epithumiseis to spiti tou plision sou oute to chorafi tou oute ton doulo tou oute ti douli tou oute to bodi tou oute to gaidouri tou oute kathe ti pou einai tou plision sou. auta ta logia milise o kurios se olokliri ti sunagogi sas sto bouno, apo to meson tis fotias, pou sunnefou kai tou puknou skotadiou, me dunati foni kai den prosthese tipote allo kai ta egrapse epano se duo petrines plakes, kai tis paredose se mena. kai afou akousate ti foni mesa apo to skotadi, (kai to bouno kaigotan me fotia), tote irthate se mena, oloi oi archigoι ton fulon sas, kai oi presbuteroi sas, kai legate: des, o kurios o theos mas edeixε se mas ti doxa tou, kai ti megalosuni tou, kai akousame ti foni tou, apo to meson tis fotias auti tin imera eidame oti o theos milaei me ton anthropo, kai o anthropos zei tora, loipon, giati na pethanoume; epeidi, auti i megali fotia tha mas katafaei an emeis akousoume akoma ti foni tou kuriou tou theou mas, tha pethanoume epeidi, poios apo olous tous thnitous einai pou akouse ti foni tou zontanou theou na milaei apo to meson tis fotias, opos emeis, kai ezise; plisiase esu, kai akouse ola osa tha pei o kurios o theos mas ki esu, epeita, pes mas osa o kurios o theos mas tha pei se sena ki emeis tha ta akousoume kai tha ta kanoume. kai o kurios akouse ti foni ton logon sas, otan milousate se mena kai o kurios mou eipe: akousa ti foni ton logon autou tou laou, pou milisan se sena kalos eipan ola osa milisan. eithe na itan s' autous tetoia kardia, oste na me fobountai, kai na tiroun pantote ola ta prostagmata mou, gia na euimeroun aionia, autoi kai ta paidia tous. pigaine, pes tous: epistrepste stis skines sas. ki esu stasou autou, mazi mou, kai tha sou po oles tis entoles, kai ta diatagmata, kai tis kriseis, pou tha tous didaxeis, gia na tis kanoun sti gi pou ego tous dino gia klironomia. tha prosechete, loipon, na kanete, opos sas prostaxe o kurios o theos sas den tha xeklinete dexia i aristera. tha perpatate se olous tous dromous, pou o kurios o theos sas prostaxe se sas gia na zeite, kai na euimereite, kai na makroimereuete, sti gi pou tha klironomisete.

## 6

ki autes einai oi entoles, ta diatagmata, kai oi kriseis, oses prostaxe o kurios o theos sas, na sas didaxo, gia na tis kanete, sti gi stin opoia mpainete gia na tin klironomisete gia

na fobasai ton kurio ton theo sou, oste na tireis ola ta diatagmata tou, kai tis entoles tou, pou ego se prostazo, esu kai o gios sou, kai o gios tou giou sou, oles tis imeres tis zois sou kai gia na makroimereuseis. akouse, loipon, israel, kai proseche na ta kaneis auta, gia na euimereis, kai gia na plithunete uperbolika, kathos o kurios o theos ton pateron sou uposchethike se sena, sti gi pou reei gala kai meli. akou, israel o kurios o theos mas einai enas kurios. kai tha agapas ton kurio ton theo sou me olokliri tin kardia sou, kai me olokliri tin psuchi sou, kai me olokliri ti dunami sou. ki auta ta logia, pou ego simera se prostazo, tha einai stin kardia sou kai tha ta didaskeis me epimeleia sta paidia sou, kai tha milas gi' auta otan kathesai sto spiti sou, otan perpatas ston dromo, kai otan plagiazeis, kai otan sikoneisai. tha ta deseis gia simeio epano sto cheri sou, kai tha einai os prometopidia anamesa sta matia sou. kai tha ta grapseis epano stous parastates tou spitou sou, ki epano stis pules sou. kai otan o kurios o theos sou se ferei sti gi pou orkistike stous pateres sou, ston abraam, ston isaak, kai ston iakob, gia na sou dosei megales kai kales poleis, pou den ektises, kai spitia gemata apo ola ta agatha, pou den gemises, kai pigadia anoigmena, pou den anoixes, ampelones kai elaiones, pou den futepses afou fas kai chortaseis, proseche ston eauto sou, mipos kai lismoniseis ton kurio, pou se ebgale apo ti gi tis aiguptou, apo oiko douleias. ton kurio ton theo sou tha fobasai, ki auton tha latreueis, kai sto onoma tou tha orkizesai. den tha pate piso apo allous theous, apo tous theous ton ethnon, pou sas perikuklonoun, (epeidi, o kurios o theos sou einai anamesa sou theos zilotupos), gia na mi exafthei o thymos tou kuriou tou theou sou enantion sou, kai se exolothreusei apo to prosopo tis gis. den tha peiraxete ton kurio ton theo sas, opos ton peiraxate sti massa. tha tireite tis entoles tou kuriou tou theou sas me epimeleia, kai ta marturia tou, kai ta diatagmata tou, pou prostaxe se sena. kai tha kaneis to euthu kai to agatho mprosta ston kurio gia na euimereis, kai gia na mpeis mesa, kai na klironomiseis tin agathi gi, pou o kurios orkistike stous pateres sou gia na ekdioxei olous tous echthrous sou apo mprosta sou, opos o kurios milise. otan argotera o gios sou tha se rotisei, ligontas: ti simainoun ta marturia, kai ta diatagmata, kai oi kriseis, pou o kurios o theos mas prostaxe se sas; tote, tha peis ston gio sou: imastan douloi tou farao stin aigupto, kai o kurios mas ebgale apo tin aigupto me dunato cheri kai o kurios edeixε simeia kai terata, megala kai deina, enantia stin aigupto, enantia ston farao, kai enantia sto palati tou, mprosta sta matia mas kai mas ebgale apo ekei, gia na mas ferei

mesa, kai na mas dosei ti gi, pou orkistike stous pateres mas kai o kurios mas prostaxe na tiroume ola auta ta diatagmata, na fobomaste ton kurio ton theo mas, gia na euimeroume pantote, gia na mas diatirei zontanous, opos ti simerini imera kai tha einai se mas dikaiousuni, an prosechoume na ekteloume oles autes tis entoles mprosta ston kurio ton theo mas, kathos mas prostaxe.

## 7

otan o kurios o theos sou se ferei sti gi, stin opoia pigaineis gia na tin klironomiseis, kai ekdioxei apo mprosta sou polla ethni, tous chettaious, kai tous gergesaious, kai tous amorraious, kai tous chananaious, kai tous ferezaious, kai tous euaious, kai tous iebousaious, epta ethni megalutera kai dunatota apo sena kai otan o kurios o theos sou tous paradosei mprosta sou, tha tous pataxeis tha tous exolothreuseis kata kratos den tha kanais sunthiki mazi tous oute tha deixeis s' autous eleos oute tha sumpetherepseis mazi tous ti thugatera sou den tha doseis ston gio tou oute ti thugatera tou tha pareis ston gio sou epeidi, tha apoplanisoun tous gious sou apo mena, kai tha latreuoun alous theous kai i orgi tou kuriou tha exafthei enantion sas, ki amesos tha se exolothreusei. alla, etsi tha kanete s' autous tous bomous tous tha tous katastrepsete, kai ta agalmata tous tha ta suntripsete, kai ta alsi tous tha ta katakopsete, kai ta glupta tous tha ta kapsete me fotia epeidi, esu eisai agios laos ston kurio ton theo sou o kurios o theos sou se eklexe gia na eisai s' auton eklektos laos, apo olous tous laous, pou einai epano sto prosopo tis gis. den sas protimise o kurios oute sas dialexe, epeidi eiste poluplithesteroi apo ola ta ethni dedomenou oti, eseis eiste oi pio ligoi se arithmo apo ola ta ethni all' epeidi o kurios sas agapise kai gia na fulaxe i ton orko pou orkistike stous pateres sas, o kurios sas ebgale me cheri dunato, kai sas lutrose apo ton oiko tis douleias, apo to cheri tou farao, tou basilia tis aiguptou. gnorise, loipon, oti o kurios o theos sou, autos einai o theos, o pistos theos, pou fulatete ti diathiki kai to eleos s' ekeinous pou ton agapoun kai tiroun tis entoles tou, se 1.000 geneas kai pou antapodidei enantia sto prosopo tous s' ekeinous pou ton misoun, gia na tous exolothreusei den tha bradunei s' ekeinon pou ton misei tha kanai s' auton antapodosi enantia sto prosopo tou. na tireis, loipon, tis entoles, kai ta diatagmata, kai tis kriseis, pou ego simera se prostazo gia na tis ekteleis. kai an akoute tis kriseis autes, kai tis tireite kai tis ekteleite, o kurios o theos sou tha fulaxe i se sena ti diathiki kai to eleos, pou orkistike stous pateres sou kai tha se agapisei, kai tha se eulogisei, kai tha

se plithunei kai tha eulogisei ton karpo tis koilias sou, kai ton karpo tis gis sou, to sitari sou, kai to kراسi sou, kai to ladi sou, tis ageles ton bodion sou, kai ta kopadia ton probaton sou, sti gi pou orkistike stous pateres sou na dosei se sena. tha eisai eulogimenos perisotero apo ola ta ethni agoni i steira den tha uparchei se sena i sta ktini sou. kai o kurios tha afairesei apo sena kathe astheneia, kai den tha balei epano sou kamia apo tis kakes nosous tis aiguptou, pou gnorizeis alla, tha tis balei epano se olous ekeinous pou se misoun. kai tha exolothreuseis ola ta ethni, pou o kurios o theos sou tha paradosei se sena to mati sou den tha splachnistei gi' autous oute tha latreuseis tous theous tous epeidi, auto tha ginei se sena pagida. an, omos, peis stin kardia sou, ta ethni auta einai perissotero poluarithma apo mena pos mporo na ta dioxo; mi tous fobitheis na thumasai kala ti ekane o kurios o theos sou ston farao, kai se olokliri tin aigupto tous megalous peirasmons pou eidan ta matia sou, kai ta simeia, kai ta terata, kai to dunato cheri, kai ton aplomeno brachiona, me ta opoia o kurios o theos sou se ebgale etsi tha kanai o kurios o theos sou se ola ta ethni pou esu fobasai. ki akoma, o kurios o theos sou tha steilei s' autous tis sfikes, mechris otou exolothreutoun, osoi enapoleifhikan kai krubontan apo to prosopo sou. den tha tromaxeis apo to prosopo tous epeidi, o kurios o theos sou einai anamesa sou, theos megalos kai foberos. kai o kurios o theos sou tha exaleipsei ekeina ta ethni apo mprosta sou ligo ligo den mporeis na tous afaniseis amesos, gia na mi plithunoun enantion sou ta thiria tou chorafiou. all' o kurios o theos sou tha tous paradosei mprosta sou, kai tha tous ftheirei me megali fthora, mechris otou exolothreutoun. kai tha paradosei sto cheri sou tous basiliades tous, kai tha exaleipsei to onoma tous kato apo ton ourano kanenas den tha mporesei na stathei mprosta sou, mechris otou tous exolothreuseis. ta glupta ton theon tous tha ta kapsete me fotia den tha epithumiseis to asimi tous i to chrusafi pou einai epano tous, oute tha to pareis gia ton eauto sou gia na mi pagideuteis s' auto epeidi, einai bdelugma ston kurio ton theo sou. kai den tha fereis bdelugma sto spiti sou, gia na mi gineis anathema, opos auto tha to apostrafeis oloklirotika, kai tha to bdeluchtheis oloklirotika epeidi, einai anathema.

## 8

oles tis entoles, tis opoies ego simera se prostazo, tha prosechete na tis ekteleite, gia na zeite kai na plithunete, kai gia na mpeite mesa kai na klironomiseite ti gi, pou o kurios orkistike stous pateres sas. kai tha thumasai

olokliro ton dromo, ston opoio se odigise o kurios o theos sou ta 40 auta chronia stin erimo, gia na se tapeinosei, na se dokimasei, gia na gnorisei ta osa einai stin kardia sou, an tha fulaxeis tis entoles tou, i ochi. kai se tapeinose, kai se ekane na peinaseis, kai se ethrepse me manna, (pou den gnorizes oute oi pateres sou gnorizan), gia na se kanei na mathais oti o anthropos den zei monacha me psomi, all' o anthropos zei me kathe logo pou bgainei apo to stoma tou kuriou. ta imatia sou den paliosan epano sou, oute to podi sou pristike, ta 40 auta chronia. tha gnoriseis, loipon, stin kardia sou, oti kathos o anthropos diapaidegetai ton gio tou, etsi o kurios o theos sou se diapaidegogise. gi' auto, tha tireis tis entoles tou kuriou tou theou sou, gia na perpatas stous dromous tou, kai na ton fobasai. epeidi, o kurios o theos sou se fernei se agathi gi, gi me potamia neron, me piges kai abussous, pou anabluzoun apo koillades kai bouna gi sitariou, kai krithariou, kai ampelon kai sukion, kai rodion gi me elies kai meli gi, epano stin opoia tha tros psomi choris elleipsi, tipote den tha stereisai s' auti ti gi, tis opoias oi petres einai sidero, kai apo ta bouna tis tha bgazeis chalko. kai tha fas, kai tha chortaseis, kai tha eulogiseis ton kurio ton theo sou epano stin agathi gi, pou sou edose. proseche ston eauto sou, mipos lismoniseis ton kurio ton theo sou, atheton-tas tis entoles tou, kai tis kriseis tou, kai ta diatagmata tou, pou ego se prostazo simera mipos, afou fas kai chortaseis, kai oikodomiseis kala spitia, kai katoikiseis, kai ta bodia sou kai ta probata sou auxithoun, kai to asimi sou kai to chrusafi sou pollaplasia-astei, kai ola osa echeis auxithoun, mipos i kardia sou tote upsothei kai lismoniseis ton kurio ton theo sou, pou se ebgaie apo ti gi tis aiguptou, apo oiko douleias o opoios se odigise mesa apo ti megali kai tromeri auti erimo, opou upirchan flogera fidia, kai skorpioi, kai xirasia, opou den upirche nero o opoios anebluse se sena nero apo ti skliri petra o opoios se ethrepse stin erimo me to manna, pou den gnorizan oi pateres sou, gia na se tapeinosei, kai gia na se dokimasei, gia na se agathopoiisei ta eschata sou kai peis stin kardia sou: i dunami mou, kai i ischus tou cheriou mou, apektisan se mena auton ton plouto. alla, tha thumasai ton kurio ton theo sou epeidi, autos einai pou sou dinei dunami na apoktas plouti, gia na stereosei ti diathiki tou, pou orkistike stous pateres sou, opos einai ti simerini imera. an, omos, lismoniseis ton kurio ton theo sou, kai pas piso apo allous theous, kai tous latreuseis, kai tous proskuniseis, diamarturomai simera se sas, oti oposdipote tha afanisteite opos ta ethni pou o kurios exolothreuei apo mprosta sas, etsi tha afanisteite epeidi, den upakousate sti foni tou kuriou tou theou sas.

akou, israil: esu diabaineis simera ton iordani, gia na mpeis mesa na klironomiseis ethni megalutera kai ischurotera apo sena, poleis megales kai periteichismenes mechri ton ourano, lao megalon kai psilon sto anastima, tous gious ton anakaim, pou gnorizeis, kai akouses: poios mporei na stathei mprosta stous gious tou anak; gnorise, loipon, simera, oti o kurios o theos sou einai ekeinos pou proporeuetai mprosta sou einai fotia pou katatroei, autos tha tous exolothreuei, ki autos tha tous katastrepsai apo mprosta sou kai tha tous dioxeis, kai grigora tha tous exolothreuseis, opos o kurios sou eipe. afou o kurios o theos sou tous dioxei apo mprosta sou, mi peis stin kardia sou, legontas: exaitias tis dikaiousunis mou o kurios me efere na klironomiso auti ti gi all' exaitias tis asebeias auton ton ethnon o kurios ta diochnei apo mprosta sou. ochi exaitias tis dikaiousunis sou, oute exaitias tis euthutias tis kardias sou, mpaineis mesa na klironomiseis ti gi tous all' exaitias tis asebeias auton ton ethnon o kurios o theos sou ta diochnei apo mprosta sou, gia na stereosei ton logo, pou o kurios orkistike stous pateres sou, ston abraam, ston isaak, kai ston iakob. gnorise, loipon, oti o kurios o theos sou den sou dinei ti gi auti tin agathi na tin klironomiseis exaitias tis dikaiousunis sou epeidi, eisai laos sklirotrachilos. na thumasai, mi lismoniseis poso parorgises ton kurio ton theo sou stin erimo apo tin imera pou bgikate apo ti gi tis aiguptou, mechris otou ftasate se touto ton topo, pantote stasi-asate enantia ston kurio. kai sto chorib parorgisate ton kurio, kai o kurios thumose enantion sas gia na sas exolothreuei, otan anebika sto bouno gia na paro tis petrines plakes, tis plakes tis diathikis, tin opoia o kurios ekane se sas. tote emeina sto bouno 40 imeres kai 40 nuchtes psomi den efaga kai nero den ipia kai o kurios mou edose tis duo petrines plakes, grammenes me to dachtulo tou theou kai epano s' autes isan grammena ola ta logia, pou o kurios milise se sas epano sto bouno apo to meson tis fotias, tin imera tis sunaxis. kai sto telos ton 40 imeron kai 40 nuchton, o kurios mou edose tis duo petrines plakes, tis plakes tis diathikis. kai o kurios mou eipe: siko, kateba grigora apo edo epeidi, o laos sou, pou ebgaies apo tin aigupto, anomise parexeklinan grigora apo ton dromo, pou tous prostaxa ekanan gia ton eauto tous chuto eidolo. o kurios mou eipe, akoma, ta exis: eida auton ton lao, kai des, einai laos sklirotrachilos afise me, na tous exolothreuso, kai na exaleipso to onoma tous kato apo ton ourano kai tha se kano ena ethnos dunatotero kai megalutero ap' autous. kai epestrepsa, kai katebika apo to bouno,

(kai to bouno kaigotan me fotia), kai oi duo plakes tis diathikis isan sta duo mou cheria kai eida, kai na, eichate amartisei enantia ston kurio ton theo sas, kanontas gia ton eauto sas chuto moschari eichate parekklinei grigora apo ton dromo, pou sas prostaxe o kurios kai pianontas tis duo plakes, tis errixa apo ta duo mou cheria, kai tis suntripsa mprosta sta matia sas kai epesa mprosta ston kurio, opos kai proigoumena, 40 imeres kai 40 nuchtes psomi den efaga, kai nero den ipia, exaitias olon ton amartion sas pou amartisate, prattontas ponira mprosta ston kurio, oste na ton parorgisete epeidi, fobithika polu exaitias tou thumou kai tis orgis, me tin opoia o kurios itan thumomenos enantion sas gia na sas exolothreusei. all' o kurios me eisakouse ki auti ti fora. kai o kurios itan uperbolika thumomenos enantia ston aaron, gia na ton exolothreusei kai deithika kai gia ton aaron ekeino ton kairo. kai pira tin amartia sas, to moschari pou kanate, kai to katekapsa se fotia, kai to suntripsa, kai to katalepturna mechris otou egine lepto san skoni kai errixa ti skoni tou ston cheimarro, pou katebaine apo to bouno. kai stin tabera, kai sti massa, kai stin kibroth-attaaba, parorgisate ton kurio. kai otan o kurios sas esteile apo tin kadis-barni, legontas: anebeite kai klironomiste ti gi, pou sas edosa, tote eseis stasiasate enantia stin prostagi tou kuriou tou theou sas, kai den pistepsate s' auton oute eisakousate ti foni tou. pantote stasiasate enantia ston kurio, apo tin imera pou sas gnorisa. kai epesa mprosta ston kurio 40 imeres kai 40 nuchtes, opos eicha prospesei kai prin epeidi, o kurios eipe na sas exolothreusei. kai deithika ston kurio, legontas: kurie thee, mi exolothreuseis ton lao sou, kai tin klironomia sou, pou lutroses me ti megalosuni sou, pou ton ebgales apo tin aigupto me kraatai cheri thumisou tous doulous sou, ton abraam, ton isaak, kai ton iakob mi epiblepseis sti sklirotia tou laou autou oute stis asebeies tous oute stis amarties tous mipos oi katoikoi tis gis, apo tin opoia mas ebgales, poun: epeidi o kurios den mporouse na tous balei mesa sti gi pou tous uposchethike, kai epeidi tous misouse, tous ebgaile gia na tous foneusei stin erimo all' autoi einai laos sou, kai klironomia sou, pou tous ebgales me ti megali sou dunami, kai me ton aplomeno brachiona sou.

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kata ton kairo ekeino o kurios mou eipe: kopse gia ton eauto sou duo petrines plakes, opos tis protes, kai aneba se mena sto bouno, kai kane gia ton eauto sou mia xulini kiboto. ki ego tha grapso epano stis plakes ta logia pou isan stis protes plakes, pou sun-

tripses, kai tha tis enapotheseis stin kiboto. kai ekana mia kiboto apo xulo sittim, kai ekopsa duo petrines plakes, opos tis protes, kai anebika sto bouno, echontas tis duo plakes sta cheria mou. kai egrapse epano stis plakes, sumfona me tin proti grafi, tis deka entoles, pou o kurios milise se sas sto bouno, apo mesa apo ti fotia, tin imera tis sunaxis kai o kurios mou tis edose. kai epistrefontas katebika apo to bouno, kai enapethesa tis plakes stin kiboto, pou eicha kanei kai einai ekei, kathos o kurios me prostaxe. kai oi gioi israil sikothikan apo ti biroth-beneiakan pros ti mosera. ekei pethane o aaron, kai ekei thaft ike kai ierateuse o eleazar, o gios tou, sti thesi tou. apo ekei sikothikan pros ti gadgad, kai apo ti gadgad pros tin iotbatha, gi me potamia neroni. kata ton kairo ekeino, o kurios exchorise ti fuli tou leui, gia na bastazei tin kiboto tis diathikis tou kuriou, na parasteketai mprosta ston kurio, gia na ton upiretei, kai na eulogei sto onoma tou, mechri touti tin imera. gi' auto, oi leuites den echoun meridio i klironomia anamesa sta adelfia tous o kurios einai i klironomia tous, opos o kurios o theos sou tous uposchethike. ki ego stathika epano sto bouno, opos kai prin, 40 imeres kai 40 nuchtes kai o kurios me eisakouse ki auti ti fora, kai o kurios den thelise na se exolothreusei. kai o kurios mou eipe: siko, na proporeuesai tou laou, gia na mpoun kai na klironomisoun ti gi, pou orkistika stous pateres tous na doso s' autous. kai tora, israil, ti zitaiei apo sena o kurios o theos sou, para na fobasai ton kurio ton theo sou, na perpatas se olous tous dromous tou, kai na ton agapas, kai na latreueis ton kurio ton theo sou me olokliri tin kardia sou, kai me olokliri tin psuchi sou, na tireis tis entoles tou kuriou, kai ta diatagmata tou, pou ego simera se prostazo gia to kalo sou; des, o ouranos, kai o ouranos ton ouranon einai tou kuriou tou theou sou i gi, kai ola osa einai s' auti. kai omos, o kurios protimise tous pateres sou, na tous agapaei, kai eklexe to sperma tous meta ap' autous, esas apo olous tous laous, kathos sumbainei ti simerini imera. kante, loipon, peritomi stin akrobustia tis kardias sas, kai mi sklirunete pleon ton trachilo sas. epeidi, o kurios o theos sas einai o theos ton theon, kai o kurios ton kurion, theos megalos, ischuros kai foberos, pou den apoblepei se prosopo oute pairnei doro pou ektelei krisi ston orfano kai sti chira, kai agapaei ton xeno, pou dinei s' auton trofi kai endumata. agapate, loipon, ton xeno epeidi, ki eseis stathikate xenoi sti gi tis aiguptou. tha fobasai ton kurio ton theo sou auton tha latreueis, kai s' auton tha eisai proslomenos, kai sto onoma tou tha orkizesai. autos einai to kauchima sou, ki autos einai o theos sou, pou ekane gia sena auta ta megala kai tromera, pou eidan

ta matia sou. me 70 psuches katebikan oi pateres sou stin aigupto, kai tora o kurios o theos sou se kateitise opos ta asteria tou ouranou se plithos.

## 11

agapa, loipon, ton kurio ton theo sou, kai na tireis tis paragelies tou, kai ta diatagmata tou, kai tis kriseis tou, kai tis entoles tou, oles tis imeres. kai gnoriste simera epeidi, den apeuthunomai sta paidia sas, (pou den gnorisan, kai pou den eidan tin paidieia tou kuriou tou theou sas, ta megaleia tou, to dunato tou cheri, kai ton aplomeno tou brachiona, kai ta simeia tou, kai ta erga tou, osa ekane mesa stin aigupto, enantia ston farao, ton basilia tis aiguptou, kai enantia se olokliri ti gi tou, kai osa ekane sto strateuma ton aigupcion, sta aloga tous, kai stis amaxes tous, me poion tropo ekane ta nera tis eruthras thalassas na tous katapontisoun, otan sas katadiokan apo piso, kai o kurios tous exolothreuse mechri ti simerini imera, kai ti ekane se sas stin erimo, mechris otou erthete se touto ton topo, kai ti ekane ston dathan kai ston abeiron, tous gious tou eliab, giou tou roubin, pos anoixe i gi to stoma tis, kai tous katapie, kai tis oikogeneies tous, kai tis skines tous, kai olokliri tin perioussia tous, anamesa se olokliri ton israil) alla, ta matia sas eidan ola ta erga tou kuriou, ta megala, osa ekane. gi' auto, tha tireite oles tis entoles, pou ego prostazo se sena simera gia na krataiotheite, kai na mpeite mesa, kai na klironomiseite ti gi, stin opoia pigainete gia na tin klironomiseite kai gia na makroimereuseite epano sti gi, pou o kurios orkistike stous pateres sas na dosei s' autous, kai sto sperma tous, mia gi pou reei gala kai meli. epeidi, i gi, stin opoia mpaineis mesa gia na tin klironomiseis, den einai opos i gi tis aiguptou ap' opou bgikate, opou espernes ton sporo sou, kai tin potizes me to podi sou, san kipo lachanon alla, i gi stin opoia diabainete gia na tin klironomiseite, einai gi bounon kai koiladon, pinei nero apo ti brochi tou ouranou gi pou o kurios o theos sou tin epiblepei pantote ta matia tou kuriou tou theou sou einai epano tis, apo tin archi tou chronou mechri to telos tou chronou. kai an akouseite me epimeleia tis entoles mou, pou ego simera sas prostazo, na agapate ton kurio ton theo sas, kai na ton latreuete me olokliri tin kardia sas, kai me olokliri tin psuchi sas, tote tha doso ti brochi tis gis sas stin epochi tis, tin proimi, kai tin opsimi, gia na mazepseis to sitari sou, kai to krasi sou, kai to ladi sou kai tha doso chortari sta chorafia sou gia ta ktini sou, gia na tros kai na chortaineis. prosechete ton eauto sas, mipos planithe i kardia sas, kai paradromiseite, kai latreusete allous theous,

kai tous proskuniseite kai i orgi tou kuriou exafthei enantion sas, kai kleisei ton ourano, gia na mi brexei, kai i gi na mi dosei tous karπους tis kai exolothreuteite amesos apo tin agathi gi, pou o kurios sas dinei. tha balete, loipon, auta ta logia mou, stin kardia sas kai stin psuchi sas kai tha ta desete gia simeio epano sto cheri sas, kai tha einai os prometopidia anamesa sta matia sas kai tha ta didaskeite sta paidia sas, milontas gi' auta, otan kathesai sto spiti sou, kai otan perpatas ston dromo, kai otan plagiazeis, kai otan sikonesai kai tha ta grapseis epano stous parastates tou spitou sou, ki epano stis pules sou gia na pollaplasiasoun oi imeres sas, kai oi imeres ton paidion sas, epano sti gi, pou o kurios orkistike stous pateres sas na tous dosei, opos oi imeres tou ouranou epano sti gi. epeidi, an tirisete me epimeleia oles autes tis entoles, pou ego sas prostazo, oste na tis ekteleite, na agapate ton kurio ton theo sas, na perpatate se olous tous dromous tou, kai na eiste proskollimeno i s' auton, tote, o kurios tha dioxei ola auta ta ethni apo mprosta sas, kai tha klironomiseite ethni megalutera kai dunatotera apo sas. olokliros o topos, opou patisei to pelma ton podion sas, tha einai dikos sas apo tin erimo kai ton libano, apo ton potamo, ton potamo eufrati, kai mechri ti thalassa, pou einai pros ti dusi, tha einai to orio sas. kanenas den tha mporesei na stathei mprosta sas o kurios o theos sas tha balei ton fobo sas kai ton tromo sas epano sto prosopo olokliris tis gis, tin opoia tha patisete, opos sas eipe. des, ego bazo simera mprosta sas tin eulogia kai tin katara tin eulogia, an upakoute stis entoles tou kuriou tou theou sas, pou ego simera sas prostazo, kai tin katara, an den upakoute stis entoles tou kuriou tou theou sas, alla parekklinete apo ton dromo, pou ego simera sas prostazo, oste na akolouthisete allous theous, pou den gnorisate. kai otan o kurios o theos sou se balei sti gi, stin opoia pigaineis gia na tin klironomiseis, tha baleis tin eulogia epano sto bouno garizin, kai tin katara epano sto bouno ebal. den einai auta pera apo ton iordani, pros ton dromo pou einai pros dusmas tou iliou, sti gi ton chananaion, pou katoikoun stin pediada, apenanti sta galgala, konta sti belanidia morech; epeidi, eseis diabainete ton iordani, gia na mpeite mesa na klironomiseite ti gi, pou o kurios o theos sas dinei se sas, kai tha tin klironomiseite, kai s' auti tha katoikisete. kai tha prosechete na ekteleite ola ta diatagmata kai tis kriseis, pou ego bazo simera mprosta sas.

## 12

auta einai ta diatagmata kai oi kriseis, pou tha prosechete na ekteleite, sti gi pou o kurios o theos ton pateron sou dinei se sena gia

na tin klironomiseis, oles tis imeres pou zeite epano sti gi. tha katastrepsete olous tous topous, opou ta ethni, pou tha kurieusetе, latreuan tous theous tous, epano sta psila bouna, ki epano stous lofous, kai kato apo kathe pukno dentro. kai tha katedafisete tous bomous tous, kai tha suntripsete tis stiles tous, kai tha katakapsete me fotia ta alsi tous, kai tha katakopsete ta eidola ton theon tous, kai tha exaleipsete ta onomata tous apo ekeino ton topo. den tha kanete etsi ston kurio ton theo sas alla, ston topo pou o kurios o theos sas eklexei apo oles tis fules sas, gia na balei ekei to onoma tou, stin katoikia tou tha ton zitisete, ki ekei tha erthe kai ekei tha ferete ta olokautomata sas, kai tis thusies sas, kai ta dekata sas, kai tis prosfores ton cherion sas, pou upsonontai, kai tis euches sas, kai tis autoproiaretas prosfores sas, kai ta prototoka ton bodion sas kai ton probaton sas kai ekei tha trote mprosta ston kurio ton theo sas, kai tha eufrainese, eseis kai oi oikogeneis sas, se osa epibalete ta cheria sas, se o ti o kurios o theos sou se eulogise. den tha kanete sumfona me ola osa emeis kanoume simera edo, kathe enas o ti fanei aresto sta matia tou. epeidi, den irthate akoma stin anapausi, kai stin klironomia, pou o kurios o theos sas dinei se sas. alla, otan diabeite ton iordani, kai katoikisete epano sti gi, pou o kurios o theos sas dinei se sas gia na klironomisete, kai sas dosei anapausi apo olous tous echthrous sas oloura, oste kai na katoikisete me asfaleia, tote ston topo, pou o kurios o theos sas eklexei gia na katoikisei ekei to onoma tou, ekei tha ferete ola osa ego sas prostazo ta olokautomata sas, kai tis thusies sas, ta dekata sas, kai tis prosfores ton cherion sas, pou upsonontai, kai oles tis eklektes euches sas, oses euchitheite ston kurio kai tha eufrainese mprosta ston kurio ton theo sas, eseis, kai oi gioi sas, kai oi thugateres sas, kai oi douloi sas, kai oi doules sas, kai o leuitis, pou einai mesa stis pules sas epeidi, autos den echei merida oute klironomia me sas. proseche ton eauto sou, mipos prosferis to olokautoma sou se kathe topo pou tha deis alla, ston topo, pou o kurios tha eklexei se mia apo tis fules sou, ekei tha prosferis ta olokautomata sou, ki ekei tha kaneis ola osa ego se prostazo. mporeis, omos, na sfazeis kai na tros kreas mesa se oles tis pules sou, sumfona me kathe epithumia tis psuchis sou, sumfona me tin eulogia tou kuriou tou theou sou, pou sou edose o akathartos kai o katharos mporei na troei ap' auto, opos ti dorkada, kai opos to elafi. omos, to aimo den tha to trote tha to chunete san nero epano sti gi. den mporeis na tros mesa stis pules sou to dekato tou sitiariou sou i tou krasiou sou i tou ladiou sou i ta prototoka ton bodion sou i ton probaton sou oute kapoia apo

tis euches sou, oses euchitheis, oute tis autoproiaretas prosfores sou i tis prosfores ton cherion sou, pou upsonontai. alla, prepei na ta tros auta mprosta ston kurio ton theo sou, ston topo pou o kurios o theos sou tha eklexei, esu, kai o gios sou, kai i thugatera sou, kai o doulous sou, kai i douli sou, kai o leuitis, pou einai mesa stis pules sou kai tha eufrainese mprosta ston kurio ton theo sou, se osa baleis epano tous to cheri sou. proseche ton eauto sou, mipos egkataleipseis ton leuiti, onon chrono zeis epano sti gi sou. otan o kurios o theos sou platunei ta oria sou, opos uposchethike se sena, kai peis, tha fao kreas, (epeidi, i psuchi sou epithumei na faei kreas), mporeis na tros kreas, sumfona me kathe epithumia tis psuchis sou. an o topos, pou o kurios o theos sou eklexe gia na balei ekei to onoma tou, apechei polu apo sena, tote tha sfazeis apo ta bodia sou, kai apo ta probata sou, pou sou edose o kurios, opos ego sas prostaza, kai tha tros, mesa stis pules sou, sumfona me kathe epithumia tis psuchis sou. opos trogetai i dorkada kai to elafi, etsi tha ta tros o akathartos kai o katharos tha trone ap' auta, exisou. monon na apecheis para polu apo to na fas to aimo epeidi, to aimo einai i zoi kai den mporeis na fas ti zoi mazi me to kreas. den tha to tros epano sti gi tha to chuneis san nero. den tha to tros gia na euimereis, esu kai ta paidia sou meta apo sena, otan ekteleis to aresto mprosta ston theo. omos, ta aferomata sou, osa ki an echeis, kai tis euches sou, tha ta pareis, kai tha pas ston topo pou o kurios tha eklexei. kai tha prosferis ta olokautomata sou, to kreas kai to aimo, epano sto thusiastirio tou kuriou tou theou sou kai to aimo ton thusion sou tha chuthei sto thusiastirio tou kuriou tou theou sou, to kreas omos tha to fas. proseche kai akou ola ta logia auta, pou ego se prostazo gia na euimereis, esu, kai ta paidia sou meta apo sena, pantotina, otan ekteleis to kalo kai to aresto mprosta ston kurio ton theo sou. otan o kurios o theos sou exolothreusei ta ethni apo mprosta sou, opou pigaineis gia na ta klironomiseis, kai ta klironomiseis, kai katoikiseis sti gi tous, proseche ton eauto sou, mipos pagideuteis kai tous akolouthiseis, afou exolothreutoun apo mprosta sou kai mipos exetaseis gia tous theous tous, legontas: pos latreuan auta ta ethni tous theous tous; etsi tha kano ki ego. den tha kaneis etsi ston kurio ton theo sou epeidi, kathe bdelugma pou o kurios misei, ekanan ekeinoi stous theous tous epeidi, kai tous gious tous kai tis thugateres tous kaine mesa se fotia stous theous tous. kathe ti pou ego sas prostazo, auto tha prosechete na kanete s' auto den tha prostheseis oute tha afaireseis ap' auto.

an egerthei profitis anamesa sou i enupniastis oneiron, kai sou dosei ena simeio i terastio, kai alitheusei to simeio i to terastio, gia to opoio milise se sena, legontas: as pame piso apo allous theous, pou den gnorises, kai as tous latreusoume, den tha doseis akroasi sta logia ekeinou tou profiti i ekeinou tou enupniasti oneiron epeidi, sas dokimazei o kurios o theos sas, gia na gnorisei an agapate ton kurio ton theo sas, me oli sas tin kardia, kai me oli sas tin psuchi. ton kurio ton theo sas tha akoloutheite, ki auton tha fobaste, kai tis entoles tou tha tireite, kai sti foni tou tha upakoute, ki auton tha latreuete, kai s' auton tha eiste proskolimenoι. ki ekeinos o profitis i ekeinos o enupniastis oneiron, tha thanatotheri epeidi, milise gia apostasia enantia ston kurio ton theo sas, pou sas ebgale apo ti gi tis aiguptou, kai sas lutrose apo oiko douleias, gia na se apoplanisei apo ton dromo, ston opoio o kurios o theos sou se prostaxe na perpatas kai tha exafaniseis to kako apo anamesa sou. an o adelfos sou, o gios tis miteras sou i o gios sou i i thugatera sou i i gunaika tou korfou sou i o filou sou, pou einai opos i psuchi sou, se parakinisei krufa, legontas: as pame, kai as latreusoume allous theous, pou den gnorises oute esu oute oi pateres sou, (apo tous theous ton ethnon, pou einai ologura sas, eite auton pou einai konta se sena eite ekeinon pou einai makria apo sena, apo to ena akro tis gis mechri to allo), den tha sugkataneuseis s' auton oute tha strepseis s' auton tin akoi sou oute tha ton lupitheis to mati sou oute tha ton splachnisteis oute tha ton krupseis alla tha ton thanatoseis, oposdipote to cheri sou tha einai proto epano tou gia na ton thanatoseis, kai epeita to cheri ololkiro tou laou. kai tha ton lithoboliseis me petres, oste na pethanei epeidi, zitise na se apoplanisei apo ton kurio ton theo sou, pou se ebgale apo ti gi tis aiguptou, apo oiko douleias. kai otan ololkiros o israil to akousei tha fobitheis, kai den tha kanei pleon tetoio kako anamesa sou. an, se kapoia apo tis poleis sou, pou o kurios o theos sou dinei se sena gia na katoikeis ekei, akouseis na lene, oti bgikan apo anamesa sou paranomoi anthroi, kai planisan tous katoikous tis polis tous, me logia opos: as pame, kai as latreusoume allous theous, pou den gnorisate, tote, tha exetaseis, kai tha rotiseis, kai tha ereuniseis me epimeleia kai an to pragma einai alithino kai bebaio, oti tetoio bdelugma elabe chora anamesa sou, tha pataxeis oposdipote tous katoikous tis polis ekeinis me machaira, exolothreountas tin, kai olous tous anthropous s' auti, kai ta ktini tis, me machaira. kai tha sugkentroseis ola ta lafura tis sto meson tis plateias tis, kai tha kapseis tin poli me fotia, kai ola

ta lafura tis, ololkirotika, ston kurio ton theo sou kai tha einai ereipia, pantotina den tha oikodomitheis pleon. kai den tha kollitheis sto cheri sou tipota apo to anathema oste o kurios na epistrepsei apo tin exapsi tou thumou tou, kai na deixei se sena eleos, kai na se splachnistei, kai na se pollaplasiasai, opos orkistike stous pateres sou, otan upakouseis sti foni tou kuriou tou theou sou, oste na tireis oles tis entoles tou, pou ego simera se prostazo, kai na prateis to aresto mprostaston kurio ton theo sou.

## 14

eseis eiste gioi tou kuriou tou theou sas den tha kanete sto soma sas entomes oute tha kanete falakroma anamesa sta matia sas, gia chari nekrou. epeidi, eisai laos agios ston kurio ton theo sou kai o kurios se eklexe gia na eisai s' auton laos eklektos, perissotero apo ola ta ethni pou einai epano sti gi. den tha tros tipote to bdelukto. touta einai ta ktini, pou tha trote: to bodi, to probato, kai i kat-sika, to elafi, kai i dorkada, kai to boubali, kai o agriotragos, kai o pugargos, kai to agrio bodi, kai i kamilopardali. kai kathe tetrapodo, pou echei dichilo to podi tou, kai to nuchi tou chorismeno se duo chiles, kai pou anamasaei, anamesa sta tetrapoda, auta tha trote. touta, omos, den tha trote, apo ekeina pou anamasoun i apo ekeina pou echoun to nuchi tous dichilo: tin kamila, kai ton lago, kai ton dasupoda epeidi, anamasoun men, omos den echoun chorismeno to nuchi auta einai se sas akatharta kai to gourouni, epeidi echei men to nuchi tou dichilo, omos den anamasaei einai se sas akatharto apo to kreas tous den tha trote, oute tha aggizete to psofimi tous. apo ola ekeina pou einai sta nera, touta tha trote: ola, osa echoun pterugia, kai lepia, tha ta trote ola, omos, osa den echoun pterugia kai lepia, den tha ta trote einai se sas akatharta. kathe katharo ptino tha to trote. touta, omos, einai ekeina apo ta opoia den tha trote: o aetos, kai o grupaetos, kai o mau-raetos, kai o gupaetos, kai o iktinos, kai o gupas sto eidos tou, kai kathe korakas sto eidos tou, kai i strouthokamilos, kai i kouk-oubagia, kai o ibidas kai to geraki sto eidos tou, kai o nuchtokorakas, kai i megali kouk-oubagia, kai o kuknos, kai o pelekanos, kai i kissa, kai i aithua, kai o pelargos, kai o erodios sto eidos tou, kai o tsalapetinos, kai i nuchterida. kai ola ta fterota erpeta einai akatharta se sas den tha trogonται. kathe katharo ptino tha to trote. den tha trote kadena psofimi (ston xeno pou einai mesa stis pules sou, tha ta dineis auta, gia na to troei i tha to poulas se allogeni) epeidi, eisai agios laos ston kurio ton theo sou. den tha pseis katsikaki, pou akoma thilazei to gala tis

miteras tou. tha apodekatizeis oposdipote ola ta gennimata tou sporou sou, pou fernei to chorafi kathe chrono. kai tha tros mprosta ston kurio ton theo sou, ston topo pou tha eklexei gia na balei ekei to onoma tou, to dekato tou sitariou sou, tou krasiou sou, kai tou ladiou sou, kai ta prototoka ton bodion sou, kai ton probaton sou gia na matheis na fobasai pantote ton kurio ton theo sou. kai an o dromos einai polu makrinos gia sena, oste na mi mporeis na ta fereis i an o topos apechei polu apo sena, pou o kurios o theos sou eklexei gia na balei ekei to onoma tou, otan se eulogise o kurios o theos sou, tote tha ta metatrepsais se asimi, kai tha komposeis to asimi sto cheri sou, kai tha pas ston topo, pou o kurios o theos sou tha eklexei kai tha doseis to asimi anti opoioudipote alou pragmatos epithumei i psuchi sou, anti gia bodia i anti gia probata i anti gia krasi i anti gia sikera i anti opoioudipote allou pragmatos oregetai i psuchi sou kai tha tros ekei mprosta ston kurio ton theo sou, kai tha eufrantheis, esu, kai i oikogeneia sou, kai o leutis, pou einai mesa stis pules sou den tha ton egkataleipseis epeidi, den echei merida oute klironomia mazi sou. sto telos tou tri-tou chronou, tha bgaleis oloklirio to dekato ton gennimaton sou ekeinou tou chronou, kai tha to enapotheseis mesa stis pules sou kai o leutis, (epeidi, den echei merida oute klironomia mazi sou), kai o xenos, kai o orfanos, kai i chira, pou einai mesa stis pules sou, tha erchontai, kai tha trone kai tha chortainoun gia na se eulogisei o kurios o theos sou, se ola ta erga ton cherion sou, osa ergazesai.

## 15

kai sto telos tou ebdomou chronou tha kaneis afesi. ki autos einai o nomos tis afesis: kathe daneistis, pou daneise kati ston plision tou, tha to afisei den tha to apaitei apo ton plision tou i apo ton adelfo tou epeidi, auto onomazetai afesi tou kuriou. apo ton xeno mporeis na to apaitiseis o,ti, omos, apo ta dika sou echei o adelfos sou, to cheri sou tha to afinei gia na mi uparhei anametaxu sas ftochos epeidi, o kurios tha se eulogisei polu sti gi, pou o kurios o theos sou dinei se sena gia klironomia, gia na tin exousiazeis an monon akous me epimeleia ti foni tou kuriou tou theou sou, gia na prosecheis na kaneis oles autes tis entoles, pou ego simera se prostazo. epeidi, o kurios o theos sou tha se eulogisei, kathos sou uposchethike kai tha daneizeis se polla ethni, esu, omos, den tha daneizesai kai tha basileueis epano se polla ethni epano se sena, omos, den tha basileuoun. an uparhei anamesa sou ftochos apo tous adelfous sou, mesa se kapoia apo tis pules sou, mesa sti gi sou, pou o kurios o

theos sou dinei se sena, den tha skliruneis tin kardia sou oute tha kleiseis to cheri sou apo ton ftocho adelfo sou alla, tha anoixeis exapantos to cheri sou s' auton, kai exapantos tha tou daneiseis arketa gia tin anagki tou, se o,ti chreiazetai. proseche ton eauto sou, mipos anebei stin kardia sou kapios kakos stochasmos kai peis: plisiazei o ebdomos chronos, o chronos tis afesis kai to mati sou ponireutei enantia ston ftocho adelfo sou, kai den tou doseis, kai boisei ston kurio enantion sou, ki auto ginei se sena amartia. exapantos tha tou doseis, kai i kardia sou den tha ponireutei, otan tou dineis epeidi, gi' auto tha se eulogei o kurios o theos sou se ola ta erga sou, kai se oles tis epicheiriseis sou. epeidi, den tha leipsei ftochos mesa apo ti gi sou gi' auto, ego se prostazo, ta exis: tha anoigeis oposdipote to cheri sou pros ton adelfo sou, pros ton ftocho sou, kai pros ton endeio sou, sti gi sou. an o adelfos sou, ebraios i ebraia, poulithei se sena, tha se douleipsei exi chronia, kai ton ebdomo chrono tha ton exaposteileis eleuthero apo sena. kai otan ton exaposteileis eleuthero apo sena, den tha ton exaposteileis adeianon tha ton efodiaseis oposdipote apo ta probata sou, kai apo to aloni sou, kai apo ton lino sou apo o,ti o kurios o theos sou se eulogise, tha doseis s' auton. kai tha thumitheis oti stathikes doulous sti gi tis aiguptou, kai o kurios o theos sou se lutrose gi' auto ki ego se prostazo simera auto to pragma. all' an sou pei: den feugo apo sena epeidi, agapise esena kai tin oikogeneia sou, epeidi, eutuchei mazi sou tote, tha pareis ena trupitiri, kai tha trupiseis to auti tou, konta sti thura, kai tha einai pantotinos sou doulous kai sti douli sou tha kaneis to idio. den tha sou fanei skliro, otan ton exaposteileis eleuthero apo sena epeidi, se doulepe to diplasio apo misthoton doulou, exi chronia kai o kurios o theos sou tha se eulogei se kathe ti pou kaneis. ola ta prototoka, osa gennountai apo ta bodia sou kai apo ta probata sou, ta arsenika, tha ta afieroneis ston kurio ton theo sou den tha metacheiristeis to prototoko moschari sou gia ergasia oute tha kourepseis to prototoko apo ta probata sou. mprosta ston kurio ton theo sou tha to tros kathe chrono, esu kai i oikogeneia sou, ston topo pou o kurios o theos sou tha an echei kapoio psegadi, an einai cholo i tufflo i echei kapoio kako psegadi, den tha to thusiaseis ston kurio ton theo sou. mesa stis pules sou tha to tros o akathartos kai o katharos, exisou, opos ti dorkada kai opos to elafi. monon to aimo tou den tha fas epano sti gi tha to chuseis san nero.

## 16

na tireis ton mina abib, kai na kaneis to pascha ston kurio ton theo sou epeidi, ton



mina abib se ebgle o kurios o theos sou apo tin aigupto, mesa sti nuchta. tha thusiazais, loipon, to pascha ston kurio ton theo sou, ena probato kai ena bodi, ston topo pou o kurios tha eklexei gia na katoikisei ekei to onoma tou. den tha tros m' auto enzuma epta imeres tha tros mazi m' auto azuma, psomi thlipsis, (epeidi, me biasuni bgikes apo ti gi tis aiguptou) gia na thumasai tin imera tis exodou sou apo ti gi tis aiguptou, oles tis imeres tis zois sou. kai den tha fanei se sena prozumi, se ola ta oria sou, gia epta imeres kai apo to kreas, pou thusiases tin proti imera pros tin espera, den tha meinei tipote mechri to proi. den mporeis na thusiaseis to pascha se kamia apo tis poleis sou, pou o kurios o theos sou dinei se sena alla, ston topo, pou o kurios o theos sou tha eklexei gia na katoikisei ekei to onoma tou, tha thusiazais to pascha tin espera, pros ti dusi tou iliou, ston kairo pou bgikes apo ti gi tis aiguptou. kai tha to psiseis kai tha to fas ston topo pou o kurios o theos sou tha eklexei kai to proi tha epistrefeis, kai tha pigaineis stis katoikies sou. exi imeres tha tros azuma kai tin ebdomi imera tha einai episimi sunaxi ston kurio ton theo sou den tha kaneis ergasia. tha metras gia ton eauto sou epta ebdomades archise na metras tis epta ebdomades, afou archiseis na bazeis to drepani sta sparta. kai tha kaneis ti giorti ton ebdomadon ston kurio ton theo sou, mazi me tin anikousa autoproaireti prosfora tou cheriou sou, pou tha profereis, opos o kurios o theos sou se eulogise. kai tha eufrantheis mprosta ston kurio ton theo sou, esu, kai o gios sou, kai i thugatera sou, kai o doulous sou, kai i douli sou, kai o leuitis, pou einai mesa stis pules sou, kai o xenos, kai o orfanos, kai i chira, pou einai anamesa sou, ston topo pou o kurios o theos sou tha eklexei, gia na katoikisei ekei to onoma tou. kai tha thumasai oti stathikes doulous stin aigupto kai tha tireis kai tha ekteleis auta ta diatagmata. tha kaneis ti giorti tis skinopigias gia epta imeres, afou sugkentroseis to sitari sou kai to krasi sou kai tha eufrantheis sti giorti sou, esu, kai o gios sou, kai i thugatera sou, kai o doulous sou, kai i douli sou, kai o leuitis, kai o xenos, kai o orfanos, kai i chira, pou einai mesa stis pules sou. epta imeres tha gior-tazeis ston kurio ton theo sou, ston topo pou o kurios tha eklexei epeidi, o kurios o theos sou tha se eulogei se ola ta gennimata sou, kai se ola ta erga ton cherion sou kai opos-dipote tha eufrantheis. treis fores ton chrono tha emfanizetai kathe arseniko sou mprosta ston kurio ton theo sou, ston topo pou tha eklexei sti giorti ton azumon, kai sti giorti ton ebdomadon, kai sti giorti tis skinopigias kai den tha emfanizontai mprosta ston kurio adeianoi. kathe enas tha dinei sumfona me ti dunami tou, sumfona me tin eulogia tou

kuriou tou theou sou, pou sou edose. tha katastiseis krites kai archontes gia ton eauto sou se oles tis poleis sou, pou o kurios o theos sou dinei se sena, sumfona me tis fules sou kai tha krinoun ton lao, me dikaii krisi. den tha diastrepseis tin krisi den tha apoblepeis se prosopo, oute tha pairneis doro epeidi, to doro tuflonei ta matia ton sofou, kai di-aftheirei ta logia ton dikaion. to dikaio, to dikaio tha akoloutheis gia na ziseis, kai na klironomiseis ti gi, pou o kurios o theos sou dinei se sena. den tha futeipseis gia ton eauto sou alsos, apo opoiadipote dentra, konta sto thusiastirio tou kuriou tou theou sou, pou tha kaneis gia ton eauto sou oute tha stiseis agalma gia ton eauto sou ta opoia o kurios o theos sou misei.

## 17

den tha thusiaseis ston kurio ton theo sou bodi i probato, pou echei psegadi i opoiadipote elattoma epeidi, einai bdelugma ston kurio ton theo sou. an, anamesa sou, se kapoia apo tis poleis sou, pou o kurios o theos sou dinei se sena, brethei andras i gunaika, pou epraxe kako mprosta ston kurio ton theo sou, parabainontas ti diathiki tou, kai pige kai latreuse allous theous, kai tous proskunise, ton ilio i to feggari i opoiandipote apo ti stratia tou ouranou, pou ego den prostaxa kai sou anaggelthei, kai akouseis, kai exetaseis me epimeleia, kai des, an brethei oti einai alitheia kai to pragma einai bebaio, oti diaprachthike tetoio bdelugma ston israil tote, tha fereis exo stis pules sou ton andra ekeinon i ti gunaika ekeini, pou epraxan auto to kako pragma, ton andra i ti gunaika kai tha tous lithoboliseis me petres, kai tha pethanoun. me tin omologia duo marturon i trion marturon, tha thanatonetai ekeinos pou einai axios thanatou me tin omologia enos martura den tha thanatonetai. ta prota cheria epano tou, sto na ton thanatosoun, tha einai ton marturon, kai epeita ta cheria oloklirou tou laou. etsi tha bgaleis to kako apo anamesa sou. an sou tuche kapoia upothesi polu duskoli na tin krineis, anamesa se aimas kai aimas, anamesa se diki kai diki, ki anamesa se pligi kai pligi, upotheseis amfisbitisimes, mesa stis poleis sou, tote tha sikotheis, kai tha anebeis ston topo, pou o kurios o theos sou tha eklexei kai tha pas stous iereis tous leuites, kai ston kriti, pou einai ekeinos tis imeres, kai ston rotiseis kai tha sou anaggeiloun tin apofasi tis krisis kai tha kaneis sumfona me tin apofasi, pou tha sou anaggeiloun apo ton topo ekeino pou o kurios tha eklexei kai tha pro-sexeis na praxeis sumfona me ola osa sou paraggeloun. sumfona me tin apofasi tou nomou, pou tha sou anaggeiloun, kai sumfona me tin krisi pou tha sou poun, tha

kaneis den tha parekklineis apo ton logo pou tha sou anageiloun, eite dexia eite aristera. kai o anthropos pou tha ferthei uperifana, oste na mi upakousei ston ierea, pou paristatai na upiretei ekei mprosta ston kurio ton theo sou i ston kriti, o anthropos ekeinos tha pethanei kai tha bgaleis to kako mesa apo ton israil. kai olokliros o laos tha akousei, kai tha fobithe, kai den tha uperifaneuontai pleon. afou mpeis mesa sti gi pou o kurios o theos sou dinei se sena, kai tin klironomiseis, kai katoikiseis s' auti, kai peis, tha katastiso epano mou basilia, opos ola ta ethni pou einai ologura mou, tha katastiseis epano sou basilia, opoion o kurios o theos sou tha eklexei apo tous adelfous sou tha katastiseis basilia epano sou den mporeis na katastiseis xenon anthropo epano sou, pou den einai adelfos sou. omos, den tha plithunei aloga ston eauto tou oute tha epanaferei ton lao stin aigupto gia na auxisei ta aloga epeidi, o kurios sas eipe: den tha epistrepsete pleon mesa apo ekeinon to dromo. oute tha plithunei ston eauto tou gunaikes, gia na mi apoplanithe i kardia tou oute tha plithunei uperbolika to asimi kai to chrusafi gia ton eauto tou. kai otan kathisei epano ston throno tis basileias tou, tha grapsei gia ton eauto tou ena antigrafo autou tou nomou, se biblio, apo ekeino pou einai mprosta stous iereis tous leuites ki auto tha einai konta tou, kai tha diabazei mesa s' auto oles tis imeres tis zois tou gia na mathei na fobatai ton kurio ton theo tou, na tirei ola ta logia autou tou nomou, kai ta diatagmata auta, oste na ta ektelei gia na mi upsothei i kardia tou parapano apo tous adelfous tou, kai gia na mi parekklinei apo tis entoles, eite dexia eite aristera oste na makroimereusei sti basileia tou, autos kai ta paidia tou, anamesa ston israil.

## 18

oi iereis, oi leuites, olokliri i fuli tou leui, den tha echoun merida oute klironomia mazi me ton israil tis prosfores tou kuriou, pou ginontai me fotia, kai tin klironomia tou tha trone. gi' auto, den tha echoun klironomia anamesa stous adelfous tous o kurios einai i klironomia tous, opos tous eipe. ki auto tha einai to dikaioma ton iereon apo ton lao, apo ekeinos pou thusiazoun tis thusies, eite bodi eite probato tha dinoun ston ierea ton omo, kai tis siagones, kai tin koilia. tis aparches tou sitariou sou, tou krasiou sou, kai tou ladiou sou, kai to proto apo to malli ton probaton sou, tha tou dineis. epeidi, auton eklexe o kurios o theos sou apo oles tis fules sou, gia na parasteketai na upiretei sto onoma tou kuriou, autos kai oi gioi tou, pantotina. kai an erthei enas leuitis apo kapoia apo tis poleis sou, apo olokliro ton

israil, opou paroikei, kai erthei me olokliro ton potho tis psuchis tou, ston topo pou o kurios tha eklexei, tote, tha upiretei sto onoma tou kuriou tou theou tou, kathos oloi oi adefoi tou oi leuites, pou parastekontai ekei mprosta ston kurio. ises merides tha trone, ektos apo ekeino, pou proerchetai apo tin polisi tis patrikis tou periousias. afou mpeis mesa sti gi, pou o kurios o theos sou dinei se sena, den tha matheis na kaneis sumfona me ta bdelugmata ekeinon ton ethnon. den tha brethei se sena kanenas, pou na diapernaet ton gio tou i ti thugatera tou mesa apo ti fotia i pou na askei manteia i na einai prognostis ton kairon i oionoskopos i magos i gois i antapokritis daimonion i teratoskopos i nekromantis. epeidi, kathenas pou ta kanei auta einai bdelugma ston kurio kai exaitias auton ton bdelugmaton, o kurios o theos sou tous diochnei apo mprosta sou. teleios tha eisai mprosta ston kurio ton theo sou. epeidi, ta ethni auta, pou tha klironomiseis, edosan prosochi se prognostes ton kairon, kai se manteis esena, omos, den se afise o kurios o theos sou na kaneis ta idia. enan profiti tha sikosei se sena o kurios o theos sou, apo anamesa sou, apo tous adelfous sou, opos emena auton tha akoute sumfona me ola osa zitises apo ton kurio ton theo sou sto chorib, tin imera tis sunaxis, legontas: as mi akouso pleon ti foni tou kuriou tou theou mou, oute na do pleon ti megali auti fotia, gia na mi pethano. kai o kurios mou eipe: einai sosta osa milisan. profitin anamesa apo tous adelfous tous tha sikoso s' autous, opos esena, kai tha balo ta logia mou sto stoma tou, kai tha tous milisei ola osa ego ton prostazo. kai o anthropos, pou den tha upakousei sta logia mou, pou autos tha milisei ex onomatos mou, ego tha to ekzitiso ap' auton. o profitis, omos, pou tha asebeisi, kai tha milisei ex onomatos mou enan logo, pou ego den ton prostaxa na milisei i opoios milisei ex onomatos allon theon, o profitis ekeinos tha thanatothei. kai an peis stin kardia sou: pos tha gnorisoume ton logo, pou o kurios den milisei; otan kapoios profitis milisei ex onomatos tou kuriou, kai o logos den ginei oute sumbei, autos o logos einai pou o kurios den milisei ton milise o profitis mesa apo uperifaneia den tha fobitheite ap' auton.

## 19

afou o kurios o theos sou afanisei ta ethni, ton opoion ti gi o kurios o theos sou dinei se sena, kai ta kataktiseis, kai katoikiseis stis poleis tous, kai sta spitia tous, tha xechoriseis treis poleis gia ton eauto sou mesa sti gi sou, pou o kurios o theos sou dinei se sena gia na tin kataktiseis. tha etoimaseis gia ton eauto sou ton dromo kai tha diaireseis se tria

meri ta oria tis gis sou, pou o kurios o theos sou dinei se sena na klironomiseis, gia na katafeugei ekei kathe fonias. ki auti einai i diataxi gia ton fonia, pou tha katafeugei ekei, gia na zisei: opoios chtupisei ton plision tou apo agnoia, ton opoio proigoumenos den misouse, opos otan pigainei kaneis me ton plision tou sto dasos gia na kopsei xula, ki eno to cheri tou katebazei ena chtupima me ton peleku gia na kopsei to dentro, bgei to sidero apo to xulo, kai petuchei ton plision tou, ki autos pethanei, autos tha diafeugei se mia apo tis poleis ekeines, kai tha zisei mipos kai o ekdikitis tou aimatos katadioxei ton fonia, eno brisketai i kardia tou se exapsi, kai ton profitasei (an o dromos einai makrinos), kai ton foneusei, kaitoi den einai axios thanatou, epeidi proigoumenos den ton misouse. gi' auto, ego se prostazo, legontas: tha xechoriseis treis poleis gia ton eauto sou. kai an o kurios o theos sou platunei ta oria sou, kathos orkistike stous pateres sou, kai sou dosei olokiri ti gi, pou uposchethike na dosei stous pateres sou, an tireis oles autes tis entoles, oste na tis ekteleis, pou ego se prostazo simera, na agapas ton kurio ton theo sou, kai na perpatas pantote stous dromous tou, tote tha prostheseis ston eauto sou akoma treis poleis, parallila me tis treis ekeines gia na mi chuthei athoo aima sto meson tis gis sou, pou o kurios o theos sou dinei os klironomia se sena, kai na uparchei aima epano sou. kai an kapoios echei misos enantia ston plision tou, kai paramoneuontas ton, ormisei epano tou, kai ton chtupisei, kai pethanei, kai diafeugei se mia apo tis poleis autes, tote, oi presbuteroi tis polis tou tha steiloun kai tha ton paroun apo ekei, kai tha ton paradousoun sto cheri tou ekdikiti tou aimatos, gia na pethanei. to mati sou den tha ton lupithe, alla tha exaleipseis apo ton israil to athoo aima, gia na euimereis. den tha metakiniseis ta oria tou plision sou, osa oi pateres sou estisan stin klironomia sou, pou tha klironomiseis sti gi, tin opoia o kurios o theos sou dinei se sena gia na tin kataktiseis. enas marturas den tha sikothei enantia kapoiou anthropou, gia opoiadipote anomia i gia opoiodipote amartima, opoio amartima amartisei me omologia duo marturon i me omologia trion marturon, tha bebaionetai kathe logos. an enas pseudomarturas sikothei enantia se anthropo, gia na marturisei enantion tou adika, tote kai oi duo anthropoi, anamesa stous opoious uparchei i diafora, tha stathoun mprosta ston kurio, mprosta stous iereis, kai stous krites, pou einai ekeines tis imeres kai oi krites tha exetasoun akribos, kai prosexte, an o marturas einai pseudomarturas, kai edose marturia pseudos enantia ston adelfo tou, tote tha kanete s' auton, kathos autos stochastike na kanei ston adelfo tou kai tha bgaleis apo

anamesa sou to kako. kai oi upoloipoi tha akousoun kai tha fobithoun, kai den tha praxoun sto exis tetoio kako anamesa sou. kai to mati sou den tha lupithe, tha dothei zoi anti zois, mati anti matiou, donti anti dontiou, cheri anti cheriou, podi anti podiou.

## 20

otan bgeis se machi enantia stous echthrous sou, kai deis aloga, kai amaxes, kai lao perisotero apo sena, mi tous fobitheis epeidi, o kurios o theos sou, pou se anebase apo ti gi tis aiguptou, einai mazi sou. kai otan plisasete sti machi, o iereas tha proselthei, kai tha milisei ston lao, kai tha tous pei: akou, israil eseis plisiazete simera se machi enantia stous echthrous sas as mi deiliasei i kardiasas, mi fobitheite oute na tromaxete oute na eklageite apo to prosopo tous epeidi, o kurios o theos sas einai autos pou proporeuetai mazi sas, gia na polemisei gia sas enantia stous echthrous sas, gia na sas sosei. kai oi archontes tha milisoun ston lao, legontas: poios anthropos oikodomise kainourgio spiti, kai den ekane ton egkainiasmo tou; as anachorisei, kai as epistrepsei sto spiti tou, mipos kai pethanei sti machi, kai to egkainiasai allos anthropos. kai poios anthropos futepe ampelona, kai den eufranthike ap' auton; as anachorisei, kai as epistrepsei sto spiti tou, mipos kai pethanei sti machi, kai eufranthi ap' auton allos anthropos. kai poios anthropos arraboniastike gunaika, kai den tin pire; as anachorisei, kai as epistrepsei sto spiti tou, mipos kai pethanei sti machi, kai tin parei allos anthropos. kai oi archontes tha milisoun akoma ston lao, kai tha poun: poios anthropos einai dellos kai liposuchos; as anachorisei, kai as epistrepsei sto spiti tou, gia na mi deiliasei i kardia ton adelfon tou, opos i diki tou kardia. kai afou oi archontes teleisoun sto na miloun ston lao, tha katastisoun archigous sta strateumata, gia na proistantai ston lao. otan plisiasais se poli gia na polemiseis enantion tis, tote na tin kaleseis se eirini kai an sou apokrithei eirinika, kai anoixei se sena, tote olokliros o laos, pou brisketai s' auti, tha ginei se sena upotelis kai tha se douleuei an, omos, den kanei eirini mazi sou, alla se polemisei, tote tha tin poliorkiseis kai afou o kurios o theos sou tin paradosei sta cheria sou, tha pataxeis ola ta arsenika tis me machaira kai tis gunaikes, kai ta brefi, kai ta ktini, kai ola osa briskontai stin poli, ola ta lafura tis tha ta pareis gia ton eauto sou kai tha tros ta lafura ton echthron sou, osa o kurios o theos sou edose se sena. etsi tha kaneis se oles tis poleis, pou einai polu makria apo sena, pou den einai apo tis poleis ton ethnon auton apo tis poleis, omos, auton ton laon, pou o kurios o theos sou dinei se sena os

klironomia, den tha afiseis zontano kanena apo ekeina pou echoun pnoi alla, tha tous exolothreuseis katakratos, tous chettaious, kai tous amorraious, tous chananaious, kai tous ferezaious, tous euaious, kai tous iebousaious, kathos se prostaxe o kurios o theos sou gia na mi sas didaxoun na kanete sumfona me ola ta bdelugmata tous, pou ekanan stous theous tous, kai amartisete enantia ston kurio ton theo sas. otan poliorkeis kapoia poli gia polles imeres, polemontas tin gia na tin exousiaseis, den tha exolothreuseis ta dentra tis, kataferontas epano tous pelekou epeidi, ap' auta mporeis na trefesai kai den tha ta kopsais. mpos to dentro tou chorafiou einai anthropos, oste narthei enantion sou stin poliorkia; monon ta dentra, osa gnorizeis oti den einai dentra gia trofi, auta tha exolothreuseis kai tha ta apokopseis kai tha oikodomiseis pericharakomata enantia stin poli, pou se polemaei, mechris otou paradothei.

## 21

an brethei kapoios foneumenos sti gi, pou o kurios o theos sou dinei se sena gia na tin klironomiseis, pesmenos stin pediada, kai einai agnosto poios ton foneuse, tote, tha bgoun oi presbuteroi sou kai oi krites sou, kai tha metrisoun pros tis poleis pou einai ologura apo ton foneumeno kai tis polis, pou einai plisiesteri ston foneumeno, oi presbuteroi tis polis ekeinis tha paroun mia damali, pou den upobliithe se ergasia, oute esure kato apo zugo kai oi presbuteroi tis polis ekeinis tha katebasoun ti damali se mia trachia faragga, pou oute georgeitai oute spernetai ki ekei, sti faragga, tha kopsoun ton trachilo tis damalis. kai tha plisiasoun oi ierei, oi gioi tou leui (epeidi, autous eklexe o kurios o theos na upiretoun s' auton, kai na eulogoun sto onoma tou kuriou kai sumfona me ton logo tous tha krinetai kathe diafora kai kathe pligi) kai oloi oi presbuteroi tis polis ekeinis, tis plisiesteris ston foneumeno, tha plunoun ta cheria tous epano sti sfagmeni damali sti faragga kai apantontas, tha poun: ta cheria mas den echusan auto to aimo oute ta matia mas eidan gine eleos, kurie, ston lao sou ton israil, pou lutroses, kai mi baleis epano ston lao sou ton israil athoo aimo. kai tha tous sugchorethei to aimo. etsi tha exaleipseis to athoo aimo apo anamesa sou, otan kaneis to aresto sta matia tou kuriou. otan bgeis na polemiseis tous echthrous sou, kai o kurios o theos sou tous paradosei sta cheria sou, kai pareis ap' autous aichmalotous, kai deis anamesa stous aichmalotous mia omorfi gunaika, kai tin epeithumiseis, gia na tin pareis ston eauto sou gia gunaika, tote, tha ti fereis sto spiti sou, kai tha xurisei to kefali tis, kai tha kopsei

ta nuchia tis kai tha bgalei ta endumata tis aichmalotias tis apo pano tis, kai tha kathisei sto spiti sou, kai tha klapsei ton patera tis kai ti mitera tis enan olokliro mina kai usteri tha mpeis mesa s' auti, kai tha eisai andras tis, ki ekeini tha einai gunaika sou. kai an sumbei na mi eucharistiesai s' autin, tote tha tin exaposteileis eleutheri kai den tha tin pouliseis gia asim, den tha tin emporeutheis, epeidi tin tapeinoses. an kapoios echei duo gunaikes, ti mia pou agapai kai tin alli pou misei, kai tou gennisoun paidia, ekeini pou tin agapai ki ekeini pou ti misei, kai o prototokos gios einai ekeinis pou misei, tote, tin imera pou moirazei stous gious tou tin periousia tou, den mporei na kanei prototoko ton gio ekeinis pou agapai, parablepontas ton gio ekeinis pou misei, ton alithina prototoko alla, tha anagorisei ton gio ekeinis pou misei os prototokon, dinontas s' auton diplasio meridio apo ola ta uparchonta tou epeidi, einai i archi tis dunamis tou s' auton anikoun ta prototokia. an kapoios echei gio peismatodi kai apeithi, pou den upakouei sti foni tou patera tou i sti foni tis miteras tou, kai afou ton paidagogisoun, den upakouei s' autous, tote, o pateras tou kai i mitera tou tha ton piasoun, kai tha ton feroun exo stous presbuterous tis polis tou, kai stin puli tou topou tou kai tha poun stous presbuterous tis polis tou: autos o gios mas einai peismatodis kai apeithis den upakouei sti foni mas einai laimargos kai methusos kai oloi oi anthropoi tis polis tou tha ton lithobolisoun me petres, kai tha pethanei. kai tha exafaniseis to kako apo anamesa sou kai olokliros o israil tha akousei kai tha fobithe. kai an kapoios epraxe amartima axio thanatou, kai katadikastei se thanato, kai ton kremaseis se xulo, to soma tou den tha menei oli ti nuchta epano sto xulo, alla tha ton thapseis oposdipote tin idia imera (epeidi, o kremasmenos einai kataramenos apo ton theo) gia na mi moluneis ti gi sou, pou o kurios o theos sou dinei se sena os klironomia.

## 22

blepontas to bodi tou adelfou sou i to probato tou na periplanietai, mi ta parablepseis exapantos tha ta epistrepseis ston adelfo sou. kai an o adelfos sou den katoikei konta sou i an den ton gnorizeis, tote tha ta fereis mesa sto spiti sou, kai tha einai mazi sou mechris otou ta zitisei o adelfos sou kai tha ta apodoseis s' auton. etsi tha kaneis kai gia to gaidouri tou etsi tha kaneis kai gia to imatio tou etsi tha kaneis kai gia ola ta charena pragmata tou adelfou sou, osa echase, kai ta brikes esu den mporeis na ta parablepseis. blepontas to gaidouri tou adelfou sou i to bodi tou pesmeno ston dromo, mi ta

parablepseis oposdipote tha ta sikoseis mazi tou. i gunaika den tha foresei auto pou anikei ston andra, oute o andras tha ntuthei stoli gunaikas epeidi, oloi ekeinoi pou pratoun etsi einai bdelugma ston kurio ton theo sou. an sunantiseis ston dromo mprosta sou folia ptnou epano se kapoio dentro i katagis, kai echei neossous i auga, kai ti mitera kathismeni epano stous neossous i epano sta auga, den tha pareis ti mitera mazi me ta mikra tis tha apoluseis exantos ti mitera, ta de mikra tis tha ta pareis gia ton eauto sou gia na euimeriseis, kai na makroimereuseis. otan oikodomeis kainourgio spiti, tha kaneis ena periteichisma guro apo ti stegi sou, gia na mi kaneis enochot spiti sou gia aima, an pesei kapoios anthropos ap' auto. den tha speireis ston ampelona sou etereoeidi spermata gia na mi molunthei to gennima tou sporou, pou espeires, kai o karpos tou ampelona. den tha arotriaseis me bodi kai gaidouri mazi. den tha foras summikto enduma, apo mallino mazi kai linari. tha kaneis gia ton eauto sou krossia stis tesseris akres tou endumatos sou, me to opoio skepazesai. an kapoios parei gunaika, kai mpei mesa s' auti, kai ti misisei, kai dosei aformi na tin kakologisoun, kai ferei epano tis dusfimisi, kai pei: pira auti ti gunaika, kai otan tin plisia den tin brika parthena, tote, o pateras tis neas kai i mitera tis tha paroun kai tha feroun exo stous presbuteros tis polis, stin puli, ta simadia tis parthenias tis neas kai o pateras tis neas tha pei stous presbuteros: edosa ti thugatera mou s' auton ton anthropo gia gunaika, ki autos ti misei kai na, edose aformi na tin kakologoun, legontas: den brika ti thugatera sou parthena omos, na ta simadia tis parthenias tis thugateras mou. kai tha xediplosoun to imatio mprosta stous presbuteros tis polis. kai oi presbuteroi tis polis ekeinis tha paroun ton anthropo, kai tha ton timorisoun ki autos tha katabalei apozimios 100 siklos asimi, kai tha tous dosoun ston patera tis neas, epeidi efere dusfimisi se parthena israilitissa kai tha einai gunaika tou den mporei na tin apobalei pleon oles tis imeres tis zois tou. an, omos, auto to pragma einai alithino, kai i kori den brethei parthena, tote tha bgaloun exo ti nea, sti thura tou spitou tou patera tis, kai oi anthropoi tis polis tis tha ti lithobolisoun me petres, kai tha pethanei epeidi, epraxe afrosuni ston israil, diapratontas porneia sto spiti tou patera tis kai tha exafaniseis to kako apo anamesa sou. an brethei kapoios na koimatai me pantremeni gunaika, tote tha thanatonontai kai oi duo, o andras pou koimithike me ti gunaika, kai i gunaika kai tha exafaniseis to kako apo ton israil. an mia nea parthena einai arraboniasmeni me andra, kai ti brei kapoios stin

poli, kai koimithiei mazi tis, tote, tha tous bgalete exo kai tous duo, stin puli tis polis ekeinis, kai tha tous lithobolisete me petres, kai tha pethanoun ti nea, epeidi den fonaxe, eno itan mesa stin poli kai ton anthropo, epeidi tapeinose ti gunaika tou plision tou kai tha exafaniseis to kako apo anamesa sou. alla, an kapoios brei ti nea sto chorafi, tin arraboniasmeni, kai o anthropos ti biasei, kai koimithiei mazi tis, tote o anthropos monon tha thanatonetai, pou koimithike mazi tis sti nea, omos, den tha kaneis tipote den uparchei amartima thanatou sti nea epeidi, opos otan ormisei kapoios enantia ston plision tou kai ton foneusei, etsi einai kai to pragma auto epeidi, ti brike sto chorafi, i arraboniasmeni nea fonaxe, alla den upirche kapoios na ti sosei. an kapoios brei mia nea parthena, mi arraboniasmeni, kai tin piasei kai koimithiei mazi tis, kai brethoun tote, o anthropos pou koimithike mazi tis tha dosei ston patera tis neas 50 siklos asimi, ki auti tha einai gunaika tou, epeidi tin tapeinose, den mporei na tin apobalei oles tis imeres tis zois tou. den tha parei kapoios ti gunaika tou patera tou oute tha xeskepasei to sugkalumma tou patera tou.

## 23

ekeinos, pou echei ta krufia tou spasmena i apokommene, den tha mpei mesa sti sunagogi tou kuriou. o nothos den tha mpei mesa sti sunagogi tou kuriou mechri ti dekati genea tou, den tha mpei mesa sti sunagogi tou kuriou. ammonitis kai moabitis den tha mpei mesa sti sunagogi tou kuriou mechri ti dekati genea tous, pote den tha mpoun mesa sti sunagogi tou kuriou. epeidi, den sas proupantisan me psomi kai nero ston dromo, otan bgainate exo apo tin aigupto ki epeidi, misthosan enantion sou ton balaam, ton gio tou beor, apo ti fethora tis mesopotamias, gia na se katarastei. omos, o kurios o theos sou den thelise na eisakousei ton balaam alla, o kurios o theos sou metetrepse se sena tin katara se eulogia, epeidi o kurios o theos sou se agapise. den tha zitiseis tin eirini tous oute tin eutuchia tous, oles tis imeres sou, pantotina. den tha bdeluttesai ton idoumaio, epeidi einai adelfos sou den tha bdeluttesai ton aiguptio, epeidi stathikes xenos sti gi tou. ta paidia, osa gennithoun ap' autous, tha mpoun mesa sti sunagogi tou kuriou, stin triti genea tous. otan ekstrateuseis enantia stous echthrous sou, na fulagesai apo kathe kako pragma. an einai anamesa sou enas anthropos, pou den einai katharos, apo kapoio sumban s' auton ti nuchta, tha bgei exo apo to stratopedo, den tha mpei mesa sto stratopedo kai pros tin espera tha loustei me nero kai kathos tha duei o ilios tha mpei mesa sto stratopedo. kai

tha echeis enan topo exo apo to stratopedo, kai tha bgeis ekei, exo kai tha echeis ena mikro ftuari anamesa sta opla sou kai otan kathesai exo, tha skabeis m' auto, kai tha guriseis kai tha skepaseis ekeino pou bgainei apo sena. epeidi, o kurios o theos sou perpataei sto meson tou stratopedou sou, gia na se eleutherosei, kai gia na paradosei tous echthrous sou mprosta sou gi' auto, to stratopedo sou tha einai agio gia na mi blepei kapoia akatharsia se sena, kai apostrepsei apo sena. den tha paradoseis doulon sto afentiko tou, doulon pou katefuge apo to afentiko tou se sena tha sugkatoikei mazi sou, anamesa sou, se opoion topo dialexei, se mia apo tis pules sou, opou tou aresei den tha ton katadunasteuseis. porni den tha uparchei apo tis thugateres tou israil oute kinaidos tha uparchei apo tous gious tou israil. den tha fereis ston oiko tou kuriou tou theou sou mistho pornis oute misthoma kinaidou, gia kamia euchi epeidi, kai ta duo auta einai bdelugmata ston kurio ton theo sou. den tha daneizeis ston adelfo sou chrimata me toko, trofes me toko, kanena pragma daneizomeno me toko. ston xeno mporeis na tokizeis ston adelfo sou, omos, den tha tokiseis gia na se eulogei o kurios o theos sou se oles tis epicheiriseis sou epano sti gi' opou pigaineis gia na tin klironomiseis. otan euchitheis euchi ston kurio ton theo sou, den tha braduneis na tin apodoseis epeidi, o kurios o theos sou tha tin ekititisei apo sena oposdipote, kai tha einai se sena amartia. an, omos, den theleis na euchitheis, den tha einai amartia se sena. o ti bgei apo ta cheili sou, tha to tiriseis, kai tha to ekteleseis me opoion tropo euchithikes ston kurio ton theo sou tin autoproaireti prosfora, pou uposchethikes me to stoma sou. otan mpaineis mesa ston ampelona tou plision sou, mporeis na tros stafulia sumfona me tin orexi sou, mechris otou chortaseis sto skeuos sou, omos, den tha baleis. otan mpaineis mesa sta sparta tou plision sou, mporeis na apospas stachua me to cheri sou drepani, omos, den mporeis na baleis sta sparta tou plision sou.

## 24

otan kapoios parei gunaika, kai numfeuthei mazi tis, kai sumbei na mi brei chari sta matia tou, epeidi brike s' autin kapoio aschimo pragma, tote as grapsei s' autin gramma diazugiou, kai as to dosei sto cheri tis, kai as ti dioxei apo to spiti tou. kai afou anachorisei apo to spiti tou, mporei na paei kai na suzeuchthei me allon andra. kai an o deuterios andras tis ti misisei, kai grapsei s' auti gramma diazugiou, kai to dosei sto cheri tis, kai ti dioxei apo to spiti tou i an pethanei o deuterios andras, pou tin pire gia gunaika

tou, o protos tis andras, pou tin edioxo, den mporei na tin xanaparei ston eauto tou gia gunaika, afou molunthike epeidi, einai bdelugma mprosta ston kurio kai den tha epiferiseis amartia sti gi, stin opoia o kurios o theos sou dinei se sena os klironomia. an kapoios, prosfata, parei mia gunaika, den tha bgei se polemo, kai den tha epifortistei epano tou tipote, alla tha einai eleutheros sto spiti tou gia enan chrono, kai tha eufranei ti gunaika tou, tin opoia pire. kanenas den tha parei gia enechuro oute tin epano oute tin kato petra tou mulou epeidi, gia enechuro pairnei zoi. an kapoios ginei antilipos na klebei enan apo tous adelfous tou, apo tous gious israil, kai afou ton katadoulosei, ton poulisei, tote o kleftis autos tha thanatonetai kai tha exafaniseis to kako apo anamesa sou. proseche stin pligi tis lepras, na tireis me epimeleia kai na kaneis sumfona me ola osa oi iereis oi leuites sas didaxoun opos tous prostaxa, tha prosechete na ta kanete. na thumasai ti ekane o kurios o theos sou sti mariam ston dromo sas, afou eichate bgei exo apo tin aigupto. otan daneiseis kati ston plision sou, den tha mpeis mesa sto spiti tou gia na pareis to enechuro tou tha statheis apexo, kai o anthropos ston opoio daneizeis tha sou ferei exo to enechuro. kai an o anthropos einai ftochos, den tha koimitheis mazi me to enechuro tou tha to apodoseis s' auton, oposdipote, guro sti dusi tou iliou, kai tha koimitheis me to imatio tou, kai tha se eulogisei kai tha einai se sena dikaiousuni mprosta ston kurio ton theo sou. den tha adikiseis misthoto, ftucho kai endeí apo tous adelfous sou i tous xenous sou, pou einai sti gi sou, mesa stis pules sou. tha tou doseis ton mistho tou authimeron, prin o ilios dusei epano tou epeidi, einai ftochos, kai echei tin elpida tou s' auton gia na mi boisei enantion sou ston kurio, kai ginei se sena amartia. oi pateres den tha thanatonontai gia ta paidia oute ta paidia tha thanatonontai gia tous pateres kathe enas tha thanatonetai gia to diko tou amartima. den tha diastrefois tin krisi tou xenou, tou orfanou, oute tha pairneis to imatio tis chiras gia enechuro alla, tha thumasai oti stathikes doulos stin aigupto, kai o kurios o theos sou se lutrose apo ekei gi' auto, ego se prostazo na kaneis auto to pragma. otan therizeis ton therismo sou sto chorafi sou, kai lismoniseis kapoio cheirobolo sto chorafi, den tha guriseis gia na to pareis tha einai gia ton xeno, gia ton orfano kai gia ti chira gia na se eulogei o kurios o theos sou se ola ta erga ton cherion sou. afou tinaxeis tis elies sou, den tha tinaxeis ta kladia tou dentrou xana tha einai gia ton xeno, gia ton orfano, kai gia ti chira. afou trugiseis ton ampelona sou, den tha mazepseis xana stafulia tha einai gia ton xeno, gia ton orfano, kai gia ti chira. kai tha thumasai oti

stathikes doulos sti gi tis aiguptou gi' auto, ego se prostazo na kaneis auto to pragma.

## 25

an sumbei mia diafora anamesa se anthropous, kai erthoun se krisi, kai tous krinoun, tote tha dikaiousoun ton dikαιο, kai tha katadikasoun ton enochon. kai an o enochos einai axios mastigosis, o kritis tha prostaxei na ton rixoun kato, kai sumfona me to ptaisma tou na ton mastigosoun mprosta tou merikes fores. mporei na ton mastigosei 40 fores, ochi omos perissotero mipos, an prosthesai na ton mastigosei pera ap' autes, me polles mastigoseis, fanei o adelfos sou bdeluktos sta matia sou. den tha fimoseis to stoma tou bodiou pou alonizei. an sugkatoikoun adelfoi, kai enas ap' autous pethanei, kai den echei paidia, i gunaika ekeinon pou pethane den tha pantreutei me xenon o adelfos tou andra tis tha mpei mesa s' auti, kai tha tin parei ston eauto tou gia gunaika, kai tha ekplirosei s' auti to chreos tou andradelfou. kai o prototokos, pou tha gennisei, tha onomastei me to onoma tou adelfou tou pou pethane, kai den tha exaleifthei to onoma tou apo ton israil. kai an o anthropos den euaresteitai na parei ti gunaika tou adelfou tou, tote i gunaika tou adelfou tou as anebai stin puli pros tous presbuterous, kai as pei: o adelfos tou andra mou arneitai na anastisei to onoma tou adelfou tou ston israil den thelei na ekplirosei se mena to chreos tou andradelfou. tote, oi presbuteroi tis polis tou tha ton kale-soun, kai tha milisoun s' auton kai an autos epimenei, legontas: den epithumo na tin paro, tote, i gunaika tou adelfou tou tharthei s' auton, mprosta stous presbuterous, tha lusei to upodima apo to podi tou, kai tha ftusei sto prosopo tou, kai apantontas tha pei: etsi tha ginetai ston anthropo, pou den thelei na oikodomisei to spiti tou adelfou tou. kai to onoma tou mesa ston israil tha onomazetai to spiti ekeinou pou echei lumen to upodima. an anthropoi machontai metaxu tous, kai i gunaika tou enos plisia-sei gia na eleutherosei ton andra tis apo to cheri ekeinou pou ton chtupaei, kai aplonontas to cheri tis, ton piasei apo ta krufia meri tou, tote tha kopseis to cheri tis to mati sou den tha lupithe. den tha echeis diafora zugia sto saki sou, megalo kai mikro. den tha echeis diafora metra sto spiti sou, megalo kai mikro. tha echeis alithino kai dikaio zugi tha echeis alithino kai dikaio metro gia na plithainoun oi imeres sou, epano sti gi, pou o kurios o theos sou dinei se sena epeidi, oloi ekeinoi pou ta kanoun auta, oloi ekeinoi pou kanoun adikia, einai bdelugma ston kurio ton theo sou. na thumasai ti ekane se sena o amaliki ston dromo, afou bgikate apo tin

aigupto me poion tropo antistathike se sena ston dromo, kai apekopse tous teleutaious sou, olous tous adunatous, pou isan piso sou, eno isoun apokamomenos kai kourasmenos kai den fobithike ton theo. gi' auto, afou o kurios o theos sou edose se sena anapausi apo olous tous echthrous sou, ologura, sti gi pou o kurios o theos sou dinei se sena os klironomia gia na tin klironomiseis, tote tha exaleipseis ti mnimi tou amaliki kato apo ton ourano den tha lismoniseis.

## 26

kai otan mpeis mesa sti gi, pou o kurios o theos sou dinei se sena os klironomia, kai tin klironomiseis, kai katoikiseis s' auti, tote, tha pareis apo tin aparchi olon ton karpon tis gis, pou tha mazepseis apo ti gi sou, pou o kurios o theos sou dinei se sena, kai tha ti baleis se ena kalathi, kai tha pas ston topo, pou o kurios o theos sou tha eklexei gia na katoikisei ekei to onoma tou. kai tha pas ston ierea, pou einai ekeines tis imeres, kai tha tou peis: anaggello simera ston kurio ton theo sou, oti mpika mesa sti gi, pou o kurios orkistike stous pateres mas na dosei se mas. kai o iereas tha parei to kalathi apo to cheri sou, kai tha to katathesei mprosta sto thusiastirio tou kuriou tou theou sou. kai tha miliseis, kai tha peis mprosta ston kurio ton theo sou: o pateras mou itan surios, pou periplaniotan, kai katebike stin aigupto, kai, eno paroikise ekei me ligous anthropous, egine ekei ena megalo ethnos, dunato, kai poluarithmo oi aiguptioi, omos, mas talaiporisan, kai mas katethlipsan, kai epebalan epano mas skliri douleia kai anaboisame ston kurio ton theo ton pateron mas, kai o kurios eisakouse ti foni mas, kai epeblepse epano sti thlipsi mas, kai epano ston mochtho mas, kai epano sti katadunasteusi mas kai o kurios mas ebgale apo tin aigupto me cheri dunato, kai me brachiona aplomenon, kai me terata megala, kai me simeia kai me thaumata kai mas efere mesa s' auto ton topo, kai mas edose auti ti gi, gi pou reei gala kai meli kai tora, des, efera tis aparches ton karpon tis gis, tin opoia esu, kurie, mou edoses. kai tha tis katatheseis mprosta ston kurio ton theo sou, kai tha proskuniseis mprosta ston kurio ton theo sou. kai tha eufrantheis se ola ta agatha, pou o kurios o theos sou edose se sena kai stin oikogeneia sou, esu, kai o leutis, kai o xenos pou einai anamesa sou. afou teleioseis na dekatizeis ola ta dekata ton gennimaton sou ston trito chrono, ton chrono tis dekatis, kai ta doseis ston leuiti, ston xeno, ston orfano, kai sti chira, kai fane mesa stis pules sou, kai chortasoun, tote, tha peis mprosta ston kurio ton theo sou: katharisa apo to spiti mou ta aferomata, ki akoma ta edosa ston leuiti, kai ston

xeno, ston orfano, kai sti chira, sumfona me ta prostagmata sou, pou me prostaxes den parebika tis entoles sou oute tis lismonisa den efaga ap' auta sto penthos mou oute pira ap' auta gia akatharti chrisi oute kai edosa ap' auta gia nekron upakousa sti foni tou kuriou tou theou mou, ekana sumfona me ola osa me prostaxes epiblepse apo ton oiko ton agio sou, apo ton ourano, kai eulogise ton lao sou ton israil, kai ti gi pou mas edoses, opos orkistikes stous pateres mas, gi pou reei gala kai meli. simera, o kurios o theos sou se prostaxe na ekteleis auta ta diatagmata kai tis kriseis gi' auto, tha ta tireis kai tha ta ekteileis, me olokliri tin kardia sou, kai me olokliri tin psuchi sou. simera eklexes ton kurio na einai o theos sou, kai na perpatas stous dromous tou, kai na tireis ta diatagmata tou, kai tis entoles tou, kai tis kriseis tou, kai na upakous sti foni tou kai o kurios eipe se sena simera na eisai s' auton laos eklektos, kathos eiche milisei se sena, kai na tireis oles tis entoles tou kai na se katastisei exaireton epano apo ola ta ethni pou ekane, gia kauchima kai gia onoma, kai gia doxa kai na eisai laos agios ston kurio ton theo sou, kathos eiche milisei.

## 27

kai prostaxe o mousis, kai oi presbuteroi tou israil, ton lao, legontas: na tireite oles tis entoles, pou ego simera sas prostazo. kai tin imera, pou tha diabeite ton iordani, pros ti gi pou dinei se sena o kurios o theos sou, tha stiseis gia ton eauto sou megales petres, kai tha tis chriseis me asbesti kai tha grapseis epano s' autes ola ta logia autou tou nomou, afou diabeis ton iordani, gia na mpeis mesa sti gi, pou o kurios o theos sou dinei se sena, gi pou reei gala kai meli, opos o kurios o theos ton pateron sou uposchethike se sena. gi' auto, afou diabeite ton iordani, tha stisete autes tis petres, pou simera ego sas prostazo, sto bouno ebal, kai tha tis chriseis me asbesti. kai tha oikodomiseis ekei thusiastirio ston kurio ton theo sou, thusiastirio apo petres sidero den tha baleis epano s' autes. tha oikodomiseis to thusiastirio tou kuriou tou theou sou apo oloklirous petres kai tha profereis epano s' auto olokautoma ston kurio ton theo sou kai tha profereis eirnikes thusies, kai tha tros ekei, kai tha eufrainesai mprosta ston kurio ton theo sou kai tha grapseis epano stis petres, eukrinestata, ola ta logia autou tou nomou. kai o mousis kai oi iereiis, oi leuites, milisan se olokliri ton israil, legontas: proseche, kai akou, israil auti tin imera egines laos tou kuriou tou theou sou tha upakous, loipon, sti foni tou kuriou tou theou sou, kai tha ekteleis tis entoles tou, kai ta diatagmata tou, pou ego simera se prostazo. kai o mousis

prostaxe ton lao ekeini tin imera, legontas: toutoi tha stathoun epano sto bouno garizin gia na eulogisoun ton lao, afou diabeite ton iordani o sumeon, kai o leui, kai o ioudas kai o issachar, kai o iosif, kai o beniamin. kai toutoi tha stathoun epano sto bouno ebal gia na katarastoun o roubin, o gad, kai o asir, kai o zaboulon, o dan, kai o nefthali. kai oi leuites tha milisoun, kai tha poun se olous tous anthropous tou israil me dunati foni: epikataratos o anthropos, pou tha kanei glupto i choneuto, pou einai bdelugma ston kurio, ergo cherion techniti, kai tha to balei se apokrufo meros. kai oloklirous o laos tha apantisei kai tha pei: amin. epikataratos opoios kakologisei ton patera tou i ti mitera tou. kai oloklirous o laos tha pei: amin. epikataratos opoios metakinisei to orotheshio tou plision tou. kai oloklirous o laos tha pei: amin. epikataratos opoios apoplanisei ton tuflo ston dromo. kai oloklirous o laos tha pei: amin. epikataratos opoios diastrepsei tin krisi tou xenou, tou orfanou, kai tis chiras. kai oloklirous o laos tha pei: amin. epikataratos opoios koimithe me ti gunaika tou patera tou epeidi, xeskepazei to sugkalumma tou patera tou. kai oloklirous o laos tha pei: amin. epikataratos opoios koimithe me opoioidipote ktinos. kai oloklirous o laos tha pei: amin. epikataratos opoios koimithe me tin adelfi tou, ti thugatera tou patera tou i ti thugatera tis miteras tou. kai oloklirous o laos tha pei: amin. epikataratos opoios koimithe me tin pethera tou. kai oloklirous o laos tha pei: amin. epikataratos opoios chtupisei ton plision tou krufa. kai oloklirous o laos tha pei: amin. epikataratos opoios parei dora gia na foneusei athoon anthropo. kai oloklirous o laos tha pei: amin. epikataratos opoios den menei sta logia autou tou nomou, gia na ta ektelei. kai oloklirous o laos tha pei: amin.

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kai an upakous me epimeleia sti foni tou kuriou tou theou sou, gia na prosecheis na kaneis oles tis entoles tou, pou simera ego se prostazo, o kurios o theos sou tha se upsosei epano apo ola ta ethni tis gis kai tharthoun epano sou oles autes oi eulogies, kai tha se broun, an upakouseis sti foni tou kuriou tou theou sou. eulogimenos tha eisai stin poli, kai eulogimenos tha eisai sto chorafi. eulogimenos o karpos tis koilias sou, kai o karpos tis gis sou, kai o karpos ton ktinon sou, oi ageles ton bodion sou, kai ta kopadia ton probaton sou. eulogimeno to kalathi sou kai i skafi sou. eulogimenos tha eisai otan mpaineis mesa, kai eulogimenos tha eisai otan bgaineis exo. tous echthrous sou, pou egerontai enantion sou, o kurios tha tous kanei na suntriftoun mprosta sou



apo enan dromo tha bgoun enantion sou, kai apo epta dromous tha fugoun apo mprosta sou. o kurios tha stelnei epano sou tin eulogia tou stis apothikes sou, kai se ola osa tha baleis epano to cheri sou kai tha se eulogisei epano sti gi, pou dinei se sena o kurios o theos sou. o kurios tha se kastatisei gia ton eauto tou laon agio, opos orkistike se sena, an tireis tis entoles tou kuriou tou theou sou, kai perpatas stous dromous tou. kai oloi oi laoi tis gis tha doun, oti to onoma tou kuriou echei onomastei epano sou, kai tha tromazoun apo sena. kai o kurios tha se plithunei se agatha, ston karpo tis koilias sou, kai ston karpo ton ktinon sou, kai sta gennimata tis gis sou, sti gi, pou o kurios orkistike stous pateres sou na sou dosei. o kurios tha anoixe gia sena ton agatho thisauro tou, ton ourano, gia na dinei brochi sti gi sou, stin epochi tis, gia na eulogei ola ta erga ton cherion sou kai tha daneizeis se polla ethni, esu omos den tha daneizesai. kai o kurios tha se kastatisei kefali, kai ochi oura kai tha eisai monon apo pano, kai den tha eisai apo kato an upakouseis tis entoles tou kuriou tou theou sou, pou ego simera se prostazo, na tis fulatteis, kai na tis ekteleis kai den tha parekklineis dexia i aristera apo ola ta logia, pou ego prostazo se sas simera, gia na pas piso apo allous theous gia na tous latreuseis. alla, an den upakouseis sti foni tou kuriou tou theou sou, gia na prosecheis na ekteleis oles tis entles tou, kai ta diatagmata tou, pou ego simera se prostazo, oles oi katares autes tharthoun epano sou, kai tha se broun. kataramenos tha eisai stin poli, kai kataramenos tha eisai sto chorafi. katarameno to kalathi sou, kai i skafi sou. kataramenos o karpos tis koilias sou, kai ta gennimata tis gis sou, oi ageles ton bodion sou, kai ta kopadia ton probaton sou. kataramenos tha eisai otan mpaineis mesa, kai kataramenos tha eisai otan bgaineis exo. o kurios tha steilei epano sou tin katara, ti thlipsi, kai ti fthora, se ola osa baleis epano to cheri sou gia na kaneis, mechris otou exolothreuteis, kai mechris otou grigora afanisteis, exaitias tis ponirias ton ergon sou, epeidi me egkateleipseis. o kurios tha proskollisei se sena to thanatiko, mechris otou se exolothreusei apo ti gi, opou pigaineis na tin klironomiseis. o kurios tha se pataxei me marasmo, kai me pureto, kai me rigos, kai me flogosi, kai me machaira, kai me anemofthoria, kai me erusibi kai tha se katadiokoun mechris otou afanisteis. kai o ouranos sou, pou einai epano apo to kefali sou, tha einai chalkos, kai, i gi pou einai apo kato sou, sideros. o kurios tha dosei ti brochi tis gis sou skoni kai choma apo ton ourano tha katebainei epano sou, mechris otou exolothreuteis. o kurios tha se kanei na suntrifteis mprosta stous echthrous sou

apo enan dromo tha bgeis enantion tous, kai apo epta dromous tha fugeis apo mprosta tous kai tha diaskorpisteis se ola ta basileia tis gis. kai to ptoma sou tha einai trofi se ola ta ornea tou ouranou, kai sta thiria tis gis, kai den tha uparchei ekeinos pou tha ta apodiochnei. o kurios tha se chtupisei me tin aiguptiaki pligi, kai me aimorroides, kai me psora, kai me fagoura, oste na mi mporeis na giatreuteis. o kurios tha se chtupisei me afrosuni kai me tuflosi, kai me ekstasi kardias kai tha psilafizeis katamesimera, opos psilafizei o tuflos sto skotadi, kai den tha euodonesai stous dromous sou kai tha eisai monacha kato apo katadunas-teusi kai arpagi oles tis imeres tis zois sou, kai den tha uparchei ekeinos pou sozei. tha arraboniasteis gunaika, kai allos andras tha koimithei mazi tis tha oikodomiseis spiti, kai den tha katoikiseis s' auto tha futepseis ampelona, kai den tha ton trugiseis. to bodi sou tha einai mprosta sou sfagmeno, kai den tha fas ap' auto to gaidouri sou tha arpachtei apo mprosta sou, kai den tha sou apodothei ta probata sou tha paradothoun stous echthrous sou, kai den tha uparchei gia sena ekeinos pou sozei. oi gioi sou kai oi thugateres sou tha paradothoun se enan laon, kai ta matia sou tha blepoun kai tha marainontai gi' autous oli tin imera kai den tha uparchei dunami sto cheri sou. ton karpo tis gis sou, kai olous tous kopous sou, tha faei ena ethnos pou den to gnorizeis kai tha eisai monacha kato apo katadunasteusi, kai apo katapatisi oles tis imeres tis zois sou. kai tha parafroniseis exaitias ton theamatou ton matiou sou, ta opoia tha deis. o kurios tha se chtupisei sta gonata kai sta skeli me kaki pligi, oste na mi mporeis na giatreuteis, apo to pelma ton podion sou, mechri tin korufi tou kefalioy sou. o kurios tha ferei esena kai ton basilia sou, pou tha baleis epano sou, se ethnos pou den gnorises, oute esu oute oi pateres sou kai ekei tha latreuseis allous theous, xula kai petres. kai tha eisai se ekplixi, se paroimia kai se perigelo anamesa se ola ta ethni, opou kai an se ferei o kurios. polu sporo tha fereis sto chorafi, kai ligo tha mazepseis epeidi, tha ton katafaei i akrida. tha futepseis ampelones, kai tha kalliergiseis, kai krasi den tha pieis oute tha trugiseis epeidi, to skouliki tha tous katafaei. tha echeis eliodentra se ola ta oria sou, kai me ladi den tha chriteis epeidi, ta eliodentra sou tha apobaloun ton karpo tous. tha genniseis gious kai thugateres, kai den tha einai dikoi sou epeidi, tha pane se aichmalosia. ola ta dentra sou, kai ton karpo tis gis sou, tha ta kataftheirei o brouchos. o xenos, pou tha einai anamesa sou, tha anebainei pio pano apo sena, epano-epano, esu omos tha katebaineis kato-kato. ekeinos tha sou daneizei, ki esu den tha daneizeis s' auton autos tha

einai i kefali, ki esu tha eisai i oura. kai tharthoun epano sou oles autes oi katares, kai tha se katadioxoun, kai tha se broun, mechris otou exolothreuteis epeidi, den upakouses sti foni tou kuriou tou theou sou, gia na tireis tis entoles tou, kai ta diatagmata tou, pou se prostaxe. ki auta tha einai epano sou, ki epano sto sperma sou, os simeio kai upergegethes thauma, pantotina. epeidi, den latreuses ton kurio ton theo sou me eufrosuni, kai me agathotita kardias, exaitias tis afthonias olon ton agathon gi' auto, tha gineis doulos ton echthron sou, pou o kurios tha steilei enantion sou, me peina, kai me dipsa, kai me gumnia, kai me elleipsi ton panton kai tha balei epano ston trachilo sou siderenion zugo, mechris otou se exolothreusei. o kurios tha ferei enantion sou ena ethnos apo makria, apo tin akri tis gis, san me ormi aetou ethnos, pou den tha katalabaineis ti glossa tou ethnos agrioprosopo, pou den tha sebastei to prosopo tou geronta oute tha eleisei ton neo kai tha troei ton karmo ton ktinon sou, kai ta gennimata tis gis sou, mechris otou exolothreuteis to opoio den tha afisei se sena sitari, krasi i ladi, tis ageles ton bodion sou i ta kopadia ton probaton sou, mechris otou se exolothreusei. kai tha se poliorkisei se oles tis poleis sou, mechris otou pesoun ta psila kai ochuromena teichi sou, sta opoia elpizes, se ololkiri ti gi sou kai tha se poliorkisei se oles tis poleis sou, se ololkiri ti gi sou, pou o kurios o theos sou edose se sena. kai tha fas ton karmo tis koilias sou, tis sarkes ton gion sou kai ton thugateron sou, pou o kurios o theos sou edose se sena, stin poliorkia, kai sti sunthlipsi, me tin opoia tha se sunthlipsei o echthros sou o apalos andras anamesa sou, kai o uperbolika truferos, tha koitaxei me poniro blemma ston adelfo tou, kai sti gunaika tou korfou tou, kai sta paidia tou pou enapomeinan, osa tha enapomeinoun oste na mi dosei se kanenan ap' autous apo tis sarkes ton paidion tou, pou tha etroge epeidi, den tou emeine tipote stin poliorkia, kai sti sunthlipsi, me tin opoia o echthros sou tha se sunthlipsei se oles tis poleis sou. i apali kai truferi gunaika anamesa sou, tis opoias to podi den dokimase na patisei epano sti gi, logo tis truferotitas kai apalotitas, tha koitaxei me blemma poniro ston andra tou korfou tis, kai ston gio tis, kai sti thugatera tis, kai sto brefs tis, pou bgike apo mesa apo ta podia tis, kai sta paidia pou gennise epeidi, tha ta faei krufa, exaitias tis elleipsis ton panton, stin poliorkia kai sti sunthlipsi, me tin opoia o echthros sou tha se sunthlipsei stis poleis sou. an den prosecheis na kaneis ola ta logia autou tou nomou, pou einai grammata s' auto to biblio, oste na fobasai to endoxo kai fobero auto onoma, ton kurio ton theo sou, tote o

kurios tha kanei tis pliges sou tromeres, kai tis pliges tou spermatos sou, pliges megales kai astamatites, kai nousous kakes kai astamatites. kai tha ferei epano sou oles tis odunes tis aiguptou, gia tis opoies tromaxes kai tha proskollithoun se sena kai kathe astheneia, kai kathe pligi, pou den einai grammenei sto biblio autou tou nomou, autes tha tis ferei o kurios epano sou, mechris otou exolothreuteis. kai tha enapomeinete ligostoi ston arithmo, eno isastan opos ta astrata tou ouranou se plithous epeidi, den upakouses sti foni tou kuriou tou theou sou. kai opos o kurios eufrauthike se sas sto na sas agathopoeiei kai na sas pollaplasiazei, etsi o kurios tha eufrauthei se sas, sto na sas exaleipsei, kai na sas katastrepsi kai tha arpachtitheite apo ti gi, opou pigainete na tin klironomiseite. kai o kurios tha se diaspeirei se ola ta ethni, apo ti mia akri tis gis mechri tin alli akri tis gis kai ekei tha latreusethe allous theous, pou den gnorises, oute esu oute oi pateres sou, xula kai petres. alla, kai anamesa sta ethni auta, den tha breis anapausi oute tha echei stasi to pelma tou podiou sou all' o kurios tha sou dosei ekei kardia pou treinei, kai matia pou marainontai kai psuchi pou lionei. kai i zoi sou tha einai mprosta sou se amfibolia kai tha fobasai nuchta kai imera, kai den tha echeis asfaleia tis zois sou. to proi tha peis: eithe na itan espera! kai tin espera tha peis: eithe na itan proi! exaitias tou fobou tis kardias sou, ton opoio tha fobasai, kai exaitias ton thematon ton mation sou, ta opoia tha blepeis. kai o kurios tha se epanaferei stin aigupto me ploia, apo ton dromo gia ton opoio sou eipa: den tha ton deis pleon alli fora kai tha poulieste ekei stous echthrous sas os douloi kai doules, kai den tha uparchei agorastis.

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auta einai ta logia tis diathikis, pou o kurios prostaxe ston moui na kanei pros tous giους israil sti gi tou moab ektos apo ti diathiki, pou ekane s' autous sto chorib. kai o mousis kalese ololkiro ton israil, kai tous eipe: es-eis eidate ola osa o kurios ekane mprosta sta matia sas sti gi tis aiguptou, ston farao, kai se olous tous douλους tou, kai se ololkiri ti gi tou, tous megalous peirasmons, pou eidan ta matia sou, ta simeia, kai ta terastia, ekeina ta megala omos, o kurios den sas edose kardia gia na katalabainete, kai matia gia na blepete, kai autia gia na akoute, mechri touti tin imera. kai sas periefera 40 chronia stin erimo ta imatia sas den paliosan epano sas, kai to upodima sou, den paliose sto podi sou. psomi den fagate, kai krasi kai sikera den ipiate gia na gnorisete oti ego eimai o kurios o theos sas. kai otan irthate se touto ton topo, o sion, o basil-

ias tis esebon, kai o og, o basiliās tis basan, bgikan se sunantisi mas, gia polemō, ki emeis tous pataxame kai kuriēusame ti gi tous, kai ti dosame klironomia stous roubinites, kai stous gadites, kai sto miso tis fulis tou manassi. na tireite, loipon, ta logia autis tis diathikis, kai na ta ekleleite, gia na eumereite se ola osa kanete. simera, eseis stekeste mprostā ston kurio ton theo sas, oi archigoi ton fulon sas, oi presbuteroi sas, kai oi archontes sas, olōi oi andres tou israil, ta paidia sas, oi gunaikes sas, kai o xenos sou, pou einai sto meson tou stratopedou sou, apo ton xulokopo sou mechri ton udroforo sou, gia na mpeis mesa sti diathiki tou kuriou tou theou sou, kai sti diathiki tou orkou tou, pou o kurios o theos sou kanei simera se sena gia na se katastisei simera lao ston eauto tou, ki autos na einai se sena o theos, kathos sou eipe, kai kathos orkistike stous pateres sou, ston abraam ston isaak, kai ston iakob. kai den kano ego monon se sas auti ti diathiki ki auto ton orko alla, kai s' autous pou parastekontai edo mazi mas simera, mprostā ston kurio ton theo mas, kai se osous den parastekontai edo mazi mas simera (epeidi, eseis xerete pos katoikisame sti gi tis aiguptou, kai pos perasame mesa apo ta ethni, diamesou ton opoion diabikate kai eidate ta bdelugmata tous, kai ta eidola tous, xula kai petres, asimi kai chrusafi, pou isan anamesa tous) gia na mi einai anamesa sas andras i gunaika i suggeneia i fuli, ton opoion i kardia na parekklinei simera apo ton kurio ton theo mas, gia na paei na latreusei tous theous ekeinon ton ethnon gia na mi einai anamesa sas riza, pou anadidei choli kai pikria kai otan akouei ta logia autou tou orkou na makarizei ton eauto tou stin kardia tou, legontas: ego tha echo eirini, kaitoi, perpatontas stin apoplanisi tis kardias mou, prosthetontas methi sti dipsa o kurios den tha ton splachnistei, alla, tote, i orgi tou kuriou, kai o zilōs tou, tha exaltheoun enantia s' ekeinon ton anthropo kai oles oi katares, pou einai grammenes s' auto to biblio, tha pesoun epano tou, kai o kurios tha exaleipsei to onoma tou kato apo ton ourano. kai o kurios tha ton apochorisei gia apoleia apo oles tis fules tou israil, sumfona me oles tis katares tis diathikis, pou einai grammenes s' auto to biblio tou nomou kai i eperchomeni genea ton gion sas, pou tha sikhthoun meta apo sas, kai o xenos, pou tharthei apo makrini gi, tha poun, otan doun tis pliges ekeinis tis gis, kai tis arrosties pou o kurios efere epano tis, ololkiros o topos tis einai katakamenos me theiafi kai alati, oute speiretai oute blastanei oute auxanei epano tis chortari, opos stin katastrofi ton sodomon kai ton gomorrōn, tis adama kai tis seboeim, pou o kurios katestrepe ston thumo tou, kai stin orgi tou, kai ola ta ethni

tha poun: giati o kurios ekane etsi s' auti ti gi; giati o thumos autis tis megalis orgis; tote tha poun: epeidi, egkateleipsan ti diathiki tou kuriou tou theou ton pateron tous, pou ekane s' autous, otan tous ebgale apo ti gi tis aiguptou kai pigan kai latreusan allous theous, pou einai proskunisan, theous pou den tous ixeran oute tous eiche dosei s' autous gi' auto, o thumos tou kuriou anapse enantia sti gi ekeini, gia na ferei epano tis oles tis katares, pou einai grammenes s' auto to biblio kai o kurios tous xerizose apo ti gi tous me thumo kai me orgi kai me megali aganaktisi kai tous errixe se alli gi, opos sumbainei auti tin imera. ta krummena pragmata anikoun ston kurio ton theo mas ta apokalummena, omos, se mas kai sta paidia mas, pantotina, gia na ekteloume ola ta logia autou tou nomou.

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kai otan erthoun epano sou ola auta ta pragmata, i eulogia kai i katara, pou ebala mprostā sou, kai ta fereis se enthumisi stin kardia sou, anamesa se ola ta ethni, opou kai an se diaskorpisei o kurios o theos sou, kai epistrepseis ston kurio ton theo sou, kai upakouseis sti foni tou, sumfona me ola osa ego se prostazo simera, esu kai ta paidia sou, me ololkiiri tin kardia sou, kai me ololkiiri tin psuchi sou, tote, o kurios o theos sou tha se epanaferei apo tin aichmalosia, kai tha se splachnistei, kai tha se sugkentrosei xana apo ola ta ethni, opou o kurios o theos sou se diaskorpise kai an i diaspora sou einai sta eschata tou ouranou, kai apo ekei tha se sunaxei o kurios o theos sou, kai apo ekei tha se parei kai o kurios o theos sou tha se ferei mesa sti gi, pou oi pateres sou klironomisan kai tha tin klironomiseis kai tha se agathopoiisei, kai tha se pollaplasiasiei perissotero apo tous pateres sou. kai o kurios o theos sou tha kanei peritomi stin kardia sou, kai stin kardia tou spermatos sou, gia na agapas ton kurio ton theo sou me ololkiiri tin kardia sou, kai me ololkiiri tin psuchi sou, gia na zeis. kai o kurios o theos sou tha ferei oles tis katares autes epano stous echthrous sou, ki epano se keinous pou se misoun, pou tha se katadioxoun. ki esu tha epistrepseis kai tha upakouseis sti foni tou kuriou, kai tha ekteileis oles tis entoles tou, pou ego se prostazo simera. kai o kurios o theos sou tha se plithunei se ola ta erga ton cherion sou, kai ston karmo tis koilias sou, kai ston karmo ton ktinon sou, kai sta gennimata tis gis sou, se agatho epeidi, o kurios tha eufranthei xana epano sou gia agatho, opos eufranthike epano stous pateres sou, an upakouseis sti foni tou kuriou tou theou sou, oste na tireis tis entoles tou, kai ta diatagmata tou, pou einai grammēna s' auto to biblio tou

nomou an epistrepseis ston kurio ton theo sou me olokliri tin kardia sou, kai me olokliri tin psuchi sou. epeidi, auti i entoli, pou ego se prostazo simera, den einai polu baria gia sena, oute brisketai makria. den einai ston ourano, oste na peis: poios tha anebeí gia mas ston ourano, kai tha mas ti ferei, gia na tin akousoume, kai na tin ektelesoume; oute einai pera apo ti thalassa, oste na peis: poios tha diaschisei ti thalassa gia mas, kai tha ti ferei se mas, gia na tin akousoume kai na tin ektelesoume; alla, einai polu konta sou o logos, sto stoma sou, kai stin kardia sou, gia na ton ekteleis. na, ego ebalá simera mprosta sou ti zoi kai to agatho, kai ton thanato kai to kako epeidi, ego simera se prostazo na agapas ton kurio ton theo sou, na perpatas stous dromous tou, kai na tireis tis entoles tou, kai ta diatagmata tou, kai tis kriseis tou, gia na zeis, kai na plithaineis kai gia na se eulogisei o kurios o theos sou sti gi, stin opoia mpaineis gia na tin klironomiseis. an, omos, parektrapei i kardia sou, kai den upakouseis, alla apoplanitheis, kai proskuniseis allous theous, kai tous latreuseis, ego sas anaggello simera oti, oposdipote, tha afanisteite den tha makroimereuseite epano sti gi, pros tin opoia diabaineis ton iordani, gia na mpeite ekei mesa na tin kataktisete. epikaloumai simera se sas martures ton ourano kai ti gi, oti ebalá mprosta sas ti zoi kai ton thanato, tin eulogia kai tin katara gi' auto, dialexte ti zoi, gia na zeite, esu kai to sperma sou gia na agapas ton kurio ton theo sou, gia na upakous sti foni tou, kai gia na eisai prosilomenos s' auton epeidi, auto einai i zoi sou, kai i makrotita ton imeron sou gia na katoikeis epano sti gi, pou o kurios orkistike stous pateres sou, ston abraam, ston isaak, kai ston iakob, na dosei s' autous.

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kai o mousis pige kai milise auta ta logia se olokliri ton israil kai tous eipe: ego eimai simera 120 chronon den mporo pleon na mpaino kai na bgaino kai o kurios mou eipe: den tha diabeis auton ton iordani. o kurios o theos sou, autos tha diabei mprosta sou, autos tha katastrepsai auta ta ethni apo mprosta sou, ki esu tha ta antikatas-tiseis o iisous, autos tha diabei mprosta sou, opos o kurios milise. kai o kurios tha kanei s' auta ta ethni, opos ekane ston sion kai ston og, stous basilades ton amorraion, kai sti gi tous, tous opoiους exolothreuse. kai o kurios tha tous paradosei mprosta sas, gia na kanete s' autous sumfona me oles tis prostages, pou sas prostaxa. gíneste andreiói kai echete tharros, mi fobaste oute na deiliazete apo mprosta tous epeidi, o kurios o theos sou, autos einai pou poreuetai mazi sou den tha se afisei oute tha se egkataleip-

sei. kai o mousis kalese ton iisou, kai tou eipe mprosta se olokliri ton israil: na ginesai andreios kai na echéis tharros epeidi, esu tha fereis auton ton lao mesa sti gi, tin opoia o kurios orkistike stous pateres tous na dosei s' autous, ki esu tha tin klirodontiseis s' autous kai o kurios, autos einai pou proporeuetai mprosta apo sena autos tha einai mazi sou den tha se afisei oute tha se egkataleipsei mi fobasai oute na deiliazete. kai o mousis egrapse auton ton nomo, kai ton paredose stous iereis, tous gious tou leui, pou bastazan tin kiboto tis diathikis tou kuriou, kai se olous tous presbuterous tou israil. kai o mousis tous prostaxe, legontas: sto telos kathe ebdomou chronou, ston kairo tou chronou tis afesis, sti giorti tis skinopigias, otan oloklirou o israil tha sugkentrothei gia na emfanistei mprosta ston kurio ton theo sou, kai ston topo pou tha eklexei, tha diabazeis auton ton nomo mprosta se olokliri ton israil, se epikoon olon tous. sugkentrose ton lao, tous andres kai tis gunaikes, kai ta paidia, kai ton xeno sou, pou einai mesa stis pules sou, gia na akousoun, kai gia na mathoun, kai na fobountai ton kurio ton theo sas, kai gia na prosechoun na ekteloun ola ta logia autou tou nomou kai gia na akousoun ta paidia tous, pou den xeroun, kai na mathoun na fobountai ton kurio ton theo sas oles tis imeres, oles tha zeite epano sti gi, pros tin opoia diabainete ton iordani gia na tin klironomiseite. kai o kurios eipe ston mousi: des, plisiazoun oi imeres tou thanatou sou kalese ton iisou, kai parousiasteite sti skini tou marturiou, gia na tou doso prostages. kai pige o mousis, kai o iisous, kai parousiastikan sti skini tou marturiou. kai o kurios fanike sti skini se stulo nefelis kai stathike o stulos tis nefelis epano sti thura tis skinis. kai o kurios eipe ston mousi: des, esu tha koimitheis mazi me tous pateres sou kai o laos autos, afou sikothei, tha porneusei piso apo tous xenous theous tis gis, stin opoia autos mpainei, kai tha me egkataleipsei, kai tha parabai ti diathiki mou, pou ekana s' autous tote, tha exafthei o thumos mou enantion tous, ekeini tin imera, kai tha tous egkataleipso, kai tha krupso to prosopo mou ap' autous, kai tha katafagothoun kai tha tous broun polla kaka kai thlipseis oste ekeini tin imera na poun: auta ta kaka den mas brian, epeidi o theos mas den einai anamesa mas; ki ego tha krupso to prosopo mou ap' autous, ekeini tin imera, oposdipote, gia oles tis kakies, pou epraxan, epeidi strafikan se xenous theous. tora, loipon, grapste gia ton eauto sas auto to tragoudi, kai didaxte to stous gious israil balte to sto stoma tous, gia na ginei to tragoudi auto se mena marturia enantia stous gious israil. epeidi, afou tous fero mesa sti gi pou orkistika stous pateres tous, gi pou reei gala kai meli, kai

afou fane, kai chortasoun, kai gemisoun, tote tha strafoun se xenous theous, kai tha tous latreusoun, kai tha me parorgisoun, kai tha paraboun ti diathiki mou. kai afou tous broun polla kaka kai thlipseis, auto to tragoudi, os marturas, tha dinei marturia enantion tous epeidi, den tha xechastei apoto stoma tou spermatos tous dedomenou oti ego gnorizo tin poniria tous, pou ergazon-tai akoma kai simera, prin tous fero mesa sti gi pou orkistika. kai o mousis egrapse auto to tragoudi tin idia ekeini imera, kai to didaxe stous gious israil. kai prostaxe ston iisou, ton gio tou, kai tou eipe: na ginesai andreios kai na echeis tharros epeidi, esu tha fereis tous gious israil mesa sti gi, pou orkistika s' autous, ki ego tha eimai mazi sou. kai afou o mousis teleiose na grafei ta logia autou tou nomou se biblio, mechri telous, tote, o mousis edose prostagi stous leuites, pou bastazan tin kiboto tis diathikis tou kuriou, legontas: parte auto to biblio tou nomou, kai balte to sta plagia tis kibotou tis diathikis tou kuriou tou theou sas, kai tha einai ekei gia marturia enantion sou epeidi, ego xero tin apeitheia sou, kai ton sklirio trachilo sou. des, on eimai simera zontanos mazi sas, apeithisate ston kurio poso malista perissotero meta ton thanato mou; sugken-troste se mena olous tous presbuteros ton fulon sas, kai tous archontes sas, gia na miliso auta ta logia, se epikoon olon tous, kai na epikalesto ton ourano kai ti gi os martures enantion tous epeidi, xero oti, meta ton thanato mou, tha diafthareite, opo-dipote, kai tha parekklinete apo ton dromo pou sas prostaxa kai tha sas broun ta kaka stis eschates imeres, epeidi tha praxete kaka mprosta ston kurio, oste na ton parorgisete me ta erga ton cherion sas. kai o mousis milise, se epikoon olokliris tis sunagogis tou israil, ta logia autou tou tragoudiou, mechri telous.

## 32

proseche, ourane, kai tha miliso kai as akoue-i gi ta logia tou stomatos mou. i didaskalia mou tha stalaxei san ti brochi, o logos mou tha katebei san ti drosia. opo-s i psichala epano sti chloi kai opo i dunati brochi epano sto chortari. epeidi, tha exum-niso to onoma tou kuriou apodoste megalosuni ston theo mas. autos einai o brachos, ta erga tou einai teleia epeidi, oloi oi dro-moi tou einai krisi einai theos pistos, kai den uparchei adikia s' auton autos einai dikaios, kai euthus. autoi dieftharikan to molusma tis amartias tous deichnei oti den anikoun stous gious tou einai genea dustropi kai diestrammeni. auta antapodidete ston kurio, lae more kai asunete; den einai autos o pa-teras sou, pou se exagorase; autos, pou se

eplase, kai se diamorfose; thumisou tis ar-chaias imeres, sullogisou ta chronia pollon geneon. rotise ton patera sou, ki autos tha sou anaggeilei, tous presbuteros sou, ki au-toi tha sou poun. otan o upstistos diamer-ize ta ethni, otan diesperne tous gious tou adam, estise ta oria ton laon sumfona me ton arithmo ton gion israil. epeidi, i merida tou kuriou einai o laos tou, o iakob einai to meros tis klironomias tou. stin erimo ton brike, kai se erimia frikis kai olologmu. ton periodigise, ton diapaidegagise, ton diafu-laxe san tin kori tou matiou tou. opo-s o aetos skepazei ti folia tou, perithalpei tous neossous tou, kathos aplonei tis fterouges tou, tous pairnei kai tous sikonei epano sta ftera tou, etsi, o kurios, monos, ton odigise, kai den itan mazi tou xenos theos. tous anebase epano sta exochia meri tis gis, kai efagan ta gennimata ton chorafion. kai tous thilase meli apo tin petra, kai ladi apo ti skliri petra, bouturo bodion, kai gala proba-ton, me pachos arnion, kai kriarion, threm-maton tis basan, kai tragon, mazi me to eklekto anthos tou sitariou kai ipies krasi, aima stafyliou. kai o iesouroun pachune, kai klotsise pachunes, platunes, uperlipanthikes. tote, lismonise ton theo, pou ton eplase, kai katafronise ton bracho tis sotirias tou. ton paroxunan se zilotupia me xenous theous, ton paroxunan me bdelugmata se thumo. thusiasan se daimonia, kai ochi ston theo se theous, pou den gnorizan, se theous kain-ourgiuous, pou tous empanan mesa prosfata, tous opoious den latreuan oi pateres sas kai ton bracho pou se gennise, ton egkateleipses, kai lismonises ton theo, pou se eplase. kai o kurios eide, kai tous apostrafike, epeidi ton parorgisan, oi gioi tou kai oi thugateres tou. kai eipe: tha apostrepto to prosopo mou ap' autous, tha do poio tha einai to telos tous. epeidi, autoi einai diestrammeni ge-neas, gioi stous opoious den uparchei pisti. autoi me paroxunan se zilotupia m' auta pou den einai theos me ta eidola tous me parorgisan. ki ego tha tous paroxuno se zilotupia me ekeinous, pou den einai prag-matikos laos, me ethnos asuneto tha tous parorgiso. epeidi, fotia anapse mesa ston thumo mou, kai tha kapsei mechri ta ka-totera meri tou adi, kai tha katafaei ti gi mazi me ta gennimata tis, kai tha kataflogi-sei ta themelia ton bounon. tha episoreuso epano tous kaka, ola ta beli mou tha ta adeiaso epano tous. tha analothoun apo tin peina, kai tha katafagothoun me flo-godeis nosous, kai me pikro olethro. kai tha steilo epano tous dontia thirion, kai farmaki ekeinon pou sernontai epano sti gi. apexo machaira, kai apo mesa tromos tha afanizei kai ton neo kai tin parthena, to nipio pou thilazei kai ton geronta me ta aspra mallia. eipa: tha tous diaskorpiza, tha exaleifa tin

anamnisi tous mesa apo tous anthropous. an den fobomoun tin orgi tou echthrou, mipos oi enantioi tous upsilofronisoun, kai poun, to dunato mas cheri, kai ochi o kurios, ta ekane ola auta. epeidi, einai ethnos asuneto, kai den uparchei mesa tous fronis. eithe na isan sofoi, na to katalabainan, na sullogizontan to telos tous! pos tha mporouse enas na dioxei 1.000, kai duo na trepsoun se fugi muriades, an o brachos tous den tha tous poulouse, kai den tha tous paredine o kurios; epeidi, o brachos tous den einai opos o brachos mas ki autoi oi echthroi mas as krinoun. epeidi, apo tin ampelo ton sodomon einai i ampelos tous, kai apo ta chorafia tis gomorras. to stafuli tous einai stafuli cholis, ta tsampia tous pikra. to kراسi tous farmaki apo drakontes, kai agiatreuto dilitirio ochias. den einai auto apotamieumeno se mena, sfragismeno stous thisaurous mou; se mena anikei i ekdikisi, kai i antapodosi to podi tous tha glistrisei ston diorismo kairo. epeidi, einai konta i imera tis apoleias tous, kai ekeina pou prokeitai narthoun epano tous ftanoun grigora. epeidi, o kurios tha krinei ton lao tou, kai tha metamelithegi gia tous doulous tou, otan dei oti i dunami tous chathike, kai oti den emeine tipota fulagmeno oute egkataleimmeno. kai tha pei: pou einai oi theoi tous, o brachos ston opoio eichan to tharros tous; oi opoioi etrogan to pachos ton thusion tous, kai epinan to kراسi ton spondon tous; as sikothoun kai as sas boithisoun, as ginoun se sas skepi. deite, tora, oti ego eimai, kai, den uparchei theos allos, ektos apo mena. ego thanatono kai zoopoio ego pligono kai iatreuo. kai den uparchei kapoios pou na eleutheronei apo to cheri mou. epeidi, ego upsono to cheri mou ston ourano, kai leo: ego zo ston aiona. an akoniso tin astrapofora machaira mou, kai balo to cheri mou se krasi, tha kano ekdikisi stous echthrous mou, kai tha kano antapodosi s' ekeinois pou me misoun tha methuso ta beli mou apo aima, kai i machaira mou tha katafaei kreata, apo to aima ton foneumenon kai ton aichmaloton, apo to kefali ton archonton ton echthron. eufrantheite, ethni, mazi me ton lao tou epeidi, tha kanei ekdikisi gia to aima ton doulon tou. kai tha apodosei ekdikisi stous enantious tou, kai tha katharisei ti gi tou, kai ton lao tou. kai o mousis irthe, kai milise ola ta logia autou tou tragoudiou se epikoon tou laou, autos kai o iisous, o gios tou nau. kai o mousis teleiose sto na milaei ola auta ta logia se olokliro ton israil. kai tous eipe: balte tis kardies sas se ola ta logia, pou ego simera diakirutto se sas ta opoia tha paraggeilete sta paidia sas na prosechoun sto na ekteloun, ola ta logia autou tou nomou. epeidi, tous den einai se sas enas mataios logos epeidi, auti einai i zoi sas kai me ton

logo auto tha makroimereusete epano sti gi, pros tin opoian diabinete ton iordani gia na tin klironomiseite. kai o kurios milise ston mousi tin idia ekeini imera, legontas: aneba s' auto to bouno abarim, to bouno nebo, pou einai sti gi tou moab, katantikru stin iericho kai koitaxe ti gi chanaan, pou ego dino stous gious israil gia idioktisias kai na pethaneis sto bouno opou anebaineis, kai na prostetheis ston lao sou, opos o adelfos sou o aaron pethane sto bouno or, kai prostethike ston lao tou epeidi, apeithisate se mena anamesa stous gious israil sta nera tis meriba-kadis, stin erimo sin epeidi, den me agiasate anamesa stous gious israil gi' auto, tha deis ti gi apo apenanti, ekei mesa omos den tha mpeis, sti gi pou ego dino stous gious israil.

### 33

kai auti einai i eulogia, pou o mousis, o anthropos tou theou, eulogise tous gious israil, prin apo ton thanato tou kai eipe: o kurios irthe apo to sina, kai epifanike s' autous apo to sieir. epelampse apo to bouno faran, kai irthe me muriades agious. apo to dexi tou cheri bgike gi' autous fotia nomou. nai, agapise ton lao. kato apo to cheri sou einai oloi oi agioi tou kai kathontan sta podia sou, gia na paroun ta logia sou. nomo mas prostaxe o mousis, tin klironomia tis sunagogis tou iakob. kai upirche basilias ston iesouroun, otan oi archontes tou laou sugkentrothikan me tis fules tou israil. as zei o roubin, kai as mi pethanei, kai as einai poluarithmos o laos tou. kai auti einai i eulogia tou iouda kai eipe: eisakouse, kurie, ti foni tou iouda, kai fer' ton ston lao tou ta cheria tou as einai s' auton autarki kai na eisai s' auton boitheia enantia stous echthrous tou. kai gia ton leui eipe: ta thoummim sou kai ta ourim sou as einai gia ton anthropo, ton osio sou, pou dokimases sti massa, kai me ton opoio antiliges sta nera tis meriba pou eipe ston patera tou kai sti mitera tou: den ton eida, kai pou aparnithike ta adelfia tou, oute gnorise tous gious tou epeidi, tirisan ton logo sou, kai fulaxan ti diathiki sou. tha didaskoun tis kriseis sou ston iakob, kai ton nomo sou ston israil tha bazoun mprostasou thumiamas, kai olokautomata epano sto thusiastirio sou. eulogise, kurie, ta tagmata tou, kai dexou ta erga ton cherion tou suntripse tin osfu ekeinon pou sikonontai enantion tou, kai pou ton misoun, oste na mi sikothoun pleon. gia ton beniamin eipe: o agapimenos tou kuriou tha katoikei konta tou se asfaleia o kurios tha ton periskepazei oles tis imeres kai tha anapaueai anamesa stous omous tou. kai gia ton iosif eipe: eulogimeni as einai apo ton kurio i gi tou, apo ta polutima dora tou ouranou, apo ti drosia,

kai apo tin abusso, pou brisketai apo kato, kai apo tous polutimous karpous tou iliou, kai apo ta polutima dora tou feggariou, kai apo ta exaireta agatha ton archaion bounon, kai apo ta polutima agatha ton aionion bounon, kai apo ta polutima agatha tis gis kai tou pliromatos tis kai i eudokia ekeinou pou fanike sti bato, as erthei epano sto kefali tou iosif, ki epano stin korufi tou eklektou anamesa stous adelfous tou. i doxa tou as einai san ton prototoko tou taurou tou, kai ta kerata tou, san ta kerata tou monokeratou zooou m' auta tha keratisei ta ethni mechri ta akra tis gis kai autes einai oi muriades tou efraim, kai autes oi chiliades tou manassi. kai gia ton zaboulon eipe: eufrainou, zaboulon, stin exodo sou kai issachar, stis skines sou. tha kalesoun tous laous sto bouno ekei tha prosferoun thusies dikaio-sunis epeidi, tha thilasoun tin afthonia tis thalassas, kai tous krummenous thisauros tis amμου. kai gia ton gad, eipe: eulogi-menos autos pou platainei ton gad kathetai san liontari, kai diasparassei brachiona kai kefali. kai gia ton eauto tou problepse tin proti merida epeidi, ekei itan fulagmeno to meridio tou nomotheti kai irthe mazi me tous archontes tou laou, ekplirose ti dikaio-suni tou kuriou, kai tis kriseis tou mazi me ton israil. kai gia ton dan eipe: o dan einai skumnos liontariou tha pidisei apo ti basan. kai gia ton nefthali eipe: o, nefthali, pou ei-sai chortasmenos apo eudokia, kai gematos apo tin eulogia tou kuriou, klironomise ti dusi kai ti mesimbria. kai gia ton asir eipe: as einai eulogimenos apo paidia o asir as einai dektos stous adelfous tou, kai as buthi-sei to podi tou se ladi. sideros kai chalkos as einai ta upodimata sou, kai i dunami sou opos oi imeres sou. den einai kanenas opos o theos tou iesouroun, pou ippeuei tous oura-nous gia ti diki sou boitheia, kai mesa sti megaloprepeia tou epano sto stereoma. o aionios theos einai katafugi, kai upostirigma oi aionioi brachiones. kai tha dioxei ton echthro apo mprosta sou, kai tha pei: ex-olothreuse. tote, o israil tha katoikisei me asfaleia, monos to mati tou iakob tha einai epano se gi sitariou kai krasiou kai oi ouranoi tou tha stalazoun drosia. triseutuchismenos esu, israil. poios einai omoios me sena, lae pou sozesai apo ton kurio, o opoios einai i aspida tis boitheias sou, kai i machaira tis uperochis sou! kai oi echthroi sou tha upotachthoun se sena, ki esu tha patiseis epano ston trachilo tous.

## 34

kai o mousis anebike apo tis pediades tou moab sto bouno nebo, stin korufi fasga, pou einai katantikru stin iericho. kai o kurios tou edeixe olokliri ti gi galaad mechri ti gi tou

dan, kai olokliri ti gi tou nefthali, kai ti gi tou efraim, kai tou manassi, kai olokliri ti gi tou iouda, mechri tin teleutaia thalassa, kai ti mesimbria, kai tin pediada tis koiladas tis iericho, polis ton foinikon, mechri ti sigor. kai o kurios tou eipe: auti einai i gi, pou ego orkistika ston abraam, ston isaak, kai ston iakob, legontas: sto sperma sou tha ti doso ego se ekana na ti deis me ta ma-tia sou, ekei omos den tha diabeis. kai o mousis pethane ekei, o upiretis tou kuriou, sti gi tou moab, sumfona me ton logo tou ku-riou. kai ton ethapse stin koilada, sti gi tou moab, katantikru tou baith-fegor kai kane-nas den gnorizei ton tafo tou mechri simera. kai o mousis itan 120 chronon, otan pethane ta matia tou den amaurothikan oute elat-tothike i dunami tou. kai oi gioi israil eklap-san ton mousi stis pediades tou moab gia 30 imeres kai oi imeres tou klamatos tou pent-hous tou mousi teleiosan. kai o iisous, o gios tou naui, itan pliris pneumatos sofias epeidi, o mousis eiche epithesei ta cheria tou epano tou kai upakouan s' auton oi gioi israil, kai ekanan opos o kurios eiche prostaxei ston mousi. kai mesa ston israil den sikothike pleon profitis, opos o mousis, ton opoio o kurios gnorise prosopo pros prosopo, se ola ta simeia kai ta terastia, pou o kurios ton es-teile na kanei mesa sti gi tis aiguptou, ston farao, kai se olous tous doulous tou, kai se olokliri ti gi tou, kai me olo to dunato cheri tou theou, kai me ola ta megala thaumasia pragmata, pou o mousis ekane mprosta se olokliro ton israil.

kai meta ton thanato tou mousi, tou doulou tou kuriou, o kurios eipe ston iisou, ton gio tou naui, ton upireti tou mousi, legontas: o mousis, o upiretis mou, pethane tora, loipon, afou sikotheis, diaba auton ton iordani, esu kai ololkiros autos o laos, pros ti gi pou ego dino s' autous, stous giours israil. ololkiro ton topo epano ston opoio tha patisei to pelma ton podion sas, ton edosa se sas, opos eicha pei ston mousi apo tin erimo kai touto ton libano, kai mechri ton megalo potamo, ton potamo eufрати, ololkiro i gi ton chettaion, kai mechri ti megali thalassa, pros dusmas tou iliou, tha einai to orio sas. anthropos den tha mporesei na stathei enantion sou oles tis imeres ti zois sou opos imoun mazi me ton mousi, tha eimai kai mazi sou den tha se afiso oute tha se egkataleipso. gine ischuros kai andreios epeidi, esu tha klirodontiseis se touton ton lao ti gi, pou orkistika stous pateres tous na tous doso. monon gine ischuros kai uperbolika andreios, gia na prosecheis na kaneis sumfona me ololkiro ton nomo, pou o mousis, o upiretis mou, se prostaxe mi parekklineis ap' auton dexia i aristera, gia na feresai me sunesi, pantou opou ki an pas. auto to biblio tou nomou den tha apomakrunthei apo to stoma sou, alla s' auto tha meletas imera kai nuchta, gia na prosecheis na kaneis sumfona me ola osa einai grammena mesa s' auto epeidi, tote tha eudonesai ston dromo sou, kai tote tha feresai me sunesi. den se prostazo ego; gine ischuros kai andreios mi fobitheis oute na deiliasais epeidi, mazi einai sou o kurios o theos sou, opou ki an pas. kai o iisous prostaxe tous archontes tou laou, legontas: peraste mesa apo to stratopedo, kai prostaxte ton lao, legontas: etoimaste efodia gia tin eauo sas epeidi, meta apo treis imeres tha diabeite auton ton iordani, gia na mpeite mesa na klironomiseti ti gi, pou o kurios o theos sas dinei se sas gia na tin klironomiseti. kai stous roubinites, kai stous gadites, kai sto miso apo ti fuli tou manassi, o iisous eipe, ta exis: thumitheite ton logo, pou o mousis, o doulous tou kuriou prostaxe se sas, legontas. o kurios o theos sas sas anepause, kai sas edose auti ti gi oi gunaikes sas, ta paidia sas, kai ta ktini sas, tha meinoun sti gi, pou o mousis sas edose apo tin ekei pleura tou iordani eseis, omos, tha diabeite mprosta apo ta adelfia sas, oplismenoi, oloi oi ischuroi se dunami, kai tha tous boithisete mechris otou o kurios anapausei tous adelfous sas, opos ki esas, kai na klironomisoun ki autoi ti gi, pou o kurios o theos sas dinei s' autous. tote, tha epistrepsete sti gi tis klironomias sas, kai tha tin klironomiseti, tin opoia o mousis, o doulous tou kuriou sas edose apo tin ekei pleura tou iordani, pros anatolas tou

iliou. kai apokrithikan ston iisou, legontas: ola osa mas prostaxeis, tha ta kanoume kai pantou opou mas steileis, tha pame opos upakouame ston mousi, se ola, etsi tha upakoume kai se sena monon o kurios o theos sou na einai mazi sou, kathos itan kai me ton mousi kathe anthropos, pou tha enantiothei stis prostages sou, kai den upakousei sta logia sou, se ola osa ton prostaxeis, as thanatonetai monon gine ischuros kai andreios.

## 2

kai o iisous, o gios tou naui, esteile apo ti sitteim duo andres gia na kataskopeusoun krufa, legontas: pigainete, deite ti gi, kai tin iericho. ki ekeinoi pigan, kai mpikan mesa sto spiti mias pornis gunaikas, pou onomazotan raab, kai ekei katelusan. kai aniggeilan ston basilia tis iericho, legontas: na, irthan edo ti nuchta duo andres apo tous giours israil, gia na kataskopeusoun ti gi. kai o basilias tis iericho esteile apostalmenous sti raab, legontas: bgale exo tous andres, oi opoioi mpikan mesa se sena, pou mpikan mesa sto spiti sou epeidi, irthan na kataskopeusoun ololkiro ti gi. kai i gunaika pairnontas tous duo andres tous ekrupse, kai eipe: nai men oi andres mpikan mesa se mena, alla den xero apo pou isan ki eno eprokeito na kleistei i puli, otan skoteiniase, oi andres bgikan exo den xero pou pigan oi andres trexte grigora apo piso tous, epeidi tha tous profitasete. auti, omos, tous eiche anebasei epano stin taratsa kai tous eiche skepasei me linokalamo, pou eiche stoibagmeno epano stin taratsa. kai oi andres etrexan apo piso tous, apo ton dromo pou odigei ston iordani, mechri tis diabaseis ki amesos, afou anachorisan ekeinoi pou etrechan apo piso tous, kleistike i puli. kai prin ekeinoi plagiasoun, auti anebike s' autous epano stin taratsa. kai eipe stous andres: gnorizo oti o kurios sas edose ti gi kai oti o tromos sas epese epano mas, kai oti oloi oi katoikoi tis gis nekrothikan apo ton fobo sas epeidi, akousame pos o kurios xerane ta nera tis eruthras thalassas mprosta sas, otan bgikate exo apo tin aigupto kai ti kanate stous duo basiliades ton amorraion, pou isan pera apo ton iordani, ston sion, kai ston og, pou tous exolothreusate kai kathos akousame, dialuthike i kardia mas, kai den emeine pleon pnoi se kanenan apo ton fobo sas, epeidi o kurios o theos sas, autos einai o theos epano ston ourano, kai kato sti gi kai tora, orkisteite mou, parakalo, ston kurio, oti, kathos ego ekana eleos se sas, tha kanete ki eseis eleos stin oikogeneia tou patera mou kai doste mou ena simadi pistis, oti tha diafulaxete ti zoi ston patera mou, kai sti mitera mou, kai stous adelfous mou, kai stis adelfes mou, kai se ola osa echoun, kai



tha sosete ti zoi mas apo ton thanato. kai oi andres apokrithikan s' auti: i zoi mas as paradothei se thanato anti tis dikis sas, (an mono den faneroseite auti tin upothesi mas), an emeis, otan o kurios paradosei se mas ti gi, den deixoume eleos kai pisti se sena. tote, tous katebase me schoini mesa apo to parathuro epeidi, to spiti tis itan sto teichos tis polis, kai katoikouse sto teichos. kai eipe: pigainete pros tin oreini, periochi, gia na mi sas sunantisoun ekeinoi pou sas katadiokoun kai krufteite ekei treis imeres, mechris otou epistrepoun autoi pou sas katadiokoun kai epeita, tha pate ston dromo sas. kai oi andres eipan s' auti: me touto tha eimaste katharoi apo auton ton orko sou pou mas ekanes na orkistoume des, otan emeis mpainoume mesa sti gi, tha deseis to schoini auto tou kokkinou nimatos sto parathuro, apo to opoio mas katebases kai ton patera sou, kai ti mitera sou, kai tous adelfous sou, kai olokliri tin oikogeneia tou patera sou, tha sugkentroseis konta sou sto spiti kai kathenas, pou tha bgei exo apo ti thura tou spitou sou, to aimo tou tha einai epano sto kefali tou, ki emeis tha eimaste katharoi opoios, omos, menei mazi sou sto spiti, to aimo tou tha einai epano sto kefali mas, an kapoios balei cheri epano tou alla, an faneroseis tin upothesi mas auti, tote tha eimaste lumenoi apo ton orko sou, pou mas ekanes na orkistoume. kai ekeini eipe: sumfona me ta logia sas, etsi as ginei. kai tous exapesteile, kai anachorisan ki auti edese to kokkino schoini sto parathuro. kai anachorisan, kai irthan stin oreini periochi, kai emeinan ekei treis imeres, mechris otou epistrepas ekeinon pou tous katadiokan kai tous anazitisan autoi pou tous katadiokan se olokliro ton dromo, omos den tous brikan. kai oi duo andres gurisan, kai katebikan apo to bouno, kai diabikan kai irthan ston iisou, ton gio tou naui, kai tou diagithikan ola osa tous sunebisan. kai eipan ston iisou: sigoura, o kurios paredose sta cheria mas olokliri ti gi kai malista oloi oi katoikoi tou topou nekrothikan apo ton fobo mas.

### 3

kai o iisous sikothike proi kai anachorisan apo ti sitteim, kai irthan mechri ton iordani, autos kai oloi oi gioi israil, kai dianuchterusan ekei, prin diaperasoun apenanti. kai meta apo treis imeres oi archontes perasan mesa apo to stratopedo, kai prostaxan ton lao, legontas: otan deite tin kiboto tis diathikis tou kuriou tou theou sas, kai tous iereis tous leuites, pou ti bastazoun, tote esei tha kinitheite apo tous topous sas kai tha pate piso ap' auti omos, as einai diastima anamesa se sas kai s' ekeini, mechri 2.000 piches, sumfona me to metro, (mi plisiaste s'

auti) gia na gnorizete ton dromo, pou prepei na badizete epeidi, den perasate auto ton dromo chthes kai prochthes. kai o iisous eipe ston lao: katharisteite, epeidi aurio o kurios tha kanei anamesa sas thaumasta pragmata. kai o iisous eipe stous iereis, legontas: sikoste tin kiboto tis diathikis, kai proporeueste mprosta apo ton lao. kai sikosan tin kiboto tis diathikis, kai pigainan mprosta apo ton lao. kai o kurios eipe ston iisou: auti tin imera archizo na se upsono mprosta se olokliro ton israil gia na gnorisoun oti, opos imoun mazi me ton mouxi, tha eimai mazi kai me sena esu, loipon, prostaxe tous iereis, pou bastazoun tin kiboto tis diathikis, legontas: otan ftasete stin akri tou nerou tou iordani, tha statheite ston iordani. kai o iisous eipe stous gious israil: plisiaste edo, ki akouste ta logia tou kuriou tou theou sas. kai o iisous eipe: apo touto tha gnorisete oti o zontanos theos einai anamesa sas, kai oti oloklirotika tha exolothreuseti apo mprosta sas tous chanaianous kai tous chettaious, kai tous euaious, kai tous ferezaious, kai tous gergesaious, kai tous amorraious, kai tous iebousaious des, i kibotos tis diathikis tou kuriou olokliris tis gis poreuetai mprosta sas ston iordani. kai, tora, eklexte gia ton eauto sas 12 andres apo tis fules tou israil, apo enan andra ana fuli kai kathos ta pelmata ton podion ton iereon, pou bastazoun tin kiboto tou kuriou, tou kuriou olokliris tis gis, patisoun sta nera tou iordani, ta nera tou iordani tha kopoun ta duo, ta nera pou katebainoun apo pano, kai tha stathoun se enan soro. kai kathos o laos sikothike apo tis skines tous, gia na diaboun ton iordani, kai oi iereis, pou bastazan tin kiboto tis diathikis mprosta apo ton lao, kai kathos ekeinon pou bastazan tin kiboto irthan mechri ton iordani, kai ta podia ton iereon, pou bastazan tin kiboto, brachikan stin akri tou nerou, (epeidi, o iordanis plimmurizei se oles tis ochthes tou, oles tis imeres tou therismou) ta nera pou katebainoun apo pano stathikan, kai upsothikan se enan soro polu makria, apo tin poli adam, pou einai sta plagia tis zaretan kai ta nera pou katebainan kato, pros ti thalassa tis pediadas, tin almuri thalassa, kathos apokopikan, efugan oloklirotika kai o laos perase, katantikru tis iericho. kai oi iereis, pou bastazan tin kiboto tis diathikis tou kuriou, stekontan statheroi epano se xero edafos, sto meson tou iordani, kai oloi oi israilites diabainan mesa apo xero edafos, mechris otou teleiose olokliros o laos na diabainei ton iordani.

### 4

kai afou olokliros o laos teleiose na diabainei ton iordani, o kurios eipe ston iisou, legontas: parte gia ton eauto sas 12 andres

apo ton lao, apo enan andra ana fuli, kai prostaxe tous, legontas, parte apo edo, mesa apo ton iordani, apo ton topo opou ta podia ton iereon stathikan stathera, 12 petres kai tha tis metaferete mazi sas, kai tha tis balete ston topo, opou tha stratopedeuseste auti ti nuchta. tote, o iisous proskalese tous 12 andres, pou eiche diorisei apo tous gious israil, apo enan andra ana fuli kai o iisous tous eipe: diabeite mprosta apo tin kiboto tou kuriou tou theou sas sto meson tou iordani, kai sikoste o kathenas apo sas mia petra epano stous omous tou, sumfona me ton arithmo ton fulon ton gion israil gia na einai auto os simeio metaxu sas oste, otan oi gioi sas sto mellon rotoun, legontas: ti simainoun se sas autες oi petres; tote, tha tous apantate: oti ta nera tou iordani kopikan mprosta apo tin kiboto tis diathikis tou kuriou otan diabaïne ton iordani, ta nera tou iordani kopikan kai oi petres autες tha einai stous gious israil gia pantotini upomnisi. etsi kai ekanan oi gioi israil, kathos o iisous prostaxe s' autous kai piran 12 petres mesa apo ton iordani, opos o kurios eiche pei ston iisou, sumfona me ton arithmo ton fulon ton gion israil, kai tis meteferan mazi tous ston topo opou katelusan, ki ekei tis ebalan. kai o iisous estise alles 12 petres sto meson tou iordani, ston topo opou stathikan ta podia ton iereon, pou bastazan tin kiboto tis diathikis (ki ekei einai mechri simera). kai oi iereis, pou bastazan tin kiboto stekontan sto meson tou iordani, mechris otou teleiosan ola osa o kurios prostaxe ston iisou gia na pei ston lao, sumfona me ola osa o mousis prostaxe ston iisou kai o laos espeuse kai diabiike. kai afou ololkiros o laos teleiose diabainontas, diabiike kai i kibotos tou kuriou, kai oi iereis, mprosta apo ton lao. kai oi gioi tou roubin, kai oi gioi tou gad, kai to miso tis fulis tou manassi, diabikan oplismenoi mprosta apo tous gious israil, opos tous eiche pei o mousis. mechri 40.000 oplismenoi diabikan mprosta apo ton kurio se polemo, stis pediadες tis iericho. ekeini tin imera o kurios upose ton iisou mprosta se ololkiro ton israil kai ton fobontan, opos fobontan ton mousi, oles tis imeres tis zois tou. kai o kurios eipe ston iisou ta exis: prostaxe tous iereis, pou bastazoun tin kiboto tou marturiou, na aneboun apo ton iordani. kai o iisous prostaxe tous iereis, legontas: anebeite apo ton iordani. kai afou oi iereis, pou bastazan tin kiboto tis diathikis tou kuriou, anebikan apo to meson tou iordani, kai ta pelmata ton podion ton iereon patisan epano stin xira, ta nera tou iordani epestrepσαν ston topo tous, kai plimmurisan oles tis ochthes tou, opos kai prota. kai o laos anebike apo ton iordani ti dekati tou protou mina, kai stratopedeuse sta galgala, pros to anatoliko meros tis iericho. kai tis 12 ekeines petres, pou piran apo

ton iordani, o iisous tis estise sta galgala. kai eipe stous gious israil, legontas: otan sto mellon oi gioi sas rotoun tous pateres tous, legontas. ti simainoun autες oi petres; tote, tha anageillete stous gious sas ta exis: o israil diabiike auton ton iordani osan diame-sou xiras epeidi, o kurios o theos sas apoxerane ta nera tou iordani mprosta sas, mechris otou diabikate, opos ekane o kurios o theos sas stin eruthra thalassa, pou tin apoxerane mprosta sas, mechris otou diabikame gia na gnorisoun oloi oi laoi tis gis to cheri tou kuriou, oti einai dunato gia na fobaste pantote ton kurio ton theo sas.

## 5

kai otan akousan oloi oi basiliades ton amorraion, pou isan pera apo ton iordani pros ta dutika, kai oloi oi basiliades ton chananaion, pou isan konta sti thalassa, oti o kurios apoxerane ta nera tou iordani mprosta apo tous gious israil, mechris otou diabikan, dialuthikan oi kardies tous kai den emeine pleon s' autous pnoi, apo ton fobo ton gion israil. kata tin epochi ekeini, o kurios eipe ston iisou: kane gia ton eauto sou koftera petrina machairia, kai kane peritomi gia deuteri fora stous gious israil. kai o iisous ekane gia ton eauto tou koftera petrina machairia, kai ekane peritomi stous gious israil epano ston lofo ton akrobustion. kai i aitia, gia tin opoia o iisous ekane tin peritomi, einai oti ololkiros o laos pou bgike apo tin aigupto, ta arsenika, oloi oi andres tou polemou, pethanan stin erimo, stin odoiporia, afou bgikan apo tin aigupto. kai ololkiros o laos pou eiche bgei itan peritimēnos olos o laos, omos, pou gennithike stin erimo, stin odoiporia, afou bgikan exo apo tin aigupto den eiche peritimthei. epeidi, 40 chronia oi gioi israil perierchontan mesa stin erimo, mechris otou pethanan, ololkiros o laos, oi andres tou polemou, pou eichan bgei exo apo tin aigupto, epeidi den upakousan sti foni tou kuriou stous opoious o kurios orkistike oti den tha tous afsei na doun ti gi, pou o kurios orkistike stous pateres tous oti tha mas dosei, gi pou reei gala kai meli. kai anti gi' autous, antikatestise tous gious tous, stous opoious o iisous ekane peritomi, gia ton logo oti isan aperitmitoi epeidi, den tous eichan kanēi peritomi kata tin odoiporia. kai afou teleiosan na kanoun peritomi se ololkiro ton lao, kathontan stous topous tous sto stratopedo, mechris otou giatreutikan. kai o kurios eipe ston iisou: auti tin imera afaireso apo pano sas ti ntropi tis aiguptou. gi' auto, o topos ekeinos onomastike galgala mechri simera. kai oi gioi israil stratopedeusan sta galgala, kai ekanan to pascha ti 14i imera tou mina, pros tin espera, stis pediadες tis iericho. kai tin epomeni tou pascha

efagan azuma apo to sitari tis gis, kai sitari fruganismo ekeini tin idia imera. kai tin epomeni, afou efagan apo to sitari tis gis, stamatisse to manna kai den eichan pleon manna oi gioi israil, alla etrogon apo ta genimata tis gis chanaan ekeino ton chrono. kai otan o iisous itan konta stin iericho, upose ta matia tou, kai eide, kai na, stekotan apenanti tou enas anthropos kai i romfaia tou itan sto cheri tou gumnomeni kai kathos o iisous plisiase tou eipe: dikos mas eisai i apo tous echthrous mas; ki ekeinos eipe: ochi all' ego eimai o archistratigos tis dunamis tou kuriou, tora irtha. kai o iisous epese me to prosopo tou epano sti gi, kai proskunise kai tou eipe: ti prostazei o kurios mou ston doulo tou; kai o archistratigos tis dunamis tou kuriou eipe ston iisou: luse to upodima sou apo ta podia sou epеди, o topos, epano ston opoio stekesai, einai agios. kai o iisous to ekane.

## 6

kai i iericho itan kleismeni kai ochuromeni, exaitias ton gion israil kanenas den ebgaïne exo, kai kanenas den empaine mesa. kai o kurios eipe ston iisou: na, paredosa sto cheri sou tin iericho, kai ton basilia tis, kai tous dunatous polemistes. kai oloi oi andres tou polemou badiste guro apo tin poli, ologura stin poli mia fora etsi tha kaneis gia exi imeres. kai epta iereis tha bastazoun mprosta apo tin kiboto epta keratines salpigges kai tin ebdomi imera tha badisete guro apo tin poli epta fores kai oi iereis tha salpizoun me tis salpigges. kai otan salpissoun me tin keratini salpigga paratetamena, kathos akousete ton icho tis salpiggas, olokliros o laos tha alalaxe me dunaton alalamgo, kai to teichos tis polis tha katapsei apo ti basi tou, kai o laos tha anebei, o kathenas kateutheian mprosta tou. kai o iisous, o gios tou naui, kalese tous iereis, kai tous eipe: parte tin kiboto tis diathikis, kai epta iereis as bastazoun epta keratines salpigges mprosta apo tin kiboto tou kuriou. kai ston lao eipe: peraste, kai badiste guro apo tin poli, kai oi oplismenoi as perassoun mprosta apo tin kiboto tou kuriou. kai afou o iisous milise ston lao, oi epta iereis pou bastazan tis epta keratines salpigges mprosta ston kurio, perasan, kai salpizan me tis salpigges kai i kibotos tis diathikis tou kuriou tous akolouthouse. kai oi oplismenoi proporeuontan apo tous iereis, pou salpizan me tis salpigges, kai i opisthofulaki akolouthouse tin kiboto apo piso, eno oi iereis prochorontas salpizan me tis salpigges. kai o iisous prostaxe ton lao, legontas: den tha alalaxete oute tha akouseti i foni sas oute tha bgei logos apo to stoma sas, mechri tin imera kata tin opoia tha sas po na alalax-

ete tote tha alalaxete. kai i kibotos tou kuriou perilthe tin poli, ologura, mia fora kai irthan sto stratopedo, kai dianuchterousan sto stratopedo. kai o iisous sikothike to proi, kai oi iereis sikosan tin kiboto tou kuriou kai oi epta iereis, pou bastazan tis epta keratines salpigges, proporeuontan apo tin kiboto tou kuriou, badizontas kai salpizontas me tis salpigges kai mprosta tous poreuontan oi oplismenoi kai i opisthofulaki akolouthouse tin kiboto tou kuriou apo piso, eno oi iereis kathos prochorousan salpizan me tis salpigges. kai ti deuteri imera badizan guro apo tin poli mia fora, kai gurisan sto stratopedo etsi ekanan gia exi imeres. kai tin ebdomi imera sikothikan guro sta charamata, kai badisan guro apo tin poli epta fores me ton idio tropo monon s' auti tin imera badisan guro apo tin poli epta fores. kai kata tin ebdomi fora, eno oi iereis salpizan me tis salpigges, o iisous eipe ston lao: alalaxte epеди, o kurios sas paredose tin poli kai i poli tha einai anathema ston kurio, auti kai ola osa einai mesa s' auti monon sti raab tin porni tha diafulachthei i zoi, s' autin kai se olous ekeinous pou einai mesa sto spiti tis mazi tis epеди, ekrupse tous kataskopous, pou eichame steilei es-eis, omos, fulachtheite apo ta anathema, gia na mi ginete anathema, pairnontas apo ta anathema, kai kanete to stratopedo tou israil anathema, kai to taraxete kai olo to asimi kai to chrusafi, kai ta chalkina skeui kai ta siderenia, einai aferomena ston kurio tha ferthoun mesa sto thisaurofulakio tou kuriou. kai o laos alalaxe, otan salpisan me tis salpigges kai kathos o laos akouse ti foni ton salpiggon, tote o laos alalaxe enan megalo alalamgo, kai to teichos katepese apo ti basi tou, kai o laos anebike stin poli, kathe enas kateutheian mprosta tou, kai kurieusan tin poli. kai exolothreusan me machaira olous osous isan mesa stin poli, andres kai gunaikes, neous kai gerontes, kai bodia, kai probata, kai gaidouria. kai o iisous eipe stous duo andres, pou kataskopeusan ti gi: mpeite mesa sto spiti tis pornis, kai bgalte exo apo ekei ti gunaika, kai ola osa echei, kathos orkistikate s' auti. kai oi neoi, oi kataskopoi, mpikan kai ebgalan exo ti raab, kai ton patera tis, kai ti mitera tis, kai tous adelfous tis, kai ola osa eiche kai ebgalan olokliro ti suggeneia tis, kai tous diafulaxan exo apo to stratopedo tou israil. kai katekapsan tin poli me fotia, kai ola osa isan s' auti monon to asimi kai to chrusafi, kai ta chalkina skeui kai ta siderenia, ta edosan sto thisaurofulakio tou oikou tou kuriou. kai sti raab, tin porni, kai stin oikogeneia tou patera tis, kai se ola osa eiche, o iisous diafulaxe ti zoi kai katoikei mesa ston israil mechri simera epеди, ekrupse tous kataskopous, pou o iisous eiche steilei gia

na kataskopeousoun tin iericho. kai o iisous orkistike ekeini tin epochi, legontas: kataramenos mprosta ston kurio o anthropos, pou tha sikothei kai tha chtisei auti tin poli, tin iericho me ton thanato tou prototokou giou tou tha balei ta themelia tis, 6 kai me ton thanato tou neotatou giou tou tha stisei tis pules tis. kai o kurios itan mazi me ton iisou, ki aplothike i fimi tou onomatos tou se olokliri ti gi.

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omos, oi gioi israil ekanan parabasi sto anathema epeidi, o achan, o gios tou charmi, giou tou zabdi, giou tou zera, apo ti fuli tou iouda, pire apo to anathema kai i orgi tou kuriou anapse enantia stous giους israil. kai o iisous esteile anthropous apo tin iericho sti gai, pou itan konta sti baith-auen, pros to anatoliko meros tis baithil kai tous eipe, legontas: anebeite, kai kataskopeuste ti gi. kai oi anthropoi anebikan kai kataskopeusan ti gai. kai otan gurisan ston iisou tou eipan: as mi anabei oloklirios o laos, alla mechri duo i treis chiliades andres as aneboun, kai as pataxoun ti gai mi baleis olokliro ton lao se kopo fernontas ton mechris ekei epeidi, einai ligo. kai anebikan ekei apo ton lao mechri 3.000 andres kai efugan apo to prosopo ton andron tis gai. kai oi andres tis gai pataxan ap' autous mechri 36 apo tous andres kai tous katadioxan mprosta apo tin puli mechri ti sibareim, kai tous pataxan sto katoferes meros gia to opoio oi kardies tou laou dialuthikan, kai eginan san nero. kai o iisous xeschise ta imatia tou, kai epese katagis epano sto prosopo tou, mprosta stin kiboto tou kuriou mechri tin espera, autos kai oi presbuteroi tou israil, kai ebalan choma epano sta kefalia tous. kai o iisous eipe: a! kuriarche kurie, giati diaperases auton ton lao diamേശou tou iordani, gia na mas paradoseis sta cheria ton amorraion, oste na mas afanisoun; eithe na imastan eucharistimenoi, kathos kathomastan pera apo ton iordani! o! kurie, ti na po, afou o israil estrepse ta nota mprosta stous echthrous tou; ki akougontas oi chanaanioi kai oloi oi katoikoi tis gis, tha mas perikuklosoun, kai tha exaleipsoun to onoma mas apo ti gi kai ti tha kaneis gia to megalo sou onoma; kai o kurios eipe ston iisou: siko giati epeses etsi epano sto prosopo sou; o israil amartise, kai malista parebikan ti diathiki mou, pou tous prostaxa kai epipleon, piran apo to anathema, kai epipleon eklepsan, kai epipleon eipan pse mata, kai epipleon to ebalan sta skeui tous gi' auto, den tha mporesoun oi gioi israil na stathoun mprosta apo tous echthrous tous, alla tha strepsoun ta nota mprosta stous echthrous tous, epeidi eginan anathema oute tha eimai pleon mazi sas, an den exaleipsete to anath-

ema apo anamesa sas kathos tha sikotheis, agiase ton lao, kai pes: agiasteite gia tin auriani imera epeidi, etsi leei o kurios o theos tou israil uparchei anathema anamesa sou, israil den mporeis na statheis mprosta apo tous echthrous sou, mechris otou afairesete to anathema apo anamesa sas proselthete, loipon, to proi sumfona me tis fules sas kai i fuli, tin opoia o kurios tha piasei, tha proselthei kata suggeneies kai i suggeneia, tin opoia o kurios tha piasei, tha proselthei kata oikogeneies kai i oikogeneia, tin opoia o kurios tha piasei tha proselthei kata andres kai opoios piastei, pou echei to anathema, tha katakai me fotia, autos kai ola osa echei epeidi, parebike ti diathiki tou kuriou, kai epeidi epraxe anomia ston israil. kai o iisous, afou sikothike to proi, efere ton israil sumfona me tis fules tous kai piastike i fuli tou iouda kai efere tis suggeneies tou iouda, kai piastike i suggeneia ton zaraiton kai efere ti suggeneia ton zaraiton kata andres, kai piastike o zabdi kai efere tin oikogeneia tou kata andres, kai piastike o achan, o gios tou charmi, giou tou zabdi, giou tou zera, apo ti fuli tou iouda. kai o iisous eipe ston achan: paidi mou, dose tora doxa ston kurio ton theo tou israil, kai exomologisou s' auton, kai pes mou tora ti epraxes mi to krupseis apo mena. kai o achan apokithike ston iisou, kai eipe: alithina, ego amartisa ston kurio ton theo tou israil, kai epraxa etsi ki etsi blepontas anamesa sta lafura mia kali babuloniaki stoli, kai 200 siklous asimi, kai mia rabdo chrusafi barous 50 siklon, ta epithumisa, kai ta pira kai des, einai krummena sti gi, sto meson tis skinis mou, kai to asimi kato ap' auta. kai o iisous esteile anthropous kai etrexan sti skini, kai pragmatika, isan krummena sti skini tou, kai to asimi kato ap' auta. kai ta piran apo to meson tis skinis, kai ta eferan ston iisou, kai se olous tous giους israil, kai ta ebalan mprosta ston kurio. tote, o iisous, kai oloklirios o israil mazi tou, epiasan ton achan, ton gio tou zera, kai to asimi, kai ti stoli, kai ti rabdo apo to chrusafi, kai tous giους tou, kai tis thugateres tou, kai ta bodia tou, kai ta gaidouria tou, kai ta probata tou, kai ti skini tou, kai ola osa eiche, kai tous eferan stin koilada achor. kai o iisous eipe: giati mas katataraxes; o kurios tha se katataraxei auti tin imera. kai oloklirios o israil tin lithobilise me petres, kai tous katekapsan me fotia, kai tous lithobolisan me petres. kai estisan epano tou enan megalo soro apo petres, pou menei mechri simera etsi o kurios epause apo tin exapsi tou thumou tou gi' auto, to onoma ekeinou tou topou apokaleitai, koilada achor mechri auti tin imera.

kai o kurios eipe ston iisou: mi fobitheis oute na deiilaiseis pare mazi sou olous tous andres tou polemou, kai afou sikotheis, aneba sti gai na, ego paredosa sto cheri sou ton basilia tis gai, kai ton lao tou, kai tin poli tou, kai ti gi tou kai tha kaneis sti gai, kai ston basilia tis, opos ekanes stin iericho kai ston basilia tis monon ta lafura tis, kai ta ktini tis tha lafuragogisete gia tous eautous sas stise enedra enantia stin poli, apo piso tis. kai o iisous sikothike, kai olokliros o laos o polemistis, gia na aneboun sti gai kai o iisous dialexe 30.000 andres dunatous polemistes, kai tous esteile ti nuchta, kai tous prostaxe, legontas: proxeite, eseis tha endreute enantia stin poli, apo piso tis mi apomakruntheite polu apo tin poli, kai na eiste oloi etoimoi ki ego, kai olokliros o laos, pou einai mazi mou, tha plisiassoume stin poli kai otan bgoun enantion mas, opos prota, tote emeis tha fugoume apo mprosta tous kai tha bgoun piso apo mas, mechris otou tous apomakrunoume apo tin poli, epeidi tha poun: autoi feugoun apo mprosta mas, opos prota ki emeis tha fugoume apo mprosta tous tote, eseis, afou sikotheite apo tin enedra, tha kurieusete tin poli epeidi, o kurios o theos sas tha tin paradosei sto cheri sas kai afou kurieusete tin poli, tha kapsete tin poli me fotia sumfona me tin prostagi tou kuriou tha kanete deste, sas edosa prostagi. o iisous, loipon, tous esteile, kai pigan se enedra, kai kathisan anamesa sti baithil kai ti gai, pros to dutiko meros tis gai kai o iisous emeine ekeini ti nuchta anamesa ston lao. kai afou o iisous sikothike to proi, episkefthike ton lao, kai anebike autos kai oi presbuteroi tou israil, mprosta apo ton lao pros ti gai. kai olos o polemistis laos, pou itan mazi tou, anebike, kai plisiase, kai irthe apenanti apo tin poli, kai stratopedeuse pros to boreio meros tis gai kai itan mia koilada anamesa s' autous kai sti gai. kai pairnontas mechri 5.000 andres, tous ebale se enedra anamesa sti baithil kai sti gai, pros to dutiko meros tis polis. kai afou paretaxan ton lao, olokliro to strateuma, pou itan sta boreia tis polis, kai tin enedra tou, sta dutika tis polis, o iisous pige ekeini ti nuchta sto meson tis koiladas. kai kathos eide o basiliastis tis gai, autos kai olokliros o laos tou, oi andres tis polis, espeusan kai sikothikan proi, kai bgikan se sunantisi tou israil se machi, se orismeni ora, stin pediada autos, omos, den ixere oti itan enedra enantion tou piso apo tin poli. kai o iisous kai olokliros o israil prospoiithikan oti katatropothikan mprosta tous, kai efegan apo ton dromo tis erimou. kai sugkalesan olokliro ton lao, pou itan sti gai, gia na tous katadoxoun kai katadoxan ton iisou, kai apomakrunthikan apo tin poli. kai den

apemeine anthrpos sti gai kai sti baithil, pou den bgike piso apo ton israil kai afisan tin poli anoichti, kai katadiokan ton israil. kai o kurios eipe ston iisou: ektein ti logchi, pou einai sto cheri sou, pros ti gai epeidi, tha tin paradoso sto cheri sou. kai o iisous exeteine ti logchi, pou itan sto cheri tou, pros tin poli. kai i enedra sikothike apo ti thesi tis me biasuni, kai ormisan amesos, otan exeteine to cheri tou kai mpikan stin poli, kai tin kurieusan, kai speudontas ekapsan tin poli me fotia. kai otan oi andres tis gai gurisan na doun pros ta piso, eidan, kai na, o kapnos tis polis anebaine ston ourano, kai den mpourousan na fugoun edo ki ekei epeidi, o laos pou efuge pros tin erimo strafikan pros ta piso enantia s' autous pou tous katadiokan. kai o iisous kai olokliros o israil, afou eidan oti i enedra eiche kurieusei tin poli, kai oti anebaine o kapnos tis polis, strafikan pros ta piso, kai pataxan tous andres tis gai. kai oi alloi bgikan apo tin poli enantion tous, oste isan sto meson tou israil, apo edo kai apo ekei kai tous pataxan, oste den afisan kanenan ap' autous, pou na enapemeine i na difeuge. kai ton basilia tis gai ton epiasan zontano, kai ton eferan ston iisou. kai afou o israil teleiose na foneuei olous tous katoikous tis gai stin pediada mesa stin erimo, opou tous katadiokan, kai epesan oloi me machaira, mechris otou exolothreuthikan, olokliros o israil epestrepse sti gai, kai tin pataxan me machaira. kai oloi autoi pou epesan ekeini tin imera, kai andres kai gunaikes, isan 12.000, oloi oi anthropoi tis gai. kai o iisous den esure pros ta piso to cheri tou, pou eiche aplosei me ti logchi, mechris otou exolothreuse olous tous katoikous tis gai. monon ta ktini, kai ta lafura tis polis ekeinis, lafuragogise o israil gia ton eauto tou, sumfona me ton logo tou kuriou, pou eiche prostaxe ston iisou. kai o iisous katekapse ti gai, kai tin ekane enan soro, pantotina akatoikito, mechri auti tin imera. kai ton basilia tis gai ton kremase epano se ena xulo mechri tin espera kai kathos o ilios eduse, o iisous prostaxe kai katebasan to ptoma tou apo to xulo, kai to errixan stin eisodo tis pulis tis polis, kai uposan epano tou enan megalo soro apo petres, pou menei mechri simera. tote, o iisous oikodomise ena thusiastirio ston kurio ton theo tou israil epano sto bouno ebal, opos o mousis, o doulous tou kuriou, prostaxe stous gious israil, sumfona me to grammeno sto biblio tou nomou tou mousi: thusiastirio apo olokliros petres, epano stis opoies den epiblibhike sidero kai proserfan epano s' auto olokautomata ston kurio, kai thusiasan eirnikes prosfores. kai egrapse ekei epano stis petres to antigrafo tou nomou tou mousi, pou eiche grapei mprosta stous gious israil. kai olokliros o israil, kai oi presbuteroi

tous, kai oi archontes, kai oi krites tous, stathikan apo to ena kai apo to allo meros tis kibotou, apenanti apo tous iereis, tous leuites, pou bastazan tin kiboto tis diathikis tou kuriou, kai o xenos, kai o autochthonas oi misoi ap' autous pros to bouno garizin, kai oi misoi ap' autous pros to bouno ebal opos proigoumena o mousis, o doulos tou kuriou, eiche prostaxei, gia na eulogisoun ton lao israil. kai usterá ap' auta, diabase ola ta logia tou nomou, tis eulogies kai tis katares, sumfona me ola ta grammena sto biblio tou nomou. den upirche logos apo ola osa prostaxe o mousis, pou o iisous den diabase mprosta se ololkiri ti sunagogi tou israil, mazi me tis gunaikes, kai ta paidia, kai tous xenous, pou parabriskontan metaxu tous.

## 9

kai otan akousan oloi oi basiliades, pou isan apo tin edo pleura tou iordani, ki autoi pou isan stin oreini periochi kai ekeinoi pou isan stin pedini periochi, ki ekeinoi pou isan se ola ta paralia tis megalis thalassas, mechris apenanti apo ton libano, oi chettaioi, kai oi amorraioi, oi chananaioi, oi ferezaioi, oi euaioi, kai oi iebousaioi, sugkentrothikan oloi mazi, gia na polemisoun ton iisou kai ton israil. kai oi katoikoi tis gabaon akousan o,ti eiche kanei o iisous stin iericho kai sti gai, kai epraxan ki autoi me panourgia, kai pigan kai etoimastikan me efodia, kai piran palious sakous epano sta gaidouria tous, kai askia me palio krasi kai schismena kai demena, kai sta podia tous palia upodimata kai mpalomena, kai palia imatia epano tous kai olo to psomi tou efodias mou tous itan xero kai katathrummatismeno. kai irthan ston iisou sto stratopedo sta galgala, kai eipan s' auton kai stous andres tou israil: irthame apo makrini gi: tora, loipon, kante sunthiki mazi mas. kai oi andres tou israil eipan s' autous tous euaious: eseis isos katoikeite anamesa mas, kai pos tha kanoume sunthiki mazi sas; ki ekeinoi eipan ston iisou: eimaste douloi sou. kai o iisous eipe s' autous: poioi eiste kai apo pou ercheste; kai tou eipan: oi douloi sou irthan apo polu makrini gi gia to onoma tou kuriou tou theou sou epeidi, akousame ti fimi tou, kai ola osa ekane stin aigupto, kai ola osa ekane stous duo basilades ton amorraion, pou isan pera apo ton iordani, ston sion, ton basilia tis esebon, kai ston og, ton basilia tis basan, pou itan stin astaroth gi' auto, oi presbuteroi mas, kai oloi oi katoikoi tis gis mas, eipan se mas, legontas: parte mazi sas efodia gia ton dromo, kai pigainete se sunantisi tous, kai peite tous: eimaste douloi sas tora, loipon, kante sunthiki mazi mas to psomi mas auto to pirame apo ta spitia mas zesto, tin imera

pou fugame gia narthoume se sas kai tora, na, einai xero kai katathrummatismeno ki auta ta askia tou krasiou, pou ta gemisame kainourgia, kai na, einai kataxeschismena kai ta imatia mas auta kai ta upodimata mas paliosan exaitias tou polu makrinou dromou. kai dechthikan tous andres exaitias ton efodion tous, kai den rotisan ton kurio. kai o iisous ekane eirini mazi tous, kai ekane sunthiki mazi tous, na diafulaxe ti zoi tous kai oi archontes tis sunagogis, orkistikan s' autous. kai usterá apo treis imeres, afou ekanan sunthiki mazi tous, akousan oti isan geitones tous, kai katoikousan metaxu tous. kai afou oi gioi israil sikothikan, pigan stis poleis tous tin triti imera kai oi poleis tous isan i gabaon kai i chefeira, kai i biroth, kai i kiriath-areim. kai den tous pataxan oi gioi israil, epeidi oi archontes tis sunagogis eichan orkistei pros autous ton kurio ton theo tou israil. kai ololkiri i sunagogi goguze enantia stous archontes. oloi, omos, oi archontes eipan se ololkiri ti sunagogi: emeis orkistikame pros autous ton kurio ton theo tou israil tora, loipon, den mporoume na tous agxixoume auto tha kanoume s' autous tha diafulaxoume ti zoi tous, gia na mi einai orgi theou epano mas, exaitias tou orkou pou orkistikame s' autous. kai oi archontes tous eipan: as zoun as einai, omos, xulokopoi kai udroforoi se ololkiri ti sunagogi, kathos tous uposchethikan oi archontes. kai o iisous tous sugkalese, kai tous eipe, legontas: giati mas apatisate, legontas: eimaste polu makria apo sas, eno eseis katoikeite metaxu mas; tora, loipon, eiste epikataratoi, kai den tha leipsei apo sas doulos, kai xulokopos, kai udroforos ston oiko tou theou mou. kai apokrithikan ston iisou, legontas: epeidi, oi douloi sou emathan me plirofories osa o kurios o theos sou dietaxe ston doulo tou ton mousi, na dosei se sas ololkiri ti gi, kai na exolothreusei apo mprosta sas olous tous katoikous tis gis, gi' auto fobithikame apo sas uperbolika gia ti zoi mas, kai kaname auto to pragma kai tora, na, eimaste sta cheria sou o,ti sou fanei kalo kai aresto na kaneis se mas, kane. kai ekane s' autous etsi, kai tous eleutherose apo to cheri ton gion israil, kai den tous foneusan. kai tin imera ekeini o iisous tous ekane xulokopous kai udroforous mechri tora, sti sunagogi, kai sto thusiastirio tou kuriou, ston topo pou tha eklexei.

## 10

kai kathos o adonisedek, o basilias tis ierousalim, akouse oti o iisous kurieuse ti gai, kai tin exolothreuse, oti, kathos ekane stin iericho kai ston basilia tis, etsi ekane kai sti gai kai ston basilia tis, kai oti oi katoikoi tis gabaon ekanan eirini me ton israil, kai emeinan anamesa tous, fobithikan

uperbolika epeidi, i gabaon itan megali poli, san mia apo tis basilikes poleis, ki epeidi itan megaluteri apo ti gai, kai oloi oi andres tis isan dunatoi, gi' auto, o adonisedek, o basiliás tis ierousalim, esteile ston oam, ton basilia tis chebron, kai ston piram, ton basilia tis iarmouth, kai ston iafia, ton basilia tis lacheis, kai ston debeir, ton basilia tis eglon, legontas: anebeite se mena, kai boithiste me, gia na pataxoume ti gabaon epeidi, ekane eirini me ton iisou, kai me tous gious israil. kai afou sugkentrothikan oi pente basiliades ton amorraion, o basiliás tis ierousalim, o basiliás tis chebron, o basiliás tis iarmouth, o basiliás tis lacheis, o basiliás tis eglon, anebikan autoi kai ola ta strateumata tous kai stratopedousan mprosta apo ti gabaon, kai polemousan enantion tis. kai oi gabaonites esteilan ston iisou, sto stratopedo sta galgala, legontas: mi aposureis to cheri sou apo tous doulous sou aneba grigora se mas, kai sose mas, kai boithise mas epeidi, sugkentrothikan enantion mas oloi oi basilades ton amorraion, pou katoikoun stin oreini periochi. kai o iisous anebike apo ta galgala, autos, kai olokliros o polemistas laos mazi tou, kai oloi oi dunatoi polemistes. kai o kurios eipe ston iisou: mi tous fobitheis epeidi, tous paredosa sto cheri sou kanenas ap' autous den tha stathei mprosta sou. irthe, loipon, o iisous xafnika katapano tous, afou anebike apo ta galgala kata ti diarkia olis tis nuchtas. kai o kurios tous katapropose mprosta ston israil, kai tous pataxe me megali sfagi sti gabaon, kai tous katedioxan ston dromo pou anebainei pros ti baith-oron, kai tous katekoban mechri tin azika kai mechri ti makkida. ki eno, feugontas apo mprosta apo to israil, isan stin katabasi tis baith-oron, o kurios errixe apo ton ourano megales petres enantion tous mechri tin azika, kai pethanan perissoteroi isan ekeinoi pou pethanan apo tis petres tou chalaziou, para osous oi gioi israil katekop-san me machaira. tote, o iisous milise ston kurio, tin imera pou o kurios paredose tous amorraious mprosta stous gious israil, kai eipe mprosta ston israil: stasou, ilie, epano sti gabaon, ki esu feggari, epano sti faragga aialon. kai o ilios stathike, kai to feggari emeine akinito, mechris otou o laos ekdikithike tous echthrous tou. den einai auto grammeno sto biblio tou iasir; kai o ilios stathike sto meson tou ouranou, kai den espeuse na dusei mechri mia olok-liri imera. kai tetoia imera den upirxe oute prin oute meta, oste o kurios na akousei foni anthropou epeidi, o kurios polemoupe uper tou israil. kai o iisous epestrepse, kai mazi tou olokliros o israil, sto stratopedo sta galgala. kai oi pente basiliades autou efugan, kai krufitikan se mia spilia sti makkida. kai aniggeilan ston iisou, legontas:

oi pente basiliades brethikan krummenoi se mia spilia sti makkida. kai o iisous eipe: kuliste megales petres sto stomio tis spilias, kai balte konta tous anthropous gia na tous fulattoun ki esei, mi stekeste katadiokete tous echthrous sas, kai pataxte tin opisthofulaki tous mi tous afisete na mpoun stis poleis tous epeidi, o kurios o theos sas tous paredose sta cheria sas. kai afou o iisous kai oi gioi israil teleiosan na tous foneoun me uperbolika megali sfagi, mechris otou exolothreutikan, oi upoloipo ap' autous, osoi diasothikan, mpikan se ochroumenes poleis. kai olokliros o laos epestrepse sto stratopedo ston iisou, sti makkida, eirinika kanenas den kounise ti glossa tou enantia se kapoion apo tous gious israil. kai o iisous eipe: anoixte to stomio tis spilias, kai bgalte exo pros emena tous pente basiliades ekeinous apo ti spilia. etsi kai ekanan, kai ebgalan exo pros auton tous pente ekeinous basiliades apo ti spilia, ton basilia tis ierousalim, ton basilia tis chebron, ton basilia tis iarmouth, ton basilia tis lacheis, ton basilia tis eglon. kai afou ebgalan exo pros ton iisou ekeinous tous basiliades, o iisous kalese olous tous andres tou israil, kai eipe stous archigous ton polemiston, pou irthan mazi tou: plisiaste, balte ta podia sas epano stous laimous auton ton basiliadon. kai autoi plisiasan, kai ebalan ta podia tous epano stous laimous tous. kai o iisous tous eipe: mi fobaste oute na deiliazete gineste andreioi kai endunamoneste epeidi, etsi tha kanei o kurios se olous tous echthrous sas, enantia stous opoious macheite. kai usterá ap' auta, o iisous tous pataxe, kai tous thanatose, kai tous kremase se pente xula kai kremontan sta xula mechri tin espera. kai guro sti dusi tou iliou, o iisous prostaxe, kai tous katebasan apo ta xula, kai tous errixan sti spilia, opou eichan krufitei, kai sto stomio tis spilias kulisan megales petres, oi opoies menoun ekei mechri ti simerini imera. kai ekeini tin imera o iisous kurieuse ti makkida, kai pataxe me machaira auti, kai ton basilia tis exolothreuse autous, kai olous tous anthropous, pou isan s' autin den afise upoloipo kai ston basilia tis makkida ekane, opos ekane kai ston basilia tis iericho. kai o iisous diabike, kai mazi tou olokliros o israil, apo ti makkida sti libna, kai polemoupe ti libna. kai o kurios paredose ki auti kai ton basilia tis sto cheri tou israil kai tin pataxe me machaira, kai olous tous anthropous, pou isan mesa s' auti den afise s' autin upoloipo kai ston basilia tis ekane, opos ekane kai ston basilia tis iericho. kai o iisous diabike, kai mazi tou olokliros o israil, apo ti libna sti lacheis, kai stratopedouse apenanti tis, kai tin polemoupe. kai o kurios paredose ti lacheis sto cheri tou israil, kai tin kurieuse ti deuteri imera kai pataxe

me machaira auti, kai olous tous anthropous, pou isan s' auti, sumfona me osa ekane sti libna. tote, o oram, o basiliās tis gezer, anebike gia na boithisei ti lacheis kai o iisous pataxe auton kai ton lao tou, mechris otou den tou afise upoloipo. kai o iisous diabike, kai mazi tou olokliros o israil, apo ti lacheis stin eglon, kai stratopedeusan apenanti tis, kai tin polemousan kai tin kurieusan ekeini tin imera, kai tin pataxan me machaira kai exolothreuse ekeini tin imera olous tous anthropous pou isan s' auti, sumfona me ola osa ekane sti lacheis, kai o iisous anebike, kai mazi tou olokliros o israil, apo tin eglon sti chebron, kai tin polemousan kai tin kurieusan, kai pataxan me machaira auti, ton basilia tis, kai oles tis poleis tis, kai olous tous anthropous, pou isan mesa s' auti kai den afise upoloipo sumfona me ola osa ekane stin eglon kai exolothreuse auti, kai olous tous anthropous pou isan mesa s' auti. kai o iisous strafike, kai mazi tou olokliros o israil, sti debeir, kai tin polemouse kai kurieuse auti, kai ton basilia tis, kai oles tis poleis tis kai tous pataxe me stoma machairas, kai exolothreuse olous tous anthropous, pou isan mesa s' auti den afise upoloipo opos ekane sti chebron, etsi ekane kai sti debeir kai ston basilia tis kai opos ekane sti libna kai ston basilia tis. m' auto ton tropo o iisous pataxe olokliri tin oreini gi, kai ti mesimbrini, kai tin pedini, kai tin asdoth, kai olous tous basiliades tous den afise upoloipo, alla exolothreuse kathe ti pou eiche pnoi, kathos o kurios, o theos tou israil, eiche prostaxe. kai o iisous tous pataxe apo tin kadis-barni mechri ti gaza, kai olokliri ti gi gesen, mechri ti gabaon. kai olous autous tous basiliades kai ti gi tous o iisous kurieuse memias, epeidi o kurios o theos tou israil polemouse uper tou israil. kai o iisous epestrepse sto stratopedo sta galgala, kai mazi tou olokliros o israil.

## 11

kai kathos to akouse o iabein, o basiliās tis asor, esteile ston iobab, ton basilia tis madon, kai ston basilia tis simbron, kai ston basilia tis achsaf, kai stous basiliades pou isan ston borra, stin oreini periochi kai stin pedini, apenanti apo ti chinneroth, kai stin koilada, kai sti nafath-dor dutika, kai stous chananaious, pou isan anatolika kai dutika, kai stous amorraious, kai stous chet-taious, kai stous ferezaious, kai stous iebou-saious, pou isan stin oreini periochi, kai stous euaious, pou isan kato apo tin aer-mon sti gi mispa. kai bgikan, autoi kai ola ta strateumata tous mazi tous, polus laos, san tin ammo, pou einai konta stin akri tis thalassas se plithos, mazi me aloga kai polles amaxes se uperboliko bathmo. kai

afou oloi autoi oi basiliades sugkent rothikan, irthan kai stratopedusan mazi konta sta nera merom, gia na polemisoun ton israil. kai o kurios eipe ston iisou: mi fobitheis apo mprosta tous epeidi, aurio, peripou auti tin ora, ego tha tous paradoso olous foneu-menous mprosta ston israil ta aloga tous tha ta akrotiriaseis kai tis amaxes tous tha tis katakapseis me fotia. kai o iisous pigo xafnika, kai mazi tou olos o polemistas laos, enantion tous sta nera merom, kai epesan epano tous. kai o kurios tous paredose sto cheri tou israil, kai tous pataxe, kai tous katadioxe mechri ti megali sidona kai mechri ti misrefoth-maim, kai mechri tin koilada mispa anatolika kai tous pataxan, mechris otou den tous afisan upoloipo. kai o iisous ekane s' autous kathos o kurios ton prostaxe ta aloga tous ta akrotiriase, kai tis amaxes tous tis katekapse me fotia. kai o iisous strafike tin idia auti epochi, kai kurieuse tin asor, kai pataxe ton basilia tis me machaira epeidi, i asor itan allote proteuousa olon au-ton ton basileion. kai olous tous anthropous, pou isan s' autin, tous pataxan me machaira, kai tous exolothreusan den emeine tipote pou eiche pnoi, kai tin asor tin katekapse me fotia. kai oles tis poleis ekeinon ton basiliadon, kai olous tous basiliades tous, o iisous tous epiase, kai tous pataxe me machaira tous exolothreuse, opos prostaxe o mousis, o doulous tou kuriou. kai oles tis poleis, oses emeinan mazi me ta prochomata tous, den tis ekapse o israil, ektos monon tin asor katekapse o iisous. kai ola ta lafura auton ton poleon, kai ta ktini, oi gioi israil ta la-furagogisan gia ton eauto tous olous, omos, tous anthropous tous pataxan me machaira, mechris otou tous exolothreusan den afisan tipote pou eiche pnoi. opos o kurios prostaxe ston mousi, ton doulo tou, etsi kai o mousis prostaxe ton iisou, kai etsi ekane o iisous den parebike tipote apo ola osa o kurios prostaxe ston mousi. kai o iisous kurieuse olokliri ekeini ti gi, tin oreini, kai olokliri ti mesimbrini, kai olokliri ti gi gesen, kai tin koilada, kai tin pedini periochi, kai to bouno tou israil, kai tin koilada tou, apo to bouno alak, pou upsonetai pros to sieir, mechri ti baal-gad, stin koilada tou libanou, kato apo to bouno aermon kai epiase olous tous basiliades tous, kai tous pataxe, kai tous thanatose. polu kairo o iisous polemouse me olous autous tous basiliades. den upirche poli pou ekane eirini me tous giours israil, ektos apo tous euaious, pou katoikousan sti gabaon oles tis kurieusan me polemo epeidi, egine apo ton kurio, to na sklirunthoun oi kardies tous, narthoun se machi enantia ston israil, gia na exolothreutoun, na mi ginei s' autous eleos, alla na exafanistoun, opos o kurios prostaxe ston mousi. kai o iisous irthe ekeini tin epochi, kai afanise tous anakeim



apo ta bouna, apo ti chebron, apo ti debeir, apo tin anab, kai apo ola ta bouna tou iouda, kai apo ola ta bouna tou israil o iisous tous exolothreuse, mazi me tis poleis tous. den emeinan anakeim sti gi ton gion israil monon sti gaza, sti gath, kai stin azoto emeinan. kai o iisous kurieuse olokliri ti gi, sumfona me ola osa o kurios eiche pei ston mousi kai o iisous tin edose ston israil os klironomia, sumfona me ton diamerismo tous stis fules tous. kai i gi isuchase apo polemo.

## 12

kai oi basiliades tis gis, pou oi gioi israil pataxan, kai katakurieusan ti gi tous, stin periochi pera apo ton iordani, pros tin anatoli tou iliou, apo ton potamo arnon mechri to bouno aermon, kai olokliri tin pedini periochi anatolika, einai toutoi: o sion, o basiliastis ton amorraion, pou katoikouse stin esebon, pou despoze apo tin aroir, pou itan konta stin akri tou potamou arnon, kai to meson tou potamou, kai to miso tis gis galaad, mechri ton potamo iabok, to orio ton gion ammon kai apo tin pedini periochi mechri ti thalassa chinneroth anatolika, kai mechri ti thalassa tis pediadas, tin almuri thalassa anatolika, pros ton dromo pou odigouse sti baith-iesimoth, kai apo to mesimbrino meros, kato apo tin asdoth-fasga kai ta oria tou og, tou basilia tis basan, pou enapoleifhike apo tous gigantes, kai pou katoikouse stin astaroth kai stin edrei pou exusiaze sto bouno aermon, kai sti salcha, kai se olokliri ti basan, mechri ta oria ton gessouriton kai ton maachathiton, kai sto miso tis gis galaad, to orio tou sion, tou basilia tis esebon. autous tous pataxe o mousis, o doulous tou kuriou, kai oi gioi israil kai o mousis, o doulous tou kuriou, edose ti gi tous os klironomia stous roubinites, kai stous gadites, kai sto miso tis fulis tou manassi. ki autoi einai oi basiliades tis gis, pou o iisous pataxe kai oi gioi israil, apo tin edo pleura tou iordani, dutika, apo ti baal-gad stin koilada tou libanou, kai mechri to bouno alak, pou anebainei sto sieir kai o iisous tin edose stis fules tou israil os klironomia, sumfona me ton diamerismo tous sta bouna, kai stis koilades, kai stis pediades, kai stin asdoth, kai stin erimo, kai sto mesimbrino meros tous chettaious, tous amorraious, kai tous chananaious, tous ferezaious, tous euaious, kai tous iebousaious ton basilia tis iericho, enan ton basilia tis gai, pou itan konta sti baithil, enan ton basilia tis ierousalim, enan ton basilia tis chebron, enan ton basilia tis iarmouth, enan ton basilia tis lacheis, enan ton basilia tis eglon, enan ton basilia tis gezer, enan ton basilia tis debeir, enan ton basilia tis geder, enan ton basilia tis orma, enan ton basilia tis arad,

enan ton basilia tis libna, enan ton basilia tis odollam, enan ton basilia tis makkida, enan ton basilia tis baithil, enan ton basilia tis thapfoua, enan ton basilia tis efer, enan ton basilia tis afek, enan ton basilia tis lasaron, enan ton basilia tis madon, enan ton basilia tis asor, enan ton basilia tis simbron-meron, enan ton basilia tis achsaf, enan ton basilia tis thaanaach, enan ton basilia tis megiddo, enan ton basilia tis kedese, enan ton basilia tis iokneam stin karmel, enan ton basilia tis dor sti nafath-dor, enan ton basilia ton ethnon sta galgala, enan ton basilia tis thersa, enan. oloi oi basiliades isan 31.

## 13

kai o iisous itan gerontas, prochorimenos stin ilikia kai o kurios tou eipe: esu eisai gerontas, kai prochorimenos stin ilikia, menei omos polli gi akoma na kurieuthei. touti einai i gi pou menei akoma: ola ta oria ton filistaion, kai olokliri i gessouri, apo to sior, pou einai apenanti apo tin aigupto, mechri ta oria tis akkaron pros borran, pou logariazontai stous chananaious oi pente ige-monies ton filistaion, ton gazaion, ton azotion, ton askaloniton, ton getthaion, kai ton akkaroniton, kai i igemonia ton auton apo to mesimbrino meros, olokliri i gi ton chananaion, kai i meara, pou einai ton sidonion, mechri tin afek mechri ta oria ton amorraion kai i gi ton giblithon, kai olokliros o libanos, pros tin anatoli tou iliou, apo ti baal-gad, kato apo to bouno aermon, mechri tin eisodo tis aimath oloi oi katoikoi tis oreinis periochis, apo ton libano mechri ti misrefoth-maim, oloi oi sidonioi autous ego tha tous exolothreuso apo mprosta apo tous gious israil esu, malista, diamoirase tin me klirous stous israilites, opos se prostaxa tora, loipon, diamoirase auti ti gi, os klironomia stis ennia fules kai sto miso tis fulis tou manassi. oi roubinites kai oi gadites, mazi me to upoloipo miso tis fulis autis, piran tin klironomia tous, pou o mousis tous edose, pera apo ton iordani, anatolika, kathos o mousis, o doulous tou kuriou, tous edose, apo tin aroir, pou einai konta stin akri tou potamou arnon, kai tin poli pou einai sto meson tou potamou, kai olokliri tin pedini medeba mechri ti daibon, kai oles tis poleis tou sion, tou basilia ton amorraion, pou basileue stin esebon, mechri ta oria ton gion ammon, kai ti galaad, kai ta oria ton gessouriton kai ton maachathiton, kai olokliri to bouno aermon, kai olokliri ti basan mechri ti salcha, olokliri to basileio tou og sti basan, pou basileuei stin astaroth kai stin edrei, pou enapemeine apo tous upoloipous gigantes epedi, autous tous pataxe o mousis, kai tous exolothreuse. tous gessourites, omos, kai tous maachathites, oi

gioi israil den tous exolothreusan, alla oi gessoristes kai oi maachathites katoikoun anamesa tous israil mechri simera. monon sti fuli tou leui den edose klironomia oi thusies tou kuriou tou theou tou israil, pou ginontai me fotia, einai i klironomia tous, opos tous eipe. kai o mousis edose sti fuli ton gion tou roubin klironomia sumfona me tis suggeneies tous kai ta oria tous isan apo tin aroir, pou einai konta stin akri tou potamou arnon, kai i poli pou einai sto meson tou potamou, kai olokliroi i pedini periochi mechri ti medeba, i esebon, kai oles oi poleis tis, pou einai stin pedini periochi, i daibon, kai i bamoth-baal, kai i baith-baal-meon, kai i iassa, kai i kedimoth, kai i mifaath, kai i kiriathaim, kai i sibma, kai i zareth-saar sto bouno tis koiladas, kai i baith-fegor kai i asdoth-fasga, kai i baith-iesimoth, kai oles oi poleis tis pedinis periochis, kai oloklairo tou basileio tou sion, tou basilia ton amorraion, pou basileuei stin esebon, pou o mousis pataxe, auton kai tous igemones tis madiam, ton eui, kai ton rekem, kai ton sour, kai ton our, kai ton reba, tous archontes tou sion, pou katoikousan ti gi. kai ton balaam, ton gio tou beor, ton manti, oi gioi israil thanatosan me machaira, anamesa s' ekeinous pou foneuthikan ap' autous. kai stous gious tou roubin, o iordanis itan to orio tous. auti einai i klironomia ton gion tou roubin, sumfona me tis suggeneies tous, oi poleis tous kai oi komopoleis tous. kai o mousis edose klironomia sti fuli tou gad, stous gious tou gad, sumfona me tis suggeneies tous kai to orio tous itan i iazir, kai oles oi poleis tis galaad, kai to miso tis gis ton gion ammon, mechri tin aroir, pou einai apenanti sti rabba, kai apo tin esebon mechri ti ramath-mispa kai ti betonim, kai apo ti machanaim mechri ta oria tis debeir, kai stin koilada, ti baith-aram, kai ti baith-nimra, kai ti sokchoth, kai ti safon, to upoloipo tou basileiou tou sion, tou basilia tis esebon, kai o iordanis itan to orio mechri tin akri tis thalassas chinneroth, pera apo ton iordani, anatolika. auti einai i klironomia ton gion gad, sumfona me tis suggeneies tous, oi poleis kai oi komopoleis tous. kai o mousis edose klironomia sto miso tis fulis tou manassi kai ephine ktima sto miso tis fulis ton gion tou manassi, sumfona me tis suggeneies tous. kai to orio tous itan apo ti machanaim, olokliroi i basan, oloklairo tou basileio tou og, tou basilia tis basan, kai oles oi komopoleis tou iaer, pou einai sti basan, 60 poleis kai to miso tis galaad, kai i astaroth, kai i edrei, oi poleis tou basileiou tou og, sti basan, dothikan stous gious tou macheir, giou tou manassi, sto miso ton gion tou macheir, sumfona me tis suggeneies tous. autoi einai oi topoi, pou o mousis klirodotise stis pediades tou moab, stin periochi pera

apo ton iordani, konta stin iericho, anatolika. sti fuli tou leui, omos, o mousis den edose klironomia o kurios o theos tou israil, autos itan i klironomia tous, opos eipe s' autous.

## 14

kai autoi einai oi topoi pou oi gioi israil klironomisan sti gi chanaan, pou klirodotisan s' autous o eleazar o iereas, kai o iisous, o gios tou naui, kai oi archigoi ton patrion ton fulon ton gion israil. me klironomia i klironomia ton ennia auton fulon kai tou misou tis fulis, kathos o kurios prostaxe diamesou tou mousi. epeidi, o mousis eiche dosei tin klironomia ton duo fulon kai tou misou tis fulis apo tin periochi pou einai pera apo ton iordani stous leuitas, omos, den edose klironomia anamesa tous. epeidi, oi gioi tou iosif isan duo fules, tou manassi kai tou ephraim kai den edosan stous leuitas meridion sti gi, para poleis gia na katoikoun, mazi me ta proastia tous, gia ta ktini tous, kai gia tin periousia tous. kathos o kurios prostaxe ston mousi, etsi ekanan oi gioi israil, kai diamoirasan ti gi. kai oi gioi tou iouda irthan ston iisou sta galgala, kai o chaleb, o gios tou iefonni, o kenezaios, tou eipe: exei xeris ton logo pou o kurios milise ston mousi, ton anthropo tou theou, gia mena kai gia sena, stin kadis-barni imoun ilikias 40 chronon otan me esteile o mousis, o doulous tou kuriou, apo tin kadis-barni, gia na kataskopeuso ti gi kai aniggeila s' auton enan logo, pou itan stin kardia mou oi adelfoi mou, omos, pou anebikan mazi mou, nekrosan tin kardia tou laou ego, omos, akolouthisa ton kurio ton theo mou olokliroutika kai ekeini tin imera o mousis orkistike, legontas: i gi, pou patisan ta podia sou, exapantos tha einai diki sou klironomia, kai ton gion sou, pantotina epeidi, akolouthises ton kurio ton theo mou, olokliroutika kai tora, des, o kurios, kathos eipe, me fulaxe zontano ta 45 auta chronia, apo tin imera pou o kurios milise auto ton logo ston mousi, otan o israil poreuotan stin erimo kai tora, des, ego eimai simera ilikias 85 chronon kai simera akoma eimai dunatos, opos tin imera pou me esteile o mousis opos itan tote i dunami mou, gia polemo, kai gia na bgaino kai na mpaino tora, loipon, dose mou auto to bouno, gia to opoio o kurios milise ekeini tin imera epeidi, esu akouses ekeini tin imera, oti ekei einai oi anakaim, kai megales ochuromenes poleis an o kurios einai mazi mou, ego tha mporeso na tous dioxo, opos o kurios eipe. kai o iisous ton eulogise, kai edose ston chaleb, ton gio tou iefonni, ti chebron gia klironomia. gi' auto, i chebron apokatastathike os klironomia tou chaleb, tou giou tou iefonni, tou kenezaiou, mechri simera, epeidi akolouthise ton kurio ton theo

tou israil, olokliroutika. kai to onoma tis chebron itan allote kiriath-arba kai o arba itan enas megalos anthros anamesa stous anakeim. kai i gi isuchase apo ton polemo.

## 15

kai o kliros tis fulis ton gion tou iouda, sumfona me tis suggeneies tous, itan sta oria tis idoumaias i erimos sin, pou einai pros noton, itan i mesimbrini akri. kai ta mesimbrina tous oria isan apo ta paralia tis almuris thalassas, apo ton kolpo pou blepei pros ti mesimbria kai ekteinontan pros to mesimbrino meros, stin anabasi akrabbim, kai pernousan sti sin, kai anebainan apo mesimbrina stin kadis-barni, kai pernousan tin esron, kai anebainan stin addar, kai gurizan pros tin karkaa kai pernousan stin asmon, kai ebgainan mechri ton cheimarro tis aiguptou, kai teleionan ta oria sti thalassa auta tha einai ta mesimbrina oria sas. kai to anatoliko orio itan i almuri thalassa, mechri tin akri tou iordani. kai to orio pros to borino meros erchotan apo ton kolpo tis thalassas pros tin akri tou iordani kai to orio anebaine mechri ti baith-ogla, kai pernouse apo to borino meros tis baith-araba kai to orio anebaine mechri tin petra tou boan, tou giou tou roubin kai to orio anebaine pros ti debeir, apo tin koilada achor, kai ekteinontan pros borran, blepontas pros ta galgala, pou einai apenanti apo tin anabasi adoummim, pou einai pros to mesimbrino meros tou potamou epeita, to orio pernouse epano sta nera tou en-semes kai ebgaine stin en-rogil kai to orio anebaine mesa apo ti faragga tou giou tou ennom, pros ta mesimbrina plagia tis iebous (auti einai i ierousalim) kai to orio anebaine stin korufi tou bounou, pou einai apenanti apo tin faragga ennom, pros dusmas, pou einai sto telos tis koiladas tou rafaem, pros borran kai to orio pernouse apo tin korufi tou bounou mechri tin pigi ton neron nefthoa, kai ebgaine stis komopoleis tou bounou efron kai to orio kateuthunotan sti baala, pou einai i kiriath-iairem kai to orio gurize apo ti baala pros dusmas, sto bouno sieir, kai pernouse sta plagia tou bounou iareim, opou einai i chasalon, pros borran kai katebaine sti baith-semes, kai pernouse sti thamna epeita, to orio ebgaine sto plagio tis akkaron, pros borran kai to orio kateuthunotan sti sikron, kai pernouse sto bouno tis baala, kai ebgaine stin iabnil, kai to orio itan stin paralia tis thalassas. kai to dutiko orio itan i megali thalassa kai ta paralia. auta einai ta oria ton gion tou iouda, ologura, sumfona me tis suggeneies tous. kai ston chaleb, ton gio tou iefonni, edose meridio anamesa stous gious tou iouda, sumfona me tin prostagi tou kuriou, pou dothike ston iisou, tin poli

tou arba, tou patera tou anak, pou einai i chebron. kai o chaleb edioxe apo ekei tous treis gious tou anak, ton sesai kai ton achiman, kai ton thalmi, tous gious tou anak. kai apo ekei anebike enantia stous katoikous tis debeir kai to onoma tis debeir itan alote kiriath-sefer. kai o chaleb eipe: opoios pataxei tin kiriath-sefer kai tin kurieusei, tha tou doso ti thugatera mou achsan, gia gunaika. kai tin kurieuse o gothoniil, o gios tou kenez, adelfos tou chaleb kai tou edose tin achsan, ti thugatera tou, gia gunaika. ki auti, otan efeuge, ton parakinise na zitisei apo ton patera tis ena chorafi kai katebika apo to gaidouri kai o chaleb tis eipe: ti theleis; ki ekeini eipe: dose mou mia eulogia epeidi, mou edoses mesimbrini gi, dose mou kai piges neron. kai tis edose tis epano piges, kai tis kato piges. auti einai klironomia tis fulis ton gion tou iouda, sumfona me tis suggeneies tous. kai isan oi teleutaies poleis tis fulis ton gion tou iouda konta sta oria tis edom, mesimbrina, i kabseil, kai i eder, kai i iagour, kai i kina, kai i dimona, kai i adada, kai i kedess, kai i asor, kai i ithnan, kai i zif, kai i telem, kai i baloth, kai i asor, i adatta, kai i kirioth-esron, pou legetai kai asor, i amam, kai i sema, kai i molada, kai i asar-gadda, kai i esemon, kai i baith-faleth kai i asar-soual, kai i bir-sabee, kai i biziothia, i baala, kai i ieim, kai i asem, kai i eltholad, kai i chesil, kai i orma, kai i siklag, kai i madmanna, kai i sansanna, kai i lebaoth, kai i sileim, kai i ain, kai i rimmon oles oi poleis isan 29, kai oi komopoleis tous. stin pedini periochi isan i esthaol, kai i saraa, kai i asna, kai i zanoa, kai i en-gannim, i sapfoua, kai i inam, i iarmouth, kai i odolam, i socho, kai i azika, kai i sagareim, kai i adithaem, kai i gedira, kai oi epauleis tous, 14 poleis, kai oi komopoleis tous i senan, kai i adasa, kai i magdal-gad, kai i dilaan, kai i mispa, kai i ioktheil, i lacheis, kai i baskath, kai i eglon, kai i chabbon kai i lamas, kai i chithleis, kai i gediroth, i baith-dagon, kai i naama, kai i makkida, 16 poleis, kai oi komopoleis tous i libna, kai i ether, kai i asam, kai i ieffha, kai i asna, kai i nesib, kai i keeila, kai i achzib, kai i marisa, ennia poleis, kai oi komopoleis tous i akkaron, kai oi komopoleis tis apo tin akkaron mechri ti thalassa, oles oi poleis konta stin azoto, kai oi komopoleis tous i azotos, oi poleis tis kai oi komopoleis tis, i gaza, oi poleis tis kai oi komopoleis tis mechri ton cheimarro tis aiguptou, kai i megali thalassa itan to orio. kai stin oreini periochi, i sameir kai i iatheir, kai i socho, kai i danna, kai i kiriath-sanna, pou einai i debeir, kai i anab, kai i esthemo, kai i aneim, kai i gesen, kai i olon, kai i gilo, 11 poleis, kai oi komopoleis tous i arab, kai i douma, kai i esan, kai i ianoum, kai i baith-thapfoua, kai i afeka, kai i choumata, kai i kiriath-arba,

pou einai i chebron kai i sior, ennia poleis, kai oi komopoleis tous i maon, i karmel, kai i zif, kai i iouta, kai i iezrael, kai i iodeam, kai i zanoa, i akain, i gabaa, kai i thamna, deka poleis, kai oi komopoleis tous i aloul, i baith-sour, kai i gedor, kai i maarath, kai i baith-anoth kai i eltekon, exi poleis, kai oi komopoleis tous i kiriath-baal, pou einai i kiriath-iaheim, kai i rabba, duo poleis, kai oi komopoleis tous. stin erimo, i baith-araba, i middin, kai i sechacha, kai i nibsan, kai i poli tou alatiou, kai i en-gaddi, exi poleis, kai oi komopoleis tous. tous iebousaios, omos, pou katoikousan stin ierousalim, oi gioi tou iouda den mporesan na tous ekdioxoun alla, oi iebousaioi katoikoun mazi me tous gious tou iouda stin ierousalim mechri ti simerini imera.

## 16

kai o kliros ton gion tou iosif epese apo ton iordani, konta stin iericho, mechri ta nera tis iericho, anatolika, pros tin erimo, pou anebainei apo tin iericho, mesa apo to bouno baithil, kai ekteinetai apo ti baithil mechri ti louz, kai pernaei mesa apo ta oria tou archi-ataroth, kai katebainei apo dusmas sta oria tou iaffaiti, mechri ta oria tis kato baith-oron, kai mechri ti gezer, kai bgainei sti thalassa. kai piran tin klironomia tous, oi gioi tou iosif, o manassis kai o efraim. kai ta oria ton gion tou efraim, sumfona me tis suggeneies tous, isan ta exis: ta oria tis klironomias tous pros to anatoliko meros isan i ataroth-adar, mechri tin ano baith-oron kai ta oria ekteinontan pros ti thalassa, sti michmetha pros to borino meros kai ta oria gurizan kata to anatoliko meros mechri tin taanath-silo, kai apo ekei diabainan pros ta anatolika stin ianocha kai katebainan apo tin ianocha stin ataroth, kai sti naarath, kai erchontan stin iericho, kai ebgainan ston iordani ta oria exakolouthousan apo ti thapfoua pros dusmas, mechri ton cheimarro kana, kai to orio tous itan i thalassa. auti einai i klironomia tis fulis ton gion efraim, sumfona me tis suggeneies tous. upirchan kai poleis chorismenes gia tous gious tou efraim anamesa stin klironomia ton gion tou manassi, oles oi poleis kai oi komopoleis tous. kai den edioxan tous chananaious, pou katoikousan sti gezer alla, oi chananaioi katoikoun anamesa stous eframites mechri ti simerini imera, kai eginan douloi upoteleis.

## 17

itan kai kliros gia ti fuli tou manassi, (epeidi, autos itan o prototokos tou iosif), gia ton macheir, ton prototoko tou manassi, ton pa-

tera tou galaad epeidi, autos itan andras polemistis, gi' auto pire ti galaad, kai ti basan. upirche kliros kai gia tous upoloipous gious tou manassi, sumfona me tis suggeneies tous, gia tous gious tou abi-ezer, kai gia tous gious tou chelek, kai gia tous gious tou asriil, kai gia tous gious tou suchem, kai gia tous gious tou efer, kai gia tous gious tou semida. auta isan ta arsenika paidia tou manassi, tou giou tou iosif, sumfona me tis suggeneies tous. o salpaad, omos, o gios tou efer, giou tou galaad, giou tou macheir, giou tou manassi, den eiche gious, alla thugateres ki auta einai ta onomata ton thugateron tou: i maala, kai i noua, i agla, i melcha kai i thersa. kai afou irthan mprosta ston eleazar, ton ierea, kai mprosta ston iisou, ton gio tou naui, kai mprosta stous archontes, eipan: o kurios prostaxe ston mousi na dosei se mas klironomia anamesa stous adelfous mas. kai, sumfona me tin prostagi tou kuriou, dothike s' autes klironomia anamesa stous adelfous tou patera tous. kai ston manassi epesan deka meridia, ektos tis gis galaad kai basan, pou einai pera apo ton iordani epeidi, oi thugateres tou manassi piran klironomia anamesa stous gious tou kai oi upoloipoi gioi tou manassi piran ti gi galaad. kai ta oria tou manassi isan apo tin asir mechri ti michmetha, pou briskeai apenanti apo ti suchem kai ta oria ekteinontan pros ta dexia, mechri tous katoikous tis en-thapfoua. kai o manassis eiche ti gi thapfoua kai i thapfoua, epano sta oria tou manassi, anike stous gious tou efraim. kai to orio katebaine mechri ton cheimarro kana, mesimbrina tou cheimarrou autes oi poleis tou efraim isan anamesa stis poleis tou manassi kai to orio tou manassi itan pros borran tou cheimarrou, kai i diexodos tou pros ti thalassa. pros ta mesimbrina itan tou efraim, kai pros borran tou manassi, kai i thalassa itan to orio tou kai enonontan pros borran me to orio tou asir, kai anatolika me to orio tou issachar. kai o manassis, sti gi tou issachar kai tou asir, eiche ti baith-san kai tis komopoleis tis, kai tin ibleam kai tis komopoleis tis, kai tous katoikous tis dor kai tis komopoleis tis, kai tous katoikous tis en-dor kai tis komopoleis tis, kai tous katoikous tis thaanch kai tis komopoleis tis, kai tous katoikous tis megiddo kai tis komopoleis tis, treis eparchies. kai oi gioi tou manassi den mporesan na dioxoun tous katoikous ton poleon auton, alla oi chananaioi epemeinan na katoikoun s' ekeini ti gi. afou, omos, uperischusan oi gioi israil, kathupetaxan tous chananaious se forologia, omos den tous edioxan olotiroitika. kai oi gioi tou iosif eipan ston iisou ta exis: giati mas edoses monacha enan kliro kai mia merida na klironomisoume, eno eimaste polus laos, kathos o kurios mas eulogise mechri tora; kai o iisous tous eipe: an eiste po-

lus laos anebeite sto dasos kai kathariste ena meros ap' auto gia ton eauto sas sti gi ton ferezaion, kai ton rafaaim, an to bouno efraim einai para polu steno gia sas. kai oi gion tou iosif eipan: den mas arkei to bouno kai oloi oi chananaioi pou katoikoun ti gi tis koiladas echoun siderenies amaxes, ki ekeinoti tis baith-san kai ton komopoleon tis, ki ekeinoti tis koiladas iezrael. kai o iisous eipe ston oiko tou iosif, ston efraim kai ston manassi, ta exis: esu eisai polus laos kai echeis megali dunami esu den tha echeis monacha enan kliri alla to bouno tha einai diko sou epeidi, einai dasos, kai tha to katakopseis kai mechri tis akres tou tha einai diko sou epeidi, tha dioxeis tous chananaious, an kai echoun amaxes sidere-nies kai einai dunatoi.

## 18

kai i sunagogi ton gion israil sugkentrotihike sti silo, kai ekei estisan ti skini tou marturiou kai i gi upotachtihike s' autous. ki anamesa stous gious israil emenan, akoma, epta fules, pou den eichan parei tin klironomia tous. kai o iisous eipe stous gious israil: mechri pote tha menete nothroi sto na pate na kuriouseste ti gi, pou o kurios o theos ton pateron sas, edose se sas; dialexte gia sas treis andres ana fuli kai tha tous steilo, kai afou sikothoun, tha perielthoun ti gi kai tha tin katagrapoun, sumfona me tis klironomies tous, kai tha epistrepoun se mena kai tha ti diairesoun se epta meridia o ioudas tha katoikei sta oria tou, mesimbrina, kai o oikos tou iosif tha katoikoun sta oria tous, pros borran tha katagrapsete, loipon, ti gi se epta meri, kai tha mou ferete tin katagrafi kai ego tha bgalo klirous gia sas, edo, mprosta ston kurio ton theo mas epeidi, oi leuites den echoun meridio anamesa sas mia pou, i klironomia tous einai i ierateia tou kuriou kai o gad, kai o roubin, kai to miso tis fulis tou manassi, piran tin klironomia tous pera apo ton iordani, anatolika, tin opoia o mousis, o doulou tou kuriou, edose s' autous. kai afou oi andres sikothikan, efugan kai o iisous prostaxe s' autous pou efugan na katagrapoun ti gi, legontas: pigainete kai perielthete ti gi, kai katagrapsete tin, kai epistrepste se mena, ki ego tha bgalo klirous gia sas, edo mprosta ston kurio, sti silo. kai oi andres pigan kai periodeusan ti gi, kai tin katagrapsan se biblio, kata poleis, se epta meridia, kai irthan ston iisou, sto stratopedo, sti silo. kai o iisous errixte klirous gi' autous sti silo, mprosta ston kurio kai o iisous diamoirase ekei ti gi stous gious israil, sumfona me to meridio tous. kai bgike o klirios tis fulis ton gion tou beniamin, sumfona me tis suggeneies tous, kai to orio tis klironomias tous epese anamesa

stous gious tou iouda kai stous gious tou iosif. kai to orio tous itan boreia tou iordani, kai to orio anebaine pros to plagio meros tis iericho, pros ton borra, kai anebaine mesa apo ta bouna pou einai dutika, kai teleione stin erimo baith-auen. kai apo ekei to orio pernouse pros ti louz, pros to mesimbrino plagio meros tis louz, pou einai i baithil kai to orio katebaine stin ataroth-addar, sto bouno pou einai mesimbrina tis kato baithoron. kai apo ekei to orio ekteinotan, kai perierchotan to dutiko meros mesimbrina, apo to bouno pou einai apenanti tis baithoron, mesimbrina, kai teleione stin kiriath-baal, pou einai i kiriath-iairem, mia poli ton gion tou iouda auto itan to dutiko meros. kai to mesimbrino meros itan apo tin akri tis kiriath-iairem, kai to orio pernouse dutika, kai ebgaime sto pigadi ton neron tou nefthoa kai to orio katebaine sto telos tou bounou, pou einai katantikru sti faragga tou gion tou ennom, pou einai stin koilada ton rafaaim, pros borran, kai katebaine mesa apo ti faragga tou ennom, sto mesimbrino plagio meros tis ieuous, kai katebaine stin en-rogil, kai kathos aplonotan apo ton borra pernouse stin en-semes, kai bgaine sti galiloth, pou einai katantikru stin anabasi tou adoum-mim, kai katebaine stin petra tou boan, tou gion tou roubin, kai pernouse pros to boreio plagio meros, pou einai katantikru stin araba, kai katebaine stin araba kai pernouse to orio, pros to boreio plagio meros tis baithogla kai to orio teleione ston boreio kolpo tis almuris thalassas, stin ekboli tou iordani, mesimbrina auto itan to mesimbrino orio. kai o iordanis itan to orio tou anatolika. auti itan, ologura, sumfona me to orio tis, i klironomia ton gion tou beniamin, sumfona me tis suggeneies tous. kai oi poleis tis fulis ton gion tou beniamin, sumfona me tis suggeneies tous, isan i iericho, kai i baithogla, kai i emek-keseis, kai i baith-araba, kai i semaraim, kai i baithil, kai i aueim, kai i fara, kai i ofra, kai i chefar-ammona, kai i ofnei, kai i gabaa, 12 poleis, kai oi komopoleis tous, i gabaon, kai i rama, kai i biroth, kai i mispa, kai i chefeira, kai i mosa, kai i rekem, kai i iorfail, kai i tharala, kai i sila, i elef, kai i ieuous, pou einai i ierusalim, i gabaath, kai i kiriath, 14 poleis, kai oi komopoleis tous. auti einai i klironomia ton gion tou beniamin, sumfona me tis suggeneies tous.

## 19

kai o deuterous klirios bgike ston sumeon, sti fuli ton gion tou sumeon, sumfona me tis suggeneies tous kai itan i klironomia tous mesa stin klironomia ton gion tou iouda. kai stin klironomia tous piran ti bir-sabee, kai ti sabee, kai ti molada, kai tin asar-soual, kai ti bala, kai tin asem, kai tin eltholad, kai

ti bethoul kai tin orma, kai ti siklag, kai ti baith-markaboth, kai tin asar-sousa, kai ti baith-lebaoth, kai ti sarouen, 13 poleis, kai tis komopoleis tous tin aein, ti remmon kai tin ether, kai tin asan, tesseris poleis, kai tis komopoleis tous kai oles tis komopoleis, pou einai ologura stis poleis autes, mechri ti balath-bir, pou einai i ramath, pros ta mesimbrina. auti einai i klironomia tis fulis ton gion tou sumeon, sumfona me tis suggeneies tous. apo to meridio ton gion tou iouda dothike i klironomia ton gion tou sumeon, epeidi to meridio ton gion tou iouda itan para polu megalo gi' autous gi' auto, oi gioi tou sumeon piran tin klironomia tous mesa stin klironomia ekeinon. kai o tritos kliros bgike stous gious tou zaboulon, sumfona me tis suggeneies tous kai to orio tis klironomias tous itan mechri ti sareid kai to orio tous anebaine pros ti thalassa kai ti marala, kai erchotan sti dabasaith, kai eftane pros ton cheimarro, pou einai kantantikru stin iokneam kai gurize apo ti sareid, pros tin anatoli tou iliou, sto orio tis kisloth-thabor kai ebgaime sti dabrath, kai anebaine stin iafia kai apo ekei ekteinotan anatolika, sti giththa-efer, stin itta-kasin, kai ebgaime sti remmon-methoar, pros ti nea kai to orio estrefe pros to boreio meros stin annathon, kai teleione stin koilada iefthail kai perilambane tin kattath, kai ti naalal, kai ti simbron, kai tin idala, kai ti bithleem, 12 poleis, kai tis komopoleis tous. auti einai i klironomia ton gion tou zaboulon, sumfona me tis suggeneies tous, oi poleis autes kai oi komopoleis tous. o tetartos kliros bgike ston issachar, stous gious tou issachar, sumfona me tis suggeneies tous. kai to orio tous itan i iezrael, kai i kesoulouth, kai i sounim, kai i aferaim, kai i saion, kai i anacharath, kai i rabbith, kai i kision, kai i abes, kai i raimeth, kai i en-gannim, kai i en-adda, kai i baithfasis kai to orio eftane sti thabor, kai sti sachaseima, kai sti baith-semes, kai to orio tous teleione ston iordani 16 poleis, kai oi komopoleis tous. auti einai i klironomia tis fulis ton gion tou issachar, sumfona me tis suggeneies tous, oi poleis kai oi komopoleis tous. kai o pemptos kliros bgike sti fuli ton gion tou asir, sumfona me tis suggeneies tous. kai itan to orio tous i chelkath, kai i alei, kai i beten, kai i achsaf, kai i alam-melech, kai i amad, kai i misal kai eftane stin karmel pros ta dutika, kai sti sichorlibnath kai gurize pros tin anatoli tou iliou, sti baith-dagon, kai eftane sti zaboulon, kai stin koilada iefthail, pros to boreio meros tis baith-emek, kai tis naiil, kai ebgaime sti chaboul, pros ta aristera, kai sti chebron, kai ti reob, kai tin ammon, kai tin kana, mechri ti megali sidona kai to orio gurize sti rama, kai mechri tin ochuri poli tis turou, kai to orio gurize stin osa kai teleione sti thalassa,

pros to meros tou achzib kai i amma, kai i afek, kai i reob 22 poleis, kai oi komopoleis tous. auti einai i klironomia tis fulis ton gion tou asir, sumfona me tis suggeneies tous, oi poleis autes kai oi komopoleis tous. o ektos kliros bgike stous gious tou nefthali, stous gious tou nefthali, sumfona me tis suggeneies tous. kai to orio tous itan apo tin elef, apo tin allon, konta sti saananeim, kai i adami, i nekeb, kai i iabnil, mechri ti lakkum, kai teleione ston iordani kai to orio gurize apo dutika stin aznoth-thabor, kai apo ekei ebgaime stin oukkok, kai eftane sti zaboulon, pros ta mesimbrina kai eftane stin asir, pros ti dusi, kai ston iouda, pros tin anatoli tou iliou, epano ston iordani. kai periteichismenes isan oi exis poleis: i siddim, i ser, kai i ammath, i rakkath, kai i chinneroth, kai i adama, kai i rama kai i asor, kai i kedese, kai i edrei, kai i en-asor, kai i iron, kai i migdalil, i orem, kai i baith-anath, kai i baith-semes 19 poleis, kai oi komopoleis tous. auti einai i klironomia tis fulis ton gion tou nefthali, sumfona me tis suggeneies tis, oi poleis kai oi komopoleis tous. o ebdomos kliros bgike sti fuli ton gion tou dan, sumfona me tis suggeneies tous. kai to orio tis klironomias tous, itan i saraa, kai i esthaol, kai i ir-semes, kai i salabein, kai i aialon, kai i iethla, kai i ailon, kai i thamnath, kai i akkaron, kai i eltheke, kai i gibbethon kai i baalath, kai i ioud, kai i bani-barak, i gath-rimmon, kai i me-iarkon, kai i rakkon, mazi me to orio, pou einai kantantikru stin ioppi. kai to orio ton gion tou dan paratathike ap' autous gi' auto, oi gioi tou dan anebikan na polemisoyn ti lesem, kai tin kurieusan, kai tin pataxan me machaira, kai tin exousiasan, kai katoikisan s' auti, kai tin onomasan lesem dan, sumfona me to onoma tou patera tous dan. auti einai i klironomia tis fulis ton gion tou dan, sumfona me tis suggeneies tous, autes einai poleis tous kai oi komopoleis tous. kai afou teleiosan na pairnoun ta meridia tis gis, sumfona me ta oria tis, oi gioi israil edosan ston iisou, ton gio tou naui, klironomia anamesa tous sumfona me ton logo tou kuriou, tou edosan tin poli pou zitise, ti thamnath-sarach, sto bouno efraim kai ektise tin poli, kai katoikise s' auti. autes einai oi klironomies, pou o eleazar, o iereas, kai o iisous, o gios tou naui, kai oi archigoi ton patron ton fulon ton gion israil, diamoirasan me klirous, sti silo, mprosta ston kurio, konta sti thura tis skinis tou marturiou. kai teleiosan ton di-amerismo tis gis.

## 20

kai o kurios milise ston iisou, legontas pes stous gious israil, ta exis: dioriste gia sas tis poleis tou katafugiou, gia tis opoies sas eicha

pei diamesou tou mousi gia na katafeugei ekei o fonias, pou tha foneusei kapoion anthropon akousia kai apo agnoia ki autes tha einai gia sas os katafugio apo ton ekdikiti tou aimatos. kai otan ekeinos pou katafeugei se mia apo tis poleis autes stathei stin eisodo tis pulis tis polis, kai milisei tin upothesi tou se epikoo ton presbuteron tis polis ekeinis, autoi tha ton dechthoun stin poli konta tous, kai tha tou dosoun topo, kai tha kataikei mazi tous. kai an o ekdikitis tou aimatos ton katadioxei, den tha paradosoun ton fonia sta cheria tou epeidi, apo agnoia chtupise ton plision tou, kai den ton misouse proigoumenos. kai tha kataikei s' ekeini tin poli, mechris otou parastathei mprosta sti sunagogi gia krisi, mechri ton thanato tou archiereia, pou einai ekeines tis imeres tote, o fonias tha epistrepsei, kai tha paei stin poli tou, kai sto spiti tou, stin poli ap' opou efuge. kai diorisan tin kedess, sti galilaia, sto bouno nefthali, kai ti suchem, sto bouno efraim kai tin kiriath-arba, (pou einai i chebron) stin oreini periochi tou iouda. kai stin periochi pera apo ton iordani, konta stin iericho, anatolika, diorisan ti bosor, stin erimo, epano stin pediada tis fulis tou roubin, kai ti ramoth, sti galaad, tis fulis tou gad, kai ti golan, sti basan, tis fulis tou manassi. autes isan oi poleis, pou dioristikan gia olous tous gious israil, kai gia tous xenous pou paroikousan anamesa tous, oste kathenas pou tha foneue kapoion apo agnoia na katafeugei ekei, kai na mi thanatothei apo to cheri tou ekdikiti tou aimatos, mechris otou parastathei mprosta sti sunagogi.

## 21

kai oi archigoi ton patrion ton leuhton irthan ston eleazar, ton ierea, kai ston iisou, ton gio tou naui, kai stous archigous ton patrion ton fulon ton gion israil, kai tous eipan sti silo, sti gi tis chanaan, ta exis: o kurios prostaxe diamesou tou mousi na mas dothoun poleis gia na katoikoume, kai ta perichora tous gia ta ktini mas. kai oi gioi israil edosan stous leuites apo tin klironomia tous, sumfona me ton logo tou kuriou, tis poleis autes kai ta perichora tous. kai o kliros bgike stis suggeneies ton kaathiton kai oi gioi tou aaron, tou ierea, pou einai apo tous leuites, piran me kliro apo ti fuli tou iouda, kai apo ti fuli tou sumeon, kai apo ti fuli tou beniamin, 13 poleis. kai oi upoloipoi gioi tou kaath piran me kliro apo tis suggeneies tis fulis tou efraim, kai apo ti fuli tou dan kai apo to miso tis fulis tou manassi, deka poleis. kai oi gioi tou girson piran me kliro apo tis suggeneies tis fulis tou issachar, kai apo ti fuli tou asir, kai apo ti fuli tou nefthali, kai apo to miso tis fulis tou manassi, sti basan, 13 poleis. oi gioi tou merari, sumfona me tis suggeneies

tous, piran apo ti fuli tou roubin, kai apo ti fuli tou gad, kai apo ti fuli tou zaboulon, 12 poleis. kai oi gioi israil edosan me kliro stous leuites tis poleis autes kai ta perichora tous, opos o kurios prostaxe diamesou tou mousi. kai apo ti fuli ton gion tou iouda, kai apo ti fuli ton gion tou sumeon, edosan autes tis poleis, pou anaferontai edo onomastika kai tis piran oi gioi tou aaron, pou einai apo tis suggeneies ton kaathiton, apo tous gious tou leui epeidi, s' autous epese o protos kliros. kai tous edosan tin poli tou arba, tou patera tou anak, pou einai i chebron, stin oreini periochi tou iouda, kai ta perichora tis, ologura. alla, ta chorafia tis polis, kai tis komopoleis tis, ta edosan ston chaleb, ton gio tou iefonni, gia idioktisia tou. kai stous gious tou aaron, tou ierea, edosan tin poli tou katafugiuou gia ton fonia, ti chebron kai ta perichora tis, kai ti libna kai ta perichora tis, kai tin iatheri kai ta perichora tis, kai tin esthemoa kai ta perichora tis, kai tin olon kai ta perichora tis, kai ti debeir kai ta perichora tis, kai tin aein kai ta perichora tis, kai tin iouta kai ta perichora tis, ti baith-semes kai ta perichora tis ennia poleis apo tis duo autes fules kai apo ti fuli tou beniamin, ti gabaon kai ta perichora tis, ti gabaa kai ta perichora tis, tin anathoth kai ta perichora tis tesseris poleis. oles oi poleis ton gion tou aaron, ton iereon, isan 13 poleis, kai ta perichora tous. kai oi suggeneies ton gion tou kaath, ton leuhton, ton upoloipon apo tous gious tou kaath, piran tis poleis tou klirou tous apo ti fuli tou efraim. kai tous edosan tin poli tou katafugiuou gia ton fonia, ti suchem kai ta perichora tis, sto bouno efraim, kai ti gezer kai ta perichora tis, kai tin kibsaeim kai ta perichora tis, kai ti baith-oron kai ta perichora tis tesseris poleis kai apo ti fuli tou dan, tin eltheho kai ta perichora tis, ti gibbethon kai ta perichora tis, tin aialon kai ta perichora tis, ti gath-rimmon kai ta perichora tis tesseris poleis kai apo to miso tis fulis tou manassi, ti thaanaach kai ta perichora tis, kai ti gath-rimmon kai ta perichora tis duo poleis. oles oi poleis isan deka, kai ta perichora tous gia tis suggeneies ton upoloipon gion tou kaath. kai stous gious tou girson, apo tis suggeneies ton leuhton, edosan, apo to allo miso tis fulis tou manassi, tin poli tou katafugiuou gia ton fonia, ti golan, sti basan, kai ta perichora tis, kai ti beesthera kai ta perichora tis duo poleis kai apo ti fuli tou issachar, tin kision kai ta perichora tis, ti dabrath kai ta perichora tis, tin iarmouth kai ta perichora tis, tin en-gannim kai ta perichora tis tesseris poleis kai apo ti fuli tou asir, ti misaal kai ta perichora tis, tin abdon kai ta perichora tis, ti chelkath kai ta perichora tis, kai ti reob kai ta perichora tis tesseris poleis kai apo ti fuli tou nefthali, tin poli tou katafugiuou gia

ton fonia, tin kedes sti galilaia kai ta perichora tis, tin ammoth-dor kai ta perichora tis, kai tin karthan kai ta perichora tis treis poleis. oles oi poleis ton girsoniton, sumfona me tis suggeneies tous, isan 13 poleis kai ta perichora tis. kai stis suggeneies ton gion tou merari, stous upoloipous apo tous leuites, edosan, apo ti fuli tou zaboulon, tin iokneam kai ta perichora tis, tin kartha kai ta perichora tis, ti dimna kai ta perichora tis, ti naalol kai ta perichora tis tesseris poleis kai apo ti fuli tou roubin edosan ti bosor kai ta perichora tis, kai tin iaaza kai ta perichora tis, tin kedimoth kai ta perichora tis, kai ti mifaath kai ta perichora tis tesseris poleis kai apo ti fuli tou gad edosan tin poli tou katafugiou gia ton fonia, ti ramoth sti galaad kai ta perichora tis, kai ti machanaim kai ta perichora tis, tin esebon kai ta perichora tis, tin iazir kai ta perichora tis oles oi poleis isan tesseris. oles oi poleis pou dothikan me klirous stous gious tou merari, sumfona me tis suggeneies tous, tous upoloipous apo tis suggeneies ton leuiton, isan 12 poleis. oles oi poleis ton leuiton, pou isan mesa stin idioktisia ton gion israil, isan 48 poleis kai ta perichora tous. oi poleis autes isan kathe mia mazi me ta perichora tous, ologura etsi isan oles autes oi poleis. kai o kurios edose ston israil olokliri ti gi, pou orkistike na dosei stous pateres tous kai tin kurieusan, kai katoikisan s' auti. kai o kurios tous edose anapausi apo pantou, sumfona me ola osa orkistike stous pateres tous kai kanenas apo olous tous echthrous tous den mprose na stathei mprosta tous olous tous echthrous tous o kurios tous paredose sto cheri tous. den mataiothike oute ena apo ola ta agathologia, pou o kurios milise ston oiko israil ola pragmatopoiithikan.

## 22

tote, o iisous sugkalese tous roubinites, kai tous gadites, kai to miso tis fulis tou manassi, kai tous eipe: eseis tirisate ola osa o mousis, o doulous tou kuriou, sas prostaxe, kai upakousate sti foni mou, sumfona me osa ego sas prostaxe den egkataleipsate tous adelfous sas tis polles autes imeres, mechri simera, alla tirisate entelos tin entoli tou kuriou tou theou sas kai tora, o kurios o theos sas edose anapausi stous adelfous sas, kathos uposchethike s' autous tora, loipon, epistrepste, kai pigainete sta spitia sas, sti gi tis idioktisias sas, pou o mousis, o doulous tou kuriou sas edose stin periochi pera apo ton iordani prosechete tora, omos, uperbolika sto na ekteleite tis entoles kai ton nomo, pou o mousis, o doulous tou kuriou sas prostaxe, na agapate ton kurio ton theou sas, kai na perpatate se olous tous dromous tou, kai na tireite tis entoles tou, kai na

eiste prosilomenoi s' auton, kai na ton la-treueite me olokliri tin kardia sas, kai me olokliri tin psuchi sas. kai o iisous tous eulogise, kai tous apeluse kai pigan sta spitia tous. kai sto men miso tis fulis tou manassi o mousis edose klironomia sti basan sto allo miso autis tis fulis, omos, o iisous edose klironomia anamesa stous adelfous tous, apo tin edo pleura tou iordani, dutika. kai otan o iisous tous esteile sta spitia tous, tous eulogise kai milise s' autous os exis: epistrepste me polla plouti sta spitia sas, kai me uperbolika polla ktini, me asimi kai me chrusafi, kai me chalko, kai me sidero, kai me imatia, uperbolika polla, moirasteite ta lafura ton echthron sas me tous adelfous sas. kai oi gioi tou roubin, kai oi gioi tou gad, kai to miso tis fulis tou manassi, strafikan, kai anachorisan apo tous gious israil, apo ti silo, pou einai sti gi chanaan, gia na pane sti gi galaad, sti gi tis idioktisias tous, tin opoia klironomisan sumfona me ton logo tou kuriou diamesou tou mousi. kai otan irthan sta meri guro apo ton iordani, pou einai mesa sti gi chanaan, oi gioi tou roubin, kai oi gioi tou gad, kai i misi fuli tou manassi, oikodomisan ekei ena thusiastirio konta ston iordani, ena thusiastirio megalo se megethos. kai oi gioi israil akousan na legetai: deste, oi gioi tou roubin, kai oi gioi tou gad, kai to miso tis fulis tou manassi, oikodomisan thusiastirio katantikru sti gi chanaan, sta meri ologura ston iordani, pros ti diabasi ton gion israil. kai otan oi gioi israil to akousan, sugkentrothike olokliri i sunagogi ton gion israil sti silo, gia na aneboun na polemismoun enantion tous. kai oi gioi israil esteilan stous gious tou roubin, kai stous gious tou gad, kai sto miso tis fulis tou manassi, sti gi galaad, ton finees, gio tou eleazar, ton ierea, kai mazi tou deka archontes, apo enan archonta, archigo patrion, ana fuli tou israil, kai kathe enas itan o protos tis oikogeneias ton pateron tou, epano stis chiliades tou israil. kai pigan stous gious tou roubin, kai stous gious tou gad, kai sto miso tis fulis tou manassi, sti gi galaad, kai tous milisan, legontas: auta leei olokliri i sunagogi tou kuriou poia einai auti i anomia, pou praxate enantia ston theo tou israil, oste na apomakruntheite simera apo ton kurio, oikodomontas thusiastirio gia sas, gia na apostatisete simera apo ton kurio; mikro stathike to amartima mas sti fegor, apo to opoio den katharistikame mechri simera, kai egine pligi sti sunagogi tou kuriou, ki eseis simera tha apostatisete apo ton kurio; bebaia, an eseis apostatisete simera apo ton kurio, aurio tha orgistei enantia se olokliri ti sunagogi tou israil. an i gi tis idioktisias sas einai akatharti, diabeite sti gi tis idioktisias tou kuriou, opou katoikei i skini tou kuriou, kai parte idioktisia anamesa mas kai mi apostatisete apo ton kurio oute na apostate-



tisete apo mas, oikodomontas gia sas thusiastirio ekτος apo to thusiastirio tou kuriou tou theou mas. den epraxe anomia sto anathema o achan, o gios tou zera, kai epese orgi epano se olokliri ti sunagogi tou israil; kai o anthropos ekeinos den afanistike monos tou stin anomia tou. tote, apokrithikan oi gioi tou roubin, kai oi gioi tou gad, kai to miso tis fulis tou manassi, kai eipan stous archigous ton chiliadon tou israil: o ischuros theos, o kurios, o ischuros theos, o kurios, autos xerei kai o israil autos tha gnorisei an to kaname auto gia apostasia i an gia anomia, enantia ston kurio, mi mas lutroseis auti tin imera. an oikodomisame gia mas thusiastirio gia na apochoristoume apo ton kurio i an gia na prosperoume epano s' auto olokaustoma i prosfores i an gia na prosperoume epano s' auto eirinikes thusies, autos o kurios as to ekzitisei. kai an den to kaname mallon apo fobo autou tou pragmatos, legontas: aurio ta paidia sas mporoun na poun sta paidia mas, ta exis: ti echete eseis na kanete me ton kurio, ton theo tou israil; epeidi, o kurios ebale ton iordani os orio anamesa se mas kai se sas, gioi tou roubin kai gioi tou gad den echete meros mazi me ton kurio kai oi gioi sas kanoun tous gious mas na stamatisoun apo to na fobountai ton kurio, gi' auto, eipame: as epicheirisoume tora na oikodomisoume gia mas to thusiastirio ochi gia olokaustoma oute gia thusia alla, gia na einai os marturia anamesa se mas, kai se sas, kai anamesa stis genees mas, usterapo mas, oti emeis kanoume ti latreia tou kuriou mprosta tou me ta olokaustomata mas, kai me tis thusies mas, kai me tis eirinikes prosfores mas gia na mi poun aurio ta paidia sas sta paidia mas: eseis den echete meros me ton kurio. gi' auto, eipame: an tuche na milisoun etsi se mas i stis genees mas aurio, tote tha apokrithoume. koitaxte, to omoioma tou thusiastiriou tou kuriou, pou oikodomisan oi pateres mas, ochi gia olokaustoma oute gia thusia, alla gia na einai os marturia anamesa se mas kai se sas. mi genoito na apostatisoume apo ton kurio, kai na apochoristoume simera apo ton kurio, oikodomontas thusiastirio gia olokaustoma, gia prosfores, kai gia thusia, ekτος apo to thusiastirio tou kuriou tou theou mas, pou einai mprosta sti skini tou. kai otan o finees, o iereas, kai oi archontes tis sunagogis, kai oi archigoι ton chiliadon tou israil, pou isan mazi tou, akousan ta logia, pou oi gioi roubin, kai oi gioi gad, kai oi gioi manassi milisan, eucharistithikan. kai o finees, o gios tou eleazar, o iereas, eipe stous gious tou roubin, kai stous gious tou gad, kai stous gious tou manassi. simera gnorisame oti o kurios einai anamesa mas, epeidi den praxate tin anomia auti enantia stin kurio tora, lutrosate tous gious israil apo to cheri tou

kuriou. kai gurise o finees, o gios tou eleazar, o iereas, kai oi archontes apo tous gious tou roubin, kai apo tous gious tou gad, apo ti gi galaad, sti gi chanaan, stous gious israil, kai eferan s' autous apokrisi. kai to pragma arese stous gious israil kai oi gioi israil eulogisan ton theo, kai den eipan na aneboun xana enantion tous se machi, gia na afanisoun ti gi, opou katoikousan oi gioi tou roubin kai oi gioi tou gad. kai oi gioi tou roubin kai oi gioi tou gad onomasan to thusiastirio ed: epeidi, eipan, auto tha einai os marturia anamesa se mas, oti o kurios einai o theos.

## 23

kai usterapo apo polu kairo, afou o kurios edose anapausi ston israil apo olous tous echthrous tou, ologura, kai o iisous itan gerontas, prochorimenos stin ilikia, sugkalese o iisous olokliri ton israil, tous presbuterous tous, kai tous archigous tous, kai tous krites tous, kai tous archontes tous, kai tous eipe: ego gerasa, eimai prochorimenos stin ilikia. ki eseis eidate ola osa o kurios o theos sas ekane se ola auta ta ethni gia sas epeidi, o kurios o theos sas, autos einai pou polemise gia sas. deste, ego sas moirasa me kliri auta ta ethni pou enapemeinan, gia klironomia stis fules sas, mazi me ola ta ethni, pou exolothreusa, apo ton iordani mechri ti megali thalassa, pros ti dusi tou iliou. kai o kurios o theos sas, autos tha tous bgalei apo mprosta sas, kai tha tous ekdioxei apo to prosopo sas kai tha kurietate ti gi tous, opos o kurios o theos sas uposchethike se sas. gineste, loipon, para polu andreioi sto na tireite, kai na ekteleite, ola ta grammena sto biblio tou nomou tou mousi, gia na mi parekklinete ap' auto, dexia i aristera gia na mi anamichtheite me ta ethni auta, pou enapemeinan anamesa sas oute na mnimoneuete ta onomata ton theon tous oute na orkisteite oute na tous latreusetate oute na tous proskunisete alla, na eiste proskollimenoι ston kurio ton theo sas, kathos kanate mechri ti simerini imera. epeidi, o kurios edioxe apo mprosta sas megala ethni kai dunata kai kanenas den mporese mechri simera na stathei mprosta sas. enas apo sas tha dioxei 1.000 epeidi, o kurios o theos sas, autos einai pou polemise gia sas, opos sas to uposchethike. prosechete, loipon, para polu ston eauto sas, na agapate ton kurio ton theo sas. epeidi, an pote gurisete piso, kai proskollitheite me to upoloipo ton ethnon auton, mazi m' autous pou enapemeinan anamesa sas, kai sumpetherepsete mazi tous, kai anamichtheite mazi tous, ki ekeina mazi sas, na xerete sigoura oti o kurios o theos sas den tha ekdioxei pleon apo mprosta sas auta ta ethni alla, tha einai se sas pagides

kai enedres, kai mastiges sta pleura sas, kai agkathia sta matia sas, mechris otou exolothreuteite ap' auti tin agathi gi, pou o kurios o theos sas edose se sas. kai deste, simera ego badizo ton dromo olis tis gis, ki eseis gnorizete me olokliri tin kardia sas, kai me olokliri tin psuchi sas, oti den mataiothike oute ena apo ola ta agatha logia, pou o kurios o theos sas milise gia sas ola pragmatopoiithikan se sas, oute ena ap' auta den mataiothike. gi' auti, opos irthan epano sas ola auta ta agatha logia, pou milise se sas o kurios o theos sas, etsi o kurios tha ferei epano sas ola ta kaka logia, mechris otou sas exolothreusei ap' auti tin agathi gi, pou o kurios o theos sas edose se sas. otan parabeite ti diathiki tou kuriou tou theou sas, pou prostaxe se sas, kai pate kai latreusete allous theous, kai tous proskunisete, tote i orgi tou kuriou tha anapsei enantion sas, kai tha afanisteite grigora apo tin agathi gi, pou sas edose.

## 24

kai o iisous sugkentrose oles tis fules tou israil sti suchem, kai sugkalese tous presbuterous tou israil, kai tous archigous tous, kai tous krites tous, kai tous archontes tous kai parastathikan mprosta ston theo. kai o iisous eipe se olokliro ton lao: etsi leei o kurios o theos tou israil: oi pateres sas katoikisan pera apo ton potamo, apo palia, o tharra, o pateras tou abraam, kai o pateras tou nachor, kai latreusan allous theous. kai pira ton patera sas ton abraam, apo tin periochi pera apo ton potamo, kai ton odigisa mesa apo olokliri ti gi chanaan, kai plithuna to sperma tou, kai tou edosa ton isaak. kai ston isaak edosa ton iakob kai ton isau kai ston isau edosa to bouno sieir, gia na to klironomisei kai o iakob kai oi gioi tou katebikan stin aigupto. kai esteila ton mousi kai ton aaron, kai chtupisa tin aigupto me pliges, pou ekan mesa s' auti, kai usteras sas ebgala exo. kai afou ebgala tous pateres sas exo apo tin aigupto, irthate sti thalassa kai oi aiguptioi katadioxan piso apo tous pateres sas, me amaxes kai aloga stin eruthra thalassa kai boisan ston kurio, ki autos ebale skotadi anamesa se sas kai tous aiguptious, kai efere ti thalassa epano tous, kai tous skepase, kai ta matia sas eidan ti ekan stin aigupto kai katoikisate stin erimo polles imeres. kai sas efera sti gi ton amorraion, pou katoikousan pera apo ton iordani, kai sas polemisan kai tous paredosa sta cheria sas, kai klironomisate oloklirotika ti gi tous, kai tous exolothreusa apo mprosta sas. kai sikothike o balak, o gios tou sepor, o basilias tou moab, kai polemise enantia ston israil kai afou esteile anthropous proskalese ton balaam, ton gios tou beor, gia na sas

katarastei all' ego den thelisa na akouso ton balaam akoma, malista, kai sas eulogise, kai sas eleutherosa apo ta cheria tou. kai diabikate ton iordani, kai irthate stin iericho kai sas polemisan oi andres tis iericho, oi amorraioi, kai oi ferezaioi, kai oi chanaanai, kai oi chettaioi kai oi gergesaioi, oi euaioi, kai oi iebraskaioi kai tous paredosa sta cheria sas. kai esteila mprosta sas sfikes, kai tous edioxan apo mprosta sas, tous duo basilias den amorraion ochi me ti machaira sou oute me to toxo sou. kai sas edosa gi, stin opoia den kopiasate, kai poleis, tis opoies den chtisate, kai katoikisate s' autes kai trote apo ampelones kai elaiones, pou den futepsate. tora, loipon, fobitheite ton kurio, kai latreusete ton me akeraiotita kai alitheia kai apobalete tous theous, pou latreusan oi pateres sas, pera apo ton potamo, kai mesa stin aigupto, kai latreusete ton kurio. alla, an den sas aresei na latreusete ton kurio, dialexte simera poion thelete na latreusete i tous theous, pou latreusan oi pateres sas pera apo ton potamo i tous theous ton amorraion, sti gi ton opoion katoikeite ego, omos, kai i oikogeneia mou, tha latreuoume ton kurio. kai o laos apokritheke, legontas: mi genoito na afsoume ton kurio, gia na latreusoume allous theous. epeidi, o kurios o theos mas, autos anebase emas kai tous pateres mas apo ti gi tis aigupto, apo oiko douleias, ki autos ekane mprosta mas ekeina ta megala simeia, kai mas diafulaxe se olokliro ton dromo pou odoiporisame, ki anamesa se ola ta ethni diamesou ton opoion perasame kai o kurios edioxe apo mprosta mas olous tous laous, kai tous amorraious pou katoikousan sti gi ki emeis ton kurio tha latreuoume epeidi, autos einai o theos mas. kai o iisous eipe ston lao: den tha mporetse na latreusete ton kurio epeidi, autos einai theos agios einai theos zilotupos den tha sugchorisei tis anomies sas kai tis amarties sas epeidi, tha egkataleipseste ton kurio, kai tha latreusete xenous theous tote, afou gurisei, tha sas kanei kako, kai tha sas exolothreusai, afou sas echei agathopoiisei. kai o laos eipe ston iisou: ochi, alla tha latreuoume ton kurio. kai o iisous eipe ston lao. eseis eiste martures ston eauto sas, oti eseis dialexate gia sas ton kurio, gia na ton latreusete. ki ekeinoi eipan: martures. tora, loipon, apobalete tous xenous theous, pou einai anamesa sas, kai strepste tin kardia sas ston kurio ton theo tou israil. kai o laos eipe ston iisou: ton kurio ton theo mas tha latreuoume, kai sti foni tou tha upakoume. kai o iisous ekane diathiki me ton lao ekeini tin imera, kai ebale s' autous nomo kai krisi sti suchem kai o iisous egrapse auta ta logia sto biblio tou nomou tou theou kai pairnontas mia megali petra, tin estise ekei, kato apo ti belanidia, konta sto agiastirio tou kuriou.

kai o iisous eipe se olokliro ton lao: deste, i petra auti tha einai se mas os marturia, epeidi auti akouse ola ta logia tou kuriou, pou mas milise tha einai, loipon, os marturia se sas, gia na mi arnitheite ton theo sas. kai o iisous esteile ton lao, ton kathe enan stin klironomia tou. kai usterá apo ta pragmata auta, o iisous, o gios tou nauí, o doulos tou kuriou, pethane se ilikia 110 chronon. kai ton ethapsan sta oria tis klironomias tou, sti thamnath-sarach, pou einai sto bouno efráim, pros borran tou bounou gaas. kai o israil latreuse ton kurio oles tis imeres tou iisou kai oles tis imeres ton presbuteron, pou epezisan meta ton iisou, kai gnorisan ola ta erga tou kuriou, osa ekane gia ton israil. kai ta kokala tou iosif, pou oi gioi israil anebasan apo tin aigupto, ta ethapsan sti suchem, sti merida tou chorafiou, pou o iakob agorase apo tous gious tou emmor, tou patera tou suchem, gia 100 arguria, kai egine klironomia ton gion tou iosif. pethane de kai o eleazar, o gios tou aaron, kai ton ethapsan ston lofo tou finees, tou giou tou, pou dothike s' auton sto bouno efráim.

kai meta ton thanato tou iisou, oi gioi israil rotisan ton kurio, legontas: poios tha anebeï gia mas protos enantia stous chananaïous, gia na tous polemisei; kai o kurios eipe: o ioudas tha anebeï des, paredosa ton topo sto cheri tou. kai o ioudas eipe ston sumeon, ton adelfo tou: aneba mazi mou ston kliro mou, gia na polemismoùe tous chananaïous, ki ego paromoia thartho mazi sou ston kliro sou. kai o sumeon pige mazi tou. kai o ioudas anebike kai o kurios paredose tous chananaïous kai tous ferezaïous sto cheri tous kai pataxan ap' autous sti bezek, 10.000 andres. kai brikan sti bezek ton adoni-bezek, kai ton polemisan, kai pataxan tous chananaïous kai tous ferezaïous. kai o adoni-bezek efuge ki ekeinoi ton katadioxan apo piso tou, kai ton epiasan, kai tou ekopsan ta megala dachtula ton cherion tou kai ton podion tou. kai o adoni-bezek eipe: 70 basilïades, me kommena ta megala dachtula ton cherion tous kai ton podion, mazeuan o,ti epefte kato apo to trapezi mou opos ekana ego, etsi mou antapedose o theos. kai ton eferan stin ierousalim, ki ekei pethane. kai oi gioi tou iouda polemisan enantia stin ierousalim, kai tin kurieusan kai tin pataxan me machaira, kai paredosan tin poli se fotia. kai usterá ap' auta katebikan oi gioi tou iouda gia na polemisoùn tous chananaïous, pou katoikousan stin oreini periochi, kai sti mesimbrini, kai stin pedini. kai o ioudas pige enantia stous chananaïous, pou katoikousan sti chebron kai to onoma tis chebron itan allote kiriath-arba kai thanatose ton sesai, kai ton achiman, kai ton thalmai. kai apo ekei pigan enantia stous katoikous tis debeir kai to onoma tis debeir itan allote kiriath-sefer. kai o chaleb eipe: opoios pataxei tin kiriath-sefer, kai tin kurieusei, s' auton tha doso ti thugatera mou achsan gia gunaika. kai tin kurieuse o gothoniil, o gios tou kenez, o neoterós adelfos tou chaleb kai edose s' auton ti thugatera tou, tin achsan, gia gunaika. ki auti, otan anachorouse, ton parakinise na zitisei apo ton patera tis to chorafi kai katebiki apo to gaidouri kai o chaleb tis eipe: ti theleis; ki ekeini tou eipe: dos mou mia eulogia epeidi, mou edoses mesimbrini gi, dos mou kai piges neron. kai o chaleb tis edose tis ano piges kai tis kato piges. ki anebikan oi gioi tou kenaïou, tou petherou tou mousi, apo tin poli ton foinikon mazi me tous gious tou iouda, stin erimo tou iouda, pou itan mesimbrina tis arad kai pigan kai katoikisan mazi me ton lao. kai o ioudas pige mazi me ton adelfo tou, ton sumeon, kai pataxan tous chananaïous pou katoikousan ti sefath, kai tin katestrepsan kai onomasan tin poli orma. o ioudas kurieuse kai ti gaza kai ta oria tis, kai tin askalona kai ta oria

tis kai tin akkaron kai ta oria tis. kai o kurios itan mazi me ton iouda kai kurieuse to bouno alla, den mpoïrese na dioxei tous katoikous tis koiladas, epeidi eichan siderenies amaxes. kai i chebron dothike ston chaleb, opos eiche pei o mousis kai edioxe apo ekei tous treis gious tou anak. ton de iebousaïo, pou katoikouse stin ierousalim, oi gioi tou beniamin den ton edioxan gi' auto, o iebousaïos katoikise mazi me tous gious tou beniamin stin ierousalim mechri ti simerini imera. kai o oikos tou iosif, anebikan ki autoi enantia sti baithil kai o kurios itan mazi tous. kai o oikos tou iosif esteile na kataskopeusoun ti baithil kai to onoma tis polis itan allote louz. kai oi kataskopoi eidan enan anthropon na bgainei exo apo tin poli kai tou eipan: deix mas se parakaloume tin eisodo tis polis, kai tha kanoume se sena eleos. kai tous edeixe tin eisodo tis polis, kai pataxan tin poli me stoma machairas kai ton anthropon kai olokliri ti suggeneia tou ton afisan na fugei. kai o anthropos pige sti gi ton chettaïon kai oikodomise mia poli, kai tin onomase louz auto einai to onoma tis mechri tin imera auti. oute o manassis edioxe tous katoikous tis baith-san kai ton komopoleon tis oute tis thaanach kai ton komopoleon tis oute tous katoikous tis dor kai ton komopoleon tis oute tous katoikous tis iblean kai ton komopoleon tis oute tous katoikous tis megiddo kai ton komopoleon tis all' oi chananaïoi exakolouthousan na katoikoun s' ekeino ton topo. kai otan o israil egine dunatos, upebale tous chananaïous se foro, kai den tous edioxe oloklirotika. oute o efráim edioxe tous chananaïous pou katoikousan sti gezer all' oi chananaïoi katoikousan sti gezer, anamesa tous. oute o zaboulon edioxe autous pou katoikousan stin kitron oute autous pou katoikousan sti naalon all' oi chananaïoi katoikousan anamesa tous, kai eginan upoteleis. oute o asir edioxe tous katoikous tis akcho oute tous katoikous tis sidonas oute tis aalab oute tis achzib oute tis chelba oute tis afik oute tis reob all' o asir katoikouse anamesa stous chananaïous, tous katoikous tou topou epeidi, den tous edioxe. oute o nefthali edioxe tous katoikous tis baith-semes oute tous katoikous tis baith-anath, alla katoikouse anamesa stous chananaïous, tous katoikous tou topou kai oi katoikoi tis baith-semes kai tis baith-anath eginan s' auton upoteleis. kai oi amorraïoi sunekleisan tous gious tou dan sto bouno epeidi, den tous afinan na katebainoun stin koilada kai oi amorraïoi exakolouthousan na katoikoun sto bouno eres, stin aialon kai sti saalbim to cheri, omos, tou oikou tou iosif uperischuse, oste eginan upoteleis. kai to orio ton amorraïon itan apo tin anabasis tis akrabbim, apo tin petra ki epáno.

kai aggelos tou kuriou anebike apo ta gal-gala sti bokim, kai eipe: sas anebasa apo tin aigupto, kai sas efera sti gi pou orkistika stous pateres sas kai eipa: den tha athetiso ti diathiki mou se sas, ston aiona ki eseis den tha kanete sunthiki me tous katoikous autou tou topou tha katastrepete ta thusi-astiria tous. den upakousate, omos, sti foni mou giati to praxate auto; gi' auto, ki ego eipa: den tha tous dioxo apo mprosta sas alla, tha einai antipaloi sas, kai oi theoi tous tha einai se sas pagida. kai kathos o aggelos tou kuriou eipe auta ta logia se olous tous gious israil, o laos upose ti foni tou, kai eklapse. kai apokalesan to onoma ekeinon tou topou bokim kai thusiasan ekei ston kurio. kai otan o iisous apeluse ton lao, oi gioi israil pigan kathe enas stin klironomia tou, gia na kataklironomisoun ti gi. kai o laos latreuse ton kurio oles tis imeres tou iisou, kai oles tis imeres ton presbuteron, pou epezisan meta ton iisou, kai eichan dei ola ta megala erga tou kuriou, osa ekane gia ton israil. kai o iisous, o gios tou naui, o doulostou kuriou, pethane se ilikia 110 chronon. kai ton ethapsan sto orio tis klironomias tou, sti thamnath-ares, sto bouno efraim, pros to boreio meros tou bounou gaas. ki akoma, olokliri i genea ekeini prostethikan stous pateres tous kai sikothike mia alli genea usterá ap' autous, pou den gnorise ton kurio oute ta erga pou ekane gia ton israil. kai oi gioi israil epraxan ponira mprosta ston kurio, kai latreusan tous baaleim kai egkateleipsan ton kurio ton theo ton pateron tous, pou tous ebgale apo ti gi tis aiguptou, kai pigan piso apo allous theous, apo tous theous ton laon pou isan ologura tous, kai tous proskunisan, kai parorgisan ton kurio. kai egkateleipsan ton kurio, kai latreusan ton baal kai tis astaroth. kai o thumos tou kuriou anapse enantia ston israil, kai tous paredose sto cheri ton leilatiton, kai tous leilatisan kai tous poulise sto cheri ton echthron tous, ologura, oste den mporesan pleon na stathoun mprosta stous echthrous tous. pantou opou ebgainan, to cheri tou kuriou itan enantion tous gia kako, kathos o kurios eiche pei, kai kathos eiche orkistei s' autous kai irthan se megali amichania. tote, o kurios sikose krites, pou tous esosan apo to cheri ekeinon pou tous leilattousan. entoutois, oute stous krites tous upakousan, alla porneusan piso apo allous theous, kai tous proskunisan grigora xestratisan apo ton dromo, ston opoio perpatisan oi pateres tous, upakouontas stis entoles tou kuriou den epraxan etsi. kai otan o kurios sikose s' autous krites, tote o kurios itan mazi me ton kriti, kai tous esoze apo to cheri ton echthron tous se oles tis imeres

tou kriti epeidi, o kurios splachnistike stous stenagmous tous, exaitias ekeinon pou tous katethliban, kai tous katapiezan. kai otan o kritis pethaine, gurizan kai diaftheirontan, cheirotera apo tous pateres tous, pigainontas piso apo allous theous, gia na tous latreoun, kai na tous proskunoun den stamatousan apo tis praxeis tous oute apo ton diestrammeno dromo tous. kai o thumos tou kuriou anapse enantia ston israil, kai eipe: epeidi, o laos autos parebike ti diathiki mou, pou prostaxa stous pateres tous, kai den upakousan sti foni mou ki ego den tha dioxo pleon apo mprosta tous kanena apo ta ethni, pou o iisous afise otan pethane, gia na dokimaso ton israil diamesou auton, an fulattoun ton dromo tou kuriou, perpatontas s' auton, kathos ton fulaxan oi pateres tous i ochi. kai o kurios afise auta ta ethni, choris na ta dioxei grigora oute ta paredose sto cheri tou iisou.

### 3

kai auta einai ta ethni, pou o kurios afise, gia na dokimasei ton israil diamesou auton, olous ekeinous pou den gnorisan olous tous polemous tis chanaan toulachiston gia na mathoun oi genees ton gion israil na gumnastoun ton polemo, toulachiston osoi den tous eichan gnorisei proigoumenos oi pente satrapeies ton filistaion, kai oloi oi chananaioi, kai oi sidonioi, kai oi euaioi, pou katoikoun sto bouno tou libanou, apo to bouno baal-ermon mechri tin eisodo tis aimath. ki auta isan gia na dokimasei ton israil diamesou auton gia na gnorisei an upakouan stis entoles tou kuriou, pou prostaxe stous pateres tous diamesou tou mousi. kai, oi gioi israil katoikisan anamesa stous chanaanaious, stous chettaious, kai stous amorraious, kai stous ferezaious, kai stous euaious, kai stous iebousaious. kai piran gia ton eauto tous tis thugateres tos gia gunaikes, kai tis dikes tous thugateres edosan stous gious tous, kai latreusan tous theous tous. kai oi gioi israil epraxan ponira mprosta ston kurio, kai lismonisan ton kurio, ton theo tous, kai latreusan tous baaleim kai ta alsí. gi' auto, o thumos tou kuriou anapse enantia ston israil, kai tous poulise sto cheri tou chousan-risathaim, tou basilia tis mesopotamias kai oi gioi israil eginan douloi ston chousan-risathaim okto chronia. kai otan oi gioi israil anaboisan ston kurio, o kurios sikose stous gious israil sotira, kai tous esosse, ton gothoniil, gion tou kenez, ton neotero adelfo tou chaleb. kai itan epano tou to pneuma tou kuriou, kai ekrine ton israil kai bgike se machi, kai o kurios paredose ton chousan-risathaim, ton basilia tis mesopotamias, sto cheri tou kai to cheri tou uperischuse enantia ston chousan-risathaim.

kai i gi anapauthike 40 chronia kai pethane o gothoniil, o gios tou kenez. kai oi gioi israil archisan pali na prattoun ponira mprosta ston kurio kai o kurios enischuse ton eglon, ton basilia tou moab, enantia ston israil, epeidi epraxan ponira mprosta ston kurio. kai sugkentrose konta tou tous gious tou ammon kai tous gious tou amalik, kai pige kaichtupise ton israil, kai kurieuse tin poli ton foinikon. kai oi gioi israil eginan douloi ston eglon, ton basilia tou moab, 18 chronia. kai oi gioi israil anaboisan ston kurio kai o kurios sikose s' autous sotira, ton aod, ton gio tou gira, ton beniamiti, enan andra aristerocheira. kai oi gioi israil estellan ston eglon, ton basilia tou moab, dora diamesou autou. kai o aod kataskeuase gia ton eauto tou mia distomi machaira, mia pichi makros kai tin perizostike kato apo ton mandua tou, epano ston dexi miro tou. kai profere ta dora ston eglon, ton basilia tou moab kai o eglon itan anthropos uperbolika pachus. kai afou teleiose na proferei ta dora, kai edioxe tous anthropous pou bastazan ta dora, tote gurise apo ta glupta, pou isan konta sta galgala kai eipe: echo enan krufo logo gia sena, basilia. kai ekeinos tou eipe: mia stigmi. kai bgikan ap' auton oloi osoi parastekon-tan konta tou. kai mpike s' auton o aod ki ekeinos kathotan sto therino uperoo tou entelos monos. kai o aod tou eipe: echo enan logo apo ton theo gia sena. tote sikothike apo ton throno. kai aplonontas o aod to aristero tou cheri, pire ti machaira apo ton dexi tou miro, kai tin empixe stin koilia tou, oste akoma kai i labi mpike meta apo to sidero kai to pachos skepase ologura to sidero, oste den mporouse na trabixe ti machaira apo tin koilia tou kai bgike kopros. tote, o aod bgike diamesou tis stoas, kai ekleise piso tou tis portes tou uperoou, kai kleidose. kai afou ekeinos bgike, irthan oi douloi tou eglon kai otan eidan oti, na, oi portes tou uperoou isan kleidomenes, eipan: sigoura skepazei ta podia tou sto therino domatio. kai perimenan mechris otou ntrapikan kai na, den anoige tis portes tou uperoou gi' auto, piran to kleidi, kai anoixan kai na, o kurios tous itan pesmenos katagis nekros. kai o aod diefuge, enoso ekeinoi kathusterousan kai perase ta glupta, kai diasothike sti seeirotha. kai otan irthe, salpise me ti salpigga, sto bouno efrain, kai katebikan mazi tou oi gioi israil apo to bouno, ki autos pigaine mprosta tous. kai tous eipe: akoloutheite me epeidi, o kurios paredose tous echthrous sas tous moabites sta cheria sas. kai katebikan piso ap' auton, kai episan tis diabaseis tou iordani pros ton moab, kai den afinan anthropo na perasei. kai chtupisan tous moabites ekeino ton kairo, 10.000 andres peripou, oλους andreious, kai oλους dunatous se dunami den diasothike ka-

nenas. etsi tapeinothike o moab ekeini tin imera kato apo to cheri tou israil. kai i gi anapauthike 80 chronia. kai usterap' auton, stathike o samegar, o gios tou anath, pou chtupise 600 andres apo tous filistaios, me ena boukentros kai esose ki autos ton israil.

#### 4

kai oi gioi israil epraxan xana ponira mprosta ston kurio, otan pethane o aod. kai o kurios tous poulise sto cheri tou iabein, tou basilia tis chanaan, pou basileuse stin asor kai o archigos tou stratou tou itan o sisara, pou katoikouse stin aroseth ton ethnon. kai boisan oi gioi israil ston kurio epeidi, eiche (900) siderenies amaxes ki autos katethlipse uperbolika tous gious israil gia (20) chronia. kai i deborra, mia gunaika profitissa, i gunaika tou lafidoth, auti ekrine ton israil ekeino ton kairo. ki auti katoikouse kato apo ton foinika tis deborras, anamesa sti rama kai sti baithil, sto bouno efrain kai oi gioi israil anebainan s' auti gia na krinontai. kai esteile, kai kalese ton barak ton gio tou abineem apo tin kedess-nephthali, kai tou eipe: den prostaxe o kurios o theos tou israil, legontas: pigaine kai sugkentrose dunami sto bouno thabor, kai pare mazi sou 10.000 andres apo tous gious nephthali, kai apo tous gious zaboulon, kai tha suro pros esena, ston potamo kison, ton sisara, ton archigo tou stratou tou iabein, kai tis amaxes tou, kai to plithos tou, kai tha ton paradoso sto cheri sou; kai o barak tis eipe: an ertheis ki esu mazi mou, tha pao all' an den ertheis mazi mou, den tha pao. ki ekeini eipe: thartho exapantos mazi sou omos, den tha pareis timi ston dromo pou pigaineis epeidi, o kurios tha poulisei ton sisara se cheri gunaikas. kai i deborra sikothike, kai pige mazi me ton barak stin kedess. kai o barak sugkalese ton zaboulon kai ton nephthali stin kedess, kai anebike me 10.000 andres, pou ton akolouthousan kai i deborra anebike mazi tou. kai o eber o kenaious, apo tous gious tou obab, tou petheroi tou mousi, eiche apochristei apo tous kenaious, kai eiche stisei ti skini tou mechri ti belanidia zaanaeim, pou itan konta stin kedess. kai aniggeilan ston sisara, oti o barak o gios tou abineem anebike sto bouno thabor. kai o sisara sugkentrose oles tis amaxes tou, 900 siderenies amaxes, kai olon ton lao pou itan mazi tou, apo tin aroseth ton ethnon ston potamo kison. kai i deborra eipe ston barak: siko epeidi, auti einai i imera, kata tin opoia o kurios paredose sto cheri sou ton sisara den bgike o kurios mprosta sou; kai o barak katebike apo to bouno thabor, kai ton akolouthousan 10.000 andres. kai o kurios katatropose ton sisara, kai oles

tis amaxes, kai olokliro ton strato mprosta ston barak me machaira kai o sisara katebike apo tin amaxa, kai efuge pezos. kai o barak katadioxe piso apo tis amaxes kai piso apo ton strato, mechri tin aroseth ton ethnon kai olos o stratos tou sisara epese me machaira den emeine oute enas. kai o sisara efuge pezos sti skini tis iail, tis gunaikas tou eber tou kenaïou epeidi, upirche eirini anamesa ston iabein, ton basilia tis asor, kai ton oiko tou eber tou kenaïou. kai i iail bgike se sunantisi tou sisara, kai tou eipe: ela mesa, kurie mou, ela mesa se mena mi fobasai. kai otan mpike mesa s' ekeini sti skini, ton skepase me ena skepasma. kai tis eipe: potise me, parakalo, ligo nero, epeidi dipsasa. kai anoixe ton asko me to gala, kai ton potise, kai ton skepase. kai tis eipe: stasou sti thura tis skinis, kai an erthei kaneis kai se rotisei, legontas: einai kaneis edo; pes, ochi. kai pire i iail, i gunaika tou eber, ton passalo tis skinis, kai bazontas ena sfuri sto cheri tis, pige s' auton isucha, kai empixe ton passalo ston minigga tou, oste karfothike sti gi epeidi, autos itan apokamomenos kai koimotan bathia. kai pethane. kai na, o barak katadioke ton sisara kai i iail bgike se sunantisi tou, kai tou eipe: ela na sou deïxo ton andra pou zit- tas. kai otan mpike mesa s' auti, na, o sisara briskotan kato nekros, kai o passalos itan ston minigga tou. kai o theos tapeinose ekeini tin imera ton iabein, ton basilia tis chanaan, mprosta stous giouss israil. kai dunamonotan to cheri ton gion israil, kai uperischue enantia ston iabein, ton basilia tis chanaan, mechris otou exolothreuse ton iabein, ton basilia tis chanaan.

## 5

kai epsalan tin imera ekeini i deborra kai o barak, o gios tou abineem, legontas: epeidi, ston israil proporeuthikan archigoï, epeidi o laos profsere ton eauto tou ekousia, eulogeite ton kurio. akouste, basiliades doste akroasi, satrapes. ego, ston kurio ego tha psallo ston kurio ton theo tou israil tha psalmodo. kurie, otan bgikes apo ti sieir, otan kinises apo tin pediada tou edom, i gi seistike, kai oi ouranoi stalaxan, akoma kai oi nefeles stalaxan nero. ta bouna eliosan apo tin parousia tou kuriou auto to idio to sina, apo tin parousia tou kuriou tou theou tou israil. stis imeres tou samegar, giou tou anath, stis imeres tis iail, egkataleifthikan oi dromoi, kai oi diabates perpatousan plagious dromous. eleipsan oloklirrotika oi igemones ston israil, eleipsan oloklirrotika, mechris otou ego, i deborra, sikothika os mitera ston israil. di- alexan neous theous tote, fanike polemoss tis pules fanike arage aspidia i logchi anamesa se 40.000 chiliades mesa ston israil; i kardia mou einai pros tous archigous tou is-

rail, osoi anamesa ston lao profseran ton eauto tous ekousia. eulogeite ton kurio. osoi ippeuete se aspra gaidouria, osoi katheste gia na krinete, osoi perpatate stous dromous, umnologeite afou eleutherothoun apo ton kroto ton toxoton, stous topous opou antloun nero, ekei tha digountai tis dikaio- sunes tou kuriou, tis dikaioisunes ton ige- monon tou anamesa ston israil. o laos tou kuriou katebike, tote, stis pules. siko, siko, deborra siko, siko, profere tragoudi siko, barak, kai aichmalotise tous aichmalotous sou, gie tou abineem. tote, katebike to egkataleimmeno meros tou laou enantia stous ischurous o kurios katebike mazi mou enantia stous dunatous. apo ton efraim, pou katoikoun to bouno tou amalik, katebikan piso apo sena, beniamin, anamesa stous laous sou. apo ton macheir katebikan oi archigoï, kai apo ton zaboulon ekeinoi pou kratoun rabdi grammateia. kai oi archontes tou issachar mazi me ti deborra, o issachar, akoma kai o barak piso ap' au- ton etrexan stin koilada. stis diaireseis tou roubin sikothikan megaloi stochasmoi kardias. giati kathises anamesa stis mantres gia na akous ta belasmata ton kopadion; stis diaireseis tou roubin sikothikan megalos suzitiseis kardias. o galaad pera apo ton iordani isuchaze kai o dan giati emene sta ploia; o asir kathotan sta paralia, kai isuchaze sta limania tou. o zaboulon einai laos pou profseri ti zoi tou se thanato, kai o nefthali, epano sta upsi tis pediadas. irthan oi basiliades, polemisan tote polemisan oi basiliades tis chanaan sti thaanaach, konta sta nera tou megiddo lafuro apo asimi den piran. apo ton ourano polemisan, ta astrata apo tin poreia tous polemisan enantia ston sisara. o potamos kison tous paresure pros ta kato, o palios potamos, o potamos kison. psuchi mou, katapatisses dunami. tote, ta nuchia ton alogon suntriftikan apo ton ormitiko dromo, ton ormitiko dromo ton ischuron, pou isan epano tous. na katarieste ti miroz, eipe o angelos tou kuriou, na katarieste me katara tous katoikous tis, epeidi den irthan se boitheia tou kuriou, se boitheia tou kuriou enantia stous dunatous. apo tis gunaikes perissotero eulogimeni as einai i iail, i gunaika tou eber tou kenaïou parapano apo tis gunaikes mesa se skines, as einai eulogimeni. nero ziti, gala edose bouturo profsere se megaloprepi kratira. aplose to aristero tis cheri ston passalo, kai to dexi tis sto sfuri ton erga- ton kai afou sfurokopise ton sisara, tou eschise to kefali, kai to suntripse kai diaperase ta miniggia tou. anamesa sta podia tis sugkamfthike, epese, briskotan xaplomenos anamesa sta podia tis sugkamfthike, epese ston topo pou sugkamfthike, ekei kai epese nekros. i mitera tou sisara eskube apo to

parathuro, kai boouse mesa apo to dich-  
tuoto: giati kathusterei i amaxa tou, giati  
kathusterisan oi trochoi ton amaxon tou; oi  
sofes kuries tis apantousan s' auti auti, mal-  
ista, edine tin apantisi ston eauto tis: den  
petuchan; den moirasan ta lafura; mia i  
duo nees se kathe andra, ston sisara poik-  
ilochroma lafura, lafura poikilochroma ken-  
timena, poikilochroma kentimena kai apo  
ta duo meri, perilaimia auton pou lafura-  
gogisan; etsi na aposteoun, kurie, oloi oi  
echthroï sou! ekeinoi, omos, pou ton aga-  
poun as einai san ton ilio pou anatellei mesa  
sti doxa tou. kai i gi anapauthike 40 chronia.

## 6

kai oi gioi israil epraxan ponira mprosta ston  
kurio kai o kurios tous paredose sto cheri tou  
madiam gia epta chronia. kai uperischuse to  
cheri tou madiam epano ston israil exaitias  
ton madianiton oi gioi israil ekanan gia ton  
eauto tous tis folies ekeines, pou eftiaxan  
epano sta bouna, kai ta spilaia kai ta ochuro-  
mata. kai otan o israil esperne, anebainan  
oi madianites, kai oi amalikites, kai oi ka-  
toikoi tis anatolis, kai erchontan enantion  
tou kai stratopedeuontas enantion tous, kat-  
estrefan ta gennimata tis gis, mechri tin  
eisodo tis gazas, kai den afinan zootrofia ston  
israil, oute probato oute bodi oute gaidouri.  
epeidi, anebainan autoi kai ta kopadia tous,  
kai erchontan mazi me tis skines tous, isan  
poluarithmoi san akrides isan anarithmitoi  
ki autoi kai oi kamiles tous kai empainan  
sti gi gia na tin katastrepsoun. kai o israil  
ftocheuse uperbolika exaitias ton madiani-  
ton gi' auto, oi gioi israil boisan ston kurio.  
kai otan boisan ston kurio oi gioi israil ex-  
aitias ton madianiton, tote, o kurios esteile  
stous giouis israil enan andra profiti, kai tous  
eipe: etsi leei o kurios o theos tou israil ego  
sas anebasa apo tin aigupto, kai sas ebgala  
apo oiko douleias, kai sas lutrosa apo to cheri  
ton aigupcion, kai apo to cheri olon ekeinon  
pou sas katethliban, kai tous edioxo olok-  
lirotika apo mprosta sas, kai edosa ti gi tous  
se sas kai sas eipa: ego eimai o kurios o theos  
sas den tha sebasteite tous theous ton amor-  
raion, sti gi ton opoion katoikeite kai den up-  
akousate sti foni mou. kai iirthe o aggelos tou  
kuriou kai kathise kato apo ti belanidia, pou  
einai stin ofra, ekeini tou ioas tou abi-ezeriti  
kai o gios tou, o gedeon, kopanize sitari mesa  
ston lino, gia na to krupsei apo tous madi-  
anites. kai o aggelos tou kuriou fanike s'  
auton, kai tou eipe: o kurios mazi sou, is-  
chure se dunami. kai o gedeon tou eipe: o!  
kurie mou, an o kurios einai mazi mas, giati  
loipon mas brian ola auta; kai pou einai ola  
ta thaumasta tou erga, pou mas diigithikan  
oi pateres mas, legontas: den mas anebase  
o theos apo tin aigupto; alla, tora, o ku-

rios mas egkateleipse, kai mas paredose sta  
cheria ton madianiton. kai kathos o kurios  
ton koitaxe, tou eipe: pigaine me ti dunami  
sou auti, kai tha soseis ton israil apo to cheri  
tou madiam den se aposteila ego; ki ekeinos  
tou eipe: o!, kurie mou me ti tha soso ton is-  
rail; des, i oikogeneia mou einai i tapeinoteri  
anamesa ston manassi, kai ego o mikroteros  
stin oikogeneia tou patera mou. kai o kurios  
tou eipe: alla, mazi sou tha eimai ego, kai  
tha chtipiseis tous madianites san enan an-  
dra. ki ekeinos tou eipe: an, loipon, brika  
chari sta matia sou, deixe mou ena simadi  
oti eisai esu autos pou milaei mazi mou. mi  
fugeis apo edo, parakalo, mechris otou guriso  
se sena, kai fero exo tin prosfora mou, kai ti  
balo mprosta sou. ki ekeinos eipe: tha peri-  
meno mechris otou epistrepseis. kai o gedeon  
mpike sti skini, kai etoimase ena katsikaki  
apo gides, kai azuma apo ena efa aleuri to  
men kreas ton ebale se ena kanistri, ton de  
zomo ton ebale se chutra, kai ta efere exo  
s' auton pou itan kato apo ti belanidia, kai  
tou ta prosfere. kai o aggelos tou theou tou  
eipe: pare to kreas kai ta azuma, kai topo-  
thetise ta epano s' auti tin petra, kai chune  
epano ton zomo. kai ekane etsi. kai o aggelos  
tou kuriou aplose tin akri apo to rabdi, pou  
eiche sto cheri tou, kai aggixe to kreas kai  
ta azuma kai anebike fotia apo tin petra, kai  
katefage to kreas kai ta azuma. tote, o agge-  
los tou kuriou efuge apo ta matia tou. kai  
o gedeon blepontas oti itan aggelos tou ku-  
riou, o gedeon eipe: alloimono, kurie thee!  
epeidi, eida ton aggelos tou kuriou prosopo  
me prosopo. kai o kurios tou eipe: eirini  
se sena mi fobasai den tha pethaneis. kai  
o gedeon oikodomise ekei thusiastirio ston  
kurio, kai to onomase ieoba-salom briske-  
tai mechri auti tin imera stin ofra ton abi-  
ezeriton. kai tin idia nuchta o kurios tou  
eipe: pare to bodi tou patera sou, kai to  
deutero eptachrono bodi, kai katedafise ton  
bomo tou baal, pou echei o pateras sou,  
kathos kai to alsos, pou einai konta s' au-  
ton, katakypse to kai oikodomise ena thu-  
siastirio ston kurio ton theo sou epano stin  
korufi autis tis petras, sumfona me to di-  
atagmeno kai pare to deutero bodi, kai na  
prosfere to olokautoma me ta xula tou da-  
sous, pou tha katakypseis. kai o gedeon pire  
deka andres apo tous doulous tou, kai ekane  
opos tou eipe o kurios kai epeidi fobithike  
tin oikogeneia tou patera tou, kai tous an-  
thropous tis polis, na to kanei tin imera, to  
ekane ti nuchta. kai otan oi anthropoi tis  
polis sikothikan to proi, na, o bomos tou  
baal itan gkremismenos, kai to alsos, pou  
itan konta tou, katakommemo, kai to deutero  
bodi olokautomeno epano sto oikodomimeno  
thusiastirio. kai eipe o enas ston allon: poios  
ekane auto to pragma; kai afou exetasan kai  
ereunisan, eipan: o gedeon, o gios tou ioas



ekane auto to pragma. tote, oi anthropoi tis polis eipan ston ioas: bgale ton gio sou gia na thanatothei, gia ton logo oti, gkremise ton bombo tou baal, kai epeidi katekopse to alsos pou itan konta s' auton. kai o ioas eipe se olous ekeinous pou exegeirontan enantion tou: mipos eseis tha diekdikisete uper tou baal; i, eseis tha ton sosete; opoios diekdikisei uper autou, tha thanatothei mechri to proi an autos einai theos, as diekdikisei uper tou eautou tou, epeidi gkremisan ton bombo tou. gi' auto, ton onomase ekeini tin imera ierobaal, legontas: as ekdikisei enantion tou o baal, epeidi gkremisan ton bombo tou. tote, sugkentrothikan mazi oloi oi madianites, kai oi amalikes, kai oi katoikoi tis anatonis, kai diabikan, kai stratopeudeusan stin koilada iezrael. kai to pneuma tou kuriou perichuthike epano ston gedeon, kai salpise me salpigga, kai sugkentrothikan oi abi-ezerites piso ap' auton. kai esteile minutes se olo ton manassi, kai sugkentrothike ki autos piso ap' auton esteile akoma minutes kai ston asir, kai ston zaboloun, kai ston nefthali, kai anebikan se sunantisi tous. kai o gedeon eipe ston theo: an prokeitai na soseis ton israil me to cheri mou, opos milises, des, ego tha balo to derma tou malliou sto aloni an ginei drosia monacha epano sto derma, se oli ti gi omos ginei xirasia, tote tha gnoriso, oti esu tha soseis ton israil me to cheri mou, opos milises. etsi kai egine epeidi, kathos sikothike to proi, piese to derma tou malliou, kai mesa apo to malli estipse drosia, mia lekani gemati nero. kai o gedeon eipe ston theo: as mi anapsei o thumos sou enantion mou, kai tha miliso monacha auti ti fora as dokimaso, parakalo, auti monacha ti fora me to derma tou malliou as ginei tora xirasia monacha epano sto derma tou malliou, se oli ti gi omos as einai drosia. kai o theos ekane etsi ekeini ti nuchta kai egine xirasia monacha epano sto derma tou malliou, se oli omos ti gi itan drosia.

## 7

tote, o ierobaal (pou einai o gedeon) sikothike proi, kai olokliros o laos, pou itan mazi tou, kai stratopeudeusan konta stin pigi arod kai to stratopedo ton madianiton itan kata to boreio meros tous, pros ton lofo morech, stin koilada. kai o kurios eipe ston gedeon: polus einai o laos pou brisketai mazi sou, gia na paradoso tous madianites sto cheri tou, mipos o israil kauchithe enantion mou, legontas: to cheri mou me esose tora, loipon, kiruxe se epikoon tou laou, legontas: opoios einai deilos kai echei fobo, as gurisei, kai as fugei grigora apo to bouno galaad. kai gurisan apo ton lao 22.000 kai emeinan 10.000. kai o kurios eipe ston gedeon: o laos einai akoma polus katebase tous kato sto

nero, kai ekei tha tous xekathariso gia sena kai gia opoion sou po: autos tharthei mazi sou, autos tharthei mazi sou kai gia opoion sou po: autos den tharthei mazi sou, autos den tharthei mazi sou. kai katebase ton lao sto nero kai o kurios eipe ston gedeon: kathe enas pou tha pinei me ti glossa tou apo to nero, opos pinei o skulos, auton tha ton stiseis chorista kai katenas pou tha lugisei ta gonata tou gia na piei. kai o arithmos ekeinon pou epinan me to cheri tous pros to stoma tous, itan 300 andres olokliro, omos, to upoloipo tou laou lugise ta gonata tous gia na pioun nero. kai o kurios eipe ston gedeon: me tous 300 autous andres, pou ipian me ti glossa tous tha sas soso, kai tha paradoso tous madianites sto cheri sou olokliro de to upoloipo tou laou as pane kathe enas sto spiti tou. o laos, loipon, pire sta cheria tous tis trofes, kai tis salpigges tous kai edioxen olokliro to upoloipo tou israil, ton katenan sti skini tou, kai kratise tous 300 andres. kai to stratopedo tou madian itan apo kato tous stin koilada. kai tin idia nuchta, o kurios tou eipe: siko, kateba sto stratopedo epeidi, to paredosa sto cheri sou an, omos, fobasai na katebeis, kateba esu kai o doulos sou o foura sto stratopedo kai tha akouseis ti lene kai ustera ap' auta tha dunamosoun ta cheria sou, kai tha katebeis sto stratopedo. kai katebike, autos mazi me ton doulo tou ton foura, mechri tin profulaki tou stratopedou. kai o madian, kai o amalik, kai oloi oi katoikoi tis anatonis isan aplomenoi stin koilada san akrides kata to plithos kai oi kamiles tous isan anarithmites san tin ammo konta stin akri tis thalassas kata to plithos. kai otan irthe o gedeon, xafnou, enas anthropos diigeito ston diplano tou ena oneiro kai tou elege: des, oneireutika ena oneiro, kai na, ena psomaki krithino eida na kulietai sto stratopedo tou madian, irthe stis skines, kai tis chtupise, kai epe-san kai tis anetrepse, kai epesan oi skines. kai o diplanos tou apantise, kai eipe: auto den einai para i romfaia tou gedeon, tou giou tou ioas, andra israiliti o theos paredose sto cheri tou ton madian, kai olokliro to stratopedo. kai kathos o gedeon akousei ti digisi tou oneirou, kai tin exigisi tou, proskunise, kai gurise sto stratopedo tou israil, kai eipe: sikotheite epeidi, o kurios paredose sto cheri sas to stratopedo tou madian. kai chorise tous 300 andres se tria somata, kai sta cheria olon auton edose salpigges kai adeianes stamnes, kai lampades mesa stis stamnes. kai tous eipe: koitazete se mena, kai kante to idio kai deste, otan ego ftaso stin akri tou stratopedou, opos tha kano ego, etsi tha kanete ki eseis otan salpiso me ti salpigga, ego kai oloi autoi pou einai mazi mou, tote tha salpiseti ki eseis me tis salpigges guro apo olo to stratopedo,

kai tha peite: i romfaia tou kuriou kai tou gedeon. o gedeon, loipon, kai oi 100 andres pou isan mazi tou, irthan stin akri tou stratopedou, molis archize peripou i mesaia bardia molis eichan balei fulakes kai salpisan me tis salpigges, kai espasan tis stamnes pou eichan sta cheria tous. kai ta tria somata salpisan me tis salpigges, kai espasan tis stamnes, kai sta aristera tous cheria kratousan tis lampades, kai sta dexia tous cheria tis salpigges gia na salpizoun kai fonazan: i romfaia tou kuriou kai tou gedeon. kai kathe enas stathike sti thesi tou ologura sto stratopedo kai olokliros o stratos etreche, kai fonaze, kai efeuge. kai oi 300 salpisan me tis salpigges tous kai o kurios estrepse ti romfaia tou kathenos enantia ston diplano tou se olokliro to stratopedo kai o stratos efege sti baith-assetta pros ti zererath, mechri tin akri tou abel-meola pros tin tabath. kai oi andres israil, apo ton nefthali, kai apo ton asir, kai apo olokliro ton manassi, sugkentrothikan kai katadioxan piso apo ton madiam. kai o gedeon esteile minutes se olo to bouno tou efraim, legontas: katebeite gia na sunantisetes ton madiam, kai na prokatalabetete na nera prin ap' autous, mechri ti baithbara kai ton iordani. tote, oloi oi andres tou efraim sugkentrothikan, kai prokatelaban ta nera mechri ti baithbara kai ton iordani. kai epiasan duo archigous tou madiam, ton orib, kai ton zib kai ton orib ton thanatosan epano ston bracho orib, kai ton zib ton thanatosan epano ston lino zib kai katadioxan ton madiam, kai eferan to kefali tou orib kai tou zib ston gedeon apo tin pera pleura tou iordani.

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kai oi andres tou efraim tou eipan: ti einai auto to pragma pou mas ekanes, oti den mas kaleses otan piges na polemiseis enantion tou madiam; kai logomachisan para polu mazi tou. ki ekeinos tous eipe: ti ekana tora os pros esas; den einai kalutero to apotrugima tou efraim para o trugitos tou abi-ezer; o theos paredose sta cheria sas tous archigous tou madiam, ton orib kai ton zib kai ti mporousa na kano os pros esas; tote, to pneuma tous isuchase apenanti tou, otan milise auto ton logo. kai kathos o gedeon irthe ston iordani, perase, autos kai oi 300 andres pou isan mazi tou, apokamomenoi, all' exakolouthousan na katadiokoun. kai stous anthropous tis sokchoth eipe: doste, parakalo, merika psomia ston lao pou me akolouthei epeidi, einai apokamomenos, ki ego katadioko piso apo ton zebee kai ton salmana, tous basiliades tou madiam. kai oi archigoi tis sokchoth apantisin: mipos ta cheria tou zebee kai tou salmana einai tora sto cheri sou, oste na dosoume ston strato sou psomia; kai o gedeon eipe: gi' auto, otan

o kurios paradosei sto cheri mou ton zebee kai ton salmana, tote ego tha kataxuso tis sarkes sas me ta agkathia tis erimou, kai me ta tribolia. kai apo ekei anebike sti fanouil, kai paromoia milise kai s' autous kai oi andres tis fanouil apantisin opos kai oi andres tis sokchoth. ki ekeinos eipe kai pros tous andres tis fanouil, legontas: otan epistrepso me eirini, tha kataskapso auton ton purgo. o de zebee kai o salmana isan stin karkor, kai ta strateumata tous mazi tous, mechri 15.000, oloi ekeinoi pou eichan enapomeinei apo olokliro ton strato tis anapolis epeidi, epesan 120.000 andres pou esernan romfaia. kai o gedeon anebike apo ton dromo ekeinion pou katoikousan se skines, apo ta anatolika tis noba kai tis iogbea, kai chtupise to stratopedo to stratopedo, malista, briskotan se afobia. kai o zebee kai o salmana efeugan, ki autos tous katadioke katapiso tous kai sunelabe tous duo basiliades tou madiam, ton zebee kai ton salmana, kai katatropose olokliro to stratopedo. kai o gedeon, o gios tou ioas, epestrepse apo ti machi apo tin anabasi tis ares. kai pianontas enan neo apo tous andres tis sokchoth, ton rotise ki ekeinos tou periegrapse tous archigous tis sokchoth, kai tous presbuterous tis, 77 andres. kai o gedeon irthe stous andres tis sokchoth, kai eipe: na, o zebee kai o salmana, gia tous opoious me perigelasate, legontas: mipos ta cheria tou zebee kai tou salmana einai tora sto cheri sou, oste na dosoume psomi stous anthropous sou, tous apokamomenous; kai pire tous presbuterous tis pollis, kai ta agkathia tis erimou kai ta tribolia, kai paidepse m' auta tous andres tis sokchoth. kai kateskapse ton purgo tis fanouil, kai thanatose tous andres tis pollis. tote, eipe ston zebee kai ston salmana: ti eidous anthropoi isan ekeinoi pou thanatosate sto thabor; ki ekeinoi eipan: san ki esena, tetoioi isan kathenas tous emoiaze me gio basilias. ki ekeinos eipe: adelfoi mou, gioi tis miteras mou isan zei o kurios, an eichate diafulaxe ti zoi tous, ego tora den tha sas thanatona. kai eipe ston iether ton prototoko tou: afou sikotheis, thanatose tous alla, o neos den trabixe ti romfaia tou, epeidi fobotan, gia ton logo oti itan akoma paidi. tote, eipe o zebee kai o salmana: siko esu, kai pese epano mas epeidi, sumfona me ton anthropo, kai i dunami tou. kai afou o gedeon sikothike thanatose ton zebee kai ton salmana, kai pire tous miniskous, pou isan guro apo ton laimo ton kamilon tous. kai oi andres tou israil eipan ston gedeon: gine archontas epano se mas, ki esu kai o gios sou, kai o gios tou giou sou, epeidi mas esoses apo to cheri tou madiam. kai o gedeon tous eipe: den tha gino ego archontas epano se sas, all' oute o gios mou tha ginei archontas epano se sas o kurios tha einai archontas epano sas. kai

o gedeon tous eipe akoma: tha zitiso apo sas ena zitima doste mou kathe enas sas ta skoularikia apo ta lafura tou epeidi, oi echthroï eichan chrusa skoularikia, mia pou isan ismailites. ki ekeinoi apantisan: tha sou ta dosoume eucharistos. kai aplosan ena forema kai kathe enas errichne ekei ta skoularikia apo ta lafura tou. kai to baros ton chruson skoularikion, pou zitise, itan 1.700 chrusoi sikloi ektos apo tous miniskous kai ta perideraia, kai ta porfurenia ufasmata, pou isan epano stous basilades tou madiam, kai ektos apo ta perilaïmia, pou isan stous laïmous ton kamilon tous. kai o gedeon ekane ap' auta ena efod, kai to ebale stin poli tou, stin ofra kai porneuse olokliros o israil piso ap' auto, ekei kai egine pagida ston gedeon kai stin oikogeneia tou. kai o madiam tapeinothike mprosta apo tous gious israil, kai den sikose pleon to kefali tou. kai i gi anapauthike 40 chronia stis imeres tou gedeon. tote, o ierobaal, o gios tou ioas, pige kai katoikise sto spiti tou. kai o gedeon eiche 70 gious pou bgikan apo ton miro tou epeidi, eiche polles gunaïkes. kai i pallaki tou, pou itan sti suchem, ki auti tou gennise enan gio, pou autos ton onomase abimelech. kai o gedeon, o gios tou ioas, pethane se kala girateia, kai thaftike ston tafo tou ioas tou patera tou, stin ofra ton abi-zeriton. kai otan o gedeon pethane, oi gioi israil gurisan kai porneusan piso apo tous baaleim, kai estisan ston eauto tous ton baal-berith gia theo. kai oi gioi israil den thumithikan ton kurio ton theo tous, pou tous esose apo to cheri olon ton echthron tous, ologura. kai den ekanan eleos stin oikogeneia tou ierobaal gedeon, analoga pros ola ta agatha, pou ekane ston israil.

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kai o abimelech, o gios tou ierobaal, pige sti suchem, stous adelfous tis miteras tou, kai eipe s' autous kai se oli ti suggeneia tis oikogeneias tou patera tis miteras tou, legontas: miliste, parakalo, se epikoo olon ton andron tis suchem, ti einai kalutero se sas, na archoun epano sas oloi oi gioi tou ierobaal. 70 andres i na archei epano sas enas kai monos; kai thumitheite oti kokalo sas kai sarka sas eimai. kai oi adelfoi tis miteras tou milisan gi' auton se epikoon olon ton andron tis suchem ola auta ta logia kai ekline i kardia tous piso apo ton abimelech epeidi, eipan: adelfos mas einai. kai tou edosan 70 arguria apo ton oiko tou baal-berith, kai m' auta o abimelech misthose potapous kai thraseis andres kai ton akolouthisan. kai mpike ston oiko tou patera tou stin ofra, kai thanatose tous adelfous tou, tous gious tou ierobaal, 70 andres, epano se mia petra enapemeine, omos, o iotham, o neoterios gios tou ierobaal,

epeidi kruftike. kai sugkentrothikan oloi oi andres tis suchem kai oli i oikogeneia tou millo, kai kathos irthan ekanan ton abimelech basilia, konta sti belanidia, pou steke-tai sti suchem. kai otan auto anaggelthike ston iotham, pige kai stathike epano stin korufi tou bounou garizin kai upose ti foni tou kai boise kai tous eipe: akouste me, andres tis suchem, kai tha sas akousei o theos. pigan kapote ta dentra na chrisoun epano tous basilia kai eipan stin elia: gine basiliias epano se mas. all' i elia tous eipe: na afiso ego to pachos mou, me to opoio timountai o theos kai oi anthropoi, kai na pao na archo epano se dentra; kai ta dentra eipan sti sukia: ela esu, gine basiliias epano se mas. all' i sukia tous eipe: na afiso ti glukutita mou kai ton kalo mou karmo kai na pao na archo epano se dentra; kai ta dentra eipan stin ampelo: ela esu, gine basiliias epano se mas. kai i ampelos tous eipe: na afiso to krasi mou, pou eufrainei theo kai anthropous kai na pao na archo epano se dentra; tote, ola ta dentra eipan stin agkathia: ela esu, gine basiliias epano se mas. kai i agkathia eipe sta dentra: an st' alitheia eseis me chriete basilia epano se sas, elate kai zitiste katafugio kato apo ti skia mou diaforetika, fotia na bgei apo tin agkathia kai na katafaei tous kedrous tou libanou! tora, loipon, an energisate me alitheia kai akeraïotita, kanontas basilia ton abimelech, kai an ferthikate kala ston ierobaal kai stin oikogeneia tou, kai an kanate s' auton sumfona me tin axia ton cherion tou, (epeidi, o pateras mou polemise gia sas kai rip-sokinduneuse ti zoi tou kai sas esose apo to cheri tou madiam ki eseis sikothikate simera enantia stin oikogeneia tou patera mou kai thanatosate tous gious tou, 70 andres, epano se mia petra, kai kanate ton abimelech, ton gio tis doulis tou, basilia epano se olous tous andres tis suchem, epeidi einai adelfos sas) an, loipon, energisate simera me alitheia kai akeraïotita, apenanti ston ierobaal kai stin oikogeneia tou, na chaireste ston abimelech, ki autos as chairetai se sas! diaforetika, na bgei fotia apo ton abimelech, kai na katafaei tous andres tis suchem kai tin oikogeneia tou millo kai fotia na bgei apo tous andres tis suchem kai apo tin oikogeneia tou millo kai na katafaei ton abimelech! tote, o iotham efuge me biasuni kai pige sti bir kai katoikise ekei, exaitias tou fobou tou abimelech tou adelfou tou. kai o abimelech basileuse epano ston israil tria chronia. kai o theos esteile ena poniro pneuma anamesa ston abimelech kai tous andres tis suchem kai oi andres tis suchem stiasan enantia ston abimelech gia narthei i adikia ton 70 gion tou ierobaal, kai narthei to aimo tous epano ston abimelech, ton adelfo tous, pou tous thanatose, ki epano stous andres tis suchem, pou enischusan ta

cheria tou, gia na thanatosei tous adelfous tou. kai oi andres tis suchem ebalan enedres enantion tou stis korufes ton bounon kai gumnonan olous ekeinous pou pernousan konta tous, apo ton dromo kai to pragma anagelthike ston abimelech. kai irthe o gaal, o gios tou ebed, kai oi adelfoi tou, kai diabikan sti suchem kai empisteuthikan s' auton oi andres tis suchem. kai bgikan sta chorafia kai trugisan tis ampelous tous kai patisan stafulia kai irthan se euthumia kai pigan ston oiko tou theou tous kai efangan kai ipian kai katarastikan ton abimelech. kai o gaal, o gios tou ebed, eipe: poios einai o abimelech, kai poia einai i suchem, oste na douleuoume s' auton; den einai autos o gios tou ierobaal; kai o zeboul o epistatis tou; doulepeste stous andres tou emmor, tou patera tou suchem kai giati emeis na douleuoume s' ekeinon; eithe autos o laos na dinotan kato apo to cheri mou! tote, tha ediochna ton abimelech. kai eipe ston abimelech. plithune ton strato sou kai na bges. kai o zeboul, o archontas tis polis, akouse ta logia tou gaal, tou giou tou ebed, kai o thumos tou anapse kai esteile minutes ston abimelech, krufa, legontas: des, o gaal, o gios tou ebed, kai oi adelfoi tou, irthan sti suchem kai des, autoi diegeiroun tin poli enantion sou gi' auto, loipon, siko ti nuchta, esu kai o laos, pou einai mazi sou, kai bale enedres sta chorafia kai to proi, molis anateilei o ilios, tha sikotheis enoris kai tha eformiseis epano tin poli kai des, autos kai o laos, pou einai mazi tou, tha bgoun enantion sou kai esu tha kaneis s' auton opos mporeis. kai o abimelech sikothike ti nuchta, kai olous o laos, pou itan mazi tou, kai ebalan enedra enantia sti suchem tessera somata. kai o gaal, o gios tou ebed, bgike kai stathike stin eisodo tis pulis tis polis kai sikothike o abimelech, kai o laos pou itan mazi tou, apo tin enedra. kai otan o gaal eide ton lao, eipe ston zeboul: des, katebainei laos apo tis korufes ton bounon. kai o zeboul tou eipe: ti skia ton bounon blepeis esu gia andres. kai pali o gaal milise kai eipe: na, katebainei laos apo ta psila tou topou kai ena soma erchetai mesa apo ton dromo tis belandias meonenim. tote, o zeboul tou eipe: pou einai tora to stoma sou me to opoio eipes: poios einai o abimelech, oste na ton douleuoume; den einai autos o laos, pou exouthenoses; bges, loipon, tora kai polemise tous. kai o gaal bgike mprosta apo tous andres tis suchem kai polemise me ton abimelech kai o abimelech ton katadiexe kai efuge apo mprosta tou kai polloi epe-san traumatismenoi mechri tin eisodo tis pulis. kai o abimelech kathise stin arouma kai o zeboul ebgale ton gaal kai tous adelfous tou, gia na mi katoikoun sti suchem. kai tin epomeni imera o laos bgike stin pedi-

ada kai to pragma anagelthike ston abimelech. tote, pire ton lao kai ton chorise se tria somata kai ebale enedres stin pediada kai eide, kai na, o laos ebgaine apo tin poli kai sikothike enantion tous kai tous chtupise. kai o abimelech kai to soma, pou itan mazi tou, eformisan kai stathikan stin eisodo tis pulis tis polis eno ta alla duo somata eformisan se olous ekeinous pou isan sta chorafia kai tous chtupisan. kai o abimelech polemouse enantia stin poli oli ekeini tin imera kai kurieuse tin poli kai foneuse ton lao pou itan mesa s' auti kai kateskapse tin poli kai tin espeire me alati. kai otan auto to akousan oloi oi andres tou purgou tis suchem, mpikan sto ochuroma tou oikou tou theou berith. kai anagelthike to pragma ston abimelech, oti sugkentrothikan oloi oi andres tou purgou tis suchem. kai o abimelech anebike sto bouno salmon, autos kai olous o laos pou itan mazi tou kai o abimelech pire tin axini sto cheri tou kai ekopse ena kladi dentrou kai to sikose kai to ebale epano stous omous tou kai eipe ston lao pou itan mazi tou: o,ti blepete emena na kano, biasteite ki eseis na kanete opos ego. ekopse, loipon, kai olous o laos, kathe enas to diko tou kladi, kai akolouthontas ton abimelech, ta ebalan epano sto ochuroma, kai katekapsan to ochuroma me fotia epano tous kai oi andres tou purgou tis suchem pethanan oloi mazi, mechri 1.000 andres kai gunaikes. tote, o abimelech pige sti thaibais kai strato-pedeuse enantia sti thaibais kai tin kurieuse. alla upirche enas ischuros purgos sto meson tis polis, kai katefugan ekei oloi, andres kai gunaikes, kai oloi oi katoikoi tis polis kai ekleisan piso tous, kai anebikan stin taratsa tou purgou. kai o abimelech pige mechri ton purgo kai ton polemouze kai plisiase mechri ti thura tou purgou gia na ton kapsai me fotia. kai mia gunaika errixen ena kommati mulopetras epano sto kefali tou abimelech kai suntripse ton kranio tou. kai fonaxe grigora ston neo ton oploforo tou kai tou eipe: bgale ti machaira sou, kai thanatose me, gia na mi poun gia mena: ton skotose mia gunaika. kai o neos tou ton diatrupise me ti machaira kai pethane. kai otan oi andres israil eidan oti pethane o abimelech, anachorise kathe enas ston topo tou. etsi antapedose o theos tin kakia tou abimelech, pou ekane ston patera tou, foneuontas tous 70 adelfous tou. kai oli tin kakia ton andron tis suchem, o theos antapedose epano sta kefalia tous kai irthe s' autous i katara tou iotham, tou giou tou ierobaal.

kai meta ton abimelech sikothike, gia na so-sei ton israil, o thola, o gios tou foua, giou tou dodo, enas andras apo ti fuli tou issachar

ki autos katoikouse sti samir, sto bouno efrain. kai ekrine ton israil gia 23 chronia kai pethane, kai thaftike sti samir. kai usterá ap' auton sikothike o iaier, o galaaditis, kai ekrine ton israil gia 22 chronia. kai eiche 30 gious, pou epebainan se 30 poularia, kai eichan 30 poleis, pou tis onomazoun chores tou iaier mechri simera, oi opoies briskontai sti gi galaad. kai pethane o iaier, kai thaftike stin kamon. kai oi gioi israil epraxan pali ponira mprosta ston kurio, kai latreusan tous baaleim, kai tis astaroth kai tous theous tis aram, kai tous theous tis sidonas, kai tous theous tou moab, kai tous theous ton gion ammon, kai tous theous ton filistaion, kai egkateleipsan ton kurio, kai den ton latreusan. kai o thumos tou kuriou anapse enantia ston israil, kai tous poulise sto cheri ton filistaion, kai sto cheri ton gion ammon. kai apo ekeino ton chrono, katethlipsan kai katadunasteusan tous gious israil 18 chronia, olous tous gious israil, pou einai pera apo ton iordani, sti gi ton amorraion, pou einai sti gi galaad. kai oi gioi ammon diabikan ton iordani, gia na polemisoan kai enantion tou iouda, kai enantion tou beniamin, kai enantion tou oikou efrain oste, o israil briskotan se pliri amichania. kai oi gioi israil boisan ston kurio, legontas: amartisame se sena, epeidi egkateleipsame ton theo mas, kai latreusame tous baaleim. kai o kurios eipe stous gious israil: den sas lutrosa apo tous aiguptious, kai apo tous amorraious, kai apo tous gious ammon, kai apo tous filistaious; akoma kai oi sidonioi, kai oi amalikites, kai oi maonites, sas katethlipsan kai boisate se mena, ki ego sas lutrosa apo to cheri tous all' eseis me egkateleipsate, kai latreusate allous theous gi' auto, den tha sas lutroso pleon pigainete kai boisate stous theous pou dialexate autoi as sas lutrosoun ston kairo tis amichanias sas. kai oi gioi israil eipan ston kurio: amartisame esu na kaneis se mas opos einai aresto sta matia sou omos, lutrose mas, parakaloume, auti tin imera. kai apebalan tous xenous theous apo anamesa tous, kai latreusan ton kurio, kai i psuchi tou splachnistike sti dustuchia tou israil. tote, sugkentrotuhkan oi gioi ammon, kai stratopedusan sti gi galaad. kai sugkentrotuhkan oi gioi israil, kai stratopedusan sti mispa. kai o laos, oi archontes tis galaad, eipan anametaxu tous: poios tha archisei na polemaei enantia stous gious ammon; autos tha einai archigos se olous tous katoikous tis galaad.

## 11

kai o iefthae, o galaaditis, itan ischuros se dunami kai itan gios gunaikas pornis, kai o galaad gennise ton iefthae. kai i gunaika tou galaad gennise s' auton gious kai auxithikan oi gioi tis gunaikas, kai apebalan ton iefthae,

legontas tou: den tha klironomiseis stin oikogeneia tou patera mas epeidi, eisai gios xenis gunaikas. kai o iefthae efuge mprosta apo tous adelphous tou, kai katoikise sti gi tob kai sugkentrotuhkan ston iefthae anthropoi potapoi, kai ebgainan mazi tou. kai usterá apo kairo oi gioi ammon polemisan enantia ston israil. kai otan polemisan oi gioi ammon enantia ston israil, oi presbuteroi tis galaad pigan na paralaboun ton iefthae apo ti gi tob. kai eipan ston iefthae: ela, kai gine archigos mas, gia na polemisoume tous gious ammon. kai o iefthae eipe stous presbuterous tis galaad: eseis den me misate, kai me apobalate apo tin oikogeneia tou patera mou; giati, loipon, tora irthate se mena, otan briskeste se amichania; kai oi presbuteroi tis galaad eipan ston iefthae: gi' auto epistrepseme tora se sena gia nartheis mazi mas, kai na polemiseis tous gious ammon, kai na eisai archontas epano se mas, epano se olous tous katoikous tis galaad. kai o iefthae eipe stous presbuterous tis galaad: an eseis me epanaferete gia na polemiso tous gious ammon, kai o kurios tous paradosei sto cheri mou, tha imai ego archontas epano se sas; kai oi presbuteroi tis galaad eipan ston iefthae: o kurios as einai marturas anamesa mas, an den praxoume sumfona me ton logo sou. tote, o iefthae pige mazi me tous presbuterous tis galaad, kai o laos ton ekane epano tou kefali kai archonta kai o iefthae eipe ola ta logia tou mprosta ston kurio sti mispa. kai o iefthae esteile presbeutes ston basilia ton gion ammon, legontas: ti echeis na kaneis mazi mou, kai irthes na polemiseis enantion mou mesa sti gi mou; kai o basiliaston gion ammon apokritheke stous presbeutes tou iefthae: epeidi, o israil pire ti gi mou, otan anebaine apo tin aigupto, apo ton arnon mechri ton iabok, kai mechri ton iordani tora, loipon, na mou ta epistrepseis eirinika. kai o iefthae xanasteile presbeutes ston basilia ton gion ammon kai tou eipe: etsi leei o iefthae o israil den pire ti gi tou moab oute ti gi ton gion ammon alla, afou anebike o israil apo tin aigupto, kai badise mesa apo tin erimo pros tin eruthra thalassa, kai irthe stin kadis, tote o israil esteile presbeutes ston basilia tou edom, legontas: as peraso, parakalo, mesa apo ti gi sou omos, o basiliastou edom den dechthike. kai akoma, esteile presbeutes kai ston basilia tou moab omos, ki autos den sugkateneuse kai o israil kathise stin kadis. tote, pige diamesou tis erimou, kai badise ologura apo ti gi tou edom, kai ti gi tou moab, kai irthe apo anatolika tis gis tou moab, kai stratopedeuse pera apo ton arnon, kai den mpikse sta oria tou moab epeidi, o arnon itan to orio tou moab. kai o israil esteile presbeutes ston sion, ton basilia ton amorraion, ton basilia tis esebon kai o israil tou eipe: as perasoume, parakaloume,

mesa apo ti gi sou, mechri ton topo mou. all' o sion den empisteuthike ton israil na perasei mesa apo to orio tou gi' auto kai o sion sugkentrose olokliri ton lao tou, kai strato-pedeuse stin iaasa, kai polemise ton israil. kai o kurios o theos tou israil paredose ton sion kai olokliri ton lao tou sto cheri tou israil, kai tous pataxe kai o israil klironomise olokliri ti gi ton amorraion, ton katoikon tis gis ekeinis. kai klironomisan ola ta oria ton amorraion, apo ton arnon mechri ton iabok, kai apo tin erimo mechri ton iordani. kai tora, afou o kurios o theos tou israil edioxe tous amorraious apo mprosta apo ton lao tou ton israil, tha tous klironomiseis esu; esu den klironomeis o,ti sou klirodotise o chemos o theos sou; ki emeis ola osa mas klirodotise o kurios o theos mas, auta tha klironomisoume. kai, tora, mipos esu eisai se kati kaluteros apo ton balak, ton gio tou sepfor, ton basilia tou moab; diafonikise katholou mipos ekeinos apenanti ston israil i polemise pote enantion tou, afotu o israil katoikise stin esebon kai stis komopoleis tis, kai stin aroir kai stis komopoleis tis, kai se oles tis poleis konta ston arnon, gia 300 chronia; giati, loipon, s' auto to diastima, den ta eleutherosate; ego, loipon, den sou eftaixi all' esu energeis adika apenanti mou, polemistas enantion mou. o kurios, o kritis, as krinei simera anamesa stous giours israil kai stous giours ammon. all' o basiliass ton gion ammon den eisakouse ta logia tou iefthae, pou esteile s' auton. tote, irthe epano ston iefthae pneuma tou kuriou, ki autos perase mesa apo ti galaad, kai ton manassi, kai perase mesa apo ti mispa tis galaad, kai apo ti mispa tis galaad perase enantia stous giours ammon. kai o iefthae euchithike mia euchi ston kurio, kai eipe: an pragmatika parado-seis tous giours ammon sto cheri mou, tote o,ti bgei apo tis portes tou spitou mou se sunantisi mou, otan tha epistrefo me eirini apo tous giours ammon, tha einai tou kuriou, tha to prosfero se olokautoma. tote, diabike o iefthae pros tous giours ammon gia na tous polemisei kai o kurios tous paredose sto cheri tou. kai tous pataxe apo tin aroir mechri tin eisodo minith, 20 poleis, kai mechri tin pediada ton ampelonon, me uperbolika megali sfagi. kai oi gioi ammon tapeinothikan mprosta stous giours israil. kai irthe o iefthae sti mispa sto spiti tou kai, na, i thugatera tou ebgaïne se sunantisi tou me tumpana kai chorous ki auti itan monogenis ektos ap' auti den eiche oute gio oute thugatera. kai otan tin eide, eschise ta roucha tou, kai eipe: alloi-mono mou, thugatera mou! me katalupises olokliriotika, ki esu eisai apo ekeinous pou me katathliboun epeidi, ego anoixa to stoma mou ston kurio, kai den mporo na paro piso ton logo mou. ki ekeini tou eipe: patera mou, an anoixes to stoma sou ston kurio,

kane se mena sumfona me ekeino pou bgike apo to stoma sou afou o kurios ekane ekkdikisi se sena apo tous echthrous sou, apo tous giours ammon. kai eipe ston patera tis: as ginei se mena auto to pragma afise me duo mines, na pao na guriso ta bouna, kai na klapso tin partheniki mou agnotia, ego kai oi suntrofisses mou. ki ekeinos eipe: pigaine kai tin esteile gia duo mines, kai pige, auti kai oi suntrofisses tis kai eklapse tin partheniki tis agnotita epano sta bouna. kai sto telos ton duo minon epestrepse ston patera tis kai ekane s' auti sumfona me tin euchi tou, pou euchithike ki auti den gnorise andra. kai egine sunitheia ston israil, na pigainoun oi gunaikes tou israil apo chrono se chrono, na thrinoun ti thugatera tou iefthae tou galaaditi, tesseris imeres kathe chrono.

## 12

kai oi andres efraim sugkentrothikan, kai perasan pros borran, kai eipan ston iefthae: giati perases na polemiseis enantia stous giours ammon, kai den mas kaleses narhoume mazi sou; to spiti sou tha to kapsoume epano sou me fotia. kai o iefthae tous eipe: ego kai o laos mou irthame se megali filonikia me tous giours ammon kai sas ekraxa, kai den me sosate apo to cheri tous kai blepontas oti den me sosate, ripsokinduneusa ti zoi mou, kai perasa enantia stous giours ammon, kai o kurios tous paredose sto cheri mou giati, loipon, anebikate simera se mena gia na me polemiset; tote, o iefthae sugkentrose olous tous andres tis galaad, kai polemise ton efraim kai oi andres tis galaad pataxan tous efraimites, epeidi eipan: fugades tou efraim eiste eseis oi galaadites, anamesa ston efraim, kai anamesa ston manassi. kai oi galaadites epiasan diabaseis tou iordani prin apo tous efraimites kai otan kapoios apo tous efraimites fugades elege: thelo na peraso, tote oi andres tis galaad tou elegan: mipos eisai efraimitis; an ekeinos elege: ochi, tote tou elegan: pes, loipon, schibboleth ki ekeinos elege sibboleth epeidi, den mporouse etsi na to proferei. tote, ton epianan kai ton foneuan, stis diabaseis tou iordani. kai epesan ekeino ton kairo 42.000 efraimites. kai o iefthae ekrine ton israil gia exi chronia. kai o iefthae, o galaaditis, pethane kai thaftike se kapoia poli tis galaad. kai usterá ap' auton ekrine ton israil o abaisan, ekeinos apo ti bithleem. kai eiche 30 giours kai 30 thugateres, pou tis pantrepse kai pire apexo 30 nees gia tous giours tou. kai ekrine ton israil epta chronia. kai o abaisan pethane, kai thaftike sti bithleem. kai usterá ap' auton ekrine ton israil o ailon, o zaboulonitis kai ekrine ton israil gia 10 chronia. kai o ailon o zaboulonitis, pethane kai thaftike stin aialon, sti gi zaboulon. kai

ustera ap' auton ekrine ton israil o abdon, o gios tou ellil, o pirathonitis. kai eiche 40 gious kai 30 eggonous, pou pigainan kabala epano se 70 poularia kai ekrine ton israil gia okto chronia. kai o abdon pethane, o gios tou ellil, o pirathonitis, kai thaftike stin pirathon, sti gi efraim, epano sto bouno amalik.

## 13

kai oi gioi israil epraxan xana ponira mprosta ston kurio kai o kurios tous paredose sto cheri ton filistaion 40 chronia. kai upirche enas anthropos apo ti saraa, apo ti suggeneia tou dan, kai to onoma tou itan manoe kai i gunaika tou itan steira, kai den gennouse. kai sti gunaika fanike enas aggelos tou kuriou, kai tis eipe: des, tora eisai steira, kai den gennas entoutois, tha sullabeis, kai tha genniseis gio kai tora, loipon, proseche mi pieis krasi i sikera, kai mi fas otidipote akatharto epeidi, na, tha sullabeis kai tha genniseis gio kai xurafi den tha anebei epano sto kefali thou, epeidi to paidi tha einai naziraios ston theo apo tin koilia tis miteras tou ki autos tha archisei na eleutheronei ton israil apo to cheri ton filistaion. kai i gunaika pige kai eipe ston andra tis, legontas: enas anthropos tou theou irthe se mena, kai i morfi tou itan san morfi aggelou theou, uperbolika foberi alla, den ton rotisa apo pou einai oute mou fanerose to onoma tou kai mou eipe: des, tha sullabeis, kai tha genniseis gio tora, loipon, mi pieis krasi oute sikera kai oute na fas otidipote akatharto epeidi, to paidi tha einai naziraios ston theo, apo tin koilia tis miteras tou mechri tin imera tou thanatou tou. tote, o manoe proseuchithike ston kurio, kai eipe: parakalo, kurie mou, o anthropos tou theou, pou esteiles, as xanarthei se mas, kai as mas didaxe i ti na kanoume sto paidi, pou prokeitai na gennithei. kai o theos eisakouse ti foni tou manoe kai o aggelos tou theou irthe xana sti gunaika, eno auti kathotan sto chorafi kai o manoe, o andras tis, den itan mazi tis. kai i gunaika etrexe me biasuni, kai aniggeile ston andra tis, legontas tou: des, fanike se mena o anthropos, pou eiche erthei se mena ekeini tin imera. kai o manoe sikothike kai akolouthise ti gunaika tou, kai irthe ston anthropo, kai tou eipe: esu eisai o anthropos pou milises pros ti gunaika; ki ekeinos eipe: ego. kai o manoe eipe: tora, o logos sou as pragmatopoiithei ti prepei na kanoume sto paidi, kai ti na ginei s' auto; kai o aggelos tou kuriou eipe ston manoe: apo ola osa eipa sti gunaika, as fulachthei apo kathe ti pou bgainei apo ampeli, as mi faei, kai krasi kai sikera as mi piei kai as mi faei otidipote akatharto ola osa pariggeila s' auti, as ta fulaxe. kai o ma-

noe eipe ston aggelou tou kuriou: na se kratismou, parakalo, kai na sou etoimasoume ena katsikaki; kai na aggelos tou kuriou eipe ston manoe: kai an me kratiseis, den tha fao apo to psomi sou kai an kanais olokautoma, ston kurio na to prosfereis (epeidi, o manoe den gnorise oti itan aggelos tou kuriou). kai o manoe eipe ston aggelou tou kuriou: ti einai to onoma sou, gia na se doxasoume, otan ekplirothei o logos sou; kai o aggelos tou kuriou tou eipe: giati rotas gia to onoma mou; epeidi, einai thaumasto. tote, o manoe pire ena katsikaki kai tin prosfora apo alfita, kai prosfere ston kurio epano stin petra kai thaumatourgise kai o manoe kai i gunaika tou eblepan. epeidi, eno i floga anebaine epano apo to thusiastirio pros ton ourano, anebike kai o aggelos tou kuriou mesa sti floga tou thusiastiriu kai o manoe kai i gunaika tou eblepan kai epesan mproumuta epano sti gi. kai o aggelos tou kuriou den fanike pleon ston manoe kai sti gunaika tou. tote, o manoe gnorise oti itan aggelos tou kuriou. kai o manoe eipe sti gunaika tou: sigoura tha pethanoume, epeidi eidame ton theo. all' i gunaika tou eipe s' auton: an o kurios ithele na mas thanatosei, den tha dechotan olokautoma kai prosfora apo to cheri mas oute tha mas edeichne ola auta oute tha mas eferne tin aggelia gia tetoia pragmata se tetoion kairo. kai i gunaika gennise gio, kai apokalese to onoma tou sampson kai to paidi auxithike, kai o kurios to eulogise. kai pneuma kuriou archise na to diegeirei sto stratopedo tou dan, anamesa sti saraa kai tin esthaol.

## 14

kai o sampson katebike sti thamnath, kai eide sti thamnath mia gunaika apo tis thugateres ton filistaion. kai anebike, kai aniggeile ston patera tou kai sti mitera tou, legontas: eida mia gunaika sti thamnath apo tis thugateres ton filistaion kai, tora, parte tin se mena gia gunaika. kai o pateras tou kai i mitera tou eipan s' auton: mipos den uparchei anamesa stis thugateres ton adelfon sou, ki anamesa se olokliri ton lao mou, gunaika, ki esu pigaineis na pareis gunaika apo tous aperitmitous filistaios; o sampson, omos, eipe ston patera tou: auti na mou pareis epeidi, auti einai aresti sta matia mou. o pateras tou, omos, kai i mitera tou den gnorisan oti touto itan apo ton kurio, oti autos zitouse aformi enantia stous filistaios epeidi, ekeino ton kairo, oi filistaiοi despozan epano ston israil. tote, katebike o sampson mazi me ton patera tou kai mazi me ti mitera tou, sti thamnath, kai irthan mechri ta ampelia tis thamnath kai na, ton sunantise ena nearo oruomeno liontari. kai irthe epano tou to pneuma tou kuriou, kai to diasparaxe san

na diasparatte ena katsikaki, choris nachei tipote sta cheria tou, alla den aniggeile ston patera tou i sti mitera tou ti eiche kanei. kai katebike, kai milise sti gunaika kai arese sta matia tou sampson. kai epestrepse usterá apo imeres gia na tin parei kai xekline apo ton dromo gia na dei to ptoma tou liontariou kai na, ena sminos apo melisses itan sto ptoma tou liontariou, kai meli. kai pire ap' auto sta cheria tou, kai prochorouse trogontas, kai irthe ston patera tou kai sti mitera tou, kai tous edose, kai efagan omos, den tous eipe oti eiche parei to meli apo to ptoma tou liontariou. kai o pateras tou katebike sti gunaika kai ekane ekei o sampson sumposio epeidi, etsi sunithizan oi neoi. kai otan ton eidan, piran 30 suntrofous gia na einai mazi tou. kai o sampson tous eipe: tora, tha sas balo ena ainigma an mporesete na mou to lusete stis epta imeres tou sumposiou, kai na to breite, tote, ego tha sas doso 30 linous chitones kai 30 stoles forematon alla, an den mporesete na mou to lusete, tote eseis tha mou dosete 30 linous chitones kai 30 stoles forematon. kai ekeinoi tou eipan: bale to ainigma sou, gia na to akousoume. kai tous eipe: apo ekeinon pou troei bgike trofi, kai apo ton ischuro bgike glukutita. ki autoi den mporousan na lousoun to ainigma gia treis imeres. ka tin ebdomi imera, eipan sti gunaika tou sampson: kolakeuse ton andra sou, kai as mas fanerosei to ainigma, gia na mi katakapsoume esena kai to spiti tou patera sou me fotia gia na mas xegumnosete mas proskaletes; etsi den einai; kai i gunaika tou sampson eklapse mprosta tou, kai eipe: sigoura, me miseis, kai den me agapas ebales ainigma stous gious tou laou mou, kai se mena den to faneroses. ki ekeinos tis eipe: des, ston patera mou kai sti mitera mou den to fanerosa, kai tha to faneroso se sena; all' auti eklaigne mprosta tou kai tis epta imeres, kata tis opoies itan to sumposio tous tin ebdomi imera, omos, tis to fanerose, epeidi ton parenochlise ki ekeini fanerose to ainigma stous gious tou laou tis. tote, oi andres tis polis tou eipan tin ebdomi imera, prin dusei o ilios: ti pio glukto apo to meli; kai ti pio ischuro apo to liontari; ki ekeinos tous eipe: an den atrotriazate me ti damali mou, den tha briskate to ainigma mou. kai irthe epano tou pneuma tou kuriou kai katebike stin askalona, kai foneuse ap' autous 30 andres, kai pire ta imatia tous, kai edose tis stoles s' ekeinous pou exigisan to ainigma. kai o thumos tou exafthike, kai anebike sto spiti tou patera tou. kai i gunaika tou sampson dothike ston suntrofo tou, pou eiche filo tou.

kai usterá apo ligo kairo, stis imeres tou therismou tou sitariou, o sampson episkefthike ti gunaika tou, fernontas ena katsikaki kai eipe: tha mpo mesa sti gunaika mou ston koitona. all' o pateras tis den ton afise na mpei mesa. kai o pateras tis eipe: eipa ston eauto mou, oti ti misises olokirotika gi'auto, tin edosa ston suntrofo sou i mikroteri adelfi tis den einai oraioteri ap' auti; pare, loipon, autin anti gia ekeini. kai o sampson eipe gi' auta: tora, tha eimai athoos apenanti stous filistaious, an ego tous kakopoio. kai o sampson pige kai epiase 300 alepoudes, kai pire daulous, kai estrepse oura me oura, kai ebale enan daulo anamesa stis duo oures sto meson. kai afou anapse tous daulous, tis apeluse sta sparta ton filistaion, kai ekapse tis thimonies, mechri kai ta atherista stachua, mechri kai ta ampelia kai ta eliodentra. tote, oi filistaioi eipan: poios to ekane auto; kai apokrithikan: o sampson, o gampros tou thamnathaiou epeidi, pire ti gunaika tou kai tin edose ston suntrofo tou. kai anebikan oi filistaioi, kai ekapsan autin kai ton patera tis me fotia. kai o sampson tous eipe: an kai eseis to kanate auto, ego omos tha ekdikitho enantion sas, kai usterá tha stamatiso. kai tous chtupise knimi kai miro se megali sfagi kai katebike kai kathise sto chasma tis petras itam. kai oi filistaioi anebikan, kai strato-pedeusan sti gi tou iouda, kai diachuthikan sti lechi. kai oi andres tou iouda eipan: giati anebikate enantion mas; ki ekeinoi apokrithikan: anebikame gia na desoume ton sampson, na kanoume s' auton opos ekane se mas. kai katebikan 3.000 andres apo ton iouda sto chasma tis petras itam, kai eipan ston sampson: den xerei oti oi filistaioi exousiazoun epano mas; ti einai, loipon, auto pou ekanes se mas; ki ekeinos eipe: opos ekanas se mena, etsi ekana ki ego s' autous. kai tou eipan: katebikame gia na se desoume, gia na se paradosoume sto cheri ton filistaion. kai tous eipe o sampson: orkisteite se mena oti eseis den tha pesete enantion mou. kai tou eipan, legontas: ochi alla, tha se desoume dunata, kai tha se paradosoume sto cheri tous omos, sigoura, den tha se thanatousome. ton edesan, loipon, me duo kainourgia schoinia, kai ton anebasan apo tin petra. kai otan irthe sti lechi, oi filistaioi etrexan alalazontas se sunantisi tou, kai irthe epano tou pneuma tou kuriou kai ta schoinia, pou isan stous brachiones tou, eginan san linari pou anabei sti fotia, kai ta desma tou epesan apo ta cheria tou spasmena. kai brike ena nopo sagoni gaidouriou, ki aplonontas to cheri tou, to pire, kai foneuse m' auto 1.000 andres. kai o sampson eipe: me sagoni gaidouriou ekana



sorous-sorous, me sagoni gaidouriou foneusa 1.000 andres. kai afou stamatisa na milaei, erixe to sagoni apo to cheri tou kai onomase ekeino ton topo: ramath-lechi. kai afou dipsase para polu, boise ston kurio, kai eipe: esu edoses diamesous tou doulou sou auti ti megali sotiria kai, tora, na pethano apo ti dipsa, kai na peso sto cheri ton aperitmiton; kai o theos eschise to koiloma pou itan sti lechi, kai ap' auto bgike nero kai afou ipie, anelabe to pneuma tou, kai anazoogonithike gi' auto, apokalese to onoma tou: en-akkore, pou einai sti lechi mechri auti tin imera. ki autos ekrine ton israil stis imeres ton filistaion gia 20 chronia.

## 16

kai o sampson pige sti gaza, kai ekei eide mia gunaika porni, kai mpike mesa s' auti. kai aniggeilan stous gazaious, legontas: o sampson irthe edo. ki autoi, afou ton perikuklosan, ton parafulagan oli ti nuchta stin puli tis polis kai emenan isuchoi oli ti nuchta, legontas: as perimenoume mechri tin augi tou proinou, kai tha ton foneusoume. o sampson, omos, koimithike mechri ta mesanuchta kai guro sta mesanuchta, afou sikothike, epiase tis thures tis pulis tis polis, kai tous duo parastates, kai afou tis apespase mazi me ton mochlo, tis ebale epano stous omous tou, kai tis anebase epano stin korufi tou bounou, pou einai apenanti apo ti chebron. kai usteras ap' auta agapise kapoia gunaika stin koilada sorik, pou to onoma tis itan dalida. kai anebikan s' autin oi archontes ton filistaion, kai tis eipan: kolakeuse ton, kai des se ti stirizetai i megali tou dunami, kai me poion tropo mporoume na uperischusoume enantion tou, oste na ton desoume, gia na ton damasoume ki emeis, o kathenas mas, tha sou dosoume 1.100 arguria. kai i dalida eipe ston sampson: fanerose mou, parakalo, se ti stirizetai i dunami sou i megali, kai me ti tha se edenan gia na damasteis. kai o sampson tis eipe: an me desoun me epta ugres chordes, pou den xerathikan, tote tha adunatiso, kai tha eimai san enas apo tous allous anthropous. tote, oi archontes ton filistaion tis eferan epta ugres chordes, pou den eichan xerathei, kai ton edese m' autes. (enedreuan malista anthropoi, pou kathontan mazi tis ston koitona). kai eipe s' auton: oi filistaioi epano sou, sampson. ki ekeinos ekopse tis chordes, san na kobotan ena nima apo stoupi, otan muristei ti fotia. kai den egine gnosti i dunami tou. kai i dalida eipe ston sampson: des, me gelases, kai mou eipes psemata pes mou, loipon, parakalo, me ti tha se edenan. kai tis eipe: an me desoun dunata me kainourgia schoinia, me ta opoia den echei ginei ergasia, tote tha adunatiso, kai tha eimai

san enas apo tous allous anthropous. pire, loipon, i dalida kainourgia schoinia, kai ton edese m' auta, kai tou eipe: oi filistaioi epano sou, sampson. (enedreuan malista anthropoi, pou kathontan ston koitona). kai ta ekopse apo tous brachiones tou san nima. kai i dalida eipe ston sampson: mechri tora me gelases, kai mou eipes psemata pes mou, me ti tha se edenan. kai tis eipe: an plexeis tous epta plokamous tou kefaliou mou kai tous deseis gera me ufasma. ki auti tous edese stereas se passalo kai tou eipe: oi filistaioi epano sou, sampson. kai xupnise apo ton upno tou, kai apespase ton passalo, ton kompo kai to ufasma. tote, tou eipe: pos les: se agapao, eno i kardia sou den einai mazi mou; esu me gelases, auti itan i triti fora, kai den mou fanerose se ti stirizetai i dunami sou i megali. kai epeidi, kathimerina, ton stenochorouse me ta logia tis, kai ton biazse, oste i psuchi tou apekame mechri thanatou, tis fanerose oli tin kardia tou, kai tis eipe: xurafi den anebike epano sto kefali mou epeidi, ego eimai naziraos ston theo apo tin koilia tis miteras mou. an xuristo, tote i dunami mou tha fugei apo mena, kai tha adunatiso, kai tha gino opos oloi oi alloi anthropoi. kai blepontas i dalida, oti tis fanerose oli tou tin kardia, esteile kai kalese tous archontes ton filistaion, legontas: anebeite auti ti fora epeidi, mou fanerose oli tin kardia tou. tote, anebikan s' autin oi archontes ton filistaion, fernontas kai to asimi sta cheria tous. kai ton apokoimise epano sta gonata tis kai kalese enan anthropo, kai xurise tous epta plokamous tou kefaliou tou kai archise na ton damazei, kai i dunami tou efuge ap' auton. ki auti eipe: oi filistaioi epano sou, sampson. ki autos xupnise apo ton upno tou, kai eipe: tha bgo opos kai allote, kai tha ektinachtho. all' autos den gnorise oti o kurios eiche apomakrunthei ap' auton. kai ton epiasan oi filistaioi, kai tou ebgalan ta matia, kai ton katebasan sti gaza, kai ton edesan me duo chalkines alusides kai alethe ston oiko tis fulakis. kai oi triches tou kefaliou tou archisan na bgainoun kai pali, afotu xuristike. kai oi archontes ton filistaion sugkentrothikan, gia na proserfoun mia megali thusia ston dagon, ton theos tous, kai na eufranthoun epeidi, eipan: o theos mas paredose sto cheri mas ton sampson, ton echthro mas. kai otan o laos ton eide, doxasan ton theo tous, legontas: o theos mas paredose sto cheri mas ton echthro mas, kai ton exolothreuti tis gis mas, ki ekeinon pou foneuse pollous apo mas. kai otan euthumise i kardia tous, eipan: kaleste ton sampson, gia na mas paixei. kai kalesan ton sampson apo ton oiko tis fulakis, kai epaixen mprosta tous kai ton estisan anamesa stous stulous. kai o sampson eipe sto paidi, pou ton kratouse apo to cheri: afise me na psilafiso

tous stulous, epano stous opoious stirizetai o oikos, gia na stirichtho epano tous. kai o oikos itan gematos apo andres kai gunaikes kai isan ekei oloi oi archontes ton filistaion kai epano stin taratsa isan 3.000 peripou andres kai gunaikes, pou eblepan ton sampson na paizei. kai o sampson boise ston kurio, kai eipe: despota kurie, thumisou me, parakalo kai enischuse me, parakalo, monon auti ti fora, thee, gia na ekdikitho enantia tous filistaious mia ki exo, gia ta duo matia mou. kai o sampson agkaliase tous duo mesaious stulous, epano stous opoious stirizotan o oikos, kai stirichthike epano s' autous, ton enan me to dexi tou cheri, kai ton allon me to aristero tou. kai o sampson eipe: as pethanei i psuchi mou mazi me tous filistaious. kai eskupse me dunami kai o oikos epese epano stous archontes, kai se oloklirio ton lao, pou itan s' auton. ki autoi pou pethanan, pou tous thanatose me ton thanato tou, isan perissoteroi apo osous eiche thanatosei sti zoi tou. tote, katebikan oi adelfoi tou, kai olokliri i oikogeneia tou patera tou, kai ton sikosan kai ton anebasan kai ton ethapsan anamesa sti saraa kai tin esthaol, ston tafo tou manoe, tou patera tou. ki autos ekrine ton israil gia 20 chronia.

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upirche enas anthropos apo to bouno efraim, kai to onoma tou itan michaias. kai eipe sti mitera tou: ta 1.100 arguria, pou afairethikan apo sena, gia ta opoia ki esu katarastikes, kai malista milises sta autia mou, des, to asimi brisketai se mena ego to pira. i de mitera tou eipe: eulogimenos na eisai, gie mou, apo ton kurio. kai epestrepse ta 1.100 arguria sti mitera tou, kai i mitera tou eipe: afierosa auto to asimi os aferoma ston kurio apo to cheri mou, uper tou giou mou, gia na kanei ena glupto kai choneuto kai, tora, tha to epistrepso se sena. ki autos epestrepse to asimi sti mitera tou i mitera tou, omos, pairnontas 200 arguria, ta edose ston choneuti, o opoios ekane ap' auta ena glupto kai choneuto kai isan sto spiti tou michaia. kai o anthropos, o michaias, eiche enan oiko theou, kai ekane ena efod kai therafeim kai kathierose enan apo tous gious tou, kai egine s' auton iereas. s' ekeines tis imeres den upirche basilias ston israil kathe enas ekane o,ti fainotan s' auton sosto. kai upirche enas neos apo ti bithleem-iouda, apo ti fuli iouda, pou itan leutitis, kai paroikouse ekei. kai anachorise o anthropos apo tin poli bithleem-iouda, gia na paroikisei opou brei kai irthe sto bouno efraim, mechri to spiti tou michaia, akolouthontas ton dromo tou. kai o michaias tou eipe: apo pou erchesai; ki ekeinos tou eipe: ego eimai leutitis apo ti bithleem-iouda, kai pigaino na

paroikiso opou bro. kai o michaias tou eipe: kathise mazi mou, kai gine se mena pateras kai iereas, ki ego tha sou dino deka arguria kathe chrono, kai stoli, kai to fagito sou. kai o leutitis mpike mesa sto spiti tou. kai eu-charistiotan o leutitis na katoikei mazi me ton anthropo kai o neos tou itan san enas apo tous gious tou. kai o michaias kathierose ton leuiti kai o neos egine s' auton iereas, kai emene sto spiti tou michaia. tote o michaias eipe: tora gnorizo oti o kurios tha me agathopoiisei, epeidi echo enan leuiti gia ierea.

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kata tis imeres ekeines den upirche basilias ston israil kai kata tis imeres ekeines i fuli dan zitouse gia ton eauto tis klironomia gia na katoikisei epeidi, mechri ekeini tin imera den eiche pesei s' autous klironomia anamesa stis fules tou israil. kai oi gioi tou dan esteilan apo ti suggeneia tous pente andres, apo ta oria tous, andres dunatous, apo ti saraa kai tin esthaol gia na kataskopeusoun ton topo, kai na ton exichniasoun kai tous eipan: pigainete, exichniaste ton topo. kai irthan sto bouno efraim, mechri to spiti tou michaia, kai dianuchtereusan ekei. kathos plisiasan sto spiti tou michaia, gnorisan ti foni tou neou, tou leuiti kai strafikan ekei, kai tou eipan: poios se efere edo; kai ti kaneis esu s' auton ton topo; kai giati eisai edo; ki ekeinos tous eipe: etsi ki etsi ekane se mena o michaias, kai me misthose, kai eimai iereas tou. kai tou eipan: rotise, parakaloume, ton theo, gia na gnorisoume, an prokeitai na euodothei o dromos mas ston opoio pigainoume. kai o iereas tous eipe: pigainete se eirini o dromos sas, ston opoio pigainete, einai arestos ston kurio. tote oi pente andres anachorisan, kai irthan sti laisa, kai eldan ton lao, pou katoikouse s' auti, na einai amerimnos, na isuchazei, sumfona me ton tropo ton sidonion, kai na zeimi me afobia kai den upirche kanenas archontas ston topo, pou na tous tapeinonei se otidipote ki autoi briskontan makria apo tous sidonious, kai den eichan epikoinonia me kanenan. kai xanagurisan stous adelfous tous sti saraa kai tin esthaol kai tous eipan oi adelfoi tous: ti lete eseis; ki ekeinoi eipan: sikotheite, kai as aneboume enantion tous epeidi, eidame ton topo, kai deste, einai uperbolika kalos ki eseis katheste; mi deixete okniria na pame, na mpoume mesa gia na klironomisoume ton topo afou pate, tha erthete se lao pou zeimi me afobia, kai se euruchoro topo epeidi, o theos ton edose sto cheri sas enan topo, ston opoio den uparchei elleipsi kanenos pragmatos, apo ekeina pou uparchoun sti gi. kai kinisan apo ekei, apo ti suggeneia tou dan, apo ti saraa kai tin esthaol, 600 andres perizosmenoi polemika opla. kai anebikan,

kai stratopedeusan stin kiriath-iaheim, ston iouda gi' auto, onomasan ekeino ton topo machane-dan, mechri touti tin imera kai brisketai piso apo tin kiriath-iaheim. kai apo ekei perasan sto bouno efraim, kai irthan mechri to spiti tou michaia. tote, oi pente andres, autoi pou eichan paei gia na kataskopeusoun ton topo tis laisa, aniggeilan kai eipan stous adelfous tous: xerete oti einai se touta ta spitia ena efod, kai therafeim, kai ena glupto, kai ena choneuto; tora, loipon, skeftheite ti echete na kanete. kai strafikan pros ta ekei, kai pigan sto spiti tou neou tou leuiti, sto spiti tou michaia, kai ton chairetisan. kai oi 600 andres, oi perizosmenoi me ta polemika tous opla, pou isan apo ti fuli dan, stathikan mprosta apo tin porta tou pulona. kai oi pente andres, pou eichan paei gia na kataskopeusoun ton topo anebikan, kai mpikan ekei mesa, kai piran to glupto, kai to efod, kai to therafeim, kai to choneuto kai o iereas stektan stin porta tou pulona mazi me tous 600 andres, pou isan perizosmenoi ta polemika opla. kai kathos autoi mpikan mesa sto spiti tou michaia, kai piran to glupto, to efod, kai to therafeim, kai to choneuto, o iereas tous eipe: ti kanete eseis; kai tou eipan: sopa, bale to cheri sou sto stoma sou, ki ela mazi mas, kai gine se mas pateras kai iereas einai kalutero se sena na eisai iereas sto spiti enos anthropolou i na eisai iereas mias fulis kai oikogeneias ston israil; kai charike i kardia tou ierea kai pire to efod, kai to therafeim, kai to glupto, kai pige anamesa ston lao. kai afou strafikan, anachorisan, kai ebalan ta paidia, kai ta ktini, kai tin aposkeui, mprosta tous. otan autoi apomakrunthikan apo to spiti tou michaia, oi anthropoi pou isan sta spitia pou geitoneuan me to spiti tou michaia sugkentrothikan, kai profytasan tous gious tou dan, kai boisan pros tous gious tou dan. ki autoi estrepsan to prosopo tous, kai eipan ston michaia: ti echeis kai sugkentroses ena tetoio plithos; ki ekeinos eipe: pirate tous theous mou pou eicha kanei, kai ton ierea kai anachorise kai ti apomenei se mena pleon; kai ti einai touto, pou mou lete: ti echeis; kai oi gioi tou dan tou eipan: as mi akoustei i foni sou anamesa mas, mipos kapoioi andres oxuthumoi pesoun enantion sou, kai chaseis ti zoi sou, kai ti zoi tis oikogeneias sou. kai pigainan oi gioi tou dan ston dromo tous kai otan o michaias eide oti ekeinoi isan dunatoteroi tou, estrepse kai epanilthe sto spiti tou. ki autoi piran osa kataskeuase o michaias, kai ton ierea pou eiche, kai irthan sti laisa, se lao pou isuchaze kai zouse me afobia kai tous chtupisan me machaira, kai tin poli tin ekapsan me fotia. kai den upirche kanenas gia na ti sosei, epeidi briskotan makria apo ti sidona, kai den eichan epikoinonia me kanenan briskotan, malista, mesa stin

koilada baith-reob. kai oikodomisan poli, kai katoikisan s' auti. kai apokalesan to onoma tis polis dan, sumfona me to onoma tou dan tou patera tous, pou gennithike ston israil kai to onoma tis polis itan paliotera, exarchis, laisa. kai oi gioi tou dan estisan gia ton eauto tous to glupto kai o ionathan, o gios tou girson, giou tou manassi, autos kai oi gioi tou isan iereiis sti fuli tou dan, mechri tin imera tis aichmalosias tis gis. kai estisan gia ton eauto tous to glupto, pou ekane o michaias, olo ton kairo, kata ton opoio o oikos tou theou briskotan sti silo.

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kai kata tis imeres ekeines den upirche basilias ston israil kai itan enas leuitis, pou paroikouse stis plagies tou bounou efraim, o opoios pire gia ton eauto tou os gunaika mia pallaki apo ti bithleem-iouda. kai porneuse i pallaki tou, pou itan konta tou, kai anachorise ap' auton sto spiti tou patera tis sti bithleem-iouda, kai itan ekei tesseris oloklirous mines. kai o andras tis sikothike, kai pige piso ap' auti, gia na tis milisei me eumeneia, oste na tin kanei na epistrepsei eiche, malista, mazi tou kai ton doulo tou, kai duo gaidouria ki auti ton ebale mesa sto spiti tou patera tis kai otan ton eide o pateras tis neas, charike sti sunantisi tou. kai o petheros tou, o pateras tis neas, ton kratise kai kathise mazi tou treis imeres kai efangan kai ipian, kai dianuchtereusan ekei. kai tin tetarti imera, otan sikothikan to proi, sikothike gia na anachorisei kai o pateras tis neas eipe ston gampro tou: stirixe tin kardia sou me ligo psomi, kai usteras ap' auta tha pate. kai kathisan, kai efagan kai ipian oi duo mazi kai o pateras tis neas eipe ston andra: euarestisou, parakalo, kai dianuchtereuse, kai as eufranthei i kardia sou. kai otan o anthropos sikothike na anachorisei, o petheros tou ton biase gi'auto, emeine kai dianuchtereuse ekei. kai sikothike to proi, tin pempti imera, gia na anachorisei kai o pateras tis neas eipe: stirixe, parakalo, tin kardia sou. kai emeinan mechris otou ekline i imera, kai efagan mazi kai oi duo tous. kai otan o anthropos sikothike na anachorisei, autos, kai i pallaki tou, kai o doulos tou, o petheros tou, o pateras tis neas, tou eipe: des, tora i imera kliniei pros tin espera dianuchtereuste, parakalo des, i imera paei na teleiose i dianuchtereuse edo, kai as eufranthei i kardia sou kai aurio sikoneste to proi gia tin odoiporia sas, kai pigaine stin katoikia sou. o anthropos, omos, den thelise na dianuchtereusei alla sikothike, kai anachorise, kai irthe mechri apenanti stin iebous, pou einai i ierousalim kai eiche mazi tou duo gaidouria samaromena, kai i pallaki tou itan mazi tou. kai otan plisiasan stin iebous,

i imera itan polu prochorimeni kai o doulois eipe ston kurio tou: ela, parakalo, kai as strepsoume pros touti tin poli ton iebou-  
saion, kai as dianuchtereusoume s' auti. kai o kurios tou eipe s' auton: den tha strep-  
soume pros poli xenon, pou den einai apo tous gious israil alla, tha perasoume mechri ti gabaa. kai eipe ston doulo tou: ela, kai as plisia-  
soume se enan ap' autous tous topous, kai as dianuchtereusoume sti gabaa i sti rama. kai diabikan kai pigan kai eduse epano tous o ilios konta sti gabaa, pou einai tou beniamin. kai strafikan ekei, gia na mpoun mesa na katalusoun sti gabaa kai otan mpiki mesa, kathise stin plateia tis polis kai den upirche anthropos na tous paralabei sto spiti tou gia na dianuchtereusoun. kai na, enas gerontas anthropos erchotan apo ti douleia tou apo to chorafi tin espera kai o anthropos itan apo to bouno efraim, paroikouse omos sti gabaa oi de anthropoi tou topou isan beniamites. kai kathos sikose ta matia tou, eide ton odoiporo anthropo stin plateia tis polis kai o gerontas anthropos eipe: pou pas; kai apo pou erchesai; ki ekeinos tou eipe: emeis pername apo ti bithleem-iouda mechri tis plagies tou bounou efraim apo ekei eimai ego kai piga mechri ti bithleem-iouda, kai tora pigaino ston oiko tou kuriou kai den uparhei kanenas na me paralabei sto spiti tou echoume kai achura kai trofi gia ta gaidouria mas, ki akoma echoume psomi kai krasi gia mena, kai gia ti douli sou, kai gia ton neo, pou einai mazi me tous douλους sou den echoume elleipsi apo kanena pragma. kai o gerontas anthropos eipe: eirini se sena kai kathe ti, otidipote chreiazesai ego frontizo mono mi dianuchtereuseis stin plateia. kai ton efere sto spiti tou, kai edose trofi sta gaidouria kai eplunan ta podia tous, kai efan gia na ipian. eno autoi eufrainan tis kardies tous, na, oi andres tis polis, anthropoi paranomoi, perikuklosan to spiti, chtupontas tin porta kai eipan ston anthropo, ton kurio tou spitioy, ton geronta, legontas: bgale exo ton anthropo, auton pou irthe sto spiti sou, gia na ton gnorisoume. kai o anthropos, o kurios tou spitioy, bgike s' autous, kai tous eipe: mi, adelfoi mou, parakalo, mi praxete auto to kako afou o anthropos autos mpiki mesa sto spiti mou, mi praxete tetoia afrosuni deste, i thugatera mou, i parthena, kai i pallaki tou tora tha tis fero exo, kai tapeinoste autas kai kante s' autas o,ti fanei aresto sta matia sas alla, s' auton ton anthropo mi praxete ergo tetoias afrosunis. oi andres, omos, den thelisan na ton akousoun kai o anthropos piretin pallaki tou, kai tous tin efere exo kai ti gnorisan, kai tin tapeinosan oli ti nuchta mechri to proi kai kathos fanike i augi, tin apelusan. kai irthe i gunaika kata to charama tis imeras, kai epese konta stin porta tou spitioy tou anthropou, opou itan o

kurios tis, mechris otou efexe. kai sikothike o kurios tis to proi, kai anoixe tis portes tou spitioy, kai bgike gia na paei ston dromo tou kai na, i gunaika, i pallaki tou, itan pesmeni sti thura tou spitioy, kai ta cheria tis epano sto katoffi. kai tis eipe: siko, ki as pame. alla, den apantise. tote, o anthropos tin pire epano sto gaidouri, kai sikothike, kai pige ston topo tou. kai afou irthe sto spiti tou, pire to machairi, kai pianontas tin pallaki tou, ti diamelise mazi me ta kokala tis se 12 meri, kai ta esteile se ola ta oria tou israil. kai oloi osoi ta eblepan, elegan: den egine oute fanike tetoio pragma, apo tin imera pou oi gioi israil anebikan apo ti gi tis aigupou, mechri auti tin imera skeftheite gi' auto, kante sumboulio, kai miliste.

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tote, oloi oi gioi israil bgikan, kai olokliri i sunagogi sugkentrothike, san enas anthropos, apo ti dan mechri ti bir-sabee, mazi me ti gi galaad, ston kurio tis mispa. kai parastathikan sti sunaxi tou laou tou theou, oi archigoi oloklirou tou laou, oles oi fules tou israil, 400.000 andres pezoι, pou trabousan machaira. kai oi gioi tou beniamin akousan, oti anebikan oi gioi israil sti mispa. kai oi gioi israil eipan: peite mas, pos sunebike oli auti i kakia; kai apokritheke o anthropos o leuitis, o andras tis gunaikas pou foneuthike, kai eipe: irtha sti gabaa, pou einai tou beniamin, ego kai i pallaki mou, gia na dianuchtereusoume kai sikothikan enantion mou oi andres tis gabaa, kai perikuklosan ti nuchta to spiti enantion mou emena ithelan na foneusoun kai tin pallaki mou tapeinosan, oste pethane gi' auto, pianontas tin pallaki mou, ti diamelisa, kai tin esteila se ola ta oria tis klironomias tou israil epeidi, epraxan anosiourgia kai afrosuni mesa ston israil. deste, oloi eseis oi gioi israil, sumbouleutheite edo metaxu sas, kai doste ti gnomi sas. kai olokliros o laos sikothike san enas anthropos, legontas: den tha pame kanenas mas sti skini tou oute tha epistreps-  
sei kanenas sto spiti tou alla, tora, touto einai to pragma pou tha kanoume sti gabaa tha ane boume enantion tis kata klirous kai tha paroume 10 andres stous 100 apo oles tis fules tou israil, kai 100 stous 1.000 kai 1.000 stous 10.000, gia na feroun trofes ston lao, oste, afou erthoun sti gabaa tou beniamin, na kanoun s' auti katholi tin afro-  
suni, pou auti ekane ston israil. kai sugkentrothikan enantia stin poli oloi oi andres tou israil, enomenoi mazi san enas anthropos. kai oi fules tou israil esteilan andres se olokliri ti fuli tou beniamin, legontas: poia kakia einai auti, pou diaprachthike anamesa sas; tora, loipon, paradoste tous anthropous, tous paranomous ekeinous, pou isan

sti gabaa, gia na tous thanatosoume, kai na exaleipsoume tin kakia apo ton israil. alla, den thelisan na akousoun oi gioi tou beniamin ti foni ton adelfon tous, ton gion israil. kai sugkentrotikhikan oi gioi tou beniamin apo tis poleis sti gabaa, gia na bgoun se polemo enantia stous gious israil. kai oi gioi tou beniamin aparithmikhikan ekeini tin imera, apo tis poleis, 26.000 andres pou trabousan romfaia, ektos apo tous katolikous tis gabaa, pou aparithmikhikan 700 eklektoi andres. anamesa se oloklairo auton ton lao upirchan 700 eklektoi andres, aristerocheires oloi autoi mporousan na eksfendonizoun petres epano se mia tricha, choris na apotuchainoun. kai oi andres israil aparithmikhikan, ektos apo ton beniamin, 400.000 andres pou trabousan romfaia oloi autoi andres polemou. kai oi gioi israil, afou sikothikan, anebikan sti baithil, kai rotisan ton theo, legontas: poios tha anebei gia mas protos gia na polemisei enantia stous gious tou beniamin; kai o kurios eipe: protos o ioudas. kai oi gioi israil sikothikan to proi, kai stratopedeusan enantia sti gabaa. kai oi andres israil bgikan se machi enantia ston beniamin kai paratachthikan se machi enantion tous oi andres tou israil, pros ti gabaa. kai bgikan oi gioi tou beniamin apo ti gabaa, kai ekeini tin imera estrosan katagis apo ton israil 22.000 andres. kai o laos, afou anatharrise, oi andres tou israil, sugkrotise pali machi, ston topo opou eiche paratachthei tin proti imera. kai oi gioi israil anebikan, kai eklapsan mprosta ston kurio mechri tin espera, kai rotisan ton kurio, legontas: na anebo xana se machi enantia stous gious tou beniamin, tou adelfo mou; kai o kurios eipe: anebeite enantion tou. kai oi gioi israil plisiasan stous gious tou beniamin, ti deuteri imera. kai o beniamin bgike apo ti gabaa enantion tous ti deuteri imera, kai estrose pali katagis, apo tous gious israil, 18.000 andres oloi autoi trabousan romfaia. tote, oloi oi gioi israil, kai olokliros o laos, anebikan kai irthan sti baithil, kai eklapsan, kai kathisan ekei mprosta ston kurio, kai nisteusan ekeini tin imera mechri tin espera, kai prosperan olokautomata kai eirinikes thusies mprosta ston kurio. kai rotisan oi gioi israil ton kurio, (epeidi, i kibotos tis diathikis tou theou itan ekei ekeines tis imeres, kai o finees, o gios tou eleazar, giou tou aaron, stekotan mprosta tis ekeines tis imeres), kai eipan: na bgo xana se machi enantia ston beniamin, ton adelfo mou; i, na stamatiso; kai o kurios eipe: aneba, epeidi aurio tha tous paradoso sto cheri sou. kai o israil estise enedra enantia sti gabaa ologura. kai anebikan oi gioi israil tin triti imera enantia stous gious tou beniamin, kai paratachthikan enantia sti gabaa, opos tin proti kai ti deuteri fora. kai kathos oi gioi tou beniamin bgikan enantia ston lao,

apospastikan apo tin poli, kai archisan na chtupoun merikous apo ton lao, foneuontas, opos allote, stous dromous (apo tous opoiους o enas anebainei pros ti baithil, o allos pros ti gabaa stin pediada), peripou 30 andres apo ton israil. kai oi gioi beniamin eipan: autoi peftoun mprosta mas, opos kai prota. alla, oi gioi israil eipan: as fugoume, kai as tous apospasoume apo tin poli stous dromous. kai oloi oi andres tou israil sikothikan apo ti thesi tous, kai paratachthikan sti baalthamar kai i enedra tou israil bgike apo ti thesi tis, apo to libadi tis gabaa. kai irthan enantion tis gabaa 10.000 eklektoi andres apo oloklairo ton israil, kai i machi stathike baria all' autoi den gnorizan oti to kako briskotan konta tous. kai o kurios pataxe ton beniamin mprosta apo ton israil kai oi gioi israil exolothreusan ekeini tin imera apo ton beniamin 25.100 andres oloi autoi trabousan romfaia. kai oi gioi beniamin eidan oti chtupithikan epeidi, oi andres tou israil upochorisan stous beniamites, echontas to tharros tous stin enedra pou eichan balei konta sti gabaa. ki ekeinoi pou enedreuan ormisian kai xechuthikan epano sti gabaa ki autoi pou enedreuan exaplotikhikan, kai pataxan olokliri tin poli me machaira. kai oi andres tou israil eichan diorisei ena simadi se keinous pou enedreuan, na sikosoun fotia me kapno apo tin poli. kai otan upochorisan oi gioi tou israil sti machi, o beniamin archise na chtupaei, kai foneuse apo tous israilites peripou 30 andres epeidi, eipan: sigoura, peftoun pali mprosta mas, opos stin proti machi. all' otan i fotia archise na upsonetai apo tin poli me stili kapnou, oi beniamites koitaxan piso tous, kai na, i purkagia tis polis anebaine ston ourano. ki otan gurisan oi andres israil, tromaxan oi andres beniamin epeidi, eidan oti to kako eftase epano tous. kai estrepsan mprosta apo tous gious israil pros ton dromo tis erimou all' i machi tous proftase epeidi, ekeinoi apo tis poleis tous exolothreuan anamesa tous. perikuklosan tous beniamites, tous katadioxan, tous katapatisan, apo ti menoua mechri apenanti apo ti gabaa pros tin anatoli tou iliou. kai epesan apo ton beniamin 18.000 andres oloi autoi isan dunatoi andres. tote, estrepsan kai efugan pros tin erimo stin petra rimmon kai oi gioi israil stachuologisan ap' autous stous dromous 5.000 andres kai tous katadioxan mechri ti gidom, kai foneusan ap' autous 2.000 andres. etsi, oloi ekeinoi pou epesan ekeini tin imera apo ton beniamin isan 25.000 andres pou trabousan machaira oloi autoi isan dunatoi andres. omos, 600 andres strafikan kai efugan pros tin erimo, stin petra rimmon, kai kathisan stin petra rimmon tesseris mines. kai oi andres israil gurisan pros tous gious beniamin, kai tous pataxan me machaira, apo tous anthro-

pous kathe polis, mechri ta ktini kai kathe enan parabriskomeno kai oles tis poleis pou briskontan tis paredosan se fotia.

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kai oi andres israil eichan orkistei sti mispa, legontas: kanenas apo mas den tha dosei ti thugatera tou gia gunaika ston beniamin. kai o laos irthe sti baithil, kai kathisan ekei mechri tin espera mprosta ston theo, kai upsosan ti foni tous kai eklapsan me megalon klauthmo kai eipan: giati, kurie thee tou israil, egine touto ston israil, na apokopei simera mia fuli apo ton israil; kai tin epomeni imera o laos sikothike to proi, kai oikodomise ekei thusiastirio, kai prosfere olokaustomata kai eirinikes thusies. kai oi gioi israil eipan: poios einai anamesa se oles tis fules tou israil, pou den anebike sti sunaxi ston kurio; epeidi, eichan kanai megalon orko enantion ekeinou pou tuchon den tha anebaine ston kurio sti mispa, legontas: tha thanatoftei, oposdipote. kai metaniosan oi gioi israil gia ton beniamin, ton adelfo tous, kai eipan: simera apokopike mia fuli apo ton israil ti tha kanoume tora gia gunaikes s' autous pou apemeinan, afou orkistikame ston kurio na mi tous dosoume gia gunaikes apo tis thugateres mas; kai eipan: poios einai ekeinos apo tis fules tou israil, pou den anebike sti mispa ston kurio; kai na, den eiche erthei kanenas sti sunaxi sto stratopedo apo tin iabeis-galaad. epeidi, egine exetasi tou laou, kai na, den itan ekei kanenas apo tous katoikous tis iabeis-galaad. kai i sunagogi esteile ekei 12.000 andres, apo tous pio dunatous, kai tous prostaxe, legontas: pigainete kai pataxte tous katoikous tis iabeis-galaad me machaira, kai tis gunaikes kai ta paidia kai touto einai to pragma pou tha kanete tha exolothreusetе kathe arseniko, kai kathe gunaika pou gnorise koiti arsenikou. kai brian anamesa stous katoikous tis iabeis-galaad 400 nees parthenes, pou den eichan gnorisei andra se koiti arsenikou kai tis eferan sto stratopedo sti silo, pou einai sti gi chanaan. kai olokliri i sunagogi esteile kai milise stous gious tou beniamin, pou isan stin petra rimmon, kai tous kalesan se eirini. kai o beniamin gurise ekeino ton kairo kai tous edosan tis gunaikes, pou eichan afisei zontanes apo tis gunaikes tis iabeis-galaad entoutois, den tous eftasan. kai o laos metaniose gia ton beniamin, epeidi o kurios ekane chalasma stis fules tou israil. tote, oi presbuteroi tis sunagogis, eipan: ti tha kanoume gia gunaikes stous upoloipous; epeidi, oi gunaikes apo ton beniamin afanistikan. kai eipan: prepei i klironomia na menei stous diasothentes apo ton beniamin, gia na mi exaleifthei mia fuli apo ton israil entoutois, emeis den mporoume na tous

dosoume gunaikes apo tis thugateres mas epeidi, oi gioi israil orkistikan, legontas: epikataratos, opoios dosei gunaika ston beniamin. tote, eipan: destе, kathe chrono ginetai giorti tou kuriou sti silo, pou einai borina tis baithil, anatolika apo ton dromo pou anebainei apo ti baithil sti suchem, kai notia tis lebona. prostaxan, loipon, stous gious tou beniamin, legontas: pigainete kai stiste enedra sta ampelia kai paratiriste, kai destе, an oi thugateres tis silo bgoun na chorepsoun stous chorous, tote bgeite apo ta ampelia, kai arpaxte gia ton eauto sas kathe enas ti gunaika tou apo tis thugateres tis silo, kai pigainete sti gi tou beniamin kai otan oi pateres tous i oi adelfoi tous erthoun se mas gia na paraponethoun, emeis tha tous poume: kante s' autous eleos gia chari mas, epeidi den piasame ston polemo gunaika gia kathe enan ki eseis, mi dinontas s' autous kata ton kairo touto, tha eiste enochoi. etsi kai ekanan oi gioi tou beniamin, kai piran gunaikes sumfona me ton arithmo tous apo ekeines pou choreuan, arpazontas tes kai anachorisan, kai gurisan stin klironomia tous, kai echtisan poleis, kai katoikisan s' autes. kai oi gioi israil anachorisan apo ekei ekeino ton kairo, kathe enas sti fuli tou kai sti suggeneia tou kai bgikan apo ekei, kathe enas stin klironomia tou. kata tis imeres ekeines den upirche basilias ston israil kathe enas ekane to aresto sta matia tou.

upirche de kapoios anthropos apo ti ramathaim-sofim, apo to bouno efraim, kai to onoma tou itan elkana, gios tou ieroam, giou tou eliou, giou tou thoou, giou tou souf, efrathaïos. kai eiche duo gunaikes to onoma tis mias itan anna, kai to onoma tis deuteris, feninna i men feninna eiche paidia, i anna omos den eiche paidia. kai o anthropos autos anebaine apo tin poli tou kathe chrono, gia na proskunisei kai na prosferei thusia ston kurio ton dunameon sti silo. ki ekei isan oi duo gioi tou ilei, o ofnei kai o finees, os iereis tou kuriou. kai eftase i imera, kata tin opoia o elkana thusiase, kai edose merides sti feninna, ti gunaika tou, kai se olous tous gious tis kai stis thugateres tis. stin anna, omos, edose diplasia merida epeidi, agapouse tin anna all' o kurios eiche kleisei ti mitra tis. kai i antizilos tis tin paroxune uperbolika, oste na tin kanei na adimonei, pou o kurios eiche kleisei ti mitra tis. kai ekane etsi kathe chrono oses fores anebaine ston oiko tou kuriou, etsi tin paroxune ki ekeini eklaiqe, kai den etroqe. kai o andras tis, o elkana, tis eipe: anna, giati klais; kai giati den tros; kai giati einai thlimmeni i kardia sou; den eimai ego se sena kaluteros apo deka gious; kai i anna sikothike, afou efagan sti silo, kai afou ipian kai o ilei o iereas 7 kathotan se mia kathedra, konta ston parastati tis pulis tou naou tou kuriou. ki auti itan katapikrameni stin psuchi, kai proseuchotan ston kurio, klaigontas uperbolika. kai euchithike mia euchi, legontas: kurie ton dunameon, an pragmatika epiblepseis tin tapeinosi tis doulis sou, kai me thumitheis, kai den xechaseis ti douli sou, alla doseis sti douli sou ena arseniko paidi, tote tha to doso ston kurio gia oles tis imeres tis zois tou, kai xurafi den tha perasei apo to kefali tou. ki eno auti exakolouthouse na proseuchetai mprosta ston kurio, o ilei paratirouse to stoma tis. alla, i anna, auti milouse mesa stin kardia tis monacha ta cheili tis kinountan, i foni tis omos den akougotan gi' auto, o ilei nomise oti itan methusmeni. kai o ilei tis eipe: mechri pote tha eisai methusmeni; na apobaleis apo sena to krasì. kai i anna apokrithike kai eipe: ochi, kurie mou, ego eimai gunaika katathlimmeni stin psuchi oute krasì oute sikera den ipia, alla xechusa tin psuchi mou mprosta ston kurio mi pareis ti douli sou gia achreia gunaika epeidi, apo to plithos tou ponou mou kai tis thlipsis mou milisa mechri tora. tote, o ilei apokrithike kai eipe: pigaine se eirini kai o theos tou israil as sou dosei to aitima sou, pou tou zitises. ki ekeini eipe: eithe i douli sou na brei chari sta matia sou. tote i gunaika efuge ston dromo tis, kai efage, kai to prosopo tis den itan pleon skuthropo. kai to proi sikothikan

enoris, kai afou proskunisan mprosta ston kurio, gurisan, kai irthan sto spiti tous sti ramath. kai o elkana gnorise ti gunaika tou tin anna kai o kurios ti thumithike. kai otan sumplirothikan oi imeres apo tote pou i anna sunelabe, gennise enan gio, kai apokalese to onoma tou samouil, epeidi, eipe, ton zitisa apo ton kurio. kai anebike o anthropos elkana, kai oli i oikogeneia tou, gia na prosferei ston kurio tin etisia thusia, kai tin euchi tou. i anna, omos, den anebike epeidi, eipe ston andra tis: den tha anebo mechri na apogalaktesteì to paidi kai tote tha to fero, gia na emfanistei mprosta ston kurio, kai na katoikei ekei gia panta. kai o andras tis o elkana tis eipe: kane o,ti sou fainetai kalo kathise mechri na to apogalaktesteis monacha o kurios na ekplirosei ton logo tou! kai i gunaika kathise, kai thilaze ton gio tis, mechris otou ton apogalakteste. kai afou ton apogalakteste, ton anebase mazi tis, mazi me tria moschari, kai ena efa aleuri, kai enan asko krasì, kai ton efere ston oiko tou kuriou sti silo kai to paidi itan mikro. kai esfaxan to moschari, kai eferan to paidi ston ilei. kai i anna eipe: o, kurie mou! zeì i psuchi sou, kurie mou, ego eimai i gunaika, pou eiche stathei edo konta sou, pou deotan ston kurio gia to paidi auto deomoun kai o kurios mou edose to aitima mou, pou eicha zitisei ap' auton gi' auto ki ego to daneisa ston kurio oles tis imeres tis zois tou tha einai daneismeno ston kurio. kai proskunise ekei ton kurio.

## 2

kai i anna proseuchithike, kai eipe: eufρανthike i kardia mou ston kurio upsothike to keras mou diamesou tou kuriou. platurthike to stoma mou enantia stous echthrous mou epeidi, eufρανthika sti sotiria sou. den uparchei agios opos o kurios epeidi, den uparchei allos ektos apo sena oute uparchei brachos opos o theos mas. mi kauchaste, mi milate uperifana as mi bgei apo to stoma sas kompasmos epeidi, o kurios einai theos gnoseon kai oi praxeis stathmizontai ap' auton. ta toxa ton dunaton espasan, kai oi adunatoi perizostikan me dunami. oi chortasmenoi misthosan ton eauto tous gia psomi kai osoi peinousan stamatisan. mechri pou kai i steira gennise epta, eno i polutekni exasthenise. o kurios thanatonei kai zoopoiei katebazei ston adi kai anebazei apo ton adi. o kurios ftotchizei, kai ploutizei tapeinonei kai upsonoi. anegeirei ton penita apo to choma, kai anupsonoi ton ftotcho apo tin kopria, gia na tous kathisei anamesa se archontes, kai na tous kanei na klironomisoun throno doxas epeidi, tou kuriou einai oi stuloi tis gis, kai epano s' autous estise tin oikoumeni. tha fulattei ta

podia ton osion tou oi asebeis, omos, tha apolestoun mesa sto skotadi epeidi, o anthropos den tha uperischusei me dunami. o kurios tha suntripsei tous antidikous tou tha brontisei apo ton ourano epano tous o kurios tha krinei ta perata tis gis kai tha dosei dunami ston basilia tou, kai tha upsosei to keras tou chrismenou tou. tote, o elkana anachorise pros to spiti tou sti ramath. kai to paidi upiretouse ton kurio mprosta ston ierea ilei. oi gioi, omos, tou ilei isan achreioi anthropoi den gnorizan ton kurio. kai i sunitheia ton iereon apenanti ston lao itan i exis: otan kapoios profsere thusia, erchotan o upiretis tou ierea, eno to kreas psinotan, echontas sto cheri tou mia tridonti kregagra kai ti buthize sto kakkabi i ston lebita i sti chutra i sto chalkio kai o ti anebaze i kregagra, to epairne o iereas gia ton eauto tou. etsi ekanan se olous tous israillites pou erchontan ekei sti silo. prin akoma kapsoun to pachos, erchotan o upiretis tou ierea, kai elege ston anthropo pou profsere ti thusia: dose kreas gia psito ston ierea epeidi, den thelei na parei apo sena kreas brasmeno, alla omo. kai an o anthropos tou elege: as kapsoun prota to pachos, kai epeita, pare oso epithumei i psuchi sou tote, tou apokrinton: ochi, alla tora tha doseis allies, tha to paro me ti bia. gi' auto, i amartia ton neon itan mprosta ston kurio uperbolika megali epeidi, oi anthropoi apostrefontan ti thusia tou kuriou. kai o samouil upiretouse mprosta ston kurio, os mikro paidi, perizomeno me lino efod. kai i mitera tou ekane s' auton ena mikro epanofori, kai tou to eferne kathe chrono, otan anebaine me ton andra tis gia na profserei tin etisia thusia. kai o ilei eulogise ton elkana kai ti gunaika tou, legontas: o kurios na apodosei se sena sperma ap' auti ti gunaika, anti gia to daneio pou daneise ston kurio! kai anachorisan ston topo tous. kai o kurios episkeftihike tin anna kai sunelabe, kai gennise treis gious kai duo thugateres. kai to paidi, o samouil, megalone mprosta ston kurio. kai o ilei itan polu gerontas kai akouse ola osa ekanan oi gioi tou se ololkliro ton israil kai oti koimontan me gunaikes pou proserchontan stin porta tis skinitou marturiou. kai tous eipe: giati kanete tetoia pragmata; epeidi, ego akouo kaka pragmata gia sas apo ololkliro auto ton lao mi, paidia mou epeidi, den einai kali i fimi, pou ego akouo eseis kanete ton lao tou kuriou na ginetai parabatis an enas anthropos amartisei se anthropo, tha ginetai ikesia gi' auton ston theo all' an kapoios amartisei ston kurio, poios tha iketeusei gi' auton; ekeinoi, omos, den upakouan sti foni tou patera tous epeidi, o kurios ithele na tous thanatosei. kai to paidi, o samouil, megalone, kai itan arestos kai ston theo kai stous anthropous. kai enas anthropos tou theou

irthe ston ilei, kai tou eipe: etsi leei o kurios: den apokalufthika fanera stin oikogeneia tou patera sou, otan autoi isan stin aigupto sto palati tou farao; kai den dialexa autin apo oles tis fules tou israil ston eauto mou gia ierea, gia na kanei profsores epano sto thusiastirio mou, kai na kaiei thumiama, kai na foraei mprosta mou efod; kai den edosa stin oikogeneia tou patera sou oles tis profsotes ton gion israil, pou ginontai me fotia; giati klotsate sti thusia mou kai stin profsora mou, pou prostaxa na kanoun sto katoikistirio mou, kai doxazeis tous gious sou perisotero apo mena, oste na pachainete me to kalutero apo oles tis profsotes tou israil tou laou mou; gi' auto, o kurios o theos tou israil leei: eipa, bebaia, oti i oikogeneia sou kai i oikogeneia tou patera sou tha perpatousan mprosta mou mechri ton aiona alla, tora, o kurios leei: makria apo mena epeidi, autous pou me doxazoun tha tous doxaso, eno autoi pou me katafronoun tha atimastoun. des, erchontai imeres, otan tha kopso ton brachiona sou, kai ton brachiona tis oikogeneias tou patera sou, oste gerontas anthropos den tha uparhei stin oikogeneia sou. kai mesa sto katoikistirio mou tha deis enan antipalo, anamesa se ola ta agatha pou dinontai ston israil kai den tha uparhei gerontas stin oikogeneia sou ston aiona. kai opoion apo tous dikous sou den apokopso apo to thusiastirio mou, tha uparhei gia na katanalanei ta matia sou, kai na lionei tin psuchi sou kai oloi oi apogonoi tis oikogeneias sou tha pethainoun se andriki ilikia. ki auto tha einai simadi se sena, to opoio tharthei epano stous duo gious sou, epano ston ofnei kai ton finees: kai oi duo tha pethanoun mesa se mia imera. kai tha sikoso gia ton eauto mou enan ierea pisto, pou tha prattei sumfona me tin kardia mou, kai sumfona me tin psuchi mou kai tha oikodomiso s' auton asfales spiti kai tha perpataei mprosta apo ton chrismenon mou ston aiona. kai kathenas, pou tha echei enapomeinei mesa stin oikogeneia sou, tha erchetai prospektontas s' auton gia ligo asimi kai gia ena kommati psomi, kai tha leei: diorise me, parakalo, se kapoia apo tis ieratikies upiresies, gia na troo ligo psomi.

### 3

kai to paidi, o samouil, upiretouse ton kurio mprosta ston ilei. o logos, omos, tou kuriou itan spanios kata tis imeres ekeines orasi den fainotan. kai s' ekeino ton kairo, otan o ilei itan xaplenomenos ston topo tou, kai ta matia isan amauromena, oste den mporouse na blepei, kai o samouil itan xaplenomenos ston nao tou kuriou, opou itan i kibotos tou theou, prin sbisei o luchnos tou theou, o kurios kalese ton samouil ki ekeinos apokrithike: namai, ego. kai etrexe ston



ilei, kai eipe: namai, ego epeidi, me kaleses. ki ekeinos eipe: den se kalesa gurise na koimitheis. kai pige na koimithei. kai o kurios kalese ton samouil xana, gia deuteri fora, kai pige ston ilei, kai tou eipe: namai, ego epeidi, me kaleses. ki ekeinos apokrithike: den se kalesa, paidi mou gurise na koimitheis. kai o samouil den gnorize akoma ton kurio, kai o logos tou kuriou den tou eiche akoma apokalufthei. kai o kurios kalese ton samouil xana, gia triti fora. kai sikothike, kai pige ston ilei, kai eipe: namai, ego epeidi, me kaleses. kai o ilei kata-labe oti o kurios kalese to paidi. kai o ilei eipe ston samouil: pigaine na koimitheis kai an se kraxei, tha peis: milise, kurie epeidi, o doulos sou akouei. kai o samouil pige kai koimithike ston topo tou. kai irthe o kurios, kai afou stathike, kalese opos tis proigoumenes fores: samouil, samouil. tote o samouil apokrithike: milise, epeidi o doulos sou akouei. kai o kurios eipe ston samouil: des, ego tha kano ston israil ena pragma, oste kathenas pou tha to akouei tha ichisoun kai ta duo tou autia kata tin imera ekeini tha ekteleso enantia ston ilei ola osa milisa gia tin oikogeneia tou tha archiso, kai tha ta pragmatopoiiso epeidi, tou aniggeila, oti ego tha krino tin oikogeneia tou mechri ton aiona, exaitias tis anomias gia ton logo oti, eno gnorise oti oi gioi tou efernan katara epano tous, den tous summazepse kai gi' auto, orkistika enantia stin oikogeneia tou ilei, oti i anomia ton gion tou ilei den tha katharistei ston aiona, oute me thusia oute me prosfora. kai o samouil koimithike mechri to proi epeita, anoixe tis portes tou oikou tou kuriou. kai o samouil fobotan na anaggeilei ston ilei tin orasi. kai o ilei kalese ton samouil, kai eipe: samouil, paidi mou. ki ekeinos apokrithike: namai, ego. kai eipe: poios einai o logos, pou milithike se sena; mi ton krupseis, parakalo, apo mena etsi na kanei se sena o theos, kai etsi na prosthesei, an krupseis apo mena kapoio apo ola ta logia pou milithikan se sena. kai o samouil tou aniggeile ola ta logia, kai den tou ekrupse kanena. kai o ilei eipe: autos einai kurios as kanei to aresto sta matia tou. kai o samouil megalone kai o kurios itan mazi tou, kai den afine kanena apo ta logia tou na peftei sti gi. kai olokliros o israil, apo ti dan mechri ti bir-sabee, gnorise oti o samouil itan diorismenos sto na einai profitis tou kuriou. kai o kurios exakolouthise na faneronetai sti silo epeidi, o kurios apokaluptotan ston samouil sti silo di-amesou tou logou tou kuriou.

kai egine logos tou samouil se olokliro ton israil. kai o israil bgike se machi enantion

ton filistaion, kai stratopedeusan konta sto eben-ezer kai oi filistaioi stratopedeusan stin afek. kai oi filistaioi paratachthikan enantia ston israil kai otan i machi aplothike, o israil chtupithike mprosta stous filistaious kai kata ti sumploki skotothikan sto pedio tis machis mechri 4.000 andres. kai otan o laos irthe sto stratopedo, oi presbuteroi tou israil eipan: giati mas chtupise simera o kurios mprosta stous filistaious; as paroume konta mas apo ti silo tin kiboto tis diathikis tou kuriou, kai afou erthei anamesa mas tha mas sosei apo to cheri ton echthron mas. kai o laos esteile sti silo, kai sikosan apo ekei tin kiboto tis diathikis tou kuriou ton dunameon, ekeinon pou kathetai epano sta cheroubeim kai oi duo oi gioi tou ilei, o ofnei kai o finees, isan ekei mazi me tin kiboto tis diathikis tou theou. kai otan i kibotos tis diathikis tou kuriou irthe sto stratopedo, olokliros o israil alalaxe me megali foni, oste antichise i gi. kai kathos oi filistaioi akousan ti foni tou alalagmou, eipan: ti na simainei i foni autou tou megalou alalagmou sto stratopedo ton ebraion; kai emathan oti i kibotos tou kuriou irthe sto stratopedo. kai oi filistaioi fobithikan, legontas: o theos irthe sto stratopedo. kai eipan: ouai se mas! epeidi, den sunebike tetoio pragma chthes kai prochthes ouai se mas! poios tha mas sosei apo to cheri auton ton dunaton theon; autoi einai oi theoi pou chtupisan tous aiguptious me kathe pligi stin erimo endunamotheite, filistaioi, kai statheite san andres, oste na mi ginete douloi stous ebraious, opos autoi stathikan douloi se sas statheite san andres, kai polemiste tous. tote, oi filistaioi polemisan kai o israil chtupithike, kai kathe enas efuge sti skini tou kai egine mia uperbolika megali sfagi kai apo ton israil epesan 30.000 pezoι. kai i kibotos tou theou piastike kai oi duo gioi tou ilei, o ofnei kai o finees, thanatothikan. kai etrexe apo ti machi kapoios anthropos apo ton beniamin, kai irthe sti silo tin idia imera, echontas ta imatia tou schismena, ki epano sto kefali tou choma. kai otan irthe, na, o ilei kathotan epano stin kathedra, sto plagio tou dromou, paratirontas epeidi, i kardia tou etreme gia tin kiboto tou theou. kai otan o anthropos, pou irthe stin poli, aniggeile ta pragmata auta, olokliri i poli anaboise. kai kathos o ilei akouse ti foni tis bois, eipe: ti simainei i foni autis tis bois; kai o anthropos irthe me biasuni, kai aniggeile ston ilei. o de ilei itan 98 chronon kai ta matia tou isan amauromena, oste den mpourouse na blepei. kai o anthropos eipe ston ilei: ego eimai autos pou irtha apo ti machi, kai ego diefuga simera apo ti machi. kai eipe: ti egine paidi mou; kai o minutis apokrithike, kai eipe: o israil efuge apo mprosta apo tous filistaious, ki akoma egine megali sfagi ston lao kai epi-

pleon, kai oi duo gioi sou, o ofnei kai o finees, pethanan kai i kibotos tou theou piastike. kai kathos anefere gia tin kiboto tou theou, o ilei epese apo tin kathedra pros ta piso, pros to plagio tis pulis, kai suntriftike o trachilos tou, kai pethane epeidi, itan gerontas anthropos, kai barus. ki autos ekrine ton israil gia 40 chronia. kai i nufi tou, i gunaika tou finees, pou itan egkuos, etoiimi na gennisei, molis akouse tin aggelia, oti piastike i kibotos tou theou, kai oti o petheros tis kai o andras tis pethanan, kurtothike kai gennise epeidi, tis irthan oi ponoi. kai ton kairo pou pethaine, oi gunaikes pou briskontan konta tis, tis eipan: mi fobasai epeidi, gennises gio. ekeini, omos, den apantise oute to ebale stin kardia tis. kai apokalese to paidi ichabod, legontas: i doxa efuge apo ton israil - epeidi i kibotos tou theou piastike, kai epeidi o petheros tis kai o andras tis pethanan. kai eipe: i doxa efuge apo ton israil epeidi, piastike i kibotos tou theou.

5

kai oi filistaioi piran tin kiboto tou theou, kai tin eferan apo to eben-ezer stin azoto. kai oi filistaioi piran tin kiboto tou theou, kai tin eferan ston oiko tou dagon, kai tin ebalan konta ston dagon. kai otan oi azotioi sikothikan enoris to proi tin epomeni imera, na, o dagon itan pesmenos me to prosopo tou epano sti gi, mprosta stin kiboto tou kuriou. kai afou piran ton dagon, ton ebalan ston topo tou. kai tin epomeni imera, otan sikothikan enoris to proi, na, o dagon itan pesmenos me to prosopo tou epano sti gi mprosta stin kiboto tou kuriou kai to kefali tou dagon kai oi duo palames ton cherion tou isan apokommenes epano sto katofli monacha o kormos tou dagon enapemeine s' auton. gi' auto, oi iereis tou dagon stin azoto, kai kathenas pou mpainei mesa ston oiko tou dagon, den patoun sto katofli tou dagon, mechri ti simerini imera. kai to cheri tou kuriou egine baru epano stous azotious, kai tous exolothreuse, kai tous chtupise me aimorroides, tin azoto kai ta oria tis. kai otan oi andres tis azotou eidan oti egine etsi, eipan: i kibotos tou theou tou israil den thelei na katoikei mazi mas epeidi, to cheri tou sklirunthike epano mas, ki epano ston dagon ton theo mas. gi' auto, afou esteilan, sugkentrosan konta tous olous tous satrapes ton filistaion, kai eipan: ti tha kanoume me tin kiboto tou theou tou israil; ki ekeinoi eipan: i kibotos tou theou tou israil as metakomistei sti gath. kai metakomisan tin kiboto tou theou tou israil. kai afou ti metakomisan, to cheri tou kuriou itan enantia stin poli me uperbolika megalon olethro kai chtupise tous andres tis polis, apo mikron mechri megalon, kai bgikan s' autous

aimorroides. gi' auto, esteilan tin kiboto tou kuriou stin akkaron. kai kathos i kibotos tou kuriou irthe stin akkaron, oi akkaronites anaboisan, legontas: eferan se mas tin kiboto tou theou tou israil, gia na thanatosei emas kai ton lao mas. kai afou esteilan, sugkentrosan olous tous satrapes ton filistaion, kai eipan: dioxe tin kiboto tou theou tou israil, kai as epistrepsei ston topo tis, gia na mi thanatosei emas kai ton lao mas epeidi, tromos thanatou itan se oli tin poli to cheri tou kuriou itan ekei uperbolika baru. kai oi andres, osoi den pethanan, chtupithikan me aimorroides kai i kraugi tis polis anebike ston ourano.

6

kai i kibotos tou kuriou itan sti gi ton filistaion epita mines. kai oi filistaioi fonaxan tous iereis kai tous manteis, legontas: ti na kanoume me tin kiboto tou kuriou; faneroste mas me poion tropo na ti steiloume ston topo tis. ki ekeinoi eipan: an steilete tin kiboto tou theou tou israil, mi ti steilete adeiani alla, me kathe tropo apodoste s' auton prosfora gia anomia tote, tha giatreuite, kai tha gnoriset giati to cheri tou den apourthike apo sas. kai eipan: poia einai i prosfora gia anomia, pou tha tou apodosoume; ki ekeinoi apokrithikan: sumfona me ton arithmo ton satrapon ton filistaion, pente chruses aimorroides, kai pente chrusa pontikia epeidi, i idia pligi itan se olous sas, kai stous satrapes sas gi' auto, tha kanete omoiomata ton aimorroidon sas, kai omoiomata ton pontikion sas, pou ftheiroun ti gi kai tha dosete doxa ston theo tou israil isos elafunei to cheri tou apo pano sas kai pano apo tous theous sas, kai pano apo ti gi sas giati, loipon, sklirainete tis kardies sas, opos oi aiguptioi kai o farao sklirunan tis kardies tous; otan ekane terastia pragmata anamesa tous, den tous afisan na pane, ki autoi anachorisan; tora, loipon, parte kai etoimaste mia kainourgia amaxa, kai duo thiluka bodia, pou thilazoun, sta opoia den perase zugos, kai zeuxte ta thiluka bodia stin amaxa, ta moscharia tous omos na ta epanaferete apo piso tous sto spiti. kai parte tin kiboto tou kuriou, kai balte tin epano stin amaxa kai ta chrusa skeui, pou tou apodidete prosfora gia anomia, balte ta se ena kibotio, sta plagia meri tis kai steilte tin na paei kai koitazete, an anebainei apo ton dromo ton orion tis, pou einai sti baithsemas, autos ekane se mas auto to megalos kako an, omos, ochi, tote tha gnorisoume oti den mas chtupise to cheri tou, all' oti auto stathike gia mas ena tuchaio sumban. kai oi andres ekanan etsi, kai afou piran duo bodia, pou thilazan, ta ezeuxan stin amaxa, ta de moscharia tous ta apekleisan

sto spiti. kai ebalan tin kiboto tou kuriou epano stin amaxa, kai to kibotio me ta chrusa pontikia kai ta omoiomata ton aimoroidon tous. kai ta bodia kateuthunthikan ston dromo, pou einai sti baith-semes ton idio dromo exakolouthousan, mougkrizontas kathos pigainan, kai den gurizan dexia i aristera kai oi satrapes ton filistaion pigainan apo piso tous mechri ta oria tis baith-semes. kai oi baith-semites therizan to sitari tous, stin koilada kai kathos sikosan ta matia tous, eidan tin kiboto, kai blepontas tin charikan uperbolika. kai i amaxa mpike sto chorafi tou iisou tou baith-semiti, kai stathike ekei, opou itan mia megali petra kai eschisan ta xula tou amaxiou, kai prosferan ta thiluka bodia olokautoma ston kurio. kai oi leuites katebasan tin kiboto tou kuriou, kai to kibotio pou itan mazi tis, auto pou perieiche ta chrusa skeui, kai ta ebalan epano sti megali petra kai oi andres tis baith-semes prosferan olokautomata, kai thusiasan thusies ston kurio tin idia imera. kai afou oi pente satrapes ton filistaion eidan, gurisan stin akkaron tin idia imera. autes isan oi chruses aimoroides, pou oi filistaioi apedosan prosfora gia anomia ston kurio: tis azotou mia, tis gazas mia, tis askalonas mia, tis gath mia, tis akkaron mia kai ta chrusa pontikia, sumfona me ton arithmo olon ton poleon ton filistaion ton pente satrapon, apo periteichismenes poleis, kai aperiteichistes komopoleis, mechri malista ti megali petra, abel, epano stin opoia topothetisan tin kiboto tou kuriou i opoia diasozetai mechri simera sto chorafi tou iisou tou baith-semiti. kai o kurios chtupise tous andres tis baith-semes, epeidi koitaxan mesa stin kiboto tou kuriou kai chtupise 50.070 andres apo ton lao kai o laos penthise, epeidi o kurios ton chtupise me megali pligi. kai oi andres tis baith-semes eipan: poios mporei na stathei mprosta ston kurio, auton ton agio theo; kai se poion apo mas tha anebe; kai esteilan minutes stous katoikous tis kiriath-iaheim, legontas: oi filistaioi eferan piso tin kiboto tou kuriou katebeite, anebaste tin se sas.

## 7

kai oi andres tis kiriath-iaheim irthan, kai anebasan tin kiboto tou kuriou, kai tin eferan sto spiti tou abinadab, epano ston lofo, kai kathierosan ton eleazar, ton gio tou, gia na fulattei tin kiboto tou kuriou. kai apo tin imera pou i kibotos topothetithike stin kiriath-iaheim, perase polus kairos kai eginan 20 chronia kai oloklirios o oikos israil stenaze, anazitontas ton kurio. kai o samouil eipe se oloklirio ton oiko israil, legontas: an es eis epistrefete me ololiri tin kardias sas pros ton kurio, apobalte apo anamesa sas tous xenous theous, kai tis astaroth, kai etoimaste

tis kardies sas pros ton kurio, kai latreueite monacha auton kai tha sas eleutherosei apo to cheri ton filistaion. tote oi gioi israil apebalan tous baaleim kai tis astaroth, kai latreusan monacha ton kurio. kai o samouil eipe: sugkentrosthe oloklirio ton israil sti mispa, kai tha proseuchitho gia sas ston kurio. kai sugkentrothikan oloi mazi sti mispa, kai antlisan nero, kai to echunan mprosta ston kurio, kai nisteusan ekeini tin imera, ki ekei eipan: amartisame ston kurio. kai o samouil ekrine tous gious israil sti mispa. kai otan oi filistaioi akousan oti sugkentrothikan oi gioi israil, sti mispa, anebikan oi satrapes ton filistaion enantia ston israil. kai kathos oi gioi israil akousan, fobithikan mprosta apo tous filistaious. kai oi gioi israil eipan ston samouil: mi stamatisis na boas gia chari mas ston kurio ton theo mas, gia na mas sosei apo to cheri ton filistaion. kai o samouil pire ena arni, pou thilaze, kai to profere oloklirio os olokautoma ston kurio kai o samouil boise ston kurio gia chari tou israil kai o kurios ton eisakouse. ki eno o samouil prosferne to olokautoma, oi filistaioi plisiasan gia na polemisoun enantia ston israil kai o kurios brontise me dunati foni, ekeini tin imera, epano stous filistaious, kai tous katatropose kai chtupithikan mprosta ston israil. kai oi andres tou israil bgikan apo ti mispa, kai katadioxan tous filistaious, kai tous chtupisan, mechri apo kato apo ti baith-char. tote, o samouil pire mia petra, kai tin estise anamesa sti mispa kai ti sen, kai apokalese to onoma tis eben-ezer, legontas: mechri tora mas boithise o kurios. kai oi filistaioi tapeinothikan, kai den irthan pleon sta oria tou israil kai to cheri tou kuriou itan enantia stous filistaious oles tis imeres tou samouil. kai oi poleis, pou oi filistaioi eichan parei apo ton israil, apodothikan ston israil, apo tin akkaron mechri ti gath kai o israil eleutherose ta oria tous apo to cheri ton filistaion. kai upirche eirini anamesa ston israil kai tous amorraious. kai o samouil ekrine ton israil oles tis imeres tis zois tou kai pigaine kathe chrono, periodeuontas sti baithil, kai sta galgala, kai sti mispa, kai ekrine ton israil se olous autous tous topous kai i epistroti tou itan sti rama epeidi, ekei itan to spiti tou, ki ekei ekrine ton israil ekei, akoma, oikodomise thusiastirio ston kurio.

## 8

kai otan o samouil gerase, katestise tous gious tou krites epano ston israil. kai to onoma tou prototoku giou tou itan ioil, to de onoma tou deutero giou tou itan abia autoi isan krites sti bir-sabee. entoutois, oi gioi tou den perpatisan stous dromous tou, alla xeklinan piso apo to kerdos, kai dorodokountan, kai diestrefan tin krisi. gi'

auto, oloi oi presbuteroi tou israil, sugkentrophikan kai irthan ston samouil, sti rama, kai tou eipan: des, esu gerases, kai oi gioi sou den perpatoun stous dromous sou katastise, loipon, se mas enan basilia gia na mas krinei, opos echoun ola ta ethni. to pragma, omos, den arese ston samouil, oti eipan: dose mas enan basilia gia na mas krinei. kai o samouil deithike ston kurio. kai o kurios eipe ston samouil: akouse ti foni tou laou, se ola osa lene se sena epeidi, den apebalan esena, all' emena apebalan apo to na basileuo epano tous se ola ta erga pou epraxan, apo tin imera pou tous anebasa apo tin aigupto mechri auti tin imera, afou me egkateleipsan, kai latreusan allous theous, etsi kanoun kai se sena tora, loipon, akouse ti foni tous omos, diamarturisou s' autous anoichta, kai deix' tous ton tropo tou basilia, pou tha basileusei epano tous. kai o samouil milise ola ta logia tou kuriou ston lao, pou zitouse ap' auton basilia kai eipe: autos tha einai o tropos tou basilia, pou tha basileusei epano sas tha pairnei tous gious sas, kai tha tous diorizei ston eauto tou, gia tis amaxes tou, kai gia kabalarides tou, kai gia na trechoun mprosta apo tis amaxes tou. kai tha diorizei ston eauto tou chiliarchous, kai pentikontarchous kai gia na ergazontai ti gi tou, kai gia na therizoun ton therismo tou, kai gia na kataskeuazoun ta polemika skeui tou kai ton exoplismo ton amaxon tou. kai tha pairnei tis thugateres sas, gia muropoiou, kai mageirisses, kai artopoiou kai tha parei ta chorafia sas, kai tous ampelones sas, kai tous elaiones sas, tous kaluterous, kai tha tous dosei stous doulous tou. kai tha pairnei to ena dekatō ton sparton sas, kai ton ampelonon sas, kai tha to dinei stous eunouchous tou, kai stous doulous tou. kai tha pairnei tous doulous sas, kai tis doules sas, kai tous kaluterous neous sas, kai ta gaidouria sas, kai tha diorizei stis douleies tou. tha dekatizei ta poimnia sas ki eseis tha eiste douloi tou. kai ekeini tin imera tha boate exaitias tou basilia sas, pou eseis ton eklexate gia ton eauto sas all' o kurios, ekeini tin imera, den tha sas eisakousei. o laos, omos, den thelise na upakousei sti foni tou samouil kai eipan: ochi alla basiliās tha uparchei epano mas gia na eimaste ki emeis opos ola ta ethni kai na mas krinei o basiliās mas, kai na bgainei mprosta mas, kai na machetai tis maches mas. kai o samouil akouse ola ta logia tou laou, kai ta anefere sta autia tou kuriou. kai o kurios eipe ston samouil: akouse ti foni tous, kai katastise epano tous basilia. kai o samouil eipe stous andres tou israil: piginete o kathenas stin poli tou.

upirche de kapoios andras apo ton beniamin, pou onomazotan keis, gios tou abiil, giou tou seror, giou tou bechorath, giou tou afia, andra beniamiti, ischuros me dunami. ki autos eiche enan gio, eklekto kai oraio, pou onomazotan saoul kai den upirche oraioteros anthropos ap' auton apo tous omous tou ki epano proxeiche apo oloklaro ton lao. kai ta gaidouria tou keis, tou patera tou saoul, chathikan kai o keis eipe ston saoul, ton gio tou: pare, tora, mazi sou enan apo tous upiretes, kai afou sikotheis pigaine na anazitiseis ta gaidouria. kai perase mesa apo to bouno efraim, kai perase mesa apo ti gi salisa, alla den ta brikan kai perasan mesa apo ti gi saaleim, omos den isan ekei kai perase mesa apo ti gi iemini, alla den ta brikan. otan, omos, irthan sti gi souf, o saoul eipe ston upireti, pou itan mazi tou: ela, kai as gurisoume, mipos o pateras mou, afinontas ti frontida ton gaidourion, sullogizetai gia mas. ki ekeinos tou eipe: des, tora, s' auti tin poli uparchei enas anthropos tou theou, kai o anthropos autos einai endoxos kathe ti pou tha pei ginetai oposdipote as pame, loipon, ekei isos mas fanerosei ton dromo mas, ton opoio prepei na pame. kai o saoul eipe ston upireti tou: alla, des, tha pame, omos ti tha feroume ston anthropo; epeidi, to psomi teleiose apo ta agegia mas kai doro na proseroume ston anthropo tou theou den uparchei ti echoume; kai apantontas pali o upiretis ston saoul, eipe: des, brisketai sto cheri mou ena tetarto siklou asimi, pou tha doso ston anthropo tou theou, kai tha mas fanerosei ton dromo mas. (ton palio kairo, otan kaneis pigaine na rotisei ton theo, elege etsi: elate, ki as pame mechri s' auton pou blepei epeidi, o simerinos profitis ton palio kairo apokaleito autos pou blepei). tote, o saoul eipe ston upireti tou: kalos einai o logos sou ela, as pame. pigan, loipon, stin poli, opou itan o anthropos tou theou. ki eno anebainan ton aniforo tis polis, brikan koritsakia pou ebgainan gia na antlisoun nero kai eipan s' auta: einai edo autos pou blepei; ki ekeina apokritikan s' autous, kai eipan: einai des, mprosta sou kane, loipon, grigora epeidi simera irthe stin poli, gia ton logo oti simera einai thusia tou laou epano ston psilo topo amesos molis mpeite mesa stin poli, tha ton breite, prin anebei gia na faei ston psilo topo epeidi, o laos den troei mechris otou erthei autos, dedomenou oti autos eulogei ti thusia ustera ap' auta trone oi kalesmenoi tora, loipon, anebeite epeidi, auti peripou tin ora tha ton breite. kai anebikan stin poli kai kathos empainan stin poli, na, o samouil ebgainε mprosta tous, gia na anebei ston psilo topo. o kurios, omos, eiche apokalypsei ston samouil, mia imera prin erthei o

saoul, legontas: aurio, auti tin ora peripou, tha sou steilo enan anthropon apo ti gi beniamin, kai tha ton chriseis archonta epano ston lao mou israil, kai tha sosei ton lao mou apo to cheri ton filistaion epeidi, epeblepsa epano ston lao mou, gia ton logo oti, i boi tous irthe se mena. kai otan o samouil eide ton saoul, o kurios tou eipe: des, o anthropos gia ton opoio sou eichapei autos tha archei epano ston lao mou. tote o saoul plisiase ston samouil stin puli, kai eipe: deixe mou, parakalo, pou einai to spiti ekeinou pou blepei. kai apokritheke o samouil ston saoul: ego eimai ekeinos pou blepei aneba mprosta apo mena ston psilo topo kai tha fate mazi mou simera, kai to proi tha se exaposteilo kai tha sou anaggeilo ola osa echeis stin kardia sou oso gia ta gaidouria, pou echeis chasei idi edo kai treis imeres, mi frontizeis gi' auta, epeidi brethikan kai se poion einai olokliri i epithumia tou israil; den einai se sena, kai se olokliri ton oiko tou patera sou; kai apokrinomenos o saoul eipe: den eimai ego beniamitis, apo ti mikroteri apo tis fules tou israil; kai i oikogeneia mou i pio mikri apo oles tis oikogeneies tis fulis tou beniamin; giati, loipon, milas etsi se mena; kai o samouil pire ton saoul kai ton upireti tou, kai tous efere sto oikima, kai tous edose tin proti thesi anamesa stous kalesmenous, pou isan peripou 30 andres. kai o samouil eipe ston mageira: fere to meridio pou sou edosa, gia to opoio sou eichapei: fulage to konta sou. kai o mageiras upose tin plati, kai to meros pou itan epano s' auti, kai ta ebale mprosta ston saoul. kai o samouil eipe: des auto pou enapemeine bal' to mprosta sou, fae epeidi, gi' auti tin ora fulachthike gia sena, otan eipa: proskalesa ton lao. kai o saoul efage mazi me ton samouil ekeini tin imera. kai afou katebikan apo ton psilo topo stin poli, o samouil sunomilise me ton saoul epano sto doma. kai sikothikan enoris kai guro sta charamata tis imeras, o samouil kalese ton saoul, pou itan epano sto doma, legontas: siko na se exaposteilo. kai sikothike o saoul, kai bgikan kai oi duo, autos kai o samouil, mechris exo. kai kathos katebainan sto telos tis polis, o samouil eipe ston saoul: na prostaxeis ton upireti sou na perasei mprosta mas (ki ekeinos perase) esu, omos, stasou ligaki, kai tha sou anaggeilo ton logo tou theou.

## 10

tote, o samouil pire ti fiali tou ladiou, kai echuse ladi epano sto kefali tou, kai ton filise, kai eipe: den se echrise o kurios archonta epano stin klironomia tou; afou anachoriseis apo mena simera, tha breis duo anthropous konta ston tafo tis rachil, pros to sunoriako simeio tou beniamin sti selsa kai

tha sou poun: brethikan ta gaidouria, pou piges na zitiseis kai na, o pateras sou, afiontas ti frontida ton gaidourion, uperlupatai gia sas, legontas: ti na kano gia ton gio mou; kai afou prochoriseis apo ekei, thartheis mechri ti belanidia tou thabor, ki ekei tha se broun treis anthropoi, pou anebainoun ston theo sti baithil, o enas fernontas tria katsikia, kai o allos fernontas tria psomia, kai o allos fernontas ena aski kراسi kai tha se chairetisoun kai tha sou dosoun duo psomia, ta opoia tha dechtheis apo ta cheria tous. usterap' auta, tha pas sto bouno tou theou, opou einai i froua ton filistaion kai otan pas ekei stin poli, tha sunantiseis mia omada apo profites, pou tha katebainoun apo ton psilo topo, me psaltiri, kai tumpano, kai aulo, kai kithara mprosta ap' autous, kai tha profiteuoun. kai tharthei epano sou to pneuma tou kuriou, kai tha profiteuseis mazi tous, kai tha metablitheis se allon anthropon. kai otan ta simeia auta tharthoun epano sou, kane oti mporeis epeidi, o theos einai mazi sou. kai tha katebeis prin apo mena sta galgala kai des, ego tha katebo se sena, gia na prosfero olokautomata, na thusiaso einrikes thusies perimene epta imeres, mechris otou ertho se sena, kai sou anaggeilo ti echeis na kaneis. kai otan gurise ta nota tou gia na anachorisei apo ton samouil, o theos tou edose mia alli kardia kai ola ekeina ta simadia sunebisan ekeini tin imera. kai otan irthan ekei sto bouno, na, ton sunantise mia omada profiton kai irthe epano tou to pneuma tou theou, kai profiteuse anamesa tous. kai kathos to eidan auto ekeinoi pou ton gnorizan apo prin, kai deste, profiteue mazi me tous profites, tote o laos elege, kathe enas ston diplano tou: ti einai auto pou egine ston gio tou keis; kai o saoul anamesa se profites; enas, malista, ap' autous pou isan ekei apokritheke, kai eipe: kai poios einai o pateras tous; gi' auto egine paroimia: kai o saoul anamesa se profites; kai afou teleiose profiteountas, irthe ston psilo topo. kai o theos tou saoul eipe, s' auton kai ston upireti tou: pou pigate; kai eipe: na anazitisoume ta gaidouria kai otan eidame oti den upirchan, irthame ston samouil. kai o theos tou saoul eipe: anaggeile mou, se parakalo, ti sas eipe o samouil. kai o saoul eipe ston theio tou: mas eipe me sigouria oti ta gaidouria brethikan. ton logo, omos, gia ti basileia, pou tou eipe o samouil, den tou ton fanerose. kai o samouil sugkentrose ton lao ston kurio sti mispa kai eipe stous giouss israil: etsi leei o kurios o theos tou israil ego anebasa ton israil apo tin aigupto, kai sas eleutherosa apo to cheri ton aiguption, kai apo to cheri olon ton basileion, pou sas katethliban ki eseis, auti tin imera, echete apobalei ton theo sas, pou sas esose apo ola ta kaka sas, kai tis thlipseis sas,

kai tou eipate: ochi, alla katastise epano mas basilia. tora, loipon, na parousiasteite mprosta ston kurio, sumfona me tis fules sas, kai sumfona me tis chiliades sas. kai otan o samouil ekane na plisiasoun oles oi fules tou israil, piastike i fuli tou beniamin. kai afou ekane ti fuli tou beniamin na plisiasei sumfona me tis oikogeneies tous, piastike i oikogeneia tou matrei, kai piastike o saoul, o gios tou keis kai ton anazitisan, kai den brethike. gi' auto, zitisan epipleon apo ton kurio an o anthropos erchetai akoma pros ta ekei. kai o kurios eipe: deste, autos einai krummenos anamesa stin aposkeui. tote, etrexan kai ton piran apo ekei kai otan stathike anamesa ston lao, proxeiche apo olokliro ton lao, apo tous omous tou ki epano. kai o samouil eipe se olokliro ton lao: blepete ekeinon, pou o kurios dialexe gia basilia, oti den uparchei omoios tou anamesa se olokliro ton lao; kai olokliros o laos alalaxe, kai eipe: zito o basilia. kai o samouil eipe ston lao ton tropo tis basileias, kai ton egrapse se biblio, kai to ebale mprosta ston kurio. kai o samouil apeluse olon ton lao, kathanan sto spiti tou. kai o saoul to idio, anachorise sto spiti tou, sti gabaa kai pige ekei mazi tou ena tagma polemiston, tin kardia ton opoion eiche prodiathesei o theos. merikoi, omos, kakoi anthropoi eipan: pos tha mas sosei autos; kai ton katafronisan, kai den tou prosferan dora ekeinos, omos, ekane ton koufo.

## 11

anebike tote o naas o ammonitis, kai stratopeuse enantia stin iabeis-galaad kai oloi oi andres tis iabeis eipan ston naas: kane sunthiki me mas, kai tha se douleuoume. kai o naas o ammonitis eipe s' autous: me touto tha kano sunthiki me sas, na bgalo to dexi mati olon sas, ki auto na to balo os oneidos epano se olokliro ton israil. kai oi presbuteroi tis iabeis tou eipan: dose mas epta imeres anaboli, gia na steiloume minutes se ola ta oria tou israil kai tote, an den uparchei kapoios na mas sosei, tha bgoume pros esena. irthan, loipon, oi minutes sti gabaa tou saoul, kai eipan auta ta logia sta autia tou laou kai olokliros o laos upsosan ti foni tous, kai eklapsan. kai na, o saoul erchotan apo to chorafi piso apo to kopadi kai o saoul eipe: ti echei o laos kai klai; kai tou digithikan ta logia ton andron tis iabeis. kai irthe epano ston saoul to pneuma tou theou, otan akouse ekeina ta logia kai anapse i orgi tou uperbolika. kai pire ena zeugari apo bodia, kai afou ta katekopsa se kommatia, ta esteile pros ola ta oria tou israil, diamouseson minuton, legontas: opoios den bgei piso apo ton saoul, kai piso apo ton samouil, etsi tha ginei sta bodia tou. kai o fobos tou kuriou epese epano ston lao, kai bgikan san enas

anthropos. kai otan tous aparithmisan sti bezek, isan 300.000 oi gioi israil, kai 30.000 oi andres iouda. kai eipan stous minutes pou eichan erthei: etsi tha peite stous andres tis iabeis-galaad: aurio, kathos tha thermane i ilios, tha uparxei se sas sotiria. kai irthan oi minutes, kai aniggeilan stous andres tis iabeis kai charikan uperboloka. kai oi andres tis iabeis eipan: aurio tha bgoume pros esas, kai tha kanete se mas o,ti sas fainetai kalo. kai tin epomeni imera, o saoul diairese ton lao se tria somata kai mpikan sto meson tou stratopedou, kata tin proini fulaki, kai chtupisan tous ammonites mechris otou zestanei i imera kai osoi enapemeinan diaskorpistikan, oste oute duo ap' autous den emeinan enomenoi. kai o laos eipe ston samouil: pois einai ekeinos pou eipe: o saoul tha basileusei se mas; paradoste tous andres, gia na tous thanatosoume. kai o saoul eipe: auti tin imera den tha thanatthei kanenas epaidi, simera o kurios ekane sotiria ston israil. tote o samouil eipe ston lao: elate, kai as pame sta galgala, kai as egkainiasoume ekei ti basileia. kai olokliros o laos pige sta galgala ki ekei ekane ton saoul basilia mprosta ston kurio sta galgala ki ekei thusiasan eirnikes thusies mprosta ston kurio ki ekei eufanthikan uperbolika o saoul kai oloi oi andres tou israil.

## 12

kai o samouil eipe se olokliro ton israil: deste, upakousa sti foni sas, se ola osa mou eipate, kai katestisa epano sas basilia kai tora, deste, o basiliass pigainei mprosta sas eno ego eimai gerontas kai aspromallis kai oi gioi mou, deste, einai mazi sas kai ego perpatisa mprosta sas apo ta neanika mou chronia, mechri auti tin imera namai, ego doste marturia enantion mou mprosta ston kurio, kai mprosta ston chrismeno tou tinos pira to bodi; i, tinos pira to gaidouri; i, poion adikisa; poion katadunasteusa; i, apo to cheri tinos pira dora, oste m' auta na tuffoso ta matia mou; kai tha sas ta epistrepso. ki ekeinoi eipan: den mas adikises oute mas katadunasteuses oute pires kati apo to cheri kapoioy. kai tous eipe: marturas se sas o kurios, marturas kai o chrismenos tou auti tin imera, oti den brikate sto cheri mou tipote. kai apokrithikan: marturas. kai o samouil eipe ston lao: marturas einai o kurios, pou katestise ton mousi kai ton aaron, kai pou anebase tous pateres sas apo ti gi tis aiguptou. tora, loipon, statheite, kai tha suzitiso me sas mprosta ston kurio, gia oles tis dikaiousunes tou kuriou, pou ekane se sas kai stous pateres sas. afou o iakob irthe stin aigupto, kai oi pateres sas boisan ston kurio, tote o kurios esteile ton mousi kai ton aaron, kai ebgalan tous pateres sas

apo tin aigupto, kai tous katoikisan s' auto ton topo. xechasan, omos, ton kurio ton theo tous gi' auto tous paredose sto cheri tou sisara, archigou tou stratou tou asor, kai sto cheri ton filistaion, kai sto cheri tou basilia tou moab, kai polemisan enantion tous. kai boisan ston kurio, kai eipan: amartisame, epeidi egkatalaipsame ton kurio, kai latreusame tous baaleim kai tis as-taro-th alla, tora, eleutherose mas apo to cheri ton echthron mas, kai tha latreusoume esena. kai o kurios esteile ton ierobaal, kai ton bedan, kai ton iefthae, kai ton samouil, kai sas eleutherose apo to cheri ton echthron sas apo pantou, kai katoikisate me asfaleia, alla, otan eidate oti o naas, o basili-as ton gion amon, irthe enantion sas, mou eipate: ochi, alla basili-as tha basileuei epano mas eno o kurios o theos sas itan o basili-as sas. tora, loipon, na o basili-as, pou eklexate, ton opoio zitisate! kai deste, o kurios katetise basilia epano sas. an fobaste ton kurio, kai ton latreuete, kai upakoute sti foni tou, kai den stasiazete enantia stin prostagi tou kuriou, tote ki eseis, kai o basili-as, pou basileuei epano sas, tha perpatate akolouthontas ton kurio ton theo sas an, omos, den upakoute sti foni tou kuriou, alla stasiazete enantia stin prostagi tou kuriou, tote to cheri tou kuriou tha einai enantion sas, kathos stathike enantia stous pateres sas. tora, loipon, parastatheite, kai deite auto to megalo pragma, pou o kurios tha kanei mprosta sta matia sas den einai simera therismos ton sitiron; tha epikalesto ton kurio, kai tha steilei brontes kai brochi gia na gnoriset kai na deite oti to kako sas, to opoio praxate mprosta ston kurio, einai megalo, kathos zitisate gia ton eauto sas basilia. tote, o samouil epikalestike ton kurio kai o kurios esteile brontes kai brochi ekeini tin imera kai oi ololkiros o laos fobithike uperbolika ton kurio kai ton samouil. kai ololkiros o laos eipe ston samouil: deisou gia tous doulous sou ston kurio ton theo sou, gia na mi pethanoume epeidi, se oles tis amarties mas, prosthesame kai to kako, na zitisoume gia ton eauto mas basilia. kai o samouil eipe ston lao: mi fobaste eseis praxate men olo auto to kako omos, mi paradromisete apo to na akoloutheite ton kurio, alla na latreuete ton kurio me oli sas tin kardia kai mi paradromisete epeidi, tote tha pigainate piso apo ta mataia, ta opoia den mporoun na ofelisoun oute na eleutherosoun, gia ton logo oti einai mataia epeidi, o kurios den tha egkatalaipsei ton lao tou, exaitias tou megalou tou onomatatos, dedomenou oti o kurios eudokise na sas kanei laon tou se mena, omos, mi genoito na amartiso ston kurio, oste na stamatiso apo to na deomai gia sas! alla, tha sas didasko ton agatho kai euthu dromo monon na fobaste ton kurio, kai na

ton latreuete alithina me oli sas tin kardia epeidi, eidate posa megaleia ekane gia sas alla, an exakoloutheite na kanete to kako, tha apolesteite, ki eseis kai o basili-as sas.

## 13

o saoul itan enan chrono basili-as kai afou basileuse duo chronia ston israil, o saoul dialexe gia ton eauto tou 3.000 andres apo ton israil kai isan mazi me ton saoul 2.000 sti michmas kai sto bouno tis baithil, kai 1.000 isan mazi me ton ionathan sti gabaa tou beniamin kai to upoloipo tou laou, esteile kathe enan sti skini tou. kai o ionathan chtupise ti frou-ra ton filistaion, pou itan sto bouno kai oi filistaioi to akousan. kai o saoul salpise me ti salpigga se ololkiroi ti gi, legontas: as akousoun oi ebraioi. kai ololkiros o israil akouse na lene: o saoul chtupise ti frou-ra ton filistaion, kai malista o israil miseitai apo tous filistaious. kai o laos sugkentrothike piso apo ton saoul sta galgala. kai oi filistaioi sugkentrothikan gia na polemisooun me ton israil, 30.000 amaxes, kai 6.000 kabalarides, kai laos san tin ammo, pou einai stin akri tis thalassas, se plithos kai anebikan kai strato-pedeusan sti michmas, anatolika tis baith-auen. otan oi andres tou israil eidan oti isan se amichania, epeidi o laos mikropsuchouse, tote o laos krubotan se spilaia, kai se puknofuta, kai se brachous, kai se ochura meri, kai stous lakkous. kai merikoi apo tous ebraious diabikan ton iordani, pros ti gi gad kai galaad. kai o idios o saoul itan akoma sta galgala kai ololkiros o laos itan entromos piso ap' auton. kai perimene epta imeres, sumfona me ton diorismeno kairo apo ton samouil alla, o samouil den erchotan sta galgala kai o laos diaskorpizotan apo konta tou. kai o saoul eipe: ferte edo se mena to olokauto-ma, kai tis eirinikes prosfores. kai prosfere to olokautoma. kai kathos teleiose na prosferei to olokautoma, na, irthe o samouil kai o saoul bgike se sunantisi tou, gia na ton chairetisei. kai o samouil eipe: ti ekanes; kai o saoul apokritheke: epeidi, eida oti diaskorpizotan apo mena o laos, ki esu den eiches erthei tin kathorismeni imera, kai oi filistaioi sugkentronontan sti michmas, gi' auto, eipa: tora oi filistaioi tha kateboun enantion mou sta galgala, ki ego den ekana deisi ston kurio tolmisa, loipon, kai prospera to olokautoma. kai o samouil eipe ston saoul: esu epraxes me afrosuni den fulaxes to prostagma tou kuriou tou theou sou, pou se prostaxe epeidi, tora, o kurios tha stereone ti basileia sou epano ston israil gia panta alla, tora, i basileia sou den tha stirichthei o kurios zitise gia ton eauto tou enan anthropo sumfona me tin kardia tou, kai o kurios ton diorise na einai archontas epano ston lao tou, epeidi den fulaxes ekeino pou se prostaxe o kurios. kai

o samouil sikothike, kai anebike apo ta gal-gala sti gabaa tou beniamin. kai o saoul arithmise ton lao, pou brethike mazi tou, isan peripou 600 andres. kai o saoul, kai o ionathan o gios tou, kai o laos pou brethike mazi tous, kathontan sti gabaa tou beniamin kai oi filistaioi isan stratopedeumenoi sti michmas. kai bgikan apo to stratopedo ton filistaion leilates, se tria somata to ena soma strafike ston dromo ofra, pros ti gi sogal kai to allo soma strafike ston dromo baithoron kai to allo soma strafike ston dromo tou sunorou, pou blepei pros tin koilada se-boeim, pros tin erimo. kai se olokliroi ti gi israil den briskotan sidirourgous epeidi, oi filistaioi eipan: mipos kai kataskeuasoun oi ebraioi romfaies kai logches kai oloi oi israillites katebainan stous filistaious, gia na akonizei kathe enas to uni tou kai to dikelli tou, tin axina tou, kai ti skapani tou, kathe fora pou tha chalouse i kopsi stis skapanes, kai sta dikellia tous, kai sta trikrana, kai stis axines tous kai gia na kanoun koftera ta boukentra tous. gi' auto, stin imera tis machis, den briskotan oute machaira oute logchi, sto cheri kapoioy apo ton lao, pou itan konta ston saoul kai ston ionathan ston saoul, omos, kai ston gio tou, ton ionathan, brethikan. kai i froura ton filistaion bgike pros to perasma michmas.

## 14

kapoia, malista, imera o ionathan, o gios tou saoul, eipe ston neo pou bastaze ta opla tou: ela kai as perasoume pros ti froura ton filistaion, pou einai apenanti. ston patera tou, omos, den to fanerose. kai o saoul kathotan stin akri tou gabaa, kato apo ti rodia, pou briskotan sti migron kai o laos pou itan mazi tou itan mechri 600 andres kai o achia, o gios tou achitob, adelfou tou ichabod, giou tou finees, giou tou ilei, iereas tou kuriou sti silo, eno forouse efod. kai o laos den ixere oti eiche paei o ionathan. ki anamesa stis diabaseis, mesa apo tis opoies zitouse na perasei o ionathan pros ti froura ton filistaion, itan enas apotomos brachos apo to ena meros, kai enas apotomos brachos apo to allo meros kai to onoma tou enos itan boses, to de onoma tou allou sene. to metopo tou enos brachou itan pros ton borra, apenanti apo ti michmas, kai to metopo tou allou itan pros ton noto, apenanti apo ti gabaa. kai o ionathan eipe ston neo pou bastaze ta opla tou: ela, kai as perasoume pros ti froura auton ton aperitmiton isos o kurios energisei gia chari mas epeidi, den uparchei ston kurio empodio, na sousei me pollous i me ligous. kai o oploforos tou eipe s' auton: kane o, ti einai stin kardia sou prochora des, ego eimai mazi sou, sumfona me tin kardia sou. tote o ionathan eipe: des, emeis

tha perasoume pros tous andres, kai tha deixoume ton eauto mas s' autous an mas poun os exis: statheite mechri narthoume se sas -tote tha stathoume ston topo mas, kai den tha aneouboume pros autous alla, an poun os exis: anebeite pros emas -tote tha aneouboume epeidi, o kurios tous paredose sto cheri mas ki auto tha einai se mas to simadi. kai oi duo tous edeixan, loipon, ton eauto tous sti froura ton filistaion kai oi filistaioi eipan: deste, oi ebraioi bgainoun apo tis trupes, opou eichan kruftei. kai oi andres tis frouras milisan ston ionathan kai s' auton pou bastaze ta opla tou, kai eipan: anebeite se mas, kai tha sas fanerosoume kati. kai o ionathan eipe ston oploforo tou: aneba piso apo mena epeidi, o kurios tous paredose sto cheri tou israil. kai anarrichithike o ionathan me ta cheria tou kai me ta podia tou, ki autos pou bastaze ta opla tou piso ap' auton kai epesan mprosta ston ionathan ki autos pou bastaze ta opla tou tous thanatone piso ap' auton. auti de itan i proti sfagi, pou ekanan o ionathan kai o oploforos tou, isan peripou 20 andres, se diastima gis misou stremmatos. kai egine tromos sto stratopedo, sta chorafia, kai se olokliroi ton lao i froura, ki ekeinoi pou leilatusan, ki autoi katatromaxan, kai suntarachthike i gi oste itan san tromos theou. kai oi frouroi tou saoul sti gabaa tou beniamin eidan, kai xafnou, to plithos dialuotan, kai siga-siga diaskorpizotan. tote, o saoul eipe ston lao pou itan mazi tou: aparithmiste tora, kai deite poios anachorise apo mas. kai otan aparithmisan, na, o ionathan kai o oploforos tou den isan ekei. kai o saoul eipe ston achia: fere edo tin kiboto tou theou. epeidi, i kibotos tou theou itan tote mazi me tous gious israil. ki eno o saoul milouse ston ierea, o thorubos sto stratopedo ton filistaion prochourouse olo kai perissotero kai plithunotan kai o saoul eipe ston ierea: trabixe piso to cheri sou. kai sugkentrothikan o saoul kai olos o laos pou itan mazi tou, kai irthan mechri ti machi kai na, i romfaia kathe andra itan enantia ston suntrofo tou, mia uperbolika megali sfagi. kai oi ebraioi, pou isan opos allote mazi me tous filistaious, pou eichan anebai mazi tous sto stratopedo apo ta guro, ki autoi akoma enothikan mazi me tous israillites, pou isan mazi me ton saoul kai ton ionathan. kai oloi oi andres tou israil, pou krubontan sto bouno efrain, mollis akousan oti oi filistaioi efeugan, etrexan ki autoi piso tous, se polemo. kai o kurios esose ton israil ekeini tin imera kai i machi perase sti baith-auen. koi oi andres tou israil apekaman ekeini tin imera epeidi, o saoul eiche orkisei ton lao, legontas: epikataratos o anthrospos, pou tha faei trofi mechri tin espera, kai ekdikitho apo tous echthrous mou. gi' auto, olokliros o laos den geuthike



trofi. kai olokliri to plithos irthe sto dasos, opou upirche meli katagis. kai otan o laos mpiki sto dasos, na, to meli stalaxe kanenas, omos, den efere to cheri tou sto stoma tou epeidi, o laos fobithike ton orko. o ionathan, omos, den eiche akousei, otan o pateras tou orkise ton lao gi' auto, aplose tin akri tis rabdou tou, pou eiche sto cheri tou, kai ti buthise stin kirithra, kai ebale to cheri tou sto stoma tou, kai zoognithikan ta matia tou. kai enas apo ton lao apokritheke, kai eipe: o pateras sou orkise ton lao me orko, legontas: epikataratos o anthropos pou tha faei simera trofi gi' auto, o laos einai simera exantlimenos. kai o ionathan eipe: o pateras mou taraxe ton kosmo deste, parakalo, poso zoognithikan ta matia mou, epeidi geuthika ligo ap' auto to meli poso mallon, an o laos etroge simera eleuthera apo ta lafura ton echthron tou pou brike; epeidi, den tha ginotan tora polu megaluteri sfagi anamesa stous filistaious; kai ekeini tin imera chtupisan tous filistaious apo ti michmas mechri tin aialon kai o laos itan uperbolika exantlimenos. gi' auto, o laos richtike sta lafura, kai pire probata, kai bodia, kai moscharia, kai ta esfaxan katagis kai o laos ta etroge mazi me to aima. kai aniggeilan ston saoul, legontas: des, o laos amartanei ston kurio, epeidi trone mazi me to aima. kai eipe: stathikate parabates kuliste pros emena simera mia megali petra. kai o saoul eipe: diaskorpisteite anamesa ston lao, kai peite tous: ferte mou edo kathe enas to bodi tou, kai kathe enas to probato tou, kai sfaxte ta edo, kai fate kai mi amartanete ston kurio, trogontas mazi me to aima. kai olos o laos, kathe enas efere mazi tou to bodi tou ekeini ti nuchta, kai to esfaxan ekei. kai o saoul oikodomise ena thusiastirio ston kurio auto itan to proto thusiastirio, pou o saoul oikodomise ston kurio. kai o saoul eipe: as kateboume piso apo tous filistaious ti nuchta, kai as tous diarpaxoume mechri na fexei i imera, kai as mi afisoume ap' autous oute enan. kai eipan: kane kathe ti pou sou fainetai kalo. tote, o iereas eipe: as plisiasoume edo ston theo. kai o saoul rotise ton kurio: na katebo piso apo tous filistaious; tha tous paradoseis sto cheri tou israil; alla, den tou apantise ekeini tin imera. kai o saoul eipe: plisiaste edo oloi oi archigoi tou laou kai mathete kai deite, se poion stathike simera auti i amartia epeidi, ze i o kurios, pou esos ton israil, oti kai ston ionathan ton gio mou an stathike, sigoura tha thanatothei. kai den brethike oute enas anamesa se olokliri ton lao, pou tou apantise. kai eipe se olokliri ton israil: statheite eseis apo to ena meros, ki ego kai o ionathan o gios mou tha stathoume apo to allo meros. kai o laos eipe ston saoul: kane kathe ti pou sou fainetai kalo. tote, o saoul eipe ston kurio ton theo tou israil: deixe ton

athoo. kai piastike o ionathan kai o saoul kai o laos apoluthike. kai o saoul eipe: rixte klirous anamesa se mena kai ston ionathan ton gio mou. kai piastike o ionathan. tote, o saoul eipe ston ionathan: fanerose mou ti ekanes. kai o ionathan tou fanerose kai eipe: pragmatika, geuthika ligo meli me tin akri tis rabdou mou, pou eicha sto cheri mou na, ego, pethaino. kai apokritheke o saoul: etsi na kanei o theos, kai etsi na prosthesei sigoura, tha pethaneis, ionathan. kai o laos eipe ston saoul: o ionathan tha pethanei, pou ekane ti megali auti sotiria ston israil; mi genoito! ze i o kurios, oute mia tricha den tha pesei apo to kefali tou sti gi epeidi, energise mazi me ton theo auti tin imera. kai o laos lutrose ton ionathan kai den pethane. tote, o saoul anebike apo tin katadioxi ton filistaion kai oi filistaioi pigan ston topo tous. kai o saoul pire ti basileia epano ston israil, kai polemise enantia se olous tous echthrous tou ologura enantia ston moab, kai enantia stous gious tou ammon, kai enantia ston edom, kai enantia stous basiliades tis soba, kai enantia stous filistaious kai enantia se olous, opou kai an strefotan, tous katatropone. sugkrotise akoma kai dunami, kai chtupise ton amalik, kai eleutherose ton israil apo to cheri ekeinou pou tous diarpazan. kai oi gioi tou saoul isan o ionathan, kai o isoueli, kai o melchi-soue kai ta onomata ton duo thugateron tou, to onoma tis prototokis itan merab, kai to onoma tis neoteris michal kai to onoma tis gunaikas tou saoul itan achinoam, thugatera tou achimaas. kai to onoma tou archistratigou tou itan abenir, gios tou nir, theiou tou saoul. kai o keis, o pateras tou saoul, kai o nir, o pateras tou abenir, isan gioi tou abiil. upirche, malista, dunatos polemos enantia stous filistaious oles tis imeres tou saoul kai kathe fora pou o saoul eblepe enan dunato andra i andreio, ton epairne konta tou.

## 15

kai o samouil eipe ston saoul: emena esteile o kurios na se chriso basilia epano ston lao tou, ston israil tora, loipon, akouse ti foni ton logon tou kuriou. etsi lee i o kurios ton dunameon: tha ekdikiso osa ekane o amalik ston israil, oti tou antistathike ston dromo otan anebainan apo tin aigupto pigaine tora kai pataxe ton amalik, kai exolothreuse kathe ti pou echei, kai mi tous lupitheis alla, thanatose kai andra kai gunaika, kai paidi kai brefos pou thilazei, kai bodi kai probato, kai kamila kai gaidouri. kai o saoul kaleso ton lao, kai tous aparithmise stin telaim, 200.000 pezoι, kai 10.000 andres tou iouda. kai o saoul irthe mechri tin poli tou amalik, kai estise enedra sti faragga. kai o saoul eipe stous kenaious: pigainete, ana-

choriste, katebite apo mesa apo tous amalikites, gia na mi sas sumpertilabo mazi tous epeidi, eseis deixate eleos se olous tous gious israil, otan anebainan apo tin aigupto. kai anachorisan oi kenaioi mesa apo tous amalikites. kai o saoul pataxe tous amalikites apo tin abila mechri tin eisodo tis sour, pou einai apenanti apo tin aigupto. kai sunelabe zontano ton agag, ton basilia ton amalikiton, kai ololiro ton lao ton exolothreuse me machaira. omos, o saoul, kai o laos, lupithike ton agag, kai ta kalutera apo ta probata, kai ta bodia, kai ta deutereonta, kai ta arnia, kai kathe agatho, kai den ithelan na ta exolothreusoun alla, kathe ti to euteles kai exouthenomeno, ekeino exolothreusan. tote, egine logos tou kuriou ston samouil, legontas: metamelithika pou ekana ton saoul basilia epeidi, strafike apo piso mou, kai den ektelese ta logia mou. ki auto lupise ton samouil, kai boise ston kurio ololiri ti nuchta. kai otan o samouil sikothike enoris gia na paei se sunantisi tou saoul to proi, aniggeilan ston samouil, legontas: o saoul irthe ston karmilo, kai na, estise ston eauto tou tropaio epeita strafike, kai diaperase, kai katebike sta galgala. kai o samouil pige ston saoul kai o saoul eipe s' auton: eulogimenos na eisai apo ton kurio! ektelesa ton logo tou kuriou. kai o samouil eipe: kai poia einai auti i foni ton probaton sta autia mou, kai i foni ton bodion, pou akouo; kai o saoul eipe: ta efera apo tous amalikites epeidi, o laos lupithike ta kalutera apo ta probata, kai ta bodia, gia na thusiasei ston kurio ton theo sou ta upoloipa, omos, ta exolothreusame. tote, o samouil eipe ston saoul: afise, kai tha sou anageillo ti mou eipe o kurios ti nuchta. ki ekeinos tou eipe: lege. kai o samouil eipe: eno esu isoun mikros mprosta sta matia sou, den egines to kefali ton fulon tou israil, kai o kurios se echrise basilia epano ston israil; kai o kurios se esteile ston dromo, kai eipe: pigaine kai exolothreuse ekeinous pou amartanoun se mena, tous amalikites, kai polemise enantion tous mechrís otou tous exafaniseis giati, loipon, den upakouses sti foni tou kuriou, alla ormises epano sta lafura, kai epraxes to kako mprosta ston kurio; kai o saoul eipe ston samouil: nai, upakousa sti foni tou kuriou, kai piga ston dromo, pou o kurios me apesteile, kai efera ton agag ton basilia tou amalik, alla tous amalikites tous exolothreusa omos, o laos pire apo ta lafura, probata, kai bodia, ta kalutera apo ta apagoreumena, gia na thusiasei ston kurio ton theo sou sta galgala. kai o samouil eipe: mipos o kurios aresketai sta olokaustomata kai stis thusies, opos sto na upakoume sti foni tou kuriou; des, i upotagi einai kaluteri apo ti thusia i upakoi, para to pachos ton kriarion epeidi, i apeitheia einai opos to amaritima tis mageias kai to peisma, opos i ase-

beia kai i eidololatreia epeidi, esu aperripse ton logo tou kuriou, gi' auto kai o kurios se aperripse apo to na eisai basiliás. kai o saoul eipe ston samouil: amartisa gia ton logo oti, parebika to prostagma tou kuriou, kai tous logous sou, epeidi fobithika ton lao, kai upakousa sti foni tous tora, loipon, parakalo, sugchorese to amartima mou, kai epistrepse mazi mou, gia na proskuniso ton kurio. kai o samouil eipe: den tha epistrepso mazi sou epeidi, aperripse ton logo tou kuriou, kai o kurios se aperripse apo to na eisai basiliás epano ston israil. kai kathos o samouil strafike gia na anachorisei, ekeinos ton epise apo to kraspedo tou imatiou tou kai xeschistike. kai o samouil tou eipe: xeschise apo sena simera o kurios ti basileia tou israil, kai tin edose ston kontino sou, ton kalutero sou oute tha pei psemata o ischuros tou israil oute tha metamelitheí epeidi, autos den einai anthropos, oste na metamelitheí. ki ekeinos eipe: amartisa alla, timise me tora, parakalo, mprosta stous presbuterous tou laou mou, kai mprosta ston israil, kai epistrepse mazi mou, gia na proskuniso ton kurio ton theo sou. kai o samouil epistrepse piso apo ton saoul, kai proskunise o saoul ton kurio. tote, o samouil eipe: ferte mou edo ton agag ton basilia ton amalikiton. kai o agag irthe s' auton me ekdili chara epeidi, o agag elege: sigoura, i pikria tou thanatou perase. kai o samouil eipe: kathos i romfaia sou ateknose gunaikes, etsi tha ateknothei kai i mitera sou anamesa stis gunaikes. kai o samouil katekopshe ton agag mprosta ston kurio sta galgala. tote, o samouil anachorise sti rama kai o saoul anebike sto spiti tou, sti gabaa saoul. kai o samouil den eide pleon ton saoul mechri tin imera tou thanatou tou penthise, omos, o samouil gia ton saoul. kai o kurios metamelithike pou ekane ton saoul basilia epano ston israil.

## 16

kai o kurios eipe ston samouil: mechri pote tha pentheis esu gia ton saoul, epeidi, ego ton apodokimasa apo to na basileuei epano ston israil; gemise me ladi to keras sou, kai pigaine ego se stelno ston iessai ton bithleemiti epeidi, problepsa gia ton eauto mou enan basilia anamesa stous gious tou. kai o samouil eipe: pos na pao; epeidi, o saoul tha to akousei, kai tha me thanatosei. kai o kurios eipe: pare mazi sou mia damali, kai pes: irtha na thusiaso ston kurio. kai kalese sti thusia ton iessai, ki ego tha sou faneroso ti tha kaneis kai tha chriseis se mena opoion sou po. kai o samouil ekane ekeino pou tou eipe o kurios, kai irthe sti bithleem. oi presbuteroi tis polis, omos, tromaxan sti sunantisi tou, kai eipan: erchesai eirinika; kai ekeinos eipe: eirinika erchomai gia na thusi-

aso ston kurio agiasteite, kai elate mazi mou sti thusia. kai agiase ton iessai kai tous gious tou, kai tous kalese sti thusia. kai eno empainan, blepontas ton eliab, eipe: sigoura, mprosta ston kurio autos einai o chrismenos tou. kai o kurios eipe ston samouil: mi eblepseis sto prosopo tou i sto upsos tou anastimatos tou, epeidi ton apodokimasa dedomenou oti o kurios den blepei opos blepei o anthropos epeidi, o anthropos blepei to fainomeno, o kurios omos blepei tin kardia. tote, o iessai kalese ton abinadab, kai ton perase mprosta ston samouil. kai eipe: oute touton den eklexe o kurios. tote o iessai perase ton samma. ki ekeinos eipe: oute touton den eklexe o kurios. kai o iessai perase mprosta apo ton samouil epta apo tous gious tou. kai o samouil eipe ston iessai: o kurios den eklexe autous. kai o samouil eipe ston iessai: teleiosan ta paidia; ki ekeinos eipe: menei akoma o neoterous kai des, poimainei ta probata. kai o samouil eipe ston iessai: steile kai fer' ton epeidi, den tha kathisoume sto trapezi, mechris otou erthei edo. kai esteile, kai ton efere. itan de xanthos, kai me oraia matia, kai omorfos stin opsi. kai o kurios eipe: siko, kai chrise auton epeidi, autos einai. tote, o samouil pire to keras me to ladi, kai ton echrise anamesa sta adelfia tou kai irthe epano ston dabit to pneuma tou kuriou apo ekeini tin imera kai sto exis. kai afou o samouil sikothike, anachorise sti rama. kai to pneuma tou kuriou aposurthike apo ton saoul, kai ena poniro pneuma apo ton kurio ton taraze. kai oi douloi tou saoul eipan s' auton: des, tora, ena poniro pneuma apo ton theo se tarazei as prostaxe i tora o kurios mas tous doulous sou, pou einai mprosta sou, na anazitisoume enan anthropo eidimona sto na paizei kithara kai otan to poniro pneuma apo ton theo einai epano sou, na paizei me to cheri tou, kai tha sou kanei kalo. kai o saoul eipe stous doulous tou: problepste se mena, loipon, enan anthropo, pou na paizei kala, kai ferte ton se mena. tote, enas apo tous doulous tou apokrithike, kai eipe: des, eida ton gio tou iessai tou bithleemiti, einai eidimonas sto na paizei, kai andreiotatos, kai andras polemistas, kai se logo sunetos, kai oraios anthropos, kai o kurios einai mazi tou. kai o saoul esteile ston iessai minutes, legontas: steile mou ton dabit ton gio sou, pou einai mazi me ta probata. kai o iessai pire ena gaidouri fortomeno me psomia, kai ena aski krasi, kai ena erifio apo katsikia, kai ta esteile ston saoul diamesou tou giou tou, tou dabit. kai o dabit irthe ston saoul, kai stathike mprosta tou kai ton agapise uperbolika kai egine oploforos tou. kai o saoul esteile ston iessai minutes, legontas: as steke-tai, parakalo, o dabit mprosta mou epeidi, brike chari sta matia mou. kai otan to

pneuma apo ton theo itan epano ston saoul, o dabit epairne tin kithara, kai epaize me to cheri tou tote, o saoul anakoufizotan, kai anapauotan, kai to poniro pneuma aposurotan ap' auton.

## 17

kai oi filistaioi sugkentrosan ta strateumata tous gia polemo, kai isan sugkentromenoi sti sokcho, pou anikei ston iouda, kai ekei stratopedusan, anamesa sti sokcho kai tin azika, stin efes-dammeim. kai o saoul kai oi andres tou sugkentrothikan, kai stratope-deusan stin koilada ila, kai paratachthikan se machi enantia stous filistaious. kai oi men filistaioi stekontan epano sto bouno apo tin edo pleura, kai o israil stekotan epano sto bouno apo tin ekei pleura eno i koilada itan anamesa tous. kai enas andras promachitis bgike apo to stratopedo ton filistaion, onomazomenos goliath, apo ti gath, upsous exi pichon kai mias spithamis. kai eiche chalkini perikefalaia epano sto kefali tou, kai itan ntumenos me alusidoto thoraka kai to baros tou thoraka itan 5.000 sikloi chalkou kai epano sta skeli tou eiche knimides chalkines, ki anamesa stous omous tou ena chalkino doru. kai to kontari tou doratos tou itan san to anti tou ufanti kai i logchi tou doratos tou zugize 600 siklous sidirou kai enas, kratontas tin epimiki aspida, proporeuotan mprosta tou. kai otan stathike, boise pros tis parataxeis tou israil, kai tous eipe: giati bgainete na paratachtheite se machi; den eimai ego o filistaios, ki eseis douloi tou saoul; dialexte gia ton eauto sas enan andra, kai as katebei se mena kai an men mporesei na polemisei mazi mou, kai me thanatosei, tote emeis tha ginoume douloi sas alla, en ego uperischuso enantion tou, kai ton thanatoso, tote eseis tha eiste douloi mas, kai tha douleuete se mas. kai o filistaios eipe: ego exouthenosa tis parataxeis tou israil auti tin imera doste mou enan andra, gia na monomachisoume. otan akouse o saoul kai oklokiros o israil ekeina ta logia tou filistaioy, tarachtikan kai fobithikan uperbolika. kai itan o dabit, o gios ekeinou tou efrathaiou, apo ti bithleem-iouda, tou onomazomenou iessai kai eiche okto gious kai o anthropos autos stis imeres tou saoul eiche tin taxi tou geronta anamesa stous anthropous. kai pigan oi treis gioi tou iessai, oi megaluteroi, sti machi akolouthontas ton saoul kai ta onomata ton trion gion tou, pou pigan sti machi, isan: o eliab, o prototokos, kai o deuterous tou, o abinadab, kai o tritos o samma. kai o dabit itan o neoterous kai oi treis oi megaluteroi akolouthousan ton saoul. kai o dabit anachorouse kai epestrefe apo ton saoul, gia na boskei ta probata tou patera tou sti bithleem. kai

o filistaiois plisiaze proi kai bradu, kai stulonotan gia 40 imerus. kai o iessai eipe ston dabid ton gio tou: pare, tora, gia ta adelfia sou ena efa apo touto to fruganismo sitari, kai touta ta deka psomia, kai trexe sto stratopedo sta adelfia sou kai fere ston chiliarcho touta ta deka nopa turia, kai des an oi adelfoi sou ugiainoun, kai pare ap' autous ena simadi. kai o saoul, ki autoi, kai oloi oi andres tou israil, isan stin koilada ila, se machi me tous filistaiois. kai o dabid sikothike to proi enoris kai afinontas ta probata se enan fulaka, pire, kai pige, opos ton prostaxe o iessai kai irthe sto pericharakoma, eno o stratos ebgain se parataxi kai alalaxan gia machi epeidi, o israil kai oi filistaioi paratachthikan, stratos apenanti se strato. kai o dabid, afinontas apo pano tou ta skeui sto cheri tou skeuofulaka, etrexe pros ton strato, kai irthe, kai rotise, ta adelfia tou pos echoun. kai eno milouse mazi tous, na, apo ta strateumata ton filistaion anebaine o filistaiois promachitis, autos apo ti gath, to onoma tou itan goliath, kai milise ta idia ekeina logia kai o dabid ta akouse. kai oloi oi andres tou israil, kathos eidan ton andra, efugan apo mprosta tou, kai fobithikan uperbolika. kai oi andres tou israil elegan: eidate auton ton andra, pou anebainei; sigoura anebike gia na exouthenosei ton israil kai opoios ton thanatosei, auton tha ton ploutisei o basilas me megala plouti, kai tha tou dosei ti thugatera tou, kai tin oikogeneia tou tha tin kanei eleutheri anamesa ston israil. kai o dabid eipe stous andres pou stekontan konta tou, legontas: ti tha ginei ston andra, pou tha pataxei auton ton filistaio, kai tha afairesai apo ton israil to oneidos; epeidi, poios einai autos o aperitmitos filistaiois, oste na exouthenonei ta strateumata tou zontanou theou; kai o laos tou apokrihike sumfona m' auto ton logo: etsi tha ginei ston andra, pou tha ton pataxei. kai o megaluterous adelfos tou, o eliab, akouse, kathos milouse stous andres kai o thumos tou eliab anapse enantion tou dabid, kai eipe: giati katebikes edo; kai se poion afises ekeina ta liga probata stin erimo; ego xero tin uperifaneia sou, kai tin poniria tis kardias sou sigoura, gia na deis ti machi katebikes. kai o dabid eipe: ti ekana tora; den einai aitia; kai strafike ap' auton se enan allon, kai milise me ton idio tropo kai o laos pali tou apantise sumfona me ton proto logo. kai otan akoustikan ta logia pou milise o dabid, aniggeilan to pragma ston saoul kai ton parelabe. kai o dabid eipe ston saoul: as mi tapeinonetai i kardia kanenos anthropou exaitias tou o doulos sou tha paei kai tha polemisei me touton ton filistaio. kai o saoul eipe ston dabid: den mporeis na pas enantia s' auton ton filistaio gia na polemiseis mazi tou epeidi, esu eisai paidi, ki autos

einai andras polemistis apo ti nioti tou. kai o dabid eipe ston saoul: o doulos sou eboske ta probata tou patera tou, kai irthe ena liontari kai mia arkouda, kai arpaxe ena probato apo to kopadi kai bgika piso ap' auto, kai to pataxa, kai to eleutherosa apo to stoma tou kai kathos sikothike enantion mou, to arpaxa apo ti siagona, kai to chtupisa, kai to thanatosa o doulos sou chtupise kai to liontari kai tin arkouda kai o filistaiois autous, o aperitmitos, tha einai san ena ap' auta, epeidi exouthenose ta strateumata tou zontanou theou. kai o dabid eipe: o kurios pou me eleutherosa apo to cheri tou liontariou, kai apo to cheri tis arkoudas, autos tha me eleutherosai kai apo to cheri autou tou filistaio. kai o saoul eipe ston dabid: pigaine, kai o kurios as einai mazi sou. kai o saoul oplise ton dabid me tin panoplia tou, kai ebale sto kefali tou mia chalkini perikefalaia kai ton entuse me thoraka. kai o dabid zostike ti romfaia tou epano apo tin panoplia tou, kai thelise na perpatisei epeidi, den eiche dokimasei. kai o dabid eipe ston saoul: den mporo m' auta na perpatiso epeidi, pote den echo dokimasei. kai ta xentuthike o dabid apo pano tou. kai pire sto cheri tou ti rabdo tou, kai dialexe gia ton eauto tou pente omalos petres apo ton cheimarro, kai bazontas tes sto poimeniko tou saki kai sto thulakio, kai ti sfendonon tou sto cheri tou, plisiaze ston filistaio. o de filistaiois erchotan prochorontas, kai plisiaze ston dabid kai o aspidoforos andras mprosta ap' auton. kai otan o filistaiois koitaxe ologura tou, kai eide ton dabid, ton katafronise epeidi, itan paidi, kai xanthos, kai oraios stin opsi. kai o filistaiois eipe ston dabid: skulos imai ego, oste erchesai se mena me rabdous; kai o filistaiois katarastike ton dabid stous theoustou. kai o filistaiois eipe ston dabid: ela se mena kai tha paradoso tis sarkes sou sta poulia tou ouranou, kai sta thiria tou chorafiou. kai o dabid eipe ston filistaio: esu erchesai enantion mou me romfaia, kai doru, kai aspidia ego, omos, erchomai enantion sou sto onoma tou kuriou ton dunameon, tou theou ton strateumaton tou israil, pou esu exouthenosas auti tin imera o kurios tha se paradosei sto cheri mou kai tha se pataxo, kai tha afaireso apo sena to kefali sou kai tha paradoso ta ptomata tou stratopedou ton filistaion auti tin imera sta poulia tou ouranou, kai sta thiria tis gis gia na gnorisei oli i gi oti uparchei theos ston israil kai olokliro auto to plithos tha gnorisei oti o kurios den sozei me romfaia kai doru epeidi, tou kuriou einai i machi, ki autos tha sas paradosei sto cheri mas. kai otan o filistaiois sikothike, kai erchotan kai plisiaze se sunantisi tou dabid, espeuse o dabid, kai etrexe sti machi enantion tou filistaio. kai o dabid aplonontas to cheri tou sto saki, pire apo ekei mia petra, kai tin eksfendonise,

kai chtupise ton filistaio sto metopo tou, oste i petra mpichtike sto metopo tou kai epese kata prosopo sti gi. kai o dabid uperischuse enantia ston filistaio me ti sfendon kai me tin petra, kai chtupise ton filistaio, kai ton thanatose. alla, den upirche romfaia sto cheri tou dabid gi' auto, etrexe o dabid, kai afou stathike epano ston filistaio, pire ti romfaia tou, kai tin esure apo ti thiki tis, kai afou ton thanatose, ekopse m' auti to kefali tou. blepontas oi filistaioi, oti pethane o ischuros tous, efugan tote, sikothikan oi andres tou israil kai tou iouda, kai alalaxan, kai katadioxan tous filistaious, mechri tin eisodo tis koiladas, kai mechri tis pules tis akkaron. kai epesan oi traumatismenoi apo tous filistaious ston dromo tis saaraeim, mechri ti gath, kai mechri tin akkaron. kai oi gioi israil epestrepsan apo tin katadiox ton filistaion, kai diarpaxan ta stratopeda tous. kai o dabid pire to kefali tou filistaiau, kai to efere sta ierosoluma tin panoplia tou, omos, tin ebale sti skini tou. kai otan o saoul eide ton dabid na bgainei enantion tou filistaiau, eipe ston abenir, ton archigo tou strateumatatos: abenir, tinos gios einai autos o neos; kai o abenir eipe: zei i psuchi sou, basilia, den xero. kai o basiliass eipe: rotise esu, tinos gios einai autos o neaniskos. kai kathos o dabid epestrepre, afou pataxe ton filistaio, ton pire o abenir, kai ton efere mprosta ston saoul kai to kefali tou filistaiau itan sto cheri tou. kai o saoul tou eipe: tinos gios eisai esu, nee; kai o dabid apokrithike: o gios tou doulou sou iessai tou bithleemiti.

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kai kathos teleiose na milaei ston saoul, i psuchi tou ionathan sundethike me tin psuchi tou dabid, kai o ionathan ton agapise san ti diki tou psuchi. kai o saoul ton par-elabe ekeini tin imera, kai den ton afise pleon na epistrepsei sto spiti tou patera tou. tote, o ionathan ekane sunthiki me ton dabid epeidi, ton agapouse san ti diki tou psuchi. kai o ionathan afou xentuthike to epanofori pou eiche epano tou, to edose ston dabid, kai ti stoli tou, mechri kai to xifos tou, kai to toxo tou, kai ti zoni tou. kai o dabid ebgaina pantou opou ton estelne o saoul, kai ferotan me sunesi kai o saoul ton ebale archigo epano se olous tous andres tou polemou kai itan arestos sta matia oloklirou tou laou, ki akoma kai sta matia ton doulou tou saoul. kai kathos erchontan, eno o dabid epestrefe apo ti sfagi tou filistaiau, ebgainan gunaikes apo oles tis poleis tou israil, psallontas kai choreountas, se sunantisi tou basilia saoul, me tumpala, me chara, kai me kumbala. kai apokrinontan i mia stin alli oi gunaikes, pou epaizan, kai elegan: o saoul pataxe tis chiliades tou, kai o dabid tis muriades

tou. kai o saoul paroxunthike se uperboliko bathmo, kai fanike dusarestos sta matia tou autos o logos, kai eipe: apedosan ston dabid tis muriades, kai se mena apedosan tis chiliades kai ti apoleipetai pleon s' auton para i basileia; kai o saoul uebelepe ton dabid apo ekeini tin imera kai sto exis. kai tin epomeni imera irthe epano ston saoul ena poniro pneuma apo ton theo, kai profiteue mesa sto spiti kai o dabid epaize me to cheri tou kithara, opos kathe imera kai upirche ena mikro doru sto cheri tou saoul kai o saoul errixte to mikro doru, legontas: tha chtupiso ton dabid mechri kai ston toicho. alla, o dabid parexecline duo fores apo mprosta tou. kai o saoul fobithike apo mprosta apo ton dabid, epeidi o kurios itan mazi tou, eno apo ton saoul eiche apomakrunthi. gi' auto, o saoul ton apomakrunte apo konta tou, kai ton ekane chiliarcho kai ebgaina kai empaine mprosta ston lao. kai o dabid ferotan me sunesi se olous tous dromous tou kai o kurios itan mazi tou. gi' auto o saoul, blepontas oti feretai me megali sunesi, fobotan apo mprosta tou. kai oloklirous o israil kai o ioudas agapouse ton dabid, epeidi ebgaina kai empaine mprosta tous. kai o saoul eipe ston dabid: des, i megaluteri thugatera mou i merab autin tha sou doso gia gunaika monon na eisai se mena andreios, kai na machesai tis maches tou kuriou. epeidi, o saoul eipe: as mi einai to cheri mou epano tou, alla to cheri ton filistaion as einai epano tou. kai o dabid eipe ston saoul: poios eimai ego; kai poia einai i zoi mou, kai i oikogeneia tou patera mou anamesa ston israil, oste na gino gampros tou basilia; alla, tin epochi pou i merab, i thugatera tou saoul, eprokeito na dothei ston dabid, auti dothike gia gunaika ston adriil, ton meolathiti. ton dabid, omos, agapouse i michal, i thugatera tou saoul kai to aniggeilan ston saoul kai tou arese auto to pragma. kai o saoul eipe: tha tou ti doso, gia na tou ginei pagida, kai gia na einai epano tou to cheri ton filistaion. gi' auto, o saoul eipe ston dabid: simera tha eisai gampros mou me ti deuteri thugatera mou. kai o saoul prostaxe tous doulous tou, legontas: miliste krufa ston dabid, kai peite tou: des, o basiliass aresketai se sena, kai se agapoun oloi oi douloi tou tora, loipon, gine gampros tou basilia. kai oi douloi tou saoul milisan auta ta logia sta autia tou dabid. kai o dabid eipe: sas fainetai tipotenio pragma na ginei kaneis gampros tou basilia; all' ego eimai ftochos anthropos, kai tipotenios. kai oi douloi tou saoul aniggeilan s' auton, legontas: sumfona m' auta ta logia milise o dabid. kai o saoul eipe: etsi tha peite ston dabid: o basiliass den thelei nufika dora, alla 100 akrobusties filistaion, gia na ekdikithei o basiliass enantia stous echthrous tou. o saoul, omos, stoc-

hazotan na kanei ton dabid na pesei me to cheri ton filistaion. kai otan oi douloi tou aniggeilan ston dabid auta ta logia, arese ston dabid na ginei gampros tou basilia oste, kai prin sumplirothoun oi imeres, o dabid sikothike kai pige, autos kai oi andres tou, kai thanatose 200 apo tous andres ton filistaion kai o dabid efere tis akrobusties tous, kai tis apedose oloklires ston basilia, gia na ginei gampros tou basilia. kai o saoul tou edose ti michal ti thugatera tou gia gunaika. kai o saoul eide kai gnorise oti o kurios itan mazi me ton dabid kai i michal i thugatera tou saoul ton agapouse. kai o saoul fobotan akoma perissotero mprosta apo ton dabid kai o saoul egine pantotinos echthros tou dabid. kai oi archontes ton filistaion bgikan se polemo kai apo tin imera pou bgikan, o dabid ferotan me megaluteri sunesi apo olous tous doulous tou saoul oste, to onoma tou timithike uperbolika.

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kai o saoul eipe ston ionathan, ton gio tou, kai se olous tous doulous tou, na thanatosoun ton dabid. o ionathan, omos, o gios tou saoul, agapouse ton dabid uperbolika kai o ionathan aniggeile ston dabid, legontas: o saoul, o pateras mou, zitaei na se thanatosei tora, loipon, fulaxou, parakalo, mechri to proi, kai mene se ena krufo meros, kai krupsou ki ego tha bgo kai tha statho konta ston patera mou sto chorafi, opou tha brisikesai, kai tha miliso ston patera mou gia sena kai tha do ti einai, kai tha sou to anageilo. kai o ionathan milise ston saoul ton patera tou eunoika gia ton dabid kai tou eipe: as mi amartisei o basilias enantia ston doulo tou, enantia ston dabid epeidi, den amartise enantion sou, kai epeidi ta erga tou stathikan polu kala se sena dedomenou oti, ripsokindunepse ti zoi tou, kai thanatose ton filistaio, kai o kurios ekane megali sotiria se olokiro ton israil eides kai charikes giati, loipon, theleis na amartiseis enantia se athoo aimas, thanatonontas ton dabid choris aitia; kai o saoul edose prosochi sti foni tou ionathan kai orkistike o saoul, legontas: zei o kurios, den tha thanatothei. kai o ionathan fonaxe ton dabid, kai tou aniggeile ola auta ta logia. kai o ionathan efere ton dabid ston saoul, kai itan mprosta tou, opos kai allote. egine kai pali polemos kai o dabid bgike, kai polemise me tous filistaious, kai pataxe tous filistaious me megali sfagi kai efugan apo mprosta tou. kai to poniro pneuma apo ton kurio stathike epano ston saoul, eno kathotan sto spiti tou me to mikro doru sto cheri tou kai o dabid epaize me to cheri tou to organo. kai o saoul zitise na chtupisei ton dabid me to mikro doru kai mechri ton toicho xekline, omos, apo mprosta apo ton

saoul, kai chtupise me to mikro doru ton toicho kai o dabid efuge, kai diasothike ekeini ti nuchta. kai o saoul esteile minutes sto spiti tou dabid, gia na ton parafulaxoun, kai na ton thanatosoun to proi i michal, omos, i gunaika tou, aniggeile ston dabid, legontas: an den soseis ti zoi sou auti ti nuchta, aurio tha thanatotheis. kai i michal katebase ton dabid apo to parathuro kai anachorise, kai efuge, kai diasothike. tote, i michal pairnontas ena omoioma, to ebale epano sto krepati, kai sto kefali tou ebale ena proskefalo apo triches katsikion, kai to skepase me ena forema. kai otan o saoul esteile minutes gia na piasoun ton dabid, ekeini eipe: einai arrostos. o saoul esteile xana minutes gia na doun ton dabid, legontas: ferte ton mou epano sto krepati, gia na ton thanatose. kai otan oi minutes mpikan mesa, na, epano sto krepati itan to omoioma, kai ena proskefalo sto kefali tou apo triches katsikion. kai o saoul eipe sti michal: giati me exapatise etsi, kai edioxes ton echthro mou, kai diasothike; kai i michal apantise ston saoul: autos mou eipe: afise me na fugo giati na se thanatose; kai o dabid efuge, kai diasothike, kai irthe ston samouil sti rama, kai tou aniggeile ola osa tou eiche kanei o saoul kai pigan, autos kai o samouil, kai katoikisan sti nauioth. kai aniggeilan ston saoul, kai eipan: des, o dabid einai sti nauioth, sti rama. kai o saoul esteile minutes gia na piasoun ton dabid kai otan eidan ti sugkentrosi ton profiton na profiteoun, kai ton samouil na proistatai s' autous, irthe to pneuma tou kuriou epano stous minutes tou saoul, kai profiteuan ki autoi. kai otan auto anagelthike ston saoul, esteile kai allous minutes, ki autoi paromoia profiteuan. kai o saoul xanasteile minutes gia triti fora, ki autoi epiis profiteuan. tote, pige ki autos sti rama, kai irthe mechri to megalogigadi pou einai sti sokcho kai rotise legontas: pou einai o samouil kai o dabid; kai eipan: des, sti nauioth, sti rama. kai pige ekei sti nauioth, pou itan sti rama kai to pneuma tou theou irthe epano tou kai exakolouthouse ton dromo tou profiteuontas, mechris otou irthe sti nauioth, sti rama. kai afou xentuthike ki autos ta imatia tou, profiteue mprosta ston samouil me ton idio tropo, kai itan katagis gumnos oli ekeini tin imera kai oli ti nuchta. gi' auto, lene: kai o saoul anamesa se profitēs;

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kai o dabid efuge apo ti nauioth, pou einai sti rama, kai irthe, kai eipe mprosta ston ionathan: ti ekana; poio einai to adikima mou, kai poio to amartima mou mprosta ston patera sou, gia to opoio zitaei tin psuchi mou; ki ekeinos tou eipe: mi genoito! esu den tha pethaneis des, o pateras mou den

tha kanei tipote, oute megalo oute mikro, pou na mi to fanerosei se mena kai giati o pateras mou tha ekruhe auto o pragma apo mena; den einai etsi. kai o dabid orkistike akoma, kai eipe: o pateras sou, bebaia, xerei oti ego brika chari mprosta sou gi' auto, leei: as mi to xerei auto o ionathan, mipos lupithei. alla, zei o kurios, kai zei i psuchi sou, den einai para ena bima anamesa se mena kai ton thanato. tote o ionathan eipe ston dabid: oti epithumei i psuchi sou tha to kano se sena. kai o dabid eipe ston ionathan: des, aurio einai neominia, kata tin opoia sunthizo na kathomai na suntrого me ton basilia afise me, loipon, na pao gia na krufto sto chorafi mechri tin espera tis tritis imeras an o pateras sou koitazontas ologura me zitisei, tote pes: o dabid zitise apo mena entherma na trexei sti bithleem, tin poli tou epeidi, ginetai ekei etisia thusia, apo oli ti suggeneia tou an pei etsi: kala tha einai eirini ston doulou sou an, omos, orgistei polu, na xereis oti to kako einai apofasismeno ap' auton. tha kaneis, loipon, eleos ston doulou sou epeidi, ebales ton doulou sou se sunthiki kuriou mazi sou an, omos, uparchei se mena adikia, thanatose me esu kai giati na me fereis mechri ton patera sou; kai o ionathan eipe: mi genoito pote kati tetoio se sena! epeidi, an pragmatika gnoriso oti einai apofasismeno apo ton patera mou to kako narthei epano sou, sigoura tha sou to anaggeilo. kai o dabid eipe ston ionathan: poios tha mou to anaggeilei an o pateras sou apantisei se sena me skliro tropo; kai o ionathan eipe ston dabid: ela, kai as bgoume sto chorafi. kai bgikan kai oi duo sto chorafi. kai o ionathan eipe ston dabid: kurie, thee tou israil! otan kapote tin auriani i ti methauriani imera exichni- aso ton patera mou, kai na, einai kati kalo gia ton dabid, an den sou steilo tote na to anaggeilo se sena, etsi na kanei o kurios ston ionathan kai etsi na prosthesei! an, omos, o pateras mou apofasise to kako enantion sou, tha sou to anaggeilo, kai tha se exaposteilo, kai tha pas me eirini kai o kurios as einai mazi sou, kathos stathike me ton patera mou! kai ochi monacha oso zo tha deixeis se mena to eleos tou kuriou, gia na mi pethano, alla, kai den tha apokopsei to eleos sou apo tin oikogeneia mou, pantotina ochi, oute otan o kurios afanisei tous echthrous tou dabid, kathe enan apo to prosopo tis gis. kai o ionathan ekane sunthiki me tin oikogeneia tou dabid, legontas telika: kai o kurios na zitisei logo apo tous echthrous tou dabid! kai o ionathan ekane kai ton dabid na orkistei stin agapi tou s' auton epeidi, ton agapouse opos agapouse ti diki tou psuchi. kai o ionathan tou eipe: aurio einai neominia kai tha anazititheis, epeidi i kathedra sou tha einai adeiani kai afou meinelis

treis imeres, tha katebeis me biasuni, kai thartheis ston topo, opou kruftikes tin imera tis praxis, kai tha kathiseis konta stin petra ezil kai ego tha toxeuo tria beli sta plagia tis petras, san na toxeuo se simadi kai des, tha aposteilo ton upireti, legontas: pigaine, bres ta beli -an po ston upireti, rita: des, ta beli einai pros ta do apo sena, par' ta tote, ela, epeidi, einai eirini se sena, kai kamia blabi, zei o kurios an, omos, po ston neo: des, ta beli einai pio pera apo sena - pigaine ton dromo sou, epeidi se exapesteile o kurios gia ton logo, omos, pou milisame ego ki esu, des, o kurios as einai marturas anamesa se mena kai se sena, pantotina. o dabid kruftike, loipon, sto chorafi kai otan irthe i neominia, o basiliias kathise sto trapezi gia na faei. kai o basiliias kathise epano stin kathedra tou, opos allote, epano se kathedra konta ston toicho kai o ionathan sikothike, kai o abenir kathise konta ston saoul, o topos omos tou dabid itan adeianos. o saoul, omos, den milise katholou ekeini tin imera epeidi, eipe ston eauto tou: kati tha tou sunebike, oste na mi einai katharos sigoura den einai katharos. kai o proi, ti deuteri tou mina, o topos tou dabid itan adeianos kai o saoul eipe ston ionathan, ton gio tou: giati den irthe o gios tou iessai sto trapezi, oute chthes oute simera; kai o ionathan apantise ston saoul: o dabid mou zitise entherma na paei mechri ti bithleem, kai eipe: as pao, parakalo, epeidi i suggeneia mas kanei thusia stin poli kai o adeφος mou, autos mou pariggeile na parabretho tora, loipon, an brika chari sta matia sou, afise me, parakalo, na pao, kai na do ta adelfia mou -gi' auto den irthe sto trapezi tou basilia. tote, anapse i orgi tou saoul enantia ston ionathan, kai tou eipe: gie dieftharmenis kai apostatidas gunaikas, den xero oti esu dialexes ton gio tou iessai pros ntropi sou, kai pros ntropi tis gumnosis tis miteras sou; epeidi, enoso o gios tou iessai zei epano sti gi, esu den tha stereotheis oute i basileia sou tora, loipon, steile, kai fer' ton se mena epeidi, exapantos tha pethanei. kai o ionathan apantise ston patera tou: giati na thanatothei; ti ekane; kai o saoul errixe enantion tou ena mikro doru, gia na ton chtipusei tote, o ionathan gnorise, oti itan apofasismeno apo ton patera tou na thanatosei ton dabid. kai o ionathan sikothike apo to trapezi me exapsi thumou, kai den efage trofi ti deuteri imera tou mina gia ton logo oti, itan lupimenos gia ton dabid, epeidi ton eiche katantropiasai o pateras tou. kai to proi o ionathan bgike sto chorafi, ton chrono pou eiche prosdioristei me ton dabid, echontas mazi tou ena mikro paidaki. kai eipe sto paidaki tou: trexe, bres tora ta beli, pou ego toxeuo. kai kathos etreche to paidaki, toxeuo se belos pera ap' auto. kai otan to paidaki irthe sto meros

tou belous, pou o ionathan eiche toxousei, fonaxe o ionathan piso apo to paidaki, kai eipe: den einai to belos pera apo sena; kai o ionathan fonaxe piso apo to paidaki: biasou, speuse, mi statheis. kai to paidaki mazepse ta beli tou ionathan, kai irthe ston kurio tou. to paidaki, omos, den ixere tipote monos o ionathan kai o dabid ixeran tin upothesi. kai o ionathan edose ta opla sto paidaki, pou itan mazi tou, kai tou eipe: pigaine, fert' ta stin poli. kai kathos to paidaki anachorise, sikothike o dabid apo to mesimbrino meros, kai epese mprosta tou sti gi, kai proskunise treis fores kai filithikan metaxu tous, kai eklapsan kai oi duo o dabid, malista, ekane megalon klauthmo. kai o ionathan eipe ston dabid: pigaine me eirini, kathos emeis oi duo orkistikame sto onoma tou kuriou, legontas: o kurios as einai anamesa se mena kai se sena, kai anamesa sto sperma mou kai sto sperma sou, pantotina! kai sikothike kai anachorise eno o ionathan mpike stin poli.

## 21

kai o dabid irthe sti nod, ston ierea achimelech kai o achimelech exelagi sti sunantisi tou dabid, kai tou eipe: giati esu eisai monos, kai den einai kanenas mazi sou; kai o dabid eipe ston achimelech, ton ierea: o basilias prostaxe se mena kapoia upothesi, kai mou eipe: as mi xerei kanenas tipote gia tin upothesi, gia tin opoia se stelno ego, oute ti se prostaxa kai diorisa stous doulous ton tade kai ton tade topo - tora, loipon, ti sou einai procheiro; dose pente psomia sto cheri mou i o,ti brisketai. kai o iereas apantise ston dabid, kai eipe: den echo procheiro kanena koino psomi, alla einai artoi agiasmenoi fulachtikan oi neoï katharoi toulachiston apo gunaikes; kai o dabid apantise ston ierea, kai tou eipe: malista, oi gunaikes einai makria apo mas autes tis treis imeres, apo tote pou bgikame, kai ta skeui ton neon einai kathara kai autos o artos einai koinos kata kapoion tropo, epaidi malista simera einai sta skeui allos agiasmenos. o iereas, loipon, tou edose tous agious artous epaidi, ekei den upirche artos, para oi artoi tis prothesis, pou eichan sikothei mprosta apo ton kurio, gia na baloun artous zestous, tin imera pou ekeinoi sikothikan. upirche, omos, ekei kapoios anthropos apo tous doulous tou saoul, ekeini tin imera, pou itan kratoumenos mprosta ston kurio kai to onoma tou itan doik, o idoumaios, epistatis ton poimenon tou saoul. kai o dabid eipe ston achimelech: kai den echeis edo kanena procheiro doru i romfaia; epaidi, oute ti romfaia mou oute ta opla mou pira sto cheri mou, epaidi i upothesi tou basilias itan katepeigousa. kai o iereas eipe: i romfaia tou goliath tou filistaiou, pou chtupises

stin koilada ila, des, einai peritulgmeni se ufasma piso apo to efod an theleis na tin pareis, par' tin epaidi, edo den uparchei alli ektos apo ekeini. kai o dabid eipe: den uparchei kamia, san ki auti dose mou auti. kai o dabid sikothike, kai efuge ekeini tin imera mprosta apo ton saoul, kai pige ston agchous, ton basilias tis gath. kai oi douloi tou agchous eipan s' auton: den einai autos o dabid, o basilias tou topou; den einai autos, ston opoio epsallan amoibaia se chorous gunaikes, pou elegan: o saoul chtupise tis chiliades tou, kai o dabid tis muriades tou; kai o dabid ebale auta ta logia stin kardia tou, kai fobithike uperbolika apo ton agchous, ton basilias tis gath. kai allaxe ton tropo mprosta tous, kai prospoiithike ton trelo anamesa sta cheria tous kai exune epano stis portes tis pulis, kai afine to salio tou na peftei kato sta genia tou. tote, o agchous eipe stous doulous tou: na, eseis blepete ton anthropo oti einai trelous giati ton ferate se mena; mipos ego steroumai apo trelous, oste na ton ferete gia na kanei ton trelo mprosta mou; autos tha empaine mesa sto spiti mou;

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kai o dabid anachorise apo ekei, kai diasothike sto spilao odollam kai otan oi adelfoi tou, kai olokleri i oikogeneia tou patera tou, to akousan, katebikan ekei s' auton. kai sugkentrothikan pros auton, kathenas pou itan se stenochoria, kai kathe chreofeilitis, kai kathe dusarestimenos kai egine archigos epano s' autous kai isan mazi tou peripou 400 andres. kai o dabid anachorise apo ekei sti mispa tou moab kai eipe ston basilias tou moab: as erthoun, parakalo, o pateras mou kai i mitera mou se sas, mechris otou gnoriso ti tha kanei se mena o theos. kai tous efere mprosta ston basilias tou moab kai katoikisan mazi tou olo ton kairo kata ton opoio o dabid itan sto ochuroma. kai o gad o profitis eipe ston dabid: mi meneis sto ochuroma anachorise, kai mpes mesa sti gi tou iouda. tote, o dabid anachorise, kai mpike sto dasos areth. kai kathos o saoul akouse oti o dabid fanerothike, kai oi andres tou, kai osoi isan mazi tou, (kathotan malista o saoul sti gabaa, kato apo to dentro sti rama, echontas to doru tou sto cheri tou, kai oloi oi douloi tou stekontan mprosta tou) tote, o saoul eipe stous doulous tou, tous paristamenous mprosta tou: akouste, tora, beniamites: mipos tha dosei se olous sas o gios tou iessai chorafia kai ampelia i kai olous sas tha sas kanei chiliarchous kai ekatontarchous, oste oloi eseis na sunomotisete enantion mou, kai na mi einai kanenas pou na anaggeilei se mena oti o gios mou ekane sunthiki me ton gio tou iessai, kai na mi uparchei kanenas apo sas pou na ponaei gia mena i na mou



anaggeilei oti o gios mou diegeire ton doulo mou enantion mou, gia na stinei enedres, opos simera; kai o doik o idoumaios, pou itan diorismenos epano stous doulous tou saoul, apokrithike kai eipe: eida ton gio tou iessai, pou irthe sti nob, ston achimelech, ton gio tou achitob o opoios rotise gi' auton ton kurio, kai tou edose trofes, kai tou edose kai ti romfaia tou goliath tou filistaïou. tote, o basilias esteile na kalesoun ton achimelech, ton gio tou achitob, ton ierea, kai ololkiri tin oikogeneia tou patera tou, tous iereis, pou isan sti nob kai irthan oloi ston basilia. kai o saoul eipe: akouse tora, gie tou achitob. ki ekeinos apokrithike: oriste ego, kurie mou. kai o saoul eipe s' auton: giati sunomotisate enantion mou, esu kai o gios tou iessai, oste na tou doseis psomi, kai romfaia, kai na rotiseis ton theo gi' auton, oste na sikothei enantion mou, na stinei enedres, opos simera; kai o achimelech apokrithike ston basilia, kai eipe: kai poios anamesa se olous tous doulous sou einai kathos o dabid, pistos, kai gampros tou basilia, kai kinoumenos sto prostagma sou, kai timomenos stin oikogeneia sou; simera archisa na rotao gi' auton ton theo; mi genoito! as mi balei o basilias tipote epano ston doulo tou oute se oli tin oikogeneia tou patera mou epeidi, o doulous sou den xerei tipote gia ola auta, oute mikro oute megalos. kai o basilias eipe: achimelech, tha pethaneis opos dipote, esu, kai ololkiri i oikogeneia tou patera sou. kai o basilias eipe stous doruforous tou, pou stekontan ologura tou: strafeite kai thanatoste tous iereis tou kuriou epeidi, ki autoi echoun to cheri tous mazi me ton dabid, kai epeidi gnorisan oti autos efuge, kai den mou to aniggeilan. oi douloi tou basilia, omos, den thelisan na aplosoun ta cheria tous kai na pesoun epano stous iereis tou kuriou. kai o basilias eipe ston doik: strepse esu, kai pese epano stous iereis. kai o doik o idoumaios strafike kai epese epano stous iereis, kai ekeini tin imera thanatose 85 andres pou forousan lino efod, kai chtupise ti nob, tin poli ton iereon, me machaira, andres kai gunaikes, paidia kai brefi pou thilazan, kai bodia kai gaidouria, kai probata, me machaira. diasothike, omos, enas apo tous gious tou achimelech, giou tou achitob, me to onoma abiathar, kai efuge piso apo ton dabid. kai o abiathar aniggeile ston dabid, oti o saoul thanatose tous iereis tou kuriou. kai o dabid eipe ston abiathar: ixera ekeini tin imera, kata tin opoia o doik o idoumaios itan ekei, oti eprokeito sigoura na to anaggeilei ston saoul ego stathika aitia tou thanatou olon ton anthropon tis oikogeneias tou patera sou mene mazi mou, mi fobasai epeidi, autos pou zitaei ti zoi mou zitaei kai ti zoi sou esu, entoutois, tha eisai mazi mou se asfaleia.

kai aniggeilan ston dabid, legontas: des, oi filistaïoi polemoun stin keeila, kai arpazoun ta alonia. kai o dabid rotise ton kurio, legontas: na pao kai na chtupiso autous tous filistaïous; kai o kurios eipe ston dabid: pigaine, kai chtupise tous filistaïous, kai sose tin keeila. kai oi andres tou dabid tou eipan: des, emeis edo stin ioudaia fobomaste poso de mallon, an pame stin keeila, enantia sta strateumata ton filistaion; kai o dabid xanarotise ton kurio. kai o kurios tou apanatise, kai eipe: siko, kateba stin keeila epeidi, tha paradoso tous filistaïous sto cheri sou. tote, irthe o dabid kai oi andres tou stin keeila, kai polemise me tous filistaïous, kai pire ta ktini tous, kai tous chtupise me megali sfagi. kai o dabid esose tous katoikous tis keeila. kai otan o abiathar, o gios tou achimelech, efuge pros ton dabid stin keeila, autos eiche katebei me efod sto cheri tou. kai anaggelthike ston saoul oti o dabid eiche erthei stin keeila. kai o saoul eipe: o theos ton paredose sto cheri mou epeidi, apokleistike, mpainontas se poli, pou echei pules kai mochlous. kai o saoul sugkalese ololkiri ton lao se polemo, gia na katebei stin keeila, na poliorkisei ton dabid kai tous andres tou. kai o dabid emathe oti o saoul michaneuotan kako enantion tou kai eipe ston abiathar, ton ierea: fere edo to efod. kai o dabid eipe: kurie, thee tou israil, o doulous sou akouse me bebaiotita oti o saoul zitaei narthei stin keeila, gia na exolothreusei tin poli exaitias mou tha me paradosoun s' auton oi andres tis keeila; tha katebei o saoul, kathos o doulous sou akouse; kurie, thee tou israil, fanerose, parakalo, ston doulo sou. kai o kurios eipe: tha katebei. o dabid eipe xana: oi andres tis keeila tha paradosoun emena kai tous andres mou sto cheri tou saoul; kai o kurios eipe: tha paradosoun. tote o dabid kai oi andres tou, peripou 600, sikothikan kai bgikan exo apo tin keeila, kai pigan opou mporousan. kai anaggelthike ston saoul, oti diasothike o dabid apo tin keeila gi' auto, paraitithike apo to na bgei exo. kai o dabid kathise stin erimo, se ochuromenous topous, kai emene se kapoio bouno stin erimo zif. kai o saoul ton zitouse oles tis imeres o theos, omos, den ton paredose sto cheri tou. kai o dabid eide oti o saoul bgike gia na zitaei ti zoi tou kai o dabid itan stin erimo zif, mesa sto dasos. tote sikothike o ionathan, o gios tou saoul, kai pige ston dabid sto dasos, kai enischuse to cheri tou stin exartisi tou apo ton theo. kai tou eipe: mi fobasai, epeidi den tha se brei to cheri tou saoul, tou patera mou ki esu tha basileuseis ston israil, ki ego tha eimai deuterous apo sena malista, kai o saoul o pateras mou to xerei auto. kai ekanan kai oi duo tous sunthiki mprosta

ston kurio kai o dabid kathotan mesa sto dasos, kai o ionathan anachorise sto spiti tou. kai anebikan oi zifaioi ston saoul sti gabaa, legontas: den einai krummenos se mas o dabid, se ochuromata mesa sto dasos, epano sto bouno echela, pou einai pros ta dexia tou gesimon; tora, loipon, basilia, kateba, me oli tin epithumia tis psuchis sou sto na katebeis kai diko mas ergo tha einai, na ton paradosoume sto cheri tou basilia. kai o saoul eipe: eulogimeno! eiseis apo ton kurio, epeidi deixate sumpatheia se mena pigainete, loipon, kai bebaiotheite me perisoteri akribeia, kai mathete pou deite ton touto tou, pou krubetai, poios ton eide ekei epeidi, mou eipan oti michaneuetai panourgies deite, loipon, kai mathete se poion apo tous apokrufous topous einai krummenos, kai, afou bebaiotheite, guriste se mena kai tha pao mazi sas kai, an einai s' auti ti gi, sigoura tha ton exichniase anamesa se oles tis chiliades tou iouda. kai sikothikan kai pigan sti zif prin apo ton saoul o dabid, omos, kai oi andres tou isan stin erimo maon, stin pediada, pros ta dexia tou gesimon. kai pige o saoul kai oi andres tou na ton anazitisoun. ki auto anaggelthike ston dabid gi' auto, katebike stin petra, kai kathotan stin erimo maon. kai otan o saoul to akouse, etrexe piso apo ton dabid, stin erimo maon. kai o men saoul poreuotan kata touto to meros tou bounou, o dabid omos kai oi andres tou kat' ekeino to meros tou bounou kai o dabid biastike na fugei mprosta apo ton saoul omos, o saoul kai oi andres tou perikuklosan ton dabid kai tous andres tou, gia na tous piasoun. irthe de enas minutis ston saoul, legontas: biasou, kai ela, epeidi oi filistaiοi ekanan epidromi sti gi. kai o saoul gurise piso apo to na katadiοkei ton dabid, kai pige se sunantisi ton filistaion gi' auto, onomasan ekeino ton topo, selammalekoth. anebike de o dabid apo ekei kai kathise stous ochuromenous topous tis en-gaddi.

## 24

kai afou o saoul gurise apo to na kuni-gaei piso apo tous filistaiοus, tou aniggeilan, legontas: des, o dabid einai stin erimo en-gaddi. tote, o saoul pire 3.000 eklektous andres, apo olo ton israil, kai pige sto na anazitaei ton dabid kai tous andres tou epano stous brachous ton agrion katsikion. kai irthe stis mandres ton probaton epano ston dromo, opou itan to spilaio kai o saoul mpiki gia na skepasei ta podia tou kai o dabid kai oi andres tou kathontan sto esotero meros tou spilaioy. kai oi andres tou dabid tou eipan: na, i imera, gia tin opoia o kurios milise se sena, legontas: des, ego tha paradoso ton echthro sou sto cheri sou, kai tha

kaneis s' auton opos sou fanei kalo. tote, o dabid sikothike, kai ekopse krufa to kraspedo apo to epanofori tou saoul. kai usterα ap' auta, i kardia tou dabid ton chtupise, epeidi eiche kopsei to kraspedo tou saoul. kai stous andres tou eipe: mi genoito se mena apo ton kurio, na kano auto to pragma ston kurio mou, ton chrismeno tou kuriou, na balo to cheri mou epano tou epeidi, einai chrismenos tou kuriou. kai o dabid empodise m' auta ta logia tous andres tou, kai den tous afise na sikothoun enantia ston saoul. kai afou sikothike o saoul apo to spilaio, pige ston dromo tou. kai usterα ap' auta, afou o dabid sikothike, bgike apo to spilaio, kai fonaxe dunata piso apo ton saoul, legontas: kurie mou, basilia. kai otan koitaxe piso tou, o dabid eskupse me to prosopo tou sti gi, kai ton proskunise. kai o dabid eipe ston saoul: giati akous ta logia anthropon pou lene: des, o dabid zitaei to kako sou; des, auti tin imera eidan ta matia sou me poion tropo o kurios se paredose simera sto cheri mou, sto spilaio kai merikoi eipan na se thanatoso omos, to mati mou se lupithike kai eipa: den tha balo to cheri mou enantia ston kurio mou epeidi, einai chrismenos tou kuriou. des, akoma, patera mou, des malista to kraspedo apo to epanofori sou sto cheri mou epeidi, apo to gegonos oti ekopsa to kraspedo apo to epanofori sou kai den se thanatosα, gnorise kai des oti den uparchei kakia oute parabasi sto cheri mou, kai den amartisa enantion sou esu, omos, kunigas ti zoi mou gia na tin afaireseis. as krinei o kurios anamesa se mena kai se sena, kai as me ekdikisei o kurios apo sena to cheri mou, omos, den tha einai epano sou kathos i parοimia ton archaion leei: apo anomous bgainei anomia gi' auto, to cheri mou den tha einai epano sou. piso apo poion bgike o basiliās tou israil; piso apo poion trecheis esu; piso apo enan nekromeno skulo, piso apo enan psullo. o kurios, loipon, as einai dikastis, kai as krinei anamesa se mena kai se sena ki as dei, ki as dikasei ti diki mou, kai as me eleutherosei apo to cheri sou. kai afou o dabid teleiose milontas pros ton saoul auta ta logia, o saoul eipe: i foni sou einai auti, paidi mou dabid; kai o saoul sikose ti foni tou kai eklapse. kai eipe ston dabid: eisai dikaiοteros apo mena epeidi, esu mou antapedoses kalo, eno ego sou antapedosa kako. ki esu edeixes simera me posi agathotita mou fertihikes epeidi, eno o kurios me apekleise sta cheria sou, esu den me thanatoses. kai, poios, briskontas ton echthro tou, tha ton afine na paei ston dromo tou ablabos; o kurios, loipon, na sou antapodosei kalo, gia ekeino pou ekanes se mena simera. kai tora, des, ego gnorizo oti sigoura tha basileuseis, kai i basileia tou israil sto cheri sou tha stereothei. tora, loipon, orkisou se mena ston kurio, oti den

tha exolothreusis to sperma mou ustera apo mena, kai oti den tha afaniseis to onoma mou apo tin oikogeneia tou patera mou. kai o dabid orkistike ston saoul. kai o saoul anachorise sto spiti tou kai o dabid kai oi andres tou anebikan sto ochuroma.

## 25

kai o samouil pethane kai olokliros o israil sugkentrothikan, kai ton eklapsan, kai ton entafiasan sto spiti tou sti rama. kai o dabid sikothike, kai katebike stin erimo faran. upirche de sti maon enas anthropos, tou opoiou ta ktimata isan ston karmilo, kai o anthropos autos itan uperbolika plousios, kai eiche 3.000 probata, kai 1.000 gides kai koureue ta probata tou ston karmilo. kai to onoma tou anthropou itan nabal to de onoma tis gunaikas tou itan abigaia kai i men gunaika tou itan kali se sunesi, kai oraia stin opsi o anthropos, omos, autos itan skliros, kai kakos stis praxeis tou katagotan de apo ti genea tou chaleb. kai o dabid stin erimo akouse, oti o nabal koureue ta probata tou. kai esteile o dabid deka neous, kai eipe o dabid stous neous: anebeite ston karmilo, kai pigainete ston nabal, kai chairetiste ton ex onomatos mou kai peite tou: poluchronos na eisai! eirini kai se sena, eirini kai sto spiti sou, eirini kai se ola osa echeis! kai, tora, akousa oti echeis koureutes des, tous poimenes sou, pou isan mazi mas, den tous blapsame oute chathike s' autous kati, olo ton kairo pou isan ston karmilo rotise tous neous sou, kai tha sou poun as broun, loipon, chari sta matia sou autoi oi neoi epeidi, se kali imera irthame dose, parakaloume, stous doulous sou o,ti erthei sto cheri sou, kai ston gio sou ton dabid. kai kathos oi neoi tou dabid irthan, milisan ston nabal, sumfona me ola auta ta logia, sto onoma tou dabid, kai stamatisan. all' o nabal apantise stous doulous tou dabid, kai eipe: ti einai o dabid; kai poios einai o gios tou iessai; polloi douloi einai simera, pou aposkirtoun kathe enas apo ton kurio tou tha paro, loipon, to psomi mou, kai to nero mou, kai to sfachto mou, pou esfaxa gia tous koureutes mou, kai tha ta doso se anthropous pou den xero apo pou einai; kai oi neoi tou dabid strafikan ston dromo tous, kai anachorisan, kai kathos irthan aniggeilan s' auton ola auta ta logia. kai o dabid eipe stous andres tou: zosteite kathe enas ti romfaia tou kai o dabid paro-moia zostike ti diki tou romfaia ki anebikan piso apo ton dabid peripou 400 andres 200, omos, emeinan konta stin aposkeui. enas apo tous neous, omos, aniggeile stin abigaia, ti gunaika tou nabal, legontas: des, o dabid esteile minutes apo tin erimo gia na chairetison ton kurio mas, ki ekeinos tous edioxe oi andres, omos, stathikan se mas polu kaloi,

kai den upostikame blabi oute chasame kadena zoo, onon kairo sunanastrafikame mazi tous,otan imastan sta chorafia isan san ena teichos guro mas, kai nuchta kai imera, olo ton kairo pou imastan mazi tous boskontas ta probata tora, loipon, gnorise kai des ti tha kaneis esu epeidi, apofasistike kako enantia ston kurio mas, kai enantia se oloklairo to spiti tou mia pou einai anthropos dustropos, oste kanebas den mporei na tou milisei. tote, i abigaia biastike, kai pire 200 psomia, kai duo agegia krasi, kai pente etoimasmena probata, kai pente metra fruganismo sitari, kai 100 desmes stafides, kai 200 pittes apo suka, kai ta ebale epano se gaidouria. kai eipe stous neous tis: proporeueste mprosta mou deste, ego erchomai epeita apo sas. ston nabal, omos, ton andra tis, den to fanerose. kai kathos auti, kathismeni epano se ena gaidouri, katebaine kato apo ti skepi tou bounou, na, o dabid kai oi andres tou katebainan pros autin kai tous sunantise. kai o dabid eiche pei: st' alitheia, mataia fulaxa ola osa autos eiche stin erimo, kai den chathike tipote apo ola ta apoktimata tou kai mou antapedose kako anti gia kalo etsi na kanei o theos stous echthrous tou dabid, kai etsi na prosthesei, an mechri to proi afiso arseniko apo ola ta pragmata tou. kai kathos i abigaia eide ton dabid, biastike, kai katebike apo to gaidouri, kai epese mprosta ston dabid mproumota, kai proskunise mechri to edafos. kai epese sta podia tou, kai eipe: epano mou, epano mou, kurie mou, as einai auti i adikia kai as milisei, parakalo, i douli sou sta autia sou, kai akouse ta logia tis doulis sou. as mi dosei kamia prosochi, parakalo, o kurios mou se touton ton dustropo anthropo, ton nabal epeidi, sumfona me to onoma tou, tetoios einai nabal einai to onoma tou, kai afrosuni einai mazi tou ego, omos, i douli sou den eida tous neous tou kuriou mou, pou eiches steilei. tora, loipon, kurie mou, zei o kurios kai zei i psuchi sou, o kurios bebaia se kratise apo to na mpeis se aimas, kai na ekdikitheis me to cheri sou tora, malista, oi echthrois sou, ki ekeinoi pou zitoun kako ston kurio mou, as einai opos o nabal! kai, tora, auti i prosfora, pou i douli sou efere ston kurio mou, as dothei stous neous pou akolouthoun ton kurio mou. sugchorese, parakalo, to amartima tis doulis sou epeidi, o kurios tha kanei ston kurio mou katoikia asfali, gia ton logo oti, o kurios mou machetai tis maches tou kuriou, kai se sena kakia den brethike pote. an kai sikothike anthropos pou se katadiokei, kai zitae tin psuchi sou, i psuchi omos tou kuriou mou tha einai demeni ston desmo tis zois konta ston kurio ton theo sou tis de psuches ton echthron sou, autes tha tis eksfendonisei mesa apo ti sfendon. kai otan o kurios kanei ston kurio mou sumfona me ola ta agatha

pou milise gia sena, kai se kanei kuberniti epano ston israil, den tha einai auto skandaloso se sena oute proskomma kardias ston kurio mou i oti echuses anaitio aimas i oti o kurios mou ekdikise ton eauto tou omos, otan o kurios agathopoiise ton kurio mou, tote thumisou ti douli sou. kai o dabid eipe stin abigaia: eulogitos o kurios o theos tou israil, pou se esteile auti tin imera se suntantisi mou kai eulogimeni i bouli sou, kai eulogimeni esu, pou me fulaxes auti tin imera apo to na mpo se aimata, kai na ekdikitho me to cheri mou epeidi, st' alitheia, zei o kurios o theos tou israil, pou me empodise apo to na kakopoiiso, an den espeudes nartheis se sunantisi mou, den thamene ston nabal mechri tin augi arsenikos anthropos. kai o dabid pire apo to cheri tis ta osa tou efere kai tis eipe: pigaine sto spiti sou me eirini des, eisakousa ti foni sou, kai timisa to prosopo sou. kai i abigaia irthe ston nabal kai na, eiche sto spiti tou symposio, san symposio basilia kai i kardia tou nabal itan mesa tou euthumi, kai itan uperbolika methusmenos gi' auto den tou aniggeile tipote, mikro i megalos, mechri tin augi. to proi, omos, afou o nabal eiche xemethusei, i gunaika tou fanerose s' auton auta ta pragmata kai i kardia tou nekrothike mesa tou, kai egine san petra. kai usteras apo deka imeres, o kurios chtupise ton nabal, kai pethane. kai otan o dabid akouse oti o nabal pethane, eipe: eulogitos o kurios, pou ekrine tin krisi mou gia ton oneidismo mou, pou egine apo ton nabal, kai empodise ton doulo tou apo kako kai tin kakia tou nabal o kurios estrepse epano sto kefali tou! kai o dabid esteile kai milise stin abigaia, gia na tin parei os gunaika ston eauto tou. kai kathos oi douloi tou dabid irthan stin abigaia, ston karmilo, tis milisan, legontas: o dabid mas esteile se sena, gia na se parei os gunaika ston eauto tou. kai o dabid pire kai tin achinoam apo tin iezrael kai isan kai oi duo gunaikes tou. o de saoul eiche dosei ti michal, ti thugatera tou, ti gunaika tou dabid, ston falti, ton gio tou laeis, pou itan apo ti galleim.

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kai oi zifaioi irthan ston saoul sti gabaa, legontas: den krubetai o dabid sto bouno echela, apenanti apo ti gesimon; kai sikothike o saoul, kai katebike stin erimo zif, echontas mazi tou 3.000 eklektous andres

apo ton israil, gia na anazitaei ton dabid stin erimo zif. kai o saoul stratopedeuse epano sto bouno echela, pou einai apenanti apo ti gesimon, konta ston dromo. o dabid, omos, kathotan stin erimo, kai eide oti o saoul erchotan stin erimo piso ap' auton. gi' auto, o dabid esteile kataskopous, kai emathe oti o saoul irthe pragmatika. kai afou o dabid sikothike, irthe ston topo opou eiche stratopedeusei o saoul kai o dabid paratirise ton topo opou koimotan o saoul, kai o abenir, o gios tou nir, o archistratigos tou o de saoul koimotan mesa ston peribolo, kai o laos itan stratopedeumenos ologura tou. tote, o dabid milise kai eipe ston achimelech, ton chetaio, kai ston abisai, ton gio tis serouias, ton adelfo tou ioab, legontas: poios tha katebei mazi mou pros ton saoul sto stratopedo; kai o abisai eipe: ego tha katebo mazi sou. irthe, loipon, o dabid kai o abisai ston lao mesa sti nuchta kai na, o saoul koimotan xaplomenos mesa ston peribolo, kai to doru tou itan mpigmeno sti gi, konta sto kefali tou kai o abenir kai o laos koimontan ologura tou. kai o abisai eipe ston dabid: o theos apekleise simera ton echthro sou sto cheri sou tora, loipon, as ton chtupiso me to doru mechri ti gi, monomias kai den tha deuteroso epano tou. all' o dabid eipe ston abisai: mi ton thanatoseis epeidi, poios bazontas to cheri tou epano ston chrismeno tou kuriou tha einai athoos; o dabid, malista, eipe: zei o kurios, o kurios tha ton chtupisei i, tharthei i imera tou, kai tha pethanei i, tha katebei se polemo, kai tha thanatothi mi genoito se mena apo ton kurio, na balo to cheri mou epano ston chrismeno tou kuriou! pare, omos, tora, parakalo, to doru, pou einai konta sto kefali tou, kai to docheio tou nerou, kai as fugoume. pire, loipon, o dabid to doru kai to docheio tou nerou, konta apo to kefali tou saoul kai anachorise, kai kanenas den eide, kai kanenas den enoise, kai kanenas den xupnise, epeidi oloi koimontan, gia ton logo oti upnos bathus eiche pesei epano tous apo ton kurio. tote, o dabid perase apenanti, kai stathike epano stin korufi tou bounou apo makria kai itan megali apostasi anamesa tous. kai o dabid fonaxe dunata ston lao, kai ston abenir, ton gio tou nir, legontas: den apantas, abenir; kai o abenir apantise kai eipe: poios eisai esu, pou fonazeis dunata ston basilia; kai o dabid eipe ston abenir: den eisai esu andras; kai poios einai omoios sou anamesa ston israil; giati, loipon, den prostaeueis ton kurio sou ton basilia; epeidi, mpiki mesa kapoios apo ton lao gia na thanatosei ton basilia ton kurio sou den einai kalo auto to pragma, pou epraxes zei o kurios, eseis eiste axioi thanatou, epeidi den fulaxate ton kurio sas, ton chrismeno tou kuriou. kai tora, deste, pou einai to doru tou basilia, kai to docheio tou

nerou, pou itan konta sto kefali tou. kai o saoul gnorise ti foni tou dabid, kai eipe: i foni sou einai, paidi mou dabid; kai o dabid eipe: i foni mou einai, kurie mou, basilia. kai eipe: giati o kurios mou katadiokei etsi piso apo ton doulo tou; epeidi, ti ekan; i, ti kako einai sto cheri mou; tora, loipon, as akousei, parakalo, o kurios mou o basili; ta logia tou doulou tou: an o kurios se diegeire enantion mou, as dechthei thusia alla, an glio ton anthropon, autoi as einai epikataratoi mprosta ston kurio epeidi, simera me edioxan apo to na katoiko stin klironomia tou kuriou, legontas: pigaine, latreuse allous theous - tora, loipon, as mi pesei to aimo mou sti gi mprosta ston kurio epeidi, o basili; tou israil bgike exo na zitisei enan psullo, opos otan kapoios katadiokei mia perdika sta bouna. kai o saoul eipe: amartisa gurna piso, paidi mou dabid epeidi, den tha se kakopoiiso pleon, gia ton logo oti i psuchi mou stathike simera polutimi sta matia sou des, epraxa me afrosuni, kai planithika uperbolika. kai o dabid apantise kai eipe: na to doru tou basilia kai as perasei kapoios apo tous neous, kai as to parei kai o kurios as apodosei ston kathe enan sumfona me ti dikaiosuni tou, kai sumfona me tin pisti tou epeidi, simera o kurios se paredose sto cheri mou, ego omos den thelisa na balo to cheri mou epano ston chrismeno tou kuriou des, loipon, opos i zoi sou stathike simera polutimi sta matia mou, etsi as stathei polutimi kai i zoi mou sta matia tou kuriou, kai as me eleutherosei apo oles tis thlipseis. tote, o saoul eipe ston dabid: eulogimenos na eisai, paidi mou dabid! sigoura tha katorthoseis megala pragmata, kai sigoura tha uperichuseis. kai o men dabid anachorise ston dromo tou, eno o saoul gurise piso ston topo tou.

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kai o dabid eipe mesa stin kardia tou: sigoura mia imera tha chatho apo to cheri tou saoul den uparchei kalutero gia mena, para na diasotho grigora sti gi ton filistaion tote, o saoul, afou apelpistei apo mena, tha paraitithe apo to na me zita; pleon se ola ta oria tou israil etsi, tha sotho apo to cheri tou. kai o dabid sikothike, kai diabi;ke, autos kai oi 600 andres pou isan mazi tou, pros ton agchous, ton gio tou maoch, basilia tis gath. kai o dabid kathise mazi me ton agchous sti gath, autos kai oi andres tou, kathe enas mazi me tin oikogeneia tou, kai o dabid mazi me tis duo gunaikes tou, tin achinoam tin iezraelitissa, kai tin abigaia tin karmilitissa, ti gunaika tou nabal. kai anaggelthike ston saoul oti o dabid efuge sti gath gi' auto den ton anazitise pleon. kai o dabid eipe ston agchous: an brika chari sta matia sou, as mou dothei topos se kapoia apo tis poleis

tis exochis gia na kathiso ekei epeidi, pos na kathetai o doulou sou mazi sou sti basiliki poli; kai o agchous tou edose ekeini tin imera ti siklag gi' auto, i siklag emeine stous basiliades ton iouda mechri simera. kai o arithmos ton imeron, pou o dabid kathise sti gi ton filistaion, egine enas chronos kai tesseris mines. anebaine de o dabid, kai oi andres tou, kai ekanan eisboles stous gesourites, kai tous gezraious, kai tous amalikites epeidi, autoi isan apo palia oi katoikoi tis gis, pros tin eisodo sour, kai mechri ti gi tis aiguptou. kai o dabid chtupouse ti gi, kai den afine zontanon oute andra oute gunaika kai epairne probata, kai bodia, kai gaidouria, kai kamiles, kai endumata kai kathos gurize erchotan ston agchous. kai o agchous elege ston dabid: pou kanate simera eisboli; kai o dabid apantouse: pros to mesimbrino meros tou iouda, kai pros to mesimbrino ton ierameiliton, kai pros to mesimbrino ton kenaion. kai o dabid den afine oute andra oute gunaika zontani, gia na ferei eidisi sti gath, legontas: mipos anagegiloun enantion mas, legontas: etsi kanei o dabid, kai toteios einai o tropos tou, kath' oles tis imeres, oses o dabid kathetai sti gi ton filistaion. kai o agchous pisteue ton dabid, legontas: autos ekane ton eauto tou exoloklirou misiton ston lao tou ton israil gi' auto, tha einai pantote doulou se mena.

## 28

kai kata tis imeres ekeines oi filistaioi sugkentrosan ta strateumata tous gia ekstrateia, gia na polemison me ton israil. kai o agchous eipe ston dabid: na xereis, me sigouria, oti tha bgeis mazi mou, ston polemo, esu kai oi andres sou. kai o dabid eipe ston agchous: tha gnoriseis me bebaio;ti ta kanei o doulou sou. kai o agchous eipe ston dabid: gi' auto, tha se kano gia panta archisomatofulaka mou. pethane de o samouil, kai ololoklirous o israil ton thrinise, kai ton ethapse sti rama, tin poli tou. kai o saoul eb;gale apo ton topo kekinous pou eichan pneuma manteias, kai tous magous. sugkentrothikan, loipon, oi filistaioi, kai irthan kai stratopedusan sti sounim kai o saoul sugkentrose ololoklirou ton israil, kai stratopedusan sti gelboue. kai otan o saoul eide to stratopedo ton filistaion, fobithike kai i kardia tou tromaxe uperbolika. kai o saoul rotise ton kurio all' o kurios den tou apantise, oute me oneira oute me to ourim oute me profite. tote, o saoul eipe stous doulous tou: anazitiste gia mena kapoia gunaika, pou na echei pneuma manteias, gia na pao s' auti, kai na ti rotiso. kai oi doulou tou tou epan: des, stin en-dor einai mia gunaika pou echei pneuma manteias. kai o saoul metaschimatistike, kai ntuthike alla imatia, kai pige autos, kai duo

andres mazi tou, kai irthan sti gunaika mesa sti nuchta kai eipe: mantepse mou, parakalo, me to pneuma tis manteias, kai anebase mou opoion sou po. kai i gunaika tou eipe: des, esu xereis osa ekane o saoul, me poion tropo exolothreuse autous pou eichan pneuma manteias, kai tous magous, apo ton topo giati, loipon, esu pagideueis ti zoi mou, gia na me thanatosoun; kai o saoul tis orkistike ston kurio, legontas: zei o kurios, den tha sou sumbei kanena kako gi' auto, tote, i gunaika eipe: poion na sou anebaso; kai o saoul eipe: anebase mou ton samouil. kai otan i gunaika eide ton samouil, ekraxe me megali foni kai i gunaika eipe ston saoul, legontas: giati me exapatise; ki esu eisai o saoul. kai o basilias tis eipe: mi fobasai ti eides, loipon; kai i gunaika eipe ston saoul: eida na anebainoun apo ti gi theoi. kai tis eipe: poia einai i morfi tou; ki ekeini eipe: enas gerontas anebainei, kai einai perituligmenos me epanofori. kai o saoul gnorise oti itan o samouil, kai eskupse me to prosopo sti gi, kai proskunise. kai o samouil eipe ston saoul: giati me parenochlises, oste na me kaneis na anebo; kai o saoul apantise: brisko-mai se megali amichania epeidi, oi filistaioi polemoun enantion mou, kai o theos apomakrunthike apo mena, kai den mou apantaei pia, oute me profitese oute me oneira gi' auto se kalesa, gia na mou faneroseis ti na kano. tote, o samouil eipe: giati, loipon, rotas emena, afou o kurios apomakrunthike apo sena, kai egine echthros sou; o kurios, bebaia, ekane gia ton eauto tou kathos sou milise me mena epeidi, o kurios xeschise ti basileia sou apo to cheri sou, kai tin edose ston kontino sou, ton dabit epeidi, den upakouses sti foni tou kuriou oute ekteleses ton megalo thumo tou enantia ston amalik, gi' auto o kurios ekane se sena auto to pragma touti tin imera kai o kurios tha paradosei kai ton israil mazi me sena sto cheri ton filistaion kai aurio, esu kai oi gioi sou tha briskeste mazi mou kai tha paradosei o kurios to stratopedo tou israil sto cheri ton filistaion. tote, o saoul epese amesos olokliros xaplomenos katagis epeidi, katatromaxe apo ta logia tou samouil kai den upirche mesa tou dunami, epeidi, den eiche faei psomi oli tin imera, kai oli ti nuchta. kai i gunaika irthe ston saoul, kai eide oti itan uperbolika taragmenos, kai tou eipe: des, i douli sou upakouse sti foni sou, kai ebala ti zoi mou sto cheri mou, kai upotachthika sta logia sou, pou mou milises tora, loipon, akouse ki esu, parakalo, sti foni tis doulis sou, kai as balo ligo psomi mprosta sou kai fae, gia na pareis dunami, epeidi pigaineis se odoiporia. omos, den ithele, legontas: den tha fao. oi douloi tou, omos, mazi me ti gunaika, ton biazan, kai eisakouse sti foni tous kai afou sikothike apo ti gi, kathise epano sto krebati.

kai i gunaika eiche ena pachu damali sto spiti kai espeuse, kai tosfaxe kai pairnontas aleuri, zumose, kai epsise ap' auto azuma. kai efere mprosta ston saoul, kai mprosta stous doulous tou kai efagan. kai sikothikan, kai anachorisan ekeini ti nuchta.

## 29

kai oi filistaioi sugkentrosan ola ta strateumata tous stin afek kai oi israilites stratope-deusan konta stin pigi, pou itan stin iezrael. kai oi satrapes ton filistaion diabainan kata ekatontades kai chiliades o dabit, omos, kai oi andres tou diabainan apo piso, mazi me ton agchous. kai oi stratigoi ton filistaion eipan: ti theloun autoi oi ebraioi; kai o agchous eipe stous stratigous ton filistaion: den einai autos o dabit, o doulous tou saoul, tou basilia tou israil, pou stathike mazi mou oles autes tis imeres i auta ta chronia; kai den brika s' auton kanena sfalma, afotou katefuge se mena mechri auti tin imera. kai oi stratigoi ton filistaion aganaktisan enantion tou kai oi stratigoi ton filistaion tou eipan: dioxte auton ton anthropo, kai as gurisei ston topo tou, pou diorises gi' auton, kai as mi katebei mazi mas sti machi, mipos mesa sti machi ginei polemios mas epeidi, pos tha sumfilionotan autos me ton kurio tou; ochi me ta kefalia auton ton andron; den einai autos o dabit, gia ton opoio epsallan amoibaia me chorous, legontas: o saoul chtupise tis chiliades tou, kai o dabit tis muriades tou; tote, o agchous kaleso ton dabit, kai tou eipe: zei o kurios, bebaia stathikes euthus, kai i exodos sou kai i eisodos sou mazi mou sto stratopedo upirxe aresti mprosta sta matia mou epeidi, den brika se sena kako, apo tin imera pou irthes se mena mechri auti tin imera all' omos, den eisai arestos sta matia ton satrapon tora, loipon, gurna piso, kai pigaine se eirini, gia na mi fereis dusareskeia stous satrapes ton filistaion. kai o dabit eipe ston agchous: alla, ti ekana; kai ti brikes ston doulo sou apo tin imera pou eimai mprosta sou, mechri tin imera auti, oste na mi pao na polemiso enantia stous echthrous tou kuriou mou tou basilia; kai o agchous apantise ston dabit: xero oti eisai arestos sta matia mou, san aggelos theou omos, oi satrapes ton filistaion eipan: den tha anebei mazi mas sti machi - tora, loipon, siko enoris to proi, mazi me tous doulous tou kuriou sou, pou irthan mazi sou kai kathos sikotheite enoris to proi, amesos otan fexei, anachoriste. kai o dabit sikothike enoris to proi, kai oi andres tou, gia na anachorisoun, na epistrepoun sti gi ton filistaion. kai oi filistaioi anebikan stin iezrael.

kai otan o dabid kai oi andres tou, tin triti imera mpikan sti siklag, oi amalikes eichan kanai eisboli sto mesimbrino meros, kai sti siklag, kai eichan chtupisei ti siklag, kai tin eichan katakapsei me fotia kai eichan aichmalotisei tis gunaikes, pou isan mesa s' auti, apo mikron mechri megalon den thanatosan kanenan, alla tous piran, kai pigan ston dromo tous. kai o dabid kai oi andres tou irthan stin poli, kai na, itan purpolimeni kai oi gunaikes tous, kai oi gioi tous, kai oi thugateres tous, aichmalotismenoi. tote, o dabid, kai o laos pou itan mazi tou, upose ti foni tous kai eklapsan, mechris otou den emeine mesa tous dunami gia na klaine. kai oi duo gunaikes tou dabid aichmalotistikan, i achinoam i iezaelittisa, kai i abigaia i gunaika tou nabal tou karmiliti. kai o dabid stenochorithike uperbolika epeidi, o laos elege na ton petrobolisoun, gia ton logo oti i psuchi oloklirou tou laou itan katapikri, kathe enas gia tous gious tou kai gia tis thugateres tou o dabid, omos, dunamothike ston kurio ton theo tou. kai o dabid eipe ston abiathar ton ierea, ton gio tou achimelech: fere mou edo, parakalo, to efod. kai o abiathar efere to efod ston dabid. kai o dabid rotise ton kurio, legontas: na kata-dioxo piso ap' autous tous listes; tha tous profitaso; kai o kurios tou eipe: na kata-dioxeis epeidi, sigoura tha tous profitaseis, kai oposdipote tha eleutheroseis ta panta. tote, o dabid pige, autos kai oi 600 andres pou isan mazi tou, kai irthan mechri ton cheimarro bosor, opou stathikan autoi pou apemeinan. kai o dabid, autos kai oi 400 andres, katadiokan, epeidi emeinan piso 200, pou, epeidi apekaman, den mporousan na diaboun ton cheimarro bosor. kai brikan enan anthropo aiguptio sto chorafi, kai ton eferan ston dabid kai tou edosan psomi, kai efage, kai ton potisan nero kai tou edosan ena kommati pita apo suka, kai duo tsampia stafides kai efage, kai epanilthe s' auton to pneuma tou epeidi, den eiche faei psomi oute eiche piei nero, treis imeres kai treis nuchtes. kai o dabid tou eipe: tinos eisai; kai apo pou eisai; kai eipe: eimai neos aiguptios, doulos kapoioi amalikitai kai o kurios mou me afise, epeidi arrostisa treis imeres tora emeis kaname eisboli sto mesimbrino meros ton cherethaion, kai sta meri tis ioudaias, kai sto mesimbrino tou chaleb kai purpolisame ti siklag. kai o dabid tou eipe: mporeis na me odigiseis kato s' autous tous listes; ki ekeinos eipe: na mou orkisteis ston theo oti den tha me thanatoseis oute tha me paradoseis sto cheri tou kuriou mou, kai tha se odigiso kato s' autous tous listes. kai otan ton odigise kato, na, isan diaskorpismenoi epano sto prosopo oloklirou tou topon, tro-

gontas, kai pinontas, kai choreountas, gia ola ta megala lafura, pou piran apo ti gi ton filistaion, kai apo ti gi tou iouda. kai o dabid tous chtupise, apo tin augi mechri tin espera tis epomenis imeras kai den diasothike oute enas ap' autous, ekτος apo 400 neous, pou kathontan epano se kamiles, kai efugan. kai o dabid eleutherose osa arpaxan oi amalikes o dabid eleutherose kai tis duo gunaikes tou. kai den tous eleipse oute mikro oute megalos oute gioi oute thugateres oute lafuro oute tipote apo osa arpaxan ap' autous o dabid xanapire ta panta. kai o dabid pire ola ta probata kai ta bodia, kai fernontas ta mprosta apo ta alla ktini, elegan: auta einai ta lafura tou dabid. kai o dabid irthe stous 200 andres, pou eichan apokamei, oste den mporosan na akolouthisoun ton dabid, gi' auto kathisan ston cheimarro bosor kai bgikan se sunantisi tou dabid, kai se sunantisi tou laou pou itan mazi tou kai otan o dabid plisiase ston lao, tous chairetise. kai apokrithikan oloi oi poniroi kai diestrammenoi apo tous andres, pou eichan paei me ton dabid, kai eipan: epeidi, autoi den irthan mazi mas, den tha tous dosoume apo ta lafura, pou pirame, para ston kathe enan ti gunaika tou, kai ta paidia tou kai as ta paroun, kai as fugoun. o dabid, omos, eipe: den tha kanete etsi, adelfoi mou, s' ekeina pou o kurios mas edose, pou mas fulaxe, kai pare-dose sto cheri mas tous listes, pou eichan erthei enantion mas kai poios tha sas akou-sei s' auti tin upothesi; alla, sumfona me ti merida ekeinou pou katebainei se polemo, etsi tha einai kai i merida ekeinou pou kathetai konta stin aposkeui exisou tha moirazontai. etsi kai egine apo tin imera ekeini kai sto exis kai to ekane auto nomo kai diatagma ston israil mechri touti tin imera. kai otan o dabid irthe sti siklag, esteile apo ta lafura stous presbuteros tou iouda, tous filous tou, legontas: deste, eulogia se sas, apo ta lafura ton echthron tou kuriou - pros ekeinous pou isan sti baihthi, kai pros ekeinous, pou isan sti ramoth ti mesimbrini, kai pros ekeinous pou isan stin iatheir, kai pros ekeinous pou isan sti sifmoth, kai pros ekeinous pou isan stin esthemoa, kai pros ekeinous pou isan sti rachal, kai pros ekeinous pou isan stis poleis ton ierameiliton, kai pros ekeinous pou isan stis poleis ton kenaion, kai pros ekeinous pou isan stin orma, kai pros ekeinous pou isan sti chor-asan, kai pros ekeinous pou isan stin athach, kai pros ekeinous pou isan sti chebron, kai pros olous tous topon, stous opoious perierchotan o dabid, autos kai oi andres tou.

kai oi filistaioi polemousan enantia ston israil kai oi andres tou israil efugan mprosta apo tous filistaious, kai epesan foneumenoi sto bouno gelboue. kai oi filistaioi kateftasan ton saoul kai tous gious tou kai oi filistaioi chtupisan ton ionathan, kai ton abinadab, kai ton melchi-soue, tous gious tou saoul. kai i machi barune epano ston saoul, kai ton petuchan oi andres oi toxotes kai pligothike baria apo tous toxotes. kai o saoul eipe ston oploforo tou: sure ti romfaia sou kai diaperase me m' auti, gia na mi erthoun autoi oi aperitmitoi, kai me diaperasoun, kai me empaixoun. omos, o oploforos tou den ithele, epeidi fobotan uperbolika. gi' auto, o saoul pire ti romfaia tou, kai epese epano tis. kai kathos o oploforos tou eide oti o saoul pethane, epese ki autos epano sti romfaia tou, kai pethane mazi tou. etsi, pethane o saoul, kai oi treis gioi tou, kai o oploforos tou, kai oloi oi andres tou, tin idia ekeini imera, mazi. kai oi andres tou israil, ekeinoi pou isan pera apo tin koilada, ki ekeinoi pou isan pera apo ton iordani, blepontas oti oi andres israil efugan, kai oti o saoul kai oi gioi tou pethanan, afisan tis poleis, kai efugan kai afou irthan oi filistaioi, katoikisan s' autes. kai tin epomeni imera, otan oi filistaioi irthan gia na gumnosoun tous foneumenous, brikan ton saoul kai tous treis gious tou na echoun pesei epano sto bouno gelboue. kai apekopsan to kefali tou, kai tou ebgalan ta opla tou, kai esteilan ologura sti gi ton filistaion, gia na diadosoun tin aggelia ston oiko ton eidolon tous, kai anamesa ston lao. kai ekanan ta opla tou anathima ston oiko tis astaroth, kai kremasan to soma tou sto teichos tis baith-san. kai otan oi katoikoi tis iabeis-galaad akousan gi' auto, to ti ekanan oi filistaioi ston saoul, sikothikan oloi oi dunatoi andres, kai odoiporisan olok-liri ti nuchta, kai piran to soma tou saoul kai ta somata ton gion tou apo to teichos tis baith-san, kai irthan stin iabeis, kai ekei ta ekapsan kai piran ta kokala tous, kai ta ethapsan kato apo to dentro stin iabeis, kai nistepsan epta imeres.



ustera de apo ton thanato tou saoul, afou o dabid epestrepse apo ti sfagi ton amalikiton, o dabid kathise duo imeres sti siklag kai tin triti imera, na, irthe enas anthropros apo to stratopedo, pou itan konta ston saoul, echontas xeschismena ta imatia tou, ki epano sto kefali tou choma kai kathos mpike ston dabid, epese sti gi, kai proskunise. kai o dabid tou eipe: apo pou erchesai; ki ekeinos eipe: ego diasothika apo to stratopedo tou israil. kai o dabid tou eipe: ti sunebike; pes mou, parakalo. kai apantise, oti: o laos efuge apo ti machi, kai malista epesan polloi apo ton lao, kai pethanan pethanan malista kai o saoul, kai o gios tou o ionathan. kai o dabid eipe ston neo, pou tou edine tis aggelies: pos xerei oti pethane o saoul, kai o gios tou o ionathan; kai o neos pou tou edine tis aggelies tou eipe: brethika kata tuchi sto bouno gelboue, kai na, o saoul itan germenos epano sto dorato tou, kai na, amaxes kai kabalarides ton eftanan kai otan koitaxe pros ta piso tou, me eide, kai me kalese kai apantisa: na, ego. kai mou eipe: poios eisai; kai tou apantisa: eimai amalikitis. mou eipe xana: stasou epano mou, parakalo, kai thanatose me giati, me katelabe skotodini, epeidi i zoi mou einai akoma olokliri mesa mou. stathika, loipon, epano tou, kai ton thanatosa epeidi, imoun bebaios oti den mporouse na zisei, afou eiche pesei kai pira to diadima, pou itan epano sto kefali tou, kai to brachioli tou, pou itan ston brachiona tou, kai ta efera edo ston kurio mou. tote o dabid pianontas ta imatia tou, ta xeschise kai oloi oi andres pou isan mazi tou. kai penthisan, kai eklapsan, kai nistepsan mechri tin espera, gia ton saoul, kai gia ton ionathan ton gio tou, kai gia ton lao tou kuriou, kai gia ton oiko tou israil, epeidi epesan me romfaia. kai o dabid eipe ston neo, pou tou edine tis aggelies: apo pou eisai; kai apantise: eimai gios kapoiou paroikou amalikiti. kai o dabid tou eipe: pos den fobithikes na baleis tou cheri sou epano ston chrismeno tou kuriou kai na ton thanatoseis; kai o dabid kalese enan apo tous neous, kai eipe: plisiase, pese epano tou. kai ton chtupise, kai pethane. kai o dabid tou eipe: to aimo sou epano sto kefali sou, epeidi to stoma sou marturise enantion sou, legontas: ego thanatosa ton chrismeno tou kuriou. kai o dabid thrinise touto ton thrino gia ton saoul, kai gia ton ionathan, ton gio tou kai pariggeile na didaxoun tous gious iouda auto to asma tou toxou (des, einai grammeno sto biblio tou iasir). o, doxa tou israil, katakontismeni epano stous psilous topous sou! pos epesan oi dunatoi! mi anageilete sti gath, mi diakiruxete stis plateies tis askalonas. mipos kai charoun oi

thugateres ton filistaion, mipos kai agalliasoun oi thugateres ton aperitmiton bouna pou eiste sti gelboue, as mi uparchei drosos oute brochi, epano se sas, oute chorafia pou dinoun aparches epeidi, ekei petachtike i aspida ton ischuron, i aspida tou saoul san na mi christike me ladi. apo to aimo ton foneumenon, apo to lipos ton dunaton, to toxo tou ionathan den strefotan piso, kai i romfaia tou saoul den gurize adeiani. o saoul kai o ionathan isan oi agapimeno kai axiagapitoi, sti zoi tous, kai ston thanato tous den choristikan. isan elafroteroi apo tous aetous, dunatoteri apo ta lionaria. thugateres tou israil, klapste gia ton saoul, auton pou sas entune me kokkina mazi me kallopismous, pou sas ebaze chrusa stolidia epano sta endumata sas. pos epesan oi dunatoi mesa sti machi! ionathan, traumatismene epano stous psilous topous! perilupos eimai gia sena, adelfe mou, ionathan mou stathikes prosfilestatos i agapi sou se mena itan exaisia uperebaine tin agapi ton gunaikon. pos epesan oi dunatoi, kai chathikan ta opla tou polemou!

## 2

kai usterap' auta o dabid rotise ton kurio, legontas: na anebo se kapoia apo tis poleis tou iouda; kai o kurios tou eipe, aneba. kai o dabid eipe: pou na anebo; ki ekeinos tou eipe: sti chebron. anebike, loipon, o dabid ekei, kai oi duo gunaikes tou, i achinoam i iezraelitissa, kai i abigaia i gunaika tou karmiliti nabal. kai tous andres tou, pou isan mazi tou, o dabid tous anebase, kathe enan me tin oikogeneia tou kai katoikisan stis poleis tis chebron. kai irthan oi andres tou iouda, kai echrisan ekei ton dabid basilia gia ton oiko iouda. kai aniggeilan ston dabid, legontas: oi andres tis iabeis-galaad isan ekeinoi pou ethapsan ton saoul. kai o dabid esteile minutes stous andres tis iabeis-galaad, kai tous eipe: eulogimenoi na eiste apo ton kurio, epeidi kanate auto to eleos ston kurio sas, ston saoul, kai ton thapsate! eithe, loipon, tora o kurios na kanei se sas eleos kai alitheia! akoma ki ego tha sas antapodoso auto to kalo, epeidi kanate auto to pragma tora, loipon, as dunamothoun ta cheria sas, kai gineste andrei oi epeidi, o kurios sas o saoul pethane, ki akoma o oikos iouda me echrise gi' autous basilia. omos, o abenir, o gios tou nir, o archistratigos tou saoul, pire ton is-bosthe, ton gio tou saoul, kai ton perase sti machanami, kai ton ekane basilia gia ti galaad, kai gia tous assourites, kai gia ti gi iezrael, kai gia ton efraim, kai gia ton beniamin, kai gia olokliri ton israil. o is-bosthe, o gios tou saoul, itan 40 chronon otan egine basiliaston israil kai basileuse duo chronia omos, o oikos

tou iouda akolouthise ton dabid. kai o arithmos ton imeron pou o dabid basileuse sti chebron, gia ton iouda, isan epta chronia kai exi mines. kai bgike o abenir, o gios tou nir, kai oi douloi tou is-bosthe, giou tou saoul, apo ti machanaim sti gabaon. kai o ioab, o gios tis serouias, kai oi douloi tou dabid, bgikan, kai sunantithikan konta sto udrostasio tis gabaon kai kathisan, oi men apo to edo meros tou udrostasioy, oi de apo to ekei meros tou udrostasioy. kai o abenir eipe ston ioab: as sikothoun tora oi neoï, kai as paixon mprosta mas. kai eipe o ioab: as sikothoun. sikothikan, loipon, oi neoï kai perasan sumfona me ton arithmo: 12 apo ton beniamin, apo pleuras tou is-bosthe, giou tou saoul, kai 12 apo tous doulous tou dabid. kai epiasan o kathe enas ton diplano tou apo to kefali, kai diaperase ti machaira tou sto pleuro tou diplanou tou, kai epe-san mazi oste, o topos ekeinos onomastike: chelkath-asoureim, pou einai sti gabaon. kai i machi egine ekeini tin imera sklirotati kai o abenir, kai oi andres tou israil, nikithikan apo tous doulous tou dabid. kai isan ekei oi treis gioi tis serouias, o ioab, kai o abisai, kai o asail o de asail itan elafros sta podia, san mia apo tis dorkades pou einai sto chorafi. kai o asail katadiexe piso apo ton abenir kai trechontas, den xekline oute dexia oute aristera, piso apo ton abenir. kai o abenir koitaxe pros ta piso tou, kai eipe: esu eisai, asail; ki ekeinos apantise: ego. kai o abenir tou eipe: strepse esu pros ta dexia i sta aristera, kai piase kapoion apo tous neous, kai pare gia ton eauto sou tin panoplia tou. omos, o asail den thelise na xeklinei apo piso tou. kai o abenir eipe xana ston asail: strepse apo piso mou giati na se chtupiso mechri ti gi; pos tha sikoso tote to prosopo mou ston ioab ton adelfo sou; alla, den ithele na strepsei gi' auto, o abenir ton chtupise me to piso meros apo to doru tou sto pempto pleuro, kai to doru bgike apo ta opisthia tou, kai epese ekei, kai pethane ston idio topo kai osoi erchontan ston topo, opou epese kai pethane o asail, stekontan. o de ioab kai o abisai katadiokan piso apo ton abenir kai o ilios edue, otan autoi eichan erthei mechri to bouno amma, pou einai apenanti sti gia, pros ton dromo tis erimou gabaon. kai sugkentrothikan oi gioi beniamin piso apo ton abenir, kai eginan ena soma, kai stathikan epano stin korufi kapoïou bounou. tote, o abenir fonaxe pros ton ioab, kai eipe: tha katatroei i romfaia akatapausta; den xerei oti sto telos tha einai pikria; mechri pote, loipon, den tha prostaxeis ton lao na epistrepsei apo to na katadiokoun tous adelfous tous; kai o ioab eipe: zei o theos, an den milouses, tote o laos tha anebaine sigoura to proi, kathe enas apo tin katadioxi tou adelfou tou. kai o ioab salpise

me ti salpigga kai olokliros o laos stathike, kai den katadiokan pleon piso apo ton israil oute machontan pia. kai o abenir kai oi andres tou odoiporisan diamesou tis pediadas oli ekeini ti nuchta, kai diabikan ton iordan, kai perasan mesa apo olokliri ti bithron, kai irthan sti machanaim. kai o ioab gurise apo tin katadioxi tou abenir kai otan sugkentrose olokliro ton lao, eleipan apo tous doulous tou dabid 19 andres kai o asail. oi douloi, omos, tou dabid chtupisan apo ton beniamin, kai apo tous andres tou abenir, 360 andres, pou pethanan. kai sikosan ton asail, kai ton ethapsan ston tafo tou patera tou, pou einai sti bithleem. o de ioab kai oi andres tou odoiporisan oli ti nuchta, kai eftasan sti chebron peri ta charamata.

### 3

kai o polemos anamesa stin oikogeneia tou saoul kai tin oikogeneia tou dabid diarkese polu. kai o men dabid prochorouse endunamoumenos o oikos, omos, tou saoul prochorouse exasthenoumenos. kai gioi gennithikan ston dabid sti chebron kai o men protokotos tou itan o amnon, apo tin achinoam tin iezraelitissa kai o deuterotos tou, o chileab, apo tin abigaia, ti gunaika tou nabal tou karmiliti kai o tritos, o abessalom, o gios tis maacha, thugateras tou thalmai, basilias tis gessour kai o tetartos, o adonias, o gios tis aggeith kai o pemptos, o sefatias, o gios tis abital kai o ektos, o ithraam, apo tin aigla, ti gunaika tou dabid. autoi gennithikan ston dabid sti chebron. kai eno exakolouthouse o polemos anamesa stin oikogeneia tou saoul kai stin oikogeneia tou dabid, o abenir upostirize tin oikogeneia tou saoul. kai o saoul eiche mia pallaki, me to onoma resfa, thugatera tou aia kai o is-bosthe eipe ston abenir: giati mpaineis mesa stin pallaki tou patera mou; kai o abenir thumose uperbolika gia ta logia tou is-bosthe, kai eipe: kefali skulou eimai ego, pou kano simera eleos stin oikogeneia tou patera sou, tou saoul, kai stous adelfous tou, kai stous filous tou, enantia ston iouda, kai den se paredosa sto cheri tou dabid, oste simera na me elegcheis gia adikia gi' auti ti gunaika; etsi na kanei o theos ston abenir, kai etsi na prosthesei s' auto, an, kathos o kurios orkistike ston dabid, den kano etsi s' auton, na metabibaso ti basileia apo tin oikogeneia tou saoul, kai na stiso ton throno tou dabid epano ston israil, kai epano ston iouda, apo ti dan mechri ti birsabee. kai den mporouse pleon na apantisei enan logo pros ton abenir, epeidi ton fobotan. tote, o abenir esteile ek merous tou minutes ston dabid, legontas: tinos einai i gi; legontas akoma: kane sunthiki mazi mou, kai des, to cheri mou tha einai mazi sou, oste na fero olokliron ton israil kato apo tin exou-

sia sou. ki ekeinos eipe: kalos ego tha kano sunthiki mazi sou plin, ena pragma ego zitao apo sena kai eipe: den tha deis to prosopo mou, an den fereis mprosta mou ti michal, ti thugatera tou saoul, otan ertheis na deis to prosopo mou. kai o dabit esteile minutes pros ton is-bosthe, ton gio tou saoul, legontas: dose mou piso ti gunaika mou ti michal, pou numfeuthika gia ton eauto mou gia 100 akrobusties filistaion. kai o is-bosthe esteile, kai tin pire apo ton andra tis, apo ton faltiil, gion tou laeis. kai pige mazi tis o andras tis, pigainontas kai klaigontas apo piso tis, mechri ti baoureim. tote, o abenir tou eipe: pigaine, gurise piso kai gurise. kai o abenir milise me tous presbuterous tou israil, legontas: kai chthes kai prochthes zitousate ton dabit na basileusei epano sas tora, loipon, kante to epeidi, o kurios milise gia ton dabit, legontas: me to cheri tou doulou mou tou dabit tha soso ton lao mou ton israil apo to cheri ton filistaion. kai o abenir milise akoma sta autia tou beniamin kai o abenir pige akoma na milisei, kai sta autia tou dabit sti chebron, ola osa isan aresta ston israil, kai se ololiro ton oiko tou beniamin. irthe, loipon, o abenir ston dabit sti chebron, kai mazi tou 20 andres. kai o dabit ekane sumposio ston abenir kai stous andres pou isan mazi tou. kai o abenir eipe ston dabit: tha sikotho kai tha pao, kai tha sugkentroso ololiro ton israil ston kurio mou ton basilia, gia na kanoun mazi sou sunthiki, kai na basileueis me oli tin epithumia tis psuchis sou. kai o dabit esteile ton abenir kai anachorise me eirini. kai na, oi doulou tou dabit kai o ioab erchontan apo epidromi, kai eferan mazi tous polla lafura alla, o abenir den itan me ton dabit sti chebron, epeidi ton eiche aposteilei kai eiche anachorisei me eirini. kai otan irthe o ioab kai ololiros o stratos tou, pou itan mazi tou, aniggeilan ston ioab, legontas: o abenir, o gios tou nir irthe ston basilia, kai ton exapesteile, kai anachorise me eirini. tote, o ioab mpike mesa ston basilia, kai eipe: ti ekanes; des, o abenir irthe se sena giati ton exapesteiles, kai efuge; gnorizeis ton abenir, ton gio tou nir, oti irthe gia na se exapatisei, kai na mathei tin exodo sou kai tin eisodo sou, kai na mathei ola osa kaneis esu. kai kathos o ioab bgike apo ton dabit, esteile minutes piso apo ton abenir, kai ton gurise piso apo to pigadi sira o dabit, omos, den ixere. kai otan o abenir gurise sti chebron, o ioab ton paramerise sta plagia tis pulis, gia na milisei mazi tou mustika kai ekei ton chtupise kato apo to pempto pleuro, kai pethane, exaitias tou aimatos tou asail tou adelfou tou. kai usterá ap' auta, kathos to akouse o dabit, eipe: ego eimai athoos, kai i basileia mou, mprosta ston kurio pantotina, apo to aimá

tou abenir, tou giou tou nir as menei epano sto kefali tou ioab, kai se ololiri tin oikogeneia tou patera tou kai as mi leipsei apo tin oikogeneia tou ioab gonorroios i lepros i stirizomenos epano se baktiria i peftontas me romfaia i steroumenos psomiou. etsi thanatosan ton abenir o ioab kai o abisai o adelfos tou, epeidi eiche thanatosei ton asail ton adelfo tous sti machi sti gabaon. kai o dabit eipe ston ioab, kai se ololiro ton lao pou itan mazi tou: xeschiste to imatia sas, kai perizosteite me sako, kai klapste mprosta ston abenir. kai o basiliás dabit akolouthouse to nekrokrabato. kai ethapsan ton abenir sti chebron kai o basiliás uposete ti foni tou, kai eklapse epano ston tafo tou abenir kai ololiros o laos eklapse. kai o basiliás thrinise gia ton abenir, kai eipe: pethane o abenir, opos pethainei enas afronas; ta cheria sou den dethikan oute ta podia sou mpikan se desma epeses, opos peftei kapoios mprosta stous gious tis adikias. kai ololiros o laos eklapse xana gi' auton. epeita, irthe ololiros o laos gia na kanoun ton dabit na faei psomi, eno itan akoma imera all' o dabit orkistike, legontas: etsi na kanei o kurios se mena, kai etsi na prosthesai, an geutho psomi i kati allo, prin dusei o ilios. kai to emathe ololiros o laos, kai tous arese kathos arese se ololiro ton lao o, ti ekane o basiliás. epeidi, ololiros o israil gnorisan ekeini tin imera, oti den itan apo ton basilia gia na thanatosei o abenir, o gios tou nir. kai o basiliás eipe stous doulous tou: den xerete oti enas stratigos, kai megalos anthropos, epese auti tin imera ston israil; ki ego eimai simera adunatos, an kai christika basiliás ki autoi oi andres, oi gioi tis serouiais einai para polu dunatoi, oson afora emena o kurios tha kanei antapodosi ston ergati tis kakias, sumfona me tin kakia tou.

#### 4

kai otan o gios tou saoul akouse oti o abenir pethane sti chebron, nekrothikan ta cheria tou, kai oloi oi israilites suntarachtikan. eiche de o gios tou saoul duo andres, pou isan sustremmatarches, to onoma tou enos itan baana, kai to onoma tou allou richab, gioi tou rimmon, tou birothaiou, apo tous gious beniamin (epeidi, kai i biroth theoreito tou beniamin oi de birothaioi eichan fugei sti gitthaim, kai isan ekei, paroikontas mechri auti tin imera). kai o ionathan, o gios tou saoul, eiche enan gio blammenon sta podia. itan ilikias pente chronon, otan irthan oi aggelies apo tin iezrael gia ton saoul kai ton ionathan, kai i trofos tou ton sikose kai efuge ki eno espeude na fugei, autos epese, kai eGINE cholos to de onoma tou itan memfibosthe. kai pigan oi gioi tou rimmon, tou birothaiou, o richab kai o baana, kai sto

kauma tis imeras mpikan mesa sto spiti tou is-bosthe, pou itan xaplomenos epano sto krebati to mesimeri kai mpikan ekei mechri to meson tou spitou, tacha gia na paroun sitari kai ton chtupisan kato apo to pempto pleuro kai o richab kai o baana o adelfos tou diasothikan. epeidi, otan mpikan mesa sto spiti, ekeinos itan xaplomenos epano sto krebati tou koitona tou kai ton chtupisan, kai ton thanatosen, kai tou ekopsan to kefali, kai pairnontas to kefali tou, anachorisan odoiporontas mesa apo tin pediada oli ti nuchta. kai eferan to kefali tou is-bosthe ston dabid sti chebron, kai eipan ston basilia: des, to kefali tou is-bosthe, giou tou saoul tou echthrou sou, pou zitouse ti zoi sou kai o kurios edose ekdikisi ston kurio mou ton basilia auti tin imera, apo ton saoul, kai apo to sperma tou. kai o basiliad dabid apantise ston richab kai ston baana, ton adelfo tou, tous gious tou rimmon, tou birothaiou, kai tous eipe: zei o kurios, pou lutrose tin psuchi mou apo kathe stenochoria ekeinos pou mou aniggeile, legontas: des, pethane o saoul, kai sti stochastike ton eauto tou minuti agathis aggelias, ton epiasa, kai ton thanatosa sti siklag, anti na ton brabeuso gia tin aggelia tou kai poso mallon anthropous ponirous, pou foneusan enan dikaio andra mesa sto spiti tou epano sto krebati tou; tora, loipon, den tha ekzitiso to aimo tou apo ta cheria sas, kai den tha sas exolothreuso apo ti gi; kai o dabid dietaxe tous neous, kai tous thanatosen, kai ekopsan ta cheria tous kai ta podia tous, kai ta kremasan epano sto udrostasio sti chebron to kefali, omos, tou is-bosthe to piran, kai to ethapsan ston tafo tou abenir sti chebron.

## 5

kai oles oi fules tou israil irthan ston dabid sti chebron, kai tou eipan, legontas: des, kokalo sou, kai sarka sou eimaste emeis kai prin akoma, otan o saoul basileue epano mas, esu isoun autos pou ebgazes exo kai ebazes mesa ton israil kai se sena eipe o kurios: esu tha poimaneis ton lao mou ton israil, ki esu tha eisai igemonas epano ston israil. kai irthan oloi oi presbuteroi tou israil ston basilia sti chebron kai o basiliad dabid ekane sunthiki mazi tous sti chebron mprosta ston kurio kai echrisan ton dabid basilia epano ston israil. o dabid, otan egine basiliad, itan 30 chronon, kai basileuse 40 chronia kai sti chebron basileuse epano ston iouda epta chronia kai exi mines kai stin ierousalim basileuse 33 chronia epano se olokliro ton israil kai ton iouda. kai pige o basiliad, kai oi andres tou stin ierousalim, stous iebousaious, pou katoikousan ti gi pou milisan ston dabid, legontas: den tha mpeis edo mesa, an den bgaleis exo tous tuffous

kai tous cholous legontas oti o dabid den tha mporouse na mpei ekei mesa. o dabid, omos, kurieuse to frourio sion auti einai i poli tou dabid. kai o dabid eipe ekeini tin imera: opoios ftasei ston ocheto, kai chtupisei tous iebousaious, kai tous cholous kai tous tuffous, pou misei i psuchi tou dabid, tha einai archigos. gi' auto, lene: tuffos kai cholos den tha mpei mesa sto spiti. kai o dabid katoikise sto frourio, kai to onomase: i poli tou dabid. kai o dabid ekane oikodomes ologura apo ti millo kai mesa. kai o dabid prochorouse, kai megalunotan, kai o kurios o theos ton dunameon itan mazi tou. kai o cheiram, o basiliad tis turou, esteile presbeis ston dabid, kai kedrina xula, kai xulourgous, kai chtistes, kai oikodomisan spiti ston dabid. kai o dabid gnorise, oti o kurios ton ekane basilia epano ston israil, kai oti upose ti basileia tou gia ton lao tou ton israil. kai o dabid pire akoma pallakes kai gunaikes apo tin ierousalim, afou irthe sti chebron kai gennithikan akoma ston dabid gioi kai thugateres. kai touta einai ta onomata auton pou gennithikan stin ierousalim: o sammoua, kai o sobab, kai o nathan, kai o solomon, kai o iebar, kai o elisoua, kai nefeg, kai o iafia, kai o elisama, kai o eliada, kai o elifalet. kai otan oi filistaioi akousan oti echrisan ton dabid basilia epano ston israil, oloi oi filistaioi anebikan na zitisoun ton dabid kai o dabid to akouse, kai katebike sto frourio. kai oi filistaioi irthan, kai diachuthikan stin koilada rafaem. kai o dabid rotise ton kurio, legontas: na anebo pros tous filistaious; tha tous paradoseis sto cheri mou; kai o kurios eipe ston dabid: aneba epeidi, sigoura tha paradoso tous filistaious sto cheri sou. kai o dabid irthe sti baal-feraseim, ki ekei o dabid tous chtupise, kai eipe: o kurios ekopse sta duo tous echthrous mou mprosta mou, opos ta nera chorizontai sta duo. gi' auto, to onoma ekeinou tou topou apoklithike baal-feraseim. kai ekei egkateipsan ta eidola tous, kai ta sikosan o dabid kai oi andres tou. kai oi filistaioi anebikan xana, kai diachuthikan stin koilada rafaem. kai otan o dabid rotise ton kurio, eipe: mi anebeis strepse apo piso tous, kai pese epano tous apenanti apo tis sukamines kai otan akouseis thorubo diabasis epano stis korufes ton sukaminion, tote tha speuseis epeidi, tote o kurios tha bgei mprosta sou, gia na chtupisei to stratopedo ton filistaion. kai o dabid ekane opos ton prostaxe o kurios kai chtupise tous filistaious apo ti gabaa mechri tin eisodo gezer.

## 6

kai o dabid sugkentrose xana olous tous eklektous apo ton israil, 30.000. kai o dabid sikothike kai pige, kai olokliros o laos mazi

tou, apo ti baale tou iouda, gia na anebasei apo ekei tin kiboto tou theou, stin opoia epikaleitai to onoma, to onoma tou kuriou ton dunameon, o opoios kathetai pio pano ap' auti, epano sta cheroubeim. kai ebalan tin kiboto tou theou epano se kainourgia amaxa, kai tin sikosan apo to spiti tou abinadab, pou itan sto bouno kai odigisan tin kainourgia amaxa o ouza kai o achio, oi gioi tou abinadab. kai tin sikosan apo to spiti tou abinadab, pou itan sto bouno, mazi me tin kiboto tou theou kai o achio proporeuotan apo tin kiboto. kai o dabid kai olokliros o oikos israil epaizan mprosta ston kurio, kathe eidos organa apo xulo elatou, kai kithares, kai psalteria, kai tumpana, kai seistra, kai kumbala. kai otan irthan mechri to aloni tou nachon, o ouza aplose to cheri tou stin kiboto tou theou, kai tin kratise epeidi, tin eseiisan ta bodia. kai exafthike o thumos tou kuriou enantia ston ouza kai o theos ton chtupise ekei logo tis propeteias tou kai pethane ekei dipla stin kiboto tou theou. kai o dabid lupithike, epeidi o kurios ekane chalasma ston ouza kai apokalese to onoma tou topou fares-ouza, mechri auti tin imera. kai o dabid fobithike ton kurio ekeini tin imera, kai eipe: pos i kibotos tou kuriou tha mpei mesa se mena; kai o dabid den thelise na metakinisei tin kiboto tou kuriou pros ton eauto tou stin poli dabid, all' o dabid tin estrepse sto spiti tou obid-edom, tou getthaiou. kai i kibotos tou kuriou emeine sto spiti tou obid-edom tou getthaiou treis mines kai o kurios eulogise ton obid-edom, kai olokliroi tin oikogeneia tou. kai aniggeilan ston basilia dabid, legontas: o kurios eulogise tin oikogeneia tou obid-edom, kai ola ta uparchonta tou, exaitias tis kibotou tou theou. tote, o dabid pige kai anebase tin kiboto tou theou apo to spiti tou obid-edom stin poli tou dabid me eufrosuni. kai otan autoi pou bastazan tin kiboto tou kuriou badizan exi bimata, thusiazan ena bodi kai ena siteuto. kai o dabid choreue mprosta ston kurio me oli tou ti dunami kai o dabid itan perizosmenos me lino efod. kai o dabid kai olokliros o oikos israil anebasan tin kiboto tou kuriou, me alalagmo, kai me foni salpiggas. kai eno i kibotos tou kuriou empaine stin poli dabid, i michal, i thugatera tou saoul, eskupse mesa apo to parathuro, kai, blepontas ton basilia dabid na pidaei kai na choreuei mprosta ston kurio, ton exouthenose stin kardia tis. kai eferan tin kiboto tou kuriou, kai tin ebalan ston topo tis, sto meson tis skinis, pou o dabid eiche stisei gi' autin kai o dabid profsere olokautomata kai eirinikes prosfores mprosta ston kurio. kai afou o dabid teleiose na profserei ta olokautomata kai tis eirinikes prosfores, eulogise ton lao sto onoma tou kuriou ton dunameon. kai moirase se olokliro ton lao,

se olokliro to plithos tou israil, apo andra mechri gunaika, se kathe enan anthropo, ena psmaki, kai ena kommati kreas, kai mia fiali kراس. tote, olokliros o laos anachorise, o kathenas sto spiti tou. kai o dabid epestrepse na eulogisei tin oikogeneia tou. kai, i michal, i thugatera tou saoul, bgainontas se sunantisi tou dabid, eipe: poso endoxos itan simera o basilias tou israil, pou gumnothike simera sta matia ton upiretrion ton doulon tou, kathos adiantropa gumnonetai enas apo tous tipotenious anthropous! kai o dabid eipe sti michal: mprosta ston kurio, pou me dialexe pio pano apo tin patera sou, kai pio pano apo olokliroi tin oikogeneia tou, oste na me kanei igemona epano ston lao tou kuriou, epano ston israil, nai, mprostaka ston kurio epaixa kai tha exeutelisto akoma perisotero, kai tha tapeinotho sta matia mou kai mazi me tis upiretries, gia tis opoies milises esu, mazi m' autes tha doxasto. gi' auto, i michal, i thugatera tou saoul, den gennise paidi mechri tin imera tou thanatou tis.

## 7

kai afou o basilias kathise sto spiti tou, kai o kurios ton anepause apo olous tous echthrous tou, apo pantou, o basilias eipe ston nathan ton profiti: na, ego tora katoiko se kedrino spiti kai i kibotos tou theou kathetai anamesa se parapetasmata. kai o nathan eipe ston basilia: pigaine, kane kathe ti pou einai stin kardia sou epeidi, o kurios einai mazi sou. kai ekeini ti nuchta egine logos tou kuriou pros ton nathan, legontas: pigaine, kai pes ston doulou mou ton dabid: etsi leei o kurios: esu tha oikodomiseis oiko se mena, gia na katoiko; epeidi, den katoikisa se oiko, apo tin imera pou anebasa tous gious israil apo tin aigupto, mechri auti tin imera, alla perierchomoun mesa se skini kai parapetasmata. pantou opou perpatisa mazi me olous tous gious israil, milisa pote se kapoion apo tis fules tou israil, ston opoion prostaxa na poimainei ton lao mou ton israil, legontas: giati den oikodomisate kedrion oiko se mena; tora, loipon, etsi tha peis ston doulou mou ton dabid: etsi leei o kurios ton dunameon: ego se pira apo ti mantra, piso apo ta probata, gia na eisai igemonas epano ston lao mou, epano ston israil kai imoun mazi sou pantou opou perpatises, kai exolothreusa olous tous echthrous sou apo mprosta sou, kai se ekana onomaston, sumfona me to onoma ton megalon pou briskon-tai epano sti gi kai tha dioriso enan topo gia ton lao mou ton israil, kai tha tous futepso, kai tha katoikoun se diko tou topo, kai den tha metaferontai pleon kai oi gioi tis adikias den tha tous katathliboun pia, opos allote, kai opos tis imeres kata tis opoies eicha katastisei krites epano ston lao mou israil

kai tha se anapauso apo olous tous echthrous sou. o kurios anaggelei akoma se sena, oti o kurios tha oikodomisei spiti se sena. afou sumplirothoun oi imeres sou, kai koimitheis mazi me tous pateres sou, tha sikoso ustera apo sena to sperma sou, pou tha bgei apo ta splashna sou, kai tha stereoso ti basileia tou. autos tha oikodomisei oikon sto onoma mou kai tha stereoso ton throno tis basileias tou mechri ton aiona ego tha eimai s' auton pateras, ki autos tha einai se mena gios an diapraxei anomia, tha ton sofroniso me rabdo andron, kai me mastigoseis ton gion ton anthron to eleos mou, omos, den tha afairethei ap' auton, opos to afairesas apo ton saoul, pou ebjala apo mprosta sou kai i oikogeneia sou kai i basileia sou tha stereothei mprosta sou mechri ton aiona o thronos sou tha stereothei ston aiona. sumfona me ola auta ta logia, kai sumfona me olokliri auti tin orasi, etsi milise o nathan ston dabid. tote, o basilias dabid mpike kai kathise mprosta ston kurio, kai eipe: poios eimai ego, kurie thee; kai poia einai i oikogeneia mou, oste me eferes mechris auto; alla, ki auto akoma stathike mikro sta matia sou, kurie thee kai milises akoma kai gia tin oikogeneia tou doulou sou gia ena makrino mellon. ki autos, despota kurie, einai o tropos ton anthron; kai ti mporei o dabid na pei pleon se sena; epeidi, esu, despota kurie, gnorizeis ton doulo sou. exaitias tou logou sou, kai sumfona me tin kardia sou, ekanes ola auta ta egaleia, gia na ta kaneis gnosta ston doulo sou. gi' auto, eisai megas, kurie thee epeidi, den uparchei omoios sou oute uparchei theos ekstos apo sena, sumfona me ola osa akousame na ta autia mas. kai poio allo ethnos epano sti gi einai opos o laos sou, opos o israil, pou o theos irthe na ton exagorasei gia diko tou lao, kai gia na ton kanei onomaston, kai na energisei gia chari sas megalas pragmata kai thaumasta, gia chari tis gis sou, mprosta ston lao sou, pou lutroses gia ton eauto sou apo tin aigupto, apo ta ethni, kai apo tous theous tous; epeidi, stereoses ston eauto sou ton lao sou israil, gia na einai laos sou ston aiona ki esu, kurie, egines theos tous. kai, tora, kurie thee, ton logo pou milises gia ton doulo sou, kai gia tin oikogeneia tou, as stereothei ston aiona, kai kane kathos milises. kai as megalunthei to onoma sou mechri ton aiona, oste na lene: o kurios ton dunameon einai o theos epano ston israil kai i oikogeneia tou doulou sou dabid as einai mprosta sou stereomeni. epeidi, esu, kurie ton dunameon, thee tou israil, apokalupses ston doulo sou, legontas: tha oikodomiso se sena oiko gi' auto o doulos sou brike tin kardia tou etoimi na proseuchithe se sena auti tin proseuchi. kai, tora, despota kurie, esu eisai o theos, kai ta logia sou tha einai alithina, ki esu uposchethikes auta ta agatha

ston doulo sou tora, loipon, eudokise na eulogiseis tin oikogeneia tou doulou sou, gia na einai mprosta sou ston aiona epeidi, esu, despota kurie, milises kai apo tin eulogia sou as einai i oikogeneia tou doulou sou eulogimeni, ston aiona.

## 8

ustera de ap' auta, o dabid pataxe tous filistaios, kai tous katatropose kai o dabid pire apo to cheri ton filistaion ti megethamma. pataxe kai tous moabites, kai tous metrise me schoinia, afou tous aplose katagis kai gia na thanatosei, tous metrise me duo schoinia, kai gia na afisei zontanous, me ena oloklro schoini. etsi, oi moabites eginan douloi upoteleis tou dabid. o dabid pataxe akoma ton adadezer, ton gio tou reob, basilia tis soba, eno pigaine na egkatasitsei tin exousia tou epano ston potamo eufrazi. kai o dabid pire ap' auton 1.700 kabalarides, kai 20.000 pezous kai o dabid neurkopise ola ta aloga ton amaxon, kai ap' autes diapulaxe 100 amaxes. kai otan oi surioi tis damaskou irthan na boithisoun ton adadezer, ton basilia tis soba, o dabid pataxe apo tous surious 22.000 andres. kai o dabid ebale froures sti suria tis damaskou kai oi surioi eginan douloi upoteleis tou dabid. kai o kurios esoze ton dabid pantou, opou pigaine. kai o dabid pire tis chruses aspides, pou isan epano stous doulous tou adadezer, kai tis eferestin ierousalim. kai apo ti betach, kai apo ti birothai, poleis tou adadezer, o basilias dabid pire uperbolika polun chalko. kai kathos o theoi, o basilias tis aimath, akouse oti o dabid pataxe olokliri ti dunami tou adadezer, o theoi esteile ton ioram, ton gio tou, ston basilia dabid, gia na ton chairitisei, kai na ton eulogisei, oti katapolemise ton adadezer, kai ton pataxe epeidi, o adadezer itan echthros tou theoi. kai o ioram efere mazi tou asimenia skeui, kai chrusa skeui, kai chalkina skeui kai o basilias dabid ta afierose ston kurio, mazi me to asimi kai to chrusafi, pou eiche afierosei apo ola ta ethni, osa eiche upotaxei apo ti suria, kai apo ton moab, kai apo tous gious ammon, kai apo tous filistaios, kai apo ton amalik, kai apo ta lafura tou adadezer, tou giou tou reob, tou basilia tis soba. kai o dabid apektise onoma, otan epestrefe, afou eiche katatroposei tous surious stin koilada tou alatiou, 18.000. kai ebale froures stin idoumaia se olokliri tin idoumaia ebale froures kai oloi oi idoumaioi eginan douloi tou dabid. kai o kurios esoze ton dabid pantou, opou pigaine. kai o dabid basileuse se olokliri ton israil kai o dabid ekane krisi kai dikaiosuni se olokliri ton lao tou. kai o ioab, o gios tis serouias, itan epikefalis tou stratou kai o iosafat, o gios tou achiloud, itan upomni-

matografos kai o sadok, o gios tou achitob, kai o achimelech, o gios tou abiathar, isan iereis o de seraïas itan grammateas. kai o benaïas, o gios tou iodaë, itan upeuthunos gia tous cherethaïous kai gia tous felethaïous oi de gioi tou dabit isan aularches.

## 9

kai o dabit eipe: apomenei kapoios akoma apo tin oikogeneia tou saoul, gia na kano eleos s' auton chari tou ionathan; upirche de enas doulos apo tin oikogeneia tou saoul, pou onomazotan siba. kai ton kalesan pros ton dabit, kai o basiliäs tou eipe: esu eisai o siba; ki ekeinos eipe: o doulos sou. kai eipe o basiliäs: den apomenei kapoios akoma apo tin oikogeneia tou saoul, gia na kano s' auton eleos theou; kai o siba eipe ston basilia: uparchei akoma enas gios tou ionathan, blammenos sta podia. kai o basiliäs tou eipe: pou einai autos; kai o siba eipe ston basilia: na, einai sto spiti tou macheir, giou tou ammiil, sti lo-debar. tote, o basiliäs dabit esteile, kai ton pire apo to spiti tou macheir, giou tou ammiil, apo ti lo-debar. kai otan o memfibosthe, gios tou ionathan, giou tou saoul, irthe ston dabit, epese me to prosopo tou sti gi, kai proskunise. kai o dabit eipe: memfibosthe! ki ekeinos eipe: na, o doulos sou. kai o dabit tou eipe: mi fobasai epeidi, sigoura tha kano eleos se sena, chari tou ionathan tou patera sou, kai tha sou apodoso ola ta ktimata tou saoul tou patera sou ki esu tha tros psomi epano sto trapezi mou gia panta. ki ekeinos ton proskunise, kai eipe: poios einai o doulos sou, oste na epiblepseis se ena tetoïo pethameno skuli pou eimai ego; kai o basiliäs kalese ton siba, ton doulo tou saoul, kai tou eipe: ola osa eiche o saoul kai ololkiri i oikogeneia tou, ta edosa ston gio tou kuriou sou tha kalliergeis, loipon, ti gi gi' auton, ki esu, ki oi gioi sou, kai oi douloi sou, kai tha fereis ta eisodimata, gia na echei o gios tou kuriou sou trofi gia na troei plin, o memfibosthe, o gios tou kuriou sou, tha troei psomi pantotina epano sto trapezi mou. kai o siba eiche 15 gious kai 20 doulous. kai o siba eipe ston basilia: sumfona me ola osa prostaxe o kuriös mou o basiliäs ton doulo tou, etsi tha kanei o doulos sou. kai o memfibosthe, eipe o basiliäs, tha troei epano sto trapezi mou, san enas apo tous gious tou basilia. kai o memfibosthe eiche enan mikron gio, pou onomazotan micha. kai oloi osoi katoikousan sto spiti tou siba isan douloi tou memfibosthe. kai o memfibosthe katoikouse stin ierousalim epeidi, etroge pantotina epano sto trapezi tou basilia itan de cholos kai sta duo tou podia.

## 10

kai usterä ap' auta, o basiliäs ton gion ammon pethane, kai ant' autou basileuse o anoun, o gios tou. kai o dabit eipe: tha kano eleos ston anoun, ton gio tou naas, epeidi o pateras tou ekane eleos se mena. kai o dabit esteile na ton parigorisei gia ton patera tou, diamésou ton doulon tou. kai oi douloi tou dabit irthan sti gi ton gion ammon. kai oi archontes ton gion ammon eipan ston anoun ton kurio tous: nomizeis oti o dabit timontas ton patera sou esteile parigorites se sena; den esteile o dabit tous doulous tou se sena, gia na exereunisei tin poli, kai na tin kataskopeusei, kai na tin katastrepei; kai o anoun epiase tous doulous tou dabit, kai xurise to miso pigouni tous, kai apekopse to miso apo ta imatia tous, mechri tous gloutous tous, kai tous exapesteile. otan to aniggeilan ston dabit, esteile se sunantisi tous, epeidi oi andres isan uperbolika atimasmenoi kai o basiliäs eipe: kathiste stin iericho mechris otou auxithoun ta pigounia sas, kai tote guriste. kai blepontas oi gioi ammon oti isan bdeluktoi ston dabit, oi gioi ammon esteilan kai misthosan apo tous surious tis baith-reob, kai apo tous surious tis soba, 20.000 pezous kai apo ton basilia maacha 1.000 andres, kai apo ton is-tob 12.000 andres. kai otan o dabit ta akouse auta, esteile ton ioab, kai ololkiri ton strato ton dunaton. kai oi gioi ammon bgikan, kai paratachhikan se polemo pros tin eisodo tis pulis kai oi surioi tis soba, kai tis reob, kai tou is-tob, kai tou maacha, isan chorista stin pediada. kai blepontas o ioab oti i machi paratachhike enantion tou apo mprosta kai apo piso, dialexe, apo olous tous eklektous tou israil, kai tous paretaxe enantion ton surion kai to upoloipo tou laou to edose sto cheri tou adelfou tou, tou abisai, kai tous paretaxe enantia stous gious ammon. kai eipe: an oi surioi uperischusoun enantion mou, tote tha me soseis esu an, omos, uperischusoun oi gioi ammon enantion sou, tote ego thartho na se soso gine andreios, kai as endunamothoume uper tou laou mas, kai uper ton poleon tou theou mas kai o kuriös as kanei to aresto sta matia tou. kai irthe o ioab, kai o laos pou itan mazi tou, se machi enantia stous surious, kai ekeinoi efugan apo mprosta tou. kai otan oi gioi ammon eidan oti oi surioi efugan, efugan tote ki autoi mprosta apo ton abisai, kai mpikan mesa stin poli. kai o ioab gurise apo tous gious ammon, kai irthe stin ierousalim. blepontas de oi surioi, oti katatropothikan mprosta apo ton israil, sugkentrotihikan mazi. kai esteile o adarezer, kai ebgame tous surious pou isan pera apo ton potamo kai irthan stin ailam kai o sobak, o archistratigos tou adarezer, proporeuotan mprosta tous. kai otan auto

anaggelthike ston dabid, sugkentrose olokliro ton israil, kai perase ton iordani, kai irthe stin ailam. kai oi surioi paratachthikan enantia ston dabid, kai polemisan m' auton. kai oi surioi efugan apo mprosta apo ton israil kai o dabid exolothreuse apo tous surious 700 amaxes, kai 40.000 kabalarides, kai ton sobak, ton archistratigo tous, ton pataxe kai pethane ekei. kai blepontas oloi oi basilades, oi douloi tou adarezer, oti katarotophikan mprosta apo ton israil, ekanan eirini me ton israil, kai eginan douloi tous. kai oi surioi fobontan na boithisoun pleon tous gious ammon.

## 11

kai ton epomeno chrono, kata tin epochi pou ekstrateuoun oi basilades, o dabid esteile ton ioab, kai tous doulous tou mazi tou, kai olokliro ton israil kai katestrepan tous gious ammon, kai poliorkisan ti rabba. o dabid, omos, emeine stin ierousalim. kai pros tin espera, otan o dabid sikothike apo to krebatu tou, perpatouse epano stin taratsa tou basilikou spitioy kai apo tin taratsa eide mia gunaika na louzetai kai i gunaika itan uperbolika oraia stin opsi. kai o dabid esteile kai ereunise gia ti gunaika. kai kapoios eipe: den einai auti i bith-sabee, i thugatera tou eliam, i gunaika tou ouria tou chettaiou; kai o dabid esteile minutes kai tin pire kai otan irthe s' auton, koimithike mazi tis, (epeidi, eiche katharistei apo tin akatharsia tis) kai gurise sto spiti tis. kai i gunaika sunelabe kai stelontas minuma ston dabid, aniggeile kai eipe: eimai egkuos. kai o dabid esteile minuma ston ioab, legontas: steile mou ton ouria ton chettaio. kai o ioab esteile ston dabid ton ouria. kai otan o ourias irthe s' auton, o dabid rotise pos echei o ioab, kai pos echei o laos, kai pos echoun ta pragmata tou polemou. kai o dabid eipe ston ouria: kateba sto spiti sou, kai plune ta podia sou. kai o ourias bgike apo to spiti tou basilia kai piso tou irthe meridio apo to trapezi tou basilia. o ourias, omos, koimithike dipla sti thura tou spitioy tou basilia, mazi me olous tous doulous tou kuriou tou, kai den katebike sto spiti tou. kai otan aniggeilan ston dabid, legontas: o ourias den katebike sto spiti tou, o dabid eipe ston ouria: esu den erchesai apo odoiporia; giati den katebikes sto spiti sou; kai o ourias eipe ston dabid: i kibotos, kai o israil, kai o ioudas katoikoun se skines, kai o kurios mou o ioab, kai oi douloi tou kuriou mou, einai stratopedemenoi epano sto prosopo tis pediadas kai ego tha pao sto spiti mou, gia na fao, kai na pio, kai na koimitho me ti gunaika mou; zeis, kai ze i psuchi sou, den tha kano auto to pragma. kai o dabid eipe ston ouria: meine edo kai simera, kai aurio tha se exaposteilo.

kai emeine o ourias stin ierousalim ekein tin imera, kai tin epomeni. kai o dabid ton kalese, kai efage mprosta tou, kai ipie kai ton methuse kai tin espera bgike na koimithi epano sto krebatu tou mazi me tous doulous tou kuriou tou, plin sto spiti tou den katebike. kai to proi o dabid egrapse mia epistoli ston ioab, kai tin esteile dia cheiros tou ouria. kai stin epistoli egrapse, legontas: balte ton ouria apenanti sti skliroteri machi epeita, surtheite ap' auton, gia na chtupithe kai na pethanei. kai afou o ioab paratirise tin poli, diorise ton ouria se thesi, opou ixere oti isan andres dunamis. kai bgikan oi andres tis polis, kai polemisan me ton ioab kai epano apo ton lao merikoi apo tous doulous tou dabid thanatothike de kai o ourias o chettaios. kai o ioab esteile kai aniggeile ston dabid ola ta schetika gia ton polemo. kai prostaxe ton minuti, legontas: afou teleioseis milontas ston basilia ola ta schetika gia ton polemo, an anapsei o thumos tou basilia, kai sou pei: giati plisiasate tin poli machomenoi; den xerete oti tha toxean apo to teichos; poios pataxe ton abimelech, ton gio tou ierubeseth; kapoia gunaika den errixte epano tou ena kommati mulopetras apo to teichos, kai pethane, sti thaibais; giati plisiasate sto teichos; tote, pes: pethane kai o doulous sou o ourias, o chettaios. pige, loipon, o minutis, kai kathos irthe, aniggeile ston dabid ola ekeina, gia ta opoia ton eiche steilei o ioab. kai eipe o minutis ston dabid, oti uperischusan enantion mas oi andres, kai bgikan pros emas stin pediada, kai tous katebixame mechri tin eisodo tis pulis all' oi toxotes toxean apo to teichos epano stous doulous sou kai merikoi apo tous doulous tou basilia pethanan, kai o doulous sou o ourias o chettaios akoma pethane. tote o dabid eipe ston minuti: etsi tha peis ston ioab: mi se anisuche auto to pragma epeidi, i romfaia kataroei pote ton enan, kai pote ton allon enischuse ti machi sou enantia stin poli, kai na tin katestrepsis ki esu entharrune ton. kai otan i gunaika tou ouria akouse, oti o ourias o andras tis pethane, penthise gia ton andra tis. kai afou perase to penthos, o dabid esteile kai tin pire sto spiti tou kai egine gunaika tou, kai tou gennise enan gio. to pragma, omos, pou epraxe o dabid, fanike kako sta matia tou kuriou.

## 12

kai o kurios esteile ton nathan pros ton dabid. kai irthe s' auton, kai tou eipe: isan 2 andres se kapoia poli, o enas plousios kai o allos ftochos. o plousios eiche kopadia kai mantres apo bodia uperbolika polles. kai o ftochos den eiche allo, para mia mikri amnada, pou agorase kai ethrepse kai megalose mazi tou, kai mazi me ta paidia tou etroge



apo to psomi tou, kai epine apo to potiri tou, kai koimotan ston korfo tou, kai tou itan san thugatera. irthe de ston plousio kapoios diabatis, kai lupithike na parei apo ta kopadia tou, kai apo tis mantres ton bodion tou, gia na etoimasei ston odoiporo, pou eiche erthei s' auton, kai pire tin amnada tou ftochou, kai tin etoimase gia ton anthropo pou eiche erthei s' auton. kai anapse i orgi tou dabid uperbolika enantia ston anthropo kai eipe ston nathan: zei o kurios, anxios thanatou einai o anthropos, pou to ekane auto kai tha plirosei tin amnada sto tetraplasio, epeidi epraxe auto to pragma, kai epeidi den splashnistike. kai o nathan eipe ston dabid: esu eisai o anthropos. etsi leei o kurios, o theos tou israel: ego se echrisa basilia epano ston israil, kai ego se eleutherosa apo to cheri tou saoul kai sou edosa ton oiko tou kuriou sou, kai tis gunaikes tou kuriou sou ston korfo sou, kai sou edosa ton oiko israil kai tou iouda kai an touto itan ligo, tha sou prostheta paromoia kai paromoia giati katafronises ton logo tou kuriou, oste na praxeis to kako sta matia tou; ton ouria ton chettaio pataxes me romfaia, kai pires ti gunaika ton ston eauto sou os gunaika, ki auton ton thanatoses me ti romfaia ton gion ammon tora, loipon, romfaia den tha aposurthei apo tin oikogeneia sou epeidi, me katafronises, kai pires ti gunaika tou ouria tou chettaiou gia na einai gunaika sou. etsi leei o kurios: des, tha xesikoso enantion sou kaka mesa apo tin oikogeneia sou, kai tha paro tis gunaikes sou mprosta apo ta matia sou, kai tha tis doso ston plision sou, kai tha koimithei me tis gunaikes sou mprosta s' auton ton ilio epeidi, esu epraxes krufa ego, omos, tha kano auto to pragma mprosta apo olokliro ton israil, kai katantikru ston ilio. kai o dabid eipe ston nathan: amartisa ston kurio. kai o nathan eipe ston dabid: kai o kurios pareblepse to amartima sou den tha pethaneis epeidi, omos, me tin praxi auti edoses megali aformi stous echthrous tou kuriou na blasfourn, gi' auto, to paidi pou gennithike se sena tha pethanei oposdipote. kai o nathan efuge gia to spiti tou. kai o kurios pataxe to paidi, pou i gunaika tou ouria gennise ston dabid, kai arrostise. kai o dabid iketeuse ton kurio uper tou paidiou kai o dabid nistepse, kai afou mpike mesa, dianuchtereuse, xaplomenos katagis. kai sikothikan oi presbuteroi tou spitio tou, kai irthan s' auton gia na ton sikosoun apo ti gi omos, den thelise, oute efage psomi mazi tous. kai tin ebdomi imera to paidi pethane. kai oi douloi tou dabid fobithikan na tou anageilloun oti to paidi pethane epeidi, elegan: deste, eno to paidi zouse akoma, tou milousame, kai den eiskouge sti foni mas poso, loipon, tha kanei kano, an tou pome oti to paidi pethane; all' o dabid blepontas oti oi douloi tou psithur-

izan anametaxu tous, o dabid katalabe oti to paidi pethane gi' auto, o dabid eipe stous doulous tou: pethane to paidi; ki ekeinoi eipan: pethane. tote, o dabid sikothike apo ti gi, kai loustike, kai alefithike, kai allaxe ta imatia tou, kai mpike mesa ston oiko tou kuriou, kai proskunise epeita, mpike mesa sto spiti tou kai zitise na faei, kai ebalan mprosta tou psomi, kai efage. kai oi douloi tou eipan s' auton: ti einai touto, pou ekanes; nisteues kai eklaiges gia to paidi, eno zouse kai afou pethane to paidi, sikothikes, kai efages psomi. kai eipe: eno akoma zouse to paidi, nistepsa kai eklapsa, epeidi eipa: poios xerei; isos, o theos me eleisei, kai zisei to paidi alla, tora, pethane giati na nisteuo; mipos mporo na to fero pali piso; ego tha pao pros auto, auto omos den tha epistrepsei pros emena. kai o dabid parigorise ti bith-sabee, ti gunaika tou, kai mpike mesa s' autin, kai koimithike mazi tis, kai gennise gio, kai apokalese to onoma tou solomona kai o kurios ton agapise. kai esteile diamesou tou nathan tou profiti, kai apokalese to onoma tou iedidia, gia ton kurio. kai o ioab polemise enantia sti rabba ton gion ammon, kai kurieuse ti basiliki poli. kai o ioab esteile minutes ston dabid, kai eipe: polemisa enantia sti rabba, malista kurieusa tin poli ton neron tora, loipon, sugkentrose to upoloipo tou laou, kai stratopedeuse enantia stin poli, kai kurieuse tin, gia na mi kurieuso ego tin poli kai onomastei to onoma mou epano s' auti. kai o dabid sugkentrose olokliro ton lao, kai pige sti rabba, kai polemise enantion tis, kai tin kurieuse kai pire to stefani tou basilia tous apo to kefali tou, to baros tou opoiou itan ena talanto chrusafi me polutimes petres kai tethike epano sto kefali tou dabid kai efere exo uperbolika polla lafura tis polis kai ton lao pou itan mesa s' auti ton ebgame exo, kai ton ebale kato apo siderenia prionia, kai kato apo siderenia tribolia, kai kato apo siderenious pelekeis, kai tous perase mesa apo to kamini ton plinthon. kai etsi ekane o dabid se oles tis poleis ton gion ammon. tote o dabid epestrepse, kai olokliros o laos, stin ierousalim.

## 13

ustera de ap' auta, o abessalom o gios tou dabid eiche mia oraia adelfi, me to onoma thamar, kai o ammon, o gios tou dabid, tin agapise. kai o ammon epasche toso, oste arrostise gia tin adelfi tou ti thamar epeidi, itan parthena, kai faintan ston ammon duskolotato na kanei kati s' auti. eiche de o ammon enan filo, pou onomazotan ionadab, gios tou samaa, adelfou tou dabid o de ionadab itan anthropos uperbolika panourgios. kai tou eipe: giati esu, gie tou basilia, adunatizeis toso kathimerina; den tha to

faneroseis se mena; kai o amnon tou eipe: agapao ti thamar, tin adelfi tou abessalom, tou adelfou mou. kai o ionadab tou eipe: plagiase epano sto krebati sou, kai prospoisou ton arrostο kai otan o pateras sou erthei kai se dei, pes tou: as erthei, parakalo, i thamar i adelfi mou, kai as mou dosei na fao, kai as etoimasei mprosta mou to fagito, gia na do, kai na fao apo to cheri tis. kai o amnon plagiase, kai prospoiithike ton arrostο kai otan o basilias irthe na ton dei, eipe o amnon ston basilias: as erthei, parakalo, i thamar i adelfi mou, kai as kanei mprosta mou duo tiganites, gia na fao apo to cheri tis. kai o dadid esteile sto spiti pros ti thamar, legontas: pigaine tora sto spiti tou adelfou sou amnon, kai etoimase tou fagito. kai i thamar pige sto spiti tou adelfou tis amnon, pou itan plagiasthenos kai pire to aleuri, kai zumose, kai ekane tiganites mprosta tou, kai episise tis tiganites. epeita, pire to tigani, kai tis kenose mprosta tou omos, den thelise na faei. kai o amnon eipe: bgalte kathe anthropo apo mprosta mou. kai bgikan ap' auton oloi. kai eipe o amnon sti thamar: fere to fagito mou ston koitona, gia na fao apo to cheri sou. kai i thamar pire tis tiganites pou ekane, kai tis efere ston koitona ston amnon ton adelfo tis. kai otan tou profere s' auton na faei, tin epiaze, kai tis eipe: ela, koimisou mazi mou, adelfi mou. ki ekeini tou eipe: mi, adelfe mou, mi me tapeinoseis epeidi, toteio pragma den prepei na ginei ston israil mi kaneis auti tin afrosuni ki ego, pos tha exaleipso to oneidos mou; alla, ki esu tha eisai san enas apo tous afrones ston israil tora, loipon, parakalo, milise ston basilias epeidi, den tha me arnithesi se sena. den thelise, omos, na akousei sti foni tis alla, askontas megaluteri dunami apo ekeini, ti biase, kai koimithike mazi tis. tote o amnon ti misise me misos uperbolika megalο oste to misos, me to opoio ti misise, itan megalutero apo tin agapi, me tin opoia tin eiche agapisei. kai o amnon tis eipe: siko, pigaine. ki ekeini tou eipe: den uparhei aitia auto to kako, to na me apobaleis, einai megalutero tou allou, pou eiraxez se mena. den thelise, omos, na tin eisakousei. kai fonaxe ton neo, pou ton upiretouse, kai eipe: bgal' tin tora exo apo mena, kai bale ton mochlo sti thura piso tis. kai itan ntumeni me chitona poikilochromo, epeidi oi thugateres tou basilias, oi parthenes, toteia ependumata ntunontan. kai o upiretis tou tin ebgale exo, kai ebale ton mochlo sti thura piso tis. kai pairnontas i thamar stachti epano sto kefali tis, kai schizontas ton poikilochromo chitona, pou eiche epano tis, kai bazontas ta cheria tis epano sto kefali tis, efuge perpatontas kai krazontas. kai o abessalom o adelfos tis eipe s' auti: mipos o amnon o adelfos sou brethike mazi sou; omos, tora, sopase adelfi

mou adelfos sou einai mi katathlibeis tin kardia sou gi' auto to pragma. kai i thamar kathotan se katastasi chireias sto spiti tou adelfou tis, tou abessalom. kai otan o basilias dadid akouse ola auta ta pragmata, thumose uperbolika. o de abessalom den milise me ton amnon, oute kalo oute kako epeidi, o abessalom misouse ton amnon, gia ton logo oti tapeinose tin adelfi tou ti thamar. kai usterα apo duo olokliria chronia, o abessalom eiche koureutes sti baal-asor, pou einai konta ston efraim, kai o abessalom proskalese olous tous gious tou basilias. kai o abessalom irthe ston basilias, kai eipe: des, tora, o doulou sou echei koureutes as erthei, parakalo, o basilias, kai oi douloi tou, mazi me ton doulou sou. kai o basilias eipe ston abessalom: ochi, gie mou, as mi erthoume tora oloi, gia na sou eimaste baros. kai ton biase, omos den thelise na paei, alla ton eulogise. tote, o abessalom eipe: an ochi, as erthei toulachiston o amnon, o adelfos mou. kai o basilias tou eipe: giati na erthei mazi sou; omos, o abessalom ton biase, oste esteile mazi tou ton amnon, kai olous tous gious tou basilias. tote, o abessalom prostaxe tous upiretes tou, legontas: destе, tora, otan i kardia tou amnon eufranthei apo to krasi, kai sas po: pataxte ton amnon, tote thanatoste ton mi fobaste den eimai ego pou sas prostazo; gineste andreioi kai gineste gioi dunamis. kai oi upiretes tou abessalom ekanan ston amnon, opos tous prostaxe o abessalom. tote, afou sikothikan oloi oi gioi tou basilias, kathise kathe enas epano sto moulari tou, kai efugan. ki eno autoi briskontan ston dromo, eftase i fimi ston dadid, pou elege: o abessalom pataxe olous tous gious tou basilias, kai den emeine ap' autous oute enas. tote, o basilias, afou sikothike, xeschise ta imatia tou, kai plagiase katagis kai oloi oi douloi tou, pou parabriskontan, xeschisan ta imatia tous. kai o ionadab, o gios tou samaa, adelfou tou dadid, apokrithike kai eipe: as mi leei o basilias ti thanatothikan oloi oi neoi, oi gioi tou basilias epeidi, monacha o amnon pethane dedomenou oti, o abessalom to eiche apofasisei, apo tin imera pou tapeinose ti thamar tin adelfi tou tora, loipon, as mi balei o kurios mou o basilias to pragma stin kardia tou, legontas oti pethanan oloi oi gioi tou basilias epeidi, o amnon monacha pethane. kai o abessalom efuge. kai o neos, o skopos, upsonontas ta matia tou, eide, kai na, polus laos poreuotan apo ton dromo piso ap' auton, pros tin plagia tou bounou. kai o ionadab eipe ston basilias: des, oi gioi tou basilias erchontai sumfona me ton logo tou doulou sou, etsi egine. kai kathos teleiose milontas, na, oi gioi tou basilias irthan, kai upsosan ti foni tous, kai eklapsan kai o basilias akoma, kai oloi oi douloi tou, eklapsan

enan uperbolika megalon klauthmo. kai o abessalom efuge, kai pige ston thalmai, ton gio tou ammioud, ton basilia tis gessour kai o dabid penthise gia ton gio tou oles tis imeres. o abessalom, loipon, efuge, kai pige sti gessour, kai itan ekei tria chronia. kai o basiliass dabid epipotise na paei ston abessalom, epeidi eiche parigorithei gia ton thanato tou amnon.

## 14

kai o ioab, o gios tis serouias gnorise, oti i kardia tou basilia itan ston abessalom. kai o ioab esteile sti thekoue, kai efere apo ekei mia sofi gunaika, kai tis eipe: prospoisou, parakalo, oti eisai se penthos, kai ntusou imatia penthima, kai na mi aleiftheis me ladi, alla na eisai san mia gunaika pou penthei idi polles imeres gia kapoion pou pethane kai pigaine ston basilia, kai na tou miliseis sumfona me touta ta logia. kai o ioab ebale ta logia sto stoma tis. kai kathos i thekoitissa gunaika milouse ston basilia, epese mproumuta katagis, kai proskunise, kai eipe: basilia, sose. kai o basiliass tis eipe: ti echeis; ki ekeini eipe: gunaika chira eimai ego, alloimono! kai o andras mou pethane kai i douli sou eiche duo gious, pou logomachisan kai oi duo sto chorafi, kai den upirche kapoios pou na tous chorisei, alla o enas pataxe ton allon, kai ton thanatose kai xafnou, olokliri i suggeneia sikothike enantia sti douli sou, kai eipe: paradose mas auton pou pataxe ton adelfo tou, gia na ton thanatosoume, anti tis zois tou adelfou tou pou ton foneuse, kai na exolothreousoume tautochrone kai ton klironomo kai etsi tha sbisoun to karbouno mou pou emeine, oste na mi afisoun ston andra mou onoma oute apomeinari, epano sto prosopo tis gis. kai o basiliass eipe sti gunaika: pigaine sto spiti sou, kai ego tha diatexo uper tou sumferontos sou. kai i gunaika i thekoitissa eipe ston basilia: kurie mou basilia, epano mou as einai i anomia, kai epano ston oikon tou patera mou kai o basiliass kai o thronos tou, athooi. kai o basiliass eipe: opoios milisei enantion sou, fer' ton se mena, kai den tha se aggxiei pleon. ki ekeini eipe: as thumithe, parakalo, o basiliass ton kurio ton theo sou, kai as mi afisei tous ekdikites tou aimatos na plithounon ti fthora, kai na apolesoun ton gio mou. ki ekeinos eipe: zei o kurios, oute mia tricha tou giou sou den tha pesei sti gi. tote i gunaika eipe: as milisei, parakalo, i douli sou, enan logo ston kurio mou ton basilia. kai eipe: milise. kai i gunaika eipe: giati stochastikes tetoio pragma enantia ston lao tou theou; epeidi, o basiliass to leei auto san enas enochos anthros, gia ton logo oti o basiliass den stelnei na epanaferei ton exoristo tou. epeidi, anapofeukta tha

pethanoume, kai eimaste san to chumeno nero epano sti gi, pou den mazeuetai xana kai o theos den thelei na chathei mia psuchi, all' efeuriskei mesa, oste o exoristos na mi menei exosmenos ap' auton. tora, gi' auto irtha na miliso auto ton logo ston kurio mou ton basilia, epeidi me fobise o laos kai i douli sou eipe: tha miliso tora ston basilia isos, o basiliass kanei to aitima tis doulis tou. epeidi, o basiliass tha eisakousei, gia na eleutherosei ti douli tou apo to cheri tou anthros pou zitaei na me exaleipsei, tautochrone de kai ton gio mou, apo tin klironomia tou theou. eipe, malista, i douli sou: o logos tou kuriou mou tou basilia, tha einai tora parigoritikos epeidi, san angelos theou, etsi einai o kurios mou o basiliass, sto na diakrinei to kalo kai to kako o kurios o theos sou tha einai mazi sou. tote, o basiliass apantise kai eipe sti gunaika. mi krupseis apo mena tora to pragma, pou ego tha se rotiso. kai i gunaika eipe: as milisei, parakalo, o kurios mou o basiliass. kai eipe o basiliass: se olo auto den einai mazi sou to cheri tou ioab; kai i gunaika apantise kai eipe: zei i psuchi sou, kurie mou basilia, kanena ap' auta pou eipe o kurios mou o basiliass den xekline, oute dexia oute aristera epeidi, o doulos sou o ioab, autos me prostaxe, ki autos ebale ola ta logia auta sto stoma tis doulis sou o doulos sou o ioab to ekane, na peristrepso ti morfi autou tou pragmatos kai o kurios mou einai sofos, sumfona me ti sofia aggelou tou theou, sto na gnorizei ola osa ginontai sti gi. kai o basiliass eipe ston ioab: des, tora, ekana auto to pragma pigaine, loipon, fere piso ton neo, ton abessalom. kai o ioab epese mproumuta sti gi, kai proskunise, kai eulogise ton basilia kai o ioab eipe: simera o doulos sou gnorizei oti brika chari sta matia sou, kurie mou basilia, epeidi o basiliass ekane sumfona me ton logo tou doulou tou. tote, o ioab sikothike kai pige sti gessour, kai efere ton abessalom stin ierousalim. kai o basiliass eipe: as gurisei sto spiti tou, kai as mi dei to prosopo mou. etsi o abessalom gurise sto spiti tou, kai den eide to prosopo tou basilia. kai se olokliri ton israil den upirche anthros na thaumazetai toso gia tin oraiotita tou, opos o abessalom apo to pelma tou podiou tou, mechri tin korufi tou, den upirche elattoma epano tou kai osakis koureue to kefali tou, (epeidi, sto telos kathe chronou to koureue gia ton logo oti ta mallia ton barainan, gi' auto ta ekobe) zugize tis triches tou kefaliou tou, kai isan 200 sikloi sumfona me to basiliko zug. kai ston abessalom genithikan treis gioi, kai mia thugatera, me to onoma thamar auti itan oraiotati gunaika. kai o abessalom katoikise stin ierousalim duo oloklira chronia, kai den eide to prosopo tou basilia. gi' auto, o abessalom apesteile ston ioab, gia na ton steilei ston basilia omos, den

thelise narthei s' auton apesteile xana gia deuteri fora, alla den thelise narthei. tote, eipe stous doulous tou: koitaxte, to chorafi tou ioab einai konta sto diko mou, kai echei ekei krithari pigainete, kai katakapste to me fotia kai oi douloi tou abessalom katekapsan to chorafi me fotia. kai sikothike o ioab, kai irthe ston abessalom sto spiti, kai tou eipe: giati oi douloi sou katekapsan to chorafi mou me fotia; kai o abessalom apantise ston ioab: des, apesteila se sena, legontas: ela edo, gia na se steilo ston basilia na peis: giati irtha apo ti gessour; tha itan kalutero gia mena na imoun akoma ekei tora, loipon, as do to prosopo tou basilia kai an einai se mena adikia, as me thanatosei. tote, o ioab irthe ston basilia, kai tou ta aniggeile auta kai kalesse ton abessalom, kai irthe ston basilia, kai peftontas mproumuta katagis, proskunise mprosta ston basilia kai o basiliass filise ton abessalom.

## 15

kai usterá ap' auta, o abessalom etoimase amaxes kai aloga, kai 50 andres na trechoun mprosta tou. kai o abessalom sikonotan proi, kai stekotan sta plagia tou dromou tis pulis kai otan kapoios eiche mia diafora kai erchotan ston basilia gia na kanei krisi, tote o abessalom ton kalouse konta tou kai tou elege: apo poia poli eisai; ki ekeinos apantouse: o doulous sou einai apo tin tade fuli tou israil. kai o abessalom tou elege: des, i upothesi sou einai kali kai sosti omos, den uparchei kanenas pou na se akouei apo merous tou basilia. elege akoma o abessalom: poios na me diorize kriti tou topou, gia na erchetai se mena kathenas pou echei diafora i krisi, kai na ton dikaiono! kai oses fores kapoios plisiaze na ton proskunisei, aplone to cheri tou, kai ton epiane, kai ton filouse. kai o abessalom ekane kat' auton ton tropo se kathe israiliti, pou erchotan gia krisi pros ton basilia kai o abessalom upeklepte tis kardies ton andron tou israil. kai sto telos ton 40 chronon, o abessalom eipe ston basilia: as pao, parakalo, gia na ekpliroso tin euchi mou, pou eicha euchithei ston kurio, sti chebron epeidi, o doulous sou eiche euchithei mia euchi, otan katoukouse sti gessour sti suria, legontas: an o kurios me epistrepsei pragmatika stin ierousalim, tote tha prosfero thusia ston kurio. kai o basiliass tou eipe: pigaine me eirini. kai afou sikothike, pige sti chebron. kai o abessalom esteile kataskopous se oles tis fules tou israil, legontas: kathos tha akousete ti foni tis salpiggas, tha peite: o abessalom basileuse sti chebron. kai pigan mazi me ton abessalom 200 andres apo tin ierousalim, kalesmenoi, kai pigan mesa stin aplotita tous, kai den ixeran tipote. kai o

abessalom proskalesse ton achitofel ton gilon-aio, ton sumboulo tou dabid, apo tin poli tou, apo ti gilo, eno prosfere tis thusies. kai i sunomosa itan dunati kai o laos plithunotan adiakopa konta ston abessalom. kai irthe enas minutis ston dabid, legontas: oi kardies ton andron israil strafikan piso apo ton abessalom. kai o dabid eipe se olous tous doulous tou, ekeinous pou isan mazi tou stin ierousalim: sikotheite, kai as fugoume epeidi, den tha mporesoume na diasothoume mprosta apo ton abessalom biasteite na anachorisoume, gia na mi epitachunei kai mas kataftasei, kai sproxei to kako epano mas, kai pataxei tin poli me machaira. kai oi douloi tou basilia eipan ston basilia: se o,ti dialexei o kurios mou o basiliass, na oi douloi sou. kai bgike exo o basiliass, kai oklokiri i oikeogeneia tou piso ap' auton. kai o basiliass afise tis deka gunaikes tis pallakes, gia na fulatoun to spiti. kai o basiliass bgike exo, kai apo piso tou oklokiros o laos, kai stathikan se enan topo, pou apeiche makria. kai oloi oi douloi tou poreuontan konta tou kai oloi oi cherethaioi, kai oloi oi felethaioi, kai oloi oi getthaioi, 600 andres, ekeinoi pou irthan piso ap' auton apo ti gath, proporeuontan mprosta apo ton basilia. kai o basiliass eipe ston ittai ton getthaio: giati erchesai ki esu mazi mas; gurna piso, kai na katoukeis mazi me ton basilia, epeidi eisai xenos, kai malista eisai metoikismenos apo ton topo sou chthes irthes, kai simera tha se kano na periplaniesai mazi mas; ki ego tha pao opou mporeso gurna piso, kai pare kai tous adelfous sou eleos kai alitheia mazi sou! kai o ittai apantise ston basilia, kai eipe: zei o kurios, kai zei o kurios mou o basiliass, opou kai an einai o kurios mou o basiliass, eite se thanato eite se zoi, ekei bebaia tha einai kai o doulous sou. kai o dabid eipe ston ittai: ela, loipon, kai diabaine. kai diabike o ittai o getthaiois, kai oloi oi andres tou, kai ola ta paidia pou isan mazi tou. kai oklokiros o topos eklaiqe me dunati foni, kai oklokiros o laos diabaine diabike kai o basiliass ton cheimarro ton kedron kai oklokiros o laos diabike pros ton dromo tis erimou. kai na, akoma kai o sadok, kai oloi oi leuites mazi tou, fernontas tin kiboto tis diathikis tou theou kai estisan tin kiboto tou theou kai anebike o abiathar, afou teleiose oklokiros o laos diabainontas apo tin poli. kai o basiliass eipe ston sadok: fere tin kiboto tou theou piso stin poli an brochari sta matia tou kuriou, tha me kanei na epistrepso, kai na do autin, kai to katokitirio tou alla, an pei os exis: den echo euarestisi se sena, namai ego, as kanei se mena o,ti fanei aresto sta matia tou. o basiliass eipe akoma ston sadok ton ierea: den eisai esu pou blepeis; gurna piso stin poli me eirini, kai o achimaas o gios sou, kai o ionathan o gios tou abiathar, oi duo gioi sas

mazi sas koitaxte, ego tha meno stis pedides tis erimou, mechris otou erthei enas logos apo sas gia na mou anageilei. o sadok, loipon, kai o abiathar epaneferan tin kiboto tou theou stin ierousalim, kai emeinan ekei. kai o dabit anebaine diamesou tis anabasis ton elaion, anebainontas kai klaigontas, kai echontas to kefali tou skepasmeno, kai perpatontas xupolutos kai ololkiros o laos, pou itan mazi tou, kathe enas eiche to kefali tou skepasmeno, kai anebainan badizontas kai klaigontas. kai aniggeilan ston dabit, legontas: o achitofel einai anamesa stous sunomotes mazi me ton abessalom. kai o dabit eipe: kurie, deomai se sena, dialuse ti bouli tou achitofel. kai otan o dabit irthe stin korufi tou bounou, opou proskunise ton theo, na, irthe se sunantisi tou o chousai o architis, echontas xeschismenon ton chitona tou, kai choma epano sto kefali tou. kai o dabit tou eipe: an diabeis mazi mou, sigoura tha mou eisai fortio an, omos, guriseis piso stin poli, kai peis ston abessalom: tha eimai doulos sou, basilia opos stathika doulos tou patera sou mechri tora, etsi tha eimai tora doulos sou tote, mporeis na anatrepseis ti bouli tou achitofel uper emou kai den einai ekei mazi sou o sadok kai o abiathar, oi ierei; kathe ti, loipon, pou tha akouges apo ton oiko tou basilia, tha to anageileis ston sadok kai ton abiathar, tous ierei; des, ekei einai mazi tous oi duo gioi tous, o achimaas, o gios tou sadok, kai o ionathan, o gios tou abiathar kai diamesou auton tha mou stelnete kathe ti pou tha akouseste. kai kathos o filos tou dabit, o chousai, mpike mesa stin poli, o abessalom irthe stin ierousalim.

## 16

kai otan o dabit perase ligo tin korufi, na, ton sunantise o siba, o upiretis tou memfibosthe, me duo samaromena gaidouria, echontas epano tous 200 psomia, kai 100 tsampia stafides, kai 100 armathies kalokairinou karpous, kai ena aski krasi. kai o basiliias eipe ston siba: giati ta ferneis auta; kai o siba eipe: ta gaidouria einai gia tin oikogeneia tou basilia, gia na kathontai epano s' auta, kai ta psomia kai oi kalokairinoi karpoi gia na trone oi neo! kai to krasi, gia na pinoun osoi atonisoun mesa stin erimo. tote, o basiliias eipe: kai pou einai o gios tou kuriou sou; kai o siba eipe ston basilia: na, kathetai stin ierousalim epeidi, eipe: simera o oikos israil tha epistrepsei se mena ti basileia tou patera mou. kai o basiliias eipe ston siba; na, dika sou einai ola ta uparchonta tou memfibosthe. kai o siba eipe: parakalo, me basmo na bro chari sta matia sou, kurie mou basilia. kai otan o basiliias dabit irthe mechri ti baoureim, na, ebgain apo ekei enas anthropos, apo ti sug-

geneia tis oikogeneias tou saoul, pou legotan simeï, gios tou gira kai afou bgike, archise na katarietai. kai erichne petres epano ston dabit, kai se olous tous doulous tou basilia tou dabit kai ololkiros o laos kai oloi oi ischuroi isan apo ta dexia tou, kai apo ta aristera tou. kai o simeï, kathos katariotan, elege ta exis: bges, bges andra aimaton, kai andra kakopoie! o kurios gurise enantion sou ola ta aimata tis oikogeneias tou saoul, anti tou opoiou basileus kai o kurios paredose ti basileia sou sto cheri tou abessalom, tou giou sou kai des, esu piastikes mesa stin kakia sou, epeidi eisai andras aimaton. tote, o abisai, o gios tis serouias, eipe ston basilia: giati, autos o nekros skulos, na katarietai ton kurio mou ton basilia; epitrepse, parakalo, na peraso, kai na kopso to kefali tou. kai o basiliias eipe: ti einai anamesa se mena kai se sas gioi tis serouias; as katarietai, epeidi o kurios tou eipe: na katarasteis ton dabit. poiios, loipon, tha pei: giati ekanes etsi; kai o dabit eipe ston abisai, kai se olous tous doulous tou: deste, o gios mou, autos pou bgike apo ta splachna mou, zitaei ti zoi mou poso malon tora autos o beniamitis; afiste ton, kai as katarietai, epeidi o kurios ton prostaxe isos, o kurios epiblepsei epano sti thlipsi mou, kai o kurios na antapodosei se mena agatho auti tin imera, anti ti kataras autou tou anthropolou. kai poreuontan o dabit kai oi andres tou ston dromo, kai o simeï poreuotan kata ta plagia tou bounou apenanti tou, kai, badizontas, katariotan kai erichne petres enantion tou, kai ekane skoni me choma. kai irthe o basiliias, kai ololkiros o laos, pou itan mazi tou, exasthenimenoi, kai ekei anapauthikan. kai o abessalom, kai ololkiros o laos, oi andres israil, irthan stin ierousalim, kai o achitofel mazi tou. kai otan o chousai o architis, o filos tou dabit, irthe ston abessalom, o chousai eipe ston abessalom: zito o basiliias! zito o basiliias! kai o abessalom eipe ston chousai: auto einai to eleos sou pros ton filo sou; giati den piges mazi me ton filo sou; kai o chousei eipe ston abessalom: ochi, alla ekeinon pou o kurios eklexe, ki autos o laos, kai oloi oi andres tou israil, autou tha eimai, kai mazi tou tha katoiko kai epeita, poion tha upireto ego; ochi mprosta ston gio tou; kathos upiretis mprosta ston patera sou, etsi tha eimai kai mprosta sou. tote, o abessalom eipe ston achitofel: συμβουλευθεite metaxu sas ti tha kanoume. kai o achitofel eipe ston abessalom: mpes mesa stis pallakes tou patera sou, pou afise gia na fulattoun to spiti kai ololkiros o israil tha akousei, oti egines misitos ston patera sou kai tha endunamothoun ta cheria olon ekeinon pou einai mazi sou. estisan, loipon, mia skini epano stin taratsa gia ton abessalom, kai o abessalom mpike stis pallakes tou patera tou, mprosta se ololkiro ton israil. kai i

sumbouli tou achitofel, pou edine ekeines tis imeres, itan san kapoios na sumbouleuotan ton theo etsi theoreito kathe sumbouli tou achitofel, kai ston dabid kai ston abessalom.

## 17

kai o achitofel eipe ston abessalom: as dilexo tora 12.000 andres, kai kathos sikotho, na katadioxo piso apo ton dabid ti nuchta kai tha peso epano tou, kathos einai apokammenos kai exasthenimenos sta cheria, kai tha ton katatromaxo kai olokliros o laos pou einai mazi tou tha fugei, kai tha pataxo ton basilia monacho tou kai tha sou epistrepso olokiro ton lao epeidi, o andras pou zitas, einai san na epestrefan oloi kai olokliros o laos tha einai me eirini. kai o logos arese ston abessalom, kai se olous tous presbuterous tou israil. tote, o abessalom eipe: kalese tora kai ton chousai ton architi, kai as akousoume ti leei ki autos. kai otan o chousai mpike ston abessalom, o abessalom tou eipe, legontas: o achitofel milise me touto ton tropo prepei na kanoume sumfona me ton logo tou i ochi; milise ki esu. kai o chousai eipe ston abessalom: den einai kali i sumbouli pou edose auti ti fora o achitofel. kai o chousai eipe: esu xereis ton patera sou kai tous andres tou, oti einai dunatoi, kai katapikramenoi stin psuchi, san mia arkouda pou sterithike ta paidia tis stin pediada kai o pateras sou einai andras polemists, kai den tha meinei ti nuchta me ton lao na, tora einai krummenos se kapoion lakko i se kapoion alon topo kai an kapoioi ap' autous pesoun stin archi, kathanas pou tha to akousei tha pei: thrausi egine ston lao, pou akolouthei ton abessalom tote, kai o andreios, pou i kardia tou einai san tin kardia tou liontariou, tha nekrothei olokirotika epeidi, olokliros o israil gnorizei oti o pateras sou einai dunatos kai oi andres pou einai mazi tou einai andres dunamis gia ola auta ego sumbouleuo na sugkentrothei konta sou olokliros o israil, apo ti dan mechri ti bir-sabee, san tin ammo, pou einai konta sti thalassa kata to plithos, kai na pas prosopika na polemiseis etsi tha epitethoume enantion tou, se opoion topo brethei, tha pesoume epano tou, opos i drosos peftei epano sti gi oste ap' auton, kai apo olous tous anthropoulos pou einai mazi tou, den tha meinei oute enas kai an katafugei se kapoia poli, tote olokliros o israil tha ferei enantia stin poli ekeini schoinia, kai tha ti suroume mechri ton cheimarro, oste na mi meinei ekei oute ena petradaki. kai eipe o abessalom, kai oloi oi andres tou israil: kaluteri einai i sumbouli tou chousai tou architi apo tin sumbouli tou achitofel. (epeidi, o kurios dietaxe na dialusei tin kali sumbouli tou achitofel, gia na epiferei o kurios to kako epano ston abessalom). kai o chou-

sai eipe ston sadok kai ston abiathar, tous iereis: etsi ki etsi sumbouleuse o achitofel ton abessalom kai tous presbuterous tou israil, kai etsi ki etsi sumbouleusa ego tora, loipon, steilte grigora kai anageilate ston dabid, legontas: mi meineis auti ti nuchta stis pediades tis erimou, alla speuse na diaperaseis, gia na mi katabrochthistei o basilias, kai olokliros o laos pou einai mazi tou. kai o ionathan kai o achimaas stekontan konta stin en-rogil, epeidi den tolmousan na fanoun oti empainan stin poli kai pige mia kopelitsa kai tous aniggeile to pragma ki ekeinoi pigan kai to aniggeilan ston basilia dabid. enas neos, omos, blepontas tous, to aniggeile ston abessalom omos, kai oi duo pigan grigora, kai mpikan sto spiti kapoioy sti baoureim, pou eiche ena pigadi stin auli tou, kai katebikan ekei. kai i gunaika, pairnontas ena kalumma to aplose epano sto stomio tou pigadiou, kai echuse epano tou kopanismo sitari oste, den egine gnosto to pragma. kai kathos irthan oi douloi tou abessalom sto spiti, sti gunaika, eipan: pou einai o achimaas kai o ionathan; kai i gunaika tous eipe: diabikan to ruaki tou nerou. kai afou tous anazitisan kai den tous brikan, gurisan stin ierousalim. kai otan ekeinoi anachorisan, anebikan apo to pigadi, kai pigan kai aniggeilan ston basilia dabid, kai eipan ston dabid: sikotheite, kai diaperaste grigora to nero epeidi, etsi sumbouleuse enantion sas o achitofel. tote, o dabid sikothike, kai olokliros o laos pou itan mazi tou, kai diabikan ton iordani mechri to charama tis imeras den eleipse oute enas ap' autous, pou den diabike ton iordani. kai o achitofel, blepontas oti den ekelestike i sumbouli tou, samarose to gaidouri tou, kai afou sikothike, anachorise sto spiti tou, stin poli tou kai afou dietaxe tis upotheseis tis oikogeneias tou, kremastike, kai pethane, kai thaftike ston tafo tou patera tou. kai o dabid irthe sti machanaim o de abessalom diabike ton iordani, autos, kai oloi oi andres tou israil mazi tou. kai o abessalom ekane archistratigo ton amasa, anti tou ioab. (kai o amasa itan gios andra israiliti, o opoios onomazotan ithra, pou eiche mpei mesa stin abigaia, ti thugatera tou naas, adelfi tis serouias, tis miteras tou ioab). kai o israil kai o abessalom stratopedeusan sti galaad. kai otan o dabid irthe sti machanaim, o sobei, o gios tou naas apo ti rabba, apo tous gious ammon, kai o macheir, o gios tou ammiil apo ti lo-debar, kai o barzellai o galaaditis apo ti rogellim, eferan ston dabid kai ston lao, pou itan mazi tou, krebatia, kai lekanes, kai pilina skeui, kai sitari, kai krithari, kai aleuri, kai fruganismo sitari, kai koukia, kai faki, kai fruganisma ospria, kai meli, kai boutouro, kai probata, kai turia bodina, gia na fane epeidi, eipan: o laos einai peinasmenos, kai exas-

thenimenos, kai dipsasmenos, mesa stin erimo.

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kai o dabid metrise ton lao pou itan mazi tou, kai diorise chiliarchous kai ekatontarchous. kai o dabid esteile ton lao, ena trito upo tis diatages tou ioab, kai ena trito upo tis diatages tou abisai, giou tis serouias, tou adelfou tou ioab, kai ena trito upo tis diatages tou ittai tou getthaiou. kai o basiliias eipe ston lao: tha bgo, bebaia, ki ego mazi sas. o laos, omos, apantise: den tha bgeis epeidi, an trapoume se fugi, den tous melei gia mas oute an pethanoun oi misoi apo mas, den tous melei autous gia mas epeidi, esu tora eisai san 10.000 apo mas gi' auto, einai kalutero tora na eisai boithos mas apo tin poli. kai o basiliias tous eipe: tha kano o ti, sas fainetai kalo. kai o basiliias stathike sto plai tis pulis kai olokliros o laos ebgainē kata ekatontades kai kata chiliades. kai o basiliias prostaxe ston ioab kai ston abisai kai ston ittai, legontas: na mou sosete ton neo, ton abessalom. kai to akouse olokliros o laos, kathos o basiliias prostaze se olous tous archontes uper tou abessalom. olokliros, loipon, o laos bgike sto pedio enantia ston israil kai i machi egine sto dasos efraim. kai ekei katatropothike o laos israil apo tous doulous tou dabid kai egine ekei tin imera ekeini megali thrausi, apo 20.000 epeidi, i machi egine ekei diesparmeni epāno sto prosopo oloklirou tou topou kai to dasos katefage perissoteron lao, para onon katefage i machaira, ekeini tin imera. kai o abessalom sunantise tous doulous tou dabid. kai o abessalom kathotan se ena moulari, kai to moulari mpike kato apo tous puknous kladous mias megalis belanidias, kai to kefali tou piastike sti belanidia, kai kremastike anamesa ston ourano kai ti gi eno to moulari diaperase kato ap' auton. blepontas de kapoios andras, to aniggeile ston ioab, kai eipe: des, eida ton abessalom na kremetai se mia belanidia. kai o ioab eipe ston andra, ekeinon pou tou to aniggeile: kai loipon, eides, kai giati afou chtupontas ton den ton errichnes ekei sti gi; bebaia, tha soudina 10 siklous asimi, kai mia zoni. kai o andras eipe ston ioab: kai 1.000 sikloi asimi an mou metriotan stin palami mou, den tha ebaza to cheri mou epāno ston gio tou basilia epeidi, se epikoon olon mas, o basiliias prostaxe se sena kai ston abisai kai ston ittai, legontas: fulachtheite mi aggixeī kánnas ton neo, ton abessalom alla, kai an epratta dolia enantia sti zoi mou, tipote den krubetai apo ton basilia ki esu tha stekosoun enantios. tote, o ioab eipe: den prepei na chronotribo mazi sou. kai pairnontas sto cheri tou tria beli, ta diaperase mesa stin

kardia tou abessalom, eno akoma zouse sto meson tis belanidias. kai afou ton perikukulosan deka neoi, ekeinoi pou bastazan ta opla tou ioab, pataxan ton abessalom, kai ton thanatosan. kai o ioab salpise me ti salpigga, kai o laos gurise apo to na katadiokei piso apo ton israil epeidi, o ioab anachaitise ton lao. kai pairnontas ton abessalom, ton errixan se enan megalo lakko mesa sto dasos kai estisan epāno tou enan uperbolika megalon soro apo petres kai olokliros o israil efuge kathe enas sti skini tou. kai otan o abessalom zouse akoma, eiche parei kai eiche stisei gia ton eauto tou mia stili, ekeini stin koilada tou basilia epeidi, eiche pei: den echo gio gia na diatirei ti mnimi tou onomatos mou kai apokalese ti stili me to diko tou onoma kai mechri ti simerini imera apokaleitai: i stili tou abessalom. tote, o achimaas, o gios tou sadok, eipe: as trexo tora, kai as fero aggelies ston basilia, oti o kurios ton ekdikase apo ta cheria ton echthron tou. kai o ioab tou eipe. den tha eisai aggeliaforos auti tin imera, alla se alli imera tha fereis aggelies s' auti tin imera den tha fereis aggelies, epeidi pethane o gios tou basilia. tote, o ioab eipe ston chousei: pigaine, anageile ston basilia osa eides. kai o chousei proskunise ton ioab, kai etrexe. tote, o achimaas o gios tou sadok eipe xana ston ioab: alla, o ti ki an einai, as trexo ki ego, parakalo, piso apo ton chousei. kai o ioab eipe: giati theleis na trexeis, paidi mou, eno den echeis katalliles aggelies; alla, o ti ki an einai, eipe, as trexo. tote, tou eipe: treche. kai etrexe o achimaas apo ton dromo tis pediadas, kai perase ton chousei. kai o dabid kathotan anamesa stis duo pules kai anebike o skopos sto doma tis pulis, epāno sto teichos, kai upsonontas ta matia tou, eide, kai xafnou, enas anthropos, pou etreche monos. kai anaboise o skopos, kai to aniggeile ston basilia. kai o basiliias eipe: an einai monos, echei sto stoma tou aggelies. kai erchotan prochorontas, kai plisiaze. kai o skopos eide enan allon anthropo na trechei kai anaboise o skopos pros ton thuroro, kai eipe: des, enas allos anthropos, pou trechei monos. kai o basiliias eipe: ki autos aggeliaforos einai. kai o skopos eipe: to treximo tou protou mou fainetai san to treximo tou achimaas, giou tou sadok. kai o basiliias eipe: einai kalos anthropos autos, kai erchetai me agathes aggelies. kai o achimaas boise, kai eipe ston basilia: chaire, kai proskunise ton basilia me to prosopo tou mechri to edafos kai eipe: eulogitos o kurios o theos sou, pou paredose tous anthropous, ekeinous pou sikosan to cheri tous enantia ston kurio mou ton basilia. kai o basiliias eipe: ugiainei o neos, o abessalom; kai o achimaas apantise: otan o ioab esteile ton doulou tou basilia, ki emena ton doulou sou, eida ton megalo thorubo, omos den ixera

ti itan. kai o basiliās eipe: gurna, stasou ekei. kai gurise, kai stathike. kai na, irthe o chousei kai eipe o chousei: aggelies, kurie mou, basilia! epeidi, o kurios se ekdikase auti tin imera apo to cheri olon ekeinon pou epanastatisan se sena. kai o basiliās eipe ston chousei: ugiainei o neos, o abessalom; kai o chousei apantise: eithe oi echthroï tou kuriou mou tou basilia, kai oloi ekeinoi pou epanastasoun se sena gia kako, na ginoun opos ekeinon o neos! kai o basiliās tarachtike, kai anebike sto uperoo tis pulis, kai eklapse ki eno badize, elege os exis: gie mou abessalom, gie mou, gie mou abessalom! eithe na pethaina ego anti gia sena, abessalom, gie mou, gie mou!

## 19

kai anaggelthike ston ioab: des, o basiliās klaiei kai penthei gia ton abessalom. kai ekeini tin imera i sotiria metablithike se penthos se oloklirou ton lao epeidi, o laos akouse na lene ekeini tin imera: o basiliās einai perilupos gia ton gio tou. kai o laos, ekeini tin imera, empaine krufa stin poli, san enan lao pou krubetai ntropiasmenos, otan sti machi trapei se fugi. kai o basiliās skescape to prosopo tou, kai o basiliās boouse me megali foni: gie mou abessalom, abessalom, gie mou, gie mou! kai mpainontas o ioab sto spiti tou basilia eipe: katanthropiases simera ta prosopa olon ton doulon sou, pou esosan simera ti zoi sou, kai ti zoi ton gion sou kai ton thugateron sou, kai ti zoi ton gunaikon sou, kai ti zoi ton pallakon sou gia ton logo oti, agapas ekeinous pou se misoun, kai miseis ekeinous pou se agapoun epeidi, simera edeixes, oti den einai se sena tipote oi archontes sou, kai oi douloi sou epeidi, simera gnorisa, oti an zouse o abessalom, kai oloi emeis simera pethainame, tote tha sou itan aresto tora, loipon, siko, bges exo, kai milise sumfona me tin kardia ton doulon sou epeidi, orkizomai stonkurio, an den bgeis exo, den tha meinei auti ti nuchta otou enas mazi sou ki auto tha einai se sena cheirotero, perissotero apo ola ta kaka, osa irthan epano sou apo ti nioti sou mechri tora. tote, o basiliās sikothike, kai kathise stin puli. kai aniggeilan se oloklirou ton lao, legontas: deste, o basiliās kathetai stin puli. kai oloklirous o laos irthe mprosta ston basilia kai o israil efuge kathe enas sti skini tou. kai oloklirous o laos itan se filonikia se oles tis fules tou israil, legontas: o basiliās mas esose apo to cheri ton echthron mas ki autos mas eleutherose apo to cheri ton filistaion kai tora efuge apo ton topo exaitias tou abessalom kai o abessalom, ton opoio chrisame basilia epano mas, pethane sti machi tora, loipon, giati den milate na feroume piso ton basilia; kai o basiliās dabit

esteile ston sadok kai ston abiathar, tous iereis, legontas: miliste stous presbuterous tou iouda, legontas: giati eiste oi teleutaioi sto na ferete piso ton basilia sto spiti tou; (epeidi, ta logia oloklirou tou laou tou israil eftasan ston basilia stin oikogeneia tou) eseis eiste adelfoi mou, eseis eiste kokala mou kai sarka mou giati, loipon, eiste oi teleutaioi sto na ferete piso ton basilia; na peite, malista, ston amasa: den eisai esu kokalo mou kai sarka mou; etsi na kanei se mena o theos, kai etsi na prosthesei, an den gineis archistratigos pantote mprosta mou anti tou ioab. kai ekline tin kardia olon ton andron tou iouda san enan anthropo kai esteilan ston basilia, legontas: epistrepse esu, kai oloi oi douloi sou. epestrepse, loipon, o basiliās, kai irthe mechri ton iordani. kai o ioudas irthe sta galgala, gia na paei se sunantisi tou basilia, gia na diaperasei ton basilia mesa apo ton iordani. kai o simeï, o gios tou gira, o beniamitis, apo ti baoureim, espeuse, kai katebiki mazi me tous andres tou iouda se sunantisi tou basilia dabit. kai isan mazi tou 1.000 andres tou beniamin, kai o siba o doulos tou spitio tou saoul, kai oi 15 gioi tou, kai 20 douloi tou mazi tou kai diaperasan ton iordani mprosta apo ton basilia. kai epeita perase i barka gia na metaferi tin oikogeneia tou basilia, kai na kanei o,ti tha tou fainotan aresto. kai o simeï, o gios tou gira, epese mprosta ston basilia, eno pernouxe ton iordani kai eipe ston basilia: as mi logariasei o kurios mou tin anomia se mena, kai na mi thumitheis tin anomia, pou epraxe o doulos sou tin imera pou ebgaino apo tin ierousalim o kurios mou o basiliās, oste o basiliās na to balei auto stin kardia tou epeidi, o doulos sou gnorise oti ego amartisa kai na, ego irtha simera protos apo olokliri tin oikogeneia tou iosif, gia na katebo se sunantisi tou kuriou mou tou basilia. kai o abisai, o gios tis serouias apantise, legontas: den prepei o simeï na thanatotei gi' auto, epeidi katarastike ton chrismeno tou kuriou; all' o dabit eipe: ti uparchei anamesa se mena kai se sas, gioi tis serouias, oste mou gineste simera epiboulou; prepei auti tin imera na thanatotei anthropos mesa ston israil; epeidi, den gnorizo ego simera oti eimai basiliās epano ston israil; kai o basiliās eipe ston simeï: den tha pethaneis. kai o basiliās tou orkistike. kai o memfibosthe, o gios tou saoul, katebiki se sunantisi tou basilia kai oute ta podia tou eiche nipsei oute to pigouni tou eiche euprepisei oute ta imatia tou eiche plunei, apo tin imera pou anachorise o basiliās mechri tin imera kata tin opoia gurise me eirini. kai otan irthe stin ierousalim se sunantisi tou basilia, o basiliās tou eipe: giati den irthes mazi mou, memfibosthe; ki ekeinous apantise: kurie mou basilia, o doulos mou



me apatise epeidi, o doulou sou eipe: tha stroso gia ton eauto mou to gaidouri, kai tha anebo epano tou, kai tha pao pros ton basilia epeidi, o doulou sou einai cholos kai sukofantise ton doulou sou ston kurio mou ton basilia omos, o kurios mou o basiliias einai san aggelos tou theou kane, loipon, to aresto sta matia sou epeidi, olokliri i oikogeneia tou patera mou den itan para axia thanatou mprosta ston kurio mou ton basilia esu, omos, katetaxes ton doulou sou anamesa s' ekeinous pou etrogan epano sto trapezi sou kai poio dikaio echo pleon ego, kai giati na paraponoumai akoma pros ton basilia; kai o basiliias tou eipe: giati milas akoma gia ta pragmata sou; ego eipa: esu kai o siba na moirasteite ta chorafia. kai o memfibosthe eipe ston basilia: kai ola as ta parei, afou o kurios mou o basiliias gurise sto spiti tou me eirini. kai o barzellai o galaaditis katebike apo ti rogellim, kai diabihe ton iordani mazi me ton basilia, gia na ton sumprompse mechri pera apo ton iordani. kai o barzellai itan uperbolika gerontas, ilikias 80 chronon kai dietrefe ton basilia, otan kathotan sti machanaim epeidi, itan anthropos uperbolika plousios. kai o basiliias eipe ston barzellai: diaba esu mazi mou, kai tha se trefo mazi mou stin ierousalim. kai o barzellai eipe ston basilia: poses einai oi imeres ton chronon tis zois mou, oste na anebo mazi me ton basilia stin ierousalim; eimai simera ilikias 80 chronon mporo na kano diakrissi anamesa sto kalo kai sto kako; mporei o doulou sou na aisthanthei ti troo i ti pino; mporo na akouso pleon ti foni ton tragoudiston i ton tragoudistrion; giati, loipon, o doulou sou na einai epipleon fortio ston kurio mou ton basilia; o doulou sou tha diabei ton iordani mazi me ton basilia mechri ena mikro diastima kai giati na kanei se mena o basiliias auti tin antapodosi; as epistrepsei, parakalo, o doulou sou, gia na pethano stin poli mou, kai na tafo konta ston tafo tou patera mou kai tis miteras mou omos, des, o doulou sou o chimam as diabei mazi me ton kurio mou ton basilia kai kane s' auton o,ti fanei aresto sta matia sou. kai o basiliias eipe: mazi mou tha diabei o chimam, ki ego tha kano s' auton o,ti fainetai aresto sta matia sou kai se sena tha kano o,ti mou zitiseis. kai olokliros o laos diabihe ton iordani. kai otan o basiliias diabihe, o basiliias katafilise ton barzellai, kai ton eulogise ki ekeinous epestrepse ston topo tou. tote, o basiliias diabihe sta galgala, kai o chimam diabihe mazi tou kai olokliros o laos tou iouda, ki akoma to miso tou laou tou israil, diabisan ton basilia. kai na, oloi oi andres tou israil irthan ston basilia, kai eipan ston basilia: giati se eklepsan oi adelfoi mas, oi andres tou iouda, kai diabisan ton basilia kai tin oikogeneia tou, diamesos tou iordani,

kai oloi tous andres tou dabid mazi tou; kai oloi oi andres tou iouda apantisan stous andres tou israil: epeidi, o basiliias einai suggenis mas kai ti thumonete gi' auto to pragma; mipos fagame kati apo ton basilia; i, mas edose kapoio doro; kai oi andres tou israil apantisan stous andres tou iouda, kai eipan: emeis echoume deka meri ston basilia, kai malista echoume ston dabid perissotero para eseis giati, loipon, mas perifroneite; kai den milisame emeis protoi metaxu mas gia tin epistrofi tou basilia mas; kai ta logia ton andron tou iouda isan sklirotera apo ta logia ton andron tou israil.

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sunepese, malista, na uparchei ekei enas anthropos diestrammenos, pou legotan seba, gios tou bichrei, beniamitis kai salpise me ti salpigga, kai eipe: den echoume emeis meros ston dabid oute echoume klironomia ston gio tou iessai israil, kathenas stis skines tou. kai anebike kathe andras tou israil, pou itan piso apo ton dabid, kai akolouthise ton seba ton gio tou bichrei kai oi andres tou iouda emeinan proskollimeno i ston basilia tous, apo ton iordani mechri tin ierousalim. kai o dabid irthe sto spiti tou stin ierousalim kai o basiliias pire tis deka gunaikes tis palakes, pou eiche afisei gia na fulattoun to spiti, kai tis ebale se spiti fulaxis, kai tis etrefe omos, den mpike s' autes kai emeinan apokleismenes mechri tin imera tou thanatou tous, zontas se chireia. kai o basiliias eipe ston amasa: sugkentrose mou tous andres tou iouda mesa se treis imeres, kai na parabretheis ki esu edo. kai o amasa pige na sugkentrosei ton iouda bradune, omos, perissotero apo ton orisimenon kairo, pou tou eiche diorisei. kai o dabid eipe ston abisai: tora, o seba, o gios tou bichrei, tha mas kanei megalutero kako ap' o,ti o abessalom pare esu tous doulous tou kuriou sou, kai katadioxe apo piso tou, gia na mi brei gia ton eauto tou ochures poleis, kai diasothei apo mprosta mas. kai bgikan piso ap' auton oi andres tou ioab, kai oi cherethaioi, kai oi felethaioi, kai oloi oi dunatoi kai bgikan apo tin ierousalim, gia na katadioxoun piso apo ton seba, ton gio tou bichrei. kai otan eftasan konta sti megali petra, pou einai sti gabaon, irthe se sunantisi tous o amasa. kai o ioab eiche perizosmeno to imatio, pou itan ntumenos, ki epano s' auto perizosmeni mia machaira, kremasmeni stin osfu tou sti thiki tis kai kathos autos bgike, epese. kai o ioab eipe ston amasa: ugiaineis, adelfe mou; kai epiase o ioab ton amasa me to dexi tou cheri apo to pigouni, gia na ton filisei. kai o amasa den fulachthike apo ti machaira, pou itan sto cheri tou ioab kai o ioab ton pataxe m' auti, sto pempto pleuro, kai echuse ta entosthia

tou katagis, kai den deuterose s' auton kai pethane. tote, o ioab kai o abisai o adelfos tou katadioxan piso apo ton seba, ton gio tou bichrei. kai enas apo tous anthropous tou ioab stathike konta ston amasa, kai eipe: opoios agapaii ton ioab, kai opoios einai tou dadid, as akolouthi ton ioab. kai o amasa briskotan katagis aimatukulismenos sti mesi tou dromou. kai otan autos o andras eide oti ololkiros o laos stekotan, esure ton amasa apo ton dromo sto chorafi, kai errix epano tou ena imatio, kathos eide oti kathenas pou erchotan s' auton stekotan. afou metatopistike apo ton dromo, ololkiros o laos perase piso apo ton ioab, gia na katadioxei ton seba, ton gio tou bichrei. ki ekeinos perase mesa apo oles tis fules tou israil stin abel kai sti baith-maacha, me olous tous birites, pou sugkentrotikan mazi, kai ton akolouthisan ki autoi. tote, irthan kai ton poliorkisan stin abel-baith-maacha, kai uposan ena prochoma enantia stin poli, stinontas to konta sto periteichisma, kai ololkiros o laos, pou itan mazi me ton ioab, trupisan to teichos gia na to gkremisoun. tote, mia sofi gunaika boise apo tin poli: akouste, akouste na peite, parakalo, ston ioab: na plisiaseis mechris edo, kai tha miliso se sena. kai otan tin plisiase, i gunaika eipe: esu eisai o ioab; ki ekeinos apantise: ego. tote tou eipe: akouste ta logia tis doulis sou. kai apantise: akouo. kai eipe, legontas: sunithizan na lene ton palio kairo, legontas: as pame na ziti-soume symbouli stin abel kai etsi teleionan tin upothesi ego eimai apo tis eirinikes kai pistes tou israil esu zitas na katastrepsis mia poli, malista mitropoli anamesa ston israil giati theleis na afaniseis tin klironomia tou kuriou; kai o ioab apantontas eipe: mi genoito se mena, na afaniso i na katastrepsol to pragma den einai etsi alla, kapoios andras apo to bouno efraim, pou legetai seba, gios tou bichrei, sikose to cheri tou enantia ston basilia, enantia ston dadid na parado-seis monacha auton, kai tha anachoriso apo tin poli. kai i gunaika eipe ston ioab: des, to kefali tou tha richtei se sena apo to teichos. kai i gunaika irthe se ololkiro ton lao milontas me ti sofia tis. kai ekopsan to kefali tou seba, tou giou tou bichrei, kai to erixan ston ioab. tote salpise me ti salpigga, kai diaskorpistikan apo tin poli, kathe enas sti skini tou. kai o ioab gurise stin ierousalim, ston basilia. kai o ioab itan epikefalis ololkirou tou stratou tou israil kai o benaias, o gios tou iodaie, epikefalis ton cherethaion, kai epikefalis ton felethaion kai o adoram itan gia tous forous kai o iosafat, o gios tou achiloud, itan upomnigmatografos kai o seba, itan grammateas kai o sadok kai o abiathar isan iereiis ki akoma, o iras, apo tin iaer, itan aularchis konta ston dadid.

kai eGINE peina stis imeres tou dadid gia tria chronia sunechos kai o dadid rotise ton kurio. kai o kurios apantise: auto eGINE exaitias tou saoul, kai tis fonikis oikogeneias tou, epeidi thanatose tous gabaonites. kai o basilias kalese tous gabaonites, kai tous eipe (oi de gabaonites den isan apo tous gious israil, alla apo tous amorraious, pou eichan enapoleifthei kai oi gioi israil eichan orkistsei s' autous kai o saoul zitise na tous thanatosei, apo ton zilo tou gia tous gious tou israil kai tou iouda). o dadid eipe, loipon, stous gabaonites: ti na kano se sas; kai me ti tha kano exileosi, gia na eulogisete tin klironomia tou kuriou; kai oi gabaonites tou eipan: emeis oute gia asimi oute gia chrusafi echoume na kanoume me ton saoul i me tin oikogeneia tou oute zitame na thanatoseis gia chari mas anthrop apo ton israil. kai eipe: o,ti peite, tha sas to kano. kai apantisan ston basilia: tou anthropou, pou mas afanise, kai pou michaneutike na mas exolothreusei, oste na mi uparchoume se kanena apo ta oria tou israil, as mas paradothoun epta anthropoi apo tous gious tou, kai tha tous kremasoume pros ton kurio sti gabaa tou saoul, tou eklektou tou kuriou. kai o basilias eipe: ego tha tous paradoso. ton memfibosthe, omos, ton gio tou ionathan, giou tou saoul, o basilias ton lupithike, exaitias tou orkou tou kuriou pou dothike anamesa tous, anamesa ston dadid kai ston ionathan, giou tou saoul. kai o basilias pire tous duo gious tis resfa, thugateras tou aia, pou gennise ston saoul, ton arnonei kai ton memfibosthe kai tous pente gious tis michal, thugateras tou saoul, pou gennise ston adriil, gion tou barzellai tou meolathiti kai tous paredose tha cheria ton gabaoniton, kai tous kremasan ston lofo mprosta ston kurio kai epesan mazi kai oi epta, kai thanatothikan stis imeres tou therismou, stis protes, stin archi tou therismou ton kritharion. kai i resfa, i thugatera tou aia, pire enan sako, kai ton estrose gia ton eauto tis epano ston bracho, apo tin archi tou therismou mechris otou estaxe nero apo ton ourano, kai den afine oute ta poulia tou ouranou na kathisoun epano tous tin imera oute ta thiria tou chorafiou ti nuchta. kai anagelthike ston dadid ti ekane i resfa, i thugatera tou aia, i pallaki tou saoul. kai o dadid pige kai pire ta kokala tou saoul, kai ta kokala tou ionathan, tou giou tou, apo tous andres tis iabeis-galaad, pou ta eichan klepei apo tin plateia tis baith-san, opou tous eichan kremasei oi filistaioi, kata tin imera pou oi filistaioi eichan thanatosei ton saoul sti gelboue kai anebase apo ekei ta kokala tou saoul, kai ta kokala tou ionathan, tou giou tou kai sugkentrosan ta kokala ton kremasthen-

ton. kai ethapsan ta kokala tou saoul kai tou ionathan, tou giou tou, sti gi beniamin, sti sila, ston tafo tou keis, tou patera tou kai ekanan ola osa prostaxe o basilias. kai usterá ap' auta o theos exileothike gia ti gi. kai egine pali polemos ton filistaion me ton israil kai katebike o dabid kai oi douloi tou, kai polemisan enantion ton filistaion, kai o dabid apekame. kai o isbi-benoth, ekeinos apo ta paidia tou rafa, pou to baros tis logchis tou itan 300 sikloi chalkou, pou itan perizosmenos me mia nea romfaia, skopeue na thanatosei ton dabid. ton boithise, omos, o abisai, o gios tis serouias, kai pataxe ton filistaio, kai ton thanatose. tote, oi andres tou dabid tou orkistikan, legontas: den tha bgeis pleon mazi mas se polemo, gia na mi sbiseis to luchnari tou israil. kai usterá ap' auta egine xana polemos me tous filistaious sti gob, ston opoio o sibbechai o chousathitis thanatose ton saf, pou itan apo ta paidia tou rafa. kai egine xana polemos sti gob me tous filistaious, kai o elchanan, o gios tou iare-oregeim, o bithleemitis, thanatose ton adelfo tou goliath tou getthaiou, kai to xulo tis logchis tou itan san to anti tou ufanti. egine, akoma, polemos sti gath, kai upirche enas andras upermegethis, kai ta dachtula ton cherion tou, kai ta dachtula ton podion tou isan exi kai exi, 24 ton arithmo ki autos akoma itan apo ti genea tou rafa. kai oneidise ton israil kai o ionathan, o gios tou samaa, adelfou tou dabid, ton pataxe. autoi oi tesseri gennithikan ston rafa sti gath, kai epesan me to cheri tou dabid, kai me to cheri ton doulon tou.

## 22

kai o dabid milise ston kurio ta logia toutis tis odis, tin imera kata tin opoia o kurios ton eleutherose apo to cheri olon ton echthron tou, kai apo to cheri tou saoul kai eipe: o kurios einai petra mou, kai frourio mou, kai eleutherotis mou o theos einai o brachos mou s' auton tha elpizo i aspida mou, kai to stirigma tis sotirias mou, o psilos purgos mou, kai to katafugio mou, o sotiras mou esu me esoses apo tin adikia. tha epikalesto ton axiumnito kurio, kai tha sotho apo tous echthrous mou. otan me perikuklosan ta kumata tou thanatou, cheimarroi anomias me katatromaxan. oi ponoi tou adi me perikuklosan, oi pagides tou thanatou me eftasan, sti stenochoria mou epikalestika ton kurio, kai anaboisa ston theo mou kai akouse apo ton nao tou ti foni mou, kai i kraugi mou irthe sta autia tou. tote, i gi saleuthike kai egine entromi ta themelia tou ouranou tarachtikan kai saleutikan, epeidi orgistike. apo tous muktiress tou anebaine kapnos, kai apo to stoma tou ebgaïne fotia pou katetroge karbouna anapsan ap' au-

ton. kai chamilose tous ouranous, kai katebike, kai kato apo ta podia tou itan pukno skotadi. kai anebike epáno se cheroubeim, kai petaxe, kai fanike epáno se fterouges anemon. kai ebale to skotadi gia skini ologura tou, nera skoteina, pukna sunnefa ton anemon. karbouna fotias anapsan, apo ti lampsi pou einai mprosta tou. o kurios brontise apo ton ourano, kai o upsistos edose ti foni tou. kai esteile beli, kai tous skorpise astrapes, kai tous suntaraxe. kai fanikan oi puthmenes tis thalassas, anakalufthikan ta themelia tis oikoumenis, stin epitimisi tou kuriou, apo to fusima tis pnois ton muktiress tou. esteile apo psila me pire me trabixe apo polla nera. me eleutherose apo ton dunato echthro mou, kai apo ekeinos pou me misousan, epeidi isan pio dunatoi apo mena. me profitasan tin imera tis thlipis mou all' o kurios stathike to antistirigma mou kai me ebgaie se euruchoria me eleutherose, epeidi eudokise se mena. o kurios me antameipse sumfona me ti dikaiousuni mou mou antapedose sumfona me tin katharotita ton cherion mou. epeidi, fulaxa tous dromous tou kuriou, kai den asebisa parekklintonas apo ton theo mou. epeidi, oles oi kriseis tou isan mprosta mou kai apo ta diatagmata tou den apomakrunthika. kai stathika apenanti tou amemptos, kai fulachtika apo tin anomia mou. kai o kurios mou antapedose sumfona me ti dikaiousuni mou, sumfona me tin katharotita mou mprosta sta matia tou. me osion, osios tha eisai me andra teleio, teleios tha eisai me katharon, katharos tha eisai kai me diestrammenon, diestrammena tha fertheis. kai tha souseis laon thlimmeno enantia de stous uperifanous einai ta matia sou, gia na tous tapeinoseis. epeidi, esu, kurie, eisai to luchnari mou kai o kurios tha fotisei to skotadi mou. epeidi, me sena tha dias-paso strateuma me den theo mou tha pidiso epáno apo teichos. tou theou, o dromos tou einai amomos, o logos tou kuriou einai dokimasmenos einai aspida olon ekeinos pou elpizoun s' auton. epeidi, poios theos uparchei, ektos apo ton kurio; kai poios einai frourio, ektos apo ton theo mas; o theos einai to dunato ochuroma mou kai o opoios kanei amomo ton dromo mou. kanei ta podia mou san ta podia ton elafion, kai me stinei epáno stous psilous topous mou. didaskei ta cheria mou se polemo, kai ekane ton brachion mou chalkio toxo. edoses de se mena tin aspida tis sotirias sou kai i agathotita sou me megalune. esu platunes ta bimata mou, apo kato mou, kai ta podia mou den klonistikan. katadioxa tous echthrous mou, kai tous afanisa kai den gurisa piso, mechris otou tous suntelesá. kai tous suntelesá, kai tous suntripsa, kai den mporesan na anasikothoun kai epesan kato apo ta podia mou. kai me perizoses

dunami gia polemo sugkurtoses apo kato mou ekeinous pou epanastatischen enantion mou. kai ekanes tous echthrous mou na strepsoun se mena ta nota, kai exolothreusa autous pou me misousan. koitaxan ologura, alla den upirche kanenas pou na sozei boisan ston kurio, alla den tous eisakouse. tous koniortopoisa san ti skoni tis gis tous suntripsa san ti laspi tou dromou, tous katapatisa. kai me eleutheroses apo tis antilogies tou laou mou me ekanes kefali ton ethnon laos pou den eicha gnorisei, me upiretise. xenoi upotachthikan se mena molis akousan, amesos upakousan se mena. xenoi parelusan, malista kataromaxan apo tous apokrufous topous tous zeï o kurios kai eulogimeno to frourio mou kai as upsothei o theos, to frourio tis sotirias mou. o theos, pou kanei ekdikisi gia mena, kai upotassei tous laous kato apo mena kai ekeinos pou me ebgale mesa apo tous echthrous mou nai, esu, me upsoneis epano apo ekeinous pou epanastatoun enantion mou me eleutheroses apo adikon andra. gi' auto, kurie, tha se umno anamesa sta ethni, kai tha psallo sto onoma sou. autos megalunei tis sotiries tou basilias tou kai kanei eleos ston chrismeno tou, ston dabid kai sto sperma tou, mechri ton aiona.

## 23

kai auta einai ta teleutaia logia tou dabid: o dabid, o gios tou iessai, eipe, kai o andras pou anebastike psila, o chrismenos tou theou, kai o glukos psalmodos tou israil, eipe: to pneuma tou kuriou milise mesa apo mena, kai o logos tou irthe epano sti glossa mou. o theos tou israil mou eipe, o brachos tou israil milise, kai eipe: autos pou exousiaziei epano se anthropous, as einai dikaios, exousiazontas me fobo theou kai tha einai san to fos tou proinou, otan anatellei o ilios, enos anefelou proinou, san to chortari apo ti gi, san apo ti lampsi ekeini pou bgainei apo ti brochi. an kai i oikogeneia mou den einai tetoia mprosta ston theo, omos aionia diathiki ekane mazi mou, diatagmeni se ola ta simeia, kai sigouri. gi' auto, auti einai olokleri i sotiria mou, kai olokleri i epithumia an kai den ekane na blastisei. kai oi paranomoi, oloi autoi tha einai san agkathia bgalmena exo, epeidi den pianontai me ta cheria kai opoios ta aggixei, prepei na einai oplismenos me sidero, kai me xulo logchis kai tha katakaoun me fotia ston idio topo. auta einai ta onomata ton ischuron, pou eiche o dabid o ioseb-basebeth, o tachmonitis, protos apo tous treis autos itan o adino o asonaios, pou thanatose 800 se mia machi. kai usterá ap' auton, o eleazar, o gios tou dodo, giou tou achochi, enas apo tous treis ischurous mazi me ton dabid, otan oneidisan tous filistaios, ekeinous pou isan sug-

kentromenoi se machi, kai oi andres israil trabichtikan autos, afou sikothike, pataxe tous filistaios, mechris otou to cheri tou apekame, kai to cheri tou kollise sti machaira kai o kurios ekane megali sotiria ekeini tin imera, kai o laos gurise, piso ap' auton, monacha gia na lafuragogisei. kai usterá ap' auton, o samma, o gios tou agai, o araritis kai oi men filistaioi eichan sugkentrothei se soma, opou itan ena meridio chorafiou gemato apo faki, kai o laos efuge mprosta apo tous filistaios autos, omos, stilothike sto meson tou chorafiou, kai to uperaspistike, kai pataxe tous filistaios kai o kurios ekane megali sotiria. katebikan akoma treis apo tous 30 archigous, kai irthan ston dabid, se epochi therismou, sti spilia odollam kai to stratopedo ton filistaion stratopedeue stin koilada rafaeim. kai o dabid itan tote sto ochuroma, kai i froura ton filistaion tote itan sti bithleem. kai o dabid epipothise nero kai eipe: poios na mou edine na pio nero apo to pigadi tis bithleem, pou einai konta stin puli; kai oi treis ischuroi dieschisan to stratopedo ton filistaion, kai antlisan nero apo to pigadi tis bithleem, pou einai stin puli, kai afou piran to eferan ston dabid den thelise, omos, na piei, alla to ekane spondi ston kurio kai eipe: mi genoito se mena, kurie, na to kano auto! to aimá ton andron pou poreutikan me kinduno tis zois tous, na to pio ego; kai den thelise na piei. auta ekanan oi treis ischuroi. kai o abisai, o adelfos tou ioab, gios tis serouias, itan protos apo tous treis ki autos, seiontas ti logchi tou enantia se 300, tous thanatose, kai apektise onoma anamesa stous treis. autos den stathike o endoxoteros apo tous treis; gi' auto, egine archigos tous den eftase, omos, mechri tous treis protous. kai o benaïas, o gios tou iodae, gios dunatou andra apo tin kabseil, pou ekane polla andragathimata, autos pataxe tous duo andres tou moab, pou isan san liontaria autos, akoma, katebike, kai pataxe ena liontari mesa ston lakko, se imera me chioni. akoma, autos pataxe ton aiguptio andra, enan oraio andra kai sto cheri tou aiguptiou upirche mia logchi ekeinos, omos, katebike s' auton me mia rabdo, ki arpazontas ti logchi apo to cheri tou aiguptiou, ton thanatose me tin idia tou ti logchi. auta ekane o benaïas, o gios tou iodae, kai apektise onoma anamesa stous treis ischurous. apo tous 30 itan o endoxoteros den eftase, omos, mechri tous treis protous kai o dabid ton ekane epikefalís ton doruforon tou. o asail, o adelfos tou ioab, itan anamesa stous 30 kai isan: o elchanan, o gios tou dodo, apo ti bithleem o samma o aroditis o elika o aroditis o chelis o faltitis o iras, o gios tou ikkis, o thekoitis o abiezor o anathothitis o mebounai o chousathitis o salmon o achochitis o maarai o netofathitis o cheleb, o gios tou baana, o netofathitis

o ittai, o gios tou ribai, apo ti gabaa, ton gion tou beniamin o benaïas o pirathonitis o iddai, apo tis koilades gaas o abi-albon o arbathitis azmabeth o baroumitis o elibaba o saalbonitis o ionathan, apo tous gious iaasin o samma o araritis o achiam, o gios tou sarar, o araritis o elifelet, o gios tou aas-bai, gios tou maachathiti o eliam, o gios tou achitofel tou gilonaïou o esrai o karmilitis o faarai o arbitis o igal, o gios tou nathan, apo ti soba o bani o gaditis o selek o ammonitis o naarai o birothaios, o oploforos tou ioab, giou tis serouias o iras o iethritis o garib o iethritis o ourias o chettaïos oloi isan

## 24

kai exafthike xana i orgi tou kuriou enantia ston israil, kai diegeire ton dabit enantion tous gia na pei: pigaine, aparithmise ton israil kai ton iouda. kai o basiliias eipe ston ioab, ton archigo tou stratou, pou itan mazi tou: perase mesa apo oles tis fules tou israil, apo ti dan mechri ti bir-sabee, kai aparithmise ton lao, gia na matho ton arithmo tou laou. kai o ioab eipe ston basilia: eithe o kurios o theos sou na prosthesi ston lao 100 fores apo o,ti einai, kai na doun ta matia tou kuriou mou tou basilia omos, giati o kurios mou o basiliias epithumei auto to pragma; o logos, omos, tou basilia uperischuse epano ston ioab, ki epano stous archigous tou stratou kai bgike o ioab, kai oi archigoi tou stratou mprosta apo ton basilia, gia na aparithmisoun ton lao, ton israil. kai perasan ton iordani, kai stratopedeusan stin aroir, sta dexia tis polis, pou itan sto meson tis farag-gas gad, kai stin iazir. epeita, irthan kai sti galaad, kai sti gi tachtim-odsei kai irthan sti dan-iaan, kai ologura, mechri ti sidona kai irthan sto frourio tis turou, kai se oles tis poleis ton euaion kai ton chananaion kai bgikan pros to notio meros tou iouda, sti bir-sabee. kai afou periodeusan olokliri ti gi, irthan stin ierousalim, sto telos ennia minon kai eikosi imeron. kai o ioab edose ston basilia to sunolo tis aparithmisis tou laou kai o israil isan 800.000 andres dunamis pou esernan romfaia kai oi andres tou iouda 500.000. kai i kardia tou dabit ton chtupise, afou eiche aparithmisei ton lao. kai o dabit eipe ston kurio: amartisa uperbolika, pratontas auto to pragma kai, tora, se parakalo, kurie, afairese tin anomia tou doulou sou, epeidi morathika uperbolika. kai otan o dabit sikothike to proi, irthe o logos tou kuriou ston gad ton profiti, pou itan autos pou eblepe gia ton dabit, legontas: pigaine, kai pes ston dabit: etsi leei o kurios tria pragmata bazo ego mprosta se sena dialexe gia ton eauto sou ena ap' auta, kai tha sou to kano. irthe, loipon, o gad ston dabit, kai tou aniggeile, kai tou eipe: theleis narthoun

epano sou epta chronia peinas, epano sti gi sou; i, treis mines na feugeis mprosta apo tous echthrous sou, kai na se katadiokoun; i, treis imeres na uparchei thanatiko sti gi sou; tora, skepsou, kai des poia apantisi tha fero s' auton pou me esteile. kai o dabit eipe ston gad: apo pantou mou einai stena se uperboliko bathmo as peso, loipon, sto cheri tou kuriou, epeidi einai polloi oi oiktirmoi tou se cheri, omos, anthrou as mi peso. esteile, loipon, o kurios thanatiko epano ston israil, apo to proi mechri ton diorismeno kairo kai pethanan apo ton lao, apo ti dan mechri ti bir-sabee, 70.000 andres. kai otan o aggelos aplose to cheri tou enantia stin ierousalim, gia na tin katastrepsei, o kurios metamelithike gia to kako, kai eipe ston aggelou pou ekane ti fthora mesa ston lao: arkei idi apouse to cheri sou. kai o aggelos tou kuriou itan konta sto aloni tou orna tou iebousaiou. kai o dabit milise ston kurio, otan eide ton aggelou, ekeinon pou thanatone ton lao, kai eipe: na, ego amartisa, kai ego anomisa auta, omos, ta probata, ti ekanan; enantion mou, loipon, as einai to cheri sou, kai enantion tis oikogeneias tou patera mou. kai o gad irthe ekeini tin imera ston dabit, kai tou eipe: aneba, stise ena thusiastirio ston kurio mesa sto aloni tou orna tou iebousaiou. kai o dabit anebike sumfona me ton logo tou gad, kathos o kurios eiche prostaxei. kai o orna sikose to blemma tou, kai eide ton basilia kai tous doulous tou na erchontai s' auton kai o orna bgike kai proskunise ton basilia me to prosopo tou mechri to edafos. kai o orna eipe: giati irthe o kurios mou o basiliias ston doulou tou; kai o dabit eipe: gia na agoraso apo sena to aloni, oste na oikodomiso ena thusiastirio ston kurio, kai na stamatisei i pligi apo ton lao. kai o orna eipe ston dabit: as parei o kurios mou o basiliias, kai as prosperei se thusia o,ti fainetai aresto sta matia tou na, ta bodia gia olokautoma, kai ta alonika ergaleia kai ta ergaleia ton bodion gia xula. o orna ta edose ola, san basiliias se basilia. kai o orna eipe ston basilia: o kurios o theos sou eithe na euarestitheis se sena! kai o basiliias eipe ston orna: ochi, alla tha to agoraso me antipliroi, oposdipote epeidi, den tha prosfero olokautomata ston kurio ton theo mou dorean. kai o dabit agorase to aloni kai ta bodia gia 50 siklous asimi. kai o dabit oikodomise ekei thusiastirio ston kurio, kai prospere olokautomata kai eirinikes prosfores. kai o kurios exilethike pros ti gi, kai i pligi stamatise apo ton israil.

kai o basilias dabid itan gerontas prochori-  
 menos stin ilikia kai ton skepazan me ima-  
 tia, alla den thermainotan. kai oi douloi  
 tou tou eipan: as anazitisoun gia ton ku-  
 rio mou, ton basilia, mia nea, parthena, gia  
 na steketai mprosta ston basilia, kai na ton  
 peripoiteiai, kai na koimatai ston korfo sou,  
 gia na thermainetai o kurios mou o basil-  
 ias. kai anazitisan mia oraia nea se ola ta  
 oria tou israil kai brikan tin abisag ti souna-  
 mitissa, kai tin eferan ston basilia. kai i  
 nea itan uperbolika oraia, kai peripoiotan  
 ton basilia, kai ton upiretouse omos, o basil-  
 ias den ti gnorise. tote, o adonias, o gios  
 tis ageith, uperfaneuthike ston eauto tou,  
 legontas: ego tha basileuso kai etoimase gia  
 ton eauto tou amaxes, kai kabalarides, kai 50  
 andres pou proetrexan mprosta tou. kai o  
 pateras tou den ton pikraine pote, legontas:  
 giati esu energeis etsi; kai itan uperbolika  
 oraiois stin opsi kai i mitera tou ton gennise  
 meta ton abessalom. kai sunomilise mazi me  
 ton ioab, ton gio tis seruias, kai me ton abi-  
 athar ton ierea ki autoi, akolouthontas ton  
 adonia, ton boithousan. o sadok, omos, o  
 iereas, kai o benaia, o gios tou iodae, kai  
 o profitis nathan, kai o simei, kai o rei, kai  
 oi dunatoi tou dabid, den isan mazi me ton  
 adonia. kai o adonias esfaxe probata kai bo-  
 dia kai siteuta konta stin petra tou zoeleth,  
 pou einai konta stin en-rogil, kai kalese olous  
 tous adelfous tou, tous gious tou basilia, kai  
 olous tous andres tou iouda, tous doulous  
 tou basilia. ton nathan, omos, ton profiti,  
 kai ton benaia, kai tous ischurous, kai ton  
 solomonta, ton adelfo tou, den tous kalese.  
 kai o nathan eipe sti bith-sabee, ti mitera  
 tou solomonta, legontas: den akouses oti  
 basileuse o adonias, o gios tis ageith, kai o  
 kurios mas o dabid den to xerei; tora, loipon,  
 ela, parakalo, na sou doso mia sumbouli, gia  
 na soseis ti zoi sou, kai ti zoi tou giou sou,  
 tou solomonta pigaine, kai mpes mesa ston  
 basilia dabid, kai pes tou: kurie mou basilia,  
 esu den orkistikes sti douli sou, legontas:  
 sigoura, o solomontas o gios sou tha basileu-  
 sei usterap apo mena, ki autos tha kathi-  
 sei epano ston throno mou; giati, loipon,  
 basileuse o adonias; des, eno akoma esu tha  
 milas ekei me ton basilia, thartho ki ego  
 usterap apo sena kai tha bebaioa ta logia sou.  
 kai i bith-sabee mpiki mesa ston basilia ston  
 koitona kai itan ekei o basilias uperbolika  
 gerontas kai i abisag i sounamitissa upire-  
 touse ton basilia. kai kathos i bith-sabee es-  
 kupse, proskunise ton basilia. kai o basilias  
 eipe: ti echeis; ki ekeini tou eipe: kurie mou,  
 esu orkistikes ston kurio ton theo sou pros ti  
 douli sou, legontas: sigoura, o solomontas, o  
 gios sou, tha basileusei usterap apo mena, ki  
 autos tha kathisei epano ston throno mou

alla tora, des, basileuse o adonias ki esu  
 tora, kurie mou basilia, den to xereis es-  
 faxe bodia, kai siteuta, kai probata se aftho-  
 nia, kai kalese olous tous gious tou basilia,  
 kai ton abiathar ton ierea, kai ton ioab ton  
 archistratigo ton doulo sou ton solomonta,  
 omos, den ton kalese alla, se sena, kurie  
 mou basilia, se sena prosblepoun ta matia  
 oloklirou tou israil, gia na tous anaggeileis  
 poiots tha kathisei epano ston throno tou ku-  
 riou mou tou basilia usterap ap' auton eidemi,  
 afou o kurios mou o basilias koimithei mazi  
 me tous pateres tou, ego kai o gios mou o  
 solomontas tha theoroumaste ftaichtes. kai  
 na, eno auti milouse akoma me ton basilia,  
 irthe o nathan o profitis. kai aniggeilan ston  
 basilia, legontas: na, o nathan o profitis.  
 kai afou mpiki mprosta ston basilia, prosku-  
 nise ton basilia me to prosopo tou mechri  
 to edafos. kai o nathan eipe: kurie mou  
 basilia, esu eipes: tha basileusei o adonias  
 usterap apo mena, ki autos tha kathisei epano  
 ston throno mou; epeidi, katebike simera  
 kai esfaxe bodia, kai siteuta, kai probata  
 se afthonia, kai kalese olous tous gious tou  
 basilia, kai tous stratigous, kai ton abiathar,  
 ton ierea kai des, trone kai pinoun mprosta  
 tou, kai lene: zito o basilias adonias emena,  
 omos, emena ton doulo sou, kai ton sadok  
 ton ierea, kai ton benaia, ton gio tou iodae,  
 kai ton solomonta ton doulo sou, den mas  
 kalese apo ton kurio mou ton basilia egine  
 auto to pragma, kai den fanerotes ston doulo  
 sou poiots tha kathisei epano ston throno  
 tou kuriou mou tou basilia usterap ap' au-  
 ton; kai o basilias dabid apantise, kai eipe:  
 kaleste mou ti bith-sabee. kai mpiki mesa  
 mprosta ston basilia, kai stathike mprosta  
 ston basilia. kai o basilias orkistike, kai  
 eipe: zei o kurios, pou lutrose tin psuchi  
 mou apo kathe stenochoria, sigoura, kathos  
 orkistika se sena ston kurio ton theo tou is-  
 rail, legontas, oti o solomontas o gios sou  
 tha basileusei usterap apo mena, ki autos tha  
 kathisei anti gia mena epano ston throno  
 mou, etsi tha kano auti tin imera. tote, i  
 bith-sabee, skubontas me to prosopo mechri  
 to edafos, proskunise ton basilia, kai eipe:  
 zito o kurios mou o basilias dabid ston aiona.  
 kai o basilias dabid eipe: kaleste mou ton  
 sadok ton ierea, kai ton nathan ton profi-  
 ti, kai ton benaia, ton gio tou iodae. kai  
 irthan mprosta ston basilia. kai o basilias  
 tous eipe: parte mazi sas tous doulous tou  
 kuriou sas, kai kathiste ton solomonta ton  
 gio mou epano sto mouleri mou, kai kate-  
 baste ton sti gion kai as ton chrisoun ekei  
 os basilia tou israil o sadok o iereas, kai o  
 nathan o profitis kai salpiste me ti salpigga,  
 kai peite: zito o basilias solomontas kai, tote,  
 tha anebeite piso ap' auton, gia narthei kai  
 na kathisei epano ston throno mou ki au-  
 tos tha basileusei anti gia mena ki auton

prostaxa na einai igemonas epano ston israil, ki epano ston iouda. kai o benaias, o gios tou iodaë, apantise ston basilia, kai eipe: amin etsi as epikurosei kai o kurios o theos tou kuriou mou tou basilia! kai kathos o kurios stathike mazi me ton kurio mou ton basilia, etsi na einai kai mazi me ton solomonta, kai na megalunei ton throno tou perissotero apo ton throno tou kuriou mou tou basilia dabid. tote, katebike o sadok o iereas, kai o nathan o profitis, kai o benaias, o gios tou iodaë, kai oi cherethaioi, kai oi felethaioi, kai kathisan ton solomonta epano sto mouleri tou basilia dabid, kai ton eferan sti gion. kai o sadok o iereas pire to kerato tou ladiou apo ti skini, kai echrise ton solomonta. kai salpisan me ti salpigga kai ololkliros o laos eipe: zito o basili-as solomontas. kai ololkliros o laos anebike piso ap' auton kai o laos epaize flogeres, kai eufrainotan me megali eufrosuni, kai i gi schizotan apo tis fones tous. kai o adonias tou akouse, kai oloi oi proskalesmenoi tou, kathos teleiosan na trone. kai otan akouse o ioab ti foni tis salpiggas, eipe: poia einai auti i foni tis polis pou thorubei; eno akoma milouse, na, irthe o ionathan, o gios tou abi-athar, tou ierea kai o adonias tou eipe: mpes mesa epeidi, esu eisai gennaïos andras, kai ferneis agathes aggelies. kai apantontas o ionathan eipe ston adonia: bebaia, o kurios mas o basili-as dabid ekane basilia ton solomonta kai o basili-as esteile mazi tou ton sadok ton ierea, kai ton nathan ton profiti, kai ton benaia ton gion tou iodaë, kai tous cherethaïous, kai tous felethaïous, kai ton kathisan epano sto mouleri tou basilia kai o sadok o iereas kai o nathan o profitis ton echrisan basilia sti gion kai anebikan apo ekei eufrainomenoi, kai antichise i poli auti einai i foni, pou akousate kai, malista, o solomontas kathise epano ston throno tis basileias ki akoma, mpikan mesa oi douloi tou basilia na euchithoun ton kurio mas ton basilia dabid, legontas: o theos na lamprunei to onoma tou solomonta perissotero apo to onoma sou, kai na megalunei ton throno tou perisotero apo ton throno sou kai o basili-as proskunise epano sto krebati tou kai o basili-as eipe akoma ta exis: eulogitos o kurios o theos tou israil, o opoïos mou edose simera diadocho pou kathetai epano ston throno mou, kai ta matia mou to blepoun. tote, oloi oi proskalesmenoi, pou isan mazi me ton adonia, ekplagikan, kai afou sikothikan, pigan kathe enas ston dromo tou. kai o adonias fobithike apo to prosopo tou solomonta, kai afou sikothike, pige, kai piastike apo ta kerata tou thusiastiriu. kai aniggeilan ston solomonta, legontas: des, o adonias fobatai ton basilia solomonta kai na, piastike apo ta kerata tou thusiastiriu, legontas: as mou orkistei simera o basili-as solomontas, oti den tha thanatosei ton doulo tou me romfaia.

kai o solomontas eipe: an stathei andras agathos, oute mia apo tis triches tou den tha pesei epano sti gi an, omos, brethei s' auton kakia, tha thanatothei. kai o basili-as solomontas esteile, kai ton katebasan apo to thusiastirio kai irthe, kai proskunise ton basilia solomonta kai o solomontas tou eipe: pigaine sto spiti sou.

## 2

plisiasan, omos, oi imeres tou dabid gia na pethanei kai pariggeile ston solomonta ton gio tou, legontas: ego pigaino ton dromo ololkiris tis gis esu, omos, gine ischuros kai eso andras kai fulatte tis entoles tou kuriou tou theou sou, na perpatas stous dromous tou, fulattontas ta diatagmata tou, kai tis kriseis tou, kai ta marturia tou, kathos einai grammeno ston nomo tou mousi, gia na eumereis se ola osa kaneis, kai pantou opou an strafeis gia na stirixei o kurios ton logo tou, pou milise gia mena, legontas: an oi gioi sou prosechoun ston dromo tous, oste na perpatoun mprosta mou me alitheia, me oli tin kardia tous kai me oli tin psuchi tous, sigoura den tha leipsei se sena andras pano apo ton throno tou israil. ki esu xereis akoma osa mou ekane o ioab, o gios tis serouias, ti ekane stous duo archigous ton strateumatou tou israil, ston abenir, ton gio tou nir, kai ston amasa, ton gio tou iether, pou tous foneuse, kai echuse to aimo tou polemou se kairo eirinis, kai ebale to aimo tou polemou sti zoni tou, pou einai guro stin osfu tou, kai sta upodimata tou, pou foraei sta podia tou. kane, loipon, sumfona me ti sofia sou, kai i polia tou as mi katebei ston adi me eirini. omos, stous gious tou barzellai tou galaaditi kane eleos, kai as einai apo ekeinous pou na trone epano sto trapezi sou epeidi, etsi me plisiasan, otan efeuga apo to prosopo tou adelfou sou tou abessalom. kai des, mazi sou einai o simai, o gios tou gira, o beniamitis, apo ti baoureim, pou me katarastike me oduniri katara tin imera pou poreuomoun sti machanaim katebike, omos, se sunantisi mou ston iordani, kai tou orkistika ston kurio, legontas: den tha se thanatose me romfaia. tora, loipon, mi ton atooseis epeidi, eisai sofos andras, kai xerei ti prepei na kaneis s' auton, kai na katebaseis tin polia tou me aimo, ston adi. tote, koimithike o dabid mazi me tous pateres tou, kai thaftike stin poli dabid. kai oi imeres, pou basileuse o dabid epano ston israil, isan 40 chronia epta chronia basileuse sti chebron, kai 33 chronia basileuse stin ierousalim. kai o solomontas kathise epano ston throno tou dabid tou patera tou kai i basileia tou stereothike uperbolika. o de adonias, o gios tis ageith, irthe sti bith-sabee ti mitera tou solomonta. ki ekeini

eipe: erchesai me eirini; kai eipe: me eirini, epeita, eipe: echo kapoion logo na sou po. ki ekeini eipe: milise. kai eipe: esu xereis oti se mena anike i basileia, kai se mena eiche stisei to prosopo tou oloklirou o israil, gia na basileuso i basileia, omos, strafike, kai egine tou adel fou mou epeidi, apo ton kurio egine s' auton tora, loipon, zito ena aitima apo sena mi mou to arnitheis. ki ekeini eipe: milise. kai eipe: pes, parakalo, ston solomonta ton basilia, (epeidi, den tha sou to arnithei), na mou dosei tin abisag ti sounamitissa, gia gunaika. kai i bith-sabee eipe: kala ego tha miliso gia sena ston basilia. kai i bith-sabee mpiki mesa ston basilia, gia na tou milisei gia ton adonia. kai o basiliass sikothike se sunantisi tis, kai tin proskunise epeita, kathise ston throno tou, kai tethike thronos sti mitera tou basilia kai kathise sta dexia tou. kai eipe: ena mikro aitima zitao apo sena mi mou to arnitheis. kai o basiliass tis eipe: zitise, mitera mou epeidi, den tha sou arnitho. ki ekeini eipe: as dothei i abisag i sounamitissa ston adel fo sou ton adonia gia gunaika. kai apantontas o basiliass eipe sti mitera tou: kai giati esu zitas tin abisag ti sounamitissa gia ton adonia; zitise gi' auton kai ti basileia, (epeidi, einai megaluteros mou adel fos) kai gi' auton, kai gia ton abiathar ton ierea, kai gia ton ioab, ton gio tis serouias. kai o basiliass solomontas orkistike ston kurio, legontas: etsi na kanei se mena o theos, kai etsi na prosthesei, an o adonias den milise auto ton logo enantia sti zoi tou kai tora, zei o kurios pou me stereose, kai me kathise epano ston throno tou dabit tou patera mou, kai pou ekane se mena spiti, opos uposchethike, simera o adonias tha thanatothei. kai o basiliass solomontas esteile me to cheri tou benaia, ton gio tou ioda, kai epese epano tou, kai pethane. kai ston abiathar ton ierea o basiliass eipe: pigaine stin anathoth, sta chorafia sou epeidi, eisai axios thanatou alla, auti tin imera den tha se thanatos, epeidi sikoses tin kiboto tou kuriou tou theou mprostas ston dabit ton patera mou, kai epeidi kakopathises se ola osa kakopathise o pateras mou. kai o solomontas apebale ton abiathar apo to na einai iereas tou kuriou gia na ekplirothei o logos tou kuriou, pou eiche milisei gia ton oiko tou ilei sti silo, kai i fimi irthe mechri ton ioab epeidi, o ioab ekline piso apo ton adonia, an kai den ekline piso apo ton abessalom. kai o ioab efuge sti skini tou kuriou, kai piastike apo ta kerata tou thusiastiriu. kai anaggelthike ston basilia solomonta, oti: o ioab efuge sti skini tou kuriou kai des, einai konta sto thusiastirio. tote, o solomontas esteile ton benaia, ton gio tou ioda, legontas: pigaine, pese epano tou. kai o benaia irthe sti skini tou kuriou, kai tou eipe: etsi lee i o basiliass:

bges exo. ki ekeinos eipe: ochi, all' edo tha pethano. kai o benaia anefere tin apantisi ston basilia, legontas: etsi mou eipe o ioab, kai etsi mou apantise. kai o basiliass tou eipe: kane kathos eipe, kai pese epano tou, kai thaps' ton gia na exaleipseis apo mena, kai apo to spiti tou patera mou, to athoo aimas pou echuse o ioab kai o kurios tha strepsei to aimas tou enantia sto kefali tou, pou epese epano se duo andres dikaioterous kai kaluteros ap' auton, kai tous thanatose me romfaia, choris na gnorizei o pateras mou dabit, ton abenir, ton gio tou nir, ton archistratigo tou israil, kai ton amasa, ton gio tou iether, ton archistratigo tou iouda kai ta aimata tous tha epistrepoun enantia sto kefali tou ioab, kai enantia sto kefali tou spermatos pou ston aiona epano, omos, ston dabit, kai epano sto sperma tou, ki epano stin oikogeneia tou, ki epano ston throno tou, tha einai eirini apo ton kurio mechri ton aiona. tote, o benaia, o gios tou ioda, anebike, kai epese epano tou, kai ton thanatose kai thaftike sto spiti tou stin erimo. kai o basiliass topothetise sti thesi tou, epikefalis tou stratou, ton benaia, ton gio tou ioda kai o basiliass topothetise ton sadok ton ierea sti thesi tou abiathar. kai o basiliass, afou esteile, kalese ton simei, kai tou eipe: ktise ena spiti gia ton eauto sou stin ierousalim, kai na katoikeis ekei, kai mi bgeis exo apo ekei se kanena meros epeidi, kata tin imera pou tha bgeis exo, kai peraseis ton cheimarro ton kedron, na xereis me sigouria, oti oposdipote tha thanatotheis to aimas sou tha einai epano sto kefali sou. kai o simei eipe ston basilia: kalos einai o logos opos eipe o kurios mou o basiliass, etsi tha kanei o doulou sou. kai o simei kathise stin ierousalim polles imeres. kai usteras apo tria chronia, duo apo tous doulous tou simei drapeteusan pros ton agchous, ton gio tou maacha, oti basilia tis gath kai aniggeilan ston simei, legontas: des, oi doulou sou einai sti gath. kai o simei sikothike, kai estrose to gaidouri tou, kai pige sti gath ston agchous, gia na zitise tous doulous tou kai o simei pige, kai efere tous doulous tou apo ti gath. kai anaggelthike ston solomonta, oti o simei pige apo tin ierousalim sti gath, kai gurise. kai stelnontas o basiliass kalese ton simei, kai tou eipe: den se orkisa ston kurio, kai diamarturithika se sena, legontas: na xereis me sigouria, oti kata tin imera pou tha bgeis exo, kai perpatiseis opoudipote exo, tha pethaneis oposdipote; ki esu mou eipes: kalos o logos, pou akousa giati, loipon, den fulaxes ton orko tou kuriou, kai tin prostagi pou se prostaxa; kai o basiliass eipe ston simei: esu xereis oli tin kakia, pou i kardia sou gnorizei, ti ekanes ston dabit ton patera mou gi' auto, o kurios estrepse tin kakia sou enantia sto kefali sou kai o basiliass solomontas tha einai eulog-



imenos, kai o thronos tou dabid stereomenos mprosta ston kurio mechri ton aiona. tote, o basilias prostaxe ton benaia, ton gio tou iodae, pou kathos bgike exo, epese epano tou, kai pethane. kai i basileia stereoithike sto cheri tou solomonta.

### 3

kai o solomontas ekane epigamia me ton farao, ton basilia tis aiguptou, kai pire ti thugatera tou farao kai tin efere stin poli tou dabid, mechris otou teleiose na ktizei o spiti tou, kai ton oiko tou kuriou, kai to teichos tis ierousalim ologura. omos, o laos thusi-aze epano stous psilous topous, epeidi den itan ktismenos oikos sto onoma tou kuriou, mechri ekeines tis imeres. kai o solomontas agapise ton kurio, perpatontas sta prostagmata tou dabid tou patera tou monon pou thusiaze kai thumiase stous psilous topous. kai o basilias pige sti gabaon, gia na thusiasei ekei epeidi, ekeinos itan o megalos psilos topos o solomontas profsere 1.000 olokaumatata epano s' ekeino to thusiastirio. kai o kurios fanike ston solomonta sti gabaon tin ora tou upnou, kata ti diarkeia tis nuchtas kai eipe o theos: zitise mou ti na sou doso. kai o solomontas eipe: esu ekanes megalo eleos ston doulo sou ton dabid ton patera mou, epeidi perpatise mprosta sou me alitheia, kai me dikaiosis, kai me euthutita kardias mazi sou kai tou diafulaxes auto to megalo eleos, kai tou edoses gio na kathetai epano ston throno tou, opos auti tin imera kai tora, kurie thee mou, esu ekanes ton doulo sou basilia anti tou dabid tou patera mou ki ego eimai mikro paidi den xero pos na mpaino mesa kai na bgaino exo kai o doulous sou einai anamesa ston lao sou, pou eklexes, enan megalo lao, pou apo to plithos den mporei na aparithmithei oute na logariastei dose, loipon, ston doulo sou noimona kardia, sto na krinei ton lao sou, gia na diakrino anamesa sto kalo kai sto kako epeidi, poios mporei na krinei auton ton megalo lao sou; kai o logos autos arese ston kurio, oti o solomontas zitise auto to pragma. kai o theos tou eipe: epeidi zitises auto to pragma, kai den zitises gia ton eauto sou poluzoia, kai den zitises gia ton eauto sou plouti, kai den zitises ti zoi ton echthron sou, alla zitises gia ton eauto sou sunesi gia na ennoeis krisi, des, ekana sumfona me ta logia sou na, sou edosa mia sofi kai suneti kardia, oste den stathike omoios sou prin apo sena oute ustera apo sena tha egerthei omoios sou sou edosa malista akoma kai o,ti den zitises, kai plouto kai doxa, oste anamesa stous basiliades den tha uparchei kanenas omoios me sena se oles tis imeres sou kai, an perpatas stous dromous mou, fulatton-tas ta diatagmata mou kai tis entoles mou,

kathos perpatise o dabid o pateras sou, tote tha makruno tis imeres sou. kai o solomontas xupnise kai na, itan oneiro. kai irthe stin ierousalim, kai stathike mprosta stin kiboto tis diathikis tou kuriou, kai profsere olokaumatata, kai ekane eirinikes profsores, kai ekane sumposio se olous tous doulous tou. tote, irthan ston basilia duo gunaikes pornes kai stathikan mprosta tou. kai i mia gunaika eipe: o, kurie mou! ego ki auti i gunaika katoikoume sto idio spiti, kai gennisa, kathos sugkatoikousa mazi tis kai tin triti imera afou gennisa ego, gennise ki auti i gunaika kai imastan mazi den upirche xenos mazi mas sto spiti monon emeis oi duo imastan sto spiti kai ti nuchta pethane o gios autis tis gunaikas, epeidi koimithike epano tou ki auti, afou sikothike ta mesanuchta, pire ton gio mou apo to plai mou, eno i douli sou koimotan, kai ton ebale ston korfo tis eno ton gio tis ton nekro ton ebale ston korfo mou kai otan sikothika to proi, gia na thilaso ton gio mou, na, itan nekros omos, afou to proi to paratirisa, na, den itan o gios mou pou eicha gennisei. kai i alli gunaika eipe: ochi, all' o zontanos einai o gios mou, eno o nekros einai o gios sou. ki ekeini eipe: ochi, all' o nekros einai o gios sou, eno o zontanos einai o gios mou. etsi milisan mprosta ston basilia. kai o basilias eipe: i men mia leei: autos o zontanos einai o gios mou, eno o nekros einai o gios sou i de alli leei: ochi, all' o nekros einai o gios sou, eno o zontanos einai o gios mou. kai o basilias eipe: ferte mou mia machaira. kai eferan ti machaira mprosta ston basilia. kai o basilias eipe: choriste to zontano paidi sta duo, kai doste to miso sti mia, kai to allo miso stin alli. tote, i gunaika tis opoias itan o zontanos gios, milise ston basilia (epeidi, ta splachna tis sumponesan gia ton gio tis,) kai eipe: o, kurie mou! dose to zontano paidi s' auti, kai mi to thanatoseis me kanenan tropo. i alli, omos, eipe: oute diko mou as einai, oute diko sou choriste to. tote, apantontas o basilias, eipe: doste to zontano paidi s' auti, kai mi to thanatoseite me kanenan tropo auti einai i mitera tou. kai olokliros o israil akouse gia tin krisi, pou o basilias ekrine, kai fobithikan ton basilia epeidi, eidan oti upirche mesa tou sofia theou, gia na kanei krisi.

### 4

kai o basilias solomontas basileuse se olokliro ton israil. kai oi archontes pou eiche isan toutoi: o azarias, o gios tou sadok, aularchis o elioref kai o achia, oi gioi tou seisa, grammateis o iosafat, o gios tou achiloud, upommimatografos kai o benaia, o gios tou iodae, epikefalis tou stratou kai o sadok kai o abiathar, iereis kai o azarias, o gios tou nathan, epikefalis ton sitarchon

kai o zaboud, o gios tou nathan, protos axiomatikos, filotou basilia kai o achisar, oikonomos kai o adoniram, o gios tou abda, epikefalis tis forologias. kai o solomontas eiche 12 sitarches se ololkliro ton israil, kai problepan tis trofes ston basilia, kai sto spitou pou kathe enas ekane problepsi gia enan mina ton chrono. ki auta einai ta onomata tous o gios tou our sitarchis sto bouno efraim o gios tou deker, sti makas, kai sti saalbim, kai sti baith-semes, kai stin ailon tis baith-anan o gios tou esed, stin arouboth upo tis diatages tou itan i socho kai ololkliro i gi efer o gios tou abinadab, se ololkliro tin nafath-dor autos eiche gunaika tin tafath, ti thugatera tou solomonta o baana, o gios tis achiloud, sti thaanaach kai sti megiddo, kai se ololkliro ti baith-san, pou einai konta sti sarthana kato apo tin iezrael, apo ti baith-san mechri tin abel-meola, mechri pera apo tin iokmeam o gios tou geber, sti ramoth-galaad autos eiche tis komopoleis tou iaer, giou tou man-assi, autes pou einai sti galaad autos eiche kai tin eparchia argob, pou einai sti basan, 60 megales poleis me teichi kai chalkinous mochlous o achinadab, o gios tou iddo, sti machanaim o achimaas, sti nefthali ki autos pire gia gunaika ti basemath, ti thugatera tou solomonta o baana, o gios tou chousai, stin asir kai stin aloth o iosafat, o gios tou faroua, stin issachar o sithmei, o gios tou ila, sti beniamin o geber, o gios tou ourei, sti gi galaad, sti gi tou sion tou basilia ton amoraion, kai tou og tou basilia tis basan kai itan o monos sitarchis s' auti ti gi. o ioudas kai o israil isan poluarithmoi, san tin ammo pou einai konta sti thalassa kata to plithos, erotagan, kai epinan, kai euthumusan. kai o solomontas exousiazese se ola ta basileia, apo ton potamo mechri ti gi ton filistaion, kai mechri tha oria tis aiguptou kai efernan dora, kai isan douloi ston solomonta kath' oles tis imeres tis zois tou. kai i trofi tou solomonta, gia mia imera, itan 30 koroio simigdali, kai 60 koroio aleuri, 10 bodia siteuta, kai 20 bodia nomadika, kai 100 probata, ektos apo elafia, kai agries katsikes, kai dorkades, kai thremmena ptina. epeidi, exousiazese epano se ololkliro ti gi, apo to edo meros tou potamou, apo ti thapsa mechri ti gaza, epano se olous tous basiliades apo to edo meros tou potamou kai eiche eirini apo pantou, ologura tou. kai katoikouse o ioudas kai o israil se asfaleia, kathe enas kato apo tin ampelo tou kai ti sukia tou, apo ti dan mechri ti bir-sabee, oles tis imeres tou solomonta. kai o solomontas eiche 40.000 staulous alogon gia tis amaxes tou, kai 12.000 kabalarides. ki ekeinai oi sitarches promitheuan trofes gia ton basilia solomonta, kai gia olous pou proserchontan sto trapezi tou basilia solomonta, kathe enas ston mina tou kai den afinan na ginetai kamia elleipsi. efer-

nan, akoma, kritharia kai achuro gia ta aloga kai ta moularia, ston topo opou briskontan, kathe enas ston diorismeno kairo gi' auton. kai o theos edose ston solomonta sofia kai uperbolika polli fronisi, kai ektasi pneumatos, san tin ammo pou einai stin akri tis thalassas. kai i sofia tou solomonta xeperase ti sofia olon ton katoikon tis anatonis, kai ololkliro ti sofia tis aiguptou epeidi, itan sofoteros apo olous tous anthropous, perissotero apo ton ethan ton ezraitai, kai ton aiman, kai ton chalkol, kai ton darda, tous gious tou maol kai i fimi tou itan se ola ta ethni ologura. kai milise 3.000 paroimies kai oi odes tou isan 1.005. kai milise gia dentro, apo ton kedro pou einai ston libano, mechri tin ussopo pou ekfuetai epano ston toicho milise akoma gia tetrapoda, kai gia ptina, kai gia erpeta, kai gia psaria. kai erchontan apo olous tous laous gia na akousoun ti sofia tou solomonta, apo ola ta basileia tis gis, osoi akougan ti sofia tou.

## 5

kai o cheiram, o basiliastis turou, esteile tous doulous tou ston solomonta, otan akouse oti ton echrisan basilia anti gia ton patera tou epeidi, o cheiram agapouse pantote ton dabit. kai o solomontas esteile ston cheiram, legontas: esu xereis oti o dabit o pateras mou den mporese na ktisei oiko sto onoma tou kuriou tou theou tou, exaitias ton polemon pou ton perikuklonan apo pantou, mechris otou o kurios ebale tous echthrous tou kato apo ta pelmata ton podion tou alla, tora, o kurios o theos mou edose se mena anapausi apo pantou den uparchei oute epiboulos oute kako sunantima kai des, ego leo na ktiso enan oiko sto onoma tou kuriou tou theou mou, kathos o kurios eiche milisei ston dabit ton patera mou, legontas: o gios sou, pou tha balo anti gia sena epano ston throno sou, autos tha ktisei ton oiko sto onoma mou tora, loipon, prostaxe na kopsoun gia mena kedrous tou libanou kai oi douloi mou tha einai mazi me tous doulous sou kai tha sou doso mistho gia tous doulous sou, sumfona me ola osa peis epeidi, esu xereis oti metaxu mas den uparchei kanenas toso empeiros na kobei xula, opos oi sidonioidi. kai kathos o cheiram akouse ta logia tou solomonta, charike uperbolika, kai eipe: eulogitos o kurios simera, pou edose enan sofo gio ston dabit epano s' auton ton megalo lao. kai o cheiram esteile ston solomonta, legontas: akousa gia osa mou diaminuses ego tha kano ololkliro to thelima sou gia kedrina xula kai gia peukina xula oi douloi mou tha ta katebazoun apo ton libano sti thalassa kai ego tha kano na ta feroun epano se schedies, diameseu tis thalassas, mechri ton topo pou tha mou diaminuseis, kai na ta lusoun ekei

ki esu tha ta paralabeis esu, omos, tha ekpliroseis to thelima mou, dinontas trofes gia to spiti mou. edine, loipon, o cheiram ston solomonta kedrina xula kai peukina xula, osa ithele. kai o solomontas edose ston cheiram 20.000 korous sitariou gia trofi tou spitou tou, kai 20 korous kopanismo ladi etsi edine o solomontas ston cheiram kathe chrono. kai o kurios edose ston solomonta sofia, kathos tou eiche pei kai upirche eirini anamesa ston cheiram kai ston solomonta kai ekanan kai oi duo sunthiki. kai o basilias solomontas ekane epistrateusi andron apo oloklirou ton israil, kai i epistrateusi itan gia 30.000 andres. kai tous estelne ston libano, 10.000 ton mina, enallaktika enan mina isan ston libano, kai duo mines sta spitia tous epikefalis tis epistrateusis ton andron itan o adoniram. kai o solomontas eiche 70.000 achthoforous, kai 80.000 lithotomous sto bouno ekτος apo tous epistates, pou isan diorismenoi apo ton solomonta, pou isan gia ta erga, 3.300, oi opoioi epistatousan epano ston lao, o opoios douleue sta erga. kai o basilias prostaxe, kai meteferan megales petres, petres eklektes, petres pelekites gia ta themelia tou oikou. kai pelekisan oi ktistes tou solomonta, kai oi ktistes tou cheiram, kai oi giblioi, kai etoimasan ta xula kai tis petres, gia na ktisoun ton oiko.

## 6

kai ston 480o chrono apo tin exodo ton gion israil apo tin aigupto, ton tetarto chrono tis basileias tou solomonta epano ston israil, ton mina zif, pou einai o deuterios minas, archise na ktizei ton oiko tou kuriou. kai tou oikou pou o basilias solomontas ektise ston kurio, to makros tou itan 60 piches, kai to platos tou 20, kai to upsos tou 30 piches. kai to pronao, pou itan mprosta ston nao tou oikou, eiche makros 20 piches, sumfona me to platos tou oikou kai to platos itan deka piches mprosta apo ton oiko. kai ekane ston oiko adiorata plagia parathura. kai ektise oikimata kollita me ton toicho tou oikou, ologura, kollita me tous toichous tou oikou, ologura, kai tou naou kai tou chrimatistirio etsi ekane oikimata ologura. to platos tou katoterou oikimatos itan pente piches, kai to platos tou mesaiau exi piches, kai to platos tou tritou epta piches epeldi, apexo apo ton oiko ekane stena upostirigmata, ologura, gia na mi mpainoun oi dokoi stous toichous tou oikou. kai eno ktizotan o oikos, ktistike me petres proetoimasmenes prin metakomistoun ekei oste, oute sfuri oute pelekus oute siderenio ergaleio, den akoustike mesa ston oiko, kathos ktizotan. i porta ton mesaion oikimaton itan sti dexia pleura tou oikou kai mesa sta oikimata tou mesaiau anebainan diamesou elikoeidous skalas, kai apo to me-

saio sta triorofa. etsi ektise ton oiko, kai ton apoteleiose kai skepase ton oiko me koilotes orofes kai kosmimata apo kedro. kai ektise ta oikimata kollita se oloklirou ton oiko, pente piches to upsos kai sundeontan mazi me ton oiko diamesou kedrinon xulon. kai irthe o logos tou kuriou ston solomonta, legontas: gia ton oiko auton, pou ktizeis, an perpatas sta diatagmata mou, kai ekteleis tis kriseis mou, kai tireis oles tis entoles mou, perpatontas s' autes, tote tha kano bebaion ton logo mou mazi sou, pou milisa ston david ton patera sou kai tha katoiko anamesa stous gious israil. etsi ektise o solomontas ton oiko, kai ton apoteleiose. kai sanidose tous toichous tou oikou apo mesa me kedrines sanides, apo to edafos tou oikou mechri tous toichous tis stegis tous skepase me xulo apo mesa kai skepase to edafos tou oikou me peukines sanides. sanidose akoma me kedrines sanides 20 piches sto esoteriko tou oikou, apo to edafos mechri tous toichous kai to sanidose apo mesa gia na einai to chrimatistirio, to agio ton agion. kai o oikos, diladi o naos pou itan mprosta, itan 40 piches makros. kai ta kedrina xula tou oikou apo mesa isan skalismena me kalukes, kai anoigmena louloudia ola kedrina petra den fainotan. kai etoimase to chrimatistirio sto esoteriko tou oikou, gia na balei ekei tin kiboto tis diathikis tou kuriou. kai to chrimatistirio eiche stin prosopi tou makros 20 piches, kai platos 20 piches, kai upsos 20 piches kai to skepase me katharo chrusafi etsi skepase kai to thusiastirio me kedro. kai o solomontas skepase ton oiko me katharo chrusafi apo mesa kai ekane ena chorisma me chrusafenies alusides mprosta apo to chrimatistirio, kai to skepase me chrusafi. kai skepase me chrusafi oloklirou ton oiko, mechris otou suntelese olokliron ton oiko akoma, skepase me chrusafi kai oloklirou to thusiastirio, pou itan konta sto chrimatistirio. kai apo mesa apo to chrimatistirio ekane duo cheroubeim apo xulo elias, deka piches to upsos. kai i mia fterouga tou cheroub itan pente piches, kai i alli fterouga tou cheroub pente piches apo tin akri tis mias fterougas, mechri tin akri tis allis fterougas tous, isan deka piches. kai to allo cheroub itan deka piches tou idiou metrou kai tis idias kataskeuis isan kai ta duo cheroubeim. to upsos tou enos cheroub itan deka piches, to idio kai tou allou. kai ebale ta cheroubeim sto meson tou esotrikotatou oikou kai ta cheroubeim eichan tis fterougas tous aplomenes, oste i fterouga tou enos aggize ton ena toicho kai i fterouga tou allou cheroub aggize ton allo toicho kai oi fterougas tous aggizan, i mia tin alli, sto meson tou oikou. kai skepase ta cheroubeim me chrusafi. kai olous tous toichous tou oikou, ologura, tous skalise me glupta schimata

apo cheroubeim, kai foinikes, kai anoigmena louloudia, apo mesa kai apexo. kai to edafos tou oikou to skepase me chrusafi, apo mesa kai apexo. kai gia tin eisodo tou chrimatistiriou ekane portes apo xulo elias to anoffi kai oi parastates isan ena pentagono. kai oi duo portes isan apo xulo elias kai skalise epano tous glupta cheroubeim kai foinikes kai anoigmena louloudia, kai ta skepase me chrusafi, aplonontas to chrusafi epano sta cheroubeim, ki epano stous foinikes. etsi, ekane kai stin porta tou naou parastates apo xulo elias, ena tetragono. kai oi duo portes isan apo peukino xulo ta duo fulla tis mias portas diplonontan, kai ta duo fulla tis allis portas diplonontan. ki epano tous skalise cheroubeim kai foinikes kai anoigmena louloudia kai ta skepase me chrusafi efarmosmeno epano stin anaglufi ergasia. kai ektise tin endoteri auli me treis seires apo pelekites petres, kai me mia seira apo kedrinous dokous. kai ton tetarto chrono, ton mina zif, mpikan ta themelia tou oikou tou kuriou kai ton 11o chrono, ton mina boul, pou einai o ogdoos minas, apoteleiothike o oikos se ola ta tminata tou, kai se ololkiri tin kataskeui tou. etsi ton ektise se epta chronia.

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kai o solomontas etise to spiti tou se 13 chronia, kai apoteleiose ololkiri to spiti tou. kai ektise to spiti tou dasous tou libanou to makros tou itan 100 piches, kai to platos tou 50 piches, kai to upsos tou 30 piches, epano se tesseri seires apo kedrinous stulous, me dokaria kedrina epano stous stulous. kai skepastike me kedro apo pano apo ta dokaria, pou stirizontan epano se 45 stulous, 15 sti seira. kai upirchan parathura se treis seires, kai antapokrinotan parathuro me parathuro se treis seires. kai oles oi portes kai oi parastates isan tetrages, me ta parathura kai antapokrinotan parathuro me parathuro se treis seires. kai ekane ti stoa apo stulous to makros tis itan 50 piches, kai to platos tis 30 piches kai i stoa itan mprosta apo tous stulous tou oikou, oste oi stuloi kai oi dokoi isan apenanti tous. ekane akoma mia stoa gia ton throno, opou eprokeito na krinei, ti stoa tis krisis kai itan stromeni me kedro apo to ena meros tou edafous mechri to allo. kai to spiti tou, sto opoio kathotan, eiche mia alli auli apo mesa apo ti stoa, pou itan tis idias kataskeuis. o solomontas ekane akoma ena spiti gia ti thugatera tou farao, pou eiche parei, paromoio m' auti ti stoa. ola auta isan apo polutimes petres, sumfona me ta metra pou eichan oi prionismenes petres, prionismenes me prioni, apo mesa ki apexo, apo to themelio mechri to geisoma, ki apexo mechri ti me-

gali auli. kai to themelio itan apo polutimes petres, apo petres megales, apo petres deka pichon, kai apo petres okto pichon. kai apo pano isan polutimes petres, sumfona me to metro ekeidon pou isan prionismenes petres, kai kedroi. kai i megali auli ologura itan apo treis seires prionismenes petres, kai apo mia seira dokaria kedrina, opos i esoteriki auli tou oikou tou kuriou, kai opos i stoa tou oikou. kai o basilias solomontas esteile kai pire ton cheiram apo tin turo. autos itan gios mias chiras gunaikas apo ti fuli nefthali, kai o pateras tou itan andras turios, chalkourgos kai itan gematos apo ikanotita technis, kai sunesis, kai epistimis sto na ergazetai kathe ergo me chalko. kai irthe ston basilias solomonta, kai ekane ola ta erga tou. epeidi, echuse duo stulous chalkinous, 18 piches upsos kathe enan stulo mia grammi apo 12 piches perikuklone kathe enan ap' autous. kai ekane apo chuto chalko duo epithemata, gia na ta balei stis korufes ton stulon to upsos tou enos epithematos itan pente piches, kai to upsos tou allou epithematos itan pente piches kai dichtua plekta ergasmena alusidota, apo surmata, gia ta epithemata pou isan stin korufi ton stulon epta gia to ena epithema, kai epta gia to allo epithema. kai ekane tous stulous, kai duo seires apo rodia ologura epano sto ena dichtu, gia na skepasei me rodia ta epithemata pou isan epano stis korufes ton stulon kai ekane to idio kai sto allo epithema. kai ta epithemata, pou isan epano stin korufi ton stulon sti stoa, isan ergasias apo krinous tessaron pichon. kai ta epithemata pou isan epano se duo stulous eichan rodia kai apo pano, konta stin koilia, pou itan konta sto dichtuoto kai ta rodia isan 200 kata seira, ologura, epano se kathe epithema. kai estise tous stulous sti stoa tou naou kai estise ton dexi stulo, kai apokalese to onoma tou iachein kai estise ton aristero stulo, kai apokalese to onoma tou boas. ki epano stin korufi ton stulon itan ergasia krinon etsi teleiose i kataskeui ton stulon. ekane, akoma, ti thalassa chuti, deka piches apo cheilos se cheilos, strogguli ologura kai to upsos tis pente piches kai mia grammi apo 30 piches tin perizone ologura. kai kato apo to cheilos tis ologura isan anaglu-fa, se schima kolokuthias, pou tin perikuklonan, deka se kathe pichi, pou perikuklonan ologura ti thalassa. oi duo seires ton anaglu-fon isan chumenes mazi m' auti. kai stekotan epano se 12 bodia tria eblepan pros borran, kai tria eblepan pros dusmas, kai tria eblepan pros noton, kai tria eblepan pros anatolas kai i thalassa bastazotan epano s' auta kai ola ta opisthia tous isan pros ta mesa kai to pachos tis itan mia palami, kai to cheilos tis itan kataskeuasmeno san to cheilos enos potiriou, san ena louloudi krinou kai chorouse 2.000 bath. ekane, akoma, deka

chalkines baseis tesseris piches to makros tis mias basis, kai tesseris piches to platos tis, kai treis piches to upsos tis. kai i ergasia ton baseon itan tetoia eichan sugkleismata, kai ta sugkleismata isan mesa se mikres kolones. kai epano sta sugkleismata, pou isan mesa se mikres kolones, isan liontaria, bodia, kai cheroubeim ki epano stis mikres kolones apo pano itan to upobastagma kai apokato apo ta liontaria kai ta bodia upirchan anaglyfa krossia pou kremontan. kai kathe basi eiche tesseris chalkinous trochous, kai chalkinous axones kai oi tesseris gonies tis eichan omous kato apo ton loutira upirchan oi chutoi omoi, kathe enas apenanti apo ta krossia. kai to stoma tis, apo mesa apo tin kefalida kai apo pano, itan enas pichis kai to stoma tis itan stroggulo, kataskeuasmeno sto upobastagma, enas pichis kai misos ki akoma, epano s' auto to stoma tis upirchan egcharaxeis mazi me ta sugkleismata tous, pou isan tetragona, ochi stroggula. kai kato apo ta sugkleismata isan tesseris trochoi kai oi axones ton trochon enonontan me ti basi kai to upsos kathe trochou itan enas pichis kai misos. kai i ergasia ton trochon itan san tin ergasia tou trochou tis amaxas oi axones tous, kai ta tampania tous, kai ta episotra tous, kai oi aktines tous, isan ola chuta. kai upirchan tesseris omoi stis tesseris gonies kathe basis kai oi omoi apotelousan sunechia tis basis. kai stin korufi tis basis upirche ena stroggulo perizoma upsous misou pichi kai stin korufi tis basis ta cheili tis kai ta sugkleismata tis isan apo tin idia. ki epano stis plakes ton cheileon tis, ki epano sta sugkleismata tis, charaxe cheroubeim, liontaria kai foinikes, sumfona me tin analogia kathemias, kai krossia, ologura. m' auto ton tropo ekane tis deka baseis oles eichan to idio chusimo, to idio metro, tin idia charaxi. ekane, akoma, deka loutires chalkinous kathe enas loutiras chorouse 40 bath kathe enas loutiras itan tesseris piches ki epano se kathe mia apo tis deka baseis upirche enas loutiras. kai ebale tis baseis, pente sto dexi plagio tou oikou, kai pente sto aristero plagio tou oikou kai ebale ti thalassa pros to dexi plagio tou oikou pros anatolas, apenanti apo to notio meros. kai o cheiram ekane loutires, kai ta ftuaria kai tis lekanes. etsi teleiose o cheiram kanontas ola ta erga, pou ekane ston basilia solomonta gia ton oiko tou kuriou tous duo stin ierousalim, kai tis sfaires ton epithematon, pou isan stin korufi ton duo stulon kai ta duo dichtuota, gia na skepazoun tis sfaires ton epithematon pou isan stin korufi ton stulon kai 400 rodia gia ta duo dichtuota, duo seires apo rodia gia kathe ena dichtuoto, gia na skepazoun tis duo sfaires ton epithematon pou isan epano stous stulou kai tis deka baseis, kai tous deka loutires epano stis baseis kai ti mia thalassa, kai ta 12 bodia kato

apo ti thalassa kai tous lebites, kai ta ftuaria, kai tis lekanes kai ola auta ta skeui, pou ekane o cheiram ston basilia solomonta gia ton oiko tou kuriou, isan apo gualistero chalko. stin pediada tou iordani ta echuse auta o basiliar, se argilodes choma, anamesa sti sokchoth kai ti sarthan. kai o solomontas afise azugista ola ta skeui, epeidi isan polla se uperboliko bathmo to baros tou chalkou den mporouse na upologistei. kai o solomontas ekane ola ta skeui tou oikou tou kuriou, to chruso thusiastirio, kai ti chrusi trapeza, epano stin opoia empainan oi artoi tis prothesis, kai tis luchnies, pente apo dexia, kai pente apo aristera, mprosta apo to chrimatistirio, apo katharo chrusafi, kai ta louloudia, kai ta luchnaria, kai tis labides apo chrusafi, kai tis fiales, kai ta luchnopsalida, kai tis lekanes, kai tous kratires, kai ta thumiatria apo katharo chrusafi, kai tous strofignes apo chrusafi, gia tis portes tou esotatou oikou, tou agiou ton agion, kai gia tis portes tou oikou, tou naou. kai suntelestike oloklirio to ergo, pou o basiliar solomontas ekane gia ton oiko tou kuriou. kai o solomontas efere mesa ta aferomata tou patera tou, tou dadid to asimi, kai to chrusafi, kai ta skeui, kai ta ebale stous thisauros tou oikou tou kuriou.

## 8

tote o basiliar solomontas sugkentrose konta tou stin ierousalim tous presbuteros tou israil, kai olous tous igetes ton fulon, tous archigous ton oikogeneion ton gion israil, gia na anebasoun tin kiboto tis diathikis tou kuriou apo tin poli tou dadid, pou einai i sion. kai sugkentrothikan oloi oi andres tou israil ston basilia solomonta sti giorti kata ton mina ethaneim, pou einai o ebdomos minas. kai oloi oi presbuteroi tou israil irthan, kai oi ierei sikosan tin kiboto. kai anebasan tin kiboto tou kuriou, kai ti skini tou marturiou, kai ola ta agia skeui pou upirchan sti skini ta anebasan oi ierei kai oi leuites. kai o basiliar solomontas, kai olokliri i sunagogi tou israil, autoi pou sugkentrothikan konta tou, isan mazi tou mprosta tin kiboto, thusiazontas probata kai bodia, osa den itan dunaton na logariastoun kai na arithmithoun exaitias tou megalou arithmou. kai oi ierei eferan mesa tin kiboto tis diathikis tou kuriou, ston topo tis, sto chrimatistirio tou oikou, sta agia ton agion, kato apo tis fterouges ton cheroubeim. epeidi, ta cheroubeim eichan aplomenes tis fterouges epano ston topo tis kibotou, kai ta cheroubeim skepazan tin kiboto kai tous mochlous tis apo pano. kai proxeichan oi mochloi, kai fainontan oi akres ton mochlon apo ton agio topo, mprosta apo to chrimatistirio, apexo omos den fainontan kai briskontai ekei mechri simera. den isan mesa

stin kiboto para oi duo petrines plakes, pou eiche balei ekei o mousis sto chorib, opou o kurios ekane diathiki pros tous gious israil, otan bgikan apo ti gi tis aiguptou. kai kathos oi iereis bgikan apo to agiastirio, i nefeli gemise ton oiko tou kuriou kai oi iereis den mporousan na stathoun gia na upiretisoun, exaitias tis nefelis epeidi, i doxa tou kuriou gemise ton oiko tou kuriou. tote, o solomontas milise: o kurios eipe oti tha katoikei se pukno skotadi ektisa se sena enan oiko katoikisis, enan topo gia na katoikeis aionia. kai o basilias, strefontas to prosopo tou, eulogise olokliri ti sunagogi tou israil kai olokliri i sunagogi tou israil stekotan. kai eipe: eulogitos o kurios o theos tou israil, pou me to cheri tou ektelese ekeino pou me to stoma tou milise ston patera mou, ton dabit, legontas: apo tin imera pou ebgala ton lao mou ton israil apo tin aigupto, apo oles tis fules tou israil den dialexa kamia poli gia na oikodomithe i enas oikos, oste na einai ekei to onoma mou alla dialexa ton dabit gia na einai epano ston lao mou israil. kai irthe stin kardia tou dabit tou patera mou na ktisei oiko sto onoma tou kuriou tou theou tou israil. o kurios, omos, eipe ston dabit ton patera mou: epeidi irthe stin kardia sou na ktiseis oiko sto onoma mou, kalos men ekanes pou to sunelabes stin kardia sou omos, esu den tha ktiseis ton oiko alla, o gios sou, pou tha bgei apo tin osfu sou, autos tha ktisei oiko sto onoma mou. o kurios, loipon, ekplorese ton logo tou, pou milise ki ego sikothika anti tou patera mou, tou dabit, kai kathisa epano ston throno tou israil, kathos o kurios eiche milisei, kai ektisa ton oiko sto onoma tou kuriou tou theou tou israil. kai diorisa ekei enan topo gia tin kiboto, stin opoia brisketai i diathiki tou kuriou, pou ekane stous pateres mas, otan tous ebgale apo ti gi tis aiguptou. kai kathos o solomontas stathike mprosta apo to thusiastirio tou kuriou, mprosta se olokliri ti sunagogi tou israil, aplose ta cheria tou pros ton ourano, kai eipe: kurie thee tou israil, den uparchei theos omoios me sena, epano ston ourano, kai kato sti gi, pou na diafulatteis ti diathiki kai to eleos stous doulous sou ekeinous pou perpatoun mprosta sou me oli tin kardia tous pou fulaxes ston doulo sou ton dabit, ton patera mou, osa milises s' auton kai milises me to stoma sou, kai ektelesez me to cheri sou, opos auti tin imera. kai tora, kurie thee tou israil, fulaxe ston doulo sou ton dabit ton patera mou ekeino pou tou uposchethikes, legontas: den tha leipsei se sena andras apo mprosta mou, pou na kathetai epano ston throno tou israil, monon an oi gioi sou prosechoun ston dromo tous, gia na perpatoun mprosta mou, kathos esu perpatases mprosta mou. tora, loipon, thee tou israil, as alitheusei, parakalo, o logos

sou, pou milises ston doulo sou ton dabit ton patera mou. alla, st' alitheia, tha katoikisei o theos epano sti gi; na, o ouranos kai o ouranos ton ouranon den einai ikanoi na se choresoun poso ligotero autos o oikos, pou ektisa! parola auta, epiblepse stin proseuchi tou doulou sou, kai sti deisi tou, kurie thee mou, oste na eisakouseis tin kraugi kai ti deisi, pou deetai simera o doulous sou mprosta sou gia na einai ta matia sou anoichta s' auton ton oiko nuchta kai imera, ston topo gia ton opoio eipes: to onoma mou tha einai ekei gia na eisakous ti deisi, pou o doulous sou tha deetai se touto ton topo. kai na eisakous ti deisi tou doulou sou, kai tou laou sou israil, otan proseuchontai se touto ton topo kai na akous esu apo ton topo tis katoikisis sou, apo ton ourano kai kathos akous, na ginesai eleos. an kapoios anthros amartisei ston diplano tou, kai zitisei ap' auton orko gia na ton kanei na orkistei, kai o orkos erthei mprosta sto thusiastirio sou s' auton ton oiko, tote, esu eisakouse apo ton ourano, kai energise, kai krine tous doulous sou, katadikazontas men ton anomo, oste na strepseis tin praxi tou enantia sto kefali tou, kai dikaionontas ton dikaio, oste na apodoseis s' auton sumfona me ti dikaiosuni tou. otan o laos sou israil ktupithe mprosta ston echthro, epeidi amartisan se sena, kai epistrepoun se sena, kai doxasoun to onoma sou, kai proseuchithoun, kai deithoun mprosta sou s' auton ton oiko, tote, esu eisakouse apo ton ourano, kai sugchorese tin amartia tou laou sou israil, kai fer' tous xana sti gi, pou edoses stous pateres tous. otan o ouranos kleistei, kai den ginetai brochi, epeidi amartisan se sena, an proseuchithoun s' auton ton topo, kai doxasoun to onoma sou, kai epistrepoun apo tis amarties tous, afou tous tapeinoseis, tote, esu eisakouse apo ton ourano, kai sugchorese tin amartia ton doulon sou, kai tou laou sou israil, afou tous didaxeis ton agatho dromo, ston opoio prepei na perpatoun, kai dose brochi epano sti gi sou, tin opoia edoses ston lao sou gia klironomia. an ginei peina sti gi, an ginei thanatiko, anemofthora, erusibi, akrida, brouchos an ginei, an o echthros tous poliorkisei ston topo tis katoikias tous, opoiadipote pligi, opoiadipote nosos ginei, kathe proseuchi, kathe deisi, pou ginetai apo kathe anthropon, apo olokliri ton lao sou ton israil, otan kathe enas gnorisei tin pligi tis kardias tou, kai ekteinei ta cheria tou pros touto ton oiko, tote, esu eisakouse apo ton ourano, ton topo tis katoikisis sou, kai sugchorese, kai energise, kai dose ston kathe enan sumfona me olous tous dromous tou, kathos gnorizeis tin kardia tou, epeidi esu, monos esu, gnorizeis tis kardies olon ton gion ton anthropon gia na se fobountai oles tis imeres oses zoun epano

sto prosopo tis gis, pou edoses stous pateres mas. kai ton xenon akoma, pou den einai apo ton lao sou israil, alla erchetai apo makrini gi gia to onoma sou, epeidi, tha akousoun to onoma sou to megalo, kai to cheri sou to krataio, kai ton brachiona sou ton aplomeno, otan erthei kai proseuchitheis pros touto ton oiko, esu na eisakouse apo ton ourano, apo ton topo tis katoikisis sou, kai energise sumfona me ola gia osa o xenos se epikalestei gia na gnorisoun oloi oi laoi tis gis to onoma sou, gia na se fobountai, opos o laos sou israil kai na gnorisoun oti to onoma sou onomastike epano se touton ton oiko, pou ektisa. otan o laos sou bgei se polemo enantia stous echthrous tous, opou tous steileis, kai proseuchithoun ston kurio, pros tin poli pou dialexes, kai ton oiko pou ektisa sto onoma sou, tote, eisakouse apo ton ourano tin proseuchi tous, kai ti deisi tous, kai kane to dikio tous. otan amartisoun se sena, (epeidi, kanenas anthropos den einai anamartitos), kai orgisteis s' autous, kai tous paradoseis ston echthro, oste oi aichmalotistes na tous feroun aichmalotous sti gi tou echthrou, makria i konta, kai erthoun ston eauto tous, sti gi, opou ferkhikan aichmalotoi, kai epistrepoun, kai deithoun se sena sti gi ekeinon pou tous aichmalotisan, legontas: amartissime, anomisame, adikisame, kai epistrepoun se sena apo olokiri tin kardia tous, kai apo olokiri tin psuchi tous, sti gi ekeinon pou tous aichmalotisan, kai proseuchithoun se sena, pros ti gi tous, pou edoses stous pateres tous, tin poli pou dialexes, kai ton oiko pou ektisa sto onoma sou, tote, apo ton ourano, ton topo tis katoikisis sou, eisakouse tin proseuchi tous kai ti deisi tous, kai kane to dikio tous, kai sugchorese ston lao sou, auton pou amartise se sena, kai sugchorese oles tis parabases tous, me tis opoies eginan parabates enantia se sena, kai kiniae se oiktirmo tous autous pou tous aichmalotisan, oste na tous lupithoun epeidi, laos sou, kai klironomia sou einai, pou ton ebgaies apo tin aigupto, apo mesa apo ena sidere-nio choneutiri. as einai, loipon, ta matia sou anoichta sti deisi tou doulou sou, kai sti deisi tou laou sou israil, gia na tous eisakous gia osa se epikalestoun epeidi, esu tous xechorises apo olous tous laous tis gis, gia na einai klironomia sou, kathos milises diame-sou tou mousi tou doulou sou, otan ebgaies tous pateres mas apo tin aigupto, despota kurie. kai afou o solomontas teleiose na kanei oli tin proseuchi kai ti deisi auti ston kurio, sikothike mprosta apo to thusiastirio tou kuriou, opou itan gonatismenos me ta cheria tou aplomena pros ton ourano. kai stathike, kai eulogise olokiri tin sunaxi tou israil me dunati foni, legontas: eulogitos o kurios, pou edose anapausi ston lao tou

ton israil, sumfona me ola osa uposchethike den epese oute enas apo olous tous agathous logous, pou o kurios milise diamesou tou mousi tou doulou tou. as ginei, o kurios o theos mas na einai mazi mas, kathos itan mazi me tous pateres mas! na mi mas afisei oute na mas egkataleipsei! gia na prosklinei tis kardies mas ston eauto tou, oste na perpatame se olous tous dromous tou, kai na tiroume tis entoles tou, kai ta diatagmata tou, kai tis kriseis tou, pou prostaxe stous pateres mas! ki auta ta logia mou, pou deithika mprosta ston kurio, na einai imera kai nuchta konta ston kurio ton theo mas, gia na kanei to dikio tou doulou tou, kai to dikio tou laou tou israil, sumfona me tin anagki kathe imeras gia na gnorisoun oloi oi laoi tis gis oti, o kurios, autos einai o theos, kanenas allos! as einai, loipon, i kardia sas teleia pros ton kurio ton theo mas, gia na perpatate sta diatagmata tou, kai na tireite tis entoles tou, opos touti tin imera. kai o basilias, kai olokliros o israil mazi tou, prosferan thusia mprosta ston kurio. kai o solomontas thusiase tis eirinikes thusies, pou prosfere ston kurio, 22.000 bodia, kai 120.000 probata. etsi egkainiasan ton oiko tou kuriou o basilias kai oloi oi gioi israil. auti tin imera o basilias kathierose to meson tis aulis, pou einai katantikru apo ton oiko tou kuriou epeidi, ekei prosfere ta olokautomata, kai tin prosfora apo alfita, kai to lipos ton eirinikon prosforon gia ton logo oti, to chalkino thusiastirio, pou itan mprosta ston kurio, itan mikro oste na choresei ta olokautomata, kai tin prosfora apo alfita, kai to lipos ton eirinikon prosforon. kai kata ton kairo ekeino, o solomontas ekane ti giorti, kai olokliros o israil mazi tou, mia megali sunaxi, apo tin eisodo tis aimath mechri ton potamo tis aiguptou, mprosta ston kurio ton theo mas, epta imeres kai epta imeres, 14 imeres. tin ogdoi imera apeluse ton lao kai eulogisan ton basilias kai anachorisan stis klines tous, chairontas, kai eufrainomenoi apo kardias, gia ola ta agatha osa o kurios ekane pros ton dadid ton doulou tou, kai pros ton israil ton lao tou.

## 9

kai afou o solomontas teleiose na ktizei ton oiko tou kuriou, kai ton oiko tou basilias, kai ola osa o solomontas epithumouse kai ithele na kanei, o kurios fanike ston solomonta mia deuteri fora, opos eiche fanei s' auton sti gabaon. kai o kurios eipe s' auton: akousa tin proseuchi sou kai ti deisi sou, pou deithikes mprosta mou. agiasa auton ton oiko, pou ektises gia na balo ekei to onoma mou ston aiona kai ta matia mou kai i kardia mou tha einai ekei gia panta. ki esu, an perpatiseis mprosta mou, kathos perpatise o dadid

o pateras sou, me akeraiotita kardias, kai me euthutita, oste na kaneis sumfona me ola osa se prostaxa, na tireis ta diatagmata mou kai tis kriseis mou, tote, tha stereoso ton throno tis basilias sou epano ston israil ston aiona, opos uposchethika ston dadit ton patera sou, legontas: den tha leipsei se sena andras epano apo ton throno tou israil. an pote strafeite apo mena, eisei i ta paidia sas, kai den fulaxete tis entoes mou, kai ta diatagmata mou, pou ebala mprostas sas, alla pate kai latreusete allous theous, kai tous proskunisete, tote tha ekrizoso ton israil apo to prosopo tis gis, pou tous echo dosei ki auton ton oiko, pou agiasa gia to onoma mou, tha ton aporripso apo to prosopo mou kai o israil tha einai se paroimia kai empaigmo, anamesa se olous tous laous. gia touton omos ton oiko, pou egine psilos, kathanas pou diabainei konta tou tha menei ekthambos, kai tha bgalei surigmo kai tha lene: giati o kurios ekane etsi s' auti ti gi, kai s' auton ton oiko; kai tha apantoun: epeidi, egkateleipsan ton kurio ton theo tous, pou ebgame tous pateres tous apo ti gi tis aiguptou, kai proskollithikan se allous theous, kai tous proskunisan, kai tous latreusan, gi' auto o kurios efere epano tous olokliro auto to kako. kai sto telos ton 20 chronon, sta opoia o solomontas ektise tous duo oikous, ton oiko tou kuriou, kai to spiti tou basilia, (o cheiram malista eiche boithisei ton solomonta me kedrina xula, kai me peukina xula, kai me chrusafi, sumfona me oli tin epithumia tou), tote o basiliass solomontas edose ston cheiram 20 poleis sti gi tis galilias. kai o cheiram bgike apo tin tiro gia na dei tis poleis, pou tou edose o solomontas kai den tou aresan. kai eipe: ti einai autes oi poleis, pou mou edoses, adelfe mou; kai tis apokalese gi kaboul, mechri auti tin imera. kai o cheiram esteile ston basilia 120 talanta chrusafi. etsi einai bebaia o tropos tou forou, pou o basiliass eiche epibalei, gia na ktisei ton oiko tou kuriou, kai to diko tou spiti, kai ti millo, kai ti periteichisma tis ierousalim, kai tin asor, kai ti megiddo, kai ti gezer. epeidi, o farao, o basiliass tis aiguptou eiche anebei, kai kurieusei ti gezer, kai tin eiche katakapsei me fotia, kai tous chananaious, pou katoikousan stin poli, eiche foneusei, kai tin eiche dosei doro sti thugatera tou, ti gunaika tou solomonta. kai o solomontas ektise ti gezer, kai ti baith-oron tin katoteri, kai ti baalath, kai ti thadmor stin erimo tis gis, kai oles tis poleis ton apothikon, pou o solomontas eiche kai tis poleis ton amaxon, kai tis poleis ton kabalaridon, kai oti o solomontas epithumise na ktisei stin ierousalim, kai ston libano, kai se oli ti gi tis dikis tou epikrateias. olokliron, omos, ton lao pou eiche apomeinei apo tous amorraious, tous chettaious, tous ferezaious, tous euaiious, kai

tous iebousaious, pou den isan apo tous gious israil, alla apo ta paidia ekeinon pou eichan enapomeinei sti gi, pou oi gioi israil den mporesan na exolothreusoun, s' autous o solomontas epebale foro mechri ti simerini imera. kai apo tous gious israil o solomontas den ekane doulou kanenan epeidi, isan andres polemistes, kai upiretes tou, kai megistanes tou, kai taxiarchoi tou, kai archontes ton amaxon tou kai ton kabalaridon tou. kai oi archigoï pou epistatousan sta erga tou solomonta, isan 550, ki autoi pou exousiazan epano ston lao, pou douleue sta erga. kai i thugatera tou farao anebike apo tin poli tou dadit sto spiti tis, pou o solomontas eiche kktisei gi' auti tote, ektise ti millo. kai o solomontas prosperne olokautomata kai eirinikes prosfores treis fores ton chrono epano sto thusiastirio, pou eiche ktisei ston kurio, kai thumiaze epano s' auto pou upirche mprostas ston kurio etsi teleiose ton oiko. kai o basiliass solomontas ekane enan stolo stin esion-gaber, pou einai konta stin ailoth, stin akri tis eruthras thalassas, sti gi edom. kai o cheiram esteile ston stolo apo tous doulous tou empeiurus nautes tis thalassas, mazi me tous doulous tou solomonta. kai irthan sto ofeir, kai piran apo ekei 420 talanta chrusafi, kai ta eferan ston basilia solomonta.

## 10

kai i basilissa tis seba, kathos akouse ti fimi tou solomonta gia to onoma tou kuriou, irthe gia na ton dokimasei me ainigmata. kai irthe stin ierousalim me uperbolika megali sunodeia, me kamiles fortomenes aromata, kai chrusafi uperbolika polu, kai polutimes petres kai otan irthe ston solomonta, milise mazi tou gia ola osa eiche stin kardia tis. kai o solomontas exigise s' autin ola ta erotimata tis kai den stathike tipote krummeno apo ton basilia, pou den tis to exigise. kai i basilissa tis seba blepontas ti sofia tou solomonta, kai to spiti pou eiche ktisei, kai ta fagita tou trapeziou tou, kai ton tropo pou kathontan oi douloi tou, kai ti stasi ton upourgoun tou, kai to ntusimo tous, kai tous oinochoous tou, kai tin anabasi tou apo tin opoia anebaine ston oiko tou kuriou, egine ekthambi. kai eipe ston basilia: alithinos itan o logos, pou eicha akousei sti gi mou, gia ta erga sou, kai gia ti sofia sou alla, den pisteua sta logia, mechris otou irtha, kai ta matia mou eidan kai na, den mou eiche anagelthei oute to miso i sofia sou kai i euimeria sou uperbainoun ti fimi pou akousa makarioi oi andres sou, makarioi autoi oi douloi sou, autoi pou stekontai pantote mprostas sou, autoi pou akoun ti sofia sou as einai o kurios o theos sou eulogimenos, pou euarestithike se sena, gia na se



balei epano ston throno tou israil! epeidi, o kurios agapise ton israil ston aiona, gi' auto se ekane basilia, gia na kaneis krisi kai dikaiosuni. kai edose ston basilia 120 talanta chrusafi, kai uperbolika polla aromata, kai petres polutimes den eiche erthei pleon tosi athonia aromaton, opos ekeina pou i basilissa tis seba edose ston basilia solomonta. ki akoma, o stolos tou cheiram, pou efere tou chrusafi apo to ofeir, efere apo to ofeir kai ena megalo plithos apo xula almougeim, kai petres polutimes. kai o basilias ekane anabaseis ston oiko tou kuriou, kai sto spitio tou basilia, kai kithares kai psalteria gia tous mousikous apo xula almougeim tetoia xula almougeim den eichan erthei oute fanei, mechri auti tin imera. kai o basilias solomontas edose sti basilissa tis seba ola osa thelise, osa zitise, ektos ton onon edose s' autin apo monos tou o basilias solomontas. kai epestrepse sti gi tis, auti kai oi douloi tis. kai to baros tou chrusafiu, pou erchotan ston solomonta kathe chrono, itan 666 talanta chrusafi, ektos apo ekeino pou sugkentronan oi telones, kai apo tis pramateies ton emporon, kai apo olous tous basilades tis arabias, kai apo tous satrapes tis gis. kai o basilias solomontas ekane 200 thureous apo sfurilatimeno chrusafi 600 sikloi chrusafi xodeuontan se kathe enan thureo kai 300 aspides apo chrusafi sfurilatimeno treis mnes chrusafi xodeuontan se kathe mia aspidia kai o basilias tis ebale sto spitio tou dasous tou libanou. o basilias ekane akoma enan megalon elefantino throno, kai ton skepase me katharo chrusafi. eiche de o thronos exi bathmides, kai i korufi tou thronou itan stragguli apo piso tou, kai eiche agkones apo to ena kai apo to allo meros tis kathedras, kai duo liontaria, pou stekontan sta plagia ton agkonon. ki epano stis exi bathmides, ekei stekontan 12 liontaria apo tin kathe pleura. paromoio den eiche kataskeuastei se kanena basileio. kai ola ta skeui tou potou tou basilia solomonta isan apo chrusafi, kai ola ta skeui tou spitio tou dasous tou libanou isan apo katharo chrusafi kanena apo asimi to asimi upologizotan gia tipote stis imeres tou solomonta. epeidi, o basilias eiche stolo sti thalassa tis tharseis mazi me ton stolo tou cheiram mia fora kathe tria chronia erchotan o stolos apo ti tharseis, fernontas chrusafi kai asimi, dontia elefanta, kai pithikous, kai pagonia. kai o basilias solomontas megalunthike perissotero apo olous tous basilades tis gis se plouto kai se sofia. kai olokliri i gi zitouse to prosopo tou solomonta, gia na akousoun ti sofia tou, pou o theos eiche dosei stin kardia tou. kai kathe enas ap' autous efernan to doro tou, skeui asimenia, kai skeui chrusafenia, kai stoles, kai panoplies, kai aromata, aloga, kai moularia, kathe chrono. kai o solomon-

tas sugkentrose amaxes kai kabalarides kai eiche 1.400 amaxes, kai 12.000 kabalarides, pou ebale stis poleis ton amaxon, kai konta ston basilia stin ierousalim. kai o basilias ekane stin ierousalim to asimi san petres, kai ekane tous kedrous opos tis sukamines stin pediada, exaitias tis athonias. kai ston solomonta ginotan exagogi alagon kai linou nimatos apo tin aigupto to men nima epairnan oi emporoi tou basilia se orismeni timi. kai kathe mia amaxa anebaine kai ebgaïne apo tin aigupto gia 600 asimenious siklous, kai kathe ena alogo gia 150 kai ginotan etsi gia olous tous basilades ton chettaion, kai gia tous basilades tis surias, i exagogi ginotan diamesou auton.

## 11

kai o basilias solomontas, ektos apo ti thugatera tou farao, agapise polles xenes gunaikes: moabitisses, ammonitisses, idoumaies, sidonies, chettaies kai apo ta ethni, gia ta opoia o kurios eiche pei pros tous giours israil: den tha mpeite mesa s' auta oute auta tha mpoun mesa se sas, mipos kai xeklinoun tis kardies sas piso apo tous theous tous s' auta o solomontas proskollithike me erota. kai eiche 700 gunaikes basilisses kai 300 pallakes kai oi gunaikes tou xeklinan tin kardia tou. epeidi, otan o solomontas gerasē, oi gunaikes tou xeklinan tin kardia tou piso apo allous theous kai i kardia tou den itan teleia me ton kurio ton theo tou, opos i kardia tou dadid tou patera tou. kai o solomontas poreutike piso apo tin astarti, ti thea ton sidonion, kai piso apo ton melchom, to bdelugma ton ammoniton. kai o solomontas epraxe ponira mprosta ston kurio, kai den poreutike oloklirotika piso apo ton kurio, opos o pateras tou, o dadid. tote, o solomontas ektise enan psilo topo ston chemos, to bdelugma tou moab, sto bouno apenanti apo tin ierousalim, kai ston moloch, to bdelugma ton gion ammon. kai etsi ekane gia oles tis xenes gunaikes tou, pou thumiazan kai thusiazan stous theous tous. kai o kurios orgistike enantia ston solomonta, epeidi i kardia tou parexekline apo ton kurio ton theo tou israil, pou tou eiche fanerothei duo fores, kai ton eiche prostaxei gi' auto to pragma, na mi paei piso apo allous theous omos, den fulaxe ekeino, pou ton eiche prostaxei o kurios. gi' auto, o kurios eipe ston solomonta: epeidi, auto to pragma brethike se sena, kai den fulaxes ti diathiki mou kai ta diatagmata mou, pou eicha prostaxei se sena, tha diaspasso ti basileia sou, oposidipote, kai tha ti doso ston doulo sou omos, den tha to kano auto stis imeres sou, chari tou dadid, tou patera sou apo to cheri tou giou sou tha ti diaspasso omos, den tha diaspasso olokliri ti basileia

sou mia fuli tha doso ston gio sou, chari tou dabid, tou doulou mou, kai chari tis ierousalim, pou echo eklexei. kai o kurios sikose enan antipalo ston solomonta, ton adad ton idoumaio autos katagotan apo to sperma ton basiladon tis idoumaias. epeidi, otan itan stin idoumaia o dabid, kai o ioab o archistratigos eiche anebai na thapsei ekeinous pou eichan thanatothei, kai pataxe kathe arseniko stin idoumaia, (dedomenou oti, o ioab eiche kathisei ekei exi mines, mazi me olokliro ton israil, mechris otou exolothreuse kathe arseniko apo tin idoumaia), tote, o adad eiche fugei, autos kai mazi tou merikoi idoumaioi apo tous doulous tou patera tou, gia na pane stin aigupto kai tote o adad itan mikro paidi. kai sikothikan apo ti madiam, kai irthan sti faran kai piran mazi tous andres apo ti faran, kai irthan stin aigupto, ston farao, ton basilia tis aiguptou pou tou edose spiti, kai dietaxe gi' auton trofes, kai edose s' auton gi. kai o adad brike megali chari mprosta ston farao, oste tou edose os gunaika tin adelfi tis gunaikas tou, tin adelfi tis basilissas tachpenes. kai i adelfi tis tachpenes gennise s' auton ton genoubath, ton gio tou, pou i tachpenes apogalaktese mesa sto palati tou farao kai o genoubath itan mesa sto palati tou farao, anamesa stous gious tou farao. kai otan o adad, stin aigupto, akouse oti koimithike o dabid mazi me tous pateres tou, kai oti pethane o ioab o archistratigos, o adad eipe ston farao: steile me, gia na fugo sti gi mou. kai o farao tou eipe: ma, ti sou leipei konta mou; kai des, esu zitas na fugeis sti gi sou; ki apantise: tipote, alla, steile me, parakalo. kai o theos sikose kai allon antipalo, ton rezon, ton gio tou eliada, pou eiche fugei apo ton kurio tou ton adadezer, ton basilia tis soba kai afou sugkentrose konta tou andres, egine archigos summorias, otan o dabid eiche pataxei ekeinous apo ti soba kai pigan sti damasko, kai katoikisan ekei, kai basileusan sti damasko kai itan antipalos tou israil oles tis imeres tou solomonta, ektos apo ta kaka pou eiche kanei o adad kai epireaze ton israil, basileuontas epano sti suria. kai o ieroboam, o gios tou nabat, o efrathaios apo ti sarida, doulous tou solomonta, pou i mitera tou onomazotan seroua, mia chira gunaika, ki autos sikose cheri enantia ston basilia. kai itan auti i aitia, gia tin opoia sikose cheri enantia ston basilia o solomontas ektize ti millo, kai ekleine to chaliasma tis polis tou dabid tou patera tou kai o anthropos o ieroboam itan ischuros me dunami kai o solomontas eide ton neo oti itan filergos, kai ton ekane epistati se ola ta fortia tis oikogeneias tou iosif. kai kata ton kairo ekeino, otan o ieroboam bgike apo tin ierousalim, ton brike kath' odon o profitis achia o silonitis, nutmenos me ena kainourgio imatio kai oi duo

tous isan monoi stin pediada. kai o achia epiase to kainourgio imatio pou forouse, kai to eschise se 12 kommatia kai eipe ston ieroboam: pare gia ton eauto sou deka kommatia epeidi, etsi leei o kurios o theos tou israil: des, tha diaspaso ti basileia apo to cheri tou solomonta, kai tha doso se sena deka fules (tha menei s' auton, omos, mia fuli, chari tou doulou mou, tou dabid, kai chari tis ierousalim, pou echo eklexei apo oles tis fules tou israil) epeidi, me egkateleipsan, kai latreusan tin astarti, ti thea ton sidonion, ton chemos, ton theo ton moabiton, kai ton melchom, ton theo ton gion ammon den perpatisan stous dromous mou, gia na kanoun to euthu mprosta mou, kai na tiroun ta diatagmata mou kai tis kriseis mou, opos o dabid o pateras tou den tha paro, omos, olokliri ti basileia tou apo to cheri tou, alla tha ton diatiriso igemona oles tis imeres tis zois tou chari tou dabid tou doulou mou, pou ton eklexa, epeidi, tirouse tis entoles mou kai ta diatagmata mou omos, tha paro ti basileia apo to cheri tou giou tou, kai tha ti doso se sena, tis deka fules ston gio tou, omos, tha doso mia fuli, gia na echei o doulous mou o dabid os luchnon mprosta mou pantote stin ierousalim, stin poli pou echo eklexei gia ton eauto mou gia na balo ekei to onoma mou kai tha se paro, kai tha basileuseis sumfona me ola osa epithumei i psuchi sou, kai tha eisai basilias ston israil kai an eisakouseis se ola osa se prostazo, kai perpatas stous dromous mou, kai kaneis to euthu mprosta mou, fulattontas ta diatagmata mou kai tis entoles mou, opos ekane o dabid, o doulous mou, tote tha eimai mazi sou, kai tha ktiso se sena asfales spiti, opos ektisa ston dabid, kai tha doso se sena ton israil kai tha kakouchiso to sperma tou dabid gi' auto, omos ochi gia panta. gi' auto, o solomontas zitise na thanatosei ton ieroboam. kai o ieroboam, afou sikothike, efuge stin aigupto, pros ton sisak, ton basilia tis aiguptou, kai itan stin aigupto mechris otou pethane o solomontas. kai oi upoloiptes praxeis tou solomonta, kai ola osa ekane, kai i sofia tou, den einai grammena sto biblio ton praxeon tou solomonta; kai oi imeres oses o solomontas basileuse stin ierousalim se olokliro ton israil, isan 40 chronia. kai o solomontas koimithike mazi me tous pateres tou, kai thaftike stin poli dabid tou patera tou kai ant' autou basileuse o gios tou, o roboam.

## 12

kai o roboam pige sti suchem epeidi, sti suchem erchotan olokliros o israil gia na ton kanei basilia. kai kathos to akouse auto o ieroboam, o gios tou nabat, pou itan akoma stin aigupto, opou eiche fugei mprosta apo ton basilia solomonta, o ieroboam emeine

akoma stin aigupto esteilan, omos, kai ton kalesan. tote, o ieroboam irthe kai olokliroi i sunagogi tou israil, kai milisan ston roboam, legontas: o pateras sou sklirune ton zugo mas tora, loipon, ti skliri douleia tou patera sou, kai ton baru zugo tou, pou epebale epano mas, elafune ton esu, kai tha se douleuoume. ki ekeinos tous eipe: anachoriste mechi treis imeres epeita, epistrepste se mena. kai o laos anachorise. kai o basiliass roboam symbouleutike tous presbuteros, pou parastekontan mprosta ston solomonta, ton patera tou, eno akoma zouse, legontas: ti me symbouleuete eseis na apantiso se touto ton lao; kai tou milisan, legontas: an gineis simera doulos se touto ton lao, kai tous doulepseis, kai tous apantiseis, kai tous miliseis logia agatha, tote tha einai gia panta douloi sou. omos, aperripse ti symbouliti ton presbuteron, pou tou edosan, kai symbouleutike tous neous, pou sunanastrafikan mazi tou, oi opoioti parastekontan mprosta tou. kai tous eipe: ti me symbouleuete eseis na apantisoume se touto ton lao, pou milise se mena, legontas: elafune ton zugo, pou o pateras sou epebale epano mas; kai oi neoi, pou sunanastrafikan mazi tou, tou milisan, legontas: etsi tha miliseis se touto ton lao, pou sou milise, legontas: o pateras sou barune ton zugo mas, alla esu elafune ton se mas etsi tha tous miliseis: to mikro mou dachtulo tha einai pachutero apo tin osfu tou patera mou tora, loipon, o men pateras mou sas epifortise me baru zugo, ego omos tha kano ton zugo sas baruteron o pateras mou sas paideuse me mastigia, ego tha sas paiduso me skorpious. kai o ieroboam kai olokliroi o laos irthe ston roboam tin triti imera, opos eiche milisei o basiliass, legontas: epanethete se mena tin triti imera. kai o basiliass apantise ston lao sklira, kai egkateleipse ti symbouliti ton presbuteron, pou tou eichan dosei kai tous milise sumfona me ti symbouliti ton neon, legontas: o pateras mou barune ton zugo sas, all' ego tha kano ton zugo sas baruteron o pateras mou sas paideuse me mastigia, all' ego tha sas paiduso me skorpious. kai o basiliass den eisakouse ton lao epeidi, to pragma egine apo ton kurio, gia na ekeleseiti ton logo tou, pou o kurios eiche milisei ston ieroboam, ton gio tou nabat, diamesou tou achia tou siloniti. kai blepontas olokliroi o laos oti o basiliass den tous eisakouse, o laos apantise ston basilia, legontas: poio meros echoume emeis me ton dabid; kamia klironomia den echoume me ton gio tou iessai stis skines sou, israil tora, dabid, problepe gia ton oiko sou. kai o israil anachorise stis skines tou. kai gia tous gious israil, ekeinous pou katoikousan stis poleis tou iouda, o roboam basileuse epano tous. kai o basiliass roboam esteile ton adoram, pou itan gia tous forous

kai olokliroi o israil ton lithobolise me petres, kai pethane. gi' auto, o basiliass roboam biastike na anebeiti stin amaxa, gia na fugei stin ierousalim. etsi apostatise o israil apo tin oikogeneia tou dabid mechi ti simerini imera. kai kathos olokliroi o oikos tou israil akouse oti o ieroboam epestrepse, esteilan kai ton kalesan sti sunagogi, kai ton ekanan basilia epano se olokliro ton israil ton oiko tou dabid den akolouthise, para i fuli tou iouda, moni. kai kathos o roboam irthe stin ierousalim, sugkentrose olokliro ton oiko tou iouda, kai ti fuli tou beniamin, 180.000 eklektous polemistes, gia na polemisoun enantia ston oiko tou israil, gia na xanaferoun ti basileia ston roboam, ton gio tou solomonta. egine, omos, logos tou theou ston semaia, enan anthropon tou theou, legontas: milise ston roboam, ton gio tou solomonta, ton basilia tou iouda, kai se olokliro ton oiko tou iouda kai tou beniamin, kai sto upoloipo tou laou, legontas: etsi leei o kurios: den tha anebeiti oute tha polemiste enantia stous adelphous sas, tous gious israil epistrepste kathe enas sto spiti tou epeidi, apo mena egine touto to pragma. kai upakousan ston logo tou kuriou, kai epestrepсан na pane, sumfona me ton logo tou kuriou. tote, o ieroboam ektise ti suchem epano sto bouno efraim, kai katoikise s' auti epeita, bgike apo ekei, kai ektise ti fanouil. kai o ieroboam eipe stin kardia tou: tora, i basileia tha epistrepsei ston oiko tou dabid an autos o laos anebeiti gia na prosferei thusies ston oiko tou kuriou stin ierousalim, tote i kardia autou tou laou tha epistrepsei ston kurio tou, ton roboam, ton basilia tou iouda, kai tha me thanatouson, kai tha epistrepoun ston roboam, ton basilia tou iouda. o basiliass pire, loipon, apofasi, kai ekane duo chrusa moscharia, kai tous eipe: ftanei se sas na anebainete stin ierousalim na, oi theoi sou, israil, pou se anebasan apo tin aigupto. kai ebale to ena sti baithil, kai to allo to ebale sti dan. kai to pragma auto egine aitia amartias epeidi, o laos poreutotan mechi ti dan, gia na proskunaei mprosta sto ena. kai ekane oikous epano stous psilous topous, kai ekane iereis apo tous teleutaious tou laou, pou den isan apo tous gious tou leui. kai o ieroboam ekane mia giorti ston ogdoo mina, ti 15i imera tou mina, san ti giorti tou iouda, kai anebike epano sto thusiastirio. etsi ekane sti baithil, thusiazontas sta moscharia pou eiche kanei kai egkatesitise sti baithil tous iereis ton psilon topon, pou eiche kanei. kai anebike epano sto thusiastirio, pou eiche kanei sti baithil, ti 15i imera tou ogdoo mina, ton mina pou eiche efeurei apo tin kardia tou kai ekane giorti stous gious tou israil, kai anebike epano sto thusiastirio, gia na thumiasei.

kai na, enas anthropos tou theou irthe apo ton iouda sti baithil me logon tou kuriou kai o ieroboam stekotan epano sto thusiastirio, gia na thumiasei. kai fonaxe pros to thusiastirio me logon tou kuriou, kai eipe: thusiastirio, thusiastirio, etsi leei o kurios: na, enas gios tha gennithei ston oiko tou dadid, to onoma tou tha einai iosias, kai tha thusiasei epano sou tous iereis ton upsilon topon, pou thumiazoun se sena, ki epano se sena tha kaoun kokala anthronon. kai edose ena simadi tin idia imera, legontas: auto einai to simadi, pou milise o kurios: na, to thusiastirio tha schistei sti mesi, kai i stachti tou tha chuthei pros ta exo. kai otan o basilias ieroboam akouse ton logo tou anthropou tou theou, pou fonaxe pros to thusiastirio, pou itan sti baithil, aplose to cheri tou apo to thusiastirio, legontas: piaste ton. kai to cheri tou, pou aplose pros auton, xerathike, oste den mporese na to gurisei ston eauto tou. kai to thusiastirio schistike sti mesi, kai i stachti xechuthike exo apo to thusiastirio, sumfona me to simadi pou eiche dosei o anthropos tou theou me ton logo tou kuriou. kai o basilias apantise kai eipe ston anthropo tou theou: deisou, parakalo, ston kurio ton theo sou, kai proseuchisou gia mena, gia na gurisei to cheri mou se mena. kai o anthropos tou theou deithike ston kurio, kai to cheri tou basilias gurise s' auton, kai apokatastathike opos kai prin. kai o basilias eipe ston anthropo tou theou: mpes mesa mazi mou sto spiti, kai pare trofi, kai tha sou doso dora. all' o anthropos tou theou eipe ston basilias: to miso apo to spiti sou kai an mou doseis, den tha mpo mesa mazi sou oute tha fao psomi oute tha pio nero, se touto ton topo epeidi, etsi mou einai prostagmeno me ton logo tou kuriou, legontas: mi fas psomi, kai mi pieis nero, kai mi epistrepseis apo ton dromo apo ton opoio irthes. kai anachorise apo allon dromo, kai den epistrepse apo ton dromo apo ton opoio eiche erthei sti baithil. kai sti baithil katoikouse kapoios gerontas profitis kai irthan oi gioi tou, kai tou diigithikan ola ta erga, pou eiche kanei o anthropos tou theou ekeini tin imera sti baithil kai diigithikan ston patera tous kai ta logia, pou milise ston basilias. kai o pateras tous eipe s' autous: apo poion dromo anachorise; kai eichan dei oi gioi tou apo poion dromo eiche anachorisei o anthropos tou theou, autos pou eiche erthei apo ton iouda. kai eipe stous gious tou. etoimaste mou to gaidouri. kai tou etoimasan to gaidouri kai kathise epano tou, kai pige piso apo ton anthropo tou theou, kai ton brike na kathetai kato apo mia belanidia kai tou eipe: esu eisai o anthropos tou theou, autos pou irthe apo ton iouda; ki ekeinos eipe: ego. kai tou eipe: ela

mazi mou sto spiti, kai fae psomi. ki ekeinos eipe: den mporo na epistrepso mazi sou oute nartho mazi sou oute na fao psomi oute na pio nero mazi sou, se touto ton topo epeidi, mou milithike apo ton logo tou kuriou: mi fas psomi oute na pieis nero ekei oute na epistrepseis pigainontas apo ton dromo apo ton opoio irthes. kai tou eipe: ki ego profitis eimai, opos esu kai enas angelos mou milise me ton logo tou kuriou, legontas: epistrepse ton mazi sou sto spiti sou, gia na faei psomi kai na piei nero. tou eipe, omos, psemeta. kai gurise mazi tou, kai efage psomi sto spiti tou, kai ipie nero. ki eno kathontan sto trapezi, irthe o logos tou kuriou ston profiti, auton pou ton gurise piso kai fonaxe ston anthropo tou theou, auton pou eiche erthei apo ton iouda, legontas: etsi leei o kurios: epeidi, parakouses ti foni tou kuriou, kai den tirises tin entoli, pou o kurios o theos sou se eiche prostaxei, alla, gurises piso, kai efages psomi, kai ipies nero, ston topo gia ton opoio sou eiche pei: mi fas psomi oute na pieis nero to soma sou den tha mpei mesa ston tafo ton pateron sou. kai afou efage psomi, kai ipie, etoimase ekeinos to gaidouri s' auton, ston profiti pou ton gurise piso. kai anachorise kai ston dromo ton brike ena liontari, kai ton thanatose kai to soma tou itan petameno ston dromo kai to gaidouri stekotan konta tou, kai to liontari stekotan konta sto soma. kai na, andres, pou diabainan, eidan to soma petameno ston dromo, kai to liontari na steketai konta sto soma kai kathos irthan, to aniggeilan stin poli, opou katoikouse o gerontas profitis. kai otan o profitis, pou ton gurise piso apo ton dromo, to akouse, eipe: autos einai o anthropos tou theou, pou parakouse ti foni tou kuriou gi' auto, ton paredose o kurios sto liontari, kai ton diasparaxe, kai ton thanatose, sumfona me ton logo tou kuriou, pou milise s' auton. kai milise stous gious tou, legontas: stroste mou to gaidouri. kai to estrosan. kai pige, kai brike to soma tou petameno ston dromo, kai to gaidouri, kai to liontari na stekontai konta sto soma to liontari den efage to soma oute diasparaxe to gaidouri. kai o profitis sikose to soma tou anthropou tou theou, kai to ebale epano sto gaidouri tou, kai ton efere piso kai o gerontas profitis irthe stin poli, gia na penthisei kai na ton thapsei. kai ebale to soma tou ston tafo tou kai penthisan gi' auton, legontas: alloimono! adelfe mou! ki afou ton ethapse, milise stous gious tou, legontas: otan pethano, thapste ki emena ston tafo, opou thaftike o anthropos tou theou balte ta kokala mou konta sta kokala tou epeidi, tha ginei oposdipote to pragma, pou fonaxe me ton logo tou kuriou enantia sto thusiastirio sti baithil, kai enantia se olous tous psilous topous, pou einai stis poleis tis samareias. meta to pragma

auto, o ieroboam den epestrepse apo ton kako dromo tou, alla kai pali ekane iereis ton psilon topon apo tous teleutaious tou laou opoios ithele, ton kathierone, kai ginotan iereas ton psilon topon. kai to pragma auto egine aitia amartias ston oiko tou ieroboam, oste na ton exolothreusei kai na ton afanisei apo to prosopo tis gis.

## 14

kat' ekeino ton kairo o abia, o gios tou ieroboam, arrostise. kai o ieroboam eipe sti gunaika tou: siko, parakalo, kai metaschimatizou, oste na mi gnorisoun oti eisai i gunaika tou ieroboam, kai pigaine sti silo des, ekei einai o achia o profitis, pou mou eiche pei oti tha basileuso epano se touto ton lao kai pare sto cheri sou deka psomia, kai koluria, kai ena stamni meli, kai pigaine s' auton autos tha sou anageilei ti tha ginei sto paidi. kai i gunaika tou ieroboam ekane etsi kai afou sikothike, pige sti silo, kai irthe sto spiti tou achia. o achia, omos, den mporouse na blepei epeidi, ta matia tou eichan amblunthei apo ta girateia tou. kai o kurios eiche pei ston achia: na, i gunaika tou ieroboam erchetai gia na zitisei enan logo apo sena autos tha sou gior tis, epeidi einai arrostos etsi ki etsi tha tis miliseis epeidi, otan tha mpei mesa, tha prospoiitheis oti einai alli. kai kathos o achia akouse ton icho ton podion tis, eno empaine stin porta, eipe: mpes mesa, gunaika tou ieroboam giati prospoiisai oti eisai alli; ego, omos, eimai se sena apostolos skilron eidiseon pigaine, pes ston ieroboam: etsi leei o kurios o theos tou israil: epeidi, ego se upsosa mesa apo ton lao, kai se ekana igemona epano ston lao mou israil, kai afou diespasa ti basileia apo ton oiko tou dapid, tin edosa se sena, ki esu den stathikes kathos o doulos mou, o dapid, pou tirise tis entoles mou, kai me akolouthise me oli tou tin kardia, sto na kanei monacha to euthu mprosta mou, alla uperebikes sto kako olous osous stathikan progenesterioi sou, epeidi piges kai ekanes ston eauto sou allous theous, kai eidola choneuta, gia na me parorgiseis, kai me aperripse piso apo ti rachi sou gi' auto, des, tha fero kako epano stin oikogeneia tou ieroboam, kai tha exolothreuso apo ton ieroboam ekeinon pou ourei ston toicho, ton doulo kai ton eleuthero ston israil, kai tha saroso piso apo tin oikogeneia tou ieroboam, kathos kapoios saronei tin kopria mechris otou ekleipsei opoios apo ton ieroboam pethanei stin poli, ta skulia tha ton katafane kai opoios pethanei sto chorafi, ta poulia tou ouranou tha ton katafane epeidi, o kurios milise. esu, loipon, afou sikotheis, pigaine sto spiti sou ki eno ta podia sou tha mpainoun mesa stin poli, to paidi tha pethanei kai tha to penthisei ololkliros o is-

rail, kai tha to entafiasoun epeidi, apo ton ieroboam, monacha auto tharthei se tafo, gia ton logo oti, s' auto brethike kati kalo mprosta ston kurio, ton theo tou israil, ston oiko tou ieroboam. kai o kurios tha sikosei gia ton eauto tou enan basilia epano ston israil, pou tha exolothreusei ton oiko tou ieroboam ekeini tin imera alla, ti; tora, malista. kai o kurios tha pataxei ton israil, oste na kineitai san kalami mesa sto nero, kai tha xerizosei ton israil apo touti tin agathi gi, pou edose stous pateres tous, kai tha tous diaskorpisei pera apo ton potamo epeidi, ekanan ta alsi tous, gia na parorgisoun ton kurio kai tha paradosei ton israil exaitias ton amartion tou ieroboam, o opoios amartise, kai o opoios ekane ton israil na amartisei. kai i gunaika tou ieroboam sikothike, kai anachorise, kai irthe sti thersa kai kathos auti patise sto katoffi tis portas tou spitou, to paidi pethane kai to ethapsan kai to penthisei ololkliros o israil, sumfona me ton logo tou kuriou, pou milise me ton doulo tou, ton profiti achia. kai oi upoloipes praxeis tou ieroboam, pos polemise, kai me poio tropo basileuse, na, einai grammata sto biblio ton chronikon ton basiliadon tou israil. kai oi imeres, pou o ieroboam basileuse, isan 22 chronia kai koimithike mazi me tous pateres tou, kai ant' autou basileuse o nadab, o gios tou. kai o roboam, o gios tou solomonta, basileuse epano ston iouda. o roboam itan 41 chronon otan egine basiliar, kai basileuse 17 chronia stin ierusalim, stin poli pou o kurios eklexe apo oles tis fules tou israil gia na balei ekei to onoma tou. kai to onoma tis miteras tou itan naama, i ammonitissa. kai o ioudas epraxe ponira mprosta ston kurio, kai ton paroxunan se zilotupia me tis amarties tous, pou amartisan, perissotero apo ola osa epraxan oi pateres tous. epeidi, ki autoi ektisan gia ton eauto tous psilous topous, kai ekanan agalmata kai alsi, epano se kathe psilo lofo, kai kato apo kathe prasino dentro. ki akoma, upirchan sti gi kai sodomites kai ekanan sumfona me ola ta bdelugmata ton ethnon, pou o kurios edioxe mprosta apo tous gious israil. kai ton pempto chrono tis basileias tou roboam, anebike o sisak, o basiliar tis aiguptou enantion tis ierusalim. kai pire tous thisaurous tou oikou tou kuriou, kai tous thisaurous tou palatiou tou basilia pire ta panta pire akoma oles tis chruses aspidas, pou eiche kanei o solomontas. kai anti gi' autes, o basiliar roboam ekane chalkines aspidas, kai tis paredose sta cheria ton archonton ton doruforon, pou fulagan ti thura tou palatiou tou basilia. kai otan o basiliar empaine ston oiko tou kuriou, tis bastazan oi doruforoi epeita, tis xanafernan sto oikima ton doruforon. kai oi upoloipes praxeis tou roboam, kai ola osa ekane, den einai grammata sto biblio

ton chronikon ton basiliadon tou iouda; kai upirche polemoss anamesa ston roboam kai ton ieroboam oles tis imeres. kai o roboam koimithike mazi me tous pateres tou, kai thaftike mazi me tous pateres tou stin poli tou dadid. kai to onoma tis miteras tou itan naama, i ammonitissa. kai ant' autou basileuse o abiam, o gios tou.

## 15

kai o abiam basileuse epano ston iouda, kata ton 18o chrono tis basileias tou ieroboam, giou tou nabat. tria chronia basileuse stin ierousalim. kai to onoma tis miteras tou itan maacha, thugatera tou abessalom. kai perpatise se oles tis amarties tou patera tou, pou prin ap' auton eiche praxeis kai i kardia tou den itan teleia me ton kurio ton theo tou, opos i kardia tou dadid tou patera tou. all' omoss, chari tou dadid, o kurios o theoss tou edose s' auton ena luchnari stin ierousalim, egeirontas ton gio tou ustera ap' auton, kai stereonontas tin ierousalim epaidi, o dadid ekane to euthu mprostha ston kurio, kai den xekline oles tis imeres tis zois tou, apo ola osa ton eiche prostaxei, ektois tis upothesis tou ouria tou chettaiou. kai upirche polemoss anamesa ston roboam kai ston ieroboam oles tis imeres tis zois tou. kai oi upoloipos praxeis tou abiam, kai ola osa epraxe, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai upirche polemoss anamesa ston abiam kai ston ieroboam. kai o abiam koimithike mazi me tous pateres tou, kai ton ethapsan stin poli tou dadid kai ant' autou basileuse o asa, o gios tou. kai o asa basileuse epano ston iouda, kata ton 20o chrono tou ieroboam, basilia tou israil. kai basileuse stin ierousalim 41 chronia. kai to onoma tis miteras tou itan maacha, thugatera tou abessalom. kai o asa ekane to euthu mprostha ston kurio, opos o dadid o pateras tou. kai ebgale apo ti gi tous sodomites, kai sikose ola ta eidola, pou eichan kanai oi pateres tou. akoma de kai ti mitera tou, ti maacha, ki auti tin apebale apo to na einai basilissa, epaidi ekane ena eidolo sto alsos kai o asa katekopshe to eidolo tis, kai to ekaphe konta ston cheimarro ton kedron. oi psiloi topoï, omoss, den afairethikan entoutois, i kardia tou asa itan teleia me ton kurio oles tis imeres tou. kai efere ston oiko tou kuriou ta aferomata tou patera tou, kai ta dika tou aferomata, asimi, chrusafi, kai skeui. kai upirche polemoss anamesa ston asa kai ston baasa, ton basilia tou israil, oles tis imeres tous. kai o baasa, o basiliass tou israil, anebike enantia ston iouda, kai ektise ti rama, gia na mi afnei kanenan na bgainei exo oute na mpainei mesa pros ton asa ton basilia tou iouda. tote, o asa pire olo to asimi kai to chrusafi, auto pou eiche meinei

stous thisaourous tou oikou tou kuriou, kai stous thisaourous tou palatiou tou basilia, kai ta paredose sta cheria ton doulon tou kai o basiliass asa tous esteile ston ben-adad, ton gio tou tabrimon, giou tou esion, basilia tis surias, auton pou katoikouse sti damasko, legontas: as ginei sunthiki anamesa se mena kai se sena, opos upirche anamesa ston patera mou kai ston patera sou des, sou esteila ena doros apo asimi kai chrusafi pigaine, kai dialuse ti sunthiki sou pou echeis me ton baasa, ton basilia tou israil, gia na anachorisei apo mena. kai o ben-adad eisakouse ton basilia asa, kai esteile tous archigouss ton dunameon tou enantia stis poleis tou israil, kai pataxe tin iion, kai ti dan, kai tin abel-baith-maacha, kai olokliri ti chineroth, mazi me olokliri ti gi nefthali. kai otan o baasa to akouse, statimise na ktizei ti rama, kai kathise sti thersa. tote, o basiliass asa sugkalese olokliri ton iouda, choriss kamia exairesi kai sikosan tis petres tis rama, kai ta xula tis, me ta opoia o baasa ekane to ktisimo kai o basiliass asa ektise m' auta ti geba tou beniamin, kai ti mispa. kai oi upoloipos ap' oles tis praxeis tou asa, kai ola ta katorthomata tou, kai ola osa ekane, kai oi poleis pou ektise, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; ston kairos ton girateion tou, omoss, arrostise sta podia tou. kai o asa koimithike mazi me tous pateres tou, kai thaftike mazi me tous pateres tou stin poli tou dadid tou patera tou kai ant' autou basileuse o iosafat o gios tou. kai basileuse o nadab, o gios tou ieroboam, epano ston israil, ton deuthero chrono tou asa tou basilia tou iouda, kai basileuse epano ston israil duo chronia. kai epraxe ponira mprostha ston kurio, kai perpatise ston dromo tou patera tou, kai stin amartia tou, me tin opoia ekane ton israil na amartisei. kai enantion tou sunomotise o baasa, o gios tou achia, apo tin oikogeneia tou issachar kai o baasa ton pataxe sti gibbethon, pou anike stous filistaious epaidi, o nadab kai oloklirios o israil poliorkousan ti gibbethon. o baasa, loipon, ton thanatose kata ton trito chrono tou asa tou basilia tou iouda, kai basileuse ant' autou. kai kathos basileuse, pataxe olokliri tin oikogeneia tou ieroboam den afise ston ieroboam tipote zontano, mechris otou tin exolothreuss, sumfona me ton logo tou kuriou, pou milise me ton dolo tou, ton achia ton siloniti, exaitias ton amartion tou ieroboam, pou amartise, kai me tis opoies ekane ton israil na amartisei, kai gia ton parorgismo me ton opoio parorgise ton kurio ton theo tou israil. kai oi upoloipos praxeis tou nadab, kai ola osa epraxe, den einai grammena sto biblio ton chronikon ton basiliadon tou israil; kai upirche polemoss anamesa ston asa kai ston baasa, ton basilia tou israil, oles

tis imeres tous. kata ton trito chrono tou asa tou basilia tou iouda, o baasa, o gios tou achia, basileuse epano se oloklirō ton israil sti thersa kai basileuse 24 chronia. kai epraxe ponira mprosta ston kurio, kai perpatise ston dromo tou ieroboam, kai stin amartia tou, me tin opoia ekane ton israil na amartisei.

## 16

kai irthe logos tou kuriou ston iiou, ton gio tou anani, enantion tou baasa, legontas: epeidi, eno se upsosa apo to choma, kai se ekana igemona epano ston lao mou israil, esu perpatises ston dromo tou ieroboam, kai ekanes ton lao mou israil na amartisei, gia na me parorgiseis me tis amarties tous, des, ego exolothreuō ton baasa, oloklirōtika, kai tin oikogeneia tou kai tha kano tin oikogeneia sou opos tin oikogeneia tou ieroboam, tou giou tou nabat opoios apo ton baasa pethanei stin poli, tha ton fane ta skulia kai opoios ap' auton pethanei sta chorafia, tha ton fane ta poulia tou ouranou. kai oi upoloipes praxeis tou baasa, kai osa epraxe, kai ta katorthomata tou, den einai grammēna sto biblio ton chronikon ton basiladon tou israil; kai o baasa koimithike mazi me tous pateres tou, kai thaftike sti thersa kai ant' autou basileuse o ila, o gios tou. ki akoma, diamesou tou iiou tou profiti, giou tou anani, irthe logos tou kuriou enantion tou baasa, kai enantia stin oikogeneia tou, kai enantia se oles tis kakies pou epraxe mprosta ston kurio, pou ton parorgise me ta erga ton cherion tou, oste na ginei opos i oikogeneia tou ieroboam kai epeidi ton thanatose. kata ton 26o chrono tou asa, tou basilia tou iouda, o ila, o gios tou baasa, basileuse epano ston israil, sti thersa, kai basileuse duo chronia. alla, enantion tou sunomotise o doulous tou, o zimbri, o archigos ton mison polemikon amaxon, eno itan sti tharseis, pinontas kai methontas mesa sto spiti tou arsa, tou oikonomou tou palatiou tou sti thersa. kai o zimbri mpike, kai ton pataxe, kai ton thanatose, ton 27o chrono tou asa, tou basilia tou iouda, kai basileuse ant' autou. kai kathos basileuse, afou kathise epano ston thrōno tou, pataxe olokliri tin oikogeneia tou baasa den afise s' auton kapoion pou ourai se toicho, oute suggeneis tou oute filous tou. kai o zimbri exolothreuō olokliri tin oikogeneia tou baasa, sumfona me ton logo tou kuriou, pou milise enantia ston baasa diamesou tou iiou tou profiti, exaitias olon ton amartion tou baasa, kai ton amartion tou ila, tou giou tou, pou amartisan, kai me tis opoies ekanan ton israil na amartisei, parorgizontas ton theo tou israil me tis mataiotites tous. kai oi upoloipes praxeis tou ila, kai ola osa

epraxe, den einai grammēna sto biblio ton chronikon ton basiladon tou israil; kata ton 27o chrono tou asa, tou basilia tou iouda, o zimbri basileuse epta imeres sti thersa. kai o laos itan stratopedeuēnos enantia sti gibbethon, pou anike stous filistaios. kai otan o laos, autos pou itan stratopedeuēnos, akouse oti elegan: o zimbri sunomotise, kai malista pataxe ton basilia, olokliros o israil ekane ton amri, ton archigo tou stratou, basilia epano ston israil ekein tin imera mesa sto stratopedo. kai anebike o amri, kai mazi tou olokliros o israil, apo ti gibbethon, kai poliorkisan ti thersa. kai kathos o zimbri eide oti kuriēuthike i poli, mpike mesa ston purgisko tou palatiou tou basilia, kai ekapse epano tou me fotia tou palati tou eiche amartisei, prattontas ponira mprosta ston kurio, epeidi perpatise ston dromo tou ieroboam, kai stis amarties tou, pou eiche praxe, kanontas ton israil na amartisei. kai oi upoloipes praxeis tou zimbri, kai i sunomosia pou ekane, den einai grammēna sto biblio ton chronikon ton basiladon tou israil; tote, o laos israil choristike se duo meri to miso tou laou akolouthise ton thibni, ton gio tou ginath, gia na ton kanei basilia kai to miso akolouthise ton amri. o laos, omos, pou akolouthise ton amri uperischuse enantia ston lao pou akolouthise ton thibni, ton gio tou ginath kai o thibni pethane, kai basileuse o amri. kata ton 31o chrono tou asa, tou basilia tou iouda, o amri basileuse epano ston israil, kai basileuse 12 chronia exi chronia basileuse sti thersa. kai agorase to bouno tis samareias apo ton semer, gia duo talanta asimi, kai ektise mia poli epano sto bouno, kai apokalese to onoma tis polis, pou ektise, sumfona me to onoma tou semer, kuriou tou bounou, samareia. kai o amri epraxe ponira mprosta ston kurio, kai epraxe cheirotera apo olous osoi isan prin ap' auton kai perpatise se olous tous dromous tou ieroboam, tou giou tou nabat, kai stis amarties ekeinou, me tis opoies ekane ton israil na amartisei, parorgizontas ton kurio ton theo tou israil me tis mataiotites tous. kai oi upoloipes apo tis praxeis tou amri pou epraxe, kai ta katorthomata tou osa ekane, den einai grammēna sto biblio ton chronikon ton basiladon tou israil; kai o amri koimithike mazi me tous pateres tou, kai thaftike sti samareia kai ant' autou basileuse o achaab, o gios tou. kai o achaab, o gios tou amri, basileuse epano ston israil kata ton 38o chrono tou asa tou basilia tou iouda kai o achaab o gios tou amri, basileuse epano ston israil sti samareia, 22 chronia. kai o achaab, o gios tou amri, epraxe ponira mprosta ston kurio, perissotero apo olous osoi isan prin ap' auton. kai san na itan ena mikro pragma, to na perpataei stis amarties tou ieroboam,

tou giou tou nabat, pire akoma gia gunaika tin iezabel, ti thugatera tou ethbaal, tou basilia ton sidonion, kai pige kai latreuse ton baal, kai ton proskunise. kai anegeire bomo ston baal, mesa ston oiko tou baal, pou eiche oikodomisei sti samareia. kai o achaab ekane ena alsos kai gia na parorgisei ton kurio ton theo tou israil, o achaab epraxe perissotero apo olous tous basiliades tou israil, osoi stathikan prin ap' auton. stis imeres tou, o chiil o baithilitis ektise tin iericho ebale ta themelia tis epano ston prototoko tou, ton abeiron, kai estise tis pules tis epano ston neotero gio tou, ton segoub, sumfona me ton logo tou kuriou, pou eiche milisei diamesou tou iisou, ton gio tou naui.

## 17

kai o ilias o thesbitis, autos apo tous katoikous tis galaad, eipe ston achaab: zei o kurios o theos tou israil, mprosta ston opoio stekomai, auta ta chronia den tha uparchei drosos kai brochi, para monacha me ton logo tou stomatos mou. kai o logos tou kuriou irthe s' auton, legontas: anachorise apo edo, kai strepse anatolika, kai krupsou konta ston cheimarro cherith, pou einai apenanti apo ton iordani kai tha pineis apo ton cheimarro prostaxa de tous korakes, na se trefoun ekei. kai pige, kai ekane sumfona me ton logo tou kuriou epeidi, pige kai kathise konta ston cheimarro cherith, pou einai apenanti apo ton iordani. kai oi korakes tou efnan psomi kai kreas to proi, kai psomi kai kreas tin espera kai epine nero apo ton cheimarro. kai meta apo merikes imeres o cheimarros cherith xerathike, epeidi den eGINE brochi epano sti gi. kai irthe s' auton o logos tou kuriou, legontas: afou sikotheis, pigaine sta sarepta tis sidonas, kai kathise ekei des, echo prostaxei ekei mia chira gunaika na se trefei. kai afou sikothike, pige sta sarepta. kai kathos irthe stin puli tis polis, na, itan ekei mia chira pou mazeue xularakia kai tis fonaxe, kai eipe: fere mou, parakalo, se docheio ligo nero na pio. ki eno pige gia na ferei, tis fonaxe, kai eipe: fere mou, parakalo, kai ena kommati psomi sto cheri sou. ki ekeini eipe: zei o kurios o theos sou, den echo psomi, alla monon mia cheria aleuri sto pithari, kai ligo ladi sto rogi kai des, mazeuo duo xularakia, gia na pao kai na to ftiaxo gia ton eauto mou, kai gia ton gio mou, kai na to fame, kai na pethanoume. kai o ilias tis eipe: mi fobasai pigaine, kane opos eipes alla, ap' auto kane prota se mena mia mikri pita, kai fer' tin se mena, kai epeita kane gia ton eauto sou, kai gia ton gio sou epeidi, etsi leei o kurios o theos tou israil: to pithari me to aleuri den tha adeiasei oute to rogi me to ladi tha elattothei, mechri tin imera kata tin opoia o kurios tha dosei brochi epano sto prosopo

tis gis. ki ekeini pige, kai ekane sumfona me ton logo tou ilia kai etroge, auti, ki autos, kai i oikogeneia tis, polles imeres to pithari me to aleuri den adeiase oute to rogi me to ladi elattohike, sumfona me ton logo tou kuriou, pou milise diamesou tou ilia. kai meta apo ta pragmata auta, arrostise o gios tis gunaikas, tis kurias tou spitou kai i arrostia tou itan uperbolika dunati, mechris otou den emeine mesa tou pnoi. kai eipe ston ilia: ti echeis mazi mou, anthrope tou theou; irthes se mena gia na fereis se enthumisi tis anomies mou, kai na thanatoseis ton gio mou; ki ekeinos tis eipe: dose mou ton gio sou. kai ton pire apo ton korfo tis, kai ton anebase sto uperoo, opou autos kathotan, kai ton plagiase epano sto krebati tou. kai anaboise ston kurio, kai eipe: kurie, thee mou! eferes kako ki epano sti chira, konta stin opoia paroiko, oste na thanatoseis ton gio tis; kai xaplose treis fores epano sto paidaki, kai anaboise ston kurio, kai eipe: kurie, thee mou, as epanelthei, parakalo, sto paidaki auto, i psuchi mesa tou. kai o kurios eisakouse ti foni tou ilia kai sto paidaki epanilthe mesa tou i psuchi, kai anezise. kai o ilias pire to paidaki, kai to katebase apo to uperoo sto spiti, kai to edose sti mitera tou. kai o ilias eipe: des, o gios sou ze! kai i gunaika eipe ston ilia: tora gnorizo ap' auto oti eisai anthros tou theou, kai o logos tou kuriou sto stoma sou einai alitheia.

## 18

kai usterá apo polles imeres, o logos tou kuriou irthe ston ilia kata ton trito chrono, legontas: pigaine, kai fanerosou ston achaab kai tha doso brochi epano sto prosopo tis gis. kai o ilias pige na fanerothei ston achaab. i peina malista ginotan baria sti samareia. kai o achaab kalese ton obadia ton oikonomo. (kai o obadia fobotan uperbolika ton kurio epeidi, otan i iezabel exolothreue tous profites tou kuriou, o obadia eiche parei 100 profites, kai tous ekrupte se spilia ana 50, kai tous etrefe ekei me psomi kai nero). kai o achaab eipe ston obadia: na perieltheis sti gi, se oles tis piges ton neron, kai se olous tous cheimarrous isos broume chortari, gia na sosoume ti zoi ton aligon kai ton moularion, kai na misterithoume ta ktini. chorisan, loipon, ti gi gia ton eauto tous, gia na ti diaperasoun o men achaab anachorise apo enan dromo, olomonachos, o de obadia anachorise apo allon dromo, olomonachos. kai eno o obadia briskotan kath' odon, na, ton sunantise o ilias kai ekeinos ton gnorise, kai epese mproumota kai eipe: esu eisai, kurie mou ilia; ki ekeinos tou eipe: ego pigaine, pes ston kurio sou: na, o ilias. ki ekeinos eipe: ti amartisa, oste theleis na paradoseis ton doulo sou sto cheri tou achaab, gia na



me thanatosei; zei o kurios o theos sou, den uparchei ethnos i basileio, opou o kurios mou den echei steilei na se anazitoun kai otan elegan: den einai, autos orkize to basileio kai to ethnos, oti den se brikan. kai tora esu les: pigaine, pes ston kurio sou: na, o ilias. kai kathos ego anachoriso apo sena, to pneuma tou kuriou tha se ferei opou den xero kai otan pao kai anaggeilo ston achaab, kai den se brei, tha me thanatosei. alla, o doulous sou foboumai ton kurio apo ti nioti mou. den anaggethike ston kurio mou ti ekana, otan i iezebel thanatone tous profites tou kuriou, me poion tropo eicha krupsei 100 andres apo tous profites tou kuriou, se spilia ana 50, kai tous diethrepsa me psomi kai nero; kai tora esu les: pigaine, pes ston kurio sou: na, o ilias all' autos tha me thanatosei. kai o ilias eipe: zei o kurios ton dunameon, mprosta ston opoio parastekomai oti, simera tha emfanisto s' auton. pige, loipon, o obadia se sunantisi tou achaab, kai tou to aniggeile. kai o achaab pige se sunantisi tou ilia. kai kathos o achaab eide ton ilia, o achaab eipe s' auton: esu eisai autos pou diatarazeis ton israil; ki ekeinos eipe: den diatarazo ego ton israil, all' esu, kai i oikogeneia tou patera sou epeidi, eseis egkataleipsate tis entoles tou kuriou, kai piges piso apo tous baaleim tora, loipon, steile, sugkentrose mou olokliro ton israil sto bouno ton karmilo, kai tous 450 profites tou baal, kai tous 400 profites ton alson, pou trone sto trapezi tis iezebel. kai o achaab esteile se olous tou giou israil, kai sugkentrose tous profites sto bouno ton karmilo. kai o ilias plisiase se olokliro ton lao, kai eipe: mechri pote cholainete anamesa se duo fronimata; an o kurios einai theos, akoloutheite auton all' an o baal, akoloutheite touton. kai o laos den tou apantise oute enan logo. tote, o ilias eipe ston lao: ego monos apemeina profitis tou kuriou eno oi profites tou baal einai 450 andres as mas dosoun, loipon, duo moscharia kai as dialexoun gia ton eauto tous to ena moschari, kai as to diamelisoun, kai as to baloun epano se xula, fotia omos as mi baloun ki ego tha etoimaso to allo moschari, kai tha to balo epano se xula, kai fotia den tha balo kai na epikalesteite to onoma ton theon sas, ki ego tha epikalesthō to onoma tou kuriou kai o theos, pou tha eisakousei me fotia, autos as einai o theos. kai apantontas olokliros o laos, eipe: kalos einai o logos. kai o ilias eipe stous profites tou baal: dialexte gia ton eauto sas to ena moschari, kai etoimaste to protoi epeidi, eiste polloi kai epikalesteite to onoma ton theon sas, fotia omos mi balete. kai piran to moschari pou tous dothike, kai to etoimasan, kai epikalountan to onoma tou baal apo to proi mechri to mesimeri, legontas: eisakouse mas, baal kai den upirxe foni, kai den upirxe akroasi kai pi-

dousan guro apo to thusiastirio, pou eichan ktisei. kai kata to mesimeri, o ilias peripazontas tous, elegen: na ton epikaleiste me dunati foni epeidi, theos einai i echei sunomia i echei ascholia i einai se odoiporia i isos kai na koimatai, kai tha xupnisei. kai epikalountan me megali foni, kai katekoban to soma tous, sumfona me ti sunitheia tous, me machairia kai me logches, mechris otou xechuthike epano tous aimas. kai afou perase to mesimeri, ki autoi profiteuan mechri tin ora tis prosforas, kai den upirxe foni, kai den upirxe akroasi, kai den upirxe prosochi, tote, o ilias eipe se olokliro ton lao: plisiaste se mena. kai olokliros o laos plisiase s' auton. kai epidiorthose to thusiastirio tou kuriou, to gkremismeno. kai o ilias pire 12 petres, sumfona me ton arithmo ton fulon ton gion tou iakob, pros ton opoio eiche erthei o logos tou kuriou, legontas: to onoma sou tha einai israil kai ektise tis petres se thusiastirio sto onoma tou kuriou kai ekane ena aulaki guro apo to thusiastirio, pou chorouse duo metra sporo. kai stoibaxe ta xula, kai diamelise to moschari, kai to ebale epano sta xula. kai eipe: gemiste tesseris udries nero, kai chuste to epano sto olokautoma, ki epano sta xula. kai eipe: deuteroste kai deuterosan. kai eipe: kante to mia triti fora kai to ekanan mia triti fora. kai to nero perietreche guro apo to thusiastirio akoma kai to aulaki gemise nero. kai tin ora tis prosforas, o ilias o profitis plisiase, kai eipe: kurie, thee tou abraam, tou isaak, kai tou israil, as ginei simera gnosto, oti esu eisai o theos ston israil, ki ego doulous sou, kai sumfona me ton logo sou ekana ola auta ta pragmata eisakouse me, kurie, eisakouse me, gia na gnorisei autos o laos oti esu o kurios eisai o theos, ki esu gurises tin kardia tous piso. tote, eprese fotia apo ton kurio kai katefage to olokautoma, kai ta xula, kai tis petres, kai to choma, kai egleipse to nero, auto pou itan sto aulaki. kai otan olokliros o laos to eide, epesan mproumuta mprosta tous, kai eipan: o kurios, autos einai o theos o kurios, autos einai o theos. kai o ilias tous eipe: piaste tous profites tou baal kanenas ap' autous as mi diasothei. kai tous epiasan kai o ilias tous katebase ston cheimarro keison, ki ekei tous esfaxe. kai o ilias eipe ston achaab: aneba, fae kai pies epeidi, uparchei foni plithous brochis. kai o achaab anebike gia na faei kai na piei. kai o ilias anebike stin korufi tou karmilou, kai eskupse sti gi, kai ebale to prosopo tou anamesa sta gonata tou, kai eipe ston upireti tou: aneba, tora, koitaxe pros ti thalassa. kai anebike, kai koitaxe, kai eipe: den einai tipote. ki ekeinos eipe: pigaine pali, mechri epta fores. kai tin ebdomi fora eipe: des, ena mikro sunnefo, san palami anthropou, anebainei apo ti thalassa. kai eipe: aneba, pes ston achaab: zeuxe tin amaxa sou, kai kateba, gia na mi se

empodisei i brochi. kai, entometaxu, o ouranos maurise apo ta sunnefa kai ton anemo, kai eGINE megali brochi. kai o achaab anebike stin amaxa tou, kai pige stin iezrael. kai to cheri tou kuriou stathike epano ston ilia, kai sunesfixe tin osfu tou, kai etreche mprosta apo ton achaab mechri tin eisodo tis iezrael.

## 19

kai o achaab aniggeile stin iezabel ola osa ekane o ilias, kai me poion tropo thanatose me romfaia olous tous profites. kai i iezabel esteile enan minuti ston ilia, legontas: etsi na kanoun oi theoi kai etsi na prosthesoun, an aurio auti peripou tin ora den kano ti zoi sou san ti zoi enos apo ekeinos. kai epeidi fobithike, sikothike, kai anachorise chari tis zois tou, kai irthe sti bir-sabee, pou einai ston iouda, kai afise ekei ton upireti tou. ki autos pige stin erimo mias imeras dromo, kai irthe kai kathise kato apo mia arkeutho kai epithumise mesa tou na pethanei, kai eipe: arkei tora, kurie, pare tin psuchi mou, epeidi den eimai kaluteros apo tous pateres mou. kai afou plagiase, apokoimithike kato apo mia arkeutho, kai xafnou, enas aggelos ton aggxixe, kai tou eipe: siko, fae, kai koitaxe pros ta pano, kai na, konta sto kefali tou upirche psomi, psimeno epano se kautes petres, kai docheio me nero. kai efage kai ipie, kai xanaplagiase. kai o aggelos tou kuriou gurise gia deuteri fora, kai ton aggxixe, kai eipe: siko, fae epeidi, einai megalos o dromos gia sena. kai afou sikothike, efage kai ipie, kai me ti dunami ekeinis tis trofis odoiporise 40 imeres kai 40 nuchtes, mechri to chorib, to bouno tou theou. kai mpike ekei se ena spilaio, kai ekane ena kataluma kai na, logos tou kuriou irthe s' auton, kai tou eipe: ti kaneis edo, ilia; ki ekeinos eipe: stathika sto epakron zilotis tou kuriou, tou theou ton dunameon epeidi, oi gioi israil egkateleipsan ti diathiki sou, katestrepsan ta thusiastiria sou, kai thanatosan tous profites sou me romfaia ki ego enapemeina monos kai zitoun ti zoi mou, gia na tin affairesoun. kai eipe: bges exo, kai stasou epano sto bouno, mprosta ston kurio. kai na, o kurios diabaine, kai dunatos anemos eschize ta bouna, kai espaze tous brachous mprosta apo ton kurio o kurios den itan mesa ston anemo kai usterá apo ton anemo, seismos o kurios den itan mesa ston seismo kai usterá apo ton seismo, fotia o kurios den itan mesa sti fotia kai meta ti fotia, ichos leptou aera. kai kathos o ilias ton akouse, skepase to prosopo tou me ti miloti tou, kai bgike exo, kai stathike stin eisodo tis spilias. kai na, akoustike s' auton mia foni, pou elege: ti kaneis edo, ilia; kai eipe: stathika sto epakron zilotis tou kuriou ton dunameon epeidi, oi gioi israil egkateleipsan ti diathiki sou, katestrepsan

san ta thusiastiria sou, kai thanatosan tous profites sou me romfaia kai ego enapemeina monos kai zitoun ti zoi mou, gia na tin affairesoun. kai o kurios tou eipe: pigaine, gurna piso ston dromo sou, stin erimo tis damaskou kai otan ertheis, chrise ton azail basilia epano sti suria kai ton iouu, ton gio tou nimsi, tha ton chriseis basilia epano ston israil kai ton elissaie, ton gio tou safat, apo tin abel-meola, tha ton chriseis profiti anti gia sena kai tha sumbei, oste autos pou tha diasothei apo ti romfaia tou azail, tha ton thanatosei o iouu ki autos pou tha diasothei apo ti romfaia tou iouu, tha ton thanatosei o elissaie afisa, omos, ston israil 7.000, ola ta gonata osa den eklinan ston baal, kai kathe stoma pou den ton filise. kai afou anachorise apo ekei, brike ton elissaie, ton gio tou safat, kathos orgone me 12 zeugaria bodia mprosta tou, eno autos itan sto 12o kai o ilias perase apo konta tou, kai errixte epano tou ti miloti tou. ki ekeinos afise ta bodia, kai etrexe piso apo ton ilia, kai eipe: as filiso, parakalo, ton patera mou kai ti mitera mou, kai tote tha se akolouthiso. kai tou eipe: pigaine, gurna piso epeidi, ti sou ekaná; kai strafike apo piso tou, kai pire ena zeugari bodia, ta esfaxe, kai epsise to kreas tous me ta ergaleia ton bodion, kai edose ston lao, kai efagan. tote, afou sikothike, pige piso apo ton ilia, kai ton upiretouse.

## 20

kai o ben-adad, o basiliás tis surias, sugkentrose olokliri ti dunami tou (kai isan mazi tou 32 basiliades, kai aloga, kai amaxes) kai anebike, kai poliorkise ti samareia, kai tin polemouse. kai esteile minutes ston achaab, ton basilia tou israil, stin poli, kai tou eipe: etsi leei o ben-adad to asimi sou kai to chrusafi sou einai diko mou kai oi gunaikes sou kai ta oraia paidia sou einai dika mou. kai o basiliás tou israil apantise, kai eipe: sumfona me ton logo sou, kurie mou basilia, dikos sou eimai ego, kai ola osa echo. kai oi minutes gurisan piso, kai eipan: etsi apantaei o ben-adad, legontas: epeidi, esteila se sena, legontas: to asimi sou, to chrusafi sou, kai tis gunaikes sou, kai ta paidia sou, tha ta paradoseis se mena, aurio bebaia guro s' auti tin ora, tha steilo tous doulous mou se sena, kai tha ereunisoun to palati sou, kai ta spitia ton doulon sou kai o,ti einai epithumito sta matia sou, tha to baloun sta cheria tous, kai tha to paroun. tote, o basiliás tou israil kalese olous tous presbuteros tou topou, kai eipe: stochasteite, parakalo, kai deste oti autos zitaei kakia epeidi, esteile se mena gia tis gunaikes mou, kai gia ta paidia mou, kai gia to asimi mou, kai gia to chrusafi mou, kai den tou arnithika tipote. kai oloi oi presbuteroi kai olokliros o laos eipan s'

auton: mi upakouseis oute na sugkatateth-eis. eipe, loipon, stous minutes tou ben-adad: peite ston kurio mou ton basilia: ola osa diaminuses ston doulo sou archika, tha ta kano auto, omos, to pragma den mporo na to kano. kai oi minutes anachorisan, kai tou eferan tin apantisi. kai o ben-adad xanasteile s' auton minutes, legontas: etsi na kanoun se mena oi theoi, kai etsi na prosthesoun, an to choma tis samareias arkesei gia mia cheria se oloklro ton lao, auton pou me akolouthei. kai o basiliar tou israil apantise kai eipe: peite tou: opoios perizoneitai ta opla, as mi megalaucheis san ekeinon pou ta bgazei. kai otan o ben-adad akouse auto ton logo, etuche na pinei, autos kai oi basilides pou isan mazi tou stis skines, kai eipe stous doulous tou: paratathete. kai paratathikan enantia stin poli. kai na, irthe ston achaab, ton basilia tou israil, enas profitis, legontas: etsi leei o kurios: blepeis oloklro auto to megalo plithos; des, ego to paradino sto cheri sou, simera kai tha gnoriseis oti ego eimai o kurios. kai o achaab eipe: me poion; ki ekeinos apantise: etsi leei o kurios: me tous upiretes ton archonton ton eparchion. tote, eipe: poios tha sugkrotisei ti machi: ki apantise: esu. tote, arithmise tous upiretes ton archonton ton eparchion kai isan 232 kai usterá ap' autous, arithmise oloklro ton lao, olous tous gious israil, 7.000. kai bgikan to mesimeri. kai o ben-adad epine kai methouse stis skines, autos, kai oi basilides, oi 32 basilides, oi summachoi tou. kai bgikan protoi oi upiretes ton archonton ton eparchion kai o ben-adad esteile na mathei kai tou aniggeilan, legontas: bgikan andres apo ti samareia. ki ekeinos eipe: an bgikan eirinika, piaste tous zontanous kai an bgikan gia polemo, kai pali sullabete tous zontanous. bgikan, loipon, apo tin poli autoi oi upiretes ton archonton ton eparchion, kai o stratos pou tous akolouthouse. kai kathe enas chtupise ton anthropo tou kai oi surioi efugan kai o israil tous katadioxe kai o ben-adad, o basiliar tis surias, diastohike effippos mazi me tous kabalarides. kai bgike o basiliar tou israil, kai chtupise tous kabalarides kai tis amaxes, kai ekane stous surious megali sfagi. kai o profitis irthe ston basilia tou israil, kai tou eipe: pigaine, endunamosou, kai skepsou, kai des ti tha kaneis epeidi, stin epistroti tou chronou o basiliar tis surias tha anebeie enantion sou. kai oi doulou tou basilia tis surias eipan s' auton: o theos tous einai theos ton bounon gi' auto uperchuse enantion mas an tous polemismo stin pediada, sigoura tha uperchusoume enantion tous. kane, loipon, touto to pragma: bgale tous basilides, kathe enan apo ton topo tou kai anti gi' autous bale stratigous ki esu sugkentrose ston eauto sou strato, onson strato epese, ap' autous pou isan mazi sou, kai

alogo anti gia alogo, kai amaxa anti gia amaxa kai as tous polemismo stin pediada, kai bebaia tha uperchusoume enantion tous. kai eisakouse ti foni tous, kai ekane etsi. kai stin epistroti tou chronou, o ben-adad arithmise tous surious, kai anebike stin afek, gia na polemisei enantia ston israil. kai oi gioi israil arithmikhikan, kai afou proparaskeuastikan, pigan se sunantisi tous kai oi gioi israil stratopedusan apenanti tous, san duo mikra kopadia katsikion eno oi surioi gemisan ti gi. kai irthe o anthropos tou theou, kai milise ston basilia tou israil, kai eipe: etsi leei o kurios: epeidi, oi surioi eipan: o kurios einai theos ton bounon, kai ochi theos ton koiladon, gi' auto tha paradoso sto cheri sou oloklro auto to megalo plithos, kai tha gnoriseite oti ego eimai o kurios. kai isan metaxu tous stratopedemenoi antikrusta epta imeres. kai tin ebdomi imera sugkrotithike i machi kai oi gioi israil chtupisan tous surious 100.000 peous se mia imera. ki ekeinon pou enape-meinan, efugan stin afek, pros tin poli kai to teichos epese epano se 27.000 apo tous andres pou eichan enapomeinei. kai o ben-adad efuge, kai mpike stin poli, kai krubotan apo koitona se koitona. kai oi doulou tou eipan s' auton: des, tora, akousame oti oi basilides tis oikogeneias tou israil einai basilides eleimones as baloume, loipon, sakous epano sti mesi mas, kai schoinia epano sta kefalia mas, kai as bgoume ston basilia tou israil isos sou charisei ti zoi. perizostikan, loipon, sakous, kai schoinia sta kefalia tous, kai irthan ston basilia tou israil, kai eipan: o doulou sou o ben-adad leei: as zisei i psuchi mou, parakalo. kai eipe: zei akoma; adelfos mou einai. kai oi andres to piran auto gia kalon oiono, kai biastikan na stereosoun auto pou bgike apo to stoma tou kai eipan: o adelfos sou o ben-adad. kai eipe: pigainete, ferte ton. kai otan o ben-adad irthe s' auton, ekeinos ton anebase stin amaxa tou. kai o ben-adad eipe s' auton: tis poleis, pou eiche parei o pateras mou apo ton patera sou, tha tis epistrepso kai tha stiseis sti damasko ochuromata, opos estise o pateras mou sti samareia. ki ego, eipe o achaab, tha se exaposteilo me basi auti ti sunthiki. etsi, ekane mazi tou sunthiki, kai ton exapesteile. kai enas anthropos apo tous gious ton profiton eipe ston kontino tou me logon tou kuriou: chtupise me, parakalo. all' o anthropos den thelise na ton chtupisei. kai tou eipe: epeidi, den upakouses sti foni tou kuriou, des, kathos tha anachoriseis apo mena, tha se thanatosei ena liontari. kai kathos anachorise ap' auton, ton brike ena liontari, kai ton thanatose. briskontas argotera enan allon anthropo, eipe: chtupise me, parakalo. kai o anthropos ton chtupise, kai kathos ton chtupise, ton pligose. tote, o

profitis anachorise, kai stathike epano ston dromo gia ton basilia, metamorfoimenos me ena kalumma sta matia tou. kai kathos diabaine o basiliar, autos anaboise pros ton basilia, kai eipe: o doulou sou bgike sto meson tis machis kai na, enas anthropos, afou strafike kata meros, efere kapoion se mena, kai eipe: fulage auton ton anthropo an pote fugei, tote i zoi sou tha einai anti gia ti zoi tou i tha pliroise ena talanto asimi ki eno o doulou sou ascholeito edo ki ekei, autos efuge. kai o basiliar tou israil eipe s' auton: auti einai i krisi sou esu o idios tin apofasises. tote, espeuse, kai ebgame apo ta matia tou to kalumma kai ton gnorise o basiliar tou israil oti itan apo tous profites. kai tou eipe: etsi leei o kurios: epeidi, esu exapesteiles apo to cheri sou enan anthropo, pou ego eicha apofasisei gia olethro, gi' auto i zoi sou tha einai anti tis zois tou, kai o laos sou anti tou laou tou. kai o basiliar tou israil efuge sto palati tou skuthropos kai dusarestimenos, kai irthe sti samareia.

## 21

kai meta apo ta pragmata auta, o nabouthai, o iezraelitis, eiche enan ampelona stin iezrael, konta sto palati tou achaab, tou basilia tis samareias. kai o achaab milise ston nabouthai, legontas: dose mou ton ampelona sou, gia na ton echo gia kipo lachanon, epeidi einai konta sto spiti mou kai tha sou doso anti gi' auton enan kalutero ampelona ap' oti autos i, an sou einai aresto, tha sou doso to antitimo tou se asimi. kai o nabouthai eipe ston achaab: mi genoito se mena apo ton theo, na doso tin klironomia ton pateron mou se sena! kai o achaab gurise sto spiti tou skuthropos kai dusarestimenos, gia ton logo ton opoio tou milise o nabouthai, o iezraelitis, legontas: den tha sou doso tin klironomia ton pateron mou. kai plagiase epano sto krebati tou, kai estrepse to prosopo tou, kai den efage psomi. kai irthe s' auton i iezabel, i gunaika tou, kai tou eipe: giati einai to pneuma sou perilupo, oste den tros psomi; ki ekeinos tis eipe: epeidi, milisa ston nabouthai, ton iezraeliti, kai tou eipa: dose mou ton ampelona sou me asimi i, an agapas, tha sou doso enan alon ampelona anti gi' auton ki ekeinos apantise: den tha sou doso ton ampelona mou. kai i iezabel, i gunaika tou, tou eipe: esu basileueis tora epano ston israil; siko, fae psomi, kai as einai i kardia sou euthumi ego tha sou doso ton ampelona tou nabouthai, tou iezraeliti. tote, egrapse epistoles sto onoma tou achaab, kai tis sfragise me ti sfragida tou, kai esteile tis epistoles stous presbuteros, kai stous archontes, ekeinous pou isan stin poli tou, autous pou katoikousan mazi me ton nabouthai. kai stis epis-

toles egrafe, legontas: kiruxte nisteia, kai balte ton nabouthai na kathisei epikefalis tou laou kai balte na kathontai epenanti tou duo kakoi andres, ki as dosoun marturia enantion tou, legontas: esu blasfimiseston theo kai ton basilia kai bgalte ton exo, kai petrobolistite ton, ki as pethanei. kai oi andres tis polis tou, oi presbuteroi kai oi archontes, pou katoikousan stin poli tou, ekanan opos tous eiche diaminusei i iezabel, sumfona me to grammeno stis epistoles, pou tous eiche steilei. kiruxan nisteia, kai ebalan ton nabouthai na kathisei epikefalis tou laou kai mpikan duo andres kakoi, kai kathisan apenanti tou kai oi kakoi andres edosan marturia enantion tou, enantion tou nabouthai, mprosta ston lao, legontas: o nabouthai blasfimise ton theo kai ton basilia. tote, ton ebgalan exo apo tin poli, kai ton lithobolisan me petres, kai pethane. kai esteilan stin iezabel, legontas: o nabouthai lithobolithike, kai pethane. kai kathos i iezabel akouse oti o nabouthai lithobolithike kai pethane, i iezabel eipe ston achaab: siko, klironomise ton ampelona tou nabouthai, tou iezraeliti, pou den ithele na sou ton dosei me asimi epeidi, o nabouthai den zei, alla pethane. kai kathos o achaab akouse oti o nabouthai pethane, o achaab sikothike na katebei ston ampelona tou nabouthai tou iezraeliti, gia na ton klironomisei. kai o logos tou kuriou irthe ston ilia ton thesbiti, legontas: siko, kateba se sunantisi tou achaab, tou basilia tou israil, pou katoikei sti samareia des, einai ston ampelona tou nabouthai, opou katebike gia na ton klironomisei kai tha miliseis s' auton, legontas: etsi leei o kurios: foneuses, ki akoma klironomises; tha miliseis akoma s' auton, legontas: etsi leei o kurios: ston topo, opou ta skulia egleipsan to aimo tou nabouthai, tha gleipsoun ta skulia to aimo sou, nai, to diko sou. kai o achaab eipe ston ilia: me brikes, echthre mou; ki apantise: se brika epeidi, poulises ton eauto sou sto na kaneis to poniro mprosta ston kurio. des, leei o kurios: ego tha fero kako epano sou, kai tha saroso piso sou, kai tha exolothreuso apo ton achaab ekeinon pou ourei pros ton toicho, kai ton doulo kai ton eleuthero anamesa ston israil kai tha kano tin oikogeneia sou opos tin oikogeneia tou ieroboam, tou giou tou nabat, kai kathos tin oikogeneia tou baasa, tou giou tou achia, exaitias tou parorgismou me ton opoio me parorgises, kai ekanes ton israil na amartisei. kai gia tin iezabel, akoma, milise o kurios, legontas: ta skulia tha katafane tin iezabel konta sto periteichisma tis iezrael opoios apo ton achaab pethanei stin poli, ta skulia tha ton katafane kai opoios pethanei sto chorafi, ta poulia tou ouranou tha ton katafane. (pragmatika, kanenas den stathike omoios me ton achaab, pou poulise ton eauto tou

sto na prattei ponira mprosta ston kurio, opos ton kinouse i gunaika tou iiezabel. kai epraxe me bdeluro tropo se uperboliko bathmo, akolouthontas ta eidola, sumfona me ola osa epratton oi amorraioi, pou o kurios eiche ekdioxei mprosta apo tous giours israil). kai kathos o achaab akouse ta logia auta, eschise ta imatia tou, kai ebale sako epano sti sarka tou, kai nisteuse, kai itan plagiasmenos, peritiligmenos me sako, kai perpatouse skummenos. kai irthe o logos tou kuriou ston ilia ton thesbiti, legontas: eides pos tapeinothike mprosta mou o achaab; epeidi tapeinothike mprosta mou, den tha fero kako stis imeres tou stis imeres tou giou tou tha fero to kako epano stin oikogeneia tou.

## 22

kai perasan tria chronia choris polemo anamesa sti suria kai ton israil. kai kata ton trito chrono, o iosafat, o basiliass tou iouda, katebike pros ton basilia tou israil. kai o basiliass tou israil eipe stous doulous tou: xerete oti i ramoth-galaad einai diki mas, ki emeis siopoume sto na tin paroume apo to cheri tou basilia tis surias; kai eipe ston iosafat: erchesai mazi mou gia na polemismo ti ramoth-galaad; kai o iosafat eipe ston basilia tou israil: ego eimai opos kai esu, o laos mou opos o laos sou, ta aloga mou opos ta aloga sou. kai o iosafat eipe ston basilia tou israil: rotise, parakalo, ton logo tou kuriou simera. kai o basiliass tou israil sugkentrose tous profites, peripou 400 andres, kai tous eipe: na pao enantion tis ramoth-galaad na polemiso i na apecho; ki ekein oi eipan: aneba, kai o kurios tha tin paradosei sto cheri tou basilia. kai o iosafat eipe: den uparchei edo akoma enas profitis tou kuriou, gia na ton rotismo; kai o basiliass tou israil eipe ston iosafat: uparchei akoma kapoios anthropos, o michaias, o gios tou iemla, diamessou tou opoiou mporoume na rotismo ton kurio omos, ton miso epeidi, den profiteui kalo gia mena, alla kako. kai o iosafat eipe: as mi milaei etsi o basiliass. kai o basiliass tou israil kalese enan eunouchon, kai eipe: biasou na fereis ton michaia, ton gio tou iemla. kai o basiliass tou israil kai o iosafat, o basiliass tou iouda, kathontan, kathe enas ston throno tou, ntumenoi me stoles, se enan anoichto topo, pros tin eisodo tis pulis tis samareias kai oloi oi profites profiteuan mprosta tous. kai o sedekias, o gios tou chanaana, eiche kanei gia ton eauto tou siderenia kerata kai eipe: etsi leei o kurios: me touta tha keratiseis tous surious, mechris otou tous sunteleseis. kai oloi oi profites profiteuan me ton idio tropo, legontas: aneba sti ramoth-galaad, kai na euodonesai epeidi, o kurios

tha tin paradosei sto cheri tou basilia. kai o minutis, pou pige na kalesei ton michaia, tou eipe, legontas: des, tora, ta logia ton profiton me ena stoma faneronoun kalo gia ton basilia o logos sou, loipon, as einai opos o logos enos apo ekeinois, kai milise to kalo. kai o michaias eipe: ze! o kurios, o ti mou pei o kurios, auto tha miliso. irthe, loipon, ston basilia. kai o basiliass eipe s' auton: michaia, na pame sti ramoth-galaad gia na polemismo i na apechoume; ki ekeinos tou apantise: na anebeis, kai na euodonesai epeidi, o kurios tha tin paradosei sto cheri tou basilia. kai o basiliass eipe s' auton: mechri poses fores tha se orkizo, na mi mou les para tin alitheia sto onoma tou kuriou; ki ekeinos eipe: eida ololiro ton israil diaskorpismenon epano sta bouna, san probata pou den echoun poimena. kai o kurios eipe: autoi den echoun kurio, as gurisoun kathe enas sto spiti tou me eirini. kai o basiliass tou israil eipe ston iosafat. den sou eipa oti den tha profiteusi kalo gia mena, alla kako; kai o michaias eipe: akouse ton logo tou kuriou. eida ton kurio na kathetai epano ston throno tou, kai ololiri ti stratia tou ouranou na parasteketai guro ap' auton, apo ta dexia tou, kai apo ta aristera tou. kai o kurios eipe: poios tha apatisei ton achaab, oste na anebe! kai na pesi sti ramoth-galaad; kai o men enas eipe etsi, o de allos eipe etsi. kai bgike to pneuma, kai stathike mprosta ston kurio, kai eipe: ego tha ton apatise. kai o kurios eipe s' auto: me poion tropo; kai eipe: tha bgo, kai tha eimai pneuma psematos sto stoma olon ton profiton tou. kai o kurios eipe: tha apatiseis, ki akoma tha katorthoseis bges, kai kane etsi. tora, loipon, des, o kurios ebale pneuma psematos sto stoma olon auton ton profiton sou, kai o kurios milise kako gia sena. tote, o sedekias, o gios tou chanaana, afou plisiase, rapise ton michaia epano sto sagoni, kai eipe: apo poion dromo perase to pneuma tou kuriou apo mena, gia na milise se sena; kai o michaias eipe: prosexe, tha deis, kata tin imera pou tha mpaineis apo tameio se tameio gia na krufteis. kai o basiliass tou israil eipe: piaste ton michaia, kai xanafete ton ston amon, ton archonta tis polis, kai ston ioas, ton gio tou basilia kai peite: etsi leei o basiliass: touton balte ton sti fulaki, kai trefete ton me psomi thlipsis, kai me nero thlipsis, mechris otou guriso me eirini. kai o michaias eipe: an pragmatika guriseis me eirini, tote o theos den milise mesa apo mena. kai eipe: akouste eiseis, oloi oi laoi. kai anebike o basiliass tou israil, kai o iosafat, o basiliass tou iouda, sti ramoth-galaad. kai o basiliass tou israil eipe ston iosafat: ego tha metaschimatisto, kai tha mpo mesa sti machi esu ntusou ti stoli sou. kai o basiliass tou israil metaschimatisto-

tike, kai mpike mesa sti machi. ki o basilias tis surias eiche prostaxei tous 32 amaxarches tou, legontas: mi polemata oute mikron oute megalon, alla monacha ton basilia tou israil. kai kathos oi amaxarches eidan ton iosafat, eipan tote autoi: sigoura, autos einai o basilias tou israil. kai peristrafikan gia na ton polemisoun all' o iosafat anaboise. kai oi amaxarches, blepontas oti den itan o basilias tou israil, gurisan apo tin kata-dioxí tou. kapoios anthrōpos, omos, kathos toxeuse askopa, chtupise ton basilia tou israil anamesa stis arthroseis tou thorakos ki ekeinos eipe ston iniocho tou: strepse to cheri sou, kai bgale me apo to stratopedo epeidi, pligothika. kai i machi megalose ekeini tin imera kai o basilias stekotan epano stin amaxa apenanti apo tous surious, kai pros tin espera pethane kai to aima tou erree apo tin pligi sto koiloma tis amaxas. kai guro sti dusi tou iliou egine diakiruxi sto stratopedo, pou elege: kathe enas as paei stin poli tou, kai kathe enas as paei ston topo tou. kai o basilias pethane, kai metaferthike sti samareia kai ethapsan ton basilia sti samareia. kai eplunan tin amaxa sto udrostasio sti samareia eplunan akoma kai ta opla tou kai oi skuloi egleipsan to aima tou, sumfona me ton logo tou kuriou, pou eiche milisei. kai oi upoloipes praxeis tou achaab, kai ola osa ekane, kai to elefantino palati, pou ektise kai oles oi poleis pou ektise, den einai grammēna sto biblio ton chronikon ton basiliadon tou israil; kai o achaab koimithike mazi me tous pateres tou, kai ant' autou basileuse o ochozias, o gios tou. kai o iosafat, o gios tou asa, basileuse epano ston iouda, ton tetarto chrono tou achaab, basilia tou israil. o iosafat itan ilikias 35 chronon otan basileuse kai basileuse 25 chronia stin ierousalim kai to onoma tis miteras tou itan azouba, thugatera tou silei. kai perpatise se olous tous dromous tou asa tou patera tou den xekline ap' autous, kanontas to euthu mprosta ston kurio. oi psiloi topoí, omos, den afairethikan o laos thusiaze akoma, kai thumiaze, stous psilous topous. kai o iosafat eiche eirini me ton basilia tou israil. kai oi upoloipes praxeis tou iosafat, kai ta katorthomata tou osa ekane, kai oi polemoi tou, den einai grammēna sto biblio ton chronikon ton basiliadon tou iouda; kai to upoloipo ton sodomiton, auto pou enape-meine stis imeres tou asa tou patera tou, autos to exaleipse apo ti gi. tote, den upirche basilias ston edom o dioikitis itan basilias. o iosafat ekane ploia sti tharseis, gia na pleusoun sto ofeir gia chrusafi omos, den pigan, epeidi ta ploia suntriftikan stin esion-gaber. tote, o ochozias, o gios tou achaab eipe ston iosafat: as pane oi douloi mou me tous doulous sou sta ploia o iosafat, omos, den thelise. kai o iosafat koimithike mazi

me tous pateres tou, kai thaftike mazi me tous pateres tou stin poli tou dabid tou patera tou kai ant' autou basileuse o ioram, o gios tou. o ochozias, o gios tou achaab, basileuse epano ston israil sti samareia ton 17o chrono tou iosafat, tou basilia tou iouda kai basileuse duo chronia epano ston israil. kai epraxe ponira mprosta ston kurio, kai perpatise ston dromo tou patera tou, kai ston dromo tis miteras tou, kai ston dromo tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei 54 epeidi, latreuse ton baal, kai ton proskunise, kai parorgise ton kurio ton theo tou israil, se ola osa epraxe o pateras tou.

kai usterá apo ton thanato tou áchaab, o moab epanastatise enantia ston israïl. kai o ochozias epece apo ton druino frachtì tou uperoou tou, pou upirche sti samareia, kai arrostise kai esteile minutes, legontas tous: pigainete, rotiste ton beel-zeboul, ton theo tis akkaron, an echo elpides na analabo ap' autì tin arrostia. alla o aggelos tou kuriou eipe ston ilia ton thesbìti: siko, aneba se sunantisi ton minuton tou basilia tis samareias, kai pes tous: epeidi den uparchei theos ston israïl, gi' auto pigainete na rotisete ton beel-zeboul, ton theo tis akkaron; tora, loipon, etsi leeì o kurios: den tha katebeis apo to krebati sou, sto opoio anebikes, alla oposdipote tha pethaneis. kai o ilias anachorise. kai oi minutes gurisan s' auton ki ekeinos eipe: giati gurisate; kai tou eipan: kapoios anthropos anebike se sunantisi mas, kai mas eipe: pigainete, epistrepste ston basilia, pou sas esteile, kai peite tou: etsi leeì o kurios: epeidi den einai theos ston israïl, gi' auto stelneis na rotiseis ton beel-zeboul, ton theo tis akkaron; den tha katebeis, loipon, apo to krebati sou, sto opoio anebikes, alla oposdipote tha pethaneis. kai eipe s' autous: ti eidous itan i morfì tou anthropou, pou anebike se sunantisi sas, kai milise se sas auta ta logia; kai tou apantisan: enas dasutrichos anthropos, kai perizosmenos tin osfu tou me mia dermatini zoni. kai eipe: o ilias einai, o thesbìtis. tote, o basiliás esteile s' auton enan pentikontarcho, mazi me tous 50 andres tou. ki anebike s' auton kai na, kathotan epano stin korufì tou bounou. kai tou eipe: anthrope tou theou, o basiliás eipe, kateba. kai apantontas o ilias, eipe ston pentikontarcho: an ego eimai anthropos tou theou, as katebei fotia apo ton ourano, kai as katafaei esena kai tous 50 andres sou. kai katebike fotia apo ton ourano, kai katefage auton kai tous 50 andres tou, kai xanasteile s' auton enan allon pentikontarcho, mazi me tous 50 andres tou. kai milise, kai tou eipe: anthrope tou theou, etsi leeì o basiliás: kateba grìgora. kai apantontas o ilias tous eipe: an ego eimai anthropos tou theou, as katebei fotia apo ton ourano, kai as katafaei esena kai tous 50 andres sou. kai katebike fotia theou apo ton ourano, kai katefage auton kai tous 50 andres tou. kai esteile xana enan triton pentikontarcho, mazi me tous 50 andres tou. kai kathos o tritos pentikontarchos anebike, irthe kai gonatise mprostà ston ilia, kai ton parakalece, kai tou eipe: anthrope tou theou, parakalo, as stathei polutimi sta matia sou i zoi mou, kai i zoi auton ton doulon sou ton 50 andron na, katebike fotia apo ton ourano, kai katekapse tous duo protous pentikontarchous, mazi me tous 50 andres tous as stathei, loipon, polutimi i zoi

mou sta matia sou. kai o aggelos tou kuriou eipe ston ilia: kateba mazi tou mi fobitheis ap' auton. kai sikothike, kai katebike mazi tou pros ton basilia. kai tou eipe: etsi leeì o kurios: epeidi esteiles minutes na rotisoun ton beel-zeboul, ton theo tis akkaron, san na mi upirche theos ston israïl, gia na zitiseis ton logo tou, gi' auto den tha katebeis apo to krebati sou, sto opoio anebikes, alla oposdipote tha pethaneis. kai pethane, sumfona me ton logo tou kuriou, pou milise o ilias kai ant' autou basileuse o ioram, ston deutero chrono tou ioram, tou giou tou iosafat, tou basilia tou iouda epeidi, den eiche gio. kai oi upoloipes pou tis praxeis tou ochozia, oses ekane, den einai grammenes sto biblio ton chronikon ton basiliadon tou israïl;

## 2

kai otan o kurios eprokeito na anebasei ton ilia ston ourano me anemostrobilo, o ilias anachorise mazi me ton elissaie apo ta gal-gala. kai o ilias eipe ston elissaie: kathise edo, parakalo epeidi, o kurios me esteile mechri ti baithil. kai o elissaie eipe: zei o kurios, kai zei i psuchi sou, den tha se afiso. kai katebikan sti baithil. kai oi gioi ton profiton, autoi pou isan sti baithil, bgikan ston elissaie, kai tou eipan: xereis oti o kurios pairnei simera ton kurio sou apo pano apo to kefali sou; kai eipe: ki ego to xero sopate. kai o ilias tou eipe: elissaie, kathise edo, parakalo epeidi, o kurios me esteile stin iericho. ki ekeinos eipe: zei o kurios, kai zei i psuchi sou, den tha se afiso. kai irthan stin iericho. kai oi mathites ton profiton, autoi pou isan stin iericho, irthan ston elissaie, kai tou eipan: xereis oti simera o kurios pairnei ton kurio sou apo pano apo to kefali sou; kai eipe: ki ego to xero sopate. kai o ilias tou eipe: kathise edo, parakalo epeidi, o kurios me esteile ston iordani. ki ekeinos eipe: zei o kurios, kai zei i psuchi sou, den tha se afiso. kai pigan kai oi duo mazi. kai pigan 50 andres apo tous gious ton profiton, kai stathikan apenanti apo makria ki ekeinoi oi duo stathikan dipla ston iordani. kai o ilias pire ti miloti tou, kai ti diplose, kai chtupise ta nera, kai choristikan apo edo kai apo ekei, kai diabikan kai oi duo diamesou xiras. kai otan diabikan, o ilias eipe ston elissaie: zitise mou ti na sou kano, prin analiftho apo sena. kai o elissaie eipe: diplasia merida apo to pneuma sou as einai, parakalo, epano mou. ki ekeinos eipe: skliro pragma zitises omos, an me deis na analambanomai apo sena, tha ginei se sena etsi allios, den tha ginei. ki eno perpatousan, kathos akoma milousan, na, mia amaxa fotias, kai aloga fotias, kai tous diachorisan kai tous duo, kai o ilias anebike me anemostrobilo ston ourano. kai o elissaie eblepe, kai boouse: patera mou, patera

mou, amaxa tou israil, kai ippiko tou! kai den ton eide xana kai epiaze ta imatia tou, kai ta eschise se duo kommatia. kai afoue sikose ti miloti tou ilia, pou eiche pesei apo pano apo ekeinon, epestrefe, kai stathike sto cheilos tou iordani. kai pairnontas ti miloti tou ilia, pou eiche pesei pano apo ekeinon, chtupise ta nera, kai eipe: pou einai o kurios, o theos tou ilia; kai kathos chtupise ta nera, choristikan apo edo kai apo ekei kai o elissaie diabikey. kai blepontas ton oi gioi ton profiton, autoi pou isan apo apenanti, eipan: to pneuma tou ilia epanapauthike epano ston elissaie. kai irthan se sunantisi tou, kai ton proskunisan mechri tou edafos. kai tou eipan: des, tora, 50 dunatoi andres einai mazi me tous doulous sou as pane, parakaloume, kai as zitisoun ton kurio sou, mipos ton sikose to pneuma tou kuriou, kai ton errixe epano se kapoio bouno i epano se kapoia koilada. kai eipe: mi steilete. alla, afou ton biazan toso, oste ntrepotan, eipe: steilte. esteilan, loipon, 50 andres, kai ton anazitisan treis imeres, omos den ton brikan. kai otan gurisan s' auton, (epeidi emeine stin iericho), tous eipe: den sas eicha pei: mi pigainete; kai oi andres tis polis eipan ston elissaie: des, tora, i thesi tis polis autis einai kali, opos blepei o kurios mou ta nera omos einai kaka, kai i gi einai agoni. kai eipe: ferte mou mia kainourgia fiali, kai balte s' autin alati. kai tou eferan. kai bgike stin pigi ton neron, kai errixe ekei to alati, kai eipe: etsi leei o kurios: therapeusa auta ta nera den tha uparchei pleon ap' auta thanatos i akarpia. kai giatreutikan ta nera mechri auti tin imera, sumfona me ton logo tou elissaie, pou milise. kai apo ekei anebike sti baithil ki eno autos anebaine ston dromo, bgikan apo tin poli merika mikra paidia, kai ton koroideuan, kai tou elegan: anebaine, falakre! anebaine, falakre! ki ekeinos strafike piso, kai blepontas ta, ta katarastike sto onoma tou kuriou. kai bgikan apo to dasos duo arkoudes, kai diasparaxan ap' auta 42 paidia. kai apo ekei pige sto bouno ton karmilo kai apo ekei gurise sti samareia.

3

kai o ioram, o gios tou achaaab, basileuse epano ston israil sti samareia, ton 18o chrono tou iosafat, tou basilia tou iouda kai basileuse 12 chronia. kai epraxe ponira mprosta ston kurio, ochi omos opos o pateras tou kai i mitera tou epeidi, sikose to agalma tou baal, pou eiche kanei o pateras tou. omos, itan proskollimenos stis amarties tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei den apomakrunthike ap' autes. kai o misa, o basiliat tou moab, eiche kopadia, kai edine ston basilia tou israil 100.000 arnia, kai 100.000 kriaria mazi

me ta mallia tous. alla, afou pethane o achaaab, o basiliat tou moab apostatise enantia ston basilia tou israil. kai o basiliat ioram bgike kata ton kairo ekeino apo ti samareia, kai arithmise olokliro ton israil. kai pige kai esteile ston iosafat, ton basilia tou iouda, legontas: o basiliat tou moab apostatise enantion mou erchesai mazi mou se polemo enantion tou moab; kai ekeinos eipe: tha anebo ego eimai opos esu, o laos mou opos o laos sou, ta aloga mou opos ta aloga sou. kai eipe: diamesou tinos dromou tha anebeis; ki ekeinos apantise: diamesou tou dromou tis erimou tou edom. kai pige o basiliat tou israil, kai o basiliat tou iouda, kai o basiliat tou edom kai badisan kuklika dromo epta imeron kai den upirche nero gia to stratopedo, kai gia ta ktini pou tous akolouthousan. kai o basiliat tou israil eipe: o! bebaia, o kurios sugkentrose autous tous treis basiliades, gia na tous paradosei sto cheri tou moab! kai o iosafat eipe: den uparchei edo enas profitis tou kuriou, gia na rotisoume diamesou autou ton kurio; kai enas apo tous doulous tou basilia tou israil, apantise, kai eipe: uparchei edo o elissaie, o gios tou safat, pou echune nero sta cheria tou ilia. kai o iosafat eipe: logos tou kuriou einai m' auton. kai katebikan s' auton o basiliat tou israil, kai o iosafat, kai o basiliat tou edom. kai o elissaie eipe ston basilia tou israil: ti uparchei anamesa se sena kai mena; pigaine stous profites tou patera sou, kai stous profites tis miteras sou. kai o basiliat tou israil eipe: mi epeidi, o kurios sugkentrose autous tous treis basiliades, gia na tous paradosei sto cheri tou moab. kai o elissaie eipe: zei o kurios ton dunameon, mprosta ston opoio parastekomai bebaia, an den se bomoun to prosopo tou iosafat, tou basilia tou iouda, den tha epeblepa se sena oute tha se eblepa tora, omos, ferte mou enan psaltodo. ki eno o psaltodos epsalle, irthe epano tou to cheri tou kuriou. kai eipe: etsi leei o kurios: kane auti tin koilada lakkous-lakkous epeidi, etsi leei o kurios: den tha deite anemo, kai den tha deite brochi kai i koilada auti tha gemisei apo nero, kai tha pieite, eseis, kai ta kopadia sas, kai ta ktini sas alla, auto einai mikro pragma sta matia tou kuriou sto cheri sas tha paradosei kai ton moab kai tha pataxete kathe ochuri poli, kai kathe eklekti poli, kai tha rixete kato kathe kalo dentro, kai tha fraxete oles tis piges ton neron, kai me petres tha kanete achristi kathe kali merida gis. kai to proi, kathos proserotan i prosfora, xafnou, irthan nera apo ton dromo tou edom, kai i gi gemise apo nera. kai otan oloi oi moabites akousan oti anebikan oi basiliades gia na tous polemisoyn, sugkentrothikan oloi ekeinoi pou perizonontai machaira ki epano, kai stathikan sta sunora. kai sikothikan to proi, kai kathos aneteile o ilios epano sta



nera, oi moabites eidan apo apenanti ta nera kokkina san aima kai eipan: aim a einai auto sigoura, oi basilades polemisan, kai chtup-ithikan metaxu tous tora, loipon, sta lafura, moab. kai otan irthan sto stratopedo tou israil, sikothikan oi israilites kai chtupisan tous moabites, oste efugan apo mprosta tous kai chtupontas tous moabites, mpikan mesa sti gi tous kai katestrepsan tis poleis kai se kathe kali merida gis errixan kathe enas tin petra tou, kai ti gemisan kai efrazan oles tis piges ton neron, kai kathe kalo dentro to errixan kato oste, stin kir-araseth emeinan oi petres tis, kai oi sfendonistes, afou tin kuklosan, tin pataxan. kai otan o basilias tou moab eide oti i machi uperischue enantion tou, pire mazi tou 700 andres, pou forousan xifi, gia na kopsoun sta duo ton strato, mechri ton basilia tou edom omos, den mporesan. tote, pire ton prototoko gio tou, pou eprokeito na basileusei ant' autou kai ton prosfere olokautoma epano sto teichos. kai egine megali aganaktisi mesa ston israil kai afou anachorisan ap' auton, gurisan sti gi tous.

#### 4

kai kapoia apo tis gunaikes ton gion ton profiton boouse ston elissaie, legontas: o doulous sou o andras mou pethane ki esu gnorizeis oti o doulous sou fobotan ton kurio kai o daneistis irthe na parei ston eauto tou gia doulous tous duo gious mou. kai o elissaie tis eipe: ti na sou kano; fanerose mou ti echeis sto spiti sou; ki ekeini eipe: i douli sou den echei sto spiti, para ena docheio ladi. kai eipe: pigaine, daneisou apexo docheia, apo olous tous geitonous sou, docheia adeiana daneisou ochi liga mpes epeita mesa, kai kleise tin porta piso sou, kai piso apo tous gious sou, kai chuse apo to ladi se ola ekeina ta skeui, ki ekeina pou gemizoun baze ta kata meros. anachorise, loipon, ap' auton, kai ekleise tin porta piso tis, kai piso apo tous gious tis ki ekeinoin plisiazan s' autin ta docheia, ki auti echune mesa to ladi. kai afou gemisan ta docheia, eipe ston gio tis: fere mou kai allo docheio. ki ekeinos tis eipe: den uparchei allo docheio. kai to ladi stamatisise. tote, irthe, kai aniggeile ston anthropo tou theou. ki ekeinos eipe: pigaine, poulise to ladi, kai plirose to chreos sou, kai me to upoloipo zise, esu kai ta paidia sou. kai kapoia imera o elissaie diabaine pros ti sounam, opou itan kapoia megali gunaika, kai ton kratise gia na faei psomi. kai oses fores diabaine, strefotan ekei gia na faei psomi. kai i gunaika eipe ston andra tis: des, tora, gnorizo oti autos o anthropos tou theou einai agios, autos pou pantote diabainei pros emas as kanoume, parakalo, ena mikro uperoo epano ston toicho ki as baloume ekei

ena krepati, ki ena trapezi, ki ena kathisma, ki ena luchnari, gia na strefetai ekei, otan erchetai se mas. kai kapoia imera irthe ekei, kai strafike sto uperoo, kai koimithike ekei. kai eipe ston giezei ton upireti tou: kalese auti ti sounamitissa. kai otan tin kalese, stathike mprosta tou. kai tou eipe: pes tis tora: des, esu pires epano sou oles autes tis frontides gia mas ti na sou kano; echeis na peis tipote ston basilia i ston archistratigo; ki ekeini apokritheke: ego katoiko anamesa ston lao mou. kai eipe: ti na tis kano, loipon; kai o giezei apantise: pragmatika, auti den echei paidi, kai o andras tis einai gerontas. kai eipe: kalese tin. kai otan tin kalese, stathike stin porta. kai eipe: ton erchomeno chrono, kata tin epochi auti, tha echeis enan gio stin agkalia sou. ki ekeini eipe: mi, kurie mou, anthropo tou theou, mi peis psemata sti douli sou. kai i gunaika sunelabe, kai gennise gio ton erchomeno chrono, kata tin epochi pou tis eiche pei o elissaie. kai otan to paidi megalose, bgike kapoia imera ston patera tou, stous theristes. kai eipe ston patera tou: to kefali mou, to kefali mou! ki ekeinos eipe ston doulo: par' to sti mitera tou. kai kathos to pire, to efere sti mitera tou, kai to kathise epano sta gonata tis mechri to mesimeri, kai pethane. kai anebike, kai to plagiase epano sto krepati tou anthropou tou theou, kai ekleise apo pano tou tin porta, kai bgike. kai kalese ton andra tis, legontas: steile mou, parakalo, enan apo tous doulous, kai ena gaidouri, gia na trexo ston anthropo tou theou, kai na guriso. ki ekeinos eipe: giati pigaineis simera s' auton; den einai neominia oute sabbato. ki ekeini eipe: eirini. tote estrose to gaidouri, kai eipe ston doulo tis: traba, kai prochora mi mou stamatisois tin poreia, ektos an se prostaxo. kai pige, kai irthe ston anthropo tou theou, sto bouno ton karmilo. kai kathos o anthropos tou theou tin eide apo makria, eipe ston giezei, ton upireti tou: des, i sounamitissa ekeini! tora, loipon, trexe se sunantisis tis kai pes tis: eisai kala; einai kala o andras sou; einai kala to paidi; ki ekeini eipe: kala. kai otan irthe ston anthropo tou theou sto bouno, epiase ta podia tou kai o giezei plisiase na tin aposurei. o anthropos tou theou, omos, eipe: afise tin epeidi, i psuchi tis einai mesa tis katapikri kai o kurios mou to ekrupte, kai den mou to fanerose. ki ekeini eipe: mipos zitisa gio apo ton kurio mou; den eipa: mi me apatas; tote, eipe ston giezei: zose tin osfu sou, kai pare ti baktiria mou sto cheri sou, kai pigaine an sunantiseis anthropo, mi ton chairetiseis kai an kapois se chairetisei, mi tou apantiseis kai bale ti baktiria mou epano sto prosopo tou paidiou. kai i mitera tou paidiou eipe: zei o kurios, kai zei i psuchi sou, den tha se afiso. kai sikothike, kai tin akolouthise. kai o giezei perase mprosta tous, kai ebale

ti baktiria epano sto prosopo tou paidiou omos, kamia foni, kai kamia akroasi. gi' auto, epestrepse se sunantisi tou, kai tou aniggeile, legontas: to paidi den xupnise. kai otan o elissaie mpike mesa sto spiti, na, to paidi itan nekro, plagiasmeno epano sto krebati tou. mpike, loipon, mesa kai ekleise tin porta piso ap' autous tous duo, kai proseuchithike ston kurio. kai anebike, kai plagiase epano sto paidi, kai ebale to stoma tou epano sto stoma ekeinou, kai ta matia tou epano sta matia ekeinou, kai ta cheria tou epano sta cheria ekeinou kai xaplose epano s' auto kai thermanthike i sarka tou paidiou. epeita surthike, kai perpatouse sto oikima, pote edo kai pote ekei kai anebike pali, kai xaplose epano tou kai to paidi fternistike mechrì epta fores, kai to paidi anoixe ta matia tou. kai fonaxe ton giezei, kai eipe: kalese auti ti sounamitissa. kai tin kalese kai otan mpike mesa s' auton, eipe: pare ton gio sou. kai ekeini mpike mesa, kai epese sta podia tou, kai proskunise mechrì to edafos, kai sikose ton gio tis, kai bgike exo. kai o elissaie gurise sta galgala kai itan peina sti gi kai oi gioi ton profiton kathontan mprosta tou kai eipe ston upireti tou: stise to megalo kazani, kai psise mageirema gia tous gious ton profiton. kai kathos kapoios bgike sto chorafi gia na mazepsei chorta, brike mia agriokolokuthia, kai mazepse ap' auti agria kolokuthia mechrìs otou gemise to imatio tou, kai, gurizontas, ta ekopse sto kazani tou mageirematos, epeidi den ta gnorizan. epeita, kenosan stous anthropous gia na fane kai kathos efagan apo to mageirema, anafonisan, kai eipan: anthropo tou theou, mesa sto kazani einai thanatos. kai den mporousan na fane. ki ekeinos eipe: ferte aleuri. kai to errixe sto kazani. epeita, eipe: kenose ston lao, gia na fane. kai den upirche pleon tipote kako mesa sto kazani. kai enas anthropos apo ti baal-salisa irthe, kai efere psomi ston anthropo tou theou apo ta protogennimata, 20 krithina psomia, kai nopa stachua sitariou, mesa ston sako tou. kai eipe: dose ston lao, gia na fane. kai o upiretis tou eipe: ti einai auto gia na to balo mprosta se 100 anthropous; ki ekeinos eipe: dose ston lao, gia na fane epeidi, etsi leei o kurios tha fane kai tha afisoun upoloipo. tote, ebale mprosta tous, kai efagan, kai afisan upoloipo, sumfona me ton logo tou kuriou.

5

kai o neeman, o stratigos tou basilia tis surias, itan megalos mprosta ston kurio tou, kai ton timousan, epeidi o kurios edose diamesou autou sotiria sti suria kai o anthropos itan dunatos se ischu omos, itan lepros. kai oi surioi bgikan kata tagmata, kai eferan

mia aichmaloti apo ti gi tou israil, kapoia mikri kori kai upiretouse ti gunaika tou neeman. kai eipe stin kuria tis: eithe o kurios mou na itan mprosta ston profiti, pou einai sti samareia! epeidi, tha ton giatreue apo ti lepra tou. kai mpainontas mesa o neeman aniggeile ston kurio tou, legontas: etsi ki etsi milise i kori apo ti gi tou israil. kai o basilias tis surias eipe: ela, pigaine, kai tha steilo epistoli ston basilia tou israil. kai anachorise, kai pire sto cheri tou deka talanta asimi, kai 6.000 chrusa nomismata, kai deka allaxies endumatou. kai efere tin epistoli pros ton basilia tou israil, pou elege: kai, tora, kathos tharthei auti i epistoli se sena, des, esteila se sena ton neeman ton doulo mou, gia na ton giatrepseis apo ti lepra tou. kai otan o basilias tou israil diabase tin epistoli, xeschise ta imatia tou, kai eipe: theos eimai ego, gia na thanatono kai na zoopoio, oste autos mou stelnei na giatrepro enan anthropo apo ti lepra tou; gnoriste, loipon, parakalo, kai deite oti autos zitae profasi enantion mou. kai kathos o elissaie, o anthropos tou theou, akouse oti o basilias tou israil xeschise ta imatia tou, esteile ston basilia, legontas: giati xeschises ta imatia sou; as erthei tora se mena, kai tha gnorisei oti uparchei profitis mesa ston israil. tote, irthe o neeman mazi me ta aloga tou kai me tin amaxa tou, kai stathike sti thura tou spitou tou elissaie. kai esteile s' auton o elissaie enan minuti, legontas: pigaine, boutixou mesa ston iordani epta fores, kai tha epanelthei i sarka sou se sena, kai tha katharisteis. o neeman omos thumose, kai anachorise, kai eipe: deste, ego elega: sigoura tha bgei exo se mena, kai tha stathei, kai tha epikalestei to onoma tou kuriou tou theou tou, kai tha kinisei to cheri tou epano ston topo, kai tha giatrepei ton lepro o abana kai o farfar, ta potamia tis damaskou, den einai kalutera, perissotero apo ola ta nera tou israil; den mporousa na boutichto mesa s' auta, kai na katharisto; kai afou strafike, anachorise me thumo. plisiasan, omos, oi douloi tou, kai tou milisan, kai eipan: patera mou, an o profitis sou elege ena megalo pragma, den tha to ekanes; poso mallon tora, otan sou leei: boutixou mesa, kai katharissou; tote, katebike, kai buthistike epta fores ston iordani, sumfona me ton logo tou anthropou tou theou kai i sarka tou apokatastathike san ti sarka mikrou paidiou, kai katharistike. kai gurise ston anthropo tou theou, autos, kai olokliri i sunodeia tou, kai irthe kai stathike mprosta tou kai eipe: des, tora gnorisa oti den uparchei theos se olokliri ti gi, para monacha mesa ston israil gi' auto, tora, dexou, parakalo, ena doro apo ton doulo sou. ki ekeinos eipe: ze i kurios, mprosta ston opoion parastekomai, den tha dechtho. ki ekeinos ton biazee na dechthei, alla den esterxe. kai o nee-

man eipe: kai an ochi, as dothei, parakalo, ston doulou sou ena fortio duo moularion apo touto to choma, epeidi o doulous sou den tha prosperei sto exis olokautoma oute thusia se allous theous, para monacha ston kurio gia touto to pragma as sugchorisei o kurios ton doulou sou, oti, otan o kurios mou mpainei ston oiko tou rimmon gia na proskunisei ekei, kai stirizetai epano sto cheri mou, ki ego klino ton eauto mou ston oiko tou rimmon, o kurios as sugchorisei ton doulou sou gia to pragma auto! kai tou eipe: pigaine me eirini. kai anachorise ap' auton ena mikro diastima. kai o giezei, o upiretis tou elissaie, tou anthropou tou theou, eipe: des, o kurios mou lupithike ton neeman, auton ton surio, oste na mi parei apo to cheri tou ekeino pou efere entoutois, zei o kurios, ego tha trexo piso tou, kai tha paro ap' auton kati. kai o giezei etrexe piso apo ton neeman. kai otan ton eide o neeman na trechei piso tou, pidixe apo tin amaxa se sunantisi tou, kai eipe: eiste kala; ki ekeinos eipe: kala o kurios mou me esteile, legontas: des, auti tin ora irthan se mena, apo to bouno efrain, duo neoi apo tous gious ton profiton dos' tous, parakalo, ena talanto asimi, kai duo allaxies endumatou. kai o neeman eipe: pare eucharistos duo talanta. kai ton biase, kai edese ta duo talanta asimi se duo thulakia, mazi me duo allaxies endumatou kai ta ebale se duo apo tous doulous tou, kai ta bastazan mprosta tou. kai otan irthe stin ofil, ta pire apo ta cheria tous, kai ta fulaxe sto spiti kai apeluse tous andres, kai anachorisan. ki autos mpiki mesa, kai stathike mprosta ston kurio tou. kai o elissaie eipe s' auton: apo pou erchesai, giezei; ki ekeinos eipe: o doulous sou den pige pouthena. kai tou eipe: den pige i kardia mou mazi sou, otan gurise o anthropos apo tin amaxa tou se sunantisi sou; einai tora kairos na pareis asimi, na pareis imatia, kai elaiones, kai ampelones, kai probata, kai bodia, kai doulous, kai doules; gi' auto, i lepra tou neeman tha kollithei se sena, kai sto sperma sou, ston aiona. kai bgike apo mprosta tou gematos lepra san chioni.

## 6

kai oi gioi ton profiton eipan ston elissaie: des, tora, o topos, ston opoio katoikoume emeis mprosta sou, einai stenosis gia mas as pame, parakaloume, mechri ton iordan, ki as paroume apo ekei o kathenas mia doko, ki as kanoume gia ton eauto mas ekei topo, gia na katoikoume ekei. ki ekeinos eipe: pigainete. kai o enas eipe: euarestisou, parakalo, nartheis mazi me tous doulous sou. kai eipe: thartho, kai pige mazi tous. kai kathos irthan ston iordan, ekoban ta xula. ki eno o enas errichne kato ti doko, epese to siderenio kommati sto nero kai boise, kai

eipe: o, kurie! ki auto itan daneiko! kai o anthropos tou theou eipe: pou epese; kai tou edeixe to meros. tote ekopse mia schiza apo xulo, kai tin errixe ekei kai to siderenio kommati epepleuse. kai eipe: par' to konta sou. kai afou aplose to cheri tou, to pire. kai o basiliass tis surias polemou enantia ston israil, kai ekane sumboulio me tous doulous tou, legontas: s' ekeinon kai s' ekeinon ton topo tha stratopedeuso. kai o anthropos tou theou esteile ston basilia tou israil, legontas: fulaxou na mi peraseis apo ekeino ton topo, epeidi ekei stratopedeuoun oi surioi. kai o basiliass tou israil esteile ston topo, pou eiche pei o anthropos tou theou, kai pariggeile gi' auton kai profulachthike apo ekei ochi mia oute duo fores. kai i kardia tou basiliass tis surias tarachtike gi' auto to pragma kai afou sugkalese tous doulous tou, tous eipe: den tha mou anaggeilete, poios apo mas einai me to meros tou basilia tou israil; kai enas apo tous doulous tou eipe: kanenas, kurie mou basilia alla o elissaie, o profitis, autos pou einai ston israil, anaggellei ston basilia tou israil ta logia, pou milas sto tameio tou koitona sou. kai eipe: pigainete, kai deite pou einai, gia na steilo na ton sullabo. kai tou aniggeilan legontas: na, einai sti dothan. kai esteile ekei aloga, kai amaxes, kai enan megalou strato, pou, kathos irthan ti nuchta, perikuklosan tin poli. kai otan to proi o upiretis tou anthropou tou theou sikothike, kai bgike exo, xafnou, stratos eiche perikuklosei tin poli me aloga kai amaxes. kai o upiretis tou eipe s' auton: o, kurie! ti tha kanoume; kai ekeinos eipe: mi fobasai epeidi, perissoteroi einai autoi pou einai mazi mas, para ekeinoi pou einai mazi tous. kai o elissaie proseuchithike, kai eipe: kurie, anoixe, parakalo, ta matia tou gia na dei. kai o kurios anoixe ta matia tou upireti, kai eide kai na, to bouno itan gemato apo aloga kai purines amaxes guro apo ton elissaie. kai otan katebikan s' auton oi surioi, o elissaie proseuchithike ston kurio, kai eipe: pataxe, parakalo, auton ton lao me aorasia. kai tous pataxe me aorasia sumfona me ton logo tou elissaie. kai o elissaie eipe s' autous: den einai autos o dromos, oute auti i poli elate piso mou, kai tha sas fero ston anthropo pou zitate. kai tous efere sti samareia. kai otan irthan sti samareia, o elissaie eipe: kurie, anoixe ta matia tous, gia na blepoun. kai o kurios anoixe ta matia tous, kai eidan kai na, isan sto meson tis samareias. kai kathos o basiliass tou israil tous eide, eipe ston elissaie: na pataxo, na pataxo, patera mou; kai ekeinos eipe: mi pataxeis tha eiches pataxei ekeinous, pou eiches aichmalotisei me ti romfaia sou kai me to toxo sou; bale mprosta tous psomi kai nero, ki as fane, ki as pioun, ki as fugoun pros ton kurio tous. kai ebale mprosta tous afthoni trofi kai afou

efagan kai ipian, tous exapesteile, kai anachorisan ston kurio tous. kai sto exis den irthan ta tagmata tis surias sti gi tou israil. kai usterá ap' auta, o ben-adad o basilias tis surias sugkentrose olóklíro ton strato tou, kai anebike, kai poliorkise ti samareia. egine, omos, megali peina sti samareia kai na, tin poliorkousan, mechrís otou to kefali enos gaidouríou pouliþhike gia 80 asimenia nomismata, kai to 1/4 enos kabou koprias peristerion, gia pente asimenia nomismata. kai kathos o basilias tou israil diabaine epáno sto teichos, mia gunaika boise pros auton, legontas: sose, kurie mou basilía. ki ekeinos eipe: an o kurios den sousei, apo pou tha soso ego; mipos apo to aloni i apo to patitiri; kai o basilias tis eipe: ti echeis; ki ekeini eipe: auti i gunaika mou eipe: dose ton gio sou, gia na ton fame simera, kai aurio tha fame ton gio mou kai brasame ton gio mou, kai ton fagame kai tin epomeni imera tis eipa: dose ton gio sou, gia na ton fame ki ekeini ekrupte ton gio tis. kai kathos o basilias akouse ta logia tis gunaikas, xeschise ta imatia tou ki eno diabaine epáno sto teichos, o laos eide, kai na, apo mesa upirche sakos epáno sti sarka tou. kai eipe: etsi na kanei o theos, kai etsi na prosthesai, an to kefali tou elissaie, tou giou tou safat, stathai simera epáno tou. kai o elissaie kathotan sto spiti tou, kai oi presbuteroi kathontan mazi tou kai o basilias esteile apo mprosta tou enan andra prin, omos, erthei s' auton o minutis, ekeinos eipe stous presbuteros: den blepete oti o gios tou foneuti esteile na afairesei to kefali mou; prosekte, kathos tharthi o minutis, kleiste tin porta, kai empodiste ton pros tin porta i foni ton podion tou kuriou tou den einai piso ap' auton; ki eno milouse mazi tous, na, katebike s' auton o minutis kai eipe: na, apo ton kurio einai auto to kako giati na elpiso pleon ston kurio;

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kai o elissaie eipe: akouste ton logo tou kuriou: etsi leei o kurios: aurio, auti peripou tin ora, stin poli tis samareias, ena metro simigdali tha pouliþhei gia enan siklo, kai duo metra krithari gia enan siklo. kai o archontas, sto cheri tou opoiou stiritotan o basilias, apantise ston anthropo tou theou kai eipe: kai an akoma o kurios ekane na anoixoun parathura ston ourano, mporouse na ginei auto to pragma; kai ekeinos eipe: prosexe, tha deis me ta matia sou, omos den tha fas ap' auto. upirchan de stin eisodo tis pulis tesseris andres leproi. kai eipan o enas ston allon: giati emeis kathomaste edo mechrís otou pethanoume; an poume: na mpoume stin poli, i peina uparchei mesa stin poli, kai tha pethanoume ekei an, omos, kathomaste

edo, pali tha pethanoume tora, loipon, elate, kai as pesoume sto stratopedo ton surion an mas afisoun zontanous, tha zisoume kai an mas thanatosoun, tha pethanoume. kai sikothikan, otan skoteiniaze, gia na mpoun sto stratopedo ton surion kai otan irthan mechri tin akri tou stratopedou tis surias, na, den upirche ekei oute enas anthropos. epeidi, o kurios eiche kanei na akoustei krotos amaxon mesa sto stratopedo ton surion, kai krotos alagon, krotos apo megalon strato kai eipan anametaxu tous: deste, o basilias tou israil misthose enantion mas tous basilíades ton chettaion, kai tous basilíades ton aiguption, gia narthoun enantion mas. gi' auto, afou sikothikan, efugan mesa sto skotadi, kai egkateleipsan tis skines tous, kai ta aloga tous, kai ta gaidouria tous, kai to stratopedo, opos itan, kai efugan gia na diasosoun ti zoi tous. kai otan autoi oi leproi eichan erthei mechri tin akri tou stratopedou, mpikan mesa se mia skini, kai efagan kai ipian, kai afou piran apo ekei asimi kai chrusafi kai imatia, pigan kai ta ekruptsan kai otan gurisan piso, mpikan mesa se mia alli skini, kai piran apo ekei kai alla, kai pigan kai ekruptsan ki auta. tote, eipan anametaxu tous: emeis den kanoume kala auti i imera einai imera kalon aggelion, kai an emeis siopoume, kai perimenoume mechri to fos tis augis, kapoia sumfora tha pesei epáno mas elate, loipon, ki as pame na to anaggeiloume sto palati tou basilía. irthan, loipon, kai boisan pros tous thurorous tis polis kai tous aniggeilan, legontas: irthame sto stratopedo ton surion, kai deste, den upirche ekei anthropos oute foni anthropou, para monacha aloga demena, kai gaidouria demena, kai skines, opos briskontan. kai oi thuroroi boisan kai to aniggeilan auto mesa sto palati tou basilía. kai afou sikothike o basilias ti nuchta, eipe stous doulous tou: tora, tha sas faneroso ti mas ekanan oi surioi: gnorisan oti eimaste peinasmenoi kai bgikan apo to stratopedo, gia na kruftoun sta chorafia, legontas: otan bgoun apo tin poli, tha tous piasoume zontanous, kai tha mpoume mesa stin poli. kai apantontas enas apo tous doulous tou, eipe: as paroun, parakalo, pente apo ta upoleipomena aloga, pou apemeinan stin poli, (des, auta einai opos olóklíro to plithos tou israil, ekeino pou apemeine s' auti des, einai opos olóklíro to plithos ton israiliton, pou katanalothikan) kai as ta steiloume gia na doume. piran, loipon, duo zeugaria aloga kai o basilias esteile piso apo to stratopedo ton surion, legontas: pigainete kai deite. kai pigan piso tous mechri ton iordani kai na, olóklíros o dromos itan gematos apo imatia kai skeui, pou oi surioi eichan rixei apo ti bia tous. kai oi mureios, afou gurisan, to aniggeilan ston basilía. kai o laos bgike kai diarpaxe

to stratopedō ton surion. kai poulithike ena metro simigdali gia enan siklo, kai duo metra krithari gia enan siklo, sumfona me ton logo tou kuriou. kai o basilias ebale epitiriti stin puli ton archonta, sto cheri tou opoiou stirizotan kai ton katapatise o laos stin puli, kai pethane opos milise o anthropos tou theou, o opoios milise otan o basilias katebike s' auton. kai kathos o anthropos tou theou milise ston basilia, legontas: duo metra krithari gia enan siklo, kai ena metro simigdali gia enan siklo tha einai aurio, auti peripou tin ora, stin puli tis samareias, kai o archontas apantise ston anthropo tou theou, kai eipe: kai an tora o kurios ekane parathura ston ourano, mporouse na ginei ena tetoio pragma; ki ekeinos eipe: na, tha to deis me ta matia sou, alla den tha fas ap' auto, etsi kai egine s' auton epeidi, o laos ton katapatise stin puli, kai pethane.

## 8

kai o elissaie milise sti gunaika, pou tis eiche anazoopoisei ton gio, legontas: siko, kai pigaine, esu kai i oikogeneia sou, kai paroikise opou an mporouseis na paroikiseis epeidi, o kurios kalese peina, kai malista tharthei epano sti gi epta chronia. kai afou i gunaika sikothike, ekane sumfona me ton logo tou anthropou tou theou kai pige auti, kai i oikogeneia tis, kai paroikise sti gi ton filistaion kai bgike na boisei ston basilia gia to spiti tis, kai gia ta chorafia tis. kai o basilias milise ston giezeli, ton upireti tou anthropou tou theou, legontas: diigisou se mena, parakalo, ola ta megaleia pou ekane o elissaie. ki eno diigeito ston basilia pos anazoopoise ton nekro, na, i gunaika, pou tis eiche anazoopoisei ton gio, boise ston basilia gia to spiti tis, kai gia ta chorafia tis. kai o giezeli eipe: kurie mou basilia, auti einai i gunaika, ki autos einai o gios tis, pou ton anazoopoise o elissaie. kai o basilias rotise ti gunaika, ki auti tou digithike to pragma. tote, o basilias edose s' auti enan eunouchō, legontas: epistrepse ola ta pragmata tis, kai ola ta proionta ton chorafion tis, apo tin imera pou afise ti gi mechri simera. kai o elissaie irthe sti damasko. kai o ben-adad o basilias tis surias itan arrostas kai tou aniggeilan, legontas: o anthropos tou theou irthe mechris edo. kai o basilias eipe ston azail: pare sto cheri sou ena doro, kai pigaine se sunantisi tou anthropou tou theou, kai diamesou autou rotise ton kurio, legontas: tha anarrosso ap' auti tin arrostia; kai o azail pige se sunantisi tou, pairnontas ena doro sto cheri tou, kai apo kathe agathō tis damaskou, ena fortio apo 40 kamiles kai kathos irthe, stathike mprosta tou, kai eipe:

o gios sou o ben-adad, o basilias tis surias, me esteile se sena, legontas: tha anarrosso ap' auti tin arrostia; kai o elissaie eipe s' auton: pigaine, pes tou: nai, tha anarroseis omos, o kurios mou edeixē oti tha pethanei oposdipote. kai estise akinito to prosopo tou, mechris otou kokkinise kai o anthropos tou theou eklapse. kai o azail eipe: giati klais, kurie mou; ki ekeinos apantise: epeidi, gnorizo osa kaka tha kaneis stous gious israil tha paradoseis se fotia ta ochuromata tous, kai tha foneuseis me romfaia tous neous tous, kai tha suntripseis ta nipia tous, kai tha xekoiliaseis tis egkues gunaikes. kai o azail eipe: alla, ti einai o doulōs sou, to skuli, oste na kanei auto to megalō pragma; kai o elissaie eipe: o kurios mou edeixē, oti esu tha basileuseis epano sti suria. tote, anachorise apo ton elissaie, kai irthe ston kurio tou kai ekeinos tou eipe: ti sou eipe o elissaie; kai apantise: mou eipe: nai, tha anarroseis. kai tin epomeni imera pire to skepasma, kai afou to boutixe se nero, to apose epano sto prosopo tou kai pethane kai ant' autou basileuse o azail. kai ston pempto chrono tou ioram, giou tou achaab, basilia tou israil, eno o iosafat basileue epano ston iouda, basileuse o ioram, o gios tou iosafat, tou basilia tou iouda. itan ilikias 32 chronon, otan basileuse kai basileuse okto chronia stin ierousalim. kai perpatise ston dromo ton basiladon tou israil, opos epraxe i oikogeneia tou achaab epeidi, gunaika tou itan i thugatera tou achaab kai epraxe ponira mprosta ston kurio. o kurios, omos, den thelise na exolothreusei ton iouda, exaitias tou dadid tou doulou tou, opos tou eiche pei, oti tha tou dosei luchnari, kai stous gious tou, ston aiona. stis imeres tou, o edom apostatise apo tin upotagi tou iouda, kai katestisan epano tous basilia. gi' auto, o ioram diabike sti saeir, kai oles oi amaxes mazi tou kai afou sikothike mesa sti nuchta, chtupise tous idoumaious, pou isan ologura tou, kai tous amaxarches kai o laos efugan stis skines tous. entoutois, o edom apostatise apo tin upotagi tou iouda, mechri auti tin imera. tote, auti tin idia epochi apostatise kai i libna. kai oi upoloipes praxeis tou ioram, kai ola osa epraxe, den einai grammēna sto biblio ton chronikon ton basiladon tou iouda; kai o ioram koimithike mazi me tous pateres tou, kai thaftike mazi me tous pateres tou stin poli tou dadid kai ant' autou basileuse o ochozias, o gios tou. kai ston 12o chrono tou ioram, giou tou achaab, basilia tou israil, basileuse o ochozias, o gios tou ioram, tou basilia tou iouda. o ochozias itan ilikias 22 chronon, otan basileuse kai basileuse enan chrono stin ierousalim. kai to onoma tis miteras tou itan gotholia, thugatera tou amri, basilia tou israil. kai perpatise ston dromo tis oikogeneias tou achaab,

kai epraxe ponira mprosta ston kurio, opos i oikogeneia tou achaab epeidi, itan gampros tis oikogeneias tou achaab. kai pige mazi me ton ioram, ton gio tou achaab, se polemo enantia ston azail, ton basilia tis surias, sti ramoth-galaad kai oi surioi traumatistan ton ioram. kai o basiliias ioram gurise stin iezrael, gia na giatreutei apo ta traumata tou, pou oi surioi tou proxenisan sti rama, otan polemouise enantia ston azail, ton basilia tis surias. kai o ochozias, o gios tou ioram, o basiliias tou iouda, katebike gia na dei ton ioram stin iezrael, ton gio tou achaab, epeidi itan arrostos.

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kai o elissaie o profitis proskalese enan apo tous gious ton profiton, kai tou eipe: perizose tin osfu sou, kai pare sto cheri sou auti ti fiali tou ladiou, kai pigaine sti ramoth-galaad kai otan mpeis ekei mesa, tha deis ekei ton iiou, ton gio tou iosafat, giou tou nimsi kai tha mpeis mesa, kai tha ton sikoseis apo anamesa pou tous adelfous tou, kai tha ton baleis sto esotero domatio kai pairnontas ti fiali tou ladiou, tha epicheeis epano sto kefali tou, kai tha peis: etsi leei o kurios: se echrisa basilia epano ston israil tote, afou anoixeis tin porta, fuge, kai mi meineis. kai o neos, o profitis, pige sti ramoth-galaad. kai otan irthe, na, oi archontes tou stratopedou kathontan kai eipe: echo enan logo gia sena, o, archonta. kai o iiou eipe: se poion apo olous emas; ki ekeinos eipe: se sena, o, archonta. kai afou sikothike, mpiki mesa sto spiti kai xechune to ladi epano sto kefali tou, kai tou eipe: etsi leei o kurios o theos tou israil: se echrisa basilia epano ston lao tou kuriou, epano ston israil kai tha pataxeis tin oikogeneia tou achaab, tou kuriou sou, gia na ekdikiso ta aimata ton doulon mou ton profiton, kai ta aimata olon ton doulon tou kuriou, apo to cheri tis iezabel epeidi, ololiri i oikogeneia tou achaab kai ta exolothreutei kai tha afaniso apo ton achaab ekeinon pou ourai ston toicho, kai ton kleismonen kai ton eleutheromenon ston israil kai tha kano tin oikogeneia tou achaab opos tin oikogeneia tou ieroboam, tou giou tou nabat, kai opos tin oikogeneia tou baasa, tou giou tou achia kai ta skulia tha fane tin iezabel sto chorafi tis iezrael, kai den tha uparxei kapoios na ti thapsei. kai afou anoixe tin porta, efuge. kai o iiou bgike exo stous doulous tou kuriou tou kai kapoios tou eipe: eirini; giati irthe se sena autos o parafronas; ki ekeinos eipe s' autous: eseis gnorizete ton anthropo kai ton tropo ton logon tou. kai eipan: einai analithes pes mas, parakaloume. ki ekeinos eipe: etsi ki etsi mou milise, legontas: etsi leei o kurios: se echrisa basilia epano ston israil. tote, espeusan, kai pairnontas kathe

enas to imatio tou, to ebalan kato ap' auton, epano stin psiloteri bathmida salpisan me salpigga, legontas: basileuse o iiou. kai o iiou, o gios tou iosafat, giou tou nimsi, ekane sunomosis enantia ston ioram. kai o ioram fulagotan sti ramoth-galaad, autos kai ololiros o israil, apo to prosopo tou azail, tou basilia tis surias. kai o basiliias ioram eiche epistrepsei stin iezrael gia na giatreutei apo ta traumata tou, pou tou eichan proxenisei oi surioi, otan polemouise enantia ston azail, ton basilia tis surias. kai o iiou eipe: an einai kai i diki sas gnomi, as mi bgei kanenas feugontas apo tin poli, gia na paei na to pei stin iezrael. kai o iiou, afou anebike sto alogo, pige stin iezrael epeidi, o ioram itan ekei xaplomenos. kai o ochozias o basiliias tou iouda eiche katebei gia na dei ton ioram. kai o skopos stekotan epano ston purgo stin iezrael, kai, blepontas ti sunodeia tou iiou pou erchotan, eipe: blepo mia sunodeia. kai o ioram eipe: pare enan kabalar, kai steile se sunantisi tous kai as rotisei: eirini; pige, loipon, enas kabalaris alogou se sunantisi tou, kai eipe: etsi leei o basiliias: eirini; kai o iiou eipe: ti se melel gia eirini; strepse piso mou. kai o skopos aniggeile, legontas: o minutis irthe mechri autous, kai den gurise. kai esteile enan deuto kabalar alogou o opoios, afou irthe mechri autous, eipe: etsi leei o basiliias: eirini; kai o iiou apantise: ti se melel gia eirini; strepse piso mou. kai o skopos aniggeile, legontas: irthe mechris autous, kai den gurise kai i poreia einai san tin poreia tou iiou, tou giou tou nimsi epeidi, odeuei maniaka. kai o ioram eipe: zeuxte. kai ezeuxan tin amaxa tou. kai bgikan o ioram, o basiliias tou israil, kai o ochozias, o basiliias tou iouda, kathe enas stin amaxa tou, kai pigan se sunantisi tou iiou, kai ton brikan sto chorafi tou nabouthai tou iezraeliti. kai kathos o ioram eide ton iiou, eipe: eirini, iiou; ki ekeinos apantise: ti eirini, enoso plithainoun oi porneies tis iezabel tis miteras sou, kai oi mageies tis; kai o ioram estrepe ta cheria tou, kai efuge, legontas ston ochozia: dolos, ochozia. kai pianontas o iiou to toxo tou, chtupise ton ioram anamesa stous brachiones tou kai to bellos bgike diamesou tis kardias tou. ki ekeinos kamfthike mesa stin amaxa tou. kai o iiou eipe ston bidkar, ton stratigo tou: pare, kai petaxe ton sti merida tou chorafiou tou nabouthai tou iezraeliti epeidi, thumisou, otan ego ki esu poreuomastan kabala piso apo ton achaab ton patera tou, oti o kurios profere enantion tou touti tin apofasi: nai, eida chthes ta aimata tou nabouthai, kai ta aimata ton gion tou, leei o kurios kai tha kano se sena antapodosi s' auti ti merida, leei o kurios -tora, loipon, sikose ton, kai petaxe ton s' auti ti merida, sumfona me ton logo tou kuriou. kai o ochozias, o basil-

ias tou iouda, kathos to eide, efuge apo ton dromo tou spitiou tou kipou. kai o iiou katadioxe apo piso tou, kai eipe: chtupiste ki auton stin amaxa tou. kai ekanan etsi, pros tin anabasi tis gour, konta sto ibeam. kai efuge sti megiddo, kai pethane ekei. kai oi douloi tou ton eferan epano stin amaxa stin ierousalim, kai ton ethapsan ston tafo tou, mazi me tous pateres tou, stin poli tou dadid. (kai o ochozias basileuse epano ston iouda kata ton 11o chrono tou ioram, tou giou tou achaab). kai o iiou irthe, stin iezrael, kai kathos to akouse i iezabel, ebapse ta matia tis, kai kallopise to kefali tis, kai eskupse apo to parathuro. kai, kathos o iiou empaine stin puli, eipe: eutuchise o zimbri, pou foneuse ton kurio tou; kai ekeinos, upsonontas to prosopo tou pros to parathuro, eipe: poios einai mazi mou; poios; kai eskupsan pros auton duo treis eunouchoi. kai eipe: rixte tin kato. kai tin errixan kato, kai apo to aima tis rantistike pros ton toicho kai pros ta aloga kai tin katapatise. kai afou mpikse mesa, kai efage kai ipie, eipe: pigainete na deite tora auti tin katarameni, kai thapste tin epeidi, einai thugatera basilia. kai pigan gia na ti thapsoun omos, den brikan s' auti para to kranio, kai ta podia, kai tis palames ton cherion. kai otan guran, tou to aniggeilan. ki ekeinos eipe: autos einai o logos tou kuriou, pou milise diamesou tou doulou tou, tou ilia tou thesbiti, legontas: sti merida tis iezrael ta skulia tha fane tis sarkes tis iezabel kai to ptoma tis iezabel tha einai san kopria epano sto prosopo tou chorafiou sti merida iezrael, oste na mi poun: auti einai i iezabel.

## 10

kai o achaab eiche sti samareia 70 gious. kai o iiou egrapse epistoles, kai tis esteile, sti samareia, stous archontes tis iezrael, stous presbuteros, kai stous paidotrofous tou achaab, legontas: tora, kathos i epistoli auti ftasei se sas, epeidi echete tous gious tou kuriou sas, kai echete tis amaxes, kai ta aloga, kai mia ochuri poli, kai opla, deite poios einai o kaluteros kai o arestoteros anamesa stous gious tou kuriou sas, kai balte ton epano ston throno tou patera tou, kai polemata uper tis oikogeneias tou kuriou sas. ekeinoi, omos, fobithikan se uperboliko bathmo, kai eipan: deste, duo basiliades den stathikan mprosta tou kai pos tha stathoume emeis; kai o epistatis tou palatiou, kai o epistatis tis polis, kai oi presbuteroi, kai oi paidotrofoi esteilan pros ton iiou, legontas: emeis eimaste douloi sou, kai tha kanoume kathe ti pou tha mas peis den tha kanoume kanenan basilia kane o, ti einai aresto na matia sou. tote, egrapse s' autous mia deuteri epistoli, legontas: an eiste dikoi mou, kai ak-

oute ti foni mou, parte ta kefalia ton anthropon ton gion tou kuriou sas, ki elate se mena stin iezrael, aurio auti tin ora. (oi de gioi tou basilia, 70 anthropoi, isan mazi me tous megalous tis polis, oi opoioti tous anetrefan). kai kathos i epistoli eftase s' autous, pairmontas tous gious tou basilia, esfaxan 70 anthropous, kai ebalan ta kefalia tous se kalathia, kai tou ta esteilan stin iezrael. kai irthe o minutis, kai tou aniggeile, legontas: eferan ta kefalia ton gion tou basilia. kai eipe: balte ta se duo sorous, stin eisodo tis pulis, mechri to proi. kai to proi bgike, kai afou stathike, eipe se olokliro ton lao: es-eis eiste dikaioi deste, ego sunomotisa enantia ston kurio mou, kai ton thanatosa alla, olous autous poios tous pataxe; mathete tora, oti den tha pesei sti gi tipote apo ton logo tou kuriou, pou o kurios milise enantia stin oikogeneia tou achaab epeidi, o kurios pragmatopoiise osa milise diamesou tou doulou tou, tou ilia. kai o iiou pataxe olous osous enapomeinan apo tin oikogeneia tou achaab stin iezrael, kai olous tous megalous tou, kai tous oikeious tou, kai tous iereis tou, oste den afise s' auton upoloipo. epeita, afou sikothike, anachorise, kai irthe sti samareia. kai ston dromo, eno itan konta se kapoia mantra poimenon, o iiou brike tous adelfous tou ochozia, tou basilia tou iouda, kai eipe: poioi eiste; ki ekeinoi eipan: eimaste oi adelfoi tou ochozia kai katebainoume na chairetisoume tous gious tou basilia kai tous gious tis basilissas. kai eipe: piaste tous zontanous. kai tous epiasan zontanous, kai tous esfaxan konta sto pigadi tis mantras, 42 anthropous den afisan ap' autous oute enan. kai otan anachorise apo ekei, brike ton ionadab, ton gio tou richab, na erchetai se sunantisi tou kai ton chairetise, kai tou eipe: einai i kardia sou eutheia, opos i kardia mou me tin kardia sou; kai o ionadab apan-tise: einai. an einai, dose to cheri sou. kai tou edose to cheri tou kai ton anebase konta tou stin amaxa. kai eipe: ela mazi mou, kai des ton zilo mou uper tou kuriou. kai ton ebalan na kathisei epano stin amaxa tou. kai otan irthe sti samareia, pataxe olous osous eichan enapomeinei apo ton achaab mesa sti samareia, mechris otou ton afanise, sumfona me ton logo tou kuriou, pou eiche millisei ston ilia. tote, o iiou sugkentrose olokliro ton lao, kai tous eipe: o achaab doulepse ton baal ligo o iiou tha ton doulepsei polu tora, loipon, kaleste mou olous tous profites tou baal, olous tous latreutes tou, kai olous tous iereis tou as mi leipsei kanenas epeidi, echo megali thusia ston baal opoios leipsei, den tha zisei. omos, o iiou to epraxe auto dolia, me skopo na exolothreusi tous latreutes tou baal. kai o iiou eipe: kiruxte ena paniguri gia ton baal. kai kiruxan. kai o iiou esteile se olokliro ton israil kai irthan oloi oi

latreutes tou baal kai den emeine oute enas, pou den eiche erthei. kai irthan ston oiko tou baal kai gemise o oikos tou baal, apo to ena akro mechri to allo. kai ston imatifulaka eipe: bgale imatia gia olous tous latreutes tou baal. kai ebgale s' autous ta imatia. kai o iiou mpike mesa ston oiko tou baal, kai o ionadab, o gios tou richab kai stous latreutes tou baal eipe: ereuniste, kai deite na mi brisketai mazi sas edo kanenas apo tous doulous tou kuriou, alla monon oi latreutes tou baal. kai otan mpikan mesa gia na prosferoun thusies kai olokaustomata, o iiou, exo, dietaxe 80 andres, kai eipe: opoios afisei na diasothei kapoios ap' autous tous anthropous, pou ego efera sta cheria sas, i zoi tou tha einai anti tis zois ekeinou. kai kathos teleiose prosperontas olokaustoma, o iiou eipe stous doruforous tou kai tous tagmatarches tou: mpeite mesa, pataxte tous as mi bgei exo kanenas. kai tous pataxan oi doruforoi kai oi tagmatarches me machaira, kai tous errixan exo kai pigan mechri tin poli tou oikou tou baal. kai ebgalan ta eidola tou oikou tou baal, kai ta katekapsan. kai katasuntripsan to eidolo tou baal, kai katagkremisan ton oiko tou baal, kai ton ekanan koprona mechri auti tin imera. etsi o iiou afanise ton baal apo ton israil. entoutois, o iiou den apomakrunthike apo tis amarties tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei, apo ta chrusa moscharia pou isan sti baithil kai sti dan. kai o kurios eipe ston iiou: epeidi epraxes kala, ektelontas to aresto sta matia mou, kai ekanes stin oikogeneia tou achaab sumfona me osa isan stin kardia mou, oi gioi sou tha kathisoun epano ston throno tou israil mechri tin tetarti genea. kai o iiou den prosexe na perpataei me oli tou tin kardia ston nomo tou kuriou tou theou tou israil den apomakrunthike apo tis amarties tou ieroboam, pou ekane ton israil na amartisei. kata tis imeres ekeines, o kurios archise na kolobonei ton israil kai o azail tous pataxe se ola ta sunora tou israil apo ton iordan, pros anatas tou iliou, olokliri ti gi galaad, tous gadites, kai tous roubinites, kai tous manassites, apo tin aroir, pou einai epano ston cheimarro arnon, kai ti galaad, kai ti basan. kai oi upoloipes praxeis tou iiou, kai ola osa epraxe, kai ola ta katorthomata tou, den einai grammata sto biblio ton chronikon ton basiliadon tou israil; kai o iiou koimithike mazi me tous pateres tou kai ton ethapsan sti samareia. kai ant' autou basileuse o ioachaz, o gios tou. kai o kairos, kata ton opoio o iiou basileuse epano ston israil sti samareia itan 28 chronia.

i gotholia, omos, i mitera tou ochozia, blepontas oti o gios tis pethane, sikothike kai afanise olokliro to basiliko sperma. alla, i iosabee, i thugatera tou basilia ioram, i adelfi tou ochozia, pairnontas ton ioas, ton gio tou ochozia, ton eklepse anamesa apo tous gious tou basilia, pou thanatonantan, auton kai tin trofo tou, kai ton ebale sto tameio tou koitona, kai ton ekrupsan mprosta apo ti gotholia, kai den thanatohike. kai itan mazi tis mesa ston oiko tou kuriou, kathos krubotan exi chronia. kai i gotholia basileuse epano sti gi. kai ton ebdomo chrono o iodae esteile, kai pairnontas tous ekatontarchous, mazi me tous taxiarchous kai tous doruforous, tous efere konta tou ston oiko tou kuriou, kai ekane mazi tous sunthiki, kai tous orkise ston oiko tou kuriou, kai tous edeixe ton gio tou basilia. kai tous prostaxe, legontas: auto einai to pragma pou tha kanete to ena trito apo sas, autoi pou mpainoun mesa to sabbato, tha fulagete ti bardia tou basilikou palatiou kai to allo trito tha einai stin puli sour kai to upoloipo trito stin puli, pou einai piso apo tous doruforous etsi tha fulagete ti bardia tou oikou, gia na mi parabiastei kai duo tagmata apo sas, oloi ekeinoi pou bgainoun to sabbato, tha fulagete ti bardia tou oikou tou kuriou guro apo ton basilia kai tha perikuklonete ton basilia ologura, echontas o kathenas ta opla tou sto cheri tou kai opoios mpei mesa stis taxeis, as thanatonetai kai tha eiste mazi me ton basilia, otan bgainei exo, kai otan mpainei mesa. kai oi ekatontarchoi ekanan sumfona me ola osa tous prostaxe o iereas iodae kai piran kathe enas tous andres tou, autous pou empainan mesa to sabbato, mazi m' autous pou to sabbato ebgainan exo, kai irthan ston iodae ton ierea. kai o iodae o iereas edose stous ekatontarchous tis logches kai tis aspidas tou basilia dadid, pou isan mesa ston oiko tou kuriou. kai oi doruforoi, echontas kathe enas ta opla tou sto cheri tou, parastathikan guro apo ton basilia, apo ti dexia pleura tou oikou mechri tin aristeri, konta sto thusiastirio kai ston nao. tote, ebgale exo ton gio tou basilia, kai ebale epano tou to diadima kai to marturio kai ton ekanan basilia, kai ton echrisan kai afou cheirokekrotisan, eipan: zito o basiliastis! kai otan i gotholia akouse ti foni tou laou pou etreche mazi, irthe ston lao ston oiko tou kuriou. kai eide, kai na, o basiliastis stekotan konta ston stulo, sumfona me ti sunitheia, kai oi archontes kai oi salpigktes konta ston basilia kai olokliros o laos tis gis echaire, kai salpize me salpigges. kai i gotholia eschise ta imatia tis, kai boise: prodosia, prodosia! kai o iodae prostaxe tous ekatontarchous, tous archigous tou stratou,



kai tous eipe: bgalte tin exo apo tis taxeis kai opoios tin akolouthisei, thanatoste ton me romfaia. epeidi, o iereas eiche pei: as mi thanatofei mesa ston oiko tou kuriou. etsi ebalan cheria epano tis kai otan irthe ston dromo, diamesou tou opoioi ta aloga erchontai sto palati tou basilia, thanatofei ekei. kai o iodaes ekane diathiki anamesa ston kurio kai ston basilia kai ston lao, oti tha einai laos tou kuriou ki anamesa ston basilia kai ton lao. kai oloklirous o laos tis gis mpikan mesa ston oiko tou baal, kai ton gkremisan kai katasuntripsan ta thusiastiria tou kai ta eidola tou olotela, kai ton matthan, ton ierea tou baal, ton thanatousan mprosta sta thusiastiria. kai o iereas ebale epitiriti epano ston oiko tou kuriou. kai pire tous eka-tontarchous, kai tous taxiarchous, kai tous doruforous, kai oloklirou ton lao tis gis kai katebasan ton basilia apo ton oiko tou kuriou, kai irthan sto palati tou basilia diamesou tou dromou tis pulis ton doruforon. kai kathise epano ston throno ton basiliadon. kai oloklirous o laos tis gis eufanthike, kai i poli isuchase kai ti gotholia ti thanatosan me machaira mesa sto palati tou basilia. o ioas itan epta chronon otan basileuse.

## 12

ston ebdomo chrono tou iiou basileuse o ioas kai basileuse 40 chronia stin ierousalim kai to onoma tis miteras tou itan sibia, apo ti bir-sabee. kai o ioas ekane to euthu mprosta ston kurio, kath' oles tis imeres tou, kata tis opoies ton odigouse o iereas iodaes. oi psiloi topoï, omos, den eichan afairethei o laos thusiaze akoma kai thumiaze stous psilous topous. kai o ioas eipe stous iereis: olo to asimi ton aferomaton, auto pou fernetai os prosfora ston oiko tou kuriou, to asimi kathe dierchomenou, ap' autous pou arithmoun-tai, to asimi kathenos kata tin ektimisi tou, olo to asimi, pou tha erchotan stin kardia kapoïou gia na ferei os prosfora ston oiko tou kuriou, oi iereis as to pairnoun gia ton eauto tous, kathe enas apo ton gnosto tou kai as episkeuazoun ta chalasmata tou oikou, pan-to opou brethei ena chalasma. entoutois, ston 23o chrono tou basilia ioas oi iereis den eichan episkeuasei ta chalasmata tou oikou. gi' auto, o basiliias ioas kalese ton iodaes ton ierea, kai tous iereis, kai tous eipe: giati den episkeuasate ta chalasmata tou oikou; tora, loipon, mi pairnete pleon asimi apo tous gnoustous sas, alla na to dinete gia ta chalasmata tou oikou. kai oi iereis sumfonisan na mi pairnoun asimi apo ton lao, kai na mi episkeuazoun ta chalasmata tou oikou. kai o iereas iodaes pire ena kibotio, kai anoixe mia trupa epano sto skepasma tou, kai to ebale konta sto thusiastirio, sta dexia tis eisodou tou oikou tou kuriou kai oi iereis,

autoi pou fulagan ti thura, ebalan s' auto oloklirou to asimi, auto pou ferotan os prosfora ston oiko tou kuriou. kai otan eblepan oti to asimi, pou itan mesa sto kibotio, itan polu, o grammateas tou basilia kai o megalos iereas anebainan, kai to edenan se sakia, kai metrousan to asimi, auto pou briskotan ston oiko tou kuriou. kai edinan to asimi, auto pou eiche metrithei, sta cheria ekeinon pou ekanan to ergo, oi opoioi eichan tin epistasia tou oikou tou kuriou kai ekeinoi to xodeuan stous xulourgous, kai oikodomous, autous pou douleuan mesa ston oiko tou kuriou, kai stous ktistes, kai stous lithotomous, gia na agorazoun xula kai petres latomimenes, oste na episkeuazoun ta chalasmata tou oikou tou kuriou, kai gia ola osa chreiazontan gia tin episkeui tou oikou. omos, apo to asimi, auto pou efernan os prosfora ston oiko tou kuriou den kataskeuastikan gia ton oiko tou kuriou asimenies fiales, luchnopsalida, lekanes, salpigges, kanena chruso skeuos i asimenio skeuos alla to edinan stous ergates, kai m' auto episkeuazan ton oiko tou kuriou. kai logarismo apo anthropous den zitousan, stous opoïous edinan to asimi gia na moirastei stous ergates epeidi, ergazon-tan me pistotita. to asimi, pou itan gia tin anomia, kai to asimi pou itan gia tin amartia, den fernontan ston oiko tou kuriou auta isan ton iereon. tote, o azail, o basiliias tis surias, anebike kai polemise enantia sti gath, kai tin kurieuse epeita, o azail estise to prosopo tou na anebiei enantia tis ierousalim. kai o basiliias tou iouda, o ioas, pire ola ta aferomata, osa eichan aferosei o iosafat, kai o ioram, kai o ochozias, oi pateres tou, oi basiliades tou iouda, kai ta dika tou aferomata, kai olo to chrusafi, auto pou brethike stous thisaurous tou oikou tou kuriou, kai tou palatiou tou basilia, kai ta esteile ston azail, ton basilia tis surias kai anachorise apo tin ierousalim. kai oi upoloipes praxeis tou ioas, kai ola osa ekane, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai kathos oi douloi tou sikothikan, ekanan sunomosis, kai pataxan ton ioas sto palati tis millo, stin katabasi silla. epeidi, o iozachar, o gios tou simeath, kai o iozabad, o gios tou somir, oi douloi tou, ton pataxan, kai pethane kai ton ethapsan mazi me tous pateres tou stin poli dapid kai ant' autou basileuse o amasias, o gios tou.

## 13

kai ston 23o chrono tou ioas, giou tou ochozia, basilia tou iouda, o ioachaz, o gios tou iou, basileuse epano ston israil, sti samareia, 17 chronia. kai epraxe ponira mprosta ston kurio, kai akolouthise tis amar-ties tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei den apo-

makrunthike ap' autes. kai exafthike i orgi tou kuriou enantia ston israil, kai tous pare-dose sto cheri tou azail, tou basilia tis surias, kai sto cheri tou ben-adad, tou giou tou azail, kath' oles tis imeres. kai o ioachaz deithike, kai ton eisakouse o kurios epeidi, eide ti thlipsi tou israil, oti o basiliass tis surias tous katethlibe. (kai o kurios edose ston israil sotira, kai bgikan kato apo to cheri ton surion kai oi gioi israil katoikisan sta skinomata tous, opos kai prin. omos, den apomakrunthikan apo tis amarties tis oikogeneias tou ieroboam, pou ekane ton israil na amartisei perpatisan s' autes ki akoma, to alsos sti samareia paremene). epeidi, ston ioachaz den emeine laos, para 50 kabalarides, kai 10 amaxes, kai 10.000 pezoï epeidi, tous katestrepe o basiliass tis surias, kai tous ekane san to choma pou katapatietai. kai oi upoloipes praxeis tou ioachaz, kai ola osa ekane, kai ta katorthomata tou, den einai grammena sto biblio ton chronikon ton basiladon tou israil; kai o ioachaz koimithike mazi me tous pateres tou, kai ton ethapsan sti samareia kai ant' autou basileuse o ioas, o gios tou. kai ston 37o chrono tou ioas, tou basilia tou iouda, o ioas, o gios tou ioachaz, basileuse epano ston israil, sti samareia, 16 chronia. kai epraxe ponira mprostha ston kurio den apomakrunthike apo oles tis amarties tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei s' autes perpatise. kai oi upoloipes praxeis tou ioas, kai ola osa ekane, ta katorthomata tou, pos polemise enantia ston amasia, ton basilia tou iouda, den einai grammena sto biblio ton chronikon ton basiladon tou israil; kai o ioas koimithike mazi me tous pateres tou kai ant' autou, ston throno tou kathise o ieroboam kai o ioas thaftike sti samareia mazi me tous basilades tou israil. kai o elissaie arrostise tin arrostia tou apo tin opoia kai pethane. kai o ioas, o basiliass tou israil, katebikhe s' auton, kai eklapse mprostha tou, kai eipe: patera mou, patera mou, amaxa tou israil, kai ippiko tou! kai o elissaie eipe s' auton: pare ena toxo kai beli. kai pire konta tou ena toxo kai beli. kai eipe ston basilia tou israil: bale to cheri sou epano sto toxo. kai ebale to cheri tou kai o elissaie ebale ta cheria tou epano sta cheria tou basilia. kai eipe: anoixe to parathuro pros anatas. kai to anoixe. kai o elissaie eipe: toxeuse. ki ekeinos toxeuse. kai eipe: to belos tis sotirias tou kuriou, kai to belos tis sotirias apo tous surious! kai tha pataxeis tous surious stin afek, mechriss otou tous sunteleseis. kai eipe: pare beli. kai pire. kai eipe ston basilia tou israil: rixe epano sti gi. kai erixe treis fores, kai stamatisse. kai o anthropos tou theou orgistike gi' auton, kai eipe: eprepe na rixeis pente i exi fores tote tha chtupouses tous surious mechriss otou tous sunteleseis tora,

omos, tha pataxeis tous surious monon treis fores. kai o elissaie pethane, kai ton ethapsan. kai ton epomeno chrono tagmata ton moabiton ekanan eisboli sti gi. ki eno ethaban kapoion anthropo, na, eidan ena tagma kai erixan ton anthropo ston tafo tou elissaie kai kathos o anthropos pige kai aggixe ta kokala tou elissaie, anezise, kai stathike sta podia tou. kai o azail, o basiliass tis surias, katethlipse ton israil oles tis imeres tou ioachaz. kai o kurios tous eleise, kai tous lupithike, kai epeblepse epano tous, exaitias tis diathikis tou me ton abraam, ton isaak, kai ton iakob kai den thelise na tous exolothreuisse, kai den tous aperripse apo to prosopo tou, mechriss tora. kai o azail, o basiliass tis surias, pethane, kai ant' autou basileuse o ben-adad, o gios tou. kai o ioas, o gios tou ioachaz, pire xana apo to cheri tou ben-adad, tou giou tou azail, tis poleis, pou o azail eiche parei ston polemo apo to cheri tou ioachaz, tou patera tou. treis fores ton pataxe o ioas, kai xanapire tis poleis ton israil.

## 14

kai kata ton deutero chrono tou ioas, tou giou tou ioachaz, tou basilia tou israil, basileuse o amasias, o gios tou ioas, tou basilia tou iouda. itan ilikias 25 chronon otan basileuse, kai basileuse stin ierousalim 29 chronia. kai to onoma tis miteras tou itan ioadan apo tin ierousalim. kai epraxe to euthes mprostha ston kurio, entoutois ochi opos o pateras tou o dadid ekane sumfona me ola osa eiche praxeï o ioas, o pateras tou. omos, oi psiloi topoi den eichan afairethei o laos thusiazse akoma kai thumiazse epano stous psilous topous. kai kathos i basileia dunamothike sto cheri tou, thanatose tous doulous tou, autous pou eichan thanatosei ton basilia ton patera tou. omos, ta paidia ton foniadon den ta thanatose sumfona me to grammeno sto biblio tou nomou tou mousi, opou o kurios prostaxe, legontas: oi pateres den tha thanatonontai gia ta paidia oute ta paidia tha thanatonontai gia tous pateres, alla kathe enas tha thanatonetai gia to diko tou amartima. autos thanatose apo ton edom 10.000 stin koilada tou alatos, kai kurieuse ti sela me polemo, kai apokalese to onoma tis ioktheil mechriss auti tin imera. tote, o amasias esteile minutes ston ioas, ton gio tou ioachaz, ton gio tou iouu, ton basilia tou israil, legontas: ela, na doume o enas ton allon prospika. kai o ioas, o basiliass tou israil, esteile ston amasia, ton basilia tou iouda, legontas: i agkathia, pou einai ston libano, esteile ston kedro, pou einai ston libano, legontas: dose ti thugat- era sou gia gunaika ston gio mou omos, diabike ena thirio tou chorafiou, pou itan ston

libano, kai katapatise tin agkathia - pragmatika, chtupises ton edom, kai i kardia sou se upose na chairesai ti doxa sou, kathos kathesai sto spiti sou giati mplekesai se kako, gia to opoio tha epeftes, esu, kai o ioudas mazi sou; all' o amasias den ton akouse. anebike, loipon, o ioas, o basiliatou tou israil, kai eidan o enas ton allon prosopika, autos kai o amasias, o basiliatou tou iouda, sti baith-emes, pou einai tou iouda, kai o ioudas chtupithike mprostha ston israil kai kathe enas efuge stis skines tou. kai o ioas, o basiliatou tou israil, sunelabe sti baith-emes ton amasia, ton basiliatou tou iouda, ton gio tou ioas, giou tou ochozia kai erchomenos stin ierousalim, katedafise to teichos tis ierousalim, apo tin puli tou efraim mechri tin puli tis gonias, 400 piches. kai pairnontas olo to chrusafi kai to asimi, kai ola ta skeui pou brethikan mesa ston oiko tou kuriou, kai mesa stous thisaurous tou palatiou tou basilia, kai anthropous os enechura, gurise sti samareia. kai oi upoloipes praxeis tou ioas oses ekane, kai ta katorthomata tou, kai pos polemise me ton amasia, ton basiliatou tou iouda, den einai grammena sto biblio ton chronikon ton basiliadon tou israil; kai o ioas koimithike mazi me tous pateres tou, kai thaftike sti samareia mazi me tous basiladias tou israil kai ant' autou basileuse o ieroboam, o gios tou. kai o amasias, o gios tou ioas, o basiliatou tou iouda, ezise, meta ton thanato tou ioas, giou tou ioachaz, basilia tou israil, 15 chronia. kai oi upoloipes praxeis tou amasia den einai grammenes sto biblio ton chronikon ton basiliadon tou iouda; kai ekanan enantion tou sunomosis stin ierousalim, kai efuge sti lacheis omos, esteilan piso ap' auton, sti lacheis, kai ekei ton thanatosan. kai ton eferan epano se aloga, kai thaftike stin ierousalim mazi me tous pateres tou, stin poli tou dabit. kai olokliros o laos tou iouda pire ton azaria, pou itan ilikias 16 chronon, kai ton ekanan basilia anti tou patera tou, tou amasia. kai ektise tin elath kai tin epestrepe ston iouda, afou o basiliatou koimithike mazi me tous pateres tou. kai kata ton 15o chrono tou amasia, tou giou tou ioas, tou basiliatou tou iouda, o ieroboam, o gios tou ioas, tou basiliatou tou israil, basileuse sti samareia 41 chronia. kai epraxe ponira mprostha ston kurio den apomakrunthike apo oles tis amarties tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei. autos apokatestise to sunoro tou israil, apo tin eisodo tis aimath mechri ti thalassa tis pedidas, sumfona me ton logo tou kuriou tou theou tou israil, pou milise diamesos tou doulou tou tou iona, tou giou tou amathi, tou profiti, pou itan apo ti gath-efer. epeidi, o kurios eide tin uperbolika pikri thlipsi tou israil, oti den upirche tipote kleismeno kai tipote afimeno oute kapoios pou tha boit-

house tou israil. kai o kurios den eipe na exaleipsei to onoma tou israil apo kato apo ton ourano, alla tous esosou diamasou tou ieroboam, tou giou tou ioas. kai oi upoloipes praxeis tou ieroboam, kai ola osa epraxe, kai ta katorthomata tou, pos polemise, kai pos xanapire ston israil ti damasou, kai tin aimath tou iouda, den einai grammena sto biblio ton chronikon ton basiliadon tou israil; kai o ieroboam koimithike mazi me tous pateres tou, mazi me tous basiliades tou israil kai ant' autou basileuse o zacharias, o gios tou.

## 15

kata ton 27o chrono tou ieroboam, tou basilia tou israil, basileuse o azarias, o gios tou amasia, tou basilia tou iouda. otan basileuse, itan ilikias 16 chronon, kai basileuse 52 chronia stin ierousalim kai to onoma tis miteras tou itan iecholia, apo tin ierousalim. kai epraxe to euthu mprostha ston kurio, sumfona me ola osa eiche praxei o amasias o pateras tou. omos, oi psiloi topoi den eichan afairethei o laos thusiaze akoma kai thumiaze epano stous psilous topous. kai o kurios pataxe ton basilia, kai itan lepros mechri tin imera tou thanatou tou, kai katokouse se ena apochorismeno spiti. kai tin epistasia sto spiti tou eiche o iotham, o gios tou basilia, krinontas ton lao tis gis. kai oi upoloipes praxeis tou azaria, kai ola osa epraxe, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai o azarias koimithike mazi me tous pateres tou kai ton ethapsan mazi me tous pateres tou stin poli tou dabit kai ant' autou basileuse o iotham, o gios tou. kai ston 38o chrono tou azaria, tou basilia tou iouda, o zacharias, o gios tou ieroboam, basileuse exi mines epano ston israil, sti samareia. kai epraxe ponira mprostha ston kurio, opos eichan praxei oi pateres tou den apomakrunthike apo tis amarties tou ieroboam, tou giou tou nabat, pou ekane ton israil na amartisei. kai sunomotise enantion tou o salloum, o gios tou iabeis, kai ton pataxe mprostha ston lao, kai ton thanatose, kai basileuse ant' autou. kai oi upoloipes praxeis tou zacharia, deste, einai grammenes sto biblio ton chronikon ton basiliadon tou israil. autos itan o logos tou kuriou, pou eiche milisei ston iiou, legontas: oi gioi sou tha kathisoun epano ston throno tou israil mechri tetartis geneas. etsi kai egine. o salloum, o gios tou iabeis, basileuse, kai basileuse sti samareia, enan mina, ston 39o chrono tou ozia, tou basilia tou iouda. kai anebike o menaim, o gios tou gadei apo ti thersa, kai irthe sti samareia, kai chtupise sti samareia ton salloum, ton gio tou iabeis, kai ton thanatose, kai basileuse ant' autou. kai oi upoloipes

praxeis tou salloom, kai i sunomosia tou pou eiche kanei, deste, einai grammenes sto biblio ton chronikon ton basiliadon tou israil. tote, o menaim pataxe ti thapsa, kai olous ekeinous pou isan s' auti, kai ta sunora tis apo ti thersa epedi, den tou eichan anoixei, gi' auto ti chtupise kai dieschise tin koilia olon ton egkuon gunaikon pou upirchan mesa s' auti. kai ston 39o chrono tou azaria, tou basilia tou iouda, o menaim, o gios tou gadei, basileuse epano ston israil, sti samareia, 10 chronia. kai epraxe ponira mprosta ston kurio den apomakrunthike se oles tis imeres tou apo tis amarties tou ieroboam, tou giou tou nabat, pou eiche kanei ton israil na amartisei. tote, irthe o foul, o basiliias tis assurias enantia sti gi kai o menaim edose ston foul 1.000 talanta asimi, gia na einai to cheri tou mazi tou, sto na enischusei sto cheri tou ti basileia. kai o menaim apespase apo ton israil to asimi, apo olous tou dunatous se plouti, 50 siklous asimi apo kathe enan, gia na dosei ston basilia tis assurias. kai o basiliias tis assurias epestrepse, kai den stathike ekei sti gi. kai oi upoloipes praxeis tou menaim, kai ola osa ekane, den einai grammena sto biblio ton chronikon ton basiliadon tou israil; kai o menaim koimithike mazi me tous pateres tou kai ant' autou basileuse o fakeias, o gios tou. kai ston 50o chrono tou azaria, tou basilia tou iouda, o fakeias, o gios tou menaim, basileuse epano ston israil, sti samareia, duo chronia. kai epraxe ponira mprosta ston kurio den apomakrunthike apo tis amarties tou ieroboam, tou giou tou nabat, pou eiche kanei ton israil na amartisei. kai enantion tou sunomotise o feka, o gios tou remalia, o stratigos tou, kai ton pataxe sti samareia, sto palati tis oikogeneias tou basilia, mazi me ton argob kai ton arie, echontas mazi tou kai 50 andres apo tous galaadites kai ton thanatose, kai basileuse ant' autou. oi upoloipes praxeis tou fakeia, kai ola osa ekane, deste, einai grammena sto biblio ton chronikon ton basiliadon tou israil. ston 52o chrono tou azaria, tou basilia tou iouda, o feka, o gios tou remalia, basileuse 20 chronia epano ston israil, sti samareia. kai epraxe ponira mprosta ston kurio den apomakrunthike apo tis amarties tou ieroboam, giou tou nabat, pou eiche kanei ton israil na amartisei. kai stis imeres tou feka, tou basilia tou israil, irthe o theglath-felasar, o basiliias tis assurias, kai kurieuse tin iion, kai tin abel-baith-maacha, kai tin ianoch, kai tin kedese, kai tin asor, kai ti galaad, kai ti galilaia, olokliri ti gi nefthali, kai tous metoikise stin assuria. kai o osie, o gios tou ila, ekane sunomosia enantia ston feka, ton gio tou remalia, kai ton pataxe, kai ton thanatose, kai ston 20o chrono tou iotham, tou giou tou ozia, basileuse ant'

autou. kai oi upoloipes praxeis tou feka, kai ola osa ekane, deste, einai grammena sto biblio ton chronikon ton basiliadon tou israil. kai ston deutero chrono tou feka, giou tou remalia, tou basilia tou israil, basileuse o iotham, o gios tou ozia, tou basilia tou iouda. itan ilikias 25 chronon otan basileuse, kai basileuse 16 chronia stin ierousalim kai to onoma tis miteras tou itan ierousa, thugat- era tou sadok. kai epraxe to euthu mprosta ston kurio epraxe sumfona me ola osa epraxe o pateras tou, o ozias. omos, oi psiloi topoi den eichan afairethei o laos thusiaze akoma kai thumiaze epano stous psilous topous. autos ektise tin psili puli tou oikou tou kuriou. kai oi upoloipes praxeis tou iotham, kai ola osa ekane, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai stis imeres ekeines o kurios archise na stelnei enantia ston iouda ton resin, ton basilia tis surias, kai ton feka, ton gio tou remalia. kai o iotham koimithike mazi me tous pateres tou, kai thaftike mazi me tous pateres tou, stin poli tou dabitou tou patera tou kai ant' autou basileuse o achaz, o gios tou.

## 16

kai ston 17o chrono tou feka, tou giou tou remalia, basileuse o achaz, o gios tou iotham, tou basilia tou iouda. itan ilikias 20 chronon otan o achaz basileuse, kai basileuse 16 chronia stin ierousalim. den epraxe, omos, to euthu mprosta ston kurio ton theo tou, opos o dabitou o pateras tou. alla, perpatise ston dromo ton basiliadon tou israil, kai malista perase ton gio tou mesa apo ti fotia, sumfona me ta bdelugmata ton ethnon, pou o kurios eiche ekdioxei mprosta apo tous giους israil. kai thusiaze kai thumiaze epano stous psilous topous, kai epano stous lofous, kai kato apo kathe prasino dentro. tote, anebikan stin ierousalim gia polemo, o resin, o basiliias tis surias, kai o feka, o gios tou remalia, o basiliias tou israil kai poliorkisan ton achaz, omos den mporesan na nikisoun. kata ton kairo ekeino, o resin, o basiliias tis surias apokates- tise tin elath kato apo tin exousia tis surias, kai edioxe tous ioudaios apo tin elath kai kathos oi surioi irthan stin elath, katoikisan ekei mechri auti tin imera. kai o achaz esteile minutes ston theglath-felasar, ton basilia tis assurias, legontas: ego eimai doulos sou kai gios sou aneba, kai sose me apo to cheri tou basilia tis surias kai tou basilia tou israil, pou sikoithikan enantion mou. kai o achaz pire to asimi kai to chrusafi, pou brethike ston oiko tou kuriou, kai stous thisaurous tou palatiou tou basilia, kai to esteile os doro ston basilia tis assurias. kai o basiliias tis assurias ton eisakouse kai anebike o basiliias tis assurias enantia sti damasko, kai tin kurieuse, kai metoikise tous katoikous tis stin kir, ton

de resin, ton thanatose. kai o basiliās achaz pige sti damasko, pros sunantisi tou theglath-felasar, tou basilía tis assurias, kai eide to thusiastirio pou upirche sti damasko kai o basiliās achaz esteile ston ouria, ton ierea, to omoioma tou thusiastiriu, kai ton tupo tou, me upodeigma olokloris tis ergasias tou. kai o ourias, o iereas, ektise to thusiastirio, sumfona me ola osa o basiliās achaz esteile apo ti damasko. etsi ekane o ourias, o iereas, mechris otou erthei o basiliās achaz apo ti damasko. kai otan o basiliās irthe apo ti damasko, o basiliās eide to thusiastirio kai o basiliās plisiase sto thusiastirio, kai ekane prosfora epano s' auto. kai ekapse to olokautoma tou kai tin prosfora tou apo alfita, kai xechune epano ti spondi tou, kai rantise to aimo ton eirinikon tou prosforon, epano sto thusiastirio. kai metefere to chalkino thusiastirio, pou itan mprosta ston kurio, mprosta apo ton oiko, anamesa apo to thusiastirio kai ton oiko tou kuriou, kai to ebale pros ti borini pleura tou thusiastiriou. kai o basiliās achaz prostaxe ton ouria ton ierea, legontas: epano sto megalo thusiastirio na prosferois to olokautoma to proino, kai tin esperini prosfora apo alfita, kai to olokautoma tou basilía, kai tin prosfora tou apo alfita, mazi me to olokautoma oloklirou tou laou tis gis, kai tin prosfora tous apo alfita, kai tis spondes tous kai rantise epano s' auto olo to aimo tou olokautomatos, kai olo to aimo tis thusias kai to chalkino thusiastirio tha einai se mena gia na rotao ton kurio. kai o ourias, o iereas, ekane sumfona me ola osa eiche prostaxe i o basiliās achaz. kai o basiliās achaz ekopse ta sugkleismata ton baseon, kai sikose apo pano tous pou loutira kai katebase ti thalassa pano apo ta chalkina bodia, pou isan apo kato tis, kai tin ebale se mia petrini basi. kai to stegastro tou sabbatou, pou eichan oikodomisei ston oiko, kai tin exoteriki eisodo tou basilía, ti metatopise apo ton oiko tou kuriou, exaitias tou basilía tis assurias. oi upoloipes praxeis tou achaz, oses epexe, den einai grammenes sto biblio ton chronikon ton basilíadon tou iouda; kai o achaz koimithike mazi me tous pateres tou, kai thaftike mazi me tous pateres tou stin poli tou dadik kai ant' autou basileuse o ezekias, o gios tou.

## 17

kai ston 12o chrono tou achaz, tou basilía tou iouda, sti samareia basileuse epano ston israil o osie, o gios tou ila, ennia chronia. kai epraxe ponira mprosta ston kurio, omos ochi opos oi basilíades tou israil, pou isan prin ap' auton. enantion tou anebike o salmanasar, o basiliās tis assurias kai o osie egine doulos tou, kai tou edine foro. kai o basiliās tis assurias brike sunomosis ston osie epeidi,

eiche steilei minutes ston so, ton basilía tis aiguptou, kai den edose foro ston basilía tis assurias, opos ekane kathe chrono gi' auto, o basiliās tis assurias ton sunekleise, kai ton edese se fulaki. kai o basiliās tis assurias anebike diamésou olis tis gis kai anebike sti samareia, kai tin poliorkise tria chronia. kai ston enato chrono tou osie, o basiliās tis assurias kurieuse ti samareia, kai metoikise ton israil stin assuria, kai ton katoikise stin ala, kai stin abor, konta ston potamo gozan, kai stis poleis ton midon. ki auto egine, epeidi oi gioi tou israil amartisan ston kurio ton theo tous, pou tous eiche anebasei apo ti gi tis aiguptou, kato apo to cheri tou farao, tou basilía tis aiguptou, kai sebastikan alous theous. kai perpatisan sta nomima ton ethnon, pou o kurios eiche ekdioxei mprosta apo tous gious israil, kai s' ekeina ton basilíadon tou israil, pou eichan thespisei. kai oi gioi israil, krufa, ekanan pragmata pou den isan me euthutita mprosta ston kurio ton theo tous, kai ektisan gia ton eauto tous psilous topous se oles tis poleis tous, apo purgo fulakon mechri poli ochuri. kai estisan gia ton eauto tous agalmata kai alsí epano se kathe psilo lofo, kai kato apo kathe prasino dentro. kai ekei thumiazan epano se olous tous psilous topous, opos kai ta ethni pou o kurios eiche ekdioxei apo mprosta tous kai ekanan pragmata ponira gia na parorgizoun ton kurio kai latreusan ta eidola, gia ta opoia o kurios tous eiche pei: den tha kanete auto to pragma. kai o kurios diamarturithike enantion tou israil, kai enantion tou iouda, diamésou olon ton profiton, olon ekeinon pou eblepan, legontas: epistrepste apo tous ponirous sas dromous, kai tireite tis entoles mou, ta diatagmata mou, sumfona me olo ton nomo, pou eicha prostaxeí stous pateres sas, kai ton opoio sas esteila diamésou ton doulon mou ton profiton. omos, autoi den upakousan, alla sklirunan ton trachilo tous, opos ton trachilo ton pateron tous, pou den pisteipsan ston kurio ton theo tous. kai aperiipsan ta diatagmata tou, kai ti diathiki tou, pou eiche kanei mazi me tous pateres tous, kai tis diamarturies tou, pou eiche diamarturithi enantion tous kai pigan piso apo ti mataiotita, kai mataiotion, kai piso apo ta ethni pou einai ologura tous, gia ta opoia o kurios tous eiche prostaxeí, na mi kanoun opos ekeina. kai egkateleipsan oles tis entoles tou kuriou tou theou tous, kai ekanan gia ton eauto tous choneuta, duo moscharia, kai ekanan alsí, kai proskunisan olokliri ti stratia tou ouranou, kai latreusan ton baal. kai diapernouσαν tous gious tous kai tis thugateres tous mesa apo ti fotia, kai metacheirizontan manteies kai oionismous, kai poulsan ton eauto tous sto na prattoun ponira, mprosta ston kurio, gia na ton parorgizoun. gi' auta, o kurios orgis-

tike uperbolika enantia ston israil, kai tous apebale apo to prosopo tou den enapemeine para moni i fuli tou iouda. akoma kai o ioudas den fulaxe tis entoles tou kuriou tou theou tou, alla perpatisan sta diatagmata tou israil, pou eichan kanei. kai o kurios apebale olokliro to sperma tou israil, kai tous katethlipse, kai tous paredose sto cheri auton pou diarpazoun, mechris otou tous aperipse apo to prosopo tou. epeidi, o israil aposchistike apo tin oikogeneia tou dadid, kai ekanan basilia ton ieroboam, ton gio tou nabat kai o ieroboam apespase ton israil apo to na akolouthei ton kurio, kai tous ekane na amartisoun, amartia megali. epeidi, oi gioi israil perpatisan se oles tis amarties tou ieroboam, pou eiche praxein den apomakrunthikan ap' autes, mechris otou o kurios apebale ton israil apo to prosopo tou, opos eiche milisei diamessou olon ton doulon tou ton profiton. kai o israil metoikistike apo ti gi tou stin assuria, mechri auti tin imera. kai o basiliis tis assurias efere anthropous apo ti babulona, kai apo ti choutha, kai apo tin aua, kai apo tin aimath, kai apo ti sefarouim, kai tous katoikise stis poleis tis samareias anti gia tous gious israil, kai klironomisan ti samareia, kai katoikisan stis poleis tis. kai stin archi tis katoikisis tous ekei, den fobithikan ton kurio kai o kurios esteile liontaria anamesa tous, kai thanatonan ap' autous. kai eipan ston basilia tis assurias, legontas: ta ethni pou metoikises stis poleis tis samareias, den gnorizoun ton nomo tou theou tis gis gi' auto, esteile ta liontaria anamesa tous, kai des, tous thanatonoun, epeidi den gnorizoun ton nomo tou theou tis gis. tote, o basiliis tis assurias prostaxe, legontas: ferte ekei enan apo tous iereis, pou metoikisate apo ekei ki as pane, kai as katoikisoun ekei kai as tous didaxoun ton nomo tou theou tis gis. kai enas apo tous iereis, pou tous metoikisan sti samareia, irthe kai katoikise sti baithil, kai tous didaske pos na fobountai ton kurio. kathe ena ethnos, omos, ekanan theous gia ton eauto tous, kai tous ebalan stous oikous ton psilon topon, pou oi samareites eichan kanei, kathe ena ethnos stis poleis tous, opou katoikousan. kai oi andres tis babulonas ekanan ti sokchoth-benoth, eno oi andres tis choutha ekanan ti nergal, kai oi andres tis aimath ekanan tin asima, kai oi autes ekanan ti nibaz, kai ton tartak, kai oi sefaroutes ekaigan tous gious tous mesa sti fotia ston adrammelech kai anammelech, pou isan theoi ton sefarouiton. etsi fobontan ton kurio kai ekanan gia ton eauto tous iereis ton psilon topon apo tous teleutaious anamesa tous, pou thusiazan gi' autous mesa stous oikous ton psilon topon. fobontan men ton kurio, latreuan omos tous dikous tous theous, sumfona me ton tropo ton ethnon, gi' auto metoikistikan.

mechri tin imera auti kanoun sumfona me tous prougoumenous tropous den fobountai ton kurio, kai den prattoun sumfona me ta diatagmata tous, kai sumfona me tis kriseis tous, kai sumfona me ton nomo kai tin entoli, pou o kurios eiche prostaxe stous gious iakob, ton opoio onomase israil kai o kurios ekane s' autous diathiki, kai tous prostaxe, legontas: den tha fobitheite allous theous, kai den tha tous proskunisete oute tha tous latreusete oute tha thusiasete s' autous alla, ton kurio, pou sas ebgale apo ti gi tis aiguptou me megali dunami kai me aplomenon brachiona, auton tha fobaste, ki auton tha proskunate, kai s' auton tha thusiazete kai ta diatagmata, kai tis kriseis, kai ton nomo, kai tin entoli, pou egrapse gia sas, tha prosechete na ekteilete pantote kai allous theous den tha fobitheite kai ti diathiki pou ekana se sas, den tha tin xechasete kai den tha fobitheite allous theous alla, ton kurio ton theo sas tha fobaste ki autos tha sas eleutherosai apo to cheri olon ton echthron sas. omos, den upakousan, alla ekanan sumfona me tous prougoumenous tropous tous. ki auta ta ethni fobontan men ton kurio, latreuan omos ta glupta tous kai oi gioi tous, kai oi gioi ton gion tous, opos ekanan oi pateres tous, etsi kanoun ki autoi mechri auti tin imera.

## 18

kai ston trito chrono tou osie, giou tou ila, tou basilia tou israil, basileuse o ezebias, o gios tou achaz, tou basilia tou iouda. otan basileuse, itan ilikiis 25 chronon kai basileuse 29 chronia stin ierousalim. kai to onoma tis miteras tou itan abi, thugatera tou zacharia. kai ekane to euthu mprosta ston kurio, sumfona me ola osa ekane o dadid o pateras tou. autos afairese tous psilous topous, kai katespase ta agalmata, kai katekopse ta alsi kai katasuntripse to chalkino fidi, pou o mousis eiche kanei epeidi, mechri tis imeres ekeines oi gioi israil thumiazan s' auto kai to apokalese neousthan. eiche elpisei epano ston kurio ton theo tou israil kai, usterá ap' auton, den stathike omoios tou anamesa se olous tous basiliades tou iouda, all' oute prin ap' auton epeidi, eiche proskollithe ston kurio den apomakrunthike apo tou na ton akolouthei, alla tirise tis entoles tou, pou o kurios eiche prostaxe ston mousi. kai o kurios itan mazi tou opou ebgaine, kateuodonotan kai apostatise enantia ston basilia tis assurias, kai den ton douleuse. autos pataxe tous filistaious, mechri ti gaza kai ta sunora tis, apo purgo fulakon mechri ochuri poli. kai ston tetarto chrono tou basilia ezebia, pou itan o ebdomos chronos tou osie, giou tou ila, tou basilia tou israil, o salmanasar, o basili-

ias tis assurias anebike enantia sti samareia, kai tin poliorkouse. kai sto telos ton trion chronon tin kuriusan ston ekto chrono tou ezeikia, pou einai o enatos tou osie, tou basilia tou israil, kuriouthike i samareia. kai o basiliass tis assurias metoikise ton israil stin assuria, kai tous ebale stin ala, kai stin abor, konta ston potamo gozan, kai stis poleis ton midon epaidi, den eichan upakousei sti foni tou kuriou tou theou tous, alla parebikan ti diathiki tou, ola osa eiche prostaxei o mousis, o doulous tou kuriou, kai den eichan upakousei, oute ta ekanan. kai ston 14o chrono tou basilia ezeikia, anebike o sennacheireim, o basiliass tis assurias, enantia se oles tis ochures poleis tou iouda, kai tis kuriouse. kai o ezeikias, o basiliass tou iouda, esteile ston basilia tis assurias sti lacheis, legontas: amartisa fuge apo mena o, ti epibaleis epano mou, tha to bastaxo. kai o basiliass tis assurias epebale epano ston ezeikia, ton basilia tou iouda, 300 talanta asimi, kai 30 talanta chrusafi. kai o ezeikias tou edose olo to asimi pou brethike ston oiko tou kuriou, kai stous thisaurous sto palati tou basilia. kata ton kairo ekeino, o ezeikias apekopse tis thures tou naou tou kuriou, kai tous stulous pou o ezeikias, o basiliass tou iouda, eiche periskepasei me chrusafi, kai to edose ston basilia tis assurias. kai o basiliass tis assurias esteile ton tartan, kai ton rab-sareis, kai ton rab-saki, apo ti lacheis, ston basilia ezeikia, me megali dunami, stin ierousalim. ki ekeinon anebikan kai irthan stin ierousalim. kai otan anebikan, irthan kai stathikan ston udragogo tis ano kolumpithras, pou einai ston megalo dromo tou chorafiou tou gnafea, kai boisan ston basilia, kai bgikan s' autous o eliakeim, o gios tou chelkia, tou oikonomou, kai o somnas, o grammateas, kai o ioach, o gios tou asaf, o upomnmatografos. kai o rab-sakis tous eipe: peite tora ston ezeikia: etsi leei o megalos basiliass, o basiliass tis assurias: poio einai to tharros auto epano sto opoio thareis; esu les, (entoutois, einai logia cheileon): echo thelisi kai dunami gia polemo all' epano se poion echeis to tharros sou, oste apostatise enantion mou; tora, des, esu echeis to tharros epano sti rabdo tou suntrimmenou ekeinon kalamou, epano stin aigupto, epano ston opoio an kapoios stirichthei, tha mpichte mesa sto cheri tou, kai tha to trupisei teteios einai o farao, o basiliass tis aiguptou, se olous osous echoun to tharros tous epano s' auton. all' an mou peite: emeis echoume to tharros mas epano ston kurio tou theo mas den einai autos, tou opoiou o ezeikias afairese tous psilous topous kai ta thusiastiria, kai eipe ston iouda kai stin ierousalim: mprosta s' auto to thusiastirio tha proskunise stin ierousalim; tora, loipon, dose enechura ston kurio mou ton basilia tis

assurias, ki ego tha sou doso 2.000 aloga, an mporeis apo merous sou na doseis gi' auta kabalarides. pos, loipon, tha strepseis piso to prosopo enos toparchi apo tous elachistous ton doulon tou kuriou mou, kai elpises epano stin aigupto gia amaxes kai gia kabalarides; kai, tora, choris ton kurio anebika ego enantia s' auton ton topo, gia na ton katastrepso; o kurios mou eipe: aneban entia s' auti ti gi, kai katastrepse tin. tote, eipe o eliakeim, o gios tou chelkia, kai o somnas, kai o ioach, ston rab-saki: milise, parakalo, stous doulous sou sti suriaki glossa epaidi, tin katalabainoume kai mi mas milas ioudaisti, se epikoon tou laou epano sto teichos. alla, o rab-sakis tous eipe: mipos o kurios mou me esteile ston kurio sou, kai se sena, gia na miliso auta ta logia; den me esteile pros tous andres pou kathontai epano sto teichos, gia na fane tin kopro tous, kai na pioun ta oura tous, mazi sas; tote, o rab-sakis stathike, kai fonaxe me dunati foni, ioudaisti, kai milise, legontas: akousto ton logo tou megalou basilia, tou basilia tis assurias etsi leei o basiliass mi sas apataei o ezeikias epaidi, den tha mporesei na sas lutrosei apo to cheri tou kai mi sas kanei o ezeikias na echete tharros epano ston kurio, legontas: o kurios sigoura tha mas lutrosei, kai i poli auti den tha paradothei sto cheri tou basilia tis assurias. mi akoute ton ezeikia epaidi, etsi leei o basiliass tis assurias: kante mazi mou sumbibasmo, kai bgeite exo pros emena kai fate kathe enas apo tin ampelo tou, kai kathe enas apo ti sukia tou, kai pieite kathe enas apo ti dexameni tou eos otou ertho, kai sas paro se gi omoia me ti gi sas, gi me sitari kai kراسi, gi me psomi kai ampelones, gi me ladi kai meli, gia na zisete kai na mi pethanete kai mi akoute ton ezeikia, otan sas apataei, legontas: o kurios tha mas lutrosei. mipos, st' alitheia, kapoios apo tous theous ton ethnon lutrose ti gi tou apo to cheri tou basilia tis assurias; pou einai oi theoi tis aimath kai tis arfad; pou einai oi theoi tis sefarouim, tis ena, kai tis aua; mipos lutrosan apo to cheri mou ti samareia; poioi anamesa se olous tous theous auton ton topon lutrosan ti gi tous apo to cheri mou, este kai o kurios na lutrosei tin ierousalim apo to cheri mou; kai o laos siopouse, kai den tou apantise enan logo epaidi, o basiliass eiche prostaxei, legontas: mi tou apantisete. tote, o eliakeim, o gios tou chelkia, o oikonomos, kai o somnas, o grammateas, kai o ioach, o gios tou asaf, o upomnmatografos, irthan ston ezeikia me schismena ta imatia, kai tou aniggeilan ta logia tou rab-saki.

kai otan to akouse o basiliás ezekias, eschise ta imatia tou, kai skepastike me sako, kai mpike mesa ston oiko tou kuriou. kai esteile ton eliakeim, ton oikonomo, kai ton somna, ton grammatea, kai tous presbuteros ton iereon, skepasmenous me sakous, pros ton profiti isaiá, ton gio tou amos. kai tou eipan: etsi leeí o ezekias: i imera auti einai imera thlipsis, kai oneidismou, kai blasfímias epeidi, ta paidia irthan stin ora tis gennas, omos den uparchei dunami stin etoimogenni eithe o kurios o theos sou na akouse ola ta logia tou rab-saki, pou esteile o basiliás tis assurias, o kurios tou, gia na oneidisei ton zontano theo, kai na brisei me ta logia, pou akouse o kurios o theos sou gi' auto, upose deisi gia to upoloipo pou apei-meine. kai irthan ston isaiá oi douloi tou basilia ezekia. kai o isaiás tous eipe: etsi tha peite ston kurio sas: etsi leeí o kurios: mi fobasai apo ta logia pou akouses, me ta opoia me oneidisan oi douloi tou basilia tis assurias des, ego tha balo mesa tou ena tetoio pneuma, oste, kathos tha akousei thoro-rubo, tha epistrepsei sti gi tou kai tha ton kano na pesei me machaira stin idia tou ti gi. o rab-sakis, loipon, gurise, kai brike ton basilia tis assurias na polemaei enantia sti libna epeidi, akouse oti efuge apo ti lacheis. kai otan o basiliás akouse na lene gia ton thiraka, ton basilia tis aithiopias: des, bgike na se polemisei, esteile pali presbeutes ston ezekia, legontas: etsi tha peite ston ezekia, ton basilia tou iouda, legontas: o theos sou, epano ston opoio echeis to tharros sou, as mi se exapataei, legontas: i ierousalim den tha paradothei sto cheri tou basilia tis as-surias des, esu akouses ti ekanan oi basili-ades tis assurias se olous tous topous, katas-trefontas tous ki esu tha lutrotheis; mipos oi theoi ton ethnon lutosan ekeinous pou oi pateres mou katestrepsan, tin gozan, kai ti charran, kai ti resef, kai tous gious tou eden, pou isan stin telassar; pou einai o basiliás tis aimath, kai o basiliás tis arfad, kai o basiliás tis polis sefarouim, tin ena, kai tis aua; kai o ezekias, pairnontas tin epis-toli apo to cheri ton presbeuton, ti diabase kai o ezekias anebike ston oiko tou kuriou, kai tin xetulixe mprosta ston kurio. kai proseuchithike o ezekias mprosta ston kurio, legontas: kurie, thee tou israil, pou kathe-sai epano sta cheroubaim, esu o idios eisai o theos, o monos, olon ton basileion tis gis esu ekanes ton ourano kai ti gi strepe, kurie, to auti sou, kai akouse anoixe, kurie, ta ma-tia sou, kai des kai akouse ta logia tou sen-nacheireim, pou esteile touton na oneidisei ton zontano theo alithina, kurie, oi basili-ades tis assurias erimosan ta ethni, kai tous topous tous, kai erixan tous theous tous sti

fotia epeidi, den isan theoi, alla ergo cherion anthropon, xula kai petres gi' auto, tous katestrepsan tora, loipon, kurie thee mas, sose mas, parakalo, apo to cheri tou gia na gnorisoun ola ta basileia tis gis, oti esu eisai kurios, o theos, o monos. tote, o isaiás, o gios tou amos, esteile ston ezekia, legontas: etsi leeí o kurios o theos tou israil: akousa osa proseuchithikes se mena, enantia ston sennacheireim, ton basilia tis assurias. au-tos einai o logos pou o kurios milise gi' au-ton: se katafronise, se enepaixe, i parthena, i thugatera tis sion kounise piso sou to kefali i thugatera tis ierousalim. poion oneidises kai blasfímises; kai enantia se poion uposotes foni, sikoses psila ta matia sou; enantia ston agio tou israil. ton kurio oneidises diamesou ton presbeuton sou, kai eipes: íme to plithos ton amaxon mou anebika ego sto upos ton bounon, sta plagia tou libanou kai tha kopso tous psilous kedrous tou, ta eklekta elatia tou kai tha mpo mesa sta teleutaia oikimata tou, sto dasos tou karmilou tou ego eskapsa, kai ipia xena nera kai me to ichnos ton po-dion mou xerana olous tous potamous ton poliorkoumenon. mipos den akouses oti ego to ekaná auto apo palia, kai to sche-diasa apo tis archaies imeres; kai, tora, to ektelesa, oste esu na eisai gia na katasrefeis ochroumenes poleis se sorous ereipion. gi' auto, oi katoikoi tous isan mikris dunamis, tromaxan kai ntropiastikan isan san to chor-tari tou chorafiou, san ti chloi, kai san to chortari ton taratson, kai san to sitari pou kaigetai prin kalamosei. omos, ego gnorizo tin katoikia sou, kai tin exodo sou, kai tin eisodo sou, kai ti lussa sou enantion mou. epeidi, i lussa sou enantion mou, kai i ala-zoneia sou, anebikan sta autia mou, gi' auto tha balo ton kriko mou sta routhounia sou, kai to chalinari mou sta cheili sou, kai tha se guriso piso diamesou tou dromou apo ton opoio irthes. kai touto tha einai to simeio se sena: auto ton chrono tha fate o, ti einai autofues kai ton deuthero chrono o, ti futronei apo to idio kai ton trito chrono, speirete, kai theriste, kai futepste ampelones, kai fate ton karmo tous. kai to upoloipo apo ton oiko tou iouda, auto pou diasothike, tha xanari-zousei apo kato, kai tha dosei epano karpous. epeidi, apo tin ierousalim tha bgei to up-oloipo, kai apo to bouno sion auto pou dia-sothike o zilos tou kuriou ton dunameon tha to ekteleseí auto. gi' auto, etsi leeí o kurios gia ton basilia tis assurias: den tha mpei s' auti tin poli oute tha toxousei ekei kapoio belos oute tha probalei enantion tis aspida oute tha uposei prochoma enantion tis. di-amesou tou dromou apo ton opoio irthe, di-amesou autou tha epistrepsei, kai stin poli auti den tha mpei mesa, leeí o kurios. epeidi, ego tha uperaspisto auti tin poli, oste na ti soso, gia chari mou, kai gia chari tou doulou



mou tou dabid. kai ti nuchta ekeini bgike o angelos tou kuriou, kai pataxe sto stratopedo ton assurion 185.000 kai otan sikothikan to proi, deste, isan oloi nekra somata. kai o senacheireim, o basiliastis assurias, sikothike kai efuge, kai gurise, kai katoikise sti nineui. ki eno proskunouse ston oiko tou theou tou, tou nisrok, o adrammelech kai o sarasar, oi gioi tou, ton pataxan me machaira ki autoi efugan sti gi tis armenias kai ant' autou basileuse o gios tou o esaraddon.

## 20

kata tis imeres ekeines o ezebias arrostise se thanato kai o isaias o profitis, o gios tou amos, irthe s' auton, kai tou eipe: etsi leei o kurios: diataxe gia ton oiko sou, epeidi pethaineis, kai den tha ziseis. tote, estrepse to prosopo tou pros ton toicho, kai proseuchithike ston kurio, legontas: parakalo, kurie, thumisou tora, pos perpatisa mprosta sou me alitheia, kai me teleia kardia, kai epraxa mprosta sou to aresto. kai o ezebias eklapse megalon klauthmo. kai prin o isaias bgei sti mesaia auli, egine s' auton logos tou kuriou, legontas: gurna piso, kai pes ston ezebia, ton igemona tou laou mou: etsi leei o kurios, o theos tou dabid, tou patera sou: akousa tin proseuchi sou, eida ta dakrua sou des, ego tha se giatrepsō tin triti imera tha anebei ston oiko tou kuriou kai tha prostheso stis imeres sou 15 chronia kai tha eleutheroso esena ki auti tin poli apo ta cheria tou basilia tis assurias kai tha uperaspisto auti tin poli, gia chari mou, kai gia chari tou doulou mou tou dabid. kai o isaias eipe: parte mia palathi apo suka. kai piran, kai tin ebalan epano sto elkos, kai anerrose stin ugeia tou. kai o ezebias eipe ston isaia: poio einai to simadi oti o kurios tha me giatrepsē, kai oti tha anebo ston oiko tou kuriou tin triti imera; kai o isaias eipe: auto tha einai se sena to simadi apo ton kurio, oti o kurios tha kanei to pragma pou milise: na prochorisei i skia deka bathmous i na strafei piso deka bathmous; kai o ezebias apantise: elafro pragma einai na katebei i skia deka bathmous ochi, alla as strafei i skia pros ta piso deka bathmous. kai o isaias o profitis boise ston kurio, kai estrepse ti skia pros ta piso deka bathmous, me tous bathmous pou katebike epano stous bathmous tou iliakou orologiou tou achaz. kata ton kairo ekeino, o berodach-baladan, o gios tou baladan, o basiliastis babulonas, esteile epistoles kai ena dorō ston ezebia epeidi, eiche akousei oti o ezebias arrostise. kai o ezebias tous dechthike se akroasi, kai tous edeixe olo to spiti ton polutimon pragmaton tou, to asimi, kai to chrusafi, kai ta aromata, kai ta polutima mura, kai ololkiri tin oplotiki tou, kai kathe ti pou briskotan

stous thisaurous tou den upirche tipote mesa sto palati tou oute kato apo tin exousia tou, pou o ezebias den tous to edeixe. kai o isaias o profitis irthe ston basilia ezebia, kai tou eipe: ti lene autoi oi anthropoi; kai apo pou irthan se sena; kai o ezebias eipe: erchontai apo mia makruni gi, apo ti babulona. ki ekeinos eipe: ti eidan mesa sto palati sou; kai o ezebias apantise: eidan kathe ti pou uparchei mesa sto palati mou den uparchei tipote stous thisaurous mou, pou den tous to edeixe. tote, o isaias eipe ston ezebia: akouse ton logo tou kuriou: des, erchontai imeres, kata tis opoies otidipote uparchei mesa sto palati sou, kai otidipote oi pateres sou apotamieusan mechri auti tin imera, tha metakomistei sti babulona den tha meinei tipote, leei o kurios kai apo tous gious sou, pou tha bgoun apo sena, tous opoious tha genniseis, tha paroun kai tha ginoun eunouchoi sto palati tou basilia tis babulonas. tote, o ezebias eipe ston isaia: kalos o logos tou kuriou, pou milises. eipe akoma: den tha uparchei eirini kai asfaleia stis imeres mou; kai oi upoloipes praxeis tou ezebia, kai ola ta katorthomata tou, kai me poion tropo ekane to udrostasio, kai to udragogeio, kai efere to nero stin poli, den einai grammēna sto biblio ton chronikon ton basiliadon tou iouda; kai o ezebias koimithike mazi me tous pateres tou kai ant' autou basileuse o manassis, o gios tou.

## 21

o manassis itan ilikias 12 chronon, otan basileuse kai basileuse 55 chronia stin ierousalim kai to onoma tis miteras tou itan efsiba. kai epraxe ponira mprosta ston kurio, sumfona me ta bdelugmata ton ethnon, pou o kurios eiche ekdiōxei mprosta apo tous gious israil. kai xanaktise tous psilous topous, pou o pateras tou o ezebias eiche katastrepsē kai xanatopothetise thusiastiria ston baal, kai ekane ena alsos, opos eiche kanei o achaab, o basiliastis tou israil kai proskunise ololkiri ti stratia tou ouranou kai ta latreuse. kai ektise thusiastiria ston oiko tou kuriou, gia ton opoio o kurios eiche pei: stin ierousalim tha balo to onoma mou. kai ektise thusiastiria se ololkiri ti stratia tou ouranou, mesa stis duo aules tou oikou tou kuriou. kai diaperase mesa apo ti fotia ton gio tou, kai promanteue kairous, kai ekane oionismous, kai sustise antapokrites daimonion, kai epaoidous epraxe polu ponira mprosta ston kurio, gia na ton parorgisei. kai to glupto tou alsous, pou eiche kanei, to estise mesa ston oiko, gia ton opoio o kurios eiche pei ston dabid, kai ston solomonta ton gio tou: mesa s' auton ton oiko, kai stin ierousalim, pou dialexa apo oles tis fules tou israil, tha balo to onoma

mou ston aiona kai den tha metakiniso to podi tou israil apo ti gi, pou edosa stous pateres tous an monon prosexoun na kanoun sumfona me ola osa tous prostaxa, kai sumfona me olokliro ton nomo, pou o doulos mou o mousis tous eiche prostaxe. omos, den upakousan kai tous planise o manassis, oste na kanoun ponirotera apo ta ethni, pou o kurios eiche afanisei mprosta apo tous gious israil. kai o kurios milise diamesou ton doulon tou ton profiton, legontas: epeidi, o manassis, o basiliass tou iouda, epraxe auta ta bdelugmata, ponirotera apo ola osa eichan praxe i amorraioi, pou isan prin ap' auton, kai ekane akoma ton iouda na amartisei diamesou ton eidolon tou, gi' auto, etsi leei o kurios, o theos tou israil: des, ego ferno kako epano stin ierousalim, kai epano ston iouda, oste kathenas pou tha akousei gi' auto, tha ichisoun kai ta duo tou autia kai tha aplosa epano stin ierousalim to schoini tis samareias, kai ti stathmi tis oikogeneias tou achaab kai tha sfougghiso tin ierousalim, opos kapoios sfougghizei mia koupa, kai afou ti sfougghisei, tin anapodogurizei kai tha egkataleipso to upoloipo tis klironomias mou, kai tha tous paradoso sto cheri ton echthron tous kai tha einai se diarpagi kai leilasia se olous tous echthrous tous epeidi, epraxan ponira mprosta mou, kai me parorgisan, apo tin imera pou oi pateres tous bgikan exo apo ti gi tis aiguptou, mechri auti tin imera. kai akoma, o manassis echuse athoo aimas, uperbolika polu, mechris otou gemise tin ierousalim apo to ena akro mechri to allo akro ektos apo tin amartia tou, me tin opoia ekane ton iouda na amartisei, pratontas ponira mprosta ston kurio. kai oi upoloipes praxeis tou manassi, kai ola osa ekane, kai i amartia tou pou amartise, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai o manassis koimithike mazi me tous pateres tou, kai tafike ston kipo tou palatiou tou, ston kipo tou ouza kai ant' autou basileuse o amon, o gios tou. o amon itan 22 chronon otan basileuse, kai basileuse duo chronia stin ierousalim kai to onoma tis miteras tou itan mesoullemeth, thugatera tou arous apo tin ioteba. kai epraxe ponira mprosta ston kurio, opos epraxe o manassis o pateras tou. kai perpatise se olous tous dromous, stous opoious perpatise o pateras tou kai latreuse ta eidola, pou latreuse o pateras tou, kai ta proskunise. kai egkataleipse ton kurio ton theo ton pateron tou, kai den perpatise ston dromo tou kuriou. kai oi douloi tou amon sunomotisan enantion tou kai thanatosan ton basilia mesa sto palati tou. kai o laos tis gis thanatose olous ekeinous pou sunomotisan enantia ston basilia amon kai o laos tis gis ekane ant' autou basilia ton iosias, ton gio tou basilia. kai oi upoloipes praxeis

tou amon, oses ekane, den einai grammenes sto biblio ton chronikon ton basiliadon tou iouda; kai ton ethapsan ston tafo tou, ston kipo tou ouza kai ant' autou basileuse o gios tou, o iosias.

## 22

o iosias itan ilikias okto chronon otan basileuse, kai basileuse stin ierousalim 31 chronia kai to onoma tis miteras tou itan iedida, thugatera tou adaia, apo ti boskath. kai epraxe to euthu mprosta ston kurio, kai perpatise se olous tous dromous tou pateras tou, tou dabid, kai den xekline dexia i aristera. kai ston 18o chrono tou basilia iosias, o basiliass esteile ton safan, ton gio tou azalia, giou tou mesoulam, ton grammatea, ston oiko tou kuriou, legontas: aneba ston chelkia, ton megalo ierea, kai pes tou na metrise to asimi, pou mpiki mesa ston oiko tou kuriou, to opoio sugkentrosan apo ton lao ekeinoi pou fulattoun ti thura kai as to paradosoun sto cheri ekeinon pou ekteloun ta erga, auton pou epistatoun ston oiko tou kuriou ki ekeinoi as to dosoun stous ergazomenous ta erga, pou ginontai mesa ston oiko tou kuriou, gia na episkeuasoun ta chalasmata tou oikou, stous xulourgous, kai tous oikodomous, kai tous toichopoious, kai gia na agorasoun xula, kai pelekites petres, gia na episkeuasoun ton oiko. omos, den ginotan mazi tous kanenas logariasmos gia to asimi pou dinotan sta cheria tous, epeidi ergazontan me pistotita. kai o chelkias, o megalos iereas, eipe ston safan, ton grammatea: brika to biblio tou nomou mesa ston oiko tou kuriou. kai o chelkias edose to biblio ston safan, kai to diabase. kai irthe o safan, o grammateas, pros ton basilia, kai anefere enan logo ston basilia, kai eipe: oi douloi sou sugkentrosan to asimi auto pou brethike ston oiko, kai to paredosan sto cheri ekeinon pou ekteloun ta erga, auton pou epistatoun ston oiko tou kuriou. kai o safan o grammateas aniggeile ston basilia, legontas: o chelkias, o iereas, mou edose ena biblio. kai o safan to diabase mprosta ston basilia. kai kathos o basiliass akouse ta logia tou bibliou tou nomou, eschise ta imatia tou. kai o basiliass prostaxe ton chelkia, ton ierea, kai ton achikam, ton gio tou safan, kai ton achbor, ton gio tou michaia, kai ton safan ton grammatea, kai ton asaia, ton doulou tou basilia, legontas: pigainete, rotiste ton kurio gia mena, kai gia ton lao, kai gia olokliro ton iouda, gia ta logia autou tou bibliou, pou brethike epeidi, einai megali i orgi tou kuriou pou anapse enantion mas, epeidi, oi pateres mas den upakousan sta logia autou tou bibliou, oste na kanoun sumfona me ta grammena gia mas. tote, o chelkias o iereas, kai o achikam, kai o achbor, kai o safan, kai

o asaias, pigan stin olda, tin profitissa, ti gu-naika tou salloum, giou tou tikba, giou tou aras, tou imatiofulaka (ki auti katoikouse stin ierousalim, pros to misne) kai milisan mazi tis. kai tous eipe: etsi leei o kurios o theos tou israil: peite ston anthropon pou sas esteile se mena: etsi leei o kurios: des, ego ferno kaka epano s' auton ton topo, ki epano stous katoikous tou, ola ta logia tou bibliou, pou o basiliias tou iouda diabase epeidi, me egkateleipsan, kai thumiasan se allous theous, gia na me parorgisoun me ola ta erga ton cherion tous gi' auto, tha ekchuthei o thumos mou epano s' auton ton topo, kai den tha sbisei. omos, ston basilia tou iouda, pou sas esteile na rotisete ton kurio, etsi tha tou peite: etsi leei o kurios o theos tou israil: gia ta logia pou akouses, epeidi apalunthike i kardia sou, kai tapeinothikes mprosta ston kurio, otan akouses osa milisa enantion autou tou topou, kai enantion ton katoikon tou, oti tha ginoun erimos kai katara, kai eschises ta imatia sou, kai eklapses mprosta mou gi' auto ki ego eisakousa, leei o kurios des, loipon, ego tha se sunaxo stous pateres sou, kai tha sunachtheis ston tafo sou me eirini kai ta matia sou den tha doun ola ta kaka, pou ego tha fero epano s' auton ton topo. kai eferan tin apantisi ston basilia.

## 23

kai o basiliias esteile, kai sugkentrose konta tou olous tous presbuterous tou iouda kai tis ierousalim. kai o basiliias anebike ston oiko tou kuriou, kai olloi oi andres tou iouda, kai olloi oi katoikoi tis ierousalim mazi tou, kai oi iereis, kai oi profites, kai olokliros o laos, apo mikron mechri megalon kai se epikoon tous diabase ola ta logia tou bibliou tis diathikis, pou brethike ston oiko tou kuriou. kai kathos o basiliias stathike konta ston stulo, ekane sunthiki mprosta ston kurio, na perpataei akolouthontas ton kurio, kai na tirei tis entoles tou, kai ta marturia tou, kai ta diatagmata tou, me oli tin kardia kai me oli tin psuchi, oste na ektelei ta logia autis tis diathikis, pou einai grammena mesa s' auto to biblio. kai olokliros o laos stathike sti sunthiki. kai o basiliias prostaxe ton chelkia, ton megalo ierea, kai tous iereis tis deuteris taxis, kai tous fulakes tis pulis, na bgaloun apo ton nao tou kuriou ola ta skeui, pou eichan kataskeuastei gia ton baal, kai gia to alsos, kai gia olokliroi ti stratia tou ouranou kai ta ekapse exo apo tin ierousalim, mesa sta chorafia tou cheimarrou ton kedron, kai ti stachtis tous ti metakomisan sti baithil. kai katargise tous eidololatre iereis, pou oi basiliades tou iouda eichan diorisei na thumiazoun stous psilous topous, stis poleis tou iouda, kai sta guro tis ierousalim kai ekeinous pou thumiazan ston baal, ston ilio,

kai sto feggari, kai sta zodia, kai se olokliroi ti stratia tou ouranou. kai ebgale exo apo ton oiko tou kuriou to alsos, exo apo tin ierousalim, ston cheimarro ton kedron, kai to katekapse ston cheimarro ton kedron, kai to koniortopoiise, kai ti skoni tou tin errixte epano sta mnimata ton gion tou plithous. kai katagkremise ta spitia ton sodomiton, pou isan mesa ston oiko tou kuriou, opou oi gunaikes ufainan parapetasmata gia to alsos. kai efere olous tous iereis apo tis poleis tou iouda, kai bebilose tous psilous topous, stous opoious thumiazan oi iereis, apo ti geba mechri ti bir-sabee, kai katagkremise tous psilous topous ton pulon, pou isan stin eisodo tis pulis tou iisou, tou archonta tis polis, auti pou itan apo ta aristera tis pulis tis polis. omos, oi iereis ton psilon topou den anebikan sto thusiastirio tou kuriou stin ierousalim, alla etrogan azuma anamesa stous adelfous tous. kai bebilose ton tofeth, pou itan sti faragga ton gion tou ennom, oste na mi mporei kanenas na diaperasei ton gio tou, i ti thugatera tou, mesa apo ti fotia ston moloch. kai afairese ta aloga, pou oi basiliades tou iouda eichan stisei ston ilio, pros tin eisodo tou oikou tou kuriou, konta sto oikima tou eunouchou nathan-melech, pou itan sti faroureim, kai katekapse me fotia tis amaxes tou iliou. kai ta thusiastiria, pou isan epano stin taratsa tou uperoou tou achaz, pou eichan kanai oi basiliades tou iouda, kai ta thusiastiria pou eiche kanai o manassis mesa stis duo aules tou oikou tou kuriou, o basiliias ta katestrepse kai ta katagkremise apo ekei, kai errixte ti skoni tous ston cheimarro ton kedron. kai tous psilous topous, pou isan pros tin kateuthunisi tis ierousalim, pros ta dexia tou bounou tis diafthoras, tous opoious o solomontas, o basiliias tou israil, eiche oikodomisei gia tin astarti, to bdelugma ton sidonion, kai gia ton chemos, to bdelugma ton moabiton, kai gia ton melchom, to bdelugma ton gion ammon, o basiliias tous bebilose. kai suntripse ta agalmata, kai katekapse ta alsi, kai gemise tous topous tous apo kokala anthropon. kai to thusiastirio, pou itan sti baithil, kai ton psilo topo pou eiche kanai o ieroboam, o gios tou nabat, o opoios ekane ton israil na amartisei, kai ekeino to thusiastirio kai ton psilo topo, ta chalase entelos, kai katekapse ton psilo topo, kai ton koniortopoiise, kai katekapse to alsos. kai otan o iosias strafike, kai eide tous tafous, pou isan ekei sto bouno, esteile kai pire ta kokala apo tous tafous, kai ta katekapse epano sto thusiastirio, kai to bebilose, sumfona me ton logo tou kuriou, pou o anthropos tou theou eiche kiruxei, autos pou eiche milisei auta ta logia. tote, eipe: ti mnimeio einai ekeino pou blepo; kai oi andres tis polis tou eipan: einai o tafos tou anthropou tou theou, pou

eiche erthei apo ton iouda, kai kiruxe auta ta pragmata, pou esu ekanes enantia sto thusiastirio tis baithil. kai eipe: afiste ton kanenas as mi kounisei ta kokala tou. kai diesosan ta kokala tou, mazi me ta kokala tou profiti, pou eiche erthei apo ti samareia. ki akoma, olous tous oikous ton psilon topon, pou isan stis poleis tis samareias, pou eichan kanei oi basiliades tou israil gia na exorgisoun ton kurio, o iosias tous afairese, kai ekane s' autous sumfona me ola ta erga pou eiche kanei sti baithil. kai thusiase epano sta thusiastiria olous tous iereis ton psilon topon pou isan ekei, kai epano tous katekapse ta kokala ton anthropon, kai epestrepse stin ierousalim. tote, o basiliastis prostaxe se olokliro ton lao, legontas: kante to pascha ston kurio ton theo sas, sumfona me to grammeno s' auto to biblio tis diathikis. bebaia, den eiche ginei tetoio pascha apo tis imeres ton kriton, pou ekrinan ton israil oute se oles tis imeres ton basiliadon tou israil, kai ton basiliadon tou iouda, tetoio pou egine ston kurio stin ierousalim auto to pascha, kata ton 18o chrono tou basilia iosia. o iosias afairese akoma kai tous antapokrites ton daimonion, kai tous manteis, kai ta xoana, kai ta eidola, kai ola ta bdelugmata pou fainontan sti gi tou iouda kai stin ierousalim, gia na ektelese i ta logia tou nomou pou isan grammena sto biblio, to opoio o chelkias, o iereas, eiche brei mesa ston oiko tou kuriou. kai, prin ap' auton, basiliastis omoios tou den upirxe, pou epestrepse ston kurio me oli tou tin kardia, kai me oli tou tin psuchi, kai me oli tou ti dunami, sumfona me olokliro ton nomo tou mousi oute uster a ap' auton sikothike omoios tou. entoutois, o kurios den strafike apo ton thumo tis megalis tou orgis, me ton opoio exafthike i orgi tou enantia ston iouda, exaitias olon ton parorgismon, me tous opoiois o manassis ton eiche exorgisei. kai o kurios eipe: kai ton iouda tha bgalo apo mprosta mou, opos eb gala ton israil, kai tha aporripso auti tin poli, tin ierousalim, pou eicha dialexei, kai ton oiko, gia ton opoio eicha pei: ekei tha einai to onoma mou. kai oi upoloipes praxeis tou iosia, kai ola osa ekane, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai stis imeres tou anebike o farao-nechao, o basiliastis tis aiguptou, enantia ston basilia tis assurias ston potamo eufrati. kai o basiliastis iosias pige se sunantisi tou ki ekeinos, kathos ton eide, ton thanatose sti megiddo. kai oi douloi tou ebalan ton nekro epano se amaxa apo ti megiddo, kai ton eferan stin ierousalim, kai ton ethapsan ston tafo tou. kai o laos tis gis pire ton ioachaz, ton gio tou iosia, kai ton echrisan, kai ton ekanan basilia anti tou patera tou. o ioachaz itan ilikias 23 chronon, otan basileuse kai basileuse treis mines stin ierousalim. kai to onoma tis miteras tou itan

amoutal, thugatera tou ieremia apo ti libna. kai epraxe ponira mprosta ston kurio, sumfona me ola osa epraxan oi pateres tou. kai o farao-nechao ton fulakise sti ribla, sti gi tis aimath, gia na mi basileuei stin ierousalim kai katadikase ti gi se prostimo 100 talanton apo asimi, kai enos talantu apo chrusafi. kai o farao-nechao ekane basilia ton eliakeim, ton gio tou iosia, anti tou iosia tou patera tou, kai allaxe to onoma tou se ioakeim kai pire ton ioachaz kai ton efere stin aigupto, kai pethane ekei. kai o ioakeim edose ston farao to asimi kai to chrusafi kai forologise ti gi, gia na dosei to asimi, sumfona me tin prostagi tou farao o laos tis gis suneisefere to asimi kai to chrusafi, kathe enas sumfona me tin ektimisi tou, gia na dosei ston farao-nechao. o ioakeim itan ilikias 25 chronon, otan basileuse kai basileuse 11 chronia stin ierousalim. kai to onoma tis miteras tou itan zebouda, thugatera tou fedaia apo ti rouma. kai epraxe ponira mprosta ston kurio, sumfona me ola osa eichan praxe i oi pateres tou.

## 24

stis imeres tou anebike o basiliastis tis babulonastis, o nabouchodonosoras, kai o ioakeim egine doulous tou gia tria chronia epaita strafike, kai apostatise enantion tou. kai o kurios esteile enantion tou ta tagmata ton chaldaion, kai ta tagmata ton surion, kai ta tagmata ton moabiton, kai ta tagmata ton gion ammon, kai tous esteile enantia ston iouda, gia na ton katastrepsoun sumfona me ton logo tou kuriou, pou milise diamesou ton doulon tou, ton profiton. pragmatika, sumfona me tin prostagi tou kuriou egine auto ston iouda gia na ton bgalei apo mprosta tou, exaitias ton amartion tou manassi, sumfona me ola osa eiche praxe i ki akoma, gia to athoo aima pou eiche chusei, (epeidi, gemise tin ierousalim apo athoo aima) kai o kurios den thelise na ton sugchoresei. kai oi upoloipes praxeis tou ioakeim, kai ola osa epraxe, den einai grammena sto biblio ton chronikon ton basiliadon tou iouda; kai o ioakeim koimithike mazi me tous pateres tou, kai ant' autou basileuse o ioachein, o gios tou. kai o basiliastis tis aiguptou den bgike pleon apo ti gi tou epeidi, o basiliastis babulonastis pire, apo ton potamo tis aiguptou mechri ton potamo eufrati, ola osa isan tou basilia tis aiguptou. o ioachein itan ilikias 18 chronon, otan basileuse kai basileuse stin ierousalim treis mines. kai to onoma tis miteras tou itan neoustha, thugatera tou elnathan apo tin ierousalim. kai epraxe ponira mprosta ston kurio, sumfona me ola osa epraxe o pateras tou. kata ton kairo ekeino anebikan oi douloi tou nabouchodonosora, tou basilia tis babulonastis, enantion tis ierousalim, kai poliorkisan tin poli. kai o

nabouchodonosoras, o basiliastis tis babulonas, irthe enantia stin poli, kai oi douloi tou tin poliorkousan. kai bgike o ioachein, o basiliastis tou iouda, pros ton basilia tis babulonas, autos, kai i mitera tou, kai oi douloi tou, kai oi archontes tou, kai oi eunouchoi tou kai o basiliastis tis babulonas ton sunelabe, ton ogdoo chrono tis basileias tou. kai ebgale apo ekei olous tous thisauros tou oikou tou kuriou, kai tous thisauros tou palatiou tou basilia, kai katekopse ola ta chrusa skeui, pou o solomontas, o basiliastis tou israil, eiche kanei mesa ston nao tou kuriou opos eiche milisei o kurios. kai metoikise olokliri tin ierousalim, kai olous tous archontes, kai olous tous dunatous polemistes, 10.000 aichmalotous, kai olous tous xulourgous kai sidirourgous den apemeine para to ftochotero meros tou laou tis gis. kai metoikise ton ioachein sti babulona kai ti mitera tou basilia, kai tis gunaikes tou basilia, kai tous eunouchous tou, kai tous dunatous tis gis, tous efere aichmalotous apo tin ierousalim sti babulona kai olous tous polemistes, 7.000, kai tous xulourgous kai tous sidirourgous, 1.000, olous tous dunatous kai epitideious se polemo kai o basiliastis tis babulonas se metoikise sti babulona. kai o basiliastis tis babulonas ekane, ant' autou, basilia ton matthania, ton adelfo tou patera tou, kai allaxe to onoma tou se sedekia. o sedekias itan ilikias 21 chronon, otan basileuse kai basileuse 11 chronia stin ierousalim. kai to onoma tis miteras tou itan amoutal, thugatera tou ieremia apo ti libna. kai epraxe ponira mprosta ston kurio, sumfona me ola osa eiche praxe i ioakeim epeidi, exaitias orgis tou kuriou enantia stin ierousalim kai ston iouda, mechris otou tous aperripse apo mprosta tou, egine na apostatisei o sedekias enantia ston basilia tis babulonas.

## 25

kai ston enato chrono tis basileias tou, ton 10o mina, ti dekati imera tou mina, irthe o nabouchodonosoras, o basiliastis tis babulonas, autos, ai olokliros o stratos tou, enantia stin ierousalim, kai stratopedeuse enantion tis kai oikodomise periteichismata enantion tis, ologura. kai i poli poliorkeito, mechri ton 11o chrono tou basilia sedekia. kai tin enati imera tou tetartou mina, i peina uperischuse stin poli, kai den upirche psomi gia ton lao tou topou. kai i poli ekporthithike, kai oloi oi andres tou polemou efugan ti nuchta, diamesou tou dromou tis pulis, pou itan anamesa sta duo teichi, i opoia itan konta ston basiliko kipo (kai oi chaldaioi isan konta stin poli, ologura) kai o basiliastis pige pros ton dromo tis pediadas. kai o stratos ton chaldaion katadioxe piso apo ton basilia, kai ton eftasan stis pediades tis iericho kai olok-

liros o stratos tou diaskorpistike apo konta tou. kai sunelaban ton basilia, kai ton eferan ston basilia tis babulonas, sti ribla kai proferan katadiki enantion tou. kai esfaxan tous gious tou sedekia mprosta sta matia tou, kai ebgalan ta matia tou sedekia, kai afou ton edesan me duo chalkines alusides, ton eferan sti babulona. kai ston pempto mina, tin ebdomi imera tou mina, tou 19ou chronou tis basileias tou nabouchodonosora, tou basilia tis babulonas, irthe stin ierousalim o nebouzaradan, o archisomatofulakas, o doulos tou basilia tis babulonas kai katekapse ton oiko tou kuriou, kai to palati tou basilia, kai ola ta spitia tis ierousalim, kai kathe megalo spiti to katekapse me fotia. kai olokliros o stratos ton chaldaion, pou itan mazi me ton archisomatofulaka, katagkremise ta teichi tis ierousalim, ologura. kai to upoloipo tou laou, pou eiche apomeinei stin poli, ki ekeinous pou efugan, oi opoioi eichan katafugei ston basilia tis babulonas, kai ekeino to tmima pou enape-meine apo to plithos, o nebouzaradan, o archisomatofulakas, to metoikise. apo tous ftochous tis gis, omos, o archisomatofulakas afise, gia ampelourgous kai georgous. kai tous chalkinous stulous, pou isan ston oiko tou kuriou, kai tis baseis, kai ti chalkini thalassa, pou itan ston oiko tou kuriou, oi chaldaioi tin katekopsan, kai metakomisan ton chalko tous sti babulona. kai piran ta kazania, kai ta ftuaria, kai ta luchnopsalida, kai ta thumiatiiria, kai ola ta chalkina skeui, me ta opoia ginotan i upiresia. akoma, o archisomatofulakas pire kai ta purodocheia, kai tis fiales, o,ti itan chruso, kai o,ti itan asimenio tous duo stulous, ti mia thalassa, kai tis baseis pou o solomontas eiche kanei gia ton oiko tou kuriou o chalkos olon auton ton skeuon itan azugistos. to upsos tou enos stulou itan 18 piches, kai to kionokrano pou itan epano tou, to chalkino kai to upsos tou kionokranou itan treis piches kai to dichtuoto, kai ta rodia epano sto kionokrano, ologura, ola isan chalkina ta idia eiche kai o deuterous stulos, mazi me to dichtuoto. kai o archisomatofulakas pire ton seraia, ton proto ierea, kai ton sofonia, ton deuterio ierea, kai tous treis thurourous kai apo tin poli pire enan eunouchou, pou itan epistatis stous andres ton polemiston, kai pente andres apo tous paristamenous mprosta ston basilia, pou eichan brethei stin poli, kai ton grammatea, ton archonta ton strateumatou, pou ekane ti stratologia tou laou tis gis, kai 60 andres apo ton lao tis gis, pou eichan brethei stin poli. kai afou o nebouzaradan, o archisomatofulakas, tous pire, tous efere ston basilia tis babulonas, sti ribla. kai o basiliastis tis babulonas tous pataxe, kai tous thanatose, sti ribla, sti gi aimath. etsi metoikistike o ioudas apo ti gi tou. kai

gia ton lao pou eiche enapomeinei sti gi iouda, tous opoious o basiliās tis babulonas, o nabouchodonosoras, eiche afisei, katestise epano tous ton gedalia, ton gio tou achikam, giou tou safan. kai kathos oloi oi archontes ton strateumatōn, autoi kai oi andres tous, akousan oti o basiliās tis babulonas katestise ton gedalia, irthan ston gedalia sti mispa, kai o ismail, o gios tou nethania, kai o ioanan, o gios tou karia, kai o seraias, o gios tou tanoumeth, o netofathitis, kai iaazanias, gios kapoiou maachathiti, autoi kai oi andres tous. kai o gedalias orkistike s' autous, kai stous andres tous, kai tous eipe: mi fobaste na eiste douloi ton chaldaion katoikiste sti gi, kai douleuete ton basilia tis babulonas kai tha einai se sas kalo. kai ston ebdōmō mina, o ismail, o gios tou nethania, giou tou elisama, apo to basiliko sperma, irthe, echontas mazi tou deka andres, kai pataxan ton gedalia, oste pethane, kai tous ioudaiōus kai tous chaldaioūs, ekeinous pou isan mazi tou sti mispa. kai sikothike olokliros o laos, apo mikron mechri megalon, kai oi archontes ton strateumatōn, kai irthan stin aigupto epeidi, fobithikan apo to prosopo ton chaldaion. kai ston 37o chrono tis metoikesias tou ioachein, tou basilia tou iouda, ton 12o mina, tin 27i imera tou mina, o eueilmerodach, o basiliās tis babulonas, kata ton chrono pou basileuse, upose apo ti fulaki to kefali tou ioachein, tou basilia tou iouda kai milise mazi tou me eumeneia, kai ebale ton thrōno tou epano apo ton thrōno ton basiliadon, pou isan mazi tou sti babulona kai allaxe ta imatia tis fulakis tou kai etroge psomi pantote mazi tou oles tis imeres tis zois tou kai to sitiresio tou itan pantotino sitiresio, pou dinotan s' auton apo ton basilia, kathimerini chorigia oles tis imeres tis zois tou.

i orasi tou isa.i.a, giou tou amos, pou eide gia ton iouda kai tin ierousalim, stis imeres tou ozia, tou ioatham, tou achaz, kai tou ezekia, basiliadon tou iouda. akouste, ouranoi, kai akroasou gi epeidi, o kurios milise. gious ethrepsa kai uposoa, autoi, omos, apostatisan apo mena. to bodi gnorizei to afentiko tou, kai to gaidouri ti fatni tou kuriou tou o israil, omos, den gnorizei, o laos mou den ennoei. alloimono, ethnos amartolo, lae fortomene anomia, sperma kakopion, gioi dieftharmenoi egkateleipsan ton kurio, katafronisan ton agio tou israil, strafikan pros ta piso. giati, eno pernate apo paideia, tha epiprosthetei stasiasmo; oloklirio to kefali einai arrosto, kai oli i kardia exantlimeni apo to pelma tou podiou mechri to kefali den uparchei s' auton akeraiotita, alla traumata, kai melanies, kai sapia elki den piestikan oute dethikan oute malakothikan me aloifi i gi sas einai erimi, oi poleis sas purokamenes ti gi sas, tin katatrone mprosta sas xenoi kai einai erimi, san porthimeni apo allofoulous kai i thugatera sion egkataleimmeni san kaluba mesa se ampelona, san oporofulakio se kipo aggourion san poli pou poliorkeitai. an o kurios ton dunaeon den afine se mas ena mikro upoloipo, san ta sodoma tha eichame ginei, kai me ta gomorra tha eichame exomoiothei. akouste ton logo tou kuriou, archontes ton sodomon akroasteite ton nomo tou theou mas, lae ton gomorron. poia anagki echo apo tin plithora ton thusion sas; leei o kurios eimai chortatos apo olokautomata kriarion, kai apo to pachos ton siteuton kai den areskomai se aima tauron i arnion i tragon. otan ercheste na emfanisteite mprosta mou, poios to zitise auto apo ta cheria sas, na patate tis aules mou; mi fernete pleon mataies prosfores to thumiama einai se mena bdelugma tis neominies sas kai ta sabbata, to sugkalesma ton sunaxeon, den mporo na upofero, anomia kai paniguriki sunaxi. tis neominies sas kai tis diatagmenes giortes sas misei i psuchi mou einai fortio se mena barethika na upofero. kai otan apolnete ta cheria sas, tha krubo apo sas ta matia mou nai, otan plithainete deiseis, den tha eisakouo ta cheria sas einai gemata apo aimata. lousteite, katharisteite apobalete tin kakia ton praxeon sas mprosta apo ta matia mou stamatiste prattontas to kako, mathete na Prattete to kalo ekzitiste krisi, kante euthutita ston katadunasteumeno, na krinete ton orfano, prostaeuste ti diki tis chiras. elate tora, kai as diadikastoume, leei o kurios an oi amarties sas einai san to porfuroun, tha ginoun aspres san chioni an einai eruthres san kokino, tha ginoun san aspro malli. an thelete, kai upakousete, tha fate ta agatha tis gis an, omos, den

thelete, kai apostatisete, tha katafagotheite apo machaira epeidi, to stoma tou kuriou milise. pos i pisti poli egine porni! itan gemati apo kriseis i dikaiousuni katoikouse mesa s' auti alla, tora, foniades. to asimi sou egine skouria to kراسi sou anakateutike me nero. oi archontes sou einai apeitheis, kai suntrofoi me tous klefthes oloi agapoun dora, kai kunigoun antipliromes den krinoun ton orfano oute erchetai s' autous i diki tis chiras. gi' auto, o kurios leei, o kurios ton dunameon, o ischuros tou israil: o! tha chortaso epano stous enantious mou, kai tha ekdikitho enantia stous echthrous mou tha strepo to cheri mou epano sou, kai tha apokathariso ti skouria sou, kai tha afaresoo olo sou ton kassitero. kai tha apokatastiso tous krites sou opos kai prin, kai tous sumboulous sou opos kai archika epeita ap' auta, tha onomasteis: i poli tis dikaiousunis. i pisti poli. i sion tha exagorastei me krisi, ki ekeinoi, pou epestrepsan s' auti, me dikaiousuni. kai oi paranomoi kai oi amartoloi mazi tha katastrafoun, ki autoi pou egkateleipsan ton kurio, tha katanalothoun. epeidi, tha katantropiasteite gia ta alsu pou epithumisate, kai tha ntrapeite gia tous kipous pou dialexate. epeidi, tha ginete san belandria, pou ta fulla tis marainontai, kai san kipos, pou den echei nero, kai o dunatos tha einai san kalami apo stoupi, kai to ergo tou san spinthiras, kai tha kaoun kai ta duo mazi, kai den tha uparchei ekeinos pou na ta sbinei.

## 2

o logos, pou me orama egine ston isa.i.a, ton gio tou amos, gia ton iouda kai tin ierousalim. stis eschates imeres, to bouno tou oikou tou kuriou tha stirichthei epano stin korufi ton bounon, kai tha upsothei uperano ton bounon kai ola ta ethni tha surreoun s' auto, kai polloi laoi, tha pane, kai tha poun: elate, kai as aneboume sto bouno tou kuriou, ston oiko tou theou tou iakob kai tha mas didaxei tous dromous tou, kai tha perpatisoume sta monopatia tou. epeidi, apo ti sion tha bgei nomos, kai logos kuriou apo tin ierousalim. kai tha krinei anamesa sta ethni, kai tha elegxei pollous laous kai tha sfurilatisoun tis machaires tous se unia, kai tis logches tous se drepania den tha sikosoun machaira, ethnos enantia se ethnos, oute tha mathoun pleon ton polemo. oikos tou iakob, elate, kai as perpatisoume sto fos tou kuriou. bebaia, esu egkateleipses ton lao sou, ton oiko tou iakob, epeidi gemisan apo tin anatoli, kai eginan manteis, opos oi filistai, kai enothikan mazi me ta paidia ton allofulon. kai i gi tous gemise apo asimi kai chrusafi, kai den uparchei telos stous thisaurous tous i gi tous gemise kai apo aloga, kai den uparchei telos stis amaxes tous. kai i gi tous gemise

apo eidola latreusan to kataskeuasma ton cherion tous, ekeino pou ekanan ta dachtula tous kai o koinos anthropos upekupse, kai o megalos tapeinothike kai den tha tous sugchoriseis. mpes mesa ston brachio, kai krupsou sto choma, exaitias tou fobou tou kuriou, kai exaitias tis doxas tis megaleiotitas tou. ta uperifana matia tou anthropou tha tapeinotoun, kai i eparsi ton anthron tha upokupsei kai o kurios, monos, tha upsothei kata tin imera ekeini. epeidi, i imera tou kuriou ton dunameon tharthei epano se kathe alazona kai uperifano, ki epano se kathe uposomenon kai tha tapeinothei ki epano se olous tous kedrous tou libanou, tous psilous kai uperifanous, ki epano se oles tis belandies tis basan, ki epano se ola ta psila bouna, ki epano se kathe psilon purgo, ki epano se kathe perifragmeno teichos, ki epano se ola ta ploia tis tharseis, ki epano se ola ta idonika theamata. kai to upos tou anthropou tha upokupsei, kai i uperifaneia ton anthron tha tapeinothei kai o kurios, monos, tha upsothei kata tin imera ekeini. kai ta eidola tha katastrafoun ololoklirotika. ki autoi tha mpoun mesa sta spilaia ton brachon, kai stis trupes tis gis, exaitias tou fobou tou kuriou, kai exaitias tis doxas tis megaleiotitas tou, otan sikothei gia na klonisei ti gi. kata tin imera ekeini, o anthropos tha rixei stous tuffopontikes kai stis nuchterides ta asimenia tou eidola, kai ta chrusa tou eidola, pou eiche kanei gia ton eauto tou gia na ta pruskunaiei gia na mpoun stis schismes ton brachon, kai stis petrines spilies, exaitias tou fobou tou kuriou, kai exaitias tis doxas tis megaleiotitas tou, otan sikothei gia na klonisei ti gi. paraititheite apo anthropo, pou i pnoi tou einai stous muktores tou epeidi, se ti einai axios logou;

### 3

epeidi, deste, o kurios ton dunameon, tha afairesei apo tin ierousalim kai apo ton iouda, kathe upostirigma kai boitheia, ololokliro to upostirigma tou psomiou, kai ololokliro to upostirigma tou nerou, kathe ischuron, kai polemisti, kriti, kai profiti, kai suneton, kai presbutero, pentikontarcho, kai entimon, kai sumboulo, kai sofon techniti, kai suneton goiteuti. kai tha dosei paidaria gia archontes tous, kai nipia tha exousiazoun epano tous. kai o laos tha katadunasteuetai, anthropos apo anthropo, kai kathe enas apo ton plision tou to paidi tha feretai alazonika pros ton geronta, kai o potapos pros ton entimo. an kapoios piasei ton adelfo tou, apo to spiti tou patera tou, legontas: echeis imatio, gine archigos mas, ki autos o afanismos as einai kato apo to cheri sou kata tin imera ekeini, tha orkistei, legontas: den tha gino therapeutis epeidi, sto spiti mou den uparchei

oute psomi oute imatio mi me kanete archigo tou laou epeidi, i ierousalim afanistike, kai o ioudas epese, gia ton logo oti, i glossa tous kai ta erga tous einai enantia ston kurio, gia na paroxunoun ta matia tis doxas tou. i opsi tou prosopou tous marturei enantion tous kai kiruttoun tin amartia tous, opos ta sodoma den tin kruboun. alloimono stin psuchi tous! epeidi, antapedosan kaka ston eauto tous. peite ston dikaiο, oti s' auton tha uparchei kalo epeidi, tha faei ton karpo ton ergon tou. alloimono ston anomο! s' auton tha uparchei kako epeidi, tha tou ginei i antapodosi ton cherion tou. ton lao mou, ton katadunasteuon paidaria, kai gunaikes exousiazoun epano tou. lae mou, oi odigoι sou se kanoun na planiesai, kai katastreuous ton dromo ton bimatou sou. o kurios sikonetai gia na dikasei, kai steketai gia na krinei tous laous. o kurios tha mpei se krisi me tous presbuteros tou laou tou, kai me tous archontes tou epeidi, eseis echete katafaei ton ampelona oi arpages apo ton ftochο einai mesa sta spitia sas. giati katadunasteuete ton lao mou, kai katathlibete ta prosopa ton ftochon; leei o kurios o theos ton dunameon. kai o kurios leei: epeidi, oi thugateres tis sion uperifaneuthikan, kai perpatoun me uposomenon trachilo, kai me asemna matia, perpatontas trufila, kai trizontas me ta podia tous, gi' auto, o kurios tha falakrosei tin korufi tou kefalιou ton thugateron tis sion, kai o kurios tha xeskepasei ti ntropi tous. kata tin imera ekeini, o kurios tha afairesei ti doxa ton stolismon pou trizoun, kai ta periplegmata, kai tous miniskous, ta perideraia, kai ta brachiolia, kai tis kaluptres, ta dichtuota epithemata tou kefalιou, kai tis periskelides, kai ta kefalodesma, kai tis murothikes, kai ta skoularikia, ta dachtulidia, kai tous chalkades tis mutis, kai tis poikiles stoles, kai ta epanoforia, kai ta perikalummata, kai tis tsantes, tous kathreftes, kai ta lepta lina, kai tis mitres, kai ta elafra kalokairina endumata. kai anti tis glukias euodias, tha einai dusodia kai anti gia zoni, schoini kai anti gia oraia kommosi, falakroma kai anti gia epistomachio enduma, perizoma apo saki illokama, anti gia oraiotita. oi andres sou tha pesoun me machaira, kai i dunami sou se polemo. kai oi pules tis tha stenaxoun kai tha penthisoun ki auti tha keitetai erimomeni epano sto edafos.

### 4

kai kata tin imera ekeini, epta gunaikes tha piasoun enan andra, legontas: tha trome to psomi mas, tha ntunomaste ta imatia mas monon as anaferetai to onoma sou epano mas, gia na afairesei ti ntropi mas. kata tin imera ekeini, o klados tou kuriou tha einai oraios kai endoxos, kai o karpos tis gis ex-



airetos kai eufrosunos s' ekeinous pou tha echoun diasothei apo ton israil kai o upolipos sti sion, ki autos pou enapemeine stin ierousalim, tha onomastei agios, oloi oi grammenoi anamesa stous zontanous stin ierousalim, otan o kurios tha xeplunei tin akatharsia ton thugateron tis sion, kai tha katharisei to aimata tis ierousalim apo mesatis, me pneuma krisiis, kai me pneuma kausis. kai o kurios tha dimiourgisei epano se kathe topo tou bounou sion, ki epano stis sunaxeis tis, sunnefo kai kapno tin imera, eno ti nuchta lamprotita flogeris fotias epeidi, se kathe doxa tha uparchei uperaspisi, kai tha uparchei skini, gia na episkiazei tin imera apo kauma, kai gia na einai katafugio kai skepi apo anemozali kai apo brochi.

## 5

tora tha psalo ston agapimeno mou ena tragoudi tou agapitou mou gia ton ampelona tou. o agapimenos mou eiche enan ampelona epano se pachutato lofo. kai ton efraxe ologura, kai sugkentrose ap' auton tis petres, kai ton futeψε me ta pleon eklekta klimata, kai ektise sto meson tou enan purgo, ki akoma kataskeuase mesa s' auton ena patitiri kai perimene na kanei stafulia, alla ekane agriostafula. kai tora, katoikoι tis ierousalim, kai andres tou iouda, krinete, parakalo, anamesa se mena kai ston ampelona mou. ti itan dunaton na kano akoma ston ampelona mou, kai den tou to ekana s' auton; giati, loipon, eno perimena na kanei stafulia, ekane agriostafula; tora, loipon, tha sas anageilo ti tha kano ego ston ampelona mou tha afaireso ton fragmo tou, kai tha katafagothei tha chalaso ton toicho tou, kai tha katapatithei kai tha ton kano erimo den tha kladeutei oute tha skaftei, all' ekei tha blastisoun tribolia kai agkathia tha prostaxo akoma ta sunnefa na mi brexoun epano tou brochi. alla, o ampelonas tou kuriou ton dunameon einai o oikos israil, kai oi andres tou iouda, to agapito tou futo kai perimene krisi, entoutois, deste, katadunasteusi dikaiosuni, entoutois, deste, kraugi. ouai s' ekeinous, pou enonoun spiti me spiti, kai sundeoun chorafi me chorafi, mechris otou mi meinei topos, oste na katoikoun monoi tous sto meson tis gis! sta autia mou, o kurios ton dunameon, eiπε: bebaia, polla spitia tha meinoun erimomena, megala kai kala, choris katoikous nai, deka stremmata ampelona tha dosoun ena bath, kai o sporos enos chomhor tha dosei ena efa. ouai s' ekeinous pou, kathos sikonontai to proi, anazitoun sikera oi opoioi exakolouthoun mechri to bradu, mechris otou tous anapsei to krasi! kai i kithara kai i lura, to tumpano kai o aulos, kai to krasi, einai sta symposia tous alla, den paratiroun to

ergo tou kuriou, kai den thoroun tin energeia ton cherion tou. gi' auto, o laos mou ferthike se aichmalosia, epeidi den echei epignosi kai oi entimoi ap' autous limoktonoun, kai to plithos tous kataxerathike apo dipsa. gi' auta o adis platune ton eauto tou, kai anoixe upermetra to stoma tou kai i doxa tous, kai to plithos tous, kai o thorubos tous, ki autoi pou entrufoun, tha kateboun s' auton. kai o koinos anthrosos tha upokupsei, kai o dunatos tha tapeinothei, kai ta matia ton psilon tha chamilosoun. kai o kurios ton dunameon tha upsothei se krisi, kai o agios theos tha agiastei se dikaiosuni. tote, ta arnia tha boskithoun sumfona me ti sunitheia tous, kai oi xenoi tha fane tous erimous topous me ta pachia. ouai s' ekeinous pou sernoun tin anomia me schoinia mataiotitas, kai tin amartia san me louria amaxas autoi pou lene: as speusei, as epitachunei to ergo tou, gia na doume kai i bouli tou agiou tou israil as plisiasei ki as erthei, gia na mathoume! ouai s' ekeinous pou lene to kako kalo, kai to kako kako autoi pou bazoun to skotadi gia fos, kai to fos gia skotadi autoi pou bazoun to pikro gia glukio, kai to glukio gia pikro! ouai se osous einai sofoi sta matia tous, kai fronimoι ston eauto tous! ouai se osous einai dunatoi gia na pinoun krasi, kai ischuroi sto na anakateuoun sikera oi opoioi dikaionoun ton paranomo gia dora, kai to dikio tou dikaioy to afaireoun ap' auton! gi' auto, opos i glossa tis fotias katatroei to kalami, kai to achuro afanizetai sti floga, etsi kai i riza tous tha ginei san sapila, kai to anthos tous tha anebeι san skoni epeidi, aperipsan ton nomo tou kuriou ton dunameon, kai katafronisan ton logo tou agiou tou israil. gi' auto, o thumos tou kuriou anapse enantia ston lao tou, kai aplonontas to cheri tou enantion tous, tous pataxe kai ta bouna etreman, kai ta ptomata tous eginan san kopria sto meson ton dromon. se ola auta o thumos tou den apostrafike, alla to cheri tou einai akoma aplomeno. kai tha upsosei ena simeio sta ethni, apo makria, kai tha surixei pros auta apo tin akri tis gis kai deste, tharthoun grigora, me biasuni kanenas anamesa tous den tha apokamei oute tha proskrousei kanenas den tha nuxastei oute tha koimithei oute i zoni tis osfuos tous tha luthei oute to louri ton upodimaton tous tha kopei ta beli ton opoion einai oxea, kai ola ta toxa tous tentomena ta nuchia ton alagon tous tha nomistoun san spinthiobola petra, kai oi trochoi ton amaxon tous san anemostrobilos oi bruchithmoi tous tha einai san liontariou tha bruchazoun san skumnoi liontariou nai, tha bruchazoun, kai tha arpaxoun mazi to thirama, kai tha fugoun kai den tha uparchei kanenas pou na eleutheronei. kai otan kata tin imera ekeini boisoun enantion tous san boi thalassas, tha koitaxoun sti gi, kai

deste, skotadi, lupi, kai to fos skotistike ston ourano tis.

6

kata ton chrono pou pethane o basilias ozias, eida ton kurio na kathetai epano se enan throno psilo kai uperupsomeno, kai to kraspedo tou gemise ton nao. apo pano tou stekontan serafeim, pou to kathe ena eiche exi fterougia me ta duo skepaze to prosopo tou, kai me ta alla duo skepaze ta podia tou, kai me ta upoloipa duo petouse. kai to ena ekraze pros to allo, kai elege: agios, agios, agios o kurios ton dunameon olok- liri i gi einai pliris apo ti doxa tou. kai oi parastates tis thuras seisthikan apo ti foni ekeinou pou ekraze, kai o oikos gemise apo kapno. tote, eipa: o, talaiporos ego! epeidi, chathika gia ton logo oti, eimai anthropos me akatharta cheili, kai katoiko anamesa se lao me akatharta cheili epeidi, ta matia mou eidan ton basilia, ton kurio ton dunameon. tote, petaxe pros emena ena apo ta serafeim, echontas sto cheri tou ena karbouno fotias, pou pire me ti labida apo to thusiastirio. kai to aggixe sto stoma mou, kai eipe: des, auto aggixe ta cheili sou kai i anomia sou exaleifthe, kai i amartia sou katharistike. kai akousa ti foni tou kuriou, pou elege: poion tha aposteilo, kai poios tha paei gia mas; tote, eipa: namai, ego, aposteile me. kai eipe: pigaine, kai pes s' auto ton lao: me tin akoi tha akousete, kai den tha ennoisete kai blepontas tha deite, kai den tha katal- abete i kardia autou tou laou pachune, kai ta autia tous eginan baria, kai ekleisan ta matia tous, gia na mi blepoun me ta matia tous, kai akoun me ta autia tous, kai kata- laboun me tin kardia tous, kai epistrepoun kai therapeuthoun. tote, eipa: kurie, mechri pote; ki apantise: mechris otou erimothoun oi poleis, oste na mi uparchei katoikos, kai ta spitia, oste na mi uparchei anthropos, kai i gi na erimothei olokliriotika kai o kurios apo- makrunei tous anthropous, kai ginei megali egkataleipsi, sto meson tis gis. entoutois, tha meinei s' auti akoma ena dekato, ki auto pali tha katafagethei opos i terebinthos kai i be- lanidia, pou o kormos menei s' auta otan kobontai, etsi to agio sperma tha einai o ko- rmos tis.

7

kai stis imeres tou achaz, giou tou ioatham, giou tou ozia, basilia tou iouda, o resin, o basilias tis surias, kai o feka, o gios tou re- malia, o basilias tou israil, anebikan stin ierousalim gia na tin polemisoun alla, den mporesan na tin poliorkisoun. kai aniggeilan ston oiko tou david, legontas: i suria sum-

fonise mazi me ton efraim. kai i kardia tou achaz, kai i kardia tou laou tou klonis- tike, opos ta dentra tou dasous klonizon- tai apo ton aera. tote, o kurios eipe ston isaia: bges tora exo se sunantisi tou achaz, esu kai o sear-iasoub, o gios sou, stin akri tou udragou tis ano kolumbitikis limnis, pros ton megalo dromo tou chorafiou tou gnafea kai pes tou: proseche na meneis isu- chos na mi fobitheis oute na mikropsuchi- seis apo tis duo oures auton ton daulon pou kapnizoun, gia ton agrio thumo tou resin kai tis surias, kai tou giou tou re- malia. epeidi, i suria, o efraim, kai o gios tou remalia, bouleuthikan kaki bouli enan- tion sou, legontas: as ane boume enantion tou iouda, kai as ton stenochorisoume, kai as ton moirastoume ston eauto mas, kai as baloume enan basilia anamesa tou, ton gio tou tabeil etsi lee i kurios o theos: auto den tha stathei oute tha ginei. epeidi, to kefali tis surias einai i damaskos, kai to kefali tis damaskou o resin kai se 65 chronia o efraim tha suntrifte, oste na mi einai laos. kai to kefali tou efraim einai i samareia, kai to ke- fali tis samareias o gios tou remalia, an den pisteuete, sigoura den tha stereotheite. kai o kurios milise akoma ston achaz, legontas: zitise ena simadi apo ton kurio ton theo sou zitise to eite sto bathos eite sto upsos ano. o achaz, omos, eipe: den tha zitiso oute tha peiraxo ton kurio. kai o isaias eipe: mikro pragma einai gia sas na barunete anthro- pous, kai tha barunete akoma kai ton theo mou; gi' auto, o idios o kurios tha sas dosei ena simadi deste, i parthenos tha sullabei kai tha gennisei gio, kai to onoma tou tha apoklithei emmanouil. tha faei boutouro kai meli, mechris otou mathei na aporriptei to kako, kai na dialegei to agatho. epeidi, prin to paidi mathei na aporriptei to kako, kai na dialegei to agatho, i gi, pou apostrefesai, tha egkataleifthei apo tous duo basiliades tis. o kurios tha ferei epano sou, kai epano ston lao sou, kai epano stin oikogeneia tou pa- tera sou, imeres, pou den eichan erthei afo- tou choristike o efraim apo ton iouda, di- amesou tou basilia tis assurias. kai kata tin imera ekeini, o kurios tha surixe i stis muges, pou briskontai stous eschatous potamous tis aiguptou, kai stis melisses, pou einai sti gi tis assurias kai tharthoun, kai oles tha anapau- thoun epano stis erimomenes koilades, kai stis trupes ton brachon, ki epano se kathe bato, ki epano se kathe oraio dentro. kai kata tin idia imera, o kurios tha xurisei me to xurafi, pou einai misthomeno apo tin pera pleura tou potamou, mazi me ton basilia tis assurias, to kefali, kai tis triches ton podion tha afairesei akoma kai to pigouni. kai kata tin imera ekeini, enas anthropos pou tha trefei mia damali kai duo probata, apo tin afthonia tou galaktos pou tha dinoun, tha

troei boutouro epeidi, tha troei boutouro kai meli kathenas pou enapemeine sto meson tis gis. kai kata tin imera ekeinì, kathe topos, ston opoio upirchan 1.000 ampeloi 1.000 asimenion nomismaton, tha einai gia tribolia kai agkathia. me beli kai me toxa tharthoun ekei epeidi, olokliri i gi tha ginei tribolia kai agkathia. kai kathe bouno georgimeno me dikelli, opou den echei erthei fobos apo tribolia kai agkathia, tha einai gia na stelnontai ekei bodia, kai gia na katapatietai apo probata.

## 8

kai o kurios mou eipe: pare gia ton eauto sou enan megalo tomo, kai grapse mesa s' auton me grafida anthropou gia ton macher-salal-chas-baz. kai pira konta mou pistous martures, ton ouria ton ierea, kai ton zacharia, ton gio tou ieberechia. kai irtha stin profitissa, pou sunelabe, kai gennise gio. kai o kurios mou eipe: na apokaleseis to onoma tou, macher-salal-chas-baz epeidi, prin to paidi mathei na proferei: patera mou, kai mitera mou, ta plouti tis damaskou, kai ta lafura tis samareias tha diarpachthoun, mprosta ston basilia tis assurias. kai o kurios mou milise akoma, legontas: epeidi, o laos autos apebale ta nera tou siloam, pou errean isucha, kai chairtai ston resin kai ston gio tou remalia, gi' auto, des, o kurios anebazei enantion tous ta nera tou potamou, ta dunata kai ta polla, ton basilia tis assurias, kai olokliri ti doxa tou kai tha uperbeì ola ta aulakia tou, kai tha plimmurisei oles tis ochthes tou kai tha perasei diamousou tou iouda, tha plimmurisei, kai tha xecheillisei, tha ftasei mechri ton laimo kai to aploma ton pterugon tou, tha gemisei to platos tis gis sou, emmanouil. enotheite, laoi, kai tha katakopeite kai akroasteite, oloi eseis pou eiste sta eschata tis gis zosteite, kai tha katakopeite zosteite kai tha katakopeite. bouleutheite bouli, kai tha mataiothei miliste enan logo, kai den tha stathei dedomenou oti, mazi mas einai o theos. epeidi, etsi mou milise o kurios, me ischuro cheri, kai me didaxe na mi perpatao ston dromo autou tou laou, legontas: mi peite: sunomosis, gia kathe ti pou autos o laos tha pei: sunomosis kai ton fobo tou, mi fobitheite oute na tromaxete. ton kurio ton dunameon, auton agiaste ki autos as einai o fobos sas, ki autos as einai o tromos sas. kai tha einai gia agiastirio tha einai, omos, gia petra proskommatos kai gia bracho ptosis stous duo oikous israil gia pagida kai gia brochous stous katoikous tis ierusalim. kai polloi tha proskopsoun epano s' auta, kai tha pesoun, kai tha suntrifoun, kai tha pagideutoun, kai tha piastoun. dese ti marturia, sfragise ton nomo anamesa stous mathites mou. ego,

omos, tha perimeino ton kurio, pou krubei to prosopo tou apo ton oiko iakob, ki epano s' auton tha echo tin pepoithisi mou. deste, ego kai ta paidia, pou mou edose o kurios, gia simeia kai gia terastia pragmata ston israil apo ton kurio ton dunameon, pou katookei sto oros sion. kai otan sas pou: rotiste ekeinous pou echoun pneuma manteias, kai tous nekromanteis, autous pou mormurizoun kai psithurizoun, na apokritheite: o laos den tha rotisei ton theo tou; tha prostrexei stous nekrous gia tous zontanous; ston nomo kai sti marturia an den miloun sumfona m' auto ton logo, sigoura den uparhei fos mesa tous. kai tha perasoun mesa ap' auti ti gi sklira kataponimenoi, kai upoferontas apo peina kai otan peinasoun, tha aganaktoun, kai tha kakologoun ton basilia tous kai ton theo tous, kai tha sikousoun ta matia pros ta epano. epeita, tha koitaxoun sti gi, kai deste, tarachi kai skotadi, thampoma agonias kai tha ekblithoun exo sto skotadi.

## 9

den tha einai, omos, tetoio thampoma sti thlimmeni gi stous proigoumenous kairous exouthenise ti gi zaboulon, kai ti gi nefthaleim eno stous katopinous ekane endoxa ta meri pros ton dromo tis thalassas, pera apo ton iordani, ti galilaia ton ethnon. o laos, pou perpatouse mesa se skotadi, eide ena megalo fos s' autous pou kathontan se gi skias thanatou, fos elampse epano tous. pollaplasiases to ethnos, tou auxises ti chara chairontai mprosta sou san ti chara tou therismou, opos agallontai autoi pou diamoirizontai ta lafura. epeidi, esu suntripses ton zugo tou fortiou tou, kai ti rabdo tou omou tou, kai ti mastiga ekeinou pou ton katadunasteue, opos stin imera tou madiam. epeidi, kathe periknimida polemisti pou machetai me thorubo, kai kathe stoli kulismeni se aimata tha einai gia kausi kai uliko fotias. epeidi, paidi gennithike se mas, gios dothike se mas kai i exousia tha einai epano ston omo tou kai to onoma tou tha apoklithe: thaumastos, symboulos, ischuros theos, pateras tou mellonta aiona, archontas eirinis. stin auxisi tis exousias tou kai tis eirinis den tha uparhei telos, epano ston throno tou dadid, ki epano sti basileia tou, gia na ti diataxei, kai na ti stereosei, me krisi kai dikaiosuni, apo tora kai mechri ton aiona. o zilos tou kuriou ton dunameon tha to ektelese. o kurios esteile logo enantia ston iakob, kai epese epano ston israil. kai olokliros o laos tha to gnorisei, o efraim kai o katoikos tis samareias, pou lene uperifana kai me eparsi kardias: oi plithes epesan, emeis omos tha ktisoume me pelekites petres oi sukomouries kopikan, emeis omos tha tis al-

laxoume me kedrous. gi' auto, o kurios tha sikosei tous echthrous tou resin enantion tou, kai tha sunenosei tous polemious tou tous surious apo mprosta, kai tous filistaious apo piso kai tha katafane ton israil me anoichto stoma. se ola auta o thumos tou kuriou den apostrafike, alla to cheri tou einai akoma aplomeno. entoutois, o laos den epistrefei s' ekeinon pou ton pataxe oute zitoun ton kurio ton dunameon. gi' auto, o kurios tha apokopsei apo ton israil kefali kai oura, kladi kai sparto, se mia imera. o presbuteros kai o entimos, autos einai to kefali, kai o profitis pou didaskei psemata, autos einai i oura. epeidi, autoi pou makarizoun auton ton lao, ton planoun ki autoi pou makarizontai ap' autous, afanizontai. gi' auto, o kurios den tha eufranthei stous neaniskous tous oute tha eleisei tous orfanous kai tis chires tous epeidi, oloi einai upokrites kai kakopoioi, kai kathe stoma mlai me asebeia. se ola auta o thumos tou den apostrafike, alla to cheri tou einai akoma aplomeno. epeidi, i anomia afanizei opos i fotia, pou katatroei ta tribolia kai ta agkathia, ki auto pou anabei floga sta puknotata tou dasous ki auta tha aneboun se stili kapnou pou perituligetai. apo ton thumo tou kuriou ton dunameon i gi skotistike, kai o laos tha einai san uliko fotias anthropos den tha eleisei ton adelfo tou. kai tha arpaxei sta dexia, omos tha peinasei kai tha faei sta aristera, omos den tha chortasei kathe anthropos tha faei ti sarka tou brachiona tou o manassis ton efraim, kai o efraim ton manassi autoi malista tha einai mazi enantion tou iouda. se ola auta, o thumos tou den apostrafike, alla to cheri tou einai akoma aplomeno.

## 10

alloimono s' autous pou psifizoun psifismata adika, kai stous grammateis pou grafoun katadunasteusi gia na sterisoun auton pou echei anagki apo tin krisi, kai gia na arpaxoun to dikio ton ftochon tou laou mou, gia na ginoun oi chires lafuro tous, kai na gumnosoun tous orfanous! kai ti tha kanete kata tin imera tis episkepsis, kai kata ton olethro pou tharthei apo makria; se poion tha prostrexete gia boitheia; kai pou tha afisete ti doxa sas, para sto oti tha upokupsoun sta desma, kai tha pesoun apo kato apo tous foneumenous; kai se ola auta o thumos tou kuriou den apostrafike, alla to cheri tou einai akoma aplomeno. ouai ston assurio, ti rabdo tou thumou mou, an kai i mastiga sto cheri tou einai i orgi mou! tha ton steilo enantia se ena upokritiko ethnos, kai tha tou doso prostagi enantion tou laou tou thumou mou, gia na lafuragogisei lafura, kai na leilaitisei leilasia, kai na tous katapatisei san ti laspi ton dromon. entoutois, autos den kata-

labainei etsi, kai i kardia tou den skeftetai etsi alla, stin kardia tou skeftetai touto, na katastrepsei kai na exolothreusei ethni, ochi liga. epeidi, leei: noi archontes mou den einai oloi basilades; den einai i chalani san ti charchemis; den einai i aimath san tin arfad; den einai i samareia san ti damasko; opos to cheri mou katakratise ta basileia ton eidolon, pou ta glupta tous eichan perissoteri ischu para ekeina tis ierusalim kai tis samareias, den tha kano opos ekana sti samareia kai sta eidola tis, etsi kai stin ierusalim kai sta eidola tis; z. gi' auto, afou o kurios ektelese i olokliro to ergo tou epano sto bouno sion ki epano stin ierusalim, tha paiduso, leei, ton karmo tis upsomenis kardias tou basilia tis assurias, kai tin alazoneia ton psilon mation tou. epeidi, leei: nme ti dunami tou cheriou mou to ekana, kai me ti sofia mou, epeidi eimai sunetos kai metakinisa ta oria ton laon, kai diarpaxa tous thisauros tous, kai kathairesai, os ischuros, autous pou kathon-tai se upsos kai to cheri mou brike, san se folia, ta plouti ton laon kai kathos kapoios mazeuei afimena auga, etsi sugkentrosa ego olokliri ti gi kai kanenas den kounise fterouga i anoixe stoma i psithurisez. tha mporouse na kauchithe i axina enantia s' auton pou kobei m' auti; tha mporouse na kompasei to prioni enantia s' auton pou to kinei; san na mporouse na kinithei i rabdos enantia s' autous pou tin upsonoun san na mporouse to mpastouni na upsosei ton eauto tou san na mi einai xulo. gi' auto, o kurios, o kurios ton dunameon, tha aposteilei stous pacheis tou ischnotia kai kato apo ti doxa tou tha anapsei kausi, san mia kausi fotias. kai to fos tou israil tha ginei fotia, kai o dikos tou agios floga kai tha kapsei kai tha katafaei ta agkathia tou kai ta tribolia tou se mia imera kai tha afanisei ti doxa tou dasous tou, kai tou karpoforou chorafiou tou, apo psuchi mechri sarka kai tha einai opos otan enas simaioforos leipopsuche. kai to upoloipo ton dentron tou dasous tou tha einai euarithmo, oste ena paidi na ta katagrapei. kai kata tin imera ekeini, to upoloipo tou israil, kai oi diasosmenoi tou oikou iakob, den tha epistirizontai pia s' auton pou tous pataxe, alla tha epistirizontai ston kurio, ton agio tou israil, me alitheia. to upoloipo tha epistrepsei, to upoloipo tou iakob, pros ton ischuro theo. epeidi, an kai o laos sou, o israil, einai san tin ammo tis thalassas, ap' autous ena upoloipo tha epistrepsei i katanalosi pou apofasistike tha suntelestei me dikaiosuni. epeidi, o kurios, o theos ton dunameon, tha kanei katanalosi, bebaia prosdiorismeni, sto meson olokliris tis gis. gi' auto, etsi leei o kurios, o theos ton dunameon: lae mou, o opoios katoikeis sti sion, mi fobitheis apo ton assurio tha se pataxei me rabdo, kai tha sikosei ti baktiria tou enantion sou sum-

fona me ton tropo tis aiguptou epeidi, akoma ligo, kai i orgi tha stamatisei kai o thumos mou tha einai se olethro ekeinon. kai o kurios ton dunameon tha sikosei epano tou mastiga, sumfona me tin pligi tou madiam ston bracho orib kai kathos i rابدos tou upsothike epano sti thalassa, etsi tha tin uposei, sumfona me ton tropo tis aiguptou. kai kata tin imera ekeini, to fortio tou tha afairethei apo ton omo sou, kai o zugos tou apo ton trachilo sou, kai o zugos tha suntriftei exaitias tou chrismatos. autos irthe stin aiath, perase sti migron sti michmas tha balei ta skeui tou diablikon to perasma katelusan sti geba i rama tromaxe i gabaa tou saoul efuge. upose ti foni sou, thugatera tis galleim ftochi anathoth, kan' tin na akoustei sti laisa. i madmina metatopistike oi katoikoi tis gebeim efugan mazi. kai kata tin imera ekeini tha meinei sti nob, tha seisei to cheri tou enantia sto bouno tis thugateras tis sion, enantia ston lofo tis ierousalim. des, o kurios, o kurios ton dunameon, tha kopsei ta kladia me tromero kroto kai oi upomenoi tha suntriftoun, kai oi uperifanoi tha tapeinothoun. kai tha kopsei me sidero ta pukna tou dasous, kai o libanos tha pesei diamesou enos ischurou.

## 11

kai tha bgei rابدos apo ton kormo tou iessai, kai klados tha anebeii apo tis rizes tou kai to pneuma tou kuriou tha anapauthei epano tou, pneuma sofias kai sunesis, pneuma boulis kai dunamis, pneuma gnosis kai fobou tou kuriou kai tha ton kanei oxuderki ston fobo tou kuriou, oste den tha krinei sumfona me ti theoria ton mation tou oute tha elegchei sumfona me tin akroasi ton aution tou alla, tha krinei tous ftoc-hous me dikaiousuni, kai tha uperaspizetai tous tapeinous tis gis me euthutita kai tha pataxei ti gi me ti rabdo tou stomatos tou, kai me tin pnoi ton cheileon tou tha thanatonei ton asebi. kai i zoni tis osfuos tou tha einai dikaiousuni, kai i zoni ton pleuron tou pisti. kai o lukos tha sugkatoikei mazi me to arni, kai i leopardali tha anapauei mazi me to katsikaki kai to moschari kai to liontaraki kai ta siteuta mazi, kai ena mikro paidi tha ta odigei. kai i damali kai i arkouda tha boskoun mazi, ta paidia tous tha anapauontai mazi, kai to liontari tha troei achuro, opos to bodi. kai to paidi pou thilazei tha paizei stin trupa tis echidnas, kai to apogalaktsismo paidi tha balei to cheri tou sti folia tis ochias. den tha kakopoion oute tha ftheiroun se olo to agio mou bouno epeidi, i gi tha einai pliris tis gnosis tou kuriou, opos ta nera skepazoun ti thalassa. kai kata tin imera ekeini, pros ti riza tou iessai, i opoia tha steketai simaia ton laon, s' auton

tha prostrexoun ta ethni, kai i anapausi tou tha einai doxa. kai kata tin imera ekeini o kurios tha balei to cheri tou pali, mia deuteri fora, gia na analabei to upoloipo tou laou tou, pou tha meinei, apo tin assuria, kai apo tin aigupto, kai apo tin pathros, kai apo tin aithiopia, kai apo to elam, kai apo ti senaar, kai apo tin aimath, kai apo ta nisia tis thalassas. kai tha uposei simaia sta ethni, kai tha sugkentrosei tous aporrimmenous tou israil, kai tha sunathroisei tous diaskorpismenous tou iouda apo tis tesseri gonies tis gis. kai o fthonos tou efraim tha afairethei, ki autoi pou echtreuontai ton iouda tha apokopoun o efraim den tha fthonei ton iouda, kai o ioudas den tha thlibei ton efraim. alla, tha ormisoun enantion ton orion ton filistaion pros ti dusi tha leilatisoun kai tous gious tis anatolis, olous mazi tha baloun to cheri tous epano ston edom kai ton moab kai oi gioi tou ammon tha upotachthoun s' autous. kai o kurios tha kataxeranei ti glossa tis aiguptiakis thalassas kai me ton biaio auton anemo tha seisei to cheri tou epano ston potamo, kai tha ton pataxei se epta reumata, kai tha kanei na diabainoun me upodimata. kai tha einai enas platus dromos sto upoloipo tou laou tou, to opoio tha meinei, apo tin assuria opos itan ston israil, kata tin imera pou anebike apo tin aigupto.

## 12

kai kata tin imera ekeini tha peis: kurie, tha se doxologiso epeidi, an kai orgistikes enantion mou, o thumos sou strafike, kai me parigorises. deste, o theos einai i sotiria mou tha echo tharros, kai den tha fobamai epeidi, o kurios o theos einai i dunami mou, kai to tragoudi kai stathike i sotiria mou. kai tha antlisset nero me eufrosuni apo tis piges tis sotirias. kai kata tin imera ekeini tha peite: doxologeite ton kurio, epikaleiste to onoma tou, kante gnosta ta erga tou sta ethni, na thumaste oti upsothike to onoma tou. na psallete ston kurio epeidi ekane endoxa pragmata einai gnosto se oli ti gi. agallou kai eufrainou, katoike tis sion epeidi, o agios tou israil einai megas anamesa sou.

## 13

i orasi enantia sti babulona, pou eide o isa.i.as, o gios tou amos. sikoste simaia epano sto psilo bouno, uposte pros autous ti foni, kiniste to cheri gia na mpoun mesa stis pules ton archonton. ego prostaxa tous diorismenous mou, malista fonaxa tous dunatous mou, gia na ektelesoun ton thumo mou, autous pou chairoun sti doxa mou. foni plithous epano sta bouna san megalou laou thorubodis foni ton sugkentromenon

basileion ton ethnon o kurios ton dunameon episkeptetai ton strato tis machis. erchon-tai apo makrini gi, apo ta perata tou oura-nou, o kurios kai ta opla tis aganaktisis tou, gia na afanisoun olokliri ti gi. ololuzete, epeidi i imera tou kuriou plisiase tharthei san olethros apo ton pantodunamo. gi' auto, ola ta cheria tha paralusoun, kai kathe kar-dia anthroupou tha dialuthei. kai tha tromax-oun ponoi kai thlipseis tha tous katakurieu-soun tha einai mesa se pono, san auti pou gennaei tha meinoun ekstatikoi o enas pros ton allon ta prosopa tous tha einai fogis-mena. deste, i imera tou kuriou erchetai, skliri, kai gemati apo thumo kai flogeri orgi, gia na kanei ti gi erimi, kai tha exaleipsei ap' auti tous amartolous tis. epeidi, ta aste-ria tou ouranou kai oi asterismoï tou den tha dosoun to fos tous o ilios tha skoteiniasei stin anatoli tou, kai to feggari den tha ekspempsei to fos tou. kai tha paideuso ton kosmo gia tin kakia tou, kai tous asebeis gia tin anomia tous kai tha stamatiso ton kompasmo ton uperifanon, kai tha tapeinoso tin upsilofro-suni ton foberon. tha kano enan anthropo perissotero polutimon apo katharo chrusafi malista, enan anthropo perissotero apo to chrusafi tou ofeir. gi' auto, tha taraxo tous ouranou, kai i gi tha seistei apo ton topo tis, ston thumo tou kuriou ton dunameon, kai kata tin imera tis flogeris orgis tou. kai tha einai san zarkadaki pou to kunigoun, kai san egkataleimmeno probato kathe enas tha strefetai ston lao tou, kai kathe enas tha feugei ston topo tou. kathe enas pou echei brethei, tha diaperastei kai oloi oi sugken-tromenoi tha pesoun me machaira. kai ta paidia tous tha ta suntripsoun mprosta tous ta spitia tous tha ta leilatisoun, kai tis gu-naikes tous tha tis biasoun. deste, tha xe-sikoso tous midous enantion tous, oi opoioi den tha skefthoun to asimi kai sto chrusafi den tha eucharistithoun s' auto alla ta toxa tous tha suntripsoun tous neaniskous kai den tha eleisoun ton karmo tis koilias to mati tous den tha lupithe paidia. kai i babulona, i doxa ton basileion, to endoxo kauchima ton chaldaion, tha einai opos otan o theos eiche katastrepsei ta sodoma kai ta gomorra oude-pote tha katoikitheï oute tha kataskinothei apo genea se genea oute arabes tha sti-soun tis skines tous ekei oute poimenes tha anapauontai ekei alla, ekei tha anapauontai thiria kai ta spitia tous tha einai gemata apo zoa pou ololuzoun kai strouthokamiloi tha katoikoun ekei, kai saturoi tha choreuoun ekei kai oi ailouroi tha fonazoun mesa sta erimomena spitia tous, kai tsakalia sta pala-tia tis apolausis tous kai o kairos tis plisiazai narthei, kai oi imeres tis den tha makrunoun.

epeidi, o kurios tha eleisei ton iakob, tha eklexei akoma kai ton israil, kai tha tous egkatastisei sti gi tous kai oi xenoi tha enothoun mazi tous, kai tha proskollithoun ston oiko tou iakob. kai oi laoi tha tous paroun kai tha tous feroun ston topo tous kai o oikos tou israil tha tous klironomisei sti gi tou kuriou gia doulous kai doules kai tha einai dikoi tous aichmalotoi ekeinoin pou tous eichan aichmalotisei, kai tha ginoun ku-rioi ekeinoun pou tous eichan katathlipsei. kai kata tin imera pou o kurios tha se anapau-sei apo ti thlipsi sou, kai apo ton fobo sou, kai apo ti skliri sou douleia, stin opoia isoun katadoulomenos, tha metacheiristeis auti tin paroimia enantia ston basilia tis babulonas, legontas: pos pauthike o katadunastis! pos pauthike i forologos tou chrusafiou! o ku-rios suntripsei ti rabdo ton asebon, to skiptro ton dunaston. autos pou me thumo chtu-paei ton lao me akatapausto chtupima, au-tos pou me orgi despozei epano sta ethni, katadioketai, kai den uparchei kanenas pou na empodizei. oli i gi anapauetai, isuchazei ekfonoun tragoudia egalliasis. chairoun se sena kai ta elatia, oi kedroi tou libanou, pou lene: afotou esu koimithikes, dentrokops den anebike enantion mas. o adis apo kato kinithike gia sena, gia na sunantisei ton er-chomo sou gia sena xesikose tous nekrous, olous tous igemones tis gis sikose apo tous thronous tous olous tous basiliades ton eth-non. oloi autoi tha apokrithoun kai tha sou poun: ki esu egines adunatos opos ki emeis; egines omoios me mas; o kompas-mos sou ferthike kato ston tafo, kai o tho-rubos ton mousikon sou organon to skoulikia einai stromeno apo kato sou, kai ta skoulikia se skepazoun pos epeses apo ton ourano, eosfore, gie tis augis! suntriftikes katagis, esu pou katapatouses ta ethni! esu eleges stin kardia sou: átha anebo ston ourano, tha uposo ton throno mou pio pano apo ta asteria tou theou kai tha kathiso epano sto bouno tis sunaxis, pros ta meri tou borra tha anebo epano sta upsi ton sunnefon tha eimai omoios me ton upistoz. omos, tha katebeis ston adi, sta bathi tou lakkou. au-toi pou se blepoun, tha atenisoun se sena, tha se paratiroun, legontas: náutos einai o anthropos, pou ekane ti gi na tremei, pou eseie ta basileia; autos pou erimone tin oik-oumeni, kai katestrefe tis poleis tis; autos pou den apelue tous fulakismenous tou sta spitia tous; z. oloi oi basiliades ton eth-non, oloi anapauontai se doxa, kathe enas sto palati tou esu, omos, aporrifthikes apo ton tafo sou san aidastiko kladi, san ima-tio anthropon trupimenon, foneumenon me machaira, pou katebainoun stis petres tou lakkou san ptoma pou katapatietai. den

tha enotheis mazi tous se entafiasmo, epeidi afanises ti gi sou, foneuses ton lao sou to sperma ton kakopoion oudepote tha onomastei. etoimaste sfagi sta paidia tou exaitias tis anomias ton pateron tous, gia na mi sikothoun kai klironomisoun ti gi, kai gemisoun to prosopo tis oikoumenis apo poleis. epeidi, tha sikotho enantion tous, leei o kurios ton dunameon kai tha exaleipso apo ti babulona ton onoma, kai to upoloipo, kai gio, kai eggono, leei o kurios kai tha tin kano klironomia achinon, kai limnes neron kai tha ti saroso me to sarotro tis apoleias, leei o kurios ton dunameon. o kurios ton dunameon orkistike, legontas: opos thelisa, etsi tha ginei, exapantos kai opos apofasisa, etsi tha meinei, na suntripso ton assurio sti gi mou, kai na ton katapatiso epano sta bouna mou tote, o zugos tou tha sikothai ap' autous, kai to fortio tou tha afairethei apo tous omous tous. auti einai i bouli, pou einai apofasismeni enantia se olokleri ti gi ki auto einai to cheri to aplomeno epano se ola ta ethni. epeidi, o kurios ton dunameon apofasise, kai poios tha to anairesei; kai to cheri tou aplothike, kai poios tha to apostrepsei; kata ton chrono pou pethane o basilius achaz, egine touti i orasi: mi chaire, olokleri i palaistini, epeidi suntrifike i rabdos ekeinou pou se pataxe gia ton logo oti, apo ti riza tou fidiou tha bgei echidna, kai o karpos tis tha einai ena flogero fidi pou petaei. kai oi prototokoi tou ftochoi tha trafoun, ki autoi pou echoun anagki tha anapauntai me asfaleia kai tha thanatoso ti riza sou me peina, kai tha foneuso to upoloipo sou. ololuze, o puli, boa, o poli chathikes, o palaistini olokleri epeidi, erchetai kapnos apo ton borra, kai oute enas den tha leipsei apo tin ekstrapteusi tou, stous kathorismenous kairous. kai poia apokrisi tha dothei stous presbeutes ton ethnon; oti o kurios themeliose ti sion, kai s' autin tha elpizoun oi ftochoi tou laou tou.

## 15

i orasi enantia ston moab. epeidi, i ar tou moab porthithike ti nuchta, kai afanistike epeidi, i kir tou moab porthithike ti nuchta, kai afanistike anebike sto spiti, kai sti daibon, tous psilous topous, gia na klapsei o moab tha ololuxei gia ti nevo, kai gia ti medeba ola ta kefalia tha falakrothoun, kathe geni tha xuristei. stous dromous tous tha einai perizosmenoi me sakous epano stis taratses tous, kai stis plateies tous oloi tha ololuxoun me megalon klauthmo kai i esebon tha boa, kai i eleali i boi tous tha akoustei mechri tin iassa gi' auto, oi oploforoi andres tou moab tha ololuxoun i psuchi tous tha ololuxei gi' autous. i kardia mou tha anaboisei gia ton moab oi fugades tou tha trexoun mechri ti sigor, san trietis damali

epeidi, tha aneboun klaigontas apo tin anabasi tis loueith epeidi, ston dromo tis oronaim tha upsosoun foni exolothremou epeidi, ta nera tis nimreim tha ekleipsoun epeidi, to chortari xerathike, i chloi exelipe, den uparchei tipote chloro. gi' auto, i afthonia pou sunaxan, kai ekeino pou apotamieusan, tha ferthei stin koilada me tis ities. epeidi, i foni eftase ologura sta oria tou moab o ololugmos tis mechri tin eglaim, kai o ololugmos tis sti bir-aileim. epeidi, ta nera tis deimon tha gemisoun apo aima epeidi, akoma tha epifero deina epano sti deimon, liontaria enantia s' ekeinon pou diasothike apo ton moab, kai enantia sta upoloipa tou topou.

## 16

steilte to arni ston archonta tis gis apo ti sela mesa stin erimo, pros to bouno tis thugateras tis sion. epeidi, san to pouli pou planietai, diogmeno apo ti folia tou, etsi oi thugateres tou moab tha einai stis diaba-seis tou arnon. pairne apofaseis, ektelese to dikio sto meson tis imeras kane ti skia sou san nuchta krupse autous pou diokontai mi faneroseis auton pou periplanietai. oi diogmenoi mou as paroikisoun konta sou, o moab gine s' autous skepi apo to prosopo tou porthiti epeidi, o arpachtis teleiose, o porthitis stamatisa, oi katadunastes exolothreuthikan apo ti gi. kai o thronos tha stithe me eleos, ki epano s' auton tha kathisei me alitheia, sti skini tou dapid, autos pou krinei, kai anazitaei krisi, kai speudei gia dikaiousuni. akousame tin uperifaneaia tou moab, einai arketi uperifanos tin upsilofrosuni tou, kai tin alazoneia tou, kai ti mania tou ta psemata tou tha mataiothoun. gi' auto, o moab tha ololuxei oloi tha ololuxoun gia ton moab tha thrinologisete gia ta themelia tis kir-areseth chtupithikan, bebaia. epeidi, oi pediades tis esebon einai atonismenes, kai i ampelos tis sibma oi kurioi ton ethnon katasuntripsan ta kalutera futa tis, pou eftanan mechri tin iazir, kai periplaniontan diamesou tis erimou ta kladia tis isan aplomena, diabainan ti thalassa. gi' auto, me klauthmo tis iazir tha klapso tin ampelo tis sibma tha se brexo me ta dakrua mou, esebon, kai eleali epeidi, epano stous kalokairinous karpous sou, ki epano ston therismo sou, epepese alalagmos. kai afairethike i eufrosuni kai i agalliasi apo tin karpoforo pediada kai stous ampelones sou den tha uparchoun pleon tragoudia oute fones agalliasis oi patites se patitiria den tha patoun to kراسi sta patitiria ego katapausa ton alalagmo tou trugitou. gi' auto, ta entosthia mou tha ichisoun, san kithara, gia ton moab, kai ta esoterika mou gia tin kireares. kai o moab, otan fanei oti apekame epano stous bomous tou, tha mpei mesa sto agiastirio tou gia na proseuchithe omos, den

tha petuchei. autos einai o logos, pou ektote o kurios milise gia ton moab. tora, omos, o kurios milise, legontas: se tria chronia, opos einai ta chronia tou misthotou, i doxa tou moab tha katafronithe, me olo to megalo plithos tou kai to upoloipo tha einai para polu ligo kai adunato.

17

i orasi enantia sti damasko. destе, i damaskos echei pausei na einai poli, kai tha einai enas soros apo ereipia. oi poleis tis aroi egkataleifthan tha einai gia ta kopadia, pou tha anapauontai ekei, kai den tha uparhei autos pou ekfobizei. kai apo ton efraim tha ekleipsei i boitheia, kai to basileio apo ti damasko, kai to upoloipo tis surias tha ginei opos i doxa ton gion tou israil, leei o kurios ton dunameon. kai kata tin imera ekeini, i doxa tou iakob tha mikrunei, kai to pachos tis sarkas tou tha ginei ischno. kai tha einai, opos otan o theristis mazeuei to sitari, kai therizei ta stachua me ton brachiona tou kai tha einai, opos ekeinos pou mazeuei ta stachua stin koilada rafaeim. tha meinoun, omos, mesa s' auti roges, opos ston tinagmo tis elias, duo treis elies epano stin korufi ton psiloteron kladon, tesseris pente epano stous makruterous apo tous karpoforous kladous tis, leei o kurios o theos tou israil. kata tin imera ekeini, o anthropos tha anasikosei ta matia tou pros ton dimiourgo tou, kai ta matia tou tha enatenisoun pros ton agio tou israil. kai den tha anasikosei ta matia tou pros tous bomous, to ergo ton cherion tou, oute tha Sebastoun ekeino pou ekanan ta dachtula tou oute ta alsi oute ta eidola. kata tin imera ekeini, oi ochures poleis tou tha einai san ena egkataleimmeno kladi, kai ena akrotato klonari, pou afisan exaitias ton gion israil kai tha einai erimosi. epeidi, lismonises ton theo tis sotirias sou, kai den thumithikes ton bracho tis dunamis sou, gi' auto tha futepseis aresta futa, kai tha kaneis to futema me xena blastimata tin imera tha kaneis to futo sou na auxithe, kai to proi tha kaneis ton sporo sou na anthisei omos, to kalokairi tha diarpachthei, stin imera tou ponou kai tis apelpismenis thlipsis. ouai sto plithos pollon laon, pou kanoun tarachi, san tin tarachi ton thalasson kai ston thorubo ton ethnon, pou thoruboun, san ton thorubo pollon neron. ta ethni tha thorubisoun, san ton thorubo pollon neron o theos, omos, tha ta elegxei, kai tha fugoun makrua, kai tha ekdiochthoun, san to achuro ton bounon mprosta ston anemo, kai san skoni mprosta ston anemostrobilo. pros tin espera, destе, tarachi kai prin apo tin augi den uparhei. auti einai i merida ekeinou pou mas leilautoun, kai o kliros auton pou mas diarpazoun.

18

ouai! o, gi, pou skiazeis me tis fterouges sou, pou eisai pera apo tous potamous tis aithiopias, esu pou stelneis presbeutes diamesou tis thalassas, kai me spartina ploia epano sta nera. tachudromoi aggeliaforoi, pigainete se ena diarpagmeno kai kataspargmeno ethnos, se enan lao tromero, apo tin archi tou mechri simera, ena ethnos metrimeno kai katapatimeno, tou opoiou ti gi diarpaxan oi potamoi! oloi oi katoikoi tou kosmou, kai autoi pou katoikoun epano sti gi, blepete, otan upsothei simaia epano sta bouna kai akouste, otan ekpempthei foni salpiggas. epeidi, etsi mou eipe o kurios: tha isuchaso, kai tha epi-blepso sto katoikitiro mou, san kausonas, lamproteros apo to fos, san sunnefo drosias ston kausona tou kalokairiou. epeidi, prin apo to kalokairi, otan to blastima ginei teleio, kai i agourida orimasei apo to anthos, tha kopsei tous blastous me kladeutiria, kai afou apokopsei tis klimatides, tha afairesei. tha egkataleifthoun mazi gia ta ornea ton bounon, kai gia ta thiria tis gis kai ta ornea tha perasoun to kalokairi epano tous, kai ola ta thiria tis gis tha paracheimasoun epano tous. kai kata ton kairo ekeino, tha ferthei ena doro ston kurio ton dunameon apo ton diarpagmeno kai kataspargmeno lao, kai apo enan tromero lao apo tin archi tou mechri simera, enos ethnous metrimenou kai katapatimenou, tou opoiou ti gi diarpaxan oi potamoi, ston topo tou onomatos tou kuriou ton dunameon, to bouno sion.

19

i orasi enantia stin aigupto. destе, o kurios epibainei epano se eukiniti nefeli, kai tha epipesei epano stin aigupto kai ta eidola tis aiguptou tha seistoun apo to prosopo tou, kai i kardia tis aiguptou tha dialuthei sto meson tis. kai tha sikosei aiguptious enantia se aiguptious, kai tha polemisoun kathe enas enantia ston adelfo tou, kai kathe enas enantia ston plision tou mia poli enantia stin alli, basileia enantia se basileia. kai to pneuma tis aiguptou tha ekleipsei, sto meson tis kai tha anatrepso ti bouli tis kai tha rotisoun ta eidola, kai tous magous, kai tous eggastrimuthous, kai tous manteis. kai tha paradoso tous aiguptious se cheri skliron kurion kai enas agrios basilias tha tous exousiazeti, leei o kurios, o kurios ton dunameon. kai ta nera apo tis thalasses tha ekleipsoun, kai o potamos tha afanistei kai tha kataxerathe. kai oi potamoi tha sterepsoun ta perifragmena ruakia tha adeiasoun kai tha kataxerathoun i kalamia kai to sparto tha marathoun ta leibadia konta sta ruakia, epano sta stomia ton ru-



akion, kai kathe ti to sparmeno konta sta ruakia, tha xerathei, tha aporrifthei, kai tha afanistei. kai oi psarades tha stenaxoun, kai oloi osoi richnoun agkistri sta ruakia, tha thrinisoun, ki autoi pou bazoun dich-tua epano sta nera, tha nekrothoun. kai osoi ergazontai se leptο linari, kai osoi plekoun dichtua, tha tarachthoun. kai oi stuloi tis tha suntrifoun, kai oloi osoi kerdizoun apo ichthuotrofeia. bebaia, oi archontes tis tanis einai moroi, i bouli ton sofon sum-boulon tou farao eGINE asuneti pos kathe enas apo sas lete ston farao: ego eimai gios sofon, gios archaion basiliadon; pou, pou einai oi sofoi sou; kai as poun tora se sena, kai as katalaboun ti bouleuthike o kurios ton dunameon enantia stin aigupto. oi archontes tis tanis morathikan, oi archontes tis memfis planithikan kai oi archontes ton fulon tis planisan tin aigupto. o kurios moirase anamesa tis pneuma parafrasounis kai planisan tin aigupto se ola ta erga tis, opos ekeinos pou methaei, planetai mesa ston emeto tou. kai den tha uparxei ergo gia tin aigupto, pou to kefali i i oura, to kladi i o spartos, na mporei na kanei. kata tin imera ekeini oi aiguptioi tha einai san gynaikes, kai tha tromaxoun kai tha fobithoun apo to cheri tou kuriou ton dunameon pou seietai, to opoio seietai epano tous. kai i gi tou iouda tha einai friki stous aiguptious kathenas pou ti thumatai, tha frittei, exaitias tis boullis tou kuriou ton dunameon, tin opoia apofasise enantion tous. kata tin imera ekeini tha uparchoun pente poleis sti gi tis aiguptou, pou tha miloun ti glossa tis chanaan, kai tha orkizontai ston kurio ton dunameon i mia tha onomazetai: i poli acheres. kata tin imera ekeini, sto meson tis gis tis aiguptou tha uparchei thusiastirio ston kurio, kai mia stili kata to orio tis ston kurio. kai tha uparchei sti gi tis aiguptou gia simeio kai gia marturia ston kurio ton dunameon epeidi, tha booun pros ton kurio exaitias ekeinou pou tha tous katathliboun, kai tha tous steilei sotira, kai megalon, kai tha tous sosei. kai o kurios tha gnoristei stous aiguptious kai oi aiguptioi tha gnorisoun ton kurio kata tin imera ekeini, kai tha prosperoun thusia kai prosfara kai tha euchithoun mia euchi ston kurio, kai tha tin ekplirosoun. kai o kurios tha chtupisei tin aigupto tha ti chtupisei kai tha ti therapeusei kai tha epistrafoun ston kurio kai tha paraklithei ap' autous, kai tha tous giatrepsei. kata tin imera ekeini tha uparchei enas megalos dromos apo tin aigupto pros tin assuria, kai oi assurioi tharthoun stin aigupto, kai oi aiguptioi stin assuria, kai oi aiguptioi mazi me tous assuriους tha douleupsoun ston kurio. kata tin imera ekeini, o israil tha einai o tritos mazi me ton aiguptio kai mazi me ton assurio tha einai eulogia sto meson tis

gis epeidi, o kurios ton dunameon tha tous eulogisei, legontas: eulogimenei i aiguptos o laos mou, kai i assuria to ergo ton cherion mou, kai o israil i klironomia mou.

## 20

kai kata to etos, kata to opoio o tartan irthe stin azoto, otan ton esteile o sargon, o basilias tis assurias, kai polemise enantia stin azoto kai tin kurieuse, kata ton idio kairo, o kurios milise ston isaia, ton gio tou amos, legontas: pigaine kai luse ton sako apo tin osfu sou, kai bgale ta santalia sou apo ta podia sou. kai ekane etsi, perpatontas gumnos kai anupoditos. kai o kurios eipe: opos o doulos mou o isaia perpatouse gumnos kai anupoditos tria chronia, gia simeio kai terastio enantia stin aigupto, kai enantia stin aithiopia, etsi o basilias tis assurias tha apagagei desmious tous aiguptious, kai aichmalotous tous aithiopes, neous kai gerontes, gumnous kai anupoditous, malista me gumna ta opisthia tous, pros entropi tis aiguptou. kai tha tromaxoun kai tha ntrapoun gia tin aithiopia, to tharros tous kai gia tin aigupto, to kauchima tous. kai oi katoikoi autou tou topou, ekeini tin imera, tha lene: koitaxte, tetoio einai to katafugio mas, sto opoio katafeugoume gia boitheia, gia na eleutherothoume apo ton basilia tis assurias kai pos tha sothoume emeis;

## 21

i orasi enantia stin erimo tis thalassas. opos oi diabainontes anemostrobiloι tou mesimeriou, etsi erchetai apo tin erimo, apo mia gi tromeri. ena skliro orama fanerothike se mena ekeinos pou katadunasteuei, katadunasteuei, ki ekeinos pou porthei, porthei. aneba, elam poliorkise, midia stamatisa oles tis katadunasteies tis. gi' auto, i osfus mou einai gemati apo oduni ponoi me kurieusan, opos oi ponoi ekeini pou gennaεi kurtothika sto akousma tou suntarachthika sti thea tou. i kardia mou klonizetai tromos me exeplice i nuchta tis eufrosunis mou metablithike mesa mou se friki. etoimazetai to trapezi fulattoun skopia, trone, pinoun sikotheite stratarches, etoimaste aspidες. epeidi, o kurios mou eipe ta exis: pigaine, stise enan paratiriti, gia na anaggellei o ti blepei. kai eide duo kabalarides alogon, enan kabalari gaidouriou, kai enan kabalari kamilas kai prosexe me epimeleia, me polli prosochi. kai fonaxe san liontari: kurie mou, astamatita steko-mai sti skopia tin imera, kai fulatto oles tis nuchtes kai na, erchontai edo duo kabalarides andres, kabalarides alogon. kai apan-tise kai eipe: epese, epese i babulona, kai

oles oi gluptes eikones ton theon tis suntriftikan katagis. alonisma mou, kai sitari tou aloniou mou, sas fanerosa ekeino pou akousa apo ton kurio ton dunameon, ton theo tou israil. i orasi enantia sti douma. se mena fonazei apo ti sieir: froure, ti echeis na peis gia ti nuchta; froure, ti echeis na peis gia ti nuchta; o frouros eipe: to proi irthe, akoma kai i nuchta an thelete na rotisete, rotate epistrepste, kai erthete. i orasi enantia stin arabia. sto dasos tis arabias tha dianuchtereuseste, sunodeies ton daidaniton. ferte nero se sunantisi ekeinou pou dipsaei, katoikoi tis gis tis thaiman proupantate me psomia ekeinon pou feugei. epeidi, feugoun mprosta apo ta xifi, mprosta apo to gumnomeno xifos, kai mprosta apo to tentomeno toxo, kai mprosta apo tin ormi tou polemou. epeidi, etsi mou eipe o kurios: mesa se enan chrono, opos einai ta chronia tou misthoutou, tha ekleipsei ololkiri i doxa tis kidar kai to upoloipo tou arithmou ton dunaton toxoton apo tous gious tou kidar tha elattothoun epeidi, o kurios, o theos tou israil, milise.

## 22

i orasi enantia stin koilada tou oramatos. ti sou egine tora, oti esu, ololkiri, anebikes epano stis taratses; esu, pou isoun gemati boi, mia poli thoroubou, mia poli euthumias oi foneumenoι sou den foneuthikan me machaira oute pethanan sti machi. oloi oi archontes sou efugan mazi feugontas apo to toxo, desmeuthikan oloi osoi briskontan mesa se sena autoi pou katefugan apo makria, desmeuthikan mazi. gi' auto, eipa: aposurtheite apo mena tha klapso pikra mi agonizeste na me parigorisete exaitias tis diarpagis tis thugateras tou laou mou. epeidi, einai imera tarachis, kai katapatsis, kai amichanias stin koilada tou oramatos, apo ton kurio ton theo ton dunameon imera katastrofis ton teichon kai i kraugi tha ftasei sta bouna. kai o elam pire ti faretra me amaxes andron kai kabalarides, kai o kir xeskepase tin aspida. kai oi eklektes koilades sou gemisan me amaxes, kai oi kabalarides paratachthikan stin puli. kai sikothike to kalumma tou iouda kai kata tin imera ekeini estrepse ta matia sou stin oplotiki tou spitiou tou dasous. kai eidade oti oi chalastres tis polis tou dabit einai polles, kai sugkentrosate ta nera tou kato udrostasiou. kai aparithmisate ta spitia tis ierousalim, kai gia na ochurosete to teichos chalasate ta spitia. epipleon auton, kanate enan lakko anamesa sta duo teichi gia to nero tou paliou udrostasiou alla, den strepsate ta matia sas pros ton dimiourgo olon auton oute koitaxate pros ekeinon pou ta ektise apo palia. kai kata tin imera ekeini o kurios o theos ton dunameon sas kalese se klauthmo, kai se penthos, kai

se xurisma, kai se zosimo sakou alla, deste, chara kai euthumia sfazoun bodia, kai thusiazoun probata, trone kreata kai pinoun krasi, legontas: as fame kai as pioume epeidi, aurio tha pethanoume. kai apokalufthike sta autia mou apo ton kurio ton dunameon: bebaia, auti i anomia sas den tha katharistetei mechri na pethanete, leei o kurios ton dunameon. etsi leei o kurios, o theos ton dunameon: pigaine, mpes mesa s' auton ton thisaurofulaka, ston somna, ton epistati tou oikou, kai pes tou: ti echeis edo; ki edo poion echeis, oste na kataskeuaseis edo ena mnimeio gia ton eauto sou; kataskeuazei ton tafo tou psila, kai kobei ena spiti mesa se petra gia ton eauto tou. des, o kurios tha se bgalei me biai exosi, kai tha se periskepasei me ntropi. sigoura tha se strifogurisei, kai tha se tinaxei biaia san mia sfaira se enan euruchoro topo ekei tha pethaneis, ki ekei tha einai oi amaxes tis doxas sou, o ntropi tou oikou tou kuriou sou. kai tha se exoso apo ti stasi sou, kai tha se gkremiso apo to axioma sou. kai kata tin imera ekeini tha kaleso ton doulo mou ton eliakeim, ton gio tou chelkia kai tha ton ntuso me ti stoli sou, tha ton perizoso me ti zoni sou, kai tin exousia sou tha ti doso sto cheri tou, kai tha einai pateras stous katoikous tis ierousalim, kai ston oiko tou iouda. kai tha balo epano ston omo tou to kleidi tou oikou tou dabit kai tha anoigei, kai kanenas den tha kleinei kai tha kleinei, kai kanenas den tha anoigei. kai tha ton stirixo san passalo se stereo topo, kai tha einai san thronos doxas tis oikogeneias tou patera tou. kai ap' auton tha kremasoun ololkiri ti doxa tis oikogeneias tou patera tou, ta eggonia kai tous apogonous, ola ta skeui ta mikra, apo ta skeui ton potirion mechri kai ola ta skeui ton fialon. kata tin imera ekeini, leei o kurios ton dunameon, to stirigmeno karfi ston stereo topo tha kinithei, kai tha bgei kai tha pesei, kai to fortio pou tha einai epano tou tha gkremistei epeidi, o kurios milise.

## 23

i orasi enantia stin turo. ololuzete, o ploia tis tharseis epeidi, exolothreutike, oste na mi uparchei spiti oute eisodos tous anagelthike auto apo ti gi ton kitiaion. siopiste, o katoikoi tou nisiou esu, to opoio gemisan oi emporoi tis sidonas, autoi pou diabainoun epano sti thalassa. kai to eisodima tis einai o sporos tou sior, to kalokairi tou potamou, pou fernontai mesa apo polla nera ki auti egine to emporio ton ethnon. na ntropiasteis, sidona epeidi, i thalassa, to ochuroma tis thalassas, milise, legontas: den koilopono oute gennao oute anatrefo neous oute megalono parthenes. otan akoustei stin aigupto, tha lupithoun akougontas gia tin

turo. peraste sti tharseis ololuxte, katoikoi tou nisiou. auti einai i euthumi poli sas, tis opoias i archaiotita einai apo tis palies imeres; ta podia tis tha ti feroun makria gia na paroikisei. poios to bouleuthike auto enantia stin turo, auti pou diamoirazei stemmata, tis opoias oi emporoi einai igemones, tis opoias oi pragmateutes einai oi endoxoi tis gis; o kurios ton dunameon to bouleuthike auto, gia na katanthropiasei tin uperifaneia kathe doxas, gia na exeutelisei kathe endoxon tis gis. diaperna ti gi sou san potami, o thugatera tis tharseis den uparchei pleon dunami. aplose to cheri tou epano sti thalassa, eseise basileia o kurios edose prostagi enantia sti chanaan, gia na katastrepoun ta ochuromata tis. kai eipe: den tha agallesai pleon, o parthena thlimeni, thugatera tis sidonas siko, perna pros tous kitaiious oute ekei tha echeis anapausi. deste, i gi ton chaldaion autos o laos den upirche o assurios ton themeliose, gi' autous pou katoikoun stin erimo sikosan tous purgous tis, upososan ta palatia tis kai tin ekanan ereipia. ololuzete, o ploia tis tharseis epeidi, to ochuroma sas erimothike. kai kata tin imera ekeini, i turos tha lismonithegi gia 70 chronia, sumfona me tis imeres enos basilia usterá, omos, apo ta 70 chronia tha einai mesa stin turo san tragoudi tis pornis. pare mia kithara, gurna olोगura tin poli, o xechasmeni porni, paize gluka, tragouda polla tragoudia, gia na se thumithoun. kai usterá apo ta 70 chronia, o kurios tha episkefthei tin turo ki auti tha epistrepsei sto misthoma tis, kai tha paradinetai se porneia me ola ta basileia tou kosmou epano sto prospoto tis gis. kai to emporio tis kai to misthoma tis tha aferothei ston kurio den tha thisauristei oute tha tamioutei epeidi, to emporio tis tha einai gia ekeinos pou katoikoun mprosta ston kurio gia na trone se chortasmo, kai na echoun eklekta endumata.

## 24

deste, o kurios adeiazei ti gi, kai tin erimonei, kai tin anatrepei, kai diaskorpizei tous katoikous tis. kai tha einai, san ton lao, etsi kai o iereas san ton upireti, etsi kai o kurios tou san tin upiretria, etsi kai i kuria tis san ton agorasti, etsi kai o politis san ton daneisti, etsi kai ekeinos pou daneizetai san auton pou pairnei toko, etsi ki ekeinos pou plironei s' auton toko. i gi tha adeiaisei oloklirotika, kai tha apogumnothei oloklirotika epeidi, o kurios milise auton ton logo. i gi penthei, marainetai, o kosmos atonei, marainetai, oi psiloi apo tous laous tis gis einai atonismenoi. kai i gi molunthike kato apo tous katoikous tis epeidi, parebikan tous nomous, allaxan to diatagma, athetisan aionia diathiki. gi' auto, i katara

katéfage ti gi, ki autoi pou katoikousan s' auti erimothikan gi' auto, oi katoikoi tis gis katakalkan, kai emeinan ligoi anthropoi. to neo krasi penthei, i ampelos einai se atonia, oloi autoi pou eufraínontai stin kardia stenázoun. i eufrosuni ton tumpanon stamataei o thorubos auton pou euthumoun teleionei stamataei i eufrosuni tis kitharas. den tha pinoun krasi mazi me tragoudia to sikera tha einai pikro s' autous pou to pinoun. i poli tis erimosis afanistike kathe spiti kleistike, oste kanenas na mi mpei mesa. uparchei kraugi stous dromous gia to krasi kathe euthumia perase i chara tou topou efuge. stin poli emeine erimia, kai i poli chtupithike apo afanismo. otan ginei etsi sto meson tis gis anamesa stous laous, tha einai san tinagmos elias, san to stafulologima, afou stamatisai o trugitos. autoi tha uposoun ti foni tous, tha psalloun exaitias tis megaleiotitas tou kuriou, tha miloun megalofona apo ti thalassa. gi' auto, doxaste ton kurio stis koilades, to onoma tou kuriou tou theou tou israil stania tis thalassas. akousame tragoudia apo tin akri tis gis: doxa ston dikaio. alla, ego eipa: talaiporia mou, talaiporia mou! al-loimono se mena! oi apistoi epraxan apista nai, oi apistoi epraxan polu apista. fobos, kai lakkos, kai pagida einai epano se sena, katoike tis gis. ki autos pou feugei apo ton icho tou fobou, tha pesei ston lakko ki autos pou anebainei mesa apo ton lakko, tha piastei stin pagida epeidi, oi thurides apo pano einai anoichtes, kai ta themelia tis gis seiontai. i gi katasuntriftike, i gi dialuthike oloklirotika, i gi kinithike uperbolika. i gi tha klonistei edo kai ekei, san ton methusmeno, kai tha metakinithe san kaluba kai i anomia tis tha barunei epano tis kai tha pesei, kai den tha sikothei pleon. kai kata tin imera ekeini o kurios tha paidepsei ton strato ton upsilon mesa sto upsos, kai tous basiliades tis gis epano sti gi. kai tha sugkentronthoun opos sugkentronontai oi aichmalotoi ston lakko, kai tha kleistoun sti fulaki, kai usterá apo polles imeres tha tous ginei episkepsi. tote, to feggari tha ntrapei, kai o ilios tha aischunthei, otan o kurios ton dunameon basileusei sto bouno sion kai stin ierousalim, kai tha doxastei mprosta stous presbuteros tous.

## 25

kurie, esu eisai o theos mou tha se upsono, tha umno to onoma tou sou epeidi, ekanes thaumasta pragmata oi boules sou ap' tin archi einai pisti kai alitheia. epeidi, esu mia poli tin ekanes enan soro, mia ochuromeni poli, ena ereipio ta ochuromata ton allogenon, oste na mi einai poli pote den tha anoikodomithoun. gi' auto, o ischuros laos tha se doxasei, i poli ton tromeron ethnon

tha se fobitheí. epeidi, stathikes dunami ston ftocho, dunami tou endeí sti stenochoria tou, katafugio enantia stin anemozali, skia enantia ston kausona, otan to fusima ton tromeron prosbalei san anemozali enantia se toicho. tha katapauseis ton thorubo ton allogenon, san ton kausona se enan xero topo, ton kausona diamesou tis skias tou nefous o thriambos ton tromeron tha tapeinothei. ki epano se touto to bouno, o kurios ton dunameon tha kanei se olous tous laous euochia apo pachia, euochia apo krasia ston trugo tous, apo pachia gemata muelo, apo katharismena krasia epano ston trugito. kai sto bouno touto tha afanisei to prosopo tou perikalummatos ekeinou pou periskepazei olous tous laous, kai to kalumma, auto pou skepazei ola ta ethni. tha katapiei ton thanato me niki kai o kurios o theos tha sfouggei ta dakrua apo ola ta prosopa kai tha exaleipsei to oneidos autou tou laou apo okliri ti gi epeidi, o kurios milise. kai kata tin imera ekeini tha poun: na, autos einai o theos mas ton perimeiname, kai tha mas sousei autos einai o kurios ton perimeiname tha charoume kai tha eufranthoume sti sotiria tou. epeidi, s' auto to bouno, tha anapauthei to cheri tou kuriou, kai o moab tha katapatithei apo kato tou, opos katapatietai to achuro gia ton koprona. kai tha aplosei ta cheria tou anamesa tous, opos aplonei ta cheria tou o kolumbitis gia na kolumpisei kai tha tapeinoisei tin uperifaneia tous mazi me tis panourgies ton cherion tous. kai ta psila ochuromata ton teichon sou tha tapeinothoun, tha gkremistoun, tha katedafistoun, mechri to edafos.

## 26

kata tin imera ekeini sti gi tou iouda tha psalei touto to tragoudi: echoume mia ochuri poli o theos tha balei sotiria anti gia teichi kai periteichismata. pules, anoixte, kai tha mpei to dikaio ethnos, auto pou fulattei tin alitheia. tha fulaxeis se teleia eirini to pneuma pou epistirizetai epano se sena, epeidi, se sena echei to tharros tou. echete to tharros sas ston kurio, pantote epeidi, ston kurio ton theo uparhei aionia dunami. epeidi, tapeinonei autous pou katoikoun psila gkremizei tin psili poli tin gkremizei mechris edafous tin kataballei mechri to choma. to podi tha tin katapatei, ta podia tou ftochou, ta bimata tou endeí. o dromos tou dikaíou einai euthutita esu, euthutate, stathmizeis ton dromo tou dikaíou. nai, ston dromo ton kriseon sou, kurie, se perimeiname o pothos tis psuchis mas einai sto onoma sou, kai stin enthumisi sou. me tin psuchi mou se pothisa ti nuchta nai, me to pneuma mou mesa

mou se ekzitisa to proi epeidi, otan oi kri-seis sou einai sti gi, oi katoikoi tou kosmou tha mathoun dikaiousuni. kai an akoma o asebis eleithei, den tha mathei dikaiousuni sti gi tis euthutitas tha praxeí adika, kai den tha koitaxeí sti megaleiotita tou kuriou. to cheri sou, kurie, upsonetai, autoi, omos, den tha doun tha doun, pantos, kai tha katantropiastoun o zilos, pou einai uper tou laou sou, malista i fotia, pou einai enantia stous echthrous sou, tha tous katafaei. kurie, tha doseis se mas eirini epeidi, esu ekanes kai ola mas ta erga gia mas. kurie, o theos mas, alloi kurioi, etkos apo sena, exousiasan epano mas alla, tora, monon me sena tha anaferoume to onoma sou. pethanan, den tha anazisoun epausan na zoun, den tha anastithoun gi' auto, episkeftihikes kai tous exolothreuses, kai exaleipses okliri tin anamnisi tous. plithunes to ethnos, kurie, plithunes to ethnos doxastikes to makrunes se ola ta eschata tis gis. kurie, sti thlipsi prostrexan se sena xechusan stenagmo, otan i paideia sou itan epano tous. opos i egkuos gunaika, otan plisiasei sti genna, koiloponei, fonazontas mesa stous ponous tis, etsi gi-name mprosta sou, kurie. sullabame, koiloponisame, omos san na gennisame anemo den katorthosame kamia apeleutherosi sti gi oute epasan oi katoikoi tou kosmou. oi nekroi sou tha zisoun, mazi me to nekro mou soma tha anastithoun sikotheite kai psallete, eseis pou katoikeite sto choma epeidi, i drosos sou einai san ti droso ton chorton, kai i gi tha xepetaxeí tous nekrous. ela, lae mou, mpes mesa sta tameia sou, kai kleise tis thures sou apo piso sou krupsou gia ligo kairo, mechris otou perasei i orgi. epeidi, deste, o kurios bgainei apo ton topo tou gia na paideusei tous katoikous tis gis exaitias tis anomias tous i de gi tha xeskepasei ta aimata tis, kai den tha skepasei pleon tous foneume nous tis.

## 27

kata tin imera ekeini, o kurios tha paideusei, me ti machaira tou, ti skliri, ti megali kai ti dunati, ton leuiathan, to fidi pou loxobatei, nai, ton leuiathan, to skolio fidi kai tha foneusei ton drakonta pou einai sti thalassa. kata tin imera ekeini psallate s' auti: agapiti ampelos ego o kurios tha ti fulatto se kathe stigmati tha tin potizo gia na mi ti blapsei kanenas, nuchta kai imera tha ti fulatto orgi den uparhei mesa mou poios tha antetasse enantia se mena tribolia kai agkathia sti machi; tha pernousa apo mesa tous, tha ta katekaiga mazi i, as piastei apo ti dunami mou, gia na kanei mazi mou eirini kai tha kanei mazi mou eirini. sto erchomeno tha rizosei ton iakob o israil tha anthisei kai tha blastisei, kai tha gemisei to prosopo tis oik-

oumenis apo karpous. mipos ton pataxe, opos pataxe autous pou ton eichan pataxe; i, thanatohike sumfona me ton thanato ekeinon pou thanatothikan ap' auton; tha doseis machi mazi tis me metro, otan tin apobaleis prosdiorizei me analogia ton sfodro tou anemo kata tin imera tou anatolikou anemou. gi' auto, me touto tha katharistei i anomia tou iakob ki auto tha einai olokliros o karpous, gia na exaleifthei i amartia tou, otan spasei oloklirotika oles tis petres ton bomon san lepti skoni asbestis, kai ta alsi kai ta eidola den tha menoun pleon orthia. epeidi, i ochuromeni poli tha erimothiei, i katotikia tha paratithei kai egkataleifthei san erimi ekei tha boskithe i to moschari, ki ekei tha anapauthe i, kai tha katafaei ta kladia tis. otan ta kladia tis xerathoun, tha apokopoun tharthoun oi gunaikes, kai tha ta katakapsoun epeidi, einai laos asunetos gi' auto, autous pou ton dimiourgise, den tha ton lupithe i, ki autos pou ton eplase, den tha ton eleisei. kai kata tin imera ekeini o kurios tha ektinaxe i apo ti doriga tou potamou mechri ton reuma tis aiguptou, ki es eis tha sunachtheite enas enas chorista, es eis oi gioi israil. kai kata tin imera ekeini tha salpichete megali salpigga, kai tharthoun autoi pou kataftheirontan sti gi tis assurias, kai oi apodiogmenoi sti gi tis aiguptou, kai tha latreusoun epano sto agio bouno stin ierousalim.

## 28

ouai sto stefani tis uperifaneias ton methusoun tou efraim, ton opoion i endoxi oraiotita einai anthos pou marainetai oi opoioi katakurieuontai apo to kراسi epano stis korufes ton pacheon koiladon! na, o kurios echei enan ischuro kai dunato, pou san thorubos apo chalazi, san katastrepitikos anemostrobilos, san kataklusmos dunaton neron, pou plimmurizoun, tha katarripsei ta panta sti gi, me to cheri tou. to stefani tis uperifaneias ton methusoun tou efraim tha katapatithe i kato apo ta podia. kai to anthos tis endoxis oraiotitas tous, pou einai stin korufi tis pachias koiladas, kathos marainetai, tha ginei san ton primo karpo tou kalokairiou ton opoio, ekeinos pou tha ton dei, kathos ton parei sto cheri tou, ton katapinei. kata tin imera ekeini, o kurios ton dunameon tha einai stefani doxas, kai diadima oraiotitas sto upoloipo tou laou tou, kai pneuma krisis s' ekeinion pou kathetai gia krisi, kai dunami s' autous pou apothoun ton polemo mechri ton pulon. plin, ki autoi planithikan apo kراسi, kai paradromisan apo sikera o iereas kai o profitis planithikan apo sikera, tous katapie to kراسi, paradromisan apo sikera planiountai kata tin orasi, proskoptoun kata tin

krisi. epeidi, ola ta trapezia einai gemata apo emeto kai akatharsia, kanenas topos den menei katharos. poios tha didaxe i ti sofia; kai poion tha kanei na katalabei ti didaskalia; autoi einai san apogalaktismena brefi, apospasmena apo tous mastous. epeidi, me didaskalia epano se didaskalia, me didaskalia epano se didaskalia, me sticho epano se sticho, sticho epano se sticho, ligo edo, ligo ekei, epeidi, me psellizonta cheili, kai me alli glossa, tha mila i s' auton ton lao ston opoio eipe: auti einai i anapausi, me tin opoia mporeite na anapauseite ton kourasmeno, ki auti einai i anesi all' autoi den thelsan na akousoun. kai o logos tou kuriou tha tous einai didaskalia epano se didaskalia, didaskalia epano se didaskalia, stichos epano se sticho, stichos epano se sticho, ligo edo, ligo ekei gia na perpatisoun, kai na proskopsoun pros ta piso, kai na suntriftoun, kai na pagideutoun, kai na piastoun. gi' auto, akouste ton logo tou kuriou, anthropoi chleuastes, oi opoioi odigeite auton ton lao, pou einai stin ierousalim. epeidi, eipate: emeis kaname sunthiki me ton thanato, kai sumfonisame me ton adiotan i mastiga diabainei plimmurizontas, den tharthei se mas dedomenou oti, katafugio mas kaname to psema, kai tha kruftoume kato apo tin pseutia gi' auto, etsi lee i kurios o theos: deste, bazo ena themelio sti sion, mia petra, mia eklekti petra, mia polutimi akrogoniaia petra, ena sigouro themelio ekeinos pou pisteuei s' auton, den tha ntropiastei. kai tha balo tin krisi ston kanona, kai ti dikaiosisuni sti stathmi kai to chalazi tha exafanisei to katafugio tis pseutias, kai ta nera tha plimmurisoun ton krupsona. kai i sunthiki sas me ton thanato tha akurothei, kai i sumfonia sas me ton adi den tha stathe otan diabainei i mastiga pou plimmurizei, tote tha katapatithe ap' auti. amesos mollis diabei, tha sas piasei epeidi, kathe proi tha diabainei, imera kai nuchta kai monacha na akousei kapoios ti boi, tha einai friki. epeidi, to krebati einai mikrotero, para to na mporei kanei na xaplosei kai to skepasma stenotero, para oste na mporei na peritulichthei. epeidi, tha sikothe o kurios san sto bouno feraseim, tha thumosei san stin koilada tou gabaon, gia na energisei to ergo tou, to paradoxo ergo tou, kai na ekelese i tin praxi tou, tin exaisia praxi tou. tora, loipon, mi eiste chleuastes, gia na mi ginoun dunatotera ta desma sas epeidi, ego akousa apo ton kurio ton theo ton dunameon sunteleia kai apofasi epano se olokliri ti gi. akroasteite, kai akouste ti foni mou prosekte, kai akouste ton logo mou. ekeinos pou arotriazei mipos arotriazei olokliri tin imera gia na speirei, dianoiogontas kai bolokopontas ton agro tou; afou exomalisei tin epifaneia tou, den diaskorpizei ton araka, kai di-

aspeirei to kumino, kai bazei to sitari sto kalutero meros, kai to krithari ston diorismeno topo tou, kai ti briza sto meros tis, auto pou tou anikei; epeidi, o theos tou ton mathainei na diakrinei, kai ton didaskei. epeidi, o arakas den alonizetai me alonistiko organo oute trochos amaxas peristrefetai epano sto kumino all' o arakas chtupietai me rabdo, kai to kumino me magkoura. to sitari, omos, gia to psomi katasuntribetai alla, den tha to alonizei gia panta oute tha ton stnripsei me ton trocho tis amaxas tou oute tha to leptunei me ta nuchia ton alogon tou. ki auto bgike apo ton kurio ton dunameon, pou einai thaumastos se bouli, megalos se sunesi.

## 29

ouai stin aril, tin aril, tin poli opou ka-toikise o dadid prosthese chronia epano se chronia as sfazoun giortastikes thysies. ego, omos, tha stenochoriso tin aril, kai ekei tha einai baros kai thlipsi kai se mena tha einai san aril. kai tha stratopedouse enantion sou ologura, kai tha siso enantion sou poliorkia me charakoma, kai tha anegeiro enantion sou frouria. kai tha richteis kato, tha milas apo to edafos, kai i lalia sou tha einai tapeini apo to choma, kai i foni sou apo to edafos tha einai san tou eggastrimuthou, kai i lalia sou tha psithurizei apo to choma. kai to plithos ton echthron sou tha einai san skoni, kai to plithos ton foberon san achuro, pou periferetai apo ton anemo nai, auto tha ginei xafnika, se mia stigmi. tha ginei se sena episkepsi apo ton kurio ton dunameon, mazi me bronti, kai mazi me seismo, kai dunati foni, mazi me anemozali, kai anemostrobilo, kai floga fotias pou katatroei. kai to plithos olon ton ethnon, pou polemoun enantia stin aril, oloi bebaia pou machontai enantia s' auti kai sta ochuromata tis, ki autoi pou ti stenochoroun, tha einai san oneiro apo nuchterino orama. kathos malista oneireuetai autos pou peinaei, oti, na, troei omos, sikonetai, kai i psuchi tou einai adeiani i, kathos oneireuetai autos pou dipsaei, oti, na, pinei omos, sikonetai, kai des, einai exantlimenos, kai i psuchi tou dipsaei etsi tha einai ta plithi olon ton ethnon, pou polemoun enantia sto bouno sion. statheite, kai thaumaste anaboiste, kai anakraxte autoi methoun, all' ochi apo krasi paraferontai, all' ochi apo sikera. epeidi, o kurios xechuse epano sas pneuma apo bathu upno, kai ekleise ta matia sas periskepase tous profites kai tous archontes sas, autous pou blepoun oraseis. kai kathe orasi tha einai se sas san ta logia enos sfragismenou bibliou, pou tha to edinan se kapoion pou xerei na diabazei, legontas: diabase to, parakalo kai ekeinos leei: den mporo, epeidi einai sfragismeno kai dinoun to biblio s' ekeinon pou

den xerei na diabazei, kai lene: diabase to, parakalo kai ekeinos leei: den xero na diabazo. gi' auto, o kurios leei: epeidi o laos autos me plisiazei me to stoma tou, kai me timaei me ta cheili tou, all' i kardia tou apechei makria apo mena, kai me sebontai, didaskontas didaskalies, entalmata anthropon gi' auto, deste, tha prostheso na kano ena thaumasto ergo anamesa se touto ton lao, ena ergo thaumasto kai exaisio epeidi, i sofia ton sofou tou tha chathei, kai i sunesi ton suneton tou tha kruftei. ouai s' ekeinous pou skaboun bathia gia na krupsoun ti bouli tous apo ton kurio, kai ton opoion ta erga einai mesa sto skotadi, kai lene: poios mas blepei; kai poios mas xerei; o, diestramenoi, o kerameas tha nomistei san pilos; to plasma thapei gi' auton pou to eplase: den me eplase autos; i, to dimiourgima thapei gi' auton pou to dimiourgise: autos den eiche noisi; den tha einai akoma polu ligos kairos, kai o libanos tha metablithei se karpofora pediada, kai i karpofora pediada tha theorithei san dasos; kai kata tin imera ekeini, oi koufoi tha akousoun ta logia tou bibliou, kai ta matia ton tuffon tha doun, afou eleutherothoun apo to skotadi kai apo tin omichli. kai oi praoi tha epauxisoun ti chara tous gia ton kurio, kai oi ftuchoi ton anthropon tha eufranthoun gia ton agio tou israil. epeidi, o tromeros den uparchei, kai o chleuastis exolothreuthike, kai oloi osoi parafulattoun tin anomia, exaleifthikan oi opoioi kanoun ton anthropo ftachtiki gia enan logo, kai stinoun pagida s' auton pou elegchei stin puli, kai diastrefoun to dikio me psema. gi' auto, o kurios, autos pou lutrose ton abraam, leei gia ton oiko tou iakob ta exis: o iakob den tha ntropiastei pleon, kai to prosopo tou den tha ochriasei pleon. otan, omos, dei ta paidia tou, to ergo ton cherion mou, anamesa tou, tha agiasoun to onoma mou, kai tha agiasoun ton agio tou iakob, kai tha fobountai ton theo tou israil. kai ekeinoi pou planiountai kata to pneuma, tharthoun se sunesi, kai autoi pou gogguzoun, tha mathoun didaskalia.

## 30

ouai sta paidia pou apostatisan, leei o kurios, ta opoia pairnoun apofasi, omos ochi apo mena kai pou kanoun sunthikes, omos ochi diamesou tou pneumatou mou, gia na prosthesoun amartia se amartia ta opoia pigainoun gia na kateboun stin aigupto, kai den rotoun to stoma mou, gia na endunamothoun me ti dunami tou farao, kai na empisteuthoun sti skia tis aiguptou! kai i dunami tou farao tha einai ntropi sas, kai i pepoithisi sas epano sti skia tis aiguptou, oneidos. epeidi, oi archigoι tou stathikan stin tani, kai oi presbeutes tou irthan sti

chanes. oloi ntropiastikan gia enan lao pou den mporese na tous ofelisei, oute na stathei boitheia i ofelos, alla ntropi, kai malista oneidos. i orasi enantia sta zoa tou notou: mesa sti gi tis thlipsis kai tis stenochorias, opou briskontai to dunato lioni, kai to gerasmeno lioni, i echidna kai to flogero fteroto fidi, ekei tha feroun ta plouti tous epano se omous mikron gaidourion, kai tous thisauros tous epano sto kurtoma ton kamilon, se enan lao pou den tha tous ofelisei. epeidi, oi aiguptioi mataia kai anofelos tha boithisoun gi' auto, boisa gia touto: i dunami tous einai na kathontai isuchoi. pigaine, grapse mprosta tous epano se pinakidio, kai simeiose to se biblio, gia na diatireitai ston mellonta kairo, mechri ton aiona oti o laos autos einai apeithis, einai gioi analitheis, pou den theloun na akousoun ton nomo tou kuriou oi opoioi lene pros tous blepontes: mi blepete kai stous profites: mi profiteute se mas ta sosta, milate mas kolakeutika, profiteute apatila aposurtheite apo ton dromo, xeklinete apo to monopati, sikoste apo mprosta mas ton agio tou israil. gi' auto, etsi leei o agios tou israil: epeidi, katafroneite auto ton logo, kai elpizete stin apati kai stin poniria, kai epistirizeste s' auta gi' auto, auti i anomia tha einai se sas san etoimorropo chalasma, san koilia se enan psilo toicho, pou o suntrimmos tou erchetai xafnika, se mia stigmii. kai tha to suntripsei san suntrimma apo pilino aggeo, pou katasuntribetai aneleita, oste na mi brisketai anamesa sta thrausmata tou ena pilino kommati, gia na parei kapoios fotia apo tin estia i na parei nero apo ton lakko. epeidi, etsi leei o kurios o theos, o agios tou israil: stin epistrofi kai anapausi tha sotheite stin isuchia kai pepoithisi tha einai i dunami sas alla, den thelisate kai epate: ochi alla, tha feugoume efippoi gi' auto, tha feugete kai: tha ippeusoume epano se tachupoda gi' auto, autoi pou sas katadiokoun tha einai tachupodes. tha feugete 1.000 stin apeili enos, kai oloi stin apeili pente, mechris otou meinete san stulos epano stin korufi bounou, kai san simaia epano se lofo. kai etsi tha prosmeinei o kurios gia na sas eleisei, kai etsi tha uposothei gia na sas lupitheis epeidi, o kurios einai theos krisis makarioi oloi autoi pou ton prosmenoun. epeidi, o laos tha katoikisei sti sion stin ierousalim den tha klapseis pia sigoura, tha se eleisei sti foni tis kraugis sou otan tin akousei, tha sou apantisei. kai an o kurios sas dinei psomi thlipsis, kai nero stenochorias, oi daskaloi sou, omos, den tha afairethoun pleon, alla ta matia sou tha blepoun tous daskalous sou kai ta autia sou tha akoun apo piso sou enan logo, pou tha leei: autos einai o dromos, perpatate epano s' auton otan strefeste pros ta dexia, kai otan strefeste pros ta aris-

tera. kai os molusmena, tha apostrafeite to skepasma ton asimenion glupton sas, kai ton stolismo ton chruson choneuton sas tha ta aporripseis san ena akatharto rakos tha peis s' auta: feugete apo edo. tote, tha dosei brochi gia ton sporo sou, pou tha espernes sto chorafi kai psomi tou gennimatos tis gis, pou tha einai pachu kai afthono kata tin imera ekeini ta ktini sou tha boskontai se euruchora boskotopia. kai ta bodia, kai ta neara gaidouria sou, pou ergazontai ti gi, tha trone katharo achuro likmismeno me to ftuari kai to anemistiri. kai tha einai epano se kathe psilo bouno, ki epano se kathe psilo lofo, potamia kai reumata neron, kata tin imera tis megalis sfagis, otan katapeftoun oi purgoi. kai to fos tou feggariou tha einai san to fos tou iliou, kai to fos tou iliou tha einai eptaplasio, san to fos epta imeron, kata tin imera kata tin opoia o kurios epidenei to suntrimma tou laou tou, kai therapeuei tin pligi tou traumatismou tous. deste, to onoma tou kuriou erchetai apo makria o thumos tou einai flogeros, kai to fortio tou baru ta cheili tou einai gemata aganaktisi, kai i glossa tou san fotia pou katatroei kai i pnoi tou san reuma pou plimmurizei, pou ftanei mechri to meson tou trachilou, gia na koskinisei ta ethni sto koskino tis mataiosis kai tha einai chalinos stis siagones ton laon, pou tha tous kanei na periplaniountai. se sas tha uparchei tragoudi, opos ti nuchta mias giortis pou panigurizetai kai eufrosuni kardias, opos otan pane me flogeres gia narthoun sto bouno tou kuriou, ston ischuro tou israil. kai o kurios tha kanei na akoustei i doxa tis fonis tou, kai tha deixei to katebasma tou brachiona tou, mazi me tin aganaktisi apo ton thumo, kai ti floga tis fotias pou katatroei, tous ektinagmous, kai tin anemozali, kai tis petres tou chalaziou. epeidi, o assuriotes, me ti foni tou kuriou, tha katablitheis tha chtupitheis me rabdo. kai ap' opou diabei i diorismeni rabdos, pou o kurios tha kataferei epano tou, tha einai tumpana kai kithares kai me tromerous polemous tha polemisei enantion tous. epeidi, o tofeth einai paraskeuasmenos pro kairou nai, etoimasmenos gia ton basilia autos ton ekane bathu kai platu o topos kausis tou einai fotia kai polla xula i pnoi tou kuriou, san reuma apo theiafi, tha tin anapsei.

## 31

ouai se osous katebainoun stin aigupto gia boitheia, kai epistirizontai se aloga, kai echoun to tharros tous se amaxes, epeidi einai poluarithmes kai se kabalarides, epeidi einai polu dunatoi kai den apoblepoun ston agio tou israil, kai den ekzitoun ton kurio. omos, autos einai sofos, kai tha epiferei kaka, kai den tha anakalesei ta logia tou,

alla tha sikothei enantia stis oikogeneies ton kakopoion, kai enantia sti boithiea ekeion pou ergazontai tin anomia. oi aiguptioi, omos, einai anthropoi, kai ochi theos kai ta aloga tous sarkes, kai ochi pneuma. otan o kurios aplosei to cheri tou, ki ekeinos pou boithaei tha proskopsei, ki ekeinos pou boithietai tha pesei, kai oloi mazi tha apolestoun. epeidi, etsi milise se mena o kurios: opos to lioniari kai o skumnos tou liontariou pou bruchazei gia to thirama tou, an kai sugkentrothike enantion tou ena plithos apo boskous, den fobatai sti foni tous oute sustelletai ston thorubo tous etsi kai o kurios ton dunameon tha katebei gia na polemisei uper tou bounou tis sion, kai uper ton lofon tis. san poulia pou petoun pros ta neossa, etsi o kurios ton dunameon, tha uperaspistei tin ierousalim, uperaspizontas kai eleutheronontas tin, diabainontas kai sozon-tas tin. epistrafeite pros ekeion, apo ton opoio oi gioi israil apostatisan oloklitika. epeidi, kata tin imera ekeini kathe anthro-pos tha rixei ta asimenia tou eidola kai ta chrusa tou eidola, pou ta cheria sas eichan kataskeuasei se sas gia amartia. tote, o assurios tha pesei me machaira, ochi apo andra kai tha ton katafaei machaira, ochi apo anthropo kai tha feugei mprosta apo ti machaira, kai oi neoí tou tha einai gia foro. kai apo ton fobo tha paratrexei to ochuroma tou, kai oi archigoí tou tha kata-tromaxoun sti simaia, leeí o kurios, pou i fotia tou einai mesa sti sion kai to kamini tou stin ierousalim.

## 32

deste, enas basilias tha basileusei me dikaio-suni, kai archontes tha kubournou me krisi. kai o anthropos tha einai san skepi apo ton anemo, kai san katafugio apo tin trikumia san potamoi nerou mesa se xeri gi, san skia megalou brachou se gi pou dipsaei. kai ta matia ekeion pou blepoun den tha einai skotismena, kai ta autia ekeion pou akoun tha einai prosektika. kai i kardia ton paratolmon tha katalabei sofia, kai i glossa ekeion pou traulizoun tha epitachunei na milaei kathara. o achreios den tha onomaze-tai pia eleutherios, kai o filarguros den tha legetai megaloprepis. epeidi, o achreios tha milaei achreia, kai i kardia tou tha ergaze-tai anomia, gia na ektelei poniria, kai na proferei plani enantia ston kurio, oste na sterei tin psuchi ekeinou pou peinaei, kai na empodizei tin posi s' ekeion pou dip-saei. kai ta opla tou filarguroi einai adika autos bouleuetai poniries gia na afanisei ton ftocho me logia analithi, akoma kai otan o endeis milaei dikaia. o eleutherios, omos, bouleuetai eleutheria, ki autos tha stirizetai se eleutheria. sikotheite, o eupores gunaikes

akouste ti foni mou, amerimnes thugateres akroasteite ta logia mou imeres kai chro-nia tha eiste taragmenes, eseis oi amer-imnes epeidi, tha chathei o trugitos, den tharthei i sugkomidi tremete, oi eupores tarachtheite, oi amerimnes xentutheite kai xegumnotheite, kai perizoste tis osfues me sakia. tha chtupisoun ta stithia exaitias ton idonikon chorafion, exaitias ton karpoforon ampelonon. agkathia kai tribolia tha blasti-soun epano sti gi tou laou mou akoma ki epano se ola ta spitia tis charas mesa stin eufrainomeni poli. epeidi, ta palatia tha egkataleifthoun to plithos tis polis tha eri-mothei ta frouria kai oi purgoi tha ginoun spilies mechri ton aiona, eucharistisi agrion gaidourion, boski kopadion mechris otou to pneuma xechuthei epano mas ex upsous, kai i erimos ginei karpofora pediada, eno i kar-pofora pediada theoritheí san dasos. tote, stin erimo tha kataskinosei krisi, kai stin kar-pofora pediada tha katoikisei dikaiousuni. kai to ergo tis dikaiousuni tha einai eirini kai to apotelesma tis dikaiousunis, isuchia kai as-faleia ston aiona. kai o laos mou tha ka-toikei se eirini ki katoikia, kai asfali oikimata, kai isuchous topous euporias, kai tha peftei chalazi pou katasuntribei to dasos, kai i poli tha anatrapei me olethro. makarioi eseis pou spernete konta se kathe nero, eseis pou stel-nete ekei ta podia tou bodiou kai tou gaidou-riou.

## 33

ouai se sena pou kurieueis, kai den kurieutikes kai katadunasteueis, kai den katadunasteutikes otan stamatiseis na kurieueis, tha kurieuteis otan teleioseis na katadunasteueis, tha katadunasteuteis. kurie, eleise mas se prosmenoyme na esai o brachionas tous ta proina, kai sotiria mas se kairo thlipsis. apo ti foni tou thorubou efugan oi laoi apo tin anupsosi sou diasko-rpistikan ta ethni. kai ta lafura sas tha sunachthoun, opos mazeuoun oi brouchoi tha pidisoun epano tou, opos pidaei edo ki ekei i akrida. o kurios upsothike epeidi, katoikei sta upsila gemise ti sion apo krisi kai dikaiousuni. sofia, omos, kai epistimi tha einai i stereosi ton kairon sou, kai i sotiria dunami o fobos tou kuriou, autos einai o thisauros tou. na, oi andreiói tous tha boisoun apexo, kai oi presbeutes tis eirinis tha klapsoun pikra. oi dromoi erimothikan, oi odoiporoi epausan diluse ti sunthiki, apebale tis poleis, den skeftetai anthropo. i gi penthei, marainetai o libanos ntrepetai, katakobetai o saron moiazei me erimo kai i basan kai o karmilos katatinachtikan. tora, tha sikotho, leeí o kurios tora, tha upsotho, tora, tha megaluntho. chnoudi tha piasete, kai achuro tha gennisete i pnoi sas tha sas



katafaei san fotia. kai oi laoi tha einai san kauseis asbestis san kommena agkathia tha kaoun se fotia. osoi eiste makria, akouste ti ekana ki eseis pou eiste konta, gnoriste ti dunami mou. oi amartoloi pou einai sti sion tha tromaxoun tromas tha katalabei tous upokrites, oste tha lene: poios apo anamesa mas tha katoikisei mazi me ti fotia pou katatroi; poios apo anamesa mas tha katoikisei mazi me tis aionies kauseis; autos pou perpataei me dikaiosuni, ki autos pou milaei me euthutita autos pou katafronei to kerdos ton katadunasteuseon, autos pou sei ei ta cheria tou apo dorolipsies, autos pou boulonei ta autia tou gia na mi akouei gia aima, ki autos pou kleinei ta matia tou gia na mi dei to kako autos tha katoikisei sta upsila oi topoï tis uperaspisis tou tha einai ta ochuromata ton brachon psomi tha tou dothei to nero tou tha einai bebaio. ta matia sou tha doun ton basilia stin oraïotita tou tha doun ti makrini gi. i kardia sou tha meletaï ton tromo pou parilthe, fonazontas: pou einai o grammateas; pou einai o sutzitis; pou einai o logistis ton purgon; den tha deis enan agrio lao, enan lao me bathia foni, oste na mi diakrineis me traulizousa glossa, oste na mi katalabaineis. koitaxe psila sti sion, tin poli ton giorton mas ta matia sou tha doun tin ierousalim isuchi katoikia, skini pou den tha tin katebasoun oi passaloi tis den tha metakinithoun ston aiona, kai kanena apo ta schoinia tis den tha kopei. all' ekei, o kurios tis doxas tha einai se mas topos apo platia potamia kai reumata ekei den tha mpei ploio me koupia oute tha perasei apo ekei kapoio megaloprepes ploio. epeidi, o kurios einai o kritis mas o kurios einai o nomothetis mas o kurios einai o basilias mas autos tha mas sosei. ta schoinia sou eginan pladara den mporoun na stereosoun to katarti tous, den mporoun na aplosoun ta pania tote, leia apo megalafura tha diamoirastei oi choloï tha diarpaxoun ti leia kai o katoikos den tha lei: atonisa o laos, pou katoikei s' auti, tha lapei afesi anomias.

## 34

plisiaste, o ethni, gia na akousete kai proste, o laoi as akousei i gi, kai to plioma tis i oikoumeni, kai ola osa genniountai s' auti. epeidi, o thumos tou kuriou einai enantia se ola ta ethni, kai i flogeri orgi tou enantia se ola ta strateumata tous ta katestrepse okliriotika ta paredose se sfagi. kai oi foneumenoi tous tha richtoun exo, kai i dusodia tous tha anebei apo ta ptomata tous kai ta bouna tha dialuthoun apo to aima tous. kai okliri i stratia tou ouranou tha liosei, kai oi ouranoi tha peritulichthoun san biblio, kai okliri i stratia tous tha pesei, opos peftei

to fullo apo tin ampelo, kai opos peftoun ta fulla apo ti sukia. epeidi, i machaira mou ston ourano methuse na, epano stin idoumaia, ki epano ston lao tis katastrofis mou tha katebei gia krisi. i machaira tou kuriou einai gemati apo aima pachune me to pachos, me to aima ton arnion kai ton tragon, me to pachos ton nefron ton kriarion epeidi, o kurios echei thusia sti bosorra, kai megali sfagi sti gi tis idoumaias. kai oi monokeroi tha kateboun mazi tous, kai ta moscharia mazi me tous taurous kai i gi tous tha methusei apo aima, kai to choma tous tha pachunei apo pachos. epeidi, einai imera ekdikisis tou kuriou, chronia antapodoseon gia tin krisi tis sion. kai ta reumata tis tha metablithoun se pissa, kai to choma tis se theiafi, kai i gi tis tha ginei pissa pou kaigetai nuchta kai imera den tha sbisei o kapnos tis tha anebainei akatapausta apo genea se genea tha menei erimomeni kai den tha uparhei autos pou diabaïnei mesa ap' auti se aiona tou aiona. all' o pelekanos kai o skantzochoiros tha tin klironomisoun kai i koukoubagia kai o korakas tha katoikoun s' auti kai o kurios tha aplosei epano tis schoini erimosi, kai stathmi gkremismatos. tha kalesoun tous megistanes tis sti basileia, alla kenenas den tha einai ekei kai oloi oi archontes tis tharthoun sto miden. kai ta agkathia tha blastisoun sta palatia tis, tsouknides kai batoi sta ochuromata tis kai tha einai katoikia tsakalion, auli strouthokamilon. kai oi lukoi tha sunantiountai ekei me tis agriogates kai o saturos tha fonazei ston suntrofo tou o koukos tha anapauei akoma ekei, briskontas gia ton eauto tou topo anapausis. ekei tha kanei folia o nuchtokorakas, kai tha gennaei, kai tha epozei, kai tha mazeuei tous neossous kato apo ti skia tou ekei tha mazeuontai kai oi gupes, kathenas me ton suntrofo tou. anazitiste mesa sto biblio tou kuriou, kai diabaste kanena ap' auta den tha leipsei, kanena den tha einai choris ton suntrofo tou epeidi, to idio to stoma tou kuriou prostaxe, kai to idio to pneuma tou ta sugkentrose auta. ki autos errixte ton kliro tou gi' auta, kai to cheri tou diamoirase s' auta me stathmi ekeini ti gi tha tin klironomisoun ston aiona tha katoikoun s' auti apo genea se genea.

## 35

i erimos kai i anudri gi tha eufranthoun gi' auta, kai i erimia tha agallistai, kai tha anthisei san rodo. tha anthisei afthona, kai malista tha agallistai chairontas kai alalazontas i doxa tou libanou tha dothei s' auti, i timi tou karmilou kai tou saron oi topoï autoi tha doun ti doxa tou kuriou, kai ti megalosuni tou theou mas. enischuste ta exasthenimena cheria kai stereoste ta paralumena go-

nata. peite stous fobismenous stin kardia: ginetē ischuroi, mi fobaste deste, o theos sas tharthei me ekdikisi, o theos me antapodosi autos tharthei, kai tha sas sosei. tote, ta maria ton tufflon tha anoichtoun, kai ta autia ton koufon tha akousoun. tote, o cholos tha pidaei san elafina, kai i glossa tou mogilalou tha psallei epeidi, stin erimo tha anablusoun nera, kai stin erimia reumata. kai i xeri gi tha ginei limni, kai i gi pou dipsaei tha ginei piges nerou stin katoikia ton tsakalion, opou keitontan, tha einai chloi mazi me kalamia kai sparta. kai ekei tha uparchei leoforos, kai dromos, kai tha onomastei: agios dromos kai o akathartos den tha perasei ap' auton, alla tha einai gi' autous autos pou perpataei kai oi moroi den tha planiountai. lioniari den tha einai ekei, kai arpatchiko thirio den tha anebeie ekei den tha brethei ekei alla, oi lutromenoi tha perpatoun ekei. kai oi lutromenoi tou kuriou tha epistrepoun, kai tharthoun sti sion me alalagmo kai aionia eufrosuni tha einai epano sto kefali tous tha apolausoun agalliasi kai eufrosuni eno i lupi kai o stenagmos tha fugoun.

## 36

kata ton 14o chrono tou basilia ezechia, anebike o sennacheireim, o basiliastis assurias, enantia se oles tis ochures poleis tou iouda, kai tis kurieuse. kai o basiliastis assurias esteile ton rab-saki apo ti lacheis stin ierousalim, ston basilia ezechia, me megali dunami. kai stathike ston udragogo tis ano kolumbitikis limnis, ston megalo dromo tou chorafiou tou gnafea. tote, bgikan pros auton o eliakeim, o gios tou chelkia, o oikonomos, kai o somnas o grammateas, kai o ioach, o gios tou asaf, o upomnimatografos. kai o rab-sakis eipe s' autous: na peite tora ston ezechia: etsi leei o megalos basiliastis, o basiliastis assurias: poio einai to tharros, epano sto opoio tharreis; les, (omos, einai logia cheileon): echo thelisi kai dunami gia polemo. all' epano se poion echeis to tharros, oste apostatiseis enantion mou; des, echeis to tharros epano sti rabdo ekeinou tou suntrimmenou kalamiou, epano stin aigupto epano sto opoio an kapoios stirichthei, tha mpichtei sto cheri tou, kai tha to trupisei tetoios einai o farao, o basiliastis aiguptou, se olous ekeinous pou echoun to tharros epano s' auton. alla, an mou peis: epano ston kurio ton theo mas echoume to tharros, den einai autos, pou o ezechias afairese tous psilous topous tou, kai ta thusiastiria, kai eipe ston iouda kai stin ierousalim: mprosta s' auto to thusiastirio tha proskuniseite; tora, loipon, dose enechura ston kurio mou ton basilia tis assurias, ki ego tha sou doso 2.000 aloga, an mporeis apo merous sou na doseis kabalarides epano tous. pos, loipon,

tha strepseis pros ta piso to prosopo enos toparchi apo tous elachistous ton doulon tou kuriou mou, kai elpises epano stin aigupto gia amaxes kai kabalarides; kai tora, choris ton kurio anebika ego enantia s' auton ton topo, gia na ton katastrepso; o kurios eipe se mena: aneba enantia s' auti ti gi, kai katastrepse tin. tote, eipe o eliakeim, kai o somnas, kai o ioach, ston rab-saki: milise stous doulous sou, parakalo, sti suriaki glossa epeidi, tin katalabainoume kai mi mas milas stin ioudaiki, se epikoon tou laou, pou einai epano sto teichos. alla o rab-sakis eipe: mipos o kurios mou me esteile ston kurio sou, kai se sena, gia na miliso auta ta logia; den me esteile pros tous andres, pou kathontai epano sto teichos, gia na fane tin kopro tous, kai na pioun ta oura tous mazi me sas. tote, o rab-sakis stathike kai fonaxe stin ioudaiki, me dunati foni, kai eipe: akouste ta logia tou megalou basilia, tou basilia tis assurias etsi leei o basiliastis: mi sas apataei o ezechias epeidi, den tha mporesei na sas lutrosei. kai mi sas kanei o ezechias na echete to tharros sas epano ston kurio, legontas: o kurios, bebaia, tha mas lutrosei i poli auti den tha paratethei sto cheri tou basilia tis assurias. mi akoute ton ezechia epeidi, etsi leei o basiliastis tis assurias: kante sumbibasmo mazi mou, kai bgeite pros emena kai fate kathe enas apo tin ampelo tou, kai kathe enas apo ti sukia tou, kai pieite kathe enas apo ta nera tis dexamenis tou mechris otou ertho kai sas paro se mia gi omoia me ti gi sas, gi me sitari kai krasi, gi me psomi kai ampelones. mi sas apataei o ezechias, legontas: o kurios tha mas lutrosei. mipos, kapoios apo tous theous ton ethnon lutrose ti gi tou apo to cheri tou basilia tis assurias; pou einai oi theoi tis aimath kai tis arfad; pou einai oi theoi tis sefarouim; mipos lutrosan apo to cheri mou ti samareia; poioi, anamesa se olous tous theous auton ton tonon, lutrosan ti gi tous apo to cheri mou, oste kai o kurios na lutrosei apo to cheri mou tin ierousalim; ki ekeinoi siopousan, kai den tou apokrithikan oute enan logo epeidi, o basiliastis tous eiche prostaxei, legontas: mi tou apantiseite. tote, o eliakeim, o gios tou chelkia, o oikonomos, kai o somnas o grammateas, kai o ioach, o gios tou asaf, o upomnimatografos, irthan ston ezechia me xeschismena ta imatia, kai tou aniggeilan ta logia tou rab-saki.

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kai otan o basiliastis ezechias to akouse, xeschise ta imatia tou, kai skepastike me sako, kai mpike ston oiko tou kuriou. kai esteile, skepasmenous me sakous, ton eliakeim ton oikonomo, kai ton somna ton grammatea, kai tous presbuteros ton iereon, pros ton

profiti isaia, ton gio tou amos kai tou eipan: etsi leei o ezekias: auti i imera einai imera thlipsis, kai oneidismou, kai blasfimias epeidi, ta paidia irthan stin akmi tis gennas, omos den uparchei dunami s' auti pou gen-naei eithe o kurios o theos sou na akouse ta logia tou rab-saki, pou o basiliias tis as-surias, o kurios tou, ton esteile gia na onei-disei ton zontano theo, kai na exubrisei, me ta logia, pou o kurios o theos sou akouse gi' auto, upose deisi uper tou sozomenou upo-loipou. kai irthan ston isaia oi douloi tou basilia ezekia. kai o isaias eipe s' autous: etsi tha peite ston kurio sas: etsi leei o ku-rios: mi fobasai apo ta logia pou akouses, me ta opoia oi douloi tou basilia tis assurias me oneidan des, ego tha tou balo ena tetoio pneuma, oste, afou akousei thorubo, tha epistrepsei sti gi tou kai tha ton kano na pe-sei me machaira mesa sti gi tou. o rab-sakis, loipon, epestrepse, kai brike ton basilia tis assurias na polemaei enantia sti libna epeidi, akouse oti eiche fugei apo ti lacheis. kai o basiliias akouse na lene gia ton thiraka, ton basilia tis aithiopias: bgike na se polemisei. kai otan to akouse, esteile presbeutes ston ezekia, legontas: etsi tha peite ston ezekia, ton basilia tou iouda, legontas: o theos sou, epano ston opoio echeis to tharros sou, as mi se apataei, legontas: i ierousalim den tha paradothei sto cheri tou basilia tis assurias. des, esu akouses ti ekanan oi basiliades tis assurias se olous tous topous, katastrefontas tous kai tha lutrotheis esu; mipos oi theoi ton ethnon lutrosan ekeinous, pou oi pateres mou katestrepsan, ti gozan, kai ti charran, kai ti resef, kai tous gious tou eden, pou einai stin telassar; pou einai o basiliias tis aimath, kai o basiliias tis arfad, kai o basiliias tis polis sefarouim, ena, kai aua; kai pairnontas o ezekias tin epistoli apo to cheri ton presbeu-ton, ti diabase kai o ezekias anebike ston oiko tou kuriou, kai tin xetulixe mprosta ston ku-rio. kai o ezekias proseuchithike ston kurio, legontas: kurie ton dunameon, thee tou is-rail, esu pou kathesai epano sta cheroubeim, esu o idios eisai o theos, o monos, olon ton basileion tis gis esu ekanes ton ourano kai ti gi. strepse, kurie, to auti sou, kai akouse anoixe ta matia sou, kurie, kai des kai ak-ouse ola ta logia tou sennacheireim, pou es-teile auton gia na oneidisei ton zontano theo. alithina, kurie, oi basiliades tis assurias eri-mosan ola ta ethni, kai tous topous tous, kai errixan tous theous tous sti fotia epeidi, den isan theoi, alla ergo cherion anthropou, xula kai petres gi' auto, tous katestrepsan. tora, loipon, kurie thee mas, sose mas apo to cheri tou oste, ola ta basileia tis gis na gnorisoun oti, esu eisai o kurios, o monos. tote, o isaias, o gios tou amos, esteile ston ezekia, legontas: etsi leei o kurios, o theos tou israil: akousa osa proseuchithikes se mena enantia

ston sennacheireim, ton basilia tis assurias. autos einai o logos, pou o kurios milise gi' auton: se katafronise, se epaixe, i parthena, i thugatera tis sion kounise piso sou kefali, i thugatera tis ierousalim. poion oneidises kai blasfimis; enantia se poion uposes ti foni, kai sikoses psila ta matia sou; enantia ston agio tou israil. ton kurio oneidises diamesou ton doulon sou, kai eipes: nime to plithos ton amaxon mou ego anebika sto upos ton bounon, sta pleura tou libanou kai tha kopso tous psilous kedrous tou, ta eklekta elatia tou kai tha mpo sto upos ton akron tou, sto dasos tou karmilou tou ego aneskapsa, kai ipia nera kai me to ichnos ton podion mou xerana ola ta potamia ton poliorkoumenonž. mipos den akouses oti ego to ekana auto apo palia, kai to apofasisa apo tis archaies imeres; tora, omos, to ektelesa, oste na ei-sai gia na katastreifei ochuromenes poleis se sorous erepion gi' auto, oi katoikoi tous isan mikris dunamis, tromaxan kai katantropi-astikan isan san to chortari tou chorafiou, kai san ti chloi, san to chortari ton taratson, kai san to sitari pou kaigetai prin kalamosei. omos, ego xero tin kataikia sou, kai tin ex-odo sou, kai tin eisodo sou, kai ti lussa sou, pou echeis enantion mou. epeidi, i lussa sou enantion mou, kai i alazoneia sou anebikan sta autia mou, gi' auto, tha balo ton kriko mou sta routhounia sou, kai ton chalino mou sta cheili sou, kai tha se guriso piso apo ton dromo diamesou tou opoiou irthes. kai touto tha einai se sena to simadi: auti ti chro-nia tha fate o,ti einai autofues kai ti deuteri chronia, o,ti ekfuetai apo to idio eno tin triti chronia, na speirete, kai na therisete, kai na futepsete ampelones, kai na fate ton karmo tous. kai to upoloipo apo ton oiko tou iouda, pou diasothike, tha rizosei kai pali apo kato, kai tha dosei epano karpous. epeidi, apo tin ierousalim tha bgei to upoloipo, kai apo to bouno sion, auto pou diasothike o zilos tou kuriou ton dunameon tha to ektelese. gi' auto, etsi leei o kurios gia ton basilia tis as-surias: den tha mpei mesa s' auti tin poli oute tha toxeusei ekei belos oute tha probalei enantion tis aspides oute tha uposei enan-tion tis prochoma apo ton dromo diamesou tou opoiou irthe, ap' auton tha gurisei, kai s' auti tin poli mesa den tha mpei, leei o ku-rios epeidi, tha uperaspisto auti tin poli, oste na ti soso, gia chari mou, kai gia chari tou doulou mou tou dabit. tote, o angelos tou kuriou bgike, kai chtupise sto stratopedo ton assurion 185.000 kai otan sikothikan to proi, na, oloi isan nekra somata. kai sikothike kai efuge, kai epestrepse o sennacheireim, o basiliias tis assurias, kai katoikise sti nineui. ki eno proskunouse ston oiko tou nisrok, tou theou tou, o adrammelech kai o sarasar, oi gioi tou, ton chtupisan me machaira, ki au-toi efugan sti gi tis armenias kai ant' autou

basileuse o esaraddon, o gios tou.

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kata tis imeres ekeines, o ezekias arrostise mechri thanatou kai irthe o isaia o profitis, o gios tou amos, kai tou eipe: etsi leei o kurios bale se taxi o,ti afora tin oikogeneia sou epeidi, pethaineis, kai den tha ziseis. tote, o ezekias estrepse to prosopo tou pros ton toicho, kai proseuchithike ston kurio, kai eipe: parakalo, kurie, thumisou tora, pos perpatisa mprosta sou me alitheia, kai me teleia kardia, kai epraxa mprosta sou to aresto. kai o ezekias eklapse megalon klauthmo. tote, egine logos kuriou ston isaia, legontas: pigaine, kai pes ston ezekia: etsi leei o kurios o theos tou dabitou patera sou: akousa tin proseuchi sou, eida ta dakrya sou des, tha prostheso stis imeres sou 15 chronia kai tha eleutheroso esena kai auti tin poli apo to cheri tou basilia tis assurias, kai tha uperaspisto auti tin poli kai touto tha einai se sena to simeio apo ton kurio, oti o kurios tha kanei auto to pragma, pou milise des, tha strepsos deka bathmous pros ta piso ti skia ton bathmon, pou katebike sto iliako imerologio tou achaz. kai strafike o ilios deka bathmous apo tous opoious eiche katebei. auta einai pou graftikan apo ton ezekia, ton basilia tou iouda, otan arrostise, kai anerrose apo tin arrostia tou: ego eipa: sto mesimeri ton imeron mou, tha pao stis pules tou tafou sterithika to upoloipo ton chronon mou. eipa: den tha do xana ton kurio, ton kurio se gi zontanon anthronon den tha xanado anthropon mazi me tous katoikous tou kosmou, i zoi mou efuge, kai metatopistike apo mena san skini boskou kopike i zoi mou san apo enan ufanti tha me kopsai apo to stimoni apo to proi mechri tin espera tha me teleioseis. stochazomoun mechri to proi, tha spasei ola ta kokala mou san liontari apo to proi mechri tin espera tha me teleioseis. san geranos, san chelidoni, etsi pselliza oduromoun san trugoni ta matia mou apekanan atenizontas pros ta epano. katathlibomai, kurie anakoufise me. ti na po; autos kai eipe se mena, kai ektelese tha pernao ola ta chronia mou mesa stin pikria tis psuchis mou. entoutois, kurie, oi anthropoloi zoun, kai se ola auta uparchei i zoi tou pneumatous mou esu, bebaia, me therapeueis, kai me anazoopoieis. des, anti gia eirini, irthe epano mou megali pikria alla, esu, gia agapi tis psuchis mou, ti lutroses apo ton lakko tis fthoras epeidi, errixes piso apo ta nota sou oles mou tis amarties. epeidi, o tafos den tha se umnisei o thanatos den tha se doxologisei autoi pou katebainoun ston lakko den tha elpizoun stin alitheia sou. autos pou zei, autos pou zei, autos tha se umnei, opos ego auti tin imera o pateras tha

gnostopoiisei sta paidia tin alitheia sou. o kurios irthe gia na me sousei gi'auto tha psaloume to tragoudi mou epano se egchora organa oles tis imeres tis zois mas ston oiko tou kuriou. epeidi, o isaia eiche pei: as paroun mia palathi apo suka, kai as ti baloun san emplastro epano sto elkos, kai tha giatreutei. kai o ezekias eiche pei: ti einai to simeio oti ego tha anebo ston oiko tou kuriou;

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kata ton kairo ekeino, o merodach-baladan, o gios tou baladan, basilias tis babulonas, esteile ston ezekia epistoles kai dora, otan akouse oti arrostise, kai anerrose. kai o ezekias charike gi' auta, kai tous edeixe ton oiko ton polutimon pragmaton tou, to asimi, kai to chrusafi, kai ta aromata, kai ta polutima mura, kai olokliiri tin oplothiki tou, kai kathe ti pou briskoton mesa stous thisauros tou den upirche tipote mesa sto palati tou oute kato apo olokliiri tin exousia tou, pou o ezekias den to edeixe s' autous. kai o isaia o profitis irthe ston basilia ezekia, kai tou eipe: ti lene oi anthropoloi autoi, kai apo pou irthan se sena; kai o ezekias eipe: erchontai se mena apo mia makrini gi, apo ti babulona. kai ekeinos eipe: ti eidan sto palati sou; kai o ezekias apantise: eidan to kathe ti pou einai mesa sto palati mou den uparchei tipote stous thisauros mou, pou den tous to edeixa. tote, o isaia eipe ston ezekia: akouse ton logo tou kuriou ton dunameon: des, erchontai imeres, kata tis opoies to kathe ti pou einai mesa sto palati sou, kai o,ti enapotamiesan oi pateras sou mechri auti tin imera, tha metakomistei sti babulona den tha meinei tipote, leei o kurios tha paroun kai apo tous gious sou, pou tha bgoun apo sena, tous opoious tha genniseis kai tha ginoun eunouchoi sto palati tou basilia tis babulonas. tote, o ezekias eipe ston isaia: kalos o logos tou kuriou, pou milises. eipe akoma: epeidi, tha uparchei eirini kai asfaleia stis imeres mou.

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parigoreite, parigoreite ton lao mou, leei o theos sas. miliste parigoritika pros tin ierousalim, kai fonaxte pros autin oti, o kairos tis tapeinosis tis olokliirothike, oti i anomia tis sugchorithike epeidi, pire apo to cheri tou kuriou diplasio gia oles tis amarties tis. mia foni kapoipo pou boa mesa stin erimo: etoimaste ton dromo tou kuriou kante isia ta monopatia tou theou mas stin erimo. kathe faragga tha upsothei, kai kathe bouno kai lofos tha tapeinothei kai ta strebla tha ginoun isia kai oi tracheis topoi, omaloi kai i doxa tou kuriou tha fanerothei, kai kathe sarka

tautochrone tha dei epeidi, to stoma tou kuriou milise. mia foni, pou leei: fonaxe kai eipe: ti na fonaxo; kathe sarka einai chortari, kai kathe doxa tis san anthos tou chorafiou. to chortari xerathike, to anthos marathike epeidi, epneuse epano tou to pneuma tou kuriou chortari st' alitheia einai o laos. to chortari xerathike, to anthos marathike o logos, omos, tou theou mas menei ston aiona. esu, pou ferneis sti sion agathes aggelies, aneba sto psilo bouno esu, pou ferneis agathes aggelies stin ierousalim, upose dunata ti foni sou upose mi fobitheis pes stis poleis tou iouda: deste, o theos sas! deste, o kurios o theos tharthei me dunami, kai o brachionas tou tha exousiazai gi' auton deste, o misthos tou einai mazi tou, kai i amoibi tou mprosta tou. tha boksisei to kopadi tou san boskos tha mazepsei ta arnia me ton brachiona tou, kai tha ta bastaxe ston kolpo tou kai tha odigei auta pou thilazoun. poios metrise ta nera sto koiloma tou cheriou tou, kai stathmise tous ouranou me ti spithami, kai sumperielabe me metro to choma tis gis, kai zugise me statira ta bouna kai me plastigga tous lofous; poios stathmise to pneuma tou kuriou i eagine sumboulos tou, kai ton didaxe; me poion ekane sumboulio, poios ton ekane suneton, kai tou didaxe ton dromo tis krisis, kai tou paredose epistimi, kai tou edeixe ton dromo tis sunesis; deste, ta ethni einai san stagona apo kado, kai theorountai san ti lepti skoni tis plastiggas deste, metatopizei ta nisia san skoni. kai o libanos den einai ikanos gia kausi oute ta zoa tou ikana gia olokautoma. ola ta ethni, mprosta tou, einai san to miden theorountai gi' auton ligotero apo to miden kai ti mataiotita. me poion, loipon, tha exomoioseite ton theo; i, ti omoioima tha prosarmoseite s' auton; o technitis choneuei mia glupti eikona, kai o chrusochoos aplonei epano tis chrusafi, kai chunei asimenies alusides. o ftochos, kanontas prosfora, dialegei asipto xulo kai anazitaei gia ton eauto tou enan epidexio techniti, gia na kataskeuasei mia glupti eikona, pou den saleuei. den gnorisate; den akousate; den sas anaggelthike apo tin archi; den enoisaite apo tin epochi tis dimiourgias tis gis; autos einai pou kathetai epano ston guro tis gis, kai oi katoikoi tis einai san akrides autos aplonei tous ouranou san parapetasma, kai tous aplonei san skini gia katoikisi autos fernei tous igemones sto miden, kai kanei tous krites tis gis san mataiotita. all' oute tha futeutoun kai oute tha sparoun all' oute tha rizothei mesa sti gi to stelechos tous monon na pneusei epano tous, ki amesos tha xerathoun, kai o anemostrobilos tha tous arpaxe san achuro. me poion, loipon, tha me exomoioseite, kai tha exisotho; leei o agios. sikoste psila ta matia sas, kai deite, poios ta dimiourgise auta; autos pou bgazei

to strateuma tous kata arithmo autos pou kalei ola auta me to onoma tous sti megaleiotita tis dunamis tou, epeidi, einai ischuros se exousia den tou leipei tipote. giati les, iakob, kai giati milas, israil: o dromos mou einai krummenos apo ton kurio, kai i krisi mou paramelita apo ton theo mou; den gnorises; den akouses, oti o aionios theos, o kurios, o dimiourgos ton akron tis gis, den atonei, kai den apokamei; i fronisi tou den exichniζεται. dinei ischu stous exasthenimenous, kai auxanei ti dunami stous adunatous. oi neoi, omos, tha atonisoun kai tha apokamoun, kai oi eklektoi neoi tha exasthenisoun oloklirotika all' autoi pou prosmeoun ton kurio tha ananeosoun ti dunami tous tha aneboun me fterouges san aetoi tha trexoun, kai den tha apokamoun tha perpatisoun, kai den tha atonisoun.

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siopate mprosta mou, o nisia kai oi laoi as ananeosoun dunami as plisiasoun, kai tote as milisoun as proselthoume mazi se krisi. poios sikose ton dikaio apo tin anatoli, ton proskaiese kata podas tou, tou paredose ta ethni, kai ton ekane kurio epano stous basilades; poios tous paredose sti machaira tou san choma, kai sto toxo tou san achuro pou sprochnetai apo ton anemo; tous katadiexe, kai perase apo mesa me asfaleia, apo ton dromo, pou den eiche perpatisei me ta podia tou. poios energise kai to ekane, kalontas tis genees exarchis; ego o kurios, o protos, ki autos pou eimai me tous eschatous ego, o idios. ta nisia eidan, kai fobithikan ta perata tis gis tromaxan, plisiasan, kai irthan. boithisan kathe enas ton plision tou kai eipe ston adelfo tou: na eisai ischuros. kai o xulourgos enischue ton chrusochoo, ki autos pou leptune me to sfuri, auton pou sfurokopouse epano sto amoni, legontas: einai kalo gia ti sugkollisi kai to stereonei me karfia, gia na mi kineitai. all' esu, israil, doule mou, iakob, eklekte mou, to sperma tou abraam tou agapitou mou, esu, ton opoio pira apo ta akra tis gis, kai se kalesa apo tis eschaties tis, kai sou eipa: esu eisai o doulos mou ego se eklexa, kai den tha se aporripso mi fobasai epeidi, ego eimai mazi sou mi tromazeis epeidi, ego eimai o theos sou se enischusa malista, se boithisa malista, se uperaspistika me to dexi cheri tis dikaiousunis mou. des, oloi oi orgismenoi enantion sou tha kataischunthoun kai tha ntrapoun tha einai san ena tipote kai oi antidikoi sou tha afanistoun. tha tous anazitiseis, kai den tha tous breis, tous enantionemenous se sena autoi pou polemoun enantion sou tha ginoun ena tipote, kai san exouthenoma. epeidi, ego o kurios o theos sou eimai pou kratao to dexi sou cheri, legontas sou: mi fobasai ego tha se

boithiso. mi fobasai, o skouliki iakob, o thni-toi tou israil ego tha se boithao, leei o kurios kai lutrotis sou einai o agios tou israil. na, ego tha se kano neo koftero alonistiri organo odontoto tha aloniseis ta bouna, kai tha ta leptuneis, kai tha kaneis tous lofous san lepto achuro. tha ta anemiseis, kai o anemos tha ta sikosei, kai o anemostrobilos tha ta diaskorpisei esu, omos, tha eufrantheis ston kurio, kai tha doxasteis ston agio tou israil. otan oi ftochoi kai oi endeis zitisoun nero, kai den uparchei, kai i glossa tous tha xerainetai apo ti dipsa, ego o kurios tha tous eisakouso, o theos tou israil den tha tous egkataleipso. tha anoixo potamia se psilous topous, kai piges sto meson ton koiladon tha kano tin erimo limnes neron, kai tin xeri gi piges neron. mesa stin erimo tha futepto ston kedro, to dentro tis akakias, kai ti mur-tia, kai to eliodentro mesa stin akatoikiti gi tha balo mazi to elato, to peuco, kai ton puxo gia na doun, kai na gnorisoun, kai na stochastoun, kai na ennoisoun tautochrona, oti to cheri tou kuriou to ekane, kai o agios tou israil to dimiourgise. parastiste ti diki sas, leei o kurios diatuposte ta dunata sas epicheirimata, leei o basilias tou iakob. as plisiasoun kai as mas deixoun ti tha sum-bei as anagelloun ta progenestera, ti isan, gia na ta stochastoume, kai na gnorisoume ta eschata tous i, as mas anagelloun ta mellontika gegonota. anaggeilate auta pou tha sumboun sto metepeita diastima, gia na gnorisoume oti eiste theoi akoma, kante kalo i kante kako, gia na thaumasoun, kai na doume tautochrona. destе, eseis eiste ligotero kai apo to miden, kai to ergo sas cheirotero kai apo to miden opoios sas eklegei, einai bdelugma. sikosa enan apo ton borra, kai tharthei apo tin anatoli tou iliou tha epikaleitai to onoma mou kai tha patisei epano stous igemones san epano se pilo, kai opos o kerameas katapataei ton argilo. poios ta aniggeile auta exarchis, gia na gnorisoume; kai pro tou kairou tous, gia na poume: autos einai o dikaios; alla, kanenas den uparchei pou na anaggellei alla, kanenas den uparchei pou na diakiruttei alla, kanenas den uparchei pou na akouei ta logia sas. ego o protos tha po pros ti sion: des, des auta kai tha doso stin ierousalim auton pou euaggelizetai. epeidi, koitaxa, kai den upirche kanenas, nai, anamesa tous, alla den upirche sumboulos, pou na mporei na apantisei enan logo, otan tous rotisa. destе, oloi einai mataiotita, ta erga tous einai ena miden ta choneuta tous anemos kai mataiotita.

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deste, o doulos mou, pou upostirixa o eklektos mou, ston opoio i psuchi mou eustrethike ebala epano tou to pneuma mou

tha exaggeilei krisi sta ethni. den tha fonaxei oute tha anakraxei oute tha kanei ti foni tou na akoustei stous dromous. kalami spasmeno den tha to suntripsei, kai linari pou kapnizei den tha to sbisei tha ekferiei krisi me alitheia. den tha upochorisei oute tha mikropsuchisei, mechris otou balei krisi epano sti gi kai ta nisia tha prosmenoun ton nomo tou. etsi leei o theos o kurios, autos pou dimiourgise tous ouranous, kai tous aplose autos pou stereose ti gi, kai osa geniountai ap' auti autos pou edose pnoi ston lao, pou einai epano s' auti, kai pneuma s' autous pou perpatoun epano s' auti. ego o kurios se kalesa me dikaiosuni, kai tha kratao to cheri sou, kai tha se diafulatto, kai tha se kano diathiki tou laou, fos ton ethnon gia na anoixeis ta matia ton tufion, kai na bgaleis tous desmious apo ta desma, autous pou kathontai mesa se skotadi apo to spiti tis fulakis. ego eimai o kurios auto einai to onoma mou kai den tha doso ti doxa mou se allon oute tin ainesi mou sta glupta. destе, irthan ta exarchis kai ego anaggello nea pragmata prin anafutrosoun, sas milao gi' auta. psallete ston kurio ena neo tragoudi, ti doxa tou apo ta akra tis gis, eseis pou katebainete sti thalassa, kai ola osa uparchoun mesa s' auti ta nisia, kai osoi katoikoun s' auta. i erimos kai oi poleis tis, as upsosoun foni, oi komopoleis pou tis katoikei o kidar as psalloun oi katoikoi tis sela, as alalazoun apo tis korufes ton bounon. as dosoun doxa ston kurio, kai as anagelloun tin ainesi tou sta nisia. o kurios tha bgei os ischuros tha diegeirei zilo os polemisti tha fonaxe, malista tha bruchisei, tha uperischusei enantia stous polemious tou. apo polu kairo siopisa tha meino isuchos; tha kratiso ton eauto mou; tora tha fonaxo, san auti pou gennaei tha katastrepsa kai tha katapio mazi. tha erimoso bouna kai lofous, kai tha kataxerano kathe chortari tous kai tha kano tous potamous nisia, kai tha xerano tis limnes. kai tha fero tous tufioun apo dromo pou den ixeran, tha tous odigiso se monopatia pou den gnorizan tha kano mprosta tous to skotadifos, kai ta strebla isia. auta ta pragmata tha tous kano, kai den tha tous egkataleipso. strafikan pros ta piso, katantropiastikan autoi pou echoun to tharros tous sta glupta, autoi pou lene sta choneuta: eseis eiste oi theoi mas. akouste, o koufoi ki anoixte ta matia sas, o tufioi, gia na deite. poios einai tuflos, para o doulos mou; i, koufos, para o minutis mou, pou ego esteila; poios einai tuflos, para o teleios; kai poios einai tuflos, para o doulos tou kuriou; blepeis polla, alla den paratireis anoigeis ta autia, alla den akous. o kurios edeixe s' auton eunoia eneka tis dikaiosunis tou tha megalunei ton nomo tou, kai tha ton katastisei entimo. omos, autos einai laos diarpagmenos kai gumnomenos

oloi einai pagideumenoi se spilaia, kai krummenoi stis fulakes einai lafuro, kai den uparchei autos pou na lutronei diarpagma, kai kanenas pou na leei: epistrepse to. poios apo sas tha dosei s' auto akroasi; tha prosexei kai tha akousei sto diastima meta ap' auta; poios paredose ton iakob se diarpagi, kai ton israil se leilatites; ochi o kurios, autos ston opoio amartisame; epeidi, den thelisan na perpatissoun stous dromous tou oute upakousan ston nomo tou. gi' auto, xechuse epano s' auton ti sfodrotita tis orgis tou, kai tin ormi tou polemou kai ton ebale se floges apo pantou, all' autos den katalabe kai ton ekapse, all' autos den to ebale stin kardia tou.

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kai tora, etsi leei o kurios, o dimiourgos sou, iakob, kai o plastis sou, israil mi fobasai epeidi, ego se lutrosa, se kalesa me to onoma sou dikos mou eisai. otan diabaïneis mesa apo ta nera, tha eimai mazi sou kai otan pernas mesa apo ta potamia, den tha plimurizoun epano sou otan perpatas mesa apo ti fotia, den tha kaeis oute tha exafthei floga epano sou. epeidi, ego eimai o kurios o theos sou, o agios tou israil, o sotiras sou gia antlutro sou edosa tin aigupto tin aithiopia kai ti seba, anti gia sena. afotou stathikes polutimos sta matia mou, doxastikes, kai ego se agapisa kai tha doso pollous anthropous anti gia sena, kai laous anti gia to kefali sou. mi fobasai epeidi, ego eimai mazi sou apo tin anatoli tha fero to sperma sou, kai apo ti dusi tha se sunaxo tha po ston borra: dose kai pros ton noto: mi empodiseis fere tous gious mou apo makria, kai tis thugateres mou apo ta akra tis gis, olous osous onomazontai me to onoma mou epeidi, tous dimiourgisa gia ti doxa mou tous eplasa kai tous ekana. bgale ton tufllo lao, parolo pou echei matia, kai ton koufo, parolo pou echei autia. as sugkentrothoun ola ta ethni, kai as sugkentrothoun oloi oi laoi poios anamesa tous to aniggeile, kai mas edeixe ta progenestera; as feroun tous martures tous, kai as dikaiothoun i, as akousoun, kai as poun: auto einai alithino. eseis eiste martures mou, leei o kurios, kai o doulous mou, pou eklexa, gia na mathete kai na pistepsete se mena, kai na ennoisete oti ego o idios eimai prin apo mena allos theos den upirxe oute usterapou mena tha uparchei. ego, ego eimai o kurios kai ektos apo mena allos sotiras den uparchei. ego aniggeila, kai esosa, kai edeixam kai den stathike se sas xenos theos ki eseis eiste martures mou, leei o kurios, kai ego o theos. kai prin ginei i imera, ego imoun o idios kai den uparchei autos pou lutronei apo to cheri mou tha kano, kai poios mporei na to empodisei; etsi leei o kurios, o lutrotis sas,

o agios tou israil: gia sas esteila sti babulona, kai katebala olous tous fugades tis, kai tous chaldaious, autous pou kauchontan sta ploia. ego eimai o kurios, o agios sas, o poiitis tou israil, o basilias sas. etsi leei o kurios, pou ekane dromo sti thalassa, kai monopatia sta dunata nera pou ebgaie amaxes, kai aloga, strato, kai romaleous ola xaplothikan kato mazi, den sikothikan afanistikan, esibisan san stoupi. mi thumaste ta progenestera, kai mi sullogizesteta palia. destе, ego tha kano ena neo pragma tora tha anateilei den tha to gnorisete; tha kano, sigoura, enan dromo mesa stin erimo, potamous mesa stin anudri gi. ta thiria tou chorafiou tha me doxasoun, ta tsakalia, kai oi strouthokamiloi epeidi, dino nera stin erimo, potamous stin anudri gi, gia na potiso ton lao mou, ton eklekto mou. o laos, pou eplasa gia ton eauto mou, tha diigeitai tin ainesi mou. all' esu, iakob, den me epikalestikes all' esu, israil, barethikes mazi mou. den mou proferes ta arnia ton olokautomaton sou oute me timises me tis thusias sou. ego den se doulosa me prosfores oute se baruna me thumiama den agorases me asimi aromatiko kalami gia mena, oute me gemises apo to pachos ton thusion sou alla, me doulouses me tis amarties sou, me epibarunes me tis anomies sou. ego, ego eimai, o opoios exaleifo ti parabaseis sou gia chari mou, kai den tha thumitho tis amarties sou. thumise mou as krithoume mazi lege esu gia na dikaiotheis. o propatorias sou amartise, kai oi daskaloi sou anomisan se mena. gi' auto, tha kano tous archontes tou agiastiriou bebilous, kai tha paradoso ton iakob se katara, kai ton israil se oneidismous.

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alla, tora, akou, doule mou iakob, kai israil, ton opoio eklexa etsi leei o kurios, pou se ekane, kai se eplase apo tin koilia, kai tha se boithisei mi fobasai, doule mou iakob, ki esu iesouroun, ton opoio eklexa. epeidi, tha xechuno nero epano s' auton pou dipsaei, kai potamous epano stin xira tha xechuno to pneuma mou epano sto sperma sou, kai tin eulogia mou epano stous eggonous sou kai tha blastisoun san anamesa se chortari, san ities konta sta ruakia ton neron. o men enas tha leei: ego eimai tou kuriou eno o allos tha onomazetai me to onoma tou iakob kai allos tha upografetai me to cheri tou ston kurio, kai tha eponomazetai me to onoma tou israil. etsi leei o kurios, o basilias tou israil, kai o lutrotis tou, o kurios ton dunameon: ego eimai o protos, kai ego o eschatos kai ektos apo mena theos den uparchei. kai poios einai, opos ego, tha kraxei kai tha anaggeilei, kai tha diataxei se mena, afou sustisa ton palio lao; kai ta eperchom-

ena kai ta mellonta, as tous ta anageiloun. mi fobaste aute na tromazete ektote den se ekana na akouseis, kai to aniggeila; eiseis, malista, eiste martures mou uparchei ektos apo mena theos; bebaia, den uparchei brachos den gnorizo kanenan. osoi kataskeuazoun eidola, einai oloi mataiotita kai ta poluagapimena tous eidola den ofeloun ki autoi einai martures gi' auta oti den blepoun oute katalabainoun, gia na katanthropistoun. poios eplase theo i echuse eidolo, pou den ofelei se tipote; deste, oloi oi suntrofoi tou tha ntropiastoun kai oi technites, autoi einai apo anthropous as sugkentrothoun oloi mazi as parastathoun tha fobithoun, tha ntrapoun oloi mazi. o chalkourgos kobei sidero, kai ergazetai sta karbouna, kai to morfonei me ta sfuria, kai to kataskeuazei me ti dunami ton brachionon tou malista, peinaei, kai i dunami tou apokamei nero den pinei, kai atonei. o xulourgos aplonei ton kanona, to simeionei me stathmi, to exomalune me rokania, kai to simeionei me ton diabiti, kai to kanei sumfona me tin anthropini morfi, sumfona me tin anthropini oraiotita, gia na katoikei sto spiti. kobei kedrous gia ton eauto tou, kai pairnei to kuparissi kai ti belanidia, pou dialegei gia ton eauto tou anamesa sta dentra tou dasous futeuei ena peuko, kai i brochi to auxanei. kai tha einai ston anthropo chrisimo gia kapsimo kai ap' auto pairnei kai zestainetai akoma, to kaiei, kai psinei psomi epibleon, to kanei theo, kai to proskunaei to kanei eidolo, kai gonatizei mprosta tou. ap' auto, to miso to kaiei se fotia, kai me to allo miso troei to kreas psinei to psito, kai chortainei kai zestainetai, legontas: o! zestasthika, eida ti fotia ki auto pou apemeine to kanei theo, to glupto tou gonatizei mprosta tou, kai to proskunaei, kai proseuchetai s' auto, kai leei: lutrose me, epeidi eisai o theos mou. den katalabainoun oute echoun noisi epeidi, ekleise ta matia tous gia na mi blepoun, kai tis kardies tous gia na mi katalabainoun. kai kanenas den skeftetai stin kardia tou oute uparchei mesa tou gnosi oute noisi, oste na pei: nap' auto, to miso to ekapsa se fotia akoma, epsisa psomi epano sta karbouna tou epsisa kreas, kai efaga usteru, to upoloipo tou tha to kano bdelugma; tha proskuniso enan kormo dentrou; z. bosketai apo stachti i apatimeni kardia tou ton apoplanise, gia na mi mporei na eleutherosei tin psuchi tou oute na pei: auto, pou einai sta dexia mou, den einai psema; thumisou auta, iakob kai israil epeidi, eisai doulous mou ego se eplasa doulous mou eisai israil, den tha lismionitheis apo mena. exaleipsa tis parabaseis sou, san pukni omichli, kai tis amarties sou, san sunnefo gurna se mena epeidi, ego se lutrosa. psallete, ouranoi epeidi, auto to ekane o kurios alalaxte, osa eiste kato apo ti gi bgalte

foni agalliasis, bouna, dasi, kai ola ta dentra pou einai s' auta epeidi, o kurios lutrose ton iakob, kai doxastike ston israil. etsi leei o kurios, o opoios se lutrose, kai se eplase apo tin koilia: ego eimai o kurios, pou dimiourgisa ta panta o monos pou aplosa tous ouranous, pou stereosa ti gi apo monos mou pou mataiono ta simadia ton pseudologon, kai kano tous manteis parafrones pou anatrepo tous sofous, kai moraino tin epistimi tous pou stereono ton logo tou doulou mou kai ekplirono ti bouli ton minuton mou pou leo stin ierousalim: tha katoikitheis kai stis poleis tou iouda; tha xanachtisteite, kai tha anorthoso ta erepia tou pou leo stin abusso: gine xira, kai tha xerano tous potamous sou pou leo ston kuro: autos einai o poimenas mou, kai tha ekplirosei ola ta thelimata mou kai leo stin ierousalim: tha xanaktisteis kai ston nao: tha mpoun ta themelia sou.

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etsi leei o kurios pros ton chrismeno tou, ton kuro, tou opoiou kratisa to dexi cheri, gia na upotaxo mprosta tou ta ethni kai tha luso tin osfu ton basiladon, gia na anoixo mprosta tou ta dithura kai oi pules den tha kleistoun. ego tha pao mprosta sou, kai tha exomaluno tous streblous dromous tha suntripso tis chalkines thures, kai tha kopso tous siderenious mochlous. kai tha sou doso thisaurusous pou fulassontai se skotadi kai plouti, pou einai krummena se apokrufa meri gia na gnoriseis oti ego eimai o kurios, pou se kalo kat' onoma, o theos tou israil. gia ton iakob ton doulou mou kai ton israil ton eklekto mou, se kalesa malista me to onoma sou, se eponomasa, an kai den me gnorises. ego eimai o kurios, kai den uparchei allos theos ektos apo mena den uparchei ego se perizosa, an kai den me gnorises, gia na gnorisoun apo anatolon tou iliou mechri dusmon oti, ektos apo mena den uparchei kanenas ego eimai o kurios, kai den uparchei allos autos pou kataskeuase to fos, kai eftiaxe to skotadi autos pou kanei eirini, kai ktizei kako ego o kurios ta kano ola auta. ouranoi, stalaxte droso apo pano, kai ta sunnefa as ranoun dikaiousuni as anoixei i gi, kai as gennisei sotiria, kai as blastisei mazi dikaiousuni ego o kurios to ekana auto. alloimono s' auton pou antimachetai ston poiiti tou! as antimachetai to ostrako pros ta ostraka tis gis o pilos tha pei s' auton pou ton plathei: ti kaneis; i, to ergo sou: autos den echei cheria; alloimono s' auton pou leei ston patera: ti gennas; i, sti gunaika: ti kolloponas; etsi leei o kurios, o agios tou israil, kai o plastis tou: rotate me gia ta mellonta, gia tous gious mou, kai prostaxte me gia to ergo ton cherion mou. ego ektisa ti gi, kai dimiourgisa ton anthropo epano s' auti



ego me ta cheria mou aplosa tous ouranou, kai edosa diatages se olokliro ti stratia tous. ego sikosa ekeinon se dikaiousuni, kai tha dieuthuno olous tous dromous tou autos tha oikodomisei tin poli mou, kai tha epistrepsei tous aichmalotous mou, ochi me lutro oute me dora, leei o kurios ton dunameon. etsi leei o kurios: o kopos tis aiguptou, kai to emporio tis aithiopias, kai ton sabaion, andron megalosomon, tha perasoun se sena, kai tha einai dikoi sou tha akolouthoun piso sou tha perasoun me alusides, kai tha se proskunisoun, tha se iketeusoun, legontas: bebaia, o theos einai anamesa sou, kai den uparchei kanenas allos theos. pragmatika, esu eisai theos pou krubesai, thee tou israil, o sotiras. oloi autoi tha aischunthoun kai tha ntrapoun oi ergates ton eidolon tha fugoun me ntropi, oloi mazi. o israil, omos, tha sothei diamesou tou kuriou me aionia sotiria den tha aischuntheite oute tha ntrapeite aionia. epeidi, etsi leei o kurios, autos pou dimiourgise tous ouranou autos o theos pou eplase ti gi kai tin eftiaxe o opoios ti stereose, tin ektise ochi mataia, alla tin eplase gia na katoikeitai. ego eimai o kurios, kai den uparchei allos. den milisa sta krufa, oute se skoteionon topo tis gis den eipa sto sperma tou iakob: zitiste me mataia ego eimai o kurios, pou milao dikaiousuni, pou anaggello euthutita. sugkentrotitheite kai erthete plisiaste mazi, osoi apo ta ethni echoun sothei den echoun noisi, osoi sikonoun to glupto xulo tous, kai proseuchontai se theo pou den mporei na sosei. anageilate, kai ferte tous konta malista, as sumbouleuthoun mazi poios to aniggeile exarchis; poios to fanerose apo ekeino ton kairo; ochi ego o kurios; kai ektos apo mena, den uparchei allos theos theos dikaioi kai sotiras ektos apo mena den uparchei. rixte to blemma sas se mena, kai sotheite, ola ta perata tis gis epeidi, ego eimai o theos, kai den uparchei allos. orkistika ston eauto mou o logos bgike apo to stoma mou me dikaiousuni, kai den tha epistrepsei, oti: kathe gonato tha lugisei se mena, kathe glossa tha orkizetai se mena. bebaia, tha poun gia mena: ston kurio einai i dikaiousuni kai i dunami s' auton tha proselthoun, kai tha ntropiastoun oloi ekeinoi pou orgizontai enantion tou. ston kurio tha dikaiothei kai tha doxastei olokliro to sperma tou israil.

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oloklirotika lugise o bil, eskupse o nebo ta eidola tous topothetithikan epano se zoa, kai ktini oi amaxes sas isan fortomenes me kopiastiko fortio. skuboun, lugizoun mazi den mporoun na sosoun to fortio, alla ki auta fernontai se aichmalosia. akouste me, o oikos iakob, kai olokliro to upoloipo tou

oikou israil, pou sas sikosa apo tin koilia tis miteras sas, sas bastaxa apo ti mitra kai mechri ta girateia sas ego o idios eimai kai mechri tis aspres triches ton mallion sas ego tha sas bastaxo ego sas ekana, kai ego tha sas sikoso nai, ego tha sas bastaxo kai tha sas soso. me poion tha me exomoiosete kai tha me exisosete kai tha me sugkrinete, kai tha eimaste omoioi; chunoun chrusafi apo to balantio, kai zugizoun asimi me ton statira, kai misthonoun enan chrusochoo, kai to kataskeuazoun se theo epeita prospeftoun, kai proskunoun ton sikonoun epano ston omo ton fernoun, kai ton bazoun ston topo tou, kai steketai apo ton topo tou den tha metakinithe epipleon, booun s' auton, alla den mporei na apantisei oute na tous sosei apo ti sumfora tous. thumitheite to, kai faneite anthropoi anakaleste to ston nou sas, apostates. thumitheite ta progenestera, ta exarchis epeidi, ego eimai o theos, kai den uparchei allos ego eimai o theos, kai kanenas den einai omoios me mena o opoios exarchis anaggello to telos, kai apo protutera auta pou akomi den sunebisan, legontas: i bouli mou tha stathei, kai tha ekteleso olokliro to thelima mou o opoios krazo sto arpaktiko pouli apo anatas, ton andra tis thelisis mou apo gi makrini nai, milisa, kai tha kano na ginei bouleuthika, kai tha to ekteleso. akouste me, sklirokardoi, eseis pou eiste makrua apo ti dikaiousuni mou. efera konta ti dikaiousuni mou den tha einai makria, kai i sotiria mou den tha bradunei kai tha doso sti sion sotiria ston israil, ti doxa mou.

## 47

kateba kai kathise epano sto choma, parthena thugatera tis babulonas kathise katagis thronos den uparchei pleon, thugatera ton chaldaion epeidi, den tha onomasteis sto exis apali kai truferi. piase ton cheiromulo, kai alethe aleuri xeskepase tous plokamous sou, gumnose ta podia, xeskepase tis knimes, perase tous potamous. i gumnosi sou tha xeskepastei nai, i ntropi sou tha fanei tha paro ekdikisi, kai den tha lupitho anthropo. tou lutroti mas to onoma einai: o kurios ton dunameon, o agios tou israil. kathise siopontas, kai mpes mesa sto skotadi, thugatera ton chaldaion epeidi, den tha onomazesai pleon: i kuria ton basileion. orgistika enantia ston lao mou, moluna tin klironomia mou, kai tous paredosa sto cheri sou omos, esu den edeixes s' autous eleos barunes uperbolika ton zugo sou epano ston geronta. kai eipes: tha eimai kuria pantotina oste, auta den ta ebales stin kardia sou, oute thumithikes ta teleutaia tous. tora, loipon, akouste touto, esu pou eisai paradomeni stis apolauseis, katoikeis amerimna, les stin kar-

dia sou: ego eimai, kai ektos apo mena kamia alli den tha kathiso chira, kai den tha gnoriso ateknosi. ta duo auta tharthoun sigoura epano sou, xafnika, se mia imera: ateknosi kai chireia tharthoun epano sou olokliriotika, exaitias tou plithous ton mageion sou, exaitias tis megalis afthonias ton goiteion sou epeidi, apektises tharros logo tis ponirias sou, kai eipes: den me blepei kanenas. i sofia sou kai i epistimi sou se apoplanisan kai eipes stin kardia sou: ego eimai, kai ektos apo mena kamia alli. gi' auto, tharthei epano sou kako, choris na xereis apo pou gennietai kai sumfora tha pesei enantion sou, choris na mporeis na tin apostrepseis tharthei kai olethros epano sou xafnika, choris na xereis. stasou, tora, me tis goiteies sou, kai me to plithos ton mageion sou, stis opoies agonistikes apo ti nioti sou an mporeis na ofelitheis, an mporeis na uperischuseis. apekames sto plithos ton boulon sou, as sikothoun, tora, oi ouranoskopoi, oi astrologoi, oi prognostikoi minologoi, ki as se sosoun apo osa eperchontai epano sou. des, tha einai san achuro fotia tha tous katakapsei den tha mporesoun na sosoun ton eauto tous apo ti dunami tis flogas den tha meinei karbouno gia na zestathei kapoios, oute fotia gia na kathisei mprosta tou. tetoioi tha einai se sena ekeinoi, mazi me tous opoiois kopiases apo ti nioti sou, oi emporoi sou tha fugoun periplanomenoi kathe enas sto meros tou kanenas den tha se sosei.

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akouste touto, oikos iakob eseis pou klithikate me to onoma tou israil, kai bgikate apo tin pigi tou iouda pou orkizeste sto onoma tou kuriou, kai anafereite ton theo tou israil, omos, ochi me alitheia oute me dikaio-suni. epeidi, pairnoun to onoma tous apo tin agia poli, kai stirizontai epano ston theo tou israil to onoma tou einai: o kurios ton dunameon. ektote, aniggeila ta exarchis kai bgikan apo to stoma mou kai ta diakiruxa ta ekana auta xafnika, kai eginan. epeidi, gnorizo oti eisai skliros, kai o trachilos sou einai siderenio neuro, kai to metopo sou chalkino. ektote, malista, aniggeila se sena touto, prin ginei to diakiruxa se sena, gia na mi peis: to eidolo mou ta ekane kai to glupto mou, kai to chuto mou, ta prostaxe. akouses des ola auta kai den tha omologisete; apo tora diakirutto se sena nea, malista teleios krummena, kai ta opoia esu den ixeres. tora eginan, kai ochi apo palia, kai oute eiches akousei gi' auta prin apo touti tin imera, gia na peis: des, ego ta ixera. oute akouses oute ixeres oute exarchis eichan anoichtei ta autia tou epeidi, bebaia, ixera oti tha ferosoun apista, kai eiches onomastei parabatis apo tin koilia tis miteras sou. exaitias

tou onomatos mou, tha makruno ton thumo mou, kai exaitias tou epainou mou, tha sugkratitho se sena, oste na mi se exolothreuso. na, se katharisa, ochi omos san asimi se ekana eklekto sto choneutiri tis thlipsis. exaitias mou, exaitias mou, tha to kano epeidi, pos tha molunotan to onoma mou; nai, den tha doso ti doxa mou se allon. akouse me, iakob, kai israil, ton opoio ego kalesa ego eimai o idios ego eimai o protos kai o eschatos. kai to cheri mou themeliose ti gi kai to dexi mou cheri metrise tous ouranous me spithami otan tous kalo, parastekontai mazi. oloi eseis, sugkentrotheite, kai akouste poios ap' autous ta aniggeile auta; o kurios ton agapise gi' auto, tha ekplirosei to thelima tou epano sti babulona, kai o brachionas tou tha einai enantia stous chaldaious. ego, ego milisa nai, ton kalesa ton efera, kai ego tha euodoso ton dromo tou. plisiaste se mena, akouste auto exarchis den milisa se krufoto afotou egine auto, ego imoun ekei kai tora me apesteile o kurios o theos, kai to pneuma tou. etsi leei o kurios, o lutrotis sou, o agios tou israil: ego eimai o kurios o theos sou, pou se didasko gia tin ofeleia sou, se odigo diamesou tou dromou apo ton opoio eprepe na pas. eithe na akouges ta prostagmata mou! tote, i eirini sou tha itan san potamos, kai i dikaiosisni sou san kumata thalassas kai to sperma sou tha itan san tin ammo, kai ta eggonia tis koilias sou san tis petres tis to onoma tou den tha apokobotan oute tha exaleifotan apo mprosta mou. bgeite exo apo ti babulona, feugeite apo tous chaldaious, me foni alalagmou anaggeilate, diakiruxte touto, fonaxte to mechri eschatou tis gis, na peite: o kurios lutrose ton doulo tou ton iakob. kai den dipsasan, otan tous odigouse diamesou tis erimou ekane gi' autous na reusoun nera apo tin petra kai eschise tin petra, kai ta nera erreusan. eirini den uparchei stous asebeis, leei o kurios.

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akouste me, ta nisia kai prosekte, oi makri-noi laoi. o kurios me kalesa apo tin koilia tis miteras mou apo ta splachna tis miteras mou anefere to onoma mou. kai ekane to stoma mou san oxeia machaira me ekrupte kato apo ti skia tou cheriou tou, kai me ekane san eklekto belos, kai me ekrupte sti faretra tou, kai mou eipe: esu eisai o doulos mou, israil, ston opoio tha doxasto. kai ego eipa: kopiassa mataia gia to tipote kai mataia analosa ti dunami mou i krisi mou, omos, einai mazi me ton kurio, kai to ergo mou mazi me ton theo mou. tora, loipon, leei o kurios, autos pou me eplase gia doulon tou apo tin koilia tis miteras mou gia na epanafero s' auton ton iakob, kai gia na sugkentrothei s' auton o israil, kai tha doxasto

sta matia tou kuriou, kai o theos mou tha einai i dunami mou kai eipe: einai mikro pragma na eisai doulous mou gia na anorthoseis tis fules tou iakob, kai na epanaferais to upoloipo tou israil epibleon, tha se doso fos sta ethni, gia na eisai i sotiria mou mechris eschatou tis gis. etsi leei o kurios, o lutrotis tou israil, o agios tou, pros ekeinon ton opoio o anthropos katafronei, pros ekeinon pou to ethnos aidiazei, pros ton doulo ton exousiaston: basilades tha se doun kai tha sikothoun, igemones kai tha se proskunisoun, eneka tou kuriou, pou einai pistos, tou agiou tou israil, pou se eklexe. etsi leei o kurios: se kairo dekho se eisakousa, kai se imera sotirias se boithisa kai tha se diafulaxo, kai tha se doso gia diathiki ton laon, gia na anorthoseis ti gi, na klirodotiseis erimomenes klironomies legontas stous desmious: bgeite 'exo s' autous pou einai sto skotadi: fanerotheite. tha boskithoun konta stous dromous, kai oi boskes tous tha einai se olous tous psilous topous. den tha peinasoun oute tha dipsasoun den tha tous probalei oute o kaunos oute o ilios epeidi, autos pou tous eleei, tha tous odigisei, kai tha tous ferei diamesou pigon me nera. kai ola ta bouna mou tha ta kano dromous, kai ta monopatia mou tha upsothoun. destе, autoi tharthoun apo makria kai destе, autoi apo borra kai apo noto, ki autoi apo ti gi tou sineim. eufraïnestе, ouranoi kai agallou, gi ta bouna, alalaxte epeidi, o kurios parigorise ton lao tou, kai eleise tous thlimmenous tou. alla, i sion eipe: o kurios me egkateleipse, kai o kurios mou me lismonise. mporei i gunaika na lismonisei to brefos tis pou thilazei, oste na mi eleisei to paidi tis kolias tis; alla, ki an autes lismonisoun, ego omos den tha se lismoniso. des, se echo zografisei epano stis palames mou ta teichi sou einai pantote mprosta mou. ta paidia sou tharthoun me biasuni autoi, omos, pou se katastrefoun kai se erimonoun, tha bgoun exo apo sena. upsose ta matia sou ologura, kai des oloi autoi sugkentriontai mazi, erchontai se sena. zo ego, leei o kurios, oti olous autous tha tous ntutheis esu san kosmima, kai tha tous stolisteis san nufi. epeidi, oi afanismenoi sou kai oi erimomenoi sou topoï, kai i kataftharmeni gi sou, tha einai malista para polu stenoi gia tous katoikous sou kai ekeinoi, pou se katetrogan, tha kratithoun makria apo sena. ta paidia pou tha apoktiseis usterа apo tin ateknia sou, tha poun epibleon sta autia sou: einai stenos o topos gia mena kane mou enan topo gia na katoikiso. tote, tha peis tin kardia sou: poios ta gennise auta se mena, eno ego imoun ateknomeni, kai erimi, aichmaloti, kai metaferomeni; ki auta, poios ta ethrepse; destе, ego eicha egkataleifthei moni auta, pou isan; etsi leei o kurios o theos: des, tha upsose to cheri mou pros ta

ethni, kai tha stiso ti simaia mou pros tous laous, kai tha feroun tous gious sou kratontas tous stin agkalia, kai oi thugateres sou tha ferthoun epano se omous kai oi basilades tha einai oi paidotrofoi sou, kai oi basilisses tous oi trofoi sou tha se proskunisoun me to prosopo pros ti gi, kai tha gleifoun to choma ton podion sou kai tha gnoriseis oti, ego eimai o kurios, kai oti ekeinoi pou me prosmenoun, den tha ntropiastoun. mporei na afairethei to lafuro apo ton ischuro i na eleutherothoun ekeinoi pou dikaia aichmalotistikan; o kurios, omos, leei: kai oi aichmalotoi tou ischurou tha afairethoun, kai to lafuro tou tromerou tha apospastei epeidi, ego tha doso ti machi apenanti s' autous pou machontai enantion sou, kai ego tha soso ta paidia sou. eno, autous pou se katathliboun, tha kano na fane tis idies tous tis sarkes kai tha methusoun me to idio tous to aima, san me neo krasi kai kathe sarka tha gnorisei, oti ego o kurios eimai o sotiras sou, kai o lutrotis sou, o ischuros tou iakob.

## 50

etsi leei o kurios: pou einai to eggrafo tou diazugiou tis miteras sas, me to opoio tin apebala; i, poios einai apo tous daneïstes mou ston opoio sas poulisa; destе, gia tis anomies sas poulithikate, kai gia tis parabaseis sas apoblithike i mitera sas. giati, otan irtha, den upirche kanenas; kai otan kalesa, den upirche ekeinος pou апantaei; mikrune kata tipote to cheri mou, oste na mi mporei na lutrosei; i, den echo dunami na eleutheroso; destе, ego, me tin epitimisi mou, xerana ti thalassa, ekana erimo tous potamous ta psaria tous xerathikan apo elleipsi nerou, kai pethanan apo ti dipsa. ego ntuno ologura tous ouranou me skotadi, kai gia to perikalumma tous bazo enan sako. o kurios o theos mou edose glossa opos ton didagmenon, gia na xero pos na miliso enan logo pros ton kourasmeno se katallilo kairo diegeirei apo proi se proi, diegeirei to auti mou gia na akouo, opos oi didagmenoi. o kurios o theos anoixe se mena ena auti, kai ego den apeithisa oute strafika pros ta piso. edosa ton noto mou s' autous pou mastigonoun, kai tis siagones mou s' autous pou madoun den ekrupsa to prosopo mou apo brisies kai ftusimata. epeidi, o kurios o theos tha me boithisei gi' auto, den ntrapika gi' auto, ebalа to prosopo mou san skliri petra, kai xero oti den tha ntropiasto. autos pou me dikaionei, einai konta poios tha krithei mazi mou; as parastathoume mazi poia einai i antidikos mou; as me plisiaisei. destе, o kurios o theos tha me boithisei poios tha me katadikasei; destе, oloi autoi tha paliosoun san imatio to skouliki tha tous katafai. poios einai anametaxu sas pou fo-

batai ton kurio, pou upakouei sti foni tou doulou tou; autos, kai an perpataei mesa se skotadi, kai den echei fos, as echei tharros sto onoma tou kuriou, kai as epistirizetai ston theo tou. deste, oloi eseis, pou anabete fotia, kai eiste perikuklomenoi me spinthires, perpatate mesa sto fos tis fotias sas, kai diamesou ton spinthron pou anapsate. auto egine se sas apo to cheri mou, tha keiteste mesa se lupi.

## 51

akouste me, eseis pou akoulouthete ti dikaio-suni, pou zitate ton kurio koitaxte ston bracho, apo ton opoio latomithikate, kai sto stomio tou lakkou, apo ton opoio anoruchthikate. koitaxte ston abraam ton patera sas, kai sti sarra, pou sas gennise epeidi, ton kalesa otan itan enas, kai ton eulogisa, kai ton plithuna. o kurios, loipon, tha parigorisei ti sion autos tha parigorisei olous tous erimomenous topous tis kai tha kanei tin erimo tis san tin edem, kai tin erimia tis san paradeiso tou kuriou eufrosuni kai agalliasi tha brisketai mesa s' auti, doxologia, kai foni ainesis. akouse me, lae mou kai dose akroasi se mena, ethnos mou epeidi, apo mena tha bgei nomos, kai tha stiso tin krisi mou gia fos ton laon. i dikaiosuni mou plisiazei i sotiria mou bgike, kai oi brachiones mou tha krinoun tous laous ta nisia tha pros-menoun emena, kai tha elpizoun epano ston brachiona mou. upsoste ta matia sas stous ouranous, kai koitaxte kato sti gi epeidi, oi ouranoi tha dialuthoun san kapnos, kai i gi tha paliose i san imatio, kai osoi katoikoun s' auti, tha pethanoun exisou alla, i sotiria mou tha einai ston aiona, kai i dikaiosuni mou den tha ekleipsei. akouste me, eseis pou gnorizete dikaiosuni lae, stin kardia tou opoioi einai o nomos mou mi fobaste ton oneidismo ton anthron, oute na tarazeste stis ubreis tous. epeidi, san imatio tha tous katafaei to skouliki, kai san malli tha tous katafaei o skoros i dikaiosuni mou, omos, tha menei ston aiona, kai i sotiria mou se genees geneon. siko epano, siko epano, ntusou dunami, o, brachiona tou kuriou! siko epano opos stis archaies imeres, stis palies genees! den eisai esu, pou pataxes ti raab, kai traumatises ton drakonta; den eisai esu, pou xeranes ti thalassa, ta nera tis megalis abussou; pou dimiourgises ta bathi tis thalassas dromon diabasis ton lutromenon; kai oi lutromenoi tou kuriou tha epistrepsoun, kai tharthoun sti sion me alalago kai aionia eufrosuni tha einai epano sto kefali tous tha apolausoun agalliasi kai eufrosuni i lupi kai o stenagmos tha fugoun. ego, ego eimai pou sas parigoro. esu poios eisai, kai fobasai apo thniton anthropo, kai apo gion anthropou, pou tha ginei san to chortari kai

lismonises ton kurio ton dimiourgo sou, auton pou aplose tous ouranous, kai themeliose ti gi kai fobosoun pantote, kathimerina, tin orgi ekeinou pou se katethlibe, san na itan etoimos na katastrepsi; kai pou einai tora i orgi ekeinou pou katethlibe; o aichmalotismenos speudei na luthei, kai na mi pethanei ston lakko oute na sterithe i psomi tou epeidi, ego eimai o kurios o theos sou, autos pou tarazei ti thalassa, kai ta kumata tis ichoun to onoma tou einai o kurios ton dunameon. kai ebala ta logia mou sto stoma sou, kai se skepasa me ti skia tou cheriou mou, gia na stereoso tous ouranous, kai na themelioso ti gi kai gia na po sti sion: eisai laos mou. siko epano, siko epano, anastisou, ierousalim, pou ipies apo to cheri tou kuriou to potiri tou thumou tou ipies, adeiases akoma kai auti ti laspi tou krasiou tou potiriu tis zalis. apo olous tous gious pou gennise, den uparchei ekeinos pou na tin odigei apo olous tous gious pou ethrepse, den uparchei ekeinos pou na tin pianei apo to cheri. auta ta duo irthan epano sou poios tha se sullupithe; erimosi kai katastrofi, kai peina kai machaira me ti na se parigoriso; oi gioi sou nekrothikan oloscheros keiton-tai stin akri olon ton dromon, san agrios tauros mesa se dichtua einai gematoi apo ton thumo tou kuriou, apo tin epitimisi tou theou sou. gi' auto, akou tora touto, thlhimeni, kai methusmeni, omos, ochi apo kras i etsi lee i kurios sou, o kurios, kai o theos sou, pou machetai uper tou laou tou: des, pira apo ta cheria sou to potiri tis zalis, ti laspi tou krasiou apo to potiri tou thumou mou tou loipou den tha to xanapieis kai tha to balo sto cheri ekeinon pou se katathliboun, pou eipan stin psuchi sou: skupspe, gia na perasoume ki esu ebales to soma sou san gi, kai san dromo s' ekeinous pou diabainan.

## 52

siko epano, siko epano, ntusou ti dunami sou, sion ntusou ta imatia tis megaloprepeias sou, ierousalim, agia poli epeidi, tou loipou o aperitimos kai o akathartos den tha mpei xana mesa se sena xetinaxe apo pano sou to choma siko, kathise, ierousalim luse ta desma apo ton trachilo sou, aichmaloti thugatera tis sion. epeidi, etsi lee i kurios: poullithikate gia to miden, kai tha lutroheite choris asimi. epeidi, etsi lee i kurios o theos: o laos mou katebike protutera stin aigupto gia na paroikisei ekei, kai oi assurioi tous katethlipsan choris aitia. tora, loipon, ti echo na kano edo, lee i kurios, epeidi o laos mou parthike aichmalotos gia to tipote; autoi pou exousiazoun epano tou, ton kanoun na ololuzei, lee i kurios kai blasfimeitai to onoma mou pantote, kathimerina. gi' auto, o laos mou tha gnorisei to onoma mou gi'

auto, kata tin imera ekeini, tha gnorisei oti ego eimai autos pou milaei prosexe, ego. poso oraia einai epano sta bouna ta podia ekeinou pou euaggelizetai, ekeinou pou kiruttei eirini! ekeinou pou euaggelizetai agatha, ekeinou pou kiruttei sotiria, ekeinou pou leei sti sion: o theos sou basileuei! oi fulakes sou tha upsosoun foni mesa stis fones tha alalazoun mazi epeidi, tha doun mati pros mati, otan o kurios anorthosei ti sion. alalaxte, eufrantheite mazi, erimomenoi topoi tis ierousalim epeidi, o kurios parigorise ton lao tou, lutrose tin ierousalim. o kurios gumnose ton agio brachiona tou mprosta se ola ta ethni kai ola ta perata tis gis tha doun ti sotiria tou theou mas. surtheite, surtheite, bgeite exo apo ekei, mi agixete akatharton apo mesa ap' auti bgeite exo katharisteite eseis pou bastazete ta skeui tou kuriou epeidi, den tha bgeite exo me bia oute tha odoiporisete se katastasi fugis epeidi, o kurios tha paei mprosta sas, kai o theos tou israil tha einai i opisthofulaki sas. deste, o doulous mou tha euodothei tha upsothei, kai tha doxastei, kai tha anebei uperbolika psila. opos polloi emeinan ekstatikoi epano sou, toso to prosopo tou itan adoxo, perissotero apo kathe anthropon, kai i morfi tou perissotero apo tous gious ton anthropon! etsi tha rantisei polla ethni oi basilades tha fraxoun to stoma tous exaitias tou epeidi, tha doun ekeino pou den eiche lalitheis s' autous kai tha katalaboun ekeino, pou den eichan akousei.

## 53

poios pistepse sto kirugma mas; kai o brachionas tou kuriou se poion apokalufthike; epeidi, anebike mprosta tou san trufero futo, kai san riza apo xeri gi den echei eidon oute kallos kai ton eidame, kai den eiche oraiotita, oste na ton epithumoume. katafronimenes kai aporrimnenes apo tous anthropous anthropos thlipseon kai dokimos astheneias kai san anthropos apo ton opoio kapoios apostrefei to prosopo, katafronithike, kai ton theorisame san ena tipota. autos, stin pragmatikotita, bastaxe tis astheneies mas, kai epifortistike tis thlipseis mas eno, emeis ton theorisame traumatismenon, pligomenon apo ton theo, kai talaiporimenon. autos, omos, traumatistike gia tis parabaseis mas talaiporithike gia tis anomies mas i timoria, pou efere ti diki mas eirini, itan epano s' auton kai diamesou ton pligon tou giatreutikame emeis. oloi emeis planithikame san probata strafikame kathe enas ston diko tou dromo o kurios, omos, ebale epano s' auton tin anomia olon mas. autos itan katathlimmenos kai basanismsenos, alla den anoixe to stoma tou ferthike san arni se sfagi, kai san afono probato

mprosta s' ekeinon pou to koureuei, etsi den anoixe to stoma tou. apo katathlipsi kai krisi anarpachtike ti genia tou, omos, poios tha ti diigithe; epeidi, apokopike apo ti gi ton zontanon anthropon gia tis parabaseis tou laou mou traumatistike. kai o tafos tou dorisitike mazi me tous kakourgous entoutois, ston thanato tou stathike mazi me ton plousio epeidi, den epraxe anomia oute brethike dolos sto stoma tou. alla, o kurios thelise na ton basanisei ton talaiporise. afou, omos, doseis tin psuchi tou prosfora peri amartias, tha dei eggonia, tha makrunei tis imeres tou, kai to thelima tou kuriou tha euodothei sto cheri tou. tha dei tous karpous tou ponou tis psuchis tou, kai tha chortasei o dikaios doulous mou tha dikαιοisei pollous diamesous tis epignosis tou epeidi, autos tha sikosei tis anomies tous. gi' auto, tha tou doso merida mazi me tous megalous, kai tha moirastei gia lafuro tous ischurous, epeidi paredose se thanato tin psuchi tou, kai mazi me anomous logariastike, ki autos bastaxe tis amarties pollon, kai uper ton anomon tha mesiteusei.

## 54

na eufrantheis, o steira, esu pou den gennas anaboise me agalliasi, kai na chairesai uperbolika, esu pou den koiloponas epeidi, perissotera einai ta paidia tis erimomenis, para ta paidia ekeinis pou echei ton andra, leei o kurios. platune ton topo tis skinis sou, kai as ekteinoun ta parapetasmata ton katoikion sou mi lupitheis makrune ta schoinia sou, kai stereose tous passalous sou. epeidi, tha aplotheis sta dexia kai sta aristera kai to sperma sou tha klironomisei ta ethni, kai tha kanei na katoikithoun oi erimomenes poleis. mi fobasai, epeidi, den tha kataischuntheis mi ntrepesai, epeidi den tha ntropiasteis gia ton logo oti, tha lismoniseis ti ntropi tis niotis sou, kai den tha thumitheis pleon to oneidos tis chireias sou. epeidi, o andras sou einai o poitis sou to onoma tou einai: o kurios ton dunameon kai o lutrotis sou einai o agios tou israil auto tha onomastei: o theos olokkliris tis gis. epeidi, o kurios se kalese os gunaika egkataleimmeni kai thlimmeni kata to pneuma, kai gunaika niotis pou apobliithe, leei o theos sou. se egkateleipsa gia ligo kairo omos, me megalos eleos tha se perisullexo. mesa se mikro thumo ekrupsa apo sena to prosopo mou, gia mia stigmi omos, me aionio eleos tha se eleiso, leei o kurios o lutrotis sou. dedomenou oti, auto einai se mena san ta nera tou noe epeidi, opos orkistika oti ta nera tou noe den tharthoun pleon epano sti gi, etsi orkistika oti den tha eimai pleon se thumo enantion sou oute tha se elegxo. epeidi, ta bouna tha metatopistoun, kai oi lofoi tha metakinithoun omos, to eleos mou den tha ekleipsei apo sena, oute i

diathiki tis eirinis mou tha metakinitheí, leei o kurios, autos pou se elei. o, thlimmeni, taragmeni, aparigoriti, des, ego tha stroso tis petres sou apo porfurenia marmara, kai tha balo ta themelia sou apo sapfeirous. kai tha kano tis epalxeis sou apo ahati, kai tis pules sou apo anthrakes, kai olokliro ton peribolo sou apo eklektes petres. malista, oloi oi gioi sou tha einai didaktoi apo ton kurio, kai i eirini ton gion sou tha einai megali. tha stereotheis me dikaosuni tha eisai makria apo tin katadunasteia, epeidi den tha fobasai kai apo ton tromo, epeidi den tha se plisiasei. des, sigoura tha sugkentrotoun mazi enantion sou, pantos ochi apo mena. osoi sugkentrotoun mazi enantion sou, tha pesoun apo sena. des, ego ekana ton chalkourgo, pou fusaei ta karbouna sti fotia, kai bgazei to ergaleio gia to ergo tou ego ekana kai ton porthiti gia na katastreí. kanena oplo, pou kataskeuastike enantion sou den tha euodothei kai kathe glossa, pou eprokeito na kinitheí enantion sou, tha ti nikiseis stin krisi. auti einai i klironomia ton doulon tou kuriou kai i dikaosuni tous einai apo mena, leei o kurios.

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o, oloi eseis pou dipsate, elate sta nera kai osoi pou den echete asimi, elate, agoraste, kai fate nai, elate, agoraste krasi kai gala, choris asimi kai choris timi. giati xodeuete chrimata ochi gia psomi; kai ton kopo sas ochi gia chortasmo; akousete me, me prosochi, kai tha fate agatha, kai i psuchi sas tha eufranthei sto pachos. strepste to auti sas, ki elate pros emena, akouste, kai i psuchi sas tha zisei kai tha kano se sas aionia diathiki, ta elei ta pista tou dabid. des, ton edosa os marturia stous laous, archonta kai prostazonta stous laous. des, tha kaleseis ena ethnos pou den to gnorizes kai ethni, pou den se gnorizan, tha prostrexoun se sena, gia ton kurio ton theo sou, kai gia ton agio tou israil epeidi, se doxase. zitate ton kurio, enoso mporei na brethei epikaleiste auton, enoso einai konta. o asebis as egkatalepei ton dromo tou, kai o adikos tis boules tou ki as epistrepsei ston kurio, kai tha ton eleisei kai ston theo mas, gia ton logo oti autos tha sugchorisei afthona. epeidi, oi boules mou den einai boules sas oute oi dromoi sas oi dikoi mou dromoi, leei o kurios. all' oso psiloi einai oi ouranoi apo ti gi, etsi kai oi dromoi mou einai psiloteroi apo tous dromous sas, kai oi boules mou apo tis dikes sas boules. epeidi, opos katebainei i brochi kai to chioni apo ton ourano, kai den gurizei ekei, alla potizei ti gi, kai tin kanei na ekfuei kai na blastainei, gia na dosei sporo s' auton pou spernei, kai psomi s' auton pou troei, etsi tha einai kai o logos mou, pou

bgainei apo to stoma mou den tha gurisei se mena adeianos, alla tha ekteleseí to thelima mou, kai tha euodothei se o,ti ton apostello. epeidi, tha bgeite exo me chara, kai tha odigitheite me eirini ta bouna kai oi lofoi tha antichisoun mprosta sas apo agalliasi, kai ola ta dentra tou chorafiou tha cheirokeitoun. anti tis agkathias tha anebeí kuparissi, anti tis tsouknidas tha anebeí mursini ki auto tha einai ston kurio gia onoma, gia aionio simeio, pou den tha ekleipsei.

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etsi leei o kurios: fulatte krisi, kai prattete dikaosuni epeidi, plisiazei narthei i sotiria mou, kai na apokalufthei i dikaosuni mou. makarios o anthropos pou to kanei auto, kai o gios tou anthropou o opoios to krataei opoios tirei to sabbato, oste na mi to bebilosei, kai krataei to cheri tou, oste na mi praxeí kanena kako. kai o gios tou allojeni, autos, pou prostithetai ston kurio, as mi pei, legontas: o kurios tha me chorisei apo ton lao tou ololklirotika oute o eunouchos as leei: des, ego eimai dentro xero. epeidi, etsi leei o kurios: stous eunouchous, osoi tiroun ta sabbata mou, kai di-alegoun ekeina pou mou aresoun, kai kratoun ti diathiki mou, s' autous, malista, tha doso mesa ston oiko mou, kai mesa sta teichi mou, topo kai onoma kalutero apo tous gious kai tis thugateres s' autous tha doso aionio onoma, pou den tha ekleipsei. kai gia tous gious tou allogeni, pou tha prostithentan ston kurio, gia na douleuoun s' auton, kai na agapoun to onoma tou kuriou, gia na einai douloi tou osoi tiroun to sabbato, oste na mi to bebilosoun, kai kratoun ti diathiki mou tha fero ki autous sto agio bouno mou, kai tha tous eufrano ston oiko tis proseuchis mou ta olokaumatata tous kai oi thusies tous tha einai dektes epano sto thusiastirio mou epeidi, o oikos mou tha onomazetai: oikos proseuchis gia olous tous laous. etsi leei o kurios o theos, autos pou sugkentronei tous diaskorpismenous tou israil: tha sugkentroso akoma s' auton kai allous, ektos apo tous sugkentromenous tou. elate, fate, ola ta zoa tou chorafiou, ola ta thiria tou dasous. eno oi fulakes pou einai tuffoi oloi tous einai choris noisi oloi einai alala skulia, pou den mporoun na gaugisoun pou koimountai, keitontai, agapoun nustagmo nai, skulia adifaga, pou den gnorizoun chortasmo kai boskoi, pou den gnorizoun sunesi oloi einai strammenoi pros ton dromo tous, kathe enas sto meros tou, gia to kerdos tous. elate, lene, tha fero krasi, kai tha methusoume me sikera kai aurio tha einai san auti tin imera, polu pio afthoni.

o dikaios pethainei, kai kanenas den to bazei auto stin kardia tou kai oi andres tou eleous sullegontai, choris kanenas na to kata-labainei, oti o dikaios sullegetai mprosta apo tin kakia. tha mpei mesa se eirini autoi pou perpatounstin euthutia tous, tha anapauthoun sta krebata tous. ki eseis, oi gioi tis magissas, sperma moichou kai pornis, plisiaste edo. enantia se poion zeite mesa se apolauseis; enantia se poion platunate tostoma, anoixate ti glossa; den eiste paidia anomias, spermapseutias, pou me ta eidola flogizeste kato apo kathe prasinodentro, sfazontas ta paidia mesa stis faraggas, kato apo tous gkremous ton brachon; i merida sou einai anamesa sta chalikia ton cheimarron auta, auta einai i klironomia sou kai s' auta xechous spondes, prosferes prosfora apo alfta tha euarestitho s' auta; epano s' ena psilo kai meteoro bouno ebales to krebati sou kai anebikes ekei gia na prosfereis thusia. kai piso apo tis thures kai tous parastates estises tin upomnisi sou gia prosfora epeidi, xeskepases ton eauto sou, apostatontas apo mena, kai anebikes platunes to krebati sou, kai sumfonises mazi m' ekeinous agapises to krebati tous, dialexes tous topous piges malista ston basilia me chrismata, kai auxises ta aromata sou, kai esteiles tous presbeutes sou makria, kai tapeinoses ton eauto sou mechi ton adi. kopiases ton makros tou dromou sou kai den eipes: mataia kopiazo brikes tropo zois me to diko sou cheri gi' auto den apekames. kai poion ptoithikes i fobithikes, oste na peis psemata, kai na mi me thumitheis, oute na to baleis auto stin kardia sou; den einai, epeidi ego siopisa, kai malista pro pollou, gi'auto esu den me fobithikes; ego tha anageilo ti dikaiosuni sou, kai ta erga sou omos, den tha se ofelisoun. otan anaboiseis, as se eleutherosoun oi sugkentromenoi sou alla, o anemos tha arpaxei olous autous i mataiotita tha tous parei autos, omos, pou elpizei se mena, tha klironomisei ti gi, kai tha apoktisei to agio bouno mou. kai tha po: upostote, upostote, etoimaste ton dromo, bgalte to proskomma apo ton dromo tou laou mou. epeidi, etsi leei o upsistos kai o upertatos, autos pou katoikei tin aioniotita, tou opoiou to onoma einai: o agios: ego katoiko sta upsila, kai se agio topo kai mazi me tou suntrimmenou tin kardia, kai tou tapeinou to pneuma, gia na zoopoio to pneuma ton tapeinou, kai na zoopoio tin kardia ton suntrimmenon. epeidi, den tha antimachomai aionia oute tha eimai pantote orgismenos dedomenou oti, tote, tha exeleipan apo mprosta mou to pneuma kai oi psuches pou ekana. eicha orgistei exaitias tis anomias tis aischrokerdeias tou, kai ton pataxa ekrupta to prosopo mou, kai orgis-

tika autos, omos, akolouthise me peisma ton dromo tis kardias tou. eida tous dromous tou, kai tha ton giatreppo kai tha ton odigiso, kai tha doso s' auton xana parigories, kai stous thlimmenous tou. ego dimiourgo ton karmo ton cheileon: eirini, eirini s' auton pou einai makria kai s' auton pou einai konta, leei o kurios kai tha ton giatreppo. oi asebeis, omos, einai san tin taragmeni thalassa, otan den mporei na isuchasei kai ta kumata tis richnoun exo katapatima kai pillo. eirini den uparchei stous asebeis, leei o theos mou.

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anaboise dunata, mi lupitheis uposote ti foni sou san salpigga, kai anageile ston lao mou tis anomies tous, kai ston oiko iakob tis amarties tous. me zitoun, omos, kathimerina, kai epithumoun na mathainoun tous dromous mou, san ethnos pou ekane dikaiosuni, kai den egkateleipse tin krisi tou theou tou zitoun apo mena krisiis dikaiosunis epithumoun na plisiazoun ton theo. giati nistepsame, lene, kai den eides; talaiporisame tin psuchi mas, kai den gnorises; deste, kata tin imera tis nisteias sas briskete idoni, kai katathlibete olous tous misthotous sas. deste, nisteuete gia dikes kai filonikies, kai gronthokopate me asebeia gia na akoustei apo pano i foni sas, mi nisteuete opos auti tin imera. tetoia einai i nisteia pou ego dialexa; na talaiporei o anthros tin psuchi tou mia imera; na gernei to kefali tou san sparto, kai na stronei apo kato sako kai stacht i gia ton eauto tou; nisteia tha to onomaseis auto kai imera dekti ston kurio; i nisteia pou ego dialexa, den einai touti; to na luneis tous desmους tis kakias, to na dialueis baria fortia, kai to na afneis eleutheros tous kata dunasteumenous, kai to na suntribeis kathe zugo; den einai to na moirazeis to psomi sou s' auton pou peinaei, kai na bazeis mesa sto spiti sou tous astegous ftochous; otan blepis ton gumno, na ton ntuneis, kai na mi krubeis ton eauto sou apo ti sarka sou; tote, to fos sou tha eklampsei san tin augi, kai i ugeia sou grigora tha blastisei kai i dikaiosuni sou tha proporeuetai mprosta sou i doxa tou kuriou tha einai i opisthofulaki sou. tote, tha krazeis, kai o kurios tha apantaei tha fonazeis, kai ekeinos tha leei: des, namai, ego. an bgaleis apo anamesa sou ton zugo, tin anatasi tou dachtulou, kai ta mataia logia kai anoigeis tin psuchi sou s' ekeinon pou peinaei, kai eucharisteis ti thlimmeni psuchi tote, to fos sou tha anatelesei mesa sto skotadi, kai to skotadi sou tha einai san mesimeri. kai o kurios tha se odigei pantote, kai tha chortainei tin psuchi sou mesa se anombries, kai tha pachunei ta kokala sou kai tha eisai san kipos pou potizetai, kai san pigi nerou, pou

ta nera tis den stereuoun. ki autoi pou einai apo sena, tha oikodomisoun tis palies erimoseis tha anegeireis ta themelia pollon geneon kai tha onomasteis: o epidiorthotis ton chalamaton, o anorthotis ton dromon gia tin katoikisi. an apostrepseis to podi sou apo to sabbato, apo to na kaneis ta thelimata sou mesa stin agia imera mou, kai onomazeis to sabbato apolausi, agia imera tou kuriou, axiotimiti, kai to timas, choris na akoloutheis tous dromous sou oute na briskeis s' auto to thelima sou oute na milas ta dika sou logia, tote, tha entrufas ston kurio kai ego tha se kano na ippeuseis epano stous psilous topous tis gis, kai tha se threpso me tin klironomia tou patera sou iakob epeidi, to stoma tou kuriou milise.

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deste, to cheri tou kuriou den mikrune, oste na mi mporei na sosei oute barune to auti tou, oste na mi mporei na akousei alla, oi anomies sas ebalan chorismata anamesa se sas kai ston theo sas, kai oi amarties sas ekruptsan to prosopo tou apo sas, gia na mi akouei. epeidi, ta cheria sas einai molusmena apo aima, kai ta dachtula sas apo anomia ta cheili sas milisan psemata i glossa sas meletise kakia. kanenas den zitaei dikaiousuni oute krinei me alitheia echoun to tharros tous epano sti mataiotita, kai milane psemata sullambanou kakia, kai gennoun anomia. epoazoun auga ochias, kai ufainoun isto arachnis opoios faei apo ta auga tous, pethainei kai an kanena spasei, bgainei ochia. ta pania tous den tha chrisimeusoun gia endumata oute tha ntuthoun apo ta erga tous ta erga tous einai erga anomias, kai to ergo tis bias einai sta cheria tous. ta podia tous trechoun pros to kako, kai speudoun na chusoun athoo aima oi sullogismoi tous einai sullogismoi anomias erimosi kai katastrofi einai stous dromous tous. ton dromo tis eirinis den ton gnorizoun kai den uparchei krisi sta bimata tous autoi diestrep-san gia ton eauto tous tous dromous tous kathenas pou perpataei s' autous, den gnorizei eirini. gi' auto, i krisi einai makria apo mas, kai i dikaiousuni den mas ftanei pros-menoume fos, kai na, skotadi lampsi, kai na, perpatoume mesa se pukno skotadi. psilafoume ton toicho san tous tufλους, kai psilafoume san na mi echoume matia mes' to mesimeri skontaftoume san mesa se nuchta eimaste anamesa sta agatha san nekroi. oloi ourliazoume san arkoudes, kai stenazoume san trugones pros-menoume krisi, alla den uparchei sotiria, omos, einai makria apo mas. epeidi, oi parabaseis mas plithunan mprosta sou, kai oi amarties mas einai mar-tures enantion mas epeidi, mazi mas einai oi parabaseis mas kai tis anomies mas, emeis

tis gnorizoume parabikame kai pseustikame pros ton kurio, kai apomakrunthikame apo to na akolouthoume ton theo mas milisame adika kai stasiastika sullabame kai proferame apo tin kardia mas logia pseutias. kai i krisi strafike piso, kai i dikaiousuni steketai makria epeidi, i alitheia epese ston dromo, kai i euthutita den mporei na eischorisei. nai, exelipe i alitheia ki autos pou xeklinei apo to kako, ginetai thirama. kai o kurios eide, kai dusarestithike oti den upirche krisi kai eide oti den upirche anthropos, kai thaumase oti den upirche ekeinos pou mesiteuei gi' auto, o brachionas tou energise s' auton sotiria kai i dikaiousuni tou, auti ton bastaxe. kai ntuthike dikaiousuni san thoraka, kai ebale tin peri kefalaia tis sotirias ologura epano sto kefali tou kai forese ta endumata tis ekdikisis san imatio, kai ntuthike ologura ton zilo san epanofori. sumfona me ta erga tous, etsi tha antapodosei orgi stous enantious tou, antapodosi stous echthrous tou tha kanei antapodosi kai sta nisia. kai tha fobithoun to onoma tou kuriou apo dusmas, kai ti doxa tou apo anatolas iliou otan o echthros tha epelthei san potamos, to pneuma tou kuriou tha uposei enantion tou simaia. kai o lutrotis tharthei sti sion, kai pros osous, apo ton iakob, epistrefoun apo tin parabasi, leei o kurios. apo mena, omos, auti einai i diathiki mou s' autous, leei o kurios to pneuma mou, pou einai epano sou, kai ta logia mou, pou ebalas sto stoma sou, den tha leipsoun apo to stoma sou, oute apo to stoma tou spermatos sou oute apo to stoma tou spermatos tou spermatos sou, apo tora kai mechri ton aiona, leei o kurios.

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siko, fotizou epeidi, to fos sou irthe, kai i doxa tou kuriou aneteile epano sou. epeidi, des, skotadi tha skepasei ti gi, kai pachu skotadi ta ethni epano, omos, se sena tha anateilei o kurios, kai i doxa tou tha fanerothei epano sou. kai ta ethni tharthoun sto fos sou, kai oi basilades sti lampsi tis anatalis sou. upose ta matia sou ologura, kai des oloi autoi sugktronontai, erchontai se sena oi gioi sou tharthoun apo makria, kai oi thugateres sou tha trafoun sta pleura sou. tote, tha deis, kai tha chareis, kai i kardia sou tha ekplagei kai tha platinthei epeidi, i afthonia tis thalassas tha strafei se sena oi dunameis ton ethnon tharthoun se sena. plithos apo kamiles tha se skepasei, oi dromades kamiles tou madiam kai tou gefa oloi ekeinoi apo ti seba tharthoun chrusafi kai libani tha feroun kai tha euaggelizontai tous epainous tou kuriou. ola ta probata tou kidar tha sunachthoun se sena ta kriaria tou nebaioth tha einai se diki sou chrisi tha prosperthoun euprosdekta epano sto thusiastirio



mou, kai ego tha doxaso ton oiko tis doxas mou, poioi einai autoi pou petoun san sun-nefa, kai san peristeria stis thurides tous; ta nisia, bebaia, tha prosmeinoun emena, kai prota ap' ola ta ploia tis tharseis, gia na feroun tous gious sou apo makria, to asimi tous kai to chrusafi tous mazi tous, gia to onoma tou kuriou tou theou sou, kai gia ton agio tou israil, epeidi se doxase. kai oi gioi ton allogenon tha anoikodomisoun ta teichi sou, kai oi basiliades tous tha se upirei-soun epeidi, se pataxa mesa stin orgi mou, omos chari tis eunoias mou se eleisa. kai oi pules sou tha einai pantote anoichtes den tha kleistoun, imera kai nuchta, gia na odigoun mesa se sena tis dunameis ton ethnon, kai na fernontai mesa oi basiliades tous. epeidi, to ethnos kai i basileia, pou den tha se douleuan, tha afanistoun nai, ta ethni ekeina tha erimothoun, oloklirotika. i doxa tou libanou tharthei se sena, to elato, to peuko, kai o puxos mazi, gia na stolisoun ton topo tou agiastiriu mou kai tha doxaso ton topo ton podion mou. kai ta paidia ekeinon pou se lupisan, tharthoun se sena me upoklisi kai oloi osoi se katafronisan, tha proskunisoun ta pelmata ton podion sou kai tha se onomazoun: i poli tou kuriou, i sion tou agiou tou israil. anti to oti egkataleifthikes kai misithikes, oste kanenas den diabaine apo mesa sou, tha se kano aionio agalliamas, eufrosuni se genees geneon. kai tha thilaseis to gala ton ethnon, kai tha thilaseis tous mastous ton basiliadon kai tha gnoriseis oti ego o kurios eimai o sotiras sou kai o lutrotis sou, o ischuros tou iakob. anti gia chalko tha fero chrusafi, kai anti gia sidero tha fero asimi, kai anti gia xulo, chalko, kai anti gia petres, sidero kai tha katastiso tous archigous sou eirini, kai tous epistates sou dikaiousuni. den tha akougetai pleon bia mesa sti gi sou, erimosi, kai katastrofi sta oria sou alla, tha onomazeis ta teichi sou sotiria, kai tis pules sou ainesi. den tha uparchei pleon se sena o ilios os fos tis imeras oute to feggari tha se fotizei me ti lampsi tou all' o kurios tha einai se sena aionio fos, kai o theos sou i doxa sou. o ilios sou den tha duei pleon, oute to feggari sou tha leipsei epeidi, o kurios tha einai to aionio fos sou, kai oi imeres tou penthous sou tha teleiosoun. kai o laos sou, tha einai oloi dikaioi tha klironomisoun ti gi gia panta, o klados tou futematos mou, to ergo ton cherion mou, gia na doxazomai. to elachisto tha ginei chilia kai to ligosto, ischuro ethnos ego o kurios tha to epitachuno ston kairo tou.

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pneuma kuriou tou theou einai epano mou epeidi, o kurios me echrise gia na euagge-lizomai stous ftochous me apesteile gia na

giatrepo tous suntrimmenous stin kardia, na kiruxo eleutheria stous aichmalotous, kai anoigma desmotiriu stous desmious gia na kiruxo chronon euprosdekto ston ku-rio, kai imera ekdikisis tou theou mas gia na parigoriso olous autous pou penthoun gia na kathoriso s' autous pou penthoun sti sion, na tous doso oraiotita, anti gia stacht, ladi eufrosunis, anti gia penthos, stoli ainesi, anti tou pneumatou tis apothar-runsis gia na onomazontai dentro dikaiousu-nis, futema tou kuriou, gia diki tou doxa. kai tha anoikodomisoun tis palies erimoseis, tha aneigiroun ta archaia ereipia, kai tha anakainisoun tis erimes poleis, autes pou isan erimomenes apo genees geneon. kai oi allogeneis tha stekontai kai tha boskoun ta kopadia sas, kai oi gioi ton allogenon tha einai oi georgoi sas, kai oi am-pelourgoi sas. eseis, omos, tha onomazeste iereis tou kuriou tha sas lene leitourgous tou theou mas tha trote ta agatha ton ethnon, kai tha kauchaste sti doxa tous. anti tis aischunis sas, tha echete diplasia kai anti tis ntropis, tha echoun agalliasi mesa stin klironomia tous gi' auto, mesa sti gi tous tha klironomisoun to diplo s' autous tha einai aionia eufrosuni. epeidi, ego eimai o kurios, pou agapao dikaiousuni miso arpagi kai adikia kai tha antapodoso pista to ergo tous, kai tha kano s' autous aionia diathiki. kai to sperma tous tha apoktisei fimi anamesa sta ethni, kai oi apogonoι tous anamesa stous laous kathenas pou tous blepei, tha tous gnorizei, oti einai sperma pou o kurios eu-logise. tha eufrantho ta megista ston ku-rio i psuchi mou tha agalliasite ston theo mou epeidi, me entuse me imatio sotiras, mou forese ependuma dikaiousunis, san num-fio euprepismenon me mitra, kai san nufi stolismeni me ta polutima kallopismata tis. epeidi, opos i gi anadinei to blastima tis, kai opos o kipos ekfuei osa spernontai s' auton, etsi kai o kurios o theos tha kanei ti dikaio-suni kai tin ainesi na blastisoun mprosta se ola ta ethni.

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den tha siopiso gia ti sion, kai den tha isuchaso gia tin ierousalim, mechris otou i dikaiousuni tis bgei san lampsi, kai i sotiria tis san lampada pou kaigetai. kai ta ethni tha doun ti dikaiousuni sou, kai oloi oi basili-ades ti doxa sou kai tha onomasteis me neo onoma, pou tha to onomasei to stoma tou kuriou. kai tha eisai stefani doxas sto cheri tou kuriou, kai basiliko diadima stin palami tou theou sou. den tha onomasteis pleon: egkataleimmeni oute i gi sou tha onomastei pleon: erimomeni alla, tha onomasteis: i eu-dokia mou mesa s' auti kai i gi sou: i numfeu-meni epeidi, o kurios eudokise epano se sena,

kai i gi sou tha einai numfeumeni. epeidi, opos o neos numfeuetai me parthena, etsi kai oi gioi sou tha sunoikoun mazi sou kai opos o numfios eufrainetai sti nufi, etsi kai o theos sou tha eufranthei se sena. epano sta teichi sou, ierousalim, katestisa fulakes, pou pote den tha siopoun, oute imera oute nuchta osoi anakaleite ton kurio, mi fulattete siopi. kai mi dinete s' auton anapausi, mechris otou sustisei, kai mechris otou kanei tin ierousalim ainesi epano sti gi. o kurios orkistike sto dexi tou cheri kai ston brachiona tis dunamis tou: den tha doso pleon to sitari sou trofi stous echthrous sou kai oi gioi tou allogeni den tha pinoun to kراسi sou, gia to opoio mochthises all' autoi pou therizoun, tha to trone, kai tha ainoun ton kurio ki autoi pou trugoun, tha to pinoun stis aules tis agiotitas mou. peraste, peraste diame-sou ton pulon etoimaste ton dromo tou laou episkeuaste, episkeuaste ton dromo petaxte exo tis petres uposte simaia pros tous laous. deste, o kurios diakiruxe mechri ta akra tis gis: peite sti thugatera sion: des, o sotiras sou erchetai deste, o misthos tou einai mazi tou, kai to ergo tou mprosta tou. kai tha tous onomasoun: o agios laos, o lutromenos laos tou kuriou ki esu tha onomasteis: epiz-itoumeni poli, ochi egkataleimmeni.

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poios einai autos, autos pou erchetai apo ton edom, me imatia eruthra apo ti bosorra; autos o endoxos sti stoli tou, autos pou perpataei sti megaleiotita tis dunamis tou; ego, pou milao me dikaiosis, pou eimai ischuros sto na sozo. giati einai kokkini i stoli sou, kai ta imatia sou omoia me anthropo pou pataei se lino; monos patisa ton lino, kai kanenas apo tous laous den itan mazi mou kai tous katapatisa mesa ston thumo mou, kai tous podopatisa mesa stin orgi mou kai to aimo tous rantistike epano sta imatia mou, kai moluna olokliri ti stoli mou. epeidi, i imera tis ekdikisis itan mesa stin kardia mou, kai eftase i chronia ton lutromenon mou. kai koitaxa ologura kai den upirche kapoios na boithaei kai thaumasa oti den upirche kapoios na upostirizei gi' auto, o brachionas mou energise se mena sotiria kai o thumos mou, autos me upostirixe. kai katapatisa tous laous mesa stin orgi mou, kai tous methusa apo ton thumo mou, kai katebasa to aimo tous sti gi. tha anafero tous oik-tirmous tou kuriou, tis aineseis tou kuriou, sumfona me ola osa ekane o kurios se mas, kai ti megali agathotita pros ton oiko israil, pou edeixe s' autous, sumfona me tous oik-tirmous tou, kai sumfona me to plithos tou eleous tou. epeidi, eipe: bebaia, autoi einai laos mou, paidia pou den tha pseustoun kai upirxe o sotiras tous. se oles tis thlipseis tous

thlibotan, kai o aggelos tis parousias tou tous esose stin agapi tou kai stin eusplach-nia tou autos tous lutrose kai tous sikose, kai tous bastaxe, oles tis imeres tou aiona. autoi, omos, apeithisan, kai lupisan to agio pneuma tou gi' auto, strafike oste na ginei echthros tous, tous polemise o idios. tote, thumithike tis archaies imeres, ton mousi, ton lao tou, legontas: pou einai autos pou tous anebase apo ti thalassa, mazi me ton poimena tou poimniou tou; pou einai autos pou ebale to pneuma tou to agio anamesa tous; autos pou tous odigise me to dexi cheri tou mousi, me ton endoxo brachiona tou, autos pou mprosta tous eschise sta duo ta nera, gia na kanei gia ton eauto tou aionio onoma; autos pou tous odigise mesa apo tin abusso, san alogo mesa apo tin erimo, choris na proslopsoun; to pneuma tou kuriou tous anepause, san ktinos pou katebainei stin koilada etsi odigises ton lao sou, gia na kaneis gia ton eauto sou endoxo onoma. epi-blepse apo ton ourano, kai des apo tin ka-toikia tis agiotitas sou kai tis doxas sou pou einai o zilos sou kai i dunami sou, to plithos tou eleous sou kai ton oiktirmou sou; apok-leistikan se mena; esu, bebaia, eisai o pateras mas, an kai o abraam den mas xerei, kai o israil den mas gnorizei esu, kurie, eisai o pateras mas lutrotis mas einai to onoma sou apo ton aiona. giati, kurie, mas afises na apoplaniomaste apo tous dromous sou, kai na sklirounoume tin kardia mas, oste na mi se fobomaste; epistrepse chari ton doulon sou, chari ton fulon tis klironomias sou. katakurieusan ton agio lao sou, san elachisto pragma autoi pou isan enantion mas kat-apatisan to agiastirio sou. giname san kai ekeinous, epano stous opoious pote den de-sposes, oute epiklithike to onoma sou epano tous.

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eithe na eschizes tous ouranous, na kate-baines, na dialuontan ta bouna stin parou-sia sou, san fotia pou kai ei thamnous, san fotia pou kanei to nero na kochlazei, gia na ginei to onoma sou gnosto stous enantious sou, na piasei tromos ta ethni stin parou-sia sou! otan ekanes pragmata tromera, pou den prosname, katebikes, kai ta bouna di-aluthikan stin parousia sou. epeidi, oi an-thropoi den emathan exarchis, ta autia tous den akousan, ta matia tous den eidan theo allon ekτος apo sena, pou na ekane tetoia pragmata s' autous pou ton epikalountai. erchesai se sunantisi ekeinou pou eufrainetai kai ergazetai dikaiosis, ekeinon pou se thumountai stous dromous sou des, orgistikes, epeidi emeis amartisame an mename mesa s' autous, tha sozomastan; oloi, pragmatika, giname san ena akatharto pragma, kai oli

i dikaïosuni mas einai san ena ruparo imatio gi' auto, oloi pesame san to fullo, kai oi anomies mas mas arpaxan opos o anemos. kai den uparchei ekeinos pou epikaleitai to onoma sou, autos pou sikonetai gia na piastei apo sena epeidi, ekruptes to prosopo sou apo mas, kai mas afanises, diamesou ton anomion mas. alla, tora, kurie, esu eisai o pateras mas emeis eimaste o pilos, ki esu o plastis mas kai oloi eimaste to ergo ton cherion sou. mi orgizesai uperbolika, kurie, oute na thumasai pantote tin anomia kai, tora, eipiblese, parakaloume oloi eimaste laos sou. oi agies poleis sou eginan erimoi, i sion egine erimi, i ierousalim erimomeni. o agios mas kai o oraios mas oikos, mesa ston opoio se doxologousan oi pateres mas, katakaike me fotia kai ola ta agapita se mas afanistikan. tha sugkratiseis, kurie, ton eauto sou s' auta; tha siopiseis, kai tha mas thlipseis mechri megalou bathmou;

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zitithika apo ekeinous pou den rotousan gia mena brethika apo ekeinous pou den me zitousan eipa: namai ego, namai ego, se ethnos pou den apokaleito me to onoma mou. oli tin imera aplosa ta cheria mou se lao apeithi, pou perpataei se dromo ochi kalo, piso apo ta diabolouia tous lao pou pantote me paroxunei, mprosta sto prosopo mou pou thusiazei se kipous, kai thumiazei epano se plithes pou menei mesa sta mnimata, kai di-anuchtereuei mesa se apokrufous topous pou troei kreas choirino, kai mesa sta skeui tou echei zomo akatharton pragmaton pou leei: makria apo mena, mi me aggixeis epeidi, eimai agioteros apo sena. autoi einai kapnos stous muktiress mou, fotia pou kaigetai oli tin imera. deste, einai grammeno mprosta mou: den tha siopiso, alla tha antapodoso, nai, tha antapodoso stous kolpous tous, tis anomies sas, kai mazi tis anomies ton pateron sas, leei o kurios, autoi pou thumiasan epano sta bouna, kai me blasfimisan epano stous lofous gi' auto, tha antipliroso ston korfo tous ta aparchis erga tous. etsi leei o kurios: opos otan brisketai gleukos mesa sto stafuli, lene: mi to chalaseis, epeidi mesa tou einai eulogia etsi tha kano, chari ton doulon mou, gia na mi exolothreuso olous. kai tha bgalo sperma apo ton iakob, kai klironomon ton bounon mou apo ton iouda kai oi eklektoi mou tha ta klironomisoun, kai oi douloi mou tha katoikisoun ekei. kai o saron tha einai mantra ton poimnion, kai i koilada tou achor topos gia anapausi se ages bodion, gia ton lao mou, pou me zitaei. esas, omos, pou egkatalepete ton kurio, pou xechnate to agio bouno mou, pou etoimazete trapezi ston gadi, kai pou kanete spondi ston meni, tha sas arithmiso gia ti machaira, kai

oloi tha skupsete sti sfagi epeidi, kalousa, kai den apantousate milousa, kai den akougate alla kanate mprosta mou to kako, kai dialegate ekeino pou den itan aresto se mena. gi' auto, etsi leei o kurios, o theos: deste, oi douloi mou tha fane, eseis omos tha peinasete deste, oi douloi mou tha pioun, eseis omos tha dipsasete deste, oi douloi mou tha eufraanthoun, eseis omos tha ntropiasteite deste, oi douloi mou tha alalazoun me euthumia, eseis omos tha boate me pono kardias, kai tha ololuzete apo katathlipsi pneumatos. kai tha afisete to onoma sas stous eklektous mou gia katara epeidi, o kurios o theos tha se thanatosei, kai me allo onoma tha onomasei tous doulous tou, gia na makarizei ton eauto tou ston theo tis alitheias, autos pou makarizei ton eauto tou epano sti gi kai na orkizetai ston theo tis alitheias, autos pou orkizetai epano sti gi epeidi, oi proigoumenes thlipseis lismonithikan, kai epeidi kruptikan apo ta matia mou. epeidi, deste, ktizo kainourgious ouranous, kai kainourgia gi kai den tha uparchei mnimi ton proigoumenon oute tharthoun ston nou. alla, eufraïneste kai chaireste pantote s' ekeino pou ktizo epeidi, deste, ktizo tin ierousalim agalliamai, kai ton lao tis eufrosuni. kai tha agallomai stin ierousalim, kai tha eufraïnomai ston lao mou kai den tha akoustei mesa s' auti pleon foni klauthmou, kai foni kraugis. den tha uparchei ekei pleon oligoimero brefos, kai gerontas pou den simplirose tis imeres tou epeidi, to paidi tha pethainei 100 chronon eno o amartolos 100 chronon tha einai epikataratos. kai tha oikodomisoun spitia, kai tha katoikisoun kai tha futepsoun ampelones, kai tha fane ton karmo tous. den tha ktisoun autoi, kai allos na katoikisei den tha futepsoun autoi, kai allos na faei epeidi, oi imeres tou laou mou einai opos oi imeres tou dentrou, kai stous eklektous mou, to ergo ton cherion tous tha palaiothei. den tha kopiazoun mataia oute tha teknopoïoun gia katastrofi epeidi, einai sperma ton eulogimenon tou kuriou, kai oi eggonoi tous mazi tous. kai prin autoi kraxoun, ego tha apokrinomai kai eno autoi miloun, ego tha akouo. o lukos kai to arni tha boskoun mazi kai to liontari tha troei achuro, opos to bodi to psomi, omos, tou fidiou tha einai to choma se olokliro to agio bouno mou den tha ka-noun zimia oute fthora, leei o kurios.

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etsi leei o kurios: o ouranos einai o thronos mou, kai i gi to upopodio ton podion mou poios einai o oikos, pou tha oikodomousate gia mena; kai poios einai o topos tis anapausis mou; epeidi, ola auta ta ekane to cheri mou, kai eginan ola auta, leei o kurios se

poion, loipon, tha epiblepso; ston ftocho, kai suntrimmenon sto pneuma, ki ekeinon pou tremei ston logo mou. opoios, omos, sfazei bodi, einai san ekeinon pou foneuei anthropo opoios thusiazai arni, einai san ekeinon pou kobei ton laimo skulou opoios proferei prosfora apo alfita, einai san ekeinon pou proferei choirino aimas opoios thumiazai, einai san ekeinon pou eulogei ena eidolo. nai, autoi dialexan tous dromous tous, kai i psuchi tous eucharistietai sta bdelugmata tous. ki ego, loipon, tha dialexo ta olethria s' autous, kai tha fero epano tous osa fobountai epeidi, kalousa, kai kanenas den apantouse milousa, kai den akougan alla, mprosta mou ekanan to kako, kai dialegan ekeino pou den itan aresto se mena. akouste ton logo tou kuriou, eseis pou tremete ston logo tou: oi adelfoi sas, pou sas misoun kai sas apobaloun exaitias tou onomatos mou, eipan: as doxastei o kurios omos, autos tha fanei gia diki sas chara, ekeinoi omos tha katantropiastoun. foni kraugis erchetai apo tin poli, foni apo ton nao, foni tou kuriou, pou kanei antapodosi stous echthrous tou. prin koiilonisei, gennise prin erthoun oi ponoï tis, eleutherothike kai gennise arseniko. poios akouse tetoio pragma; poios eide tetoia; tha gennouse i gi mesa se mia imera; i, ena ethnos tha genniotan monomias; all' i sion molis koiilonisei, gennise tha paidia tis. ego, pou ferno sti genna, den tha ekana na gennisei; leei o kurios ego, pou kano na gennoun, tha ekleina ti mitra; leei o theos sou. eufrantheite mazi me tin ierousalim, kai agallaste mazi tis, oloi osoi tin agapate chareite chara mazi tis, oloi osoi pentheite gi' auti gia na thilasete, kai na chortasete apo tous mastous ton parigorion tis gia na thilasete pliros, kai na entrufigete stin afthonia tis doxas tis. epeidi, etsi leei o kurios: deste, tha strepsou pros autin tin eirini san potamo, kai ti doxa ton ethnon san cheimarro pou plimmurizei tote, tha thilasete, tha bastachteite epano sta pleura, kai tha kolakeuteite epano sta gonata tis. san paidi, pou to parigorei i mitera tou, etsi tha sas parigoriso ego kai tha parigoritheite stin ierousalim. kai tha deite, kai i kardia sas tha eufranthei, kai ta kokala sas tha anthisoun san chortari kai to cheri tou kuriou tha gnoristei stous doulous tou, i orgi tou, omos, stous echthrous tou. epeidi, deste, o kurios tharthei me fotia, kai oi amaxes tou tha einai san anemostrobilos, gia na apodosei tin orgi tou me ormi, kai tin epitimisi tou me floges fotias. epeidi, me fotia tou kuriou, kai me ti machaira tou tha krithei kathe sarka, kai oi foneumenoi tou kuriou tha einai polloi. autoi pou agiazontai ki autoi pou katharizontai stous kipous, o enas usteras apo ton allon, aprokalupta, trogontas choirino kreas, kai ta bdelugmata, kai to pontiki, autoi tha katanalothoun mazi,

leei o kurios. epeidi, ego gnorizo ta erga tous kai tous sullogismous tous kai erchomai na sugkentroso ola ta ethni kai tis glosses kai tharthoun, kai tha doun ti doxa mou. kai tha stiso anamesa tous ena simeio kai tous sosmenous apo anamesa tous tha steilo sta ethni, pros ti tharseis, ti foul, kai ti loud, pou traboun toxo, pros ti thoubal, kai tin iauan, pros ta makrina nisias, pou den echoun akousei ti fimi mou oute echoun dei ti doxa mou kai tha kiruxoun ti doxa mou anamesa sta ethni. kai tha feroun olous tous adelfous sas apo ola ta ethni prosfora ston kurio, epano se aloga, ki epano se amaxes, ki epano se forceia, ki epano se moularia, ki epano se grigora zoa, pros to agio bouno mou, tin ierousalim, leei o kurios, kathos tha paidia tou israil fernoun ston oiko tou kuriou tin prosfora apo alfita se katharo skeuos. ki akoma, tha paro apo autous iereis kai leuitas, leei o kurios. epeidi, opos oi kainourgioi ouranoi kai i kainourgia gi, pou ego tha kano, tha diamenoun mprosta mou, leei o kurios, etsi tha diamenei to sperma sas kai to onoma sas. kai apo ena neo feggari mechri to allo, kai apo ena sabbato mechri to allo, kathe sarka tha erchetai kai tha proskunaei mprosta mou, leei o kurios. kai tha bgoun kai tha doun ta nekra somata ton anthropon, pou stathikan parabates enantion mou epeidi, to skouliki tous den tha teleutisei, kai i fotia tous den tha sbisei kai tha einai aidia se kathe sarka.

ta logia tou ieremia, giou tou chelkia, apo tous iereis, pou isan stin anathoth, sti gi tou beniamin pros ton opoio egine logos tou kuriou, stis imeres tou iosia, giou tou amon, basilia tou iouda, kata ton 13o chrono tis basileias tou. egine kai stis imeres tou ioakeim, giou tou iosia, tou basilia tou iouda, mechri to telos tou 11ou chronou tou sedekia, giou tou iosia, basilia tou iouda, mechri tin aichmalosia tis ierousalim, kata ton pempto mina. kai egine se mena logos tou kuriou, legontas: prin se morfoso stin koilia, se gnorisa kai prin bgeis apo ti mitra se agiasa se katestisa profiti sta ethni. ki ego eipa: o! kurie, thee! des, den xero na miliso epeidi, eimai paidi. kai o kurios mou eipe: mi les: eimai paidi epeidi, tha pas se olous, stous opoiους tha se aposteilo kai tha peis ola osa se prostaxo. mi fobitheis apo to prosopo tous epeidi, ego eimai mazi sou gia na se eleutherono, leei o kurios. kai o kurios aplose to cheri tou, kai agixxe to stoma mou kai o kurios mou eipe: des, ebala ta logia mou sto stoma sou. des, simera se katestisa epano sta ethni, kai epano stis basileies, gia na xerizoneis, kai na kataskabeis, kai na katastreifeis, kai na katedafizeis, na anoikodomeis, kai na katafuteueis. logos tou kuriou egine akoma se mena, legontas: ti blepeis esu, ieremia; kai eipa: blepo mia amugdalenia baktiria. kai o kurios mou eipe: kala eides epeidi, ego tha epitachuno na ekpilosso ton logo mou. kai egine logos tou kuriou se mena gia deuteri fora, legontas: ti blepeis esu; kai eipa: blepo ena kazani na brazei kai to prosopo tou einai pros borran. kai o kurios mou eipe: apo borra tha ekchuthei to kako epano se olous tous katolikous tis gis. epeidi, des, ego tha kaleso oles tis oikogeneies ton basiliadon tou borra, leei o kurios kai tharthoun, kai tha baloun kathe enas ton throno tou stin eisodo ton pulon tis ierousalim, kai enantia se ola ta teichi tis ologura, kai enantia se oles tis poleis tou iouda. kai tha profero tis kriseis mou enantion tous, gia oli tin kakia tous epeidi, me egkateleipsan, kai thumiasan se xenous theous, kai proskunisan ta erga ton cherion tous. esu, loipon, perizose tin osfu sou, kai siko, kai pes tous ola osa ego tha se prostaxo mi fobitheis apo to prosopo tous, mipos kai se afiso na peseis se amichania mprosta tous. epeidi, des, ego se ebala simera san ochuri poli, kai san siderenia stili, kai san chalkina teichi enantia se ololkiri ti gi, enantia stous basiliades tou iouda, enantia stous archontes tou, enantia stous iereis tou, kai enantia ston lao tis gis kai tha se polemisooun, omos den tha uperischusoun enantion sou epeidi, ego eimai mazi sou gia na se eleutherono, leei o kurios.

kai egine logos tou kuriou se mena, legontas: pigaine kai boise sta autia tis ierousalim, legontas: etsi leei o kurios: thumamai gia sena tin eumeneia mou, pou sou edeixta sti neotita sou, tin agapi tis numfeusis sou, otan me akolouthouses stin erimo, se asparti gi o israil itan agios ston kurio, aparchi ton genimaton tou oloi ekeinoi pou ton katetrogan isan enochoi kako irthe epano tous, leei o kurios. akouste ton logo tou kuriou, o oikos tou iakob, kai oles oi suggeneies tou oikou tou israil etsi leei o kurios: poia adikia brikan se mena oi pateres sas, oste apomakrunthikan apo mena, kai perpatisan piso apo ti mataitotita, kai eginan mataioi; kai den eipan: pou einai o kurios autos pou mas anebase apo ti gi tis aiguptou, pou mas odigise mesa apo tin erimo, mesa apo topo erimias kai chasmaton, mesa apo topo andurias kai skias thanatou, mesa apo topo pou anthropos den perase, kai opou anthropos den katoikise; kai sas efera mesa se karpoforo topo, gia na trote tous karpous tou kai ta agatha tou afou omos mpikate mesa, molunate ti gi mou, kai kanate tin klironomia mou bdelugma. oi ierei den eipan: pou einai o kurios; ki ekeinoi pou kratousan ton nomo den me gnorisan kai oi poimenes ginontan parabates enantion mou, kai oi profites profiteuan diamesou tou baal, kai perpatousan piso apo pragmata anofeli. gi' auto, tha kritho akoma me sas, leei o kurios, kai me tous gious ton gion sas tha kritho. epeidi, diabeite sta nisia ton kitiaion, kai deite kai steilte stin kidar, kai paratiriste me epimeleia, kai deite an stathike ena tetoio pragma. allaxe pote ethnos theous, an ki autoi den einai theoi; omos, o laos mou allaxe ti doxa tou me pragma anofeles. ekplageite ouranoi, gia to pragma auto, kai frixte, suntarachtheite uperbolika, leei o kurios. epeidi, dou kaka epraxe o laos mou egkateleipsan emena, tin pigi ton zontanon neron, kai eskapsan gia ton eauto tous lakkous, lakkous suntrimmenous, pou den mporoun na kratisoun nero. mipos o israil einai doulos; i, doulos pou genithike sto spiti; giati egine lafuro; ta liontarakia bruchisan enantion tou, ebgalan ti foni tous, kai ekanan erimi ti gi tou oi poleis tou katakaikan, kai emeinan akatoikites. epileon, oi gioi tis nof kai tis tafnis suntripsan tin korufi sou. den to ekanes esu auto ston theo sou, otan se odigouse ston dromo; kai tora ti echeis na kaneis ston dromo tis aiguptou, gia na pieis ta nera sior; i, ti echeis na kaneis ston dromo tis assurias, gia na pieis ta nera tou potamou; i asebeia sou tha se paideusei, kai oi parabaseis sou tha se elegxoun gnorise, loipon, kai des, oti einai kako kai pikro, to oti egkateleipses ton kurio ton

theo sou, kai o fobos mou den uparchei mesa sou, leei o kurios o theos ton dunameon. epeidi, prin polu kairo suntripsa ton zugo sou, espasa ta desma sou, ki esu eipes: den tha statho pleon parabatis eno epano se kathe psilo topo, kai kato apo kathe prasino dentro, periplanithikes ekporneuontas. ki ego se futepsa eklekti ampelo, sperma oloklirotika alithino pos metablithikes, loipon, se pareftharmeno klima ampelou, xenis se mena; gi' auto, kai an pluthesis me nitro, kai plithuneis gia ton eauto sou tin kathartiki aloifi, i anomia sou menei mprosta mou simeiomeni, leei o kurios o theos. pos mporei na peis: den molunthika, den giga piso apo tous baaleim; koitaxe ton dromo sou sti faragga, gnorise ti epraxes eisai grigori dromada pou trechei mesa stous dromous tis agrio gaidouri, sunthismeno stin erimo, pou anapneeit ton aera sumfona me tin epithumia tis kardias tou tin ormi tou, poios mporei na tin epistrepsei s' auto; oloi ekeinoi pou to zitoun den tha kopiasoun ston mina tou tha to broun. kratise to podi sou apo to na perpatiseis anupoditos, kai ton larugga sou apo dipsa ala, esu eipes: eis matin, ochi epeidi, agapisa xenous, kai tha pao piso ap' autous. opos o kleftis ntrepetai otan brethei, etsi tha ntropiastei o oikos israil, autoi, oi basiliades tous, oi archontes tous, kai oi ierei tous, kai oi profite tous pou lene pros to xulo: eisai pateras mou kai pros tin petra: esu me gennises epeidi, estrepshan se mena ta nota, kai ochi to prosopo ston kairo tis sumforas tous, omos, tha poun: siko, kai sose mas. alla, pou einai oi theoi sou, pou ekanes gia ton eauto sou; as sikothoun, an mporoun na se sosoun ston kairo tis sumforas sou epeidi, sumfona me ton arithmo ton poleon sou isan kai oi theoi sou, o iouda. giati tha thelate na kritheite mazi mou; eveis oloi eiste parabates se mena, leei o kurios. mataia pataxa ta paidia sas den dechthikan diorthosi i machaira sas katefage tous profite sas, san liontari pou exolothreue. o genea, deste ton logo tou kuriou stathika erimos ston israil, gi skotadiou; giati leei o laos mou: emeis eimaste kurioi den tharthoume pleon se sena; mporei i kori na lismonisei tous stolis-mous tis, i nufi ton kallopismo tis; ki omos, o laos mou me lismonise anarithmites imeres. giati kallopizeis ton dromo sou gia na zitas erastes; me tropo oste, kai didaxes tous dromous sou stis kakes gunaikes. akoma kai sta kraspeda sou brethikan aimata psuchon ftochon athoon den ta brika auta skabontas, all' epano se ola auta. kai omos, les: epeidi eimai athoos, sigoura o thumos tou tha apostrafei apo mena. des, ego tha kritho mazi sou, epeidi les: den amartisa. giati periplaniesai toso gia na allaxeis ton dromo sou; tha katantropiasteis kai apo tin aigupto, opos katantropiastikes apo tin assuria. nai, tha

bgeis apo edo exo me ta cheria sou epano sto kefali sou epeidi, o kurios apebale tis elpides sou, kai den tha euimeriseis s' autes.

### 3

lene: an kapoios apobalei ti gunaika tou, kai anachorisei ap' auton, kai ginei allou andra, tha gurisei ekeinos xana s' auti; ekeini i gi den tha molunthei oloklitotika; esu men porneuses me pollous erastes omos, gurna xana s' emena, leei o kurios. sikose ta matia sou pros tous psilous topous, kai des pou den aselgises. stous dromous kathises gi' autous, san ton araba stin erimo, kai molunes ti gi me tis porneies sou, kai me tin kaka sou. gi' auto oi broches kratithikan, kai den egine opsimi brochi ki esu eiches to metopo tis pornis, apebales kathe ntropi. apo tora, den tha krazeis se mena: patera mou, esu eisai o odigos tis niotis mou; tha diatierei tin orgi tou gia panta; tha ti fulattei mechri telous; des, milises kai epraxes ta kaka, oso mporeses. o kurios mou eipe akoma, stis imeres tou basilia iosia: eides ekeina, pou epraxe i apostatria, o israil; pige se kathe psilo bouno, kai kato apo kathe prasino dentro, ki ekei porneuse. kai afou epraxe ola auta, eipa: epistrepse se mena kai den epestrepse. kai o ioudas, i apisti adelfi tis, to eide. kai eida oti, eno ego tin eicha apompempei (epeidi, o israil, i apostatria, moicheuse) kai tis edosa to gramma tou diazugiou tis, o ioudas, i apisti adelfi tis, den fobithike, alla pige kai porneuse ki auti. kai me ti diafimisi tis porneias tis molune ton topo, kai moicheuse mazi me tis petres kai mazi me ta xula. kai se ola auta o ioudas, i apisti adelfi tis, den gurise se mena me oli tis tin kardia, alla me tropo pseutiko, leei o kurios. kai o kurios mou eipe: o israil, i apostatria, dikaiose ton eauto tis perissotero apo ton iouda, tin apisti. pigaine kai diakiruxe auta ta logia pros ton borra, kai pes: gurna, israil, i apostatria, leei o kurios, kai den tha kano na pesei i orgi mou epano sas epeidi, eimai eleimonas, leei o kurios den tha fulatto tin orgi gia panta. monon, gnorise tin anomia sou, oti amartises ston kurio ton theo sou, kai diaireses tous dromous sou stous xenous kato apo kathe prasino dentro, kai den upakousate sti foni mou, leei o kurios. epistrepste, gioi apostates, leei o kurios, an kai ego sas apostrafika kai tha sas paro enan apo poli, kai duo apo suggeneies, kai tha sas fero mesa sti sion kai tha sas doso poimenes sumfona me tin kardia mou, kai tha sas poimanoun me gnosi kai sunesi. kai otan plithuntheite, kai auxitheite epano sti gi, kata tis imeres ekeines, leei o kurios, den tha proferoun pleon: i kibotos tis diathikis tou kuriou oute tha anebei stin kardia tous oute tha ti thumithoun oute tha

episkefthoun oute tha kataskeuastei pleon. kata ton kairo ekeino, tha onomasoun tin ierousalim thronon tou kuriou kai ola ta ethni tha sugkentrothoun s' auti, sto onoma tou kuriou, pros tin ierousalim kai den tha perpatisoun pleon piso apo tin orexi tis poniris kardias tous. kata tis imeres ekeines, o oikos tou iouda tha perpatisei mazi me ton oiko israil, kai tharthoun mazi apo ti gi tou borra, sti gi pou klirodoutisa stous pateres sas. ego, omos, eipa: pos tha se katataxo anamesa sta paidia, kai tha sou doso epithumiti gi, endoxi klironomia ton dunameon ton ethnon; kai eipa: esu tha me kraxeis: patera mou kai den tha apostrepsis apo piso mou. bebaia, opos i gunaika athetei ston andra tis, etsi athetisate se mena, o oikos israil, leei o kurios. foni akoustike epano stous psilous topous, klauthmos kai deiseis ton gion israil epeidi, diestrepsan ton dromo tous, lismonisan ton kurio ton theo tous. epistrepste, gioi apostates, kai tha giatrepro tis apostasies sas. na, emeis erchomaste se sena epeidi, esu eisai o kurios o theos mas. pragmatika, mataia elpizetai sotiria apo tous lofous, kai apo to plithos ton bounon monon ston kurio ton theo mas, einai i sotiria tou israil. epeidi, i ntropi katefage tous kopous ton pateron mas, apo ti nioti mas ta kopadia tous kai tis ageles tous, stous gious tous kai tis thugateres tous. mesa sti ntropi mas briskomaste xaplomenoi, kai i atimia mas mas skepazei epeidi, amartisame ston kurio ton theo mas, emeis kai oi pateres mas, apo ti nioti mas mechri auti tin imera, kai den upakousame sti foni tou kuriou tou theou mas.

#### 4

an epistrepseis, israil, leei o kurios, epistrepse se mena kai an bgaleis ta bdelugmata sou apo mprosta mou, tote den tha metatopisteis. kai tha orkisteis, legontas: zei o kurios, me alitheia, me krisi, me dikaio-suni kai ta ethni tha eulogountai s' auton, kai s' auton tha doxastoun. epeidi, etsi leei o kurios stous andres tou iouda, kai stin ierousalim: arotriaste ta chorafia sas pou paremeinan chersa, kai mi speirete anamesa se agkathia. peritmitheite ston kurio, kai afaireste tis akrobusties tis kardias sas, andres tou iouda kai katoikoι tis ierousalim, mipos kai bgei o thumos mou san fotia, ki anapsei, kai den uparxei kanenas pou tha ti bseisi, eneka tis kaktias ton praxeon sas. anaggeilate ston iouda, kai kiruxte stin ierousalim kai peite, kai ichiste salpigga sti gi boiste, sugkentrotheite, kai peite: sugkentrotheite, ki as mpoume stis ochuromenes poleis. uposte simaia pros ti sion, surtheite, mi statheite, epeidi, ego tha fero kako apo borra, kai megalon suntrimmo. to liontari

anebike apo to dasos tou, kai o exolothreutis ton ethnon sikothike kai bgike apo ton topo tou gia na erimosei ti gi sou oi poleis sou tha katastrafoun, oste kanenas den tha uparxei pou na katoikei. gi' auto, perizosteite sakous, thriniste kai ololuxte epeidi, o flogeros thumos tou kuriou, den strafike apo mas. kai kata tin imera ekeini, leei o kurios, i kardia tou basilia tha chathei, kai i kardia ton archonton kai oi iereiis tha ekthamptothoun, kai oi profites tha ekladoun. tote, eipa: o! kurie, thee! apatontas, loipon, apatises auto ton lao, kai tin ierousalim, legontas: tha echete eirini eno i machaira eftase mechri tin psuchi. kata ton kairo ekeino, tha poun s' auto ton lao, kai stin ierousalim: kaustikos anemos ton psilon topon tis erimou fusaei pros ti thugatera tou laou mou, ochi gia na anemisei oute gia na katharisei anemos ischuroteros ap' autous tharthei gia mena kai ego, tha fero tora kriseis s' autous. deste, tha anebai san sunnefo, kai oi amaxes tou tha einai san anemostrobilos. ta aloga tou einai elafrotera apo tous aetous. alloimono se mas! epeidi, chathikame. ierousalim, xepulne tin kardia sou apo kaktia, gia na sotheis mechri pote tha katoikoun mesa se sena oi mataioi sullogismoi sou; epeidi, mia foni anaggellei apo ton dan, kai kiruttei thlipsi apo to bouno tou efraim. thumiste sta ethni touto deste, diakiruxte enantia stin ierousalim oti, erchontai poliorkites apo makrini gi, kai stelnoun ti foni tous enantia stis poleis tou iouda. paratachhikan san fulakes tou chorafiou enantion tis, ologura epeidi, apostatise enantion mou, leei o kurios. oi dromoi sou kai ta epitideumata sou ta proxenisan auta se sena i kaktia sou auti, malista, stathike pikri, nai, eftase mechri tin kardia sou. ta entosthia mou, ta entosthia mou! ponao sta bathi tis kardias mou. i kardia mou thorubeitai mesa mou den mporo na siopiso, epeidi, psuchi mou, akouses ichon salpiggas, alalagmon polemou. suntrimmos epi suntrimmon diakiruttetai epeidi, olokliri i gi erimonetai. xafnika, oi skines mou erimothikan, kai ta parapetasmata mou se mia stigmi. mechri pote tha blepo ti simaia, tha akouo ton icho tis salpiggas; epeidi, o laos mou einai afronas den me gnorisan einai gioi afrones, kai den echoun sunesi einai sofoi sto na kakopoioyn, alla na agathopoioyn den xeroun. koitaxa epano sti gi, kai deste, einai amorfi kai erimi kai stous ouranou, kai den upirche to fos tous. eida ta bouna, kai pros-exte, etreman, kai oloi oi lofoi kataseiontan. eida, kai prosexte, den upirche anthropos, kai ola ta poulia tou ouranou eichan fugei. eida, kai prosexte, o karmilos itan erimos, kai oles oi poleis tou katedafismenes mprosta apo ton kurio, apo ton flogero thumo tou. epeidi, etsi leei o kurios: olokliri i gi tha einai erimi sunteleia, omos, den tha kano.

gi' auto, i gi tha penthisei, kai oi ouranoi apo pano tha suskotistoun epeidi, milisa ego, apofasisa kai den tha metanoiso, oute tha epistrepso ap' auto. olokliri i poli tha fugei apo ton tharubon ton kabalaridon kai ton toxoton tharthoun sta dasi, kai tha aneboun stous brachous kathe poli tha egkatalEIFthei, kai den tha uparchei anthropos pou tha katoikei s' autes. ki esu afanismani, ti tha kaneis; kai an ntutheis kokkino, kai an stolisteis me chrusous stolismous, kai megaloseis ta matia sou me stimmi, mataia tha kallopisteis oi erastes sou tha se katafronisoun, tha zitoun ti zoi sou. epeidi, akousa foni san kapoia pou koiloponaei, stenagmon, san kapoia pou protogennaei, foni tis thugateras sion, pou thrinologeit on eauto tis, aplonei ta cheria tis, legontas: alloimono tora se mena! epeidi, i psuchi mou leipothumei exaitias ton foneuton.

5

perielthete stous dromous tis ierousalim, kai deite tora, kai mathete, kai zitiste stis plateies tis, an mporeite na breite enan anthropo, an uparchei kapoios pou na kanei krisi, pou na zitaei alitheia kai tha sugchoriso s' auti. ki an lene: zei o kurios, stin pragmatikotita orkizontai pseutika. kurie, ta matia sou den epiblepoun epano stin alitheia; tous mastigosas, kai den ponesan tous katanaloses, kai den thelisan na dechthoun diorthosi sklirunan ta prosopa tous perissotero apo ton bracho den thelisan na epistrepoun. tote, ego eipa: autoi bebaia einai ftochoi einai afrones epeidi, den gnorizoun ton dromo tou kuriou, tin krisi tou theou tous tha pao stous megalous, kai tha tous miliso epeidi, autoi gnorisan ton dromo tou kuriou, tin krisi tou theou tous alla, ki autoi oloi mazi suntripsan ton zugo, ekopsan ta desma. gi' auto, liontari apo to dasos tha tous foneusei, lukos tis erimou tha tous exolothreusei, pardali tha kataskopeusei epano stis poleis tous kathenas o opoios tha bgei apo ekei exo, tha katasparachthei epeidi, plithunan oi parabaseis tous, auxithikan oi apostasies tous. pos na se sugchoriso gi' auto; oi gioi sou me egkateipsan, kai orkizontan stous mi theous afou tous chortasa, tote moucheuan, kai sugkentronontan se spiti pornis. isan san ta chortasmena aloga to proi kathe enas chremetize piso apo ti gunaika tou kontinou tou. den tha kano episkepsi gi' auta; leei o kurios kai i psuchi mou den tha ekdikithei enantia se tetoio ethnos; anebeite epano sta techi tis, kai gkremizete omos, mi kanete sunteleia afaireste tis epalxeis tis epeidi, den einai tou kuriou. epeidi, o oikos tou israil, kai o oikos tou iouda ferthikan polu apista se mena, leei o kurios. arnithikan ton kurio,

kai eipan: den einai autos kai den tharthei epano mas kako oute tha doume machaira i peina kai oi profites einai anemos, kai o logos den uparchei mesa tous etsi tha ginei s' autous. gi' auto, etsi leei o kurios, o theos ton dunameon: epeidi milate auto ton logo, prosekte, ego tha kano ta logia mou sto stoma sou fotia, ki auto ton lao xula, kai tha tous katafaei. deste, ego tha fero epano sas ena ethnos apo makrua, o oikos israil, leei o kurios einai ischuro ethnos, einai archaio ethnos, ena ethnos tou opoioi den gnorizeis ti glossa oute katalabaineis ti lene. i faretra tous einai san anoigmenos tafos einai oloi ischuroi. kai tha katatrone ton therismo sou, kai to psomi sou, pou tha etrogran oi gioi sou kai oi thugateres sou tha katatrone ta kopadia sou, kai tis ageas sou tha katatrone tous ampelones sou, kai tis sukies sou tha exolothreusoun me romfaia tis ochures poleis sou, stis opoies esu elpizes. kai omos, kata tis imeres ekeines, leei o kurios, den tha kano se sas sunteleia. kai otan peite: giati o kurios o theos mas ekane se mas ola auta; tote, tha tous peis: opos me egkateleipsate, kai doulepsate xenous theous sti gi sas, etsi tha doulepsate xenous theous se gi ochi diki sas. anaggeilate touto ston oiko tou iakob, kai kiruxte to ston iouda, legontas: akoustete, tora, touto, lae more kai asunete pou echete matia, alla den blepete echete autia, alla den akoute den fobaste emena; leei o kurios den tha tremete mprosta mou, pou sas ebala tin ammo os orio tis thalassas sumfona me aionio prostagma, kai den tha to uperbeiki kai ta kumata tis suntarazontai, omos den tha uperischusoun kai ichoun, omos den tha to uperboun; autos o laos, omos, echei stasiastiki kai apeithi kardia apostatisan kai efugan. kai den eipan stin kardia tous: as fobithoume tora ton kurio, ton theo mas, pou dinei brochi proimi kai opsimi ston kairo tis fulattei gia mas tis diorismenes ebdomades tou therismou. oi anomies sas ta apestrep-san auta, kai oi amarties sas empodisan apo sas to agatho. epeidi, brethikan mesa ston lao mou asebeis estisan enedra, opos ekeinos pou stinei brochia bazoun pagida, sullambanoun anthropous. opos to kloubi einai gemato me poulia, etsi kai ta spitia tous einai gemata me dolo gi' auto megalunthikan, kai ploutisan. pachunan, gualizoun uperebikan malista tis praxeis ton asebon den krinoun tin krisi, tin krisi tou orfanou, kai euimeroun kai den krinoun to dikio ton ftochon. den tha kano gi' auta episkepsi; leei o kurios i psuchi mou den tha ekdikithei enantia se ena tetoio ethnos; ekplixi kai friki eginan sti gi. oi profites profiteuoun me psema, kai oi iereis despozoun diamesou auton kai o laos mou agapai me tetoion tropo kai ti tha kanete sto diastima usterap ap' auta;



gioi beniamin, fugete me biasuni mesa apo tin ierousalim, kai ichiste salpigga sti thekoue, kai uposte simadi apo fotia sti baithakkerem epeidi, kako xeproballei apo ton borra, kai megalos suntrimmos. paromoiosa ti thugatera sion me euchari kai truferi gunaika. oi boskoi kai ta kopadia tous tharthoun s' auti tha stisoun skines enantion tis, ologura kathenas tha poimainei ston topo tou. etoimaste polemo enantion tis sikotheite, kai as ane boume to mesimeri. alloimono s' emas! epeidi, gernei i imera, epeidi aplonontai oi skies tis esperas. sikotheite, kai as ane boume mesa sti nuchta, kai as katastrepsoume ta palatia tis. epeidi, etsi leei o kurios ton dunameon: katakopse dentra, kai uposte pericharakomata enantion tis ierousalim auti einai i poli, epano stin opoia prepei na ginei episkepsi einai olokliri katadunasteia sto meson tis. opos i pigi anabluzei ta nera tis, etsi auti anabluzei tin kakia tis bia kai arpagi akougontai mesa s' auti mprosta mou einai akatapausta ponos kai pliges. sofronisou, ierousalim, mipos kai aposurthei i psuchi mou apo sena mipos kai se kano erimi, akaioikti gi. etsi leei o kurios ton dunameon: tha stafulologisoun olokliritika ta upoloipa tou israil san mia ampelo epistrepse to cheri sou sta kalathia, san ton trugiti. se poion tha miliso, kai tha diamarturitho, gia na akousoun; des, to auti tous einai aperitmito, kai den mporoun na akousoun des, o logos tou kuriou einai s' autous oneidos den eucharistiountai s' auton. gi' auto, eimai gematos apo thumo tou kuriou apekama sugkraton-tas ton eauto mou tha ton ekcheo epano sta nipia apexo, ki epano sti sugkentrosi ton neon, mazi epeidi, kai o andras tha piastei mazi me ti gunaika, kai o ilikiomenos m' ekeinon pou einai pliris imeron. kai ta spitia tous tha perasoun se allous, ta chorafia kai oi gunaikes, mazi epeidi, tha aplos to cheri mou epano stous katoikous tis gis, leei o kurios: epeidi, apo ton mikro tous mechri ton megalo tous, kathe enas dothike stin pleonexia kai apo profiti mechri ierea kathe enas prattei to psemma. kai giatrepsan to suntrimma tis thugateras tou laou mou me epipoloia tropo, legontas: eirini, eirini kai den uparchei eirini. mipos ntrapikan, otan epraxan bdelugma; malista, den ntrapikan me kanenan tropo oute kokkinisan gi' auto, tha pesoun anamesa s' ekeinous pou peftoun otan tous episkeftho, tha aposteoun, eipe o kurios. etsi leei o kurios: statheite epano stous dromous, kai deite, kai rotiste gia ta aionia monopatia, pou einai o agathos dromos, kai perpatate s' auton, kai tha breite anapausi stis psuches sas. autoi, omos, eipan: den tha perpatisoume s' auton. kai

ebala skopous epano sas, legontas: akouste ton icho sti salpiggas. alla, eipan: den tha akousoume. gi' auto, akouste, ethni, ki esu, sunagogi, gnorise ti einai metaxu tous! akou, gi na, ego tha fero kako epano s' auto ton lao, ton karmo ton sullogismon tous epeidi, den prosexan sta logia mou, kai ston nomo mou, alla ton aperripsan. ti me afora to libani pou proerchetai apo ti seba, kai i eudiasi kanella apo makruni gi; ta olokautomata sas den einai dehta oute oi thusies sas einai euarestes se mena. gi' auto, etsi leei o kurios: deste, ego tha balo proskom-mata s' auto ton lao, kai oi pateres kai oi gioi tha prospoksoun epano s' auta, o geitonas kai o filos tou tha aposteoun. etsi leei o kurios: deste, laos erchetai apo ti gi tou borra, kai megalos ethnos tha sikothei apo ta akra tis gis. tha kratoun toxo kai logchi einai skilroi, kai anileoi i foni tous ichi san ti thalassa kai epibainoun epano se aloga, paratagmena san andres se polemo enantion sou, thugatera sion. akousame ti fimi tous ta cheria mas parelusan mas katelabe stenochoria, odines, san ekeini pou gennaei. mi bgeite sto chorafi, kai ston dromo mi perpatate epeidi, i romfaia tou echthrou einai tromos apo pantou. thugatera tou laou mou, perizosou sako, kai kulisou mesa se stacht. kane ston eauto sou penthos, opos se gion monogeni thrinise pikra epeidi, o exolothreutis tharthi xafnika epano mas. se ebala skopia, frourio anamesa ston lao mou, gia na gnoriseis kai na exereuniseis ton dromo tous. oloi einai olokliritika apeitheis, perpatoun kakologontas einai chalkos kai sidros oloi einai dieftharmenoi. to fusitiri kaike to molubi katanalohike apo ti fotia o choneutis dialuei mataia epeidi, oi kakoi den choristikan. tha tous onomasoun asimi apodokimasmeno, epeidi o kurios tous apodokimase.

## 7

o logos pou egine ston ieremia apo ton kurio, legontas: stasou stin puli tou oikou tou kuriou, kai kiruxe ekei touto ton logo, kai pes: akouste ton logo tou kuriou, oloi osoi anikete ston iouda, pou mpainete mesa diamesou auton ton pulon gia na proskuneite ton kurio. etsi leei o kurios ton dunameon, o theos tou israil: diorthoste tous dromous sas kai tis praxeis sas, kai tha sas stereoso s' auto ton topo. mi echete pepoithisi se analithi logia, legontas: o naos tou kuriou, o naos tou kuriou, o naos tou kuriou einai autos. epeidi, an alithina diorthosete tous dromous sas kai tis praxeis sas an, entelos, ektelesete krisi anamesa se anthropo kai ston kontino tou an den katadunasteuete ton xeno, ton orfano kai ti chira, kai den chunete athoo aimas' auto ton topo oute perpatate piso apo xenous theous gia diki sas fthora tote, tha sas

kano na katoikeite s' auto ton topo, mesa sti gi pou edosa stous pateres sas, apo aiona se aiona. na, eseis eichate tin pepoithisi se logia analithi, apo ta opoia den tha ofelitheite. klebete, foneuete, kai moicheuete, kai orkizeste analithos, kai thumiazete ston baal, kai perpatate piso apo allous theous, pou den gnorizete epeita, ercheste kai stekeste mprosta mou s' auto ton oiko, epano ston opoio apoklithike to onoma mou, kai lete: eleutherothikame, gia na kanete ola auta ta bdelugmata; spilaio liston eGINE mprosta sas autos o oikos, epano ston opoio apoklithike to onoma mou; na, ego o idios ta eida auta, leei o kurios. alla, pigainete tora ston topo mou, pou einai sti silo, opou eicha balei to onoma mou, archika, kai deite ti ekana s' auton exaitias tis kacias tou laou mou israil. kai tora, epeidi praxate ola auta ta erga, leei o kurios, kai sas milisa, sikonomenos to proi kai milontas, kai den akousate kai sas ekraxa, kai den apantisate gi' auto, ston oiko, epano ston opoio apoklithike to onoma mou, ston opoio eseis echete to tharros, kai ston topo, pou edosa se sas kai stous pateres sas, tha kano opos ekana sti silo kai tha sas aporripso apo to prosopo mou, opos aperripso olous tous adelous sas, olokliri to sperma tou efraim. gi' auto, esu mi proseuchesai uper autou tou laou, kai mi upsoneis foni i deisi uper auton oute na mesiteueis se mena epeidi, den tha se eisakouso. den blepeis ti kanoun autoi mesa stis poleis tou iouda, kai stous dromous tis ierousalim; oi gioi mazeoun xula, kai oi pateres anaboun ti fotia, kai oi gunaikes zumonoun to zumari, gia na kanoun plakountes ti basilissa tou ouranou, kai na kanoun spondes se allous theous, gia na me paroxunoun. mipos emena paroxunoun; leei o kurios ochi ton eauto tous gia katantropiasma tou prosopou tous; gi' auto, etsi leei o kurios, o theos: na, i orgi mou kai o thumos mou ekcheontai epano s' auto ton topo, epano se anthropo, ki epano se ktinos, ki epano sta dentra tou chorafiou, ki epano ston karmo tis gis kai tha anapsei kai den tha sbisei. etsi leei o kurios ton dunameon, o theos tou israil: prostheste ta olokautomata sas stis thusias sas, kai na fate kreas. epeidi, den milisa stous pateres sas oute tous edosa entoles, kata tin imera pou tous ebgala exo apo ti gi tis aiguptou, gia olokautomata kai thusias alla, tous prostaxa auto ton logo, legontas: akouste ti foni mou, kai tha eimai theos sas, ki eseis tha eiste laos mou kai perpatate se olous tous dromous, pou diorisa se sas, gia na euimereite omos, den akousan oute estrepnan to auti tous, alla perpatisan stis boules tous, stis orexeis tis poniris tous kardias, kai pigan pros ta piso, kai ochi pros ta empros. apo tin imera pou oi pateres sas bgikan apo ti gi tis aiguptou, mechri ti simerini imera, sas

esteila olous tous doulous mou tous profite kathe imera sikonomenos to proi kai stelontas omos, den me upakousan oute estrepnan to auti tous, alla sklirunan ton trachilo tous epraxan cheirotera apo tous pateres tous. gi' auto, tha tous miliseis ola auta ta logia, kai den tha se akousoun kai tha fonaxeis pros autous, alla den tha sou apantisoun. tha tous peis, omos: auto einai to ethnos pou den akouei ti foni tou kuriou tou theou tou oute dechetai diapaiddagogisi i alitheia epapse na uparchei, kai chathike apo to stoma tous. kourepse to kefali sou, ierousalim kai petaxe tis triches, kai analabe thrino epano stous psilous topous epeidi, o kurios aperripse kai egkateipse auti ti genea, enantia stin opoia orgistike. epeidi, oi gioi tou iouda epraxan mprosta mou ponira, leei o kurios ebalan ta bdelugmata tous mesa ston oiko, epano ston opoio apoklithike to onoma mou, gia na ton molounoun, kai oikodomisan tous psilous topous tou tofeth, o opoios einai sti faragga tou giou tou ennom, gia na kaine tous giours tous, kai tis thugateres tous se fotia to opoio den prostaxa oute anebike stin kardia mou. gi' auto, na, erchontai imeres, leei o kurios, kata tis opoies den tha onomazetai pleon tofeth oute faragga tou giou tou ennom, alla: i faragga tis sfagis epeidi, tha thaboun ston tofeth, mechri na mi uparchei topos. kai ta ptomata autou tou laou tha einai trofi sta poulia tou ouranou, kai sta thiria tis gis kai den tha uparchei kapoios pou na ta ekfobizei. kai apo tis poleis tou iouda, kai apo tous dromous tis ierousalim, tha stamatiso ti foni tis charas kai ti foni tis eufrosunis, ti foni tou numfiou, kai ti foni tis nufis epeidi, i gi tha ginei erimos.

## 8

kata ton kairo ekeino, leei o kurios, tha petaxoun ta kokala ton basiladon tou iouda, kai ta kokala ton archontou tou, kai ta kokala ton iereon, kai ta kokala ton profiton, kai ta kokala ton katoikon tis ierousalim, exo apo tous tafous tous kai tha ta aplosoun apenanti ston ilio kai sto fegari, ki apenanti se olokliri ti stratia tou ouranou, ta opoia agapisan, kai ta opoia latreusan, kai piso apo ta opoia perpatisan, kai ta opoia ekzitisan, kai ta opoia proskunisan den tha mazeutoun oute tha tafoun tha einai gia kopria epano stin epifaneia tis gis. kai o thanatos tha einai protimoteros para i zoi se olokliri to upoloipo ekeinon pou enapemeinan apo ekeini tin poniri genea, osoi tha emenan se olous tous topous, opou tha tous eicha exosei, leei o kurios ton dunameon. kai tha tous peis: etsi leei o kurios: an kapoios pesei, den sikonetai; an kapoios xeklinei, den tha epistrepsei; giati

autos o laos tis ierousalim strafike me pantotini strofi; prosilonontai stin apati, arnountai na epistrepsoun. akroastika, kai akousa, alla, den milisan me euthutita den uparchei kanenas pou na metanoiei apo tin kakia tou, legontas: ti e kana; kathe enas strafike ston dromo tou, san to alogo pou ormaei sti machi. ki autos o pelargos ston ourano gnorizei tous diorismenous kairous tou kai to trugoni, kai o geranos, kai to chelidoni fulattoun ton kairo tou erchomou tous o laos mou, omos, den gnorizei tin krisi tou kuriou. pos lete: eimaste sofoi, kai o nomos tou kuriou einai mazi mas; deste, sigoura, mataia egine auto to kalami ton grammateon einai analithes. oi sofoi katanthropiastikan, ptoithikan, kai sunelifthikan epeidi, aperripsan ton logo tou kuriou kai poia sofia uparchei mesa tous; gi' auto, tha doso tis gunaikes tous se allous, ta chorafia tous s' ekeinous pou tha tous klironomisoun epeidi, kathe enas, apo mikron mechri megalon dothike se pleonexia apo profiti mechri ierea, kathe enas prattei to psema. epeidi, gitatrepsan to suntrimma tis thugateras tou laou mou me epipolaio tropo, legontas: eirini, eirini alla, den uparchei eirini. mipos ntrapikan oti epraxan bdelugma; malista, katholou den ntrapikan oute kokkinisan gi' auto, tha pesoun anamesa s' ekeinous pou peftoun ston kairo tis episkepsis tous tha apolestoun, eipe o kurios. exapantos tha tous analoso, leei o kurios den tha einai stafulia stin ampelo oute suka sti sukia, kai to fullo tha marathei kai ta agatha, pou tous edosa, tha fugoun ap' autous. giati kathomaste; sugkentrotitheite, as mpoume mesa stis ochures poleis, kai as meinoume ekei oloklirotika siopiloι epeidi, o kurios o theos mas mas kratise se teleia siopi, kai mas potise nero cholis, mia pou amartisame ston kurio. prosmeiname eirini, omos kanena agatho kairo therapeias, omos, deste, tarachi. to fruagma ton aligon tou akoustike apo ti den seistike olokli ri gi apo ton icho tou chremetismou ton romaleon aligon tou epeidi, irthan kai katefagan ti gi, kai to pliroma tis tin poli, ki autous pou katoikoun s' auti epeidi, deste, ego sas stelno fidia, ochies, pou den tha goiteountai, alla tha sas dagkonoun, leei o kurios. thelisa na parigoritho apo ti lupi, i kardia mou, omos, einai mesa mou paralumeni. deste, foni kraugis tis thugateras tou laou mou, apo makrini gi. den einai o kurios sti sion; o basilias tis den einai mesa s' auti; giati me parorgisan me ta glupta tous, me xenes mataiotites; perase o therismos, teleiose to kalokairi, ki emeis den sothikame. gia to suntrimma tis thugateras tou laou mou pligothika eimai se penthos me katelabe ekplixi. den uparchei balsamo sti galaad; den uparchei ekei giatros; giati, loipon, i thugatera tou laou mou den anelabe

tin ugeia tis;

## 9

eithe na itan to kefali mou nera, kai ta matia mou pigi apo dakrua, gia na klaio imera kai nuchta gia tous foneumenous tis thugateras tou laou mou! eithe na eicha kataluma odoiporon stin erimo, gia na egkateleipso ton lao mou, kai na fugo ap' autous! epeidi, oloi einai moichoi, ena athroisma apiston. tentosan kai ti glossa tous san toxo psemmatos kai eginan ischuroi sti gi, ochi uper tis alitheias epeidi, prochoroun apo kakia se kakia, kai den gnorizoun emena, leei o kurios. fulageste kathe enas apo ton plision tou, kai mi echete pepoithisi se kanenan adelfo epeidi, kathe adelfos tha uposkelizei pantote, kai kathe plision tha perpataei me doliotita. kai kathe enas tha apataei ton plision tou, kai den tha miloun tin alitheia didaxan ti glossa tous na milaei psemmata, apokanoun prattontas anomia. i katoikia sou einai anamesa se doliotita mesa sti doliotita arnountai na me gnorisoun, leei o kurios. gi' auto, etsi leei o kurios ton dunameon: deste, tha tous balo se choneutiri, kai tha tous dokimaso epeidi, pos tha kano gia chari tis thugateras tou laou mou; i glossa tous einai belos pou exakontizetai milaei dolla kathe enas milaei me to stoma tou eirinika pros ton plision tou, omos stin kardia tou stinei enantion tou enedra. den tha tous episkeftho gi' auta; leei o kurios i psuchi mou den tha ekdikithei enantia se ena tetoio ethnos; gia ta bouna tha analabo klauthmo kai thrino, kai gia tis boskes tis erimou odurmo, epeidi afanistikan, oste den uparchei anthropos pou na diabainei oute akougetai foni poimniou apo to pouli tou ouranou mechri to ktinos, efulan, apilthan. kai tha katastiso tin ierousalim se sorous, katoikia tsakalion kai tha kano tis poleis tou iouda erimosi, oste na mi uparchei autos pou katoikei. poios einai o anthropos o sofos pou mporei na to ennoisei; kai ston opoio to stoma tou kuriou milise gia na to anaggeilei, gia poion logo chathike i gi, afanistike san erimos, oste na mi uparchei autos pou diabainei; kai o kurios eipe: epeidi egkateleipsan ton nomo mou, pou eicha balei mprostas tous, kai den upakousan sti foni mou, kai den perpatisan s' auton alla, perpatisan piso apo tin orexi tis kardias tous, kai piso apo tous baaleim, pou oi pateres tous tous didaxan gi' auto, etsi leei o kurios ton dunameon, o theos tou israil: deste, ego tha tous threpso me apsinthi, auto ton lao, kai tha tous potiso nero cholis kai tha tous diaskorpiso sta ethni, pou autoi kai oi pateres tous den eichan gnorisei kai tha steilo apo piso tous ti machaira, mechris otou tous analoso. etsi leei o kurios ton dunameon: sullogisteite,

kai kaleste narthoun oi gunaikes pou thrinoun kai steilte narthoun oi sofes gunaikes kai as speusoun, kai as analaboun odourmo gia sas, kai as katebasoun ta matia mas dakrua, kai ta blefara mas as reusoun nera. epeidi, akoustike foni thrinou apo ti sion: pos chathikame! katantropiastikame uperbolika, epeidi egkataleipsame ti gi, epeidi oi katoikies mas mas petaxan exo. akouste, loipon, gunaikes, ton logo tou kuriou, kai to auti sas as dechthi ton logo tou stomatos tou, kai didaxte tis thugateres sas odourmo, kai kathe mia tin kontini tis thrino. epeidi, thanatos anebike mesa apo tis thurides mas, mpike sta palatia mas, gia na exolothreusi ta nipia apo tous dromous, tous neous apo tis plateies. pes: etsi leei o kurios: kai ta ptomata ton anthropon tha richtoun san kopria epano stin epifaneia tou chorafiou, kai san cheirobolo piso apo ton theristi, kai den tha uparchei autos pou mazeuei. etsi leei o kurios: as mi kauchatai o sofos sti sofia tou, kai as mi kauchatai o dunatos sti dunami tou, as mi kauchatai o plousios ston plouto tou all' ekeinos pou kauchatai, as kauchatai se touto: oti ennoei kai gnorizei emena, oti ego eimai o kurios, pou kano eleos, krisi, kai dikaiousuni epano sti gi epeidi, s' auta euarestoumai, leei o kurios. deste, erchontai imeres, leei o kurios, kai tha kano episkepsi epano se olous tous peritmime-nous mazi me tous aperitmitous epano stin aigupto, ki epano ston iouda, ki epano ston edom, ki epano stous gious ammon, ki epano ston moab, ki epano se olous autous pou koureuoun tin komi ologura, autous pou katoikoun stin erimo epeidi, ola ta ethni einai aperitmita, kai ololicros o oikos israil einai aperitmitos stin kardia.

## 10

akouste ton logo, pou o kurios milaei se sas, o oikos israil. etsi leei o kurios: mi mathainete ton dromo ton ethnon, kai sta simeia tou ouranou mi fobaste, epeidi ta ethni ta fobountai. dedomenou oti, ta nomima ton laon einai mataia epeidi, koboun xulo apo to dasos, ergasia cherion enos maragkou me ton peleku. to kallopizoun me asimi kai me chrusafi to stereonoun me karfia kai me sfuria, gia na mi kineitai. einai orthia san ton foinika, alla den miloun echoun anagki na bastazontai, epeidi den mporoun na perpatousoun. mi ta fobaste epeidi, den mporoun na kakopoiooun oute einai dunaton s' auta na agathopoioisoun. kurie, den uparchei omoios me sena eisai megas, kai to onoma sou einai mega se dunami. poios den tha se fobotan, basilia ton ethnon; epeidi, se sena anikei touto gia ton logo oti, anamesa se olous tous sofous ton ethnon, kai se ola ta basileia tous, omoios me sena den uparchei.

alla, einai oloklitotika ktinodis kai afrones to xulo einai didaskalia mataiotiton. asimi, chumeno se plakes, ferthike apo ti tharseis, kai chrusafi apo tin oufaz, ergasia techniti, kai cherion chrusochou bathugalazo, kai porfuroton einai to enduma tous ergasia sofou ola auta. o kurios, omos, einai alithinos theos, einai zontanos theos, kai aionios basilias stin orgi tou i gi tha seistei, kai ta ethni den tha antexoun stin aganaktisi tou. etsi tha tous peite: oi theoi, pou den ekanan ton ourano kai ti gi, tha afanistoun apo ti gi, kai apo kato ap' auton ton ourano. autos dimiourgise ti gi me ti dunami tou, kai stereose tin oikeumeni me ti sofia tou, kai aplose tous ouranous me ti sunesi tou. otan ekpempei ti foni tou, sugkentronetai plithos apo nera stous ouranous, kai sikonei sunnafa apo ta akra tis gis kanei astrapes gia brochi, kai bgazei anemo apo tous thisaurous tou. kathe anthropos morathike apo ti gnosi tou kathe choneutis katantropiastike apo ta glupta epeidi, to choneuto tou einai psema, kai pnoi den uparchei mesa s' auto. auta einai mataiotita, ergasia planis ston kairo tis episkepsis tous tha chathoun. i merida tou iakob den einai opos auta epeidi, autos einai pou dimiourgise ta panta kai o israil einai i rabdos tis klironomias tou o kurios ton dunameon einai to onoma tou. sugkentrose tin periousia sou apo ti gi, esu, i opoia katoikeis se ochuroma. epeidi, etsi leei o kurios: des, ego tha eksfendoniso tous katoikous tis gis auti ti fora, kai tha tous stenochoriso, oste auto na to broun. alloimono se mena gia ti thrausi mou! i pligi mou einai oduniri ego, omos, eipa: touto, pragmatika, einai ponos mou, kai prepei na ton upofero. i skini mou erimothike, kai ola ta schoinia mou katakopikan oi gioi mou choristikan apo mena, kai den uparchoun den uparchei pleon autos pou aplonei tin skini mou, kai pou sikonei ta parapetasmata mou. epeidi, oi boskoi morathikan, kai den zitisan ton kurio, gi' auto den tha euodothoun, kai ola ta kopadia tous tha diaskorπισtoun. deste, thorubos erchetai, kai sugkinisi megali apo ti gi tou borra, gia na kanei tis poleis tou iouda erimosi, katoikia tsakalion. kurie, gnorizo oti o dromos tou anthropou den exartatai ap' auton tou anthropou pou perpataei den einai to na kateuthunei ta diabimata tou. kurie, diapaidagogise me, omos me krisi ochi mesa ston thumo sou, gia na mi me sunteleseis. xechune ton thumo sou epano sta ethni, ekeina pou den se gnorizoun, ki epano se genees, pou den epikalountai to onoma sou. epeidi, katefagan ton iakob, kai ton katanalosan, kai ton kateftheiran, kai erimosan tin katoikia tou.

o logos, pou eGINE ston ieremia apo ton kurio, legontas: akouste ta logia autis tis diathikis, kai miliste stous andres tou iouda, kai stous katoikous tis ierousalim kai pes tous: etsi leei o kurios o theos tou israil: epikataratos o anthropos, pou den upakouei sta logia autis tis diathikis, tin opoia prostaxa stous pateres sas, kata tin imera pou tous eb gala apo ti gi tis aiguptou, apo to siderenio kamini, legontas: akouste ti foni mou, kai prattete auta, kai ola osa sas prostaxa kai tha eiste laos mou, ki ego tha eimai theos sas gia na ekpliroso ton orko, pou orkistika stous pateres sas, na tous doso mia gi, pou na reei gala kai meli, opos auti tin imera. tote apantisa, kai eipa: amin, kurie. kai o kurios mou eipe: diakiruxe ola auta ta logia stis poleis tou iouda, kai stous dromous tis ierousalim, legontas: akouste ta logia autis tis diathikis, kai prattete auta. epeidi, diamarturithika rita stous pateres sas, kata tin imera pou tous anebasa apo ti gi tis aiguptou mechri simera, sikonomenos to proi kai diamarturomenos, legontas: akouste ti foni mou. alla, den akousan, kai den estrepsan to auti tous, alla perpatisan kathe enas stis orexeis tis poniris tous kardias gi' auto, tha fero ep ano tous ola ta logia autis tis diathikis, pou eicha prostaxe i na prattoun, alla den epraxan. kai o kurios mou eipe: brethike sunomosa anamesa stous andres tou iouda, ki anamesa stous katoikous tis ierousalim. gurisan stis adikies ton propatoron tous, oi opoioi den thelisan na akousoun ta logia mou ki autoi pigan piso apo allous theous, gia na tous latreusoun o oikos tou israil kai o oikos tou iouda athetisan ti diathiki mou, pou eicha kanei stous pateres tous. gi' auto, etsi leei o kurios: des, tha fero ep ano tous kako, apo to opoio den tha mporoun na bgoun kai tha boisoun se mena, alla den tha tous eisakouso. tote, oi poleis tou iouda, kai oi katoikoi tis ierousalim tha pane, kai tha boisoun stous theous tous opoious thumiazoun omos, den tha tous sosoun kata kananan tropo se kairo tis talaiporias tous. epeidi, sumfona me ton arithmo ton poleon sou isan oi theoi sou, iouda kai sumfona me ton arithmo ton dromon tis ierousalim eichate aneγειrei bomous sta aischra, bomous gia na thumiazete ston baal. gi' auto, esu mi proseuchesai uper autou tou laou, kai mi upsoneis foni i deisi uper auton epeidi, ego den tha se eisakouso, otan krazoun se mena se kairo tis talaiporias tous. ti echei na kanei i agapimeni mou ston oiko mou, afou epraxe asele gia me pollous, kai tan agio kreas echei afairethei apo sena; otan pratteis to kako, tote eufrainessai. o kurios apokalese to onoma sou: eliodentro aethales, oraio, kallikarpo mazi me icho mega-

lou thorubou exafthike fotia ep ano tou, kai ta kladia tou espasan mazi. epeidi, o kurios ton dunameon, pou se futeapse, profere enantion sou kako, exaitias tis kakias tou oikou israil kai tou oikou iouda, pou epraxan enantia ston eauto tous, oste na me parorgisoun thumiazontas ston baal. kai o kurios mou edose gnosi, kai gnorisa tote, mou edeixes tis praxeis tous. ego, omos, imoun san akako arni, pou efernan se sfagi kai den eicha kata-labei oti eichan suskefthei gia boules enantion mou, legontas: as katastrepsoume to dentro mazi me ton karpo tou, kai as ton apokopsoume apo ti gi ton zontan anthropon, oste to onoma tou na mi anafethei pleon. alla, o, kurie ton dunameon, pou krineis dikaia, pou dokimazeis tous nefrous kai tin kardia, as do tin ekdikisi sou ep ano s' autous! epeidi, se sena fanerosa ti diki mou. gi' auto, etsi leei o kurios gia tous andres tis anathoth, pou zitoun ti zoi sou, legontas: mi profiteueis sto onoma tou kuriou, gia na mi pethaneis kato apo ta cheria mas gi' auto, etsi leei o kurios ton dunameon: des, tha tous episkeftho oi neoi tha pethanoun apo machaira oi gioi tous kai oi thugateres tous tha pethanoun apo peina kai ap' autous den tha meinei upoloipo epeidi, ep ano stous andres tis anathoth tha fero kako, kata ti chronia tis episkepsis tous.

## 12

kurie, eisai dikaios, otan antimachomai mazi sou omos, as suzitiso mazi sou gia tis kriseis sou. giati euodonetai o dromos ton asebon; giati euimeroun oloi osoi ferontai apista; tous futepses, malista rizothikan auxanoun, malista karpoforoun. esu eisai konta sto stoma tous, kai makria apo ta nefra tous. all' esu, kurie, me gnorizeis me eides kai dokimases tin kardia mou mprosta sou. sure tous san probata gia sfagi, kai etoimase tous gia tin imera tis sfagis. mechri pote tha penthei i gi, kai tha xerainetai to chortari kathe chorafiou, exaitias tis kakias auton pou katoikoun s' auti; afanistikan ta ktini kai ta poulia epeidi, eipan: den tha dei ta eschata mas. an trexeis mazi me tous pe-zous, kai se kanoun na atoniseis, tote pos tha antiparatachtheis pros ta aloga; kai an apekanes sti gi tis eirinis, stin opoia elpizes, tote pos tha kaneis sto fruagma tou iordani; epeidi, kai oi adelfoi sou kai i oikogeneia tou patera sou, ki autoi ferthikan apista se sena nai, autoi boisan piso sou megalo-fona mi tous pistepseis, ki an akoma milisoun kala se sena. egkateleipsa ton oiko mou, afisa tin klironomia mou, edosa tin agapimeni tis psuchis mou sta cheria ton echthron tis. i klironomia mou eGINE se mena san liontari mesa se drumo upose ti foni tis enantion mou gi' auto, ti mis-

isa. i klironomia mou einai se mena arpaktiko orneo, ta ornea ologura einai enantion tis elate, sugkentrottheite, ola ta thiria tou chorafiou, elate na tin katafate. polloi poimenes dieftheiran ton ampelona mou, katapatisan ti merida mou, ekanan tin epithumiti merida mou abati erimo. tin paredosan se erimosi kai afou erimothike, penthei mprosta mou olokliri i gi erimothike, epeidi den uparchei ekeinos pou frontizei. se oles tis psiles theseis tis erimou irthan oi leilates epeidi, i machaira tou kuriou tha katafaei ap' akrou mechris akrou tis gis se kamia sarka den tha uparchei eirini. espeiran sitari, alla tha therisoun agkathia kopiasan, alla den tha ofelithoun kai tha ntropiasteite gia ta proionta sas apo ton flogero thumo tou kuriou. etsi leei o kurios enantion olon ton kakon geitonon mou, pou aggizoun tin klironomia, pou klirodotisa ston lao mou ton israil: des, tha tous apospaso apo ti gi tous, kai tha apospaso ton oiko tou iouda apo anamesa tous. kai afou tous apospaso, tha epistrepso, kai tha tous eleiso, kai kathe enan tha ton epanafero stin klironomia tou, kai kathe enan sti gi tou. kai an mathoun kala tous dromous tou laou mou, na orkizontai sto onoma mou: zei o kurios, kathos eichan didaxei ton lao mou na orkizetai ston baal, tote tha oikodomithoun anamesa ston lao mou. alla, an den upakousoun, tha apospaso olokliriotika kai tha exolothreuso ekeino to ethnos, leei o kurios.

## 13

etsi mou eipe o kurios: pigaine, kai apoktise gia ton eauto sou mia zoni lini, kai bal' tin ologura stin osfu sou, kai se nero mi ti baleis. apektisa, loipon, ti zoni, sumfona me ton logo tou kuriou, kai tin ebala ologura stin osfu mou. kai mou egine logos tou kuriou gia mia deuteri fora, legontas: pare ti zoni pou apektises, pou einai epano stin osfu sou, kai afou sikotheis, pigaine ston eufrazi, kai krups' tin ekei stin trupa tou brachou. piga, loipon, kai tin ekrupsa konta ston eufrazi, opos me eiche prostaxei o kurios. kai usterá apo polles imeres o kurios mou eipe: afou sikotheis, pigaine ston eufrazi, kai pare apo ekei ti zoni, pou se eicha prostaxei na krupseis ekei. kai piga ston eufrazi, kai eskapsa, kai pira ti zoni apo ton topo opou tin eicha krupsei kai ti blepo, i zoni itan ftarmeni, den itan chrisimi gia tipote. tote, egine se mena logos tou kuriou, legontas: etsi leei o kurios: m' auto ton tropo tha ftheiro tin uperifanea tou iouda, kai ti megali uperifanea tis ierousalim. autos o kakos laos, pou arnountai na upakousoun sta logia mou, kai perpatoun stis orexeis tis kardias tous, kai pigainoun piso apo allous theous, gia na tous lateuoun, kai na tous prosku-

noun, tha einai exapantos san auti ti zoni, pou den einai se tipote chrisimi. epeidi, opos i zoni proskollatai stin osfu tou anthropou, etsi proskollisa ston eauto mou olokliro ton oiko israil, kai olokliro ton oiko iouda, leei o kurios gia na einai se mena laos, kai onoma, kai kauchima, kai doxa alla, den upakousan. gi' auto, tha tous miliseis touto ton logo: etsi leei o kurios, o theos tou israil: kathe askos tha gemisei apo krasi ki autoi tha sou poun: mipos, pragmatika, den gnorizoume oti kathe askos tha gemisei apo krasi; tote, tha tous peis: etsi leei o kurios: deste, tha gemiso olous tous katoikous autis tis gis, kai tous basiliades pou kathonai epano ston throno tou dapid, kai tous iereis, kai tous profites, kai olous tous katoikous tis ierousalim, apo methokopima. kai tha tous suntripso, ton enan me ton allon, kai tous pateres kai tous gious mazi, leei o kurios den tha splachnistho oute tha lupitho oute tha eleiso, alla tha tous exolothreuso. akouste, kai akroasteite na mi uperifaneueste epeidi, o kurios milise. doste doxa ston kurio ton theo sas, prin ferei skotadi, kai prin ta podia sas proskopsoun epano sta skoteina bouna, ki eno prosmenete fos, to metatrepei se skia thanatou, kai to kanei pukno skotadi. alla, an den to akousete, i psuchi mou tha klapsei krufa gia tin uperifanea sas kai to mati mou tha klapsei pikra, kai tha katebasei dakrua epeidi, to poimnio tou kuriou fernetai se aichmalosia. peite ston basilia kai sti basilissa: tapeinotheite, kathiste epeidi, tha katebasoun apo ta kefalia sas to stefani tis doxas sas. oi poleis tou notou tha kleistoun, kai den tha uparchei ekeinos pou tis anoiGEi olokliros o ioudas tha ferthei se aichmalosia, tha ferthei olokliriotika aichmalotos. upostete matia sas, kai koitaxte autous pou erchontai apo ton borra pou einai to poimnio, pou sou eiche dothei, ta oraia sou probata; ti tha peis otan se episkefthei; epeidi, esu tous didaxes na archoun epano sou san igemones den tha se piasoun ponoi, san ti gunaika pou gennaiei; kai an peis stin kardia sou: giati mou sunebisan auta; exaitias tou plithous tis anomias sou sikothikan ta kraspeda sou, kai gumnothikan oi fternes sou. mporei o aithiopoulos na allaxe to derma tou i leopardali ta poikilmata tis; tote, mporeite ki eseis na kanete kalo, oi opoioi echete mathei to kako. gi' auto, tha tous skorpiso san achuro pou fernetai apo ton anemo tis erimou. autos einai apo mena o kliros sou, to metrimento meridio se sena, leei o kurios epeidi, me lismonises, kai elpises sto psema. gi' auto, kai ego tha sikoso ta kraspeda sou epano sto prosopo sou kai tha fanei i ntropi sou. eida tis moicheies sou, kai tous chremetismous sou, tin aischrotita tis porneias sou, ta bdelugmata sou epano stous lofous, epano stis pediades. ouai se sena, ier-

ousalim! den tha katharisteis; mechri pote akoma;

## 14

o logos tou kuriou, pou eGINE ston ieremia gia tin anombria. o ioudas penthei, kai oi pules tou einai perilupes keitontai katagis, mauroforemenes ki anebike i kraugi tis ierousalim. kai oi megistanes tis esteilan tous neous tous gia nero irthan sta pigadia, nero den brikan gurisan me ta docheia tous adeiana aischunthikan, kai ntrapikan, kai skepasan ta kefalia tous. epeidi, i gi schistike, epeidi den upirche brochi epano sti gi, oi georgoi ntropiastikan, skepasan ta kefalia tous. kai i elafina akoma, pou eiche gennisei stin pediada, egkateleipse to paidi tis, epeidi den upirche chortari. kai ta agria gaidouria stathikan epano stous psilous topous, roufousan aera san tsakalia ta matia tous marathikan, epeidi den upirche chortari. kurie, an kai oi anomies mas katarturnoun enantion mas, kane, omos, gia to onoma sou. epeidi, oi apostasies mas plithunan amartisame se sena. elpida tou israil, sotiras tou se kairo thlipsis, giati tha isoun san paroikos sti gi, kai san odoiporos, strefontas se kataluma gia mia nuchta; giati tha isoun san enas ekstatikos anthropos, san enas ischuros pou den mporei na sosei; all' esu, kurie, eisai anamesa mas, kai to onoma sou apoklithike epano mas mi mas egkataleipeis. etsi leei o kurios s' auto ton lao: epeidi agapisan na planiountai, kai den kratsan ta podia tous, gi' auto o kurios den eudokise s' autous tora tha thumithe i tin anomia tous, kai tha episkeftei tis amarties tous. kai o kurios mou eipe: mi proseuchesai uper autou tou laou gia kalo. kai an nistepsoun, den tha eisakouso tin kraugi tous kai an prosferoun olokautomata kai prosfora, den tha eudokiso s' auta alla, tha tous katanaloso me machaira, kai me peina, kai me metadotiki arrostia. kai eipa: o! kurie, thee! des, oi profites lene s' autous: den tha deite machaira oute tha uparchei peina se sas, alla tha sas doso sigouri eirini s' auto ton topo. kai o kurios mou eipe: oi profites profiteoun analithi pragmata sto onoma mou den tous esteila ego oute tous prostaxa oute milisa s' autous autoi profiteoun se sas analithi orasi, kai manteia, kai mataiotita, kai ti doliotita tis kardias tous. gi' auto, etsi leei o kurios gia tous profites, pou profiteoun sto onoma mou, eno den tous esteila ego, alla autoi lene: machaira kai peina den tha uparchei s' auto ton topo. me machaira kai me peina tha suntelestoun ekeinoi oi profites eno, o laos, stous opoiους autoi profiteoun, tha einai petamenoi stous dromous tis ierousalim apo peina kai machaira kai den tha uparchei ekeinos pou tha tous thabei,

tis gunaikes tous, kai tous gious tous, kai tis thugateres tous kai tha xechuno epano tous tin kakia tous. gi' auto, tha tous peis touto ton logo: as chusoun ta matia mou dakrua, nuchta kai imera, kai as mi stamatisoun epeidi, i parthena, i thugatera tou laou mou, suntriflike me megalosuntrimma, me uperbolika oduniri pligi. an bgo stin pediada, tote deste, oi foneumenoi me machaira kai an mpo stin poli, tote deste, oi nekromenoi apo tin peina! kai o profitis, akoma kai o iereas emporeountai epano sti gi, kai den aistanontai. aperripses oloklitotika ton iouda; apostrafike i psuchi sou ti sion; giati mas pataxes, kai den uparchei se mas therapeia; prosmename eirini, alla kanena agatho kai ton kairo tis therapeias, kai des, tarachi! gnorizoume, kurie, tin asebeia mas, tin anomia ton pateron mas oti amartisame se sena. mi mas apostrafeis, chari tou onomatos sou mi atimaseis ton throno tis doxas sou thumisou, mi akuroseis ti diathiki sou, pou ekanes se mas. uparchei anamesa stis mataiotites ton ethnon kapoios pou na dinei brochi; i, oi ouranoi dinoun ragdaies broches; den eisai esu o idios o dotiras, kurie, thee mas; gi' auto, tha se prosmenoume epeidi, esu ekanes ola auta.

## 15

kai o kurios eipe se mena: kai an o mousis kai o samouil stekontan mprosta mou, i psuchi mou den tha itan uper autou tou laou apodioxo tous apo mprosta mou, kai as bgoun exo. kai an sou poun: pou exo na bgoume; tote, tha tous peis: etsi leei o kurios: osoi einai gia ton thanato, se thanato kai osoi gia tin peina, se peina kai osoi gia tin aichmalosia, se aichmalosia. kai tha epifero epano tous tessera eidi, leei o kurios ti machaira gia sfagi, kai ta skulia gia sparagmo, kai ta poulia tou ouranou, kai ta thiria tis gis, gia na katafane, kai na afanisoun. kai tha tous paradoso se diaspora se ola ta basileia tis gis exaitias tou manassi, giou tou ezekia, basilia tou iouda, gia osa epraxe stin ierousalim. epeidi, poios tha se oikteirei, ierousalim; i, poios tha se sullupithe; i, poios tha strafei gia na se rotisei: pos echeis; esu me egkataleipses, leei o kurios, piges pros ta piso gi' auto, tha aploso to cheri mou enantion sou, kai tha se afaniso apekama na eleo. kai tha tous lichniso me to lichnistiri stis pules tis gis tha tous ateknos, tha afaniso ton lao mou, epeidi den epistrefoun apo tous dromous tous. oi chires tous plithunan mprosta mou perissotero apo tin ammo tis thalassas efera epano tous, epano stis miteres ton neon, leilati to mesimeri, efera epano tous xafnika taraches kai tromous. ekeini, pou gennise epta, apekame, paredose

to pneuma o ilios tis eduse, eno akoma itan imera katanthropiastike, kai tarachtike kai to upoloipo tous tha to paradoso sti machaira mprosta stous echthrous tous, leei o kurios. alloimono se mena, mitera mou, epeidi mou gennises andra eridas, kai andra filonikias mazi me olokliroi ti gi! oute tokisa oute me tokisan kai omos, kathe enas ap' autous me katarietai. o kurios leei: sigoura, to upoloipo sou tha einai kalo sigoura, tha mesiteuso gia sena pros ton echthro se kairo sumforas, kai se kairo thlipsis. to sidero tha suntripsei to sidero tou borra, kai ton chalko; ta uparchonta sou kai tous thisaurous sou tha ta paradoso se leilasia, choris antallagma, ki auto gia oles tis amarties sou kai se ola ta oria sou. kai tha se peraso, mazi me tous echthrous sou, se enan topo, pou den gnorizeis epeidi, ston thumo mou anapse fotia, pou tha kapsei enantion sas. esu, kurie, gnorizeis thumisou me, episkepsou me, kai kane tin ekkdikisi mou apo ekeinous pou me katadiokoun. mi me arpaxeis sti makrothumia sou gnorise oti gia sena upefera oneidismo. opos brethikan ta logia sou, ta katefaga kai o logos sou itan mesa mou chara kai agalliasi tis kardias mou. epeidi, to onoma sou apoklithike epano mou, kurie, thee ton dunameon. den kathisa se sunedrio chleuaston kai eufranthika mazi tous kathisa monos exaitias tou cheriou sou epeidi, esu me gemises apo adimonia. giati o ponos mou einai pantotinos, kai i pligi mou aniati, choris na thelei na giatreutei; tha eisai se mena oloklirotika san pseutis, kai san ta apatila nera; gi' auto, etsi leei o kurios: an epistrepseis, tote tha se apokatastiso pali, kai tha stekesai mprosta mou kai an apochoriseis to timio apo to achreio, tha eisai san to stoma mou autoi as gurisoun se sena all' esu mi guriseis s' autous. kai tha se kano s' auto ton lao ischuro chalkino teichos kai tha se polemisoun, omos den tha uperischusoun enantion sou epeidi, ego eimai mazi sou gia na se sozo, kai na se eleutherono, leei o kurios. kai tha se eleutheroso apo to cheri ton poniron, kai tha se lutroso apo to cheri ekeinon pou katadunasteuoun.

## 16

kai egine se mena logos tou kuriou, legontas: mi pareis gunaika gia ton eauto sou oute na ginoun se sena gioi oute thugateres, s' auto ton topo. epeidi, etsi leei o kurios gia tous gious kai tis thugateres pou genniountai s' auto ton topo, kai gia tis miteres tous, pou tous gennisan, kai gia tous pateres tous, pou tous teknopoiisan s' auti ti gi: tha pethanoun me oduniron thanato den tha klautoun oute tha tafoun tha einai gia kopria epano stin epifaneia tis gis kai tha afanistoun apo machaira, kai apo peina kai ta ptomata tous

tha einai trofi sta poulia tou ouranou, kai sta thiria tis gis. gi' auto, etsi leei o kurios: mi mpeis mesa se spiti penthous, kai mi pas na penthiseis oute mazi na tous klapseis epeidi, afairesi tin eirini mou apo touto ton lao, leei o kurios, to eleos, kai tous oiktirmous. kai tha pethanoun megaloi kai mikroi s' auti ti gi den tha tafoun oute tha tous klapsoun oute tha kanoun entomes sta somata tous oute tha xuristoun gi' autous oute tha moirasoun psomi sto penthos gia parigoria tous logo tou pethamenou oute tha tous potisoun to potiri tis parigorias gia ton patera tous i gia ti mitera tous. kai den tha mpeis mesa se spiti sumposiou, gia na kathiseis mazi tous gia na fas kai na pieis. epeidi, etsi leei o kurios ton dunameon, o theos tou israil: deste, ego, mprosta sta matia sas, kai stis imeres sas, tha stamatiso ap' auto ton topo ti foni tis charas, kai ti foni tis eufrosunis, ti foni tou numfiou, kai ti foni tis nufis. kai otan anageileis s' auto ton lao ola auta ta logia, kai sou poun: giati o kurios profere olo auto to megalo kako enantion mas; kai poia einai i anomia mas; kai poia einai i amartia mas, tin opoia amartisame ston kurio ton theo mas; tote, tha tous peis: epeidi, me egkateleipsan oi pateres sas, leei o kurios, kai pigan piso apo allous theous, kai tous latreusan, kai tous proskunisan, kai egkateleipsan emena, kai ton nomo mou den fulaxan kai epeidi, eseis praxate cheirotera kai apo tous pateres sas kai deste, perpatate kathe enas piso apo tin orexi tis dikis tou poniris kardias, oste na mi upakoute se mena gi' auto, tha sas aporripso ap' auti ti gi, sti gi pou den gnorisate, eseis kai oi pateres sas ki ekei tha latreusetе allous theous imera kai nuchta epeidi, den tha kano se sas eleos. gi' auto, deste, erchontai imeres, leei o kurios, kai den tha poun pia: zei o kurios, pou anebase tous gious israil apo ti gi tis aiguptou alla: zei o kurios, pou anebase tous gious israil apo ti gi tou borra, kai apo olous tous topous, opou tous eiche dioxei kai tha tous epanafero pali sti gi tous, pou eicha dosei stous pateres tous. deste, tha steilo pollous psarades, leei o kurios, kai tha tous psarepsoun kai usteri ap' auta, tha steilo pollous kunigous, kai tha tous kunigisoun apo kathe bouno, kai apo kathe lofo, kai apo tis schismes ton brachon. epeidi, ta matia mou einai epano se olous tous dromous tous den einai krummenoi apo to prosopo mou oute i anomia tous einai krummeni mprosta apo ta matia mou. kai prota, tha antapodoso diplasia tin anomia tous, kai tin amartia tous epeidi, molunan ti gi mou me ta ptomata ton bdelugmaton tous, kai gemisan tin klironomia mou apo ta molusmata tous. kurie, dunami mou, kai frourio mou, kai katafugi mou se imera thlipsis, ta ethni tharthoun se sena apo ta perata tis gis, kai tha poun: bebaia,



oi pateres mas klironomisan psema, matai-  
otita, kai ta anofeli. tha kanei o anthropos  
theous gia ton eauto tou, tous theous, pou  
den uparchoun; gi' auto, des, tha tous kano  
auti ti fora na gnorisoun, tha tous kano na  
gnorisoun to cheri mou kai ti dunami mou  
kai tha gnorisoun oti to onoma mou einai o  
kurios.

## 17

i amartia tou iouda einai grammeni me  
siderenia grafida, me adamantino nuchi  
charachtike epano stin plaka tis kardias tous,  
kai epano sta kerata ton thusiastirion sas  
oste, oi gioi tous thumountai ta thusiastiria  
tous, kai ta alsi tous, mazi me ta prasina  
dentra epano stous psilous lofous. o, bouno  
mou stin pediada, tha doso tin periousia sou  
kai olous tous thisauros sou se diarpagi,  
kai tous psilous sou topous se ola ta oria  
sou, logo tis amartias. kai esu, malista esu  
i idia, tha apoblitheis apo tin klironomia  
sou, pou sou edosa kai tha se katadouloso  
stous echthrous sou, se gi pou den gnorises  
epeidi, anapsate fotia ston thumo mou, i  
opoia tha kaigetai ston aiona. etsi leei o ku-  
rios: epikataratos o anthropos, pou elpizei  
se anthropo, kai kanei ti sarka brachiona  
tou, kai tou opoiou i kardia apomakrune-  
tai apo ton kurio. epeidi, tha einai san tin  
agriomuriki stin erimo, kai den tha dei otan  
erthei to agatho alla tha katoikei se xerous  
topous erimias, se gi almuri kai akatoikiti.  
eulogimenes o anthropos pou elpizei ston ku-  
rio, kai tou opoiou o kurios einai i elpida.  
epeidi, tha einai san dentro futemeno konta  
sta nera, pou aplonei tis rizes tou konta  
ston potamo, kai den tha dei otan erchetai  
to kauma, alla to fullo tou tha thallei kai  
den tha merimnisei sti chronia tis anombrias  
oute tha pausei apo to na kanei karmo. i kar-  
dia einai apatili perissotero ap' ola, kai uper-  
bolika dieftharmeni poios mporei na ti gnori-  
sei; ego o kurios exetazo tin kardia, doki-  
mazo ta nefra, gia na doso ston kathe enan  
sumfona me tous dromous tou, sumfona me  
ton karmo ton ergon tou. opos i perdika pou  
klossaei, kai den ekkolaptei neossous, etsi ki  
autos pou apoktaei plouti me adiko tropo,  
tha ta afisei sto meson ton imeron tou, kai  
sta eschata tou tha einai afronas. thronos  
doxas upsomenos exarchis einai o topos tou  
agiastiriou mas. kurie, i elpida tou israil,  
oloi osoi se egkataleipoun tha katantropias-  
toun, kai oi apostates apo mena tha grafoun  
sti gi epeidi, egkataleipsan ton kurio, tin pigi  
ton zontanon neron. giatrepse me, kurie, kai  
tha giatreuto sose me, kai tha sotho epeidi,  
esu eisai to kauchima mou des, autoi lene  
se mena: pou einai o logos tou kuriou; as  
erthei, tora. all' ego, den aposurthika apo  
to na se akoloutho san poimenas oute ep-

ithumisa tin imera tis thlipsis esu to xereis  
auto auta pou bgikan apo ta cheili mou isan  
mprosta sou. mi gineis se mena tromos esu  
eisai i elpida mou se imera sumforas. as  
ntropiastoun olotela autoi pou me katadiok-  
oun, ego, omos, as mi ntropiasto as tromax-  
oun ekeinoi, ego omos as mi tromaxo fere  
epano tous imera sumforas, kai suntripse  
tous me diplo suntrimma. etsi mou eipe o  
kurios: pigaine kai stasou stin puli ton gion  
tou laou sou, apo tin opoia mpainoun oi  
basiliades tou iouda, kai apo tin opoia bgain-  
oun, kai se oles tis pules tis ierousalim kai  
pes tous: akouste ton logo tou kuriou, basil-  
iades tou iouda, kai olokliros o ioudas, kai  
oloi oi katoikoi tis ierousalim, pou mpainete  
ap' autes tis pules. etsi leei o kurios: pros-  
echete tous eautous sas, kai mi bastazete for-  
tio tin imera tou sabbatou oute na to per-  
nate mesa apo tis pules tis ierousalim oute  
na bgazete fortio exo apo ta spitia sas tin  
imera tou sabbatou, kai mi kanete kamia erg-  
asia alla agiazete tin imera tou sabbatou,  
opos eicha prostaxei stous pateres sas den  
eichan, omos, upakousei oute eichan strepsei  
to auti tous, alla skilrunan ton trachilo tous  
gia na mi akousoun, kai gia na mi dechthoun  
nouthesia. alla, an upakousete se mena, leei  
o kurios, oste na mi bazete fortio mesa apo  
tis pules autis tis polis tin imera tou sabb-  
atou, alla na agiazete tin imera tou sabbatou,  
mi kanontas mesa s' auti tin imera kamia  
ergasia tote, tha mpoun mesa apo tis pules  
autis tis polis basiliades kai archontes, pou  
tha kathontai epano ston throno tou david,  
kabala se amaxes kai aloga, autoi, kai oi ar-  
chontes tous, oi andres tou iouda, kai oi ka-  
toikoi tis ierousalim ki auti i poli tha ka-  
toikeitai ston aiona. kai tharthoun apo tis  
poleis tou iouda, kai apo ta meri ologura apo  
tin ierousalim, kai apo ti gi tou beniamin, kai  
apo tin pedini chora, kai apo ta bouna, kai  
apo ton noto, fernontas olokautomata, kai  
thusias, kai prosfores apo alfita, kai libano,  
fernontas akoma kai eucharistries prosfores  
ston oiko tou kuriou. alla, an den me upak-  
ousete, oste na agiazete tin imera tou sabb-  
atou, kai na mi bastazete fortio kai to bazete  
mesa apo tis pules tis ierousalim tin imera  
tou sabbatou, tote tha anapo fotia stis pules  
tis, kai tha katafaei ta palatia tis ierousalim,  
kai den tha sbisei.

## 18

o logos, pou egine ston ieremia apo ton ku-  
rio, legontas: siko, kai kateba sto spiti tou  
keramea, kai ekei tha se kano na akouseis ta  
logia mou. tote, katebika sto spiti tou ker-  
amea kai deste, ergazotan ena ergo epano  
stous trochous. kai to ageio, pou ekane  
apo pilo, chalase sto cheri tou keramea kai  
to idio to ekane xana ena allo ageio, opos

arese ston keramea na kanei. tote, mou eGINE logos tou kuriou, legontas: o, oikos israil, den mporo na kano se sas, opos autos o kerameas; leei o kurios. deste, opos o pilos sto cheri tou keramea, etsi ki eseis, oikos israil, eiste sto cheri mou. kata ti stigmí, pou tha milousa enantia se ethnos i enantia se basileia, gia na xerizoso kai na kataskapso, kai na katastrepso, an to ethnos ekeino, enantia sto opoio milisa, epistrepsei apo tin kakia tou, tha metanoiso apo to kako pou eicha skefthei na kano s' auto. kai kata ti stigmí, pou tha milousa gia ena ethnos i gia mia basileia, na oikodomiso, kai na futepos, an kanei kako mprosta mou, oste na mi upakouei sti foni mou, tote tha metanoiso gia to kalo, me to opoio eicha pei na to agathopoiso. kai, tora, pes stous andres tou iouda, kai stous katoikous tis ierousalim, legontas: etsi leei o kurios: deste, ego etoimazo kako enantion sas kai echo sti skepsi mou mia apofasi enantion sas epistrepste, loipon, kathe enas apo ton poniro tou dromo, kai diorthoste tous dromous sas kai tis praxeis sas. ki ekeinoi eipan: mataia, epeidi tha perpatame piso apo tous sullogismous mas, kathe enas tha prattoume sumfona me tis orexeis tis poniris kardias tou. gi' auto, etsi leei o kurios: rotiste tora anamesa sta ethni, poios akouse tetoia pragmata; i parthena tou israil ekane pragmata frikta se uperboliko bathmo. tha afisei kapoios ton chionodi libano gia ton bracho ti pediadas; i, tha egkateleipsoun ta drosera pigazonta nera gia ekeina pou erchontai apo makria; alla, o laos mou me lismonise, thumiasse sti mataiotita, kai proskopsan stous dromous tous, sta aionia monopatia, gia na perpatoun se monopatia enos dromou ochi exomalismenou gia na kanoun ti gi tous erimosi, kai aionion chleuasmu kathe enas pou diabainei ap' auti, tha menei ekthambos, kai tha kounaei to kefali tou. tha tous diaskorpiso mprosta ston echthron, san kaustikos anemos tha tous deixo nota, kai ochi prospopo, kata tin imera tis sumforas tous. tote, eipan: elate ki as sumbouleutoume apofaseis enantia ston ieremia epeidi, nomos den tha chathei apo ierea oute bouli apo sofo oute logos apo profiti elate ki as ton pataxoume me ti glossa, kai as mi prosexoume se kanena apo ta logia tou. kurie, prosexe se mena, kai akouse ti foni, auton pou diafilonikoun mazi mou. tha antapodothei kako anti gia kalo; epeidi, eskapsan lakko gia tin psuchi mou. thumisou oti stathika mprosta sou gia na miliso agatha uper auton, gia na apostrepso ton thumo sou ap' autous. gi' auto, paradose tous gious tous stin peina, kai dos' tous se cheri machairas kai oi gunaikes tous as ginoun ateknes kai chires. kai oi andres tous as thanatohoun oi neaniskoi tous as pesoun

me machaira sti machi. as akoustei kraugi apo ta spitia tous, otan fereis xafnika leilates enantion tous. epeidi, eskapsan lakko gia na me piasoun, kai ekrupsan pagides gia ta podia mou. eno, esu, kurie, gnorizeis olok-liri ti bouli tous enantion mou sto na me thanatosoun. mi sugchoriseis tin anomia tous, kai mi exaleipseis tin amartia tous apo mprosta sou alla, as katastrafoun mprosta sou energise enantion tous kata ton kairo tou thumou sou.

## 19

etsi leei o kurios: pigaine kai apoktise mia pilini stamna apo keramea, kai fere merikous apo tous presbuterous tou laou, kai apo tous presbuterous ton iereon kai bges sti faragga tou giou tou ennom, pou einai konta stin eisodo tis anatolikis pulis, kai diakiruxe ekei ta logia, pou tha miliso se sena. kai pes: akouste ton logo tou kuriou, basiliades tou iouda, kai katoikoi tis ierousalim. etsi leei o kurios ton dunameon, o theos tou israil: deste, tha fero kaka enantia s' auto ton topo, ta opoia kathenas pou tha ta akouei, tha bouixoun ta autia tou. epeidi, me egkateleipsan, kai bebilosan auto ton topo, kai thumiasan mesa s' auton se allous theous, pou den gnorisan, autoi kai oi pateres tous, kai oi basiliades tou iouda, kai gemisan auto ton topo apo aima athoon. kai oikodomisan tous psilous topous tou baal, gia na kaine tous gious tous mesa se fotia, olokautomata pros ton baal to opoio den eicha prostaxei oute eicha milisei oute eiche anebeí stin kardia mou. gi' auto, deste, erchontai imeres, leei o kurios, ki autos o topos den tha apokaleitai pleon tofeth oute faragga tou giou tou ennom, alla faragga tis sfagis. kai tha mataioso ti bouli tou iouda kai tis ierousalim s' auto ton topo kai tha tous kano na pesoun me machaira mprosta stous echthrous tous, kai me ta cheria ekeinon pou zitoun ti zoi tous eno ta ptomata tous tha ta doso gia fagoma sta poulia tou ouranou, kai sta thiria tis gis. kai tha kano auti tin poli erimosi, kai surigmo kathenas pou diabainei ap' auti, tha menei ekthambos, kai tha surixei gia oles tis pliges tis. kai tha tous kano na fane ti sarka ton gion tous, kai ti sarka ton thugateron tous, kai kathe enas tha faei ti sarka tou filou tou, stin poliorkia kai sti stenochoria me tin opoia oi echthroi tous, ki ekeinoi pou zitoun ti zoi tous, tha tous stenochorisoun. tote, tha suntripseis ti stamna mprosta stous andres pou bgikan mazi sou kai tha tous peis: etsi leei o kurios ton dunameon: etsi tha suntripso auto ton lao ki auti tin poli, kathos kapoios suntribei to agegio tou keramea, pou pleon den mporei na diorthothei kai tha tous thaboun stin tofeth, mechris otou na mi uparchei

topos gia tafi. etsi tha kano s' auto ton topo, leei o kurios, kai stous katoikous tou, kai tha kano auti tin poli san tin tofeth kai ta spitia tis ierousalim, kai ta palatia ton basiladon tou iouda, tha molunthoun, opos o topos tis tofeth mazi me ola ta spitia, epano stis tarates ton opoion thumiasan se olokliri ti stratia tou ouranou, kai ekanan spondes se allous theous. tote, o ieremias irthe apo tin tofeth, opou ton eiche steilei o kurios gia na profiteusei kai afou stathike stin auli tou oikou tou kuriou, eipe se olokliri ton lao: etsi leei o kurios ton dunameon, o theos tou israil: deste, tha fero epano s' auti tin poli, ki epano stis komopoleis tis, ola ta kaka osa milisa enantion tis epeidi, sklirunan ton trachilo tous, oste na mi akousoun ta logia mou.

## 20

kai o paschor, o gios tou immir, o iereas, pou itan kai proistamenos ston oiko tou kuriou, akouse ton ieremia na profiteuei auta ta logia. kai o paschor chtupise ton ieremia ton profiti, kai ton ebale sto desmotirio, auto pou itan stin ano puli tou beniamin, auto pou itan ston oiko tou kuriou. kai tin epomeni imera, o paschor ebegale apo to desmotirio ton ieremia. kai o ieremias tou eipe: o kurios den apokalese to onoma sou paschor, alla magor-missabib. epeidi, etsi leei o kurios: des, tha se kano tromo ston eauto sou, kai se olous tous filous sou kai tha pesoun me ti machaira ton echthron tous, kai ta matia sou tha to doun kai tha doso olokliri ton iouda sto cheri tou basilia tis babulonas, kai tha tous ferei aichmalotous sti babulona, kai tha tous pataxe me machaira. kai tha doso olokliri ti dunami autis tis polis, kai olous tous kopous tis, kai ola ta polutima tis, kai olous tous thisaurous ton basiladon tou iouda tha tous doso sto cheri ton echthron tous, kai tha tous leilatisoun, kai tha tous paroun, kai tha tous feroun sti babulona. ki esu, paschor, kai oloi autoi pou katoikoun sto spiti sou, tha pate se aichmalosia kai thartheis sti babulona, kai ekei tha pethaneis, kai ekei tha tafeis, esu, kai oloi oi filoi sou, stous opoious profiteuses me analitheia. kurie, me deleases, kai deleistika upirxes ischuroteros enantion mou, kai uperischuses egina chleuasmos oli tin imera oloi me empaizoun. epeidi, afou anoixa to stoma, boo, fonazo bia kai arpagi gi' auto, o logos tou kuriou egine se mena gia oneidismo kai gia chleuasmo oli tin imera. kai eipa: den tha anafero gi' auto oute tha miliso pleon sto onoma tou. omos, o logos tou itan stin kardia mou san fotia pou ekaige, perikleismeni mesa sta kokala mou, kai apekama na chalinono ton eauto mou, kai den mporousa pleon. epeidi, akousa ubri

apo pollous tromos apo pantou: katigoriste, lene, kai tha ton katigorisoume. oloi osoi zousan eirinika mazi mou parafulagan tin proskrousi mou, legontas: isos deleastei, kai tha uperischusoume enantion tou, kai tha ekdikithoume enantion tou. o kurios, omos, einai mazi mou san ischuros polemisti gi' auto, oi dioktes mou tha proskopsoun kai den tha uperischusoun. tha katanthropiasoun uperbolika epeidi, den katalaban i aionia ntropi tous den tha lismonithe. alla, kurie ton dunameon, pou dokimazeis ton dikaio, pou blepeis tous nefrous kai tin kardia, as do tin ekdikisi sou epano tous epeidi, se sena fanerosa tin krisi mou. psallete ston kurio, aineite ton kurio epeidi, eleutherose tin psuchi tou ftochou apo to cheri ton ponireuomenon. epikatarati i imera, kata tin opoia gennithika i imera kata tin opoia i mitera mou me gennise, as mi einai eulogimeni. epikataratos o anthropos, pou efere ta kala nea ston patera mou, legontas: gennithike se sena arseniko paidi, eufrainontas ton uperbolika. kai o anthropos ekeinos as einai san tis poleis, pou katestrepse o kurios, kai den metamelithike kai as akousei kraugi to proi, kai alalagmo to mesimeri. giati den thanatothika apo ti mitra; i, i mitera mou den egine gia mena tafos, kai i mitra tis den me bastaxe se aionia sullipsi; giati bgika apo ti mitra, gia na blepo mochtho kai lupi, kai oi imeres mou na teleiosoun me ntropi;

## 21

o logos, pou egine ston ieremia, apo ton kurio, otan o basiliass sedekias esteile s' auton ton paschor, ton gio tou melchia, kai ton sofonia, ton gio tou maassia, ton ierea, legontas: rotise, parakalo, ton kurio gia mas epeidi, o nabouchodonosoras, o basiliass tis babulonas, xesikose polemo enantion mas isos, o kurios energisei se mas sumfona me ola ta thaumasia tou, oste na fugei apo mas. tote, o ieremias tous eipe: etsi tha peite ston sedekia: etsi leei o kurios, o theos tou israil: des, ego strefo pros ta piso ta opla tou polemou, pou einai sta cheria sas, me ta opoia eseis polemante enantia ston basilia tis babulonas, kai ton chaldaion, pou sas poliorkoun exo apo ta teichi kai tha tous sugkentrosi sto meson autis tis polis. kai ego tha polemiso enantion sas, me aplomeno cheri, kai me krataion brachiona, kai me thumo, kai me aganaktisi, kai me megali orgi. kai tha pataxo tous katoikous autis tis polis, kai anthropo kai ktinos apo megali metadotiki arrostia tha pethanoun. kai usterap' auta, leei o kurios, tha paradoso ton sedekia, ton basilia tou iouda, kai tous doulous tou, kai ton lao, ki autous pou enapemeinan s' auti tin poli apo ti metadotiki arrostia, apo ti machaira, kai apo tin peina, sto cheri

tou nabouchodonosora, tou basilia tis babulonas, kai sto cheri ton echthron tous, kai sto cheri ekeinon pou zitoun tin psuchi tous ki autos tha tous pataxei me machaira den tha tous lupitheí oute tha deixei s' autous oikto oute tha tous splachnistei. kai s' auto ton lao tha peis: etsi leeí o kurios: deste, ebalá mprosta sas ton dromo tis zois, kai ton dromo tou thanatou. opoios kathetai s' auti tin poli, tha pethanei apo machaira, kai apo peina, kai apo metadotiki arrostia opoios, omos, bgei kai prochorisei pros tous chaldaious, pou sas poliorkoun, tha zisei, kai i zoi tou tha einai ss' auton san lafuro. epeidi, estisa to prosopo mou enantia s' auti tin poli gia kako, kai ochi gia kalo, leeí o kurios tha paradothei sto cheri tou basilia tis babulonas, kai tha tin katakapsei me fotia. gia ton oiko, omos, tou basilia tou iouda, pes: akouste ton logo tou kuriou o, oikos tou dabit, etsi leeí o kurios: krinete krisi to proi, kai eleutheronete ton gumnomeno apo to cheri tou dunasti, mipos i orgi mou bgei san fotia, ki anapsei, kai den tha uparchei autos pou ti sbinei, eixaitias tin kakias ton ergon sas. des, ego eimai enantia se sena, leeí o kurios, s' auti pou kathetai mesa stin koilada, kai ston bracho tis pediadas, enantia se sas pou lete: poios tha katebei enantia mas; i, poios tha mpei mesa sta spitia mas; kai tha sas timoriso, sumfona me ton karmo ton ergon sas, leeí o kurios kai tha anapso fotia sto dasos tis, kai tha katafaei ola osa einai ologura tis.

## 22

etsi leeí o kurios: ksateba sto palati tou basilia tou iouda, kai milise ekei auto ton logo, kai pes: akouse ton logo tou kuriou, basilia tou iouda, pou kathesai epáno ston throno tou dabit, esu, kai oi douloi sou, kai o laos sou, ekeinói pou mpainoun mesa ap' autes tis pules: etsi leeí o kurios: kante krisi kai dikaíosuni, kai eleutheronete ton gumnomeno apo to cheri tou dunasti kai mi adikeite oute na katadunasteute ton xeno, ton orfano, kai ti chira, kai mi chunete athoo aimá s' auto ton topo. epeidi, an pragmatika kanete auto ton logo, tote tha mpoun mesa apo tis pules autou tou palatiou basiliades, pou tha kathontai epáno ston throno tou dabit, kabala epáno se amaxes kai aloga, autoi kai oi douloi tous, kai o laos tous. alla, an den akousete ta logia auta, orkizomai ston eauto mou, leeí o kurios, oti o oikos autos tha katastatheí erimos. epeidi, etsi leeí o kurios pros to palati tou basilia tou iouda: esu eisai se mena galaad, kai korufi tou libanou alla, tha se kano erimia, poleis akatoikites. kai tha etoimaso enantion sou exolothreutes, kathe enan me ta opla tou kai tha katakop-soun tous eklektous kedrous sou, kai tha tous

rixoun sti fotia. kai polla ethni tha diaboun mesa ap' auti tin poli, kai tha poun, kathe enas ston plision tou: giati o kurios ekane etsi s' auti ti megali poli; kai tha apantisoun: epeidi, egkateleipsan ti diathiki tou kuriou tou theou tous, kai proskunisan alous theous, kai tous latreusan. mi klaite auton pou pethane, kai mi ton thrineite klapste pikra auton pou bgainei exo, epeidi den tha gurisei pleon kai dei ti gi tis gennisis tou. epeidi, etsi leeí o kurios gia ton salloum, ton gio tou iosia, ton basilia tou iouda, pou basileuei auti gia ton iosia, ton patera tou, pou bgike ap' auto ton topo: den tha gurisei pleon ekei alla, tha pethanei ston topo, opou ton eferan aichmaloto, kai den tha dei pleon auti ti gi. ouai s' auton pou oikodomei to spiti tou ochi me dikaíosuni, kai ta uperoa tou ochi me euthutita auton pou metacheirizetai tin ergasia tou plision tou choris mistho, kai den tou apodidei ton mistho tou kopou tou auton pou leeí: tha oikodomiso ston eauto mou ena megalo spiti, kai eurchora uperoa kai anoigei gia ton eauto tou parathura, kai ta stegazei me kedro, kai ta chromatizei me minio. tha basileueis, epeidi kleineis ton eauto sou mesa se kedro; o pateras sou den etroge kai epine, kai euimerouse, epeidi ekane krisi kai dikaíosuni; ekrine tin krisi tou ftochou kai tou penita, kai tote euimerouse den itan auto na me gnorizei; leeí o kurios. alla, ta matia sou kai i kardia sou den einai para stin pleonexia sou, kai sto na ekcheeis athoo aimá, kai sti dunasteia, kai sti bia, gia na kaneis auta. gi' auto, etsi leeí o kurios gia ton ioakeim, ton gio tou iosia, ton basilia tou iouda: den tha ton klapsoun, legontas: alloimono, adelfe mou! i, alloimono, adelfi! den tha ton klapsoun, legontas: alloimono, kurie! i, alloimono, doxa! tha tafei tin tafi enos gaidouriou, sermomenos, kai richnomenos pera apo tis pules tis ierousalim. aneba ston libano, kai boise, kai upose ti foni sou prosti ti basan, kai boise apo tin abarim epeidi, afanistikan oloi oi erastes sou. sou milisa stin euimeria sou alla, eipes: den tha akouso. autos itan o tropos sou apo ti nioti sou, oti den upakouses sti foni mou. o anemos tha boskisei oloklirotika olous tous poimenes sou, kai oi erastes sou tha pane se aichmalosia tote, nai, tha aischuntheis kai tha ntrapeis gia oles tis asebieis sou. esu, pou katoikeis ston libano, pou kaneis ti folia sou stous kedrous, poso axiothrinitos tha eisai, otan erthoun epáno sou lupes, odines san ekeini pou gennaei! zo ego, leeí o kurios, kai an o chonias, o gios tou ioakeim, o basiliás tou iouda, tha ginotan sfragida sto dexi mou cheri, kai apo ekei tha se apospousa kai tha se paradoso sto cheri ekeinon pou zitoun tin psuchi sou, kai sto cheri ekeinon pou fobasai to prosopo tous, nai, sto cheri tou nabouchodonosora,

tou basilia tis babulonas, kai sto cheri ton chaldaion. kai tha aporripso esena, kai ti mitera sou, pou se gennise, se xeni gi, opou den gennithikate kai ekei tha pethanete. sti gi, omos, stin opoia epithumei i psuchi tous na epistrepsoun, ekei den tha epistrepsoun. o anthropos autos, o chonias, eGINE eidolo katafronimeno kai suntrimmeno; skeuos, sto opoio den uparchei chari; giati apoblithikan, autos kai to sperma tou, kai richtikan ston topou, pou den gnorizoun; o gi, gi, gi, akou ton logo tou kuriou. etsi leei o kurios: grapste auton ton anthropo ateknon, anthropon, pou den tha euodothei stis imeres tou epeidi, den tha euodothei apo to sperma tou anthropos pou na kathetai epano ston throno tou dabit, kai na exousiaziei pleon epano ston iouda.

## 23

alloimono stous poimenes, autous pou ftheiroun kai diaskorpizoun ta probata tis boskis mou! leei o kurios. gi' auto, etsi leei o kurios, o theos tou israil, enantia stous poimenes, pou poimainoun ton lao mou: eseis diaskorpisate ta probata mou, kai ta apodioxate, kai den ta episkefthikate deste, ego tha episkeftho epano se sas tin kakia ton ergon sas, leei o kurios. kai ego tha sugkentroso to upoloipo ton probaton mou apo olous tous topous opou ta edioxa, kai tha ta epanafero pali stis boskes tous, kai tha karpoforisoun kai tha plithunoun kai tha katastiso epano tous poimenes, kai tha ta poimainoun kai den tha fobithoun pleon oute tha tromaxoun oute tha ekleipsoun, leei o kurios. deste, erchontai imeres, leei o kurios, kai tha anegeiro ston dabit enan dikaio blasto, kai basilias tha basileusei, kai tha eumerisei, kai tha ektelesei krisi kai dikaiousuni epano sti gi. kai stis imeres tou, o ioudas tha sothei, kai o israil tha katoikisei me asfaleia kai touto einai to onoma tou, me to opoio tha onomastei: o kurios i dikaiousuni mas. gi' auto, deste, erchontai imeres, leei o kurios, kai den tha poun pleon: zei o kurios, pou anebase tous gious israil apo ti gi tis aiguptou alla: zei o kurios, pou anebase kai efere to sperma tou oikou israil apo ti gi tou borra, kai apo olous tous topous opou tous eicha dioxel kai tha katoikisoun sti gi tous. exaitias ton profiton, i kardia mou suntribetai mesa mou ola ta kokala mou saleunontai eimai san anthropos pou methaei, kai san anthropos pou einai epiresmenos apo krasi, exaitias tou kuriou, kai exaitias ton logon tis agiotitas tou. epeidi, i gi einai gemati apo moichous epeidi, exaitias tou orkou i gi penthei xerathikan oi boskes tis erimou, kai o dromos tous eGINE poniros, kai i dunami tous adiki. epeidi, kai o profitis kai o iereas molunthikan nai, ston oiko mou brika tis ase-

beies tous, leei o kurios. gi' auto, o dromos tous tha einai s' autous san glistrima mesa sto skotadi kai tha tous sproxoun, kai tha pesoun mesa s' auton epeidi, tha fero epano tous kako, ston chrono tis episkepsis tous, leei o kurios. eida men afrosuni stous profitis tis samareias profiteusan diamesou tou baal, kai planousan ton lao mou ton israil alla, stous profites tis ierousalim eida friki moicheuoun, kai perpatoun mesa se psema kai enischuoun ta cheria ton kakourgon, oste kanenas den epistrefei apo tin kakia tou oloi autoi einai se mena san ta sodomai, kai oi katolikoi tis san ta gomorra. gi' auto, etsi leei o kurios ton dunameon enantia stous profites: deste, ego tha tous doso apsinthi gia psomi, kai tha tous potiso nero cholis epeidi, apo tous profites tis ierousalim bgike molusmos se olokliro ton topo. etsi leei o kurios ton dunameon: mi akoute ta logia ton profiton, auton pou profiteuoun se sas autoi sas kanoun mataious miloun oraseis apo tin kardia tous, ochi apo to stoma tou kuriou. lene pantote s' autous pou me katafronoun: o kurios eipe: eirini tha einai se sas lene se kathe enan pou perpataei sumfona me tis orexeis tis kardias tou: den tharthei epano sas kako epeidi, poios parastathike sti bouli tou kuriou, kai eide, kai akouse ton logo tou; poios prosexe ston logo tou, kai akouse; deste, anemostrobilos bgike apo ton kurio me ormi kai ormitikos anemostrobilos tha exormisei enantia sto kefali ton asebon. o thumos tou kuriou den tha apostrafei mechris otou ektelese, kai mechris otou pragmatopoiisei tous stochasmous tis kardias tou kai stis eschates imeres tha to katalabete auto entelos. den esteila autous tous profites, ki autoi etrexan den milisa s' autous, ki autoi profiteusan alla, an tha parastekontan sti bouli mou, tote tha ekanan ton lao mou na akousei ta logia mou, kai tha tous apostrefan apo ton poniro tous dromo, kai apo tin kakia ton ergon tous. theos pou briskomai konta sas eimai ego, leei o kurios, kai ochi theos pou briskomai makria sas; mporei kapoios na kruftei se krufous topous, kai ego na mi ton do; leei o kurios. den gemizo ego ton ourano kai ti gi; leei o kurios. akousa ti lene oi profites, pou profiteoun psema sto onoma mou, legontas: eida oneiro, eida oneiro. mechri pote tha einai auto stin kardia ton profiton, pou profiteoun psema; nai, profiteuoun tis apates tis kardias tous oi opoioi stochazontai na kanoun ton lao mou na xechasei to onoma mou, me ta oneira tous, pou digigountai kathe enas ston plision tou, opos oi pateres tous xechasan to onoma mou chari tou baal. o profitis, ston opoio uparchei ena oneiro, as digithei to oneiro kai ekeinos ston opoio uparchei o logos mou, as milisei ton logo mou me alitheia. ti einai to achuro apenanti sto sitari; leei o kurios. den einai

o logos mou san fotia; leei o kurios kai san sfuri pou katasuntribei ton bracho; gi' auto, deste, ego eimai enantia stous profites, leei o kurios, pou kleboun ta logia mou, kathe enas apo ton plision tou. deste, ego eimai enantia stous profites, leei o kurios, pou kinoun tis glosses tous, kai lene: autos leei. deste, ego eimai enantia s' autous pou profiteuoun pseutika oneira, leei o kurios, pou ta diigountai, kai planoun ton lao mou me ta psemata tous, kai me tin afrosuni tous eno, den tous esteila ego oute tous prostaxa gi' auto, katholou den tha ofelisoun auto ton lao, leei o kurios. kai an autos o laos i o profitis i o iereas, se rotisoun, legontas: poio einai to fortio tou kuriou; tote, tha tous peis: ti einai to fortio; sigoura tha sas egkataleipso, leei o kurios. kai ton profiti, kai ton ierea, kai ton lao, pou tha pei: to fortio tou kuriou, ego tha episkeftho me krisi ekeinon ton anthropon kai tin oikogeneia tou. etsi tha peite, kathe enas ston plision tou, kai kathe enas ston adelfo tou: ti apantise o kurios; kai: ti milise o kurios; kai den tha anafereite sto exis to fortio tou kuriou dedomenou oti, to fortio tha einai se kathe enan o logos tou epeidi, distrepsate ta logia tou zontanou theou, tou kuriou ton dunameon, tou theou mas. etsi tha peis ston profiti: ti sou apantise o kurios; kai: ti milise o kurios; alla, epeidi lete: to fortio tou kuriou, gi' auto etsi leei o kurios: epeidi, lete auto ton logo: to fortio tou kuriou, eno ego apestella pros esas, legontas: den tha lete: to fortio tou kuriou gi' auto, deste, ego tha sas xechaso oklokritika, kai tha sas aporripso apo to prosopo mou, kai tin poli pou edosa se sas kai stous pateres sas. kai tha fero epano sas aionio oneidos, kai aionia ntropi, pou den tha xechastei.

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o kurios edeixi se mena, kai na, duo kalathia me suka, pou keitontan mprosta ston nao tou kuriou, afou o nabouchodonosoras, o basiliat tis babulonas, eiche aichmalotisei ton iechonia, ton gio tou ioakeim, ton basilia tou iouda, kai tous archontes tou iouda, kai tous xulourgous, kai tous chalkourgous, apo tin ierousalim, kai tous eiche ferei sti babulona. to ena kalathi eiche suka aristis poiitistas, san ta prouma suka eno, to allo kalathi eiche suka kakistis poiitistas, pou exaitias tis achreiotitas den trogontan. kai o kurios mou eipe: ti blepeis ieremia; kai eipa: suka ta suka ta kala einai aristis poiitistas, eno ta suka ta kaka einai kakistis poiitistas, oste, exaitias tis achreiotitas, den trogontai. egine pali se mena logos tou kuriou, legontas: etsi leei o kurios o theos tou israil: opos auta ta kala suka, etsi tha epimelitho autous pou aichmalotistikan apo ton iouda, pou tous esteila apo touto ton topo sti gi ton chal-

daion, gia kalo. epeidi, tha stirixo epano tous ta matia mou gia kalo, kai tha tous apokatastiso s' auti ti gi kai tha tous ktiso, kai den tha tous katagkremiso, kai tha tous futepso, kai den tha tous xerizoso. kai tha tous doso kardia gia na me gnorizoun, oti ego eimai o kurios kai tha einai laos mou, kai ego tha eimai theos tous epeidi, tha epistrepsoun se mena me oli tous tin kardia. kai opos ta kaka suka, pou exaitias tis achreiotitas tous den trogontai, etsi bebaia leei o kurios: m' auto ton tropo tha paradoso ton sedekia, ton basilia tou iouda, kai tous megistanes tou, kai to upoloipo tis ierousalim, pou enape-meine s' auti ti gi, ki autous pou katoikoun sti gi tis aiguptou kai tha tous paradoso se diaspora se ola ta basileia tis gis gia kako, se oneidos kai se paroimia, se loidoria, kai se katara, se olous tous topous pou tha tous dioxo. kai tha tous steilo ti machaira, tin peina, kai ti metadotiki arrostia, mechris otou afanistoun epano apo ti gi, pou edosa s' autous kai stous pateres tous.

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o logos pou egine ston ieremia gia okloklirito ton lao tou iouda, ston tetarto chrono tou ioakeim, giou tou iosia, basilia tou iouda, pou itan o protos chronos tou nabouchodonosora, tou basilia tis babulonas ton opoio o profitis ieremias milise se okloklirito ton lao tou iouda, kai se olous tous katoikous tis ierousalim, legontas: apo ton 13o chrono tou iosia, giou tou ammon, basilia tou iouda, mechri auti tin imera, pou einai o 23os chronos, o logos tou kuriou egine se mena, kai sas milisa, sikonomenos to proi kai milontas kai den akousate. kai o kurios sas esteile olous tous doulous tou tous profites, sikonomenos to proi kai apostellontas kai den akousate oute strepsate to auti sas gia na akroasteite. oi opoioi eipan: nstrateite, tora, kathe enas apo ton poniro tou dromo, kai apo tin kakia ton ergon sas, kai katoikiste epano sti gi, pou o kurios edose se sas kai stous pateres sas ston aiona tou aiona kai mi pigainete piso apo allous theous, gia na tous latreueite kai na tous proskunate, kai mi me parorgizete me ta erga ton cherion sas kai den tha sas kano kako. alla, den me akousate, leei o kurios gia na me parorgisete me ta erga ton cherion sas gia to kako sas. gi' auto, etsi leei o kurios ton dunameon: epeidi, den akousate ta logia mou: deste, ego tha steilo kai tha paro oles tis oikogeneies tou borra, leei o kurios, kai ton nabouchodonosora, ton basilia tis babulonas, ton doulou mou, kai tha tous fero enantia s' auti ti gi, kai enantia stous katoikous tis, kai enantia se ola ta ethni ologura, kai tha tous exolothreuso, kai tha tous katastiso ekplixi, kai aionies erimoseis. kai tha afaireso ap' autous

ti foni tis charas kai ti foni tis eufrosunis, ti foni tou numfiou kai ti foni tis nufis, ton icho apo tis mulopetres kai to fos tou luchnariou. kai olokliroi auti i gi tha einai se erimosi, kai thambos ki auta ta ethni tha ginoun douloi ston basilia tis babulonas gia 70 chronia. kai otan sumplirothoun ta 70 chronia, tha antapodoso epano ston basilia tis babulonas, ki epano sto ethnos ekeino, leei o kurios, tin anomia tous, ki epano sti gi ton chaldaion, kai tha tin kano aionia erimosi. kai tha fero epano s' ekeini ti gi ola ta logia mou, pou milisia enantion tis, kathe ti to grammeno se touto to biblio, pou o ieremias profiteuse enantia se ola ta ethni. epeidi, polla ethni kai megaloi basiliades tha katadoulosoun ki autous kai tha antapodoso s' autous sumfona me tis praxeis tous, tote, pira to potiri apo to cheri tou kuriou, kai potisa ola ta ethni, pros ta opoia me esteile o kurios tin ierousalim, kai tis poleis tou iouda, kai tous basiliades tou, kai tous megistanes tou, gia na tous katastiso erimosi, thambos, surigmo, kai katara, opos auti tin imera ton farao, ton basilia tis aiguptou, kai tous doulous tou, kai tous megistanes tou, kai olokliro ton lao tou kai olokliro ton summikto lao, kai olous tous basiliades tis gis ouz, kai olous tous basiliades tis gis ton filistaion, kai tin askalona, kai ti gaza, kai tin askaron, kai to upoloipo tis azotou, ton edom, kai ton moab, kai tous gious ammon, kai olous tous basiliades tis touro, kai olous tous basiliades tis sidonas, kai tous basiliades ton nision, pou einai pera apo ti thalassa, ti daidan, kai ti thaima, kai ti bouz, kai olous autous pou koboun ologura ta mallia tous, kai olous tous basiliades tis arabias, kai olous tous basiliades ton summikton laon, pou katoikoun stin erimo, kai olous tous basiliades tis zimabri, kai olous tous basiliades tis elam, kai olous tous basiliades ton midon, kai olous tous basiliades tou borra, ekeinous pou einai makria, kai ekeinous pou einai konta, ton enan ustera apo ton allon, kai ola ta basileia tis oikoumenis, pou einai epano sto prosopo tis gis kai o basiliades tis sisach tha piei mazi ustera ap' autous. gi' auto, pes tous: etsi leei o kurios ton dunameon, o theos tou israil: pieite, kai methuste, kai kante emeto, kai na pesete, kai na mi sikotheite, exaitias tis machairas, pou ego tha steilo anamesa sas. kai an den theloun na paroun to potiri apo to cheri sou gia na pioun, tote tha tous peis: etsi leei o kurios ton dunameon: tha pieite, opos-

dipote. epeidi, deste, eno ego archizo na ferno kako epano stin poli stin opoia apoklithike to onoma mou, tha meinete loipon eseis atimoritoi; den tha meinete atimoritoi epeidi, ego tha kaleso ti machaira enantia se olous tous katoikous tis gis, leei o kurios ton dunameon. gi' auto, esu profiteuse enantion tous ola auta ta logia, kai pes tous: o kurios tha bruchisei apo psila, kai tha ekpempsei ti foni tou apo to katoikitorio tis agiotitas tou tha bruchisei dunata epano stin katoikia tou tha boisei, san autous pou patane ton lino, enantia se olous tous katoikous tis gis. thorubos tha ftasei mechri ta perata tis gis epeidi, o kurios echei krisi mazi me ta ethni autos diadikazetai me kathe sarka tha paradei tous asebeis se machaira, leei o kurios. etsi leei o kurios ton dunameon: deste, tha bgei kako apo ethnos se ethnos, kai megalos anemostrobilos tha sikothei apo ta akra tis gis. kai kata tin imera ekeini, tha keiton-tai thanatomenoi apo ton kurio, apo to ena akro mechri to allo akro tis gis den tha thrinologoun oute tha sugkentrothoun oute tha tafoun tha einai gia kopria epano stin epifaneia tis gis. ololuxte, poimenes, kai anaboiste kai kulisteite sto choma, oi egkritoi tou poimniou epeidi, sumplirothikan oi imeres sas gia ti sfagi, kai gia ton diaskorpismo sas kai tha pesete san eklekto skeuos. kai i diafugi tha leipsei apo tous poimenes, kai i sotiria apo tous egkritous tou poimniou. foni kraugis ton poimennon, kai olologmos ton egkriton tou poimniou epeidi, o kurios afanise ti boski tous. kai oi eirinikes katoikies katedafistikan, exaitias tis flogeris orgis tou kuriou. egkateleipse to katoikitorio tou, san to lioniari epeidi, i gi tous egine erimi, exaitias tis agriotitas ekeinou pou katadunasteuei, kai exaitias tou thumou tis orgis tou.

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stin archi tis basileias tou ioakeim, giou tou iosia, basilia tou iouda, egine autos o logos apo ton kurio, legontas: etsi leei o kurios: stasou stin auli tou oikou tou kuriou, kai milise pros oles tis poleis tou iouda, pou erchontai gia na proskunisoun ston oiko tou kuriou, ola auta ta logia, pou se prostaxa na miliseis s' autous enan logo mi afaireseis isos tha akousoun, kai epistrepsi kathe enas apo ton poniro tou dromo, kai metanoiso gia to kako, pou skeptomai na kano s' autous exaitias tis skias ton ergon tous. kai pes tous: etsi leei o kurios: an den me akousete, oste na perpatate ston nomo mou, pou ebalam mprostas sas, gia na upakoute sta logia ton doulon mou ton profiton, pou esteila se sas, sikonomenos to proi kai apostellontas, omos eseis den akousate, tote, tha kano auto ton oiko san ti silo, kai tha kano

auti tin poli katara se ola ta ethni tis gis. kai oi iereis, kai oi profitēs, kai olokliros o laos akousan ton ieremia na milaei auta ta logia ston oiko tou kuriou. kai afou o ieremias stamatise na milaei ola osa o kurios ton eiche prostaxei gia na milise se olokliro ton lao, oi iereis, kai oi profitēs, kai olokliros o laos ton epiasan, legontas: tha thanatotheis, opos dipote giati profiteuses sto onoma tou kuriou, legontas: autos o oikos tha einai san ti silo, ki auti i poli tha erimothēi, oste na mi uparchei kapoios pou na katoikei; kai olokliros o laos sugkentrothike enantia ston ieremia ston oiko tou kuriou. kai otan oi archontes tou iouda akousan auta ta pragmata, anebikan apo ton oiko tou basilia, ston oiko tou kuriou kai kathisan stin eisodo tis neas pulis tou kuriou. tote, oi iereis kai oi profitēs milisan stous archontes kai se olokliro ton lao, legontas: krisi thanatou anikei s' auto ton anthropo, epeidi profiteuse enantia s' auti tin poli, opos akousate me ta autia sas. kai o ieremias milise se olous tous archontes kai se olokliro ton lao, legontas: o kurios me esteile gia na profiteuso enantia s' auto ton oiko, kai enantia s' auti tin poli, ola auta ta logia pou akousate. gi' auto, tora, diorthoste tous dromous sas kai tis praxeis sas, kai upakouste sti foni tou kuriou tou theou sas kai o kurios tha metanoisei gia to kako, pou milise enantion sas. kai ego, destē, eimai sta cheria sas kante se mena opos einai kalo kai opos einai aresto sta matia sas. omos, na xerete me bebaiotita, oti an me thanatosete, tha ferete athoo aima epano sas, ki epano s' auti tin poli, ki epano stous katoikous tis epeidi, st' alitheia, o kurios me apesteile se sas, gia na miliso sta autia sas ola auta ta logia. tote, oi archontes kai olokliros o laos eipan stous iereis kai stous profitēs: den uparchei krisi thanatou s' auto ton anthropo epeidi, mas milise sto onoma tou kuriou tou theou mas. tote, sikothikan merikoι apo tous presbuteros tou topou, kai milisan se olokliro ti sunaxi tou laou, legontas: o michaias o morasthitis profiteuse stis imeres tou ezekia, tou basilia tou iouda, kai milise se olokliro ton lao tou iouda, legontas: etsi leei o kurios ton dunameon: i sion tha arotiastei san chorafi, kai i ierousalim tha ginei soroi apo petres, kai to bouno tou oikou san psiloi topoi drumou. mipos o ezekias, o basilia tou iouda, kai olokliros o ioudas ton thanatosan; den fobithike ton kurio, kai parakalese to prosopo tou kuriou, kai o kurios metanoisei gia to kako, pou eiche milisei enantion tous; emeis, loipon, tha proxenousame megalo kako enantia stis psuches mas. ki akoma, upirxe enas anthropos pou profiteuse sto onoma tou kuriou, o ourias, o gios tou semai, apo tin kiriath-iareim, kai profiteuse enantia s' auti tin poli, kai

enantia s' auti ti gi, sumfona me ola ta logia tou ieremia kai otan akouse o basiliās ioakeim, kai oloi oi dunatoi tou, kai oloi oi archontes, ta logia tou, o basiliās zitouse na ton thanatosei kai otan to akouse o ourias, fobithike kai efuge, kai pige stin aigupto kai o basiliās ioakeim esteile andres stin aigupto, ton elnathan, ton gio tou achbor, kai mazi tou andres stin aigupto kai ebgalan ton ouria apo tin aigupto, kai ton eferan ston basilia ioakeim, kai ton pataxe me machaira, kai errixe to ptoma tou stous tafous tou laou. omos, to cheri tou achikam, tou giou tou safan, itan mazi me ton ieremia, gia na mi ton paradouson sto cheria tou laou, oste na ton thanatosoun.

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stin archi tis basileias tou ioakeim, giou tou iosia, basilia tou iouda, egine autos o logos ston ieremia apo ton kurio, legontas: etsi leei se mena o kurios: kane gia ton eauto sou desma, kai zugous, kai bal' ta epano ston trachilo sou kai steil' ta ston basilia tou edom, kai ston basilia tou moab, kai ston basilia ton gion ammon, kai ston basilia tis turou, kai ston basilia tis sidonas, diamesou ton minuton pou erchontai stin ierousalim pros ton basilia tou iouda, ton sedekia kai prostaxe tous na poun stous kurios tous: etsi leei o kurios ton dunameon, o theos tou israil: etsi tha peite stous kurios sas: ego ekana ti gi, ton anthropo, kai ta zoa pou einai epano sto prosopo tis gis, me ti megali mou dunami, kai me ton aplomenon brachiona mou kai tin edosa se opoion eudokisa. kai, tora, ego edosa olous autous tous topous sto cheri tou nabouchodonosora, tou basilia tis babulonas, tou doulou mou ki auta ta thiria tou chorafiou ta edosa s' auton, gia na ton upiretisoun. kai ola ta ethni tha douleupsoun s' auton, kai ston gio tou, kai ston gio tou giou tou, mechris otou erthei o kairos tis gis, ki autou tou idiou kai polla ethni kai megaloi basiliades tha ton katadoulsoun. kai to ethnos kai to basileio, pou den tha doulepsei s' auton, ton nabouchodonosora, ton basilia tis babulonas, kai pou den tha balei ton trachilo tou kato apo ton zugo tou basilia tis babulonas, ekeino to ethnos tha to timoriso, leei o kurios, me machaira, kai me peina, kai me metadotiki arrostia, mechris otou to exolothreuso me to cheri ekeinou. ki eiseis, mi akoute tous profitēs sas oute tous manteis sas oute tous enupniastes sas oute tous oionoskopous sas oute tous magous sas, pou miloun se sas, legontas: den tha doulepsete ston basilia tis babulonas epeidi, autoi profiteuoun se sas psema, gia na sas apomakrουν apo ti gi sas kai gia na sas dioxo, kai na chatheite. kai to ethnos, pou tha balei ton trachilo tou kato apo ton zugo tou basilia tis



babulonas, kai tha douleusei s' auton, ekeino tha to afiso na menei sti gi tou, leei o kurios, kai tha tin ergazetai, kai tha katoikei s' auti. milisa kai ston sedekia, ton basilia tou iouda, sumfona me ola auta ta logia, legontas: ferte tous trachilous sas kato apo ton zugo tou basilia tis babulonas, kai doulepte s' auton kai ston lao tou, kai tha zisete. giati thelete na pethanete, esu kai o laos sou, me machaira, me peina, kai me metadotiki arrostia, opos milise o kurios enantia sto ethnos, pou den tha douleusei ston basilia tis babulonas; gi' auto, mi akoute ta logia ton profiton, pou sas miloun, legontas: den tha doulepte ston basilia tis babulonas epeidi, autoi profiteuoun se sas psema. epeidi, ego den tous esteila, leei o kurios, ki autoi profiteuoun me psema sto onoma mou gia na sas dioxo, kai na chatheite, eseis, kai oi profites, pou profiteuoun se sas. milisa kai stous iereis, kai se olokliron auto ton lao, legontas: etsi leei o kurios: mi akoute ta logia ton profiton sas, pou profiteuoun se sas, legontas: deste, ta skeui tou oikou tou kuriou tha epanelthoun se ligo apo ti babulona epeidi, autoi profiteuoun se sas psema. mi tous akoute doulepte ston basilia tis babulonas, kai tha zisete giati na erimothai auti i poli; kai an autoi einai profites, kai an o logos tou kuriou einai mazi tous, as parakalesoun tora ton kurio ton dunameon, oste ta skeui pou echoun enapomeinei ston oiko tou kuriou, kai sto palati tou basilia tou iouda, kai stin ierousalim, na mi pane sti babulona. epeidi, etsi leei o kurios ton dunameon gia tous stulous, kai gia ti thalassa, kai gia tis baseis, kai gia ta upoloipa skeui, pou enapomeinan s' auti tin poli ta opoia o nabouchodonosoras, o basiliastis tis babulonas, den pire, otan efere aichmaloto apo tin ierousalim sti babulona ton iecheonia, ton gio tou ioakeim, ton basilia tou iouda, kai olous tous archontes tou iouda kai tis ierousalim malista, etsi leei o kurios ton dunameon, o theos tou israil, gia ta skeui, pou enapomeinan ston oiko tou kuriou, kai sto palati tou basilia tou iouda kai stin ierousalim auta tha metakomistoun sti babulona, kai tha einai ekei mechri tin imera kata tin opoia tha ta episkeftho, leei o kurios tote tha ta epanafero, kai tha ta apokatastiso s' auto ton topo.

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kai kata ton idio chrono, stin archi tis basileias tou sedekia, basilia tou iouda, ston tetarto chrono, ston pempto mina, o ananias, o gios tou azor, o profitis, pou itan apo ti gabaon, mou milise ston oiko tou kuriou, mprosta stous iereis kai se olokliron ton lao, legontas: etsi eipe o kurios ton dunameon, o theos tou israil, legontas: suntripsa ton zugo tou basilia tis babulonas. mesa sto dias-

tima duo olokliron chronon tha epanafero s' auto ton topo ola ta skeui tou oikou tou kuriou, pou, apo touto ton topo pire o nabouchodonosoras, o basiliastis tis babulonas, kai ta efere sti babulona kai se touto ton topo, leei o kurios, tha epanafero ton iecheonia, ton gio tou ioakeim, ton basilia tou iouda, kai olous tous aichmalotous tou iouda, pou ferthikan sti babulona epeidi, tha suntripso ton zugo tou basilia tis babulonas. kai o profitis ieremias milise ston profiti anania, mprosta stous iereis, kai mprosta se olokliron ton lao, pou parastekotan ston oiko tou kuriou kai o profitis ieremias eipe: amin o kurios na kanei etsi! o kurios na ekplirosei tous logous sou, pou esu profiteuses, na epanaferei apo ti babulona se touto ton topo ta skeui tou oikou tou kuriou, kai kathe ti pou aichmalotistike! omos, akouse tora touto ton logo, pou ego milao sta autia sou, kai sta autia oloklirou tou laou: oi profites, pou stathikan prin apo mena, kai prin apo sena, apo palia, profiteusan kai enantia se pollous topous, kai enantia se megalous basilades, gia polemo, kai gia kaka, kai gia metadotiki arrostia o profitis, pou profiteui gia eirini, otan ekplirothei o logos tou profiti, tote tha gnoristei o profitis, oti alithina ton apesteile o kurios. tote, o ananias o profitis pire ton zugo apo ton trachilo tou profiti ieremia, kai ton espase. kai o ananias milise mprosta se olokliron ton lao, legontas: etsi leei o kurios: sumfona m' auto ton tropo tha suntripso ton zugo tou nabouchodonosora, tou basilia tis babulonas, apo ton trachilo olon ton ethnon, sto diastima duo olokliron chronon. kai o ieremias pige ston dromo tou. kai egine logos tou kuriou ston ieremia, afou o profitis ananias eiche suntripsei ton zugo apo ton trachilo tou profiti ieremia, legontas: pigaine kai pes ston anania, legontas: etsi leei o kurios: esu suntripses tous xulinous zugous alla, anti gi' autous tha kaneis sidere-nious zugous. epeidi, etsi leei o kurios ton dunameon, o theos tou israil: sidere-nion zugo ebala epano ston trachilo auton ton ethnon, gia na doulepsoun ston nabouchodonosora, ton basilia tis babulonas kai s' auton tha doulepsoun ki auta ta thiria tou chorafiu tha edosa s' auton. tote, o profitis ieremias eipe ston profiti anania: akouse, tora, anania: den se esteile o kurios all' esu kaneis auto ton lao na elpizei sto psema. gi' auto, etsi leei o kurios: ego tha se aporripso apo to prosopo tis gis mesa s' auti ti chronia tha pethaneis, epeidi milises stasiasmo enantia ston kurio. kai o ananias pethane mesa s' ekeini ti chronia, ton ebdomo mina.

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kai auta einai ta logia tis epistolis, pou o profitis ieremias esteile apo tin ier-

ousalim stous upoloipous presbuterous tis aichmalosias, kai stous iereis, kai stous profites, kai se oloklirō ton lao, pou o nabouchodonosoras efere aichmaloto apo tin ierousalim sti babulona, (afou o iechonias, o basiliās, kai i basilissa, kai oi eunouchoi, oi archontes tou iouda kai tis ierousalim, kai oi xulourgoi, kai oi chalkourgoi, bgikan apo tin ierousalim), kato apo tin epitirisi tou elasa, giou tou safan, kai tou gemaria, giou tou chelkia, pou o sedekias, o basiliās tou iouda, esteile sti babulona, ston nabouchodonosora, ston basilias tis babulonas legontas: etsi leei o kurios ton dunameon, o theos tou israil, se olous ekeinous pou ferthikan aichmalotoi, pou ego ekana na ferthoun aichmalotoi apo tin ierousalim sti babulona: ktiste spitia, kai katoikiste kai futepste kipous kai fate ton karmo tous parte gunaikes, kai genniste giours kai thugateres kai parte gunaikes gia tous giours sas, kai doste tis thugateres sas se andres, kai as gennisoun giours kai thugateres, kai auxitheite ekei, kai mi ligostepsete kai zitiste tin eirini tis polis, opou ego sas ekana na fertheite aichmalotoi, kai proseucheste gi' auti ston kurio epeidi, mesa sti diki tis eirini tha echete eirini. epeidi, etsi leei o kurios ton dunameon, o theos tou israil: as mi sas apatoun oi profites sas, oi opoioi briskontai anamesa sas, kai oi manteis sas, kai mi akoute ta oneira sas, pou eseis oneireueste epeidi, profiteuoun se sas me psemata sto onoma mou ego den tous apesteila, leei o kurios. epeidi, etsi leei o kurios, oti: afou sumplirothoun 70 chronia sti babulona, tha sas episkeftho, kai tha ekteleso se sas ton agatho mou logo, na sas epanafero se touto ton topo. epeidi, ego gnorizo tis boules pou bouleuomai gia sas, leei o kurios, boules eirinis, kai ochi kakou, gia na sas doso to prosdokomeno telos. tote, tha kraxete se mena, kai tha pate na proseuchitheite se mena, kai tha sas eisakouso. kai tha me zitisetē, kai tha me breite, otan me zitisetē me oli sas tin kardia. kai tha bretho apo sas, leei o kurios kai tha apostrepso tin aichmalosia sas, kai tha sas sugkentroso apo ola ta ethni, kai apo olous tous topous opou sas eicha dioxei, leei o kurios kai tha sas epanafero ston topo ap' opou sas eicha kanei na fertheite aichmalotoi. epeidi, eipate: o kurios sikose se mas profites sti babulona, gnoriste oti etsi leei o kurios giō tin basilias pou kathetai epano ston throno tou david, kai gia oloklirō ton lao, pou katoikei mesa s' auti tin poli, kai gia tous adelfous sas pou den eichan bgei mazi sas se aichmalosia etsi leei o kurios ton dunameon: deste, tha aposteilo epano tous ti machaira, tin peina, kai ti metadotiki arrostia, kai tha tous kano san ta achreia suka, pou exaitias tis achreiotitas den trogontai. kai tha tous katadioxo me machaira,

me peina, kai me metadotiki arrostia kai tha tous paradoso se diaspora se ola ta basileia tis gis, oste na einai katara, kai thambos, kai surigmos, kai oneidos, se ola ta ethni opou tous eicha dioxei epeidi, den akousan ta logia mou, leei o kurios, pou tous esteila, me tous doulous mou tous profites, sikonomenos proi kai apostellontas kai den upakousate, leei o kurios. akouste, loipon, ton logo tou kuriou, oloi eseis pou aichmalotistikate, tous opoious esteila apo tin ierousalim sti babulona. etsi leei o kurios ton dunameon, o theos tou israil, gia ton achaab, ton gio tou kolaia, kai gia ton sedekia, ton gio tou maasia, pou profiteuoun se sas psemata sto onoma mou: deste, tha tous paradoso sto cheri tou nabouchodonosora, tou basilias tis babulonas, kai tha tous pataxei mprostas sas. kai ap' autous tha paroun katara se olous tous aichmalotous tou iouda, pou einai sti babulona, legontas: o kurios na se kanei san ton sedekia, kai san ton achaab, pou o basilias tis babulonas epsise mesa se fotia epeidi, epraxan afrosuni ston israil, kai moicheuan tis gunaikes ton plision tous, kai milousan analitiki logia sto onoma mou, pou den eicha prostaxeī s' autous kai ego xero, kai eimai marturas, leei o kurios. kai ston semaia, ton neailamiti, tha miliseis, legontas: etsi leei o kurios ton dunameon, o theos tou israil, legontas: epeidi, esu esteiles epistoles sto onoma sou se oloklirō ton lao, pou einai stin ierousalim, kai ston sofonia, ton gio tou maasia, ton ierea, kai se olous tous iereis, legontas: o kurios se ekane ierea anti gia ton ierea iodaē, gia na eiste epistates ston oiko tou kuriou epano se kathe anthropo, pou mainetai kai profiteui, gia na ton baleis se fulaki, kai se desma tora, loipon, giati den elegxes ton ieremia, auton apo tin anathoth, pou profiteuei se sas; epeidi, autos, gi' auto esteile se sas sti babulona, legontas: i aichmalosia auti einai makrini ktiste spitia, kai katoikiste futepste kipous, kai fate ton karmo tous. kai o iereas sofonia diabase auti tin epistoli se epikoo tou profiti ieremia. kai egine logos tou kuriou ston ieremia, legontas: steile se olous tous aichmalotous, legontas: etsi leei o kurios gia ton semaia, ton neailamiti: epeidi, o semaias profiteuse se sas, kai ego den ton apesteila, kai sas ekane na elpizete se psema, gi' auto, etsi leei o kurios: deste, tha episkeftho ton semaia, ton neailamiti, kai to sperma tou autos den tha echei anthropo, pou na katoikei anamesa s' auto ton lao oute tha dei to kalo, pou ego tha kano ston lao mou, leei o kurios epeidi, milise stasiasmo enantia ston kurio.

israil, legontas: grapse gia ton eauto sou se biblio ola ta logia pou echo milisei se sena epeidi, prosexe, erchontai imeres, legei o kurios, kai tha epistrepso tin aichmalosia tou laou mou tou israil kai tou iouda, leei o kurios kai tha tous epistrepso sti gi, pou edosa stous pateres tous, kai tha tin kurieusoun. ki auta einai ta logia, pou o kurios milise gia ton israil kai gia ton iouda. epeidi, etsi leei o kurios: akousame tromeri foni, fobon kai ochi eirini. rotiste, tora, kai deste, an arseniko gennaei epeidi, blepo kathe enan andra me ta cheria tou epano sti mesi tou, san gunaika pou gennaei, kai ola ta prosopa metastrafkan se ochro chroma; alloimono! epeidi, megali einai ekeini i imera omoia m' auti den upirxe, kai einai o kairos tis stenochorias tou iakob omos, tha sothei ap' auti. kai kata tin imera ekeini, leei o kurios ton dunameon, tha suntripso ton zugo tou apo ton trachilo sou, kai tha diaspasso ta desma sou, kai xenoi den tha ton katadoulosoun pleon alla, tha douleuoun ston kurio ton theo tous, kai ton dadid ton basilia tous, pou tha sikoso s' autous. ki esu, mi fobasai, doule mou iakob, leei o kurios oute na deiliaseis, israil epeidi, des, ego tha se soso apo ton makrino topo, kai to sperma sou apo ti gi tis aichmalosias tous kai o iakob tha epistrepsei, kai tha isuchasei kai tha anapauthei, kai den tha uparchei autos pou ekfobizei. epeidi, ego eimai mazi sou, leei o kurios, gia na se soso kai an kano sunteleia olon ton ethnon opou se elkorpisa, se sena omos den tha kano sunteleia, alla tha se diapaidagogiso me krisi, kai den tha se athooso katholou. epeidi, etsi leei o kurios: to suntrimma sou einai aniato, i pligi sou oduniri. den uparchei autos pou na krinei tin krisi sou, oste na anorthotheis den uparchoun gia sena therapeutika farmaka. oloi oi agapitoi sou se lismisan den se zitoun epeidi, se pligosa me pligin echthrou, me skliri timoria, exaitias tou plithous ton anomion sou oi amarties sou plithunan. giati boas gia to suntrimma sou; o ponos sou einai aniatos exaitias tou plithous ton anomion sou oi amarties sou plithunan autos einai o logos pou ekana auta se sena. gi' auto, kai oloi autoi pou se katatrone, tha katafagothoun kai oloi oi enantioi sou, oloi mazi tha pane se aichmalosia ki autoi pou se lafuragougoun, tha ginoun lafuro, kai olous autous pou se diarpazoun, tha tous doso se diarpagi. epeidi, tha apokatastiso se sena tin ugeia, kai tha se giatrepso apo tis pliges sou, leei o kurios epeidi, autoi se onomasan aporrimmeni, legontas: auti einai i sion den uparchei autos pou tin anazitaei. etsi leei o kurios: deste, ego tha epistrepso apo tin aichmalosia tis skines tou iakob, kai tha lupitho tis katoikies tou kai i poli tha anoikodomithe i epano sta erepia tis, kai o naos tha apokatastathei

sumfona me ti diataksi tou. kai ap' autous tha bgainei eucharistia kai foni agallomenon anthron kai tha tous pollaplasiaso, kai den tha ligostepsoun kai tha tous doxaso, kai den tha mikrounoun. kai ta paidia tous tha einai opos prota, kai i sunagogi tous tha stereothei mprosta mou, kai tha timoriso olous ekeinous pou tous katathliboun. kai o archontas tous tha einai ap' autous, kai o exousiastis tous tha bgainei apo anamesa tous kai tha ton kano na plisiazei, kai tha plisiazei se mena epeidi, pois einai autos, pou egguatai tin kardia tou gia na plisiazei se mena; leei o kurios. kai tha eiste laos mou, ki ego tha eimai theos sas. deste, anemostrobilos bgike me ormi apo ton kurio, anemostrobilos pou afanizei tha exormisei epano sto kefali ton asebon. o flogeros thumos tou kuriou den tha epistrepsei mechris otou ektelesei, kai mechris otou ekplirosei tis boules tis kardias tou stis eschates imeres tha to kata-labete.

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kata ton idio kairo, leei o kurios, tha eimai o theos olon ton oikogeneion tou israil, ki autoi tha einai laos mou. etsi leei o kurios: o laos, pou enapemeine apo ti machaira, brike chari stin erimo o israil pige na brei anapausi. o kurios fanike se mena apo palia, legontas: nai, se agapisa me aionia agapi gi' auto se elkusa me eleos. tha se oikodomiso pali, kai tha oikodomitheis, parthena tou israil tha euprepisteis xana me ta tumpana sou, kai tha bgaineis stous chorous ton agallomenon. tha futepeis xana ampelones epano sta bouna tis samareias oi futeutes tha futepsoun, kai tha trone ton karmo. epeidi, tha uparchei imera, kata tin opoia oi fulakes epano sto bouno efrain tha fonazoun: sikotheite, kai as anebourne sti sion pros ton kurio ton theo mas. epeidi, etsi leei o kurios: psallete me agalliasi gia ton iakob alalaxte gia to kefali ton ethnon kiruxte, aineste, kai peite: sose, kurie, ton lao sou, to upoloipo tou israil. deste, ego tha tous fero apo ti gi tou borra, kai tha tous sugkentroso apo ta eschata tis gis, kai mazi tous ton tuffo, kai ton cholo, tin egkuo, kai, mazi, ekeini pou gennaei megalo sunathroisma tha epistrepsei edo. tharthoun me klauthmo, kai tha tous epanafero me deiseis tha tous odigiso konta se potamous neron apo ision dromo, ston opoio den tha proskopsoun epeidi, eimai pateras ston israil, kai o efrain einai o prototokos mou. akouste, ethni, ton logo tou kuriou, kai anageilate sta nisia pou einai makria, kai peite: autos pou diaskorpise ton israil, tha ton sugkentrosei, kai tha ton fulaxe i, opos o poimenas to poimnio tou. epeidi, o kurios exagorase ton iakob, kai ton lutrose apo to cheri tou dunatoterou tou. kai

tharthoun kai tha psalloun epano sto upos tis sion, kai tha surreousoun sta agatha tou kuriou, se sitari, kai se kراسi, kai se ladi, kai sta gennimata ton probaton, kai ton bodion, kai i psuchi tous tha einai san paradeisos pou ologura potizetai kai pleon den tha lupithoun, oloklriotika. tote, tha charei i parthena ston choro, kai oi neoι kai oi gerontes, tautochrona kai tha metatrepsou to penthos tous se chara, kai tha tous parigoriso, kai tha tous eufrano, usterα apo ti thlipsi tous. kai tha chortaso tin psuchi ton iereon apo pachos, kai o laos mou tha chortasei apo ta agatha mou, leeι o kurios. etsi leeι o kurios: foni akoustike sti rama, thrinos, klauthmos, odurmos i rachil, pou klaiei ta paidia tis, den ithele na parigoritheι gia ta paidia tis, epeidi den uparchoun. etsi leeι o kurios: papse ti foni sou apo klauthmo, kai ta matia sou apo dakrua epeidi, to ergo sou tha antameifthei, leeι o kurios kai tha epistrepoun apo ti gi tou echthrou. kai uparchei elpida sta eschata sou, leeι o kurios, kai ta paidia sou tha epistrepoun sta oria tous. akousa, pragmatika, ton efraim mesa se odurmos na leeι: nme paidagogises, kai paidagogithika san adamasto moschari epistrepse me, kai tha epistrepso epeidi, esu eisai o kurios o theos mou bebaia, afou epestrepse, metanoisa kai afou didachthika, chtupisa epano ston miro mou ntropiastika, kai malista kokkinisa, epeidi bastaxa to oneidos tis niotis mouz. o efraim einai se mena gios agapitos; paidi filato; epeidi, afou milisa enantion tou, panta ton thumamai gi' auto, ta splachna mou ichoun gi' auton sigoura tha ton splachnisto, leeι o kurios. stise simadia tou dromou, kane ston eauto sou psilous sorous prosilose tin kardia sou sti leoforo, ston dromo apo ton opoio piges gurna parthena tou israil, gurna s' autes tis poleis sou. mechri pote tha periferesai, thugatera apostatria; epeidi, o kurios ekane ena neo pragma sti gi: gunaika tha perikuklosei andra. etsi leeι o kurios ton dunameon, o theos tou israil: akoma tha lene auto ton logo sti gi tou iouda, kai stis poleis tou, otan epistrepso tin aichmalosia tous: o kurios na se eulogisei, katoikia dikaiosunis, bouno agi-otitas! kai tha katoikisoun mesa s' auti o ioudas, kai oles oi poleis tou mazi, oi georgoi, kai autoi pou bgainoun me ta kopadia epeidi, chortasa tin paralumeni psuchi, kai gemisa kathe thlimmeni psuchi. gi' auto, xupnisa, kai koitaxa kai o upnos mou stathike se mena glukos. deste, erchontai imeres, leeι o kurios, kai tha speiro ton oiko israil kai ton oiko iouda me sperma anthropou, kai me sperma ktinous. kai kathos agrupnousa epano tous gia na xerizono, kai na kataskabo, kai na katedafizo, kai na katastrefo, kai na katathlibo, etsi tha agrupniso epano tous, gia na oikodomo, kai na futeuo, leeι o kurios. kata

tis imeres ekeines den tha lene pleon: oi pateres efagan agourida, kai ta dontia ton paidion moudiasan alla, kathe enas tha pethainei gia tin anomia tou kathe anthropos, pou tha faei tin agourida, ta dontia tou idiou tha moudiasoun. deste, erchontai imeres, leeι o kurios, kai tha kano ston oiko israil, kai ston oiko iouda, mia nea diathiki ochi sumfona me ti diathiki, pou ekana stous pateres tous, kata tin imera pou tous epiasa apo to cheri gia na tous bgalo apo tin aigupto epeidi, autoi parebikan ti diathiki mou, kai ego tous apostrafika, leeι o kurios all' auti tha einai i diathiki, pou tha kano ston oiko israil: usterα apo tis imeres ekeines, leeι o kurios, tha balo ton nomo mou sta endomucha tous, kai tha ton grapso stis kardies tous kai tha eimai theos tous, ki autoi tha einai laos mou. kai den tha didaskoun pleon kathe enas ton kontino tou, kai kathe enas ton adelfo tou, legontas: gnoriste ton kurio epeidi, oloi autoi tha me gnorizoun, apo ton pio mikro anamesa tous mechri ton pio megalo anamesa tous, leeι o kurios epeidi, tha sugchoriso tin anomia tous, kai den tha thumamai pleon tin amartia tous. etsi leeι o kurios, autos pou edose ton ilio gia fos tis imeras, tis diataxeis tou feggariou kai ton astron gia fos tis nuchtas, autos pou tarazei ti thalassa kai booun ta kumata tis to onoma tou einai o kurios ton dunameon. an autes oi diataxeis ekleipsoun apo mprosta mou, leeι o kurios, tote kai to sperma tou israil tha papsei apo to na einai mprosta mou ethnos, oles tis imeres. etsi leeι o kurios: an o ouranos epano mporei na metritheι, kai ta themelia tis gis kato na exichniastoun, tote kai ego tha aporripso olokliro to sperma tou israil gia ola osa epraxan, leeι o kurios. deste, erchontai imeres, leeι o kurios, kai i poli tha oikodomitheι ston kurio apo ton purgo tou ananeil mechri tin puli tis gonias. ki akoma, tha bgei schoini katametrissis apenanti tis epano ston lofo garib, kai tha perielthei mechri ti goath. kai olokliri i koilada ton ptomaton kai tis stachtis, kai ola ta chorafia mechri ton cheimarro ton kedron, mechri ti gonia tis pulis ton alagon, pros anatolas, tha einai agioi ston kurio den tha xerizothēi pleon oute tha katastrafei ston aiona.

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o logos, pou eGINE ston ieremia apo ton kurio, ston dekato chrono tou sedekia, tou basilia tou iouda, pou itan o 18os chronos tou nabouchodonosora. kai, tote, o stratos tou basilia tis babulonias poliorkouse tin ierousalim kai o ieremias o profitis itan kleimenos stin auli tis fulakis, pou itan sto palati tou basilia tou iouda. epeidi, o sedekias, o basiliar tou iouda, ton eiche kleisei, legontas:

giati esu profiteusis, legontas: etsi leei o kurios: deste, ego tha paradoso auti tin poli sto cheri tou basilia tis babulonas, kai tha tin kurieusei kai o sedekias, o basiliass tou iouda, den tha xefugei apo to cheri ton chaldaion, alla, sigoura, tha paradothei sto cheri tou basilia tis babulonas, kai tha milisei mazi tou stoma me stoma, kai ta matia tou tha doun ta matia tou kai tha ferei ton sedekia sti babulona, kai tha einai ekei, mechris otou ton episkeftho, leei o kurios kai an polemisete tous chaldaious, den tha eudokimisete. kai o ieremias eipe: egine se mena logos apo ton kurio, legontas: des, o anameil, o gios tou salloum, tou theiou sou, tharthei se sena, legontas: agorase gia ton eauto sou to chorafi mou, pou einai stin anathoth epeidi, to dikaioma tis exagoras gia na to agoraseis anikei se sena. kai o anameil, o gios tou theiou mou, irthe se mena, stin auli tis fulakis, sumfona me ton logo tou kuriou, kai mou eipe: agorase, parakalo, to chorafi mou, pou einai stin anathoth, auto sti gi beniamin epeidi, se sena anikei to dikaioma tis klironomias, kai se sena i exagora agorase to gia ton eauto sou. tote, gnorisa, oti autos itan o logos tou kuriou. kai agorasa apo ton anameil, ton gio tou theiou mou, to chorafi pou einai stin anathoth, kai tou zugisa ta chrimata, 17 siklous asimi. kai egrapsa to sumfonitiko, kai to sfragisa, kai ebalas martures, kai zugisa ta chrimata stin plastigga. kai pira to sumfonitiko tis agoras, to sfragismeno, sumfona me ton nomo kai ti sunitheia, kai to anoichto antigrafo kai edosa to sumfonitiko tis agoras ston barouch, ton gio tou niria, giou tou maasia, mprosta ston anameil, giou tou theiou mou, kai mprosta stous martures, pou upegrapsan to sumfonitiko tis agoras, mprosta se olous tous ioudaious pou kathon-tan stin auli tis fulakis. kai prostaxa ton barouch mprosta tous, legontas: etsi leei o kurios ton dunameon, o theos tou israil: pare auta ta sumfonitika, auto to sumfonitiko tis agoras, kai to sfragismeno, ki auto to sumfonitiko to anoichto kai na ta baleis se ena pilino skeuos, gia na menoun gia polles imeres. epeidi, etsi leei o kurios ton dunameon, o theos tou israil: spitia, kai chorafia, kai ampeloi tha apokithoun xana s' auti ti gi. kai afou edosa to sumfonitiko tis agoras ston barouch, ton gio tou niria, proseuchithika ston kurio, legontas: o! kurie, thee! des, esu ekanas ton ourano kai ti gi me ti dunami sou ti megali, kai me ton brachiona sou ton aplomeno den uparchei kanena pragma duskolo se sena. kaneis eleos se chiliades, kai antapodideis tin anomia ton pateron ston korfo ton paidion tous ustera ap' autous o theos o megalos, o ischuros, to onoma tou einai o kurios ton dunameon, megalos se bouli, kai dunatos se erga epeidi, ta matia sou einai anoigmena

epano se olous tous dromous ton gion ton anthronon, gia na doseis ston kathe enan sumfona me tous dromous tou, kai sumfona me ton karmo ton ergon tou esu pou ekanas simeia kai terata sti gi tis aiguptou, gnosta mechri auti tin imera, kai mesa ston israil kai mesa stous anthrourous kai ekanas gia ton eauto sou onoma, mechri auti tin imera kai ebgaies ton lao sou ton israil apo ti gi tis aiguptou me simeia, kai me terata, kai me ischuro cheri, kai me brachiona aplomenon, kai me megalon tromo kai tous edoses auti ti gi, pou eiches orkistei stous pateres tous na tous doseis, gi pou reei gala kai meli kai mpikan, kai tin klironomisan alla, den upakousan sti foni sou oute perpatisan ston nomo sou den ekanan tipote apo ola osa tous eiches prostaxei gia na kanoun gi' auto, eferes epano tous olo auto to kako. des, ta charakomata eftasan stin poli, gia na tin kurieusoun kai i poli dothike sto cheri ton chaldaion, auton pouo polemoun enantion tis, exaitias tis machairas, kai tis peinas, kai tis metadotikis arrostias kai o, ti milises egine kai prosexe, blepeis ki esu, kurie thee, mou eipes: agorase me asimi to chorafi gia ton eauto sou kai bale martures eno i poli dothike sto cheri ton chaldaion. kai egine logos tou kuriou ston ieremias, legontas: des, ego eimai o kurios o theos kathe sarkas uparchei kapoio pragma duskolo se mena; gi' auto, etsi leei o kurios: des, tha paradoso auti tin poli sto cheri ton chaldaion, kai sto cheri tou nabouchodonosora, tou basilia tis babulonas, kai tha tin kurieusei kai oi chaldaioi, pou polemoun enantia s' auti tin poli, tharthoun, kai tha baloun fotia s' auti tin poli, kai tha tin katakapsoun, kai ta spitia, epano stis taratses ton opoion thusiazan ston baal, kai ekanan spondes se allous theous, gia na me parorgisoun. epeidi, oi gioi israil kai oi gioi iouda monon tako epraxan mprosta mou apo ti nioti tous epeidi, oi gioi israil den ekanan tipote allo, para na me parorgizoun me ta erga ton cherion tous, leei o kurios. epeidi, auti i poli stathike se mena erethismos tis orgis mou kai tou thumou mou, apo tin imera pou tin oikodomisan, mechri auti tin imera, gia na tin aporrripsou apo mprosta mou, exaitias olis tis kakias ton gion israil kai ton gion iouda, pou ekanan gia na me parorgisoun, autoi, oi basilades tous, oi archontes tous, oi iereis tous, kai oi profitous tous, kai oi andres tou iouda, kai oi katoikoi tis ierousalim. kai estrepsan se mena ta nota, kai ochi to prosopo kai tous didaska sikonomenos to proi kai didaskontas, omos den akousan, oste na paroun paideia kai ebalan ta bdelugmata tous ston oiko, epano ston opoio onomastike to onoma mou, gia na ton molounoun. kai ektisan tous psilous topous tou baal, pou isan sti faragga tou giou tou ennom, gia na perasoun tous gious

tous kai tis thugateres tous mesa apo ti fotia ston moloch pragma pou den tous eicha prostaxei oute eiche anebeï stin kardia mou, gia na praxoun auto to bdelugma, oste na kanoun ton iouda na amartanei. kai tora, gi' auta ta pragmata, etsi leeï o kurios, o theos tou israil, gi' auti tin poli, gia tin opoia eseis lete: tha paradothei sto cheri tou basilia tis babulonas, me machaira, kai me peina, kai me metadotiki arrostia deste, tha tous sugkentroso apo olous tous topous, opou tous eicha dioxei stin orgi mou, kai ston thumo mou, kai sti megali mou aganaktisi kai tha tous xanafero s' auto ton topo, kai tha tous katoikiso me asfaleia kai tha einai laos mou, kai ego tha eimai theos tous kai tha tous doso mia kardia kai enan dromo, gia na me fobountai oles tis imeres, gia to kalo tous, kai ton paidion tous usterá ap' autous kai tha tous kano mia aionia diathiki, oti den tha apostrepso apo piso tous, gia na tous agathopoio kai tha doso ton fobo mou stis kardies tous, gia na mi apostatisoun apo mena kai tha eufrainomai s' autous sto na tous agathopoio, kai tha tous futepto s' auti ti gi me alitheia, me oli mou tin kardia, kai me oli mou tin psuchi. epeidi, etsi leeï o kurios: opos efera epano s' auto ton lao ola auta ta megala kaka, etsi tha fero epano tous ola ta agatha, pou ego milisa gi' autous. kai tha apoktithoun chorafia s' auti ti gi, gia tin opoia eseis lete: einai erimi, choris anthropo i ktinos paradothike sto cheri ton chaldaion. tha agorazoun chorafia me asimi, kai tha upografoun sumfonitika, kai tha ta sfragizoun, kai tha bazoun martures, sti gi tou beniamin, kai stous topous guro apo tin ierousalim, kai stis poleis tou iouda, kai stis poleis tis oreinis periochis, kai stis poleis tis pedinis periochis, kai stis poleis tou notou epeidi, tha epistrepso tin aichmalosia tous, leeï o kurios.

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kai eGINE logos tou kuriou ston ieremia gia deuteri fora, eno autos itan akoma kleimenos stin auli tis fulakis, legontas: etsi leeï o kurios, pou ektise ti gi, o kurios pou tin eplase gia na tin stereosei to onoma tou einai kurios kraxe se mena, kai tha sou apantiso, kai tha sou deixo megala kai apokrufa pragmata, pou den gnorizeis. epeidi, etsi leeï o kurios o theos tou israil, gia ta spitia autis tis polis, kai gia ta palatia ton basiladon tou iouda, pou tha katastrafoun apo charakomata kai apo machaira, auton pou erchontai gia na polemisoun enantia stous chaldaious, kai gia na ta gemisoun me ta ptomata ton anthropon, pou ego tha pataxo, stin orgi mou kai ston thumo mou, kai gia oles tis kakies gia tis opoies ekrupta to prosopo mou ap' auti tin poli des, ego tha fero s' auti

ugeia kai giatreia, kai tha tous giatrepso, kai tha tous kano na doun afthonia eirinis kai alitheias. kai tha epistrepso tin aichmalosia tou iouda kai tin aichmalosia tou israil, kai tha tous oikodomiso opos proigoumena kai tha tous kathariso apo olokiri tin anomia tous, me tin opoia amartisan se mena kai tha sugchoriso oles tis anomies tous, me tis opoies amartisan se mena, kai me tis opoies apostatisan apo mena. kai i poli auti tha einai se mena onoma eufrosunis, ainesai kai doxa, mprosta se ola ta ethni tis gis, pou tha akousoun ola auta ta agatha, pou ego kano s' autous kai tha ekplagoun kai tha tromaxoun gia ola ta agatha, kai gia oli tin eirini, pou tha kano s' auti. etsi leeï o kurios: s' auto ton topo, gia ton opoio eseis lete: einai erimos, choris anthropo kai choris ktinos, stis poleis tou iouda kai stis plateies tis ierousalim, pou einai erimoi, choris anthropo kai choris katoiko, kai choris ktinos, tha akoustei xana i foni tis charas, kai i foni tis eufrosunis, i foni tou numfiou, kai i foni tis nufis, i foni auton pou lene: naineite ton kurio ton dunameon, epeidi o kurios einai agathos, epeidi to eleos tou paramenei ston aiona kai ekeinon pou proseroun eucharistries prosfores ston oiko tou kuriou epeidi, tha epistrepso tin aichmalosia tis gis, opos proigoumena, leeï o kurios. etsi leeï o kurios ton dunameon: pali s' auto ton topo, pou einai erimos, choris anthropo kai choris ktinos, kai se oles tis poleis tou, tha uparchoun mantres poimenon gia na anapauoun ta poimnia. stis poleis tis oreinis periochis, stis poleis tis pedinis periochis, kai stis poleis tou notou, kai sti gi tou beniamin, kai stous topous guro apo tin ierousalim, kai stis poleis tou iouda, tha perasoun xana ta kopadia kato apo to cheri ekeinou pou ta metraei, leeï o kurios. deste, erchontai imeres, leeï o kurios, kai tha ekteleso ton agatho ekeinon logo, pou eicha milisei gia ton oiko israil, kai gia ton oiko iouda. kata tis imeres ekeines, kai kata ton kairo ekeino, tha kano na anablastisei ston dadib blastos dikaiousnis kai tha ekteleseï krisi kai dikaiousni sti gi. kata tis imeres ekeines o ioudas tha sothei, kai i ierousalim tha katoikisei me asfaleia ki auto einai to onoma me to opoio tha onomastei: o kurios, i dikaiousni mas. epeidi, etsi leeï o kurios: den tha leipsei anthropos apo ton dadib, pou na kathetai epano ston throno tou oikou israil oute apo tous iereis ton leuiton tha leipsei anthropos mprosta mou gia na prosferei olokautomata, kai na kaiei prosfores apo alfita, kai na kanei thusies oles tis imeres. kai eGINE logos tou kuriou ston ieremia, legontas: etsi leeï o kurios: an einai dunaton na dialuseï ti diathiki mou tis imeras kai ti diathiki mou tis nuchtas, oste na mi uparchei pleon imera kai nuchta ston kairo tous, tote tha mporesei na dia-

luthei kai i diathiki mou, pou egine pros ton dabit ton doulo mou, oste na mi echei gio gia na basileuei epano ston throno tou, ki ekeini pou egine stous leuites tous iereis, tous leitourgous mou. opos i stratia tou ouranou den mporei na aparithmithei oute i ammos tis thalassas na metrithei, etsi tha plithuno to sperma tou dabit tou doulou mou, kai tous leuites pou upiretoun se mena. kai egine logos tou kuriou ston ieremia, legontas: den eides ti milise autos o laos, legontas: tis duo oikogeneies, pou o kurios dialexe, tis aperripse; etsi katafronisan autoi ton lao mou, oste den logiazetai pleon s' autous os ethnos. etsi leei o kurios: an den eicha kanei ti diathiki mou tis imeras kai tis nuchtas, kai an den eicha diataxei tous nomous tou ouranou kai tis gis, tote, tha aporrispo to sperma tou iakob, kai tou dabit tou doulou mou, oste na mi labo apo to sperma tou kubernites epano sto sperma tou abraam, tou isaak, kai tou iakob epeidi, tha epistrepso tin aichmalosia tous, kai tha tous lupitho.

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o logos pou egine ston ieremia apo ton kurio, otan o nabouchodonosoras, o basiliastis babulonas, kai oli i dunami tou, kai ola ta basileia tis gis, pou isan kato apo to cheri tou, kai oloi oi laoi, polemousan enantia stin ierousalim, kai enantia se oles tis poleis tis, legontas: etsi leei o kurios, o theos tou israil: pigaine kai milise ston sedekia, ton basilia tou iouda, kai pes tou: etsi leei o kurios: des, tha paradoso auti tin poli sto cheri tou basilia tis babulonas, kai tha tin katakapsei me fotia ki esu den tha xefugeis apo to cheri tou, alla tha piasteis oposdipote, kai tha paradotheis sto cheri tou kai ta matia sou tha doun ta matia tou basilia tis babulonas, kai to stoma tou tha milisei sto stoma sou, kai tha pas sti babulona. omos, akouse ton logo tou kuriou, sedekia, basilia tou iouda etsi leei o kurios gia sena: den tha pethaneis me machaira me eirini tha pethaneis kai sumfona me tis kauseis, pou eginan stous pateres sou, tous progenesterous basiliades, pou upirxan prin apo sena, etsi tha kanoun kauseis se sena kai tha se klapsoun, legontas: alloimono, kurie! epeidi, ego milisa ton logo, leei o kurios. kai o profitis ieremias milise ston sedekia, ton basilia tou iouda, ola auta ta logia stin ierousalim kai o stratos tou basilia tis babulonas polemouseti enantia stin ierousalim, kai enantia se oles tis poleis tou iouda, pou eichan enapomeinei, enantia sti lacheis, kai enantia stin azika epeidi, autes eichan enapoleifthei metaxu ton poleon tou iouda, pois ochuromenes. o logos, pou egine ston ieremia apo ton kurio, afou o basiliastis sedekias ekane sunthiki me olokliro ton lao pou itan stin ierousalim,

gia na kiruxei afesi s' autous oste na dioxei eleutherous, kathe enas ton doulo tou, kai kathe enas ti douli tou, ebraio i ebraia, gia na mi echei kanenas os doulo enan adelfo tou ioudaio kai to akousan oloi oi archontes, kai olokliros o laos, autoi pou mpikan sti sunthiki, sto na dioxoun os eleutherous, kathe enas ton doulo tou, kai kathe enas ti douli tou, oste na mi tous echoun pleon doulous upakousan, loipon, kai tous edioxan usteru omos apo' auta, tous doulous kai tis doules, pou tous eichan dioxei eleutherous, tous ekanan na epistrepsoin, kai tous kathupetaxan na einai doulou kai doules kai egine logos tou kuriou ston ieremia, apo ton kurio, legontas: etsi leei o kurios, o theos tou israil: ego ekana diathiki stous pateres sas, kata tin imera pou tous ebkala apo ti gi tis aiguptou, apo oiko douleias, legontas: sto telos ton epta chronon na dioxete kathe enas ton adelfo tou ton ebraio, pou poulithike se sena, kai se upiretise exi chronia tote tha ton dioxeis eleutheron apo sena oi pateres sou, omos, den me akousan oute estrepstan to auti tous. kai eseis tora eichate epistrepsei kai kanei to euthu mprosta mou, kiruttontas kathe enas afesi ston plision tou kai eichate kanei sunthiki mprosta mou, ston oiko epano ston opoio apoklithike to onoma mou alla, epistrepstate, kai molunate to onoma mou, kai kanate kathe enas ton doulo tou, kai kathe enas ti douli tou, na epistrepsoin, tous opoious eichate dioxei os eleutherous sumfona me ti thelisi tous, kai tous kathupotaxate gia na einai se sas doulou kai doules. gi' auto, etsi leei o kurios: eseis den me akousate, na kiruxete afesi kathe enas ston adelfo tou, kai kathe enas ston plision tou deste, loipon, leei o kurios, ego kirutto afesi enantion sas sti machaira, sti metadotiki arrostia, kai stin peina kai tha sas paradoso se diaspora se ola ta basileia tis gis. kai tha paradoso tous anthropous, autous pou athetisan ti diathiki mou, pou den ektelesan ta logia tis diathikis, pou eichan kanei mprosta mou, otan eschisan to moschari sta duo, kai perasan anamesa sta tmimata tou, tous archontes tou iouda, kai tous archontes tis ierousalim, tous eunouchous, kai tous iereis, kai olokliro ton lao tou topou, pou perasan anamesa apo ta tmimata tou moschariou kai tha tous paradoso sto cheri ton echthron tous, kai sto cheri ekeinou pou zitoun tin psuchi tous kai ta ptomata tous tha einai gia trofi sta poulia tou ouranou, kai sta thiria tis gis. kai ton sedekia, ton basilia tou iouda, kai tous archontes tou, tha tous paradoso sto cheri ton echthron tous, kai sto cheri ekeinou pou zitoun tin psuchi tous, kai sto cheri tou stratou tou basilia tis babulonas, pou anachorisan apo sas. deste, tha tous prostaxo, leei o kurios, kai tha tous epanafero s' auti tin poli kai tha polemisoyn

enanton tis, kai tha tin kurieusoun kai tha tin katakapsoun me fotia kai tha kano tis poleis tou iouda erimosi, oste na mi uparchei ekeinos pou katoikei.

## 35

o logos pou egine apo ton kurio ston ieremia, stis imeres tou ioakeim, giou tou iosia, tou basilia tou iouda, legontas: pigaine stin oikogeneia ton richabiton, kai milise tous, kai fer' tous ston oiko tou kuriou, se ena apo ta domatia, kai potise tous krasi. tote, pira ton iaazania, ton gio tou ieremia, giou tou chabasinia, kai tous adelfous tou, kai olous tous gious tou, kai olokliri tin oikogeneia ton richabiton, kai tous efera ston oiko tou kuriou, sto domatio ton gion tou anan, giou tou igdalia, anthropou tou theou, to opoio itan konta sto domatio ton archonton, pou itan epano sto domatio tou maasia, giou tou sal-loum, tou fulaka tis aulis kai ebalá mprosta stous gious tis oikogeneias ton richabiton docheia gemata krasi, kai potiria, kai tous eipa: pieste krasi. kai eipan: den tha pioume krasi epeidi, o ionadab, o gios tou richab, o pateras mas, prostaxe se mas, legontas: den tha pieite krasi, eiseis, kai oi gioi sas ston aiona oute spiti tha chitsete oute sporo tha speirete oute ampelona tha futepsete oute tha echete alla tha katoikeite se skines oles tis imeres sas, gia na zisete polles imeres epano sti gi, stin opoia paroikeite. kai upakousame sti foni tou ionadab, tou giou tou richab, tou patera mas, sumfona me ola osa mas prostaxe, na mi pioume krasi oles tis imeres mas, emeis, oi gunaikes mas, oi gioi mas, kai oi thugateres mas oute na ktisoume spitia gia na katoikoume, kai den eichame ampelona i chorafi i sporo alla katoikisame se skines, kai upakousame, kai praxame sumfona me ola osa mas prostaxe o ionadab o pateras mas otan, omos, anebike ston topo o nabouchodonosoras, o basilas tis babulonass, epimae: elate, as pame stin ierousalim, exaitias tou stratou ton chaldaion, kai exaitias tou stratou ton surion kai katoikoume stin ierousalim. kai egine logos tou kuriou ston ieremia, legontas: etsi leei o kurios ton dunameon, o theos tou israil: pigaine, kai pes stous anthropous tou iouda, kai stous katoikous tis ierousalim: den tha parete paideia gia na akoute ta logia mou; leei o kurios. ta logia men tou ionadab, tou giou tou richab, pou prostaxe stous gious tou na mi pinoun krasi, ektelestikan kai mechri auti tin imera den pinoun krasi, epeidi upakousan stin prostagi tou patera tous kai ego sas milisa, sikonomenos to proi, kai milontas omos, den me akousate. kai esteila se sas olous tous doulous mou tous profites, sikonomenos to proi kai apostellontas, legontas: epistrepste epitelous kathe enas

apo ton poniro tou dromo, kai diorthoste tis praxeis sas, kai mi pate piso apo allous theous gia na tous latreute, kai tha katoikisete sti gi, pou edosa se sas kai stous pateres sas alla den strepsate to auti sas, kai den me akousate. epeidi, oi gioi tou ionadab, giou tou richab ektelesan tin prostagi tou patera tous, pou prostaxe s' autous, kai o laos autos den me akouse, gi' auto, etsi leei o kurios, o theos ton dunameon, o theos tou israil: deste, tha fero epano ston iouda, ki epano se olous tous katoikous tis ierousalim, ola ta kaka pou milisa enanton tous epeidi, tous milisa, kai den akousan kai ekraxa s' autous, kai den apokritikan. kai o ieremias eipe stin oikogeneia ton richabiton: etsi leei o kurios ton dunameon, o theos tou israil: epeidi, upakousate stin prostagi tou ionadab, tou patera sas, kai fulaxate oles tis entoles tou, kai kanate sumfona me ola osa sas eiche prostaxei, gi' auto, etsi leei o kurios ton dunameon, o theos tou israil: den tha leipsei anthropos apo ton ionadab, ton gio tou richab, pou na steketai mprosta mou ston aiona.

## 36

kai ston tetarto chrono tou ioakeim, giou tou iosia, basilia tou iouda, egine o logos autos ston ieremia apo ton kurio, legontas: pare gia ton eauto sou enan tomo bibliou, kai grapse mesa s' auton ola ta logia pou milisa se sena enantia ston israil, kai enantia ston iouda, kai enantia se ola ta ethni, apo tin imera pou milisa se sena, apo tis imeres tou iosia, mechri s' auti tin imera isos, o oikos tou iouda na akousei ola ta kaka, pou ego skeftomai na kano s' autous, oste na epistrepoun kathe enas apo ton poniro tou dromo, kai na sugchoriso tin anomia tous kai tin amartia tous. kai o ieremias kalese ton barouch, ton gio tou niria kai o barouch egrapse apo to stoma tou ieremia ola ta logia tou kuriou, pou tou milise, epano se enan tomo bibliou. kai o ieremias prostaxe ton barouch, legontas: ego eimai upo fulaxi den mporo na mpo mesa ston oiko tou kuriou gi' auto, mpes mesa esu, kai diabase ston tomo pou egrapses apo to stoma mou, ta logia tou kuriou sta autia tou laou, mesa ston oiko tou kuriou, se imera nisteias ki akoma, tha ta diabaseis sta autia oloklirou tou iouda, osoi erchontai apo tis poleis tous isos, i deisi tous ftasei mprosta ston kurio, kai epistrepoun kathe enas apo ton poniro tou dromo epeidi, o thumos tou kuriou einai megalos kai i orgi, pou o kurios milise enantia s' auto ton lao. kai o barouch, o gios tou niria, ekane sumfona me ola osa ton prostaxe o profitis ieremias, afou diabase sto biblio ta logia tou kuriou mesa ston oiko tou kuriou. kai ston pempto chrono tou ioakeim, giou



tou iosia, basilia tou iouda, ston enato mina, kiruxan nisteia mprosta ston kurio oklokiros o laos stin ierousalim, kai oklokiros o laos pou erchotan apo tis poleis tou iouda stin ierousalim. kai o barouch diabase sto biblio ta logia tou ieremia mesa ston oiko tou kuriou, mesa sto domatio tou gemaria, tou giou tou safan, tou grammatea, stin ano auli, stin eisodo tis neas pulis tou oikou tou kuriou, sta autia oklokirou tou laou. kai o michaias, o gios tou gemaria, giou tou safan, akouse ola ta logia tou kuriou apo to biblio, kai katebike sto palati tou basilia, sto domatio tou grammatea kai na, oloi oi archontes kathontan ekei, o elisama, o grammateas, o delaias, o gios tou semaia, kai o elnathan, o gios tou achbor, kai o gemarias, o gios tou safan, kai o sedekias, o gios tou anania, kai oloi oi archontes. kai o michaias tous aniggeile ola ta logia pou akouse, otan o barouch diabase to biblio sta autia tou laou. kai oloi oi archontes esteilan ston barouch, ton ioudei, ton gio tou nethania, giou tou selemia, giou tou chousei, legontas: ton tomo, pou diabases sta autia tou laou, par' ton sto cheri sou, kai ela. kai pire o barouch, o gios tou niria, ton tomo sto cheri tou, kai irthe s' autous. kai tou eipan: kathise tora, kai diabase ton sta autia mas kai ton diabase o barouch sta autia tous. kai kathos akousan ola ta logia, ekplagikan anametaxu tous, kai eipan ston barouch: sigoura, tha anaggeiloume ston basilia ola auta ta logia. kai rotisan ton barouch, legontas: pes mas tora: pos egrapses ola auta ta logia apo to stoma tou; kai o barouch tous eipe: apo to stoma tou profere se mena ola auta ta logia, kai ego egrafa me melani mesa sto biblio. kai oi archontes eipan ston barouch: pigaine, krupsou, esu, kai o ieremias kai anthropos as mi xerei pou eiste. kai mpikan mesa ston basilia stin auli afisan, omos, ton tomo sto domatio tou elisama, tou grammatea, kai aniggeilan sta autia tou basilia ola ta logia. kai esteile o basiliat ton ioudei na parei ton tomo kai ton pire apo to domatio tou elisama tou grammatea. kai ton diabase o ioudei sta autia tou basilia, kai sta autia olon ton archonton, pou parastekontan ston basilia. kai o basiliat kathotan sto cheimerino palati, ston enato mina, kai mprosta tou upirche mia estia pou ekaige. kai kathos o ioudei diabase treis kai tesseris selides, ekeinos to ekobe me to machairaki tou grammatea, kai to errichne sti fotia pou itan stin estia, mechris otou katanalothike oklokiros o tomos mesa sti fotia, pou itan epano stin estia. kai den tromaxan oute eschisan ta imatia tous, o basiliat kai oloi oi douloi tou, autoi pou akousan ola auta ta logia. ki eno malista o elnathan, kai o delaias, kai o gemarias, mesiteuan ston basilia na mi kapsei ton tomo, den tous ak-

ouse. kai o basiliat prostaxe ton ierameil, ton gio tou ammelech, kai ton seraia, ton gio tou azriil, kai ton selemia, ton gio tou abdiil, na piasoun ton barouch, ton grammatea, kai ton profiti ieremia omos, o kurios tous eiche krupsei. kai eGINE logos tou kuriou ston ieremia, afou o basiliat katekapse ton tomo, kai ta logia pou eiche grapsei o barouch apo to stoma tou ieremia, legontas: pare pali gia ton eauto sou enan allo tomo, kai grapse epano s' auton ola ta proigoumena logia, pou isan mesa ston proto tomo, pou katekapse o ioakeim, o basiliat tou iouda kai ston ioakeim, ton basilia tou iouda, tha peis: etsi leei o kurios: esu katekapses auto ton tomo, legontas: giati egrapses mesa s' auton, legontas: o basiliat tis babulonass tharthei oposdipote, kai tha exolothreusei auti ti gi, kai tha kanei na ekleipsei ap' auti anthropos kai ktinos; gi' auto, etsi leei o kurios gia ton ioakeim, ton basilia tou iouda: den tha echei kapoion pou na kathetai epano ston throno tou dabit kai to ptoma tou tha petachtei tin imera sto kauma, kai ti nuchta ston pageto kai tha ton timoriso, kai sti sperma tou, kai tous doulous tou, logo tis anomias tous kai tha fero epano tous, kai epano stous katoikous tis ierousalim, ki epano stous anthropous tou iouda, ola ta kaka pou milisa s' autous, kai den akousan. kai o ieremias pire enan allo tomo, kai ton edose ston barouch, ton gio tou niria, ton grammatea, kai egrapse mesa s' auton, apo to stoma tou ieremia, ola ta logia tou bibliou, pou o ioakeim, o basiliat tou iouda, eiche katakapsei se fotia ki akoma, prostethikan s' autous polla paromoia logia.

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kai basileuse o basiliat sedekias, o gios tou iosia, anti tou chonia, giou tou ioakeim, pou o nabouchodonosoras, o basiliat tis babulonass, katestise basilia sti gi tou iouda. kai den akouse, autos, kai oi douloi tou, kai o laos tou popou, ta logia tou kuriou, pou eiche milisei diamesou tou profiti ieremia. kai o basiliat sedekias esteile ton ieouchal, ton gio tou selemia, kai ton sofonia, ton gio tou maasia, ton ierea, pros ton profiti ieremia, legontas: deisou, parakalo, gia mas ston kurio ton theo mas. kai o ieremias empaine kai ebgaïne anamesa ston lao kai den ton eichan balei se fulaki. kai bgike o stratos tou farao exo apo tin aigupto kai otan oi chaldaioi, pou poliorkusan tin ierousalim, akousan ti fimi tous, anachorisan apo tin ierousalim. kai eGINE logos tou kuriou ston profiti ieremia, legontas: etsi leei o kurios, o theos tou israil: etsi tha peite ston basilia tou iouda, pou sas esteile se mena gia na me rotisete: deste, o stratos tou farao, pou bgike exo se boitheia sas, tha epistrepsei sti gi tou, tin aigupto kai oi chaldaioi tha xanagurisoun,

kai tha polemisoun enantia s' auti tin poli, kai tha tin kurieusoun, kai tha tin katakapsoun me fotia. etsi leei o kurios: mi planieste, legontas: oi chaldaioi tha fugoun apo mas oposdipote dedomenou oti, den tha fugoun. epeidi, kai an akoma pataxete oloklirou ton strato ton chaldaion, pou sas polemamai, kai enapomeinoun merikoi pligomenoi anamesa tous, autoi tha sikothoun kathe enas apo ti skini tou, kai tha katakapsei auti tin poli me fotia. kai otan o stratos ton chaldaion efuge apo tin ierousalim exaitias tou bobou tou stratou tou farao, tote o ieremias bgike exo apo tin ierousalim, gia na paei sti gi tou beniamin, oste na xefugei apo ekei anamesa ston lao. kai otan autos irthe stin puli tou beniamin, briskotan ekei o archigos tis frouas, to onoma tou opoiou itan ireias, gios tou selemia, giou tou anania kai epiase ton ieremia ton profiti, legontas: esu prosfeugeis stous chaldaious. kai o ieremias eipe: psema einai ego den prosfeugo stous chaldaious. omos, den ton akouse kai o ireias epiase ton ieremia, kai ton efere stous archontes. kai oi archontes orgistikan enantia ston ieremia, kai ton chtupisan, kai ton fulakisan sto spiti tou ionathan, tou grammatea epeidi, to eichan kanei desmotirio. otan de o ieremias mpike mesa ston lakko kai stis krupes, kai o ieremias kathise ekei polles imeres, tote, o basilias sedekias esteile kai ton pire, kai ton rotise krufa sto spiti tou, kai eipe: uparchei logos apo ton kurio; kai o ieremias eipe: uparchei kai eipe: tha paradotheis sto cheri tou basilia tis babulonon. kai o ieremias eipe ston basilia sedekia: ti amartisa se sena i stous doulous sou i se touto ton lao, kai me balate sto desmotirio; kai pou einai oi profites sas, autoi pou profiteusan se sas, legontas: o basilias tis babulonon den tharthei enantion sas kai enantia s' auti ti gi; gi' auto, akouse tora, parakalo, kurie mou, basilia as ginei dekti, parakalo, i deisi mou mprosta sou kai mi me epanafereis sto spiti tou ionathan, tou grammatea, gia na mi pethano ekei. tote, o basilias sedekias prostaxe, kai fulagan ton ieremia stin auli tis fulakis, kai tou edinan kathe imera ligo psomi apo ta artopoleia, mechris otou teleiose olo to psomi tis polis. kai o ieremias emeine stin auli tis fulakis.

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kai o sefatias, o gios tou matthan, kai o gedalias, o gios tou paschor, kai o iouchal, o gios tou selemia, kai o paschor, o gios tou malchia, akousan ta logia pou o ieremias milise se oloklirou ton lao, legontas: etsi leei o kurios: opoios kathetai s' auti tin poli, tha pethanei apo machaira, apo peina, kai apo metadotiki arrostia opoios, omos, bgei exo pros tous chaldaious, tha zisei kai i zoi tou

tha einai s' auton san lafuro, kai tha zisei etsi leei o kurios: auti i poli tha paradothei oposdipote sto cheri tou stratou tou basilia tis babulonon, kai tha tin kurieusei. kai oi archontes eipan ston basilia: as thanatothei, parakaloume, autos o anthropos epeidi, etsi paraluei ta cheria ton polemiston andron, pou enapomeinan s' auti tin poli, kai ta cheria oloklirou tou laou, legontas s' autous tetoia logia epeidi, autos o anthropos den zitaei to kalo autou tou laou, alla to kako. kai o basilias sedekias eipe: deste, einai sto cheri sas epeidi, o basilias den mporei na kanei tipote enantion sas. kai piran ton ieremia, kai ton errixan ston lakko tou malchia, giou tou ammelech, pou itan stin auli tis fulakis kai katebasan ton ieremia me schoinia kai mesa ston lakko den upirche nero, alla laspi, kai o ieremias chothike mesa sti laspi. kai otan o abde-melech, o aithiopoulos, enas apo tous eunouchous, pou itan mesa sto palati tou basilia akouse oti ebalan ton ieremia ston lakko, eno o basilias kathotan stin puli tou beniamin, bgike o abde-melech apo to palati tou basilia, kai milise ston basilia, legontas: kurie mou, basilia, autoi oi anthropoi epraxan kaka se osa ekanan ston profiti ieremia, pou ton errixan ston lakko autos, omos, tha pethaine apo tin peina ston topo opou einai epeidi, den uparchei pleon psomi stin poli. kai o basilias prostaxe ton abde-melech, ton aithiopa, legontas: pare apo edo 30 anthropous mazi sou, kai anebase ton profiti ieremia apo ton lakko, prin pethanei. kai o abde-melech pire mazi tou tous anthropous, kai mpike sto palati tou basilia kato apo to thisaurofulakio, kai apo ekei pire palia raki, kai palia sapia apoforia, kai ta katebase me schoinia ston lakko, ston ieremia. kai o abde-melech, o aithiopoulos, eipe ston ieremia: bale tora ta palia raki kai ta sapia apoforia kato apo tis maschales sou, kato apo ta schoinia. kai o ieremias ekane etsi. kai esuran ton ieremia me ta schoinia, kai ton anebasan apo ton lakko kai emeine o ieremias stin auli tis fulakis. kai o basilias sedekias esteile, kai efere ton profiti ieremia konta tou, stin triti eisodo, pou einai ston oiko tou kuriou kai o basilias eipe ston ieremia: thelo na se rotiso ena pragma mi krupseis apo mena tipote. kai o ieremias eipe ston sedekia: an sou to faneroso, st' alitheia, den tha me thanatoseis; kai an se sumbouleuso, den tha me akouseis. kai o sedekias orkistike ston ieremia krufa, legontas: ze i kurios, autos pou ekane se mas auti tin psuchi, den tha se thanatoso oute tha se doso sto cheri auton ton anthropon pou zitoun tin psuchi sou. kai o ieremias eipe ston sedekia: etsi leei o kurios, o theos ton dunameon, o theos tou israil: an pragmatika bgeis exo pros tous archontes tou basilia tis babulonon, tote i

psuchi sou tha zisei, ki auti i poli den tha katakai me fotia kai esu tha ziseis, kai i oikogeneia sou alla, an den bgeis exo pros tous archontes tou basilia tis babulonas, tote auti i poli tha paradothei sto cheri ton chaldaion, kai tha tin katakapsoun me fotia, kai esu den tha xefugeis apo to cheri tous. kai o basiliass sedekias eipe ston ieremia: ego fobamai tous ioudaios, pou katéfugan stous chaldaious, mipos me paradosoun sto cheri tous, kai me empaixoun. kai o ieremias eipe: den tha se paradosoun. upakouse, parakalo, sti foni tou kuriou, pou ego milao se sena kai tha einai kalo se sena, kai tha zisei i psuchi sou. an, omos, esu den bgeis exo, autos einai o logos pou mou edeixe o kurios: kai des, oles oi gunaikes pou enapemeinan sto palati tou basilia tou iouda, tha odigithoun stous archontes tou basilia tis babulonas, ki autes tha lene: oi eirinkoi sou andres se delean, kai uperischusan enantion sou ta podia sou buthistikan sti laspi, kai autoi surthikan piso kai oles oi gunaikes sou kai ta paidia sou tha odigithoun pros tous chaldaious kai esu den tha xefugeis apo 0to cheri tous, alla tha piasteis apo to cheri tou basilia tis babulonas kai tha kaneis auti tin poli na katakai me fotia. kai o sedekias eipe ston ieremia: as mi mathei kanenas gi' auta ta logia, kai den tha pethaneis. kai an oi archontes akousoun oti milisa mazi sou, kai erthoun se sena, kai sou poun: anageile se mas tora ti milises ston basilia, mi to krupseis apo mas, kai den tha se thanatosoume kai ti milise se sena o basiliass tote, tha tous peis: ego upebala tin paraklisi mou mprosta ston basilia, gia na mi me xanagurisei sto spiti tou ionathan, oste na pethano ekei. kai irthan oloi oi archontes ston ieremia, kai ton rotisan kai tous aniggeile sumfona me ola ta logia ekeina pou ton eiche prostaxei o basiliass. kai autoi stamatisan na miloun mazi tou, epeidi to pragma den eiche akoustei. kai o ieremias emeine stin auli tis fulakis, mechri tin imera kata tin opoia i ierousalim kurieu-tike kai itan ekei, otan i ierousalim kurieu-tike.

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kata ton enato chrono tou sedekia, tou basilia tou iouda, ton dekata mina, irthe o nabouchodonosoras, o basiliass tis babulonas, kai olokliros o stratos tou, enantia stin ierousalim, kai tin poliorkousan. kai kata ton 11o chrono tou sedekia, ton tetarto mina, tin enati imera tou mina, i poli kurieu-tike. kai oloi oi archontes tou basilia tis babulonas mpikan mesa, kai kathisan sti mesaia puli, o nergal-sareser, o samgar-nebo, o sarseheim, o rab-sareis, o nergal-sareser, o rab-mag, kai oloi oi upoloipoi archontes tou basilia tis babulonas. kai

kathos tous eide o sedekias, o basiliass tou iouda, kai oloi oi andres tou polemou, efugan, kai bgikan ti nuchta apo tin poli, mesa apo ton dromo tou kipou tou basilia, mesa apo tin puli ton duo teichon kai bgike apo ton dromo tis pediadas. kai o stratos ton chaldaion katadioxe apo piso tous, kai eftasan ton sedekia stis pediades tis iericho kai ton sunelaban, kai ton eferan ston nabouchodonosora, ton basilia tis babulonas, sti ribla, sti gi tis aimath, kai profere enantion tou katadiki. kai o basiliass tis babulonas esfaxe mprosta tou tous giouss tou sedekia sti ribla kai olous tous archontes tou iouda esfaxe o basiliass tis babulonas. kai tuflose ta duo matia tou sedekia, kai ton edese me duo chalkines alusides, gia na ton ferei sti babulona. kai oi chaldaioi katekapsan me fotia to palati tou basilia, kai ta spitia tou laou, kai katedafisan ta teichi tis ierousalim. kai to upoloipo tou laou, auto pou enapemeine stin poli, kai ekeinous pou efugan kai profugan s' auton, kai to upoloipo tou laou, pou eiche enapomeinei, to efere aichmaloto sti babulona o nebouzaradan, o archisomatofulakas. kai apo ton lao, tous ftoc-hous, pou den eichan tipote, o archisomatofulakas nebouzaradan afise sti gi tou iouda, kai tous edose ampelones kai chorafia kata ton kairo ekeino. kai o nabouchodonosoras, o basiliass tis babulonas, edose diatagi ston nebouzaradan, ton archisomatofulaka, gia ton ieremia, legontas: na ton pareis, kai na ton epimelitheis, kai mi tou kaneis kako all' opos tous milisei, etsi na kaneis s' auton. kai o archisomatofulakas nebouzaradan esteile, kai o nebousabzan, o rab-sareis, kai o nergal-sareser, o rab-mag, kai oloi oi archontes tou basilia tis babulonas, esteilan kai piran ton ieremia apo tin auli tis fulakis, kai ton paredosan ston gedalia, ton gio tou achikam, giou tou safan, gia na ton ferei sto spiti tou kai katoikise anamesa ston lao. kai egine logos tou kuriou ston ieremia, eno itan kleismenos stin auli tis fulakis, legontas: piginae kai milise ston abde-melech, ton aithiopa, legontas: etsi leei o kurios ton dunameon, o theos tou israil: des, ego tha fero ta logia mou enantia s' auti tin poli gia kako, kai ochi gia kalo kai tha ektelestoun mprosta sou ekeini tin imera. omos, tha se soso kata tin imera ekeini, leei o kurios kai den tha paradotheis sto cheri ton anthropon, ton opoion to prosopo esu fobasai epeidi, tha se soso oposdipote, kai den tha peseis me machaira, all' i zoi sou tha einai se sena san lafuro, epeidi stirichthikes me empistosuni se mena, leei o kurios.

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o logos pou egine ston ieremia apo ton kurio, afou o nebouzaradan, o archisomatofu-

lakas, ton esteile apo ti rama, otan ton eiche parei demonon me cheiodesma anamesa se olous ekeinous pou metoikistikan apo tin ierousalim kai ton iouda, pou fernontan aichmalotoi sti babulona. kai o archisomatofulakas epiaze ton ieremia, kai tou eipe: o kurios o theos sou milise auta ta kaka gi' auto ton topo. kai o kurios ta epefere, kai ekane opos eiche pei epeidi, amartisate ston kurio, kai den upakousate sti foni tou, gi' auto egine se sas auto to pragma. kai tora, des, se elusa simera apo ta cheiodesma, auta pou isan epano sta cheria sou an sou fainetai kalo nartheis mazi mou sti babulona, ela kai ego tha se peripoiitho alla, an sou fainetai kako nartheis mazi mou sti babulona, meine edo des, olokliros o topos einai mprosta sou opou sou fainetai kalo kai aresto na pas, ekei pigaine. kai epeidi den streftotan, tou eipe: gurna, loipon, ston gedalia, ton gio tou achikam, giou tou safan, pou o basiliass tis babulonas ebale kuberniti epano stis poleis tou iouda, kai katoikise mazi tou anamesa ston lao i, pigaine opou sou fainetai aresto na pas. kai o archisomatofulakas tou edose zootrofes kai dora, kai ton exapesteile. kai o ieremias pige ston gedalia, ton gio tou achikam, sti mispa, kai katoikise mazi tou, anamesa ston lao pou eiche enapomeinei sti gi. kai otan oloi oi archigoι ton strateumatou, pou isan sto chorafi, autoi kai oi andres tous, akousan oti o basiliass tis babulonas ekane kuberniti epano sti gi ton gedalia, ton gio tou achikam, kai oti tou empisteuthike andres, kai gunaikes, kai paidia, kai apo tous ftochous tis gis, ap' autous pou den eichan metoikistei sti babulona, irthan ston gedalia sti mispa, kai o ismail, o gios tou nethania, kai o ioanan kai o ionathan, oi gioi tou karia, kai o seraia, o gios tou tanoumeth, kai oi gioi tou iofi, tou netofathiti, kai o iezanias, o gios kapoiou maachathiti, autoi kai oi andres tous. kai o gedalias, o gios tou achikam, giou tou safan, orkistike s' autous, kai stous andres tous, legontas: mi fobaste na eiste douloi ton chaldaion katoikiste sti gi, kai douleuete ston basilia tis babulonas, kai tha einai se sas kalo. kai ego, deste, tha katoikiso sti mispa, gia na paristamai mprosta stous chaldaious, pou tharthoun se mas ki eseis sugkentrosthe krasi, kai oporika, kai ladi, kai balete ta sta docheia sas, kai katoikiste stis poleis sas, tis opoies kratate. to idio oloi oi ioudaioi, pou briskontai ston moab, ki autoi pou einai anamesa stous gious tou ammon, kai ekeinoi ston edom, kai ekeinoi pou briskontai se olous tous topous, otan akousan oti o basiliass tis babulonas afise upoloipo ston iouda, kai oti ebale kuberniti ton gedalia, ton gio tou achikam, giou tou safan, tote, epestrepsan oloi oi ioudaioi apo olous tous topous opou isan diasparmenoi, kai irthan sti gi tou iouda, ston gedalia sti

mispa, kai sugkentrosan krasi kai oporika uperbolika polla. kai o ioanan, o gios tou karia, kai oloi oi archigoι ton strateumatou pou isan sto chorafi, irthan ston gedalia sti mispa. kai tou eipan: st' alitheia, xereiis oti o baaleis, o basiliass ton gion ammon esteile ton ismail, ton gio tou nethania, gia na se foneusei; all' o gedalias, o gios tou achikam, den tous pistepse. tote, o ioanan, o gios tou karia, milise krufa ston gedalia sti mispa, legontas: as pao tora, kai as pataxo ton ismail, ton gio tou nethania, kai den tha to mathei kanenas giati na se foneusei, kai etsi oloi oi ioudaioi, pou einai sugkentromenoi guro sou, na diaskorpistoun, kai na chathei to upoloipo tou iouda; o gedalias, omos, o gios tou achikam, eipe ston ioanan, ton gio tou karia: mi kaneis auto to pragma epeidi, les analithi logia gia ton ismail.

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kai kata ton ebdomo mina, o ismail, o gios tou nethania, giou tou elisama, apo to basiliko sperma, kai apo tous archontes tou basilia, kai mazi tou deka andres, irthan ston gedalia, ton gio tou achikam, sti mispa kai ekei efagan mazi psomi sti mispa. kai sikothike o ismail, o gios tou nethania, kai oi deka andres pou isan mazi tou, kai chtupisan me romfaia ton gedalia, ton gio tou achikam, giou tou safan, kai ton thanatosan, auton pou o basiliass tis babulonas eiche kanei kuberniti epano sti gi. kai olous tous ioudaious, pou isan mazi tou, mazi me ton gedalia sti mispa, kai tous chaldaious, pou brethikan ekei, andres polemistes, o ismail tous pataxe. kai ti deuteri imera, afou thanatose ton gedalia, kai den to eiche mathei kanenas, tote, merikoi apo ti suchem, apo ti silo, kai apo ti samareia, 80 andres, me xurismena ta pigounia tous, kai schismena ta imatia, kai me entomes sto soma, erchontan mazi me prosfora kai libani sto cheri tous, gia na feroun ston oiko tou kuriou. kai o ismail, o gios tou nethania, bgike exo apo ti mispa, se sunantisi tous, klaigontas kathos poreuotan kai otan tous sunantise, tous eipe: mpeite mesa ston gedalia, ton gio tou achikam. kai otan irthan sto meson tis polis, o ismail, o gios tou nethania, tous esfaxe, kai tous errixe sto meson tou lakkou, autos kai oi andres pou isan mazi tou. brethikan, omos, deka andres anamesa tous, kai eipan ston ismail: na mi mas thanatoseis epeidi, echoume sto chorafi thisauros, sitari, kai krithari, kai ladi, kai meli. etsi, sugkratithike, kai den tous thanatose anamesa stous adelfous tous. kai o lakkos, ston opoio o ismail errixe ola ta ptomata ton andron, pou eiche pataxei exaitias tou gedalia, itan ekeinos pou eiche kanei o basiliass asa, apo ton fobo tou baasa, tou basilia tou israil auton, o is-

mail, o gios tou nethania, ton gemise me tous thanatophentes. kai o ismail aichmalotise ololiro tou upoloipo tou laou, pou itan sti mispa, tis thugateres tou basilia, kai ololiro ton lao pou enapemeine sti mispa, pou o nebouzaradan, o archisomatofulakas, eiche empisteuthei ston gedalia, pou itan tou achikam kai o ismail, o gios tou nethania, ta aichmalotise, kai anachorise gia na pera-sei stous gious ammon. kai otan akouse o ioanan, o gios tou karia, kai oloi oi archigoi ton strateumatou, pou isan mazi tou, ola ta kaka pou ekane o ismail, o gios tou nethania, piran olous tous andres, kai pigan na polemison me ton ismail, ton gio tou nethania, kai ton brikan konta sta polla nera, pou einai sti gabaon. kai kathos ololiros o laos, pou itan mazi me ton ismail, eide ton ioanan, ton gio tou karia, kai olous tous archigous ton strateumatou, pou isan mazi tou, charikan. kai strafikan ololiros o laos, pou o ismail eiche aichmalotisei apo ti mispa, kai gurisan kai pigan mazi me ton ioanan, ton gio tou karia. alla, o ismail, o gios tou nethania, xefuge apo ton ioanan mazi me okto andres, kai pige stous gious ammon. kai pire o ioanan, o gios tou karia, kai oloi oi archigoi ton strateumatou pou isan mazi tou, ololiro tou upoloipo tou laou, pou eleutherose apo ton ismail, ton gio tou nethania, apo ti mispa, afou eiche pataxei ton gedalia, ton gio tou achikam, tous dunatous andres tou polemou, kai tis gunaikes, kai ta paidia, kai tous enouchous, pou aichmalotise apo ti gabaon, kai pigan kai katoikisan stin katoikia tou chimam, pou einai konta sti bithleem, gia na pane na mpoun mesa stin aigupto, exaitias ton chaldaion epeidi, fobithikan ap' autous, gia ton logo oti o ismail, o gios tou nethania, eiche pataxei ton gedalia, ton gio tou achikam, pou o basilias tis babulonas eiche kanei kuberniti epano sti gi.

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kai irthan oloi oi archichoi ton strateumatou, kai o ioanan, o gios tou karia, kai o iezanias, o gios tou osaia, kai ololiros o laos, apo mikron mechri megalon, kai eipan ston profiti ieremia: as ginei, parakaloume, dekti i deisi mas mprosta sou, kai deisou gia mas ston kurio ton theo sou, gia olous autous pou enapemeinan epeidi, meiname ligo apo polous, opos mas blepoun ta matia sou gia na mas fanerosei o kurios o theos sou ton dromo ston opoio prepei na perpatisoume, kai to pragma pou prepei na kanoume. kai o profitis ieremias eipe s' autous: akousa deste, tha deitho ston kurio ton theo mas, sumfona me ta logia sas kai opoindipote logo apantisei gia sas o kurios, tha sas ton anageilo den tha krupso tipote. ki autoi eipan ston

ieremia: o kurios as einai alithinos kai pistos marturas anamesa mas, oti sigoura tha kanoume sumfona me ola ta logia, me ta opoia o kurios o theos sou tha se aposteilei se mas eite kalo kai eite kako, tha upakousoume sti foni tou kuriou tou theou mas, ston opoio emeis se stelnoume, gia na mas ginei kalo, otan upakousoume sti foni tou kuriou tou theou mas. usterá apo deka imeres, egine logos tou kuriou ston ieremia. kai kalese ton ioanan, ton gio tou karia, kai olous tous archigous ton strateumatou, pou isan mazi tou, kai ololiro ton lao, apo mikron mechri megalon, kai tous eipe: etsi leei o kurios, o theos tou israil, pros ton opoio me steilate, gia na upobalo ti deisi sas mprosta tou an exakolouthete na katoikeite s' auti ti gi, tote tha sas oikodomiso, kai den tha sas katagkremiso, kai tha sas futeupo, kai den tha sas xerizoso epeidi, metanoisa gia to kako pou ekana se sas. mi fobitheite apo ton basilia tis babulonas, apo ton opoio tora fobaste mi fobitheite ap' auton, leei o kurios epeidi, ego eimai mazi sas, gia na sas soso, kai na sas eleutheroso apo to cheri tou. kai tha sas doso oiktirmous, gia na sas lupithei, kai na sas epanaferei sti gi sas. all' an eseis lete: den tha katoikisoume s' auti ti gi, mi upakouontas sti foni tou kuriou tou theou mas, legontas: ochi alla, tha mpoume mesa sti gi tis aiguptou, opou den tha blepoume polemo, kai den tha akoume icho salpiggas, kai den tha peinasoume apo psomi, kai tha katoikisoume ekei gi' auto, akouste tora ton logo tou kuriou, eseis oi upoloipoi tou iouda: etsi leei o kurios ton dunameon, o theos tou israil: an eseis prosiloseste to prosopo sas, sto na mpeite mesa stin aigupto, kai pate na paroikisete ekei, tote, i machaira, pou eseis fobaste, tha sas ftasei ekei sti gi tis aiguptou kai i peina, apo tin opoia eseis tromazete tha einai proskollimeni piso sas ekei stin aigupto, ekei tha pethanete kai oloi oi andres, pou eichan prosilosei to prosopo tous na pane stin aigupto gia na paroikisoun ekei, tha pethanoun apo machaira, apo peina, kai apo metadotiki arrostia kai kaneinas ap' autous den tha meinei i tha xefugei apo to kako, pou ego tha fero epano tous. epeidi, etsi leei o kurios ton dunameon, o theos tou israil: opos o thumos mou kai i orgi mou xechuthikan epano stous katoikous tis ierusalim, etsi i orgi mou tha xechuthei epano sas, otan mpeite mesa stin aigupto kai tha eiste gia bdelugma, kai gia tham-bos, kai gia katara, kai gia oneidos kai den tha deite pleon auto ton topo. o kurios eipe gia sas: o, upoloipoi tou iouda, mi pate stin aigupto gnoriste kala oti simera diamarturithika enantion sas. epeidi, eseis ergastikate me dolo stis psuches sas, otan me steilate pros ton kurio ton theo sas, legontas: deisou gia mas ston kurio ton theo mas kai sumfona

me ola osa milisei o kurios o theos mas, etsi na anageileis se mas, kai tha to kanoume. kai sas to aniggeila simera kai den upakousate sti foni tou kuriou tou theou sas oute se ola gia ta opoia me esteile se sas. tora, loipon, na xerete sigoura, oti tha pethanete apo machaira, apo peina, kai apo metadotiki arrostia, ston topo opou epithumeite na pate gia na paroikisete ekei.

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kai otan o ieremias stamatisse na milaei pros olokliri ton lao ola ta logia tou kuriou tou theou tous, gia tous opoious o kurios o theos tous ton esteile s' autous, ola auta ta logia, tote, milise o azarias, o gios tou osaia, kai o ioanan, o gios tou karia, kai oloi oi uperifanoi andres, legontas ston ieremia: les pse-mata o kurios o theos mas den se esteile na peis: mi pate stin aigupto gia na paroikisete ekei alla, se diegeirei o barouch, o gios tou niria, enantion mas, gia na mas paradoseis sto cheri ton chaldaion, na mas thanatosoun, kai na mas feroun aichmalotous sti babulona. kai o ioanan, o gios tou karia, kai oloi oi archigoι ton strateumatou, kai olokliros o laos, den upakousan sti foni tou kuriou, gia na katoikisoun sti gi tou iouda alla, o ioanan, o gios tou karia, kai oloi oi archigoι ton strateumatou, piran olous tous upoloipous tou iouda, pou eichan epistrepsei apo ola ta ethni, opou eichan diasparei, gia na katoikisoun sti gi tou iouda, tous andres, kai tis gunaikes, kai ta paidia, kai tis thugateres tou basilia, kai kathe anthropon, pou o archisomatofulakas nebouzaradan eiche afisei mazi me ton gedalia, ton gio tou achikam, giou tou safan, kai ton profiti ieremia, kai ton barouch, ton gio tou niria kai mpikan mesa sti gi tis aiguptou epedi, den upakousan sti foni tou kuriou kai irthan mechri tin tafnis. kai egine logos tou kuriou ston ieremia stin tafnis, legontas: pare sto cheri ston megales petres, kai na tis krupseis, mprosta sta matia ton andron ton ioudaion, mesa se argilo, sto kamini apo keramidia, pou einai stin eisodo tou palatiou tou farao stin tafnis kai pes tous: etsi leei o kurios ton dunameon, o theos tou israil deste, tha steilo kai tha paro ton nabouchodonosora, ton basilia tis babulonass, ton doulo mou, kai tha balo ton throno tou epano apo tis petres autes, pou ekrupsa kai tha aplosei ti basiliki tou skini epano tous. kai tharthei kai tha pataxei ti gi tis aiguptou, kai tha paradosei tous men gia thanato, se thanato tous de allous gia aichmalosia, se aichmalosia, autous de pou einai gia romfaia, se romfaia. kai tha anapso fotia stous oikous ton theon tis aiguptou kai tha katakapsei tous men, eno tous allous tha tous ferei se aichmalosia kai tha ntuthei ti gi tis aiguptou, opos o poimenas ntune-

tai to imatio tou kai tha bgei apo ekei exo me eirini. kai tha suntripsei ta eidola tou oikou tou iliou, pou einai stin aigupto kai tha katakapsi me fotia tous oikous ton theon ton aigupzion.

## 44

o logos, pou egine ston ieremia, gia olous tous ioudaious, pou katoikousan sti gi tis aiguptou, auton pou katoikousan sti migdol, kai stin tafnis, kai sti nof, kai sti gi pathros, legontas: etsi leei o kurios ton dunameon, o theos tou israil: eseis eidate ola ta kaka, pou efera epano stin ierousalim, kai epano se oles tis poleis tou iouda kai deste, autes einai simera erimes, kai den uparchei kapoios na katoikei s' autes, exaitias tis kakias tous, pou epraxan gia na me parorgisoun, pigainontas na thumiazoun, kai na latreuoun allous theous, pou autoi den eichan gnorisei oute eseis oute oi pateres sas. kai esteila se sas olous tous doulous mou tous profites, sikonomenos to proi kai apostellontas, legontas: mi Prattete auto to bdeluro pragma, pou ego miso. alla, den akousan oute estrepsan to auti tous gia na epistrep-soun apo tin kakia tous, oste na mi thumiazoun se allous theous. gi' auto, xechuthike i orgi mou kai o thumos mou, kai anapse stis poleis tou iouda, kai stis plateies tis ierousalim kai eginan erimes, abates, mechri auti tin imera. kai tora, etsi leei o kurios, o theos ton dunameon, o theos tou israil: giati eseis Prattete to megalo auto kako enantia stis psuches sas, oste na afanisete apo sas, andra kai gunaika, nippo kai thilazon, anamesa apo ton iouda, gia na mi meinei se sas upoloipo parorgizontas emena me ta erga ton cherion sas, thumiazontas se allous theous sti gi tis aiguptou, opou irthate na paroikisete ekei, oste na afanisete ton eauto sas, kai na ginete katara kai oneidos anamesa se ola ta ethni tis gis; mipos lismonisate tis kakies ton pateron sas, kai tis kakies ton basiliadon tou iouda, kai tis kakies auton ton gunaikon, kai tis kakies sas, kai tis kakies ton gunaikon sas, pou epraxan sti gi tou iouda, kai stis plateies tis ierousalim; den tapeinothikan mechri auti tin imera oute fobithikan oute perpatisan ston nomo mou, kai sta diatagmata mou, pou eicha balei mprosta sas, kai mprosta stous pateres sas. gi' auto, etsi leei o kurios ton dunameon, o theos tou israil: deste, ego tha stiso to prosopo mou enantion sas gia kako, kai gia na exolothreuso olokliri ton iouda. kai tha paro tous upoloipous tou iouda, pou estisan to prosopo tous gia na pane sti gi tis aiguptou, oste na paroikisoun ekei, kai oloi tha katanalothoun mesa sti gi tis aiguptou tha pesoun apo machaira, tha katanalothoun apo peina, apo mikron mechri megalon, tha

pethanoun apo machaira kai apo peina kai tha einai gia bdelugma, gia thambos, kai gia katara, kai gia oneidos. epeidi, tha episkeftho autous pou katoikoun epano sti gi tis aiguptou, opos episkefthika tin ierousalim, me machaira, me peina, kai me metadotiki arrostia. kai kanenas apo tous upoloipous tou iouda, pou apilthan sti gi tis aiguptou gia na paroikisoun ekei, tha xefugei i tha diasothei, gia na epistrepsei sti gi tou iouda, stin opoia autoi echoun prosilomeni tin psuchi tous, gia na epistrepoun na katoikisoun ekei epeidi, den tha epistrepoun, para monon oi diasomenoi. kai oloi oi andres, autoi pou gnorizoun oti oi gunaikes tous thumiazan se allous theous, oles oi gunaikes pou parastekontan, mia megali sugkentrosi, kai olokliros o laos, autoi pou katoikousan sti gi tis aiguptou, stin pathros, apantisan pros ton ieremia, legontas: gia ton logo, pou mas milises sto onoma tou kuriou, den tha se akousoume alla, tha kanoume oposdipote kathe pragma pou bgainei apo to stoma mas, gia na thumiazoume sti basilissa tou ouranou, kai na kanoume s' autin spondes, opos kaname emeis kai oi pateres mas, oi basilades mas, kai oi archontes mas, mesa stis poleis tou iouda, kai mesa stis plateies tis ierousalim kai chortainame psomi, kai pernouseme kala, kai kako den blepame. alla, apo tote pou stamatisame na thumiazoume sti basilissa tou ouranou, kai na kanoume s' autin spondes, sterithikame ta panta, kai katanalothikame me machaira kai me peina. kai otan emeis thumiazame sti basilissa tou ouranou, kai kaname s' autin spondes, mipos choris tous andres mas kaname emeis s' autin glukismata gia na tin proskuname, kai kaname s' autin spondes; kai o ieremias eipe se olokliro ton lao, stous andres kai stis gunaikes, kai se olokliro ton lao, pou tou apantisan m' auto ton tropo, legontas: mipos to thumiama pou thumiazate stis poleis tou iouda, kai stis plateies tis ierousalim, eseis kai oi pateres sas, oi basilades sas kai oi archontes sas, kai o laos tou topou, den to thumithike o kurios kai den anebike stin kardia tou; oste, o kurios den mporese pleon na upoferei, exaitias tis kakias ton ergon sas, exaitias ton bdelugmaton, pou kanate gi' auto, i gi sas egine erimosi, kai thambos, kai katara, choris katoiko, mechri auti tin imera. epeidi, thumiazate, kai epeidi amartanate ston kurio, kai den upakousate sti foni tou kuriou oute perpatisate ston nomo tou, kai sta diatagmata tou, kai sta marturia tou, gi' auto sunebike se sas auto to kako, mechri auti tin imera. kai o ieremias eipe se olokliro ton lao, kai se oles tis gunaikes: akouste ton logo tou kuriou, olokliros o ioudas, pou briskeitai sti gi tis aiguptou etsi milise o kurios ton dunameon, o theos tou israil, legontas:

eseis kai oi gunaikes sas, kai milisate me to stoma sas, kai ektelesate me ta cheria sas, legontas: tha ekplirosoume oposdipote tis euchas mas, pou euchithikame, na thumiazoume sti basilissa tou ouranou, kai na kanoume s' auti spondes oposdipote, loipon, tha ekplirosete tis euchas sas, kai exapantos tha ektelesete tis euchas sas. gi' auto, akouste ton logo tou kuriou, olokliros o ioudas, pou katoikeite sti gi tis aiguptou deste, orkistika sto megalo mou onoma, leei o kurios, oti to onoma mou den tha onomastei pleon sto stoma kanenos andra tou iouda, se olokliri ti gi tis aiguptou, oste na leei: ze! o kurios o theos. deste, tha agrupno epano tous gia kako, kai ochi gia kalo kai oloi oi andres tou iouda, pou einai sti gi tis aiguptou, tha katanalothoun apo machaira, kai apo peina, mechris otou ekleipsoun. eno, oi diasomenoi apo ti machaira, ligoi se arithmo, tha epistrepoun apo tin aigupto sti gi tou iouda kai oloi oi upoloipoi tou iouda, pou eichan fugei sti gi tis aiguptou gia na paroikisoun ekei, tha gnorisoun tinis o logos tha ekplirothei, o dikos mou i o dikos tous. kai touto tha einai to simadi se sas, leei o kurios, oti ego tha sas timoriso s' auto ton topo, gia na gnorisetate oti ta logia mou tha ekplirothoun enantion sas gia kako, oposdipote etsi leei o kurios: deste, ego tha paradoso ton farao-uafri, ton basilia tis aiguptou, sto cheri ton echthron tou, kai sto cheri ekeinon pou zitoun tin psuchi tou, opos paredosa ton sedekia, ton basilia tou iouda, sto cheri tou nabouchodonosora, tou basilia tis babylonas, tou echthrou tou, kai o opoios zitouse tin psuchi tou.

## 45

o logos pou milise o profitis ieremias pros ton barouch, ton gio tou niria, otan egrapse auta ta logia se biblio apo to stoma tou ieremia, ston tetarto chrono tou ioakeim, giou tou iosia, basilia tou iouda, legontas: etsi leei o kurios, o theos tou israil, gia sena, barouch: eipes: alloimono, tora, se mena! epeidi, o kurios prosthesse pono sti thlipsi mou apekama ston stenagmo mou, kai den brisko anapausi. tha tou peis os exis: etsi leei o kurios: des, ekeino pou oikodomisa, ego tha to katedafiso kai ekeino pou futepsa, ego tha to ekrizoso, kai olokliri auti ti gi. ki esu zitas megala gia ton eauto sou; mi zitas epeidi, des, ego tha fero kaka epano se kathe sarka, leei o kurios, alla ti zoi sou tha ti doso se sena san lafuro, se olous tous topous opou pigaineis.

o logos tou kuriou, pou egine ston profiti ieremia, enantia sta ethni. enantia stin aigupto, enantia sti dunami tou farao-nechao, basilia tis aiguptou, pou itan konta ston potamo euftrati, sti charkemis, pou tin pataxei o nabouchodonosoras, o basiliās tis babulonas, ston tetarto chrono tou ioakeim, giou tou iosia, tou basilia tou iouda. analabete aspidā kai epimiki aspidā, kai elate se polemo. zepste ta aloga kai anebeite, kalabarides, kai parastatheite me perikefalais gualiste tis logches, ntutheite tous thorakes. giati tous eida fobismenous, na trepontai pros ta piso; eno oi ischuroi tous suntriftikan, kai efugan me biasuni, choris na blepoun pros ta piso tromos apo pantou, leei o kurios. o grigos as mi xefugei, kai o ischuros as mi diasothei tha proskopsoun, kai tha pesoun pros ton borra, konta ston potamo euftrati. pois einai autos, pou anebainei san plimmura, pou ta nera tou peristrefontai san potamia; anebainei i aiguptos san plimmura, kai ta nera tis peristrefontai san potamia kai leei: tha anebo kai tha skepaso ti gi tha afaniso tin poli, ki autous pou katoikoun mesa s' auti. anebainete, aloga, kai na eiste manioeids, amaxes kai as bgoun oi ischuroi, oi aithiopes, kai oi libuoi, pou kratoun tin aspidā, kai oi ludoι, pou kratoun kai tentonoun toxo. epeidi, auti i imera einai ston kurio ton theo ton dunameon, imera ekdikisis, gia na ekdikithei tous echthrous tou kai i machaira tha tous katafaei, kai tha chortasei kai tha methusei apo to aimā tous epeidi, o kurios o theos ton dunameon echei thusia sti gi tou borra, konta ston potamo euftrati. aneba sti galaad, kai pare balsamo, parthena, thugatera tis aiguptou mataia tha plithaineis ta giatrika therapeia den uparchei gi sena. ta ethni akousan ti ntropi sou, kai i kraugi sou gemise ti gi epeidi, o ischuros proskekrouse enantia ston ischuro, kai oi duo epe-san ekei mazi. o logos pou milise o kurios ston profiti ieremia, gia tin eleusi tou nabouchodonosora, tou basilia tis babulonas, gia na pataxei ti gi tis aiguptou. anageilate stin aigupto, kai kiruxte sti migdol, kai kiruxte sti nof kai stin tafnis peite: parastasou, kai etoimasou epeidi, i machaira katēfage autous pou einai guro sou. giati oi andreioi sou strothikan katagis; den stekontai, epeidi o kurios tous apesproxe. plithune autous pou proskrououn, malista o enas epefte epāno ston allon kai elegan: siko, kai as epistrep-soume ston lao mas, kai sti gi tis gen-nisis mas, mprosta apo tin exolothreutiki machaira. ekei boisan, o farao, o basiliās tis aiguptou, chathike, perase ton diorismeno kairo. zo ego, leei o basiliās, tou opoiou to onoma einai o kurios ton dunameon: opos to thabor einai anamesa sta bouna, kai opos

o karmilos konta sti thalassa, etsi tharthei ekeinos, oposdipote. thugatera, pou katolkeis stin aigupto, proetoimasou gia aichmalosia epeidi, i nof tha afanistei kai tha erimothēi, oste na mi uparchei ekeinos pou katolkei. i aiguptos einai san oraioatō damali, omos erchetai o olethros erchetai apo ton borra. kai autoi oi misthotoi tis einai sto meson tis, san pachia bodia epeidi, kai autoi strafikan, efugan mazi den stathikan, gia ton logo oti, i imera tis sumforas tous irthe epāno tous, o kairos tis episkepsis tous. i foni tis tha bgei san tou fidiou epeidi, tha kinithoun me dunami, kai tharthoun epāno tis me pelekeis, san xulokopoi. tha katakop-soun to dasos tis, leei o kurios, an kai einai ametrito epeidi, kata to plithos, einai peris-soteroi apo tin akrida, kai anarithmitoi. i thugatera tis aiguptou tha katanthropiastei tha paradothei sto cheri tou laou tou borra. o kurios ton dunameon, o theos tou israil, leei: deste, tha timoriso to plithos tis no, kai ton farao, kai tin aigupto, kai tous theous tis, kai tous basiliades tis, ton farao ton idio, ki autous pou echoun to tharros tous epāno s' auton kai tha tous paradoso sto cheri ekeinon pou zitoun tin psuchi tous, kai sto cheri tou nabouchodonosora, tou basilia tis babulonas, kai sto cheri ton doulon tou kai usterā ap' auta, tha katoikithei, opos stis progenesteres imeres, leei o kurios. esu, omos, doule mou iakob, mi fobitheis oute na deiliaseis, israil epeidi, des, tha se soso apo ton makrino topo, kai to sperma sou apo ti gi tis aichmalosias tous kai o iakob tha epistrepsei, kai tha isuchasei kai tha anapau-thei, kai den tha uparchei ekeinos pou ekfo-bizei. mi fobitheis esu, doule mou iakob, leei o kurios epeidi, ego eimai mazi sou epeidi, kai an akoma kano sunteleia olon ton eth-non opou se echo exosei, se sena, omos, den tha kano sunteleia, alla tha se paidagogiso me krisi, kai den tha se athooso oloklirotika.

## 47

o logos tou kuriou, pou egine ston profiti ieremia, enantia stous filistaios, prin o farao pataxei ti gaza. etsi leei o kurios: deste, nera anebainoun apo ton borra, kai tha einai cheimarros pou plimmurizei, kai tha plimmurison ti gi, kai to pliora tis, tin poli ki autous pou katoikoun mesa s' auti tote, oi anthropoi tha anaboisoun, kai oloi oi katoikoι tis gis tha ololuxoun. apo ton kroto ton patimaton ton oplon ton roma-laion tou alogon, apo ton seismo ton amaxon tou, apo ton icho ton trochon tou, oi pateres den tha strafoun pros ta paidia, exaitias tis atonias ton cherion, exaitias tis eperchome-nis imeras gia na afanisei olous tous filis-taios, kai na apokopsei apo tin turo kai apo ti sidona kathe boitho pou enapemeine



epeidi, o kurios tha afanisei tous filistaios, to upoloipo tou nisiou kaffthor. falakroma irthe epano sti gaza i askalona chathike mazi me to upoloipo tis koiladas tous. mechri pote tha kaneis entomes ston eauto sou; o, machaira tou kuriou, mechri pote den tha isuchaseis; mpes mesa sti thiki sou, anapausou, kai isuchase. pos na isuchaseis; epeidi, o kurios tis edose paraggelia enantia stin askalona, kai enantia stin parathalassia periochi ekei ti diorise.

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enantia ston moab. etsi leei o kurios ton dunameon, o theos tou israil: al-loimono sti nebo! epeidi, chathike i kiriathaim katantropiastike, kurieuthike i misgab katantropiastike, kai tromaxe. den tha uparchei pleon kauchima ston moab stin esebon bouleuthikan enantion tis kako elate, kai as tin exaleipsoume apo to na einai ethnos ki esu, madmen, tha katedafisteis machaira tha se katadioxei. foni kraugis apo to oronaim, leilasia kai megalo suntrimma. o moab suntriftike ta paidia tou ebgalan kraugi. epeidi, stin anabasi tis loueith tha upsothei klama epano sto klama, gia ton logo oti stin katabasi tou oronaim oi echthroï akousan kraugi suntrimmatos. fugete, soste ti zoi sas, kai gineste san agriomuriki stin erimo. epeidi, mia pou elpises epano sta ochuromata sou kai epano stous thisaurous sou, tha piasteis ki esu o idios kai o chemos tha bgei se aichmalosia, oi iereiis tou, kai oi archontes tou mazi. kai o exolothreutis tharthei se kathe poli, kai den tha xefugei kamia poli akoma kai i koilada tha chathei, kai i pedini periochi tha afanistei, opos eipe o kurios. doste fterouges ston moab, gia na petaxei kai na xefugei epeidi, oi poleis tou tha erimothoun, choris na uparchei mesa s' autes ekeinos pou katoikei. epikataratos autos pou prattei to ergo tou kuriou me tropo ameli epikataratos ki autos pou aposurei ti machaira tou apo aima. o moab stathike atarachos apo ti nioti tou, kai anapaotan epano ston trugito tou, kai den adeiase apo docheio se docheio oute pige se aichmalosia gi' auto, i geusi tou emeine s' auton, kai i mourodia tou den allaxe. gi' auto, deste, erchontai imeres, leei o kurios, kai tha stello enantion tou metatopistes, kai tha ton metatopisoun kai tha adeiasoun ta docheia tou, kai tha suntripoun ta pitharia tou. kai o moab tha ntropiastei gia ton chemos, opos o oikos israil ntropiastike gia ti baithil, tin elpida tous. pos lete: emeis eimaste ischuroi, kai andres dunatoi gia polemo; o moab leilatithike, kai oi poleis tou purpolithikan, kai oi eklektoi neoi tou katebikan se sfagi, leei o basilias, pou to onoma tou einai o kurios ton dunameon. i sumfora tou moab

plisiazei narthei, kai i thlipsi tou speudei uperbolika. oloi osoi eiste ologura tou, thriniste ton kai oloi osoi gnorizete to onoma tou, peite: pos suntriftike i dunati rabdos, i endoxi baktiria! thugatera, esu pou katoikeis sti daibon, kateba apo ti doxa, kai kathise se anudri gi' epeidi, o leilatis tou moab anebainei enantion sou, kai tha afanisei ta ochuromata sou. esu pou katoikeis stin aroir, stasou konta ston dromo, kai paratirise rotise auton pou feugei, ki autin pou diasozetai, kai pes: ti egine; o moab katantropiastike epeidi, suntriftike ololuxe kai boise anageilate stin arnon, oti o moab leilatithike, kai i krisi irthe epano stin pedini gi, epano stin olon, kai epano stin iaasa, kai epano sti mifaath, kai epano sti daibon, kai epano sti nebo, kai epano sti baith-deblathaim, kai epano stin kiriathaim, kai epano sti baith-gamoul, kai epano sti baith-meon, kai epano stin kerioth, kai epano sti bosorra, kai epano se oles tis poleis tis gis tou moab, autes pou einai makria ki autes pou einai konta. to keras tou moab kom-matiastike mazi, kai o brachionas tou suntriftike, leei o kurios. methuste ton epeidi, megalunthike enantia ston kurio kai o moab tha kulistei ston emeto tou, kai tha einai ki autos gia gelio. epeidi, mipos o israil den stathike gia gelio se sena; mipos brethike anamesa se kleftes; epeidi, oses fores milas gi' auton, skirtas apo chara. katoikoi tou moab, egkataleipste tis poleis, kai katoikiste se petrinous topous, kai gineste san peristeri pou foliazei sta plagia tou stomatos tou spilaïou. akousame tin uperifaneia tou moab, tou uperbolika uperifanou tin upsilofrosuni tou, kai tin alazoneia tou, kai tin uperifaneia tou, kai tin eparsi tis kardias tou. ego gnorizo ti mania tou, leei o kurios omos, ochi etsi ta psemata tou den tha teleforisoun. gi' auto, tha ololuxo gia ton moab, kai tha anaboiso gia olokliri ton moab tha thrinologisoun gia tous andres tis kir-eres. ampele tis sibma, tha klapso gia sena perissotero apo ton klauthmo tis iazir ta klimata sou diaperasan ti thalassa, eftasan mechri ti thalassa tis iazir o leilatis epepese epano ston therismo sou, kai epano ston trugito sou. kai chara kai agalliasi exaleifthike apo tin karpoforo pediada, kai apo ti gi tou moab kai afaïresa to krasi apo tous linous kanenas den tha linopatisei alalazontas alalagmos den tha akoustei. exaitias tis kraugis tis esebon, pou eftase mechri tin eleali kai mechri tin iaas, autoi edosan ti foni tous apo ti sigor mechri to oronaim, san trietes damali epeidi, kai ta nera tou nimreim tha ekleipsoun. kai tha pauso ston moab, leei o kurios, ekeinon pou proferei olokautoma epano stous psilous topous, ki auton pou thumiazei stous theous tou. gi' auto, i kardia mou tha boggixei me thrino gia

ton moab san aulos, kai i kardia mou tha boggiexi me thrino san aulos gia tous andres tis kir-eres epeidi, ta agatha, pou apoktithikan s' auti, chathikan. epeidi, kathe kefali tha einai falakro, kai kathe pigouni xurismo epano se ola ta cheria tha uparchoun entomes, ki epano stin osfu, sakos. epano se oles tis taratses tou moab, ki epano se oles tis plateies tou tha uparchei thrinos epeidi, suntripsa ton moab san skeuos, sto opoio den uparchei chari, leei o kurios. ololuxe, legontas: pos suntrifike! pos o moab estrepse ta nota tou me kataischuni! etsi o moab tha einai perigelos kai friki se olos osous einai ologura tou. epeidi, etsi leei o kurios deste, tha petaxei, san aetos, kai tha aplosei tis fterougues tou, epano ston moab. i kerioth kuriethike, kai ta ochuromata piastikan, kai oi kardies ton ischuron tou moab, kata tin imera ekeini, tha einai san tin kardia gunaikas pou koiloponaei. kai o moab tha exaleifthei apo to na einai laos, epeidi megalunthike enantia ston kurio. fobos, kai lakkos, kai pagida tha einai epano sou, katoike tou moab, leei o kurios. ekeinos pou xefuge apo ton fobo, tha pesei ston lakko ki ekeinos pou anebike apo ton lakko, tha piastei stin pagida epeidi, tha fero enantia s' auton, enantia ston moab, ton chrono tis episkepsis tous, leei o kurios. autoi pou efugan, stathikan exasthenimeno kato apo ti skia tis esebon omos, tha bgei fotia apo tin esebon, kai floga mesa apo ti sion, kai tha katafaei to orio tou moab, kai tin akropoli auton ton polemiston pou thoruboun. alloimono se sena, moab! o laos tou chemos chathike epeidi, oi gioi sou piastikan aichmalotoi, kai oi thugateres sou aichmalotoi. ego, omos, stis eschates imeres, tha epistrepso tin aichmalosia tou moab, leei o kurios. mechris edo i krisi tou moab.

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gia tous gious ammon. etsi leei o kurios: mipos den echei gious o israil; den echei klironomo; giati o malchom klironomise ti gad, kai o laos tou katoikei stis poleis ekeinou; gi' auto, deste, erchontai imeres, leei o kurios, kai tha kano na akoustei sti rabba ton gion ammon thorubos polemou kai tha einai soros ereipion, kai oi komopoleis tous tha katakaoun me fotia tote, o israil tha klironomisei autous pou ton klironomisan, leei o kurios. ololuxe, esebon, epeidi i gai leilatithike boiste, oi komopoleis tis rabba, perizosteite sakous thriniste kai trexte ologura mesa apo tous fragmous epeidi, o malchom tha paei se aichmalosia, oi ierei tou kai oi archontes tou mazi. giati kauchasai stis koilades; i koilada sou dierreuse, thugatera apostatria, pou elpizes stous thisauros sou, legontas: poios

tharthei enantion mou; des, ego ferno fobo enantion sou, leei o kurios ton dunameon, apo oλους tous perioikous sou kai tha diaskorpiasteite kathe enas kateutheian mprosta tou kai den tha uparchei ekeinos pou tha sunaxei auton pou planietai. kai usterá ap' auta tha epistrepso tin aichmalosia ton gion ammon, leei o kurios. gia ton edom. etsi leei o kurios ton dunameon: den uparchei pleon sofia sti thaiman; chathike i bouli apo tous sunetous; efuge i sofia tous; fuegete, strafeite, kante batheis topous gia katoikia, katoikoi tis daidan epeidi, tha fero epano tou ton olethro tou isau, ton kairo tis episkepsis tou. an erchontan se sena trugites, den tha afinan epanostafula; an erchontan kleftes kata ti nuchta, tha arpazan ekeino pou tous arkouse. ego, omos, gumnosa ton isau, apokalupsa tous krupsones tou, kai den tha mporesei na kruftei leilatithike to sperma tou, kai oi adelfoi tou, kai oi geitones tou ki autos den uparchei. afise ta orfana sou ego tha ta zoogoniso kai oi chires sou as elpizoun se mena. epeidi, etsi leei o kurios: des, ekeinói stous opoious den tiairaze na pioun apo to potiri, pragmatika ipian kai esu tha meineis oloklitotika atimoritos; den tha meineis atimoritos, alla tha pieis, oposdipote. epeidi, orkistika ston eauto mou, leei o kurios, oti i bosorra tha einai se thambos, se oneidos, se erimosi, kai se katara kai oles oi poleis tis tha einai erimes ston aiona. akousa aggelia apo ton kurio, kai minutis stalthike sta ethni, legontas: sugkentrotitheite, kai elate enantion tis, kai sikotheite se polemo. epeidi, des, tha se kano mikron anamesa sta ethni, eukatafroniton anamesa stous anthropous. i tromerotia sou se apatise, kai i uperifaneia tis kardias sou, esu pou katoikeis sta koilomata ton gkremón, esu pou katecheis to upsos ton bounon kai an upsoseis ti folia sou san ton aeto, kai apo ekei tha se katebaso, leei o kurios. kai o edom tha einai thambos kathenas pou diabainei mesa ap' auton tha meinei ekthambos, kai tha surixei, gia oles tis pliges tou. opos katastrafikan ta sodomá kai ta gomorra kai ta plisiochora tous, leei o kurios, etsi den tha katoikisei ekei anthropos oute gios anthropou tha paroikisei ekei. deste, tha anebai san lioniati apo to frugma tou iordani enantia stin katoikia tou dunatou ego, omos, tha ton dioxo ap' auti grigora kai opoios einai o eklektos mou, auton tha topothetiso epano s' auti epeidi, poios einai omoios me mena; kai poios tha antistathei se mena; kai poios einai o poimenas ekeinos, pou tha stathei enantia sto prosopo mou; gi' auto, akouste i bouli tou kuriou, pou bouleuthike enantia ston edom, kai tous logismous tou, pou ekane enantia stous katoikous tis thaiman: ta elachista tou poimniou tha tous parasuroun, oposdipote i katoikia tous tha erimothei mazi tous, exapantos.

apo ton icho tis alosis tous seistike i gi o ichos tis fonis tis akoustike stin eruthra thalassa. deste, tha anebei kai tha petaxei san aetos, kai tha aplosei tis fterouges tou enantia sti bosorra kai kata tin imera ekeini, i kardia ton ischuron tou edom tha einai san tin kardia mias gunaikas pou koiloponaei. gia ti damasko. katanthropiastike i aimath kai i arfad epeidi, akousan kaki aggelia i kardia tous dialuthike sti thalassa uparchei tarachi den mporei na isuchasei. i damaskos pareluse, strafike se fugi, kai tin katelabe tromos agonia kai ponoi tin kurieusan, san ekeini pou gennaiei. pos den enapemeine i endoxi poli, i poli tis eufrosunis mou! gi' auto, oi neo i tis tha pesoun stis plateies tis, kai oloi oi polemistes andres tha apolestoun kata tin imera ekeini, lee i kurios ton dunameon. kai tha anapo fotia sta teichi tis damaskou, kai tha katafaei ta palatia tou ben-adad. gia tin kidar, kai gia ta basileia tis asor, pou pataxe o nabouchodonosoras, o basilias tis babulonas. etsi lee i kurios: sikotheite, anebeite stin kidar, kai leilatiste tous gious tis anapolis. tha kurieusoun tis skines tous, kai ta kopadia tous tha paroun gia ton eauto tous ta parapetasmata tous, kai ololkiri tin aposkeui tous, kai tis kamiles tous kai tha boisoun pros autous: tromos apo pantou. fugete, pigainete makria, na kanete batheis topous gia katoikia, katoikoi tis asor, lee i kurios epeidi, o nabouchodonosoras, o basilias tis babulonas, bouleuthike enantion sas bouli, kai sullogistike enantion sas logismous. sikotheite, anebeite sto isucho ethnos, pou katoikei me asfaleia, lee i kurios autoi den echoun pules oute mochlous, alla katoikoun monoi kai oi kamiles tous tha einai leilasia, kai to plithos ton ktinon tous lafuro kai tha tous diaskorpiso se olous tous anemous, pros ekeinous pou katoikoun sta apotata meri kai tha fero epano tous ton olethrou tous apo ola ta perata tous, lee i kurios. kai i asor tha einai katoikia tsakalion, erimi pantotina ekei den tha katoikei anthrhopos, kai gios anthrhopou den tha paroikei s' auti. o logos tou kuriou, pou eagine ston profiti ieremia enantia stin elam, stin archi tis basileias tou sedekia, tou basilia tou iouda, legontas: etsi lee i kurios ton dunameon: deste, tha suntripso to toxo tis elam, tin archi tis dunamis tous. kai tha fero enantia stin elam tous tesseris anemous apo ta tessera akra tou ouranou, kai tha tous diaskorpiso se olous autous tous anemous kai den tha uparchei ethnos, opou den tharthoun oi diogmenoi tis elam. epeidi, tha katatromaxo tin elam mprosta stous echthrous tous, kai mprosta s' ekeinous pou zitoun tin psuchi tous kai tha epifero epano tous kako, ton thumo tis orgis mou, lee i kurios kai tha steilo piso tous ti machaira, mechris otou tous analoso. kai tha stiso ton throno mou stin elam, kai apo

ekei tha exolothreuso basilia kai megistanes, lee i kurios. omos, stis eschates imeres tha epistrepso tin aichmalosia tis elam, lee i kurios.

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o logos pou milise o kurios enantia sti babulona, enantia sti gi ton chaldaion, diamesou tou profiti ieremia. anaggeilate sta ethni, kai kiruxte, kai upostose simaia kiruxte, mi krupsete peite: kurieuthike i babulona, katanthropiastike o bil, suntrifhike o merodach katanthropiastikan ta eidola tis, suntrifhikan ta bdelugmata tis. epeidi, apo borra anebainei ethnos enantion tis, pou tha kanei ti gi tis erimi, kai den tha uparchei ekeinos pou katoikei s' auti apo anthrupo mechri ktinos tha metatopistoun, tha fugoun. kata tis imeres ekeines, kai kata ton kairo ekeino, lee i kurios, tharthoun oi gioi israil, autoi kai oi gioi tou iouda mazi, badizontas kai klaigontas tha pane kai tha zitisoun ton kurio ton theo tous. tha rotisoun gia ton dromo tis sion me ta prosopa tous pros ta ekei, legontas: elate, kai as enothoume me ton kurio, se aionia diathiki, pou den tha lismonithe. o laos mou eagine probata chamera oi poimenes tous tous estrepsan allou, tous periplanisan sta bouna pigan apo bouno se lofo, lismonisan tis mantres tous. oloi autoi pou tous ebriskan, tous katetrogan kai oi echthroi tous eipan: den ftaime, epeidi amartisan ston kurio, tin katoikia tis dikaiosunis nai, ston kurio, tin elpida ton pateron tous. fugete mesa apo ti babulona, kai bgeite exo apo ti gi ton chaldaion, kai ginete san kriaria mprosta sta kopadia. epeidi, deste, ego tha sikoso, kai tha anebaso enantia sti babulona sunaxi megalon ethnon apo ti gi tou borra, kai tha paratachthoun enantion tis apo ekei tha alothei ta beli tous tha einai san empeirou, ischurou andra den tha epistrepoun adeiana. kai i chaldaia tha einai lafuro oloi autoi pou ti leilatoun, tha chortasoun, lee i kurios. epeidi, eufrainosastan kai kauchiosastan, fthoreis tis klironomias mou, epeidi, skirtousate san damali epano se chortari, kai chremetizate san romalaia aloga, i mitera sas katanthropiastike uperbolika ekeini pou sas gennise, ntrapike deste, auti tha einai i teleutaia ton ethnon, erimi, xeri gi kai abati. exaitias tis orgis tou kuriou den tha katoikithe, alla tha erimothiei ololkiri kathanas pou diabainei diamesou tis babulonas, tha ginei ekthambos, kai tha surixei gia oles tis pliges tis. paratachtheite enantia sti babulona, ologura oloi osoi tentonete toxo, na toxouseite enantion tis, mi lupaste ta beli epeidi, amartise ston kurio. alalaxte enantion tis, ologura paredose ton eauto tis epesan ta themelia tis,

katedafistikān tha teichi tis epeidi, auto einai i ekdikisi tou kuriou ekdikitheite tin opos auti ekane, na kanete s' auti. apokopste apo ti babulona auton pou spernei, ki auton pou krataei drepani stin epochi tou therismou mprosta apo tin exolothreutiki machaira tha epistrepoun kathe enas ston lao tou, kai tha fugei kathe enas sti gi tou. o israil einai ena probato, pou planietai liontaria tou kuniginisan protos ton katefage o basilias tis asurias kai usterā autos o nabuchodonosoras, o basilias tis babulonas, katasuntripse ta kokala tou. gi' auto, etsi leei o kurios ton dunameon, o theos tou israil: deste, ego tha timoriso ton basilias tis babulonas, kai ti gi tou, opos timorisa ton basilias tis asurias. kai tha apokatastiso ton israil stin katoikia tou, kai tha echei gia boski ton karmilo kai ti basan, kai i psuchi tou tha chortasei epano sto bouno efrāim kai galaad. kata tis imeres ekeines, kai kata ton kairo ekeino, leei o kurios, tha zitithei i anomia tou israil, kai den tha uparchei kai oi amarties tou iouda, kai den tha brethoun epeidi, tha sugchoriso osous afiso upoloipo. aneba enantia sti gi ton katadunaston, enantia s' auti, ki enantia stous katoikous tis fekod afanise kai exolothreuse piso ap' autous, leei o kurios, kai kane sumfona me ola osa se prostaxa. foni polemou sti gi, kai megalō suntrimma. pos sunthlastike kai suntrifike to sfuri ololiris tis gis! pos i babulona egine se thambos anamesa sta ethni! estisa pagida gia sena, malista, kai piastikes, babulona, ki esu den gnorises brethikes, malista kai se sunelaban, epeidi antistathikes ston kurio. o kurios anoixe tin oplothiki tou, kai ebgaletis na tin kanete san sorous, kai exolothreute tin as mi meinei upoloipo ap' auti. sfaxte ola ta moscharia tis as kateboun se sfagi alloimono s' autous! epeidi, irthe i imera tous, o kairos tis episkepsis tous. foni ekeinoi pou feugoun kai diasozontai apo ti gi tis babulonas, gia na anaggeilei sti sion tin ekdikisi tou kuriou tou theou mas, tin ekdikisi tou naou tou. sugkaleste tous toxotes enantia sti babulona oloi osoi tentonete toxo, stratopedeste enantion tis, ologura as mi diasothei ap' auti kanenas antapodoste tis sumfona me to ergo tis kante s' auti, sumfona me osa ekane epeidi, uperifaneuthike enantia ston kurio, enantia ston agio tou israil. gi' auto, oi neoi tis tha pesoun stis plateies tis, kai oloi oi polemistes andres tis tha apolestoun kata tin imera ekeini, leei o kurios. des, ego eimai enantion sou, o uperifani, leei o kurios o theos ton dunameon epeidi, irthe i imera sou, o kairos tis episkepsis sou. kai o uperifanos tha proskopsei kai

tha pesei, kai den tha uparchei autos pou tha ton sikosei kai tha anapso fotia stis poleis tou, kai tha katafaei ola osa einai ologura tou. etsi leei o kurios ton dunameon: oi gioi israil kai oi gioi iouda katadunasteuthikan mazi kai oloi ekeinoi pou tous aichmalotisan, tous katakratisan arnithikan na tous afisoun eleutherous. omos, o lutrotis tous einai ischuros kurios ton dunameon einai to onoma tou tha dikasei ti diki tous oposdipote, gia na anapausei ti gi, kai na taraxei tous katoikous tis babulonas. machaira enantia stous chaldaious, leei o kurios, kai enantia stous katoikous tis babulonas, kai enantia stous megistanes tis, kai enantia stous sofous tis. machaira enantia stous pseudoprofitas, kai tha parafronisoun machaira enantia stous ischurous tis, kai tha tromaxoun. machaira enantia sta aloga tous, kai enantia stis amaxes tous, kai enantia se ololikiro ton summikto lao, pou einai anamesa tis, kai tha einai san gunaikes machaira enantia stous thisauros tis, kai tha diarpachthoun. xirasia epano sta nera tis, kai tha xerathoun epeidi, einai i gi ton glupton, kai morathikan sta eidola tous. gi' auto, thiria kai tsakalia tha katoikisoun ekei, kai strouthokamiloi tha katoikisoun mesa s' auti kai den tha katoikithe pleon ston aiona kai kanenas den tha kataskinosei s' auti, se genea kai genea. kai kathos o theos katestrepse ta sodoma kai ta gomorra, kai ta plisiochora tous, leei o kurios, etsi den tha katoikisei ekei anthropos oute gios anthropou tha paroikisei s' auti. deste, laos tharthei apo ton borra, kai ethnos megalō kai tha sikothoun polloi basilades apo ta eschata tis gis. tha kratoun toxo kai logchi einai skilroi kai asplachnoi i foni tous ichei san thalassa, kai einai kabala se aloga, paratagmenoi san andres se polemo, enantion sou, thugatera tis babulonas. o basilias tis babulonas akouse ti fimi tous, kai ta cheria tou parelusan stenochoria ton epiase, odines san ekeini pou gennaei. deste, tha anebei san liontari apo to frugma tou iordani enantia stin katoikia tou dunatou ego, omos, tha tous dioxo grigora ap' auti kai opoios einai o eklektos mou, auton tha topothetiso epano s' auti epeidi, poios einai omoios me menā; kai poios tha antistathei se menā; kai poios einai o poimenas ekeinos, pou tha stathei mprosta sto prosopo mou; gi' auto, akouste ti bouli tou kuriou, pou bouleuthike enantia sti babulona, kai tous logismous tou, pou ekane enantia sti gi ton chaldaion ta elachista tou kopadiou tha tous parasuroun, oposdipote i katoikia tous tha erimothēi mazi tous, oposdipote. apo ton icho tis alosis tis babulonas seistike i gi, kai i kraugi akoustike mesa sta ethni.

etsi leei o kurios: deste, ego sikono anemo fthoropoion enantia sti babulona, kai enantia stous katoikous tis, pou uposan tin kardia tous enantion mou. kai tha steilo lichnistes enantia sti babulona, kai tha ti lichnison, kai tha adeiasoun ti gi tis epeidi, kata tin imera tis sumforas, apo ologura, tha einai enantion tis. toxotis enantia se toxoti as tentosei to toxo tou, kai s' ekeinon pou echei pepoithisi ston thoraka tou kai mi lupaste tous neous tis exolothreuste olokliri to strateuma tis. kai oi traumaties tha pesoun sti gi ton chaldaion, kai oi katakentimenoi apo toxa stous dromous tis. epeidi, o israil den egkataleifhike oute o ioudas, apo ton theo tou, apo ton kurio ton dunameon, an kai i gi tous gemise apo anomia enantia ston agio tou israil. fugete apo mesa apo ti babulona, kai kathe enas diasoste tin psuchi tou mi apolesteite mesa stin anomia tis epeidi, einai kairos ekdikisis tou kuriou, autos antapodidei s' autin antapodoma. i babulona stathike chruso potiri sto cheri tou kuriou, pou methouse olokliri ti gi apo to krasi tis ipian ta ethni gi' auto, ta ethni parafronisan. i babulona epese xafnika, kai suntrifike ololuzete gi' auti parte balsamo gia ton pono tis, isos giatreutei. metacheiristikame giatrika gia ti babulona, alla den giatreutike egkataleipste tin, kai as fugoume kathe enas sti gi tou epeidi, i krissi tis eftase ston ourano, kai upsothike mechri to stereoma. o kurios fanerose ti dikaosuni mas elate, kai as diigithoume sti sion to ergo tou kuriou tou theou mas. stilboste ta beli puknoste tis aspides o kurios sikose to pneuma ton basiliadon ton midon epeidi, o skopos tou einai enantia sti babulona gia na tin exolothreusei epeidi, i ekdikisi tou kuriou einai ekdikisi tou naou tou. uposte mia simaia epano sta teichi tis babulonas, endunamoste ti froura, stiste bardies fulaxis, etoimaste enedres epeidi, o kurios kai bouleuthike kai tha ektelese ekeino pou milise enantia stous katoikous tis babulonas. o, esu pou katoikeis epano se polla nera, pou eisai gemati apo thisaurus, irthe to telos sou, to terma tis pleonexias sou. o kurios ton dunameon orkistike ston eauto tou, legontas: tha se gemiso apo anthropous, oposidipote, san apo akrides kai tha ekpemsoun enantion sou alalagmo. autos dimiourgise ti gi me ti dunami tou, stereose tin oikoumeni me ti sofia tou, kai aplose tous ouranous me ti sunesi tou. otan ekpemei ti foni tou, plithos apo nera sugkentronetai ston ourano, kai fernei sunnefa apo ta akra tis gis kanei astrapes gia brochi, kai bgazei anemo apo tous thisaurus tou. kathe anthropos morathike apo ti gnosi tou kathe choneutis katantropiastike apo ta glupta epeidi, to choneuto tou

einai psema, kai den uparchei mesa tou pnoi. auta einai mataiotita, ergo planis kata ton kairos tis episkepsis tous tha aposteoun. i merida tou iakob den einai opos auta epeidi, autos einai pou eplase ta panta kai o israil einai i rabdosis tis klironomias tou kuriou ton dunameon einai to onoma tou. esu isoun o pelekus mou, opla tou polemou kai me sena suntripsa ethni, kai me sena exolothreusa basileia kai me sena suntripsa to alogo kai ton kabalari tou kai me sena suntripsa tin amaxa kai ton kabalari tis kai me sena suntripsa andra kai gunaika kai me sena suntripsa geronta kai neo kai me sena suntripsa neanisko kai parthena kai me sena suntripsa ton poimena kai to poimnio tou kai me sena suntripsa ton georgo kai to zeugari tou kai me sena suntripsa stratigous kai archontes. kai tha antapodoso epano sti babulona ki epano stous katoikous tis chaldaias, oli tin kakia tous, pou epraxan sti sion, mprosta sas, leei o kurios. des, ego eimai enantion sou, fthoropoio bouno, leei o kurios, pou ftheireis olokliri ti gi kai tha aplosi to cheri mou epano sou, kai tha se katakuliso apo tous brachous, kai tha se kano bouno kameni apo fotia. kai den tha paroun apo sena petra gia gonia oute petra gia themelia alla, tha eisai aionia erimosi, leei o kurios. uposte mia simaia epano sti gi, salpiste salpigga mesa sta ethni, etoimaste ethni enantion tis, parageillate enantion tis, sta basileia tou ararat, tou minni, kai tou aschenaz balte archigous epano tis anebaste aloga san orthotriches akrides. etoimaste enantion tis ethni, tous basiliades ton midon, tous stratigous tis, kai olous tous archontes tis, kai olokliri ti gi tis epikrateias tis. kai i gi tha seistei kai tha stenaxei epeidi, i bouli tou kuriou tha ektelestei enantia sti babulona, gia na kanei ti gi tis babulonas erimi, choris katoiko. oi ischuroi tis babulonas stamatisan na polemoun, emeinan sta ochuromata i dunami tous atonise eginan san gunaikes ekpans tis katoikies tis suntrifikan oi mochloi tis. tachudromos tha trexei se sunantisi allou tachudromou, kai minutis se sunantisi allou minuti, gia na anagegailoun pros ton basilia tis babulonas, oti i poli tou alothike apo tis akres tis kai oti piastikan oi diabaseis, kai katekapsan me fotia tis kalamones, kai oi andres tou polemou katatromaxan. epeidi, etsi leei o kurios ton dunameon, o theos tou israil: i thugatera tis babulonas einai san aloni, einai kairos na katapatithe i akoma ligo, kai tharthei o kairos tou therismou tis. no nabouchodonosoras, o basiliatis tis babulonas, me katefage, me suntripse, me ekane ena achristo aggeo, me katapie san drakos, gemise tin koilia tou apo tis lichoudies mou, me exose. i adikia pros emena kai ti sarka mou as erthei epano sti babulona, tha pei auti pou katoikei sti sion

ñkai to aimá mou, epano stous katoikous tis chaldaiasz, tha pei i ierousalim. gi' auto, etsi leei o kurios: des, ego tha dikaso ti diki sou, kai tha ekdikiso tin ekdikisi sou kai tha kano ti thalassa tis xira, kai tha xerano tin pigi tis. kai i babulona tha einai se sorous, katoikitirio apo tsakalia, thambos kai surigmos, choris katoiko. tha bruchazoun mazi san liontaria tha oruontai san skumnoi liontarion. tha tous kano na thermanthoun sta symposia tous, kai tha tous methuso, gia na euthumisoun, kai na koimithoun aionion upno, kai na mi xupnisoun, leei o kurios. kai tha tous katebaso san arnia se sfagi, san kriaria mazi me tragous. pos alothike i sisach! kai thireutike to kauchima ololkiris tis gis! pos i babulona eGINE thambos mesa sta ethni! i thalassa anebike enantia sti babulona kataskepastike apo to plithos ton kumaton tis. oi poleis tis eginan thambos, anudri gi, kai abati gi, mesa stin opoia den katoikei kanenas anthropos oute gios anthropou pernaei apo mesa tis. kai tha timoriso ton bil sti babulona, kai tha bgalo apo to stoma tou osa echei katapiei kai ta ethni den tha sugkentrothoun pleon s' auton, kai auto to teichos tis babulonas tha pesei. lae mou, apo to meson tis bgeite exo, kai soste kathe enas tin psuchi tou apo tin orgi tou thumou tou kuriou mipos kai chalarothei i kardia sas, kai fobitheite apo tin aggelia, pou tha akoustei sti gi tharthei malista i aggelia ti mia chronia, kai usterá ap' auto i aggelia tin alli chronia, kai katadunasteia sti gi, exousiastis enantia se exousiasti. gi' auto, deste, erchontai imeres, kai tha kano ekdikisi enantia sta glupta tis babulonas kai ololkiri i gi tis tha katanthropiastei, kai oloi oi traumatismenoi tis tha pesoun sto meson tis. tote, oi ouranoi kai i gi, kai ola osa briskontai s' auta, tha alalaxoun enantia sti babulona epeidi, oi exolothreutes tharthoun enantion tis apo borra, leei o kurios. opos i babulona ekane tous traumatismenous tou israil na pesoun, etsi tha pesoun kai oi traumatismenoi ololkiris tis gis sti babulona. eseis pou diafugate ti machaira, pigainete, mi stekeste thumitheite apo makrua ton kurio, kai i ierousalim as anebai epano stin kardia sas. katanthropiastikame, epeidi akousame oneidismo ntropi kataskepase to prosopo mas epeidi, xenoi mpikan sto agiastirio tou oikou tou kuriou. gi' auto, deste, erchontai imeres, leei o kurios, kai tha kano ekdikisi epano sta glupta tis kai se ololkiri ti gi tis, oi traumatismenoi tha odorontai. kai an i babulona anebai mechri ton ourano, kai an ochurosei to upsos tis dunamis tis, tharthoun apo mená exolothreutes enantion tis, leei o kurios. foni kraugis erchetai apo ti babulona, kai megalos suntrimmos apo ti gi ton chaldaion epeidi, o kurios exolothreute ti babulona, kai afanise ap' auti ti megalí

foni eno ta kumata ekeinon ichoun o thorubos tis fonis tous akougetai san mesa apo polla nera epeidi, o exolothreutis irthe enantion tis, enantia sti babulona, kai oi dunatoi tis piastikan, ta toxa tous suntriftikan epeidi, o kurios o theos ton antapodoseon tha kanei antapodosi, oposdipote. kai tha methuso tous igemones tis, kai tous sofous tis, tous stratigous tis, kai tous archontes tis, kai tous dunatous tis kai tha koimithoun aionion upno, kai den tha xupnisoun, leei o basiliás, pou to onoma tou einai o kurios ton dunameon. etsi leei o kurios ton dunameon: ta platia teichi tis babulonas tha kataskaftoun ololkiriotika, kai oi psiles pules tis tha katakaoun me fotia kai osa kopiasan oi laoi, tha einai eis matin, kai osa mochthisan ta ethni, tha einai gia ti fotia. o logos, pou o profitis ieremias prostaxe ston seraia, ton gio tou niria, giou tou maa-sia, otan poreuotan sti babulona mazi me ton sedekia, ton basilia tou iouda, kata ton tetarto chrono tis basileias tou kai o seraia itan archigos ton koitonon. kai o ieremias egrapse mesa se biblio ola ta kaka, pou eprokeito narthoun epano sti babulona, ola auta ta grammena logia enantia sti babulona. kai o ieremias eipe ston seraia: otan ertheis sti babulona, kai deis, kai diabaseis ola auta ta logia, tote tha peis: kurie, esu milises enantia s' auto ton topo, gia na ton exolothreuseis, oste na mi uparchei ekeinos pou katoikei s' auton, apo anthropon mechri ktinos, alla na einai aionia erimosi. kai afou teleioseis diabazontas auto to biblio, tha de-seis epano s' auto mia petra, kai tha to rixeis sto meson tou eufрати kai tha peis: etsi tha buthistei i babulona, kai den tha sikothei apo ta kaka, pou ego tha fero epano tis kai oi babulonioi tha exasthenisoun. mechris edo einai ta logia tou ieremia.

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o sedekias, otan basileuse, itan ilikias 21 chronon, kai basileuse 11 chronia stin ierousalim kai to onoma tis miteras tou itan amoutal, thugatera tou ieremia apo ti libna. kai epraxe ponira mprosta ston kurio, sunfona me ola osa eiche praxeí o ioakeim. epeidi, apo ton thumo tou kuriou, pou eGINE enantia stin ierousalim kai ton iouda, mechris otou tous aperipise apo mprosta tou, o sedekias apostatise enantia ston basilia tis babulonas. kai kata ton enato chrono tis basileias tou, ton dekató mina, ti dekatí imera tou mina, irthe o nabouchodonosoras, o basiliás tis babulonas, autos kai ololkiros o stratos tou, enantia stin ierousalim, kai stratopedeusan enantion tis, kai oikodomisan periteichisma enantion tis, ologura. kai i poli itan se poliorkia mechri ton 11o chrono tou basilia sedekia. kata ton

tetarto mina, tin enati imera tou mina, i peina dunamose stin poli, kai den upirche psomi gia ton lao tou topou. kai kurieuthike i poli, kai efugan oloi oi andres tou polemou, kai bgikan apo tin poli ti nuchta, diamesou tou dromou tis pulis, pou itan anamesa sta duo teichi, i opoia briskotan konta ston basiliko kipo kai oi chaldaioi isan konta stin poli, ologura kai pigan pros ton dromo tis pediadas. kai o stratos ton chaldaion kata-dioxe piso apo ton basilia, kai eftasan ton sedekia stis pediades tis iericho kai olokliros o stratos tou diaskorpistike apo konta tou. kai sunelaban ton basilia, kai ton anebasan pros ton basilia tis babulonas sti ribla, sti gi tis aimath, kai profere enantion tou katadiki. kai o basiliastis babulonas esfaxe tous gious tou sedekia mprosta sta matia tou esfaxe akoma kai olous tous archontes tou iouda sti ribla. kai tuflose ta matia tou sedekia, kai ton edese me duo chalkines alusides kai o basiliastis babulonas ton efere sti babulona, kai ton ebale ston oiko tis fulakis mechri tin imera tou thanatou tou. kai kata ton pempto mina, ti dehati imera tou mina, tou 19ou chronou tou nabouchodonosora, basilia tis babulonas, irthe stin ierousalim o nebouzaradan, o archisomatofulakas, pou parastekotan mprosta ston basilia tis babulonas, kai katekapse ton oiko tou kuriou, kai to palati tou basilia, kai ola ta spitia tis ierousalim, kai kathe megali katoikia katekapse me fotia. kai olokliros o stratos ton chaldaion, pou itan mazi me ton archisomatofulaka, katagkremisan ola ta teichi tis ierousalim, ologura. kai apo tous ftochous tou laou, kai to upoloipo tou laou, pou eiche enapomeinei stin poli, kai ekeinous pou eichan fugei kai eichan profugei ston basilia tis babulonas, kai ekeinoi pou eichan enapomeinei apo to plithos, o archisomatofulakas nebouzaradan tous metoikise. apo tous ftochous tis gis, omos, o archisomatofulakas nebouzaradan afise gia ampelourgous kai gia georgous. kai tous chalkinous stulous, pou isan ston oiko tou kuriou, kai tis baseis, kai ti chalkini thalassa, pou itan ston oiko tou kuriou, oi chaldaioi katekopsan, kai metakomisan olokliro ton chalko tous sti babulona. piran malista kai tous lebites, kai ta ftuaria, kai ta luchnopsalida, kai tis lekanes, kai ta thumiatria, kai ola ta chalkina skeui, me ta opoia ekanan upiresia. akoma, o archisomatofulakas pire kai tous kratires, kai ta purodocheia, kai tis lekanes, kai tous lebites, kai tis luchnies, kai ta thumiatria, kai tis fiales osa isan chrusa, kai osa asimenia tous duo stulous, ti mia thalassa, kai ta 12 chalkina moscharia, pou isan anti gia baseis, pou eiche kanei o basiliastis solomontas gia ton oiko tou kuriou o chalkos olon auton ton skeuon itan azugistos. gia tous stulous, omos, to upsos tou

enos stulou itan 18 piches, kai mia zoni apo 12 piches ton perikuklone kai to pachos tou apo tessera dachtula itan koufios. kai to kionokrano, pou itan epano tou itan chalkino kai to upsos tou enos kionokranou itan pente piches, kai to dichtuoto, kai ta rodia epano sto kionokrano ologura, ola isan chalkina ta idia eiche kai o deuteros stulos mazi me ta rodia. kai isan 96 rodia pou kremontan ola ta rodia, pou isan epano sto dichtuoto, ologura, isan 100. kai o archisomatofulakas pire ton seraia, ton proto ierea, kai ton sofonia, ton deutero ierea, kai tous treis thurourous kai apo tin poli pire enan eunouchou, pou itan epistatis epano stous andres ton polemiston kai epta andres apo' autous pou parastekontan mprosta ston basilia, autous pou brehikan stin poli kai ton grammatea, ton archonta ton strateumatou, pou ekane ti stratologia tou laou tis gis kai 60 andres apo ton lao tis gis, pou brehikan mesa stin poli. kai o archisomatofulakas nebouzaradan, afou tous pire, tous efere ston basilia tis babulonas sti ribla. kai o basiliastis babulonas tous pataxe, kai tous thanatose sti ribla, sti gi tis aimath. etsi metoikistike o ioudas apo ti gi tou. autos einai o laos, ton opoio o nabouchodonosoras metoikise ston ebdomo chrono, 3.023 ioudaious kai ston 18o chrono tou nabouchodonosora, autos metoikise apo tin ierousalim 832 psuches ston 23o chrono tou nabouchodonosora, o nebouzaradan, o archisomatofulakas, metoikise apo tous ioudaious 745 psuches oles oi psuches isan: 4.600. kai ston 37o chrono tis metoikiasas tou ioakeim, tou basilia tou iouda, ton 12o mina, tin 25i imera tou mina, o eueilmerodach, o basiliastis babulonas, kata ton chrono pou basileuse, anupsose to kafali tou ioakeim, tou basilia tou iouda, kai ton ebgame apo ton oiko tis fulakis, kai milise mazi tou me eumeneia, kai ebale ton throno tou epano apo ton throno ton basiliadon, pou isan mazi tou sti babulona. kai allaxe ta imatia tis fulakis tou kai etroge psomi pantote mazi tou, oles tis imeres tis zois tou. kai to sitiresio tou itan pantotino sitiresio, pou dinotan s' auton apo ton basilia tis babulonas, imerisia chorigia mechri tin imera tou thanatou tou, oles tis imeres tis zois tou.

ston 30o chrono, ston tetarto mina, tin pempti imera tou mina, enobriskomoun anamesa stous aichmalotous, konta ston potamo chebar, anoixan oi ouranoi, kai eida oramata tou theou. tin pempti imera tou mina autou tou chronou, tou pemp-tou chronou tis aichmalosias tou basilia ioachein, eagine xekathara logos tou kuriou ston iezeikiil, ton gio tou bouzei, ton ierea, sti gi ton chaldaion, konta ston potamo chebar, kai ekei to cheri tou kuriou stathike epano tou. kai eida, kai xafnou, enas anemostro-bilos erchotan apo ton borra, ena megalo sunnefo, kai fotia peristrefomeni kai ologura tou mia lampsi, ki apo mesa ap' auto faino-tan san opsi ilektrou, mesa apo ti fotia. kai mesa ap' auto fainotan ena omoioima tes-saron zoon. kai i thea tous itan i exis: eichan omoioima anthropou. kai kathe ena eiche tessera prosopa, kai kathe ena eiche tesseris fterouges. kai ta podia tous isan podia or-thia kai to pelma tou podiou tous itan omoio me pelma podiou moschariou kai spinthi-robolousan san opsi chalkou gualismenou. kai eichan cheria anthropou apo kato apo tis fterouges tous, sta tessera meri tous kai ta tessera eichan ta prosopa tous kai tis fterouges tous. oi fterouges tous efaptontan i mia mazi me tin alli den strefontan kathos badizan poreuontan kateutheian empros apo to prosopo tous kathe ena. gia to omoioima, omos, tou prosopou tous, ta tessera eichan prosopo anthropou, kai prosopo liontariou pros to dexti meros kai ta tessera eichan prosopo bodiou kata to aristero meros eichan kai ta tessera prosopo aetou. kai ta prosopa tous, kai oi fterouges tous isan diairemenes pros ta ano duo apo to kathena efaptontan i mia mazi me tin alli, kai duo skepazan ta somata tous. kai poreuontan to kathe ena kateutheian empros apo to prosopo tous opou ferotan to pneuma, ekei badizan eno badizan, den strefontan. kai gia to omoioima ton zoon, i thea tous itan san anthrakes fo-tias pou ekaigan, san thea daulon auto stre-fotan edo ki ekei anamesa sta zoa kai i fotia itan lamperi, kai astrapi ebgaïne apo ti fo-tia. kai ta zoa etrechan kai gurizan, san ti thea tis astrapis. kai kathos eida ta zoa, xaf-nou, enas trochos epano sti gi, konta sta zoa sta tessera prosopa tous. i thea ton trochon, kai i ergasia tous, isan san opsi birullou kai oi tesseris eichan to idio omoioima kai i thea tous, kai i ergasia tous, isan osan na itan tro-chos mesa seallon trocho. otan badizan, ki-nountan pros ta tessera tous plagia den stre-fontan eno badizan. kai oi kuklioi tous isan toso psiloi, oste proxenousan fobo kai oi kuk-loi tous isan gematoi apo matia ologura ap' auta ta tessera. kai otan ta zoa poreuontan, konta tous poreuontan kai oi trochoi kai otan

ta zoa upsonontan apo ti gi, upsonontan kai oi trochoi. opou itan na paei to pneuma, ekei poreuontan ekei itan na paei to pneuma kai oi trochoi upsonontan apenanti tous epeidi, to pneuma ton zoon itan mesa stous troc-hous. otan ekeina poreuontan, poreuontan ki autoi kai otan ekeina stekontan, stekon-tan ki autoi kai otan ekeina upsonontan apo ti gi, upsonontan kai oi trochoi apenanti tous epeidi, to pneuma ton zoon briskotan mesa stous trochous. kai to omoioima tou stereomatos, pou itan pio psila apo to kefali ton zoon, itan san opsi foberou krustallou, aplomeno pano apo ta kefalia tous. kai apo kato apo to stereoma upirchan aplomenes oi fterouges tous, i mia pros tin alli to kathe ena eiche duo, me tis opoies skepazan ta somata tous. ki otan poreuontan, akouga ton icho apo tis fterouges tous, san icho pollon neron, san foni tou pantodunamou, kai ti foni tis lalias san foni stratopedou otan stekontan, katebazan tis fterouges tous. kai ginotan foni pano apo to stereoma, pou itan pio psila apo to kefali tous otan stekontan, katebazan tis fterouges tous. kai apo pio psila apo to stereoma, pou itan pio psila apo to kefali tous, fainotan ena omoioima thronou, san thea petras sapfeirou kai epano sto omoioima tou thronou itan ena omoioima san thea an-thropou, pou kathotan epano s' auton apo pano. kai eida san opsi ilektrou, san thea fotias mesa tou, ologura, apo ti thea tis os-fuos tou, ki epano kai apo ti thea tis osfuos tou, kai kato, eida san thea fotias, kai eiche ologura lampsi. opos i thea tou toxou, pou ginetai sto sunnefo kata tin imera tis brochis, etsi itan i thea tou omoiomatos tis lampsis, ologura. auti itan i thea tou omoiomatos tis doxas tou kuriou. kai otan to eida, epesa epano sto prosopo mou, kai akousa ti foni ekeinou pou milouse.

## 2

kai mou eipe: gie anthropou, stasou sta po-dia sou. kai tha sou miliso. kai kathos mou milise, mpike mesa mou to pneuma, kai me estise sta podia mou, kai akousa auton pou mou milouse. kai mou eipe: gie anthropou, ego se exapostello pros tous gious israil, se apostatika ethni, pou apostatisan apo mena autoi kai oi pateres tous stathikan enantion mou parabates mechri touti ti simerini imera kai einai gioi skliroprosopoi kai sklirokardoi. ego se stelno s' autous kai tha tous peis: etsi leei o kurios o theos. kai eite akousoun eite apeithisoun, epeidi einai oikos apostatis, tha gnorisoun omos oti stathike anamesa tous profitis. ki esu, gie anthro-pou, mi fobitheis ap' autous, kai mi deilia-seis apo ta logia tous, epeidi mazi sou einai agkathia kai skolopes, kai katoikeis anamesa se skorpious mi fobitheis apo ta logia tous,



kai mi tromaxeis apo to prosopo tous, epeidi oikos apostatis. kai tha miliseis s' autous ta logia mou, eite akousoun eite apeithisoun epeidi, einai apostates. esu, omos, gie anthropou, akou auto pou sou milao ego na mi gineis apostatis, opos o apostatis oikos anoixe to stoma sou, kai fae touto, pou ego dino se sena. kai eida, kai xafnou, ena cheri aplomeno pros emena, kai prosexa, s' auto itan enas tomos bibliou. kai ton xetulixe mprosta mou kai itan grammenos apo mesa ki apexo kai s' auton isan grammenoi klauthmoi, kai thrinodies, kai ouai.

### 3

kai mou eipe: gie anthropou, fae touto, pou briskeis fae touto ton tomo, kai pigaine na miliseis ston oiko israil. kai anoixa to stoma mou, kai mou edose na fao ekeino ton tomo. kai mou eipe: gie anthropou, as faei i koilia sou, kai as gemisoun ta entosthia sou apo touto ton tomo, pou sou dino ego. kai efaga, kai egine sto stoma mou san meli, apo ti glukutita. kai mou eipe: gie anthropou, pigaine, mpes mesa ston oiko tou israil, kai milise s' autous ta logia mou. epeidi, den stelnesai se laon bathucheilo kai baruglosso, alla ston oiko israil ochi pros pollous laous bathucheilous kai baruglossous, pou den katalabaineis ta logia tous. kai se tetoious an se estelna, autoi tha se akougan. o oikos, omos, israil den thelei na se akousei, gia ton logo oti, den theloun na akousoun emena epeidi, olokliros o oikos israil einai sklirometopos kai sklirokar-dos. des, ekanato to prosopo sou dunato enantia sta prosopa tous, kai to metopo sou dunato enantia sta metopa tous. ekanato to prosopo sou san diamanti, sklirotero apo chaliki mi tous fobitheis, kai mi tromaxeis apo to prosopo tous, epeidi einai oikos apostatis. kai mou eipe: gie anthropou, ola ta logia mou, pou ego tha miliso se sena, par' ta stin kardia sou, kai akouse ta me ta autia sou. kai pigaine, mpes mesa s' autous pou aichmalotistikan, stous gious tou laou sou, kai milise tous, kai pes tous: etsi leei o kurios o theos eite akousoun eite apeithisoun. kai to pneuma me sikose, kai apo piso mou akousa mia foni megalis sugkinisis, pou elegan: eulogimeni i doxa tou kuriou apo ton topo tou. kai akousa ton icho apo tis fterouges ton zoon, pou efaptontan i mia mazi me tin alli, kai ton icho ton trochon apenanti tous, kai mia foni megalis sugkinisis. kai to pneuma me uposede, kai me pire, kai piga me pikria kai me aganaktisi tou pneumatous mou omos, to cheri tou kuriou itan epano mou krataio. kai irtha s' autous, pou eichan metoikistei sto telabib, autous pou katoikousan konta ston potamo chebar, kai kathisa opou kathontan kai ekeinoi, kai

paremeina ekei anamesa tous epta imeres ekstatikos. kai meta tis epta imeres, egine se mena logos tou kuriou, legontas: gie anthropou, se ekana fulaka epano ston oiko israil akouse, loipon, ton logo apo to stoma mou, kai na tous nouthetiseis apo mena. otan leo ston anomo: oposdipote tha thanattheis, ki esu den ton nouthetiseis, kai den miliseis gia na apotrepsis ton anomo apo ton anomo dromo tou, oste na souseis ti zoi tou, ekeinos men o anomos tha pethanei stin anomia tou apo to cheri sou, omos, tha zitiso to aima tou. alla, an esu nouthetiseis men ton anomo, autos omos den epistrefei apo tin anomia tou, kai apo ton anomo dromo tou, ekeinos men tha pethanei stin anomia tou esu, omos, eleutheroses tin psuchi sou. pali, an o dikaios ektrapei apo ti dikaiosisuni tou, kai praxei anomia, kai ego balo proskomma mprosta tou, ekeinos tha pethanei epeidi, den tou edoses nouthesia, tha pethanei mesa stin amartia tou, kai i dikaiosisuni tou, pou ekane, den tharthei se enthymisi omos, apo to cheri sou tha zitiso to aima tou. an, omos, esu nouthetiseis ton dikαιο gia na mi amartisei, ki autos den amartisei, o dikaios bebaia tha zisei, epeidi nouthetithike ki esu eleutheroses tin psuchi sou. kai ekei stathike epano mou to cheri tou kuriou kai mou eipe: siko, bges exo stin pediada, kai ekei tha sou miliso. kai sikothika, kai bgika exo stin pediada kai xafnou, i doxa tou kuriou stekotan ekei, san ti doxa pou eicha dei konta ston potamo chebar kai epesa epano sto prosopo mou. kai mpike mesa mou to pneuma, kai me estise orthion sta podia mou, kai mou milise, kai mou eipe: pigaine, kleisou mesa sto spiti sou. epeidi, oso gia sena, gie anthropou, des, tha baloun epano sou desma, kai tha se desoun m' auta, kai den tha bgeis exo, sto meson tous. kai tha kolliso ti glossa sou ston larugga sou, kai tha gineis alalos kai den tha eisai s' autous andras pou elegchei, epeidi einai oikos apostatis. omos, otan sou miliso, tha anoixo to stoma sou, kai tha tous peis: etsi leei o kurios o theos: ekeinos pou akouei, as akouei kai ekeinos pou apeithei, as apeithei epeidi, einai oikos apostatis.

### 4

ki esu, gie anthropou, pare gia ton eauto sou ena keramidi, kai bal' to mprosta sou, kai schediasse epano tou mia poli, tin ierousalim kai stise mia poliorkia enantion tis, kai ktise enantion tis promachones, kai sikose enantion tis prochomata, bale akoma ena stratopedo enantion tis, kai stise enantion tis, ologura, polemika kriaria. kai pare gia ton eauto sou mia siderenia plaka, kai bal' tin san siderenion toicho anamesa se sena kai tin poli, kai stirixe to prosopo sou enantion tis, kai tha poliorkithe, kai tha baleis

mia poliorkia enantion tis. auto tha einai simadi ston oiko israil. ki esu plagiase epano sto aristero sou pleuro, kai bale tin anomia tou oikou israil epano tou sumfona me ton arithmo ton imeron, kata tis opoies tha plagiaseis epano tou, tha bastaxeis tin anomia tous. epeidi, ego ebal epano sou ta chronia tis anomias tous sumfona me ton arithmo ton imeron, 390 imeres kai tha bastaxeis tin anomia tou oikou israil. kai afou tis teleioseis, plagiase xana epano sto dexi sou pleuro, kai tha bastaxeis tin anomia tou oikou iouda 40 imeres sou prosdiorisa kathe mia imera anti gia enan chrono. kai tha stirixeis to prosopo sou pros tin poliorkia tis ierousalim, kai o brachionas sou tha einai gumnos, kai tha profiteuseis enantion tis. kai, des, tha balo epano sou desma, kai den tha strafeis apo to ena pleuro sto allo, mechris otou teleioseis tis imeres tis poliorkias sou. ki esu pare gia ton eauto sou sitari, kai krithari, koukia, kai faki, kai kechri, kai araka, kai bal' ta se ena docheio, kai kane ap' auta psomia gia ton eauto sou, sumfona me ton arithmo ton imeron, kata tis opoies tha plagiaseis epano sto pleuro sou, 390 imeres, kai tha tros ap' auta. kai to fagito sou, pou tha tros ap' auta, tha einai me zughi, 20 siklous tin imera apo kairo mechri kairo tha tros ap' auta. kai tha pineis nero me metro, to ena ekto tou in tha pineis apo kairo mechri kairo. kai tha ta tros san krithines stachtopites, kai tha ta psineis mprosta sta matia tous me koprana pou bgainoun apo anthropo. kai o kurios eipe: etsi molusmeno tha fane oi gioi israil to psomi tous anamesa sta ethni, opou tha tous diaskorpiso. ki ego eipa: a! kurie thee! des, i psuchi mou den molunthike epeidi, apo ti nioti mou mechri tora den efaga thnisimaio i thirialoto oute pote mpike sto stoma mou bdelukto kreas. kai mou eipe: des, sou edosa kopro bodiou anti gia anthropina koprana, kai m' auti tha psiseis to psomi sou. kai mou eipe: gie anthropou, des, ego tha suntripso to upostirigma tou psomiu stin ierousalim kai tha trone psomi me zughi, kai me stenochoria kai tha pinoun nero me metro, kai me agonia gia na katantisoun se elleipsi psomiu kai nerou kai tha ekplisontai o enas pros ton allon, kai tha analothoun exaitias ton anomion tous.

5

ki esu, gie anthropou, pare gia ton eauto sou mia kofteri machaira pare gia ton eauto sou ena xurafi kourea, kai tha to peraseis epano sto kefali sou, ki epano sto pigouni sou epeita, pare gia ton eauto sou plastigges me zugia, kai diarese ta. to ena trito tha ta kapseis me fotia sto meson tis polis, eno sumplironontai oi imeres tis poliorkias kai tha pareis to allo trito, kai tha ta katakop-

seis ologura tis me machaira kai to teleutaio trito tha ta diaskorpiseis ston aera kai ego tha gumnoso ti machaira piso ap' autous. kai ap' auta tha pareis kapoia liga akoma, kai tha ta deseis sta kraspeda sou. epeita, pare akoma ap' auta, kai rix' ta sto meson tis fotias, kai katakapse ta me fotia apo ekei tha bgei fotia se ololkliro ton oiko israil. etsi leei o kurios o theos: auti einai i ierousalim ego tin ebal sti mesi ton ethnon kai ton topon ologura tis. auti, omos, allaxe tis kriseis mou se anomia, cheirotera apo ta ethni, kai ta diatagmata mou, cheirotera apo tous topous, pou einai ologura tis epeidi, aperripsan tis kriseis mou kai ta diatagmata mou den perpatisan s' auta. gi' auto, etsi leei o kurios o theos: epeidi, eseis uperbikate ta ethni, pou einai ologura sas, kai den perpatisate sta diatagmata mou, kai den ektelesate tis kriseis mou, alla den praxate oute kai sumfona me tis kriseis ton ethnon, pou einai ologura sas, gi' auto, etsi leei o kurios o theos: des, kai ego eimai enantion sou, kai tha ekteleso kriseis anamesa sou mprosta sta ethni. kai tha kano se sena ekeino pou den ekana oute kai tha kano pote paromoio tou, gia ola ta bdelugmata sou. gi' auto, oi pateres tha fane ta paidia tous anamesa sou, kai ta paidia tha fane tous pateres tous kai tha ekteleso se sena kriseis malista, ololkliro to upoloipo sou tha to diaskorpiso se kathe anemo. gi' auto, zo ego, leei o kurios o theos oposdipote, epeidi esu molunes ta agia mou, me oles tis miareis praxeis sou, kai me ola ta bdelugmata sou, kai ego, loipon, tha se suntripso kai to mati mou den tha lupithe, kai ego den tha se eleiso. to ena trito sou tha pethanei apo metadotiki arrostia, kai tha analothoun anamesa sou apo peina kai to allo trito tha pesei ologura sou apo romfaia kai to teleutaio trito tha to diaskorpiso se kathe anemo, kai tha gumnoso machaira piso ap' autous. kai tha suntelestei o thumos mou, kai tha anapauso tin orgi mou epano tous, kai tha eucharistitho kai tha gnorisoun oti ego o kurios milisa mesa ston zilo mou, otan suntelese enantion tous tin orgi mou. kai tha se kano erimi, kai oneidos anamesa sta ethni ologura sou, mprosta se kathanan pou diabainei. kai tha eisai oneidos kai paichnidi, didaskalia kai thambos, sta ethni pou einai ologura sou, otan ekteleso kriseis se sena me thumo, kai me orgi, kai me epitimiseis orgis ego milisa, o kurios. otan tha steilo epano tous ta kaka beli tis peinas, ta exolothreutika, pou tha steilo gia na sas exolothreuso, tha epauxiso akoma tin peina se sas, kai tha suntripso se sas to upostirigma tou psomiu. kai tha steilo epano sas peina kai kaka thiria, kai tha aporfanisteite kai tha perasei apo sena metadotiki arrostia kai aima kai tha fero epano sou romfaia ego milisa, o kurios.

kai egine se mena logos tou kuriou, legontas: gie anthropou, stirixe to prosopo sou pros ta bouna tou israil, kai profiteuse enantion tous, kai pes: bouna tou israil, akouste ton logo tou kuriou tou theou: etsi leei o kurios o theos pros ta bouna kai pros tous lofous, kai pros ta ruakia, kai pros tis koilades: deste, ego, ego tha fero epano sas romfaia, kai tha katastrepsou tous psilous topous sas. kai ta thusiastiria sas tha afanistoun, kai ta eidola sas tha suntriftoun kai tous traumatismenous sas tha katabalo mprosta sta xoana sas. kai tha stroso ta ptomata ton gion israil mprosta sta xoana tous kai tha diaskorpiso ta kokala sas guro apo ta thusiastiria sas. se olokliri tin katoikisi sas tha erimothoun oi poleis sas, kai oi psiloi topoi tha afanistoun, oste ta thusiastiria sas na erimothoun kai na afanistoun, kai ta xoana sas na suntriftoun kai na ekleipsoun, kai ta eidola sas na pesoun katakammena, kai ta erga sas na exaleifthoun. kai oi traumatismenoi tha pesoun anamesa sas, kai tha gnorisete oti ego eimai o kurios. omos, tha afiso ena upoloipo, gia na echete merikous, pou na echoun xefugei ti machaira anamesa sta ethni, otan diaskorpisteite stous topous. kai osoi apo sas xefugoun, tha me thumoun: tai anamesa sta ethni, opou tha ferthoun aichmalotoi, otan tha fero se suntribi tin porniki tous kardia, pou xekline apo mena, kai ta matia tous, pou ekporneuoun piso apo ta xoana tous kai tha apostarefontai ton eauto tous gia oses kakies epraxan se ola ta bdelugmata tous. kai tha gnorisoun oti ego o kurios den milisa mataia, oti eprokeito na kano s' autous auta ta kaka. etsi leei o kurios o theos: chtupa me kroto to cheri sou, kai chtupa me to podi sou, kai pes: alloimono, gia ola ta kaka bdelugmata tou oikou israil! epeidi, tha pesoun apo machaira, apo peina, kai apo metadotiki arrostia. autos pou einai makria, tha pethanei apo metadotiki arrostia ki autos pou einai konta, tha pesei apo machaira eno autos pou enapemeine, ki autos pou poliorkeitai, tha pethanei apo peina etsi tha sunteleso tin orgi mou epano tous. kai tha gnorisete oti ego eimai o kurios, otan oi traumaties tous tha keitontai anamesa sta xoana tous, guro apo ta thusiastiria tous, epano se kathe psilon lofo, epano se oles tis korufes ton bounon, kai apo kato apo kathe prasino dentro, kai apo kato apo kathe puknofulli belanidia, ton topo opou prosferan osmi euodias se ola ta xoana tous. kai tha aplosio to cheri mou epano tous, kai tha kano erimi ti gi, erimoteri malista apo oti i erimos diblatha, se oles tous tis katoikiseis kai tha gnorisoun oti ego eimai o kurios.

kai egine se mena logos tou kuriou, legontas: ki esu, gie anthropou, akouse: etsi leei o kurios o theos pros ti gi tou israil: telos, irthe to telos, epano sta tessera akra tis gis. to telos irthe epano sou tora, kai tha steilo enantion sou tin orgi mou, kai tha se krino sumfona me tous dromous sou, kai tha antapodoso epano sou ola ta bdelugmata sou. kai to mati mou den tha se lupithe, kai den tha eleiso alla tha antapodoso epano sou tous dromous sou, kai ta bdelugmata sou tha einai anamesa sou kai tha gnorisete oti ego eimai o kurios. etsi leei o kurios o theos: kako, ena kako, des, erchetai irthe to telos, irthe to telos, sikothike enantion sou des, eftase, to proi irthe epano sou, katoike tis gis irthe o kairos, plisiase i imera tis katastrofis, kai ochi i agalliasi ton bounon. tora amesos tha xechuno tin orgi mou epano sou, kai tha kano sunteleia tou thumou mou epano sou tha se krino sumfona me tous dromous sou, kai tha antapodoso epano sou ola ta bdelugmata sou. kai to mati mou den tha lupithe, kai den tha eleiso tha antapodoso sumfona me tous dromous sou, kai tha einai ta bdelugmata sou anamesa sou kai tha gnorisete oti ego eimai o kurios, pou patassei. deste, i imera, deste, irthe to proi fanike i rabdos anthise i uperifaneia blastise. i bia auxithike se rabdo anomias kanenas ap' autous den tha meinei oute apo to plithos tous oute ap' autous pou thoruboun kai den tha uparchei autos pou penthei gi' autous. o kairos irthe, i imera plisiase autos pou agorazei, as mi chairetai, ki autos pou poulaei, as mi thrinei epeidi, uparchei orgi epano se olo to plithos tis. epeidi, o politis den tha epistrepsei s' auto pou poulithike, an kai brisketai akoma anamesa stous zontanous epeidi, i orasi, auti gia olokliri to plithos tous, den tha strepsei pros ta piso kai kanenas den tha stereosei ton eauto tou, tou opoioi i zoi einai mesa stin anomia tou. salpisan me salpigga, kai ta panta etoimastikan omos, kanenas den pigainei gia polemo epeidi, i orgi mou einai enantia se olo to plithos tis. i machaira einai apexo, kai i metadotiki arrostia kai i peina apo mesa autos pou einai sto chorafi, tha pethanei apo machaira ekeinon, omos, stin poli, tha ton katafane i peina kai i metadotiki arrostia. kai osoi ap' autous xefugoun, tha diasothoun, kai tha einai epano sta bouna san ta peristeria ton koiladon, oloi autoi thrinontas, kathe enas gia tis anomies tou. ola ta cheria tha paralusoun, kai ola ta gonata tha reusoun san nero. kai tha perizostoun sako, kai friki tha tous skepasei kai ntropi tha einai epano sta prosopa, kai falakroma epano se ola ta kefalια tous. tha rixoun to asimi tous stous dromous, kai to chrusafi tous tha einai san akatharsia

to asimi tous kai to chrusafi tous den tha mporesoun na tous lutrosoun kata tin imera tis orgis tou kuriou den tha chortasoun tis psuches tous, kai den tha gemisoun tis koilies tous gia ton logo oti, egine to proskomma tis anomias tous. epeidi, ti doxa tou stolis-mou tous, ti metacheiristikan se uperifaneia, kai ap' auti ekanan tis eikones ton bdelugmaton tous, ta misita tous gi' auto, ego tin kathisto s' autous akatharsia. kai tha tin paradoso gia diarpagi sta cheria xenon, kai gia lafuro stous asebeis tis gis kai tha ti bebilosoun. kai tha apostrepso to prosopo mou ap' autous, kai tha bebilosoun to aduto mou kai oi leilates tha mpoun s' auto, kai tha to bebilosoun. kane mia alusida, epeidi i gi einai gemati apo krisi aimaton, kai i poli gemati apo katadunasteia. gi' auto, tha fero tous cheiroteros apo ta ethni, kai tha klironomisoun ta spitia tous kai tha katabalo tin uperifaneia ton ischuron kai ta agia tous tha bebilothoun. erchetai olethros kai tha zitisoun eirini, kai den tha uparchei. tha erchetai sumfora epano se sumfora, kai tha ftanei aggelia epano se aggelia tote, tha zitisoun orasi apo profiti kai tha chathei o nomos apo ton ierea, kai i bouli apo tous presbuteros. o basilas tha penthisei, kai o archontas tha ntuthei afanismo, kai ta cheria tou laou tis gis tha paralusoun tha kano sumfona me tous dromous tous, kai sumfona me tis kriseis tous tha tous krino kai tha gnorisoun oti ego eimai o kurios.

## 8

kai kata ton ekto chrono, ton ekto mina, tin pempti imera tou mina, eno ego kathomoun sto spiti mou, kai oi presbuteroi tou iouda kathontan mprosta mou, to cheri tou kuriou tou theou epese epano mou, ekei. kai eida, kai na, ena omoioima san thea fotias apo ti thea tis osfuos tou kai kato, fotia kai apo tin osfu tou ki epano, san thea lampsis, san opsi apo ilektro. kai ena omoioima cheriou aplose, kai me epiase apo ta mallia tou kefaliou mou, kai me upose to pneuma anamesa sti gi kai ton ourano, kai me efere me oramata theou stin ierousalim, sti thura tis esoterikis pulis, autis pou eblepe pros borran, opou stekotan to eidolo tis zilotupias, pou paroxunei se zilotupia. kai na, i doxa tou theou tou israil itan ekei, sumfona me to orama pou eicha dei stin pediada. kai mou eipe: gie anthropou, upose tora ta matia sou pros ton dromo tou borra. kai uposa ta matia mou pros ton dromo, pou einai pros borran, kai na, pros to borieio meros, stin puli tou thusiastiriu, itan auto to eidolo tis zilotupias pros tin eisodo. tote, mou eipe: gie anthropou, blepeis esu ti kanoun autoi; ta megala bdelugmata, pou kanei edo o oikos israil, gia na apomakruntho

apo ta agia mou; omos, strepse akoma, tha deis megalutera bdelugmata. kai me efere stin puli tis aulis kai eida, kai xafnou, mia trupa ston toicho. kai mou eipe: gie anthropou, skapse tora ston toicho kai eskapsa ston toicho, kai xafnou, mia thura. kai mou eipe: mpes mesa, kai des ta ponira bdelugmata, pou autoi kanoun edo. kai mpika mesa, kai eida kai na, upirche kathe omoioima apo erpeta, kai bdelukta zoa, kai ola ta eidola tou oikou israil, zografismena epano ston toicho, guro-guro. kai mprosta tous stekontan 70 andres apo tous presbuteros tou oikou israil kai sto meson tous stekotan o iaazanas, o gios tou safan kai kathenas kratouse sto cheri tou to diko tou thumiatiurio kai anebaine pukno nefos apo thumiama. kai mou eipe: gie anthropou, eides ti kanoun mesa sto skotadi oi presbuteroi tou oikou israil, kathe enas sto krufo tou oikima ton eikonon tou; epeidi, eipan: o kurios den mas blepei o kurios egkateleipse ti gi. kai mou eipe: strepse akoma tha deis megalutera bdelugmata, pou autoi kanoun. kai me efere sta prothura tis pulis tou oikou tou kuriou, pou einai pros borran, kai na, ekei kathontan gunaikes pou thrinousan ton thamouz. kai mou eipe: eides, gie anthropou; strepse akoma tha deis megalutera bdelugmata ap' auta. kai me efere mesa stin esoteriki auli tou oikou tou kuriou kai na, sti thura tou naou tou kuriou, anamesa sti stoa kai sto thusiastirio, peripou 25 andres, me tis plates tous pros ton nao tou kuriou, kai ta prosopa tous pros ta anatolika kai proskounusan ton ilio pros ta anatolika. kai mou eipe: eides, gie anthropou; einai mikro auto ston oiko tou iouda, na kanoun ta bdelugmata, pou autoi kanoun edo; oste gemisan ti gi apo katadunasteia, kai xeklinan gia na me parorgisoun kai na, bazoun ena kladi sta routhounia tous. ki ego, loipon, tha fertho me orgi to mati mou den tha lupithei oute tha eleisei kai otan kraxoun sta autia mou me dunati foni, den tha tous eisakouso.

## 9

kai ekraxe sta autia mou me dunati foni, legontas: as plisiasoun oi tagmenoi enantia stin poli, kathe enas echontas to oplo tou tis exolothreusis sto cheri tou. kai xafnou, exi andres erchontan apo ton dromo tis psiloteris pulis, autis pou eblepe pros borran, kathe enas echontas sto cheri tou oplo katasuntrimmou kai sto kentro tous enas anthropos ntumenos lina, me kalamari grammatea stin osfu tou kai afou mpikan mesa, stathikan konta sto chalkino thusiastirio. kai i doxa tou theou tou israil anebike epano apo ta cheroubeim, epano apo ta opoia itan, sto katoffi tou oikou kai fonaxe pros ton andra, pou itan ntumenos ta lina, auton pou

eiche stin osfu tou to kalamari tou gram-matea kai o kurios tou eipe: perase mesa apo tin poli, mesa apo tin ierousalim, kai kane ena simadi epano sta metopa ton andron, auton pou stenazoun kai booun gia ola ta bdelugmata pou ginontai anamesa tis. kai stous allous eipe, eno ego akouga: peraste piso ap' auton mesa apo tin poli, kai pataxte to mati sas as mi lupithe, kai mi eleisete gerontes, neous, kai parthenes, kai nipia, kai gunaikes, foneuste mechri exaleipsis se opoion anthropo, omos, epano ston opoio einai to simadi, mi plisiasete kai archiste apo to thusiastirio mou. kai archisan apo tous andres ton presbuteron, pou isan mprosta ston oiko. kai tous eipe: molunete ton oiko, kai gemiste tis aules apo traumaties bgeite exo. kai bgikan exo, kai pataxan mesa tin poli. ki eno autoi sunechizan na tous patasoun, ego pou enapemeina epesa epano sto prosopo mou, kai anaboisa, kai eipa: alloi-mono! kurie thee! esu exaleifeis olokliro to upoloipo tou israil, ekcheontas tin orgi sou epano stin ierousalim; kai mou eipe: i anomia tou oikou tou israil kai tou iouda periplithune se uperboliko bathmo, kai i gi einai gemati apo aimata, kai i poli einai gemati apo diafthora epeidi, lene: o kurios egkateleipse ti gi, kai: o kurios den blepei. ki ego, loipon, to mati mou den tha lupithe, kai den tha eleiso epano sto kefali tous tha antapodoso tous dromous tous. kai xafnou, o andras, pou itan ntumenos ta lina, autos pou eiche stin osfu tou to kalamari, efere apantisi, legontas: ekana opos me prostaxes.

## 10

epeita, eida, kai xafnou, epano sto stere-oma, pou einai apo pano apo to kefali ton cheroubeim, fainotan apo pano tous san petra sapfeirou, sumfona me ti thea tou omoiomatos tou thronou. kai milise ston andra, pou itan ntumenos ta lina, kai eipe: mpes mesa, anamesa stous trochous, kato apo ta cheroubeim, kai gemise to cheri sou me karbouna fotias apo mesa apo ta cheroubeim kai diaskorpise ta epano stin poli. kai mpike mprosta mou. kai ta cheroubeim stekontan sta dexia tou oikou, otan empaine o andras kai i nefeli gemise tin esoteriki auli. kai i doxa tou kuriou upsothike apo pano apo ta cheroubeim pros to katofli tou oikou kai i nefeli gemise ton oiko, kai i auli gemise apo ti lampsi tis doxas tou kuriou. kai o ichos, apo tis fterouges ton cheroubeim, akougotan mechri tin exoteriki auli, san foni tou pantodunamou theou, otan milaei. kai otan prostaxe ton andra, pou itan ntumenos ta lina, legontas: pare fotia apo to meson ton trochon, apo to meson ton cheroubeim, tote mpike mesa, kai stathike konta stous trochous. kai ena ch-

eroub aplose to cheri tou mesa apo ta cheroubeim, pros ti fotia pou itan sto meson ton cheroubeim, kai pire ap' auti, kai tin ebale sta cheria ekeinou pou itan ntumenos ta lina kai ekeinos tin pire, kai bgike exo. kai fainotan ena omoioima cheriou anthropou sta cheroubeim, kato apo tis fterouges tous. kai eida, kai xafnou, tesseris trochoi konta sta cheroubeim, enas trochos konta se ena cheroub, kai enas trochos konta se allo cheroub kai i thea ton trochon itan san opsi apo petra birullou. kai gia ti thea tous, kai oi tesseris trochoi eichan to idio omoioima, san na itan trochos sto meson allou trochou. eno badizan, poreountan pros ta tessera tous plagia den estrefan kathos badizan, alla se opoion topo kateuthunotan o protos, oi alloiton akolouthousan eno badizan, den estrefan. kai to soma olon tous, kai ta nota tous, kai ta cheria tous, kai oi fterouges tous, kai oi trochoi, oi tesseris trochoi tous, isan ologura gematoi apo matia. gia de tous trochous, autoi apokalountan, eno ego to akouga, galgal. kai kathe ena eiche tessera prosopa to prosopo tou enos, itan prosopo cheroub kai to prosopo tou deutero, prosopo anthropou kai tou tritou, prosopo liontariou kai tou tetartou, prosopo aetou. kai ta cheroubeim upsothikan auto einai to zoo, pou eicha dei konta ston potamo chebar. kai otan ta cheroubeim poreountan, poreountan konta tous kai oi trochoi kai otan ta cheroubeim sikonan tis fterouges tous gia na anupsothoun apo ti gi, kai autoi oi trochoi den xeklinan apo konta tous. kai otan stekontan, stekontan kai ekeinoi kai otan anupsonontan, anupsonontan mazi tous kai ekeinoi epeidi, to pneuma ton zoon itan mesa s' autous. kai i doxa tou kuriou bgike apo to katofli tou oikou, kai stathike epano sta cheroubeim. kai ta cheroubeim uposan tis fterouges tous, kai anupsothikan apo ti gi mprosta mou otan bgikan, isan kai oi trochoi konta tous kai stathikan sti thura tis anatolikis pulis tou oikou tou kuriou kai i doxa tou theou tou israil itan epano tous, apo pano. auto einai to zoo pou eicha dei apo kato apo ton theo tou israil konta ston potamo chebar kai gnorisa oti isan cheroubeim. kathe ena eiche apo tessera prosopa, kai kathe ena eiche tesseris fterouges, kai omoioima cherion anthropou kato apo tis fterouges tous. kai ta prosopa tous isan sumfona me to omoioima, ta idia prosopa, pou eicha dei konta ston potamo chebar, i thea tous, ki auta kai poreountan kathe ena kateutheian mprosta apo to prosopo tou.

## 11

kai to pneuma me sikose, kai me efere stin anatoliki puli tou oikou tou kuriou, auti pou eblepe sta anatolika kai na, sti thura tis pulis

isan 25 andres, ki anamesa tous eida ton iaazania, ton gio tou azor, kai ton felatias, ton gio tou benaia, pou isan archontes tou laou. kai o kurios mou eipe: gie anthropou, autoi einai oi andres, pou sullogizontai adikia, kai pou sumbouleuoun kaki sumbouli s' auti tin poli autoi pou lene: den uparchei plision as chtisoume spitia auti i poli einai o lebitas ki emeis to kreas. gi' auto, profiteuse enantion tous, profiteuse, gie anthropou. kai pneuma tou kuriou epese epano mou, kai mou eipe: milise: etsi leei o kurios sumfona m' auto ton tropo echete milisei, oikos israil epeidi, tis skepseis tou pneumatous sas, ego tis xero. echete plithunei tous foneumenous sas mesa s' auti tin poli, kai echete gemisei tous dromous tis apo foneumenous. gi' auto, etsi leei o theos: oi foneumenoi sas, pou balate sto meson tis, autoi einai to kreas, kai auti i poli o lebitas esas, omos, mesa ap' auti exo tha sas bgalo. fobithikate ti machaira alla, machaira tha fero epano sas, leei o kurios o theos. kai mesa ap' auti exo tha sas bgalo, kai tha sas paradoso se cheria allofulon kai tha ekteleso epano sas kriseis. tha pesete me romfaia tha sas krino sta oria tou israil kai tha gnorisete oti ego eimai o kurios. auti i poli den tha einai se sas o lebitas oute eseis tha eiste sto meson tis to kreas tha sas krino sta oria tou israil kai tha gnorisete oti ego eimai o kurios epeidi, den perpatisate sta diatagmata mou oute ektelesate tis kriseis mou, alla praxate sumfona me tis kriseis ton ethnon, pou einai ologura sas. kai eno ego profiteua, o felatias, o gios tou benaia pethane. tote, epesa epano sto prosopo mou, kai anaboisa me dunati foni, kai eipa: alloimono! kurie thee! sunteleia theleis na kaneis esu sto upoloipo tou israil; kai egin se mena logos tou kuriou, legontas: gie anthropou, oi adelfoi sou, oi adelfoi sou, oi andres tis suggeneias sou, kai oloklroi o oikos israil, einai ekeinoi stous opoious autoi pou katoikoun stin ierousalim eipan: apomakruntheite apo ton kurio auti i gi mas dothike gia klironomia. gi' auto, pes: etsi leei o kurios o theos: an kai tous aperripa makrua anamesa sta ethni, an kai tous diaskorpisa stous topous, tha eimai omos s' autous san mikro agiastirio, stous topous opou pigainoun. gi' auto, pes: etsi leei o kurios o theos: kai tha sas sugkentroso apo tous laous, kai tha sas sugkentroso apo tous topous opou eiste diaskorpismenoi, kai tha sas doso ti gi israil. kai afou erthoun ekei, tha sikosoun ap' auti ola ta bdelugmata tis, kai ola ta miara tis. kai tha tous doso kardia mia, kai pneuma neo tha balo mesa sas kai afou apospaso tin petrini kardia apo ti sarka tous, tha tous doso sarkini kardia, gia na perpatoun sta diatagmata mou, kai na fulattoun tis kriseis mou, kai na tis ekteloun kai tha einai laos mou, kai ego tha eimai

theos tous. alla, ekeinon, pou i kardia per-pataei sumfona me tin epithumia ton bdelugmaton tous kai ton miaron tous, tha tous antapodoso tous dromous tous enantia sto kefali tous, leei o kurios o theos. tote, ta cheroubeim uposan tis fterouges tous, kai oi trochoi tous anebainan konta tous kai i doxa tou theou tou israil itan epano tous, apo pano. kai i doxa tou kuriou anebike mesa apo tin poli, kai stathike epano sto bouno, auto pou einai pros ta anatolika tis polis. kai to pneuma me anelabe, kai diamesou oramatos, me efere me to pneuma tou theou sti gi ton chaldaion, stous aichmalotous. tote, to orama, pou eicha dei, efuge apo mena. kai milisa stous aichmalotous ola ta pragmata, osa o kurios eiche deixei se mena.

## 12

kai egin se mena logos tou kuriou, legontas: gie anthropou, esu katoikeis anamesa se oikon apostati, pou echoun matia gia na blepoun, alla den blepoun autia gia na akoun, alla den akoun epeidi, einai oikos apostatis. gi' auto, esu, gie anthropou, etoimase gia ton eauto sou mia aposkeui metoikesias, kai na metoikisteis tin imera mprosta tous kai tha metoikisteis apo ton topo sou se enan allo topo mprosta tous isos prosexoun, an kai einai oikos apostatis. kai tha fereis exo tin aposkeui sou tin imera mprosta tous, san aposkeui metoikesias kai esu tha bgeis exo tin espera mprosta tous, san ekeinous pou exerchontai gia metoikesia. mprosta tous kane ena anoigma ston toicho, kai fer' tin exo diamesou autou. mprosta tous tha ti sikoseis epano stous omous, kai tha ti bgaleis exo, eno einai skoteina tha skepaseis to prosopo sou, kai den tha deis ti gi epeidi, se edosa os simeio ston oiko israil. kai ekana opos prostachthika efera exo tin aposkeui mou tin imera, san aposkeui metoikesias, kai tin espera ekana gia ton eauto mou ena anoigma ston toicho me to cheri tin efera exo, eno itan skotadi, mprosta tous ti sikosa epano stous omous. kai to proi egin se mena logos tou kuriou, legontas: gie anthropou, o oikos israil, o apostatis oikos, den sou eipe: ti kaneis esu; pes tous: etsi leei o kurios o theos: auto to fortio afora ton archonta, pou einai stin ierousalim, kai oloklro ton oiko israil, pou einai anamesa tous. pes tous: ego eimai to simeion sas opos ekana ego, etsi tha ginei s' autous se metoikesia, kai se aichmalosia tha pane. kai o archontas, pou einai anamesa tous tha fortothei epano stous omous, eno einai skotadi, kai tha bgalei exo tin oikoskeui tha anoixoun ton toicho gia na ti bgaloun exo diamesou autou tha skepasei to prosopo tou, gia na mi dei ti gi me ta matia tou. tha aplosa, omos, to dichtu mou epano tou, kai tha piastei sta brochias mou

kai tha ton fero sti babulona, ti gi ton chal-daion alla, den tha ti dei, kai tha pethanei ekei. kai tha diaspeiro se kathe anemo olous osous einai guro tou gia na ton boithoun, kai oles tis dunameis tou kai tha gumnos machaira piso ap' autous. kai tha gnorisoun oti ego eimai o kurios, otan tous diaskorpiso anamesa sta ethni, kai tous diaspeiro stous topous. omos, tha afiso kapoious ligous ap' autous apo ti romfia, apo tin peina, kai apo ti metadotiki arrostia, gia na diigountai ola ta bdelugmata tous anamesa sta ethni, opou pigainoun kai tha gnorisoun oti ego eimai o kurios. kai egine se mena logos tou kuriou, legontas: gie anthropou, fae to psomi sou me tromo, kai pies to nero sou me friki kai agonia. kai pes ston lao tis gis: etsi leei o kurios o theos gia tous katoikous tis ierousalim, kai gia ti gi tou israil: tha fane to psomi tous me agonia, kai tha pioun to nero tous me ekstasi epeidi, i gi tis tha erimothoi apo to pliroma tis, exaitias tis anomias olon auton pou katoikoun s' auti kai oi poleis pou katoikountai, tha erimothoun, kai i gi tha afanistei kai tha gnorisete oti ego eimai o kurios. kai egine se mena logos tou kuriou, legontas: gie anthropou, poia einai i paroimia, pou echete sti gi israil, legontas: oi imeres makrainoun, kai oli i orasi chathike; gi' auto, pes tous: etsi leei o kurios o theos: tha kano auti tin paroimia na stamatisi, kai sto exis den tha chrisimopoious auti tin paroimia ston israil alla, pes tous: plisiazoun oi imeres, kai i ekpliroi kathe orasis epeidi, den tha einai pleon kamia orasi analithis oute kolakeutiki prorrissi, mesa ston israil. epeidi, ego eimai o kurios ego tha miliso, kai o logos pou tha miliso, tha ektelestei den tha makrunei pleon epeidi, stis imeres sas, o oikos apostatis, tha miliso enan logo, kai tha ton ekteleso, leei o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthropou, des, o oikos israil lene: i orasi, pou autos blepei, anafertai se polles imeres, kai profiteuei gia makrinous chronous. gi' auto, pes tous: etsi leei o kurios o theos: kanena apo ta logia mou den tha makrunei pleon, alla o logos pou milisa tha ektelestei, leei o kurios o theos.

## 13

kai egine se mena logos tou kuriou, legontas: gie anthropou, profiteuse enantia stous profites tou israil pou profiteoun, kai pes s' autous pou profiteoun apo ti diki tous kardia: akouste ton logo tou kuriou. etsi leei o kurios o theos: alloimono stous morous profites, pou perpatoun piso apo to pneuma tous, kai den echoun dei kamia orasi! israil, oi profites sou einai san tis alepoudes stis erimous. den echete anebei stis chalastres oute echete anegeirei perifragmata uper tou oikou israil, gia na stathei sti machi, tin imera

tou kuriou. eidan mataiotites kai analitheis manteies, pou lene: o kurios leei: eno o kurios den tous echei aposteilei kai ekanan tous anthropous na elpizoun oti o logos tous tha ekplironotan. den eidate mataies oraseis, kai milisate analitheis manteies, kai lete: o kurios eipe, eno ego den milisa; gi' auto, etsi leei o kurios o theos: epeidi, milisate mataiotites, kai eidate psemata, gi' auto, deste, ego eimai enantion sas, leei o kurios o theos. kai to cheri mou tha einai enantia stous profites, autous pou blepoun mataiotites, kai pou manteoun psemata den tha einai sti bouli tou laou mou, kai stin katagrafi tou oikou israil den tha katagrafoun oute tha mpoun mesa sti gi tou israil kai tha gnorisete oti ego eimai o kurios o theos. epeidi, nai, epeidi planisan ton lao mou, legontas: eirini kai den uparchei eirini kai o enas ektize to icho, kai des, oi alloi ton perialeifan me amalachto pilo pes s' autous, pou aleifoun me amalachto pilo, oti tha pesei tha ginei brochi pou katakluzei ki eseis, petres apo chalazi, tha pesete epano tou, kai thuellodis anemos tha ton schisei. deste, otan pesei o toichos, den tha sas poun: pou einai i aloifi me tin opoia ton aleipsate; gi' auto, etsi leei o kurios o theos: oposdipote tha ton schiso mesa stin orgi mou me thuellodi anemo kai ston thumo mou tha ginei brochi pou katakluzei, kai mesa stin orgi mou petres apo fobero chalazi, gia na ton katastrepsoun. kai tha anatrepso ton toicho, pou aleipsate me amalachto pilo, kai tha ton katedafiso, kai tha apokalufthoun ta themelia tou, kai tha pesei, ki eseis tha apolesteite mazi mesa s' auton kai tha gnorisete oti ego eimai o kurios. kai tha sunteleso ton thumo mou enantia ston toicho, kai enantia s' autous pou ton aleipsan me amalachto pilo, kai tha sas po: o toichos den uparchei oute autoi pou ton eichan aleipsei, oi profites tou israil, autoi pou profiteoun gia tin ierousalim, kai blepoun gi' autin oramata eirinis, kai den uparchei eirini, leei o kurios o theos. ki esu, gie anthropou, stirixe to prosopo sou enantia stis thugateres tou laou sou, autes pou profiteoun apo ti diki tous kardia kai profiteuse enantion tous, kai pes: etsi leei o kurios o theos: alloimono s' ekeinos pou raboun mazi proskefala gia kathe agkona cheriou, kai kanoun kaluptres epano sto kefali kathe ilikias, gia na deleazoun psuches! deleazete tis psuches tou laou mou, kai tha sosete tis dikes sas psuches; kai tha me bebilonete anamesa ston lao mou gia mia draxia krithari, kai gia merika kommatia psomi, oste na thanatonete psuches, pou den eprepe na pethanoun, kai na sozete psuches, pou den eprepe na zoun, legontas psemata pros ton lao mou, o opoios akouei psemata; gi' auto, etsi leei o kurios o theos: deste, ego eimai enantia sta proskefala sas, me ta

opoia delezazete tis psuches, gia na petoun pros esas, kai tha ta xeschio apo tous brachiones sas, kai tha afiso tis psuches na fugoun, tis psuches pou eseis delezazete gia na petoun pros esas. kai tha xeschio tis kaluptres sas, kai tha eleutheroso ton lao mou apo to cheri sas, kai den tha einai pleon sto cheri sas, gia na delezazontai kai tha gnorisete oti ego eimai o kurios. epeidi, me ta psemata thlipsate tin kardia tou dikaïou, pou ego den lupisa kai enischusate ta cheria tou kakourgou, oste na mi epistrepsei apo ton poniro tou dromo, gia na soso ti zoi tou gi' auto, den tha deite pleon mataiotita, kai den tha mantepsete manteies kai tha eleutheroso ton lao mou apo to cheri sas kai tha gnorisete oti ego eimai o kurios.

## 14

kai irthan se mena merikoi apo tous presbuterous tou israil, kai kathisan mprosta mou. kai egine se mena logos tou kuriou, legontas: gie anthropou, oi andres autoi anebasan ta eidola tous stin kardia tous, kai piran to proskomma tis anomias tous mprosta sto prosopo tous tha anazitomoun pragmatika ap' autous; gi' auto, milise tous, kai pes tous: etsi leei o kurios o theos: se kathe anthropo apo ton oiko israil, opoios anebasei ta eidola tou stin kardia tou, kai balei to proskomma tis anomias tou mprosta sto prosopo tou, kai erthei ston profiti, ego o kurios tha tou apantiso, kathos erchetai, sumfona me to plithos ton eidolon tou gia na piaso ton oiko israil apo tin kardia tous, epeidi oloi apallotriothikan apo mena diamesou ton eidolon tous. gi' auto, pes ston oiko israil: etsi leei o kurios o theos: metanoiste, kai epistrepste apo ta eidola sas, kai apostrepsete ta prosopa sas apo ola ta bdelugmata sas. epeidi, se kathe anthropo apo ton oiko israil, kai apo tous xenous pou paroikoun ston israil, opoios apallotriothei apo mena, kai anebasei ta eidola tou stin kardia tou, kai balei to proskomma tis anomias tou mprosta sto prosopo tou, kai erthei ston profiti gia na ton rotisei gia mena, ego o kurios tha tou apantiso gia mena kai tha stiso to prosopo mou enantia ston anthropo ekeinon, kai tha ton kano simeion kai paroimia, kai tha ton apokopso mesa apo ton lao mou kai tha gnorisete oti ego eimai o kurios. kai an planithei o profitis kai milisei enan logo, ego o kurios planisa ekeinon ton profiti kai tha aplos to cheri mou epano tou, kai tha ton exolothreuso mesa apo ton lao mou israil. kai tha paroun tin poini tis anomias tous i poini tou profiti tha einai san tin poini ekeinou pou rotaei gia na mi apoplanietai pleon o oikos israil apo mena, kai na mi molunontai pleon me oles tis parabaseis tous, alla na einai laos mou, kai ego na eimai

theos tous, leei o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthropou, otan kapoia gi amartisei se mena me baria parabasi, tote tha aplos to cheri mou epano tis, kai tha suntripso to upostirigma tou psomiou tis, kai tha steilo enantion tis peina, kai tha apokopso ap' auti anthropon kai ktinos kai an autoi oi treis andres: o noe, o daniil, kai o iob, isan mesa s' auti, autoi monoi tha esozan tis psuches tous exaitias tis dikaïosunis tous, leei o kurios o theos. kai an tha eferna enantia sti gi kaka thiria, kai tin eftheiran, oste na afanistei, oste na mi mporei kapoios na perasei diamesou autis exaitias ton thirion, kai an oi treis autoi andres briskontan mesa s' auti, zo ego leei o kurios o theos, den tha esozan oute gious oute thugateres autoi monoi tha sozontan, kai i gi tha afanizotan. i, kai an eferna romfaia epano s' ekeini ti gi, kai elega: romfaia, perase mesa apo ti gi, oste na apokopso ap' auti anthropon kai ktinos, kai an autoi oi treis andres briskontan mesa s' auti, zo ego leei o kurios o theos, den tha esozan gious kai thugateres, all' autoi monoi tha sozontan. i, an eferna thanatiko epano s' ekeini ti gi kai xechuna tin orgi mou epano tis me aima, oste na apokopso ap' auti anthropon kai ktinos, kai briskontan mesa s' auti o noe, o daniil, kai o iob, zo ego leei o kurios o theos, den tha esozan oute gio oute thugatera autoi monoi tha esozan tis psuches tous exaitias tis dikaïosunis tous. epeidi, etsi leei o kurios o theos: poso mallon, loipon, otan steilo tis tesseris deines kriseis mou epano stin ierousalim: ti romfaia, kai tin peina, kai ta kaka thiria, kai to thanatiko, oste na apokopso ap' auti anthropon kai ktinos; omos, deste, tha menoun s' auti merika leipsana, kapoioi diasomenoi, gioi kai thugateres deste, autoi tha bgoun exo pros esas, kai tha deite tous dromous tous kai tis praxeis tous kai tha parigoritheite gia ta kaka pou efera epano stin ierousalim, gia ola osa efera epano tis. ki autoi tha sas parigorisoun, otan deite tous dromous tous kai tis praxeis tous kai tha gnorisete oti ego den ekana choris aitia ola osa ekana mesa s' auti, leei o kurios o theos.

## 15

kai egine se mena logos tou kuriou, legontas: gie anthropou, ti tha itan to xulo tis ampelou apenanti se kathe allo xulo, ta klimata apenanti se o,ti einai mesa sta xula tou drumou; tha epairnan ap' auti xulo gia na metacheiristoun se ergasia; i, tha epairnan ap' auti enan passalo, gia na kremasoun s' auton kapoio skeuos; des, richnetai sti fotia gia na katanalothei i fotia katatroi kai tis duo akres tous, alla kai to mesaio tou meros katakaigetai tha einai chrisimo se ergasia; des, otan itan akeraio, den chrisimeue



se ergasia poso ligotero tha einai chrisimo gia ergasia, afou to katefage i fotia, kai kaike; gi' auto, etsi leei o kurios o theos: opos einai to xulo tis ampelou mesa sta xula tou drumou, pou to paredosa sti fotia gia na katanalothai, etsi tha paradoso autous pou katoikoun tin ierousalim. kai tha stiso to prosopo mou enantion tous tha bgoun exo apo ti fotia, kai i fotia tha tous katafaei kai otan stiso to prosopo mou enantion tous, tha gnoriseti oti ego eimai o kurios. kai tha paradoso ti gi se afanismo, epeidi eginan parabates, leei o kurios o theos.

## 16

kai egine se mena logos tou kuriou, legontas: gie anthropou, kane tin ierousalim na gnorisei ta bdelugmata tis, kai pes: etsi leei o kurios o theos pros tin ierousalim: i riza sou kai i gennisi sou einai apo ti gi ton chanaanion o pateras sou itan amorraios, kai i mitera sou chettaia. kai sti gennisi sou, kata tin imera pou gennithikes, den eiche kopei o afalos sou, kai me nero den eiches loustei, gia na katharisteis kai me alati den eiches alatistei kai me spargana den eiches sparganothei. to mati den se lupithike, gia na sou kanei kati ap' auta, oste na se splachnistei all' isoun aporrimmeni sto prosopo tis pediadas, mesa stin apostrofi tis psuchis sou, kata tin imera pou gennithikes. kai otan diabika apo konta sou, kai se eida na kuliesai mesa sto aimasou, eipa, kathos briskosoun mesa sto aimasou: zise nai, sou eipa kathos briskosoun mesa sto aimasou: zise. kai se ekana murioplasion, san to chortari tou chorafiou, kai auxithikes, kai megalunthikes, kai eftases sto epakron tis oraiotitas morfotikan oi mastoi sou, kai xanablastisan oi triches sou isoun, omos, gumni, kai askepasti. kai otan diabika konta sou, kai se eida, na, i ilikia sou itan ilikia erota kai aplonontas to kraspedo mou epano sou, skepasa tin aschimosuni sou kai sou orkistika, kai mpika se sunthiki mazi sou, leei o kurios o theos, kai egines diki mou. kai se elousa me nero, kai xepluna to aimasou apo sena, kai se echrisa me ladi. kai se entusa me kentita endumata, kai sou foresa santalia uakinthina, kai se periezosa me busso, kai sou foresa metaxota. kai se stolisa me stolidia, kai ebala sta cheria sou brachiolia, kai ena perideraio epano ston trachilo sou. kai ebala stous muktiressou erina, kai skoularikia sta autia sou, kai stefani doxas epano sto kefali sou. kai stolistikes me chrusafi kai asimi kai ta imatia sou isan apo busso, kai metaxi, kai kentita kai etroges simigdali, kai meli, kai ladi kai egines oraia se uperboliko bathmo, kai euimerises mechri basileias. kai bgike i fimi sou anamesa sta ethni logo tou kallous sou epeidi, itan teleio apo ton stolismo mou, pou ebala epano sou,

leei o kurios o theos. omos, esu xetharretikes sto kallos sou, kai porneuses gia ti fimi sou, kai xechuses tin porneia sou se kathe diabati, kathos egines diki tou. kai pires apo ta imatia sou, kai stolises tous psilous topous me poikila chromata, kai porneuses epano tous toteio den eginan, oute tha ginoun. kai pires ta skeui tis lamprotitas sou, auta apo to chrusafi mou, ki auta apo to asimi mou, pou sou eicha dosei, kai ekanes gia ton eauto sou arsenikes eikones, kai porneuses m' autes kai pires ta kentita sou imatia kai tis skepases kai ebales mprosta tous to ladi mou kai to thumiama mou. kai to psomi mou, pou sou eicha dosei, to simigdali, kai to ladi, kai to meli, me ta opoia se etrefa, ebales ki auta mprosta tous se osmi euodias etsi egine, leei o kurios o theos. kai pires tous gious sou kai tis thugateres sou, pou gennises se mena, ki auta ta thusiasas s' autes, gia na analothoun mesa sti fotia ena mikro ergo ton porneion sou itan auto, oti esfaxes ta paidia mou, kai ta paredoses gia na ta perassoun mesa apo ti fotia pros timin tous; kai se ola ta bdelugmata sou kai tis porneies sou den thumithikes tis imeres tis niotis sou, otan isoun gumni kai askepasti, kulismeni mesa sto aimasou. kai usteras apo oles tis kakies sou: (alloimono, alloimono se sena! leei o kurios o theos), ektises kai gia ton eauto sou ena porniko oikima, kai ekanes gia ton eauto sou pornostasio se kathe plateia. se kathe archi dromou ektises to pornostasio sou, kai ekanes to kallos sou bdelukto, kai anoxeis ta podia sou se kathe diabati, kai plithunes tin porneia sou. kai porneuses me tous aiguptious, tous plisiochorous sou, tous megalosarkous kai pollaplasiasas tin porneia sou, gia na me parorgiseis. des, loipon, aplosa to cheri mou epano sou, kai afairesa ta nomima dikaiomata sou, kai se paredosa sti thelisi ekeinon, pou se misousan, ton thugateron ton filistaion, pou ntrepontai gia ton dromo sou ton aischro. kai porneuses me tous assurios, epeidi isoun aplisti nai, porneuses m' autous, ki akoma den chortases. kai pollaplasiasas tin porneia sou sti gi chanaan mechri tous chaldaious kai oute etsi chortases. poso diafthariki i kardiasou, leei o kurios o theos, epeidi pratteis ola auta, erga tis pio adiantropis pornis! epeidi, ektises to porniko sou oikima stin archi kathe dromou, kai ekanes to pornostasio sou se kathe plateia kai den stathikes san porni, epeidi katafronises akoma kai ton mistho alla, san moichalida, anti tou andra tis, na dechetai xenos. se oles tis pornes dinoun misthoma esu, omos, dineis tous misthous sou se olous tous erastes sou, kai tous diaftheireis, gia na mpainoun mesa se sena apo pantou stin porneia sou. kai ginetai se sena to antitheto ton allon gunaikon stis porneies sou dedomenou oti, den se akolouthai kanenas gia na

praxeí porneía epeidi, esu dineis mistho, kai se sena misthos den dinetai, s' auto ginetai se sena to antitheto. gi' auto, o porni, akouse ton logo tou kuriou etsi leeí o kurios o theos. epeidi, xechuses ton chalko sou, kai i gumnosi sou xeskepastike mesa stis porneies sou pros tous erastes sou, kai pros ola ta eidola ton bdelugmaton sou, kai gia to aimaton paidion sou, pou prosferes s' auta gi' auto, des, ego sugkentrono olous tous erastes sou me tous opoiouas aselgises se uperboliko bathmo, kai olous osous agapises, mazi me olous ekeinous pou misithikan apo sena kai tha tous sugkentroso enantion sou apo pantou, kai tha xeskepaso s' autous tin aschimosuni sou, kai tha doun olokliri ti gumnosi sou. kai tha se krino, sumfona me tin krisi ton moichalidon, ki auton pou chunoun aimata kai me orgi kai zilotupia tha se paradoso se aimata. kai tha se paradoso sto cheri tous kai tha kataskapsoun to porniko sou oikima, kai tha katedafisoun tous psilous topous pou akoma, tha se gdusoun apo ta imatia sou, kai tha afairesoun tous stolismous tis lamprotitas sou, kai tha se afisoun gumni kai askepasti. kai tha feroun se sena ochlous, pou tha se lithobolisoun me petres, kai tha se diaperasoun me ta xifi tous. kai tha katakapsoun me fotia ta spitia sou, kai tha ektelesoun kriseis epáno sou mprosta se polles gunaikes kai tha se kano na pauseis apo tin porneia, kai tou loipou den tha dineis mistho. kai tha anapauso ton thumo mou epáno sou, kai i zilotupia mou tha sikothei apo sena, kai tha isuchaso, kai den tha orgisto pleon. epeidi, den thumithikes tis imeres tis niotis sou, alla me paroxunes se ola auta, gi' auto, des, kai ego tha antapodoso tous dromous sou epáno sto kefali sou, leeí o kurios o theos kai den tha kaneis sumfona m' auti tin asebeia se ola ta bdelugmata sou. des, kathanas pou chrisimopoiéi paroimies, tha chrisimopoiéi paroimies enantion sou, legontas: sumfona me ti mitera, kai i thugatera tis. esu eisai i thugatera tis miteras sou, autis pou apebale ton andra tis kai ta paidia tis kai eisai i adelfi ton adelfon sou, pou apebalan tous andres tous kai ta paidia tous i mitera sas itan chettaia, kai o pateras sas amorraios. kai i megaluteri adelfi sou einai i samareia, auti kai oi thugateres tis, pou katoikoun sta aristatera sou kai i neoteri adelfi sou, pou katoikei sta dexia sou, ta sodoma, kai oi thugateres tis. esu, omos, den perpatises sumfona me tous dromous tous, kai den epraxes sumfona me ta bdelugmata tous alla, san na itan auto polu mikro, uperebikes ti diafthora tous se olous tous dromous sou. zo ego, leeí o kurios o theos, i adelfi sou, ta sodoma, auti kai oi thugateres tis, den epraxe opos epraxes esu kai oi thugateres sou. des, auti itan i anomia tis adelfis sou, ton sodomon,

uperifaneia, perisseia apo psomi, kai afthonia trufilotitas, tis idias kai ton thugateron tis omos, ton ftocio ki auton pou eiche anagki den ton boithouse kai upsonontan, kai eprattan bdélura pragmata mprosta mou gi' auto, kathos tha eida auta, tis afanisa. kai i samareia den amartise oute sto miso apo ta amartimata sou all' esu plithunes ta bdelugmata sou, perissotero, apo ekeines, kai dikaios tis adelfes sou, me ola ta bdelugmata sou, pou epraxes. esu, loipon, pou ekrines tis adelfes sou, bastazes tora tin kataischuni sou eneka ton amartimatou sou, me ta opoia egines bdéluroteri apo ekeines, ekeines einai dikaiotes apos sena gi' auto, na ntrapeis ki esu, kai bastaze ti ntropi sou, epeidi dikaios tis adelfes sou. otan fero piso tous aichmalotous tous, tous aichmalotous ton sodomon kai ton thugateron tis, kai tous aichmalotous tis samareias kai ton thugateron tis, tote tha epistrepso kai tous aichmalotous tis aichmalosias sou anamesa tous gia na bastazeis tin atimia sou, kai na ntrepsai gia ola osa epraxes, kai na eisai s' autes parigoria. otan i adelfi sou, ta sodoma, kai oi thugateres tis epistrepoun stin proigoumeni tous katastasi, kai i samareia kai oi thugateres tis epistrepoun stin proigoumeni tous katastasi, tote tha epistrepseis, esu kai oi thugateres sou, stin proigoumeni sas katastasi. epeidi, i adelfi sou, ta sodoma, den anafertihike apo to stoma sou, kata tis imeres tis uperifaneias sou, prin anakalufthei i kakia sou, opos anakalufthike kata ton kairo pou egine se sena to oneidos apo tis thugateres tis surias, kai olon pou isan ologura tis, ton thugateron ton filistaion, pou se leilatisan apo pantou. esu bastaxes tin asebeia sou kai ta bdelugmata sou, leeí o kurios. epeidi, etsi leeí o kurios o theos: ego tha kano se sena, opos esu ekanes, pou kakafonises ton orko, parabainontas ti diathiki. all' omos, tha thumitho ti diathiki mou, auti pou egine se sena kata tis imeres tis niotis sou, kai tha stiso se sena aionia diathiki. tote, tha thumitheis tous dromous sou, kai tha ntrapeis, otan dechtheis tis adelfes sou, tis megaluteres sou kai tis neoteres sou kai tha tis doso se sena gia thugateres, ochi omos sumfona me ti diathiki sou. kai ego tha stiso se sena ti diathiki mou, kai tha gnoriseis oti ego eimai o kurios gia na thumitheis, kai na ntrapeis, kai na mi anoixeis pleon to stoma sou apo ti ntropi sou, otan exileotho pros esena gia ola osa epraxes, leeí o kurios o eos.

## 17

kai egine se mena logos tou kuriou, legontas: gie anthropou, probale ena ainigma, kai chrisimopoiéi mia paroimia pros ton oiko israil kai pes: etsi leeí o kurios o theos: o

megalos aetos, o megalopterugas, o makrus se ektasi, pou einai gematos apo poikilochroma ftera, irthe ston libano, kai pire to psilotero kladi tou kedrou apekopse ta akra ton truferon kladion tou, kai ta efere se emporiki gi ta ebale se poli emporon. kai pire apo to sperma tis gis, kai to ebale se sporimo pedio to efere konta se polla nera to ebale san itia. kai blastise, kai eGINE platia ampelos, chamili sto anastima, tis opoias ta klimata strefontan pros auton, kai oi rizes tis isan apo kato tou kai eGINE ampelos, kai ekane klimata, kai ebgame blastous. upirche kai allos megalos aetos, megalopterugas kai me polla ftera kai des, auti i ampelos aplose tis rizes tis pros auton, kai aplose ta kladia tis pros auton, gia na tin potisei, meso ton aulakion tis futeusis tis. itan futemeni se kali gi, konta se polla nera, kai na kanei blastous, kai na ferei karmo, oste na ginei exaireti ampelos. pes: etsi leei o kurios o theos: tha euodothei; den tha apospasei autos tis rizes tis, kai tha kopsei ton karmo tis, oste na xerathe; tha xerathe se ola ta fulla tou blastimatos tis, malista choris megali dunami i polu lao, kai tha tin apospasei apo tis rizes tis. nai, des, eno futeutike, tha euodothei; den tha xirathei ololklirotika, opos otan tin aggixei o anatolikos anemos; tha xirathe mesa sta aulakia opou blastise. kai eGINE se mena logos tou kuriou, legontas: pes tora ston apostati oiko: den katalabainete ti upodilonoun auta; pes: deste, o basilias tis babulonas irthe stin ierousalim, kai pire ton basilias tis, kai tous archontes tis, kai tous efere mazi tou sti babulona kai pire apo to basiliko sperma, kai ekane mazi tou sunthiki, kai ton ekane na orkistei pire kai tous dunatous tou topou, gia na tapeinothei to basileio, oste na mi anorthothei, gia na fulattei ti sunthiki tou, oste na ti stirize. omos, apostatise ap' auton, apostellontas presbeutes tou stin aigupto, gia na tou dosoun aloga, kai polu lao. tha euodothei; tha diasothei autos pou prattei auta; i, parabainontas ti sunthiki, tha diasothei; zo ego, leei o kurios o theos, bebaia ston topo tou basilias, pou basileue s' auton, tou opoiou ton orko katafronise, kai tou opoiou parebike ti sunthiki, mazi tou tha pethanei sto meson tis babulonas. kai den tha kanei gi' auton tipote ston polemo, o farao, me ton dunato strato tou, kai me to megalo plithos, upsonontas prochomata, kai oikodomontas promachones, gia na apolesei polles psuches. epeidi, katafronise ton orko, parabainontas ti sunthiki kai deste, epeidi, otan edose to cheri tou, epraxe ola auta, den tha diasothei. gi' auto, etsi leei o kurios o theos: zo ego, ton orko mou bebaia pou katafronise, kai ti sunthiki mou pou parebike, tha ta antapodoso enantia tou kefali tou. kai tha aplose to dichtu mou epano tou, kai tha piastei sta brochias mou kai tha

ton fero sti babulona, ki ekei tha kritho mazi tou gia tin anomia tou, pou anomise se mena. kai olloi oi fugades tou, me ola ta tagmata tou, tha pesoun me machaira, kai ekeinoi pou enapemeinan, tha diaskorpoustoun se kathe anemo kai tha gnorisete oti ego milisa, o kurios. etsi leei o kurios o theos: ego tha paro apo to psilotero kladi tou psilou kedrou, kai tha to futepso ego tha kopso apo tin korufi ton neon klonarion tou ena trufero klonari, kai tha to futepso se psilo kai exochochouno epano sto psilo bouno tou israil tha to futepso kai tha bgalei kladia, kai tha karpoforisei, kai tha ginei megalos kedros kai apo kato tou tha kataskinosoun kathe orneo kai kathe pouli tha kataskinosoun kato apo ti skia ton kladion tou. kai ola ta dentro tou chorafiou tha gnorisoun, oti ego o kurios tapeinosa to psilo dentro, upsosa to tapeino dentro, kai kataxerana to chlozo dentro, kai ekana to xero dentro na anablastisei. ego o kurios, milisa kai ektelesa.

## 18

kai eGINE se mena logos tou kuriou, legontas: ti ennoeite eiseis, pou chrisimopoieite auti tin paroimia gia ti gi tou israil, legontas: oi pateres efagan agourida, kai moudiasan ta dontia ton paidion; zo ego, leei o kurios o theos, den tha chrisimopoisete pleon auti tin paroimia ston israil. deste, oles oi psuches einai dikas mou opos i psuchi tou patera, etsi kai i psuchi tou giou, einai diki mou i psuchi pou amartise, auti tha pethanei. opoios, omos, einai dikaios, kai prattei krisi kai dikaiosuni, den troei epano sta bouna, kai den sikonei ta matia tou pros ta eidola tou oikou israil, kai den molunei ti gunaika tou plision tou, kai den plisiazei gunaika, pou einai stin akatharsia tis, kai den katadunasteuei anthropo, epistrefei ston chreofeleiti to enechuro tou, den arpazei biaia, dinei to psomi tou s' auton pou peinaei, kai skepazei ton fticho me imatio, den dinei me toko kai den pairnei prosthiki, apostrefei to cheri tou apo adikia, kanei dikaii krisi anamesa apo anthropo kai anthropo, perpataei sta diatagmata mou, kai fulattei tis kriseis mou, gia na prattei alitheia autos einai dikaios sigoura tha zisei, leei o kurios o theos. an, omos, gennisei gio klefti, pou chunei aimas, kai prattei kati ap' auta, kai opoios den kanei ola auta, alla troei epano sta bouna, kai molunei ti gunaika tou plision tou, katadunasteuei ton fticho, ki auton pou echei anagki, arpazei biaia, den epistrefei to enechuro, kai sikonei ta matia tou pros ta eidola, kai prattei bdelugmata, dinei me toko, kai pairnei prosthiki, autos tha zisei; den tha zisei epraxe ola auta ta bdelugmata tha thanatothei oposdipote to aimas tou tha einai epano tou. kai an gennisei gio,

pou, blepontas ola ta amartimata tou patera tou, ta opoia epraxe, prosechei kai den prattei tetoia, den troei epano sta bouna, kai den sikonei ta matia tou pros ta eidola tou oikou israil, kai den molunei ti gunaika tou plision tou, kai den katadunasteuei anthropo, den katakrataei to enechuro, kai den arpazei biaia, dinei to psomi tou s' auton pou peinaei, kai skepazei ton gumno me imatio, apostrefei to cheri tou apo ton ftocho, toko kai prosthiki den pairnei, ektelei tis krisis mou, perpataei sta diatagmata mou autos den tha thanatothei gia tin anomia tou patera tou tha zisei oposdipote. o pateras tou, epeidi katadunasteuse sklira, arpaxe biaia ton adelfo tou, kai epraxe anamesa ston lao tou o,ti den einai kalo, na, autos tha pethanei mesa stin anomia tou. eseis, omos, lete: giati; o gios den prepei na bastaei tin anomia tou patera tou; afou o gios ekane krisi kai dikaiousuni, kai fulaxe ola ta diatagmata mou kai ta ektelese, tha zisei oposdipote. i psuchi, auti pou amartanei, auti tha pethanei o gios den tha bastaxe i tin anomia tou patera, kai o pateras den tha bastaxe i tin anomia tou giou i dikaiousuni tou dikaiou tha einai epano tou, kai i anomia tou anomou tha einai epano tou. alla, an o anomos epistrepsei apo oles tis amarties tou pou epraxe, kai fulaxe i ola ta diatagmata mou, kai praxe i krisi kai dikaiousuni, tha zisei oposdipote, den tha pethanei oles oi anomies tou, pou epraxe, den tha tou mnimoneuthoun me ti dikaiousuni tou pou epraxe tha zisei. mipos ego thelo pragmatika ton thanato tou anomou, leei o kurios o theos, kai ochi na epistrepsei apo tous dromous tou kai na zisei; otan, omos, o dikaios epistrepsei apo ti dikaiousuni tou, kai praxe i adikia, kai praxe i sumfona me ola ta bdelugmata pou prattei o anomos, tote tha zisei; ololkiri i dikaiousuni tou pou ekane den tha mnimoneuthei stin anomia tou pou anomise, kai stin amartia tou pou amartise, s' autas tha pethanei. eseis, omos, lete: o dromos tou kuriou den einai euthus. akouste tora, oikos israil: o dromos mou den einai euthus; ochi oi dromoi sas diestrammenoi; otan epistrepsei o dikaios apo ti dikaiousuni tou, kai praxe i adikia, kai pethanei mesa s' auti, exaitias tis adikias tou pou epraxe tha pethanei kai otan o anomos epistrepsei apo tin anomia tou, pou epraxe, kai praxe i krisi kai dikaiousuni, autos tha fulaxe i zontani tin psuchi tou epeidi, sullogistike, kai epestrepse apo oles tis anomies tou, pou epraxe, tha zisei oposdipote, den tha pethanei. all' o oikos israil leei: o dromos tou kuriou den einai euthus. oikos israil, oi dromoi mou den einai eutheis; ochi oi dromoi sas diestrammenoi; gi' auto, oikos israil, tha sas krino, kathe enan sumfona me tous dromous tou, leei o kurios o theos. metanoiste, kai epistrepste

apo oles tis anomies sas kai den tha einai se sas i anomia gia apoleia. aporripste apo sas oles tis anomies sas, pou anomisate se mena, kai kante gia ton eauto sas nea kardia kai neo pneuma giati na pethanete, oikos israil; epeidi, ego den thelo ton thanato autou pou pethainei, leei o kurios o theos gi' auto, epistrepste, kai ziste.

## 19

ki esu, analabe thrinon gia tous igemones tou israil, kai pes: ti einai i mitera sou; leaina keitetai anamesa se liontaria, ethrepse ta brefi tis anamesa se liontarakia. kai anethrepse ena apo ta brefi tis, kai egine liontaraki, kai emathe na arpazei to thirama etroge anthropous. kai ta ethni akousan gi' auto piastike mesa ston lakko tous, kai to eferan me alusides sti gi tis aiguptou. kai blepontas oti mataiothike i elpida tis kai chathike, pire ena allo apo ta brefi tis, kai to ekane liontaraki. kai kathos zouse anamesa se liontaria, egine liontaraki, kai emathe na arpazei thirama etroge anthropous. kai gnorise ta palatia tous, kai erimone tis poleis tous kai i gi itan afanismeni, kai to pliroma tis, apo ton icho tou mougkrismatos tou. kai ta ethni paratachhikan enantion tou, ologura, apo tis eparchies, kai aplosan ta brochia tous enantion tou, kai piastike ston lakko tous. kai to ebalan me alusides mesa se kloubi, kai to eferan ston basilia tis babulonias to ebalan mesa se fulaki, gia na mi akoustei pleon i foni tou epano sta bouna tou israil. i mitera sou, sumfona me tin omoioidi sou, itan san ampelos futemeni konta se nera egine karpofora, kai gemati kladia, exaitias ton pollon neron. kai eginan s' auti dunates rabdoi gia skiptra ekeionon pou kuriarchoun kai o kormos tis upsothike anamesa sta pukna kladia, kai egine periblepti kata to upos tis anamesa sto plithos ton blaston tis. apospastike, omos, me thumo, richtike katagis, kai anatolikos anemos kataxerane ton karpo tis tis ischures rabdous tis espasan mazi kai xerathikan fotia tis katefage. kai tora einai futemeni se erimi, se xeri kai anudri gi. kai bgike fotia apo kapoia rabdo apo ta kladia tis, kai katefage ton karpo tis, oste den upirche pleon s' autin rabdos ischuri gia skiptro igemonias. autos einai o thrinos, kai tha einai se thrino.

## 20

kai kata ton ebdomo chrono, ton pempto mina, ti dekadti imera tou mina irthan merikoi apo tous presbutterous tou israil gia na rotisoun ton kurio, kai kathisan mprostha mou. kai egine se mena logos tou kuriou, legontas: gie anthropou, milise stous pres-

buterous tou israil, kai pes tous: etsi leei o kurios o theos: irthate na me rotisete; zo ego, leei o kurios o theos, den tha erotitho apo sas. tha tous krineis; gie anthropou, tha krineis; deixe s' autous ta bdelugmata ton pateron tous kai pes tous: etsi leei o kurios o theos. kata tin imera pou eklexa ton israil, kai upsosa to cheri mou pros to sperma tou oikou iakob, kai gnoristika s' autous stin aigupto, kai upsosa s' autous to cheri mou, legontas: ego eimai o kurios o theos sas, kata tin imera ekeini upsosa to cheri mou s' autous oti tha tous bgalo exo apo tin aigupto se gi pou problepsa gi' autous, gi pou reei gala kai meli, pou einai i doxa olon ton choron. kai tous eipa: aporripste kathe enas ta bdelugmata ton mation tou, kai mi moluneste me ta eidola tis aiguptou ego eimai o kurios o theos sas. autoi, omos, apostatisan apo mena, kai den thelisan na me akousoun den aperripsan kathe enas ta bdelugmata ton mation tou, kai den egkateleipsan ta eidola tis aiguptou. tote, eipa na xechuno epano tous ton thumo mou, gia na fero se peras tin orgi mou enantion tous, sto meson tis gis tis aiguptou. omos, exaitias tou onomatos mou, gia na mi bebilothei mprosta sta ethni anamesa sta opoia isan, kai mprosta stous opoious gnoristika s' autous, ekana auto, gia na tous bgalo exo apo ti gi tis aiguptou. kai tous ebga exo apo ti gi tis aiguptou, kai tous efera stin erimo kai edosa s' autous ta diatagmata mou, kai ekana gnostes s' autous tis kriseis mou, tis opoies otan o anthropos tis kanei, tha zisei diamesou auton. ki akoma, edosa s' autous ta sabbata mou, gia na einai os simeion anamesa s' autous kai se mena, oste na gnorizoun oti, ego eimai o kurios pou tous agiazō. all' o oikos israil apostatise apo mena mesa stin erimo sta diatagmata mou den perpatisan, kai aperripsan tis kriseis mou, tis opoies o anthropos otan tis prattei, tha zisei diamesou auton kai bebilosan uperbolika ta sabbata mou tote, eipa na xechuno ton thumo mou epano tous mesa stin erimo, gia na tous exolothreuso. omos, to ekana auto eneka tou onomatos mou, gia na mi bebilothei mprosta sta ethni, mprosta apo ta opoia tous ebga. ki akoma, ego upsosa s' autous to cheri mou mesa stin erimo, oti den tha tous fero sti gi, pou tous edosa, gi pou reei gala kai meli, pou einai i doxa olon ton choron epeidi, aperripsan tis kriseis mou, kai den perpatisan sta diatagmata mou, kai bebilosan ta sabbata mou epeidi, oi kardies tous poreuontan piso apo ta eidola tous. kai to mati mou lupithike gi' autous, oste na mi tous exaleipso, kai den tous suntelessa mesa stin erimo. alla, eipa sta paidia tous mesa stin erimo: mi perpatate sta diatagmata ton pateron sas, kai mi tireite tis kriseis tous, kai mi moluneste me ta eidola

tous ego eimai o kurios o theos sas perpatate sta diatagmata mou, kai tireite tis kriseis mou, kai na tis ekteletei kai agiazete ta sabbata mou kai as einai os simeio anamesa se mena kai se sas, oste na gnorizete oti ego eimai o kurios o theos sas. ta paidia, omos, apostatisan apo mena den perpatisan sta diatagmata tis opoies, kai den tirisan tis kriseis mou, oste na tis ekteloun, pou otan o anthropos tis prattei tha zisei diamesou auton bebilosan ta sabbata mou tote, eipa na xechuno ton thumo mou epano tous, gia na sunteleso tin orgi mou enantion tous mesa stin erimo. kai apestrepsa to cheri mou, kai to ekana auto eneka tou onomatos mou, gia na mi bebilothei mprosta sta ethni, mprosta apo ta opoia tous ebga. akoma, ego upsosa to cheri mou enantion tous mesa stin erimo, oti tha tous diaskorpiza anamesa sta ethni, kai tha tous diesperna stous topous epeidi, den ektelesan tis kriseis mou, kai aperripsan ta diatagmata mou, kai bebilosan ta sabbata mou, kai ta matia tous isan piso apo ta eidola ton pateron tous. gi' auto, kai ego tous edosa diatagmata ochi kala, kai kriseis diamesou ton opoion den tha zousan kai tous moluna stis prosfores tous, sto oti diabibazan mesa apo ti fotia kathe ena pou dianoihei mitra, gia na tous erimoso, oste na gnorisoun oti ego eimai o kurios. gi' auto, gie anthropou, milise ston oiko israil, kai pes tous: etsi leei o kurios o theos: akoma, me touto ton tropo me ebrisan oi pateres sas, kanontas enantion mou parabasi. epeidi, afou tous efera sti gi, gia tin opoia upsosa to cheri mou oti tha ti doso s' autous, tote koitaxan pros kathe psilo lofo, kai kathe skiero dentro, kai ekei proserfan tis thuses tous, kai estinan ekei tis parorgistikies prosfores tous kai ebalan ekei osmi euodias tous, kai ekanan ekei tis spondes tous. kai tous eipa: ti simainei o psilos topos, ston opoio eseis pigainete; kai to onoma tou apoklitihike bama, mechri simera. gi' auto, pes ston oiko israil: etsi leei o kurios o theos, eno eseis moluneste ston dromo ton pateron sas, kai ekporneuete piso apo ta bdelugmata tous, kai moluneste me ola ta eidola sas mechri simera, proserfontas ta dora sas, diabibazontas tous gious sas mesa apo ti fotia, kai ego tha erotitho apo sas, oikos israil; zo ego leei o kurios o theos, den tha erotitho apo sas. kai ekeino pou skepteste, den tha ginei me kanenan tropo epeidi, lete: tha eimaste san ta ethni, san tis oikogeneies ton topon, sto na latreuoume xula kai petres. zo ego, leei o kurios o theos, me krataio cheri, kai aplomenon brachiona, kai me thumo, pou xechunetai, tha basileuo oposdipote epano sas. kai tha sas bgalo apo tous laous, kai tha sas sugkentroso apo tous topous, opou eiste diaskorpismenoi, me cheri krataio, kai me brachiona aplomenon, kai me thumo pou

xechnetai. kai tha sas fero stin erimo ton laon, kai ekei tha kritho me sas prosopo me prosopo kathos krithika me tous pateres sas mesa stin erimo tis gis tis aiguptou, etsi tha sas krino, leei o kurios o theos. kai tha sas peraso apo ti rabdo, kai tha sas fero stous desmous tis diathikis. kai tha apokathariso apo mesa sas tous apostates, ki autous pou asebisan se mena tha tous bgalo exo apo ti gi tis paroikias tous, kai den tha mpoun mesa sti gi tou israil kai tha gnorisete oti ego eimai o kurios. kai eseis, oikos israil, etsi leei o kurios o theos: pigainete, latreute kathe enas ta eidola tou, kai sto exis, an den thelete na me akoute kai mi bebilonete pleon to agio onoma mou me ta dora sas, kai me ta eidola sas. epeidi, epano sto agio bouno mou, epano sto psilo bouno tou israil, leei o kurios o theos, ekei olokliros o israil, oloi autoi pou einai mesa sti gi tha me latreousoun ekei tha tous dechtho, kai ekei tha zitiso tis prosfores sas, kai tis aparches ton doron sas, me ola ta agia sas. tha sas dechtho me osmi euodias, otan tha sas bgalo apo tous laous, kai sas sugkentroso apo tous topous opou diaskoripistika kai tha agiasto se sas mprosta sta ethni. kai tha gnorisete oti ego eimai o kurios, otan sas fero sti gi israil, sti gi gia tin opoia upsoa to cheri mou oti tha ti doso stous pateres sas. ki ekei tha thumitheite tous dromous sas, kai ola ta erga sas sta opoia molunthikate kai tha apostrafeite oi idioi ton eauto sas mprosta sta matia sas, gia ola ta kaka sas, osa praxate. kai tha gnorisete oti ego eimai o kurios, otan etsi kano se sas eneka tou onomatos mou, ochi sumfona me tous ponirous dromous sas oute sumfona me ta dieftharmena erga sas, oikos israil, leei o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthropou, na stirixe to prosopo sou pros ta mesimbrina kai stalaxe enan logo pros to mesimbrino meros, kai profiteuse enantia sto dasos tis mesimbrinis pediadas kai pes pros to mesimbrino dasos: akouse ton logo tou kuriou. etsi leei o kurios o theos: des, ego tha anapso fotia anamesa sou, kai tha katafaei anamesa sou kathe chloro dentro kai kathe xero dentro i floga pou exafthike den tha sbisei, kai kathe prosopo, apo ti mesimbria mechri ton borra, tha kaei mesa s' auti. kai kathe sarka tha dei, oti ego o kurios to ekapsa den tha sbisei. ki ego eipa: alloimono! kurie thee! autoi lene gia mena: autos den leei paroimies;

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kai egine se mena logos tou kuriou, legontas: gie anthropou, stirixe to prosopo sou pros tin ierousalim, kai stalaxe enan logo pros tous agious topous, kai profiteuse enantia sti gi tou israil, kai pes pros ti gi israil: etsi leei o kurios. des, ego eimai enantion sou,

kai tha suro ti machaira mou apo ti thiki tis, kai tha apokopso apo sena ton dikaio kai ton asebi. kai epeidi tha apokopso apo sena ton dikaio kai ton asebi, gi' auto tha bgei i machaira mou apo ti thiki tis enantia se kathe sarka, apo ton noto mechri ton borra kai tha gnorisoun, kathe sarka, oti ego o kurios esura ti machaira mou apo ti thiki tis den tha epistrepsei pleon. gi' auto, esu, gie anthropou, stenaxe mazi me suntrimmo tis osfuous sou kai me pikria stenaxe mprosta tous. kai otan sou poun: giati stenazeis esu; tha apantiseis: gia tin aggelia, oti erchetai kai kathe kardia tha liosei, kai ola ta cheria tha paralousoun, kai kathe pneuma tha lipothumisei, kai ola ta gonata tha reusoun san nero deste, erchetai, kai tha ginei, leei o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthropou, profiteuse, kai pes: etsi leei o kurios. pes: romfaia, romfaia akonizetai, kai malista stilbonetai akonizetai gia na kanei sfagi stilbonetai, gia na astraftai. mporoume, loipon, na eimaste euthumoi; auti einai i rabdos tou giou mou, pou katafronei kathe xulo. kai tin edose na stilbothei, gia na kratietai sto cheri auti i romfaia einai akonismeni kai stilbomeni, gia na dothei sto cheri tou sfagea. boise kai ololuxe, gie anthropou epeidi, auti einai enantia ston lao mou, einai enantia se olous tous archontes tou israil tromos tha pesei epano ston lao mou exaitias tis romfaias gi' auto chtupa epano ston miro sou. epeidi, einai exetasi kai ti; bebaia, kai i rabdos pou katafronei den tha uparchei, leei o kurios o theos. gi' auto, esu, gie anthropou, profiteuse, kai chtupa me kroto cheri epano se cheri, kai i romfaia as diplasiastei, as triplasiastei i romfaia ton traumatismenon auti einai i romfaia ton megalon traumation, pou tha diaperasei mechri mesa sta endomoucha tous. eferase epano tous to kopsimo tis romfaias, epano se oles tis pules tous, gia na liosei kathe kardia, kai na plithunei o olethros. alloimono! etoimastike gia na gualizei, akonistike gia sfagi. sfixou, romfaia, na epitheis dexia, aristera, opou strafei to prosopo sou. kai ego, akoma, tha chtupiso me kroto to cheri mou epano sto cheri mou, kai tha anapauso ton thumo mou ego milisa, o kurios. kai egine se mena logos tou kuriou, legontas: ki esu, gie anthropou, diorise gia ton eauto sou duo dromous, gia na perasei i romfaia tou basilia tis babulonas kai oi duo tha bgainoun apo tin idia gi kai kane topo, kai na ton kaneis stin archi tou dromou tis polis. diorise dromo gia na perasei i romfaia sti rabba ton gion ammon, kai stin ioudaia pros tin ierousalim, tin ochuromeni. epeidi, o basiliastis tis babulonas stathike sto distrato, stin archi ton duo dromon, gia na rotisei tous manteis anakatepe ta beli tis manteias, rotise ta glupta, paratirise to sukoti.

pros ta dexia tou egine o chrimos gia tin ierousalim, gia na stisei ta kriaria, gia na anoixe to stoma gia sfagi, na uposei ti foni me alalagmo, na stisei kriaria enantia stis pules, na kanei prochomata, na oikodomisei promachones. omos, auto tha einai s' autous san matai manteia, sta matia ekeinon, pou ekanan pros autous orkous autos, omos, tha tous thumisei tin anomia tous, gia na pias-toun. gi' auto, etsi leei o kurios o theos: epeidi, kanate narthei se enthumisi i anomia sas, otan oi parabaseis sas anakalufthikan, oste na fanerothoun ta amartimata sas se oles tis praxeis sas epeidi, irthate se enthumisi, tha sas piasoun me ta cheria. ki esu, bebile, asebi, igemona tou israil, gia ton opoio irthe i imera, otan i anomia eftase sto telos, etsi leei o kurios o theos: sikose to diadima, kai afairese to stemma auto den tha einai tetoio o tapeinos tha upsothei, kai o upsilos tha tapeinothei. tha to anatrepsou, tha to anatrepsou, tha to anatrepsou, kai den tha uparchei, mechris otou erthei ekeinon ston opoio anikei kai tha to doso s' auton. ki esu, gie anthropou, profiteuse, kai pes: etsi leei o kurios o theos, gia tous gious ammon, kai gia ton oneidismo tous kai pes: i romfaia, i romfaia einai gunnomeni, stilbomeni gia ti sfagi, gia na exolothreusei, lampon-tas, eno blepoun mataies oraseis gia sena, eno manteuoun gia sena psema, gia na se baloun epano ston trachilo ton traumatismenon, ton asebon, gia tous opoious irthe i imera, otan i anomia tous eftase sto telos. epistrepse tin sti thiki tis. tha se krino ston topo opou ktistikes, sti gi tis gennisis sou. kai tha xechuno tin orgi mou epano sou mesa sti fotia tis orgis mou tha fusixo epano sou kai tha se paradoso sta cheria agrion andron, pou chalkeuoun olethro. tha gineis trofi fotias to aimo sou tha einai sto meson tis gis sou den tha uparchei pleon anamnisi gia sena ego milisa, o kurios.

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kai egine se mena logos tou kuriou, legontas: ki esu, gie anthropou, tha krineis, tha krineis tin poli ton aimaton; kai tha parastiseis s' autin ola ta bdelugmata tis; pes, loipon: etsi leei o kurios o theos. o, poli, pou sto meson tis chunei aimata, gia narthei o kairos tis, kai pou kataskeuazei eidola enantion tou eautou tis, gia na molunetai! egines enochi mesa sto aimo sou, pou xechuses, kai molun-thikes mesa sta eidola sou, pou kataskeuases kai ekanas na plisiasoun oi imeres sou, kai irthes mechri ta chronia sou gi' auto, se ekana oneidos sta ethni, kai paichnidi se olous tous topous. oi kontinoi, kai oi makri-noi apo sena tha se empaixoun, molusmeni os pros to onoma, megali os pros tis sumfores. des, oi archontes tou israil isan mesa

se sena, gia na chunoun aimo, o kathenas sumfona me ti dunami tou. mesa se sena katafronousan patera kai mitera mesa se sena sumperiferontan apatila pros ton xeno mesa se sena katadunasteuan ton orfano kai ti chira. katafronises ta agia mou, kai bebilos ta sabbata mou. mesa se sena isan andres sukofantes gia na chunoun aimo kai mesa se sena etrogan epano sta bouna mesa se sena prattoun anosiourgies. mesa se sena xeskepasan tin aschimosuni tou patera mesa se sena tapeinosan tin apochorismeni mesa stin akatharsia tis. kai o men enas epraxe bdeluri praxi me ti gunaika tou plision tou o de allos molune anosia ti nufi tou kai o allos mesa se sena tapeinose tin adelfi tou, ti thugatera tou patera tou. mesa se sena epairman dora gia na ekcheoun aimo pires toko kai prosthiki, kai aischrokerdises apo tous plision sou me apati, kai me lismonises, leei o kurios o theos. des, gi' auto chtupisa ta cheria mou me kroto stin aischrokerdeia sou, pou epraxes, kai sto aimo, pou itan anamesa sou. tha antexei i kardia sou; i, tha echoun dunami ta cheria sou, stis imeres kata tis opoies ego tha energiso enantion sou; ego milisa, o kurios, kai tha ekteleso. kai tha se diaskorpiso mesa sta ethni, kai tha se diaspeiro stous topous, kai tha exaleipso apo sena tin akatharsia sou. kai tha bebilotheis apo moni sou mprosta sta ethni kai tha gnoriseis oti ego eimai o kurios. kai egine se mena logos tou kuriou, legontas: gie anthropou, o oikos israil egine se mena san skouria oloi einai chalkos, kai kassiteros, kai sidero, kai molubi, sto meson tou choneutiriou einai skouries apo asimi. gi' auto, etsi leei o kurios o theos: epeidi, oloi eiseis ginate skouria, deste, gi' auto tha sugkentrosso sto meson tis ierousalim opos sugkentronoun sto meson tou choneutiriou to asimi, kai ton chalko, kai to sidero, kai to molubi, kai ton kassitero, gia na fusixoun epano tous fotia, oste na ta dialusoun, etsi mesa ston thumo mou kai mesa stin orgi mou tha sas sugkentrosso, kai tha sas balo ekei, kai tha sas dialuso. tha sas sugkentrosso oposdipote, kai mesa sti fotia tis orgis mou tha fusixo epano sas, kai tha dialutheite sto meson tis fotias. opos dialutetai to asimi sto meson tou choneutiriou, etsi tha dialutheite sto meson tis fotias tis orgis. kai tha gnorisete oti ego o kurios xechuna epano sas tin orgi mou. kai egine se mena logos tou kuriou, legontas: gie anthropou, pes s' autin: esu eisai i gi, pou den katharistike, kai den egine brochi epano tis kata tin imera tis orgis. sto meson tis uparchei sunomosis ton profiton tis san lioitaria pou oruontai, pou arpazoun to thirama, kata-trone psuches piran thisaurous kai polutima pragmata plithunan tis chires tis anamesa tis. oi iereis tis athetisan ton nomo mou, kai bebilosan ta agia mou anamesa se agio kai

bebilo den ekanan diaforopoiisi, kai anamesa se akatharto kai katharo den ekanan diakrisi, kai ekruban ta matia tous apo ta sabbata mou, kai me bebilonan anamesa tous. oi archontes tis einai sto meson tis, san lukoi pou arpazoun to thirama, gia na xechunoun aima, gia na afanizoun psuches, gia na ais-chrokerdisoun aischrokerdeia. kai oi profiteis tis tous perialeifan me amalachto pilo, ble-pontas mataies oraseis, kai manteontas s' autous psemata, legontas: etsi leei o ku-rios o theos eno o kurios den eiche mili-sei. o laos tis gis metacheirizotan apati, kai ekane arpages, kai katadunasteue ton ftocho kai ton endeí, kai apatouse ton xeno cho-ris krisi. kai zitisa anamesa tous enan and-ra, pou na anegeirei to perifragma, kai na stathei sti chalastra mprosta mou uper tis gis, gia na mi tin exolothreuso kai den brika. gi' auto, xechuna tin orgi mou epano tous tous katanalosa mesa sti fotia tis orgis mou antapedosa tous dromous tous epano sta ke-falia tous, leei o kurios o theos.

## 23

kai eGINE se mena logos tou kuriou, legontas: gie anthropou, upirchan duo gu-naikes, thugateres tis idias miteras kai ek-porneuthikan stin aigupto ekporneuthikan sti nioti tous ekei piestikan ta stithi tous, kai ekei sunthliftikan oi parthenikoi mastoi tous. kai ta onomata tous isan: oola, i megaluteri, kai ooliba, i adelfi tis ki autes eginan dikes mou, kai gennisan gious kai thugateres. isan, loipon, ta onomata tous, samareia i oola, kai ierousalim i ooliba. kai i oola ekporneuthike, eno itan diki mou, kai parafronise gia tous erastes tis, tous assu-rious, tous geitones tis, ntumenous galazia, taxiarchous kai archontes, oloi tous pothitai neoi, kabalarides, pou kabalikeuan epano se aloga. kai epraxe mazi tous tis porneies, pou isan oi eklektai ton assurion, kai me olous ekeinois me tous opoious parafronise mol-unotan se ola ta eidola tous. kai den afise tin porneia tis, pou eiche apo tin aigupto epeidi, koimontan mazi tis sti neotita tis, ki autoi piezan ta parthenika stithi tis, kai xechu-nan epano tis tin porneia tous. gi' auto, tin paredosa sta cheria ton eraston tis, sta cheria ton assurion, gia tous opoious eiche parafronisei. autoi anakalupsan ti ntropi tis piran tous gious tis kai tis thugateres tis, kai foneusan tin idia me romfaia kai eGINE periboiti anamesa stis gunaikes, kai ekteles-an epano tis tin krisi. kai otan i adelfi tis, i ooliba, to eide auto, diaftharike stin parafrasuni tis perissotero apo ekeini, kai tis porneies tis perissotero apo tis porneies tis adelfis tis parafronise gia tous assurios, tous geitones tis, taxiarchous kai archontes, ntumenous me poluteli endumata, kabalar-

ides pou kabalikeuan epano se aloga, oloi tous pothitai neoi. kai eida oti molunthike echontas kai oi duo enan dromo. malista, prosthesi stis porneies tis epeidi, otan eide andres zografismenous epano ston toicho, eikones chaldaion, pou isan zografismenoi me kokkinochoma, perizomenous me zones epano stis osfues tous, forontas bammenes tiares epano sta kefalia tous, echontas oloi tous opsi archonton, omoioi me tous bab-ulonious tis gis ton chaldaion, mesa stin opoia gennithikan kai kathos tous eide me ta matia tis, parafronise gi' autous, kai es-teile gi' autous presbeutes sti chaldaia. kai irthan s' autin oi babulonioi, stin koiti tou erota, kai ti molunan me tin porneia tous, kai molunthike mazi tous, kai i psuchi tis apoxenothike ap' autous. kai apokalupse tis porneies tis, kai xeskepase ti ntropi tis tote, i psuchi mou apoxenothike ap' auti, opos i psuchi mou eiche apoxenothai apo tin adelfi tis. epeidi, plithune tis porneies tis, anakalontas se anamnisi tis imeres tis nio-tis tis, otan porneue sti gi tis aiguptou. kai parafronise gia tous erastes tis, pou i sarka tous einai sarka gaidourion, kai i reusi tous reusi alagon. kai thumithikes tin akolasia tis niotis sou, otan piezontan ta stithi sou apo tous aiguptious, gia tous mastous tis ni-otis sou. gi' auto, ooliba, etsi leei o kurios o theos: des, ego tha sikoso tous erastes sou enantion sou, apo tous opoious apoxenothike i psuchi sou, kai tha tous fero enantion sou apo pantou tous babulonious, kai olous tous chaldaious, ton fekod, kai ton soe, kai ton koe, olous tous assurios mazi tous pou oloi tous einai pothitai neoi, taxiarchoi, kai ige-mones, stratarches kai onomastoi, oloi kaba-likeuontas epano se aloga. kai oloi tharthoun enantion sou, mazi me armata, mazi me amaxes kai trochous, kai mazi me plithos laon, kai tha baloun ologura, enantion sou, thureous kai aspides kai perikefalaies kai tha balo mprosta tous krisi, kai tha se krinoun sumfona me tis kriseis tous. kai tha stiso ton zilo mou enantion sou, kai tha sou fer-thoun me orgi tha kopsoun ti muti sou kai ta autia sou kai to upoloipo sou tha pesei me machaira autoi tha paroun tous gious sou kai tis thugateres sou kai to upoloipo sou tha katafagothei apo fotia, akoma, tha xentusoun apo sena ta imatia sou, kai tha afaresoun ta stolidia tis lamprotitas sou. kai tha stamatiso apo sena tin akolasia sou, kai tin porneia sou, pou eiches apo ti gi tis aiguptou kai den tha sikoseis ta matia sou s' autous, kai den tha thumitheis pleon tin aigupto. epeidi, etsi leei o kurios o theos: des, tha se paradoso sto cheri ekeinon pou miseis, sto cheri ekeinon apo tous opoious apoxenothike i psuchi sou. kai tha sou fer-thoun me misos, kai tha paroun olous tous kopous sou, kai tha se egkatalipsoun gumni



kai askepasti kai i ntropi tis porneias sou tha apokalufthei, kai akolasia sou kai oi porneies sou. auta tha kano se sena, epeidi porneuses piso apo ta ethni, epeidi molunthikes mesa sta eidola tous, perpatises ston dromo tis adelfis sou gi' auto, tha doso sto cheri sou to potiri tis. etsi leei o kurios o theos: tha pieis to potiri tis adelfis sou, to bathu kai platu tha eisai antikeimeno geliou kai paichnidiou auto to potiri choraei polu. tha gemiseis apo methi kai thlipsi, me to potiri tis ekplixis kai tou afanismou, me to potiri tis adelfis sou, tis samareias. kai tha to pieis, kai tha to straggiseis, kai tha stnuntipseis ta ostraka tou, kai tha diasparaxeis ta stithi sou epeidi, ego milisa, leei o kurios o theos. gi' auto, etsi leei o kurios o theos: epeidi, me lismonises, kai me aperripseis piso apo ta nota sou, bastaxe, loipon, tin akolasia sou kai tis porneies sou. kai o kurios eipe se mena: gie anthropou, tha krineis tin oola, kai tin ooliba; anaggeile, loipon, s' autes ta bdelugmata tous oti moicheuontan, kai sta cheria tous einai aima, kai moicheuontan me ta eidola tous, ki akoma, gia chari tous, diapernoun mesa apo ti fotia ta paidia tous, pou gennisan se mena, gia katanalosi. akoma, epraxan se mena kai touto molunan ta agia mou mesa stin idia imera, kai bebilosan ta sabbata mou. epeidi, otan esfaxan ta paidia tous sta eidola tous, tote empainan tin idia imera sta agia mou, gia na ta bebilonoun kai, des, etsi eprattan sto meson tou oikou mou. kai pes, akoma, oti eseis steilate se andres, gia narthoun apo makria, stous opoious staltheke presbeutis, kai des, irthan, gia tous opoious loustikes, ebapses ta matia sou, kai stolistikes me stolidia. kai kathises epano se megaloprepes krebati, kai mprosta tou itan trapezi etoimasmeno, epano sto opoio ebales to thumiama mou kai to ladi mou. kai mesa s' auti isan fones plithous pou agallotan kai mazi me tous andres tou ochlou fermontan mesa sabaioi apo tin erimo, forontas brachiolia epano sta cheria tous, kai oraia stefania epano sta kefalia tous. tote, eipa s' auti, pou gerasa mesa se moicheies: tora kanoun porneies mazi tis, kai auti mazi me ekeinous; kai autoi empainan mesa s' auti, opos mpainoun mesa se mia porni gunaika etsi empainan mesa pros tin oola, kai pros tin ooliba, tis akolastes gunaikes. gi' auto, andres dikaioi, autoi tha tis krinoun, sumfona me tin krisi ton moichalidon, kai sumfona me tin krisi auton ton gunaikon pou chunoun aima epeidi, einai moichalides, kai sta cheria tous uparchei aima. gi' auto, etsi leei o kurios o theos: tha anebaso enantion tous ena plithos, kai tha tis paradoso se tarachi kai diarpagi. kai to plithos tha tis lithobolisei me petres, kai tha tis katakop-soun me ta xifi tous tha foneousoun tous giou-s tous kai tis thugateres tous, kai tha katakap-

soun ta spitia tous me fotia. etsi tha stamatiso tin akolasia epano sti gi, gia na mathoun oles oi gunaikes na mi prattoun sumfona me tis akolasies sas. kai tha antapodosoun epano sas tis akolasies sas, kai tha bastaxete tis amarties ton eidolon sas kai tha gnoriset-e oti ego eimai o kurios o theos.

## 24

kai kata ton enato chrono, ton dekato mina, ti dehati imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, grapse gia ton eauto sou to onoma tis imeras, autis tis idias imeras epeidi, o basilas tis babulon-as paratachtheke enantia stin ierousalim kata tin idia auti imera. kai profere mia paraboli pros ton apostati oiko, kai pes tous: etsi leei o kurios o theos. stise ton lebita, stise, ki akoma chuse s' auton nero sugken-trose s' auton ta tmimata tou, kathe kalo tmima, ton miro, kai ton omo gemise ton apo ta eklekta kokala. pare apo ta eklekta tou kopadiou, ki akoma stoibaxe ta kokala apo kato tou na ta braseis kala, kai as psithoun ki auta ta kokala tou mesa s' auton. epeidi, etsi leei o kurios o theos: alloimono stin poli ton aimaton, ston lebita, pou i skouria tou einai mesa tou, kai tou opoioi i skouria den bgike ap' auton! bgale me seira ta tmi-mata tis kliros as mi pesei epano tis. epeidi, to aima tis einai sto meson tis to exethese epano se leiopetra den to echuse epano sti gi, oste na skepastei me choma, gia na kano na anebei thumos se ektelesi ekdikisis, tha ektheso to aima tis epano se leiopetra, gia na mi skepastei. gi' auto, etsi leei o kurios o theos: alloimono stin poli ton aimaton! kai ego tha megaloso ti fotia. episoreuse ta xula, anapse ti fotia, katanalose ta kreata, kai dialuse ta, as kaoun kai ta kokala. tote, na ton stiseis adeianon epano sta karbouna, gia na purothei o chalkos tou, kai na kaei, kai na liosei mesa tou i akatharsia tou, na kanatalothei i skouria tou. mataia dokimastike me kopous, kai i megali tis skouria den bgike ap' auti, i skouria tis mesa sti fotia. mesa stin akatharsia sou uparchei miarotita epeidi, ego se katharisa, kai den katharistikes, den tha katharisteis pleon apo tin akatharsia sou, mechris otou anapauso epano sou ton thumo mou. ego milisa, o ku-ri-os tha ginei, kai tha to ekteleso den tha strafo piso, kai den tha lupitho, kai den tha metamelitho sumfona me tous dromous sou, kai sumfona me tis praxeis sou, tha se kri-noun, leei o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthro-pou, des, ego tha afaireso apo sena, me mia pligi, to epithumima ton mation sou kai mi penthiseis, kai mi klapseis, kai as mi trexoun ta dakrua sou sugkratisou apo stenagmous, mi kaneis penthos nekron, dese tin tiara sou

epano sto kefali sou, kai bale sta podia sou ta upodimata sou, kai mi skepaseis ta cheili sou, kai mi fas psomi andron. kai milisa ston lao to proi, kai tin espera pethane i gunaika mou kai ekana to proi kathos prostachthika. kai o laos mou eipe: den tha mas anageilleis ti simainoun se mas auta pou kaneis; kai tous apantisa: egine se mena logos tou kuriou, legontas: pes ston oiko israil: etsi leei o kurios o theos. deste, tha bebilos ta agia mou, to kauchima tis dunamis sas, ta epithumita ton mation sas, kai ta peripothita ton psuchon sas kai oi gioi sas kai oi thugateres sas, osous afisate, tha pesoun me romfaia. kai tha kanete opos ekana kai ego den tha skepasete ta cheili sas, kai psomi andron den tha fate. kai oi tiarese sas tha einai epano sta kefalia sas, kai ta upodimata sas sta podia sas den tha penthiseite oute tha klapsete alla, tha liosete gia tis anomies sas, kai tha stenaxeis o enas ston allon. kai o iezekiil tha einai se sas os simeio sumfona me ola osa autos ekane, tha kanete otan tharthei auto, tote tha gnorisete oti ego eimai o kurios o theos. kai gia sena, gie anthropou, kata tin imera ekeini, otan afaireso ap' autous tin ischu tous, ti chara tis doxas tous, ta epithumimata ton mation tous, kai to tharros ton psuchon tous, tous gious tous kai tis thugateres tous, kata tin imera ekeini, autos pou tha diasothei, den tharthei se sena, gia na ta anageillei sta autia sou; kata tin imera ekeini to stoma sou tha anoixei pros ekeinou pou diasothike, kai tha miliseis, kai den tha eisai pleon alalos kai tha eisai s' autous os simeio kai tha gnorisoun oti ego eimai o kurios.

## 25

kai egine se mena logos tou kuriou, legontas: gie anthropou, stirixe to prosopo sou enantia stous gious ammon, kai profiteuse enantion tous kai pes stous gious ammon: akouste ton logo tou kuriou tou theou: etsi leei o kurios o theos. epeidi, enantia sta agia mou les: mprabo, epei bebilothikan, kai sti gi tou israil, epeidi afanistike, kai ston oiko tou iouda, epeidi pigan se aichmalosia, gi' auto, des, tha se paradoso gia klironomia stous gious tis anatolis, kai tha baloun tis dikes tous epauleis mesa se sena, kai tha kanoun tis kataskinoseis tous se sena autoi tha fane tous karpous sou, ki autoi tha pioun to gala sou. kai ti rabba tha tin kano staulo gia kamiles, kai ti gi ton gion ammon mantra probaton kai tha gnorisete oti ego eimai o kurios. epeidi, etsi leei o kurios o theos: epeidi, apo chara chtupises ta cheria sou, kai chtupises me to podi, kai me oli tin perifronisi tis kardias sou charikes enantia sti gi israil, gi' auto, des, tha aplosos to cheri mou epano sou, kai tha se paradoso se diarpagi

ton ethnon, kai tha se apokopso apo tous laous, kai tha se exafaniso apo tous topous tha se exolothreuso kai tha gnoriseis oti ego eimai o kurios. etsi leei o kurios o theos: epeidi, o moab kai o sieir lene: deste, o oikos iouda einai opos ola ta ethni gi' auto, deste, tha anoixos to pleuro tou moab apo tis poleis, apo tis poleis tous, apo ta akra tou, ti doxa tis gis, ti baith-iesimoth, ti baal-meon, kai tin kiriathaim, stous gious tis anatolis, enantia stous gious ammon, kai tha tin paradoso gia klironomia, gia na mi anaferontai oi gioi ammon anamesa sta ethni. kai tha ektelesos kriseis enantia ston moab kai tha gnorisoun oti ego eimai o kurios. etsi leei o kurios o theos: epeidi o edom epraxe ekdikitika ston oiko iouda, kai ebrise baria, kai ekdikithike enantion tous, gi' auto, etsi leei o kurios o theos: tha aplosos, loipon, to cheri mou enantia ston edom, kai tha apokopso ap' auton anthron pou kai ktinos, kai tha ton exafaniso apo ti thaiman, kai tha pesoun me romfaia mechri ti daidan. kai tha energisos tin ekdikisi mou epano ston edom me to cheri tou laou mou, tou israil kai tha kanoun ston edom sumfona me ton thumo mou, kai sumfona me tin orgi mou kai tha gnorisoun tin ekdikisi mou, leei o kurios o theos. etsi leei o kurios o theos: epeidi, oi filistaioi ferthikan ekdikitika, kai ekanan ekdikisi, perifrontas apo psuchis, oste na feroun oletro gia palio misos, gi' auto, etsi leei o kurios o theos: deste, ego tha aplosos to cheri mou enantia stous filistaios, kai tha apokopso tous cherethaios, kai tha afanisos to upoloipo ton limanion tis thalassas kai tha kano megali ekdikisi epano tous me elegchous thumou kai tha gnorisoun oti ego eimai o kurios, otan ektelesos tin ekdikisi mou epano tous.

## 26

kai kata ton 11o chrono, tin proti imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou. epeidi, i tuross eipe enantia stin ierousalim: mprabo! suntriftike i poli ton laon straffe se mena ego tha gemisto, epeidi erimothike gi' auto, etsi leei o kurios o theos: des, ego eimai enantion sou, tuross, kai tha sikosos enantion sou polla ethni, opos i thalassa sikonei ta kumata tis. kai tha katastrepsoun ta teichi tis turous, kai tha katedafisoun tous purgous tis kai tha xuso to choma tis, kai tha tin kano san leia petra, tha einai gia na aploun dichtua sto meson tis thalassas epeidi, ego milisa, leei o kurios o theos kai tha ginei diarpagi ton ethnon. kai oi komopoleis tis, pou einai stin pediada, tha exolothreoutoun me machaira kai tha gnorisoun oti ego eimai o kurios. epeidi, etsi leei o kurios o theos: des, tha fero enantia stin turo ton nabouchodonosora, ton basilia tis babulonass, basilia basiliadon, apo

ton borra, me aloga kai me armata, kai me kabalarides, kai sunaxi, kai polu lao. autos tha exolothreusi me machaira tis komopoleis sou stin pediada kai tha sikosei promachones enantion sou, kai tha kanei prochomata enantion sou, kai tha uposei enantion sou aspides. kai tha stisei tis polemikes tou michanes epano sta teichi sou, kai me tous pelekeis tou tha gkremisei tous purgous sou. apo to plithos ton alogon tou i skoni tous tha se skepasei ta teichi sou tha seistoun apo ton icho ton kabalaridon, ton trochon, kai ton amaxon, otan mpainoun mesa stis pules sou, opos mpainoun mesa se poli pou kurieuetai. me tis oples ton alogon tou tha katapatisei olous tous dromous sou tha thanatosei me machaira ton lao sou, kai oi ischuroi frouroi sou tha richitoun sti gi. kai tha diarpaxoun ta plouti sou, kai tha lafuragogisoun ta emporeumata sou kai tha gkremisoun ta teichi sou, kai tha gkremisoun ta oraia spitia sou kai sto meson ton neron tha rixoun tis petres sou, kai ta xula sou, kai to choma sou. kai tha stamatisoun ton thorubo ton tragoudion sou, kai i foni apo tis kithares sou den tha akoustei pleon kai tha se kano san leia petra tha eisai gia na aplounoun dichtua den tha ktisteis xana epeidi, ego o kurios milisa, leei o kurios o theos. etsi leei o kurios o theos pros tin turo: den tha seistoun ta nisia ston icho tis ptois sou, otan oi traumaties sou stnazoun, otan i sfagi ginetai sto meson sou; tote, oloi oi igemones tis thalassas tha kateboun apo tous thronous tous, kai tha bgaloun tis chlamudes tous, kai tha xentuthoun ta kentita tous imatia kai tha ntuthoun tromo tha kathisoun katagis, kai tha tremoun ana pasan stigmi, kai tha ekplittontai gia sena. kai afou analaboun thrino gia sena, tha sou lene: pos katastrafikes, esu pou isoun katoikimeni apo thalassoporous, i perifimi poli, pou isoun ischuri sti thalassa, esu kai oi katoikoi sou, pou skorpousan ton tromo tous se olous ekeinous pou katoikousan s' auti! tora, ta nisia tha tremoun kata tin imera tis ptois sou, nai, ta nisia pou einai sti thalassa tha tarachtoun stin afaneia sou. epeidi, etsi leei o kurios o theos: otan se kano erimomeni poli, opos tis poleis pou den katoikountai, otan fero epano sou tin abusso, kai se skepousoun ta polla nera otan se katebaso mazi me ekeinous pou katebainoun ston lakko, se laon aionio, kai se balo sta katotata meri tis gis, se erimous topous apo ton aiona, mazi me ekeinous pou katebainoun ston lakko, gia na mi katoikitheis kai otan apokatastiso doxa mesa sti gi ton zontanon anthropon, tha se katastiso tromon, kai den tha uparcheis kai tha zititheis, kai den tha bretheis pleon ston aiona, leei o kurios o theos.

kai egine se mena logos tou kuriou, legontas: ki esu, gie anthropolu, analabe thrino gia tin turo, kai pes stin turo, pou keitetai stin eisodo tis thalassas, emporeuetai me tous laous se polla nisia: etsi leei o kurios o theos: turos, esu eipes: ego eimai teleia se oraiotita. ta sunora sou einai stin kardia ton thalasson, oi oikodomoi sou ekanan tin oraiotita sou teleia. ektisan ola ta pleura ton ploion sou apo elata tis seneir piran kedrous apo ton libano gia na sou kanoun katartia. apo tis belandies tis basan ekanan ta koupia sou ekanan ta kathismata sou apo elefanta, me puxo, apo ta nisia ton kitiaion. gia pania aplones ston eauto sou lepto lino, kentito, apo tin aigupto to episkinoma sou itan galazio kai porfuroun apo ta nisia eleisa. oi katoikoi tis sidonas kai tis arbad isan oi kopiates sou oi sofoi sou, turos, autoi pou isan se sena, autoi isan oi kubernites ton ploion sou. oi presbuteroi tis gebal kai oi sofoi tis isan se sena oi episkeuastes ton chalasmaton sou ola ta ploia tis thalassas kai oi nautes tous isan se sena, gia na emporeuontai to emporio sou. perses, kai ludoi, kai libuoi, isan sta strateumata sou oi polemistes sou andres kremousan epano sou aspides kai perikefalaies autoi edeichnan ti megaloprepeia sou. oi andres tis arbad, mazi me ton strato sou, isan ologura epano sta teichi sou, kai oi gammadites epano stous purgous sou kremousan tis aspides tous epano sta teichi sou ologura autoi sumpiironan tin oraiotita sou. i tharseis emporeuotan mazi sou se plithos kathe ploutou me asimi, sidero, kassitero, kai molubi emporeuontan mesa stis agores sou. o iauan, o thoubal, kai o mesech, isan oi emporoi sou stin agora sou emporeuontan psuches anthropon, kai chalkina skeui. kai apo ton oiko thogarma emporeuontan stis agores sou aloga kai kabalarides kai moularia. oi andres tis daidan isan emporoi sou to emporio pollon nision itan sto cheri sou efernan se sena dontia apo elefantes kai ebano gia antallagi. i suria emporeuotan mazi sou exaitias tou plithos ton ergasion sou edine smaragdi stis agores sou, porfura, kai kentita, kai busso, kai koralli, kai achati. o ioudas kai i gi israil isan emporoi sou edinan stin agora sou sitari tou minnith, kai stakti, kai meli, kai ladi, kai balsamo. i damaskos emporeuotan mazi sou sto plithos ton ergasion sou, sto plithos kathe ploutou sto krasi tis chelbon, kai sta aspra mallia. kai o dan kai o iauan kai o mosel edinan stis agores sou katergasmeno sidero, kasia, kai aromatiko kalami auta isan anamesa stis pramateies sou. i daidan emporeuotan mazi sou se polutima ufasmata gia amaxes. i arabia, kai oloi oi archontes tis kidar, isan emporoi sou, emporeuomenoi mazi sou se arnia,

kai kriaria kai tragous. oi emporoi tis saba kai tis raama isan emporoi sou, dinontas stis agores sou kathe exaireto aroma, kai kathe polutimi petra, kai chrusafi. i charran, kai i chanaa, kai i eden, oi emporoi tis saba, o as-sour, kai o chilmand, emporeuontan mazi sou. autoi isan oi emporoi sou se kathe eidos, se galazia endumata kai kentita, kai se kibotia plousion stolismaton, demena me schoinia, kai kataskeuasmena apo kedro, anamesa stis alles sou pramateies. ta ploia tis tharseis upereichan sto emporio sou, kai isoun pliris, kai stathikes endoxotati stin kardia ton thalasson. oi kopilates sou se efernai se polla nera o anatolikos anemos, omos, se suntripse stin kardia ton thalasson. ta plouti sou, kai oi agores sou, to emporio sou, oi nautes sou, kai oi kubernites sou, oi episkeuastes ton ploion sou, kai oi emporeuomenoi to emporio sou, kai oloi oi polemistes andres sou, pou briskontai se sena, kai ololiro to sunagma sou, pou brisketai anamesa sou, tha pesoun stin kardia ton thalasson, tin imera tis ptosis sou. ta proastia tha seistoun ston icho tis kraugis ton kuberniton sou. kai oloi oi kopilates, oi nautes, oloi oi kubernites tis thalassas, tha kateboun apo ta ploia tous, tha stathoun epano sti gi. kai tha kraugasoun me ti foni tous epano sou, kai tha boisoun pikra, kai tha rixoun choma sta kefalia tous, kai tha katakulistoun mesa sti stachti. kai tha falakrothoun ololirotika gia sena, kai tha perizostoun me sako, kai gia sena tha klapsoun me pikria psuchis, throntas pikra. kai mesa ston ourmo tous tha analaboun gia sena thrino, kai tha thrin-isoun, legontas gia sena: poia egine opos i turos, opos auti pou katastrafike sto meson tis thalassas; otan oi pramateies sou ebgainan apo tis thalasses, chortaines pol-lous laous. me to plithos tou ploutou sou kai tou emporiou sou ploutizes tous basiliades tis gis. tora, suntriftikes mesa stis thalasses, sto bathos ton neron. to emporio sou kai ololiro to sunagma sou epesan sto meson sou. oloi oi katoikoi ton nison tha ekplagoun gia sena, kai oi basiliades tous tha katatromaxoun, tha ochriasoun ta prosopa tous. oi emporoi anamesa sta ethni tha surixoun epano sou. tha eisai friki, kai den tha uparxeis mechri ton aiona.

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kai egine se mena logos tou kuriou, legontas: gie anthropou, pes ston igemona tis turoi: etsi leei o kurios o theos: epeidi upsothike i kardia sou, kai eipes: ego eimai theos, kath-omai epano stin kathedra tou theou, stin kardia ton thalasson eno eisai anthropos, kai ochi theos kai ekanes tin kardia sou san kardia theou des, esu eisai sofoterous apo ton daniil kanena mustirio den einai krummeno

apo sena me ti sofia sou kai me ti sunesi sou ekanes dunami gia ton eauto sou, kai stous thisaurous sou apektises chrusafi kai asimi me ti megali sou sofia auxises ta plouti sou diamesus tou emporiou, kai i kardia sou upsothike exaitias tis dunamis sou gi' auto, etsi leei o kurios o theos: epeidi, ekanes tin kardia sou san kardia theou: des, gi' auto tha fero xenous enantion sou, tous tromeroterous apo ta ethni kai tha bgaloun ta xifi tous enantia stin oraiotita tis sofias sou, kai tha molunoun ti lamprotita sou. tha se katebasoun ston lakko, kai tha pethaneis me ton thanato ekeinon, pou tha foneouthoun stin kardia ton thalasson. tha les akoma mprosta s' auton pou se foneuei: ego eimai theos, eno eisai anthropos, kai ochi theos, sta cheria ekeinou o opoios se foneuei; tha thanatotheis me thanato aperitimon me to cheri ton xenon epeidi, ego milisa, leei o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthropou, analabe thrinon enantia ston basilia tis turoi, kai pes tou: etsi leei o kurios o theos: esu episfragises ta panta, eisai gematos sofia, kai teleios se oraiotita. stathikes stin edem, ston paradeiso tou theou isoun periskepasmenos apo kathe polutimi petra, apo sardio, topazio, kai diamanti, birullio, onucha, kai iaspi, sapfeiro, smaragdo kai anthraka, kai chrusafi i upresia ton tumpanon sou kai ton aulon sou itan etoimasmeni gia sena, kata tin imera pou ktistikes. isoun chrismeno cheroub, gia na episkiazeis kai ego se estisa isoun sto agio bouno tou theou perpatouses anamesa se purines petres. isoun teleios stous dromous sou, apo tin imera pou ktistikes, mechris otou brethike mesa se sena adikia. apo to plithos tou emporiou sou gemisan to esoteriko sou apo anomia, kai amartises gi' auto, tha se aporrippo apo to bouno tou theou os bebilon kai tha se odigiso mesa apo tis purines petres se apoleia, cheroub pou episkiazeis. i kardia sou upsothike, exaitias tis oraiotitas sou eftheires ti sofia sou, exaitias tis lamprotitas sou tha se rixo katagis tha se ektheso mprosta stous basiliades, gia na blepoun se sena. bebiloses ta iera sou exaitias tou plithous ton amartion sou, exaitias ton adikion tou emporiou sou gi' auto, tha bgalo fotia apo anamesa sou, i opoia tha se katafaei kai tha se kano stachti epano sti gi, mprosta se olous ekeinous, pou se blepoun. oloi ekeinoi pou se gnorizoun anamesa stous laous, tha ekplagoun gia sena tha eisai friki, kai den tha uparxeis mechri ton aiona. kai egine se mena logos tou kuriou, legontas: gie anthropou, stirixe to prosopo sou enantia sti sidona, kai profiteuse enantion tis, kai pes: etsi leei o kurios o theos: des, ego eimai enantion sou, sidona kai tha doxasto sto meson sou kai tha gnorisoun oti ego eimai o kurios, otan ekteleso s' auti kriseis, kai agiasto

mesa s' auti. epeidi, ego tha steilo s' auti thanatiko, kai aimas stous dromous tis kai oi traumatismenoi tis tha pesoun sto meson tis me machaira, pou tharthei epano tis apo ologura kai tha gnorisoun oti ego eimai o kurios. kai den tha einai pleon ston oiko israil skolopas pikrias, kai agkathi odunis apo olous osoi einai guro tous, pou tous katafronoun kai tha gnorisoun oti ego eimai o kurios o theos. etsi leei o kurios o theos: otan sugkentroso ton oiko israil apo tous laous, anamesa stous opoious einai diaskorpismenoi, kai agiasto s' autous mprosta sta ethni, tote tha katoikisoun sti gi tous, pou eicha dosei ston doulo mou iakob. kai tha katoikisoun mesa s' auti me asfaleia, kai tha ktisoun spitia, kai tha futepsoun ampelones nai, tha katoikisoun me asfaleia, otan ekteloso kriseis epano se olous ekeinous pou tous katafronisan, ologura tous kai tha gnorisoun oti ego eimai o kurios o theos tous.

## 29

kai kata ton dekato chrono, ton dekato mina, ti 12i imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, na stirixeis to prosopo sou enantia ston farao, ton basilia tis aiguptou, kai profiteuse enantion tou, kai enantia se olokliri tin aigupto milise, kai pes: etsi leei o kurios o theos. des, ego eimai enantion sou, farao, basilia tis aiguptou, megale drakonta, pou keitesai anamesa stous potamous tou o opoios eipes: o potamos mou einai dikos mou, ki ego ton ekana gia ton eauto mou. kai tha balo sta gonia sou agkistria kai tha kolliso ta psaria tou potamou sou epano sta lepia sou. kai tha se anasuro apo to meson ton potamon sou kai ola ta psaria ton potamon sou tha kollisoun sta lepia sou. kai tha se petaxo mesa stin erimo, esena kai ola ta psaria ton potamon sou tha peseis epano sto prosopo tis pediadas den tha sunachtheis oute tha metakinitheis se paredosa sta thiria tis gis, kai sta poulia tou ouranou gia fagoma kai oloi osoi katoikoun stin aigupto, tha gnorisoun oti ego eimai o kurios epeidi, stathikan ston israil san rabdos apo kalami. otan se epiasan me to cheri, suntriftikes, kai trupises olokliro ton omo tous kai otan stirichtikan se sena, espases, kai kurtoses oles tis osfues tous. gi' auto, etsi leei o kurios o theos: des, tha fero romfaia epano sou, kai tha apokopso apo sena anthropo kai ktinos. kai i gi tis aiguptou tha einai thambos kai erimia kai tha gnorisoun oti ego eimai o kurios epeidi, eipe: o potamos mou einai dikos mou, kai ego ton ekana. gi' auto, des, ego eimai enantion sou, kai enantion ton potamon sou kai tha kano ti gi tis aiguptou ex oloklirou erimia kai thambos, apo ti migdol mechri ti suini, kai mechri ta oria tis aithiopias. podi an-

thropou den tha perasei mesa ap' auti oute podi ktinos tha perasei mesa ap' auti oute tha katoikithei gia 40 chronia. kai tha kano ti gi tis aiguptou thambos, anamesa stous erimomenous topous, kai oi poleis tis anamesa stis erimomenes poleis tha einai thambos gia 40 chronia kai tha diaspeiro tous aiguptious anamesa sta ethni, kai tha tous diaskorpiso stous topous. omos, etsi leei o kurios o theos: sto telos ton 40 chronon tha sugkentroso tous aiguptious apo tous laous, opou isan diaskorpismenoi kai tha xanafero tous aichmalotous tis aiguptou, kai tha tous epanafero sti gi pathros, sti gi tis katagogis tous kai tha einai ekei ena potapo basileio. tha einai to potapotero apo ola ta basileia kai den tha upsothei xana epano sta ethni epeidi, tha tous elattoso, gia na mi despozoun epano sta ethni. kai den tha einai pleon to tharros tou oikou israil, upenthumizontas tin anomia tous, apoblepontas piso tous kai tha gnorisoun oti ego eimai o kurios o theos. kai ston 27o chrono, ston proto mina, tin proti imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, o nabouchodonosoras, o basiliastis babulonastis, ebale se ergasia ton strato tou me skliri douleia enantia stin turo kathe kefali falakrothike, kai kathe omos xegdarthike omos, mistho den pire gia tin turo, oute autos oute o stratos tou, gia ti douleia tin opoia doulepse enantion tis gi' auto, etsi leei o kurios o theos: des, ego dino ti gi tis aiguptou ston nabouchodonosora, ton basilia tis babulonastis kai tha sikosei to plithos tis, kai tha leilatisei ti leilasia tis, kai tha lafuragogisei ta lafura tis ki auto tha einai o misthos ston strato tou. tou edosa ti gi tis aiguptou, gia ton kopo tou, me ton opoio doulepse enantion tis, epeidi agonistikan gia mena, leei o kurios o theos. kata tin imera ekeini tha kano na blastisei to keras tou oikou israil, kai tha se kano na anoixeis to stoma sou anamesa tous kai tha gnorisoun oti ego eimai o kurios.

## 30

kai egine se mena logos tou kuriou, legontas: gie anthropou, profiteuse kai pes: etsi leei o kurios o theos: ololuzete: alloimonoi! gia tin imera! epeidi, konta einai i imera, nai, i imera tou kuriou einai konta, imera nefelodis tha einai o kairos ton ethnon. kai i machaira tharthei epano stin aigupto, kai megalos tromos tharthei epano stin aithiopia, otan oi traumatismenoi tha pesoun mesa stin aigupto, kai tha paroun to plithos tis, kai tha katastrepsoun ta themelia tis. aithiopes kai libuoi, kai ludoi, kai oloi oi summiktoi laoi, kai o choub, kai oi laoi tis summachis gis, tha pesoun mazi tis me machaira. etsi leei o kurios: tha pesoun autoi pou upostirizoun

tin aigupto kai i uperifaneaia tis dunamis tis tha katablithei apo ti migdol mechri ti suini tha pesoun mesa s' auti me machaira leei o kurios o theos. kai tha afanistoun sto meson ton afanismenon topon, kai oi poleis tis tha einai sto meson ton erimomenon poleon. kai tha gnorisoun oti ego eimai o kurios, otan tha balo fotia stin aigupto, kai tha suntriftoun oloi autoi pou ti bothoun. kata tin imera ekeini tha bgoun apo mena minutes mesa se ploia, gia na ekplixoun tous amerimnous aithiopes kai tharthei epano tous megalos tromos, opos kai kata tin imera tis aiguptou epeidi, na, erchetai. etsi leei o kurios o theos: kai tha apoleso to plithos tis aiguptou, diamessou tou nabouchodonosora, tou basilia tis babulonas. autos kai o laos tou mazi tou, oi tromeroteri apo ta ethni, tha ferthoun gia na afanisoun ti gi kai tha bgaloun tis romfaies tous enantia stin aigupto, kai tha gemisoun ti gi apo traumatismenous. kai tha xerano tous potamous, kai tha paradoso ti gi sta cheria kakon anthron kai tha afaniso ti gi, kai to pliroma tis, diamessou ton xenon ego milisa, o kurios. etsi leei o kurios o theos: kai tha katastrepo ta xoana, kai tha exaleipso ta eidola apo ti nof kai den tha uparhei pleon archontas apo ti gi tis aiguptou kai tha balo fobo sti gi tis aiguptou. kai tha afaniso tin pathros, kai tha balo fotia stin tani, kai tha ekteleso kriseis mesa sti no. kai tha xechuso ton thumo mou epano sti sin, ti dunami tis aiguptou kai tha apokopso to plithos tis no. kai tha balo fotia stin aigupto i sin tha parei megalon tromo, kai i no tha diasparachthei, kai i nof tha einai kathimerina se agonia. oi neaniskoi tis abin, kai tis pibeseh tha pesoun me machaira ki autes tha pane se aichmalosia. kai stin tafnis i imera tha skotistei, otan tha suntripso ekei ta skiptra tis aiguptou kai i eparsi tis dunamis tis mesa s' auti tha stamatisai auti, malista, sunnefo tha ti skepasei, kai oi thugateres tis tha pane se aichmalosia. kai tha ekteleso kriseis epano stin aigupto kai tha gnorisoun oti ego eimai o kurios. kai ston 11o chrono, ton proto mina, tin ebdomi imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, suntripsa ton brachiona tou farao, tou basilia tis aiguptou kai des, den tha epidethei gia therapeia, oste na ton peritilixoun me epidesmata gia na tou dothei dunami na krataei machaira. gi' auto, etsi leei o kurios o theos: des, ego eimai enantion tou farao, tou basilia tis aiguptou, kai tha spaso tous brachiones tou, ton dunato mazi kai ton suntrimmeno kai tha kano na pesei apo to cheri tou i machaira. kai tha diaspeiro tous aiguptious anamesa sta ethni, kai tha tous diaskorpiso stous topous. kai tha enischuso tous brachiones tou basilia tis babulonas, kai tha doso ti romfaia mou sto cheri tou eno tha suntripso tous brachiones tou

farao, kai tha stenaxe i mprosta tou me stenagmous traumatismenou. tous brachiones, omos, tou basilia tis babulonas tha tous enischuso eno oi brachiones tou farao tha pesoun kai tha gnorisoun oti ego eimai o kurios, otan doso ti romfaia mou sto cheri tou basilia tis babulonas kai tha tin aplosei sti gi tis aiguptou. kai tha diaspeiro tous aiguptious anamesa sta ethni, kai tha tous diaskorpiso stous topous kai tha gnorisoun oti ego eimai o kurios.

## 31

kai kata ton 11o chrono, ton trito mina, tin proti imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, pes ston farao, ton basilia tis aiguptou, kai sto plithos tou: me poion omoiothikes mesa sti megaleiotita sou; des, o assurios itan kedros ston libano me oraia kladia, kai pukni skia, kai psilos sto megethos kai i korufi tou itan anamesa se pukna kladia. ta nera ton auxisan, i abussos ton upose me tous potamous tis, pou errean ologura apo ta futa tou, kai estelne ta ruakia tis se ola ta dentra tou chorafiou. gi' auto, to upsos tou anebike pio pano apo ola ta dentra tou chorafiou kai ta klonaria tou plithunan, kai ta kladia tou aplothikan exaitias tou plithous ton neron, eno blastaine. ola ta poulia tou ouranou foliazan sta klonaria tou kai ola ta zoa tou chorafiou gennousan kato apo ta kladia tou kai kato apo ti skia tou katoikousan ola ta megala ethni. itan, loipon, oraïos kata to megethos tou, kai kata tin ektasi ton kladion tou epeidi, oi rizes tou isan konta se polla nera. oi kedroi mesa ston paradeiso tou theou den mporousan na ton krupsoun ta elata den exisionontan me ta klonaria tou, kai oi kastanies den exisionontan me ta kladia tou kanena dentro mesa ston paradeiso tou theou den tou emoiaze os pros tin oraiotita tou. ton ekena oraion os pros to plithos ton kladion tou, oste ola ta dentra tis edem, pou isan ston paradeiso tou theou, ton zileuan. gi' auto, etsi leei o kurios o theos: epeidi, upposes psila ton eauto sou, kai epeidi sikose tin korufi tou anamesa sta pukna klonaria, kai i kardia tou upsothike sto upsos tou, gi' auto, ton paredosa sto cheri tou dunasti ton ethnon, o opoïos tha tou ferthei antaxia ton apobala exaitias tis asebeias tou. kai xenoi, oi tromeroteri apo ta ethni, ton ekopsan, ton egkateleipsan ta kladia tou epesan epano sta bouna kai se oles tis faraggas, kai ta klonaria tou suntriftikan apo ola ta potamia tis gis kai oloi oi laoi tis gis katebikan apo ti skia tou, kai ton egkateleipsan. epano sto ptoma tou tha kathontai ola ta poulia tou ouranou, ki epano sta kladia tou tha einai ola ta zoa tou chorafiou gia na mi upsothei sto upsos

tou kanena apo ta dentra ton neron, oute na sikosoun tin korufi tous anamesa sta pukna kladia kai apo ola osa pinoun nero, kanena ap' auta na mi steketai sto upsos tou epeidi, ola paradothikan ston thanato, sta katotata meri tis gis, anamesa stous gious ton anthropon, mazi m' autous pou katebainoun ston lakko. etsi leei o kurios o theos: kata tin imera pou katebike ston adi, ekana na ginei penthos skepasa tin abusso gi' auton, kai empodisa ta potamia tis, kai ta megala nera kratithikan kai ekana na penthisei gi' auton o libanos, kai marathikan gi' auton ola ta dentra tou chorafiou. ekana na seistoun ta ethni ston icho tis ptoxis tou, otan ton katebasa ston adi mazi m' autous pou katebainoun ston lakko kai ola ta dentra tis edem, ta eklekta kai ta kala tou libanou, ola auta pou pinoun nero, parigorithikan sta katotata tis gis. akoma ki autoi katebikan ston adi mazi tou, pros tous thanatomenous me machaira kai osoi isan o brachionas tou, autoi pou katoikousan kato apo ti skia tou anamesa sta ethni. me poion exomioithikes etsi mesa sti doxa kai ti megaleiotita anamesa sta dentra tis edem; tha se katebasoun, omos, mazi me ta dentra tis edem sta katotata tis gis tha keitesai anamesa stous aperitmitous, mazi me tous thanatomenous me machaira. autos einai o farao, kai olokliro to plithos tou, leei o kurios o theos.

## 32

kai kata ton 12o chrono, ton 12o mina, tin proti imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, analabe thrino gia ton farao, ton basilia tis aiguptou, kai pes tou: exomioithikes me skumnon liontariou anamesa sta ethni, kai eisai san drakontas stis thalasses kai eformises stous potamous sou, kai tarazes ta nera me ta podia sou, kai katapatouses tous potamous tous. etsi leei o kurios o theos: gi' auto, tha aplosou epano sou to dichtu mou me sugkentrosi pollon laon, kai tha se anasuroun sti sagini mou. kai tha se egkataleipso sti gi, kai tha se rixou sto prosopo tis pediadas, kai tha kano na kathisoun epano sou ola ta poulia tou ouranou, kai tha chortasoun apo sena ta thiria olokliris tis gis. kai tha ektheso tis sarkes sou epano sta bouna, kai tha gemiso tis koilades apo tous sorous tou ptomatos sou. kai ti gi, opou pleeis, tha tin potiso me to aimasou, mechri ta bouna kai oi potamoι tha gemisoun apo sena. kai otan se sbiso, tha skepaso ologura ton ourano, kai tha skoteiniaso ta asteria tou tha skepaso ologura ton ilio me sunnefo, kai to feggari den tha feggei sto fos tou. tha skoteiniaso epano sou olous tous lamperous fostires tou ouranou, kai tha balo skotadi epano sti gi sou, leei o kurios o theos. kai tha kano

na frixei i kardia pollon laon, otan fero ton suntrimmo sou anamesa sta ethni, se topous pou den gnorises. kai tha kano pollous laous na ekplagoun gia sena, kai oi basiliades tous tha frixoun gia sena uperbolika, otan seiso mprosta tous ti romfaia mou kai tha tremoun se kathe stigmī, kathe enas gia ti zoi tou, kata tin imera tis ptoxis sou. epeidi, etsi leei o kurios o theos: i romfaia tou basilia tis babulonaz tharthei epano sou. me machaires ischuron tha katabalo to plithos sou oloi autoi einai oi tromeroteri apo ta ethni kai tha porthisoun tin eparsi tis aiguptou, kai olokliro to plithos tis tha katastafei. kai tha exafaniso ola ta ktini tis konta apo polla nera kai poti anthropou den tha ta taraxei pleon, kai pelma ktinous den tha ta taraxei. tote, tha kano na isuchasoun ta nera tous, kai tha kano tous potamous tous na reoun san ladi, leei o kurios o theos. otan kano ti gi tis aiguptou thambos, kai i gi erimothēi apo to plirama tis, otan pataxo olous autous pou katoikoun s' auti, tote tha gnorisoun oti ego eimai o kurios. autos einai o thrinos, me ton opoio tha ti thrinisoun tha ti thrinisoun oi thugateres ton ethnon tha thrinisoun gia tin aigupto, kai gia olokliro to plithos tis, leei o kurios o theos. kai kata ton 12o chrono, ti 15i imera tou mina, egine se mena logos tou kuriou, legontas: gie anthropou, thrinise gia to plithos tis aiguptou, kai katebase tous, auti kai tis thugateres ton ischuron ethnon, sta katotata meri tis gis, mazi m' autous pou katebainoun ston lakko. apo poia eisai oraioteri; kateba, meine chamila mazi me tous aperitmitous. tha pesoun anamesa apo tous thanatomenous me machaira auti paradothike sti machaira surte tin, kai ola ta plithi tis. oi ischuroteroi anamesa stous dunatous tha tou milisoun apo mesa apo ton adi, mazi m' autous pou ton boithoun katebikan, keitontai aperitmitoi, thanatomenoi me machaira. ekei einai o assour, kai olokliro to athroisma tou oi tafoi tou einai ologura tou oloi autoi einai thanatomenoi, echoun pesei me machaira. epeidi, oi tafoi tou einai topos thetimenoi sta bathi tou lakkou, kai to sunagma tou ologura apo ton tafo tou. oloi autoi einai thanatomenoi, echoun pesei me machaira, pou skorpousan tromo sti gi ton zontanon anthropon. ekei einai o elam, kai olokliro to plithos tou ologura apo ton tafo tou. oloi autoi einai thanatomenoi, echoun pesei me machaira, katebikan aperitmitoi sta katotata meri tis gis, oi opoioi skorpousan ton tromo tous sti gi ton zontanon anthropon kai piran tin ntropi tous mazi m' autous pou katebainoun ston lakko. tou ebalan krepati mazi me olo to plithos tou anamesa stous thanatomenous oi tafoi tou einai ologura tou oloi autoi einai aperitmitoi, thanatomenoi me machaira, an kai o tromos tous skorpistike sti gi ton zontanon anthro-

pon kai piran ti ntropi tous, mazi m' autous pou katebainoun ston lakko topothetithike anamesa stous thanatomenous. ekei einai o mesech, o thoubal, kai olokliro to plithos tou oi tafoi tou einai ologura tou oloi autoi einai aperitmitoi, thanatomenoi me machaira, an kai skorpousan ton tromo tous sti gi ton zontanon anthronon. omos, den keitontai mazi m' ekeinous tous ischouros, apo tous aperitmitous, pou epesan, pou katebikan ston adi mazi me ta polemika tous opla kai ebalan tis machaires tous kato apo ta kefalia tous alla, oi anomies tous tha einai epano sta kokala tous, an kai isan tromos ton ischuron mesa sti gi ton zontanon anthronon. nai, esu tha suntrifteis anamesa stous aperitmitous, kai tha keitesai mazi me tous thanatomenous me machaira. ekei einai o edom, oi basilades tou, kai oloi oi igemones tou, pou me ti dunami tous tethikan mazi me tous thanatomenous me machaira autoi tha keitontai mazi me tous aperitmitous, kai m' autous pou katebainoun ston lakko. ekei einai oi igemones tou borra, oloi autoi, kai oloi oi sidonioi, pou katebikan mazi me tous thanatomenous, mesa ston tromo tous, katantropiasmenoi mesa sti dunami tous kai keitontai aperitmitoi mazi me tous thanatomenous me machaira, kai piran ti ntropi tous mazi m' autous pou katebainoun ston lakko. o farao tha tous dei kai tha parigorithegi gia olokliro to plithos tou, o farao kai oloklirios o stratos tou, oi thanatomenoi me machaira, leei o kurios o theos. epeidi, edosa ton tromo mou sti gi ton zontanon anthronon kai tha keitetai anamesa stous aperitmitous, mazi me tous thanatomenous me machaira, o farao kai olokliro to plithos tou, leei o kurios o theos.

### 33

kai egine se mena logos tou kuriou, legontas: gie anthroupou, milise stous gious tou laou sou, kai pes tous: otan tha fero romfaia epano se kapoia gi, kai o laos parei kapoion anthrono apo anamesa tou, kai ton baloun os fulaka ston eauto tous, ki autos, blepontas ti romfaia, pou erchetai epano sti gi, salpisei me salpigga, kai simanei ston lao, tote, opoios akousei ti foni tis salpiggas, kai den fulachthei, an i romfaia kathos erthei ton arpaxei, to aimo tou tha einai epano sto kefali tou. akouse ti foni tis salpiggas, kai den fulachthike to aimo tou tha einai epano tou. opoios, omos, fulachthei, tha diasosei ti zoi tou. alla, an o fulakas, blepontas ti romfaia na erchetai, den salpisei me ti salpigga, kai o laos den fulachthei, kai otan erthei i romfaia arpaxei kapoion ap' autous, autos men arpachtike exaitias tis anomias tou, omos to aimo tou tha to zitiso apo to cheri tou fulaka. ki esu, gie anthroupou, ego se ebalam fulaka

epano ston oiko israil akouse, loipon, enan logo apo to stoma mou, kai nouthetise tous apo mena. otan leo ston anomo: anome, tha thanatothois oposdipote ki esu den miliseis gia na apotrepeis ton anomo apo ton dromo tou, ekeinos men o anomos tha pethanei stin anomia tou, omos apo to cheri sou tha zitiso to aimo tou. alla, an esu apotrepeis ton anomo apo ton dromo tou gia na epistrepsei ap' auton, kai den epistrepsei apo ton dromo tou, ekeinos men tha pethanei mesa stin anomia tou, esu omos eleutheroses tin psuchi sou. gi' auto, esu, gie anthroupou, pes ston oiko israil: etsi milisate eiseis, legontas: an oi parabaseis mas kai oi amarties mas einai epano mas, kai emeis imastan chamenoi gi' autes, pos tha zisoume; pes tous: zo ego, leei o kurios o theos, den thelo ton thanato tou amartolou, alla na epistrepsei o asebis apo ton dromo tou, kai na zeie epistrepste, epistrepste apo tous ponirous sas dromous giati na pethanete, oikos israil; gi' auto, esu, gie anthroupou, pes stous gious tou laou sou: i dikaiosisni tou dikaioi den tha ton eleutherosoi kata tin imera tis parabasis tou kai o asebis den tha pesei gia tin asebeia tou, kata tin imera pou tha epistrepsei apo tin asebeia tou kai o dikaios den tha mporesei na zisei gia ti dikaiosisni tou, kata tin imera pou tha amartisei. otan po ston dikaio oti oposdipote tha zisei, ki autos echontas tharrossti dikaiosisni tou praxeidi adikia, olokliri i dikaiosisni tou den tha mnimoneuthei kai stin adikia pou epraxe, tha pethanei mesa s' auti. kai otan leo ston asebi: tha pethaneis oposdipote ki ekeinos, afou epistrepsei apo tin amartia tou, praxeidi krisi kai dikaiosisni, o asebis apodosei to enechouro, epistrepsei to diarpagmeno, perpataei sta diatagmata tis zois, mi pratontas adikia, tha zisei oposdipote, den tha pethanei oles oi amarties tou, pou amartise, den tha mnimoneuthoun s' auton pleon ekane krisi kai dikaiosisni tha zisei oposdipote. oi gioi tou laou sou, omos, lene: o dromos tou kuriou den einai euthus. alla, o dromos auton ton idion den einai euthus. otan o dikaios epistrepsei apo ti dikaiosisni tou, kai praxeidi adikia, gi' auto malista tha pethanei. kai otan o anomos epistrepsei apo tin anomia tou, kai praxeidi krisi kai dikaiosisni, autos, gia touto, tha zisei. eseis, omos, lete: o dromos tou kuriou den einai euthus. oikos israil, tha sas krino kathe enan sumfona me tous dromous tou. kai ston 12o chrono tis aichmalosias mas, ton dekato mina, tin pempti imera tou mina, irthe se mena kapoios diasosmenos apo tin ierousalim, legontas: i poli alothike. kai to cheri tou kuriou stathike epano mou prin erthei o diasosmenos, kai anoixe to stoma mou, mechris otou irthe se mena to proi kai afou eicha anoixe to stoma mou, den siopisa pleon. kai egine se mena logos tou kuriou,



legontas: gie anthropou, autoi pou katoikoun ekeines tis erimoseis sti gi tou israil, miloun, legontas: enas itan o abraam, kai klironomise ti gi emeis, omos, eimaste polloi se mas dothike i gi gia klironomia. gi' auto, pes tous: etsi leei o kurios o theos: es-eis trote kreas mesa se aimas, kai sikonete ta matia sas sta eidola sas, kai chunete aimas kai tha klironomisete ti gi; eseis stirizeste sti romfaia sas, ergazeste bdelugmata, kai molounete o kathe enas ti gunaika tou plision tou kai tha klironomisete ti gi; etsi na peis s' autous: etsi leei o kurios o theos: zo ego, autoi pou einai stis erimoseis, oposdipote tha pesoun me machaira ki auton pou einai sto prosopo tis pediadas, tha ton paradoso sta thiria gia na ton katafane ki autoi pou einai sta frouria kai sta spilaia, tha pethanoun apo thanatiko. epeidi, tha paradoso ti gi se olethro kai erimosi, kai i eparsi tis dunamis tis tha katablithei, kai ta bouna tou israil tha erimothoun, oste na mi uparchei kapoios pou na diabainei. kai tha gnorisoun oti ego eimai o kurios, otan paradoso ti gi se olethro kai erimosi, exaitias olon ton bdelugmaton tous, pou epraxan. ki esu, gie anthropou, oi gioi tou laou sou miloun enantion sou konta sta teichi kai stis thures ton spition, kai miloun o enas ston allon, kathe enas ston adeffo tou, legontas: elate, loipon, ki akouste poios einai o logos pou bgainei apo ton kurio. kai erchontai se sena, kathos sugkentronetai o laos, kai o laos mou kathetai mprostasou, kai akoune ta logia sou, alla den ta Prattoun epeidi, me to stoma tous deichnoun polli agapi, i kardias tous, omos, pigainei piso apo tin aischrokerdeia tous. kai des, esu eisai s' autous san erotiko tragoudi anthropou me glukia foni, kai o opoios paizei kala ta organa epeidi, akoun ta logia sou, alla den ta Prattoun. omos, otan auto erthei, (kai prosexe, erchetai), tote tha gnorisoun, oti stathike anamesa tous profitis.

## 34

kai egine se menas logos tou kuriou, legontas: gie anthropou, profiteuse enantia tous poimenes tou israil profiteuse kai pes tous: etsi leei o kurios o theos stous poimenes: al-loimono stous poimenes tou israil, pou boskoun ton eauto tous! oi poimenes den boskoun ta poimnia; eseis, omos, trote to pachos, kai ntuneste to malli, sfazete ta pachia den boskete ta poimnia. den enischusate to astheniko, kai den giatrepsate auto pou den einai kala, kai den kanate epidasma sto suntrimmeno, kai den epanaferate to plane-meno, kai den zitisate to chameno alla, me bia kai me sklirotita despozate epano s' auta. kai diaskorpistikan, epeidi den upirche poimenas kai eginan katabroma se ola ta thiria tou chorafiou, kai diaskorpistikan. ta

probata mou periplaniontan epano se kathe bouno, kai epano se kathe psilo lofo kai epano se olo to prosopo tis gis, ta probata mou isan diaskorpismena kai den upirche ekeinos pou ereunaei oute ekeinos pou anazitaiei. gi' auto, akouste, poimenes, ton logo tou kuriou zo ego, leei o kurios o theos oposdipote, epeidi ta probata mou eginan lafuro, kai ta probata mou eginan katabroma olon ton thirion tou chorafiou apo elleipsi poimena, kai oi poimenes mou den zitisan ta probata mou, alla oi poimenes boskisan ton eauto tous kai den boskisan ta probata mou, gi' auto, poimenes, akouste ton logo tou kuriou: etsi leei o kurios o theos: deste, ego eimai enantia stous poimenes kai tha zitiso ta probata mou apo to cheri tous, kai tha tous stamatiso apo to na poimainoun ta probata kai sto exis oi poimenes den tha boskoun ton eauto tous epeidi, tha eleutheroso apo to stoma tous ta probata mou, kai den tha einai s' autous katabroma. epeidi, etsi leei o kurios o theos: deste, ego, ego thelo kai tha anazitiso ta probata mou, kai tha ta episkeftho. opos o poimenas episkeptetai to poimnio tou, kata tin imera pou brisketai anamesa sta diaskorpismena probata tou, etsi tha episkeftho ta probata mou, kai tha ta eleutheroso apo olous tous topous, opou isan diaskorpismena, se sunnefiasmeni kai skoteini imera. kai tha ta bgalo apo tous laous, kai tha ta sugkentrosato apo tous topous, kai tha ta fero sti gi tous, kai tha ta boskiso epano sta bouna tou israil, konta sta potamia, kai se ola ta katoikoumena meri tis gis. tha ta boskiso se agathi boski, kai i mantra tous tha einai epano sta psila bouna tou israil ekei tha anapaountai se kali mantra, kai tha boskontai se pachia boski, epano sta bouna tou israil. ego tha boskiso ta probata mou, kai ego tha ta anapauso, leei o kurios o theos. tha anazitiso to chameno, kai tha epanafero to plane-meno, kai tha epideso to suntrimmeno, kai tha enischuso to astheniko omos, tha katas-trepto to pachu kai to dunato me dikaiosuni tha ta boskiso. kai gia sas, poimnio mou, etsi leei o kurios o theos: deste, ego tha krino anamesa se probato kai probato, anamesa se kriaia kai tragous. einai mikro se sas, oti boskisate tin kali boski kai to upoloipo tis boskis sas to katapatousate me ta podia sas; kai oti pinate katharo nero, eno to upoloipo to tarazate me ta podia sas; kai ta probata mou eboskan to katapatimeno me ta podia sas, kai epinan to taragmeno me ta podia sas nero. gi' auto, etsi leei s' auta o kurios o theos: deste, ego, ego tha krino anamesa sto pachu probato, kai anamesa sto ischno probato. epeidi, apothete me pleura kai me omous, kai keratizete me ta kerata sas ola ta asthenika, mechris otou ta diaskorpisate pros ta exo, gi' auto, tha soso ta probata

mou, kai sto exis den tha einai lafuro kai tha krino anamesa se probato kai probato. kai tha balo epano s' auta poimena, kai tha ta poimainei, ton doulo mou ton dabit autos tha ta poimainei, ki autos tha einai poimenas tous. ki ego o kurios tha eimai theos tous, kai o doulous mou o dabit archontas anamesa tous ego milisa, o kurios. kai tha kano s' auta diathiki erinisi kai tha afaniso apo ti gi ta ponira thiria kai tha katoikisoun stin erimo me asfaleia, kai tha koimountai stous drumous. kai tha ta kano eulogia, kai ekeina pou einai guro apo to bouno mou kai tha katebaso ti brochi ston kairo tis brochi eulogias tha einai. kai ta dentra tou chorafiou tha apodidoun ton karmo tous, kai i gi tha dinei tou proion tis, kai tha einai asfaleis sti gi tous kai tha gnorisoun oti ego eimai o kurios, otan suntripso ta desma tou zugou tous, kai tha tous eleutheroso apo to cheri ekeinon pou tous katadoulosan. kai sto exis den tha einai lafuro sta ethni, kai ta thiria tis gis den tha tous katatrone alla, tha katoikoun me asfaleia, kai den tha uparhei ekeinos pou ekfobizei kai tha sikoso s' autous ena onomasto futo, kai sto exis den tha ftheirontai apo peina sti gi, kai den tha feroun pleon tin ubri ton ethnon. kai tha gnorisoun oti ego o kurios o theos tous eimai mazis tous, ki autoi, o oikos israil, laos mou, leei o kurios o theos. ki eseis, probata mou, ta probata tis boskis mou, eseis eiste anthropoi, kai ego o theos sas, leei o kurios.

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kai egine se mena logos tou kuriou, legontas: gie anthropou, stirixe to prosopo sou enantia sto bouno sieir, kai profiteuse enantion tou kai pes tou: etsi leei o kurios o theos: des, bouno sieir, ego eimai enantion sou kai tha aplosa to cheri mou enantion sou, kai tha se paradoso se olethro kai erimosi. tha afaniso tis poleis sou, kai esu tha eisai erimosi, kai tha gnoriseis oti ego eimai o kurios. epeidi fulaxes palio misos, kai pareddoses tous gious israil se cheri romfaias kata ton kairo tis thlipsis tous, otan i anomia tous eftase sto epakro, gi' auto, zo ego leei o kurios o theos, tha se paradoso se aima, kai aima tha se katadiokei epeidi, den misises to aima, aima loipon tha se katadiokei kai tha paradoso se ololotiki erimosi to bouno sieir, kai ap' auto tha exaleipso auton pou diabainei ki auton pou epistrefei. kai tha gemiso ta bouna tou apo tous thanatomenous tou sta bouna sou, kai sta faraggia sou, kai se olous tous potamous sou, tha pesoun oti thanatomenoi me machaira. tha se kano aionia erimia, kai oi poleis sou den tha katoikithoun kai tha gnoriseti oti ego eimai o kurios. epeidi, eipes: ta duo auta ethni kai oi duo autoi topoi tha einai dikoi mou,

kai tha ta klironomisoume emeis, parolo pou o kurios stathike ekei, gi' auto, zo ego, leei o kurios o theos, tha kano sumfona me ton thumo sou, kai sumfona me ton fthono sou, pou ekteleses, exaitias tou misous sou pros autous, kai tha gnoristo s' autous otan se krino. kai tha gnoriseis oti ego o kurios akousa oles tis blasfimies sou, pou proferes enantia sta bouna tou israil, legontas: auta erimothikan, dothikan se mas gia trofi. kai me to stoma sas kompasate enantion mou, kai plithunate ta logia sas enantion mou ego akousa. etsi leei o kurios o theos: otan eufrainetai ololiri i gi, tha se katastiso erimo. opos eufraanthikes epano stin klironomia tou israil, epeidi afanistike, etsi tha kano se sena tha erimothies, bouno sieir, kai ololiros o edom, autos ololiros kai tha gnorisoun oti ego eimai o kurios.

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kai esu, gie anthropou, profiteuse enantia sta bouna tou israil, kai pes: bouna tou israil, akouste ton logo tou kuriou etsi leei o kurios o theos: epeidi, o echthros eipe enantion sas: euge! oi aionioi psiloi topoi eginan diki mas klironomia, gi' auto, profiteuse kai pes: etsi leei o kurios o theos: epeidi erimosan, kai sas katapian ologura, gia na ginete klironomia sto upoloipo ton ethnon, kai na ginete milima glossas, kai oneidos ton laon gi' auto, bouna tou israil, akouste ton logo tou kuriou tou theou: etsi leei o kurios o theos pros ta bouna, kai pros tous lofous, pros tous cheimarrous, kai pros ta faraggia, kai pros tous erimomenous kai afanisenous topous, kai pros tis egkataleimmenes poleis, pou eginan lafuro kai empagmos sto upoloipo, pou einai guro apo ta ethni gi' auto, etsi leei o kurios o theos: milisa oposdipote mesa sti fotia tou zilou mou enantia sto upoloipo ton ethnon, kai enantia se kathe enan ston edom, pou ekanan ti gi mou klironomia ston eauto tous me chara ololiris tis kardias tous, kai se perifronisi psuchis, gia na tin ekthesoun se lafuro. gi' auto, profiteuse enantia sti gi israil, kai pes pros ta bouna, kai pros tous lofous, pros tous cheimarrous, kai pros ta faraggia: etsi leei o kurios o theos: deste, ego milisa mesa ston zilo mou, kai mesa ston thumo mou, epeidi bastaxate tin ubri ton ethnon gi' auto, etsi leei o kurios o theos: ego upsosa to cheri mou ta ethni, pou einai guro sas, tha bastaxoun exapantos ti ntropi tous. ki eseis, bouna tou israil, tha blastisete ta kladia sas, kai tha dosete ton karmo sas ston lao mou israil dedomenou oti, plisiazoun narthoun. epeidi, deste, ego koitazo epano sas, kai tha strafese sas, kai tha arotiasteite kai tha spartheite. kai apo sas tha plithuno anthropous, ololiro ton oiko israil, auton ololiron kai oi

poleis tha katoikithoun, kai oi erimoseis tha oikodomithoun. kai apo sas tha plithuno anthropous kai ktini, kai tha auxithoun kai tha karpoforisoun kai tha sas katoikiso opos isastan protutera, kai tha sas agathopoiiso perissotero apo o,ti stis arches sas kai tha ghnisete oti ego eimai o kurios. kai tha kano na perpatoun epano sas anthropoi, o laos mou israil kai tha sas klironomisoun, kai tha eiste diki tous klironomia, kai tou loipou den tha tous ateknosete pleon. etsi leei o kurios o theos: epeidi, sas eipa: esu eisai gi pou katatros anthropous, kai pou ateknoneis tous laous sou, gi' auto, sto exis den tha katatros anthropous oute tha ateknoseis pleon tous laous sou, leeio kurios o theos. kai den tha kano pleon na akoustei mesa se sena kapoia ubri ton ethnon, kai den tha fereis sto exis ton oneidismo ton laon, kai den tha kaneis pleon tous laous sou na ateknothoun, leeio o kurios o theos. kai egine se mena logos tou kuriou, legontas: gie anthropou, otan o oikos israil katoikisan sti gi tous, ti molunan me ton dromo tous kai me tis praxeis tous, o dromos tous itan mprosta mou san apochorismeni akatharsia. gi' auto, xechusa ton thumo mou epano tous, exaitias tou aimatos pou echusan epano sti gi, kai exaitias ton eidolon tous, me ta opoia ti molunan kai tous diespera anamesa sta ethni, kai isan diaskorpismenoi stous topous sumfona me tous dromous tous, kai sumfona me ta erga tous, tous ekrina. kai otan mpikan ta ethni, opou irthan, bebilosan to agio onoma mou, eno legotan gi' autous: autoi einai o laos tou kuriou, kai bgikan apo ti gi tou. splachnistika, omos, eneka tou agiou mou onomatos, pou o oikos israil bebilose anamesa sta ethni sta opoia irthan. gi' auto, pes ston oiko israil: etsi leeio o kurios o theos: ego den to kano auto gia sas, oikos israil, alla gia to agio onoma mou, pou bebilosate anamesa sta ethni, sta opoia irthate. kai tha agiaso to megalon mou onoma, pou bebilothike anamesa sta ethni, to opoio bebilosate anamesa tous kai ta ethni tha ghnorisoun oti ego eimai o kurios, leeio o theos, otan agiasto se sas mprosta sta matia tous. epeidi, tha sas paro apo mesa apo ta ethni, kai tha sas sugkentroso apo olous tous topous, kai tha sas fero sti gi sas. kai tha rano epano sas katharo nero, kai tha katharisteite apo oles tis akatharsies sas, kai apo ola ta eidola sas, tha sas kathariso. kai tha sas doso kardia nea kai tha balo mesa sas pneuma neo, kai, afou tha echo apospasei tin petrini kardia apo ti sarka sas, tha sas doso kardia sarkini. kai tha balo mesa sas to pneuma mou, kai tha sas kano na perpatate sta diatagmata mou, kai na tireite tis kriseis mou, kai na tis ekteileite. kai tha katoikisete sti gi, pou edosa stous pateres sas kai tha eiste laos

mou, kai ego tha eimai theos sas. kai tha sas soso apo oles tis akatharsies sas, kai tha anakaleso to sitari, kai tha to plithuno kai den tha xanafero pleon se sas peina. kai tha plithuno ton karmo ton dentron, kai ta gennimata tou chorafiou, gia na mi parete pleon oneidismo peinas anamesa sta ethni. kai tha thumitheite tous ponirous sas dromous, kai ta erga sas ta ochi agatha, kai tha apostrafeite oi idioi ton eauto sas mprosta sta matia sas, gia tis anomies sas, kai gia ta bdelugmata sas. ego den kano auta exaitias sas, leeio o kurios o theos, as einai auto gnosto se sas aischuntheite kai ntrapeite gia tous dromous sas, oikos israil! etsi leeio o kurios o theos: kata tin imera, pou tha sas kathariso apo oles tis anomies sas, tha kano akoma na katoikithoun oi poleis, kai tha oikodomithoun oi erimoseis. kai i afanismeni gi tha georgitheie, anti na keitetai afanismeni mprosta se kathanan pou diabainei. kai tha lene: auti i gi, pou itan afanismeni, egine san paradeisos tis edem kai oi erimomenes poleis, kai afanismenes, kai katedafismenes, ochurothikan, katoikithikan. kai ta ethni, pou eichan enapomeinei ologura sas, tha ghnorisoun oti ego o kurios oikodomisa ta katedafismena, kai futepsa ta afanismena ego o kurios milisa, kai ego tha ekteleso. etsi leeio o kurios o theos: kai touto tha zitihei ek merous mou, apo ton oiko israil, na kano s' autous, na tous plithuno me anthropous san poimnio apo probata. san to agio poimnio, san to poimnio tis ierousalim, mesa stis episimes giortes tis, etsi oi erimomenes poleis tha gemisoun apo poimnia anthropon kai tha ghnorisoun oti ego eimai o kurios.

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to cheri tou kuriou stathike epano mou kai me ebgale exo diamesou tou pneumatou tou kuriou, kai me ebale sto meson mias pediadas, ki auti itan gemati apo kokala. kai me ekane na peraso konta tous, guro-guro kai na, isan polla se uperboliko bathmo epano sto prosopo tis pediadas kai na, isan kataxera. kai eipe se mena: gie anthropou, mpouroun auta ta kokala na anazisoun; kai eipa: kurie thee, esu xereis. kai mou eipe: profiteuse pros auta ta kokala, kai pes tous: ta kokala ta xera, akouste ton logo tou kuriou etsi leeio o kurios o theos pros auta ta kokala: deste, ego tha balo mesa se sas pneuma, kai tha anazisete kai tha balo epano sas neura, kai tha balo epano sas sarka, kai tha sas periskepaso me derma, kai tha balo se sas pneuma, kai tha anazisete, kai tha ghnorisete oti ego eimai o kurios. kai profiteusa, kathos prostachthika kai, kathos profiteusa, egine ichos, kai xafnou, enas seismos, kai ta kokala sugkentrothikan mazi, to ena kokalo mazi me to

allo kokalo. kai eida, kai xafnou, anafuisan epano tous neura kai sarkes, kai derma apo epano ta periskepase omos, pneuma den itan mesa tous. kai eipe se mena: profiteuse pros to pneuma, profiteuse, gie anthropou, kai na pais pros to pneuma: etsi leei o kurios o theos: ela, pneuma, apo tous tesserais anemous, kai fusixe pros autous tous foneumenous, kai as anazisoun. kai profiteusa, opos prostachthika kai to pneuma mpiki mesa s' autous, kai anezisan, kai stathikan sta podia tous, ena strateuma mega, se uperbolika megalon bathmo. kai mou eipe: gie anthropou, auta ta kokala einai olokliros o oikos israil des, autoi lene: ta kokala mas xerathikan, kai i elpida mas chathike emeis afanistikame. gi' auto, profiteuse, kai pes tous: etsi leei o kurios o theos. des, lae mou, ego anoigo tous tafous sas, kai tha sas anebaso apo tous tafous sas, tha sas fero sti gi tou israil. kai tha gnorisete oti ego eimai o kurios, otan, lae mou, anoixo tous tafous sas, kai sas anebaso apo tous tafous sas. kai tha sas doso to pneuma mou, kai tha anazisete, kai tha sas topothetiso sti gi sas kai tha gnorisete, oti ego o kurios milisa kai ektelesa, leei o kurios. kai egine se mena logos tou kuriou, legontas: ki esu, gie anthropou, pare gia ton eauto sou mia rabdo, kai grapse epano s' auti, gia ton iouda, kai gia tous gious israil, ton sunakolouthon tou pare kai mia alli rabdo, kai grapse epano s' auti, gia ton iosif, i rabdos tou efraim, kai oloklirou tou oikou israil, ton sunakolouthon tou. kai sundese tes ston eauto sou mia pros mia, se mia rabdo, kai tha ginoun sto cheri sou mia. kai otan oi gioi tou laou sou poun se sena, legontas: den tha mas anageileis ti simainoun se sena auta; pes tous: etsi leei o kurios o theos. deste, ego tha paro ti rabdo ton iosif, pou einai sto cheri tou efraim, kai ton fulon tou israil, ton sunakolouthon tou, kai tha balo autes mazi m' auti, ti rabdo tou iouda, kai tha tis kano mia rabdo, kai tha einai sto cheri mou mia. kai oi rabdoi, epano stis opoies egrapses, tha einai sto cheri sou, mprosta tous. kai pes tous: etsi leei o kurios o theos. deste, ego tha paro tous gious israil apo to meson ton ethnon opou pigan, kai tha tous sugkentroso apo pantou, kai tha tous fero sti gi tous. kai tha tous kano ethnos mesa sti gi, epano sta bouna tou israil kai basilias tha einai epano se olous autous kai den tha einai pleon duo ethni, kai den tha einai sto exis chorismenoi se duo basileia kai den tha molounantai pleon mesa sta eidola tous oute mesa sta bdelugmata tous oute mesa se oles tis parabaseis tous alla, tha tous soso apo oles tis katoikiseis tous, stis opoies amartisan, kai tha tous kathariso kai tha einai laos mou, kai ego tha eimai theos tous. kai o dabit o doulous mou tha einai basilias epano tous kai tha einai epano

se olous autous enas poimenas kai tha perpatoun stis kriseis mou, kai tha fulattoun ta diatagmata mou, kai tha ta ekteloun. kai tha katoikoun sti gi, pou eicha dosei ston doulo mou ton iakob, opou eichan katoikisei oi pateres sas kai mesa s' auti tha katoikoun autoi kai ta paidia tous, kai ta paidia ton paidion tous, mechri ton aiona kai o dabit, o doulous mou, tha einai archontas tous mechri ton aiona. kai tha kano pros autous diathiki eirinis auti tha einai diathiki aionia pros autous kai tha tous stirixo, kai tha tous plithuno, kai tha balo to agiastirio mou anamesa tous ston aiona. kai i skini mou tha einai anamesa tous kai tha eimai theos tous, ki autoi tha einai laos mou. kai ta ethni tha gnorisoun oti ego o kurios eimai autos pou agiazai ton israil, otan to agiastirio mou tha einai anamesa tous ston aiona.

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kai egine se mena logos tou kuriou, legontas: gie anthropou, stirixe to prosopo sou enantia ston gog, ti gi tou magog, tou igemona tis ros, mesech kai thoubal, kai profiteuse enantion tou, kai pes: etsi leei o kurios o theos: des, ego eimai enantion sou, gog, igemona tis ros, mesech kai thoubal kai tha se peristrepso, kai tha balo agkistria sta sagonia sou, kai tha se bgalo exo, kai olokliri ti dunami sou, aloga kai kabalarides, olous autous entelos oplismenous, ena megalo sunagma mazi me thureous kai aspides, olous autous pou metacheirizontai machaires perses, aithiopes, kai libuou mazi tous olous autous mazi me aspides kai perikefalaies ton gomer, kai ola ta tagmata tou ton oiko thogarma apo ta eschata tou borra, kai ola ta tagmata tou kai mazi sou pollous laous. etoimasou, kai etoimase ton eauto sou, esu, kai olokliri to sunagma sou, pou sugkentrothike se sena, kai na eisai s' autous fulakas usteras apo polles imeres tha ginei se sena episkepsi stous eschatous chronous thartheis sti gi, pou eleutherothike apo ti machaira, kai sugkentrothike apo pollous laous, enantia sta bouna tou israil, pou eginan gia panta erima autos, omos, metaferthike apo mesa apo tous laous, kai oloi tha katoikisoun me asfaleia. kai tha anebeis kai thartheis san anemozali tha eisai san sunnefo, gia na skepaseis ti gi, esu, kai ola ta tagmata sou, kai mazi sou polus laos. etsi leei o kurios o theos: kai kata tin imera ekeini tha aneboun pragmata stin kardia sou, kai tha skeftheis poireis boules kai tha peis: tha anebo se gi atechiston poleon thartho se anthropous pou isuchazoun, pou katoikoun me asfaleia, olous autous pou katoikoun atechistes poleis, kai pou den echoun mochlous kai pules gia na leilatisais leilasia, kai na lafuragogiseis la-

furo, gia na xanafereis to cheri sou enantia se erimoseis pou katoikistikan, kai enantia se lao sugkentromenon apo ta ethni, pou apektise ktini kai agatha, pou katoikei sto meson tis gis. i seba, kai i daidan, kai oi emporoi tis tharseis, mazi me olous tous skumnous tis, tha sou poun: irthes na leilatises leilasia; sugkentroses to plithos sou gia na lafuragogiseis lafuro; gia na arpaxeis asimi kai chrusafi, gia na pareis ktini kai agatha, gia na kaneis megali leia; gi' auto, gie anthropou, profiteuse kai pes ston gog: etsi leei o kurios o theos: kata tin imera ekeini, otan o laos mou israil tha katoikei me asfaleia, esu den tha to matheis auto; kai tharthais apo ton topo sou, apo ta eschata tou borra, esu, kai mazi sou polloi laoi, oloi kabalarides alogon, ena megalo plithos, kai polli dunami kai tha anebeis enantia ston lao mou israil san sunnefo, gia na skepaseis ti gi auto tha einai stis eschates imeres kai tha se fero enantia sti gi mou, gia na me gnorisoun ta ethni, otan agiasto se sena, gog, mprosta tous. etsi leei o kurios o theos: esu eisai ekeinos, gia ton opoio milisa stis archaies imeres, me tous doulous mou tous profites tou israil, pou profiteusan kata tis imeres ekeines mesa se polla chronia, oti eprokeito na se fero enantion tous; alla, kata tin imera ekeini, kata tin imera pou o gog tharthei enantia sti gi tou israil, i orgi mou tha anebei epano sto prosopo mou, leei o kurios o theos. epeidi, milisa mesa ston zilo mou, mesa sti fotia tis orgis mou: kata tin imera ekeini tha uparxei, opos dipote, enas megalos seismos sti gi tou israil kai ta psaria tis thalassas, kai ta poulia tou ouranou, kai ta thiria tou chorafiou, kai ola ta erpeta, pou erpoun epano sti gi, kai oloi oi anthropoi, pou einai epano sto prosopo tis gis, tha seistoun apo tin parousia mou kai ta bouna tha anatrapoun, kai oi purgoi tha pesoun, kai kathe teichos tha katedafistei. kai tha kaleso enantion tou machaira, enantia se ola ta bouna mou, leei o kurios o theos i machaira kathe anthropou tha einai enantia ston adelfo tou. kai thartho mazi tou se krisi me metadotiki arrostia kai me aimas kai tha brexo epano tou, kai epano sta tagmata tou, kai epano ston polu lao, pou tha einai mazi tou, brochi kataklusmou, kai petres apo chalazi, fotia kai theiafi. kai tha megaluntho kai tha agiasto kai tha gnoristo mprosta se polla ethni, kai tha gnorisoun oti ego eimai o kurios.

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ki esu, gie anthropou, profiteuse enantia ston gog, kai pes: etsi leei o kurios o theos: des, ego eimai enantion sou, gog, igemona tis ros, mesech, kai thoubal kai tha se peristrepsou, kai tha se periplaniso, kai tha se anebaso apo ta eschata tou borra, kai tha

se fero epano sta bouna tou israil kai tha ektinaxo to toxo sou apo to aristero sou cheri, kai tha kano ta beli sou na xepesoun apo to dexi sou cheri. tha peseis epano sta bouna tou israil, esu, kai ola ta tagmata sou, kai oi laoi pou einai mazi sou tha se doso gia katabroma sta fterota ornea kathe eidous, kai sta thiria tou chorafiou tha peseis epano sto prosopo tou chorafiou, epeidi, ego milisa, leei o kurios o theos. kai tha steilo fotia epano ston magog, kai anamesa s' autous pou katoikoun me asfaleia ta nisia kai tha gnorisoun oti ego eimai o kurios. kai tha kano gnosto to agio onoma mou anamesa ston lao mou israil kai den tha afiso pleon na bebilothei to agio mou onoma kai ta ethni tha gnorisoun, oti ego eimai o kurios, o agios mesa ston israil. deste, irthe, kai egine, leei o kurios o theos auti einai i imera gia tin opoia eicha milisei. ki autoi pou katoikoun tis poleis tou israil tha bgoun exo, kai tha baloun sti fotia kai tha kapsoun ta opla, kai tis aspides kai tous thureous, ta toxa kai ta beli, kai ta akontia kai tis logches kai m' auta tha kaine fotia gia epta chronia kai den tha paroun xula apo to chorafi oute tha kapsoun apo tous drumous epeidi, tha kaine fotia apo ta opla kai tha leilatisoun autous pou tous leilatisan, kai tha lafuragogisoun autous pou tous lafuragogisan, leei o kurios o theos. kai kata tin imera ekeini tha doso ston gog topo gia tafi ekei ston israil, to faraggi ton diabaton, anatolika apo ti thalassa ki auti tha kleinei ton dromo ekeino pou diabainoun ki ekei tha chosoun ton gog, kai olokliri to plithos tou kai tha to onomasoun: to faraggi tou ammon-gog. kai o oikos israil tha tous chonei gia epta mines, gia na katharisoun ti gi. kai olokliros o laos tis gis tha tous chonei kai tha einai s' autous i imera onomasti, kata tin opoia doxastika, leei o kurios o theos. kai tha diachorisoun andres, pou, kathos tha perierchontai akatapausta ti gi, tha thaboun, me ti boitheia ton diabaton, autous pou enapemeinan epano sto prosopo tis gis, gia na tin katharisoun meta to telos ton epta minon tha kanoun akribi anazitisi. kai apo tous diabates, pou diabainoun ti gi, otan kapoios dei ena kokalo anthropou, tote tha stinei ena simeio konta tou, mechris otou oi entafiestes to thapsoun sto faraggi ammon-gog. kai to onoma, malista, tis polis tha einai ammon: etsi tha katharisoun ti gi. ki esu, gie anthropou, etsi leei o kurios o theos: pes pros ta ornia kathe eidous, kai pros ola ta thiria tou chorafiou: sugkentrotitheite, kai elate sugkentrotitheite apo pantou sti thusia mou, pou ego thusiasa gia sas, mia megali thusia epano sta bouna tou israil, gia na fate sarka, kai na pieite aimas. tha fate ti sarka ton ischuron, kai tha pieite to aimas ton archonton tis gis, ton kriarion, ton arnion, kai ton

tragon, kai ton moscharion, olon ton siteuton tis basan kai tha fate pachos se chortasmo, kai tha pieite aima gia methi, apo ti thusia mou, pou thusiasa gia sas kai tha chortasete epano sto trapezi mou apo aloga kai kabalarides, apo ischurous, kai apo kathe andra polemisti, leei o kurios o theos. kai tha balo ti doxa mou anamesa sta ethni, kai ola ta ethni tha doun tin krisi mou, pou ektelesa kai to cheri mou pou ebal epano s' auta. kai o oikos israil tha gnoirsei oti ego eimai o kurios o theos tous, apo tin imera auti kai sto exis. kai ta ethni tha gnoirsoun oti o oikos israil aichmalotistike gia tin anomia tous epeidi, stathikan se mena parabates, gi' auto ekrupta ap' autous to prosopo mou, kai tous paredosa sto cheri ton echthron tous kai oloi epesan me machaira. sumfona me tis akatharsies tous, kai sumfona me tis parabates tous, ekana s' autous, kai ekrupta ap' autous to prosopo mou. gi' auto, etsi leei o kurios o theos: tora, tha epistrepso tin aichmalosia tou iakob, kai tha eleiso ololkliro ton oiko israil, kai tha eimai zilotupos gia to agio onoma mou, kai tha bastaxoun ti ntropi tous, kai oles tis parabases tous, me tis opoies eginan se mena parabates, otan katoikousan sti gi tous me asfaleia, kai den upirche ekeinos pou na ekfobizei. otan tous epanafero apo tous laous, kai tous sugkentroso apo tous topous ton echthron tous, kai agiasto s' autous mprosta se polla ethni, tote tha gnoirsoun oti ego eimai o kurios o theos tous, otan, afou tous kano na ferthoun se aichmalosia anamesa sta ethni, tous sugkentroso sti gi tous, kai den tha afiso upoloipo ap' autous ekei kai den tha krupso pleon ap' autous to prosopo mou epeidi, xechusa to pneuma mou epano ston oiko israil, leei o kurios o theos.

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kata ton 25o chrono tis aichmalosias mas, stin archi tou chronou, ti dekadti imera tou mina, ton 14o chrono meta tin alosi tis polis, kata tin idia imera, stathike epano mou to cheri tou kuriou, kai me efere ekei. me efere me oramata sti gi israil, kai me ebale epano se ena polu psilo bouno, epano sto opoio, pros ta anatolika, itan san mia oikodomi polis. kai me efere ekei, kai xafnou, enas anthropos, pou i thea tou itan san thea chalkou, kai sto cheri tou eiche ena lino nima, kai ena kalamenio metro stektotan de autos stin puli. kai o anthropos mou eipe: gie anthropou, des me ta matia sou, kai akouse me ta autia sou, kai bale tin kardia sou epano se ola osa ego tha sou deixo epeidi, mpikes edo mesa gia na sou ta deixo anaggeile ola osa blepeis ston oiko israil. kai xafnou, enas peribolos exo apo ton oiko, ologura, kai sto cheri tou anthropou

ena kalamenio metro apo exi piches kai mia palami, kai metrise to platos tou oikodomimatos ena kalami kai to upsos ena kalami. tote, irthe pros tin puli, pou blepei pros ta anatolika, kai anebike ta skalopatia tis, kai metrise to katoffi tis pulis, platos enos kalamiou kai to anoffi, platos enos kalamiou. kai kathe oikima eiche makros ena kalami kai platos ena kalami kai anamesa sta oikimata isan pente piches kai to katoffi tis pulis, konta sti stoa, pou itan pros tin puli, tin apo mesa, itan ena kalami. tote, metrise ti stoa tis pulis, tin apo mesa, kai itan ena kalami. epeita, metrise ti stoa tis pulis, okto piches kai ta metopa tis, duo piches kai i stoa tis pulis itan apo mesa. kai ta oikimata tis pulis pros ta anatolika isan tria apo to edo meros, kai tria apo to ekei meros kai ta tria tou idiou metrou, kai ta metopa eichan to idio metro, apo to ena kai apo to allo meros. kai metrise to platos tis eisodou tis pulis, deka piches kai to makros tis pulis, 13 piches. kai mprosta apo ta oikimata itan ena diastima enos pichi apo edo, kai ena diastima enos pichi apo ekei kai ta oikimata isan exi piches apo edo, kai exi piches apo ekei. epeita, metrise tin puli apo ti stegi tou enos oikimatos mechri ti stegi tou allou to platos itan 25 piches, kai thura apenanti se thura. kai ekane ta metopa 60 piches, mechri to metopo tis aulis guro-guro apo ton pulona. kai apo to mprostino meros tis pulis tis eisodou, mechri to mprostino meros tis stoas tis esoterikis pulis, isan 50 piches. kai upirchan adiorata parathura sta oikimata kai sta metopa tous apo mesa apo tin puli guro-guro to idio kai stis stoas upirchan parathura kai apo mesa guro-guro kai epano se kathe metopo foinikes. kai me efere stin exoteriki auli kai na, upirchan thalamoi, kai lithostroto kataskeuasmeno stin auli guro-guro epano sto lithostroto 30 thalamoi. kai to lithostroto, pou itan sta plagia ton pulon, sumfona me to makros ton pulon, itan to katotero lithostroto. kai metrise to platos, apo to prosopo tis katoteris pulis mechri to prosopo tis esoterikis aulis apexo, 100 piches pros ta anatolika kai pros ta boreia. kai metrise tin puli tis exoterikis aulis, pou blepei pros ton borra, to makros tis, kai to platos tis. kai ta oikimata tis isan tria apo to edo meros, kai tria apo to ekei meros kai ta metopa tis kai ta toxa tis isan sumfona me to metro tis protis pulis to makros tis 50 piches, kai to platos tis 25 piches. kai ta parathura tous, kai ta toxa tous, kai oi foinikes tous isan sumfona me to metro tis pulis, pou blepei anatolika kai anebainan s' auti me epta skalopatia kai ta toxa tis isan mprosta tous. kai i puli tis esoterikis aulis itan apenanti apo tin puli pou einai pros ta boreia, kai pros ta anatolika kai metrise, apo puli se puli, 100 piches. kai me efere notia,

kai xafnou, mia puli pou eblepe notia kai metrise ta metopa tis kai ta toxa tis, sumfona me ta idia metra. kai upirchan s' auti kai sta toxa tis parathura guro-guro, opos ekeina ta parathura to makros 50 piches, kai to platos 25 piches. kai i anabasi tis itan epta skalopatia, kai ta toxa tis isan apo mprosta tous kai eiche foinikes, enan apo edo, kai enan apo ekei, epano sta metopa tis. kai i puli itan stin esoteriki auli notia kai metrise apo puli se puli, notia, 100 piches. kai me efere stin esoteriki auli mesa apo ti notia puli kai metrise ti notia puli sumfona me ta idia metra. kai ta oikimata tis, kai ta metopa tis, kai ta toxa tis, sumfona me ta idia metra, kai upirchan parathura s' auti kai sta toxa tis, guro-guro to makros 50 piches, kai to platos 25 piches. kai ta toxa guro-guro isan 25 piches to makros, kai pente piches to platos. kai ta toxa tis isan pros tin exoteriki auli kai epano sta metopa tis isan foinikes kai i anabasi tis eiche okto skalopatia. kai me efere stin esoteriki puli pros ta anatolika kai metrise tin puli sumfona me ta idia metra. kai ta oikimata tis, kai ta metopa tis, kai ta toxa tis, isan sumfona me ta idia metra kai upirchan parathura s' auti kai sta toxa tis, guro-guro to makros itan 50 piches, kai to platos 25 piches. kai ta toxa tis isan pros tin exoteriki auli kai epano sta metopa tis isan foinikes, apo edo kai apo ekei kai i anabasi tis eiche okto skalopatia. kai me efere sti boreia puli, kai ti metrise sumfona me ta idia metra ta oikimata tis, ta metopa tis, kai ta toxa tis, kai ta parathura tis isan guro-guro to makros itan 50 piches, kai to platos 25 piches. kai ta metopa tis isan pros tin exoteriki auli kai upirchan foinikes epano sta metopa tis, apo edo kai apo ekei i anabasi tis eiche okto skalopatia. kai oi thalamoi kai oi eisodoi tis isan konta sta metopa tous, opou eplenan to olokautoma. kai sti stoa tis pulis isan duo trapezia apo edo, kai duo trapezia apo ekei gia na sfazoun epano s' auta to olokautoma, kai tin prosfora peri amartias, kai tin prosfora peri anomias. kai sto plagio exo, kathos kapoios anebaine pros tin eisodo tis borinis pulis, isan duo trapezia kai sto allo plagio, pou itan pros ti stoa tis pulis, isan duo trapezia. apo edo isan tessera trapezia, kai tessera trapezia apo ekei, dipla apo ta plagia tis pulis okto trapezia epano sta opoia esfazan ta thumata. kai ta tessera trapezia tou olokautomatos isan apo pelekiti petra, to makros enas pichis kai misos, kai to platos enas pichis kai misos, kai to upsos enas pichis kai epano s' auta ebazan ta ergaleia, me ta opoia esfazan to olokautoma kai ti thusia. kai apo mesa upirchan agkistria, to platos mias palamis, stereomena guro-guro kai epano sta trapezia ebazan to kreas ton prosforon. ki apexo apo tin esoteriki puli isan oi thalamoi ton mousikon, stin esoteriki

auli, pou itan sta plagia tis borinis pulis kai ta prosopa tous isan pros noton ena pros to plagio tis anatolikis pulis, pou eblepe pros borran. kai mou eipe: autos o thalamos, pou blepei notia, einai gia tous iereis, pou fulatoun ti bardia tou oikou eno o thalamos pou blepei boreia einai gia tous iereis, pou fulatoun ti bardia tou thusiastiriu autoi einai oi gioi tou sadok, anamesa stous giou tou leui, pou erchontai ston kurio, gia na ton upiretoun. kai metrise tin auli, makros 100 piches, kai platos 100 piches, se tetragono schima kai to thusiastirio itan mprosta ston oiko. kai me efere sti stoa tou oikou, kai metrise kathe ena metopo tis stoas, pente piches apo edo, kai pente piches apo ekei kai to platos tis pulis treis piches apo edo, kai treis piches apo ekei. to makros tis stoas itan 20 piches, kai to platos 11 piches kai me efere apo ta skalopatia, apo ta opoia anebainan s' auti kai isan stuloi konta sta metopa, enas apo edo kai enas apo ekei.

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epeita, me efere ston nao, kai metrise ta metopa, exi piches to platos apo edo, kai exi piches to platos apo ekei, itan to platos tis skinis. kai to platos tis eisodou itan deka piches kai ta plagia tis thuras pente piches apo edo, kai pente piches apo ekei kai metrise to makros tou, 40 piches, kai to platos 20 piches. kai mpike sto esoteriko, kai metrise to metopo tis thuras, duo piches, kai ti thura, exi piches, kai to platos tis thuras, epta piches. epeita, metrise to makros tou, 20 piches, kai to platos 20 piches, mprosta apo ton nao kai mou eipe: auto einai to agio ton agion. kai metrise ton toicho tou oikou, exi piches kai to platos kathenos apo ta oikimata sta plagia, tesseri piches, guro-guro apo ton oiko ologura. kai ta plagia oikimata isan ana tria, oikima epano se oikima, kai 30 kata taxi kai eischorouan mesa ston toicho tou naou, pou itan chtismenos, guro-guro, gia ta plaina oikimata, gia na kratiountai sterea, choris omos na epistirizontai epano ston toicho tou oikou. kai o oikos plataine, kai upirche elikoeidis skala, pou anebaine sta plaina oikimata epeidi, i elikoeidis skala tou oikou anebaine pros ta ano, guro-guro apo ton oiko gi' auto, o oikos ginotan platuteros pros ta ano, kai etsi auxane apo to katotato patoma mechri to anotato, diamesou ton mesaion. kai eida to upsos tou oikou, guro-guro ta themelia ton plainon oikimaton isan ena olokliri kalami apo exi piches diastima. to platos tou toichou gia ta plaina oikimata apexo itan pente piches kai to keno pou enapemeine itan o topos ton plainon oikimaton apo mesa. kai anamesa stous thalamous itan diastima apo 20 piches, guro-guro, ologura ston oiko. kai oi thures ton

plainon oikimaton isan pros to meros pou eiche enapomeinei, mia thura pros ton borra, kai mia thura pros ton noto kai to platos tou merous pou eiche enapoleifthei, itan pente piches, guro-guro. kai i oikodomi, pou itan kata prosopo tou apochorismenou merous, pros to dutiko plagio, eiche platos 70 piches kai o toichos tis oikodomis, to platos itan pente piches, guro-guro kai to makros 90 piches. kai metrise ton oiko, to makros itan 100 piches kai to apochorismeno meros, kai tin oikodomi, kai tous toichous tis, to makros itan 100 piches kai to platos tis prosopsis tou oikou, kai tou apochorismenou merous pros ta anatolika, itan 100 piches. kai metrise to makros tis oikodomis, pou itan kata prosopo tou apochorismenou merous apo piso ap' auto, kai tis stoes tous apo edo kai apo kei, 100 piches, kai ton esoteriko nao, kai ta prothura tis aulis tous parastates tis thuras, kai ta adiorata parathura, kai tis stoes ologura kata ta tria patomata tous, kata prosopo tis thuras, stromena me xulo, guro-guro kai to edafos, mechri ta parathura, kai ta parathura isan skepasmena mechri epano apo ti thura, kai mechri ton esoteriko oiko, kai apexo, kai diamesou oloklirou tou toichou, guro-guro, apexo kai apo mesa, sumfona me ti metra. kai itan charagmeno me cheroubeim kai me foinikes, oste anamesa se cheroub kai cheroub itan enas foinikas kai kathe cheroub eiche duo prosopa kai prosopo anthropou pros ton foinika apo edo, kai prosopo liontariou pros ton foinika apo ekei etsi itan charagmeno se olo ton oiko, guro-guro. apo to edafos mechri apo pano apo ti thura isan charagmena cheroubeim kai foinikes, kai ston toicho tou naou. oi parastates tou naou isan tetragonoi, kai to prosopo tou agiastiriu i thea tou enos itan opos i thea tou allou. to xulino thusiastirio eiche upos treis piches kai to mikos tou duo piches kai ta kerata tou, kai to makros tou, kai oi toichoi tou isan apo xulo kai mou eipe: auto einai to trapezi, pou brisketai mprosta ston kurio. kai o naos, kai to agiastirio eichan duo thuromata. kai ta thuromata eichan kathe ena duo fulla, duo fulla pou strefontan duo sto ena thuroma kai duo fulla sto allo. kai isan charagmena epano tous, epano sta thuromata tou naou, cheroubeim kai foinikes, opos isan charagmena epano stous toichous kai ta dokaria isan xulina epano sto prosopo tis stoes apexo. kai upirchan adiorata parathura, kai foinikes apo edo kai apo ekei, sta plagia tis stoas, kai epano sta plaina oikimata tou oikou, kai xulina dokaria.

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kai me ebgle stin exoteriki auli, kata ton dromo pros ton borra kai me efere ston tha-

lamo, pou einai apenanti apo to chorismeno meros, kai kata prosopo tis oikodomis, pros ton borra. kata prosopo tou makrous, pou itan 100 piches, itan i borini thura, kai to platos 50 piches. apenanti stous 20 piches, pou isan gia tin esoteriki auli, kai apenanti apo to lithostroto, pou einai gia tin exoteriki auli, itan mia stoa apenanti se mia tripli stoa. kai kata prosopo ton thalamon upirche diadromos apo deka piches platos, kai pros ta mesa itan dromos apo mia pichi kai oi thures tous isan pros ton borra. kai oi anataoi thalamoi isan stenoterioi, epeidi oi stoes tis oikodomis keto kai oi mesaies exeichan perissotero apo ekeinous. epeidi, autoi isan se tria patomata, den eichan omos stulous, opos oi stuloi ton aulon gi' auto, i oikodomi steneue perissotero pros to katotato kai to mesaio apo ti gi. kai o toichos, pou itan apexo, apenanti apo tous thalamous, pros tin exoteriki auli, pros to prosopo ton thalamon, eiche makros 50 piches, epeidi, to makros ton thalamon, pou isan stin exoteriki auli, itan 50 piches kai prosexa, kata prosopo tou naou isan 100 piches. kai apo keto ap' autous tous thalamous upirche i eisodos pros ta anatolika, opos pigainei kapoios s' autous apo tin exoteriki auli. oi thalamoi isan sto pachos tou toichou tis aulis pros ta anatolika, kata prosopo tou apochorismenou merous, kai kata prosopo tis oikodomis. kai o dromos, pou itan kata prosopo tous itan sumfona me ti thea ton thalamon, pou isan pros ton borra eichan idio makros me ekeinous, idio platos me ekeinous kai oloi oi exodoi tous isan kai sumfona me tis diataxeis ekeinon kai sumfona me tis thures ekeinon. kai sumfona me tis thures ton thalamon, pou isan pros ton noto, upirche mia thura stin archi tou dromou, tou dromou kateutheian apenanti tou toichou pros ta anatolika, kathos kaneis mpainei mesa s' auta. kai mou eipe: oi boreioi thalamoi, kai oi notioi thalamoi, autoi pou einai kata prosopo tou apochorismenou merous, autoi einai agioi thalamoi, opou oi ierei, pou plisiazoun ston kurio, tha trone ta agiotata ekei tha bazoun ta agiotata, kai tin prosfora apo ta alfita, kai tin prosfora peri amartias, kai tin prosfora peri anomias epeidi, o topos einai agios. otan mpainoun ekei oi ierei, den tha bgainoun apo ton agio topo stin exoteriki auli, all' ekei tha apothetoun ta endumata tous me ta opoia upiretoun epeidi, einai agia kai tha ntunontai alla endumata, kai tote tha plisiazoun se o,ti einai tou laou. kai afou teleiose ta metra tou esoterikou oikou, me ebgle exo pros tin puli, pou blepei pros ta anatolika, kai ton metrise guro-guro. metrise tin anatoliki pleura me to kalamenio metro, 500 kalamia, me to kalamenio metro ologura. metrise ti borini pleura, 500 kalamia, me to kalame-



nio metro ologura. metrise ti notia pleura, 500 kalamia, me to kalamenio metro. epeita, straffike pros ti dutiki pleura, kai metrise 500 kalamia, me to kalamenio metro. ton metrise kata tis tesseris pleures eiche toi-cho, guro-guro, to makros 500 kalamia, kai to platos 500 kalamia, gia na kanei chorisma anamesa ston agio kai ton bebilo topo.

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kai me efere stin puli, tin puli pou blepei pros ta anatolika. kai xafnou, i doxa tou theou tou israil erchotan apo ton dromo tis anatolis kai i foni tou itan san foni pollon neron kai i gi elampe apo ti doxa tou. kai i thea pou eida, itan os pros ti thea, sumfona me ti thea pou eicha dei, otan irtha na ch- laso tin poli kai oi thees isan sumfona me ti thea pou eicha dei konta ston potamo chebar kai epesa kata prosopo mou. kai i doxa tou kuriou mpike mesa ston oiko apo ton dromo tis pulis, pou blepei pros ta anatolika. kai to pneuma me sikose, kai me efere stin esoteriki auli kai xafnou, o oikos itan gematos apo ti doxa tou kuriou. kai akousa foni kapoioi pou milouse se mena apo ton oiko kai o an- thropos stekotan konta mou. kai mou eipe: gie anthropou, ton topo tou thronou mou, kai ton topo tou pelmatos ton podion mou, opou tha katoiko mesa ston oiko israil ston aiona, kai to agio mou onoma, o oikos israil den tha bebilosei pleon, oute autoi oute oi basiliades tous, me tis porneies tous, oute me ta ptomata ton basiliadon tous oute me tous psilous tous topous. bazontas ta katoflia tous konta sta katoflia mou, kai tous parastates tous konta stous parastates mou, oste den itan para o toichos anamesa se mena kai s' autous, bebilonan etsi to agio mou onoma, me ta bdelugmata tous pou eprat- tan gi' auto, tous analosa mesa ston thumo mou. tora, as apomakrunoun apo mena tis porneies tous, kai ta ptomata ton basili- adon tous, kai tha katoiko anamesa tous ston aiona. esu, gie anthropou, deixe auton ton oiko ston oiko israil, gia na ntrapoun gia tis anomies tous kai as metrisoun to schedio. kai an ntrapoun gia ola osa epraxan, deix' tous ti morfi tou oikou, kai ti diatixi tou, kai tis exodous tou, kai tis eisodous tou, kai olokliri ti morfi tou, kai oles tis diataxeis tou, kai olokliri ti morfi tou, kai olokliro ton nomo tou kai perigrapse ton mprosta tous, gia na fulaxoun olokliri ti morfi tou, kai oles tis diataxeis tou, kai na tis ekteloun. autos einai o nomos tou oikou: epano stin korufi tou bounou, olokliro to orio, guro-guro, tha einai agiotato. des, autos einai o nomos tou oikou. ki auta einai ta metra tou thusia- stiriou se piches: o pichis einai enas koinos pichis kai mia palami to men koiloma tou tha einai enas pichis, kai to platos enas pichis kai

to geisoma tou sta cheili tou, ologura, mia spithami ki auto tha einai to anotero meros tou thusiastiriou. kai apo to koiloma, pou einai pros ti gi, mechri tin katoteri proex- ochi, tha einai duo piches, kai to platos enas pichis kai apo to cheilos tis mikrotoris mechri to cheilos tis megaluteris, tesseris piches, kai to platos enas pichis. kai to thusiastirio tha echei upos tesseris piches kai apo to thusi- astirio ki epano tha uparchoun tessera ker- ata. kai to thusiastirio tha echei makros 12 piches kai platos 12, tetragono stis tesseris pleures tou. kai to cheilos tou tha einai 14 piches to makros kai 14 piches to platos stis tesseris pleures tou kai to geisoma, ologura tou, misos pichis kai to koiloma tou ologura enas pichis kai ta skalopatia tou tha blepoun pros ta anatolika. kai mou eipe: gie anthro- pou, etsi leei o kurios o theos: autes einai oi diataxeis tou thusiastiriou kata tin imera, pou tha to kataskeuasoun, gia na prosfer- oun epano s' auto olokautoma, kai na ranti- zoun epano tou aimo. kai tha doseis stous iereis tous leuites, pou einai to sperma tou sadok, pou me plisiadzoun gia na upiretoun se mena, leei o kurios o theos, ena moschari bodiou gia prosfora peri amartias. kai tha pareis apo to aimo tou, kai tha baleis epano sta tessera kerata tou, kai epano stis tesseris gonies tou cheilos, kai epano sto geisoma, ologura kai tha to kathariseis kai tha kaneis gi' auto exileosi. kai tha pareis to moschari, pou einai gia tin prosfora peri amartias kai tha to kapsoun ston diorismeno topo tou oikou, exo apo to agiastirio. kai ti deuteri imera tha prosferois enan trago apo katsikes, amomon, gia prosfora peri amartias kai tha katharison to thusiastirio, opos katharisan me to moschari. afou teleioseis kathari- zontas to, tha prosferois ena moschari bo- diou amomo, kai ena kriari apo to poimnio amomo. kai tha to prosferois mprosta ston kurio, kai oi iereis tha rixoun epano tous alati, kai tha ta olokautosoun os olokautoma ston kurio. epta imeres tha etoimazeis enan trago kathe imera gia prosfora peri amar- tias kai tha etoimazoun ena moschari bo- diou, kai ena kriari apo to poimnio, amoma. tha kanoun exileosi epta imeres gia to thusiastirio, kai tha to katharizoun ki autoi tha kathierothoun. kai afou sumplirothoun oi imeres, apo tin ogdoi imera kai sto exis, oi iereis tha prosferoun ta olokautomata sas epano sto thusiastirio, kai tis eirnikes pros- fores sas kai ego tha sas dechtho, leei o kurios o theos.

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kai me epestrepse pros ton dromo tis exo- terikis pulis tou agiastiriou, pou eblepe pros ta anatolika ki auti itan kleismeni. kai o kurios mou eipe: i puli auti tha einai kleis-

meni, den tha anoichteí, kai anthropos den tha perasei ap' auti epeidi, o kurios o theos tou israil mpíke ap' auti, gi' auto tha einai kleismeni. auti tha einai gia ton archonta o archontas, autos tha kathisei mesa s' auti, gia na faei psomi mprosta ston kurio tha mpei apo ton dromo tis stoas autis tis pulis, kai apo ton idio dromo tha bgei. kai me efere pros ton dromo tis borinis pulis, apenanti apo ton oiko kai eida, kai na, o oikos tou kuriou itan gematos apo ti doxa tou kuriou kai epesa epano sto prosopo mou. kai o kurios eipe se mena: gie anthropou, prosexe me tin kardia sou, kai des me ta matia sou, kai akouse me ta autia sou ola osa ego milao se sena, gia oles tis diataxeis tou oikou tou kuriou, kai gia olous tous nomous tou kai paratirise kala tin eisodo tou oikou, mazi me oles tis exodous tou agiastiríou. kai tha peis stous apeitheis, ston oiko israil: etsi leeí o kurios o theos: oikos israil, arkesteite se ola ta bdelugmata sas, epeidi, ferate mesa allogeneis, aperitmitous stin kardia, aperitmitous sti sarka, gia na einai sto agiastirio mou, na to bebilonoun, ton oiko mou, otan prosferete to psomi mou, to pachos kai to aima, eno parabainoun ti diathiki mou exaitias olon ton bdelugmaton sas. kai eseis den fulaxate ti bardia ton agion mou, alla balate epano sto agiastirio mou fulakes tis bardias mou, anti gia sas. etsi leeí o kurios o theos: kanenas allogenis, aperitmitos stin kardia, kai aperitmitos sti sarka, den tha mpainei mesa sto agiastirio mou, apo olous tous allogeneis anamesa ston oiko israil alla, oi leuites, pou apostatisan apo mena, otan o israil briskotan se apoplanisi, kathos apoplanithikan apo mena pigainontas piso apo ta eidola tous, kai tha bastaxoun tin anomia tous. kai tha einai upiretes sto agiastirio mou, epistatontas stis pules tou oikou, kai fulattontas ton oiko autoi tha sfazoun, ston lao, ta olokautomata kai tis thusies, ki autoi tha stekontai mprosta tous gia na tous upiretoun. epeidi, tous upiretousan mprosta sta eidola tous, kai isan proskomma anomias ston oiko israil gi' auto, ego upsosa to cheri mou enantion tous, leeí o kurios o theos, kai tha bastaxoun tin anomia tous. kai den tha me plisiazoun gia na ierateuoun se mena, kai den tha plisiazoun se kanena apo ta agia mou, kai sta agia ton agion alla, tha bastazoun ti ntropi tous, kai ta bdelugmata tous, pou epraxan. kai tha tous kano fulakes tis bardias tou oikou, gia oli tin upiresia tou, kai gia ola osa tha ginontai mesa s' auton. oi de iereis kai oi leuites, oi gioi tou sadok, autoi pou fulaxan ti bardia tou agiastiríou mou, otan oi gioi israil apoplaniontan apo mena, autoi tha me plisiazoun gia na upiretoun se mena, kai tha stekontai mprosta mou gia na mou prosperoun to pachos kai to aima, leeí o kurios o theos au-

toi tha mpainoun mesa sto agiastirio mou, ki autoi tha plisiazoun sto trapezi mou, gia na me upiretoun, kai tha fulattoun sti bardia mou. kai otan mpainoun mesa stis pules tis esoterikis aulis, tha ntunontai imatia lina kai den tha einai epano tous malli, eno upiretoun stis pules tis esoterikis aulis, kai sto esoteriko. tha echoun lines tiares epano sta kefalia tous, kai lines periskelides stis osfues tous den tha perizonontai tipote pou na proxenei idrota. kai otan bgainoun stin exoteriki auli, stin auli tin exoteriki pros ton lao, tha xentunontai ta endumata tous, me ta opoia upiretousan, kai tha ta bazoun stous agious thalamous, kai tha ntunontai alla endumata kai den tha agiazoun ton lao me ta endumata tous. kai den tha xurizoun ta kefalia tous, kai den tha afinou ta mallia tous na megalonoun, monon tha koureuoun ta kefalia tous. kai kراسi den tha pinei kanenas iereas, otan mpainei mesa stin esoteriki auli. kai den tha pairnoun gia gunaika ston eauto tous chira i apodiogneni alla, tha pairnoun parthena apo ton oiko israil i chira ierea, pou chireuei. kai tha didaskoun ton lao mou ti diafora anamesa se agio kai bebilo, kai tha tous kanoun na diakrinoun anamesa se akatharto kai katharo. kai stis amfisbitiseis, autoi tha stekontai gia na krinoun tha tis krinoun sumfona me tis kriseis mou kai tha fulattoun ta nomima mou kai ta diatagmata mou se oles tis giortes mou kai tha agiazoun ta sabbata mou. kai den tha mpainoun mesa se nekron anthropo gia na molunthoun para monon gia patera i gia mitera i gia gio i gia thugatera i gia adelfo i gia adelfi, pou den echei pantreutei, gi' autous tha molunontai. kai afou o molusmenos katharistei, tha aparithmoun s' auton epta imeres. kai kata tin imera pou mpainei mesa sto agiastirio, stin esoteriki auli, gia na upiretisei sto agiastirio, tha proferei tin prosfora tou peri amartias, leeí o kurios o theos. ki auto tha einai s' autous gia klironomia ego eimai i klironomia tous kai idioktisia den tha tous dinete mesa ston israil ego eimai i idioktisia tous. tha trone tin prosfora apo alfita, kai tin prosfora peri amartias, kai tin prosfora peri anomias kai kathe aferoma anamesa ston israil tha einai dika tous. kai oles oi aparches olon ton protogennimaton, kai kathe prosfora pou upsonetai apo ola, apo kathe eidos apo tis prosfores sas, pou upsonontai, tha einai ton iereon kai tha dinete tin aparchi tis zumis sas ston ierea, gia na epanapauetai eulogia epano sto spiti sas. oi iereis den tha trone tipote thnisimaio i thiri-aloto, eite pouli eite ktinos.

merida apo ti gi to makros tha einai makros 25.000 kalamia, kai to platos 10.000 auto tha einai agio se ola ta oria tou, ologura. ap' auto, tha einai gia to agiastirio 500 os pros to makros, me 500 os pros to platos, tetragono, ologura kai 50 piches, ologura, gia ta proastia tou. sumfona, loipon, m' auto to metro tha metriseis makros 25.000, kai platos 10.000 kai mesa s' auto tha einai to agiastirio, to agio ton agion. auto tha einai apo ti gi, agia merida gia tous iereis, pou upiretoun sto agiastirio, autous pou plisiazoun gia na upiretoun ston kurio kai tha einai gi' autous topos gia spitia, kai agios topos gia to agiastirio. kai 25.000 makros, kai 10.000 platos, tha echoun oi leuites gia ton eauto tous, oi upiretes tou oikou, gia idioktisia mazi me 20 thalamous. kai tha dosete gia idioktisia tis polis 5.000 platos, kai 25.000 makros, konta stin agia merida auto tha einai gia olokliro ton oiko israil. kai gia ton archonta tha uparchei merida, apo edo kai apo ekei apo tin agia merida, kai tin idioktisia tis polis, mprosta apo tin agia merida, kai mprosta apo tin idioktisia tis polis, apo to dutiko pros dusmas, kai apo to anatoliko pros anatas kai to makros tha einai konta se kathe mia apo tis merides, apo to dutiko orio pros to anatoliko orio. se gi tha einai gi' auton i idioktisia, mesa ston israil kai oi archontes mou den tha katathliboun pleon ton lao mou kai tha dosoun to upoloipo tis gis ston oiko israil, sumfona me tis fules tous. etsi leei o kurios o theos: arkei se sas, archontes tou israil apomakrunete ti bia kai tin arpagi, kai kante krisi kai dikaio-suni sikoste tis katadunasteies sas apo ton lao mou, leei o kurios o theos. dikaii plastigga tha echete, kai dikaio efa, kai dikaio bath. to efa kai to bath tha einai tou idiou metrou, oste to bath na perilambanei to ena dekato tou chomor, kai to efa to ena dekato tou chomor to metro tou tha einai sumfona me to chomor. kai o siklos tha einai 20 gera 20 sikloi, 25 sikloi, 15 sikloi, tha einai i mna sas. i prosfora pou upsonetai, pou tha prosferete, einai i exis: to ena ekto tou efa apo ena chomor sitariou kai tha dinete to ena ekto tou efa apo ena chomor krithariou. kai gia to diatagma tou ladiou, apo ena bath ladiou, tha prosferete to ena dekato tou bath gia ena kor, pou einai ena chomor apo deka bath epeidi, deka bath einai ena chomor. kai apo to kopadi ena probato apo ta 200, apo tis pachies boskes tou israil, gia prosfora apo alfita, kai gia olokautoma, kai gia eirinikes prosfores, gia na kanei exileosi gi' autous, leei o kurios o theos. olokliros o laos tis gis tha dinei ston archonta mesa ston israil auti tin prosfora pou upsonetai. kai ston archonta anikei na dinei ta olokautomata, kai tis prosfores apo alfita, kai tis spondes, stis giortes, kai stis neominies, kai sta sabbata, se

oles tis panigureis tou oikou israil autos tha etoimazei tin prosfora peri amartias, kai tin prosfora apo alfita, kai to olokautoma, kai tis eirinikes prosfores, gia na kanei exileosi gia ton oiko israil. etsi leei o kurios o theos: kata ton proto mina, tin proti imera tou mina, tha pairneis ena moschari bodiou amomo, kai tha katharizeis to agiastirio kai o iereas tha pairnei apo to aimo tis prosforas peri amartias, kai tha bazei epano stous parastates tou oikou, kai epano stis tesseri gonies tou cheilous tou thusiastiriu, kai epano stous parastates tis pulis tis esoterikis aulis. kai etsi tha kanei tin ebdomi imera tou mina gia kathe enan, pou amartanei apo agnoia, kai gia ton aplo etsi tha kanete exileosi gia ton oiko. kata ton proto mina, ti 14i imera tou mina, tha einai se sas to pascha, giorti epta imeron tha trote azuma. kai kata tin imera ekeini o archontas tha etoimazei gia ton eauto tou, kai gia olokliro ton lao tis gis, ena moschari gia prosfora peri amartias. kai kata tis epta imeres tis giortis tha kanei olokautoma ston kurio, epta moscharia, kai epta kriaria amoma kathe imera kata tis epta imeres kai enan trago apo katsikes kathe imera gia prosfora peri amartias. kai tha etoimazei prosfora apo alfita ena efa gia to moschari, kai ena efa gia to kriari, kai ena en ladiou sto efa. kata ton ebdomo mina, tin 15i imera tou mina, tha kanei kata ti giorti sumfona m' auta epta imeres, sumfona me tin prosfora peri amartias, sumfona me ta olokautomata, kai sumfona me tin prosfora apo alfita, kai sumfona me to ladi.

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etsi leei o kurios o theos: i puli tis esoterikis aulis, pou blepei pros ta anatolika, tha einai kleismeni tis exi ergasimes imeres kai tin imera tou sabbatou tha anoigetai, kai tin imera tis neominias tha anoigetai. kai o archontas tha mpei mesa apo ton dromo tis stoas tis pulis, pou einai apexo, kai tha steketai konta ston parastati tis pulis, kai oi iereis tha etoimazoun to olokautoma tou, kai tis eirinikes prosfores tou, ki autos tha proskunisei sto katofi tis pulis tote, tha bgei exo i puli, omos, den tha kleisei mechri tin espera. paromoia, o laos tis gis tha proskunaei stin eisodo autis tis pulis mprosta ston kurio, kata ta sabbata kai kata tis neominies. to de olokautoma, pou o archontas tha proferei ston kurio tin imera tou sabbatou, tha einai exi amoma arnia, kai ena amomo kriari. kai i prosfora apo alfita tha einai ena efa gia ena kriari i de prosfora apo alfita gia ta arnia, oso echei proairesi na dosei kai ena en ladi gia ena efa. kai tin imera tis neominias tha einai ena moschari bodiou amomo, kai exi arnia, kai ena kriari tha einai amoma. kai tha etoimazei prosfora apo al-

fita, ena efa gia to moschari, kai ena efa gia to kriari kai gia ta arnia, oso einai ikano to cheri tou kai ena in ladi gia ena efa. kai otan mpainei mesa o archontas, tha mpainei mesa apo ton dromo tis stoas autis tis pulis, kai tha bgainei exo apo ton dromo tis idias. otan, omos, o laos tis gis erchetai mprosta ston kurio kata tis episimes giortes, autos pou mpainei mesa gia na proskunisei apo ton dromo tis borinis pulis, tha bgainei exo apo ton dromo tis notias pulis kai ekeinos pou mpainei mesa apo ton dromo tis notias pulis, tha bgainei exo apo ton dromo tis borinis pulis den tha epistrefei apo ton dromo tis pulis apo ton opolo mpike mesa, alla tha bgainei exo apo ton apenanti. kai o archontas tha mpainei mesa anamesa s' autous pou mpainoun mesa kai eno autoi tha bgainoun exo, tha bgainei exo. kai stis giortes kai ta paniguria i prosfora apo alfita tha einai ena efa gia to moschari, kai ena efa gia to kriari eno gia ta arnia tha dosei oso echei proairesi kai ena in gia ena efa. kai otan o archontas etoimazei ena autoproaireto olokautoma i autopproaires etirnikes prosfores ston kurio, tote tha tou anoigoun tin puli, pou blepei pros ta anatolika, kai tha etoimazei to olokautoma tou kai tis eiririkes prosfores tou, pou kanei kata tin imera tou sabbatou tote, tha bgainei exo, kai meta tin exodo tou tha kleinoun tin puli. kai tha etoimazeis kathimerina olokautoma ston kurio apo ena chroniariko amomo arni tha to etoimazeis kathe proino. kai tha etoimazeis gi' auto prosfora apo alfita kathe proino, to ena ekto tou efa, kai ladi to ena trito tou in, gia na to anakateueis me simigdali prosfora apo alfita ston kurio pantotina, sumfona me aionio prostagma. kai tha etoimazoun to arni, kai tin prosfora apo alfita, kai to ladi, kathe proino, olokautoma pantotino. etsi leei o kurios o theos: an o archontas dosei doro se kapoion apo tous gious tou, auto tha einai klironomia tou einai ton gion tou tha einai idioktisias tous mesa se klironomia. alla, an dosei doro apo tin klironomia tou se kapoion apo tous doulous tou, tote tha einai diko tou mechri ton chrono tis afesis ustera ap' auto, tha epistrefei ston archonta epeidi, i klironomia tou einai ton gion tou diki tous tha einai. kai o archontas den tha pairnei apo tin klironomia tou laou, bgazontas tous exo apo tin idioktisias tous me katadunasteia apo tin idioktisias tou tha klirodontisei tous gious tou, gia na mi diaskorpizetai o laos mou kathe enas apo tin idioktisias tou. epeita, me efere diamesou tis eisodou, pou einai sta plagia tis pulis, pros tous agious thalamous ton iereon, pou blepoun pros ton borra kai na, ekei upirche enas topos sto esoteriko pros ta dutika. kai mou eipe: autos einai o topos, pou oi iereis tha brazoun tin prosfora peri anomias, kai tin prosfora peri amar-

tias, opou tha psinoun tin prosfora apo alfita, gia na mi ta fernoun exo, stin exoteriki auli, gia na agiasoun ton lao. kai me ebgale exo stin exoteriki auli, kai me periefere stis tesseris gonies tis aulis kai na, upirche mia auli se kathe gonía tis aulis. stis tesseris gonies tis aulis upirchan enomenes aules, apo 40 piches to makros, kai apo 30 piches to platos oi tesseris autes gonies isan tou idiou metrou. kai upirche ologura tous mia seira apo oikodomes, ologura ap' autes tis tesseris kai upirchan mageireia kataskeuasmena apo kato apo tis seires, ologura. kai mou eipe: auta einai ta oikimata ton mageiron, opou oi upiretes tou oikou tha brazoun tis thusies tou laou.

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kai me epestrepse sti thura tou oikou kai xafnou, nera, pou ebgainan kato apo to katofli tou oikou pros ta anatolika epeidi, to metopo tou oikou itan pros ta anatolika, kai ta nera katebainan apo kato apo to dexi plagio tou oikou, pros to notio meros tou thusiastriou. kai me ebgale exo diamesou tou dromou tis pulis, pou einai pros borran, kai me efere ologura, diamesou tou dromou, pou einai apexo pros tin exoteriki puli, diamesou tou dromou, pou blepei pros ta anatolika kai xafnou, ta nera errean apo to dexi plagio. kai o anthropos, pou eiche to metro sto cheri tou, afou bgike exo pros ta anatolika, metrise 1.000 piches, kai me diaperase mesa apo ta nera ta nera isan mechri tous astragalous. kai metrise 1.000, kai me diaperase mesa apo ta nera ta nera isan mechri ta gonata. pali metrise 1.000, kai me diaperase ta nera isan mechri tin osfu. epeita, metrise 1.000 kai itan potamos, ton opoio den mporousa na diabo epeidi, ta nera isan upsomena, nera gia kolumpi, potamos adiabatos. kai mou eipe: eides, gie anthropou; tote, me efere, kai me epestrepse stin ochthi tou potamou. kai otan epestrepse, xafnou, stin ochthi tou potamou upirchan dentra polla, se uperbolika bathmo, kai apo edokai apo ekei. kai mou eipe: auta ta nera bgainoun pros tin anatoliki gi, kai katebainoun pros tin pedini, kai mpainoun mesa sti thalassa kai otan ekchuthoun sti thalassa, ta nera tis tha giatreutoun. kai kathe empsuchos pou erpei, se osa meri erthoun autoi oi potamoi, tha zeí kai tha uparchei ekei ena uperbolika megalo plithos apo psaria, dedomenou oti, erchontai ekei auta ta nera epeidi, tha giatreutoun kai opou erchetai o potamos, ola tha zoun. kai tha stekontai s' autin oi psarades apo tin en-gaddi mechri tin en-eglaim ekei tha aplounoun ta dichtua ta psaria tous tha einai sumfona me ta eidi tous, opos ta psaria tis megalis thalassas, uperbolika polla. oi elodeis topoí tis, omos, kai oi baltodeis den tha gia-

treutoun tha einai diorismenoi gia alati. kai konta ston potamo, epano stin ochthi tou, apo edo kai apo ekei, tha megalonoun dentra kathe eidous, gia trofi, pou ta fulla tous den tha marainontai, kai o karpos tous den tha ekleipsei neos karpos tha gennietai se kathe enan mina, epeidi, ta nera tou bgainoun apo to agiastirio kai o karpos tous tha einai gia trofi, kai to fullo tous gia giatreia. etsi leei o kurios o theos: auta tha einai ta oria, me ta opoia tha klironomisete ti gi, sumfona me tis 12 fules tou israil o iosif tha echei 2 merides. kai eseis tha tin klironomisete, kathe enas opos o adelfos tou gia tin opoia uposeta to cheri mou oti tha ti doso stous pateres sas ki auti i gi tha klirouthei se sas gia klironomia. kai touto tha einai to orio tis gis pros to borino plagio, apo ti megali thalassa, pros ton dromo tis ethlon, opos kapoios pigainei pros ti sedad, tin aimath, ti birotha, ti sibrain, pou einai anamesa sto orio tis damaskou kai sto orio tis aimath, asar-attichon, pou einai konta sta oria tis auran. kai to orio apo ti thalassa tha einai i asar-enan, to orio tis damaskou, kai to borino, pou einai pros borran kai to orio tis aimath. kai touto einai to borino pleuro, kai tha metrisete to anatoliko pleuro apo tin auran, kai apo ti damasko, kai apo ti galaad, kai apo ti gi tou israil pros ton iordan, apo to orio pou einai pros tin anatoliki thalassa. ki auto einai i anatoliki pleura. kai i mesimbrini pleura pros ton noto, apo ti thamar mechri ta nera tis meriba kadis, kata tin ektasi tou cheimarrou, mechri ti megali thalassa. kai touto einai i notia pleura pros to mesimbrino. kai i dutiki pleura tha einai i megali thalassa apo to orio, mechris otou erthei kapoios apenanti apo tin aimath. auto einai i dutiki pleura. etsi tha diairesete auti ti gi anamesa sas sumfona me tis fules tou israil. kai tha tin klirousete ston eauto sas gia klironomia, mazi me tous xenous, pou paroikoun anamesa sas, osoi gennisoun gious anamesa sas kai tha einai se sas os autochthones anamesa stous gious israil kai tha echoun klironomia mazi sas, anamesa stis fules tou israil. kai se opoia fuli paroikei o xenos, ekei tha tou dosete tin klironomia tou, leei o kurios o theos.

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auta einai ta onomata ton fulon: apo to borino akro, kata ton dromo tis ethlon, kathos pigainei kapoios stin aimath, tin asar-enan, to orio tis damaskou pros ton borra, pros to meros tis aimath ki auta einai: i anatoliki tou pleura, kai i dutiki tou dan, ena meridio. kai konta sto orio tou dan, apo tin anatoliki pleura mechri ti dutiki pleura, tou asir, ena. kai konta sto orio tou asir, apo tin anatoliki pleura mechri ti dutiki pleura,

tou nefthali, ena. kai konta sto orio tou nefthali, apo tin anatoliki mechri ti dutiki pleura, tou manassi, ena. kai konta sto orio tou manassi, apo tin anatoliki mechri ti dutiki pleura, tou efrain, ena. kai konta sto orio tou efrain, apo tin anatoliki mechri ti dutiki pleura, tou roubin, ena. kai konta sto orio tou roubin, apo tin anatoliki mechri ti dutiki pleura, tou iouda, ena. kai konta sto orio tou iouda, apo tin anatoliki pleura mechri ti dutiki pleura tha einai to meridio, pou tha aferosete apo 25.000 kalamia se platos, kai kata makros opos ena apo ta alla meridia, apo tin anatoliki pleura mechri ti dutiki kai to agiastirio tha einai sto meson tou. i merida, pou tha aferosete ston kurio, tha einai apo 25.000 kata makros, kai 10.000 kata platos. kai gi' autous, tous iereis, auti tha einai agia merida, pros ta boreia 25.000 kata makros, kai pros ta dutika 10.000 kata platos, kai pros ta anatolika 10.000 kata platos, kai pros ta notia 25.000 kata makros kai to agiastirio tou kuriou tha einai sto meson tou. auti tha einai gia tous iereis, pou kathierothikan apo tous gious tou sadok, pou fulaxan ti bardia mou, pou den apoplanithikan stin apoplanisi ton gion israil, opos apoplanithikan oi leuites. ki auti i merida tis gis, pou aferothike tha einai s' autous agiotati, konta sto orio ton leuiton. kai konta sto orio ton iereon, oi leuites tha echoun 25.000 kata makros, kai 10.000 kata platos olo to makros tha einai 25.000, kai to platos 10.000. kai ap' auto den tha poulisoun oute tha allaxoun oute tha apalotriosoun ta protogennimata tis gis epeidi, einai agio ston kurio. kai oi 5.000, pou perisseuoun sto platos apenanti stis 25.000, tha einai bebilos topos gia tin poli, gia katoikisi, kai gia proastia kai i poli tha einai sto kentro tou. ki auta tha einai ta metra tis: i borini pleura 4.500, kai i mesimbrini pleura 4.500, kai kata tin anatoliki pleura 4.500, kai ti dutiki pleura 4.500. kai ta proastia tis polis tha einai pros ton borra 250, kai pros ton noto 250, kai pros tin anatoli 250, kai pros ti dusi 250. kai to upoloipo kata makros, pou sunoreuei me tin agia merida, 10.000 pros ta anatolika, kai 10.000 pros ta dutika kai tha sunoreuei me tin agia merida kai ta gennimata tou tha einai gia trofi ekeinon pou upiretoun tin poli. ki autoi pou upiretoun tin poli tha tin upiretoun apo oles tis fules tou israil. olokiro to aferoma tha einai 25.000 me 25.000 tetragoni tha aferosete tin agia merida, mazi me tin idioktisia tis polis. kai to upoloipo tha einai gia ton archonta, apo edo kai apo ekei, apo tin agia merida, kai tin idioktisia tis polis, apenanti stis 25.000 tou aferomatos pros to anatoliko orio, kai pros ti dusi apenanti apo tis 25.000 pros to dutiko orio, konta stis merides tou archonta. etsi tha einai i agia merida kai to agiastirio

tou oikou sto meson tou. kai apo tin idioktisia ton leuiton, kai apo tin idioktisia tis polis, pou einai sto meson ekeinou pou anikei ston archonta, anamesa sto orio tou iouda, kai sto orio tou beniamin, auto tha einai tou archonta. kai gia to upoloipo ton fulon, apo tin anatoliki pleura mechri ti dutiki pleura, tou beniamin, ena meridio. kai konta sto orio tou beniamin, apo tin anatoliki pleura mechri ti dutiki pleura, tou sumeon, ena. kai konta sto orio tou sumeon, apo tin anatoliki pleura mechri ti dutiki pleura, tou issachar, ena. kai konta sto orio tou issachar, apo tin anatoliki pleura mechri ti dutiki pleura, tou zaboulon, ena. kai konta sto orio tou zaboulon, apo tin anatoliki pleura mechri ti dutiki pleura, tou gad, ena. kai konta sto orio tou gad, kata ti mesimbrini pleura pros ton noto, to orio tha einai apo ti thamar mechri ta nera tis meriba kadis, pros ton cheimarro mechri ti megali thalassa. auti einai i gi, pou tha klirosete stis fules tou israil gia klironomia, ki autes einai oi merides tous, leei o kurios o theos. ki auti einai i ektasi tis polis, pou einai pros ton borra, 4.500 metra. kai oi pules tis polis tha einai sumfona me ta onomata ton fulon tou israil: treis pules pros ton borra i puli tou roubin mia, i puli tou iouda mia, i puli tou leui mia. kai kata to anatoliko meros, 4.500 metra kai treis pules kai i puli tou iosif mia, i puli tou beniamin mia, i puli tou dan mia. kai kata ti mesimbrini pleura, 4.500 metra kai treis pules i puli tou sumeon mia, i puli tou issachar mia, i puli tou zaboulon mia. kata ti dutiki pleura, 4.500 metra oi pules tous treis i puli tou gad mia, i puli tou asir mia, i puli tou nefthali mia. i perifereia itan 18.000 metra. kai to onoma tis polis apo ekeini tin imera tha einai: o kurios einai ekei.

o logos tou kuriou, pou egine pros ton osie, ton gio tou beiri, kata tis imeres tou ozia, tou ioatham, tou achaz, kai tou ezechia, basiladon tou iouda, kai kata tis imeres tou ieroboam, giou tou ioas, basilia tou israil. i archi tou logou tou kuriou diamesou tou osie. kai o kurios eipe ston osie: pigaine, pare gia ton eauto sou mia gunaika porneias, kai paidia porneias epeidi, i gi kataporneuse, kai xekline apo to na akolouthei ton kurio. kai pige kai pire ti gomer, ti thugatera tou debilaim mia thugelabe, kai gennise s' auton enan gio. kai o kurios tou eipe: apokalese to onoma tou iezrael epeidi, akoma ligo, kai tha ekdikiso to aimo tou iezrael epano ston oiko tou iiou, kai tha katapauso ti basileia tou oikou israil. kai kata tin imera ekeini tha suntripso to toxo tou israil stin koilada tou iezrael. kai sunelabe akoma, kai gennise mia thugatera. kai tou eipe: apokalese to onoma tis lo-rouchamma epeidi, den tha eleiso pleon ton oiko israil, alla tha tous sikoso ololklirotika. omos, ton oiko iouda tha ton eleiso, kai tha tous soso diamesou tou kuriou tou theou tous, kai den tha tous soso me toxo oute me romfaia oute me polemo, me aloga oute me kabalarides. kai afou apogalaktese tin lo-rouchamma, sunelabe kai gennise enan gio. kai o kurios eipe: apokalese to onoma tou lo-ammi epeidi, den eiste laos mou, kai ego den tha eimai dikos sas. omos, o arithmos ton gion israil tha einai san tin ammo tis thalassas, pou den mporei na metrithei oute na aparithmithei kai ston topo opou eipothike s' autous: den eiste laos mou, ekei tha eipotheti s' autous: gioi tou zontanou theou. tote, tha sugkentrothoun mazi oi gioi iouda, kai oi gioi israil, kai tha kanoun gia ton eauto tous enan archigo, kai tha aneboun apo ti gi epeidi, i imera tou iezrael tha einai megali.

peite stous adelfous sas: ammi kai stis adelfes sas: rouchamma. kritheite me ti mitera sas, kritheite epeidi, auti den einai gunaika mou, kai ego den eimai andras tis as afairesei, loipon, tis porneies tis apo mprosta tis, kai tis moicheies tis anamesa apo tous mastous tis mipos kai, afou tin xentuso, tin xegumnoso, kai tin apokatastiso, opos kata tin imera tis gennisis tis, kai ti theso san erimo, kai tin kano san anudri gi, kai ti thanatoso me dipsa. kai den tha eleiso ta paidia tis gia ton logo oti, einai paidia apo porneia. epeidi, i mitera tous porneuse auti pou ta sunelabe epraxe ntropi dedomenou oti, eipe: tha pao piso apo tous erastes mou, pou mou dinoun to psomi mou kai to nero

mou, to malli mou kai to linari mou, to ladi mou kai ta pota mou. gi' auto, des, ego tha fraxo ton dromo sou me agkathia, kai tha oikodomiso enan fragmo, gia na mi brei tous dromous tis. kai tha trexei piso apo tous erastes tis, kai den tha tous ftasei tha tous anazitisei, kai den tha tous brei tote, tha pei: tha pao, kai tha epistrepso ston proto mou andra epeidi, tote itan se mena kalutera, para tora. ki auti den gnorize oti ego tis eicha dosei to sitari, kai to krasi, kai to ladi, kai eicha plithunei s' auti to asimi, kai to chrusafi, me ta opoia kataskeuasan ton baal. gi' auto, tha epistrepso, kai tha paro to sitari mou ston kairo tou, kai to krasi mou ston diorismeno kairo tou, kai tha afaireso to malli mou, kai to linari mou, pou eiche gia na skepazei ti gumnia tis. kai tora, tha apokalupso tin akatharsia tis mprosta stous erastes tis, kai kanenas den tha ti lutrosei apo to cheri mou. kai tha katapauso kathe eufrosuni tis, tis giortes tis, tis neominies tis, kai ta sabbata tis, kai ola ta paniguria tis. kai tha afaniso tis ampelous tis, kai tis sukies tis, gia tis opoies eipe: auta einai misthomata mou, pou mou edosan oi erastes mou kai tha tis kano dasos, kai ta thiria tou chorafiou tha tis katatrone. kai tha episkeftho enantion tis tis imeres ton baaleim, kata tis opoies thumiaze s' autous, kai stolizotan me ta skoularikia tis kai ta perideraia tis, kai poreuotan piso apo tous erastes tis, emena omos me lismonise, leei o kurios. gi' auto, des, ego tha tin proselkuso kai tha ti suro stin erimo, kai tha miliso sumfona me tin kardia tis. kai apo ekei tha tis doso tous ampelones tis, kai tin koilada tou achor gia thura elpidas kai ekei tha psallei, opos kata tis imeres tis niotis tis, kai opos kata tin imera tis anabasis tis apo tin aigupto. kai kata tin imera ekeini, leei o kurios, tha me apokalesei: o andras mou kai den tha me apokalesei pleon: o baal mou epeidi, tha afaireso ta onomata ton baaleim apo to stoma tis, kai den tha anaferontai pleon ta onomata tous. kai kata tin imera ekeini tha kano diathiki uper auton pros ta thiria tou chorafiou, kai pros ta poulia tou ouranou, kai ta erpeta tis gis kai toxo, kai romfaia, kai polemo tha suntripso apo ti gi, kai tha tous katoikiso me asfaleia. kai tha se mnisteutho ston eauto mou ston aiona kai tha se mnisteutho ston eauto mou me dikaiosuni, kai me krisi, kai me eleos, kai me oiktirmous kai tha se mnisteutho ston eauto mou me pisti kai tha gnoriseis ton kurio. kai kata tin imera ekeini, tha apantiso, leei o kurios, tha apantiso stous ouranous, ki autoi tha apantisoun sti gi kai i gi tha apantisei pros to sitari, kai to krasi, kai to ladi ki auta tha apantisoun pros ton iezrael. kai tha ti speiro gia ton eauto mou epano sti gi kai tha eleiso tin ochi eleimeni kai tha po pros

ton ochi lao mou: eisai laos mou ki autoi tha poun: eisai theos mou.

### 3

kai o kurios mou eipe: pigaine, akoma, agapise mia gunaika, pou, parolo oti agapi-etai apo ton filo tis, einai moichalida, sumfona me tin agapi tou kuriou pros tous gious israil, oi opoi oi omos koitazoun se xenous theous, kai agapoun mia fiali krasi. kai ti misthosa ston eauto mou gia 15 arguria, kai ena chomor krithari, kai miso chomor krithari. kai tis eipa: kathise gia mena polles imeres den tha porneuseis, kai den tha eisai gia allon kai ego to idio, tha eimai gia sena. epeidi, oi gioi israil tha kathisoun polles imeres choris basiliala, kai choris archonta, kai choris thusia, kai choris stili, kai choris efod kai therafeimi. kai usterai ap' auta oi gioi tou israil tha epistrepoun, kai tha zitisoun ton kurio ton theo tous, kai ton dabiton basiliala tous kai tha fobountai ton kurio kai tin agathotita tou stis eschates imeres.

### 4

akouste ton logo tou kuriou, gioi israil epeidi, o kurios echei krisi me tous katoikous tis gis, epeidi den uparchei alitheia oute eleos oute gnosi tou theou epano sti gi. epiorkia, kai psema, kai fonos, kai klopi, kai moicheia plimurisan, kai aimata aggizoun epano se aimata. gi' auto, i gi tha penthisei, kai kathe enas pou katoikei s' auti tha lipopsuchisei, mazi me ta thiria tou chorafiou, kai mazi me ta poulia tou ouranou akoma kai ta psaria tis thalassas tha ekleipsoun. omos, as mi antilegei kanenas oute as elegchei ton allon epeidi, o laos sou einai opos autoi pou antilegoun ston ierea. gi' auto, tha glistrisei tin imera, kai mazi sou tha glistrisei kai o profiti ti nuchta, kai tha afaniso ti mitera sou. o laos mou afanistike gia ellepsi gnosis epeidi, esu aperripse ti gnosi, kai ego aperripse esena, apo to na ierateueis se mena epeidi, lismonises ton nomo tou theou sou, kai ego tha lismoniso ta paidia sou. opos plithunan, etsi amartisan se mena tha metabalo ti doxa tous se atimia. trone tis amarties tou laou mou, kai echoun tin psuchi tous prosilomeni stin anomia tous. gi' auto, tha einai: opos o laos, etsi kai o iereas kai epano tous tha episkeftho tous dromous tous, kai tha tous antapodoso tis praxeis tous. epeidi, tha trone, kai den tha chortainoun tha porneuoun, kai den tha plithunontai gia ton logo oti, egkateleipsan sto na latreuoun ton kurio. porneia, kai krasi, kai methi afairoun tin kardia. o laos mou rotaei ta xula tou, kai tou apantaei to rabdi tou epeidi, tous planise to pneuma tis porneias, kai porneusan xeklinontas apo ton

theo tous. thusiazoun epano stis korufes ton bounon, kai thusiazoun epano stous lofous, kato apo tis belandies, kai tis leukes, kai tis terebinthous, epeidi i skia tous einai kali gi' auto, oi thugateres sas tha porneusoun, kai oi nufes sas tha moicheusoun. den tha timoriso tis thugateres sas otan porneusoun oute tis nufes sas otan moicheusoun epeidi, autoi apochorizontai mazi me pornes, kai thusiazoun mazi me tous aselgeis gi' auto, o asunetos laos tha katagkremistei. an esu, israil, porneueis, toulachiston as mi anomisei o ioudas mi pigainete, loipon, sta galala oute na anebainete sti baith-auen oute na orkizeste: zei o kurios. epeidi, o israil aposkirtise san damali pou aposkirtaei tora, tha tous poimanei o kurios, san arnia se platu topo. o efraim proskollithike sta eidola afiste ton. to poto tous xinise dothikan oloklitotika stin porneia oi uperaspistes tis (o, ti ntropi!) agapoun to: doste. o anemos tha ti sfixei mazi mesa stis fterougues tou, kai tha katantropiastoun gia tis thusies tous.

### 5

akouste touto, iereis, kai prosekte, oikos israil, kai doste akroasi, to palati tou basiliala gia ton logo oti, pros esas einai i krisi epeidi, stathikate pagida sti mispa, kai aplomeno dichtu sto thabor. ki ekeinoi pou agreuoun, ekanan bathia sfagi ego, omos, olous autous tha tous paideuso. ego gnorisa ton efraim, kai o israil den einai krummenos apo mena epeidi, tora porneueis, efraim, kai o israil mianthike. oi praxeis tous den tous afinoun na epistrepoun ston theo tous epeidi, to pneuma tis porneias einai anamesa tous, kai den gnorisan ton kurio. kai i uperifaneia tou israil marturei mprosta tou gi' auto, o israil kai o efraim tha pesoun mesa stin anomia tous kai o ioudas, akoma, tha pesei mazi tous. mazi me ta kopadia tous kai mazi me tis ageles tou tha pane gia na zitisoun ton kurio alla, den tha ton broun apomakrunthike ap' autous. ferthikan apista pros ton kurio epeidi, gennisan xena paidia tora, malista, enas minas tha katafaei autous kai tis klironomies tous. salpiste me keratini sti gabaa, kai me salpigga sti rama ichiste dunata sti baith-auen apo piso sou, beniamin. o efraim tha einai erimomenos tin imera tou elegchou anamesa stis fules tou israil gnostopoiisa auto pou sigoura tha ginei oi archontes tou iouda eginan san autous pou metatopizoun oria tha xechuso tin orgi mou epano tous san nera. katadunasteutike o efraim, suntriftike mesa stin krisi, epeidi pige thelimatika usterai apo prostagma gi' auto, ego tha eimai ston efraim san sarakai, kai ston oiko iouda san skouliki. kai o efraim eide ti noso tou, kai o ioudas to elkos tou, kai o efraim pige ston assurio kai esteile pros



ton basilia iareib autos, omos, den mporese na sas giatrepsei oute na sas apallaxei apo to elkos sas. epeidi, ego tha eimai ston efrain san liontari, kai ston oiko iouda san skumnos liontariou ego, ego tha diasparaxo, kai tha anachoriso tha paro, kai den tha uparchei kapoios gia na eleutherosei. tha pao, tha epistrepso ston topo mou, mechris otou gnorisoun to egklima tous, kai zitisoun to prosopo mou mesa sti thlipsi tous tharthoun se mena apo ta charamata tis imeras.

## 6

elate, kai as epistrepsoume ston kurio epeidi, autos diasparaxe, kai tha giatrepsei pataxe, kai tha peridesei tin pligi mas. tha mas anazoopoiisei usterá apo duo imeres kata tin triti imera tha mas anastisei, kai tha zoume mprosta tou. tote, tha gnorisoume kai tha exakolouthoume na gnorizoume ton kurio i exodos tou einai prodiatagmeni san tin augi kai tharthei se mas san dunati brochi, san brochi opsimi kai proimi epáno sti gi. ti na kano se sena, efrain; ti na kano se sena, iouda; epeidi, i kalosuni sas einai san proino sunnefo, kai san drosos tis augis, pou parerchetai. gi' auto, tous katekopsa diamesou ton profiton tous foneusa me ta logia tou stomatos mou kai oi kriseis sou tha bgoun exo san fos. epeidi, eleos thelo, kai ochi thusia kai epignosi theou perissotero, para olokautomata. autoi, omos, opos o adam, parebikan ti diathiki se touto ferthikan se mena apista. i galaad einai poli ergazomenon anomia, pou enedreuei gia aima. kai san stifi apo listes pou paramoneuoun anthropon, etsi o sullogos ton iereon foneuoun mesa ston dromo mechri ti suchem epeidi, epraxan aischra. ston oiko israil eida friki ekei einai i porneia tou efrain o israil molunthike. kai gia sena, iouda, dioristike therismos, otan ego epistrefo tin aichmalosia tou laou mou.

## 7

eno giatreua ton israil, apokalufthike tote i anomia tou efrain, kai i kakia tis samareias epeidi, epraxan pema kai o kleftis mpainei, kai o listis gumnnonei apexo. ki autoi den lene stin kardia tous, oti thumamai oli tin anomia tous tora, tous perikuklosan oi praxeis tous eginan mprosta sto prosopo mou. stin kakia tous eufranan ton basilia, kai sta psemata tous tous archontes. oloi einai moichoí, opos o klibanos, pou puronetai apo ton artopoio o opoios, afou zumosei to furama, stamataei apo na ton thermainei, mechris otou ginei i zumosi. kata tin imera tou basilia mas, oi archontes asthenisan apo ti flogosi tou krasiou, ki autos aplose to cheri tou pros tous

achreious. epeidi, apascholoun tin kardia tous, i opoia flegetai san klibanos, stis enedres tous o artopoios tous koimatai olokliroi ti nuchta kai tin augi, auti kai ei san fotia pou bgazei floges. oloi autoi thermanthikan san klibanos, kai katefagan tous krites tous oloi oi basiliades tous epanan den uparchei anamesa tous autos pou na me epikaleitai. o efrain, autos anakateutike mazi me tous laous o efrain einai san stachtopsomo, pou den guristike. xenoi katefagan ti dunami tou, ki autos den to gnorizei. kai i uperifaneia tou israil marturei mprosta tou kai den epistrefoun pros ton kurio ton theo tous, oute ton zitoun, gia ola auta. kai o efrain einai san peristeri pou delezetai, to opoio den echei sunesi epikalountai tin aigupto, pigainoun stin assuria. otan pane, tha aplosou epáno tous to dichtu mou tha tous katebaso opos ta poulia tou ouranou tha tous diapaídagogiso, opos kiruchtike sti sunagoge tous. alloimono s' autous! epeidi, aposkirtisan apo mena olethros s' autous! epeidi, asebisán se mena eno ego tous exagorasa, autoi milisan psemata enantion mou. kai den me epikalestikan stin kardia tous, alla ololuzan epáno sta krebatia tous basanizontai gia sitari kai kراسi, kai stasiazoun enantion mou. kai ego tous diapaídagogisa, eno enischusa tous brachiones tous, autoi omos sullogizontan ponira enantion mou. epistrefoun, ochi ston upsisto eginan san streblo toxo oi archontes tous tha pesoun me romfaia, exaitias tis authadeias tis glossas tous auto tha einai to oneidos tous mesa sti gi tis aiguptou.

## 8

salpise me to stoma sou ta exis: tha ormiseis san aetos enantia ston oiko tou kuriou, epeidi parebikan ti diathiki mou, kai asebisán ston nomo mou. o israil tha krazei se mena, thee mou, se gnorizoume. o israil aperripse to agatho o echthros tha ton katadioxei. autoi ekanan basiliades, omos ochi apo mena ekanan archontes, omos choris na echo eidisi apo to asimi tous kai apo to chrusafi tous ekanan gia ton eauto tous eidola, gia na exolothreutoun. to moschari sou tous aperripse, samareia o thumos mou anapse enantion tous mechri pote den tha mporesoun na katharistoun; ki auto, bebaia, egine apo ton israil o technitis to ekane epomenos, auto den einai theos to moschari, loipon, tis samareias tha ginei suntrimmia. epeidi, espeiran anemo, gi' auto tha therisoun anemostrobilo den echei kalami to blastari den tha dosei aleuri kai an dosei, xenoi tha to katapioun. ston israil ton katapioun tora, eginan anamesa sta ethni san skeuos sto opoio den uparchei chari. epeidi, apo monoi tous anebikan stous assurios,

san agrio gaidouri pou apo mono tou monazei o efraim misthose erastes. omos, an kai misthosan erastes anamesa sta ethni, tora tha tous sugkentroso kai usterá apo ligo tha lupithoun exaitias tou fortiou tou basilía ton archonton. epeidi, o efraim plithune ta thusiastiria gia na amartanei, tha ginoun s' auton thusiastiria sto na amartanei. egrapsa s' auton ta megaleia tou nomou mou omos, logariastikan san ena xeno pragma. me tis thusies, pou prosferoun se mena, thusiazoun kreas, kai trone o kurios den tis dechetai tora, tha thumitho tin anomia tous, kai tha episkeftho tis amarties tous autoi tha epistrepoun stin aigupto. epeidi, o israil lismonise ton dimiourgo tou, kai ktízei naous kai o ioudas plithune ochuromenes poleis alla, tha steilo fotia epáno stis poleis tou, kai tha katafaei ta palatia tous.

9

mi chairesai, israil, oute na eufrainesai, opos oi laoi epeidi, porneuses xeklinontas apo ton theo sou agapises misthomata se kathe aloni sitariou. to aloni kai o linos den tha tous threpoun, kai to krasí tha leipsei ap' autous. den tha katoikisoun sti gi tou kuriou o efraim, omos, tha epistrepsi stin aigupto, kai tha fane akatharta stin assuria spondes krasíou den tha prosferoun ston kurio oute tha einai s' auton arestoi oi thusies tous tha einai s' autous san to psomi ekeinon pou penthoun oloi osoi tis trone, tha molunthoun epeidi, diko tous psomi uper tis psuchis tous den tha mpei mesa ston oiko tou kuriou. ti tha kanete se imera paniguris, kai se imera giortis tou kuriou; epeidi, deste, efugan gia tin talaiporia i aiguptos tha tous sugkentrosei, i memfida tha tous thapsei ta epithumita tous me asimi, tha ta klironomisoun oi tsouknides agkathia tha einai stis skines tous. irthan oi imeres tis episkepsis, irthan oi imeres tis antapodosis o israil tha to gnorisei o profitis einai afronas, o pneumatemforos anthropos mainomenos, exaitias tou plithous tis anomias sou, kai tou megalou misous enantion sou. o frouros tou efraim itan autos mazi me ton theo mou, kai o profitis egine pagida enos pagideuti poulion se olous tous dromous tou, kai misos ston oiko tou theou tou. diaftharikan bathia, opos stis imeres tis gabaa gi' auto, tha thumitheí tin anomia tous, tha episkefthei tis amarties tous. brika ton israil san stafuli stin erimo eida tous pateres sas san ta protogennimata tis sukias, stin archi tis autoi, omos, pigan ston beel-fegor, kai aferothikan sti ntropi kai eginan bdeluktoi, opos to antikeimeno tis agapis tous. kai gia ton efraim, san pouli i doxa tous tha petaxei, apo ti genna, kai apo ti mitra, kai apo ti sullipsi alla, kai an ekthrepoun ta paidia tous, tha tous ateknosó,

oste na mi meinei anthropos, epeidi alloi-mono akoma s' autous, otan aposurtho ap' autous. o efraim mou faintotan san tin turo, futemenos se topo eucharisto omos, o efraim tha bgalei ta paidia tou gia ton fonía. dose s' autous, kurie ti tha doseis; dose s' autous mitra pou apoballei, kai xerous mastous. oli i kakia tous einai sta galgala epeidi, ekei tous misisa exaitias tis kakias ton praxeon tous tha tous exoso apo ton oiko mou den tha tous agapo pleon oloi oi archontes tous einai apostates. o efraim patachtike i riza tous xerathike. karmo den tha kanoun akoma ki an gennisoun, tha thanatos ta epithumita tis mitras tous. o theos mou tha tous aporripsei, epeidi den ton akousan kai tha einai planomenoi anamesa sta ethni.

10

o israil einai mia ampelos me oraia klimata karpoforise afthona sumfona me to plithos ton karpon tou plithune ta thusiastiria sumfona me tin agathotita tis gis tou lamprune ta agalmata. i kardia tous einai moirasmeni tora, tha timorithoun autos tha kataskapsei ta thusiastiria tous, tha ftheirei ta agalmata tous. epeidi, tora tha poun: emeis den echoume basilía, epeidi den fobithikame ton kurio kai o basilias ti tha mas ekane; milisan logia, kanontas orkous me pseutiko tropo, eno ekanan sunthiki gi' auto, i katadiki tha ekblastisei san to koneio sta aulakia tou chorafiou. oi katoikoi tis samareias tha katromaxoun gia to moschari tis baitha-auen epeidi, o laos tou tha penthisei gi' auto, kai oi eidolothutes tou, pou chairontai s' auto, gia ti doxa tou, epeidi metoikistike ap' auto. akoma, autos tha ferthei stin assuria, os doro ston basilía iareib ntropi tha katalabei ton efraim, kai o israil tha ntrapei gia ti bouli tou. i samareia afanizetai, kai o basilias tis, san afros epáno stin epifaneia tou nerou. kai oi bomoi tis auen, i amartia tou israil, tha katastrafoun agkathia kai tribolia tha blastisoun epáno sta thusiastiria tous kai tha poun sta bouna: skepaste mas kai stous lofous: peste epáno mas. israil, amartises apo tis imeres tis gabaa ekei stathikan i machi sti gabaa enantia stous gious tis anomias den eftase s' autous. sumfona me ti bouli mou, bebaia, tha tous peraso apo paideia kai oi laoi tha sugkentrothoun enantion tous, otan fernontai se aichmalosia gia tis duo anomies tous. o efraim einai men didagmeno damali, pou tou aresei na alonizei omos, ego tha peraso zugo epáno ston oraio laimo tou tha upozeuxo ton efraim o ioudas tha atroiazeti, o iakob tha bolokopaei gia ton eauto tou. speirete gia ton eauto sas me dikaíosuni, theriste me eleos anoixte tin afimeni gi sas epeidi, einai kairos ekzististe ton kurio, mechris otou erthei na sta-

laxeí epano sas dikaíosuni. echete arotíaseí asebeía, therísate anomía, fagate karpó psemátos epeídí, elpíses ston dromo sou, stó plithos ton ischuron sou. gi' auto, apoleía tha sikotheí anamesa stous laous sou, kai ola ta frouría sou tha kuriouthoun, opós o salman kuriouse ti baith-arbel kata tin imera tis machis i mitera katasuntrifíke epano sta paidía. etsi tha kanei se sas i baithil, eneka tis eschatís anomías sas prói tha afanístei oloklirotíka o basílias tou israíl.

## 11

otan o israíl itan nipío, tote ego ton agapísa, kai apo tin aigupto kalesa ton gio mou. oso tous kalousan, toso autói anachorousan apo mprosta tous thusiazan stous baaleím, kai thumiazan sta glupta. ego didaxa akoma ton efráim na perpataei, pianontas ton apo tous brachíones alla, den gnorizan oti tous giatreúa. tous esura me schoínia anthropou, me desmous agapís kai imoun s' autous san ekeinous pou afairoun ton zugo pano apo ta sagonía tous, kai ebala mprosta tous trofí. den tha epístrepsei sti gi tis aiguptou, alla o assúrios tha einai basílias tou, epeídí den thelisan na epístrafoun. kai i romfaía tha pesei epano stís poleís tou, kai tha analósei tous ischurous tou, kai tha katafaei, exaitías ton sullogismon tous. kai o laos mou einai proskollíménos stin apostasia pou ginetaí enantíon mou an kai klithikan pros ton upsísto, kanenas omós den ton upsose. pos tha se paradoso, efráim; pos tha se egkataleípso, israíl; pos tha se kano san tin adama; pos tha se balo san ti seboeím; i kardía mou metastráfíke mesa mou, ta splachna mou sugkiníthikan. den tha ekteleso tin exapsi tou thumou mou, den tha epístrepso gia exolothremo tou efráim epeídí, ego eímai theos, kai ochi anthropos, agíos anamesa sou kai den tha mpo mesa me thumo. tha perpatoun piso apo ton kurío tha bruchazei san líontari otan autos bruchísei, tote tha speúsoun ekstatíka ta paidía apo ti dusi tha speúsoun ekstatíka san poulí apo tin aigupto, kai san perísteri apo ti gi tis assúrias kai tha tous apokatastíso sta spítia tous, leí o kuríos. o efráim me perikuklóse me psemata, kai o oíkos israíl me apatí o ioudas, omós, echei akoma exousía mazi me ton theo tou, kai einai pistos mazi me tous agíous.

## 12

o efráim bosketai me anemo, kai kunígaí ton anatolíko anemo kathimerína plitháinei psemata kai olethro kanoun, malista, sunthíkí me tous assúrious, kai fernoun ladí apo tin aigupto. o kuríos echei akoma krísi enantía ston iouda, kai tha epískefthei ton

iakob sumfona me tous dromous tou sumfona me tis praxeís tou tha tou antapodósei. stin koília epíase ti fterna tou adelfou tou, kai stin andríki tou ilíkia enischuse pros ton theo. naí, enischuse me aggelo, kai uperischuse eklapse, kai deíthíke s' auton ton bríke sti baithil, kai ekei mílise se mas naí, o kuríos o theos ton dunameon, o kuríos einai i anamnisi tou. gi' auto, esu epístrepse ston theo sou fulage eleos kai krísi, kai elpíze gia panta ston theo sou. o efráim einai emporos zugía apatís einai sto cheri tou tou aresei na adíkei. kai o efráim eípe: bebaía, ego ploutísa, apektísa gia ton eauto mou uparchonta se olous tous kopous mou den tha brethei se mená anomía, pou na logaríazetaí amartía. ego, omós, eímai o kuríos o theos apo ti gi tis aiguptou, tha se katoíkíso xana se skínes, opós tis ímeres tis epísímis gíortís. mílisa akoma díame-sou profiton, kai plithuna ego oraseís, kai parousíasa paromíoseís díamesou ton profiton. upírxé tacha anomía sti galaad; sta galgala malista stathíkan mataíotíta thusiazoun tauros kai ta thusiastíría tous einai san sorói sta aulakía ton chorafíon. kai o iakob efuge sti gi tis surías, kai o israíl douleipse gia gunáika, kai gia gunáika fulaxe probata. kai me profití anebase o kuríos ton israíl apo tin aigupto, kai me profití díafylachtíke. o efráim ton paroxene píktrotata gi' auto tha xechusei to aima tou epano tou, kai ton oneídismo tou, o kuríos tou, tha ton epístrepsei epano s' auton.

## 13

otan o efráim mílouse me tromo, autos upsothíke ston israíl kai otan amartíse schetíka me ton baal, tote pethane. kai tora amartá-noun períssotero kai períssotero, kai ekanan gia ton eauto tous choneuta apo to asímí tous, eidola sumfona me ti fantasia tous, ola auta einai ergo techníon autói lene gi' auta: oí anthropoí pou thusiazoun as filísoun ta moscharía. gi' auto, tha einai san próino sunnefo, kai san drosos tis augís, pou feugeí, san leptó achuro, pou to fusaei o anemos apo to aloní, kai san kapnos apo tin kapnodocho. omós, ego eímai o kuríos o theos sou apo ti gi tis aiguptou kai allon theo, ektós apo mená, den tha gnoríseis epeídí, den uparheí allos sotíras ektós apo mená. ego se gnorísa mesa stin erímio, se anudrí gi. sumfona me tis boskes tous, etsi chortasan chortasan, kai upsothíke i kardía tous gi' auto me lísmónisan. gi' auto, tha eímai s' autous san líontari san pardalí tha tous paramoneúo ston dromo. tha tous sunantíso san arkouda, pou steríthíke ta paidía tis, kai tha diasparaxo to perífragma tis kardías tous, kai tha tous katafao ekei san líontari agrío thírío tha tous katasparaxeí. apolestíkes, is-

rail omos, se mena einai i boitheia sou. pou einai o basilias sou; pou; as se sosei tora se oles sou tis poleis kai pou einai oi krites sou, gia tous opoious eiches pei: dose mou basilia kai archontes; sou edosa basilia mesa ston thumo mou, kai ton afairesas mesa stin orgi mou. i anomia tou efraim einai demeni ologura i amartia tou apotamieumeni. ponoi san ekeini pou gennaei tharthoun epano tou einai gios asunetos epeidi, den einai kairos na steketai sto anoigma tis mitras. tha tous eleutheroso apo to cheri tou adi tha tous soso apo ton thanato. thanate, pou einai o olethros sou; adi, pou einai i fthora sou; i metameleia tha krubetai apo ta matia mou. an ki autos stathike karpoforos anamesa stous adelfous tou, omos tharthei anatolikos anemos, o anemos tou kuriou tha anebei apo tin erimo, kai oi bruses tou tha ekleipsoun, kai tha kataxerathei i pigi tou autos tha arpaxei ton thisauro olon ton epithumiton skeuon tou. i samareia tha afanistei epeidi, apostatise apo ton theo tis tha pesoun me romfaia ta nipia tous pou thilazoun, tha suntriftoun, kai oses einai egkuoi, tha diaschistoun.

## 14

israil, epistrepse ston kurio ton theo sou, epeidi me tin anomia sou epeses. parte mazi sas logia, kai na epistrepsete ston kurio peite s' auton: nafairese oli tin anomia mas, kai dexou mas me eumeneia, kai tha apodosoume ton karmo ton cheileon mas o assour den tha mas sosei den tha aneboume epano se aloga kai den tha poume pleon sto ergo ton cherion mas: eiste theoi mas epeidi, se sena tha eleithe i orfanos. tha giatrepso tin apostasia tous, tha tous agapiso egkardia. epeidi, o thumos mou apostrafike ap' auton. tha eimai san drosos ston israil tha anthisei san krino, kai tha ekteino tis rizes tou san dentro tou libanou. ta kladia tou tha aplouthoun, kai i doxa tou tha einai san tis elias, kai i muroudia tou san ton libano. tha epistrepso kai tha kathisoun kato apo ti skia tou tha anazisoun san sitari, kai tha anthisoun san ampelos i mnimi tou tha einai san krasi tou libanou. o efraim tha pei: ti echo na kano pleon me ta eidola; ego akousa, kai tha ton diafulaxo ego eimai s' auton san euthales elato apo mena tha proelthei o karpos sou. poios einai sofos, kai tha ta katalabei auta; sunetos, kai tha ta gnorisei; epeidi, eutheis einai oi dromoi tou kuriou, kai oi dikaioi tha perpatoun mesa s' autous eno, oi parabates tha pesoun mesa s' autous.

o logos tou kuriou, pou egine ston ioil, ton gio tou fathouil. akouste touto, oi presbuteroi kai doste akroasi, oloi eseis pou katoukeite ti gi egine auto stis imeres sas i stis imeres ton pateron sas; diigitheite gi' auto sta paidia sas, kai ta paidia sas sta dika tous paidia, kai ta paidia tous pros tin alli genea. o,ti afise i kampia, to katefage i akrida kai o,ti afise i akrida, to katefage o brouchos kai o,ti afise o brouchos, to katefage i erusibi. sunelthete, oi methusoi, kai klapste kai ololuxte, oloi oi krasopotes, gia to neo krasi dedomenou oti, afairethike apo to stoma sas. epeidi, ethnos anebike enantia sti gi mou, ischuro kai anarithmito, pou ta dontia tou einai dontia liontariou, kai echei mulodontes skumnou. ebale tin apelo mou se afanismo, kai tis sukies mou se thrausi tin xeffloudise oloklitotika, kai tin aperripse ta klimata tis emeinan leuka. thrinise san nufi perizosmeni me sako gia ton andra tis niotis tis. i prosfora kai i spondi afairethike apo ton oiko tou kuriou penthoun oi iereiis, oi leitourgoi tou kuriou. erimothike i pediada, penthei i gi epeidi, afanistike to sitari, xerathike to neo krasi, eleipse to ladi. ntrapeite, georgoi ololuxte, ampelourgoi, gia to sitari kai gia to krithari epeidi, o therismos tou chorafiou chathike. i ampelos xerathike, kai i sukia marazose i rodia, kai o foinikas, kai i milia, ola ta dentra tou chorafiou xerathikan oste efuge i chara apo tous gious ton anthron. perizosteite, thrineite, iereiis ololuzete, leitourgoi tou thusiastiriou elate, dianuchtereuste me sako, leitourgoi tou theou mou epeidi, pauthike i prosfora kai i spondi apo ton oiko tou theou sas. agiaste nisteia, kiruxte episimi sunaxi, sugkentrote tous presbuterous, olous tous katoikous tou topou, ston oiko tou kuriou tou theou sas kai boiste pros ton kurio: alloimono gia tin imera ekein! epeidi, i imera tou kuriou plisiase, kai tharthei olethros apo ton pantodunamo. oi trofes den afairethikan mprosta apo ta matia mas, i eufrosuni kai i chara apo ton oiko tou theou mas; oi spori ftheirontai kato apo tous bolous tous, oi sitapothikes erimothikan, oi apothikes chalastikan epeidi, to sitari xerathike. pos stenazoun ta ktini! adimonoun oi ageles ton bodion, epeidi, den echoun boski nai, ta poimnia ton probaton afanistikani. kurie, se sena tha boiso epeidi, i fotia katanalose tis boskes tis erimou, kai i floga katekapse ola ta dentra tou chorafiou. akoma, ta ktini tis pediadas chaskoun pros esena epeidi, xerathikan ta ruakia ton neron, kai fotia katefage tis boskes tis erimou. perigrifi tis imeras tou kuriou

salpiste salpigga sti sion, kai alalaxte sto agio mou bouno as tromaxoun oloi autoi pou katoikoun sti gi epeidi, erchetai i imera tou kuriou, epeidi einai konta imera me skotadi kai pukno skotadi, imera me sunnefo kai omichli san augi aplonetai epano sta bouna enas poluplithis laos kai ischuros omoios tou den stathike apo ton aiona oute tha stathei pote pleon usteras ap' auton, se genees geneon. fotia katatroei mprosta tou, kai floga katakaiei piso tou i gi einai mprosta tou san ton paradeiso tis edem, kai piso tou pediada afanismeni kai, bebaia, ap' auton den tha xefugei tipote. i thea tous einai san thea alogon kai san kabalarides, etsi tha trechoun. san krotos amaxon tha pidoun epano stis korufes ton bounon, san ichos flogas fotias, pou katatroei to kalami san ischuros laos, paratagmenos se machi. mprosta tou oi laoi tha katatromaxoun ola ta prosopa tha aposbolothoun. tha trechoun san machites san andres polemistes tha aneboun to teichos kai ta pane kathe enas ston dromo tou, kai den tha chalasoun tis taxeis tous. kai den tha sproxoun o enas ton allon tha perpatane kathe enas ston diko tou dromo kai peftontas epano sta beli, den tha pligothoun. tha trechoun ologura mesa stin poli tha trechoun epano sto teichos, tha anebainoun sta spitia tha mpainoun apo ta parathura san kleftis. i gi tha seistei mprosta tous oi ouranoi tha tremoun o ilios kai to feggari tha kataskoteiniasoun, kai ta asteria tha aposuroun ti lampsi tous. kai o kurios tha ekpempsei ti foni tou mprosta apo to strateuma tou epeidi, to stratopedo tou einai uperbolika megalo epeidi, autos pou ektelei ton logo tou einai ischuros epeidi, i imera tou kuriou einai megali kai uperbolika tromeri, kai poios mporei na tin upoferei; kai tora, gi' auto o kurios leei, epistrepse se mena apo oli sas tin kardia, kai me nisteia, kai me thrino, kai me penthos. kai schiste tin kardia sas, kai ochi ta imatia sas, kai epistrepse ston kurio ton theo sas epeidi, einai eleimonas kai oiktirmonas, makrothymos kai polueleos, kai o opoios metameleitai gia to kako. poios gnorizei, an tha epistrepsei kai metamelithe, kai afsei piso tou eulogia, prosfora kai spondi ston kurio ton theo mas; salpiste salpigga sti sion, agiaste nisteia, kiruxte episimi sunaxi. sugkentrote ton lao, agiaste ti sunaxi, sugkentrote tous presbuterous, sunathroiste ta nipia, ki auta pou thilazoun mastous as bgei exo o gampros apo ton koitona tou, kai i nufi apo ton thalamo tis. as klapsoun oi iereiis, oi leitourgoi tou kuriou, anamesa sti stoa kai to thusiastirio, ki as poun: lupisou, kurie, ton lao sou, kai mi doseis tin klironomia sou se oneidos, oste na tous kurieusoun ta ethni giati na

poun anamesa stous laous: pou einai o theos tous; kai o kurios tha zilotupisei gia ti gi tou, kai tha lupithe ton lao tou. nai, o kurios tha apantisei, kai tha pei ston lao tou: deste, ego tha steilo se sas to sitari, kai to krasi, kai to ladi, kai tha gemisete ap' auta kai den tha sas xanakano oneidos anamesa sta ethni. alla, tha apomakruno apo sas ton polemio apo ton borra, kai tha ton exoso se anudri kai erimi gi, me to prosopo tou pros tin anatoliki thalassa, kai to piso tou meros pros ti dutiki thalassa, kai i dusodia tou tha anebei, kai i kaki osmi tou tha upsothei, epeidi epraxe megala. mi fobasai, gi chaire kai eufrainou epeidi, o kurios tha kanei megaleia. mi tromazete, ktini tis pediadas epeidi, oi boskes tis erimou blastainoun, epeidi, to dentro fernei ton karmo tou, i sukia kai i ampelos bgazoun ti dunami tous. kai, ta paidia tis sion, chaireste, kai eufraïneste ston kurio ton theo sas epeidi, sas edose tin proimi brochi egkaira, kai tha brexe se sas brochi proimi kai opsimi, opos protutera. kai ta alonia tha gemisoun apo sitari, kai oi linoi tha xecheilïsou apo krasi kai ladi. kai tha anapliroso se sas ta chronia pou Katefage i akrida, o brouchos, kai i erusibi, kai i kampia, to megalo mou strateuma, pou eicha steilei enantion sas. kai tha fate afthona, kai tha chortasete, kai tha aïnesete to onoma tou kuriou tou theou sas pou ekane me sas thaumasia kai o laos mou den tha ntropiastei ston aiona. kai tha gnorisete oti ego eimai sto meson tou israil, kai ego eimai o kurios o theos sas, kai den uparchei kanenas allos kai o laos mou den tha ntropiastei ston aiona. kai usterap ap' auta tha ekcheo to pneuma mou epano se kathe sarka kai tha profiteusoun oi gioi sas, kai oi thugateres sas oi presbuteroi sas tha oneireutoun oneira, oi neoï sas tha doun oraseis. ki akoma, epano stous doulous mou ki epano stis doules mou kata tis imeres ekeines tha ekcheo to pneuma mou. kai tha deïxo terata stous ouranous ki epano sti gi, aïma, kai fotia, kai anathumiasi kapnou. o ilios tha metastrafei se skotadi, kai to feggari se aïma, prin erthei i imera tou kuriou, i megali kai perifanis. kai opoïosdipote epikalestei to onoma tou kuriou, tha sothei epeidi, sto bouno sion, kai stin ierusalim, tha einai sotiria, opos echei pei o kurios, kai stous upolïpous, pou o kurios tha proskalsei.

### 3

epeidi, deste, kata tis imeres ekeines, kai kata ton kairo ekeino, otan epistrepso tous aichmalotous tou iouda kai tis ierusalim, tha sugkentroso akoma ola ta ethni, kai tha ta katebaso stin koilada tou iosafat, kai tha kritho mazi tous ekei uper tou laou mou kai tis klironomias mou, tou israil, pou ton diespeiran anamesa sta ethni, kai di-

amoirastikan ti gi mou kai errixan klïrous gia ton lao mou kai edosan paidaki gia porni, kai poulousan koritsaki gia krasi, kai epinan. kai ti echete akoma na kanete eseis mazi mou, turos kai sidona, kai ola ta oria tis palais-tinis; tha mou antapodosete antapodoma; an eseis mou antapodosete, choris argopories tha epistrepso grigora to antapodoma sas epano sto kefali sas. epeidi, pirate to asimï mou kai to chrusafi mou, kai ferate ta eklektï mou agatha stous naous sas. eno tous gïous tou iouda kai tous gïous tis ierusalim tous poulisate stous gïous ton ellinon, gia na tous apomakrunete apo ta oria tous. deste, ego tha tous sikoso apo ton topo opou tous poulisate, kai tha epistrepso to antapodoma sas epano sto kefali sas. kai tha poulisto tous gïous sas kai tis thugateres sas sto cheri ton gïon tou iouda, kai tha tous poulistoun stous sabaiïous, se ethnos pou apechei makria epeidi, milise o kurios. kiruxte auto sta ethni, agiaste polemo, xesikoste tous machites, as plisiasoun, as anebainoun oloi oi andres tou polemou sfurilatiste ta unia sas se romfaies, kai ta drepania sas se logches o adunatos as leeï: ego eimai dunatos sugkentrottheite, ki elate apo ologura, ola ta ethni, kai mazi sugkentrottheite ekei o kurios tha katastrepei tous ischurous sou. as sikothoun, kai as aneboun ta ethni stin koilada tou iosafat epeidi, ekei tha kathiso gia na krino ola ta ethni, pou einai ologura. balte drepani, epeidi o therismos einai orimos elate, katebeite epeidi, o linos einai gematos, ta upolinia xecheilïzoun epeidi, i kakia tous einai megali. plithi, plithi stin koilada tis dikis epeidi, i imera tou kuriou einai konta stin koilada tis dikis. o ilios kai to feggari tha kataskoteiniasoun, kai ta asteria tha aposouroun ti lampsi tous. kai o kurios tha bruchisei apo ti sion, kai tha ekpempsei ti fonï tou apo tin ierusalim kai oi ouranoi kai i gi tha seistoun o kurios, omos, tha einai to katafugio tou laou tou, kai i dunami ton gïon israil. etsi tha gnorisete oti ego eimai o kurios o theos sas, o opoïos katoïko sti sion, sto bouno mou to agio tote, i ierusalim tha einai agia, kai allogeneis den tha perasoun pleon mesa ap' auti. kai kata tin imera ekeini, ta bouna tha stalaxoun gleukos, kai oi lofoi tha reoun gala, kai ola ta ruakia tou iouda tha reoun nera, kai mia pigi tha anablusei pros ta exo apo ton oïko tou kuriou, kai tha potizei ti faragga tou sitteim. i aiguptos tha einai erimomeni, kai o edom tha einai abati erimos, gia tis adikies stous gïous israil, epeidi echusan athoo aïma mesa sti gi tous. eno i ioudaia tha katoikeitai ston aiona, kai i ierusalim se genees geneon. kai tha kathariso to aïma tous, to opoïo den katharisa epeidi, o kurios katoïkei sti sion.

ta logia tou amos, o opoios itan apo tous boskous tis thekoue, ta opoia eide gia ton israil kata tis imeres tou ozia, basilia tou iouda, kai kata tis imeres tou ieroboam, giou tou ioas, basilia tou israil, duo chronia prin apo ton seismo. kai eipe: o kurios tha bruchisei apo ti sion, kai tha ekpempsei ti foni tou apo tin ierousalim. kai oi katoikies ton poimenon tha penthisoun, kai i korufi tou karmilou tha xerathei. etsi leei o kurios: gia tis treis parabaseis tis damaskou, kai gia tis tesseris, den tha apostrepso tin timoria tis epeidi, alonisan ti galaad me sidirenia tribolia alla, tha steilo fotia ston oiko tou azaï, kai tha katafaei ta palatia tou benadad. kai tha suntripso tous mochlous tis damaskou, kai tha exolothreuso ton katoiko apo tin pediada aben, ki auton pou krataei to skiptro apo ton oiko eden kai o laos tis surias tha ferthei aichmalotos stin kir, leei o kurios. epeidi, etsi leei o kurios: gia tis treis parabaseis tis gazas, kai gia tis tesseris, den tha apostrepso tin timoria tis epeidi, aichmalotisan ton lao mou me teleia aichmalosia, gia na tous paradosoun ston edom alla, tha steilo fotia sto teichos tis gazas, kai tha katafaei ta palatia tis. kai tha exolothreuso ton katoiko apo tin azoto, ki auton pou krataei to skiptro apo tin askalona, kai tha strepto to cheri mou enantia stin akkaron, kai to upoloipo ton filistaion tha apolestei, leei o kurios o theos. etsi leei o kurios: gia tis treis parabaseis tis turou, kai gia tis tesseris, den tha apostrepso tin timoria tis epeidi, paredosan ton lao mou se teleia aichmalosia ston edom, kai den thumithikan tin adelfiki sunthiki alla, tha steilo fotia sto teichos tis turou, kai tha katafaei ta palatia tis. etsi leei o kurios: gia tis treis parabaseis tou edom, kai gia tis tesseris, den tha apostrepso tin timoria tou epeidi, katadioxo ton adelfo tou me romfaia, kai athetise tin eusplachnia tou, kai o thumos tou katasparatte akatapauستا, kai kratouse tin orgi tou pantotina alla, tha steilo fotia enantia sti thaiman, kai tha katafaei ta palatia tis bosorras. etsi leei o kurios: gia tis treis parabaseis ton gion ammon, kai gia tis tesseris, den tha apostrepso tin timoria tou epeidi, dieschizan tis egkumounouses tis galaad, gia na platinoun to orio tous alla, tha anapso fotia sto teichos tis rabba, kai tha katafaei ta palatia tis, me kraugi mesa stin imera tis machis, me anemostrobilo mesa stin imera tis thuellas. kai o basilias tous tha paei se aichmalosia, autos kai oi archontes tou mazi, leei o kurios.

etsi leei o kurios: gia tis treis parabaseis tou moab, kai gia tis tesseris, den tha apostrepso tin timoria tou epeidi, katekapse ta kokala tou basilia tou edom mechri skonis alla, tha steilo fotia enantia ston moab, kai tha katafaei ta palatia tis kirioth kai o moab tha pethanei me thorubo, me kraugi, me icho salpiggas. kai tha exolothreuso apo anamesa tou ton kriti, kai tha foneuso mazi tou olous tous archontes tou, leei o kurios. etsi leei o kurios: gia tis treis parabaseis tou iouda, kai gia tis tesseris, den tha apostrepso tin timoria tou epeidi, katafronisan ton nomo tou kuriou, kai den fulaxan ta prostagmata tou, kai tous planisan ta mataia tous, piso apo ta opoia perpatisan oi pateres tous alla, tha steilo fotia enantia ston iouda, kai tha katafaei ta palatia tis ierousalim. etsi leei o kurios: gia tis treis parabaseis tou israil, kai gia tis tesseris, den tha apostrepso tin timoria tou epeidi, poulisan ton dikaio gia asimi, kai ton penita gia ena zeugari upodimata oi opoioi pothoun na blepoun ti skoni tis gis epano sto kefali ton ftochon, kai alla-zoun ton dromo ton peniton kai gios kai pateras pigainoun pros tin idia neari kopela, gia na bebilonoun to agio mou onoma kai plagiazoun konta se kathe thusiastirio, epano se endumata pou piran gia enechuro, kai pinoun mesa ston oiko ton theon tous to krasi ton katadunasteuomenon. ego, omos, exolothreusa ton amorraio apo improstas tous, pou to upsos tou itan san to upsos ton kedron, ki autos itan ischuros san tis belandies kai afanisa ton karpo tou apo pano, kai tis rizes tou apo kato. kai ego sas anebasa apo ti gi tis aiguptou, kai sas periefera 40 chronia mesa apo tin erimo, gia na klironomisete ti gi tou amorraiou. kai sikosa apo tous gious sas gia profites, kai apo tous neous sas gia naziraious. den einai etsi, gioi israil; leei o kurios. ki esei potizate tous naziraious krasi kai prostaxate tous profites, legontas: mi profiteuset. deste, ego tha sas katathlipso mesa ston topo sas, opos katathlibetai i amaxa gemati cheirobola. kai i fugi tha chathei apo ton dromea, kai o andreios den tha stereosei ti dunami tou, kai o ischuros den tha diasosei tin psuchi tou kai o toxotis den tha mporesei na stathei, kai o tachypodas na xefugei, kai o kabalaris na sosei ti zoi tou kai o gennaio kardos anamesa stous dunatous, tha fugei gumnos kata tin imera ekeini, leei o kurios.

akouste touton ton logo tou kuriou, pou o kurios milise enantion sas, gioi israil, enantia se olokliro to genos, pou anebasa apo ti gi tis aiguptou, legontas: esas monon gnorisa

apo ola ta geni tis gis gi' auto, tha sas timoriso gia oles sas tis anomies. mpouroun duo na perpatisoun mazi, an den einai sumfonoï; tha bruchisei to liontari mesa ston drumo, an den echei thirama; tha ekpempsei ti foni tou o skumnos apo tin katoikia tou, an den epiase kati; mporei ena pouli na pesei se pagida epano sti gi, ekei pou den uparchei gi' auto brochi; tha sikonotan mia pagida apo ti gi, choris na piastei kati; mporei na ichisei salpigga stin poli, kai o laos na mi fobitheï; mporei na ginei sumfora stin poli, kai o kurios na mi tin ekane; bebaia, o kurios o theos den tha kanei tipote, choris na apokalupsei to apokrufo tou stous doulous tou tous profites. to liontari bruchise poios den tha fobitheï; o kurios o theos milise poios den tha profiteusei; kiruxte pros ta palatia tis azotou, kai pros ta palatia tis gis tis aiguptou, kai peite: sugkentrotehte epano sta bouna tis samareias, kai deite tous megalous thorubous tou meson tis, kai tis katadunasteies tis anamesa tis epeidi, den xeroun na prattoun to ortho, leei o kurios, autoi pou thisaurizoun adikia kai arpagi sta palatia tous. gi' auto, etsi leei o kurios o theos: echthros tha perikuklosei ti gi sou, kai tha katabalei ti dunami sou apo sena, kai ta palatia sou tha diarpagoun. etsi leei o kurios: opos o boskos apospaiei apo to stoma tou liontariou duo skeli i ton lobo enos autiou, etsi tha apospastoun oi gioi israil, pou katoikoun sti samareia, apo ti gonía tou krebatiou, ki autoi sti damasko, apo to stroma. akouste, kai diamarturitheite ston oiko iakob, leei o kurios o theos, o theos ton dunameon. oti, kata tin imera pou tha episkeftho tis parabaseis tou israil enantion tou, tha episkeftho kai ta thusiastiria tis baithil kai ta kerata tou thusiastiriou tha apokopoun, kai tha pesoun katagis. kai tha pataxo to cheimoniatiko palati mazi me to kalokairino palati kai ta elefantina spitia tha apolestoun, kai ta megala spitia tha afanistoun, leei o kurios.

4

akouste auto ton logo, thiluka damalia tis basan, pou eiste sto bouno tis samareias, pou katadunasteuete tous ftochous, pou katathlibete tous penites, pou lete stous kurios tous: ferte na pioume. o kurios o theos orkistike stin agiotita tou, oti, deste, erchontai se sas imeres, kata tis opoies tha sas piasoun me agkistria, kai tous apogonous sas me alieutika kamakia. kai tha bgeite apo tis chalastres sas, kathe mia apeutheias mprosta tis kai tha aporripsete ola osa einai tou palatiou, leei o kurios. elate sti baithil, kai asebiste sta galgala na plithunete tin asebeia kai ferte tis thusies sas kathe proino, ta dekata sas kathe trietia. kai prosferte se thu-

sia eucharistias enzumo psomi, kai kiruxte tis autoproairetes prosferos anaggeilate tes epeidi, etsi sas aresei, gioi israil, leei o kurios o theos. kai ego sas edosa, akoma, peina se oles tis poleis sas, kai elleipsi psomiou se olous tous topous sas kai den epistrepstate se mena, leei o kurios. kai ego kratisa epipleon apo sas ti brochi, otan emenan akoma treis mines mechri to theros kai ebrexa epano se mia poli, eno epano se alli poli den ebrexa mia merida brachike, kai i merida epano stin opoia den ebrexe, xerathike. etsi, duo treis poleis, pigan periplanomenes se mia poli gia na pioun nero, kai den chortasan kai den epistrepstate se mena, leei o kurios. sas chtupisa me anemofthora kai erusibi to plithos ton kipun sas, kai ton ampelonon sas, ton sukeonon sas, kai ton elaiionon sas, katefage i kampia kai den epistrepstate se mena, leei o kurios. esteila epano sas thanatiko, sumfona me ton tropo tis aiguptou thanatosa tous neous sas me romfaia, afou aichmalotisa kai ta aloga sas kai anebasa ti dusodia ton stratopedon sas mechri tous muktiress sas kai den epistrepstate se mena, leei o kurios. sas katestrepsa, opos o theos katestrepsa ta sodoma kai ta gomorra, kai ginete san daulos apospasmenos apo tin purkagia kai den epistrepstate se mena, leei o kurios. gi' auto, etsi tha kano se sena, israil kai dedomenou oti tha to kano auto se sena, etoimasou na sunantiseis ton theo sou, israil. epeidi, deste, autos pou morfonei ta bouna, kai kataskeuazei ton anemo, kai anaggellei ston anthropon poios einai o stochasmos tou, o opoios kanei tin augi skotadi, kai epibainei epano sta upsi tis gis, kurios o theos ton dunameon einai to onoma tou.

5

akouste touto ton logo tou kuriou, ton thrino pou ego analambano enantion sas, oikos israil. epese den tha sikothei pleon i parthena tou israil einai rigimeni epano sti gi tis den uparchei autos pou na ti sikonei. epeidi, etsi leei o kurios o theos: i poli, apo tin opoia ebgainan 1.000, tha meinei me 100 kai apo ekeini pou ebgainan 100, tha meinei me 10, mesa ston oiko israil. epeidi, etsi leei o kurios pros ton oiko israil: zitiste me, kai tha zisete. kai mi zitate ti baithil, kai mi mpainete mesa sta galgala, kai mi pername sti bir-sabee epeidi, ta galgala tha pane se aichmalosia, oposdidote, kai i baithil tha katantisei sto miden. zitiste ton kurio, kai tha zisete mipos kai ormisei san fortia epano ston oiko iosif, kai ton katafai, kai den uparchei ekeinos pou na sbinei ti baithil. eseis, pou metatrepete tin krissi se apsinthi, kai pou aporriptete katagis ti dikaiosuni zitiste auton pou ftiachnei tin pleiada kai ton oriona, kai metatrepei ti



skia tou thanatou se augi, kai skoteiniazei tin imera se nuchta auton pou proskalei ta nera tis thalassas, kai ta xechunei epano sto prosopo tis gis to onoma tou einai kurios auton pou xesikonei afanismo enantia ston ischuro, kai fernei afanismo epano sta ochuromata. misoun auton pou elegchei stin puli, kai aidiazoun auton pou milaei me euthutita. gi' auto, epeidi katathlibete ton ftocho, kai pairnete ap' auton foro sitariou, an kai oikodomisate laxeuta spitia, omos den tha katoikisete s' auta an kai futepsate epithumitous ampelones, omos den tha pieite to kraso tous. epeidi, gnorizo tis polles sas asebeies, kai tis ischures sas amarties eseis pou katathlibete ton dikaios, dorodokeiste, kai katadunasteuete tous ftochous stin puli. gi' auto, o sunetos tha siopa kata ton kairo ekeino epeidi, einai kairos kakos. ekzitiste to kalo, kai ochi to kako, gia na zisete kai etsi o kurios ton dunameon tha einai mazi sas, opos epate. miseite to kako, kai agapate to kalo, kai apokatastiste tin krisi stin puli isos o kurios o theos ton dunameon na eleisei to upoloipo tou iosif. gi' auto, o kurios o theos ton dunameon, o kurios, leei ta exis: odurmos se oles tis plateies kai se olous tous dromous tha lene: alloimono! alloimono! kai tha krazoun ton georgo se penthos, kai tous epitideious thrinodous se odurmo. kai se oles tis ampelous odurmos epeidi, tha peraso mesa apo sena, leei o kurios. alloimono s' autous pou epithumoun tin imera tou kuriou! pros ti tha einai auti gia sas; i imera tou kuriou einai skotadi, kai ochi fos. einai san na efuge anthropos mprosta apo liontari, kai ton sunantouse arkouda i, san na empaine mesa se spiti, kai stirizontas to cheri tou epano ston toicho, ton dagkone fidi. den tha einai i imera tou kuriou skotadi kai ochi fos; malista pukno skotadi, choris na echei kapoia lampsi; misisa, apostrafika tis giortes sas, kai den tha osfrantho sta paniguria sas. an mou prosferete ta olokautomata kai tis thusies sas, den tha tis dechtho, kai den tha epiblepso epano stis eirinkies thusies ton siteuton sas. afairese apo mena ton icho ton tragoudion sou kai den tha akouso to asma ton organon sou. alla, i krisi as katarreei san nero, kai i dikaiosuni san astamatitos cheimarros. mipos mou prosferate thusies kai prosfores, oikos israil, 40 chronia mesa stin erimo; malista, eichate analabei ti skini tou moloch sas kai ton chion, to asteri tou theou sas, ta eidola sas, pou eichate kanei gia ton eauto sas. gi' auto, tha sas metoikiso pera apo ti damasko, leei o kurios o theos ton dunameon einai to onoma tou.

6

alloimono s' autous pou menoun amerimnoi sti sion, kai echoun pepoithisi sto bouno tis

samareias, auta pou diafimizontai os exocha anamesa sta ethni, kai sta opoia irthe o oikos israil! diabeite sti chalne, kai deite kai apo ekei peraste sti megali aimath epeita, katebeite sti gath ton filistaion einai autes kaluteres ap' auta ta basileia; i, to orio tous einai megalutero apo to diko sas orio; eseis pou topotheteite tin kaki imera makria, kai fernete konta tin kathedra tis arpagis eseis pou plagiazete epano se elefantina krebatia, kai xaplonete epano sta stromata sas, kai trote ta arnia apo to poimnio, kai ta moscharia mesa apo tin ageli eseis pou psallete me ti foni tis luras, efeuriskete gia ton eauto sas organa mousikis, opos o dabit eseis pou pinete to kraso me fiales, kai alefeste me ta exaisia aromata omos, gia ton suntrimmo tou iosif den thlibete. gi' auto, tora, autoi tha pane se aichmalosia mazi me tous protous apo ekeinois pou tha aichmalotistoun, kai i agalliasi ekeinon pou xaplonoun se sumposia tha afairethei. o kurios o theos orkistike ston eauto tou, o kurios o theos ton dunameon leei: ego aidiazō tin eparsi tou iakob, kai misisa ta palatia tou, gi' auto tha paradoxo tin poli kai to pliroma tis. kai deka anthropoi an apomeinoun se ena spiti, tha pethanoun. kai ekeinos o theios pou tha sikonei kathe enan ap' autous i, pou tha ton kaiei, gia na bgalei ta kokala tou apo to spiti, tha pei s' auton pou briskei sto esoteriko tou spitioy: einai kanenas akoma mazi sou; ki autos tha pei: ochi. tote tha pei: sōpa epeidi, den einai akoma kairos na anaferoume to onoma tou kuriou. dedomenou oti, destē, o kurios prostazei kai tha pataxei to megalo spiti me suntrimmous, kai to mikro spiti me diarrixeis. mporoun na trexoun ta aloga epano se bracho; mporei kapoios na arotiasei ekei me bodia; eseis, omos, metastepsate tin krisi se ochi, kai ton karmo tis dikaiousunis se apsinthi eseli pou eufraïnestē se midamina, pou lete: den apoktisame ston eauto mas doxa me ti dunami mas; alla, destē, ego tha xesikoso ena ethnos enantion sas, o oikos israil, leei o kurios o theos ton dunameon kai tha sas katathlip-soun, apo tin eisodo tis aimath mechri ton potamo tis erimou.

7

etsi, edeixe se mena o kurios o theos kai destē, morfose akrides stin archi tis blastisis tou deuteroy chortariou kai destē, itan to deutero chortari meta ton therismo tou basilia. kai otan teleosan na trone to chortari tis gis, tote eipa: kurie, thee, gine eleimonas, parakalo poios tha anastisei ton iakob; epeidi, einai ligostos. o kurios metamelithike se touto: den tha ginei, leei o kurios. etsi, edeixe se mena o kurios o theos kai destē, o kurios o theos kalei se

diki me fotia, kai i fotia katefage ti megali abusso; kai katefage ena meros tis gis. tote, eipa: kurie, thee, stamata, parakalo pois tha anastisei ton iakob; epeidi, einai ligostos. o kurios metamelithike s' auto: kai touto den tha ginei, leei o kurios o theos. etsi, mou edeixe kai xafnou, o kurios stekotan epano se toicho, ktismenon me stathmi, echontas sto cheri tou mia stathmi. kai o kurios mou eipe: ti blepeis esu, amos; kai eipa: mia stathmi. tote, o kurios eipe: des, ego tha balo stathmi sto meson tou laou mou israil kai sto exis den tha ton paratrexo pleon. kai oi bomoi tou isaak tha erimothoun, kai ta agiastiria tou israil tha afanistoun kai tha sikotho enantia ston oiko tou ieroboam me romfaia. tote, o amasias, o iereas tis baithil, esteile ston ieroboam, ton basilia tou israil, legontas: o amos sunomotise enantion sou sto meson tou oikou israil o topos den mporei na upoferei ola ta logia tou epeidi, o amos leei ta exis: o ieroboam tha pethanei apo romfaia, kai o israil tha ferthei sigoura aichmalotos apo ti gi tou. tote, o amasias eipe ston amos: o, esu o blepon, pigaine, fuge sti gi tou iouda, kai ekei troge psomi, kai ekei profiteue kai sti baithil mi profiteuseis pleon, epeidi einai agiastirio tou basilia, kai einai o oikos tou basileiou. kai o amos apantise, kai eipe ston amasia: den imoun ego profitis oute gios profiti ego, alla imoun boskos, kai o opoios mazeua sukamina kai o kurios me pire piso apo to poimnio, kai mou eipe o kurios: pigaine, profiteuse ston lao mou ton israil. tora, loipon, akou ton logo tou kuriou. esu les: mi profiteueis enantia ston israil, kai mi stalazeis logo enantia ston oiko isaak. gi' auto, etsi leei o kurios: i gunaika sou tha einai porni mesa stin poli, kai oi gioi sou kai oi thugateres sou tha pesoun me romfaia, kai i gi sou tha moirastei me schoini, ki esu tha pethaneis se mia gi akatharti kai o israil me sigouria tha ferthei apo ti gi tou aichmalotos.

8

etsi edeixe se mena o kurios o theos kai xafnou, ena kanistri kalokairiatikou karpou. kai eipe: ti blepeis esu, amos; kai eipa: ena kanistri kalokairiatikou karpou. tote, o kurios mou eipe: irthe to telos epano ston lao mou israil sto exis, den tha ton paratrexo. kai kata tin imera ekeini ta asmata tou naou tha einai ololugmoi, leei o kurios o theos se kathe topo tha einai polla ptomata tha ta petaxoun exo, mesa se siopi. akouste touto, eseis pou roufate tous penites, kai afanizete tous ftochous tou topou, legontas: pote tha perasei o minas, gia na poulisoume gennimata; kai to sabbato, gia na anoixoume sitari, mikrainontas to efa, kai megalonontas ton siklo, kai notheuontas ta zugia tis apatis;

gia na agorasoume tous ftochous me asimi, kai ton penita gia ena zeugari upodimata, kai na poulisoume ta skubala tou sitariou; o kurios orkistike sti doxa tou iakob, legontas: bebaia, den tha lismoniso pote kanena apo ta erga tous. i gi den tha tarachtei gi' auto, kai tha penthisei kathe enas pou katoikei s' auti; kai den tha xecheilisei olokliri san potamos, kai den tha aporrifthei, kai katapontistei san apo ton megalopotamo tis aiguptou; kai kata tin imera ekeini, leei o kurios o theos, tha kano ton ilio na dusei se kairo mesimeriou, kai tha kataskoteiniaso ti gi mesa se foteini imera. kai tha metastrepso tis giortes sas se penthos, kai ola ta asmata sas se thrino kai tha anebaso sako epano se kathe osfu, kai falakroma epano se kathe kefali kai tha ton katastiso san auton pou penthei ton monogeni tou gio, kai to telos tou tha einai san mia imera pikrias. deste, erchontai imeres, leei o kurios o theos, kai tha steilo peina epano sti gi ochi peina psomiu oute dipsa nerou, alla akroasis ton logon tou kuriou. kai tha periplaniountai apo thalassa se thalassa, kai tha peritrechoun apo ton borra mechri tin anatoli, zitontas ton logo tou kuriou kai den tha broun. kata tin imera ekeini, oi oraies parthenes tha lipothumisoun, kai oi neoi, apo dipsa. ki autoi pou dinoun orko stin amartia tis samareias, ki autoi pou lene: ze! o theos sou, dan, kai: ze! o dromos tis birsabee, kai tha pesoun, kai den tha sikothoun pleon.

9

eida ton kurio na steketai epano sto thusiastirio kai eipe: pataxe to anofli tis pulis, gia na seistoun ta propulaia kai suntripse ta epano sta kefalia olon auton kai tous upoloipous ap' autous tha tous thanatose me romfaia kanenas ap' autous, feugontas, den tha diafugei, kai kanenas ap' autous, diasozomenos, den tha diasothei. an skapsoun mechri ton adi, apo ekei tha tous arpaxei to cheri mou kai an aneboun ston ourano, tha tous katebaso apo ekei. kai an krufturn stin korufi tou karmilou, apo ekei tha exereuniso kai tha tous sullabo kai an krufturn apo ta matia mou sta bathi tis thalassas, ekei tha prostaxo ton drakonta, kai tha tous dagkosei. kai an pane se aichmalosia mprosta apo tous echthrous tous, apo ekei tha praxeto ti machaira, kai tha tous thanatosei kai tha stiso ta matia mou epano tous gia kako, kai ochi gia kalo. epeidi, o kurios o theos ton dunameon einai, o opoios aggziei ti gi, kai lionei, kai oloi osoi katoikoun s' auti tha penthisoun kai tha xecheilisei olokliri san potamos, kai tha katapontistei san apo ton potamo tis aiguptou. autos einai pou ktizei ta uperoa tou ston ourano, kai themelionei ton tholo tou epano sti gi o opoios proskalei

ta nera tis thalassas, kai ta xechunei epano sto prosopo tis gis to onoma tou einai o kurios. den eiste se mena san gioi aithiopon, eseis gioi israil; leei o kurios. den anebasa ton israil apo ti gi tis aiguptou, kai tous filistaious apo tin kaftor, kai tous surious apo tin kir; deste, ta matia tou kuriou tou theou einai enantia sto amartolo basileio, kai tha to afaniso apo to prosopo tis gis omos, den tha afaniso oloklirotika ton oiko iakob, leei o kurios. epeidi, deste, ego tha prostaxo, kai tha lichniso ton oiko israil anamesa se ola ta ethni, opos lichnizetai to sitari mesa sto koskino, kai kokkos den tha pesei sti gi. me romfaia tha pethanoun oloi oi amartoloi tou laou mou, autoi pou lene: to kako den tha mas aggxiei oute tha mas kataftasei. kata tin imera ekeini tha sikoso ti skini tou dabid, pou eiche pesei, kai tha fraxo tis chalastres tis, kai tha anegeiro ta ereipia tis, kai tha tin xanaktiso, opos stis archaies imeres gia na klironomisoun to upoloipo tou edom, kai ola ta ethni, epano sta opoia anaferetai to onoma mou, leei o kurios, o opoios ta kanei auta. deste, erchontai imeres, leei o kurios, pou, autos o opoios arotriazei, tha ftasei ton theristi, kai o patitis tou linou, auton pou spernei ton sporo kai ta bouna tha stalaxoun gleukos, kai oloi oi lofoi tha reoun agatha. kai tha epistrepso tous aichmalotous tou laou mou israil, kai tha xanachtisoun tis erimomenes poleis, kai tha katoikisoun kai tha futepsoun ampelones, kai tha pioun to krasi tous kai tha kanoun kipous, kai tha fane ton karmo tous. kai tha tous futepso epano sti gi tous, kai den tha apospastoun pleon apo ti gi tous, tin opoia edosa s' autous, leei o kurios o theos sou.

orasi tou abdiou. etsi leei o kurios o theos gia ton edom: akousame aggelia apo ton kurio, kai minutis stalhike sta ethni: sikotheite, ki as sikothoume enantion tou gia polemo. des, se ekane mikron anamesa sta ethni eisai uperbolika katafronimenos. i uperifaneia tis kardias sou se apatise, esena pou katoikeis sta koilomata ton gkremon, tou opoiou i katoikia einai psili pou stin kardia sou les: poios tha me katebasei sti gi; an statheis meteoros san ton aeto, kai an baleis ti folia sou anamesa sta asteria, kai apo ekei tha se katebaso, leei o kurios. an erchontan se sena kleftes, an mesa sti nuchta listes, (pos exaleifthikes!) den tha arpazan gia ton eauto tous auto pou tous arkouse; an erchontan se sena trugites, den tha afinan apomazomata; pos exereunithike o isau! apokalufthikan oi krupsones tou! oloi oi andres tis summachias sou se sunodeusan mechri to orio sou oi anthropoi, pou isan mazi sou me eirini, se apatisan, kai uperischusan enantion sou autoi pou etrogan to psomi sou, ebalan enedres apo kato sou den uparchei s' auton sunesi. kata tin imera ekeini, leei o kurios, den tha apoleso kai tous sofous apo ton edom, kai ti sunesi apo to bouno tou isau; kai oi machites sou, thaiman, tha fobithoun, gia na apokopei me sfagi kathe anthropos apo to bouno tou isau. gia tin adikia, ekeini pros ton adelfo sou iakob, tha se skepasei ntropi, kai tha apokopeis gia panta. kata tin imera, kata tin opoia stekosoun apenanti, kata tin imera, kata tin opoia oi allogeneis eferan ton strato tou se aichmalosia, kai oi xenoi mpikan stis pules tou, kai errixan klirous gia tin ierousalim, isoun ki esu san enas ap' autous. den eprepe, omos, na epi-blepis stin imera tou adelfou sou, stin imera tis apoxenosis tou oute na chairesai enantia stous gious tou iouda, kata tin imera tou afanismou tous oute na kompazeis kata tin imera tis thlipsis tous. den eprepe na mpeis mesa stin puli tou laou mou kata tin imera tis sumforas tous oute ki esu na thoreis ti thlipsi tous kata tin imera tis sumforas tous oute na baleis cheri epano stin periou- sia tous kata tin imera tis sumforas tous oute eprepe na statheis epano stis diexodous, gia na apokleieis ekeinous pou, apo ton lao, diasozontan oute na paradoseis tous upoloipous ap' auton kata tin imera tis thlipsis tous epeidi, i imera tou kuriou einai konta, enan- tia se ola ta ethni opos ekanes, tha ginei se sena i antapodosi sou tha strafei epano sto kefali sou. epeidi, opos eseis ipiate epano sto agio bouno mou, etsi tha pinoun gia panta ta ethni nai, tha pinoun, kai tha ro- ufane, kai tha einai san ekeinous pou den uparchoun. epano sto bouno sion, omos, tha einai sotiria, kai tha einai agio to o

oikos iakob tha klironomisei olokliriotika tis klironomies tous kai o oikos iakob tha einai fotia, kai o oikos iosif floga, eno o oikos isau san kalami kai tha anapsoun enantion tous, kai tha tous katafane kai den tha uparchei upoloipo tou oikou isau epeidi, milise o ku- rios. kai ekeinoi tis mesimbrinis periochis tha klironomisoun olokliriotika to bouno tou isau, kai ekeinoi tis pedinis periochis, tou fil- istaios kai tha klironomisoun olokliriotika ta chorafia tou efraim, kai ta chorafia tis samareias kai o beniamin, ti galaad. ki au- tos o stratos ton gion israil, pou aichmalotistike, ekeini ti gi ton chananaion mechri ta sarepta. ki autoi tis ierousalim, pou aichmalotistikan, pou einai sti sefarad, tha klironomisoun olokliriotika tis poleis tou no- tou kai sto bouno sion tha aneboun sotires, gia na krinoun to bouno isau kai i basileia tha einai tou kuriou.

kai egine logos tou kuriou ston iona, ton gio tou amathi, legontas: siko, pigaine sti nineui, ti megali poli, kai kiruxe enantion tis epeidi, i asebeia tous anebike mprosta mou. kai o ionas sikothike gia na fugei apo to prosopo tou kuriou, pros ti tharseis, kai katebika stin ioppi kai brike ena ploio, pou pigaine sti tharseis, kai edose ton naulo tou, ki anebike s' auto, gia na paei mazi tous sti tharseis, gia na fugei apo to prosopo tou kuriou. o kurios, omos, sikose dunaton anemo epano sti thalassa, kai egine megali fourtouna mesa sti thalassa, kai to ploio kinduneue na suntriftei. kai oi nautes fobithikan, kai anaboisin kathe enas ton theo tou, kai petaxan mesa sti thalassa ta skeui pou isan sto ploio, gia na elafrothei ap' auta o ionas, omos, katebika sto koiloma tou ploioi, kai plagiase, kai koimotan bathia. kai o ploiarchos plisiase s' auton, kai tou eipe: ti koimasai, esu; siko, epikalesou ton theo sou, isos mas thumitheis o theos, kai den chathoume. kai eipan kathe enas ton diplano tou: elate na rixoume klirous, gia na gnorisoume exaitias tinis irthe auto to kako epano mas. kai errixan klirous, kai o kliros epese ston iona. tote, tou eipan: pes mas, tora, exaitias tinis pragmatos irthe auto to kako epano mas; ti einai to ergo sou; apo pou erchesai; poios einai o topos sou; kai apo poion lao eisai; kai ekeinos tous eipe: ego eimai ebraios kai sebomai ton kurio ton theo tou ouranou, pou dimiourgise ti thalassa kai tin xira. tote, oi anthropoi fobithikan me megalon fobo, kai tou eipan: ti einai auto pou ekanes; epeidi, oi anthropoi gnorisan, oti efeuge apo to prosopo tou kuriou, dedomenou oti, tous to eiche anageilei. kai tou eipan: ti na se kanoume, oste na isuchasei i thalassa mazi mas; epeidi, i thalassa kludonizotan olo kai perissotero. kai tous eipe: sikoste me, kai rixte me mesa sti thalassa, kai i thalassa tha isuchasei mazi sas epeidi, ego gnorizo oti exaitias mou egine auti i megali fourtouna epano sas. oi anthropoi, omos, kopilatousan dunata gia na epistrepoun stin xira, alla den mporousan epeidi, i thalassa kludonizotan olo kai perissotero enantion tous. gi' auto, anaboisan ston kurio, kai eipan: parakaloume, kurie, parakaloume, as mi chathoume gia ti zoi autou tou anthropou, kai mi epibaleis epano mas athoo aima epeidi, esu, kurie, ekanes opos itheles. kai sikosan ton iona, kai ton errixan mesa sti thalassa kai i thalassa stathike apo ton thumo tis. tote, oi anthropoi fobithikan me megalon fobo, kai prosperan thusia ston kurio, kai ekanan euches. kai o kurios dietaxe ena megalo kitos na katapiei ton iona. kai o ionas itan stin koilia tou kitous treis imeres kai treis

nuchtes.

## 2

kai o ionas proseuchithike ston kurio ton theo tou apo tin koilia tou kitous, kai eipe: mesa sti thlipsi mou boisa ston kurio, kai me eisakouse apo tin koilia tou adi boisa, kai akouses ti foni mou. epeidi, me errixes sta bathi, stin kardia tis thalassas, kai reumata me perikuklosan oles oi trikumies sou kai ta kumata sou perasan apo pano mou. ki ego eipa: aporrifthika mprosta apo ta matia sou omos, tha epiblepso xana ston agio nao sou. ta nera me perikuklosan mechri tin psuchi, i abussos me ekleise ologura, ta fukia tulichthikan guro apo to kefali mou. katebika sta teleutaia meri ton bounon oi mochloi tis gis einai gia panta apo pano mou all' i zoi mou anebike apo ti fthora, kurie thee mou. eno i psuchi lipothumouse mesa mou, thumithika ton kurio kai i proseuchi mou perase mesa pros esena, ston nao sou ton agio. autoi pou tiroun tis mataiotites tou psematos, egkateleipoun to eleos tous. ego, omos, tha thusiaso se sena me foni ainesis tha apodoso osa euchithika i sotiria proerchetai apo ton kurio. kai o kurios prostaxe to kitos, kai xerase ton iona epano stin xira.

## 3

kai egine logos tou kuriou ston iona gia deuteri fora, legontas: siko, pigaine sti nineui, ti megali poli, kai kiruxe s' auti to kirugma, pou ego milao se sena. kai o ionas sikothike, kai pige sti nineui, sumfona me ton logo tou kuriou. i nineui itan mia uperbolika megali poli, ektasis dromou trion imeron. kai o ionas archise na pernaei mesa apo tin poli dromon mias imeras, kai kiruxe, kai eipe: akoma 40 imeres, kai i nineui tha katastrafei. kai oi andres tis nineui pistepsan ston theo, kai kiruxan nisteia, kai ntuthikan sakous, apo ton pio megalo anamesa tous mechri ton pio mikro ap' autous epeidi, o logos eiche ftasei ston basilia tis nineui, kai sikothike apo ton throno tou, kai ebgale apo pano tou ti stoli tou, kai skepastike me sako, kai kathise epano se stachti. kai diakiruchthike kai gnostopoitthike sti nineui, me psifisma tou basilia kai ton megistanon tou, kai eipothike: oi anthropoi kai ta ktini, ta bodia kai ta probata, na mi geutoun tipote oute na boskισουν oute na pioun nero alla, anthropos kai ktinos na skepastoun me sakous, kai na fonaxoun ston theo dunata kai as epistrepoun kathe enas apo ton poniro tou dromo, kai apo tin adikia pou einai sta cheria tous. poios xerei an o theos epistrepsei kai metamelithe, kai epistrepsei apo tin orgi tou thumou tou, kai

den chathoume; kai o theos eide ta erga tous, oti apestrepsan apo ton poniro tous dromo kai o theos metamelithike gia to kako, pou eiche pei na kanei s' autous kai den to ekane.

#### 4

kai o ionas lupithike me megali lupi, kai aganaktise. kai proseuchithike ston kurio, kai eipe: o, kurie, autos den itan o logos mou, eno imoun akoma stin patrida mou; gi' auto, prolaba na fugo sti tharseis epeidi, gnoriza oti esu eisai theos eleimonas kai oik-tirmonas, makrothumos kai polueleos, kai metanoeis gia to kako. kai, tora, kurie, pare, se parakalo, apo mena tin psuchi mou epeidi, einai kalutero se mena na pethano, para na zo. kai o kurios eipe: einai kalo na aganakteis; kai o ionas bgike apo tin poli, kai kathise pros to anatoliko meros tis polis, kai ekei ekane gia ton eauto tou mia kaluba, kai kathotan kato apo ti skia tis, mechris otou dei ti eprokeito na ginei stin poli. kai o kurios o theos dietaxe mia kolokuthia, kai ekane na anebei epano apo ton iona, gia na einai skia epano apo to kefali tou, gia na ton anakoufisei apo ti thlipsi tou. kai o ionas charike gia tin kolokuthia me megali chara. kai o theos dietaxe ena skouliki, otan charaxe i augi tis epomenis imeras kai chtupise tin kolokuthia, kai xerathike. kai kathos aneteile o ilios, dietaxe o theos enan kaustiko anatoliko anemo kai o ilios chtupise to kefali tou iona, oste ligopsuchise kai zitise mesa stin psuchi tou na pethanei kai eipe: einai kalutero se mena na pethano, para na zo. kai o theos eipe ston iona: einai kalo na aganakteis gia tin kolokuthia; kai eipe: einai kalo na aganakto mechri thana-tou. kai o kurios eipe: esu lupithikes gia tin kolokuthia, gia tin opoia den kopiases, all' oute tin ekanes na auxithe, i opoia gen-nithike mesa se mia nuchta, kai mesa se mia nuchta chathike. ki ego den eprepe na lupitho gia ti nineui, ti megali poli, stin opoia uparchoun perissoteres apo 12 muriades anthropon, pou den diakrinoun to dexi tous apo to aristero tous cheri, kai polla ktini;

o logos tou kuriou, pou eGINE ston michaia, ton morasthiti, kata tis imeres tou ioatham, tou achaz, kai tou ezechia, ton basiliadon tou iouda, pou eide, gia ti samareia kai tin ierousalim. akouste, oloi oi laoi proseche, gi, kai to pliroma tis kai as einai o kurios o theos marturas se sas, o kurios, apo ton nao tou ton agio. epeidi, deste, o kurios bgainei apo ton topo tou, kai tha katebei, kai tha patisei epáno sta upsi tis gis. kai ta bouna tha dialuthoun apo kato tou, kai oi koillades tha schistoun, san kerimprosta apo ti fotia kai san nera pou katerchontai se enan katiforo. exaitias tis asebeias tou iakob sumbainei olo auto, kai exaitias tis amartias tou oikou israil. poia einai i asebeia tou iakob; ochi i samareia; kai poioi einai oi psiloi topoí tou iouda; ochi i ierousalim; gi' auto, tha katastiso ti samareia se sorous apo petres chorafiou, opou futeuetai ampelonas kai tha kuliso olotela tis petres tis stin koillada, kai tha xeskepaso ta themelia tis. kai ola ta glupta tis tha katakopoun, kai ola ta misthomata tis tha katakaoun me fotia, kai tha exafaniso ola ta eidola tis epeidi, ta sugkentrose apo mistho porneias, kai se mistho porneias tha epistrafoun. gi' auto, tha thriniso kai tha ololuxo, tha pao xentumenos kai gumnos tha kano thrino san ta tsakalia, kai penthos san tis strouthokamilous. epeidi, i pligi tis einai aniati, epeidi irthe mechri ton iouda, eftase mechri tin puli tou laou mou, mechri tin ierousalim. mi to anaggeilete sti gath, mi penthsete penthos sti bith-afra kulisou sti skoni. diaba, i katoikos tis safir, echontas ti ntropi sou gumni i katoikos tis sanaan as mi bgei exo to penthos tis baith-ezil apo sas tha parei tin archi tou. epeidi, i katoikos tis maroth lupithike gia ta agatha tis, dedomenou oti katebike kako apo ton kurio stin puli tis ierousalim. katoike tis lacheis, zeuxe tin amaxa sto grigoro alogo esu, i archi tis amartias sti thugatera tis sion epeidi, oi asebeies tou israil brethikan se sena. gi' auto, tha doseis eggrafo apeleutherosis sti moreseth-gath ta spitia tou achzib tha mataiosoun tis elpides ton basiliadon tou israil. epibleon, tha fero klironomon se sena, katoike tis marisa tharthei mechri tin odollam, ti doxa tou israil. falakrosou, kai kourepse to kefali sou gia ta trufera paidia sou na platuneis ti falakrotita sou san aetos, epeidi apo sena aichmalotistikan.

alloimono s' autous pou sullogizontai anomia, s' autous pou michaneuontai kako sta krebatia tous! molis feggei i augi, to prattoun amesos, epeidi einai sti dunami

tou cheriou tous. kai epithumoun chorafia, kai pairnoun me ti bia kai spitia, kai ta arpazoun etsi diarpazoun ton anthropon kai to spiti tou, nai, ton anthropo kai tin klironomia tou. gi' auto, etsi leeí o kurios: deste, enantia s' auto to genos ego bouleuomai kako, apo to opoio den tha eleutherosete tous laimous sas oute tha perpatate uperifana epeidi, o kairos autos einai kakos. kata tin imera ekeini tha analaboun paroimia enantion sas, kai ekeinos pou thrinei me thrino, tha thrinisei, kai tha pei: afanistikame oloklirótika echei alloioseí ti merida tou laou mou pos tin apomakrune apo mena! anti na apodosei, diamoirase ta chorafia mas. gi' auto, esu den thacheis kapoion pou na bazei schoini gia kliró, sti sunaxi tou kuriou. mi profiteuete, eseis pou profiteuete den tha profiteusoun s' autous i ntropi tous den tha apomakrunthei. o, esu, pou apokaleisai oikos iakob, mikrunete to pneuma tou kuriou; einai tetoia ta epitideumata tou; ta logia mou den kanoun kalo s' autous pou perpatoun ortha; kai allote o laos mou eiche epanastatisei san echthros arpazete to epanofori mazi me ton chitona apo ekeinous pou diabainoun afoba, ap' autous pou epistrefoun apo ton polemo. exosate tis gunaikes tou laou mou apo ta eucharista spitia tous apo ta paidia tous afairesate gia panta ti doxa mou. sikotheite, kai anachoriste epeidi, auti den einai i anapausi sas dedomenou oti, molunthike, tha sas afanisei, malista mesa se skliron afanismo. an kapoios perpataei sumfona me to pneuma tou kai milaí psemata, legontas: tha profiteuso se sena gia krasi kai sikera, autos bebaia tha einai o profitis autou tou laou. bebaia, tha se sugkentroso olokliron, iakob tha sugkentroso, bebaia, to upoloipo tou israil tha tous balo mazi san probata tis bosorras, san kopadi sto meson tis mantras tous tha kanoun megalon thorubo apo to plithos ton anthropon. autos pou diaspaí, anebike mprosta tous diespasan, ki anebikan diameseu tis pulis, kai bgikan ap' auti kai o basilias tous tha diabei mprosta tous, kai o kurios epikefalís tous.

kai eipa: akouste, tora, archigoí tou iakob, kai archontes tou oikou israil: den anikei se sas na gnorizete tin krisi; eseis pou miseite to kalo, kai agapate to kako, pou apospate to derma tous apo pano tous, kai ti sarka tous apo ta kokala tous, katatrote, akoma, ti sarka tou laou mou, kai gdernete to derma tous apo pano tous, kai suntribete ta kokala tous, kai ta katakobete san gia chutra, kai san kreas mesa se kazani. tote, tha boisoun pros ton kurio omos, den tha tous eisakousei malista, tha krupsei ap' autous to prosopo

tou kata tin epochi ekeini, epeidi ferthikan aschima stis praxeis tous. etsi leei o kurios gia tous profites, pou planoun ton lao mou, oi opoioi, kathos dagkonoun me ta dontia tous, fonazoun: eirini kai an kapoios den balei kati sto stoma tous, kiruttoun enantion tou polemo. gi' auto, tha einai se sas nuchta, anti orasis, kai skotadi se sas anti manteias kai o ilios tha dusei epano stous profites, kai i imera tha skoteiniasei epano tous. tote, autoi pou blepoun, tha ntrapoustoun, kai oi manteis tha ntrapoun kai tha skepasoun ta cheili tous, oloi autoi, epeidi den uparchei apokrisi tou theou. alla ego, bebaia, eimai gematos dunami diamesou tou pneumatou tou kuriou, kai krisi, kai ischu, gia na anageillo ston iakob tin parabasi tou, kai ston israil tin amartia tou. akouste, loipon, touto, archigoi tou iakob, archontes tou oikou israil, eseis pou aidiazete tin krisi, kai diastrefete kathe euthutita pou ktizete ti sion me aima, kai tin ierousalim me anomia. oi archontes tis krinoun me dora, kai oi iereis tis didaskoun me mistho, kai oi profites tis manteuoun me asimi, kai epapanapountai ston kurio, legontas: den einai o kurios anamesa mas; kako den tharthei epano mas. gi' auto, i sion tha arotiastei exaitias sas san chorafi, kai i ierousalim tha ginei soros apo petres, kai i bouno tou oikou san psiloi topoi drumou.

#### 4

kai kata tis eschates imeres to bouno tou oikou tou kuriou tha stirichthei epano stin korufi ton bounon, kai tha uposethei pio pano apo tous lofous kai laoi tha surreoun s' auto. kai polla ethni tha pane, kai tha poun: elate, kai as ane boume sto bouno tou kuriou, kai ston oiko tou theou tou iakob kai tha mas didaxei tous dromous tou, kai tha perpatisoume sta monopatia tou epeidi, apo ti sion tha bgei nomos, kai apo tin ierousalim logos tou kuriou. kai tha krinei anamesa se pollous laous, kai tha elegxei ischura ethni, mechri makria kai tha sfurilatisoun tis machaires tous gia unia, kai tis loghes tous gia drepania ethnos den tha sikosei machaira enantia se allo ethnos oute tha mathoun pleon ton polemo. kai kathe enas tha kathetai kato apo tin ampelo tou, kai kato apo ti sukia tou kai den tha uparchei kapoios pou na ekfobizei gia ton logo oti, to stoma tou kuriou ton dunameon milise. epeidi, oloi oi laoi tha perpatoun kathe enas sto onoma tou theou tou emeis, omos, tha perpatoume sto onoma tou kuriou tou theou mas ston aiona, kai ston aiona. kata tin imera ekeini, leei o kurios, tha sunaxo autin pou cholainei, kai tha dechtho mesa autin pou apoblithike, kai ekeinon pou ethlipsa. kai tha kano autin pou cholainei upoloipo,

kai autin pou apoblithike ischuro ethnos kai o kurios tha basileuei epano tous sto bouno sion, apo tora kai mechri ton aiona. ki esu, purge tou poimniou, ochuroma tis thugateras sion, se sena tharthei i proti exousia nai, tharthei to basileio sti thugatera tis ierousalim. giati tora kraugazeis dunata; den uparchei se sena basilias; afanistike o symbolos sou, oste se katelaban odines san auti pou gennaei; koloipona, kai agonizou, thugatera sion, opos auti pou gennaei epeidi, tora tha bgeis exo apo tin poli, kai tha katokiseis se chorafi, kai tha pas mechri ti babulona ekei tha eleutherotheis ekei tha se exagorasei o kurios apo to cheri ton echthron sou. tora, omos, polla ethni sugkentrotikhikan enantion sou, pou lene: as molunthei, kai as epiblepei to mati mas epano sti sion. autoi, omos, den gnorizoun tis skepseis tou kuriou oute katalabainoun ti bouli tou, oti tous sugkentrose san cheirobola aloniou. siko, kai alonize, thugatera sion epeidi, tha kano to keras sou siderenio, kai tha kano tis oples sou chalkines kai tha katasuntripseis pollous laous kai tha aferoso ston kurio ta diarpagmata tous, kai tin periousia tous ston kurio olokliris tis gis.

#### 5

sugkentrotitheite tora se tagmata, thugatera tagmaton ebale poliorkia enantion mas tha pataxoun ton kriti tou israil me rabdo epano sto sagoni. ki esu, bithleem efratha, i mikri, oste na eisai anamesa stis chiliades tou iouda, apo sena tha xelthei se mena enas andras gia na einai igoumenos ston israil pou oi exodoi tou einai exarchis, apo imeres aiona. gi' auto, tha tous afisei, mechri ton kairo kata ton opoio auti pou gennaei tha gennisei tote, to upoloipo ton adelfon tou tha epistrepsei stous gious israil. kai tha stathei, kai tha poimanei me ti dunami tou kuriou, me ti megaleiotita tou onomatatos tou kuriou tou theou tou kai tha katokisoun epeidi, tora tha megalunthei mechri ta akra tis gis. ki autos tha einai eirini. otan o assurios erthei sti gi mas, kai otan patisei sta palatia mas, tote tha sikosoume enantion tou epta poimenes, kai okto archontes anthron kai tha poimanoun ti gi tis assurias me romfaia, kai ti gi tou nebrod stis eisodous tou kai tha mas eleutherosei apo ton assurio, otan erthei sti gi mas, kai otan patisei sta oria mas. kai to upoloipo tou iakob tha einai anamesa se pollous laous san drosos tou kuriou, san stagones epano se chortari, pou den prosmenei apo anthropon oute elpizei se gious anthron. kai to upoloipo tou iakob tha einai anamesa sta ethni, anamesa se pollous laous, san liontari anamesa se ktini tou drumou, san skumnos anamesa se poimnia probaton, pou katap-



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alla den tha diasoseis kai o,ti diesoses, tha to paradoso sti romfaia. esu tha speireis, kai den tha theriseis tha pieiseis elies, kai den tha aleifteis me ladi kai gleukos, kai den tha pieis krasi. epeidi, fulachtikan ta diatagmata tou amri, kai ola ta erga tis oikogeneias tou achaab, kai poreutikate stis boules tous gia na se paradoso se afanismo, kai tous katoikous tis se surigimo kai tha bastaxete to oneidos tou laou mou.

7

alloimono se mena! epeidi, eimai san sunaxi  
karpon tou kalokairiou, san epifullida trugi-  
tou den aparchei tsampi gia na faei kapoios  
i psuchi mou epithumise tis aparches ton  
karpon. o osios apolestike apo ti gi, kai o  
euthus den uparchei anamesa stous anthro-  
pous oloi enedreuoun gia aimi kathe enas  
kunigaei ton adelfo tou mechri exolothremo.  
etoimazoun ta cheria tous sto na kakopoioun  
o archontas apaitei, kai o kritis krinei me  
mistho o megalos proferei tin poniri tou ep-  
ithumia, pou, afou peristrafoun mazi, tin  
ekplironoun. o kaluteros tous einai san  
agkathi o euthus pou aichmiros apo agka-  
thionon fragmo i imera ton fulakon sou. i  
episkepsi sou eftase tora, tha einai i amicha-  
nia tous. mi empisteueste se filo, mi echete  
to tharros se oikeio fulage tis portes tou  
stomatou sou apo ekeinon pou plagiazei mazi  
sou ston korfo sou epeidi, o gios perifronei  
ton patera, i thugatera epanastatei enantia  
sti mitera tis, i nufi enantia stin pethera tis  
kai oi echthroï tou anthropou einai oi an-  
thropoi tou spitiou tou. ego, omos, tha epi-  
blepso ston kurio tha prosmeino ton theo tis  
sotirias mou o theos mou tha me eisakousei.  
mi eufrainessai se mena, i echthros mou an  
kai epesa, tha sikotho, an kai kathisa mesa se  
skotadi, o kurios tha einai se mena fos. tha  
upofero tin orgi tou kuriou, epeidi amartisa  
s' auton, mechris otou dikasei ti diki mou,  
kai kanei tin krisi mou tha me bgalei sto  
fos tha do ti dikaiousuni tou. kai tha dei i  
echthros mou, kai tha tin skepasei ologura  
ntropi, pou mou leei: pou einai o kurios o  
theos sou; ta matia mou tha ti doun tora  
tha einai gia katapatima san ti laspi ton  
dromon. kata tin imera pou ta teichi sou  
prokeitai na ktistoun, ekeini tin imera tha  
diadothei to prostagma makria. ekeini tin  
imera tharthoun mechris esena apo tin asu-  
ria, kai apo tis poleis tis aiguptou, kai apo  
tin aigupto mechri ton potamo, kai apo tha-  
lassa mechri thalassa, kai apo bouno mechri  
bouno. kai i gi tha erimothei exaitias au-  
ton pou tin katoikoun, gia ton karpo ton  
praxeon tous. poimaine ton lao sou me ti  
rabo sou, to poimnio tis klironomias sou,  
pou katoikei apomonomeno sto dasos, sto  
meson tou karmilou as karponontai ti basan

kai ti galaad, opos stis archaies imeres. opos stis imeres tis exodou sou apo tin aigupto, tha tou deixo thaumasta pragmata. ta ethni tha doun, kai tha katantropiastoun gia oli ti dunami tous tha baloun to cheri tous epano sto stoma, ta autia tous tha koufathoun. tha gleifoun to choma san fidia, tha sernontai apo tis trupes tous, opos ta erpeta tis gis tha ekplagoun ston kurio ton theo mas, kai tha fobithoun apo sena. poios theos einai omoios me sena, pou na sugchorei anomia, kai na parablepei tin parabasi tou upoloipou tis klironomias tou; den diatirei gia panta tin orgi tou, epeidi autos aresketai se eleos. tha gurisei, kai tha mas splachnistei, tha katastrepsei tis anomies mas kai oles tis amarties tous tha tis rixei sta bathi tis thalassas. tha ekteleseis alitheia ston iakob, eleos ston abraam, opos orkistikes stous pateres mas apo tis archaies imeres.

i profiteia enantia sti nineui to biblio tis orasis tou naoum tou elkosaïou. o theos einai zilotupos, kai o kurios kanei ekdikisi o kurios kanei ekdikisi, kai orgizetai o kurios tha ekdikitheï tous enantious tou, kai fulattei orgi enantia stous echthrous tou. o kurios einai makrothumos, kai megalos se dunami, kai kata kanenan tropo den tha athoousei ton asebi o dromos tou kuriou einai mazi me anemostrobilo kai thuella, kai i skoni ton podion tou einai sunnafa. epitimaï ti thalassa, kai tin xeraïne, kai xeraïne oloklirotika olous tous potamous marainetai i basan kai o karmilos, kai to anthos tou libanou marainetai. ta bouna seioutai ap' auton, kai oi lofoi dialuontai kai i gi tremei apo tin parousia tou, nai, i oikoumeni, kai oloi ekeinoi pou katoikoun s' auti. poios mporei na antexei mprosta stin aganaktisi tou; kai poios mporei na statheï stin exapsi tis orgis tou; o thumos tou xechunetai san fothia, kai oi brachoi suntribontai mprosta tou. o kurios einai agathos, ochuroma se imera thlipsis kai gnorizei ekeinous pou elpizoun s' auton. omos, me plimmura pou katakluzei tha kanei sunteleia tou topou tis, kai skotadi tha katadioxei tous echthrous tou. ti bouleueste enantia ston kurio; autos tha kanei sunteleia thlipsi den tharthei gia deuteri fora. epeidi, eno periplekontai mazi san agkathia, kai methoun san methusoi, tha katanalothoun san kataxero achuro. apo sena bgike kapoios pou sullogizetai ponira enantia ston kurio, poniros simboulos. etsi leeï o kurios: an kai einai stin akmi tous, kai polloi akoma, omos tha koureutoun, otan autos diabei an kai se katathlipsa, den tha se katathlipso pleon. epeidi, tora tha suntripso ton zugo tou apo sena, kai tha diaspasso tous desmous sou. kai o kurios edose gia sena prostagi, oti den tha sparei pleon apo to onoma sou apo ton oiko ton theon sou tha apokopso ta glupta kai ta choneuta tha ton kano tafo sou, epeidi eisai bdeltotos. des, epáno sta bouna einai ta podia ekeinou pou euaggelizetai, ekeinou pou kirutteï eirini! iouda, giortaze tis episimes giortes sou, apodose tis euches sou, epeidi o exolothreutis den tha diabei pleon mesa apo sena apokopike oloklirotika.

autos pou katasuntribei anebike mprosta apo to prosopo sou fulage to ochuroma, skopeuse ton dromo, enischuse tis osfues, endunamose uperbolika tin ischu sou. epeidi, o kurios apostrepse ti doxa tou iakob, opos ti doxa tou israil epeidi, oi tinachtes tous xetinaxan, kai eftheiran ta klimata tous. i aspida ton ischuron tou einai kokkinobam-

meni, oi andres dunamis ntumenoi eruthra oi amaxes tha kinountai me astraftero sidero kata tin imera tis etoimasias tou, kai ta elatina dorata tha seistoun tromera. oi amaxes tha thoruboun stous dromous, tha sugkrountai i mia me tin alli stis plateies i thea tous tha einai san lampades, tha trechoun san astrapes. tha thumitheï tous andreïous tou, alla tha glistrisoun oloklirotika ston dromo tous tha speusoun sta teichi tis, kai o sunaspismos tha etoimastei. oi pules ton potamon tha anoichtoun, kai ta palatia tha dialuthoun. ki auti pou einai stathera kathismeni, tha gumnothei, tha metoikistei, kai oi doules tis tha bgazoun stenagmous, san ti foni ton peristerion, chtupontas ta stithi tous. kai i nineui einai apo palia san limni neron auta, omos, tha fugoun. tha fonazoun: statheite, statheite kai den tha uparchei kanenas pou na blepei pros ta piso. lafuragogeite to asimi, lafuragogeite to chrusafi epeidi, den einai telos stous thisauros tis einai plithos apo kathe epithumito skeuos. adeïase, kai xetinachtike, kai erimothike, kai i kardia dialuetai, kai ta gonata klonizontai, kai uparchoun odines se oles tis osfues, kai ta prosopa olon einai aposbolomena. pou einai to katoikistirio ton liontariou, kai i boski ton skumnon, opou to liontari, to gerasmeno liontari, perpataei, kai o skumnos tou liontariou, kai den uparchei kapoios pou na ekfobizeï; to liontari diasparaze arketa gia tous skumnous tou, kai epnige gia ta thiluka liontaria tou, kai gemize tis spilies tou apo thirama, kai ta katoikistiria tou apo arpagi. des, ego eimai enantion sou, leeï o kurios ton dunameon kai tha kapso tis amaxes sou mechri kapnou, kai i romfaia tha katafaei tous skumnous sou kai tha exolothreuso to thirama sou apo ti gi, kai den tha akoustei pleon i foni ton presbeuton sou.

alloimono stin poli ton aimaton! olokliroi einai gemati psema kai arpagi to thirama den leipei. akougetai foni apo mastiges, kai foni apo thorubo trochon, kai alagon pou ormoun, kai armaton pou anapidoun kabalari pou anebainei, kai romfaïas pou gualizeï, kai logchis pou astraftei kai plithos apo traumatismenous, kai megalos arithmos apo ptomata, kai den uparchei telos sta ptomata proskoptoun sta ptomata tous apo to plithos ton porneion tis elkustikis pornis, tis empeiris se goiteies, pou me tis porneies tis poulaei ethni, kai me tis goiteies tis fules. des, ego eimai enantion sou, leeï o kurios ton dunameon kai tha anasikoso ta kraspeda sou epáno sto prosopo sou, kai tha deïxo ti ntropi sou sta ethni, kai tin atimia sou sta basileia. kai tha rixo bdeluri akatharsia epáno sou, kai tha se katantropiaso, kai tha se katastiso

se theama. kai oloi autoi pou se blepoun tha feugoun apo sena, kai tha lene: i nineui erimothike poios tha ti sullupithe; apo pou tha zitiso parigorites gia sena; eisai kaluteri apo ti no tis ammon, pou keitetai anamesa stous potamous, pou perikuklonetai apo nera, pou promachonas tis itan i thalassa, kai teichos tis to pelagos; i aithiopia itan i dunami tis, kai i aiguptos, malista choris telos i fouth kai oi libuoi isan oi boithoi sou. all' auti metoikistike, pige se aichmalosia kai ta nipia tis suntriftikan epano stis akres olon ton dromon kai erixan klirous epano stous endoxous andres tous, kai oloi oi megistanes tis dethikan me alusides. ki esu tha methusteis, tha meneis afanis ki esu tha zitiseis dunami enantia ston echthro. ola ta ochuromata sou tha einai san sukies me ta protofani tous suka an seistoun, tha pesoun bebaia sto stoma ekeinou pou troei. des, o laos sou einai anamesa sou gunaikes oi pules tis gis sou tha einai oloklirotika anoigmenes stous echthrous sou i fotia tha katafaei tous mochlous sou. anasure nero ston eauto sou, gia tin poliorkia, endunamose ta ochuromata sou mpes mesa ston pilo, kai patise tin argilo, episkeuase to keramiko kamini ekei tha se katafaei i fotia tha se exolothreusei i romfaia, tha se katafaei san brouchos na plithunesai san brouchos, na plithunesai san akrida. plithunes tous emporous sou perisotero apo ta asteria tou ouranou o brouchos xaplothike, kai petaxe. oi megistanes sou einai san akrides, kai oi satrapes sou san megales akrides, pou kathontai epano stous fragmous se imera psuchous otan, omos, anateilei o ilios, feugoun, kai o topos tous den gnorizetai, pou isan. oi poimenes sou nustaxan, basilia tis assurias oi dunatoi sou apokoimithikan o laos sou skorpistike epano sta bouna, kai den uparchei ekeinos pou na sugkentronei. den uparchei therapeia sto suntrimma sou i pligi sou einai foberi oloi osoi akoun tin aggelia, tha cheirotrotisoun gia sena epeidi, se poion den echei epelthei i kakia sou, pantote;

i orasi, tin opoia eide o abbakoum, o profitis. mechri pote, kurie, tha krazo, kai den tha eisakous; tha boo se sena: adikia! kai den tha sozeis; giati me kaneis na blepo mprosta mou anomia, kai na thoro talaiporia, kai arpagi kai adikia; kai uparchoun ekeinoi pou diegeiroun erida kai filonikia. gi' auto, o nomos einai argos, kai den bgainei teleia krisi epeidi, o asebis katadunasteuei ton dikaio, gi' auto bgainei diestrammeni krisi. deste anamesa sta ethni, kai koitaxte me prosochi, kai thaumaste se uperboliko bathmo epeidi, ego tha praxo ena ergo stis imeres sas, pou den tha to pistepsete, an kapoios sas to diigithe. epeidi, ego xesikono tous chaldaious, to pikro kai ormitiko ethnos, pou tha perasei to platos tou topou, gia na klironomisei spitia ochi dika tou. einai foberoi kai tromeroi i krisi tous kai i exousia tous tha proerchetai ap' autous. kai ta aloga tous einai tachutera apo pardaleis, kai agriotera apo lukous tis esperas kai oi kabalaries tous tha diachuthoun, kai oi kabalaries tous tharthoun apo makria tha petaxoun san aetos, pou speudei gia brosi, oloi tharthoun gia arpagi i opsi ton prosopon tous einai san ton anatoliko anemo, kai tha sugkentrosoun tous aichmalotous san ammo. kai tha peripaizoun tous basiliades, kai oi archontes tha einai s' autous paichnidi tha koroideuoun kathe ochuroma epeidi, tha episorousoun choma, kai tha to kurieusoun. tote, to pneuma tou tha alloiothei, kai tha uperbe i kathe orio, kai tha asebei, apodidontas auti ti dunami tou ston theo tou. den eisai esu apo ton aiona, kurie thee mou, o agios mou; den tha pethanoume. esu, kurie, tous dietaxes gia krisi ki esu, ischure, tous ebales gia ti diapaidagogisi mas. ta matia sou einai katharotera, apo ta na blepeis ta ponira, kai den mporeis na blepeis epano stin anomia. giati blepeis epano stous paranomous, kai siopas, otan o asebis katapinei ton dikaiotero ap' auton; kai kaneis tous anthropous san ta psaria tis thalassas, san ta erpeta, pou den echoun archonta epano tous; olous tous anasuroun me to aggistri, tous traboun sto dichtu tous, kai tous mazeuoun sti sagini tous gi' auto, eufrainontai kai chairontai. gi' auto, thusiazoun sto dichtu tous, kai kaine thumiama sti sagini tous epeidi, m' auta i merida tous einai pachia, kai to fagito tous eklekto. mipos gi' auto tha adeiazoun pantote to dichtu tous; kai den tha lupountai foneuontas ta ethni;

epano sti skopia mou tha stitho, ki epano ston purgo tha stilocho, kai tha perimeno, me skopo na do, ti tha mou milisei, kai ti

tha apantiso s' auton pou me elegchei. kai o kurios mou apantise, kai eipe: grapse tin orasi, kai ekthese tin epano se pinakidia, oste trechontas kapoios na ti diabazei. epeidi, i orasi menei akoma gia orisimenon kairo, alla sto telos tha milisei, kai den tha pseuste an kai argoporei, prosmeine tin epeidi, sigoura tharthei, kai den tha bradunei. des, i psuchi tou uperifaneuthike, den einai eutheia mesa tou o dikaios, omos, tha zisei me tin pisti tou. kai malista einai propetis exaitias tou krasiou, andras alazonas, oute isuchazei o opoios platainei tin psuchi tou san ton adi, kai einai san ton thanato, kai den chortainei, alla sugkentronei ston eauto tou ola ta ethni, kai planei gia ton eauto tou olous tous laous. oloi autoi den tha analaboun gi' auton paraboli, kai koroideutiki paroimia enantion tou; kai tha poun: alloimono s' auton pou plithainei auta pou den einai dika tou! mechri pote; kai s' auton pou epibarunei ton eauto tou me pachu pilo! den tha sikothoun xafnika autoi pou se dagkonoun, kai tha xesikothoun autoi pou se talaiporoun, kai tha tous eisai gia diarpagi; epeidi, esu lafurgogises polla ethni, oloklro to upoloipo ton laon tha se lafuragogisei. exaitias ton aimaton ton anthropon, kai tis adikias tis gis, tis polis, kai olon auton pou katoikoun s' auti. alloimono s' auton pou pleonektei me kaki pleonexia gia to spiti tou, gia na balei ti folia tou psila, gia na eleutherothei apo to cheri tou kakou! ntropi bouleuthikes sto spiti sou, exolothreuontas pollous laous, kai amartises enantia stin psuchi sou. epeidi, i petra apo ton toicho tha fonaxei dunata, kai ta xulodemata tha tou apantisoun. alloimono s' auton pou oikodomei poli me aimata, kai themelionei poli me adikies! deste, auto den einai apo ton kurio ton dunameon, na mochthoun oi laoi gia ti fotia, kai ta ethni na apokamoun gia ti mataiotita; epeidi, i gi tha einai gemati apo ti gnosi tis doxas tou kuriou, opos ta nera skepazoun ti thalassa. alloimono s' auton pou potizei ton plision tou, se sena pou profereis ti fiali sou, kai epipleon ton methas, gia na thoreis ti gumnosi tous! gemises apo ntropi anti apo doxa pies ki esu, kai as xeskepastei i akrobustia sou to potiri apo to dexi cheri tou kuriou tha strafei se sena, ki epano sti doxa sou tha einai emetos atimias. epeidi, i adikia sou pros ton libano tha se skepasei, kai i fthora ton thirion, pou ta eiche katafobisei, tha fobisei esena, exaitias ton aimaton ton anthropon, kai tis adikias tis gis, tis polis, kai olon auton pou katoikoun s' auti. poia einai i ofeleia tou gluptou, oti o gluptis tou to skalise; tou choneuti, kai tou daskalou tou psematos, oti autos pou to kataskeuase echei to tharros tou sto ergo tou, oste na kanei afona eidola; alloimono s' auton pou leei sto xulo: xupna stin afoni petra: siko. auto

tha didaxei; deste, auto einai skepasmeno ologura me chrusafi kai asimi, kai mesa tou den uparchei pnoi, katholou. o kurios, omos, einai ston agio nao tou sopa mprosta tou, olokliri i gi.

### 3

i proseuchi tou profiti abbakoum se sigionoth. kurie, akousa tin akoi sou, kai fobithika kurie, zoopoiei to ergo sou sti diadromi ton eton sti diadromi ton eton, kan' to gnosto mesa stin orgi sou, thumisou to eleos. o theos irthe apo ti thaiman, kai o agios apo to bouno faran. (diapsalma). i doxa tou skepase tous ouranous, kai apo tin ainesi tou itan gemati i gi. kai i lampsi tou itan san to fos aktines ebgainan apo to cheri tou, kai ekei itan o krupsonas tis dunamis tou. mprosta tou proporeuotan o thanatos, kai astrapes ebgainan kato apo ta podia tou. stathike, kai metrise ti gi koitaxe, kai dieluse ta ethni kai ta aionia bouna suntriftikan, kai oi aionioi lofoi tapeinothikan oi dromoi tou einai aionioi. eida tis skines tis aithiopias me thlipsi tromaxan ta parapetasmata tis gis madiam. mipos orgistike o kurios enantia stous potamous; mipos o thumos sou itan enantia stous potamous; i, i orgi sou enantia sti thalassa, oste anebikes epano sta aloga sou, ki epano stis amaxes sou gia sotiria; surthike exo to toxo sou, kathos aniggeiles me orko stis fules. (diapsalma). esu eschises ti gi se potamous. se eidan ta bouna, kai tromaxan irthe kataklusmos apo nera i abussos exepempse ti foni tis, upsose ta cheria tis. o ilios kai to fegari stathikan sto katoikitirio tous perpatousan sto fos ton belon sou, sti lampsi tis logchis sou, pou astraftē. me aganaktisi perases mesa apo ti gi, me thumo katapatises ta ethni. bgikes gia sotiria tou laou sou, gia sotiria tou chrismenou sou pataxes ton archigo tou oikou ton asebon, apokalupses ta themelia mechri to bathos. (diapsalma). me tis logches tou diaperases to kefali ton stratachon tou ormisan san anemostrobilos gia na me diaskorpisoun i agalliasi tous itan san na eprokeito na katafane krufa ton ftocho. perases mesa apo ti thalassa mazi me ta aloga sou, diamesou soron apo polla nera. akousa, kai suntarachtikan ta entosthia mou sti foni ta cheili mou etreman i sathrotita mpike sta kokala mou, kai apo kato mou pira tromo omos, kata tin imera tis thlipsis tha anapautho, otan anebei enantia ston lao autos pou prokeitai na ton ekporthisei. akoma kai an i sukia den blastisei oute tha uparchei karpis stis ampelous an o kopos tou eliodentrou mataiothei, kai ta chorafia den dosoun trofi to kopadi exolothreutei apo ti mantra, kai den uparchoun bodia stous staulous ego, omos, tha eufrainomai ston ku-

rio, tha chairomai ston theo tis sotirias mou. o kurios o theos einai i dunami mou, kai tha kanei ta podia mou san ton elafion kai tha me kanei na perpatao epano stous psilous topous mou. ston archimousiko epano se neginoth.

o logos tou kuriou, pou egine ston sofonia, ton gio tou chousei, giou tou gedalia, giou tou amaria, giou tou izkia, kata tis imeres tou iosia, giou tou ammon, basilia tou iouda. tha afaniso apo to prosopo tis gis oloscheros ta panta, leei o kurios. tha afaniso anthron kai ktinos ta afaniso ta poulia tou ouranou, kai ta psaria tis thalassas, kai ta proskommata mazi me tous asebeis kai tha exolothreuso ton anthropon apo to prosopo tis gis, leei o kurios. kai tha aploso to cheri mou enantia ston iouda, kai enantia se olous tous katoikous tis ierusalim kai tha exolothreuso to upoloipo tou baal ap' auton ton topo, kai to onoma auton pou thusiazoun sta eidola, mazi me tous iereiis ki autous pou, epano stis taratses, proskunoun ti stratia tou ouranou ki autous pou proskunoun kai orkizontai ston kurio, ki autous pou orkizontai ston malchom ki autous pou xeklinoun apo piso apo ton kurio, ki autous pou den zitoun ton kurio, kai oute rotoun gi' auton. sopa mprosta ston kurio ton theo, epeidi einai konta i imera tou kuriou dedomenou oti, o kurios etoimase thusia, diorise tous proskeklimenous tou. kai kata tin imera tis thusias tou kuriou, tha ekdikitho tous archontes, kai ta paidia tou basilia, kai olous ekeinous pou einai ntu-menoi me xena endumata. kata tin imera ekeini tha ekdikitho kai olous ekeinous pou pidoun epano apo ta katoflia, autous pou gemizoun ta spitia ton kurion tous me arpagi kai dolo. kai kata tin imera ekeini, leei o kurios, tha einai thorubos kraugis apo tin ichthuiki puli, kai ololugmos apo ti deuteri puli, kai megalos suntrimmos apo tous lofous. ololuxte, oi katoikoi tis maktes, epeidi olokliros o emporikos laos exolothreutike oloi osoi fernoun asimi katakopikan. kai kata ton kairo ekeino, tha ereuniso tin ierusalim me luchnaria, kai tha ekdikitho tous andres pou anapauntai epano ston trigito tous autous pou lene stin kardia tous: o kurios den tha agathopoiisei oute tha kakopoiisei. gi' auto, ta agatha tous tha einai gia di-arpagi, kai ta spitia tous gia afanismo. kai tha oikodomisoun spitia, alla den tha katoikisoun kai tha futepsoun ampelones, alla den tha pioun apo to krasu tous. i megali imera tou kuriou einai konta, einai konta, kai speudei uperbolika i foni tis imeras tou kuriou ekei o ischuros tha fonaxei pikra. imera orgis tha einai i imera ekeini, imera thlipsis kai stenochorias, imera erimosis kai afanismo, imera me skotadi kai pukno skotadi, imera me sunnefo kai omichli imera salpig-gas kai alalagmou enantia stis ochures poleis, kai enantia stous psilous purgous. kai tha katathlipso tous anthropous, kai tha perpautoun san tufloi, epeidi amartisan ston kurio

kai to aima tous tha diachuthei san skoni, kai oi sarkes tous san kopria. all' oute to asimi tous oute to chrusafi tous tha mporesei na tous lutrosei kata tin imera tis orgis tou kuriou kai olokliroi i gi tha katanalothai apo ti fotia tou zilou tou epeidi, tha kanei sunteleia, malista grigori, epano se olous ekeinous pou katoikoun ti gi.

## 2

sugkentrotheite, sunathroisteite, to ethnos to mi epithumito prin to psifisma gennisei to apotelesma tou, kai i imera parelthei san chnoudi prin erthei epano sas i exapsi tis orgis tou kuriou prin erthei epano sas i imera tou thumou tou kuriou. zitate ton kurio, oloi oi praoi tis gis, eseis pou ektelesate tis kriseis tou zitate dikaiosuni, zitate praotita, isos skepasteite kata tin imera tis orgis tou kuriou. epeidi, i gaza tha egkataleifthei, kai i askalona tha erimothai tha ekdioxoun tin azoto se kairo mesimeriou, kai i akkaron tha xerizothai. alloimono stous katoikous ton paralio tis thalassas, sto ethnos ton cherethaion! o logos tou kuriou einai enantion sas, chanaan, gi ton filistaion kai tha se afaniso, oste na mi uparchei kapoios pou na katoikei. kai to paralio tis thalassas tha einai katoikies kai spilies boskon, kai mantres poimnion. ki auto to paralio tha einai gia to upoloipo tou oikou tou iouda ekei tha boskoun sta spitia tis askalonas tha kataloun tin espera epeidi, o kurios o theos tous tha tous episkefthei, kai tha apostrepei tin aichmalosia tous. akousa tous oneidismous tou moab, kai tis ubreis ton gion ammon, me tous opoious oneidizan ton lao mou, kai kompazan enantia sta oria tou. gi' auto: zo ego, leei o kurios ton dunameon, o theos tou israil, o moab tha einai exapantos san ta sodoma, kai oi gioi ammon san ta gomorra, topos apo tsouknides, kai alukes, kai pantotini erimosi to upoloipo tou laou mou tha tous lafuragogisei, kai to upoloipo tou ethnou mou tha tous klironomisei oloklirotika. auto tha ginei s' autous exaitias tis uperifaneias tous, epeidi oneidisan kai kompazan enantia ston lao tou kuriou ton dunameon. o kurios tha einai tromeros enantion tous epeidi, tha exolothreusi olous tous theous tis gis kai tha ton proskunisoun, kathe enas apo ton topo tou, ola ta nisia ton ethnon. ki eseis, aithiopes, tha diaperasteite me ti romfaia mou. kai tha aplosei to cheri tou enantia ston borra, kai tha afanisei tin asuria kai tha kanei ti nineui se afanismo, enan anudro topo, san erimo. kai poimnia tha boskontai sto meson tis, ola ta zoa ton ethnon kai o peleanos kai o skantzochiours tha katoikoun sta anoflia tis i foni tous tha ichisei sta parathura erimosi tha einai stis pules, epeidi tha gumnothei apo ta kedrina

erga. auti einai i eufrainomeni poli, i opoia katoikei amerimna, pou leei stin kardia tis: ego eimai, kai ekτος apo mena den uparchei alli. pos egine erimos, kataluma thirion! kathenas pou diabainei mesa ap' auti tha surixei, kai tha kounisei to cheri tou.

### 3

alloimono i paradeigmatismeni kai molusmeni i poli pou katathlibei! den upakouse sti foni den dechthike diorthosi den epise ston kurio den plisiase ston theo tis. oi archontes tis einai mesa s' auti oruomena liontaria oi krites tis, lukoi tis esperas den afinoun tipote mechri to proi. oi profites tis einai propeteis, anthropoi dolioi oi ierei tis bebilosan to agiastirio, athetisan ton nomo. o kurios einai dikaios anamesa tis den tha kanei adikia kathe proino fernei ti diki tou krisi se fos, tipote den paraleipei omos, o dieftharmenos den gnorizei ntropi. exolothreusa ethni oi purgoi tous einai erimomenoi erimosa tous dromous tous, oste na mi uparchei kapoios pou na diabainei oi poleis tous afanistikan, oste den uparchei kapoios pou na katoikei. eipa: bebaia, tha me fobosoun, tha dechosoun paideia, kai i katoikia tis den tha exolothreuotan, oso kai an tin timorosa omos, autoi espeusan na diaftheiroun oles tis praxeis tous. gi' auto, na me prosmenete, leei o kurios, mechri tin imera kata tin opoia sikonoma gia leilasia epeidi, i apofasi mou einai na sugkentroso ola ta ethni, na sunathroiso ta basileia, na xechuso epano tous tin aganaktisi mou, oli tin exapsi tis orgis mou epeidi, olokliri i gi tha katanalothei apo ti fotia tou zilou mou. dedomenou oti, tote tha apokatastiso stous laous glossa kathari, oste oloi na epikalountai to onoma tou kuriou, na ton douleuoun kato apo enan zugo. apo tin periochi pera apo ton potamo tis aithiopias, oi iketes mou, i thugatera ton diasparmenon mou, tha feroun tin prosfora mou. kata tin imera ekeini den tha ntrepesai gia oles tis praxeis sou, me tis opoies anomises enantion mou epeidi, tote tha afaireso apo anamesa sou ekeinous pou kauchontai sti megaloprepeia sou, kai sto exis den tha kompazeis enantia sto bouno mou to agio. kai tha afiso anamesa sou enan lao thlimmenon kai ftocho, ki autoi tha elpizoun sto onoma tou kuriou. to upoloipo tou israil den tha praxe anomia oute tha milisei psemata oute tha brethei sto stoma tous dolia glossa epeidi, autoi tha boskoun kai tha plagiazoun, kai den tha uparchei autos pou ekfobizei. psalle, thugatera sion alalaxte, israil apolambane terpsi kai eufrainou apo oli sou tin kardia, thugatera ierousalim. o kurios afairese tis kriseis sou, apestrepse ton echthro sou o kurios einai basilias tou israil anamesa sou sto exis den tha deis kako. kata

tin imera ekeini tha eipothei stin ierousalim: mi fobasai sion, as mi paraluoun ta cheria sou. o kurios o theos sou, pou einai sto meson sou, o dunatos, tha se sosei, tha eufranthei se sena me chara, tha anapauetai stin agapi tou, tha eufrainetai se sena me asmata. tha sugkentroso tous lupimenous gia tis episimes giortes, autous pou einai apo sena, stous opoious o oneidismos itan baros. deste, kata ton kairo ekeino tha afaniso olous autous pou se katathliboun kai tha soso auti pou cholainei, kai tha sunaxo auti pou echei ekblithe exo kai tha tous kano epaino kai doxa se kathe topo tis ntropis tous. kata ton kairo ekeino tha sas fero, kai kata ton kairo ekeino tha sas sunaxo epeidi, tha sas kano onomastous kai epainetous anamesa se olous tous laous tis gis, otan ego tha apostrepso tin aichmalosia sas mprosta apo ta matia sas, leei o kurios.



kata ton deuterio chrono tou basilia dareiou, ston ekto mina, tin proti imera tou mina, egine logos tou kuriou diamesou tou profiti aggaïou pros ton zorobabel, ton gio tou salathiil, ton dioikiti tou iouda, kai pros ton iisou, ton gio tou iosedek, ton megalo ierea, legontas: etsi leei o kurios ton dunameon, legontas: autos o laos lene: o kairos den irthe, o kairos gia na ktistei o oikos tou kuriou. kai egine logos tou kuriou diamesou tou profiti aggaïou, legontas: einai kairos se sas, na katoikeite eiseis se spitia me xulines enduseis, eno autos o oikos na einai erimos; tora, loipon, etsi leei o kurios ton dunameon: sullogisteite tous dromous sas. echete speiri polu, kai pirate ligo trote, kai den chortainete pinete, kai den thermainete ki autos pou mishodoteitai, mishodoteitai gia ena trupimeno balantio. etsi leei o kurios ton dunameon: sullogisteite tous dromous sas. anebeite sto bouno, kai ferte xula, kai oikodomiste ton oiko kai tha euarestitho s' auton, kai tha doxasto s' auton, leei o kurios ton dunameon: etsi leei o kurios ton dunameon. eichate epiblepsei se polu, kai deste, egine ligo kai to ferate ston oiko, kai ego to fusixa makria. giati; leei o kurios ton dunameon. exaitias tou oikou mou, pou einai erimos, eno eiseis trechete kathe enas sto spiti tou. gi' auto, o ouranos apekleise apo sas ti droso tou, kai i gi apekleise ton karmo tis kai kalesa anombria epano sti gi, kai epano sta bouna, epano sto sitari, kai epano sto gleukos, kai epano sto ladi, kai epano se osa bgazei i gi, kai epano stous anthropous, kai epano sta ktini, kai epano se olous tous kopous ton cherion tous. kai o zorobabel, o gios tou salathiil, upakouse, kai o iisous, o gios tou iosedek, o megalos iereas, kai olokliro to upoloipo tou laou, sti foni tou kuriou tou theou tous, kai sta logia tou profiti aggaïou, kathos ton esteile o kurios o theos tous kai o laos fobithike mprosta ston kurio. kai o aggaïos, o apostalmenos tou kuriou, milise pros ton lao sumfona me tin aggelia tou kuriou, legontas: ego eimai me sas, leei o kurios. kai o kurios diegire to pneuma tou zorobabel, tou giou tou salathiil, tou dioikiti tou iouda, kai to pneuma tou iisou, tou giou tou iosedek, tou megalou ierea, kai to pneuma oloklirou tou upoloipou tou laou, kai irthan kai ergazontan ston oiko tou kuriou ton dunameon, tou theou tous, kata tin 24i imera tou ekto mina, ston deuterio chrono tou basilia dareiou.

kata ton ebdomo mina, tin 21i imera tou mina, egine logos tou kuriou diamesou tou profiti aggaïou, legontas: milise tora ston

zorobabel, ton gio tou salathiil, ton dioikiti tou iouda, kai ston iisou, ton gio tou iosedek, ton megalo ierea, kai sto upoloipo tou laou, legontas: poios emeine anamesa sas, pou eiche dei auton ton oiko stin proti tou doxa; kai ti eidous ton blepete tora eiseis; den einai sta matia sas san tipote, sugkrinomenos me ekeinon; omos, na endunamonesai tora, zorobabel, leei o kurios kai na endunamonesai, iisou, gie tou iosedek, megale ierea kai na endunamonesai, olokliro lae tou topou, leei o kurios, kai ergazeste epedi, ego eimai mazi sas, leei o kurios ton dunameon. sumfona me ton logo tis diathikis mou pros esas, otan bgikate apo tin aigupto, to pneuma mou tha menei anamesa sas mi fobaste. epedi, etsi leei o kurios ton dunameon: alli mia fora, usterapo apo ligo, ego tha seiso ton ourano, kai ti gi, kai ti thalassa, kai tin xira. kai tha seiso ola ta ethni, kai tharthei o eklektos olon ton ethnon kai tha gemiso auton ton oiko apo doxa, leei o kurios ton dunameon. diko mou einai to asimi, kai diko mou einai to chrusafi, leei o kurios ton dunameon. i doxa autou tou teleutaïou oikou tha einai megaluteri apo ekeini tou protou, leei o kurios ton dunameon kai s' auton ton topo tha doso eirini, leei o kurios ton dunameon. kata tin 24i imera tou enatou mina, ston deuterio chrono tou dareiou, egine logos tou kuriou diamesou tou profiti aggaïou, legontas: etsi leei o kurios ton dunameon: rotise tora tous iereis gia ton nomo, legontas: an kapoios parei agio kreas stin akri tou imatiou tou, kai me tin akri tou aggxiei psomi i mageirema i kراسi i ladi i kathe fagito, tha agiastei; kai oi iereis apantisan, kai eipan: ochi. kai o aggaïos eipe: an enas akathartos apo nekro soma aggxiei kati ap' auta, tha molunthei; kai oi iereis apantisan, kai eipan: tha molunthei. kai o aggaïos apantise: kai eipe: etsi einai mprosta mou autos o laos, kai etsi auto to ethnos, leei o kurios, kai etsi olokliro to ergo ton cherion tous kai o, ti prosperoun ekei, einai molusmeno. kai tora, loipon, sullogisteite, apo tin imera auti kai sto exis, prin mpei petra epano se petra ston nao tou kuriou, prin ginoun auta, poreuotan kapoios se enan soro 20 metron, kai isan 10 poreuotan ston lino gia na antlisei 50 metra apo ton lino, kai isan 20. sas pataxa me anemofthora, kai me erusibi, kai me chalazi, se ola ta erga ton cherion sas omos, eiseis den epistrepate se mena, leei o kurios. sullogisteite tora apo tin imera auti kai sto exis, apo tin 24i imera tou enatou mina, apo tin imera kata tin opoia themeliothike o naos tou kuriou, sullogisteite. einai o sporos akoma mesa stin apothiki; akoma kai i ampelos, kai i sukia, kai i rodia, kai to eliodentro, den karpoforisan apo tin imera auti tha ta eulogiso. kai pali egine logos tou kuriou pros

ton aggaio, tin 24i imera tou mina, legontas:  
milise ston zorobabel, ton dioikiti tou iouda,  
legontas: ego seio ton ourano kai ti gi kai tha  
katastrepsō ton throno ton basileion, kai tha  
exolothreuso to kratos ton basileion ton eth-  
non kai tha katastrepsō tis amaxes kai tous  
kabalarides tous kai ta aloga kai oi kabalar-  
ides tous tha pesoun, kathe enas me ti rom-  
faia tou adelfou tou. kata tin imera ekeini,  
leei o kurios ton dunameon, tha paro es-  
ena, zorobabel, ton doulo mou, ton gio tou  
salathiil, leei o kurios, kai tha se balo san  
sfragida epeidi, se dialexa, leei o kurios ton  
dunameon.

kata ton ogdoo mina, ton deutero chrono tou dareiou, egine logos tou kuriou ston zacharia, ton profiti, ton gio tou barachia, giou tou iddo, legontas: o kurios orgistike uperbolika enantia stous pateres sas. gi' auto, pes tous: etsi leei o kurios ton dunameon: na epistrepsete se mena, leei o kurios ton dunameon, kai tha epistrepso se sas, leei o kurios ton dunameon. na mi gineste san tous pateres sas, stous opoious eichan kraxei oi proigoumenoi profites, legontas: etsi leei o kurios ton dunameon: epistrepste tora apo tous ponirous sas dromous, kai apo tis ponires sas praxeis kai den upakousan, kai den edosan prosochi se mena, leei o kurios. oi pateres sas, pou einai; kai oi profites, mipos tha zisoun pantotina; alla, ta logia mou, kai ta diatagmata mou, pou eicha prostaxei stous doulous mou tous profites, den eichan ftasei stous pateres sas; ki autoi straffikan, kai eipan: opos skefthike na kanei se mas o kurios ton dunameon, sumfona me tous dromous mas, kai sumfona me tis praxeis mas, etsi ekane se mas. kata tin 24i imera tou 11ou mina, pou einai o minas sabbat, kata ton deutero chrono tou dareiou, egine logos tou kuriou ston zacharia, ton profiti, ton gio tou barachia, giou tou iddo, legontas: eida ti nuchta, kai xafnou, enas anthropos pou itan kabala epano se kokkino alogo, ki autos stekotan anamesa stis mursines, pou isan mesa se ena koiloma kai piso tou, aloga kokkina, diastikta, kai aspra. kai eipa: kurie mou, ti einai auta; kai o aggelos, pou milouse mazi mou, eipe se mena: ego tha sou deixo ti einai auta. kai o anthropos, pou stekotan anamesa stis mursines, apantise, kai eipe: autoi einai ekeinoi pou o kurios esteile gia na periodeusoun ti gi. kai apokrithikan ston aggelou tou kuriou, pou stekotan anamesa stis mursines, kai eipan: emeis periodeusame ti gi, kai deste, olok-liri i gi kathetai, kai isuchazei. kai o aggelos tou kuriou apokrithike, kai eipe: kurie ton dunameon, mechri pote den tha splachnisteis esu tin ierousalim, kai tis poleis tou iouda, enantia stis opoies aganaktises auta ta 70 chronia; kai o kurios apantise ston aggelou, pou milouse mazi mou, logia kala, logia parigoritika. kai o aggelos, pou milouse mazi mou, eipe se mena: fonaxe, legontas: etsi leei o kurios ton dunameon: eimai zilotupos gia tin ierousalim kai gia ti sion me megalis zilotupia kai eimai uperbolika orgismenos enantia sta ethni pou zoun amerimna epeidi, eno ego orgistika ligo, auta boithisan epiprostheta to kako. gi' auto, etsi leei o kurios: ego epestrepso stin ierousalim me oiktimous o oikos mou tha chtistei mesa s' auti, leei o kurios ton dunameon kai tha aplothei schoini epano stin ierousalim. fon-

axe akoma, legontas: etsi leei o kurios ton dunameon: oi poleis mou tha plimmurisoun akoma apo agatha, kai o kurios tha parigorisei akoma ti sion, kai tha eklexei pali tin ierousalim. kai sikosa ta matia mou, kai eida, kai xafnou, tessera kerata kai eipa ston aggelou pou milouse mazi mou: ti einai auta; kai ekeinos mou apantise: auta einai ta kerata pou diaskorpisan ton iouda, ton israil, kai tin ierousalim. kai o kurios mou edeixe tesseris technites kai eipa: autoi, ti erchontai na kanoun; ki apantise, legontas: auta einai ta kerata pou diaskorpisan ton iouda, oste kanenas den sikose to kefali tou ki autoi irthan gia na ta ekfobisoun, kai gia na ektinaxoun ta kerata ton ethnon, pou sikosan to keras tous enantia sti gi tou iouda gia na ti diaskorpisoun.

## 2

kai sikosa ta matia mou, kai eida, kai xafnou, enas andras me schoini metrisis sto cheri tou kai eipa: pou pigaineis, esu; kai ekeinos mou eipe: na metriso tin ierousalim, gia na do poio einai to platos tis, kai poio einai to makros tis. kai xafnou, o aggelos pou milouse mazi mou bgike exo, kai enas allos aggelos bgike se sunantisi tou, kai tou eipe: trexe, milise s' auton ton neo, legontas: i ierousalim tha katoikitheis choris teichi, exaitias tou plithous, pou tha einai mesa s' auti apo anthropous kai ktini epeidi, ego, leei o kurios, tha eimai s' auti teichos fortias ologura, kai tha eimai gia doxa anamesa tis. o! o! feugete apo ti gi tou borra, leei o kurios epeidi, sas diaskorpisa stous tesseris anemous tou ouranou, leei o kurios. o! diasosou, sion, i opoia katoikeis mazi me ti thugatera tis babulonias. epeidi, etsi leei o kurios ton dunameon: usterapo tu ti doxa me esteile sta ethni, pou sas leilatiskan epeidi, opoios aggizeis esas, aggizeis tin kori tou matiou tou. epeidi, deste, ego tha seiso to cheri mou enantia s' auta, kai tha einai lafuro s' autous pou ta douleuoun kai tha gnorisete oti o kurios ton dunameon me apesteile. na niotheis eucharistisi, kai na eufrainesai, thugatera sion epeidi, des, ego erchomai, kai tha katoikiso sto meson sou, leei o kurios. kai polla ethni tha enothoun mazi me ton kurio kata tin imera ekeini, kai tha einai laos mou kai tha katoikiso sto meson sou, kai tha gnoriseis oti o kurios ton dunameon me esteile se sena. kai o kurios tha klironomisei oloklitrotika ton iouda gia merida tou stin agia gi, kai tha eklexei pali tin ierousalim. sapa, kathe sarka, mprostha ston kurio epeidi, sikothike apo tin katoikia tis agiotitas tou.

kai mou edeixe ton iisou, ton megalos ierea, na steketai mprosta ston aggelos tou kuriou, kai o diabolos stekotan apo ta dexia tou gia na tou antistathe. kai o kurios eipe ston diabolos: diabole, tha se epitimisei o kurios nai, tha se epitimisei o kurios, o opoios dilexe tin ierousalim den einai autos daulos apospasmenos apo ti fotia; kai o iisous itan ntumenos me bromika imatia, kai stekotan mprosta ston aggelos. kai apokrithike, kai eipe s' autous pou stekontan mprosta tou, legontas: afaireste ta bromika imatia tou kai s' auton eipe: des, afairea apo sena tin anomia sou, kai tha se ntuso me imatia giortina kai eipa: as baloun kathari mitra epano sto kefali tou. kai ebalan tin kathari mitra epano sto kefali tou, kai ton entusan me imatia kai o aggelos tou kuriou parastekotan. kai o aggelos tou kuriou diamarturithike ston iisou, legontas: etsi leei o kurios ton dunameon: an perpatiseis stous dromous mou, kai an fulaxeis tis entoles mou, tote esu tha krineis akoma ton oiko mou, kai tha fulatteis akoma tis aules mou, kai tha sou doso na perpatas anamesa s' autous pou stekontai edo. akou tora, iisou, megale ierea, esu, kai oi suntrofoi sou, pou kathontai mprosta sou, epeidi autoi einai thaumasioi anthropoi dedomenou oti, des, ego tha fero exo ton doulo mou, ton blasto. epeidi, des, i petra pou ebalas mprosta apo ton iisou, epano s' auti ti mia petra uparchoun epta matia des, ego tha charaxo to charagma tou, leei o kurios ton dunameon, kai tha exaleipso tin anomia ekeinis tis gis mesa se mia imera. kata tin imera ekeini, leei o kurios ton dunameon, tha proskalesete kathe enas ton plision tou kato apo tin ampelo tou, kai kato apo ti sukia tou.

kai o aggelos, pou milouse mazi mou, gurise, kai me exegeire san anthropo pou exegeiretai apo ton upno tou, kai mou eipe: ti blepeis, esu; kai eipa: eida, kai xafnou, mia luchnia olochrusi, kai ena docheio epano stin korufi tis, kai oi epta luchnoi tis epano tis, kai epta solines stous luchnous tis pou einai epano stin korufi tis, kai duo eliodentra apo pano tis, ena apo ta dexia, kai ena apo ta aristera tis. kai apokrithika, kai eipa ston aggelos pou milouse mazi mou, legontas: ti einai auta, kurie mou; kai o aggelos, pou milouse mazi mou, apantise, kai mou eipe: den gnorizeis ti einai auta; kai eipa: ochi, kurie mou. ki apantise, kai mou eipe, legontas: autos einai o logos tou kuriou pros ton zorobabel, legontas: ochi me dunami oute me ischu, alla me to pneuma mou, leei o kurios ton dunameon. poios eisai esu, to megalos

bouno, mprosta ston zorobabel; pediada kai tha bgalei exo me alalagmo tin akrogoniaia petra: chari, chari s' auton! kai egine se mena logos tou kuriou, legontas: ta cheria tou zorobabel ebalan to themelio autou tou oikou kai ta cheria tou tha ton apoteleousoun kai tha gnoriseis oti o kurios ton dunameon me apesteile se sas. epeidi, poios katafronise tin imera ton mikron pragmaton; sigoura tha charoun, kai ta epta ekeina matia tou kuriou, pou peritrechoun diamേശou olokliris tis gis, tha doun tin petra apo kassitero sto cheri tou zorobabel. tote, apokrithika, kai eipa: ti einai auta ta duo eliodentra sta dexia tis luchnias, kai sta aristera tis; kai apantisa gia deuteri fora, kai tou eipa: ti einai auta ta duo kladia ton eliodentron, pou diamേശou ton duo chruson solinon adeiazoun apo ton eauto tous to ladi sti chrusi luchnia; kai mou eipe, legontas: den gnorizeis ti einai auta; kai eipa: ochi, kurie mou. tore, eipe: autoi einai oi duo chrismenoi, pou parabriskontai konta ston kurio olokliris tis gis.

kai sikosa pali ta matia mou, kai eida, kai xafnou, enas tomos pou petouse. kai mou eipe: ti blepeis, esu; ki apantisa: blepo enan tomo pou petaei, to makros tou einai 20 piches, kai to platos tou 10 piches. kai mou eipe: auti einai i katara pou bgainei epano sto prosopo olokliris tis gi epeidi, kathenas o opoios klebei tha exolothreutei, opos grafetai mesa s' auton apo tin edo pleura kai opoios orkizetai tha exolothreutei, opos grafetai s' auton apo tin ekei pleura. tha ti fero exo, leei o kurios ton dunameon, kai tha mpei mesa sto spiti tou klefti, kai sto spiti ekeinou pou orkizetai sto onoma mou me pseutiko tropo kai tha meinei mesa sto spiti tou, kai tha ton exolothreusei, kai ta xula tou, kai tis petres tou. kai o aggelos pou milouse mazi mou bgike exo, kai mou eipe: sikose tora ta matia sou, kai des ti einai auto pou bgainei exo. kai eipa: ti einai auto; kai ekeinos eipe: auto pou bgainei exo einai ena efa. kai eipe: auti einai i parastasi tous epano se olokliri ti gi. kai xafnou, sikonotan ena talanto apo molubi kai eida, mia gunaika kathotan sto meson tou efa. kai eipe: auti einai i asebeia. kai tin errixe sto meson tou efa kai errixe to molubenio zugi epano sto stomio tou. tote, sikosa ta matia mou, kai eida, kai xafnou, ebgainan exo duo gunaikes. kai anemos itan stis fterouges tous epeidi, autes eichan fterouges, san fterouges pelargou kai sikosan to efa anamesa sti gi kai ton ourano. kai eipa ston aggelos pou milouse mazi mou: pou fernoun autes to efa; kai mou eipe: gia na oikodomisoun gi' auto oiko sti gi sennaar kai tha stirichthei, kai tha mpei ekei mesa epano sti basi tou.

kai sikosa pali ta matia mou, kai eida, kai xafnou, tesseris amaxes ebgainan apo to meson duo bounon, kai ta bouna isan bouna chalkina. stin protí amaxa isan kokkina aloga kai sti deuteri amaxa, maura aloga. kai stin triti amaxa, aspra aloga kai stin tetarti amaxa, aloga poikila psara. kai apokrithika, kai eipa ston aggelou pou milouse mazi mou: ti einai auta, kurie mou; kai o aggelos apantise, kai mou eipe: auta einai oi tesseris anemoi tou ouranou, pou bgainoun apo ti stasi tous mprosta ston kurio ololokliris tis gis ta maura aloga, pou einai sti mia, bgainoun pros ti gi tou borra kai ta aspra bgainoun piso ap' auta kai ta poikila bgainoun pros ti gi tou notou. kai ta psara bgikan, kai zitisan na pane gia na perielthoun ti gi. kai eipe: pigainete, perielthete ti gi. kai periilthan ti gi. kai ekraxe se mena, kai mou milise, legontas: des, auta pou bgainoun pros ti gi tou borra, anepausan to pneuma mou mesa sti gi tou borra. kai egine se mena logos tou kuriou, legontas: pare apo tous andres tis aichmalosias, apo ton chaldai, apo ton tobia, kai apo ton iedaia, pou echoun erthei apo ti babulona, kai ela auti tin idia imera, kai mpes mesa ston oiko tou iosia, giou tou sofonia kai pare asimi kai chrusafi, kai kane stefania, kai bai' ta epano sto kefali tou iisou, giou tou iosedek, tou megalou ierea kai milise tou, me ta logia: etsi leei o kurios ton dunameon, legontas: des, o andras, tou opoiou to onoma einai o blastos kai tha blastisei apo ton topo tou, kai tha ktisei ton nao tou kuriou. nai, autos tha ktisei ton nao tou kuriou ki autos tha parei ti doxa, kai tha kathisei, kai tha dioikisei epano ston throno tou kai tha einai iereas epano ston throno tou kai anamesa stous duo autous tha einai bouli eirinis. kai gia ton elem tha einai stefania, kai gia ton tobia, kai gia ton iedaia, kai gia ton ein, ton gio tou sofonia, se anamnisi ston nao tou kuriou. ki autoi pou einai makra tharthoun, kai tha ktisoun mesa ston nao tou kuriou kai tha gnorisete oti o kurios ton dunameon me apesteile se sas ki auto tha ginei, an upakousete akribos sti foni tou kuriou tou theou sas.

kai kata ton tetarto chrono tou basilía dareiou, egine logos tou kuriou ston zacharia, tin tetarti imera tou enatou mina, tou chisleu kai esteilan ston oiko tou kuriou ton sareser, kai ton regem-melech, kai tous anthropous tous, gia na exileosoun to prosopo tou kuriou na milisoun stous iereis, pou isan ston oiko tou kuriou ton dunameon, kai stous profites, legontas: na klapso ston

pempto mina, echontas apotrabichteí, opos ekena tosa polla chronia; kai mou egine logos tou kuriou ton dunameon, legontas: milise se ololokliri ton lao tis gis, kai stous iereis, legontas: otan nisteuate kai penthousate ton pempto mina kai ton ebdomo mina ekeina ta 70 chronia, nisteuate pragmatika gia mena; gia mena; kai otan trogate, kai otan pinate, den trogate kai pinate gia ton eauto sas; den einai auta ta logia, pou o kurios milise me tous proigoumenous profites, otan i ierousalim itan katoikimeni kai se euimeria, kai oi poleis tis ologura s' auti, otan itan katoikimeno to mesimbrino kai to pedino meros; kai egine logos tou kuriou ston zacharia, legontas: etsi leei o kurios ton dunameon, legontas: na krinete krisi alitheias, kai na kanete eleos kai oiktirimo, kathe enas ston adelfo tou kai mi katadunasteute ti chira, kai ton orfano, kai ton xeno, kai ton penita kai kanenas apo sas as mi skeftetai kako mesa stin kardia tou enantia ston adelfo tou. alla, arnithikan na prosexoun, kai estrep-san apeithi nota, kai barunan ta autia tous gia na mi akousoun. nai, autoi ekanan tis kardies tous san to diamanti, oste na mi akousoun ton nomo, kai ta logia, pou o kurios ton dunameon esteile me to diko tou pneuma, diamesou ton proigoumenon profiton gi' auto, megali orgi irthe apo ton kurio ton dunameon. gi' auto, opos autos eiche kraxei, ki autoi den akougan, etsi ki autoi ekraxan, ki ego den eisakouga, leei o kurios ton dunameon alla, tous diaskorpisa san me anemostrobilo se ola ta ethni, pou den ta gnorizan. kai o topos piso tous erimothike, oste den upirche autos pou diabaine oute autos pou epestrefe kai ebalan tin epithumiti gi se erimosi.

kai egine logos tou kuriou ton dunameon, legontas: etsi leei o kurios ton dunameon: eimai zilotupos gia ti sion me megali zilotupia, kai eimai zilotupos gi' auti me megali orgi. etsi leei o kurios: epestrepse sti sion, kai tha katoikiso sto meson tis ierousalim kai i ierousalim tha onomastei poli alitheias kai to bouno tou kuriou ton dunameon, bouno agio. etsi leei o kurios ton dunameon: akoma, presbuteroi kai presbuteres tha kathisoun stis plateies tis ierousalim, kai kathe enas me ti rabdo tou sto cheri tou apo to plithos ton imeron. kai oi plateies tis polis tha einai gemates apo paidia kai koritsakia pou tha paizoun stis plateies tis. etsi leei o kurios ton dunameon: an fanei thaumasto sta matia autou tou upoloipou laou kata tis imeres ekeines, mipos tha fanei thaumasto kai sta matia mou; leei o kurios ton dunameon. etsi leei o kurios ton dunameon: deste, ego tha soso ton lao

mou apo ti gi tis anatholothis, kai apo ti gi tis dusis tou iliou, kai tha tous fero, kai tha katoikisoun sto meson tis ierousalim kai tha einai laos mou, kai ego tha eimai theos tous, me alitheia kai dikaiosuni. etsi leei o kurios ton dunameon: enischuste ta cheria sas, ki autoi pou akoun auta ta logia kata tis imeres autes, diamessou tou stomatos ton profiton, pou isan kata tin imera, kata tin opoia themeliotike o oikos tou kuriou ton dunameon, gia na ktistei o naos. epeidi, prin apo tis imeres ekeines den upirche misthos gia ton anthropo oute misthos gia to ktinon oute eirini gi' auton pou ebgame exo i empaine mesa, exaitias tis thlipsis gia ton logo oti, esteila olous tous anthropous, kathe enan enantia ston plision tou. alla, tora, ego den tha feromai sto upoloipo autou tou laou, opos stis archaies imeres, leei o kurios ton dunameon. epeidi, o sporos tha einai tis eirinis i ampelos tha dosei ton karmo tis, kai i gi tha dosei ta gennimata tis, kai oi ouranoi tha dosoun ti drosos tous kai tha klirodontiso sto upoloipo autou tou laou ola auta. kai kathos isastan katara anamesa sta ethni, oikos iouda, kai oikos israil, etsi tha sas diasos, kai tha eiste eulogia mi fobaste as enischuontai ta cheria sas. epeidi, etsi leei o kurios ton dunameon: me opoion tropo stochastika na sas timoriso, otan me parorgisan oi pateres sas, leei o kurios ton dunameon, kai den metanoisa, etsi pali thelisa kata tis imeres autes na agathopoiiso tin ierousalim, kai ton oiko iouda mi fobaste. auta einai ta logia, pou tha kanete: milate kathe enas tin alitheia ston plision tou alitheia kai krisi eirinis krinete stis pules sas. mi skefteste kako mesa stis kardies sas kathe enas enantia ston plision tou, kai mi agapate analithi orko epeidi, ola auta einai ekeina pou miso, leei o kurios. kai egine se mena logos tou kuriou ton dunameon, legontas: etsi leei o kurios ton dunameon: i nisteia tou tetartou mina, kai i nisteia tou pemptou, kai i nisteia tou ebdomou, kai i nisteia tou dekatou, tha einai ston oiko iouda mi chara kai me eufrosuni, kai me euthumes giortes gi' auto, agapate tin alitheia kai tin eirini. etsi leei o kurios ton dunameon: epipton, tharthoun laoi, ki autoi pou katoikoun se polles poleis kai oi katoikoi tis mias tha pane stin alli, legontas: as pame speudontas gia na exileosoume ton prosopo tou kuriou, kai na ekzitisoume ton kurio ton dunameon tha pao kai ego. kai polloi laoi kai ischura ethni tharthoun gia na ekzitisoun ton kurio ton dunameon stin ierousalim, kai na exileosoun ton prosopo tou kuriou. etsi leei o kurios ton dunameon: kata tis imeres ekeines deka andres apo oles tis glosses ton ethnon tha piasoun sfichta, nai, tha piasoun sfichta to kraspedo enos ioudaiou, legontas: tha pame me sas epeidi, akousame oti o theos einai me

sas.

## 9

to fortio tou logou tou kuriou enantion tis gis adrach, kai tis damaskou, tis anapausis tou epeidi, tou kuriou einai to na eplebeji tous anthropous, kai oles tis fules tou israil akoma kai enantia stin aimath, pou sunoreuei mazi tis, enantia stin turo kai sidona, an kai einai uperbolika sofes. i tuos ektise gia ton eauto tis ochuroma, kai episoreuse asimi san choma, kai chrusafi san pilo ton dromon. deste, o kurios tha tin apogumnosei kai tha pataxei ti dunami tis mesa sti thalassa ki auti tha katanalthei me fotia. i askalona tha dei, kai tha fobithe kai i gaza tha lupithe uperbolika kai i akkaron, epeidi tha mataiothei i prosdokia tis kai o basilias tha apolestei apo ti gaza, kai i askalona den tha katoikeitai. kai stin azoto tha kathisei allogenesis, kai tha kathaireso tin uperifaneaia ton filistaion. kai tha afaireso to aimo tous apo to stoma tous, kai ta bdelugmata tous apo mesa apo ta dontia tous ki autos pou tha echei enapomeinei, tha einai ki autos gia ton theo mas, kai tha einai ston iouda san chiliarchos kai i akkaron tha einai san ton iebousaio. kai stin stratopeuseo ologura apo ton oiko mou enantia se strateuma, enantia s' auton pou diabainei, kai enantia s' auton pou epistrefei kai ekeinos pou katedunasteui den tha perasei pleon epano tous epeidi, tora eida me ta matia mou. chaire uperbolika, thugatera sion alalaze, thugatera ierousalim des, o basilias sou erchetai se sena autos einai dikaios, kai sozei praos, kai kathetai epano se gaidouri, kai epano se poulari, gio upozugiu. kai tha exolothreuso tin amaxa apo ton efraim, kai to alogo apo tin ierousalim, kai tha exolothreutei to polemiko toxo ki autos tha milisei eirini pros ta ethni kai i exousia tou tha einai apo ti mia thalassa mechri tin alli thalassa, kai apo ton potamo mechri ta perata tis gis. kai gia sena, gia to aimo tis diathikis sou, ego eb gala tous desmious sou apo anudro lakko. epistrepste sto ochuroma, desmioi tis elpidas akoma kai simera kirutto oti tha antapodoso se sena dipla. epeidi, tentosa ton iouda ston eauto mou san toxo tentosa ton efraim dunata, kai xesikosa ta paidia sou, sion, enantia sta paidia sou, ellada kai se ekana san romfaia machiti. kai o kurios tha fanei epano tous, kai to belos tou tha bgei san astrapi kai o kurios o theos tha salpisei me salpigga, kai tha kinithei me anemostrobilous tou notou. o kurios ton dunameon tha tous uperaspizetai kai tha katanalosoun tous enantious, kai tha tous katabaloun me petres sfendonas kai tha pioun, kai tha thorubisoun san apo krasu kai tha gemisoun san fiali, kai san tis gonies tou

thusiastiriou. kai o kurios o theos tous tha tous sosei ekeini tin imera, opos to poimnio tou laou tou dedomenou oti, san petres diadimatos tha upsothoun epano sti gi tou. epeidi, posi einai i agathotita tou, kai posi i oraiotita tou! to sitari tha kanei euthumous tous neous, kai to gleukos tis parthenous.

## 10

zitate apo ton kurio brochi, kata ton kairo tis opsimis brochis kai o kurios tha kanei astrapes, kai tha dosei s' autous broches dunates, se kathe enan, botani sto chorafi. epeidi, ta eidola milisan mataiotita, kai oi manteis eidan analitheis oraseis, kai milisan mataia oneira parigorousan mataia gi' auto, metatopistikan san poimnio tarachtikan, epeidi den upirche poimenas. o thumos mou anapse enantia stous poimenes, kai tha timorise tous tragous epeidi, o kurios ton dunameon episkefthike to poimnio tou, ton oiko iouda, kai tous ekane san endoxo alogo tou mesa se machi. ap' auton bgike i gonia, ap' auton o passalos, ap' auton to polemiko toxo, ap' auton kathe igemonas mazi. kai tha einai san ischuroi, pou katapatoun tous polemious ston pilo ton dromon, mesa sti machi kai tha polemisoun, epeidi o kurios einai mazi tous, kai oi kabalarides ton alogon tha katantropiastoun. kai tha enischuso ton oiko iouda, kai tha soso ton oiko iosif, kai tha tous epanafero, epeidi tous eleisa kai tha einai san na mi tous eicha apobalei epeidi, ego eimai o kurios o theos tous, kai tha tous eisakouso. kai oi efraimites tha einai san ischuros, kai i kardia tous tha charei san apo krasi kai ta paidia tous tha doun, kai tha charoun i kardia tous tha eufranthei ston kurio. tha surixo s' autous, kai tha tous sugkentroso epeidi, ego tous lutrosa kai tha plithunoun opos eichan kapote plithunei. kai tha tous speiro anamesa stous laous kai tha me thumithoun se apomakrusmenous topous kai tha zisoun mazi me ta paidia tous, kai tha epistrepsoun kai tha tous epanafero apo ti gi tis aiguptou, kai tha tous sugkentroso apo tin assuria kai tha tous fero sti gi galaad kai ston libano kai den tha eparkesei s' autous. kai tha perasei mesa apo ti thalassa me thlipsi, kai tha pataxei ta kumata pou einai sti thalassa, kai ola ta bathi tou potamou tha xerathoun kai i uperifanea tis assurias tha katablithei, kai to skiptro tis aiguptou tha afairethei. kai tha tous enischuso ston kurio kai tha perpatoun sto onoma tou, leei o kurios.

## 11

libane, anoixe tis thures sou, kai i fotia as katafaei tous kedrous sou. ololuxe, elato,

epeidi epese o kedros epeidi, oi megistanes afanistikan ololuxe, belanidies tis basan, epeidi to aplisiasto dasos katakopike. foni poimenon akougetai, pou thrinoun epeidi, i doxa tous afanistike foni apo bruchome-nous skunnous epeidi, to frugma tou iordani tapeinothike. etsi leei o kurios o theos mou: poimaine to poimnio tis sfagis, to opoio, ekeinoi pou to agorasan, to sfazoun atimorita ki autoi pou to poulane, lene: eulogitos o kurios, epeidi ploutisa kai oi idioi oi poimenes tou den to lupountai. gi' auto, den tha lupitho pleon tous katoikous tou topou, leei o kurios alla, deste, ego tha paradoso tous anthropous, kathe enan sto cheri tou plision tou, kai sto cheri tou basilia tou, kai tha katakopsoun ti gi, kai den tha tous eleutheroso apo to cheri tous. kai poimana to poimnio tis sfagis, to pragmatika talaiporimeno poimnio. kai pira gia ton eauto mou duo rabdous ti mia tin onomasa oraiotita, kai tin alli tin onomasa desmous kai poimana to poimnio. kai exolothreusa treis boskous se enan mina kai i psuchi mou tous barethike, kai i psuchi tous me apostrafike. tote, eipa: den tha sas poimaino auto pou pethainei, as pethainei kai to chameno, as chanetai, ki auta pou echoun enapomeinei, as trone kathe ena ti sarka tou plision tou. kai pira ti rabdo mou, tin oraiotita, kai tin katekopsa, gia na akuroso ti diathiki mou, pou eicha kanei se olous autous tous laous. kai akurothike kata tin imera ekeini kai etsi to talaiporimeno poimnio, pou apeblepe se mena, gnorise oti autos itan o logos tou kuriou. kai tous eipa: an sas fainetai kalo, doste mou ton mistho mou eidallos, arnitheite ton. kai estisan ton mistho mou 30 arguria. kai o kurios eipe se mena: rix' ta ston keramea, tin polutimi timi, me tin opoia timithika ap' autous. kai pira ta 30 arguria kai ta errixa ston oiko tou kuriou, ston keramea. kai katekopsa tin alli rabdo mou, tous desmous, gia na akuroso tin adelfotita anamesa ston iouda kai ton israil. kai o kurios eipe se mena: pare akoma gia ton eauto sou ta ergaleia tou asunetou poimena. epeidi, des, ego tha sikoso enan poimena epano sti gi, o opoios den tha episkeptetai ta chamera, kai den tha zitaei to diaskorpismeno, kai den tha giatreuei to suntrimmeno oute tha poimainei to ugies alla, tha troei ti sarka apo to pachu, kai tha katakobei ta nuchia tous. alloimono ston mataio poimena, auton pou egkatalpei to kopadi! romfaia tharthei epano ston brachiona tou, kai epano sto dexi tou mati o brachionas tou tha xerathei oloklirotika, kai to dexi tou mati tha amaurothei oloklirotika.

to fortio tou logou tou kuriou gia ton israil, leei o kurios, autos pou aplonei tous ouranous, kai pou themelionei ti gi, kai morfonei to pneuma tou anthropolou, mesa tou. deste, ego kano tin ierousalim potiri zalis se olous tous laous ologura kai ston iouda akoma tha einai auto, stin poliorkia enantia stin ierousalim. kai kata tin imera ekeini tha kano tin ierousalim petra pou katabarainei se olous tous laous oloi osoi tin epifortistoun, tha katasuntriftoun, otan ola ta ethni tis gis tha sugkentrophoun enantion tis. kata tin imera ekeini, leei o kurios, tha pataxo kathe alogo me ekstasi, kai ton kabalari tou me parafrosuni kai tha anoixo ta matia mou epano ston oiko iouda, kai tha pataxo me apotuflosi kathe alogo ton laon. kai oi archontes tou iouda tha poun stin kardia tous: stirigma se mena einai oi katoikoi tis ierousalim, me ton kurio ton dunameon, ton theo tous. kata tin imera ekeini tha kano tous archontes tou iouda san estia fotias se xula, kai san lampada fotias se cheirobolo kai tha katafane olous tous laous ologura, apo ta dexia kai apo ta aristera kai i ierousalim tha katoikithei xana ston topo tis, stin ierousalim. kai o kurios tha sosei prota tis skines tou iouda, gia na mi megalunetai i doxa tou oikou tou dabit, kai i doxa ton katoikon tis ierousalim, enantia ston iouda. kata tin imera ekeini, o kurios tha uperaspistei tous katoikous tis ierousalim kai o adunatos anamesa tous kata tin imera ekeini tha einai san ton dabit, kai o oikos tou dabit san theos, san aggelos tou kuriou, mprosta tous. kata tin imera ekeini tha zitiso na exolothreuso ola ta ethni pou erchontai enantia stin ierousalim. kai epano ston oiko tou dabit, kai epano stous katoikous tis ierousalim, tha xechuso pneuma charis kai ikesion kai tha epiblepsoun se mena, ton opoio diatrupisan kai tha penthisoun gi' auton, opos kapoios penthei gia ton monogeni tou, kai tha lupithoun gi' auton, opos autos pou lupatai gia ton prototoko tou. kata tin imera ekeini tha uparchei megalo penthos stin ierousalim, opos to penthos tou adadrimmon stin pediada megiddon. kai tha penthisei i gi, kathe oikogeneia gia ton eauto tis i oikogeneia tou oikou dabit gia ton eauto tis, kai oi gunaikes tous gia ton eauto tous i oikogeneia tou oikou nathan gia ton eauto tis, kai oi gunaikes tous gia ton eauto tis i oikogeneia tou oikou leui gia ton eauto tis, kai oi gunaikes tous gia ton eauto tous i oikogeneia simej gia ton eauto tis, kai oi gunaikes tous gia ton eauto tous oles oi oikogeneies pou enapemeinan, kathe oikogeneia gia ton eauto tis, kai oi gunaikes tous gia ton eauto tous.

kata tin imera ekeini tha uparchei anoigmeni pigi ston oiko tou dabit, kai stous katoikous tis ierousalim, gia tin amartia, kai gia tin akatharsia. kai kata tin imera ekeini, leei o kurios ton dunameon, tha exolothreuso ta onomata ton eidolon apo ti gi, kai den tha uparchei pleon enthumisi ap' auta ki akoma, tha afaireso apo ti gi tous profites kai to akatharto pneuma. kai an kapoios akoma profiteuei, tote o pateras tou kai i mitera tou, autoi pou ton gennisan, tha tou poun: den tha ziseis epeidi, milas psemeta sto onoma tou kuriou. kai o pateras tou kai i mitera tou, autoi pou ton gennisan, tha ton diatraumatisoun, otan profiteuei. kai kata tin imera ekeini oi profites tha katantropiastoun, kathe enas apo tin orasi tou, otan profiteuei kai den tha tnunontai trichino enduma gia na apatoun. kai tha pei: ego den eimai profitis eimai anthropos georgos epeidi, anthropos me misthose apo ti nioti mou. kai an kapoios tou pei: ti einai autes oi pliges sto meson ton cherion sou; tha apantisei: ekeines, pou pligothika sto spiton filon mou. romfaia, xupna enantia ston poimena mou, kai enantia ston andra, ton sunetairo mou, leei o kurios ton dunameon pataxe ton poimena, kai ta probata tha diaskorpistoun tha strepsou, omos, to cheri mou enantia stous mikrous. kai se olokiri ti gi, leei o kurios, duo meri tha exolothreutoun mesa s' auti, kai tha ekleipsoun eno to trito tha enapomeinei s' auti. ki auto to trito tha to peraso mesa apo fotia kai tha tous kathariso, opos katharizetai to asimi, kai tha tous dokimaso, opos dokimazetai to chrusafi autoi tha epikalestoun to onoma mou, kai ego tha tous eisakouso tha po: autos einai laos mou ki autoi tha poun: o kurios einai o theos mou.

des, i imera tou kuriou erchetai, kai to lafuro sou tha diamoirastei anamesa sou. kai tha sugkentroso ola ta ethni enantia stin ierousalim se machi kai i poli tha alothei, kai ta spitia tha leilatithoun, kai oi gunaikes tha biastoun kai to miso tis polis tha bgei se aichmalosia, kai to upoloipo tou laou den tha exolothreuthei apo tin poli. kai o kurios tha bgei exo, kai tha polemisei enantia sta ethni ekeina, opos otan o kurios eiche polemisei kata tin imera tis machis. kai ta podia tou, kata tin imera ekeini, tha stathoun epano sto bouno ton elaion, pou einai apenanti apo tin ierousalim, apo anatolika kai to bouno ton elaion tha schistei sta duo sto meson tou, pros ta anatolika kai pros ta dutika, kai tha ginei mia uperbolika megali koilada kai to miso tou bounou tha



surthei pros borran, kai to miso tou pros noton. kai tha katafugete stin koilada ton bounon mou epeidi, i koilada ton bounon tha ftanei mechri tin asal kai tha fugete, opos fugate mprosta apo ton seismo kata tis imeres tou ozia, tou basilia tou iouda kai o kurios o theos mou tharthei, kai mazi sou oloi oi agioi. kai kata tin imera ekeini, to fos den tha einai lampro oute suskoteiniasmeno alla, tha einai mia imera, pou einai gnosti ston kurio, oute imera oute nuchta kai pros tin espera tha uparchei fos. kai kata tin imera ekeini tha bgoun zontana nera apo tin ierousalim ta misa ap' auta pros tin anatoliki thalassa, kai ta misa tous pros ti dutiki thalassa se kalokairi kai se cheimona tha einai etsi. kai o kurios tha einai basiliias epano se olokliri ti gi kata tin imera ekeini tha uparchei kurios enas, kai to onoma tou ena. olokliros o topos tha metablithei se pediada, apo ti gabaa mechri ti rimmon, pros noton tis ierousalim ki auti tha upsothei, kai tha katoikithei ston topo tis, apo tin puli tou beniamin mechri ton topo tis protis pulis ton gonion, kai tou purgou ananeil, mechri tous linous tou basilia. kai tha katoikisoun mesa s' auti, kai den tha uparchei pleon afanismos kai i ierousalim tha kathetai me asfaleia. ki auti tha einai i pligi, me tin opoia o kurios tha pligosei olous tous laous, pou ekstrateusan enantia stin ierousalim i sarka tous tha lionei, kathos tha stekontai epano sta podia tous, kai ta matia tous tha dialuthoun mesa stis trupes tous, kai i glossa tous tha dialuthei mesa sto stoma tous. kai kata tin imera ekeini, tha uparchei megali tarachitou kuriou anamesa tous kai kathe enas tha pianei to cheri tou plision tou, kai to cheri tou tha sikonetai enantia sto cheri tou plision tou. akoma kai o ioudas tha polemisei enantia stin ierousalim kai o ploutos olon ton ethnon ologura, chrusafi, kai asimi, kai imatia, tha sugkentrothei se plithora megali. kai i pligi tou alogou, tou moulariou, tis kamilou, kai tou gaidouriou, kai olon ton ktinon, pou tha einai sta stratopeda ekeina, tetoia tha einai, opos auti i pligi. kai kathe enas pou tha enapomeinei apo ola ta ethni, pou irthan enantia stin ierousalim, tha anebainei kathe chrono gia na proskunaei ton basilia, ton kurio ton dunameon, kai na giortazei ti giorti tis skinopigias. kai osoi apo tis oikogeneies tis gis den aneboun stin ierousalim, gia na proskunisoun ton basilia, ton kurio ton dunameon, s' autous den tha uparchei brochi. kai an i oikogeneia tis aiguptou den anebai, kai den erthei, epano stous opoious den uparchei brochi, s' autous tha einai i pligi, pou o kurios tha pligosei ta ethni, ta opoia den anebainoun gia na giortasoun ti giorti tis skinopigias. auti tha einai i poini tis aiguptou, kai i poini olon ton ethnon, auton pou den theloun na aneboun gia na

giortasoun ti giorti tis skinopigias. kata tin imera ekeini, epano sta koudounia ton aligon tha einai grammeno: agiasmos ston kurio kai ta kazania ston oiko tou kuriou tha einai opos oi fiales mprosta apo to thusiastirio. kai kathe kazani stin ierousalim kai ston iouda tha einai agiasmos ston kurio ton dunameon kai oloi autoi pou thusiazoun tharthoun, kai tha paroun ap' auta, kai tha psisoun mesa s' auta kai kata tin imera ekeini den tha uparchei pleon chananaïos mesa ston oiko tou kuriou ton dunameon.

to fortio tou logou tou kuriou diamesou tou malachia pros ton israil. ego sas agapisa, leei o kurios ki eiseis eipate: se ti mas agapises; den itan o isau adelfos tou iakob; leei o kurios omos, agapisa ton iakob, eno misisa ton isau, kai ekana ta bouna tou erimosi, kai tin klironomia tou katoikies erimou. ki an o edom pei: emeis talaiporithikame, omos tha ktisoume xana tous talaiporimenous topous, etsi leei o kurios ton dunameon: autoi tha ktisoun, alla ego tha katastreps kai tha onomastoun: orio anomias, kai: o laos enantia ston opoio o kurios aganaktise gia panta. kai ta matia sas tha doun, ki eiseis tha peite: megalunthike o kurios pera apo to orio tou israil. o gios timaei ton patera, kai o doulos ton kurio tou an, loipon, ego eimai pateras, pou einai i timi mou; kai an ego eimai o kurios, pou einai o fobos mou; leei o kurios ton dunameon se sas, iereis, pou katafroneite to onoma mou kai lete: se ti katafronisame to onoma sou; proserfate psomi molusmeno epano sto thusiastirio mou kai eipate: se ti se moluname; sto oti lete: to trapezi tou kuriou einai axiokatafronito. kai an proserfete zoo tuflo gia thusia, den einai kako; kai an proserfete zoo cholo i arrosto, den einai kako; profere tora auto ston archigo sou arage, tha euarestitheis se sena i tha upodechtheis to prosopo sou; leei o kurios ton dunameon. kai tora, loipon, na deitheite ston theo gia na mas eleisei. exaitias sas egine auto tha upodechtheis arage ta prosopa sas; leei o kurios ton dunameon. pois einai akoma kai metaxu sas, pou tha ekleine tis thures, gia na mi anabete fotia sto thusiastirio mou mataia; den echo eucharistisi se sas, leei o kurios ton dunameon, kai den tha dechtho prosfora apo to cheri sas. epeidi, apo tin anatoli tou iliou mechri ti dusi tou to onoma mou tha einai mega anamesa sta ethni kai tha proserfetai thumiama, se kathe topo sto onoma mou, kai kathari thusia epeidi, to onoma mou tha einai mega anamesa sta ethni, leei o kurios ton dunameon. eiseis, omos, to bebilosate, legontas: to trapezi tou kuriou einai molusmeno ki auta pou topothetountai epano tou, to fagito tou, einai axiokatafronito. eiseis eipate, akoma: deste, ti enochlisi! kai to katafronisate, leei o kurios ton dunameon kai ferate to arpagnemo, kai to cholo, kai to arrosto, nai, tetoia prosfora ferate tha ti dechomoun apo to cheri sas; leei o kurios ton dunameon. gi' auto, epikataratos na einai o apateonas, o opoios echei sto poimnio tou arseniko, kai kanei euchi, kai ston kurio thusiazai ena dieftarmeno pragma epeidi, ego eimai megas basilias, leei o kurios ton dunameon, kai to onoma mou einai tromero anamesa sta ethni. proeidopoiisi tou theou pros tous iereis

kai, tora, iereis, se sas ginetai auti i entoli. an den akousete, kai an auto den to balete stin kardia, gia na dosete doxa sto onoma mou, leei o kurios ton dunameon, tote tha steilo tin katara epano sas, kai tha epikatarasto tis eulogies sas nai, malista kai tis katarastika, epeidi den to bazete auto stin kardia sas. deste, ego tha aporripso ta spermata sas, kai tha skorpiso kopria epano sta prosopa sas, tin kopria ton giorton sas kai tha sas sikoso mazi tis. kai tha gnorisete oti ego sas esteila auti tin entoli, gia na einai i diathiki mou mazi me ton leui, leei o kurios ton dunameon. i diathiki mou, tis zois kai tis eirinis, itan mazi tou kai tis edosa s' auton logo tou fobou me ton opoio me fobotan, kai sebotan to onoma mou. o nomos tis alitheias itan sto stoma tou, kai anomia den brethike sta cheili tou perpatise mazi mou me eirini kai euthutita, kai pollous epestrepse apo anomia. epeidi, ta cheili tou ierea tha fulattoun gnosi, kai apo to stoma tou tha zitisoun nomo gia ton logo oti, autos einai aggelos tou kuriou ton dunameon. all' eiseis xeklinata apo ton dromo kanate pollous na proskoptoun ston nomo diaftheirate ti diathiki tou leui, leei o kurios ton dunameon. gi' auto, kai ego sas ekana axious katafronisis kai exouthenomenous se olokliro ton lao, epeidi den fulaxate tous dromous mou, alla isastan prosopoliptes apenanti ston nomo. den einai enas o pateras olon mas; den mas eplase enas theos; giati dolieuomaste kathe enas enantia ston adelfo tou, bebilonontas ti diathiki ton pateron mas; o ioudas ferthike dolia, kai diaprachthike bdelugma ston israil, kai stin ierousalim epeidi, o ioudas bebilosate to agio tou kuriou, pou eiche agapisei, kai numfeuthike thugatera enos xenou theou. o kurios tha exolothreusei apo ta skinomata tou iakob ton anthropon pou to prattei auto, ton skopo, ki auton pou apokrineitai, ki auton pou proferei prosfora ston kurio ton dunameon. kanate akoma kai touto skepazate to thusiastirio tou kuriou me dakrua, me klama, kai me stenagmous gi' auto, den apoblepei pleon stin prosfora, kai den ti dechetai me euarestisi apo to cheri sas. kai lete: giati; epeidi, o kurios stathike marturas anamesa se sena kai sti gunaika tis niotis sou, pros tin opoia esu ferthikes dolia eno auti einai i suzugos sou, kai i gunaika tis sunthikis sou. kai o theos den ekane ena; ki omos, autos eiche uperochi pneumatous. kai giati ton ena; gia na zitisei theio sperma. gi' auto, prosechete sto pneuma sas, kai as mi feretai kanenas apista pros ti gunaika tis niotis tou. epeidi, o kurios, o theos tou israil, leei oti misei auton pou tin apoballei, ki auton pou skepazei ti bia me to enduma tou, leei o kurios ton dunameon gi' auto, pros-

echete sto pneuma sas, kai mi fereste do-  
lia. me ta logia sas katabarunate ton ku-  
rio kai lete: me ti ton katabaruname; me to  
na lete: kathenas pou prattei kako einai eu-  
arestos mprosta ston kurio, ki autos eudokei  
s' autous i: pou einai o theos tis krisis;

### 3

deste, ego stelno ton aggelou mou, kai tha  
proparaskeuasei ton dromo mprosta mou kai  
o kurios, pou eseis zitate, tharthei xafnika  
ston nao tou, nai, o aggelos tis diathikis,  
pou eseis thelete deste, erchetai, leei o ku-  
rios ton dunameon. alla, poios mporei na  
upomeinei tin imera tis eleusis tou; kai  
poios mporei na stathei stin parousia tou;  
epeidi, autos einai san fotia tou choneuti,  
kai san smigma gnafeon. kai tha kathi-  
sei san ekei non pou lionei kai katharizei to  
asimi kai tha katharisei tous gious tou leui,  
kai tha tous straggisei san to chrusafi kai  
to asimi, kai tha prosferoun prosfora ston  
kurio me dikaiosuni. tote, i prosfora tou  
iouda kai tis ierusalim tha einai aresti ston  
kurio, kathos stis archaies imeres, kai opos  
sta proigoumena chronia. kai tha sas plisi-  
aso gia krisi kai tha eimai marturas pou  
speudei enantia stous magous, kai enan-  
tia s' autous pou moicheuoun, kai enan-  
tia stous epiorkous, kai enantia s' autous  
pou aposteroun ton mistho tou misthotou,  
pou katadunasteuoun ti chira kai ton or-  
fano, ki autous pou adikoun ton xeno, ki  
autous pou den me fobountai, leei o kurios  
ton dunameon. epeidi, ego eimai o kurios  
den alloionomai gi' auto, eseis, oi gioi iakob,  
den apolestikate. apo tis imeres ton pateron  
sas apochoristikate apo ta diatagmata mou,  
kai den ta fulaxate. epistrepste se mena,  
kai tha epistrepso se sas, leei o kurios ton  
dunameon omos, eipate: me poion tropo tha  
epistrepsoume; mipos o anthropos tha klebei  
ton theo; eseis, omos, me klepsate kai lete: se  
ti se klepsame; sta dekata kai stis proforos.  
eseis eiste kataramenoi me katara epeidi, es-  
eis me klepsate, nai, eseis, oloklirou to eth-  
nos. ferte ola ta dekata stin apothiki, gia na  
einai trofi ston oiko mou kai, tora, dokimaste  
me se touto, leei o kurios ton dunameon, an  
den sas anoixo tous katarraktes tou oura-  
nou, kai ekcheo tin eulogia se sas, oste na  
mi eparkei topos gi' auti kai tha epitimiso  
gia chari sas auton pou kataftheirei, kai den  
tha ftheirei tous karpous tis gis sas oute i  
ampelos sas tha aporripsei proora ton karmo  
tis sto chorafi, leei o kurios ton dunameon.  
kai tha sas makarizoun ola ta ethni epeidi,  
eseis tha eiste gi' epithumiti, leei o kurios ton  
dunameon. ta logia sas isan sklira enantion  
mou, leei o kurios kai eipate: ti milisame  
enantion sou; eseis eipate: einai mataio na  
douleuei kapoios ton theo kai: poia i ofeleia

oti fulaxame ta diatagmata tou, kai oti per-  
patisame penthontas mprosta ston kurio ton  
dunameon; kai, tora, emeis makarizoume  
tous uperifanous nai, autoi pou ergazontai  
tin anomia upsothikan nai, autoi pou peira-  
zoun ton theo, ki autoi sothikan. tote, autoi  
pou fobontan ton kurio milousan anametaxu  
tous kai o kurios proseche, kai akouge kai  
grafte bibliou enthumisis mprosta tou, gi'  
autous pou fobontan ton kurio, kai sebaton  
to onoma tou kai tha einai dikoi mou, leei o  
kurios ton dunameon, kata tin imera ekeini,  
otan ego etoimaso ta polutima mou kai tha  
tous splachnisto, opos o anthropos splach-  
nizetai ton gio tou, pou ton douleuei. tote,  
tha epistrepsete, kai tha diakrinete anamesa  
se dikaion kai asebi, anamesa s' ekei non pou  
douleuei ton theo, ki ekei non pou den ton  
douleuei.

### 4

epeidi, deste, erchetai imera, i opoia tha  
kai ei san klibanos kai oloi oi uperifanoi,  
kai oloi autoi pou prattoun asebeia, tha  
einai achuro kai i imera pou erchetai tha  
tous katakapsei, leei o kurios ton dunameon,  
oste den tha tous afisei riza kai kladi. se  
sas, omos, pou fobaste to onoma mou, tha  
anateilei o ilios tis dikaiosunis, me therapeia  
stis fterouges tou kai tha bgeite, kai tha skir-  
tiseti san moscharia tis fatnis. kai tha katap-  
atisei tous asebeis ki autoi tha einai stacht  
kato apo to pelma ton podion sas, kata tin  
imera pou ego tha to kano auto, leei o kurios  
ton dunameon. na thumaste ton nomo tou  
doulou mou tou mousi, pou eicha prostaxei  
s' auton sto chorib gia oloklirou ton israil, ta  
diatagmata kai tis kriseis. deste, ego tha  
sas steilo ton ilia ton profiti, prin erthei i  
imera tou kuriou, i megali kai epifanis autos  
tha epanaferei tin kardia ton pateron pros ta  
paidia, kai tin kardia ton paidion pros tous  
pateres tous, mipote ertho kai pataxo ti gi  
me anathema.

makarios o anthropos, pou den perpatise se thelima asebon, kai se dromo amartolon den stathike, kai se kathedra chleuaston den kathise alla, ston nomo tou kuriou einai to thelima tou, kai ston nomo tou meletaei imera kai nuchta. kai tha einai san den-tro futemeno konta sta ruakia ton neron, to opoio dinei ton karpo tou ston kairo tou, kai to fullo tou den marainetai kai ola, osa an prattei, tha euodothoun. den tha einai etsi oi asebeis alla, san to lepto achuro, pou to parasurei o anemos. gi' auto, den tha sikothoun oi asebeis se krisi, oute oi amartoloi sti sunaxi ton dikaioun. epeidi, o kurios gnorizei ton dromo ton dikaioun eno o dromos ton asebon tha chathei.

giati fruaxan ta ethni, kai oi laoi meletisan mataia; parastathikan oi basilades tis gis, kai oi archontes sugkentrothikan mazi, enantia ston kurio, kai enantia ston christo tou, legontas: as diaspasoume ta desma tous, kai as aporripsoume apo pano mas tis alusides tous. ekeinos pou kathetai stous ouranous, tha gelasei o kurios tha tous muktirisei. tote, stin orgi tou tha milisei s' autous, kai ston thumo tou tha tous suntaraxe. ego, omos, tha pei, echrisa ton basilia mou epano sto bouno sion, to bouno to agio mou. ego tha anaggeilo to prostagma o kurios eipe se mena: uios mou eisai esu ego simera se gennisa zitise apo mena, kai tha sou doso klironomia sou ta ethni, kai idioktisias sou ta perata tis gis me siderenia rabdo tha tous poimaneis san skeuos tou keramea tha tous suntripseis. tora, loipon, basilades, sunetisteite didachtheite krites tis gis. douleuete ton kurio me fobo, kai agalleste me tromo. fileite ton uio, mipote orgistei, kai apolesteite apo ton dromo, otan anapsei grigora o thumos tou. makarioi oloi ekeinoi pou echoun tin pepoithisi tous s' auton.

psalmos tou dabit, otan efuge mprosta apo ton gio tou, ton abessalom. kurie, poso pollaplastastikan oi echthroï mou! polloi epanastatoun enantion mou polloi lene gia tin psuchi mou: den uparchei gi' auton sotiria ston theo. (diapsalma). all' esu, kurie, eisai i aspida mou, i doxa mou, kai ekeinos pou upsonai to kefali mou. ekraxa me ti foni mou pros ton kurio, kai me eisakouse apo to bouno tou to agio. (diapsalma). ego plagiassa, kai koimithika sikothika epeidi, o kurios me upostirizei. den tha fobitho apo muriades laou, pou ologura antiparatasson-

tai enantion mou. siko, kurie sose me, thee mou epeidi, esu pataxes olous tous echthrous mou epano sto sagoni suntripses ta dontia ton asebon. tou kuriou einai i sotiria epano ston lao sou einai i eulogia sou. (diapsalma).

ston archimousiko, se tono neginoth. psalmos tou dabit. otan se epikaloumai, eisakouge me, thee tis dikaiosunis mou mesa se stenochoria me platunes eleise me, kai eisakouse tin proseuchi mou. gioi anthron, mechri pote tha metatrepete ti doxa mou se ntropi, agapate mataiotita, kai zitate to psema; (diapsalma). alla, mathete oti o kurios eklexe ton osio tou o kurios tha akousei, otan krazo s' auton. orgizeste, kai mi amartanete milate stis kardies sas epano sto krebatu sas, kai isuchazete. (diapsalma). thusiaste thusies dikaiosunis, kai elpiste ston kurio. polloi lene: poios tha mas deixei to agatho; upose epano mas to fos tou prosopou sou, kurie. edoses stin kardia mou megaluteri eufrosuni, apo osi apolambanoun autoi, otan plithainei to sitari tous kai to krasi tous. me eirini kai tha plagiasso kai tha koimitho epeidi, esu monos, kurie, me katoikizeis me asfaleia.

ston archimousiko, se tono nechiloth. psalmos tou dabit. eisakouse, kurie, ta logia mou katalabe ton stenagmo mou. prosexe sti foni tis kraugis mou, basilia mou, kai thee mou epeidi, se sena tha proseuchitho. kurie, to proi tha akouseis ti foni mou to proi tha parastatho se sena, kai tha prosdoko. epeidi, esu den eisai theos, pou theleis tin asebeia o ponireuomenos den tha katoikei konta sou. oute oi afrones tha stathoun mprosta sta matia sou miseis olous tous ergates tis anomias. tha exolothreuseis ekeinos pou miloun to psema o kurios bdelussetai ton anthropon ton aimoboro kai ton dolio. ego, omos, me to plithos tou eleous sou tha mpo mesa ston oiko sou tha proskuniso pros ton nao tis agiotitas sou me fobo pros esena. kurie, odigise me sti dikaiosuni sou, exaitias ton echthron mou kateuthune ton dromo sou mprosta mou. epeidi, alitheia den uparchei sto stoma tous i kardia tous einai poniria tafos anoigmenos einai o laruggas tous me ti glossa tous kolakeuoun. katadikase tous, thee as apoteuchoun stis skeuories tous exose tous exaitias tou plithous ton parabaseon tous, epeidi, apostatisan enantion sou. as eufrainontai, omos, oloi ekeinoi pou elpizoun se sena as chairontai pantotina, epeidi esu tous periskepazeis as kauchontai, omoia, se sena ekeinoi pou agapoun to onoma sou.

epeidi, esu, kurie, tha eulogiseis ton dikaio tha ton periskepaseis me eumeneia, san me aspida.

## 6

ston archimousiko, se tono neginoth, se sem-inith. psalmos tou dabid. kurie, mi me elegxeis ston thumo sou oute stin orgi sou na me peraseis apo paideia. eleise me, kurie, epeidi eimai adunatos giatrepse me, kurie, epeidi tarachtikan ta kokala mou. kai i psuchi mou tarachtike uperbolika all' esu, kurie, mechri pote; epistrepse, kurie lutrose tin psuchi mou sose me exaitias tou eleous sou. epeidi, ston thanato den uparchei enthumisi gia sena ston adi poios tha se doxologisei; apekama ston stenagmo mou oli ti nuchta louzo to krebati mou me ta dakrua mou katabrecho to stroma mou. to mati mou maratnike apo ti thlipsi gerase exaitias olon ton echthron mou. apomakruntheite apo mena, oloi oi ergates tis anomias, epeidi, o kurios akouse ti foni tou klauthmou mou. o kurios akouse ti deisi mou o kurios dechthike tin proseuchi mou. as ntrapoun, kai as tarachtoun uperbolika, oloi oi echthroi mou as strafoun pros ta piso as katantropiastoun xafnika.

## 7

umnos tou dabid, pou epsalle ston kurio se schesi me ta logia tou chous, tou beniamiti. kurie, o theos mou, se sena elpizo sose me ap' olous ekeinous pou me katadiokoun, ki eleutherose me mipos kai o echthros arpaxei san liontari tin psuchi mou, kai ti diasparaxei, choris na uparxei eleutherotis. kurie, o theos mou, an ego to epraxa auto, an sta cheria mou einai anomia an antapedosa kako s' ekeinon pou eirineuei mazi mou i katethlipsa ekeinon pou anaitia me katadiokei as katadioxei o echthros tin psuchi mou, kai as ti ftasei kai as katapatisei sti gi ti zoi mou, kai as katabalei ti doxa mou sto choma. (diapsalma). siko, kurie, stin orgi sou uposou, exaitias tis lussas ton echthron mou siko epano gia mena, gia tin krisi pou prostaxes. kai tha se perikuklosei i sunaxi ton laon ki esu, epistrepse, kathise psilotera ap' auti, se upsos. o kurios tha krinei tous laous. krine me, kurie, sumfona me ti dikaio-suni mou, kai sumfona me tin akeraiotita mou, pou einai mesa mou. as teleiosei pleon i kakia ton asebon kai stereose ton dikaio, esu, o dikaios theos, pou exetazeis kardies kai nefra. i aspida mou einai ston theo, pou sozei tous eutheis stin kardia. o theos einai dikaios kritis, kai theos pou orgizetai kathe imera. an o asebis den epistrepsei, tha akonisei ti romfaia tou echei tento-

sei to toxo tou, kai to etoimase kai gi' auton etoimase organa thanatou prosarmose ta beli tou enantia stous dioktes. des, o asebis koiloponei anomia kai sunelabe poniria, kai gennise psema eskapse lakko kai ton bathune omos, autos tha pesei ston bothro pou ekane. i poniria tou tha epistrepsei enantia sto kefali tou, kai i katadunasteia tou tha katebei epano stin korufi tou kefalio tou. ego tha epaino ton kurio, sumfona me ti dikaio-suni tou, kai tha psalmodo sto onoma tou kuriou, tou upsistou.

## 8

ston archimousiko, epano se gittith. psalmos tou dabid. kurie, o kurios mas, poso einai thaumasto to onoma sou se olokliri ti gi! o opoiois ebales ti doxa sou pio psila apo tous ouranous. apo stoma nipton kai thilazonton etoimases ainesi, eneka ton echthron sou, gia na katargiseis ton echthro kai ton ekdikiti. otan thoro tous ouranous sou, to ergo ton daktulon sou, to feggari kai ta asteria, pou esu themelioses, ti einai o anthropos, oste na ton thumasai; i, o gios tou anthropou, oste na ton episkeptesai; esu, malista, ton ekanes ligo pio katotero apo tous aggelous, omos me doxa kai timi ton stefanoses. ton katestises kuriarcho epano sta erga ton cherion sou ola ta upetaxes kato apo ta podia tou ola ta probata kai ta bodia, akoma de kai ta zoa tou chorafioi ta poulia tou ouranou, kai ta psaria tis thalassas, ola ekeina pou diaschizoun tous dromous ton thalasson. kurie, o kurios mas, poso einai thaumasto to onoma sou se olokliri ti gi!

## 9

ston archimousiko, se tono mouth-labben. psalmos tou dabid. tha se doxologiso, kurie, me oli mou tin kardia tha diigitho ola ta thaumasia sou. tha eufrantho kai tha paniguriso se sena tha psalmodiso sto onoma sou, upsiste. otan oi echthroi mou strafoun pros ta piso, pesoun kai afanistoun apo mprostasou. epeidi, esu ekanes tin krisi mou kai ti diki mou kathises se throno krinontas me dikaio-suni. epitimises ta ethni exolothreuses ton asebi exaleipses to onoma tous ston aiona tou aiona (echthre, oi erimoseis chathikan gia panta) kai katedafises poleis i mnimi tous chathike mazi tous. omos, o kurios diamenei ston aiona etoimase ton throno tou gia krisi. ki autos tha krinei tin oikoumeni me dikaio-suni tha krinei tous laous me euthutita. kai o kurios tha einai katafugio ston penita, katafugio se kairo thlipsis. tha elpizoun se sena autoi pou gnorizoun to onoma sou epeidi, den egkateleipses osous se zitoun, kurie.

psalmodeite ston kurio, pou katoikei sti sion anageillate anamesa sta ethni ta katorthomata tou. epeidi, otan kanei ekzistisi aimaton, tous thumatai den xechnaei tin kraugi auton pou talaiporountai. eleise me, kurie des ti thlipsi mou apo tous echthrous mou, esu, pou me upsoneis apo tis pules tou thanatou, gia na diigitho olous tous epainous sou, stis pules tis thugateras sion ego, tha agallomai gia ti sotiria sou. ta ethni buthistikan ston lakko pou eftiaxon to podi tous piastike stin pagida pou ekruptsan. o kurios gnorizetai, gia tin krisi pou kanei o asebis pagideuetai sto ergo ton cherion tou (meleti diapsalma). oi asebeis tha epistrafoun ston adi ola ta ethni pou xechnoun ton theo. epeidi, o ftochos den tha xechastei gia panta oute tha chathei gia panta i prosdokia ton peniton. siko, kurie as mi uperischuei anthropos as krithoun mprosta sou ta ethni. kurie, bale epano tous nomotheti as gnorisoun ta ethni oti einai anthropoi. (diapsalma).

## 10

kurie, giati stekesai apo makria; krubesai se kairo thlipsis; stin uperifaneia tou asebi, katakaigetai o ftochos as piastoun stis panourgies pou sullogizontai. epeidi, o asebis kauchatai stis epithumies tis psuchis tou kai o pleonektis makarizei ton eauto tou perifronei ton kurio. o asebis, exaitias tis alazoneias tou prosopou tou, den tha anazitisei ton kurio oloi oi sullogismoi tou einai: den uparchei theos. oi dromoi tou molounantai se kathe epochi oi kriseis sou einai polu psila apo to prosopo tou fusaei enantia se olous tous echthrous tou. eipe mesa stin kardia tou: den tha saleuto apo genea se genea epeidi, den tha peso se dustuchia. to stoma tou einai gemato apo katara kai apati kai dolo kato apo ti glossa tou einai kakia kai anomia. kathetai se enedra ton proaulion, se apokrufa meri, gia na foneusei ton athoo. ta matia tou paramoneuoun ton penita. paramoneuei se apokrufo meros, san to lioitari sti spilia tou. enedreuei gia na arpaxei ton ftocho. arpazei ton ftocho, otan ton sernei stin pagida tou. skubei, chamilonei, gia na pesoun sta nuchia tou oi ftochoi. eipe mesa stin kardia tou: o theos xechase, ekruptse to prosopo tou, den tha dei pote. siko, kurie thee, upsose to cheri sou mi xechaseis tous thlimmenous. giati o asebis paroxune ton theo; eipe mesa stin kardia tou: den tha exetaseis. eides! epeidi, esu paratreis tin adikia kai tin ubri, gia na antapodoseis me to cheri sou. se sena afieronetai o ftochos ston orfano esu eisai o boithos. suntripse ton brachiona tou asebi kai ponirou ereunise tin asebeia tou, mechris otou den ti breis pleon. o kurios einai basilias ston aiona tou aiona ta

ethni tha exaleifthoun apo ti gi tou. eisakouses, kurie, tin epithumia ton peniton tha stirixeis tin kardia tous, tha kaneis to auti sou prosektiko. gia na krineis ton orfano kai ton tapeinomeno, oste, o chomatinos anthropos, na mi katadunasteuei pleon.

## 11

ston archimousiko. psalmos tou dabid. ston kurio empisteuthika pos lete stin psuchi mou: feuge sto bouno sas san pouli; epeidi, deste, oi asebeis etoimasan toxo, stereosan ta beli tous epano sti chordi, oste mesa se skotadi na toxeousoun tous eutheis stin kardia. otan ta themelia katastrafoun, ti mporei na kanei o dikaio; o kurios brisketai mesa ston agio nao tou o kurios echei ton throno tou ston ourano. ta matia tou blepoun, ta blefara tou exetazoun tous gious ton anthropon. o kurios exetazei ton dikaio ton asebi, omos, ki ekeinon pou agapai tin adikia, ton misei i psuchi tou. tha brexei epano stous asebeis pagides fotia, kai theiafi kai anemozali einai i merida tou potiriou tous. epeidi, o kurios, einai dikaio, agapai dikaiousuni to prosopo tou paratrei euthutita.

## 12

ston archimousiko, se tonno seminit. psalmos tou dabid. sose, kurie epeidi, exafanistike o osios, epeidi chathikan oi filalitheis anamesa stous gious ton anthropon. kathe enas leei mataia logia ston diplano tou me dolia cheili miloun, apo dipli kardia. o kurios as exolothreusi ola ta dolia cheili, ti glossa pou milaei megala logia. epeidi, eipan: tha uperischusoume me ti glossa mas ta cheili mas einai dika mas poios tha einai afentiko epano mas; nexaitias tis talaiporias ton ftochon, exaitias tou stenagmou ton peniton, tora tha sikothoz, leei o kurios fitha balo se asfaleia ekeinon enantia ston opoio fusaei o asebisz. ta logia tou kuriou einai logia kathara asimi dokimasmeno se pilino choneutiri, katharismo epa fores. esu, kurie, tha tous fulaxeis tha tous diatriseis ap' auti ti genea, ston aiona. oi asebeis perpatoun ologura, otan oi achreioi upsothoun anamesa stous gious ton anthropon.

## 13

ston archimousiko. psalmos tou dabid. mechri pote, kurie, tha me lismoneis gia panta; mechri pote tha krubeis apo mena to prosopo sou; mechri pote tha echo boules mesa stin psuchi mou, odunes kathimerina mesa stin kardia mou; mechri pote tha upsonetai epano mou o echthros mou; epiblepse

eisakouse me, kurie, thee mou fotise ta matia mou, mipos koimitho ton upno tou thanatou mipos kai o echthros mou pei: uperischusa enantion tou, ki autoi pou me thliboun upercharoun, an saleuto. ego, omos, elpisa sto eleos sou i kardia mou tha agalletai sti sotiria sou. tha psallo ston kurio, epeidi me antameipse.

## 14

ston archimousiko. psalmos tou dabit. o afronas eipe stin kardia tou: den uparchei theos. diaftharikan eginan bdeluroi sta erga den uparchei kanenas, pou na prattei to agatho. o kurios eskupse apo ton ourano epano stous gious ton anthron, gia na dei an uparchei kapoios pou na echei sunesi, pou na zitaei ton theo. oloi parexeclinan, mazi exachreiothikan den uparchei kanenas pou na prattei to agatho den uparchei oute enas. den echoun gnosi, oloi ekeinoi pou ergazontai tin anomia, pou katatrone ton lao mou, san na trone psomi; den epikalestikan ton kurio, ekei fobithikan tromera epeidi o theos einai mesa sti genea ton dikaion. katantropiasate ti bouli tou ftochou, epeidi o kurios einai to katafugio tou. poios tha dosei apo ti sion ti sotiria tou israil; otan o kurios xanaferei ton lao tou apo tin aichmalosia, tha agalletai o iakob, tha eufrainetai o israil.

## 15

psalmos tou dabit. kurie, poios tha katoikisei sti skini sou; poios tha katoikisei sto bouno sou to agio; ekeinos pou perpataei me akeraiotita kai prattei dikaiousuni kai milaei alitheia mesa stin kardia tou. ekeinos pou den katalalei me ti glossa tou, oute prattei kako ston filo tou, oute dechetai oneidismo enantia ston diplano tou sta matia tou perifroneitai o achreios timaei omos autous pou fobountai ton kurio uposchetai me orko ston diplano tou, kai den athetei. den dinei to asimi tou me toko, oute pairnei dora enantia ston athoo. ekeinos pou prattei auta, den tha saleutei, ston aiona!

## 16

miktam tou dabit. fulaxe me, thee, epeidi elpisa se sena. esu, psuchi mou, eipes ston kurio: esu eisai o kurios mou i agathotita mou den ekteinetai se sena alla, stous agious, pou briskontai sti gi kai stous exairetous, stous opoiους einai oli mou i eucharistisi. oi ponoi, ekeinon pou trechoun piso apo alous theous, tha pollaplasiaastoun ego den tha prosfero tis dikes tous spondes aimatos, oute tha paro sta cheili mou ta onomata

tous. o kurios einai i merida tis klironomias mou kai tou potiriu mou esu diatireis to klironomiko mou meridio. oi merides mou epesan se topous terpnous elaba oraiotati klironomia. tha eulogo ton kurio, pou me nouthetise akoma kai se kairo nuchtas me didaskoun ta nefra mou. eicha ton kurio pantote mprosta mou epeidi, einai sta dexia mou, gia na mi saleuto. gi' auto, i kardia mou eufranthike kai i glossa mou agalliasse akoma kai i sarka mou tha anapauthei me elpida. epeidi, den tha egkateleipseis tin psuchi mou ston adi, oute tha afiseis ton osio sou na dei fthora. mou faneroses ton dromo tis zois chortasmos eufrosunis einai to prosopo sou terpnotites briskontai sta dexia sou, pantotina.

## 17

proseuchi tou dabit. akouse, kurie, to dikaio prosexe sti deisi mou akouse tin proseuchi mou, pou den ginetai me apatila cheili. i krisi mou as proelthei apo to prosopo sou ta matia sou as doun tin euthutita. ereunises tin kardia mou tin episkefthikes se kairo nuchtas me dokimases, kai den brikes mesa mou tipote o stochasmos mou den einai diforetikos apo ta logia mou. os pros ta erga ton anthron, ego, me ta logia ton cheileon sou, fulachthika apo tous dromous ton paranomon anthron. stirixe ta bimata mou stous dromous sou, gia na mi saleuthoun ta podia mou. ego, thee, se epikalestika, epeidi tha me eisakouseis strepse to auti sou se mena, akouse ta logia mou. kane thau-masta ta elei sou, esu, pou sozeis autous pou elpizoun se sena, apo ekeinous pou epanas-tatoun enantia sto dexi sou cheri. fulaxe me san kori ofthalmou krupse me kato apo ti skia ton pterugon sou, mprosta ap' tous asebeis pou me talaiporoun oi echthroi tis psuchis mou me perikuklosan. pachunan uperbolika to stoma tous milaei uperifana. tora, perikuklosan ta bimata mas prosilosan ta matia tous gia na mas gkremisoun katagis san liontari, pou epithumei na kataspaxei kai san liontaraki, pou kathetai se apokr-ufa meri. siko, kurie, proftase ton, uposke-lise ton eleutheroise tin psuchi mou apo ton asebi, o opoios einai i romfaia sou. apo anthroupous, kurie, tou cheriou sou apo anthro-pous tou kosmou, pou pairnoun ti merida tous s' auti ti zoi, kai ton opoion gemizeis tin koilia apo tous thisauros sou chortasan tous gious, kai afinoun ta upoloipa tous stous eggonous tous. ego, omos, me dikaiousuni tha do to prosopo sou tha chortaso apo ti thoria sou, otan exegertho.

ston archimousiko. psalmos tou dabitou doulou tou kuriou, pou milise ston kurio ta logia autou tou umnou,, kata tin imera pou o kurios ton eleutherose apo to cheri olon ton echthron tou, kai apo to cheri tou saoul kai eipe: tha se agapo, kurie, i dunami mou. tha kurios einai petra mou, kai frourio mou, kai eleutherotis mou theos mou, brachos mou s' auton tha elpizo i aspida mou, kai to stirigma tis sotirias mou psilos purgos mou. tha epikalesto ton axiumnito kurio, kai tha sotho apo tous echthrous mou. ponoi thanatou me perikuklosan, kai cheimarroi anomias me katatromaxan ponoi tou adi me perikuklosan, pagides thanatou me eftasan. sti stenochoria mou epikalestika ton kurio kai anaboisa ston theo mou. akouse apo ton nao tou ti foni mou kai i kraugi mou irthe mprosta tou, eftase st' autia tou. tote, saleutike i gi kai seistike, kai ta themelia ton bounon tarachtikan kai saleutikan, epeidi orgistike. kapnos anebaine apo tous muk-ti-res tou, kai fotia apo to stoma tou pou katetroge karbouna anapsan ap' autin. kai chamilose tous ouranou, kai katebika, kai kato apo ta podia tou pukno skotadi. ki anebike epano se cheroubeim kai petaxe kai petaxe epano se fterouges anemon. ebale to skotadi gia apokrufo topo tou i skini tou, ologura tou, isan nera skoteina, pukna sunnafa ton anemon. apo ti lampsi pou itan mprosta tou, perasan ta dika tou sunnafa, chalazi kai karbouna fotias. kai o kurios brontise stous ouranou, kai o upsistos edose na akoustei i foni tou chalazi kai karbouna fotias. kai esteile ta beli tou, kai tous skorpise kai plithune tis astrapes, kai tous suntaraxe. kai fanikan ta bathi ton neron, kai apokalufthikan ta themelia tis oikoumenis, apo tin epitimisi sou, kurie, apo to fusima tis pnois ton mukti-ron sou. esteile apo psila me pire me trabixe apo polla nera. me eleutherose apo ton dunato echthro mou, kai apo ekeinous pou me misousan, epeidi isan pio dunatoi apo mena. me prof-tasan tin imera tis thlipsis mou alla, o kurios stathike to antistigma mou kai me ebgale se euruchoria me eleutherose, epeidi eudokise se mena. o kurios me antameipse sumfona me ti dikaiousuni mou mou antapedose sumfona me tin katharotita ton cherion mou. epeidi, fulaxa tous dromous tou kuriou, kai den asebisas, parekklintonas apo ton theo mou. epeidi, oles oi kriseis tou isan mprosta mou, kai ta diatagmata tou den ta apomakruna apo mena kai stathika amemp-tos apenanti tou, kai fulachthika apo tin anomia mou. kai o kurios mou antapedose sumfona me ti dikaiousuni mou, sumfona me tin katharotita ton cherion mou mprosta sta matia tou. me osion, osios tha eisai, me an-

dra teleion, teleios tha eisai me katharon, katharos tha eisai kai me diestrammenon, diestrammena tha fertheis. epeidi, esu tha soseis laon thlimmeno ta uperifana matia, omos, tha ta tapeinoseis. epeidi, esu tha fotiseis to luchnari mou o kurios, o theos mou, tha fotisei to skotadi mou. epeidi, me sena tha diaspaso strateuma, kai me ton theo mou tha pidiso epano apo teichos. tou theou, o dromos tou einai amomos o logos tou kuriou einai dokimasmenos einai aspida olon ekeinon pou elpizoun s' auton. epeidi, poios theos uparchei, ekto apo ton kurio; kai poios frourio, ekto apo ton theo mas; o theos ein' autos pou me perizonei me dunami, kai kanei amomo ton dromo mou. kanei ta podia mou san ton elafion, kai me stinei epano stous psilous topous mou. didaskei ta cheria mou se polemo, kai ekane tous brachiones mou chalkino toxo. kai edoses se mena tin aspida tis sotirias sou kai to dexi sou cheri me upostirixe, kai i agathotita sou me megalune. platunes ta bi-mata mou, apo kato mou, kai ta podia mou den klonistikan. katadioxsa tous echthrous mou, kai tous eftasa kai den gurisa piso, mechris otou tous sunteleasa. tous suntripsa, kai den mporesan na anasikothoun epesan kato apo ta podia mou. kai me perizoses me dunami gia polemo sugkurtoses apo kato mou ekeinous pou epanastatisan enantion mou. kai ekanes tous echthrous mou na strepsoun se mena ta nota, kai exolothreusa autous pou me misousan. fonaxan dunata, alla kanenas pou na sozei fonaxan dunata kai pros ton kurio, alla den tous eisakouse. kai tous koniortopoiisa, opos ti skoni sto prosopo tou anemou tous apotinaxa, opos ti laspi stous dromous. me eleutheroses apo tis antilogies tou laou me ekanes kefali ton eth-non laos, pou den ton gnorisa, me upiretise. molis akousan, amesos upakousan se mena xenoi upotachthikan se mena. xenoi parelusan, kai katatromaxan apo tous apokrufous topous tous. zei o kurios, kai eulogimeno to frourio mou kai as uposothei o theos tis sotirias mou. o theos einai pou kanei ekdik-isi gia mena, kai upotassei tous laous kato apo mena o opoi-os me eleuthronei apo tous echthrous mou. nai, me upsonese epano apo ekeinous pou epanastatoun enantia se mena me eleutheroses apo adikon andra. gi' auto, kurie, tha se umno anamesa sta ethni, kai sto onoma sou tha psallo. autos megalunei tis sotiries tou basilia tou, kai kanei eleos ston chrismeno tou, ston dabit, kai sto sperma tou, mechri ton aiona.

ston archimousiko. psalmos tou dabit. oi ouranoi diigountai ti doxa tou theou, kai to stereoma anaggellei to ergo ton cherion tou.



i imera pros tin imera ekfrazei logo, kai i nuchta pros ti nuchta anaggellei gnosi. den uparchei lalia oute logos, pou i foni tous den akougetai. se olokliri ti gi antichise i foni tous, kai mechri ta perata tis oikoumenis ta logia tous. mesa s' autous estise skini gia ton ilio ki autos bgainei exo opos o gampros apo ton thalamo tou agalletai, opos o andreios gia na trexei to stadio apo ti mia akri tou ouranou einai i exodos tou kai to terma tou mechri tin alli akri tou kai tipote den krubetai apo ti thermotita tou. o nomos tou kuriou einai amomos, epistrefei psuchi i marturia tou kuriou einai pisti, sofizei ton aplo ta diatagmata tou kuriou einai euthea, eufrainoun tin kardia i entoli tou kuriou einai lampri, fotizei ta matia o fobos tou kuriou einai katharos, paramenei ston aiona oi kriseis tou kuriou einai alithines, kai tautochrone dikaies pio epithumites kai apo to chrusafi, malista ki apo plithos katharo chrusafi, kai glukuteres perissotero kai to meli kai ta stalagmata tis kirithras. o doulos sou, malista, noutheiteitai diamesou auton stin tirisi tous i antamoibi einai megali. poios naisthanetai ta dika tou amartimata; katharise me apo ta krufa mou amartimata. ki akoma, profulaxe ton doulo sou apo uperifaneies as mi me kurieusoun tote, tha eimai teleios, kai tha katharisth apo megali paranomia. as einai euaresta ta logia tou stomatos mou kai i meleti tis kardias mou mprosta se sena, kurie, frourio mou, kai lutroti mou.

## 20

ston archimousiko. psalmos tou dabit. o kurios na se eisakousei se imera thlipsis! to onoma tou theou tou iakob na se uperaspisei! na sou steilei boithieia apo to agiastirio, kai apo ti sion na se upostirixe! na thumitheis oles tis prosfores sou, kai na apodechthei to olokautoma sou! (diapsalma). na sou dosei sumfona me tin kardia sou, kai na ekplirosei kathe schedio sou! tha charoume sti sotiria sou, kai sto onoma tou theou mas tha uposoume tis simaies o kurios na ekplirosei ola ta aitimata sou! tora gnorisa oti o kurios esose ton chrismeno tou tha ton akousei apo ton ourano tis agiotitas tou i sotiria tis dexias tou ginetai me dunami. oi men elpizoun se amaxes, oi de se aloga, emeis omos tha kauchoμαστε sto onoma tou kuriou tou theou mas autoi lugisan kai epesan emeis, omos, sikothikame kai anorthothikame. kurie, sose ton basilia kai eisakouse mas, tin imera pou tha se epikalestoume.

## 21

ston archimousiko. psalmos tou dabit. kurie, sti dunami sou tha eufrainetai o basilias kai poso tha uperagalletai sti sotiria sou! tou edoses tin epithumia tis kardias tou, kai den tou sterises to aitima ton cheilon tou. (diapsalma). epeidi, ton proftheses me eulogies agathotitas ebales sto kefali tou stefani apo katharo chrusafi. sou zitise zoi, kai tou edoses makrotita imeron ston aiona tou aiona. megali i doxa tou diamesou tis sotirias sou timi kai megaloprepeia ebales epano tou. epeidi, ton ebales os eulogia, ston aiona ton upereufranes me to prosopo sou. gia ton logo oti, o basilias elpizei ston kurio, kai me to eleos tou upsis tou den tha saleutei. to cheri sou tha brei olous tous echthrous sou to dexi sou cheri tha brei ekeinous pou se misoun. tha tous kaneis san kamini fotias ston kairo tis orgis sou o kurios tha tous katapiei mesa ston thumo tou kai fotia tha tous katafaei. tha afaniseis apo ti gi ton karmo tous, kai to sperma tous apo tous gious ton anthronon. epeidi, michaneutikan kaka enantion sou sullogistikan ena schedio, alla den mporesan na to ektelesoun. gi'auto, tha tous kaneis na strepsoun ta nota, otan epano stis chordes sou etoimaseis ta beli sou enantia tou prosopo tous. upsosou, kurie, sti dunami sou tha umnoume kai tha psalmodoume ti dunami sou.

## 22

ston archimousiko, se tono ageleth sachar. psalmos tou dabit. thee mou, thee mou, giati me egkateleipses; giati stekesai makria apo ti sotiria mou kai apo ta logia ton stenagmon mou; thee mou, krazo tin imera kai den apantas kai ti nuchta, kai den siopo. esu, malista, o agios katoikeis anamesa stis doxologies tou israil. se sena eichan elpisei oi pateres mas elpisan, ki tous eleutheroses. se sena ekrxan kai sothikan se sena elpisan, kai den ntropiastikan. ego, omos, eimai skouliki kai ochi anthrosos oneidos anthronon kai exouthenima tou laou. me periepaixan osoi me blepoun anoigoun me ta cheili, kounane to kefali, kai lene: elpise ston kurio as ton eleutherosai, as ton lutrosai epeidi, tou einai arestos. esu, omos, eisai pou me anelabes apo ti mitriki koilia eisai i elpida mou apo tous mastous tis miteras mou. se sena richtika apo ti mitra apo tin koilia tis miteras mou, esu eisai o theos mou. mi apomakruntheis apo mena epeidi, i thlipsi einai konta dedomenou oti, den uparchei kapoios gia na boithisei. tauroi polloi me perikukulosan tauroi dunatoi apo ti basan me peritrigurisan. anoixan to stoma tous enantion mou, san liontari pou arpazei kai bruc hazei. xechuthika san nero, kai ola ta kokala

mou exarthrothikan i kardia mou egine san kerī, lionei oloklirotika mesa sta entosthia mou. i dunami mou xerathike san keramidi, kai i glossa mou kollise ston ouranisko mou. ki esu me katebases sto choma tou thanatou. epeidi, skulia me perikuklosan, sunaxi kakopoion me periekleise trupisan ta cheria mou kai ta podia mou mporo na aparithmiso ola ta kokala mou autoi me atenizoun kai me paratiroun. moirasani metaxu tous ta imatia mou kai ston imatismo mou ebalan kliro. omos esu, kurie, mi apomakruntheis esu, i dunami mou, speuse se boitheia mou. eleutherose tin psuchi mou apo romfaia, ti monadiki mou psuchi apo dunami skulou. sose me apo stoma liontariou, kai eisakouse me, eleutherose me apo kerata monokeraton zoon. tha digoumai to onoma sou pros tous adelfous mou mesa se sunaxi tha se epaino. oi foboumenoi ton kurio, doxologeite ton olokliro to sperma tou iakob, doxaste ton kai fobitheite ton, olokliro to sperma tou israil. epeidi, den perifronise oute apostrafike ti thlipsi tou thlimmenou, kai den ekrupse to prosopo tou ap' auton all' otan boise s' auton, ton eisakouse. apo sena tha archizei i doxologia mou mesa se megali sunaxi tha apodoso tis euches mou mprosta s' ekeinous pou ton foubountai. oi thlimmenoi tha fane, kai tha chortasoun tha doxologisoun ton kurio osoi ton ekzitoun i kardia sas tha zei ston aiona. tha thumithoun, kai tha epistrepoun pros ton kurio, ola ta perata tis gis kai tha proskunisoun mprosta sou oles oi fules ton ethnon. epeidi, tou kuriou einai i basileia, ki autos exousiazei ta ethni. tha fane, kai tha proskunisoun, oloi oi pachusarkoi tis gis mprosta tou tha upoklithoun oloi osoi katebainoun sto choma kai kanenas den tha mporesei na fulaxei ti zoi tou. oi metagenesteroi tha ginoun douloi tou tha anagrafoun ston kurio os dikoi tou genea. tharthoun kai tha anaggeiloun ti dikaiousuni tou se lao pou prokeitai na gennithei epeidi, autos to ekane auto.

## 23

psalmos tou dabid. o kurios einai o poime-nas mou tipote den tha steritho. se boskes chloeres me anepause se nera anapausis me odigise. anorthose tin psuchi mou me odigise mesa apo monopatia dikaiousunis, chari tou onomatos tou. kai mesa se koilada skias thanatou an perpatiso, den tha fobitho kako epeidi, esu eisai mazi mou i rab-dos sou kai i baktiria sou, autes me parig-roun. etoimases mprosta mou trapezi, apenanti apo tous echthrous mou aleipses to kefali mou me ladi to potiri mou xecheilizei. sigoura, chari kai eleos tha me akolouthoun oles tis imeres tis zois mou kai tha katoiko ston oiko tou kuriou se makrotita imeron.

psalmos tou dabid. tou kuriou einai i gi, kai to pilroma tis i oikoumeni, kai osoi ka-toikoun s' auti. epeidi, autos ti themeliose epano stis thalasses, kai ti stereose epano sta potamia. poios tha anebeï sto bouno tou kuriou; kai poios tha stathei ston agio topo tou; o athoos sta cheria, kai o katharos stin kardia ekeinos pou den edose tin psuchi tou se mataitotia, kai den orkistike me doli-otita. autos tha parei eulogia apo ton kurio, kai dikaiousuni apo ton theo tis sotirias tou. auti einai i genea ekeinou pou ton ekzitoun, ekeinou pou zitoun to prosopo sou, thee tou iakob. (diapsalma). sikoste, pules, ta kefalia sas, kai upsotheite, aionies portes, kai tha mpei mesa o basiliās tis doxas. poios einai autos o basiliās tis doxas; o kurios o krataios kai o dunatos, o kurios o dunatos se polemo. sikoste, pules, ta kefalia sas, kai upsotheite, aionies portes, kai tha mpei mesa o basiliās tis doxas. poios einai autos o basiliās tis doxas; o kurios ton dunameon autos einai o basiliās tis doxas. (diapsalma).

## 25

psalmos tou dabid. se sena, kurie, upsosa tin psuchi mou. thee mou, se sena elpisa. as mi ntropiasto, as mi charoun epano mou oi echthroi mou. sigoura, oloi ekeinoi pou se prosmenoun den tha ntropiastoun as ntropi-astoun oi moroi parabates. deixe mou, kurie, tous dromous sou didaxe me ta bimata sou. odigise me stin alitheia sou, kai didaxe me. epeidi, esu eisai o theos tis sotirias mou se prosmeno olokliro tin imera. thumisou, kurie, tous oktirmous sou, kai ta elei sou, epeidi einai apo ton aiona. tis amarties tis niotis mou, kai tis parabaseis mou, mi tis thumitheis sumfona me to eleos sou, esu thu-misou me, kurie, eneka tis agathotitas sou. agathos kai euthus einai o kurios gi' auto, tha didaxei stous amartolous ton dromo. tha odigisei tous praous me krisi, kai tha didaxei stous praous ton dromo tou. oloi oi dromoi tou kuriou einai eleos kai alitheia s' ekeinous pou fulattoun ti diathiki tou kai ta marturia tou. eneka tou onomatos sou, kurie, sugchorese tin anomia mou, epeidi einai megali. poios einai o anthrōpos pou fobatai ton kurio; auton tha didaxei ton dromo, pou prepei na eklexei i psuchi tou tha katoikei se agatha, kai to sperma tou tha klironomisei ti gi. to aporrīto tou kuriou einai mazi me ekeinous pou ton foubountai, kai s' autous tha fanerosei ti diathiki tou. ta matia mou einai pantote pros ton kurio, epeidi autos tha bgalei ta podia mou apo tin pagida. epiblepse epano mou, kai eleise me, epeidi eimai monos kai thlimmenos. oi thlipseis tis kardias mou auxithikan bgale me

apo tis stenochories mou. des ti thlipsi mou kai ton mochtho mou, kai sugchorese oles tis amarties mou. des tous echthrous mou, epeidi plithunthikan, kai me adiko misos me misisan. fulaxe tin psuchi mou, kai sose me as mi ntropiasto, epeidi elpisa se sena. akakia kai euthutita as me perifulattoun, epeidi se prosmena. lutrose, thee, ton israil apo oles tis thlipseis tou.

## 26

psalmos tou dabit. krine me, kurie epeidi, ego perpatisa mesa stin akakia mou kai elpisa ston kurio, den tha saleuto. exetase me, kurie, kai dokimase me doki-mase ta nefra mou kai tin kardia mou. epeidi, to eleos sou einai mprosta sta matia mou kai perpatisa stin alitheia sou. den kathisa me mataious anthropous kai oute tha pao me upokrites. misisa ti sunaxi ton ponireuomenon, kai me asebeis den tha kathiso. tha nipso ta cheria mou me athootita, kai tha perikukloso to thusiastirio sou, kurie gia na kano na antichisei foni aine-sis, kai na diigitho ola ta thaumasias sou. kurie, agapisa tin katoikisi tou oikou sou, kai ton topo tis skinis tis doxas sou. mi sumper-ilabeis tin psuchi mou me amartolous, kai ti zoi mou me andres aimaton sta cheria ton opoion uparchei anomia, kai to dexi tous cheri einai gemato apo dora. ego, omos, tha perpatao mesa stin akakia mou lutrose me, kai eleise me. to podi mou steketai stin euthutita mesa se ekklisies tha eulogo ton kurio.

## 27

psalmos tou dabit. o kurios einai fos mou kai sotiria mou poion tha fobitho; o kurios einai dunami tis zois mou apo poion tha deiliaso; otan oi ponireuomenoi plisiasan se mena gia na katafane ti sarka mou, oi antidikoi kai oi echthroi mou, autoi prosekrou-san kai epesan. kai an strateuma parat-achthei enantion mou, i kardia mou den tha fobithe kai an polemos sikothēi enan-tion mou, kai tote tha elpizo. ena zitisa apo ton kurio, auto kai tha zitao to na ka-toiko ston oiko tou kuriou oles tis imeres tis zois mou, na thoro tin oraitotita tou kuriou, kai na episkeptomai ton nao tou. epeidi, se imera sumforas tha me krupsei sti skini tou tha me krupsei ston apokrufo topo tis ski-nis tou tha me uposei epano se bracho kai tora to kefali mou tha upsothei pio pano apo tous echthrous mou, ekeinon pou me perikuklonoun. kai tha thusiaso mesa sti skini tou thusies alalagmou tha umno, kai tha psalmodo, ston kurio. akouse, kurie, ti foni mou, krazo kai eleise me, kai eisakouse

me. zitiste to prosopo mou, eipe i kardia mou gia sena. to prosopo sou, kurie, tha zitiso. mi krupsei apo mena to prosopo sou mi aporripseis ton doulo sou se ora orgis esu stathikes boitheia mou mi me afiseis, kai mi me egkataleipseis, thee tis sotirias mou. kai an o pateras mou kai i mitera mou me egkataleipsoun, o kurios omos tha me pros-dechthei. didaxe me, kurie, ton dromo sou, kai odigise me se ision dromo, eneka ton echthron mou. mi me paradoseis stin ep-ithumia ton echthron mou epeidi, sikothikan enantion mou pseudomartures, kai anthro-poi pou pneoun adikia. alloimono, an den pisteua na do ta agatha tou kuriou mesa se gi zontanon anthronon! prosmene ton kurio andrizou, kai as endunamothei i kardia sou kai prosmene ton kurio.

## 28

psalmos tou dabit. se sena tha kraxo, kurie, frourio mou mi siopiseis se mena mipote siopiseis se mena, kai exomoiotho me ekeinous pou katebainoun ston lakko. ak-ouse ti foni ton deiseon mou, otan krazo se sena, otan upsono ta cheria mou pros ton nao sou ton agio. mi me sureis me tous ase-beis, kai m' ekeinous pou ergazontai anomia, oi opoioi miloun gia eirini me tous kontinous tous, echoun omos kakia mesa stis kardies tous. dose s' autous sumfona me ta erga tous, kai sumfona me tin poniria ton prax-eon tous sumfona me ta erga ton cherion tous dose s' autous apodose s' autous tin antamoibi tous. epeidi, den prosechoun stis praxeis tou kuriou, kai sta erga ton cherion tou, tha tous katagkremisei, kai den tha tous anoikodomisei. eulogitos o kurios, epeidi ak-ouse ti foni ton deiseon mou. o kurios einai dunami mou, kai aspida mou s' auton elpise i kardia mou, kai boithithika gi' auto, agal-liase i kardia mou, kai me tis odes mou tha ton umno. o kurios einai dunami tou laou tou autos einai kai uperaspisi tis sotirias tou chrismenou tou. sose ton lao sou, kai eu-logise tin klironomia sou kai poimaine tous, kai upose tous mechri ton aiona.

## 29

psalmos tou dabit. apodoste ston kurio, gioi ton dunaton, apodoste ston kurio doxa kai dunami. apodosete ston kurio ti doxa tou onomatos tou proskuniste ton kurio mesa sto megaloprepes agiastirio tou. i foni tou ku-riou einai epano sta nera o theos tis doxas brontaei o kurios einai epano se polla nera. i foni tou kuriou einai dunati i foni tou ku-riou einai megaloprepis. i foni tou kuriou suntribei kedrous kai suntribei o kurios tous kedrous tou libanou kai tous kanei na skir-

toun san moschari ton libano, kai to sirion, san mikro monokerato zoo. i foni tou kuriou diairei pera gia pera tis floges tis fotias. i foni tou kuriou sei ei tin erimo o kurios sei ei tin erimo kadis. i foni tou kuriou kanei na koiloponoun oi elafines, kai gumnonei ta dasi mesa de ston nao tou kathenas kiruttei ti doxa tou. o kurios kathetai epano ston kataklusmo kai kathetai o kurios basilias ston aiona. o kurios tha dosei dunami ston lao tou o kurios tha eulogisei ton lao tou me eirini.

## 30

psalmos odis sta egkainia tou palatiou tou dabit. tha se megaluno, kurie epeidi me anupsoses, kai den upsoses tous echthrous mou enantion mou. kurie, o theos mou, boisa se sena, kai me therapeuses. kurie, anebases apo ton adi tin psuchi mou mou difulaxes ti zoi, gia na mi katebo ston lakko. psalmodiste ston kurio, oi osoi tou, kai umneite stin anamnisi tis agiosunis tou. epeidi, i orgi tou diarkei monacha mia stigmi zoi, omos, einai stin eumeneia tou tin espera mporei na sugkatoikisei klauthmos, alla to proi erchetai agalliasi. kai ego eipa mesa stin eutuchia mou: den tha saleuto ston aiona kurie, me tin eumeneia sou stereoses to bouno mou. ekrupes to prosopo sou, kai tarachtika. se sena, kurie, ekraxa kai ston kurio deithika. poia ofeleia einai sto aima mou, an katebo ston lakko; mipos tha se umnei i skoni; tha anaggellei tin alitheia sou; akouse, kurie, kai eleise me kurie, gine boithos mou. metetrepses se mena ton thrino mou se chara eluses ton sako mou, kai me periezoses eufrosuni gia na psalmodei se sena i doxa mou, kai na mi siopa. kurie, o theos mou, tha se umno ston aiona.

## 31

ston archimousiko. psalmos tou dabit. se sena, kurie, elpisa as mi ntropiasto ston aiona mesa sti dikaosuni sou, sose me. strepse to auti sou pros emena kane grigora na me eleutheroseis gine se mena ischuros brachos spiti katafugis, gia na me soseis. epeidi, eisai petra mou kai frourio mou kai eneka tou onomatos sou odigise me, kai diathrepse me. bgale me apo tin pagida, pou ekrupsan gia mena epeidi, esu eisai i dunami mou. sta cheria sou paradino tou pneuma mou esu me lutroses, kurie, o theos tis alitheias. misisa ekeinous pou pros-echoun stis mataiotites tou pseudous ego, omos, elpizo ston kurio. tha agallomai kai tha eufraïnomai sto eleos sou epeidi, eides ti thlipsi mou, gnorises tin psuchi mou mesa se stenochories, kai den me sunekleises sto

cheri tou echthrou estises ta podia mou se euruchoria. kurie, eleise me, epeidi eimai mesa se thlipsi marathike to mati mou apo ti lupi, i psuchi mou, kai i koilia mou. epeidi, i zoi mou chathike mesa se oduni, kai ta chronia mou mesa se stenagmous i dunami mou adunatise apo talaipories, kai ta kokala mou kataftharikan. se olous tous echthrous mou eгина oneidos, kai stous geitones mou, upebolika, kai fobos stous gnoustous mou ekeinoi pou me eblepan exo, efegan apo mena. xechastika apo tin kardia san nekros eгина san spasmeno skeuos. epeidi akousa ton oneidismo apo pollous fobos upirche apo pantou otan ekanan sumboulio enantion mou michaneuthikan na afaresoun ti zoi mou. alla, ego, kurie, elpisa se sena eipa: esu eisai o theos mou. sta cheria sou einai oi kairoi mou lutrose me apo ta cheria ton echthron mou, kai apo ekeinous pou me katadiokoun. epilampse to prosopo sou epano ston dolo sou sose me mesa sto eleos sou. kurie, as mi ntropiasto, epeidi se epikalestika as ntropiastoun oi asebeis, as siopisoun mesa ston adi. ta cheili ta dolia as ginoun alala, ta opoia miloun sklira enantia ston dikaio me uperifaneia kai katafronisi. poso megali einai i agathotita sou, tin opoia fulaxes s' ekeinous pou se fobountai, kai energises s' ekeinous pou elpizoun se sena, mprostha stous gious ton anthron! tha tous krupseis ston apokrufo topo tou prosopou sou, apo tin alazoneia ton anthron tha tous krupseis mesa se skini apo tin antilogia ton glosson. eulogitos o kurios, epeidi ekane thaumasto to eleos tou apenanti mou, mesa se ochuri poli. kai mesa stin ekplixi mou ego eipa: aporrifthika mprostha apo ta matia sou omos, esu akouses ti foni ton deiseon mou, otan boisa se sena. agapiste ton kurio, oloi oi osoi tou o kurios fulattei tous pistous, kai antapodidei perissa s' ekeinous pou prattoun tin uperifaneia. andrizeste, kai i kardia sas as krataiothei, oloi eseis pou elpizete ston kurio.

## 32

psalmos tou dabit. maschil. makarios ekeinos tou opoiou sugchorithike i parabasi, tpu opoiou skepastike i amartia. makarios o anthros, ston opoio o kurios den logariazei anomia, kai sto pneuma tou opoiou den uparchei dolos. otan aposiopisa, ta kokala mou paliosan apo ton ololugmo mou oli tin imera epeidi, imera kai nuchta to cheri sou eгина baru epano mou i ugrotita mou metablithike se kalokairiatiiki xirasia. (diapsalma). tin amartia mou fanerosa se sena, kai tin anomia mou den ekrupsa eipa: ston kurio tha exomologitho tis parabaseis mou ki esu sugchorises tin anomia tis amartias mou. (diapsalma). gi' auto, kathe osios tha

proseuchetai se sena se prepona kairo bebaia, se kataklusmo pollon neron, auta den tha ton aggizoun. esu eesai i skepi mou tha me fulatteis apo thlipsi me agalliasi lutrosis tha me perikukloneis. (diapsalma). ego tha se sunetiso, kai tha se didaxo ton dromo, ston opoio prepei na perpatas tha se sumbouleuo epano sou tha einai to mati mou. mi gineste san aloga, san moularia, sta opoia den uparhei sunesi pou to stoma tous prepei na sugkratietai me fimotro kai chalinari, alios den tha se plisiazan. oi mastiges tou asebi einai polles ekeino, omos, pou elpizei ston kurio, eleos tha ton perikuklonei. eufraïneste ston kurio, dikaioi, kai agalleste kai alalaxte oloi eseis oi eutheis stin kardia.

### 33

agalleste, dikaioi, ston kurio stous eutheis taiirazei i ainesi. umneite ton kurio me kithara me dekachordo psaltiri psalmodiste s' auton. psallete s' auton neo tragoudi paizete kala ta organa sas, me alalagmo. epeidi, o logos tou kuriou einai euthus, kai ola ta erga tou me alitheia. agapaei dikaiosuni kai krisi apo to eleos tou kuriou einai gemati i gi. me ton logo tou kuriou eginan oi ouranoi, kai me tin pnoi tou stomatos tou olokliri i stratia tous. sugkentrose ta nera tis thalassas san soro ebale tis abusous se apothikes. as fobitheï ton kurio olokliri i gi as tromaxoun ap' auton oloi oi katoikoi tis oikoumenis. epeidi, autos eipe, kai egine autos prostaxe, kai stereothike. o kurios mataionei ti bouli ton ethnon, anatrepei tous sunlogismous ton laon. i bouli tou kuriou menei ston aiona oi logismoï tis kardias tou apo genea se genea. makario to ethnos, tou opoïou o theos einai o kurios o laos, pou eklexe gia klironomia tou. o kurios eskupse apo ton ourano eide olous tous gious ton anthropon. apo ton topo tis katoikisis tou thorei olous tous katoikous tis gis. exisou eplase tis kardies tous gnorizei ola ta erga tous. o basilijs den sozetai me plithos strateumatous o dunatos den eleutheronetai me ti megali tou andreia. mataio to alogo gia sotiria kai den tha sosei me tin polli tou dunami. des, to mati tou kuriou brisketai epano s' ekeinous pou ton fobountai epano s' ekeinous pou elpizoun sto eleos tou gia na eleutherosei tin psuchi tous apo thanato, kai se kairo peinas na tous diafulaxeï se zoi. i psuchi mas prosmenei ton kurio autos einai boithos mas, kai aspida mas. epeidi, s' auton tha eufranthei i kardia mas, mia kai sto onoma tou to agio elpisame. kurie, as pragmatopoiitheï to eleos sou epano mas, kathos elpisame se sena.

### 34

psalmos tou dabit, otan metebale ton tropo tou mprosta ston abimelechki ekeinos ton afise, kai efuge. tha eulogo ton kurio se kathe stigmati i ainesi tou tha einai pantote sto stoma mou. ston kurio tha kauchatai i psuchi mou oi tapeinoi tha akousoun kai tha charoun. megalunate mazi mou ton kurio, kai as upsosoume mazi to onoma tou. ekzitisa ton kurio, kai me eisakouse, kai apo olous tous fobous mou me eleutherose. apeblepsan s' auton, kai fotistikan, kai ta prosopa tous den ntropiastikan. autos o ftochos ekraxe, kai o kurios ton eisakouse, kai apo olas tis thlipseis tou ton esose. aggelos tou kuriou stratopedeuï ologura s' ekeinous pou ton fobountai, kai tous eleutheronei. geutheite kai deite oti o kurios einai agathos makarios o anthropos, ekeinos pou elpizei s' auton. fobitheite ton kurio oi agioi tou epeidi, den uparhei sterisi s' ekeinous pou ton fobountai. oi plousioi ftochainoun kai peinoun, alla ekeinoi pou ekzitoun ton kurio den sterountai kanena agatho. elate, paidia, akouste me tha sas didaxo ton fobo tou kuriou. poios einai o anthropos, pou thelei zoi, agapaei imeres, gia na dei kalo; fulage ti glossa sou apo kako, kai ta cheili sou apo to na miloun dolo xekline apo to kako, kai pratte to agatho zita eirini, kai kuniga tin. ta matia tou kuriou einai epano stous dikaios, kai ta autia tou stin kraugi tous. to prosopo tou kuriou einai enantia s' ekeinous pou prattoun kako, gia na afanisei apo ti gi tin anamnisi tous. ekraxan oi dikaioi, kai o kurios eisakouse, kai apo olas tous tis thlipseis tous eleutherose. o kurios einai konta s' ekeinous pou einai suntrimmenoi stin kardia, kai sozei tous tapeinous sto pneuma. polles oi thlipseis tou dikaiou, alla ap' olas autes o kurios tha ton eleutherosei. autos fulatetei ola ta kokala tou kanena ap' auta den tha suntrifteï. i kakia tha thanatosei ton amartolo ki ekeinoi pou misoun ton dikao tha chathoun. o kurios lutronei tin psuchi ton doulon tou, kai den tha chathoun oloi ekeinoi pou elpizoun s' auton.

### 35

psalmos tou dabit. dikase, kurie, autous pou dikazontai mazi mou polemise utous pou me polemoun. analabe oplo kai aspida, kai siko epano se boitheia mou. kai piase to doru, kai apokleise ton dromo ekeino pou me katediokoun pes stin psuchi mou: ego eimai i sotiria sou. as aischunthoun, kai as ntrapoun, autoi pou zitoun tin psuchi mou as strepsoun pros ta piso, kai as ntropiastoun autoi pou theloun to kako mou. as einai opos to lepto achuro mprosta ston anemo, kai aggelos tou kuriou as tous katadiokei. as

einai o dromos tous skotadi kai glistrima, kai angelos tou kuriou as tous katadiokei. epeidi, choris aitia, ekrupsan tin pagida tous se lakko gia mena choris aitia ton eskapsan gia tin psuchi mou. as erthei epano tou aprosdokitos olethros kai i pagida tou, pou ekrupse, as piasei auton as pesei s' autin me olethro. i psuchi mou tha agalletai ston kurio, tha chairtai sti sotiria tou. ola ta kokala mou tha poun: kurie, poios einai omoios me sena, o opoios eleuthroneis ton ftocho apo ton ischurotero tou, kai ton ftocho kai ton penita apo ekeinon pou ton diarpazei; afou sikothikan adikoi martures, me rotousan gia pragm ata pou ego den ixera mou antapedosan kako anti gia kalo sterisi stin psuchi mou. ego, omos, otan autoi briskontan se thlipsi, ntunomoun sako tapeinosa tin psuchi mou me nisteia kai i proseuchi mou gurize ston korfo mou. feromoun san se filo, san se adelfo mou eskuba skuthropazontas, san ekeinon pou penthei gia ti mit-era tou. autoi, omos, charikan gia ti sumfora mou, kai sugkentrothikan sugkentrothikan oi chamerpeis enantion mou, ki ego den ixera me xeschizan, kai den stamatousan me upokritikous chleuastes se sumposia etrizan ta dontia tous enantion mou. kurie, pote tha deis; eleuthrose tin psuchi mou apo ton olethro tous, tin apomonomeni mou psuchi apo ta liontaria. ego tha se umno mesa se megali sunaxi anamesa se poluarithmo lao tha se umno. as mi charoun epano mou autoi pou me echthreountai adika autoi pou me misoun choris aitia, as mi kanoun neu-mata me ta matia. epeidi, den milousan gia eirini, alla meletousan dolous enantia s' ekeinous pou emenan isuchoi epano sti gi kai anoixan platia to stoma tous enantion mou, legontas: mprabo, mprabo! eide to mati mas! eides, kurie mi siopiseis kurie, mi apomakruntheis apo mena. siko epano kai xupna gia tin krisi mou, thee mou kai kurie mou, gia ti diki mou. krine me, kurie o theos mou, sumfona me ti dikaiousuni sou, kai as mi charoun epano mou. as mi poun stis kardies tous: mprabo, psuchi mas! oute na poun: ton katapiame. as ntropiastoun, kai as aischunthoun mazi, autoi pou chairontai gia to kako mou as ntuthoun ntropi kai oneidos autoi pou komporrimonoun enantion mou. as eufranthoun kai as charoun autoi pou theloun ti dikaiousuni mou kai as lene pantote: as megalunthei o kurios, pou thelei tin eirini tou doulou tou. kai i glossa mou tha mele-taei ti dikaiousuni sou kai ton epaino sou oli tin imera.

## 36

ston archimousiko. psalmos tou dabit, doulou tou kuriou. i paranomia tou asebi leei stin kardia mou: den uparchei fobos

theou mprosta sta matia tou. epeidi, apa-taei ton eauto tou sta matia tou, gia to oti i anomia tou tha brethei gia na misithe-i. ta logia tou stomatos tou einai anomia kai dolos den thelise na katalabei gia na prat-tei to agatho. epano sto krebatu tou sullo-gizetai anomia steketai se dromo ochi kalon den misei to kako. kurie, to eleos sou ftanei mechri ton ourano, i alitheia sou mechri ta sunnefa. i dikaiousuni sou einai san ta psila bouna oi kriseis sou megali abussos anthro-pous kai ktini sozeis, kurie. poso polutimo einai to eleos sou, thee! gi' auto, oi gioi ton anthronon elpizoun sti skia ton pteru-gon sou. tha chortasoun apo to pachos tou oikou sou, kai apo ton cheimarro tis apolau-sis sou tha tous potiseis. epeidi, konta sou einai i pigi tis zois sto fos sou tha doume fos. aplose to eleos sou pros ekeinous pou se gnorizoun, kai ti dikaiousuni sou pros tous eutheis stin kardia. as mi erthei epano mou podi uperifaneias kai cheri asebon as mi me saleusei. ekei epesan oi ergates tis anomias kataspochthikan, kai den tha mporesoun na sikothoun pleon.

## 37

psalmos tou dabit. na mi aganakteis gia tous ponireuomenous, mite na zileueis tous ergates tis anomias. epeidi, san chortari grigora tha kopoun, kai san chloro futo tha katamarathoun. elpize ston kurio, kai prat-te to agatho na katoikeis ti gi, kai na karpone-sai tin alitheia kai eufrainou ston kurio, kai tha sou dosei ta zitimata tis kardias sou. anathese ston kurio ton dromo sou, kai elpize s' auton, ki autos tha energisei kai tha bgalei ti dikaiousuni sou pros ta exo san fos, kai tin krisi sou san mesimeri. anapauou ston kurio, kai prosmene tons na mi aganakteis gi' auton pou kateuodonetai ston dromo tou, gia anthropo pou prattei paranomies. papse apo thumo, kai egkataleipse tin orgi mi aganakteis katholou, oste na pratteis ponira. epeidi, oi ponireuomenoi tha exolothreutoun ekeinoi, omos, pou prosmenoun ton kurio, autoi tha klironomisoun ti gi. epeidi, ligo akoma kai o asebis den tha uparchei pleon kai tha zitiseis ton topo tou, kai den tha brethei oi praoi, omos, tha klironomisoun ti gi kai tha apolambanoun pliroiti zois me polli eirini. o asebis michaneuetai enantia ston dikaio, kai trizei ta dontia tou enantion tou. o kurios tha gelasei gi' auton, epeidi blepei oti erchetai i imera tou. oi asebeis ebgalan romfaia apo ti thiki, kai tentosan to toxo tous, gia na upotaxoun ton ftocho kai ton penita, gia na sfaxoun ekeinous pou perpatoun me euthutita. i romfaia tous tha mpei mesa stin kardia tous, kai ta toxa tous tha suntriftoun. kalutero to ligo pou echei o dikaio, para o ploutos pou echoun polloi

asebeis. epeidi, oi brachiones ton asebon tha suntrifoun tous dikaious, omos, upostirizei o kurios. gnorizei o kurios tis imeros ton amempton kai i klironomia tous tha einai ston aiona se kairo poniro den tha ntropiastoun kai se imeros peinas tha chortasoun. oi asebeis, omos, tha exolothreutoun kai oi echthroi tou kuriou, tha analothoun, san to lipos ton arnion tha dialuthoun san kapnos. o asebis daneizetai kai den apodidei, o dikaos omos elei kai dinei. epeidi, oi eulogimenoι tou tha klironomisoun ti gi kai oi kataramenoι tou tha exolothreutoun. otan ta bimata(7a) tou anthropou kateuthunontai apo ton kurio, o dromos tou einai s' auton arestos. an pesei, den tha suntriftei epeidi, o kurios upostirizei to cheri tou. imoun neos, kai idi gerasa, kai den eida dikaion egkataleimmenon oute to sperma tou na zitaei psomi. oli tin imera elei kai daneizei, kai to sperma tou einai se eulogia. xekline apo to kako, kai pratte to agatho, kai tha parameneis ston aiona. epeidi, o kurios agapai krisi, kai den egkataleipei tous osious tou tha diafulachtoun ston aiona to sperma, omos, ton asebon tha exolothreutei. oi dikaioi tha klironomisoun ti gi, ki epáno s' auti tha katoikoun ston aiona. to stoma tou dikaiau meletaei sofia, kai i glossa tou milaei krisi. o nomos tou theou tou einai stin kardia tou kai ta bimata(7a) tou den tha glistrisoun. o amartolos kataskopeuei ton dikaio, kai zitaei na ton thanatosei. o kurios den tha ton afisei sta cheria tou oute tha ton katadikasei otan ton krinei. prosmene ton kurio, kai fulatte ton dromo tou, kai tha se uposei gia na klironomiseis ti gi otan oi asebeis exolothreutoun, tha deis. eida ton asebi uperupsomenon, kai xaplomenon san ti chlori dafni alla, afanistike kai deste, den upirche malista, ton anazitisa, kai den brethike. paratirei ton akario, kai blepe ton euthu, oti ston eirniko anthropo tha uparchei egkataleimma oi de parabates tha exolothreutoun oloscheros to egkataleimma ton asebon tha apokopei. i sotiria, omos, ton dikaion einai apo ton kurio autos einai i dunami tous se kairo thlipsis. kai tha tous boithisei o kurios, kai tha tous eleutherosei tha tous eleutherosei apo asebeis, kai tha tous sosei epeidi, elpisan s' auton.

38

psalmos tou dabit se anamnisi. kurie, ston thumo sou mi me elegxeis, oute na me paidouseis stin orgi sou. epeidi, ta beli sou mpichtikan bathia se mena, kai to cheri sou me katapiezei. den uparchei uegia sti sarka mou, exaitias tis orgis sou den uparchei eirini sta kokala mou, exaitias tis amartias mou. epeidi, oi anomies mou uperebikan to kefali mou uperbarunan epáno mou san baru for-

tio. bromisan kai sapisan oi pliges mou, exaitias tis anoisias mou. talaiporithika, kurtothika uperbolika oli tin imera perpatao skuthropos. epeidi, ta entosthia mou gemizoun apo flogosi, kai sti sarka mou den uparchei uegia. asthenisa kai katakopika uperbolika bruchazo apo tin adimonia tis kardias mou. kurie, mprosta sou einai olokliri i epithumia mou, kai o stenagmos mou den krubetai apo sena. i kardia mou tarazetai, i dunami mou me egkataleipei kai to fos ton mation mou, ki auto den einai mazi mou. oi filoi mou kai oi kontinoi mou stekontai apenanti apo tin pligi mou, kai oi pio kontinoi mou stekontai apo makria. kai ekeinoi pou zitoun tin psuchi mou, stinoun se mena pagida kai ekeinoi pou zitoun to kako mou, miloun ponira, kai oli tin imera meletoun dolous. ego, omos, san koufos, den akouga, kai imoun san afonos, choris na anoigei to stoma tou. kai imoun san anthropos pou den akouei, kai choris na echei antilogia sto stoma tou. epeidi, elpisa se sena, kurie esu tha me eisakouseis, kurie, o theos mou. dedomenou oti, eipa: as mi charoun epáno mou otan glistrisei to podi mou, autoi komporrimonoun enantion mou. mia pou eimai etoimos na peso, kai o ponos einai pantote mprosta mou. epeidi, ego tha anagello tin anomia mou, kai tha lupamai gia tin amartia mou. alla, oi echthroi mou zoun, uperischoun kai plithunan ekeinoi pou me misoun adika. kai ekeinoi pou antapodidoun kako anti gia kalo, einai enantioi mou, epeidi kunigo to kalo. mi me egkataleipeis, kurie thee mou, mi apomakruntheis apo mena. speuse se boitheia mou, kurie, i sotiria mou.

39

ston archimousiko, ton iedouthoun. psalmos tou dabit. eipa, tha prosecho stous dromous mou, gia na mi amartano me ti glossa mou tha fulatto to stoma mou me chalinari, eno o asebis brisketai mprosta mou. stathika afonos kai siopilos siopisa kai apo to na leo to kalo kai o ponos mou anatarachtike. zestathike i kardia mou mesa mou eno meletousa, anapse mesa mou fotia milisa me ti glossa mou, kai eipa: kane mou gnosto, kurie, to telos mou, kai ton arithmo ton imeron mou, poios einai, gia na gnoriso poso akoma tha ziso. des, ekanes tis imeres mou ena metro spithamis, kai o kairos tis zois mou einai san ena tipote mprosta sou st' alitheia, kathe anthropos, parolo pou einai stereos, einai pera gia pera mataiotita. (diapsalma). sigoura, o anthropos perpataei me fantasia sigoura, tarazetai mataia thisaurizei, kai den xerei poios tha ta sugkentrosei. kai tora, kurie, ti perimeno; i elpida mou einai se sena. lutrose me ap' oles tis anomies mou mi me kaneis oneidos tou

afrona. egina afonos den anoixa to stoma mou, epeidi esu ekanes touto. apomakrune apo mena tin pligi sou apekama apo tin pali tou cheriou sou. otan me elegchous paidheus ton anthropo gia anomia, katatros tin oraiotita tou san skouliki. pragmatika, kathe anthropos einai mataiotita. (diapsalma). eisakouse, kurie, tin proseuchi mou, kai dose akroasi stin kraugi mou sta dakrua mou mi siopiseis epeidi, eimai paroikos konta sou kai parepidimos, opos kai oloi oi pateres mou. stamata mazi mou, gia na analabo dunami, prin apodimiso kai den uparcho pleon.

40

ston archimousiko. psalmos tou dabit. perimena me upomoni ton kurio kai eskupse pros emena kai akouse tin kraugi mou kai me anebase apo lakko talaiorias kai apo borborodi laspi, kai estise ta podia mou epano se petra, stereose ta bimata mou kai ebale sto stoma mou kainourgio tragoudi, umno ston theo mas. polloi tha doun kai tha fobithoun kai tha elpison ston kurio. makarios o anthropos pou ekane ton kurio elpida tou kai den apoblepei stous uperifanous oute s' ekeinous pou parekrepontai se pseudologies. polla ekanes esu, kurie, thee mou, ta thaumasta sou erga malista, tis skepseis sou gia mas, den einai dunaton kapoios na sou tis ekthesei an ithela na tis exaggello kai na milao gi' autes, xepernoun kathe arithmo. thusia kai prosfora den thelises anoixes se mena autia olokautoma kai prosfora gia tin amartia den zitises. tote eipa: namai, erchomai ston tomo tou bibliou einai grammeno gia mena. chairomai, thee mou, na ektelo to thelisma sou kai o nomos sou einai sto kentro tis kardias mou. diakiruxa dikaio-suni se megali sunaxi des, den empodisa ta cheili mou, kurie, esu to xereis. ti dikaio-suni sou den tin ekrupsa mesa stin kardia mou tin alitheia sou kai ti sotiria sou ti diakiruxa den ekrupsa to eleos sou oute tin alitheia sou apo megali sunaxi. esu, kurie, mi apomakruneis tous oiktirmous sou apo mena to eleos sou kai i alitheia sou as me prosteteuoun pantotina. epeidi, anarithmita kaka me perikuklosan me kateftasan oi anomies mou, kai den mporo na tis blepo plithunan, eginan pio polles kai apo tis triches tou kefaliou mou. kai i kardia mou me egkataleipei. eudokise, kurie, na me eleutheroseis kurie, speuse se boitheia mou. as aischunthoun, ki as ntropiastoun mazi, ekeinoi pou zitoun tin psuchi mou gia na tin odigisoun se chamo as gurisoun piso ki as ntropiastoun, ekeinoi pou theloun to kako mou. as exolothreutoun, gia mistho tis ntropis tous, ekeinoi pou lene se mena: úmprabo, mprabolž. as agallontai, kai as eufraintontai se sena, oloi ekeinoi

pou se zitoun ekeinoi pou agapoun ti sotiria sou, as lene diarkos: as megalunthei o kurios. ego, omos, eimai ftochos kai penitas alla, o kurios, frontizei gia mena i boitheia mou kai o eleutherotis mou eisai esu, thee mou, mi braduneis.

41

ston archimousiko. psalmos tou dabit. makarios ekeinos pou epiblepei ston ftocho se imera thlipsis tha ton eleutherosei o kurios. o kurios tha ton fulaxei, kai tha diatrisei ti zoi tou makarios tha einai epano sti gi kai den tha ton paradoseis stin epithumia ton echthron tou. o kurios tha ton dunamonei epano sto krebati tis arrostias tou stin astheneia tou esu tha stroneis oloklirio to krebati tou. ego eipa: kurie, eleise me giatrepsen tin psuchi mou, epeidi amartisa se sena. oi echthroi mou lene gia mena me kakia: pote tha pethanei, kai tha chathei to onoma tou; kai an kapoios erchetai na me dei, milaei mataiotita i kardia tou sugkentronei gia ton eauto tis anomia bgainontas exo, ti milaei. enantion mou psithurizoun mazi oloi ekeinoi pou me misoun enantion mou sullogizontai me kakia, legontas: kako pragma kollise epano tou kai kathos einai katakoitos, den prokeitai pleon na sikothei. ki autos akoma o anthropos, mazi me ton opoio zousa eirinika, ston opoio eicha elpisei, autos pou etroge to psomi mou, sikose enantion mou ti fterna. alla, esu, kurie, eleise me, kai sikose me, kai tha antapodoso s' autous. apo touto gnorizo oti esu deichneis eunoia epano mou, epeidi o echthros den thriambeuei enantion mou. emena, omos, esu me stirixes stin akeraiotita mou, kai me stereoses mprosta sou ston aiona. eulogitas o kurios, o theos tou israil, apo ton aiona kai mechi ton aiona. amin, kai amin.

42

ston archimousiko, maschil, gia tous gious tou kore. opos to elafi epipothei ta ruakia ton neron, etsi i psuchi mou se epipothei, thee. dipsaei i psuchi mou ton theo, ton theo ton zontano pote thartho, kai pote tha fano mprosta ston theo; ta dakrua mou eginan trofi mou imera kai nuchta, otan kathimerina mou lene: pou einai o theos sou; auta thumithika, kai xechusa mesa mou tin psuchi mou, kathos diabaina mazi me to plithos, kai perpatous mazi tou mechri ton oiko tou theou, me foni charas kai ainesis, me plithos pou giortaze. giati eisai perilupi, psuchi mou; kai giati tarazesai mesa mou; elpise ston theo epeidi, akoma tha ton umno to prosopo tou einai sotiria. thee mou, i psuchi mou einai mesa mou perilupi gi' auto,



tha se thumamai apo ti gi tou iordani, kai tou ermoneim, apo to bouno misar. abusos prosakei abusso ston icho ton katarrak-ton sou ola ta kumata sou kai oi trikumies sou perasan epano mou. tin imera o kurios tha prostaxei to eleos tou kai ti nuchta to tragoudi tou tha einai mazi mou, i proseuchi mou pros ton theo tis zois mou. tha po ston theo, tin petra mou: giati me xechases; giati perpatao skuthropos apo tin katathlipsi tou echthrou; oi echthroi mou, autoi pou me oneidizoun, spazoun ta kokala mou, legontas mou kathimerina: pou einai o theos sou; giati eisai perilupi psuchi mou; kai giati tarazesai mesa mou; elpise ston theo epeidi, akoma tha ton umno autos einai i sotiria tou prosopou mou, kai o theos mou.

### 43

thee, krine me, kai dikase ti diki mou enantia se anosio ethnos eleutherose me apo anthropo apatis kai anomias epeidi, esu eisai o theos tis dunamis mou giati me apebales; giati perpatao skuthropos apo tin katathlipsi tou echthrou; steile to fos sou kai tin alitheia sou auta as me odigoun as me feroun sto bouno tis agiotitas sou, kai sta skinomata sou. tote, tha mpo mesa sto thusiastirio tou theou, ston theo, tin eufrosuni tis agalliasis mou kai tha se doxologo me kithara, o thee, o theos mou. giati eisai perilupi, psuchi mou; kai giati tarazesai mesa mou; elpise ston theo epeidi, akoma tha ton umno autos einai i sotiria tou prosopou mou, kai o theos mou.

### 44

ston archimousiko, gia tous gious tou kore, maschil. thee, akousame me ta autia mas, mas to diigithikan oi pateres mas to ergo pou epraxes stis imeres tous, se imeres archaies. esu, me to cheri sou edioxes ethni, kai futepees autous katethlipes laous, kai tous edioxes. epeidi, den klironomisan ti gi me ti romfaia tous, kai den tous esose o brachionas tous alla, to dexti sou cheri, kai o brachionas sou, kai to fos tou prosopou sou epeidi, eua-restithikes s' autous. esu eisai o basili-as mou, thee, autos pou kathorizeis tis sotiries tou iakob. me sena tha katabaloume tous echthrous mas me to onoma sou tha kapa-tisoume ekeinous pou epanastatoun enan-tion mas. epeidi, den tha elpiso sto toxo mou oute i romfaia mou tha me sosei. dedomenou oti, esu mas esoses apo tous echthrous mas, kai ntropiases ekeinous pou mas misoun. tha kauchomaste ston theo oli tin imera, kai tha umnoume to onoma sou ston aiona. (diap-salma). omos, mas apebales kai mas ntropi-ases, kai den bgaineis pleon mazi me ta stra-teumata mas. mprosta ston echthro, mas

ekanes na strepsoume pros ta piso kai ekeinoi pou mas misoun, diarpazoun ta pragmata mas gia ton eauto tous. mas paredoses san probata gia fagito, kai mas diaskorpises sta ethni. poulises ton lao sou choris timi, kai apo tin polisi tous den auxises ton plouto sou. mas ekanes oneidos stous geitones mas, perigelo kai chleuasmo stous guro mas. mas ekanes paroimia anamesa sta ethni, kounima kefalioi anamesa stous laous. oli tin imera i ntropi mou einai mprosta mou, kai i ais-chuni tou prosopou mou me skepase exaitias tis fonis ekeinou pou oneidizei kai brizei exaitias tou echthrou kai tou ekdikiti. ola auta irthan epano mas omos, den se lismonisame, kai den athetisame ti diathiki sou i kardia mas den strafike pros ta piso oute ta bimata mas xeklinan apo ton dromo sou an kai mas suntripses ston topo ton drakonton, kai mas periskepases me ti skia tou thanatou. an lismonousame to onoma tou theou mas, kai aploname ta cheria mas se xenon theo, o theos den tha to exetaze; mia kai autos xerei ta krufia tis kardias. epeidi, exaitias sou thanatonomaste oli tin imera logariastikame san probata sfagis. siko epano, giati koima-sai, kurie; siko epano, mi mas apobaleis gia panta. giati krubeis to prosopo sou; xech-nas tin talaiporia mas kai tin katinodnas-teusi mas; epeidi, i psuchi mas tapeidnhi-ke mechri to choma i koilia mas kollise sti gi. siko epano se boitheia mas, kai lutrose mas chari tou eleos sou.

### 45

ston archimousiko, se sosanim, gia tous gious tou kore maschil tragoudi uper tou agapi-tou. i kardia mou anabluzei agathon logo ego leo ta erga mou ston basilia i glossa mou einai kalami tachugrafou grammatea. esu eisai oraioteros apo tous gious ton an-thropon chari xechuthike sta cheili sou gi' auto, se eulogise o theos ston aiona. per-izose ti romfaia sou ston miro sou, dunate, mesa sti doxa sou kai mesa sti megaloprepeia sou. kai na kateuodonesai sti megaleiotita sou, kai baailleue me alitheia, kai praotita, kai dikaiousuni kai to dexti sou cheri tha sou deixei fobera pragmata. ta beli sou einai koftera laoi tha pesoun apo kato sou ki auta tha mpichtoun stin kardia ton echthron tou basilia. o thronos sou, thee, paramenei ston aiona tou aiona skiptro euthutitas einai to skiptro tis basileias sou. agapises dikaio-suni, kai misises adikia, gi' auto o theos, o theos sou, se echrise me ladi agalliasis perissotero apo tous metochous sou. smurna kai aloi kai kasia euodiazoun ola ta imatia sou, otan bgaineis apo ta elefantina pala-tia, me ta opoia se eufranani. thugateres basiliadon parabriskontai stis times sou i basilissa stathike apo ta dexia sou stolismeni

me chrusafi tou ofeir. akouse, thugatera, kai des, kai strepse to auti sou kai lismonise ton lao sou, kai to spiti tou patera sou kai o basilias tha epithumisei to kallos sou epeidi, autos einai o kurios sou kai proskunise auton. kai i thugatera tistouro tha parastathe me dora to prosopo sou tha iketeusoun oi plousioi tou laou. oli i doxa tis thugateras tou basilia einai apo mesa to enduma tis einai chrusoufanto. tha ferthei ston basilia me kentito imatio parthenes suntrofoi tis, piso tis, tha ferthoun se sena. tha ferthoun me eufrosuni kai agalliasi tha mpoun mesa sto palati tou basilia. anti gia tous pateres sou tha einai oi gioi sou autous tha kaneis archontes se olokliri ti gi. tha mnimoneuo to onoma sou se oles tis genees gi' auto, tha se umnoun oi laoi se aiona tou aiona.

## 46

ston archimousiko, gia tous gious tou kore tragoudi se alamothe. o theos einai katafugi mas kai dunami, boitheia etoimotati mesa stis thlipseis. gi' auto, den tha fobithoume kai an i gi saleutei, kai ta bouna metatopistoun sto meson ton thalasson kai an ichoun kai tarazontai ta nera tous kai ta bouna seioutai exaitias tis eparsis tous. (diapsalma). potamos, kai ta ruakia tou tha eufrainoun tin poli tou theou, ton agio topo ton skinomaton tou upistou. o theos einai sto meson tis den tha saleutei tha ti boithisei o theos apo to charama tis augis. ta ethni fruxan oi basileies saleutikan edose ti foni tou i gi dialuthike. o kurios ton dunameon einai mazi mas propurgio mas einai o theos tou iakob. (diapsalma). elate, deste ta erga tou kuriou, poies katastrofes ekane sti gi. katapauete tous polemous mechri ta perata tis gis suntribei toxo, kai katakobei logchi kaiei amaxes me fotia. isuchaste, kai gnoriste oti ego eimai o theos tha upsotho anamesa sta ethni tha upsotho sti gi. o kurios ton dunameon einai mazi mas propurgio mas einai o theos tou iakob. (diapsalma).

## 47

ston archimousiko. psalmos gia tous gious tou kore. oloi oi laoi, krotiste tha cheria alalaxte ston theo me foni agalliasis. epeidi, o kurios einai upsistos, foberos, megalos basilias se olokliri ti gi. upetaxe se mas laous, kai ethni kato apo ta podia mas. dialexe gia mas tin klironomia mas, ti doxa tou iakob, ton opoio agapise. (diapsalma). o theos anebike me alalagmo, o kurios anebike me foni salpiggas. psalte ston theo, psalte psalte ston basilia mas, psalte. epeidi, basilias olokliris tis gis einai o theos psalte me sunesi. o theos basileuei epano sta ethni

o theos kathetai epano ston throno tis agiotitas tou. oi archontes ton laon sugkentrotikhkan mazi me ton lao tou theou tou abraam epeidi, tou theou einai oi aspides tis gis upsothike uperbolika.

## 48

tragoudi psalmou gia tous gious tou kore. megas einai o kurios, kai axios ainesis se uperboliko bathmo stin poli tou theou mas, sto bouno tis agiotitas tou. oraio kata ti thesi, chara olokliris tis gis, einai to bouno sion, pros ta plagia tou borra i poli tou megalou basilia. o theos sta palatia tis gnorizetai os propurgio. epeidi, deste, oi basilades sugkentrotikhkan diabikan mazi. autoi, molis eidan, thaumasan tarachtikan, kai efugan me biasuni. tromos tous epiase ekei ponoi san ti gunaika pou gennaei. me anatolikon anemo suntribeis ta ploia tis tharseis. kathos akousame, etsi kai eidame stin poli tou kuriou ton dunameon, stin poli tou theou mas o theos tha ti themeliosei gia panta. (diapsalma). thee, meletoume to eleos sou sto meson tou naou sou. thee, sumfona me to onoma sou, etsi kai i ainesi sou, einai mechri ta perata tis gis to dexi sou cheri einai gemato me dikaiosuni. as eufrainetai to bouno sion, as agallontai oi thugateres tou iouda, gia tis kriseis sou. kukloste ti sion, kai peritriguriste tin arithmiste tous purgous tis. balte tin prosochi sas sta periteichismata tis periergasteite ta palatia tis gia na to digeiste se metagenesteri genea epeidi, autos o theos einai o theos mas ston aiona tou aiona autos tha mas odigei mechri ton thanato.

## 49

ston archimousiko. psalmos gia tous gious tou kore. akouste touta ta logia, oloi oi laoi akroasteite oloi oi katoikoi tis oikoumenies kai mikroi kai megaloi, plousioi mazi kai ftchoi. to stoma mou tha milisei sofia kai i meleti tis kardias mou einai sunesi. tha strepso to auti mou se paraboli tha ektheso to ainigma mou me kithara. giati na fobamai se imeres sumforas, otan me perikuklosei i anomia ekeinon pou me enedreuoun; oi opoioi elpizou ston agatha tous, kai kauchontai sto plithos tou ploutou tous kanenas den mporei pote na exagorasei adelfo oute na dosei ston theo lutro gi' auton mia kai, einai polutimi i apolutrosi tis psuchis tous, kai aneureti gia panta, oste na zei aionia, gia na mi dei fthora. epeidi, blepei tous sofous na pethainoun, kathos kai ton afrona kai ton anoito na chanontai, kai na afinou se allous ta agatha tous. o esoterikos tous logismos einai, oti oi oikogeneies tous tha uparchoun pantotina, ta spitia tous tha paramenoun se genea kai

genea onomazoun ta upostatika tous me ta idia tous onomata. entoutois, o anthropos, pou plastike me timi, den paramei, exomoiothike me ta ktini pou ftheirontai. autos o dromos tous einai moria tous kai omos, oi apogonoï tous briskoun eucharistisi sta logia tous. (diapsalma). san probata richtikan ston adi thanatos tha tous poimanei kai oi eutheis tha tous katakurieusoun to proi i de dunami tous tha paliosei ston adi, afou kathe enas afisei to spiti tou. o theos, omos, tha lutrosei tin psuchi mou apo to cheri tou adi epeidi, tha me dechthei. (diapsalma). mi fobasai otan enas anthropos ploutisei, otan i doxa tou spitou tou auxitheï epeidi, ston thanato tou, den tha parei mazi tou tipote, oute i doxa tou tha katebei piso ap' auton. an kai sti zoi tou eulogise tin psuchi tou, kai oi anthropoi tha se epainoun pou agathopoieis ton eauto sou, tha paei sti genea ton pateron tou fos den tha doun, ston aiona. o anthropos, pou plastike me timi, kai den katalabainei, exomoiothike me ta ktini pou ftheirontai.

## 50

psalmos tou asaf. o theos ton theon, o kurios milise, kai kalese ti gi, apo tin anatoli tou iliou, mechri ti dusi tou. apo ti sion, pou einai i enteleia tis oraiotitas, elampse o theos. o theos mas tharthei, kai den tha siopisei fotia pou katatroei tha einai mprosta ap' auton, kai guro tou dunati anemozali. tha proskalesei tous ouranous apo pano, kai ti gi, gia na krinei ton lao tou. ñsugkentoste mou tous osious mou, pou ekanan mazi mou sunthiki epano se thusiaž. kai oi ouranoi tha anaggelloun ti dikaiosuni tou epeidi, o theos, autos einai o kritis. (diapsalma). akouse lae mou, kai tha miliso israil, kai tha diamarturitho enantion sou o theos, o theos sou eimai ego. den tha se elegxo gia tis thusies sou, ta de olokautomata sou einai pantote mprosta mou. den tha dechthi moscharia apo to spiti sou, tragous apo ta kopadia sou. epeidi, ola ta thiria tou dasous dika mou einai, kai ta ktini pou briskontai epano se chilia bouna. gnorizo ola ta poulia ton bounon, kai ta thiria tou chorafiou einai mazi mou. an peinaso, den tha to po se sena epeidi, diki mou einai i oikoumeni kai to pliroma tis. mipos ego tha fao kreas taaron i tha pio aimo tragon; thusiase ston theo thusia ainesis, kai apodose ston upsisto tis euches sou kai na epikaleisai emena se imera thlipsis, tha se eleutheroso, kai tha me doxaseis. kai ston asebi o theos eipe: ti sumbainei me sena, oste na diigisai ta diatagmata mou, kai na pairneis ti diathiki mou sto stoma sou; epeidi, esu miseis tin paideia, kai petas piso sou ta logia mou. an deis klefti, trecheis mazi tou kai i merida sou einai mazi

me tous moichous. paradineis to stoma sou stin kakia, kai i glossa sou periplekei doliotita. otan kathesai, milas enantia ston adelfo sou bazeis skandalo enantia ston gio tis miteras sou. epraxes tetoia pragmata, kai siopisa nomises oti pragmatika eimai omiois me sena tha se elegxo, kai ola tha ta parousiaso mprosta sta matia sou. balte, loipon, touto sto nou sas, eseis pou xechnate ton theo, mipos kai sas arpaxo, kai den tha uparxei kanenas gia na sas lutrosei. ekeinos pou proferei thusia ainesis, autos me doxazei kai s' ekeionon pou bazei ton dromo tou se euthutita, tha deixo ti sotiria tou theou.

## 51

ston archimousiko. psalmos tou dabid, otan o profitis nathan irthe s' auton, afou eiche mpei mesa sti bithsabee. eleise me, o thee, sumfona me to megalo sou eleos sumfona me to plithos ton oiktirmon sou, exaleipse ta anomimata mou. plune me perissotero kai perissotero apo tin anomia mou, kai apo tin amartia mou katharise me. epeidi, ta anomimata mou ego gnorizo, kai i amartia mou einai mprosta mou sunechos. se sena, se sena monacha amartisa, kai epraxa mprosta sou to poniro gia na dikαιοtheis sta logia sou, kai na eisai amemptos stis kriseis sou. des, eicha sullifthei me anomia, kai me amartia me gennise i mitera mou. des, agapises alitheia stin kardia, kai sta endomucha tha me didaxeis sofia. rantise me me ussopo, kai tha eimai katharos plume me, kai tha eimai leukoteros apo chioni. kane me na akouso agalliasi kai eufrosuni, gia na eufρανthoun ta kokala pou espases. apostrepse to prosopo sou apo tis amarties mou, kai exaleipse oles tis anomies mou. ktise mesa mou, thee, mia kathari kardia kai ena euthu pneuma ananeose mesa mou. mi me aporripseis apo to prosopo sou kai to pneuma sou to agio mi to afaireseis apo mena. apodose mou tin agalliasi tis sotirias sou, kai me igemoniko pneuma stirixe me. tha didaxo stous parabates tous dromous sou kai amartoloi tha epistrefoun se sena. thee, eleutheroso me apo aimata, thee tis sotirias mou i glossa mou tha psallei ti dikaiosuni sou me agalliasi. kurie, anoixe ta cheili mou kai to stoma mou tha anaggellei tin ainesi sou. epeidi, den theleis thusia, allies tha eicha proferei se olokautomata den areskesai. thusies tou theou einai suntrimmeno pneuma suntrimmeni kai tapeinomeni kardia, thee, den tha katafroniseis. euergetise ti sion me tin eunoia sou oikodomise ta teichi tis ierousalim. tote, tha euarestitheis se thusies dikaiosunis, se prosfores kai olokautomata tote, tha proferein moscharia epano sto thusiastirio sou.

ston archimousiko, maschil tou dabid, otan irthe o idoumaios doik, kai aniggeile ston saoul, kai tou eipe: o dabid irthe sto spiti tou achimelech. giati kauchasai stin kakia, dunate; to eleos tou theou paramenei ston aiona. i glossa sou meletaei kakies, ergaze-tai dolo, san akonismeno xurafi. agapises to kako mallon para to agatho, to psema para na milas dikaiousuni. (diapsalma). agapises ola ta logia tou afanismou, ti dolia glossa. gi' auto, o theos tha se exolothreusei gia panta tha se apospasei kai tha se metatopisei apo ti skini sou, kai tha se xerizosei apo ti gi ton zontanon anthropon. (diapsalma). kai oi dikaioi tha doun, kai tha fobithoun kai tha gelasoun gi' auton, legontas: deste o anthro-pous, pou den ebale ton theo dunami tou alla, elpise sto plithos tou ploutou tou, kai epist-irizotan stin poniria tou. ego, omos, tha eimai san eliodentro, pou akmazei ston oiko tou theou sto eleos tou theou elpizo ston aiona tou aiona. tha se doxologo pantote, epeidi energises etsi kai tha elpizo sto onoma sou, epeidi einai agatho mprosta stous osious sou.

ston archimousiko, se machalath maschil tou dabid. eipe o afronas mesa stin kardia tou: den uparchei theos. diaftharikan kai eginan bdeluroi exaitias tis anomias den uparchei kapoios pou na prattei to agatho. o theos eskupse apo ton ourano epano stous gious ton anthropon, gia na dei an uparchei kapoios pou na echei sunesi, pou na zitaei ton theo. oloi xeklinan mazi exachreiothikan den uparchei kapoios pou na prattei to agatho, den uparchei oute enas. den echoun gnosi autoi pou ergazontai tin anomia, autoi pou kata-trone ton lao mou, san na trone psomi; ton theo den epikalestikan. ekei fobithikan fobo, opou den upirche fobos, epeidi o theos di-askorpise ta kokala ekeinon pou stratopedeu-san enantion sou tous katantropiases, epeidi o theos tous katafronise. poios tha dosei apo ti sion ti sotiria tou israil; otan o theos epanaferei ton lao tou apo tin aichmalosia, o iakob tha agalletai, o israil tha eufrainetai.

ston archimousiko se neginoth maschil tou dabid, otan oi ziffaioi irthan kai eipan ston saoul: o dabid den einai krummenos se mas; thee, sose me sto onoma sou, kai krine me mesa sti dunami sou. thee, akouse tin proseuchi mou akroasou ta logia tou stom-atos mou. epeidi, xenoi sikothikan enantion mou, kai katadunastes zitoun tin psuchi mou

den ebalan ton theo mprosta tous. (diap-salma). deste, o theos me boithaei o kurios einai mazi me ekeinous pou upostirizoun tin psuchi mou. tha strepsei to kako epano stous echthrous mou na exolothreuse tous mesa stin alitheia sou. autoproaireta tha thusiaso se sena tha doxologo to onoma sou, kurie, epeidi einai agatho. epeidi, me lutrose apo kathe stenochoria, kai to mati mou eide tin ekdikisi epano stous echthrous mou.

ston archimousiko se neginoth maschil tou dabid. thee, dose akroasi stin proseuchi mou, kai mi aposurtheis apo ti deisi mou. prosexe se mena, kai eisakouse me lupoumai sti meleti mou, kai tarazomai, apo ti foni tou echthrou, apo tin katathlipsi tou asebi epeidi, richnoun epano mou anomia, kai me misoun me orgi. i kardia mou mesa mou katathlibetai, kai fobos thanatou epese epano mou. fobos kai tromos irthe epano mou, kai friki me skepase. kai eipa: poios na moudine ftera san peristeri! tha petousa kai tha anapauomoun. na, tha apo-makrunomoun feugontas, tha diemena stin erimo. (diapsalma). tha epitachuna ti fugi mou apo tin ormi tou anemou, apo ti thuella. katapontise tous, kurie diairese tis glosses tous epeidi, stin poli eida katadunasteia kai filonikia. imera kai nuchta tin perikuklo-noun guro apo ta teichi tis kai mesa s' auti uparchei anomia kai kako mesa s' auti uparchei poniria kai apo tis plateies tis den lei-poun apati kai dolos. epeidi, den me perige-lase o echthros, pou tha ton upefera den sikothike enantion mou ekeinon pou me mi-sei tote, tha krubomoun ap' auton alla, esu, anthrope omopsuche, odige mou, kai gnoste mou pou sunomilousame me glukuita, pi-gainame mazi ston oiko tou theou. thanatos as erthei epano tous zontanoi as kateboun ston adi epeidi, metaxu tous, sta spitia tous, uparchoun kakies. ego tha krazo ston theo, kai o kurios tha me sosei. espera, kai proi, kai mesimeri tha parakalo, kai tha fonazo kai tha akousei ti foni mou. me eirini tha lutrosei tin psuchi mou apo ti machi, pou ginetai enantion mou epeidi, polloi einai oi enantioi se mena. o theos, pou uparchei prin apo tous aiones, tha eisakousei, kai tha tous tapeinosei (diapsalma) epeidi, den allazoun tropo oute fobountai ton theo. kathe enas aplonei ta cheria tou epano s' autous pou eirineuoun mazi tou athetei ti sunthiki tou. to stoma tou einai apalotero apo bouturo, alla stin kardia tou uparchei polemos ta lo-gia tou einai malakotera apo ladi, entoutois einai gumna xifi. rixe epano ston kurio to fortio sou, ki autos tha se anakoufisei den tha sugchorisei pote na saleutei o dikaio. alla, esu, thee, tha tous katebaseis sto pigadi tis

apoleias andres aimaton kai doliotitas den tha ftasoun sta misa ton imeron tous alla, ego tha elpizo se sena.

## 56

ston archimousiko se ionath-elem-rechokim, miktam tou dabid, otan oi filistaioi ton kratisan sti gath. eleise me, o thee, epeidi anthropos chaskei na me katapiei oli tin imera polemontas me katathlibei. oi echthroi mou chaskoun na me katapioun, oli tin imera epeidi, upsiste, einai polloi autoi pou me polemoun. tin imera pou tha fobitho, tha elpizo se sena me ton theo tha aineso ton logo tou ston theo elpisa den tha fobitho ti tha mou kanei o anthropos; kathe imera allazoun ta logia mou oloi oi sullogismoi tous einai enantion mou gia kako. sugkentrizontai, krubontai, parafultatoun ta bimata mou, pos na piasoun tin psuchi mou. tha lutrothoun me tin anomia; stin orgi sou, na katagkremiseis tous laous. esu metras tis apoplaniseis mou bale ta dakrua mou sti fiالي sou den einai auta sto biblio sou; tote, oi echthroi mou tha gurisoun piso, tin imera pou tha se epikalesto to xero auto, epeidi o theos einai me to meros mou. ston theo tha aineso ton logo tou ston kurio tha aineso ton logo tou. tha elpizo ston theo den tha fobitho ti tha mou kanei anthropos; thee, oi euches mou se sena einai epano mou tha sou apodido doxologies. epeidi, lutroses tin psuchi mou apo thanato, den tha lutroseis kai ta podia mou apo olisthima, gia na perptao mprosta ston theo sto fos ton zontanon anthropon;

## 57

ston archimousiko se tono al-tascheth, miktam tou dabid, otan efuge mprosta apo ton saoul sto spilaio. eleise me, o thee, eleise me epeidi, se sena strichtike i psuchi mou. kai sti skia ton pterugon sou tha elpizo, mechris otou perasoun oi sumfores. tha krazo ston theo, ton upsisto, ston theo pou euodonei ta panta gia mena. tha steilei apo ton ourano kai tha me sosei tha ntropiasei ekeinon pou chaskei na me katapiei (diapsalma) o theos tha steilei to eleos tou kai tin alitheia tou. i psuchi mou einai anamesa se lioitaria briskomai anamesa se flogerous anthropous. pou ta dontia tous einai logches kai beli, kai i glossa tous koftero xifos. upsosou epano apo tous ouranous, thee i doxa sou as einai epano se oli ti gi. etoimasan pagida sta bimata mou i psuchi mou kinduneue na pesei eskapsan lakko mprosta mou, oi idioi epan mesa s' auton. (diapsalma). etoimi einai i kardia mou, thee, etoimi einai i kardia mou tha psallo kai tha psalmodo. xupna, doxa

mou xupna, psaltiri kai kithara tha xupniso to proi. tha se epaineso, kurie, anamesa stous laous tha psalmodo se sena anamesa sta ethni. epeidi, to eleos sou megalunthike mechri tous ouranous, kai i alitheia sou mechri ta sunnefa. upsosou epano apo tous ouranous, thee i doxa sou as einai epano se oli ti gi.

## 58

ston maestro, se tono al-tascheth, miktam tou dabid. tacha, milate st' alitheia dikaio-suni; krinete me euthutita, gioi ton anthropon; malista, stin kardia ergazeste adikies sti gi moirazete tin adikia ton cherion sas. oi asebeis echoun apoxenothei apo ti mitra autoi pou milane to psema echoun planithe apo tin kolia tis miteras tous. echoun farmaki san to farmaki pou fidiou einai omoioi me tin koufi ochia, pou kleinei ta autia tis i opoia den thelei na akousei ti foni ton goiton, pou goiteuoun toso epidexia. thee, suntripse tous ta dontia sto stoma tous kurie, katasuntripse tous kunodontes ton lioitaria. as dialuthoun san nero, kai as reusoun tha rixei ta beli tou, mechris otou exolothreutoun. san saligkari pou dialuetai, as parelthoun san exambloima gunaikas, as mi don ton ilio. prin auxithoun ta agkathia sas, oste na ginoun agkathotoi thamnoi, zontanous, san mesa se orgi, tha tous arpaxei me anemostrobilo. o dikaios tha eufrañthei, otan dei tin ekkikisi tha nipsei ta podia tou sto aima tou asebi. kai kathe enas tha lee: uparchei, st' alitheia, karpos gia ton dikαιο uparchei, st' alitheia, theos, pou krinei epano sti gi.

## 59

ston archimousiko, se al-tascheth, miktam tou dabid, otan o saoul esteile kai parafulagan to spiti tou gia na ton thanatosoun. eleutherose me apo tous echthrous mou, thee mou uperaspise me ap' autous pou epanastatoun enantion mou. eleutherose me ap' autous pou ergazontai tin anomia, kai sose me apo andres aimaton. epeidi, des, enedreuoun tin psuchi mou dunatoi sugkentrotarikan enantion mou kurie, ochi exaitias kapoias anomias mou oute exaitias kapoias amartias mou choris na uparchei mesa mou anomia, trechoun kai etoimazontai. siko epano, se sunantisi mou, kai des. esu, loipon, kurie, o theos ton dunameon, o theos tou israil, xupna gia na episkeftheis ola ta ethni. mi eleiseis kanenan apo tous dolious parabates. (diapsalma). epistrefoun tin espera gaugizoun san skulia, kai kuklonoun tin poli. des, autoi chunoun logia me to stoma tous sta cheili tous einai romfaies epeidi, lene: poios akouei; alla, esu, kurie, tha gelaseis

gi' autous tha peripaxeis ola ta ethni. sti dunami tous, tha elpizo se sena epeidi, esu, thee, eisai to propurgio mou. o theos tou eleous mou tha me proftasei o theos tha me kanei na do tin ekdikisi epano s' autous pou me parafallatoun. mi tous foneuseis, mipos kai to xechasei o laos mou mesa sti dunami sou diaskorpise tous, kai tapeinose tous, kurie, i aspida mas. exaitias tis amar-tias tou stomatos tous, exaitias ton logon ton cheileon tous, as piastoun stin uperifaneia tous kai gia tin katara kai to psema pou miloun. katastrepe tous, me orgi, katastrepe tous oste na mi uparchoun kai as gnorisoun oti o theos despozei ston iakob, mechri ta perata tis gis. (diapsalma). as epistrefoun, loipon, tin espera, as gaugizoun san skulia, kai as perikuklonoun tin poli. as periplaniountai gia trofi kai an den chortasoun, as gogguzoun. ego, omos, tha psallo ti dunami sou, kai to proi tha umnologo me agalliasi to eleos sou epeidi, egines propurgio mou, kai katafugio stin imera tis thlipsis mou. o, dunami mou, tha se psalmodo epeidi, esu, thee, eisai to propurgio mou, o theos tou eleous mou.

60

ston archimousiko se sousan-edouth, mik-tam tou dabit dia didaskalia, otan polemise ti suria tis mesopotamias, kai ti suria tou soba, kai o ioab gurise kai chtupise 2.000 apo ton edom stin koilada tou alatiou. thee, mas aperripes mas diaskorpises orgistikes epistrepse se mas. eseises ti gi tin eschises sta duo giatrepe ta suntrimmata tis, epeidi saleuetai. edeixes ston lao sou sklira prag-mata mas potises krasi parafrosunis. s' autous pou se fobountai edoses simaia, gia na upsonetai uper tis alitheias. (diapsalma). gia na eleutheronontai oi agapitai sou, me to dexi sou cheri sose me, kai eisakouse me. o theos milise sto agiastirio tou tha chairamai tha moirasoi ti suchem, kai tha metriso tin koilada sokchoth. dikos mou einai o galaad, kai dikos mou einai o manassis o men efrain einai i dunami tou kefalioy mou kai o ioudas, o nomothetis mou o moab einai i lekani tou nipsimatos mou ston edom tha rixo to upodima mou alalaxe se mena, palaistini. poios tha me ferei stin periteichismeni poli; poios tha me odigisei mechri ton edom; ochi esu, thee, pou mas aperripes; kai den tha bgeis, thee, mazi me ta strateumata mas; boithise mas apo ti thlipsi epeidi, mataii einai i sotiria apo anthropous. me ton theo tha kanoume andragathimata, ki autos tha katapatisei tous echthrous mas.

61

ston archimousiko, se neginoth. psalmos tou dabit. eisakouse tin kraugi mou, thee prosexe stin proseuchi mou. apo ta perata tis gis tha krazo se sena, otan lipothumei i kardia mou odigise me stin petra, pou einai para polu psili gia mena. epeidi, esu egines katafugio mou, ischuros purgos, mprosta ston echthro. mesa sti skini sou tha paroiko diarkos tha katafugo kato apo ti skepi ton pterugon sou. (diapsalma). epeidi, esu, thee, eisakouses tis euchas mou mou edoses tin klironomia ekeinon pou fobountai to onoma sou. tha prosthesis imeres stis imeres tou basilia ta chronia tou as einai se genea kai genea. tha menei pantotina mprosta ston theo kane na ton difallatoun to eleos kai i alitheia. etsi tha psalmodo diarkos to onoma sou, gia na ekplirono kathimerina tis euchas mou.

62

ston archimousiko, gia ton iedouthoun. psalmos tou dabit. ston theo, bebaia, anapauetai i psuchi mou ap' auton pigazei i sotiria mou. autos, monacha, einai petra mou, kai sotiria mou propurgio mou den tha saleuto polu. mechri pote tha epibouleueste enantia se anthropo; eseis oloi tha foneutheite eiste san toichos pou gernei, kai san fragmos etoimorropos. den sumbouleuontai para na ton rixoun apo to up-sos tou agapoun to psema me to stoma tous men eulogoun, me tin kardia tous, omos, katarontai. (diapsalma). alla, esu, o psuchi mou, ston theo anapauou, epeidi ap' au-ton kremetai i elpida mou. autos, monacha, einai petra mou, kai sotiria mou propurgio mou den tha saleuto. ston theo einai i sotiria mou kai i doxa mou i petra tis dunamis mou, to katafugio mou, einai ston theo. elpizete s' auton se kathe stigmati anoigete, laoi, mprosta tou tis kardies sas o theos einai katafugio se mas. (diapsalma). oi koinoi anthropoi einai, bebaia, mataiotita, oi archontes einai psema stin plastigga oloi mazi einai elafroteroi kai ap' auti ti mataiotita. mi elpizete se adikia, kai se arpagi mi bazete mataii elpida ploutos an reei, mi prosilonete tin kardia sas. mia fora milise o theos, duo fores to akousa, oti i dunami einai tou theou kai diko sou einai to eleos, kurie epeidi, esu tha apodoseis se kathe enan sumfona me ta erga tou.

63

psalmos tou dabit, otan briskotan stin erimo tou iouda. thee, esu eisai o theos mou se zi-tao apo to proi se dipsaei i psuchi mou, se pothei i sarka mou, mesa se gi erimi, xeri, kai

anudri gia na blepo ti dunami sou kai ti doxa sou, kathos se eida sto agiastirio. epeidi, to eleos sou einai kalutero apo ti zoi ta cheili mou tha se epainoun. etsi tha se eulogo sti zoi mou kai sto onoma sou tha upsono ta cheria mou. san apo pachos kai medouli tha chortasei i psuchi mou, kai me cheili agalliasis tha umnei to stoma mou, otan sto krebati mou se thumamai, se sena meletis tis fulakes tis nuchtas. epeidi, stathikes boitheia mou, gi' auto, kato apo ti skia ton pterugon sou tha chairo. i psuchi mou proskollithike piso apo sena to dexi sou cheri me upostirizei. kai ekeinoi pou zitoun tin psuchi mou, gia na tin exolothreusoun, tha mpoun sta katotata meri tis gis tha pesoun me romfaia tha einai merida se alepoudes. kai o basilias tha eufranthei ston theo tha doxastei kathe enas pou orkizetai s' auton epeidi, to stoma ekeinon pou miloun psemata, tha kleistei.

## 64

ston archimousiko. psalmos tou dabit. thee, sti deisi mou, akouse ti foni mou apo ton fobo tou echthrou fulaxe ti zoi mou. skepase me apo sumboulio poniron, apo frugma ekeinon pou ergazontai anomia oi opoi oi akonizoun ti glossa tous san romfaia etoimazoun pikra logia san beli, gia na toxeousoun ton amempto krufa ton toxeousoun xafnika, kai den fobountai. stereonontai epano se poniro pragma meletoun na kruboun pagides, legontas: poios tha tous dei; anichneuoun anomies apekaman na anichneuoun epimelos kai kathenos to esoteriko tou, kai i kardia, einai buthos. o theos, omos, tha tous toxeusei oi pliges tous tha einai apo aifnidio belos. kai ta logia tis glosas tous tha pesoun epano tous oloi autoi pou tous blepoun tha tous apofoeugoun. kai kathe anthropos tha fobithe, kai tha diigithoun to ergo tou theou, kai tha katalaboun tis ergasies tou. o dikaos tha eufranthei ston kurio, kai tha elpizei s' auton kai oloi oi eutheis stin kardia tha kauchontai.

## 65

ston archimousiko. psalmos tragoudiou tou dabit. se prosmenei umnos, thee, sti sion kai se sena tha apodothei i euchi. o, esu pou akous proseuchi, se sena tha erchetai kathe sarka. logia anomias uperischusan enantion mou esu tha kathariseis tis parabaseis mas. makarios ekeinos ton opoio eklexes, kai ton pires konta sou gia na katikei stis aules sou tha chortasoume apo ta agatha tou oikou sou, tou agiou naou sou. me tromera pragmata, mazi me dikaiousini, tha apantas se mas, thee tis sotirias mas, i elpida olon ton peraton tis gis, kai onon

briskontai makria sti thalassa esu eisai autos pou stereoneis ta bouna me ti dunami sou, pou eisai perizosmenos me ischu esu eisai autos pou katasigazeis ton icho tis thalassas, ton icho ton kumaton tis, kai ton thorubo ton laon. ki autoi pou katoikoun ta perata tis gis, fobountai ta simeia sou charopoieis tis arches tis augis kai tis esperas. episkeptesai ti gi, kai tin potizeis tin uperploutizeis o potamos tou theou einai gematos apo nera etoimazeis to sitari tous, epeidi etsi dietaxes. potizeis ta aulakia tis exomalizeis tous bolous tis tin apaluneis me stalakti brochi eulogeis ta blastimata tis. stefanoneis to etos me ta agatha sou kai ta ichni sou stalazoun pachos. stalazoun oi boskes tis erimou, kai oi lofoi perizonontai apo chara. oi pedieades einai numenes me kopadia, kai oi koilades einai skepasmenes apo sitari alalazoun, kai, epipleon, umnologoun.

## 66

ston archimousiko. tragoudi psalmou. alalaxte ston theo, olokliri i gi. psalte ti doxa tou onomatos tou kante endoxo ton umno tou. peite ston theo: poso fobera einai ta erga sou! exaitias tou megethous tis dunamis sou, oi echthro i sou upokrinontai se sena upotagi. olokliri i gi tha se proskunaei, kai tha psalmodei se sena tha psalmodoun to onoma sou. (diapsalma). elate kai koitaxte ta erga tou theou einai foberos stis praxeis tou apenanti stous gious ton anthropon. metebale ti thalassa se xira pezoi diabikan mesa apo ton potamo ekei eufranthikame s' auton. me ti dunami tou despozei ston aiona ta matia tou epiblepoun epano sta ethni oi apostates as mi upsonoun ton eauto tous. (diapsalma). laoi, eulogeite ton theo mas, kai kante na akoustei i foni tis ainesis tou o opoios diafulattei tin psuchi mas se zoi, kai den afnei na klonizontai ta podia mas. epeidi, esu, thee, mas ereunises mas dokimases, opos dokimazetai to asimi. mas ebales sto dichtu ebales baru fortio epano stin plati mas. anebases sto kefali mas anthropous perasame mesa apo fotia kai nero kai mas ebgaless anapsuchi. tha mpo mesa ston oiko sou me olokautomata tha sou apodoso tis euches mou, pou proferan ta cheili mou, kai milise to stoma mou, sti thlipsi mou. tha sou prosfero pachia olokautomata kriarion mazi me thumiamata tha prosfero bodia mazi me tragous. (diapsalma). elate, akouste, oloi eseis pou fobaste ton theo kai tha diigitho osa ekane stin psuchi mou. s' auton boisa me to stoma mou, kai upsothike me ti glossa mou. an thoroussa adikia stin kardia mou, o kurios den tha akouge all' o theos, bebaia, eisakouse prosexe sti foni tis proseuchis mou. axios eulogias einai o theos,

pou den apomakrune tin proseuchi mou, kai to eleos tou apo mena.

67

ston archimousiko, se neginoth. psalmos tragoudiou. o theos na mas splachnistei, kai na mas eulogisei! na epilampsei epano mas to prosopo tou. (diapsalma). gia na gnoristei sti gi o dromos sou, se ola ta ethni i sotiria sou. as se umnoun oi laoi, thee as se umnoun oloi oi laoi. as eufanthoun kai as alalaxoun ta ethni epeidi, tha krineis tous laous me euthutita, kai tha odigiseis ta ethni sti gi. (diapsalma). as se umnoun oi laoi, thee, as se umnoun oloi oi laoi. i gi tha dinei ton karmo tis tha mas eulogisei o theos, o theos mas. tha mas eulogisei o theos, kai tha ton fobithoun ola ta perata tis gis.

68

ston archimousiko. psalmos tragoudiou tou dabid. as sikothei o theos, kai as diaskorpioustoun oi echthroi tou kai as fugoun apo mprosta tou autoi pou ton misoun. kathos afanizetai o kapnos, etsi afanise tous kathos dialutetai to keru mprosta sti fotia, etsi as apolestoun oi asebeis apo to prosopo tou theou. kai oi dikaioi as eufrainontai as agalontai mprosta ston theo kai as terpontai me eufrosuni. psallete ston theo psalmodeite sto onoma tou etoimaste tous dromous s' auton pou epibainei epano stis erimous to onoma tou einai kurios kai agalliste mprosta tou. pateras ton orfanon, kai kritis ton chiron, einai o theos ston agio tou topo. o theos katoikizei se oikogeneia tous memonomenous bgazei tous desmious se afthonia oi apostates, omos, katoikoun se anudri gi. thee, otan bgikes mprosta apo ton lao sou, otan perpatouses mesa apo tin erimo (diapsalma) i gi seistike, ki autoi oi ouranoi estaxan, apo to prosopo tou theou to sina to idio seistike apo to prosopo tou theou, tou theou tou israil. thee, esteiles afthoni brochi stin klironomia sou, kai stin adunamia tis esu tin anazoognises. i sunagogi sou katoikise s' auti thee, ekanes ston ftocho etoimasia gia tin agathotita sou. o kurios edose logo oi euaggelizomenoi isan strateuma megallo. basiliades strateumaton efeugan, efeugan, kai ekeines pou emenan mesa sto spiti, moirazan ta lafura. kai an isastan xaplomenoi anamesa se mantres, omos tha eiste san fterouges peristeriou asimeniou ologura, kai tou opoioi ta ftera tou einai chrusomena ologura apo kitrino chrusafi. otan o pantodunamos diaskorpize basiliades mesa s' auti, egine aspri san to chioni sto salmon. to bouno tou theou einai san to bouno tis basan bouno psilo, san

to bouno tis basan. giati zilotupeite, psila bouna; auto einai to bouno, sto opoio o theos eudokise na katoikei o kurios, nai, s' auto tha katoikei ston aiona. oi amaxes tou theou einai dismuries chiliades chiliadon o kurios einai anamesa tous, san sto sina, ston agio topo. anebikes se upsos aichmalotises aichmalosia pires charismata gia tous anthropous akoma, malista, kai gia tous apeitheis, gia na katoikeis anamesa tous, kurie thee. kurie, eisai axios eulogias, pou kathimerina mas epifortizeis me agatha o theos tis sotirias mas. (diapsalma). o theos mas einai theos sotirias kai tou kuriou tou theou mas einai i lutrosi apo ton thanato. o theos tha suntripsei to kefali ton echthron tou, oposdipote kai tin trichoti korufi ekeinou pou perpataei stis anomies tou. o kurios eipe: tha epanafero apo ti basan, tha epanafero ton lao mou, apo ta bathia tis thalassas gia na baftei to podi sou sto aimata ton echthron sou, kai i glossa ton skulion sou ap' auto. fanikan ta bimata sou, thee ta bimata tou theou mou, tou basilia mou, sto agiastirio. oi psaltes proporeountan, usteru osoi epaizan organa, sto meson oi tumpantonistries kopeles. mesa se ekklesies eulogeite ton theo eulogeite ton kurio, ekeinon apo tin pigi tou israil. ekei itan o mikros beniamin, o archigos tous oi archontes tou iouda, kai o laos tous oi archontes tou zaboulon, kai oi archontes tou nefthali. o theos kathorise ti dunami sou thee, stereose auto pou energises se mas. gia ton nao sou pou einai stin ierousalim, basiliades tha sou prosperoun dora. epitimise ta thiria tou kalamona, to plithos ton tauron, kai ta moscharia ton laon, mechris otou kathe enas profere i upotagi me plakes apo asimi diaskorpise tous laous, autous pou agapoun polemous. megistanes tharthoun apo tin aigupto i aithiopia grigora tha ekteinei ta cheria tis ston theo. oi basileies tis gis, psallete ston theo, psalmodeite ston kurio (diapsalma) s' auton pou epibainei epano apo tous ouranous ton ouranon, pou isan apo palia deste, ekpempet ti foni tou, mia foni ischuri. apodoste ston theo ti dunami i megaloprepeia tou einai epano ston israil, kai i dunami tou epano stous ouranous. thee, eisai foberos, apo ta agiastiria sou o theos tou israil einai autos pou edose ischu kai dunami ston lao tou. axios eulogias einai o theos.

69

ston archimousiko, se sosanim. psalmos tou dabid. sose me, thee, epeidi nera mpikan mesa mou mechri tin psuchi mou. buthistika se bathu pilo, opou den uparchei stereos topos gia na statho eftasa tha bathi ton neron, kai to reuma me katakluzei. atonisa krazontas o laruggas mou xerathike apeka-



man ta matia mou apo to na perimeno ton theo mou. ekeinoi pou me misoun choris aitia, pollaplasiasikan kai eginan perisoteroi kai apo tis triches tou kefalioy mou ischuropoiithikan oi echthroi mou, autoi pou adika prospathoun na me afanisoun tote, ego epestrepsa o ti den eicha arpxei. thee, esu gnorizeis tin afrosuni mou kai ta plimmeli-mata mou den einai krummena apo sena. as mi ntropiastoun exaitias mou, kurie, thee ton dunameon, autoi pou se prosmenoun as mi ntrapoun gia chari mou, autoi pou se ekzitoun, thee tou israil. epeidi, exaitias sou upefera oneidismo ntropi skepase to prosopo mou. egina xenos stous adelfous mou, kai allogenis stous gious tis miteras mou epeidi, o zilos tou oikou sou me katefage kai oi oneidismoi auton pou se oneidizoun epesan epano mou. kai eklapsa, talaiporontas tin psuchi mou me nisteia, alla touto egine se oneidismo mou. kai enduma mou ekana ton sako, kai egina s' autous paroimia. enantion mou miloun autoi pou kathontai stis pules, kai egina to tragoudi auton pou methoun. ego, omos, se sena kateuthuno tin proseuchi mou, kurie einai kairos eumeneias thee, sumfona me to plithos tou eleous sou, akouse me, sumfona me tin alitheia tis sotirias sou. eleutheros me apo pilo, gia na mi buthisto as eleutherotho ap' autous pou me misoun, kai apo bathia nera. as mi me kataklusei to reuma ton neron oute na me katapiei o buthos kai to pigadi as mi kleisei to stoma tou apo pano mou. kurie, eisakouse me, epeidi to eleos sou einai agatho sumfona me to plithos ton oiktirmon sou, epiblepse epano mou. kai mi krupseis to prosopo sou apo ton doulou sou epeidi thlibomai, grigora eisakouse me. plisiase stin psuchi mou lutrose tin exaitias ton echthron mou lutrose me. esu gnorizeis ton oneidismo mou, kai tin aischuni mou, kai ti ntropi mou mprosta sou einai oloi autoi pou me thliboun. o oneidismos suntripse tin kardia mou kai eimai perilupos perimena, malista, kapoion na me sullupithe, alla den upirxe, kai parigorites, alla den brika. gia fagito mou, edosan se mena choli, kai sti dipsa mou me potisan xidi. to trapezi tous mprosta tous as ginei se pagida, kai se antapodosi, kai se thilia. as skotistoun ta matia tous gia na mi blepoun kai na kurtoseis ti rachi tous gia panta. xechune epano tous tin orgi sou kai o thumos tis aganaktis sou as tous piasei. ta palatia tous as ginoun erima stis skines tous as mi uparchei kapoios pou na katoikei. epeidi, ekeinon, pou esu chtupises, autoi ton kata-dioxan kai miloun gia ton pono ekeinon, pou esu tous pligoses. prosthese anomia epano stin anomia tous, kai as mi mpoun mesa sti dikaiosuni sou. as exaleifthoun apo to biblio ton zontanon anthron, kai as mi katagrafoun mazi me tous dikaios. emena,

omos, ton ftocho kai lupimeno, as me upso-sei, thee, i sotiria sou. tha aineso to onoma tou theou me odi, kai tha ton megaluno me umnous. auto, bebaia, tha aresei ston kurio, perissotero apo moscharaki, pou echei kerata kai nuchia. oi tapeinoi tha doun tha eufra nthoun kai i kardia sas, esas pou ekzitate ton theo, tha zisei. epeidi, o kurios eisakouei tous penites, kai den katafronei tous desmious tou. as ton ainesoun oi ouranoi kai i gi, oi thalasses, kai ola osa kinountai s' autes. epeidi, o theos tha sosei ti sion, kai tha oikodomisei tis poleis tou iouda kai tha katoikisoun ekei, kai tha tin klironomisoun. kai to sperma ton doulon tou tha tin klironomisei, ki autoi pou agapoun to onoma tou, tha katoikoun mesa s' auti.

## 70

ston archimousiko. psalmos tou dapid, se anamnisi. thee, kane grigora gia na me eleutherosais kane grigora, kurie, gia nartheis se boitheia mou. as ntrapoun, kai as aischunthoun, autoi pou zitoun tin psuchi mou as gurisoun pros ta piso, kai as ntrapoun, autoi pou theloun to kako mou. as gurisoun piso gia antamoibi tis ntropis tous, autoi pou lene: mprabo, mprabo! as agallontai, kai as eufraintontai se sena, oloi autoi pou se zitoun ki autoi pou agapoun ti sotiria sou as lene gia panta: as megalunthei o theos. ego, omos, eimai ftochos kai penitas thee, kane grigora na me eleutherosais esu eisai boitheia mou kai eleutherotis mou kurie, mi braduneis.

## 71

se sena elpisa, kurie as mi ntropiasto pote. exaitias tis dikaiosunis sou lutrose me, kai eleutheros me strepse to auti sou se mena, kai sose me. gine se mena ochuros topos, gia na katafeugo pantote esu dietaxes na me soseis, epeidi eisai petra mou kai frourio mou. thee mou, lutrose me apo dunami tou asebi, apo cheri paranomou kai adikou. epeidi, esu eisai i elpida mou, kurie thee to tharros mou apo ti nioti mou. se sena epistirichthika apo tin koilia tis miteras mou esu eisai i skepi mou apo ta splachna tis miteras mou o umnos mou tha einai pantote se sena. egina stous pollous san teras alla, esu eisai to dunato mou katafugio. as gemisei to stoma mou apo ton umno sou, apo ti doxa sou, oli tin imera. stin epochi ton girateion mi me aporripseis otan ekleipei i dunami mou, mi me egkatalepeis. epeidi, oi echthroi mou miloun gia mena ki autoi pou parafallatoun tin psuchi mou, kanoun sumboulio enantion mou, legontas: o theos ton egkataleipse kata-

dioxte ton kai piaste ton, epeidi den uparchei autos pou sozei. thee, mi apomakruntheis apo mena thee mou, kane grigora nartheis se boitheia mou. as ntropiastoun, as exaleifhoun oi echthrois tis psuchis mou as skepastoun apo oneidos kai ntropi, autoi pou zitoun to kako mou. ego, omos, pantote tha elpizo, kai tha prostheto se olous tous epainous sou. to stoma mou tha kiruttei ti dikaionsuni sou kai ti sotiria sou oli tin imera epeidi, den mporo na tis aparithmiso. tha per-patao sti dunami tou kuriou tou theou tha anafero ti dikaionsuni sou, ti diki sou mono. thee, esu me didaxes apo ti nioti mou kai mechri tora kirutta ta thaumasias sou. mi me egkataleipeis oute mechri ta girateia kai ta aspra mallia, thee, mechris otou kiruxo ton brachiona sou se touti ti genea, ti dunami sou se olous tous metagenesterous. epeidi, i dikaionsuni sou, thee, einai uperupsomeni gia ton logo oti, ekanes megaleia thee, poios einai omoi os me sena, o opoios mou edeixes thlipseis polles kai talaipories, kai pali me anazoogonises, kai apo tis abussous tis gis pali me anebases; auxises to megaleio mou, kai kathos epestrepses, me parigorises. kai ego, thee mou, sto organo tou psaltiriuou tha doxologo esena, kai tin alitheia sou se sena tha psalmodo me kithara, agie tou israil. tha agallontai ta cheili mou, otan se sena psalmodo, kai i psuchi mou, tin opoia lutrotes. akoma kai i glossa mou tha mele-taei ti dikaionsuni olokliri tin imera epeidi ntrapikan, epeidi aischunthikan, autoi pou zitoun to kako mou.

## 72

psalmos gia ton solomonta. thee, dose tin krisi sou ston basilia, kai ti dikaionsuni sou ston gio tou basilia gia na krinei ton lao sou me dikaionsuni, kai tous ftochous sou me krisi. ta bouna tha feroun eirini ston lao, kai oi lofoi dikaionsuni. tha krinei tous ftochous tou laou kai tha sozei tous gious ton peni-ton, kai tha suntripsei auton pou katadunas-teuei. tha se fobountai enoso diamenei o ilios kai to feggari, se genees geneon. tha kate-bei san brochi epano sto therismeno libadi san ranides pou stalazoun epano sti gi. stis imeres tou o dikaos tha anthizei kai tha uparchei afthonia eirinis, mechris otou mi uparxei to feggari. kai tha katarurieui apo thalassa mechri thalassa, kai apo ton potamo mechri ta perata tis gis. mprosta tou tha klinoun to gonato autoi pou katoikoun stis erimous, kai oi echthroï tou tha gleipsoun to choma. oi basiliades tis thar-seis kai ton nision tha prosperoun prosfores oi basiliades tis arabias kai tis seba tha prosperoun dora. kai tha ton proskunisoun oloi oi basiliades ola ta ethni auton tha doule-poun. epeidi, tha boithisei ton ftocho pou

krazei kai ton penita, kai ton aboithito. tha eleisei ton ftocho kai ton penita kai tha sozei tis psuches ton peniton. apo dolo kai adikia tha lutronei tis psuches tous kai to aima tous tha einai polutimo sta matia tou. kai tha zei, kai tha tou dothei apo to chrusafi tis arabias, kai pantote tha ginetai proseuchi uper autou oli tin imera tha ton eulogoun. mia draxia sitari an uparchei sti gi, epano stis korufes ton bounon o karpos tou tha seietai opos o libanos kai oi katoikoi mesa stin poli tha anthizoun san to chortari tis gis. to onoma tou tha diamenei pantotina to onoma tou tha diarkei enoso diamenei o ilios kai oi anthropoi tha eulogountai s' auton ola ta ethni tha ton makarizoun. axios eulogias einai o kurios o theos, o theos tou israil, pou autos monos kanei thaumasias kai eulogimeno to endoxo tou onoma ston aiona kai olok-liri i gi as gemisei apo ti doxa tou. amin, kai amin. teleiosan oi proseuches tou dabid, giou tou iessai.

## 73

psalmos tou asaf. agathos, pragmatika, einai o theos ston israil, stous katharous stin kardia. emena, omos, ta podia mou schedon klonistikan paroligo ta bimata mou glistrisan. epeidi, zilepsa tous morous, ble-pontas tin eutuchia ton asebon. gia ton logo oti, den uparchoun lufes ston thanato tous, alla i dunami tous einai sterei. den einai me kopous, opos oi alloi anthropoi oute mastigonontai mazi me tous upoloipous anthropous. gi' auto, i uperifaneia tous perikuklonei san perideraio i adikia tous skepazei san imatio. ta matia tous exe-choun apo to pachos xeperasan tis epithu-mies tis kardias tous. empaizoun, kai me poniria miloun katadunasteia miloun uperifana. bazoun to stoma tous ston ourano, kai i glossa tous diatrechei ti gi. gi' auto, o laos tou tha strafei edo kai gi' autous ekpiezon-tai nera enos gematou potiriu. kai lene: pos ta gnorizei auta o theos; kai: uparchei gnosi ston upsisio; deste, autoi einai asebeis, kai eutuchoun gia panta auxanoun ta plouti tous. epomenos, mataia katharisa tin kardia mou, kai enipsa ta cheria mou me athootita. epeidi, olokliri tin imera mastigothika, kai kathe augi timorithika. an po: tha milao etsi des, exubrizo ti genea ton gion sou. kai stochastika na to katalabo, entoutois mou fanike duskolo mechris otou, kathos mpika mesa sto agiastirio tou theou, katalaba ta teli tous. esu, bebaia, tous ebales se olisthi-rous topous tous errixes se gkremo. pos me mias katantisan se erimosi! afanistikan, apostelikan apo xafnikon olethro. san oneiro kapoïou pou xupnaei, kurie, otan sikotheis epano, tha afaniseis tin eikona tous. etsi kaigotan i kardia mou, kai basanizontan ta

nefra mou kai ego imoun anoitos, kai den gnoriza ktinos imoun mprosta sou. omos, ego eimai pantote mazi sou esu me epiases apo to dexi mou cheri. me ti sumbouli sou tha me odigiseis, kai ustera ap' auta tha me pareis konta sou mesa se doxa. poion allon echo ston ourano; kai epano sti gi den thelo allon, para esena. atonise i sarka mou kai i kardia mou o theos, omos, einai i dunami tis kardias mou, kai i merida mou ston aiona. epeidi, einai fanero, osoi apomakrunontai apo sena, tha chathoun esu exolothreuses olous ekeinous pou parekklinou apo sena. alla, gia mena, to na proskollomai ston theo einai to agatho mou ethesa tin elpida mou epano se sena, ton kurio ton theo, gia na kirutto ola ta erga sou.

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maschil tou asaf. giati, thee, mas aperripes gia panta; giati kapnizei i orgi sou enantia sta probata tis boskis sou; thumisou ti sunagogi sou, pou apeptises apo tin archi ti rabdo tis klironomias sou, pou lutroses auto to bouno sion, sto opoio katoikises. kinise ta bimata sou pros tis pantotines erimoseis, se kathe kako, pou epraxe o echthros sto agiastirio. oi echthroi sou bruchazoun sto meson ton sunagogen sou ebalan simaies tis dikes tous simaies. eGINE gnosto san kapoion pou, sikonontas tsekouri, chtupaei epano se pukna dentra, etsi, tora, autoi suntripsan me mias, me tsekouria kai sfuria, ta pelekita tou erga. katekapsan me fotia to agiastirio sou mechri to edafos bebilosan to katoikistirio tou onomatos sou. eipan stin kardia tous: as tous exolothreusoume mazi katekapsan oles tis sunagoges tou theou sti gi. den blepoume ta simadia mas den uparchei pleon profitis, oute kapoios metaxu mas, pou na gnorizei to mechri pote. mechri pote, thee, tha oneidizei o enantios; tha blasfimei o echthros gia panta to onoma sou; giati apostrefeis to cheri sou, kai to dexi sou cheri; bgalto apo mesa apo ton korfo sou, kai afanise tous. o theos, omos, einai apo tin archi basilias mou, o opoios ergazetai sotiria sto meson tis gis. esu me ti dunami sou chorises ti thalassa sta duo esu suntripses ta kefalia ton drakon-ton mesa sta nera. esu suntripses ta kefalia tou leuiathan ton edoses brosi ston lao, pou katoikei se erimous. esu anoixes piges kai cheimarrous xeranes potamia dunata. diki sou einai i imera, kai diki sou i nuchta esu etoimases to fos kai ton ilio. esu ebales ola ta oria tis gis esu ekanes to kalokairi kai ton cheimona. thumisou touto, oti o echthros oneidise ton kurio kai enas afronas laos blasfimise to onoma sou. mi paradoseis tin psuchi tis trugonas sou sta thiria mi lismoniseis gia panta ti sunaxi ton peniton sou. epiblepse sti diathiki sou epeidi, gemisan oi

skoteinoi topoï tis gis topoï apo oikogeneies katadunasteias. o talaiporos as mi strafei pros ta piso ntropiasmenos o ftochos kai o penitas as epainoun to onoma sou. thee, siko epano dikase ti diki sou thumisou ton oneidismo, pou kanei se sena o afronas oli tin imera. mi xechaseis ti foni ton echthron sou o thorubos ekeinon pou epanastatoun enantion sou auxanei diarkos.

75

ston archimousiko, se al-tascheth. psalmos tragoudiou tou asaf. se doxologoume, thee, doxologoume, epeidi konta mas einai to onoma sou kiruttontai ta thaumasias sou. otan paro ton orismeno kairo, ego tha krino me euthutita. dialuthike i gi kai oloi oi katoikoi tis ego stereosa tous stulous tis. (diapsalma). eipa stous afrones: mi gineste afrones kai stous asebeis: mi upsonete keras mi upsonete se upsos to keras sas(49a) mi milate me skliro trachilo. epeidi, oute apo tin anatoli oute apo ti dusi oute apo tin erimo, erchetai i upsosi. alla, o theos einai o kritis touton tapeinonei, kai ekeinon upsoneti. epeidi, sto cheri tou kuriou uparchei gemato potiri kerasmatos apo akrato krasi, kai ap' auto tha xechusei omos, ta katakathia tou tha straggisoun oloi oi asebeis tis gis, kai tha ta pioun. ego, omos, tha kirutto pantote, tha psalmodo ston theo tou iakob. kai tha suntripso ola ta kerata ton asebon ta kerata, omos, ton dikaion tha upsothoun.

76

ston archimousiko, se neginoth. psalmos tragoudiou tou asaf. gnostos einai stin ioudaia o theos ston israil, to onoma tou einai megalo. kai i skini tou einai sti salim, kai to katoikistirio tou sti sion. ekei suntripse ta beli tou toxou, tin aspidia, kai ti romfaia, kai ton polemo. (diapsalma). eisai lamproteros pio polu apo ta bouna ton arpaktiron. oi atomitoi stin kardia gumnothikan koimithikan ton upno tous kai kanenas apo tous romaleous andres den brike ta cheria tou. thee tou iakob, apo tin epitimisi sou epanas se bathutato upno, kai i amaxa kai to alogo. esu eisai foberos kai poios mporei na stathei mprosta sou, otan orgisteis; apo ton ourano ekanas na akoustei i krisi i gi fobithike, kai isuchase, otan o theos sikothike se krisi, gia na sosei olous tous praus tis gis. (diapsalma). bebaia, o thumos tou anthropou tha katantisei pros epaino sou tha baleis chalino sto upoloipo meros tou thumou. kante euches, kai apodoste tes ston kurio ton theo sas oloi osoi einai ologura tou as feroun dora ston fobero auton pou afairei

to pneuma ton archonton, ton fobero stous basiliades tis gis.

77

ston archimousiko, gia ton iedouthoun. psalmos tou asaf. i foni mou strefetai pros ton theo, kai boisa i foni mou strefetai pros ton theo, kai mou edose akroasi. se imera thlipsis mou ekzitisa ton kurio ti nuchta aplona ta cheria mou, kai den stamatousa i psuchi mou den ithele na parigorithe. thumithika ton theo, kai tarachtika dialogistika, kai ligopsuchise to pneuma mou. (diapsalma). kratises ta matia mou se agrupnia tarachtika, kai den mporesa na miliso. skeftika tis archaies imeres, ta chronia ton aionon. anakalo se anamnisi to tragoudi mou ti nuchta skeftomai mazi me tin kardia mou, kai to pneuma mou diereuna mipos o kurios me apobalei aionia, kai den tha einai pleon eumenis; i, exelipe gia panta to eleos tou; stamatise o logos tou se genea kai genea; mipos o theos xechase na eleei; mipos, mesa stin orgi tou, kleisei tous oiktirmous tou; (diapsalma). tote, eipa: adunamia mou einai touto alloionetai to dexi cheri tou upsisistou; tha thumamai ta erga tou kuriou nai, tha thumamai ta thaumasia sou pou einai exarchis kai tha meletose ola ta erga sou, kai gia tis praxeis sou tha sullogizomai. thee, o dromos sou einai sto agiastirio poios einai megalos theos, opos o theos; esu eisai o theos, pou kaneis thaumasia fanerose anamesa stous laous ti dunami sou. me ton brachiona sou lutroses ton lao sou, tous gious iakob kai iosif. (diapsalma). thee, se eidan ta nera, se eidan ta nera, kai fobithikan tarachtikan kai oi abussoi. plimmura neron echusan ta sunnefa foni edosan oi ouranoi kai ta beli sou ektoxeutikan. i foni tis brontis sou itan ston ouranio trocho oi astrapes fotisan tin oikoumeni saleuthike i gi kai egine entromi. mesa apo ti thalassa einai o dromos sou, kai ta monopatia sou se polla nera, kai ta ichni sou den gnorizontai. odigises ton lao sou san probata, me to cheri tou mousi kai tou aaron.

78

maschil tou asaf. akouse, lae mou, ton nomo mou strepse ta autia sas sta logia tou stomatos mou. tha anoixo to stoma mou me paraboli tha profero axiomnimoneuta pragmata, pou isan exarchis osa akousame kai gnorisame, kai mas diigithikan oi pateres mas. den tha ta krupsoume apo ta paidia tous stin eperchomeni genea, kathos tha diigoumaste tous epainous tou kuriou, kai ti dunami tou, kai ta thaumasia tou, pou ekane. kai estise marturia ston iakob, kai

ebale ston israil nomo, ta opoia prostaxe stous pateres mas, na ta kanoun gnosta sta paidia tous gia na ta gnorizei i eperchomeni genea, oi gioi pou prokeitai na gennithoun ki autoi, otan egerthoun, na ta diigountai sta paidia tous gia na baloun tin elpida tous ston theo, kai na mi xechnoun ta erga tou theou, alla na tiroun tis entoles tou kai na mi ginoun san tous pateres tous, genea diestrammeni kai apeithis genea, pou den fulaxe truthia tin kardia tis, kai den stathike pisto to pneuma tis mazi me ton theo san tous gious efrain, pou oplismenoi, bastazontas toxa, strafikan piso tin imera tis machis. den fulaxan ti diathiki tou theou, kai ston nomo tou den thelisan na perpatoun kai xechasan ta erga tou, kai ta thaumasia tou, pou tous edeixi. mprosta stous pateres tous ekane thaumasia, sti gi tis aiguptou, stin pediada tis tanis. eschise ti thalassa sta duo, kai tous perase apo mesa, kai estise ta nera san soro kai tous odigise tin imera me nefeli, kai oli ti nuchta me fos fotias. eschise petres mesa stin erimo, kai tous potise san apo megales abussous kai ebgale rukia apo tin petra, kai katebase nera san potamia. all' autoi, exakolouthousan akoma na amartanoun s' auton, paroxunontas ton upsisto se enan anudro topo kai stin kardia tous peiraxan ton theo, zitontas fagito, sumfona me tin orexi tous kai milisan enantia ston theo, legontas: mipos mporei o theos na etoimasei trapezi mesa stin erimo; deste, chtipise tin petra, kai etrexan nera, kai plimmurisan cheimarroi. mipos mporei na dosei kai psomi; i, na etoimasei kreas ston lao tou; gi' auto, o kurios akouse kai orgistike kai anapse fotia enantia ston iakob akoma, malista, anebike kai orgi enantia ston israil epeidi, den pistepsan ton theo, oute elpisan sti sotiria tou eno prostaxe ta sunnefa apo pano, kai anoixe tis portes tou ouranou, kai ebrexe s' autous manna gia na fane, kai sitari ouranou edose s' autous psomi aggelon efage o anthrpos tous esteile trofi mechi chortasmou. sikose anatolikon anemo ston ourano kai me ti dunami tou efere ton notia kai ebrexe epano tous kreas san to choma, kai fterota ptina san tin ammo tis thalassas kai ekane na pesoun sto meson tou stratopedou tous, ologura apo tis skines tous. kai efagan, kai chortasan uperbolika kai efere s' autous tin epithumia tous den eichan choristei apo tin epithumia tous. to fagito tous itan akoma sto stoma tous, kai i orgi tou theou anebike enantion tous, kai foneuse tous megaluterous ap' autous, kai katebale tous eklektous tou israil. se ola auta, amartisan akoma, kai den pistepsan sta thaumasia tou. gi' auto, katanalose se mataiotita tis imeres tous, kai ta chronia tous se tarachi. otan tous thanatone, tote ton zitousan, kai epestrefan, kai prothuma

etrechan ston theo kai thumontan oti o theos itan to frourio tous, kai o theos o upsistos o lutrotis tous. alla, ton kolakeuan me to stoma tous, kai me ti glossa tous pseudontan s' auton i kardia tous, omos, den itan euthia mazi tou, kai den isan pistoi sti diathiki tou. autos, omos, epeidi itan oiktirmonas, sugchorise tin anomia tous, kai den tous afanise alla polles fores anestelle ton thumo tou, kai den diegeire ololiri tin orgi tou kai thumithike oti isan sarka anemos, pou parerchetai, kai den epistrefei. poses fores ton paroxunan stin erimo, kai ton parorgisan mesa se anudri gi, kai strafikan, kai peiraxan ton theo, kai paroxunan ton agio tou israil! den thumithikan to cheri tou, tin imera kata tin opoia tous lutrose apo ton echthro pos edeixe stin aigupto ta simeia tou, kai ta thaumasia tou stin pediada tani kai metetrepse se aimas tous potamous tous, kai ta ruakia tous, gia na mi pioun. esteile epano tous kunomuga, kai tous katefage, kai batrachia, kai tous afanise. kai paredose tous karpous tous ston broucho, kai tous kopous tous stin akrida. afanise kuriolektika ta ampelia tous me chalazi, kai tis sukomouries tous me petres apo chalazi kai paredose ta ktini tous sto chalazi, kai ta kopadia tous stous keraunous. esteile epano tous tin exapsi tou thumou tou, tin aganaktisi, kai tin orgi, kai ti thlipsi, apostellontas ta diamesou kakopoion aggelon. anoixe dromo stin orgi tou den lupithike apo ton thanato tin psuchi tous, kai paredose ti zoi tous se thanatiko kai pataxe kathe prototoko stin aigupto, tin aparchi tis dunamis tous stis skines tou cham kai apo ekei sikose ton lao tou san probata, kai tous odigise san kopadi stin erimo kai tous odigise me asfaleia, kai den deiliasan tous echthrous tous, omos, tous skepase i thalassa. kai tous ebale mesa sto orio tis agiotitas tou, touto to bouno, pou apekise to dexti tou cheri kai edioxe apo mprosta tous ta ethni kai ta moirase os klironomia me schoini, kai katoikise tis fules tou israil stis skines tous. kai omos, peiraxan kai paroxunan ton theo ton upsisto, kai den fulaxan ta marturia tou alla strafikan, kai fertihkan apista, opos strafikan oi pateres tous strafikan os streblo toxo kai ton parorgisan me tous psilous tous topous, kai me ta glupta tous ton diegeiran se zilotupia. o theos akouse, kai orgistike me to parapano, kai bdeluchthike ton israil uperbolika kai egkateleipse ti skini tou silo, ti skini opou katoikise anamesa stous anthropous kai paredose ti dunami tou se aichmalosia, kai ti doxa tou sto cheri tou echthrou kai paredose ton lao tou se romfaia, kai orgistike polu enantia stin klironomia tou tous neous tous, katefage fotia kai oi parthenous den pantreutikan oi iereiis tous epanes me machaira, kai oi chires tous den penthisan. tote, sikothike o kurios san

apo upno san anthropos dunatos pou boa apo krasu kai pataxe tous echthrous tou pros ta piso ebale epano tous aionia ntropi. kai aperripse ti skini tou iosif, kai den dialexe ti fuli tou efraim alla dialexe ti fuli tou iouda, to bouno tis sion, pou to agapise. kai oikodomise to agiastirio tou san psila palatia, san ti gi, pou ti themeliose ston aiona. kai dialexe ton dabit ton doulo tou, kai ton pire apo ta kopadia ton probaton ton efere piso apo ta probata pou thilazoun, gia na poimainei ton iakob ton lao tou, kai ton israil tin klironomia tou kai tous poimane sumfona me tin akakia tis kardias tou kai me ti sunesi ton cherion tou tous odigise.

## 79

psalmos tou asaf. thee, ethni irthan stin klironomia sou molunan ton nao sou ton agio ekanan tin ierousalim soro apo ereipia edosan ta ptomata ton doulon sou gia brosi sta poulia tou ouranou, ti sarka ton osion sou sta thiria tis gis. xechusan to aimas tous san nero ologura apo tin ierousalim, kai den upirche autos pou thabei. giname oneidos stous geitones mas, geloiopoisi kai chleuasmos stous guro mas. mechri pote, kurie; tha orgizesai gia panta; tha kaiiei zilotupia sou san fotia; xechuse tin orgi sou epano sta ethni, pou den se gnorizoun, kai epano sta basileia, pou den epikalestikan to onoma sou epeidi, katefagan ton iakob, kai erimosan to katoikitirio tou. mi thumitheis tis amarties ton archaion enantion mas as mas proftasoun grigora oi oiktirmoi sou, epeidi tapeinothikame uperbolika. boithise mas, thee tis sotirias mas, eneka tis doxas tou onomatos sou kai eleutherose mas, kai gine eleimonas stis amarties mas, eneka tou onomatos sou. giati na poun ta ethni: pou einai o theos tous; as gnoristei sta ethni, mprosta mas, i ekdikisi tou aimatos ton doulon sou pou chuthike. as erthei mprosta sou o stenagmos ton desmion sumfona me ti megalosuni tou brachiona sou, sose tous katadikasmenous se thanato kai apodose stous geitones mas eptaplasia ston korfo tous ton onidismo tous, me ton opoio se oneidisan, kurie. emeis, omos, o laos sou, kai ta probata tis boskis sou, tha se doxologoume ston aiona apo genea se genea tha anagelloume ston ainesi sou.

## 80

ston archimousiko, se sosanim-edouth. psalmos tou asaf. dose akroasi, esu pou poimaineis ton israil, esu pou odigeis ton iosif san kopadi emfanisou, esu pou kathesai epano sta cheroubaim. mprosta ston efraim, kai ton beniamin, kai ton manassi, diegeire

ti dunami sou, kai ela pros sotiria mas. epistrepse mas, thee, kai epilampse to prosopo sou, kai tha lutrothoume. kurie, thee ton dunameon, mechri pote tha orgizesai enantia stin proseuchi tou laou sou; tous trefeis me psomi dakruon, kai tous potizeis me afthona dakrua. mas ekanes erida stous geitones mas kai oi echthroi mas geloun metaxu tous. epistrepse mas, thee ton dunameon, kai epilampse to prosopo sou, kai tha lutrothoume. apo tin aigupto metakomises ampelo edioxes ethni, kai ti futeptes. etoimases mprosta tis topo, kai ti rizoses bathia kai gemise ti gi. skepastikan ta bouna apo ti skia tis, kai oi anadendrades tis isan san tous psilous kedrous. echei aplosei ta klimata tis mechri ti thalassa, kai ta blastaria tis mechri ton potamo. giati gkremises tous fragmous tis, kai tin trugoun oloi osoi diabainoun ton dromo; tin erimonei o agriochiros apo to dasos, kai tin karponetai to thirio tou chorafiou. epistrepse, parakaloume, thee ton dunameon epiblepse apo ton ourano, kai des, kai kane episkepsi s' auti tin ampelo, kai to futo, pou i dexia sou futepse, kai ton blasto, ton opoio ischuropoiises gia ton eauto sou. kaike me fotia kopike chathikan apo tin epitimisi tou prosopou sou. as einai to cheri sou epano ston andra tis dexias sou epano ston gio tou anthropou, pou ekanes dunaton gia ton eauto sou. ki emeis den tha xeklinoume apo sena zoopoise mas, kai tha epikaloumaste to onoma sou. epistrepse mas, kurie ton dunameon epilampse to prosopo sou, kai tha lutrothoume.

## 81

ston archimousiko, se gittith. psalmos tou asaf. psalte me eufrosuni ston theo, ti dunami mas alalaxte ston theo tou iakob. uposte psalmodia, kai chtupate tumpano, terpni kithara mazi me psaltiri. salpiste salpiga se neominia, se orismenon kairo, stin imera tis giortis mas. epeidi, auto einai prostagma ston israil, nomos tou theou tou iakob. to dietaxe auto gia marturia ston iosif, otan bgike enantia stin aigupto opou akousa glossa, pou den tin ixera apomakruna ton omo tou apo to fortio ta cheria tou stamatisan apo kofini se kairo thlipsis me epikalestikes, kai se lutrosa sou apokrithika apo ton apokrufo topo tis brontis se dokimasa sta nera tis antilogias. (diapsalma). akouse, lae mou, kai tha diamarturitho enantion sou israil, an me akouseis, as mi uparchei se sena xenos theos, kai mi proskuniseis allotrion theo. ego eimai o kurios o theos sou, pou se anebase apo ti gi tis aiguptou platune to stoma sou, kai tha to gemiso. alla, o laos mou den akouse ti foni mou, kai o israil den me prosexe.

gi' auto, tous paredosa stis epithumies tis kardias tous kai perpatisan stis dikes tous boules. eithe na me akouge o laos mou, kai o israil na perpatouse stous dromous mou! amesos tha eicha katabalei tous echthrous tous, kai enantia s' autous, pou tous thliboun, tha eicha strepei to cheri mou. autoi pou misoun ton kurio, tha apotuchainan enantion tou omos, o kairos ekeinon tha diemene pantote kai tha tous etrefe me to pachos tou sitariou, kai tha se chortaina me meli apo petra.

## 82

psalmos tou asaf. o theos steketai orthios sti sunaxi ton dunaton tha krinei anamesa stous theous. mechri pote tha krinete adika, kai tha prospolipteite tous asebeis; (diapsalma). krinete ton ftocho kai ton orfano praxe dikaiosuni ston thlimmeno kai ton penita. dleutheronete ton ftocho kai ton penita lutronete ton apo cheri asebon. den gnorizoun oute katalabainoun perpatoun se skotadi ola ta themelia tis gis klonizontai. ego eipa: theoi eiste eseis, kai oloi gioi tou upistous eseis, omos, pethainete san anthropoi, kai peftete san enas apo tous archontes. siko, thee, krine ti gi epeidi, esu tha klironomiseis oloklitotika ola ta ethni.

## 83

odi psalmou tou asaf. thee, mi siopiseis, mi sigiseis, kai mi isuchaseis, thee. epeidi, des, oi echthroi sou thoruboun, ki autoi pou se misoun, sikosan psila to kefali. piran kaki bouli enantia ston lao sou, kai sumbouleuthikan enantia stous eklektous sou. eipan: elate, kai as tous exolothreusoume apo to na einai ethnos kai to onoma tou israil as mi anaferetai pleon. epeidi, me sumfoni gnomi sumbouleuthikan mazi summachisan enantion sou oi skines tou edom, kai oi ismailites o moab kai oi agarinoi o gebal, kai o ammon, kai o amalik oi filistaioi, mazi m' autous pou katoikoun tin turo. ki autous o assour enothike mazi tous boithisan tous gious tou lot. (diapsalma). kane s' autous opos stous madianites, opos ston sissara, opos ston iabein ston cheimarro keison pou apostelikan stin en-dor eginan kopria gia ti gi. kane tous archontes tous san ton orib kai san ton zib kai san ton zebec kai san ton salmana, olous tous archigous tous pou eipan: as klironomisoume gia ton eauto mas ta katoikitoria tou theou. thee mou, kan' tous san trocho, san achuro mprosta ston anemo. opos i fotia kai ei to dasos, kai opos i floga katakai ei ta bouna, etsi na tous katadioxeis me tin anemozali sou, kai me ton anemostrobilo sou, katatromaxe tous.

gemiste me atimia ta prosopa tous, kai tha zitisoun, kurie, to onoma sou. as ntropias-toun kai as tarachtoun gia panta kai as ntrapoun, kai as apolestoun kai as gnorisoun oti esu, tou opoiou to onoma einai kurios, eisai o monos upsisitos epano se olokliri ti gi.

84

ston archimousiko se gittith. psalmos gia tous gious tou kore. poso agapites einai oi skines sou, kurie ton dunameon! epipothai, kai malista lipothumei i psuchi mou gia tis aules tou kuriou i kardia mou kai i sarka mou chairontai uperbolika gia ton zontano theo. nai, to spurgiti brike katoikia, kai i trugona folia gia ton eauto tis, opou bazei ta neogennita tis, ta thusiastiria sou, kurie ton dunameon, basilia mou, kai thee mou. makarioi ekeinoi pou katoikoun ston oikon sou tha se ainoun pantote. (diapsalma). makarios o anthropos, tou opoiou i dunami einai se sena stin kardia ton opoion einai oi dromoi sou oi opoiioi, kathos diabainoun mesa apo tin koilada tou klauthmona, tin kanoun pigi neron kai i brochi akoma gemizei tous lakkous. prochoroun apo dunami se dunami kathe enas ap' autous fainetai mprosta ton theo sti sion. kurie, thee ton dunameon, eisakouse tin proseuchi mou dose akroasi, thee tou iakob. (diapsalma). des, thee, i aspidia mas, kai epiblepse sto prosopo tou chrismenou sou. epeidi, kaluteri einai mia imera stis aules sou, para chiliades tha protimousa na eimai thuroros ston oiko tou theou mou, para na katoiko stis skines tis ponirias. epeidi, ilios kai aspidia einai o kurios o theos chari kai doxa tha dosei o kurios den tha sterisei apo kanena agatho autous pou perpatoun me akakia. kurie ton dunameon, makarios o anthropos pou elpizei se sena.

85

ston archimousiko, psalmos gia tous gious tou kore. euarestithikes, kurie, sti gi sou eferes apo tin aichmalosia ton iakob. sugchorese tin anomia tou laou sou skepases oles tis amarties tous. (diapsalma). katepases oli tin orgi sou estrepses to prosopo sou apo tin orgi tou thumou sou. epistrepse mas, thee tis sotirias mas, kai katapause ton thumo sou enantion mas. tha eisai gia panta orgismenos mazi mas; tha epekteineis tin orgi sou apo genea se genea; den tha mas zoogoniseis xana, gia na eufrainetai o laos sou se sena; deixe se mas, kurie, to eleos sou, kai dose se mas ti sotiria sou. tha akousu ti tha milisei o kurios o theos epeidi, tha milisei eirini ston lao tou, kai stous osious tou kai as mi epistrepoun se

afrosuni. bebaia, konta s' ekeinous pou ton fobountai einai i sotiria tou, gia na katoikei doxa sti gi mas. eleos kai alitheia sunapantithikan dikaiousuni kai eirini filithikan. alitheia tha anablastisei apo ti gi kai dikaiousuni tha skupsai apo ton ourano. o kurios, bebaia, tha dosei to agatho kai i gi mas tha dosei ton karmo tis. dikaiousuni tha proporeuetai mprosta tou, kai tha ti balei ston dromo ton bimatou tou.

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proseuchi tou dabid. strepse, kurie, to auti sou eisakouse me, epeidi ego eimai ftochos kai penitas. fulaxe tin psuchi mou, epeidi eimai osios esu, thee mou, sose ton doulou sou, pou elpizei se sena. eleise me, kurie, epeidi se sena krazo oli tin imera. eufrane tin psuchi tou doulou sou, epeidi, kurie, se sena upsono tin psuchi mou. epeidi esu, kurie, eisai agathos, kai eusplachnos, kai polueleos se olous ekeinous pou se epikalountai. dose akroasi, kurie, stin proseuchi mou, kai prosexe sti foni ton deiseon mou, se imera thlipsis tha se epikaloumai, epeidi tha me eisakous. den uparchei omoios sou anamesa stous theous, kurie oute erga omoia me ta erga sou. ola ta ethni, pou ekanes, tharthoun kai tha proskunisoun mprosta sou, kurie, kai tha doxasoun to onoma sou epeidi, eisai megalos, kai kaneis thaumasta erga esu eisai o monos theos. didaxe me, kurie, ton dromo sou, kai tha perpatou stin alitheia sou prosilone tin kardia mou ston fobo tou onomatatos sou. tha se aino, kurie o theos mou, me oli tin kardia mou, kai tha doxazo to onoma sou ston aiona epeidi, to eleos sou epano mou einai megalo kai eleutheroses tin psuchi mou apo katotaton adi. thee, oi uperifanoi sikothikan enantion mou, kai oi sugkentroseis ton biaston zitisan tin psuchi mou kai den se ebalan mprosta tous. alla, esu, kurie, eisai theos oiktirmonas, kai eleimonas, makrothumos, kai polueleos, kai alithinos. epiblepse epano mou, kai eleise me dose ti dunami sou ston doulou sou, kai sose ton gio tis doulis sou. kane se mena kapoio simeio pros agatho, gia na doun autoi pou me misoun, kai na ntropiastoun epeidi esu, kurie, me boithises, kai me parigorises.

87

psalmos odis gia tous gious tou kore. to themelio tou einai sta agia bouna. agapai o kurios tis pules tis sion, perissotero apo ola ta skinomata tou iakob. endoxa milithikan gia sena, poli tou theou. (diapsalma). tha anafero ti raab, kai ti babulona, anamesa s' ekeinous pou me gnorizoun des, i palaistini, kai i turos, mazi me tin aithiopia autos gen-

nithike ekei. kai gia ti sion tha poun: autos kai ekeinos gennithike s' auti kai o idios o upsistos tha ti stereosei. o kurios tha arithmisei, otan katagrapsei tous laous, oti autos gennithike ekei. (diapsalma). kai oi psaltes, kathos kai oi paiktes ton organon, tha lene: oles oi piges mou einai se sena.

88

odi psalmou gia tous gious tou kore, ston archimousiko se machalath-leanoth, maschil tou aiman, tou ezrait. kurie, o theos tis sotirias mou, imera kai nuchta ekraxa mprosta sou as erthei mprosta sou i proseuchi mou strepe to auti sou stin kraugi mou epeidi, i psuchi mou gemise apo kaka, kai i psuchi mou plisiazei ston adi. sugkatarithmithika mazi m' autous pou katebainoun ston lakko egina san anthropos pou den echei dunami egkataleimmenos anamesa stous nekrous, opos oi thanatomenoi, pou keitontai ston tafo, tous opoious den tous thumasai pleon, kai oi opoioi apokopikan apo to cheri sou. me ebales ston katotato lakko, sto skotadi, sta bathi. epano mou stirichtike o thumos sou, kai epano mou eferes ola ta kumata sou. (diapsalma). apomakrunes apo mena tous gnostous mou bdelugma me ekanes s' autous apokleistika, kai den mporo na bgo exo. to mati mou atonise apo ti thlipsi se epikalestika, kurie, oli tin imera aplosa se sena ta cheria mou. mipos tha kaneis thaumasta erga stous nekrous; i, mipos tha sikothoun oi nekroi kai tha se ainesoun; (diapsalma). mipos ston tafo tha diigountai to eleos sou i tin alitheia sou mesa sti fthora; mipos tha ginoun gnosta ta thaumasta sou erga sto skotadi, kai i dikaiousuni sou ston topo tis lismonias; ego, omos, ekraxa se sena, kurie kai to proi i proseuchi mou tha se profitasei. giati, kurie, aporripteis tin psuchi mou, apokrupteis to prosopo sou apo mena; eimai thlimmenos kai briskomai se agonia thanatou apo ti nioti mou dokimazo tous fobous sou, kai briskomai se amichania. epano mou perasan ola ta eidi tis orgis sou oi tromoi sou me afanisan. me peritrigurisan san nera, oli tin imera me perikuklosan mazi. apomakrunes apo mena ton agapito kai ton filo oi gnostoi mou den fainontai.

89

maschil tou ethan, tou ezrait. tha psallo ta elei tou kuriou ston aiona me to stoma mou tha anagello tin alitheia sou se genea kai genea. epeidi, eipa: to eleos sou tha themeliothei ston aiona stous ouranous tha themelioseis tin alitheia sou. nekana diathiki me ton eklekto mou orkistika ston dabit ton

doulo mou tha stereoso to sperma sou ston aiona, kai tha oikodomiso ton throno sou se genea kai geneaz (diapsalma) kai oi ouranoi tha umnoun ta thaumasias sou, kurie kai i alitheia sou tha exumneitai sti sunaxi ton agion. epeidi, poios mporei na exisothei ston ourano me ton kurio; poios anamesa stous gious ton dunaton mporei na omoiothei me ton kurio; o theos einai uperbolika foberos sti bouli ton agion, kai sebastos se olous osous briskontai ologura tou. kurie, thee ton dunameon, poios einai omoios sou; eisai dunatos, kurie, kai i alitheia sou einai ologura sou. esu despozeis tin eparsi tis thalassas otan sikonontai ta kumata tis, esu ta tapeinoneis. esu suntripses ti raab san traumatia me ton brachiona tis dunamis sou diaskorpises tous echthrous sou. dikoi sou einai oi ouranoi, kai diki sou einai i gi tin oikoumeni kai to pliroma tis, esu ta themelioses. ton borra kai ton noto, esu tous ektises to thabor kai to aermon tha chairontai uperbolika sto onoma sou. echeis ischuro ton brachiona to cheri sou einai krataio to dexi sou cheri einai upsilo. i dikaiousuni kai i krisi einai i basi tou thronou sou to eleos kai i alitheia tha proporeuontai mprosta apo to prosopo sou. makarios o laos pou gnorizei alalagmo tha perpatoun, kurie, sto fos tou prospou sou. sto onoma sou tha agallontai oli tin imera kai sti dikaiousuni sou tha upsothoun. epeidi, esu eisai to kauchima tis dunamis tous kai me tin eumeneia sou tha upsothei to keras mas. epeidi, o kurios einai i aspida mas o agios tou israil, o basilas mas. tote, milises ston osio sou me orama, kai eipes: ebala boitheia epano ston dunato upsosa enan eklekto apo ton lao brika ton dabit ton doulo mou ton echrisa me to agio ladi mou to cheri mou tha ton stereonei kai o brachionas mou tha ton endunamonei. echthros den tha uperischusei enantion tou oute gios anomias tha ton talaiporisei. kai tha katakopso tous echthrous tou apo mprosta tou ki autous pou ton misoun tha tous katatroposo. malista, i alitheia mou kai to eleos mou tha einai mazi tou kai sto onoma mou tha upsothei to keras tou. kai tha balo to cheri tou epano sti thalassa, kai to dexi tou cheri epano stous potamous. autos tha kraxei se mena: eisai pateras mou, theos mou, kai petra tis sotirias mou. ego, bebaia, tha ton kano prototoke mou, upsiston epano stous basilades tis gis. tha fulatto s' auton to eleos mou gia panta, kai i diathiki mou tha einai mazi tou sterei. kai tha kano oste to sperma tou na paramenei ston aiona, kai o thronos tou opos oi imeres tou ouranou. an oi gioi tou egkataleipoun ton nomo mou, kai den peratisoun stis kriseis mou an paraboun ta diatagmata mou, kai den fulaxoun tis entoles mou tote, tha episkeftho tis parabaseis



tous me rabdo, kai tis paranomies tous me pliges. to eleos mou, omos, den tha afaireso ap' auton oute tha statho analithis enantia stin alitheia mou. den tha parabo ti diathiki mou oute tha athetiso o,ti bgike apo ta cheili mou, mia fora orkistika stin agiotita mou, oti den tha pseusto ston dabid. to sperma tou tha paramenei ston aiona, kai o thronos tou opos o ilios, mprosta mou tha stereothei ston aiona opos to feggari, kai marturas pistos ston ourano. (diapsalma). alla, esu apebales kai bdeluchthikes, orgistikes enantia ston chrismeno sou akuroses ti diathiki tou doulou sou bebilos to diadima tou mechri ti gi espases mechri kato tous fragmous tou afanises ta ochuromata tou ton diarpazoun oloi autoi pou diabainoun ton dromo katas-tathike oneidos stous geitonous tou upsos to dexi cheri ekeinon pou isan enantion tou eufra-nes tous echthrous tou malista, to koftero meros tis romfaias to amblunes, kai den ton stereoses sti machi ekanes na stamatisai i doxa tou, kai errixes ton throno tou katagis ligostepses tis imeres tis niotis tou ton entuses me ntropi. (diapsalma). mechri pote, kurie; tha krubesai gia panta; tha kai ei i orgi sou san fotia; thumisou poso suntomos einai o kairos mou, me poia mataiotita eplases olous tous gious ton anthropon. poios anthropos tha zisei, kai den tha dei thanato; poios tha lutrosei tin psuchi tou apo to cheri tou adi; (diapsalma). pou einai, kurie, ta archaia elei sou, ta opoia orkistikes ston dabid mesa stin alitheia sou; thumisou, kurie, ton oneidismo ton doulon sou, pou ferno ston korfo mou apo tosous poluarithmous laous me ton opoio oneidisan oi echthroi sou, kurie me ton opoio oneidisan ta bimata tou chrismenou sou. eulogitos o kurios ston aiona. amin, kai amin.

## 90

proseuchi tou mousi, tou anthropou tou theou. kurie, esu egines se mas katafugi apo genea se genea. prin gennithoun ta ori, kai plaseis ti gi kai tin oikoumeni, kai apo ton aiona mechri ton aiona, esu eisai o theos. xanaferneis ton anthropo sto choma kai les: epistrepste, gioi ton anthropon. epeidi, mprosta sou 1.000 chronia einai san ti chthesini imera, pou perase, kai san mia fulaki tis nuchtas. tous katakluzeis einai san oneiro tis augis, san chortari, pou parerchetai to proi anthizei kai parakmazei tin espera kobetai kai xerainetai. epeidi, stin orgi sou ekleipoume, kai ston thumo sou tarazomaste. ebales tis anomies mas mprosta sou, tis krufes ptuches mas sto fos tou prosopou sou. epeidi, oles oi imeres mas parerchontai stin orgi sou diatrechoume ta chronia mas san dianoima. oi imeres tis zois mas einai ousiastika 70 chronia, kai

an eimaste se eurostia, 80 chronia, omos, kai to kalutero meros tous einai kopos kai ponos, epeidi grigora parerchetai, kai emeis petame. poios gnorizei ti dunami tis orgis sou, kai tou thumou sou, analoga me ton fobo sou; didaxe mas na metrame etsi tis imeres mas, oste na proskolloume tis kardies mas sti sofia. epistrepse, kurie mechri pote; kai gine eleimonas stous doulous sou. chortase mas me to eleos sou apo to proi, kai tha agallomaste kai tha eufraimomaste se oles tis imeres mas. eufra-ne mas, anti gia tis imeres kata tis opoies mas ethlipes, ta chronia kata ta opoia eidame kaka. as ginei to ergo sou fanero stous doulous sou, kai i doxa sou stous gious tous kai as einai i lamprotita tou kuriou tou theou mas epano mas kai to ergo ton cherion mas stereone epano mas nai, to ergo ton cherion mas, stereone to.

## 91

autos pou katoikei kato apo ti skepi tou up-sistou, kato apo ti skia tou pantokratora tha diamenei. tha leo ston kurio; esu eisai katafugi mou, kai frourio mou theos mou s' auton tha elpizo. epeidi, autos tha se lutronei apo tin pagida ton kunigon, kai apo thanatiforo loimo. me ta ftera tou tha se skepazei, kai kato apo tis fterouges tou tha eisai asfalisi i alitheia tou einai panoplia kai aspida. apo fobo nuchterino den tha fobasai, tin imera apo belos pou petaei askopa apo thanatiko, pou perpataei sto skotadi apo olethro, pou erimonei mes to mesimeri. chiliada tha peftei apo ta aristera sou, kai muriada apo ta dexia sou omos, se sena den tha plisiazoun. monacha me ta matia sou tha thoreis, kai tha blepeis tin antapodosi ton asebon. epeidi, esu, ton kurio, tin elpida mou, ton upsisto, ekanes katafugio sou, kako den tha sumbainei se sena, kai mastiga den tha plisiazei sti skini sou. epeidi, tous aggelous tou tha prostaxei gia sena, gia na se diafulattoun se olous tous dromous sou. tha se sikonoun epano sta cheria tous, gia na mi proskopseis to podi sou se petra. tha patiseis epano se liontari kai epano se ochia tha katapatiseis liontaraki kai drakonta. epeidi, ebale tin agapi tou se mena, gi' auto tha ton lutroso tha ton upsoso, epeidi gnorise to onoma mou. tha me epikaleitai kai tha ton eisakouo mazi tou tha eimai sti thlipsi tha ton lutrono, kai tha ton doxazo. tha ton chortaso apo makrotita imeron, kai tha deixo s' auton ti sotiria mou.

## 92

psalmos odis gia tin imera tou sabbatou. einai agatho to na doxologei kapoios ton kurio, kai na psalmodei sto onoma sou, upsis-te

na anaggellei to proi to eleos sou, kai tin alitheia sou kathe nuchta. me dekachordo organo, kai me psaltiri, me odi kai kithara. epeidi, me eufraanes, kurie, sta dimiourgimata sou tha agallomai sta erga ton cherion sou. poso megala einai ta erga sou, kurie! uperbolika batheis einai oi sullogismoi sou. o anthropos, o anoitos, den gnorizei, kai o moros den to katalabainei auto oti oi asebeis blastainoun san chortari, kai oloi oi ergates tis anomias anthizoun, gia na afanistoun aionia. alla, esu, kurie, eisai upsistos ston aiona. epeidi, des, oi echthroi sou, kurie, epeidi, des, oi echthroi sou tha exolothreutoun tha diaskorpistoun oloi oi ergates tis anomias. alla, esu tha upsoseis to keras mou, opos tou monokeratou zoon ego tha christo me neo ladi kai to mati mou tha dei tin ekdikisi ton echthron mou ta autia mou tha akousoun gia tous kakopoious, pou epanastatoun enantion mou. o dikaios tha anthizei san foinikas san kedros tou libanou tha auxanei. futemenoi ston oiko tou kuriou, tha anthizoun stis aules tou theou mas tha karpoforoun kai s' auta ta bathia girateia, tha einai akmaioi kai anthiroi gia na anaggeloun oti o kurios einai dikaios, to frourio mou kai den uparchei s' auton adikia.

## 93

o kurios basileuei megaloprepeia einai ntu-  
menos o kurios einai ntu-  
menos me dunami,  
kai perizosmenos kai stereose tin oikoumeni,  
oste den tha saleutei. o thronos sou einai  
stereomenos exarchis apo ton aiona up-  
archeis esu. upsosan oi potamoi, kurie, up-  
sosan oi potamoi ti foni tous oi potamoi up-  
sosan ta kumata tous. o kurios, pou einai  
stous upsistous chorous, einai dunatoteros  
apo ton icho pollon neron, perissotero apo  
ta dunata kumata tis thalassas. ta marturia  
sou einai pista se uperboliko bathmo ston  
oiko sou anikei agiotita, kurie, se makrotita  
imeron.

## 94

thee ton ekdikiseon, kurie, thee ton  
ekdikiseon, emfanisou. upsosou, kriti tis  
gis apodose antapodosi stous uperfanous.  
mechri pote oi asebeis, kurie, mechri pote  
oi asebeis tha thriambeoun; mechri pote  
tha proferoun kai tha miloun sklira; tha  
kauchontai oi ergates tis anomias; kurie,  
katathliboun ton lao sou, kai kakopoion tin  
klironomia sou. foneuoun ti chira kai ton  
xeno, kai thanatonoun tous orfanous. kai  
lene: den tha dei o kurios oute tha antilifthei  
o theos tou iakob. antiliftheite to, eseis oi  
afrones anamesa ston lao kai oi moroi, pote  
tha fronimeusete; autos pou futeψε to auti,

den tha akousei; autos pou eplase to mati,  
den tha dei; autos pou sofronizei ta ethni,  
den tha elegxei; autos pou didaskei ton an-  
thropo gnosi; o kurios gnorizei tous sullo-  
gismous ton anthronon, oti einai mataioi.  
makarios o anthropos, pou ton sofronizeis,  
kurie, kai me ton nomo sou ton didaskeis  
gia na ton anapauseis apo tis imeres tis  
sumforas, mechris otou skaftei lakkos ston  
asebi. epeidi, o kurios den tha aporripsei  
ton lao tou, kai tin klironomia tou den tha  
egkataleipsei. epeidi, i krisi tha epistrepsei  
sti dikaiosuni, kai tha tin akolouthisoun oloi  
oi eutheis stin kardia. poios tha sikothei se  
uperaspisi mou enantia stous ponireuome-  
nous; poios tha parastathe se uperaspisi  
mou enantia stous ergates tis anomias; an  
o kurios den me boithouse, i psuchi mou  
paroligo tha katoikouse sti siopi. otan elega,  
glistrise to podi mou, to eleos sou, kurie, me  
boithouse. sto plithos ton amichanion tis  
kardias mou, oi parigories sou eufanan tin  
psuchi mou. mipos o thronos tis anomias  
echei epikoinonia mazi sou, pou michaneue-  
tai adikia anti gia nomo; autoi ormoun enan-  
tia stin psuchi tou dikaioy, kai katadikazoun  
athoo aimi. o kurios, omos, einai se mena  
katafugio kai o theos mou, to frourio tis elp-  
idas mou. kai tha gurisei epano tous tin  
anomia tous, kai mesa stin poniria tous tha  
tous afanisei o kurios o theos mas tha tous  
afanisei.

## 95

elate, as agallistoume ston kurio as alalax-  
oume sto frourio tis sotirias mas. as profa-  
soume mprosta tou me doxologies as alalax-  
oume s' auton me psalmous. epeidi, o kurios  
einai megalos theos, kai megalos basili-  
as, perissotero apo olous tous theous. epeidi,  
sto diko tou to cheri einai ta bathi tis  
gis kai ta upsi ton bounon einai dika tou.  
epeidi, diki tou einai i thalassa, ki autos  
tin ekane kai ta cheria tou eplasan tin xira.  
elate, as proskunisoume kai as prospeoume  
as gonatisoume mprosta ston kurio, ton  
dimiourgo mas. epeidi, autos einai o theos  
mas ki emeis laos tis boskis tou, kai pro-  
bata tou cheriou tou. simera, an akousete ti  
foni tou, mi sklirunete tin kardia sas, opos  
tote ston parorgismo, opos tin imera tou  
peirasmou stin erimo opou oi pateres sas  
me peiraxan, me dokimasan, kai eidan ta  
erga mou. saranta chronia dusarestithika  
me ekeini ti genea, kai eipa: autos einai  
laos planemenos stin kardia, ki autoi den  
gnorisan tous dromous mou. gi' auto, stin  
orgi mou orkistika oti, den tha mpoun mesa  
stin anapausi mou.

psalte ston kurio kainourgio tragoudi psalte ston kurio, olokliri i gi. psalte ston kurio eulogeite to onoma tou kiruttete apo imera se imera ti sotiria tou. anaggeilate sta ethni ti doxa tou, se olous tous laous ta thaumasta erga tou. epeidi, o kurios einai megas, kai uperbolika axiumnitos einai foberos, perissotero apo olous tous theous. epeidi, oloi oi theoi ton ethnon einai eidola o kurios, omos, dimiourgise tous ouranous. doxa kai megaloprepeia einai mprosta tou dunami kai oraiotita sto agiastirio tou. apodoste ston kurio, patries ton laon, apodoste ston kurio doxa kai dunami. apodoste ston kurio ti doxa tou onomatos tou parte prosfores, kai mpeite mesa stis aules tou. proskuniste ton kurio sto megaloprepes agiastirio tou na echete fobo mprosta apo to prosopo tou, olokliri i gi. peite sta ethni: o kurios basileuei i oikoumeni tha einai sigoura stereomeni den tha saleutei autos tha krinei tous laous me euthutita. as eufrainontai oi ouranoi, kai as agalletai i gi as ichei i thalassa, kai to pliroma tis. as chairontai oi pediades, kai ola osa briskontai s' autes tote tha eufrainontai ola ta dentra tou dasous, mprosta ston kurio epeidi, erchetai, epeidi erchetai gia na krinei ti gi tha krinei tin oikoumeni me dikaiousuni, kai tous laous me tin alitheia tou.

## 97

o kurios basileuei as agalletai i gi as eufrainetai to plithos ton nision. sunnefo kai omichli einai ologura tou dikaiousuni kai krisi einai i basi tou thronou tou. fotia proporeuetai mprosta tou, kai kataflegetai apo pantou tous echthrous tou. oi astrapes tou fotizoun tin oikoumeni i gi eide, kai klonistike. ta bouna dialuontai san keri apo tin parousia tou kuriou, apo tin parousia tou kuriou olokliris tis gis. oi ouranoi anaggelloun ti dikaiousuni tou, kai oloi oi laoi blepoun ti doxa tou. as ntrapoun oloi ekeinoi pou latreuoun ta glupta, autoi pou kauchontai sta eidola proskuneite auton, oloi oi theoi. i sion akouse, kai eufrauthike, kai oi thugateres tou iouda charikan gia tis kriseis sou, kurie. epeidi, esu, kurie, eisa upsistos epano se olokliri ti gi uperupsothikes uperbolika, perissotero apo olous tous theous. ekeinoi apo sas pou agapate ton kurio, miseite to kako autos fulattei tis psuches ton osion tou tous eleutheronei apo to cheri ton asebon. fos spernetai gia ton dikaio, kai eufrosuni gia tous eutheis stin kardia. eufraíneste, dikaioi, ston kurio, kai umneite stin anamnisi tis agiosunis tou.

psalmos. psalte ston kurio neo tragoudi epeidi, ekane thaumasta erga to dexi tou cheri, kai o brachionas tou o agios, energisan s' auton sotiria. o kurios ekane gnosti ti sotiria tou mprosta sta ethni apokalypse ti dikaiousuni tou. thumithike to eleos tou kai tin alitheia tou pros ton oiko israil ola ta perata tis gis eidan ti sotiria tou theou mas. alalaxte ston kurio, oli i gi eufraíneste kai agalleste kai psalmodeite. psalmodeite ston kurio me kithara, me kithara kai foni psalmodias. me salpigges, kai me foni keratinis salpiggas, alalaxte mprosta ston basilika kurio. as ichei i thalassa, kai to pliroma tis i oikoumeni, ki autoi pou katoikoun s' auti. oi potamoi as krotoun ta cheria, ta bouna as agallontai mazi, mprosta ston kurio epeidi, erchetai gia na krinei ti gi tha krinei tin oikoumeni me dikaiousuni, kai tous laous me euthutita.

## 99

o kurios basileuei, as tremoun oi laoi autos pou kathetai epano sta cheroubaim, as seistei i gi. o kurios einai megalos sti sion, kai einai upsilos se olous tous laous. as doxologoun to megalo kai fobero onoma sou, epeidi einai agio kai ti dunami tou basilika, pou agapaei dikaiousuni. esu diorises tin euthutita, esu ekanes krisi kai dikaiousuni ston iakob. upsonete ton kurio ton theo mas, kai proskuneite sto upopodio ton podion tou epeidi, einai agios. o mousis kai o aaron anamesa stous iereis tou, kai o samouil anamesa s' autous pou epikalountai to onoma tou, epikalountan ton kurio, ki autos tous eisakouge. milouse s' autous apo stulo nefelis fulaxan ta marturia tou, kai ta prostagmata, pou tous edose kurie thee mas, esu tous eisakouges egines s' autous theos sugchoritikos, omos kai ekdikitis gia tis praxeis tous. upsonete ton kurio ton theo mas, kai proskuneite sto bouno tou to agio epeidi, o kurios o theos mas einai agios.

## 100

psalmos doxologias. alalaxte ston kurio, olokliri i gi. doulepste ston kurio me eufrosuni elate mprosta tou me agalliasi. gnoriste oti, o kurios einai o theos autos ekane emas, kai ochi emeis emeis eimaste laos tou, kai probata tis boskis tou. mpeite mesa stis pules tou me doxologia, kai stis aules tou me umno doxologeite ton eulogeite to onoma tou. epeidi, o kurios einai agathos to eleos tou paramenei ston aiona, kai i alitheia tou apo genea se genea.

psalmos tou dabid. eleos kai krisi tha psallo se sena, kurie, tha psalmodo. tha eimai sunetos se amomo dromo pote thartheis se mena; tha perpato me akeraiotita tis kardias mou, mesa ston oiko mou. den tha balo mprosta sta matia mou poniro pragma miso ekeinou pou prattoun paranomies tipote ap' auta den tha kollitheis se mena. i diestrammeni kardia tha apoblitheis apo mena ton poniro den tha ton gnorizo. ekeinou pou katalalei krufa ton plision tou, auton tha ton exolothreu ekeinou pou echei uperifano blemma, kai uperifani kardia, auton den tha ton upofero. ta matia mou tha einai epano stous pistous tis gis, gia na sugkatoikoun mazi mou ekeinos pou perpataei se amomo dromo, autos tha me upiretei. den tha katoikei sto meson tou oikou mou ekeinos pou ergazetai tin apati ekeinos pou milaei to psema den tha stereothei mprosta sta matia mou. kathe proi tha exolothreu olous tous asebeis tis gis, gia na kopso ololklirotika apo tin poli tou theou olous tous ergates tis anomias.

proseuchi tou thlimmenou, otan adimonei, kai xechunei to paraponon tou mprosta ston kurio. kurie, eisakouse tin proseuchi mou, kai i kraugi mou as erthei se sena. mi krupseis apo mena to prosopo sou tin imera pou thlibomai, strepse se mena to auti sou tin imera pou se epikaloumai, grigora na me eisakous. epeidi, oi imeres mou exalefthikan opos o kapnos, kai ta kokala mou kataxerathikan san to frugano. i kardia mou pligothike kai xerathike opos to chortari, oste lismonisa na troo to psomi mou. apo ti foni tou stenagmou mou, kollisan ta kokala mou sto derma mou. egina omoios me ton erimiko pelekano egina opos o nuchtokorakas stis erimies. agrupno kai eimai san spourgiti pou monazei sti sofita. oli tin imera me koroideuoun oi echthroï mou autoi pou mainontai, orkizontai enantion mou. epeidi, efaga stachti san psomi, kai sugkerasa to poto mou me dakrua, exaitias tis orgis sou kai tis aganaktisis sou epeidi, afou me sikoses, me erixxes kato. oi imeres mou parerchontai san skia, kai ego xerathika san to chortari. esu, omos, kurie, parameneis aionia, kai i enthumisi sou apo genea se genea. esu tha sikotheis, tha splachnisteis ti sion epeidi, einai kairos na tin eleiseis, mia pou eftase o diorismenos kairos. dedomenou oti, oi douloi sou areskontai stis petres tis, kai splachnizontai to choma tis. tote, ta ethni tha fobithoun to onoma tou kuriou, kai oloi oi basiliades tis gis tha fobithoun ti doxa sou. otan o kurios oikodomisei ti sion, tha

fanei mesa sti doxa tou. tha epihlepsi stin proseuchi ton egkataleimmenon, kai den tha katafronisei ti deisi tous. auto tha graftei gia tin eperchomeni genea kai o laos pou tha dimiourgithe, tha ainei ton kurio. epeidi, eskupse apo to upsos tou agiastiriu tou, o kurios epeblepse apo ton ourano epano sti gi, gia na akousei ton stenagmo ton aichmaloton, kai na eleutherosei tous katadikasmenous se thanato gia na kiruttoun sti sion to onoma tou kuriou, kai tin ainesi tou stin ierousalim, otan sugkentrothoun mazi ta ethni kai ta basileia, gia na einai douloi ston kurio. adunatise kath' odon ti dunami mou mikrune ton arithmo ton imeron mou. ego eipa: thee mou, mi me arpaxeis sta misa mou chronia ta chronia sou einai se genees geneon. archika, kurie, esu themelioses ti gi, kai oi ouranoi einai erga ton cherion sou. autoi tha apolestoun, esu omos parameneis kai oloi tha paliosoun san imatio tha tous tulixeis san perikalumma, kai tha allachtoun esu, omos, eisai o idios kai ta chronia sou den tha ekleipsoun. oi gioi ton doulon sou tha katoikoun, kai to sperma tous tha paramenei mprosta sou.

psalmos tou dabid. eulogei, o psuchi mou, ton kurio kai kathe ti pou einai mesa mou, to onoma tou to agio. eulogei, o psuchi mou, ton kurio, kai mi xechnas oles tis euergeries tou auton pou sugchorei oles tis anomies sou auton pou giatreuei oles tis arrosties sou auton pou lutronei apo ti fthora ti zoi sou auton pou se stefanonei me eleos kai oiktirmous auton pou chortainei ta girateia sou me agatha i neotita sou ananeonetai san tou aetou. o kurios kanei dikaiousuni kai krisi se olous ekeinous pou adikountai. fanerose tous dromous tou ston mousi, ta erga tou stous giou israil. oiktirmonas kai eleimonas einai o kurios, makrothumos kai polueleos. den tha dikologei gia panta oute tha diatirei tin orgi tou ston aiona. den ekane se mas sumfona me tis amarties mas oute antapedose se mas sumfona me tis anomies mas. epeidi, oso einai to upsos tou ouranou epano apo ti gi, toso megalo einai to eleos tou s' autous pou ton fobountai. oso apechei i anatoli apo ti dusi, toso makria esteile apo mas tis anomies mas. kathos o pateras splachnizetai ta paidia tou, etsi kai o kurios splachnizetai autous pou ton fobountai. epeidi, autos gnorizei tin plasi mas, thumatai oti eimaste choma. oi imeres tou anthropou einai san to chortari san to anthos tou chorafiu, etsi anthizei epeidi, o anemos pernaei apo pano tou, kai den uparchei pleon kai o topos tou den to gnorizei pleon. to eleos tou kuriou einai apo ton aiona kai mechri ton aiona, epano s' autous

pou ton fobountai kai i dikaiosuni tou epano stous gious ton gion epano s' ekeinous pou tiroun ti diathiki tou, kai s' ekeinous pou thumountai tis entoles tou, gia na tis ekplironoun. o kurios etoimase ton throno tou ston ourano, kai i basileia tou despozei ta panta. eulogeite ton kurio, aggeloi tou, dunatoi me dunami, ekeinoi pou ekteloun ton logo tou, ekeinoi pou upakoun sti foni tou logou tou, eulogeite ton kurio, oles oi dunameis tou oi leitourgoi tou, ekeinoi pou ekteloun to thelima tou. eulogeite ton kurio, ola ta erga tou, se kathe topo tis despoteias tou. eulogei, o psuchi mou, ton kurio.

## 104

eulogei, o psuchi mou, ton kurio. kurie, thee mou, megalunthikes uperbolika timi kai megaloprepeia eisai nnumenos autos pou peritiligetai to fos san imatio, autos pou aplonei ton ourano san katapetasma autos pou stegazei me nera ta uperoa tou autos pou kanei ta sunnafa diki tou amaxa autos pou perpataei epano se fterouges anemon autos pou kanei tous aggelous tou pneumata, tous leitourgous tou floga fotias autos pou themelionei ti gi epano sti basi tis, gia na mi saleuthei ston aiona tou aiona. tin kalupses me tin abusso san me imatio ta nera stathikan epano sta bouna apo tin epitimisi sou efugan apo ti foni tis brontis sou efugan me bia anebikan sta bouna, katebikan stis koilades, ston topo pou diorises gi' auta etheses orio, pou den tha to uperboun oute tha epistrepsoun gia na skepasoun ti gi. autos pou exapostellei piges stis faragges, gia na reoun anamesa sta bouna potizoun ola ta thiria tou chorafiou ta agria gaidouria sbinoun ti dipsa tous konta tous kataskinonoun ta poulia tou ouranou, kai kelaidou anamesa sta kladia. autos pou potizei ta bouna apo ta uperoa tou apo ton karmo ton ergon sou chortainei i gi. autos pou anadidei chortari gia ta ktini, kai botani gia chrisi tou anthropou, gia na bgazei trofi apo ti gi, kai krasi pou eufrainei tin kardia tou anthropou, ladi gia na lamprunei to prosopo tou, kai psomi pou stirize tin kardia tou anthropou. chortasan ta dentra tou kuriou oi kedroi tou libanou, pou futeipse opou ta poulia kanoun folies ta peuka einai i katoikia tou pelargou. ta psila bouna einai gia tis dorkades oi petres einai katafugio sta dasupoda zoa. ekane to feggari gia tous kairous o ilios gnorizei ti dusi tou. ferneis skotadi, kai ginetai nuchta mesa s' auti periferontai ola ta thiria nu dasous ta liontarakia bruchazoun gia na arpaxoun, kai na zitisoun apo ton theo tin trofi tous. o ilios anatellei mazeountai, kai plagiadzoun sta spilaa tous bgainei o anthropos sto ergo tou, kai stin ergasia tou mechri to bradu. poso megala einai ta erga sou, kurie! me

sofia eftiaxes ta panta i gi einai gemati apo ta erga sou auti i thalassa i megali kai euruchori ekei uparchoun anarithmita erpeta, zoa mikra mazi me megala ekei taxideuoun ta ploia ekei einai autos o leuiathan, pou ton eftiaxes gia na paizei mesa s' auti. ola auta elpizoun se sena, gia na tous doseis tin trofi tous ston kairo tous. tous dineis, mazeuoun anoigeis to cheri sou, chortainoun agatha. apostrefeis to prosopo sou, tarazon-tai sikoneis tin pnoi tous, pethainoun, kai gurizoun sto choma tous stelneis to pneuma sou, ktizontai, kai ananeoneis to prosopo tis gis. i doxa tou kuriou as einai ston aiona as eufrainetai o kurios sta erga tou autos pou epiblepei epano sti gi, kai tin kanei na tremei aggizei ta bouna, kai kapnizoun. enoso zo tha psallo ston kurio tha psalmodo ston theo mou enoso uparcho. i meleti mou s' auton tha einai glukia ego tha eufrainomai ston kurio. as ekleipsoun oi amartoloi apo ti gi, kai oi asebeis as mi uparchoun pleon. eulogei, o psuchi mou, ton kurio. alloulia.

## 105

doxologeite ton kurio epikaleiste to onoma tou kante gnosta ta erga tou stous laous. psallete s' auton psalmodeite s' auton milate gia ola ta thaumasias tou. kauchaste sto agio tou onoma as eufrainetai i kardia ekeinon pou ekzitoun ton kurio. zitate ton kurio kai ti dunami tou ekzitate to prosopo tou pantotina. na thumaste ta thaumasta tou erga pou ekane ta terastia megaleia tou kai tis kriseis tou stomatos tou eseis, sperma tou abraam tou doulou tou, gioi tou iakob, oi eklektoi tou. autos einai o kurios o theos mas oi kriseis tou einai se oli ti gi. na thumaste pantote ti diathiki tou, ti diathiki tou logou ton opoio prostaxe se chilies genees, ti diathiki pou ekane ston abraam, kai ton orko tou ston isaak kai ton epibebaiose ston iakob os nomo, pros ton israil os mia aionia diathiki, legontas: se sena tha doso ti gi chanaan, gia merida tis klironomias sas. eno autoi isan ligostoi se arithmo, ligo, kai paroikoi s' auti, kai dierchontan apo ethnos se ethnos, apo basileia se allon lao, den afise anthropo na tous adikisei malista, gia chatiri tous elegxe basiliades, legontas: mi aggixete tous chrismenous mou, kai mi kakopoiisete tous profites mou. kai efere peina epano sti gi suntripse kathe stirigma artou. apesteile prin ap' autous enan anthropo, ton iosif, pou pouilithike os doulous tou opoiou ta podia esfixan mesa se desma ton ebalan sta sidera mechri narthei o logos tou o logos tou kuriou ton dokimase. esteile o basiliar, kai ton eluse o archontas ton laon, kai ton eleutherose. ton katestise kurio tou oikou tou, kai archonta se ola ta ktimata tou gia na paidagogei tous archontes tou, kata tin areskeia

tou, kai na didaxei stous presbuteros tou sofia. tote, irthe o israil stin aigupto, kai o iakob paroikise sti gi cham. kai o kurios auxise ton lao tou uperbolika, kai ton endunamose perissotero apo tous echthrous tou. i kardia tous strafike sto na misoun ton lao tou, sto na dolieuontai tous doulous tou. esteile ton doulo tou ton mousi, kai ton aaron pou ton eklexe. ektelese anamesa tous ta logia ton simeion tou, kai ta thau-masta tou erga sti gi cham. esteile skotadi, kai skoteiniase kai den apeithisan sta logia tou. metetrepse ta nera se aima, kai thanatose ta psaria tous. i gi tous anebruse batrachia, mechri mesa sta tameia ton basiladon tous. eipe, kai irthe kunomuga, kai sknipes se ola ta oria tous. tous edose chalazi anti gia brochi, kai flogeri fotia sti gi tous kai chtupise ta ampelia tous, kai tis sukies tous, kai suntripse ta dentra sta oria tous. eipe, kai irthe akrida, kai brouchos anarithmitos kai katefage olo to chortari sti gi tous, kai katefage ton karpo tis gis tous. kai chtupise kathe prototoko sti gi tous, tin aparchi kathe dunamis tous. kai tous ebgale mazi me asimi kai chrusafi, kai den upirke asthenis stis fules tous. stin exodo tous eufanthike i aiguptos epeidi, o fobos tous eiche pesei epano tous. aplose nefeli gia na tous skepazei, kai fotia gia na feggei ti nuchta. zitisan, kai tous efere ortukia kai me psomi ouranou tous chortase. anoixe tin petra, kai aneblusan nera, kai erreusan potamia mesa apo anudrous topous. epeidi, thumithike ton agio logo tou, pou eipe ston abraam, ton doulo tou. kai ebgale ton lao tou me agalliasi, tous eklektous tou me chara kai tous edose ta edafi ton ethnon, kai klironomisan tous kopous ton laon gia na tiroun ta diatagmata tou, kai na ekteloun tous nomous tou. allilouia.

## 106

allilouia. aineite ton kurio, epeidi einai agathos epeidi, to eleos tou menei ston aiona. poios mporei na kiruxei ta krataia erga tou kuriou, na kanei akoustes oles tis aineseis tou; makarioi ekeinoi pou fulattoun krisi, ekeinoi pou ekteloun dikaiosuni pan-tote. thumisou me, kurie, stin eumeneia pou deichneis ston lao sou episkepsou me sti sotiria sou gia na blepo to kalo ton eklekton sou, gia na eufrainomai stin eufrosuni tou ethnous sou, gia na kauchomai mazi me tin klironomia sou. amartisame, mazi me tous pateres mas anomisame, asebisame. oi pateres mas stin aigupto den katalaban ta thaumasta erga sou den thumithikan to plithos tou eleous sou, kai se parorgisan sti thalassa, stin eruthra thalassa. kai omos, tous esose gia chari tou onomatos tou, gia na kanei gnosta ta krataia erga tou. kai

epitimise tin eruthra thalassa, kai xerathike kai tous diaperase mesa apo tis abussous san mesa apo erimo kai tous esose apo to cheri ekeinou pou tous misouse, kai tous lutrose apo to cheri tou echthrou. kai ta nera skepasan oloklirotika tous echthrous tous den emeine ap' autous oute enas. tote, pistepsan sta logia tou epsalan tin ainesi tou. omos, grigora xechasan ta erga tou den perimenan ti bouli tou alla, epithumisan epithumia stin erimo, kai peiraxan ton theo mesa se anudri gi. kai edose s' autous to aitima tous tous esteile, omos, thanatifora arrostia. akoma, fthonisan ton mousi sto stratopedo, kai ton aaron, ton agio tou kuriou. i gi anoixe kai katapie ton dathan, kai skepase ti skini tou abeiron kai bgike fotia sti sunagogi tous i floga katekapse tous asebeis. kataskeuasan ena moschari sto chorib, kai proskunisan to choneuto kai allaxan ti doxa tous se omoisma bodiou pou troei chortari. xechasan ton theo, ton sotira tous, auton pou ekane ta megaleia stin aigupto thaumasias sti gi tou cham fobera stin eruthra thalassa. kai eipe na tous exolothreusei, an o mousis o eklektos tou den stekotan mprosta tou sti thrausi, gia na apotrepsai tin orgi tou, oste na mi tous afanisei. akoma, katafronisan tin epithumiti gi den pistepsan ston logo tou kai goggusan stis skines tous den eisakousan ti foni tou kuriou. gi' auto, sikose to cheri tou enantion tous, gia na tous katastrepsai stin erimo kai na strepsai to sperma tous anamesa sta ethni, kai na tous diaskorpisei stous topous. kai proskollithikan ston beel-fegor, kai efanthusias nekron kai ton paroxunan me ta erga tous, oste ormise katapano tous i pligi. alla, kathos stathike o finees, ekane krisi kai i pligi stamatisai kai logariastike s' auton gia dikaiosuni, se genea kai genea, kai mechri ton aiona. kai ton paroxunan sta nera tis antilogias kai o mousis epathe gi' autous kako epeidi, parorgisan to pneuma tou, oste me ta cheili tou milise astochast. den exolothreusan ta ethni, pou tous prostaxe o kurios alla anakateutikan me ta ethni, kai emathan ta erga tous kai latreusan ta glupta tous, pou eginan s' autous pagida kai thusiasan tous gious tous kai tis thugateres tous sta daimonia kai echusan athoo aima, to aima ton gion tous kai ton thugateron tous, pou thusiasan sta glupta tis chanaan kai molunthike i gi apo aimata. kai molunthikan me ta erga tous, kai porneusan me tis praxeis tous. gi' auto, i orgi tou kuriou anapse enantia ston lao tou, kai bdeluchthike tin klironomia tou. kai tous paredose sta cheria ton ethnon kai tous kurieusan ekeinoi pou tous misousan. kai tous ethlipsan oi echthroi tous, kai tapeinothikan kato apo ta cheria tous. polles fores tous lutrose, all' autoi ton parorgisan me tis boules tous gi' auto, tapeinothikan

exaitias tis anomias tous. parol' auta, epeblepse sti thlipsi tous, otan akouse tin kraugi tous kai thumithike ti diathiki pou eiche kanei s' autous, kai metamelithike sumfona me to plithos tou eleous tou. kai tous ekane na broun eleos mprosta se olous autous pou tous aichmalotisan. sose mas, kurie o theos mas, kai sugkentrose mas apo ta ethni, gia na doxologoume to agio onoma sou, kai na kauchomaste stin ainesi sou. eulogitos o kurios o theos tou israil, apo ton aiona kai mechri ton aiona kai olokliros o laos as leei: amin. allilouia.

## 107

doxologeite ton kurio, epeidi einai agathos, epeidi to eleos tou menei ston aiona. etsi as lene oi lutromenoi tou kuriou, pou tous lutrose apo to cheri tou echthrou kai tous sugkentrose apo tis chores, apo ton borra kai apo ton noto. periplaniontan stin erimo, se dromo anudro oute ebriskan poli gia katoikisi. isan peinasmenoi kai dipsasmenoi i psuchi tous mesa tous apekame. tote, mesa sti thlipsi tous, boisan ston kurio kai tous eleutherose apo tis anagkes tous. kai tous odigise mesa apo ision dromo, gia na pane se poli katoikisis. as umnologoun ston kurio ta elei tou, kai ta thaumasta erga tou pros tous gious ton anthropon epeidi, psuchi pou dipsouse ti chortase, kai psuchi pou peinouse ti gemise apo agatha. s' autous pou kathontai sto skotadi kai sti skia tou thanatou, stous demenous me thlipsi kai me sidero epeidi, apeithisan sta logia tou theou, kai katafronisan ti bouli tou upsistou gi' auto, tapeinose tin kardia tous mesa se kopo epe-san, kai den upirche kapoios gia na tous boithisei. tote, mesa sti thlipsi tous, boisan ston kurio kai tous esose apo tis anagkes tous tous ebgale apo to skotadi, kai apo ti skia tou thanatou, kai suntripse ta desma tous. as umnologoun ston kurio ta elei tou, kai ta thaumasta erga tou, pou kanei pros tous gious ton anthropon epeidi, suntripse chalkines pules, kai katekopse sidere-nious mochlous. oi afrones basanizontai exaitias ton parabaseon tous, kai exaitias ton anomion tous. i psuchi tous aidiazei kathe fagito, kai plisiazoun mechri tis pules tou thanatou. tote, booun ston kurio mesa sti thlipsi tous, kai tous sozei apo tis anagkes tous apostellei ton logo tou kai tous giatreuei, kai tous eleutheronei apo ti fthora tous. as umnologoun ston kurio ta elei tou, kai ta thaumasta erga tou pou kanei pros tous gious ton anthropon kai as thusiazoun thusies ainesis, kai as kiruttoun ta erga tou me agalliasi. autoi pou katebainoun sti thalassa me ploia, pou kanoun ergasies se polla nera, autoi blepoun ta erga tou kuriou, kai ta thaumasta erga tou, pou ginon-

tai sta bathi. epeidi, prostazei, kai sikone-tai anemos kataigidas, kai xesikonei ta kumata tis. anebainoun mechri tous ouranous, kai katebainoun mechri tis abussous i psuchi tous lionei apo ti sumfora seiontai kai klon-izontai, opos autos pou methaei, kai olokliri i sofia tous chanetai. tote, krazoun pros ton kurio, mesa sti thlipsi tous, kai tous bgazei mesa apo tis anagkes tous. katasigazei tin anemozali, kai ta kumata tis siopoun. kai eufrainontai, epeidi isuchasan kai tous odigei sto epithumito limani tous. as umnologoun ston kurio ta elei tou, kai ta thaumasta erga tou, pou kanei pros tous gious ton anthropon kai as ton upsonoun mesa sti sunaxi tou laou, kai mesa sto sunedrio ton presbuteron as ton ainoun. metaballei potamia se erimo, kai piges neron se xirasia tin karpofora gi se almuri, exaitias tis kakias ekeinon pou katoikoun s' auti. metaballei tin erimo se limnes neron, kai tin xeri gi se piges neron. kai ekei katoikizei tous peinasme-nous, kai sugkrotoun poleis gia katoikisi kai spernoun chorafia, kai futeoun ampelones, pou kanoun karpous gennimatos. kai tous eulogei, kai plithainoun uperbolika, kai den ligosteuie ta ktini tous. ligosteuoun omos epeita, kai tapeinonontai, apo ti stenochoria, ti sumfora, kai ton pono. epicheei katafro-nisi epano stous archontes, kai tous kanei na periplaniountai mesa se abati erimo. ton penita, omos, ton upsonei apo ti ftocheia tou, kai kanei tis oikogeneies san kopadia. oi eutheis blepoun, kai eufrainontai kai kathe anomia tha boulosei to stoma tis. opoios einai sofos, as ta paratrei auta kai tha kata-laboun ta elei tou kuriou.

## 108

etoimi einai i kardia mou, thee tha psallo, kai tha psalmodo mesa sti doxa mou. xupna, psaltiri, kai kithara tha xupniso to proi. tha se epaineso, kurie, anamesa stous laous, kai tha psalmodo se sena anamesa sta ethni epeidi, to eleos sou megalunthike mechri tous ouranous kai i alitheia sou mechri ta sunnefa. upsosou, thee, psilotera apo tous ouranous kai i doxa sou as einai epano se olokliri ti gi gia na eleutheronontai oi agapi-toi sou me to dexti sou cheri sese me, kai eisakouse me. o theos milise mesa sto agias-tirio tou tha chairomai, tha diamoiraso ti suchem, kai tha metriso pera os pera tin koilada sokchoth dikos mou einai o galaad, dikos mou o manassis o men efraim einai i dunami tou kefalio mou o de ioudas, o nomothetis mou o moab einai i lekani tou plusimatos mou epano ston edom tha rixo to upodima mou tha alalaxo epano stin palais-tini. poios tha me ferei stin periteichis-meni poli; poios tha me odigisei mechri ton edom; ochi esu, thee, pou mas aperripes;

kai den tha bgeis, thee, mazi me ta strateumata mas; boithise mas apo ti thlipsi, epeidi matai einai i sotiria apo tous anthropous. me ton theo tha kanoume andragathimata ki autos tha katapatisei tous echthrous mas.

## 109

ston archimousiko. psalmos tou dabad. thee tis ainesis mou, mi siopiseis epeidi, to stoma enos asebi, kai to stoma enos doliou, anoixan enanton mou, milisan enanton mou me analithi glossa kai me perikuklosan me logia misous, kai me polemisan choris aitia. anti tis agapis mou, einai antidikoi se mena ego, omos, proseuchomai. kai antapedosan se mena kako anti gia kalo, kai misos anti tis agapis mou. bale enan asebi epano tou kai o diabolos as steketai apo ta dexia tou. kai otan krinetai, as bgei katadikasmenos kai i proseuchi tou as ginei se amartia. oi imeres tou as ginoun liges tin episkopi tou as parei allos. oi gioi tou as ginoun orfanoi, kai i gunaika tou chira. kai as periplan-iountai oi gioi tou pantote, kai as ginoun zitiano, kai as zitoun mesa apo ta ereipia tous. o daneistis as pagidepei ola ta uparchonta tou kai oi xenoi as diarpaxoun tous kopous tou. as mi uparchei kapoios pou na ton eleei, kai as mi brethei kapoios pou na oikteirei ta orfana tou. as exolothreutoun ta eggonia tou stin eperchomeni genea as exaleifthei to onoma tous. as erthei se enthumisi mprosta ston kurio i anomia ton pateron tou kai i amartia tis miteras tou as mi exaleifthei as einai pantote mprosta ston kurio, gia na apokopsei apo ti gi tin enthumisi tous. epeidi, den thumithike na kanei eleos alla katetrexe anthropon penita kai ftocho, gia na thanatosei ton suntrimmenon stin kardia. epeidi, agapise katara, as erthei epano tou mia pou den thelise eulogia, as apomakrunthei ap' auton. epeidi, ntuthike tin katara san imatio tou, as mpei sta entosthia tou san nero, kai san ladi sta kokala tou as ginei s' auton san to imatio pou ntunetai, kai san ti zoni pou pantote perizonetai. auti as einai apo ton kurio i amoibi ton antidikon mou, kai ekeinon pou miloun kaka enantia stin psuchi mou. alla, esu, kurie, energise mazi mou, chari tou onomatos sou epeidi, to eleos sou einai agatho, lutrose me. gia ton logo oti, eimai ftochos kai penitas, kai i kardia mou einai mesa mou pligomeni. perasa san skia, otan feugei ektinazomai san akrida. ta gonata mou atonisan apo ti nisteia, kai i sarka mou xepese apo to pachos tis. kai ego egina s' autous ntropi otan me eidan, kounisan ta kefalia tous. boithise me, kurie o theos mou sose me, sumfona me to eleos sou kai as gnorisoun oti touto einai to cheri sou oti esu, kurie, to ekanes. autoi tha katarontai, esu omos

tha eulogeis tha sikothoun, entoutois tha katantropiastoun o doulos sou, omos, tha eufrainetai. oi antidikoi mou as ntuthoun ntropi kai as foresoun tin aischuni tous san epanofori. tha doxologo ton kurio me to stoma mou se uperboliko bathmo, kai tha ton umnologo anamesa se pollous epeidi, steketai sta dexia tou ftochou, gia na ton lutronei apo ekeinous pou katadikazoun tin psuchi tou.

## 110

psalmos tou dabad. eipe o kurios ston kurio mou: kathise apo ta dexia mou, mechris otou balo tous echthrous sou upopodio ton podion sou. apo ti sion o kurios tha steilei ti rabdo tis dunamis sou katakurieue anamesa stous echthrous sou. o laos sou tha einai prothumos tin imera tis dunamis sou, mesa sto megaloprepes agiastirio tou oi neoi sou tha einai se sena san ti droso, pou bgainei apo ti mitra tis augis. orkistike o kurios, kai den tha metamelithe: esu eisai iereas ston aiona, sumfona me tin taxi melchisedek. o kurios, pou einai apo ta dexia sou, tha suntripsei basiliades tin imera tis orgis tou. tha krinei mesa sta ethni tha gemisei ti gi apo ptomata tha suntripsei to kefali ekeinon pou despozei se pollous topous. tha piei apo ton cheimarro ston dromo tou gi' auto, tha upsosei kefali.

## 111

aineite ton kurio. tha exumno ton kurio me oli tin kardia, mesa se bouli eutheon, kai se sunaxi. megala ta erga tou kuriou, exakribomena apo olous ekeinous pou briskoun eucharistisi s' auta. endoxo kai megaloprepes to ergo tou, kai i dikaiosis tou menei ston aiona. ekane ta thaumasta tou erga axia enthumisis eleimonas kai oiktirmonas einai o kurios. edose trofi s' autous pou ton fobountai tha thumatai ti diathiki tou pantote. echei anaggeilei ston lao tou ti dunami ton ergon tou, gia na tous dosei klironomia ethnon. ta erga ton cherion tou einai alitheia kai krisi oles oi entoles tou alithines einai stereomenes ston aiona tou aiona, echoun ginei me alitheia kai euthutita. esteile lutrosi ston lao tou diorise ti diathiki tou ston aiona agio kai fobero to onoma tou. i archi tis sofias einai o fobos tou kuriou oloi ekeinoi pou tis ekteloun, echoun kali sunesi i ainesi tou menei ston aiona.

## 112

aineite ton kurio. makarios o anthropos pou fobatai ton kurio stis entoles tou briskei



uperboliki eucharistisi. to sperma tou tha einai dunato mesa sti gi i genea ton eutheon tha eulogitheï agatha kai plouti tha einai stin oikogeneia tou, kai i dikaïosuni tou tha menei pantotina. fos anatellei sto skotadi gia tous eutheis einai eleimonas, kai oiktirmonas, kai dikaïos. o kalos anthropos eleei kai daneizei oikonomēi ta pragmata tou me krisi. sigoura, pote den tha klonistei o dikaïos tha einai se pantotini anamnisi. apo kaki fimi den tha fobitheï i kardia tou einai sterei, elpizontas ston kurio. i kardia tou einai stirigmeni den tha fobitheï, mechris otou dei tin ekdikisi epano stous echthrous tou. skorpise, edose stous penites i dikaïosuni tou menei ston aiona to keras tou tha upsothei me doxa. o asebis tha dei, kai tha orgistei tha trixei ta dontia tou, kai tha dialuthei i epithumia ton asebon tha apolestēi.

## 113

aineite ton kurio. aineite, douloi tou kuriou, aineite to onoma tou kuriou. as einai to onoma tou kuriou eulogimeno, apo tora kai mechri ton aiona. apo tis anatoles tou iliou mechri tis duseis tou, as aineitai to onoma tou kuriou. o kurios einai upsilos epano se ola ta ethni epano stous ouranous einai i doxa tou. poios einai opos o kurios o theos mas; autos pou katoikei sta upsila autos pou sugkatebainei na epiblepei osa einai ston ourano kai osa einai sti gi autos pou sikonei apo to choma ton ftocho, kai pou anupsonei apo tin kopria ton penita, gia na ton kathisei mazi me tous archontes, mazi me tous archontes tou laou tou autos pou katoikizei ti steira se oikogeneia, mitera pou eufrainetai se paidia. allilouia.

## 114

otan o israil bgike apo tin aigupto, o oikos tou iakob apo enan barbaro lao, o ioudas egine agios tou, o israil despoteia tou. i thalassa eide kai efuge o iordanis, strafike pros ta piso ta bouna skirtisan san kriaria, oi lofoi san arnia. ti sou sunebike thalassa, oti efuges; kai esu iordanis, oti strafikes pros ta piso; ta ori, oti skirtisate san kriaria; kai oi lofoi, san arnia; treme, gi, apo to prosopo tou kuriou, apo to prosopo tou theou tou iakob o opoios metebale tin petra se limnes neron, ton skliro bracho se piges neron.

## 115

ochi se mas, kurie, ochi se mas, alla sto onoma sou dose ti doxa, chari tou eleous sou, chari tis alitheias sou. giati na poun ta ethni: kai pou einai o theos tous; alla, o theos mas

einai ston ourano ola osa thelise dimiourgise. ta eidola tous einai asimi kai chrusafi, erga cherion anthropon stoma echoun, kai den miloun matia echoun, kai den blepoun autia echoun, kai den akoun routhounia echoun, kai osfrisi den echoun cheria echoun, kai den psilafoun podia echoun, kai den perpatoun oute miloun me ton larugga tous. omoïoi m' auta as ginoun autoi pou ta ftiachnoun, kathenas pou elpizei s' auta. o israil elpise ston kurio autos einai boithos kai aspida tous. o oikos aaron elpise ston kurio autos einai boithos kai aspida tous. o kurios mas thumithike tha eulogēi, tha eulogēi ton oiko israil tha eulogēi ton oiko aaron. tha eulogēi autous pou fobountai ton kurio, tous mikrous mazi me tous megalous. o kurios tha sas auxisei, esas, kai ta paidia sas. es-eis eiste oi eulogimenoï tou kuriou, tou kuriou pou dimiourgise ton ourano kai ti gi. oi ouranoï ton ouranon einai tou kuriou, ti gi omos tin edose stous giouston anthropon. oi nekroi den tha ainesoun ton kurio oute oloi ekeinoi pou katebainoun se topo tis siopis emeis, omos, tha eulogoume ton kurio, apo tora kai mechri ton aiona. allilouia.

## 116

chairomai pou o kurios eisakouse ti foni mou, tis deiseis mou pou ekline to auti tou pros emena kai, enoso zo, tha ton epikaloumai. ponoi thanatou me perikuklosan, kai stenochories tou adi me brian thlipsi kai pono sunantisai. kai epikalestika to onoma tou kuriou: o, kurie, lutrose tin psuchi mou. eleimonas einai o kurios, kai dikaïos kai euplachnos einai o theos mas. o kurios diafulattei tous aplous talaiporithika, kai me esose. psuchi mou, epistrepse stin anapausi sou, epeidi o kurios se euergētise. epeidi, lutroses tin psuchi mou apo thanato, ta matia mou apo dakrua, ta podia mou apo glistrima. tha perpatao mprosta ston kurio se gi zontanōn anthropon. pistepsa, gi' auto kai millisa ego imoun uperbolika thlimmenos mesa stin ekplixi mou ego eipa: kathe anthropos einai pseutis. ti na antapodoso ston kurio, gia oles tis euergesies tou se menai; tha paro to potiri tis sotirias, kai tha epikalesto to onoma tou kuriou. tha apodoso tis euches mou ston kurio, tora, mprosta se oloklro ton lao tou. polutimos einai mprosta ston kurio o thanatos ton osion tou. nai, kurie! epeidi, eimai doulos sou eimai doulos sou, gios tis doulis sou esu eluses ta desma mou. se sena tha thusiaso thusia ainesis, kai tha epikalesto to onoma tou kuriou. tha apodoso tis euches mou ston kurio, tora, mprosta se oloklro ton lao tou stis aules tou oikou tou kuriou, mesa se sena, ierousalim. allilouia.

aineite ton kurio, ola ta ethni doxologeite auton, oloi oi laoi epeidi, to eleos tou epano mas einai megalo kai i alitheia tou kuriou paramenei ston aiona. allilouia.

doxologeite ton kurio, epeidi einai agathos, epeidi to eleos tou paramenei ston aiona. as pei tora o israil, oti to eleos tou paramenei ston aiona. as poun tora ekeinoi pou fobountai ton kurio, oti to eleos tou paramenei ston aiona. mesa se thlipsi epikalestika ton kurio o kurios me eisakouse, dinontas euruchoria. o kurios einai me to meros mou den tha fobitho ti tha mou kanei o anthropos; o kurios einai me to meros mou, anamesa s' ekeinous pou me boithoun kai ego tha do tin ekdikisi epano stous echthrous mou. kalutera na elpizei kaneis ston kurio, para na echei to tharros tou epano se anthropo. kalutera na elpizei kaneis ston kurio, para na echei to tharros tou epano se archontes. me perikuklosan ola ta ethni alla, sto onoma tou kuriou tha tous katatroposo. me perikuklosan, nai, me perikuklosan apo pantou alla, sto onoma tou kuriou tha tous katatroposo. me perikuklosan san melisses sbistikan opos i fotia ton agkathion epeidi, sto onoma tou kuriou tha tous katatroposo. me esproxes dunata gia na peso alla, o kurios me boithise. dunami mou kai umnos mou einai o kurios, kai egine se mena sotiria. foni agalliasis kai sotirias einai stis skines ton dikaion to dexi cheri tou kuriou kanei katorthomata. to dexi cheri tou kuriou upsothike to dexi cheri tou kuriou kanei katorthomata. den tha pethano, alla tha ziso, kai tha diigoumai ta erga tou kuriou. o kurios me paideuse me austiro tropo, alla den me paredose se thanato. anoixte mou tis pules tis dikaiosunis tha mpo mesa s' autes, kai tha doxologiso ton kurio. auti einai i puli tou kuriou oi dikaioi tha mpoun mesa s' auti. tha se doxologo, epeidi me eisakouses, kai egines se mena sotiria. i petra, tin opoia apodokimasan autoi pou oikodomoun, auti egine kefali gonias apo ton kurio egine auti, kai einai thaumastista matia mas. auti einai i imera pou ekane o kurios as agallastoume, kai as eufranthoume s' auti. o, kurie! kane sotiria, parakalo o, kurie! euodose, parakalo. eulogimenos o erchomenos sto onoma tou kuriou sas eulogisame apo ton oiko tou kuriou. o theos einai o kurios, kai mas edeixе fos ferte ti thusia, demeni me schoinia, mechri ta kerata tou thusiastiriu. esu eisai o theos mou, kai tha se doxologo o theos mou, tha se upsono. doxologeite ton kurio, epeidi einai agathos, epeidi to eleos

tou paramenei ston aiona.

alef makarioi oi amomoi ston dromo tous autoi pou perpatoun ston nomo tou kuriou. makarioi osoi fulattoun ta marturia tou, autoi pou ton ekzitoun me oli tin kardia autoi sigoura den Prattoun anomia perpatoun stous dromous tou. esu prostaxes na tirountai oi entoles sou akribos. eithe etsi na kateuthunontai oi dromoi mou, oste na fulatto ta prostagmata sou! tote, den tha ntropiasto, otan epiblepo se ola ta prostagmata sou. tha se doxologo me euthutita kardias, otan matho tis kriseis tis dikaiosunis sou. tha fulatto ta diatagmata sou mi me egkataleipeis oloklitrotika. beth me poion tropo tha katharizei o neos ton dromo tou; tirontas ta logia sou. apo oli tin kardia mou se ekzitisa mi me afiseis na apoplanitho apo ta prostagmata sou. stin kardia mou fulaxa ta logia sou, gia na mi amartano se sena. eulogitos eisai, kurie didaxe me ta diatagmata sou. me ta cheili mou diigithika oles tis kriseis tou stomatos sou. ston dromo ton marturion sou eufranthika, san gia ola ta plouti. stis entoles sou tha meieto, kai stous dromous sou tha enatenizo. sta diatagmata sou tha entrufo den tha lismoniso ta logia sou. gimel antameipse ton doulo sou etsi tha ziso, kai tha fulaxo ton logo sou. anoixe ta matia mou, kai tha blepo ta thaumasia, auta mesa apo ton nomo sou. paroikos eimai ego sti gi mi krupseis apo mena ta prostagmata sou. lipothumei i psuchi mou apo ton potho pou echo stis kriseis sou, pantote. esu epitimises tous epikataratous uperifanous, autous pou parekklinou apo ta prostagmata sou. sikose apo mena to oneidos kai tin katafronisi epeidi, tirisa ta marturia sou. pragmatika, kathisan archontes kai milousan enantion mou o doulous sou, omos, meletouse sta diatagmata sou. ta marturia sou, bebaia, einai i apolausi mou, oi sumbouloi mou. daleth i psuchi mou kollithike sto choma zoopoiise me sumfona me ton logo sou. fanerosa tous dromous mou, kai me eisakouses didaxe me ta diatagmata sou. kane me na ennoo ton dromo ton entolon sou, kai tha meieto sta thaumasia sou. i psuchi mou lionei apo ti thlipsi stereose me sumfona me ton logo sou. apomakrune apo mena ton dromo tou pseudous, kai charise mou ton nomo sou. dialexa ton dromo tis alitheias mprosta mou ebalas tis kriseis sou. proskollithika sta marturia sou kurie, mi me ntropiaseis. tha trecho ton dromo ton prostagmaton sou, otan platuneis tin kardia mou. e kurie, didaxe me ton dromo ton diatagmaton sou, kai tha ton tiro mechri telous. sunetise me, kai tha tiro ton nomo sou nai, tha ton tiro me oli tin kar-

dia. odigise me ston dromo ton prostagmaton sou epeidi, eufrainomai s' auton. kline tin kardia mou sta marturia sou, kai ochi se pleonexia. apostrepse ta matia mou apo to na blepoun mataiotita zoopoise me ston dromo sou. ektelese ton logo sou, pou uposchethikes ston doulo sou, o opoios einai paradomenos ston fobo sou. afairese to oneidos mou, to opoio fobamai epeidi, oi kriseis sou einai agathes. des, epithumisa tis entoles sou zoopoise me diamesou tis dikaiousis sou. baou ki as erthei epano mou to eleos sou, kurie, kai i sotiria sou, sumfona me ton logo sou. tote, tha apantiso s' ekeinon pou me oneidizei epeidi, elpizo ston logo sou. kai mi afaireseis olotela ton logo tis alitheias apo to stoma mou epeidi, elpisa stis kriseis sou. kai tha fulatto ton nomo sou pantotina, ston aiona tou aiona. kai tha perptao se eueruchoria epeidi, ekzitisa tis entoles sou. kai tha milao gia ta marturia sou mprostata se basilades, kai den tha ntropiasto. kai tha entrufo sta prostagmata sou, pou agapisa. kai tha upsono ta cheria mou sta prostagmata sou, pou agapisa kai tha meletoto sta diatagmata sou. zain thumiso ton logo, pou eiches pei ston doulo sou, ston opoio me stirixes me elpida. auti einai i parigoria mou sti thlipsi mou, oti o logos sou me zoopoiise. oi uperifanoi me chleuazan para polu ego, omos, apo ton nomo sou den xeklina. thumithika, kurie, tis kriseis sou, pou einai gnostes apo to parelthon kai parigorithika. friki me katelabe, exaitias ton asebon, auton pou egkateleipoun ton nomo sou. ta diatagmata sou upirxan se mena psalmodies sto spiti tis paroikias mou. ti nuchta thumithika to onoma sou, kurie kai fulaxa ton nomo sou. auto egine se mena, epeidi fulaxa tis entoles sou. cheth esu, kurie, eisai i merida mou eipa na fulaxo ta logia sou. parakalesa to prosopo sou me oli mou tin kardia elaise me sumfona me ton logo sou. sullogistika tous dromous mou, kai estrepsa ta podia mou sta marturia sou. espeusa, kai den braduna na fulaxo ta prostagmata sou. stifi asebon me perikuklosan ego, omos, den lismonisa ton nomo sou. sikonomai ta mesanuchta gia na se doxologo gia tis kriseis tis dikaiousunis sou. ego eimai metochos olon ekeinon pou se fobountai kai fulattoun tis entoles sou. i gi, kurie, einai gemati apo to eleos sou didaxe me ta diatagmata sou. teth esu, kurie, euergetises ton doulo sou, sumfona me ton logo sou. didaxe me fronsi kai gnosi epeidi, pistepsa sta prostagmata sou. prin talaiporitho, ego planiomoun tora, omos, fulaxa ton logo sou. esu eisai agathos kai agathopoios didaxe me ta diatagmata sou. oi uperifanoi eplexan enantion mou psema ego, omos, tha fulatto tis entoles sou me oli mou tin kardia. i kardia tous epixe san to pachos ego, omos, entrufo ston nomo sou. kalo egine se mena

oti talaiporithika, gia na matho ta diatagmata sou. o nomos tou stomatos sou einai se mena kaluteros para chiliades apo chrusafi kai asimi. iod ta cheria sou me ekanan, kai me eplasan sunetise me, kai tha matho ta prostagmata sou. autoi pou se fobountai tha me doun, kai tha eufranthoun, epeidi elpisa ston logo sou. kurie, gnorizo oti oi kriseis sou einai dikaiousuni, kai oti pista me talaiporises. as me parigorisei, parakalo, to eleos sou, sumfona me ton logo sou, pou egine ston doulo sou. as erthoun se mena oi oiktirmoi sou, gia na zo epeidi, o nomos sou einai i trufi mou. as ntrapoun oi uperifanoi, epeidi adika zitoun na me anatrepsoun ego, omos, tha meletoto stis entoles sou. as gurisoun se mena autoi pou se fobountai, ki autoi pou gnorizoun ta marturia sou as einai amomi i kardia mou sta diatagmata sou, gia na mi ntropiasto. kaf lipothumei i psuchi mou gia ti sotiria sou ston logo sou elpizo, ta matia mou apekaman gia ton logo sou, legontas: pote tha me parigoriseis; epeidi, eгина san askos ston kapno omos, den xechasa ta diatagmata sou. poses einai oi imeres tou doulou sou; pote tha kaneis krisi enantion ekeinon pou me katadiokoun; oi uperifanoi, oi enantioi ston nomo sou, eskapsan se mena lakkous. ola ta prostagmata sou einai alitheia adika me katatrechoun boithise me. paroligo me katestrepsan sti gi ego, omos, den egkateleipsa tis entoles sou. zoopoise me, sumfona me to eleos sou kai tha fulaxo ta marturia tou stomatos sou. lamed kurie, o logos sou paramenei gia panta ston ourano i alitheia sou se genea kai genea themelioses ti gi kai paramenei. sumfona me tis diataxeis sou paramenoun mechri simera, epeidi ta sumpanta einai douloi sou. an o nomos sou den itan i eufrosuni mou, tote tha chanomoun sti thlipsi mou. den tha lismoniso tis entoles sou, ston aiona, epeidi mesa s' autes me zoopoiises. dikos sou eimai ego sose me epeidi, ekzitisa tis entoles sou. oi asebeis me perimenan gia na me afanisoun ego, omos, tha prosecho sta marturia sou. se kathe teleiotita eida orio o nomos sou, omos, einai uperbolika platus. mem poso agapo ton nomo sou! oli tin imera einai meleti mou. me ta prostagmata sou me ekanes sofotero apo tous echthrous mou epeidi, einai pantote mazi mou. eimai sunetoteros apo olous ekeinous pou me didaskoun epeidi, ta marturia sou einai meleti mou. eimai sunetoteros apo tous gerontes epeidi, fulaxa tis entoles sou. apo kathe poniro dromo empodisa ta podia mou, gia na fulaxo ton logo sou. apo tis kriseis sou den xeklina epeidi me didaxes esu. poso gluka einai ta logia sou ston ouranisko mou! einai perissotero apo meli sto stoma mou. apo tis entoles sou eгина sunetos gi' auto, misisa kathe dromo pseudous. noun luchnos sta podia mou einai

o logos sou, kai fos sta monopatía mou. orkistika, kai tha emmeno, na fulatto tis kriseis tis dikaiousunis sou. talaiporithika uperbolika kurie, zoopoíise me sumfona me ton logo sou. dexou, parakalo, tis proairetikés prosfores tou stomatos mou, kurie kai didaxe me tis kriseis sou. i psuchi mou einai pantote se kinduno omos, ton nomo sou den lismonisa. oi asebeis mou estisan pagida ego, omos, den xeklina apo tis entoles sou. ta marturia sou klironomisa ston aiona epeidi, auta einai i agalliasi tis kardias mou. eklina tin kardía mou sto na ektelo pantote ta diatagmata sou mechri telous. samech misisa tous diestrammenous stochasmous alla, agapisa ton nomo sou. esu eisai i skepi mou, kai i aspida mou elpizo ston logo sou. apomakruntheite apo mena oi ponireuomenoi epeidi, tha fulatto ta prostagmata tou theou mou. upostirize me sumfona me ton logo sou, kai tha zo kai mi me ntropiaseis stin elpida mou. upostirize me, kai tha sotho kai tha prosecho gia panta sta diatagmata sou. esu katapatisés olous ekeinous pou xeklinoun apo ta diatagmata sou epeidi, mataií einai i doliotita tous. theoreis san skubala olous tous ponirous tis gis gi' auto, agapisa ta marturia sou. efrixe i sarka mou apo ton fobo sou, kai apo tis kriseis sou fobithika. ngain epraxa krisi kai dikaiousuni mi me paradoseis s' autous pou me adikoun. gine eggutis tou doulou sou se kalo as mi me katathlipsoun oi uperifanoi. ta matia mou apekaman gia ti sotiria sou, kai gia ton logo tis dikaiousunis sou. kane ston doulo sou sumfona me to eleos sou, kai didaxe me ta diatagmata sou. doulous sou eimai ego sunetise me, kai tha gnoriso ta marturia sou. einai kairos na energisei o kurios akurosan ton nomo sou. gi' auto, agapisa ta marturia sou perissotero apo chrusafi, perissotero apo katharo chrusafi. gi' auto, gnorisa orthes oles tis entoles sou gia kathe pragma kai misisa kathe dromo pseutias. pe ta marturia sou einai thaumasta gi' auto, ta tirise i psuchi mou. i fanerosi ton logon sou fotizei sunetizei tous aplous. anoixa to stoma mou, kai anastenaxa epeidi, epithumisa ta prostagmata sou. epilepse epano mou, kai na me eleiseis, kathos sunithizeis s' ekeinous pou agapoun to onoma sou. stereose ta bimata mou ston logo sou kai as mi me katakurieusei kamia anomia. l'utrose me apo katadunasteia anthron, kai tha tiro tis entoles sou. kane na lampsei to prosopo sou epano ston doulo sou, kai me didaxeis ta diatagmata sou. ruakia dakruon katebasan ta matia mou, epeidi den tiroun ton nomo sou. tsade dikaíos eisai, kurie, kai eutheies oi kriseis sou. ta marturia sou, pou dietaxes, einai dikaiousuni kai upertati alitheia. o zilos mou me katefage, epeidi oi echthroi mou lismonisan ta logia sou. o logos sou einai uperbolika katharismenos gi'

auto o doulous sou ton agapai. eimai mikros kai exouthenomenos omos, den lismonisa tis entoles sou. i dikaiousuni sou einai dikaiousuni ston aiona, kai o nomos sou alitheia. me brian thlipseis kai stenochories ta prostagmata sou, omos, einai i chara mou. ta marturia sou einai dikaiousuni ston aiona sunetise me, kai tha ziso. kof ekraxa me oli mou tin kardía akouse me, kurie, kai tha fulaxo ta diatagmata sou. ekraxa se sena sose me, kai tha tiriso ta marturia sou. prolaba tin augi, kai ekraxa elpisa ston logo sou. ta matia mou prolabainoun tis nuchtofulakes, gia na meletao ston logo sou. akouse ti foni mou, sumfona me to eleos sou zoopoíise me, kurie, sumfona me tin krisi sou. plisiasan ekeinoi pou akolouthoun tin poniria xeklinan apo ton nomo sou. esu, kurie, eisai konta, kai ola ta prostagmata sou einai alitheia. pro pollou eicha gnorisei apo ta marturia sou, oti ta themelioses ston aiona. res des ti thlipsi mou, kai eleutherose me epeidi, den lismonisa ton nomo sou. dikase ti diki mou, kai lutrose me zoopoíise me sumfona me ton logo sou. makria apo tous asebeis i sotiria epeidi, den zitoun ta diatagmata sou. megaíoi oi oiktirmoi sou, kurie zoopoíise me sumfona me tis kriseis sou. políoi einai autoi pou me katadiokoun, kai me thliboun alla, apo ta marturia sou den xeklina. eida tous parabates, kai tarachtika epeidi, den fulaxan ton logo sou. des poso agapo tis entoles sou kurie, zoopoíise me sumfona me to eleos sou. to sunolo tou logou sou einai alitheia kai oles oi kriseis tis dikaiousunis sou paramenoun ston aiona. schin archontes me katadioxan, choris aitia i kardía mou, omos, treimei apo ton logo sou. agallomai ston logo sou, san ekeinon pou briskei polla lafura. miso kai aidiazo to psema agapo ton nomo sou. epta fores tin imera se aino, gia tis kriseis tis dikaiousunis sou. polli eirini echoun ekeinoi pou agapoun ton nomo sou kai s' autous den uparchei proskomma. elpisa sti sotiria sou, kurie kai epraxa ta prostagmata sou. i psuchi mou fulaxe ta marturia sou kai ta agapisa se uperboliko bathmo. tirisa tis entoles sou, kai ta marturia sou epeidi, oloi oi dromoi mou einai mprosta sou. tau as plisiasai i kraugi mou mprosta sou, kurie sunetise me sumfona me ton logo sou. as erthei i deisi mou mprosta sou lutrose me sumfona me ton logo sou. ta cheili mou tha proferoun umno, otan me didaxeis ta diatagmata sou. i glossa mou tha milaei ton logo sou epeidi, ola ta prostagmata sou einai dikaiousuni. as einai to cheri sou se boitheia mou epeidi, eklexa tis entoles sou. epithumisa ti sotiria sou, kurie kai o nomos sou einai trufi mou. as zisei i psuchi mou, kai tha se ainei kai oi kriseis sou as me boithoun. periplanithika san chamenoprobató zitise ton doulo sou epeidi, den lismonisa ta prostagmata sou.

odi ton anabathmon. sti thlipsi mou ekraxa ston kurio, kai me eisakouse. kurie, lutrose tin psuchi mou apo analithi cheili, apo dolia glossa. ti tha sou dosei i ti tha sou prosthesi i dolia glossa; ta akonismena beli tou dunatou, me karbouna apo arkeutho. alloimono se mena, epeidi paroiko sti mesech, katoiko stis skines tou kidar! polu kairo katoikise i psuchi mou mazi m' ekeinous pou misoun tin eirini. ego agapo tin eirini alla, otan milao, autoi etoimazontai gia polemo.

odi ton anabathmon. upsono ta matia mou pros ta bouna, apo pou tharthei i boitheia mou; i boitheia mou erchetai apo ton kurio, o opoios dimiourgise ton ourano kai ti gi. den tha afisei na klonistei to podi sou oute tha nustaxei autos pou se fulattei. des, den tha nustaxei oute tha apokoimithe, autos pou fulattei ton israil. o kurios einai o fulakas sou o kurios einai i skepi sou apo ta dexia sou. tin imera o ilios den tha se blapsei oute to feggari ti nuchta. o kurios tha se fulattei apo kathe kako tha fulattei tin psuchi sou. o kurios tha fulattei tin exodo sou kai tin eisodo sou, apo tora kai mechri ton aiona.

odi ton anabathmon, tou dabid. eufrauthika otan mou eipan: as pame ston oiko tou kuriou. ta podia mas tha stekontai stis pules sou, ierousalim ierousalim, pou eisai oikodomimeni san poli sunarmosmeni mazi. ekei anebainoun oi fules, oi fules tou kuriou, sumfona me to diatagmeno ston israil, gia na doxologisoun to onoma tou kuriou. epeidi, ekei tethikan thronoi gia krisi, oi thronoi tis oikogeneias tou dabid. zitate tin eirini tis ierousalim as eutuchoun ekeinoi pou se agapoun. as einai eirini sta teichi sou, afthonia sta palatia sou. eneka ton adelfon mou, kai ton plision mou, tha leo tora: eirini se sena! eneka tou oikou tou kuriou tou theou mas, tha zitao to kalo sou.

odi ton anabathmon. upsosa ta matia mou se sena pou katoikeis stous ouranous. deste, kathos ta matia ton doulon atenizoun sto cheri ton kurion tous, kathos ta matia tis doulis sto cheri tis kurias tis, etsi atenizoun ta matia mas pros ton kurio ton theo mas, mechris otou mas eleisei. eleise mas, kurie, eleise mas epeidi, chortasame uperbolika apo

exouthenosi. i psuchi mas chortase uperbolika apo tin ubri ekeinon pou zoun amerimna, apo tin exouthenosi ton uperifanon.

odi ton anabathmon, tou dabid. an o kurios den itan mazi mas, as pei tora o israil an o kurios den itan mazi mas, otan anthropoi sikothikan enantion mas, zontanous tha mas katepinan tote, eno o thmos tous flegotan enantion mas tote, ta nera tha mas eichan katapontisei, o cheimarros tha eiche perasei apo pano apo tin psuchi mas tote, ta upsomena nera tha eichan perasei apo pano apo tin psuchi mas. eulogitos o kurios, pou den mas paredose os thirama sta dontia tous. i psuchi mas lutrothike, san to pouli apo tin pagida ton kunigon i pagida suntriftike, ki emeis lutrothikame. i boitheia mas einai sto onoma tou kuriou, pou dimiourgise ton ourano kai ti gi.

odi ton anabathmon. osoi echoun balei tin pepoithisi tous epano ston kurio, einai opos to bouno sion, pou den tha saleutei paramenei ston aiona. opos i ierousalim perikuklonetai apo ta bouna, etsi o kurios perikuklonei ton lao tou, apo tora kai mechri ton aiona. epeidi, i rabdos tis asebeias den tha paramenei epano ston kliri ton dikaion, gia na mi ekteinoun oi dikaioi ta cheria tous stin anomia. kurie, na agathopoiiseis tous agathous, kai tous eutheis stin kardia. ekeinous, omos, pou xeklinoun stous streblous dromous tous, o kurios tha tous apagagei mazi me ekeinous pou ergazontai tin anomia eirini epano ston israil.

odi ton anabathmon. otan o kurios epanefere tous aichmalotous tis sion, imastan opos oi oneireuomenoi. tote, to stoma mas gemise apo gelio, kai i glossa mas apo agalliasi tote, elegan anamesa sta ethni: megaleia ekane gi' autous o kurios. megaleia ekane o kurios gia mas gemisame apo chara. epistrepse, kurie, tous aichmalotous mas, opos tous cheimarrous ston noto. ekeinoi pou spernoun me dakrua, tha therisoun me agalliasi. opoios bgainei, kai klaiei, bastazontas polutimo sporo, autos, sigoura, tha epistrepsei me agalliasi, bastazontas ta cheirobola tou.

odi ton anabathmon, tou solomonta. an o kurios den oikodomisei oiko, mataia kopia-

zoun autoi pou ton oikodomoun an o kurios den fulaxeï poli, mataia agrupnei autos pou ti fulattei. mataia einai se sas na sikoneste proi, na plagiazete arga, trogontas to psomi tou kopou sas o kurios, bebaia, dinei upno ston agapito tou. deste, klironomia apo ton kurio einai ta paidia misthos dikos tou o karpós tis koilias. opos ta beli sto cheri tou dunatou, etsi kai oi gioi tis niotis. makarios o anthropos, pou gemise ti belothiki tou ap' auta autoi den tha ntropiastoun, otan miloun me tous echthrous tous stin poli.

## 128

odi ton anabathmon. makarios kathanas pou fobatai ton kurio, pou perpataei stous dromous tou. epeidi, tha tros apo ton kopo ton cherion sou makarios tha eisai, kai eutuchia se sena. i gunaika sou tha einai san eukarpi ampelos, sta plagia tou spitiou sou oi gioi sou san neofuta eliodentron, ologura sto trapezi sou. deste, etsi tha eulogitheï o anthropos pou fobatai ton kurio. o kurios tha se eulogisei apo ti sion, kai tha deis to kalo tis ierousalim oles tis imeres tis zois sou kai tha deis gious ton gion sou eirini epáno ston israil.

## 129

odi ton anabathmon. polles fores me polemisan apo ti nioti mou, as pei tora o israil polles fores me polemisan apo ti nioti mou alla, den uperischusan enantion mou. oi georgoi arotriasan epáno stis plates mou esuran makrina ta aulakia tous. dikaios, omos, einai o kurios katekopsē ta schoinia ton asebon. as ntropiastoun, kai as straoun pros ta piso, oloi ekeinoi pou misoun ti sion. as ginoun opos to chortari stis taratses, pou, prin xerizothēi, xerainetai apo to opoio o theristis den gemizei to cheri tou, oute autos pou denēi ta cheirobola ston korfo tou oste, oi abates den tha poun: eulogia kuriou epáno sas sas eulougoume sto onoma tou kuriou.

## 130

odi ton anabathmon. apo ta bathi mou ekraxa se sena, kurie. kurie, eisakouse ti foni mou as einai ta autia sou prosektika sti foni ton deiseon mou. an, kurie, paratriseis anomies, kurie, poios tha mporesei na statheï; konta sou, omos, uparchēi sugchorisi, gia na se fobountai. prosmeina ton kurio, i psuchi mou prosmeine, kai elpisa ston logo tou. i psuchi mou prosmenei ton kurio, perissotero apo o,ti ekeinoi pou prosme-noun tin augi, nai, ekeinoi pou prosmenoun tin augi. as elpizeï o israil ston kurio epeidi,

konta ston kurio uparchēi eleos, kai konta tou uparchēi polli lutrosi ki autos tha lutrosei ton israil apo oles tis anomies tou.

## 131

odi ton anabathmon, tou dabid. kurie, den uperifaneuthike i kardia mou oute upsothikan ta matia mou oute perpatao se pragmata megala kai psilotera apo mena. bebaia, upetaxa kai kathisuchasa tin psuchi mou, san to apogalakτισmeno paidi konta sti mitera tou i psuchi mou einai mesa mou san to apogalakτισmeno paidi. o israil as elpizei ston kurio, apo tora kai mechri ton aiona.

## 132

odi ton anabathmon. kurie, thumisou ton dabid, kai oλους tous agones tou pos orkistike ston kurio, kai ekane euchi ston ischuro theo tou iakob: nden tha mpo kato apo ti stegi tou spitiou mou, den tha anebo sto stroma tou krebatiou mou, den tha doso upno sta matia mou, nustagmo sta blefara mou, mechris otou bro topo gia ton kurio, katoikia gia ton ischuro theo tou iakobz. deste, akousame gi' auti stin efratha ti brikame stis pediades tou iaar. as mpoume stis skines tou as proskunisoume sto upopodio ton podion tou. siko, kurie, stin anapausi sou, esu, kai i kibotos tis dunamis sou. oi iereis sou as ntuthoun dikaiosuni, kai as agallontai oi osioi sou. chari tou doulou sou, tou dabid, mi apostrepseis to prosopo tou chrismenou sou. o kurios orkistike alitheia pros ton dabid, den tha tin athetisei: nipo ton karmo tou somatos sou tha balo epáno ston throno sou. an oi gioi sou fulaxoun ti diathiki mou, kai ta marturia mou, pou tha tous didaxo, tha kathisoun kai oi gioi tous epáno ston throno sou gia panta. epeidi, o kurios eklexe ti sion euarestithike na katoikei mesa s' auti. auti einai i anapausi mou ston aiona tou aiona edo tha katoiko, epeidi tin agapisa. tha eulogiso me eulogia tis trofes tis tous ftochous tis tha chortaso me psomi kai tous iereis tis tha ntuso me sotiria kai oi osioi tis tha agallontai me agalliasi. ekei tha kano na blastisei keras(54) dabid etoimasa luchno gia ton chrismeno mou. tous echthrous tou tha ntuso me ntropi epáno s' auton, omos, tha anthizei to diadima touz.

## 133

odi ton anabathmon, tou dabid. deste, ti kalo kai ti terpon, na sugkatoikoun me omonoia adelfoi! einai san to polutimo muro epáno sto kefali, pou katebainei epáno sto pigouni, to pigouni tou aaron pou katebainei

sto stomio tou endumatatos tou opos i drosia tou aermon, pou katebainei epano sta bouna tis sion epeidi, ekei o kurios diorise tin eulogia, zoi mechri ton aiona.

## 134

odi ton anabathmon. elate, eulogeite ton kurio, oloi oi douloi tou kuriou, autoi pou stekontai ti nuchta ston oiko tou kuriou. uposte ta cheria sas pros ta agia, kai eulogeite ton kurio. na se eulogisei o kurios apo ti sion, autos pou dimiourgise ton ourano kai ti gi!

## 135

aineite ton kurio. aineite to onoma tou kuriou aineite, douloi tou kuriou, eseis pou stekeste ston oiko tou kuriou, stis aules tou oikou tou theou mas. aineite ton kurio, epeidi o kurios einai agathos psalmodiste sto onoma tou, epeidi einai terpno. epeidi, o kurios eklexe ton iakob gia ton eauto tou, ton israil gia thisauro tou. epeidi, ego gnorisa oti o kurios einai megalos kai o kurios mas einai epano apo olous tous theous. ola osa o kurios thelise dimiourgise, ston ourano, kai sti gi, stis thalasses, kai se oles tis abusous. anebazei sunnefa apo tis eschaties tis gis kanei astrapes gia brochi bgazei anemous apo tous thisauros tou. o opoios chtupise ta prototoka tis aiguptou, apo anthropo mechri ktinos apesteile simeia kai terata anamesa sou, aigupte, epano ston farao, kai epano stous doulous tou. o opoios pataxe megala ethni, kai foneuse krataious basiliades ton sion, ton basilia ton amorraion, kai ton og, ton basilia tis basan, kai ola ta basileia tis chanaan kai edose ti gi tous klironomia, klironomia ston israil ton lao tou. to onoma sou, kurie, menei ston aiona i enthumisi sou, kurie, se genea kai genea. epeidi, o kurios tha krinei ton lao tou kai tha eleisei tous doulous tou. ta eidola ton ethnon einai asimi kai chrusafi, ergo cherion anthropou. stoma echoun, kai den miloun matia echoun, kai den blepoun autia echoun, kai den akoun oute uparchei pnoi sto stoma tous. omoioi m' auta as ginoun, autoi pou ta ftiachnoun kathanas pou elpizei s' auta! oikos israil, eulogiste ton kurio oikos aaron, eulogiste ton kurio oikos leui, eulogiste ton kurio eseis pou ton fobaste, eulogiste ton kurio. eulogitos o kurios apo ti sion, o opoios katoikei stin ierousalim. allilouia.

## 136

doxologeite ton kurio, epeidi einai agathos epeidi, to eleos tou paramenei ston aiona.

doxologeite ton theo ton theon epeidi, to eleos tou paramenei ston aiona. doxologeite ton kurio ton kurion epeidi, to eleos tou paramenei ston aiona. ton monon pou kanei thaumasta megala erga epeidi, to eleos tou paramenei ston aiona. auton pou dimiourgise tous ouranous me sunesi epeidi, to eleos tou paramenei ston aiona. auton pou stereose ti gi epano sta nera epeidi, to eleos tou paramenei ston aiona. auton pou dimiourgise tous megalous fostires epeidi, to eleos tou paramenei ston aiona ton ilio, gia na exousiazei epano stin imera epeidi, to eleos tou paramenei ston aiona tto feggari kai ta asteria, gia na exousiazoun epano sti nuchta epeidi, to eleos tou paramenei ston aiona. auton pou pataxe tin aigupto sta prototoka tis epeidi, to eleos tou paramenei ston aiona kai ebgale ton israil apo anamesa tis epeidi, to eleos tou paramenei ston aiona me cheri dunato, me brachiona aplomenon epeidi, to eleos tou paramenei ston aiona. auton pou chorise tin eruthra thalassa se duo meri epeidi, to eleos tou paramenei ston aiona kai diaperase ton israil mesa ap' auti epeidi, to eleos tou paramenei ston aiona kai katestrepse ton farao kai to strateuma tou mesa stin eruthra thalassa epeidi, to eleos tou paramenei ston aiona. auton pou odigise ton lao tou mesa stin erimo epeidi, to eleos tou paramenei ston aiona. auton pou pataxe megalous basiliades epeidi, to eleos tou paramenei ston aiona kai foneuse ischurous basiliades epeidi, to eleos tou paramenei ston aiona ton sion, basilia ton amorraion epeidi, to eleos tou paramenei ston aiona kai ton og, basilia tis basan epeidi, to eleos tou paramenei ston aiona kai edose ti gi tous se klironomia epeidi, to eleos tou paramenei ston aiona klironomia ston israil ton doulo tou epeidi, to eleos tou paramenei ston aiona. auton pou mas thumithike stin tapeinosi mas epeidi, to eleos tou paramenei ston aiona kai mas lutrose apo tous echthrous mas epeidi, to eleos tou paramenei ston aiona. auton pou dinei trofi se kathe sarka epeidi, to eleos tou paramenei ston aiona. doxologeite ton theo tou ouranou epeidi, to eleos tou paramenei ston aiona.

## 137

sta potamia tis babulonas, ekei kathisame, kai klapsame, otan thumithikame ti sion. stis ities, pou einai mesa s' auti, kremasame tis kithares mas. epeidi, autoi pou mas aichmalotisan, ekei zitisan apo mas logia asmaton ki autoi pou mas erimosan, zitisan umno, legontas: psalte se mas apo tis odes tis sion. pos na psaloume tin odi tou kuriou se xeni gi; an se lismoniso, ierousalim, as lismonisei to dexi mou cheri! as kol-

lithei i glossa mou ston ouranisko mou, an den se thumamai an den protaxo tin ierousalim stin archi tis efrosunis mou! thumisou, kurie, tous gious tou edom, pou tin imera tis ierousalim elegan: katedafiste tin, katedafiste tin, mechri ta themelia tis. thugatera tis babulonas, pou prokeitai na erimothois, makarios ekeinos pou tha sou antapodosei tin antamoibi ton onon ekanes se mas! makarios ekeinos pou tha piasei kai tha rixei ta nipi sou epano stin petra!

## 138

psalmos tou dabit. tha se doxologiso me oli mou tin kardia tha psalmodiso se sena mprosta stous theous. tha proskuniso pros ton nao sou ton agio kai tha doxologiso to onoma sou, gia to eleos sou, kai gia tin alitheia sou epeidi, megalunes ton logo sou perissotero apo oli ti fimi sou. tin imera pou ekraxa, me eisakouses me enischuses me dunami mesa stin psuchi mou. tha se doxologisoun, kurie, oloi oi basiliades tis gis, otan akousoun ta logia tou stomatos sou kai tha psalloun stous dromous tou kuriou, epeidi megali einai i doxa tou kuriou epeidi, o kurios einai upsilos, kai epiblepei epano ston tapeino ton upsilofrona, omos, ton gnorizei apo makria. an perpatiso mesa se stenochoria, tha me zoopoiiseis tha aploseis to cheri sou enantia stin orgi ton echthron mou kai to dexi sou cheri tha me sosei. o kurios tha ektelese ekeina pou einai gia mena kurie, to eleos sou paramenei pantotina mi parablepseis ta erga ton cherion sou.

## 139

ston archimousiko. psalmos tou dabit. kurie, me dokimases kai me gnorises. esu gnorizeis to kathisma mou kai tin egersi mou katalabaineis tous logismous mou apo makria diereunas to perpatima mou kai to plagiasma mou, kai olous tous dromous mou gnorizeis. epeidi, des, kai prin o logos erthei sti glossa mou, esu, kurie, gnorizeis to pan. me perikukloneis apo piso kai apo mprosta, kai ebales to cheri sou epano mou. i gnosi auti einai se mena uperthaumasti einai upisili den mporo na ftaso s' auti. pou na pao apo to pneuma sou; kai apo to prospopo pou na fugo; an anebo ston ourano, eisai ekei, an plagiaso ston adi, nasou esu. an paro ta ftera tis augis, kai katoikiso stis eschaties tis thalassas, kai ekei tha me odigisei to cheri sou, kai to dexi sou cheri tha me krataei. an po: to skotadi, sigoura, tha me skepasei, alla ki auti i nuchta tha einai ologura mou fos ki auto to skotadi den skepazei apo sena tipote kai i nuchta lampei opos i imera se sena to skotadi einai

opos to fos. epeidi, esu morfoses ta ne fra mou me peritulixes mesa stin koilia tis miteras mou. tha se umno, epeidi plastika me fobero kai thaumasio tropo ta erga sou einai thaumasia kai i psuchi mou to gnorizei auto polu kala. den kruftikan ta kokala mou apo sena, eno labaine chora i kataskeui mou mesa se krufo choro, kai epairna morfi mesa sta katotata meri tis gis. to adiamorfoto tou somatos mou eidan ta matia sou kai mesa sto biblio sou ola auta isan grammena, opos kai oi imeres kata tis opoies schimatizontan, kai eno tipote ap' auta den upirche poso de polutimes einai oi boules sou se mena, thee mou! poso megalunthike o arithmos tous! an ithela na tis aparithmiso, uperbainoun tin ammo xupnao, ki akoma eimai mazi sou. bebaia, tha thanatoseis, thee, tous asebeis apomakruntheite, loipon, apo mena, andres aimaton. epeidi, miloun enantion sou me tropo asebi oi echthrois sou pairnoun to onoma sou mataia. mipos den miso, kurie, ekeinous pou se misoun; kai den aganakto enantia s' ekeinous pou epanastatoun enantion sou; me teleio misos tous miso tous echo gia echthrous. thee, dokimase me, kai gnorise tin kardia mou exetase me, kai mathe tous stochasmos mou kai des, mipos uparchei mesa mou kapoios dromos anomias kai odigise me ston dromo ton aionio.

## 140

ston archimousiko. psalmos tou dabit. eleutheros me, kurie, apo poniron anthropo lutrose me apo adikon anthropo oi opoioi stin kardia tous skeftontai ponira oli tin imera paratassontai se polemous. akonisan ti glossa tous san tou fidiou farmaki fidiou ochias einai kato apo ta cheili tous. (diapsalma). fulaxe me, kurie, apo cheria asebi anthropou lutrose me apo adikon anthropo pou michaneuthikan na uposkelisoun ta bimata mou. oi uperifanoi ekruptan enantion mou pagida, kai me schoinia aplosan dichtua sto perasma mou estisan gia mena brochous. (diapsalma). eipa ston kurio: esu eisai o theos mou kurie, akouse ti foni ton deiseon mou. kurie, thee, i dunami tis sotirias mou, esu skepases to kefali mou ologura se imera polemou. mi doseis, kurie, ston asebi tis epithumies tou na mi afiseis na ektelestei o stochasmos tou, mi tuchon kai upsothoun. (diapsalma). i poniria ton cheileon, ekeinon pou me perikuklonoun, as skepasei to kefali tous. karbouna anammena as pesoun epano tous as richtoun sti fotia, se batheis lakkous, gia na mi sikothoun xana. o kakoglossos anthropos as mi stereothei epano sti gi i kakia tha katadioxei ton adiko anthropo, mechris otou ton apolesei. xero oti o kurios tha kanei tin krisi tou thlimmenou, kai ti diki ton ftochon. bebaia, oi dikaioi tha doxologoun to



onoma sou oi eutheis tha katoikoun mprosta sto prosopo sou.

## 141

psalmos tou dabid. kurie, se sena ekraxa tachune nartheis se mena akouse ti foni mou, otan krazo se sena. as kateuthunthei i proseuchi mou mprosta sou san thumiama i uposoi ton cherion mou as ginei san esperini thusia. bale, kurie, fulaki sto stoma mou fulage ti thura ton cheileon mou. mi xeklineis tin kardia mou se poniro pragma, oste na kano asebeis praxeis me anthropous pou ergazontai tin anomia mite na fao apo ta eklekta tous fagita. as me chtupaei o dikaios auto tha einai eleos kai as me elegchei auto tha einai exaireto muro den tha blapsei to kefali mou epeidi, malista, kai tha proseuchomai gi' autous stis sumfores tou. otan oi archigoi tous perierchontan se petrodeis topous, akousan ta logia mou, oti isan gluka. ta kokala mas diaskorpizontai sto stoma tou tafou, opos otan kapoios kobei kai schizei xula epano sti gi. gi' auto, kurie thee, ta matia mou tha atenizoun se sena se sena elpisa mi katastrepsis tin psuchi mou. fulaxe me apo tin pagida pou estisan gia mena, kai apo tis thilies ekeinou pou ergazontai tin anomia. as pesoun mazi oi asebeis sta dichtua tous, eno ego tha peraso ablabis.

## 142

maschil tou dabid proseuchi, otan itan mesa sto spilaio. me ti foni mou ekraxa ston kurio me ti foni mou deithika ston kurio. ti deisi mou tha xechuso mprosta tou ti thlipsi mou tha anageilo mprosta tou. otan to pneuma mou itan mesa mou katathlimmeno, tote esu gnorises ton dromo mou. ekrupsan pagida gia mena, ston dromo pou perpatousa. eblepa pros ta dexia, kai paratirousa, kai den upirche kapoios pou na me gnorizei to katafugio chathike apo mena, den upirche kanenas pou na anazitaei tin psuchi mou. se sena, kurie, ekraxa, kai eipa: esu eisai i katafugi mou, i merida mou sti gi ton zontanon anthropon. prosexe sti foni mou, epeidi talaiporoumai uperbolika eleutherose me apo ekeinous pou me katadiokoun, epeidi einai dunatoteri mou. bgale tin psuchi mou apo ti fulaki, gia na doxologo to onoma sou. oi dikaioi tha me perikuklosoun, otan me antameipseis.

## 143

psalmos tou dabid. kurie, eisakouse tin proseuchi mou dose akroasi stis deiseis mou apantise mou, sumfona me tin alitheia sou,

sumfona me ti dikaiosuni sou. kai mi mpeis mesa se krisi me ton doulo sou epeidi, mprosta sou den tha dikaiothei kanenas anthropos pou zeii. epeidi, o echthros katadixei tin psuchi mou tapeinose ti zoi mou mechri to edafos me kathise se skoteinous topous, san tous aionious nekrous. gi' auto, to pneuma mou einai mesa mou katathlimmeno, kai i kardia mou einai mesa mou taragmeni. thumamai tis archaies imeres skeftomai ola ta erga sou me leto sta dimiourgimata ton cherion sou. aplono ta cheria mou se sena i psuchi mou se dipsaei san anudri gi (diapsalma). kurie, grigora eisakouse me to pneuma mou ekleipei mi krupseis to prosopo sou apo mena, kai moiaso me ekeinous pou katebainoun ston lakko. kane me na akouso to proi to eleos sou epeidi, se sena stirixa to tharros mou kane me na gnoriso ton dromo mou, ston opoio prepei na perpatao epeidi, se sena uposoi tin psuchi mou. eleutherose me apo tous echthrous mou, kurie katefuga se sena. didaxe me na kano to thelima sou epeidi, esu eisai o theos mou to agatho sou pneuma as me odigisei se dromon euthu. eneka tou onomatos sou, kurie, zoopoiise me chari tis dikaiosunis sou bgale tin psuchi mou apo ti stenochoria. kai gia to eleos sou exolothreuse tous echthrous mou, kai afanise olous ekeinous pou thliboun tin psuchi mou epeidi, ego eimai doulos sou.

## 144

psalmos tou dabid. eulogitos o kurios, to frourio mou, autos pou didaskei ta cheria mou se polemo, kai ta dachtula mou se machi to eleos mou, to ochuroma mou, to psilo mou katafugio, kai o eleutherotis mou i aspidia mou, ston opoio elpisa, o opoios upotassei ton lao mou kato apo mena. kurie, ti einai o anthropos kai ton gnorizeis! i, o gios tou anthropou, kai ton skeftesai! o anthropos moiazei me ti mataiotita oi imeres tou einai san skia, pou parerchetai. kurie, kline tous ouranous sou kai kateba aggixe ta bouna kai tha kapnisoun. astrapse mia astrapi, kai diaskorpise tous rixe ta beli sou, kai exolothreuse tous. steile to cheri sou apo psila lutrose me kai eleutherose me apo polla nera, apo to cheri ton gion tou xenou, pou to stoma tous millaei mataiotita, kai to dexi tous cheri einai dexi cheri pseutias. thee, kainourgo tragoudi tha psallo se sena me dekachordo psaltiri, tha psalmodo se sena auton pou edose sotiria stous basiliades pou lutronei ton doulo tou, ton dabid, apo poniri romfaia. lutrose me kai eleutherose me apo cheri ton gion tou xenou, pou to stoma tous millaei mataiotita, kai to dexi tous cheri einai dexi cheri pseutias gia na einai oi gioi mas san neofuta, pou auxanoun sti nioti

tous oi thugateres mas, san petres akrogoniaies, torneumenes gia stolisma tou palatiou oi apothikes mas gemates, oste na dinoun kathe eidos trofis ta probata mas na plithainoun se chiliades kai muriades, mesa sta chorafia mas ta bodia mas polutoka na mi uparchei oute efodos echthron oute exormisi oute kraugi stis plateies mas. makarios o laos pou brisketai se tetoia katastasi! makarios o laos tou opoiou o kurios einai o theos tou!

145

ainesi tou dabid. tha se upsono, thee mou, basilia kai tha eulogo to onoma sou ston aiona, kai ston aiona. kathe imera tha se eulogo kai tha aino to onoma sou ston aiona, kai ston aiona. o kurios einai megas, kai uperbolika axiumnitis kai i megalosuni tou anexichniasti. genea se genea tha epainei ta erga sou, kai tha diigountai ta megaleia sou. tha milao gia tin endoxi megaloprepeia tis megaleiotitas sou, kai gia ta thaumasia sou erga kai tha lene ti dunami ton foberon katorthomaton sou kai tha diigoumai ti megalosuni sou tha diadidoun tin anamnisi tou plithous tis agathotitas sou, kai tha alalaxoun ti dikaiousuni sou. eleimonas kai oiktirmonas einai o kurios makrothumos kai polueleos. agathos o kurios pros olous kai oi oiktirmoi tou epano se ola ta dimiourgimata tou. ola ta dimiourgimata sou, kurie, tha se ainoun kai oi osoi sou tha se eulogoun. tha kiruttoun ti doxa tis basileias sou, kai tha diigountai to megaleio sou gia na gnostopoiisoun stous gious ton anthronon ta megaleia tou, kai ti doxa tis megaloprepeias tis basileias tou. i basileia sou basileia olon ton aionon, kai i despoteia sou se kathe genea kai genea. o kurios upostirizei olous ekeinous pou peftoun, kai anorthonei olous tous kurtomenous. ta matia olon apoblepoun se sena kai esu dineis s' autous tin trofi tous ston kairo tis. anoigeis to cheri sou, kai chortaineis tin epithumia kathe zontanou ontos. dikaios o kurios se olous tous dromous tou, kai agathos se ola ta erga tou. o kurios einai konta se olous ekeinous pou ton epikalountai se olous ekeinous pou ton epikalountai alithina. ekplironei tin epithumia ekeinon pou ton fobountai, kai eisakouei tin kraugi tous, kai tous sozei. o kurios fulattei olous ekeinous pou ton agapoun tha exolothreusei de olous tous asebeis. to stoma mou tha milaei tin ainesi tou kuriou kai kathe sarka as eulogei to agio tou onoma ston aiona, kai ston aiona.

146

aineite ton kurio. psuchi mou, na aineis ton kurio. tha aino ton kurio enoso zo tha psalmodo ston theo mou enoso uparcho. mi echete pepoithisi epano se archontes, epano se gion anthropolon, apo ton opoio den uparchei sotiria. to pneuma tou bgainei apo mesa tou autos epistrefei sti gi tou ekeini tin idia imera oi sullogismoι tou afanizontai. makarios ekeinos, pou boithos tou einai o theos tou iakob pou i elpida tou einai ston kurio ton theo tou auton pou dimiourgise ton ourano, kai ti gi, ti thalassa, kai ola osa briskontai mesa s' auta auton pou fulattei alitheia ston aiona auton pou kanei krisi stous adikoumenous auton pou dinei trofi s' ekeinous pou peinoun. o kurios eleutheronei tous desmious o kurios anoigei ta matia ton tuflon o kurios anorthonei tous kurtomenous o kurios agapaei tous dikaious o kurios fulattei tous xenous uperaspizetai ton orfano kai ti chira, katastrefei, omos, ton dromo ton amartolon. o kurios tha basileuei ston aiona o theos sou, sion, se genea kai genea. allilouia.

147

aineite ton kurio epeidi, einai kalo na psalloume ston theo mas epeidi, einai terpno, i ainesi prepousa. o kurios oikodomei tin ierousalim tha sugkentrosei tous diasparmenous tou israil. giatreuei tous suntrimmenous stin kardia, kai denei tis pliges tous. aparithmei ta plithi ton astron kalei ta panta me to onoma tous. o kurios mas einai megas, kai i dunami tou megalι i sunesi tou ametriti. o kurios upsonei tous prous, tous asebeis, omos, tous tapeinonei mechri to edafos. psalte ston kurio, eucharistontas psalmodeite ston theo mas me kithara auton pou skepazei ton ourano me sunnefa auton pou eotimazei brochi gia ti gi auton pou anadinei chortari epano sta bouna auton pou dinei sta ktini tin trofi tous, kai stous neossous ton korakon, pou krazoun s' auton. den chairetai sti dunami tou alogou den briskei eucharistisi sta podia tou andra. o kurios eucharistietai s' ekeinous pou ton fobountai, s' ekeinous pou elpizoun sto eleos tou. na epaineis, ierousalim, ton kurio na aineis ton theo sou, sion. epeidi, dunamose tous mochλους ton pulon sou eulogise tous gious sou anamesa sou. bazei eirini sta oria sou se chortainei me to pachos tou sitariou. stelnei to prostagma tou sti gi, o logos tou trechei tachutata. dinei chioni san malli diaskorpizei tin pachni san stachti. richnei ton krustallo tou san kommatia mprosta sto psuchos tou poios mporei na stathei; stelnei ton logo tou kai ta dialuei fusaei ton anemo tou, kai ta nera reoun. anagellei ton logo tou

ston iakob, ta diatagmata tou kai tis kriseis tou ston israil. den ekane etsi se kanena ethnos oute gnorisan tis kriseis tou. allilouia.

## 148

aineite ton kurio. aineite ton kurio apo tous ouranous aineite ton mesa stous upsistous chorous. aineite ton, oloi oi aggeloi tou aineite ton, oles oi dunameis tou. aineite ton, ilie kai feggari aineite ton, ola ta asteria tou fotos. aineite ton oi ouranoi ton ouranon, kai ta nera pou einai pano apo tous ouranous. as ainoun to onoma tou kuriou epeidi, autos prostaxe, kai ktistikan kai ta stereose ston aiona, kai ston aiona ebale diatagma pou den tha parelthei. aineite ton kurio apo ti gi, drakontes, kai oloi oi abussoi fotia kai chalazi, chioni kai atmos, anemostrobilos, autos pou ektelei ton logo tou ta bouna, kai oloi oi lofoi karpofora den tra, kai oloi oi kedroi ta thiria, kai ola ta ktini erpeta, kai poulia fterota. basiliades tis gis, kai oloi oi laoi archontes, kai oloi oi krites tis gis kai neoi kai parthenes, gerontes mazi me neoterous as ainoun to onoma tou kuriou epeidi, to diko tou onoma monon einai upsomeno i doxa tou einai epano sti gi kai ston ourano. ki autos upsose keras ston lao tou, umnon se olous tous osious tou, stous gious israil, enos laou pou einai konta tou. allilouia.

## 149

aineite ton kurio. psalte ston kurio ena kainourgio tragoudi, tin ainesi tou, sti sunaxi ton osion. as eufrainetai o israil ston dimiourgo tou oi gioi tis sion as agallontai ston basilia tous. as ainoun to onoma tou kuriou chorostatontas as psalmodoun s' auton me tumpano kai kithara. epeidi, o kurios eudokei ston lao tou tha doxasei tous praeus me sotiria. oi osoi tha agallontai me doxa tha agallontai epano sta krebata tous. oi exumniseis tou theou tha einai ston larugga tous, kai distomi romfaia sto cheri tous gia na kanoun ekdikisi sta ethni, paideia stous laous gia na desoun tous basiliades tous me alusides kai tous endoxous tous me siderenia desma gia na ektelesoun epano tous ti grammeni krisi. auti i doxa tha einai se olous tous osious tou. allilouia.

## 150

aineite ton kurio. aineite ton theo sto agiastirio tou aineite ton sto stereoma tis dunamis tou. aineite ton gia ta megaleia tou aineite ton sumfona me to plithos tis megalosunis tou. aineite ton me icho salpiggas

aineite ton me psaltiri kai kithara. aineite ton me tumpano kai chorostasia aineite ton me chordes kai organo. aineite ton me euicha kumbala aineite ton me kumbala alalagmou. kathe pnoi as ainei ton kurio. allilouia.

oi paroimies tou solomonta, tou giou tou dabit, basilia tou israil, gia na gnorisei kapoios sofia kai paideia, kai na ennoisei logia fronis, gia na labei didaskalia sunesis, dikaiosunis, kai krisis, kai euthutitas, gia na dosei noisi stous aplous, kai ston neo mathisi kai diagnosi. o sofos, akougontas, tha ginei sofoteros, kai o noimonas tha apoktisei epistimi diakubernisis oste, na ennoei paroimia, kai skoteinon logo, logia ton sofon, kai ta ainigmata tous. archi sofias einai o fobos tou kuriou oi afrones katafronoun ti sofia kai ti didaskalia. gie mou, akou ti didaskalia tou patera sou, kai mi aporripseis ton nomo tis miteras sou. epeidi, auta tha einai stefani apo aretes epano sto kefali sou, kai perideraio guro apo ton laimo sou. gie mou, an thelisoun oi amartoloi na se deasoun, mi theliseis an pou: fela mazi mas, as stisoume enedra gia aima, as epibouleutoume ton athoo, choris aitia, as tous katapioume zontanous, san ton adi, kai oloklirous, san autous pou katebainoun ston lakko tha broume kathe polutimo agatho, tha gemisoume ta spitia mas apo lafura bale ton kliri sou anamesa mas, ena balantio as einai se olous masz gie mou, mi perpatiseis se dromo mazi tous krata makria to podi sou apo ta monopatia tous epeidi, ta podia tous trechoun sto kako, kai speudoun sto na chusoun aima. gia ton logo oti, mataia aplone-tai ena dichtu mprosta sta matia kathe fterotou. epeidi, autoi stinoun enedra enantia sto idio tous to aima, epibouleountai tis dikes tous puches tetoioi einai oi dromoi kathe pleonekti i pleonexia afairei ti zoi ekeinon pou kurieuontai ap' auti. i sofia fonazei exo, diasalpizei ti foni tis stis plateies krazei sta psila meri ton agoron, stis eisodous ton pulon anaggellei ta logia tis diamesou tis polis, legontas: mechri pote, o moroi, tha agapate ti moria, kai oi chleuastes tha eucharistiountai stous chleuasmous tous, kai oi afrones tha misoun ti gnosi; epistrepste stous elegchous mou deste, ego tha ekcheo to pneuma mou epano sas, tha sas kano na katalabete ta logia mou. epeidi, ego ekraza, ki eseis den upakouate aplona to cheri mou, kai kainenas den proseche alla katafronousate oles tis sumboules mou, kai den dechosastan tous elegchous mou gi' auto, ki ego tha gelaso epano ston olethro sas tha charo uperbolika otan erthei o fobos epano sas. otan o fobos sas tharthei epano sas san erimosi, kai i katastrofi sas tha ormisei san anemostrobilos, otan i thlipsi kai i stenochoria tharthoun epano sas tote tha me epikalestoun, alla den tha apokri-tho tha me ekzitisoun epimona, alla den tha me broun. epeidi, misisan ti gnosi, kai den eklexan ton fobo tou kuriou den thelisan tis sumboules mou, katafro-

nisan olous tous elegchous mou gi' auto, tha fane apo ton karpo tou dromou tous, kai tha chortasoun apo tis asunetes praxeis tous. epeidi, i apostasia ton moron tha tous thanatosei, kai i amerimnisia ton afronon tha tous afanisei. opoios, omos, me akouei, tha katoikisei me asfaleia kai tha isuchazei, choris na fobatai kako.

## 2

gie mou, an dechtheis ta logia mou, kai apothisauriseis tis entoles mou mesa sou, oste to auti sou na prosexei sti sofia, na strepseis tin kardia sou sti sunesi kai an epikalesteis ti fronisi, kai uposseis ti foni sou sti sunesi an ti zitiseis san asimi, kai tin exereuniseis san krummenous thisaurous, tote, tha ennoiseis ton fobo tou kuriou, kai tha breis tin epignosi tou theou. epeidi, o kurios dinei sofia apo to stoma tou bgainei gnosi kai sunesi. apotamieuei sotiria stous eutheis einai aspida s' autous pou perpatoun me akeraiotita, uperaspizontas tous dromous tis dikaiosunis, kai fulattontas ton dromo ton osion tou. tote, tha ennoiseis dikaiosuni kai krisi, kai euthutita, kathe agatho dromo. an i sofia mpei stin kardia sou, kai i gnosi kanei tin psuchi sou na eucharistietai, orthi boulisi tha se fulattei, sunesi tha se diatirei gia na se eleutheronei apo ton poniro dromo, apo anthropo pou milaei dolia, oi opoioi egkataleipoun tous dromous tis euthutitas, gia na perpatoun stous dromous tou skotous oi opoioi briskoun eucharistisi sto na prattoun kako, chairontai stis diastrofes tis kakias, ton opoion oi dromoi einai strebloi, kai oi poreies tous diestrammenes gia na se eleutheronei apo mia xeni gunaika, apo gunaika allotria, pou kolakeuei me ta logia tis, i opoia egkataleipse ton epistithio tis niotis tis, kai lismonise ti diathiki tou theou tis epeidi, to spiti tis katebazei ston thanato, kai ta bimata tis stous nekrous oloi osoi pmainoun mesa s' auti den gurizoun piso oute xanapairnoun tous dromous tis zois gia na perpatas ston dromo ton agathon, kai na fulatteis ta monopatia ton dikaion. epeidi, oi eutheis tha katoikisoun ti gi, kai oi teleioi tha enapomeinoun s' auti. eno oi asebeis tha ekkopoun apo ti gi, kai oi paranomoi tha xerizothoun ap' auti.

## 3

gie mou, mi lismoneis tous nomous mou, kai i kardia sou as tirei tis entoles mou epeidi, tha sou prosthesoun makrotita imeron, kai chronia zois, kai eirini. eleos kai alitheia as mi se egkataleipoun na des' tes guro ap' ton laimo sou charaxe tes stin plaka tis kardias sou etsi tha breis chari kai eunoia mprosta

ston theo kai stous anthropous. elpize ston kurio me oli sou tin kardia, kai mi episthizesai sti sunesi sou se olous tous dromous sou gnorize auton, ki autos tha dieuthunei ta bimata sou. mi fantazesai ton eauto sou sofo na fobasai ton kurio, kai na xeklineis apo kako. auto tha einai giatreia sta neura sou, kai anazoogonisi sta kokala sou. tima ton kurio apo ta uparchonta sou, kai apo tis aparches olon ton gennimaton sou kai tha gemisoun oi sitapothikes sou apo afthonia, kai oi linoi sou tha xecheilizoun apo neo krasi. gie mou, mi katafroneis tin paideia tou kuriou, kai mi athumeis auton elegchesai ap' auton epeidi, o kurios elegchei opoion agapaei, opos o pateras ton gio tou, ston opoio aresketai. makarios o anthropos pou brike sofia, kai o anthropos pou apektise sunesi epeidi, to emporio tis einai kalutero para to emporio me to asimi, kai to kerdos tis perissotero apo katharo chrusafi. einai polutimoteri apo polutimes petres kai ola osa epithumiseis den einai antaxia tis. makrotita imeron brisketai sto dexi tis cheri, kai sto aristero tis, ploutos kai doxa. oi dromoi tis einai terpnoi, kai ola ta monopatia tis eirini. einai dentro zois s' autous pou tin agkaliazoun kai makarioi osoi tin kratoun. me ti sofia o kurios themeliose ti gi me sunesi stereose tous ouranous. me ti gnosi tou anoichthikan oi abussoi, kai ta sunnefa stalazoun droso. gie mou, auta as mi apomakrunthoun apo ta matia sou fulage orthi boulisi kai fronsi kai tha einai zoi stin psuchi sou, kai chari ston trachilo sou. tote tha perpatas ton dromo sou me sigouria, kai to podi sou den tha skontapsei. otan plagiazeis, den tha tromazeis malista, tha plagiazeis, kai o upnos sou tha einai glukos. apo xafniko fobo den tha tromaxeis oute apo ton olethro ton asebon, otan erthei epano tous epeidi, o kurios tha einai i elpida sou, kai tha fulaxei to podi sou apo to na piastei. mi arnitheis to kalo s' ekeinous stous opoious prepei, otan einai sto cheri sou na to kaneis. mi peis ston plision sou: pigaine kai xanagurise, kai aurio tha sou doso eno, stin pragmatikotita, to echeis. mi michaneusesai kako enantion tou plision sou, eno katoikei me empistosuni mazi sou. mi machesai kapoion choris aitia, an den sou ekane kako. mi zileueis ton biaio anthropo, kai mi dialexeis kanenan apo tous dromous tou epeidi, o kurios aidiazei ton diestrammeno to de diko tou aporrito faneronetai stous dikaious. katara tou kuriou brisketai sto spiti tou asebi eulogei, omos, to spiti ton dikaion. bebaia, autos antitassetai stous uperifanous stous tapeinous, omos, dinei chari. oi sofoi tha klironomisoun doxa, to upsos ton afronon, omos, tha einai i atimia.

4

paidia, akouste tin patriki paideia, kai proschete na mathete sunesi. epeidi, sas dino kali didaskalia mi egkatalaipete ton nomo mou. gia ton logo oti, kai ego stathika gios tou patera mou agapitos kai monogenis mprosta sti mitera mou kai me didaske kai mou elege: as krataei i kardia sou ta logia mou fulage tis entoles mou, kai tha ziseis. apoktise sofia, apoktise sunesi mi ti lismoniseis oute na xeklineis apo ta logia tou stomatos mou mi tin egkatalipeis, kai tha se fulattei ologura agapa tin, kai tha se diatirei. i sofia einai to protisto apoktise sofia kai perissotero apo kathe apoktisi sou, apoktise sunesi. analabe tin, kai tha se uposei tha se doxasei, otan tin agkaliaseis. stefani apo chares tha balei epano sto kefali sou tha sou dosei diadima doxas. gie mou, akou kai dexou ta logia mou kai ta chronia tis zois sou tha plithunoun. se didasko ton dromo tis sofias se bazo mesa se isia monopatia. otan perpatas, ta bimata sou den thanai stenochorimena kai otan trecheis, den tha prospokseis. piase gera tin paideia, mi tin afiseis fulage tin, epeidi einai i zoi sou. mi mpeis mesa sto monopati ton asebon, kai mi pas ston dromo ton poniron. apofeuge ton, mi peraseis mesa ap' auton, xekline ap' auton, kai prochora. epeidi, autoi den koimountai, an den kakopoiisoun kai o upnos tous afaireitai, an den uposkelisoun gia ton logo oti, trone psomi asebeias, kai pinoun krasi dunasteias. o dromos, omos, ton dikaion einai san to lampro fos pou feggei perissotero kai perissotero, mechris otou ginei teleia imera. o dromoston asebon einai san to skotadi den xeroun pou proskop-toun. gie mou, proseche stis riseis mou strefe to auti sou sta logia mou. as mi apomakrunthoun apo ta matia sou fulage ta mesa stin kardia sou epeidi, einai zoi s' ekeinous pou ta briskoun auta, kai giatreia se oli tous ti sarka. me kathe fulaxi fulage tin kardia sou epeidi, ap' auti proerchontai oi ekbases tis zois. apobale apo sena diastreblosi tou stomatos, kai apomakrunte apo sena diastrofi ton cheileon. ta matia sou as blepoun ortha, kai ta blefara sou as kateuthunontai mprosta sou. stathmize to badisma ton podion sou, kai oloi oi dromoi sou tha kateuthunthoun. mi xeklineis dexia i aristera apostrepse to podi sou apo kako.

5

gie mou, proseche sti sofia mou, strefe to auti sou sti sunesi mou gia na tireis fronsi, kai ta cheili sou na fulattoun gnosi. epeidi, ta cheili tis xenis gunaikas stazoun san kirithra apo meli, kai o ouraniskos tis einai malakoteros apo ladi to telos tis, omos, einai pikro san

apsinthis, oxu san dikopo machairi. ta podia tis katebainoun se thanato ta bimata tis katantoun ston adi. gia na mi gnoriseis ton dromo tis zois, oi poreies tis einai astates, kai ochi eudiagnostes. akoustē me, loipon, tora, paidia, kai mi apostrafeite ta logia tou stomatos mou. apomakrune ton dromo sou ap' auti, kai mi plisiaseis stin porta tou spitou tis, gia na mi doseis tin timi sou se alous, kai ta chronia sou stous aneilemones gia na mi chortasoun xenoi apo tin perioussia sou, kai oi kopoi sou erthoun se spiti xenou, ki esu stenazeis sta teleutaia sou, otan i sarka sou kai to soma sou katanalothoun, kai tha les: ἥπος misisa tin paideia, kai i kardia mou katafronise tous elegchous, kai den upakousa sti foni ekeinou pou me didaskan oute estrepsa to auti mou s' ekeinous pou me nouthetousan! paroligo epesa se kathe kako, sto meson tis sunaxis kai tis sunagogis". pine nera apo ti dexameni sou, ki ekeina pou pigazoun apo to pigadi sou as xechunontai ego oi piges sou, kai ta ruakia ton neron sou stis plateies monon dika sou as einai auta, kai ochi xenon mazi sou i pigi sou as einai eulogimeni kai eufrainou me ti gunaika tis niotis sou. as einai se sena san axiagapiti elafina, kai charitomeni dorkada as se potizoun oi mastoi tis se kathe kairo eufrainou pantote stin agapi tis. kai giati, gie mou, tha thelgesai apo mia xeni, kai tha enagkalizesai ton korfo mias allotrias; epeidi, oi dromoi tou anthropou einai mprosta sta matia tou kuriou, kai stathmizei oles tis poreies tou. oi idies tou oi anomies tha sullaboun ton asebi, kai me ta schoinia tis amartias tou tha sfigetai. autos tha pethanei apaideutos, kai apo to plithos tis afrosunis tou tha periplanietai.

## 6

gie mou, an egines eggutis gia ton filo sou, an edoses to cheri sou se xenon, pagideutikes me ta logia tou stomatos sou, piastikes me ta logia tou stomatos sou kane, loipon, touto, gie mou, kai sozou, epeidi irthes sta cheria tou filou sou pigaine, mi apokameis, kai biazē ton filo sou. mi doseis upno sta matia sou oute nustagmo sta blefara sou sozou, san mikro zarkadi apo to cheri tou kunigou, kai san pouli apo to cheri tou ptinothira. pigaine sto murgiki, o oknire paratirise tous dromous tou, kai gine sofos auto, eno den echei archonta, epistati i kuberniti, etoimazei tin trofi tou to kalokairi, mazeuei tis trofes tou kata ton therismo. mechri pote tha koimasai, oknire; pote tha sikotheis apo ton upno sou; ligos upnos, ligos nustagmos, ligo diploma ton cherion ston upno epeita, i ftocheia sou erchetai san tachudromos, kai i gumnia sou san oplismenos andras. o achreios anthro-

pos, o kakotropos anthropos, perpataei me diestrammeno stoma kanei neuma me ta matia tou, kanei diakritika simadia me ta podia tou, didaskei me ta dachtula tou me diestrammeni kardia michaneuetai kaka se kathe kairo spernei filonikies gi' auto, aprosdokita tharthei epano tou i apoleia tou xafnika, atherapeuta tha suntriftei. auta ta exi ta misei o kurios, ta epta malista ta bdelussetai i psuchi tou matia uperifana, glossa analithi, kai cheria pou chunoun aimata athoo, kardia pou michaneuetai kakous logismous, podia pou trechoun grigora sto na kakopoioioun, pseudomartura, pou leei psemata, ki ekeinou pou bazei filonikies anamesa se adelfous. gie mou, fulage tin entoli tou patera sou, kai mi aporripseis ton nomo tis miteras sou. raps' ta ologura, gia panta, epano stin kardia sou, des' ta ologura ap' ton laimo sou. otan perpatas, tha se odigei otan koimasai tha se fulattei kai otan xupniseis, tha sunomilei mazi sou. epeidi, i entoli einai luchnari, kai o nomos fos, kai dromos zois oi elegchoi tis paideias gia na se fulattoun apo kaki gunaika, apo kolakeies glossas xenis gunaikas. mi orechtheis to kallos tis stin kardia sou ki as mi se thireusei me ta blefara tis. epeidi, exaitias mias pornis gunaikas katantaei kaneis mechri ena kommati psomi, eno i moichalida gunaika thireuei tin polutimi psuchi. mporei kaneis na balei fotia mesa ston korfo tou, kai ta roucha tou na mi kaoun; mporei kaneis na perpatisei epano se karbouna fotias, kai ta podia tou na mi katakaoun; etsi ki ekeinos pou mpainei sti gunaika tou diplanou tou opoios tin aggizei, den tha athootheri. ton klefti den ton apostrefontai, an klebei gia na chortasei tin psuchi tou, otan peinaei all' an piastei, tha apodosei eptaplasia tha dosei ola ta uparchonta tou spitou tou. opoios, omos, moicheuei me gunaika, einai choris mualo fernei apoleia stin psuchi tou, opoios to kanei auto. tha upoferei pliges kai atimia kai i ntropi tou den tha exaleifthei. epeidi, i zilotupia einai mania tou andra, kai den tha deixei eleos kata tin imera tis ekdikisis. den tha dechthei kanena lutro oute tha exileothei, akoma kai an pollaplasiasais ta dora.

## 7

gie mou, fulage ta logia mou, kai apotamieuse tis entoles mou ston eauto sou. fulage tis entoles mou, kai tha ziseis kai ton nomo mou, san tin kori ton mation sou. des' ta epano sta dachtula sou, charaxe ta epano stin plaka tis kardias sou. pes sti sofia: esu eisai adelfi mou kai apokalese ti fronisi suggeni sou gia na se fulattoun apo xeni gunaika, apo allotria, pou kolakeuei me ta logia tis. epeidi, apo to parathuro

tou spitou mou eskupsa mesa apo to dich-  
tuoto mou kai eida anamesa stous afrones,  
paratirisa anamesa stous neanies, enan neo  
choris mualo pou pernouxe apo tin plateia,  
konta sti gonía tis, kai erchotan apo ton  
dromo pros to spiti tis, sto esperino skotadi  
tis imeras, ston skotismo tis nuchtas kai  
sto bathu skotadi kai xafnou, ton sunantaei  
mia gunaika pou eiche porniko schima,  
kai kardia doliofroni, fluari kai anaidis ta  
podia tis den menoun sto spiti tis tora  
einai exo, tora stis plateies, kai enedreuei  
konta se kathe gonía. kai ton pianei, kai  
ton filaei, kai me ena anaides prosopo  
tou leei: nécho eirinikes thusies simera  
apedosa tis euches mou gi' auto bgika se  
sunantisi sou, pothontas na do to prosopo  
sou, kai se brika estrosa to krebati mou  
me peplous, me tapites stolismenous, me  
nimata tis aiguptou thumiasa to krebati  
mou me smurna, aloi kai kanela ela, as  
methusoume apo erota mechri tin augi as  
entrufisoume se erotas epeidi, o andras den  
einai sto spiti tou, pige se enan makrino  
dromo pire sto cheri tou ena balantio apo  
asimi tha epanerthei sto spiti tou ston  
orismeno kairoz. me tin polli tis techni ton  
apoplanise me tin kolakeia ton cheileon tis  
ton elkuse. amesos, tin akolouthei apo piso,  
opos to bodi pigainei sti sfagi i opos to elafi  
pidaei ston brocho, mechris otou ena belos  
perasei mesa apo to sukoti tou opos to pouli  
speudei stin pagida, kai den xerei oti einai  
enantia sti zoi tou. tora, loipon, akouste  
me, paidia mou, kai prosechete sta logia  
tou stomatos mou. as mi xeklinei i kardia  
sou stous dromous tis, mi parektrapeis sta  
monopatía tis. epeidi, ekane pollous na  
pesoun pligomenoi, kai arketoi einai ekeinoi  
pou pligothikan ap' auti. to spiti tis einai  
dromoi tou adi, katebainoun sta tameia tou  
thanatou.

## 8

den krazei i sofia; kai den ekpempei ti  
foni tis i sunesi; steketai epáno stin ko-  
rufi ton psilon topon, psilotera apo ton  
dromo, sto meson ton tristraton. krazei  
konta stis pules, stin eisodo tis polis, stin  
eisodo ton thuron: anthropoi, se sas krazo  
kai i foni mou apeuthunetai stous gious ton  
anthronon. aploi, katalabete frónisi ki es-  
eis, afrones, apoktiste kardia pou na katal-  
abainei. akouste epeidi, tha milliso exocha  
pragmata, kai ta cheili mou tha proferoun  
ortha. epeidi, alitheia tha millisei to laruggi  
mou kai ta cheili mou bdelussontai tin ase-  
beia. ola ta logia tou stomatos mou einai  
me dikaiousuni mesa s' auta den uparchei kati  
dolio i diestrammeno ola einai safi s' ekeinon  
pou katalabainei, kai ortha s' ekeinous pou  
briskoun gnosi. parte tin paideia mou, kai

ochi asimi kai gnosi, mallon, para eklekto  
chrusafi. epeidi, i sofia einai kaluteri apo  
polutimes petres kai ola ta epithumita prag-  
mata den einai antaxia gi' auti. ego, i sofia,  
katoiko mazi me ti frónisi, kai efeurisko gnosi  
suneton apofaseon. o fobos tou kuriou einai  
na misei kaneis to kako alazoneia, kai au-  
thadeia, kai poniro dromo, kai diestram-  
meno stoma, ego miso. diki mou einai i  
bouli, kai i asfaleia ego eimai i sunesi diki  
mou einai i dunami. meso emou oi basil-  
iades basileuoun, kai oi archontes thespi-  
zoun dikaiosuni. meso emou oi igemones ige-  
moneuoun, kai oi megistanes, oloi oi krites  
tis gis. ego, ekeinous pou me agapoun, tous  
agapo ki ekeinoi pou me zitoun, tha me  
broun. ploutos kai doxa briskontai mazi  
mou, agatha pou paramenoun, kai dikaio-  
suni. oi karpoi mou einai kaluteroi apo  
chrusafi, kai apo katharo chrusafi kai ta gen-  
nimata mou, apo eklekto asimi. perpato  
se dromo dikaiosunis, anamesa sta monopa-  
tia tis krisis, gia na kano autous pou me  
agapoun na klironomisoun agatha, kai na  
gemiso tous thisaurous tous. o kurios me  
eiche stin archi tou dromon tou, prin apo  
ta erga tou, apo ton aiona. prin apo ton  
aiona me echrise, aparchis, prin uparxei i  
gi. gennithika otan den upirchan oi abus-  
soi, otan den isan oi piges pou anabluzoun  
nera prin themeliothoun ta bouna, prin apo  
tous lofous, gennithika ego eno den eiche  
kanei akoma ti gi, oute pediades oute korufes  
chomaton tis oikoumenis. otan etoimaze  
tous ouranous imoun ekei otan periegrafe  
kamara apo pano apo to prosopo tis abus-  
sou otan stereone ton aithera epáno otan  
ochurone tis piges tis abussou otan epe-  
balle ton nomo tou sti thalassa, na mi  
paraboun ta nera to prostagma tou otan di-  
etasse ta themelia tis gis tote, imoun konta  
tou, dimiourgousa kai ego imoun i eucharis-  
tisi tou, kathimerina, eufrainomeni pantote  
mprosta tou, eufrainomeni mesa stin oik-  
oumeni tis gis tou kai i eucharistisi mou itan  
mazi me tous gious ton anthronon. tora,  
loipon, akouste me, o paidia epeidi, makar-  
ioi ekeinoi pou fulattoun tous dromous mou.  
akouste paideia, kai gineste sofoi, kai mi tin  
apodokimazete. makarios o anthropos, pou  
tha me akousei, agrupnontas kathimerina  
stis pules mou, perimenontas stous paras-  
tates ton thuron mou epeidi, opoios brei  
emena, tha brei zoi kai tha labei chari apo  
ton kurio. opoios, omos, amartisei se mena,  
ti diki tou psuchi adikei oloi ekeinoi pou me  
misoun, agapoun ton thanato.

## 9

i sofia oikodomise to spiti tis, latomise tous  
stulous tis epta fores esfaxe ta sfagia tis,  
kerase to krasi tis, kai etoimase to trapezi

tis esteile tis upiretries tis, kiruttei epano stous psilous topous tis polis: nópoios einai afronas, as strafei edoż kai, s' autous pou einai choris mualo, tous leei: nílate, fate apo to psomi mou, kai pieite apo to krasi mou, to opoio kerasa afiste tin afrosuni, kai ziste kateuthuntheite ston dromo tis sunesisz. ekeinos pou nouthetei enan chleuasti pairnei epano tou atimia kai ekeinos pou elegchei ton asebi, pairnei epano tou momo. mi elegcheis ton chleuasti, gia na mi se misi-sei elegche ton sofo, kai tha se agapisei. dine aformi ston sofo, kai tha ginei sofoteros didaske ton dikaio, kai tha auxithe se mathisi. archi sofias einai o fobos tou kuriou kai epignosi ton agion, i fronisi. epeidi, diamesou emou oi imeres sou tha pollaplasiasoun, kai chronia zois tha prostethoun se sena. an gineis sofos, tha eisai sofos gia ton eauto sou kai an gineis chleuastis, esu monacha tha pascheis. mia afroni gunaika, thraseia, anoiti, kai pou den gnorizei tipote kathetai stin porta tou spitiou tis epano se throno, stous psilous topous tis polis, proskalontas tous diabates, autous pou kateuthunontai ston dromo tous: nópoios einai afronas, as strafei edoż kai s' auton pou einai choris mualo, tou leei: nta klemmena nera einai gluka, kai to krufo psomi eucharistoż. autos, omos, agnoi oti ekei einai oi nekroi, kai oi kalesmenoi tis odigountai sta bathi tou adi.

## 10

paroimies tou solomonta: sofos gios eufrainei patera alla afronas gios einai lupi tis miteras tou. oi thisauroi tis anomias den ofeloun eno i dikaiousuni eleutheronei apo thanato. o kurios den tha afisei na peinasei i psuchi tou dikaiau eno anatrepei tin periousia ton asebon. to okniro cheri fernei ftocheia ploutizei, omos, to cheri tou epimeli. opoios mazeuei mesa sto kalokairi, einai gios sunesis eno ekeinos pou koimatai ston therismo, einai gios ntropis. eulogia epano sto kefali tou dikaiau to stoma, omos, ton asebon skepazei adikia. i mnimi tou dikaiau einai me eulogia eno to onoma ton asebon sapizei. o sofos stin kardia tha dechetai entoles eno o moros sta cheili tha uposkelistei. opoios perpataei me akeraiotita, perpataei me sigouria opoios, omos, diastrefei tous dromous tou, tha ginei faneros. opoios neuēi me to mati, proxenei oduni eno o moros sta cheili tha uposkelistei. to stoma tou dikaiau einai pigi zois to stoma, omos, ton asebon skepazei adikia. to misos diegeirei erides i agapi, omos, skepazei ola ta sfalmata. sta cheili tou sunetou brisketai i sofia eno i rabdos einai gia ti rachi ekeinou pou den echei mualo. oi sofoi apotamieoun gnosi eno to stoma tou propeti einai konta stin apoleia. ta agatha tou plousiou einai i ochuri tou poli eno katastrofi ton peniton

einai i ftocheia tous. ta erga tou dikaiau einai gia zoi to proion tou asebi gia amartia. opoios fulattei tin paideia, brisketai se dromo zois eno ekeinos pou egkatalepei ton elegcho, apoplanietai. opoios skepazei misos kato apo cheili analithi, kai opoios proferei sukofantia, einai afronas. mesa stin polulogia den leipei i amartia opoios, omos, krataei ta cheili tou, einai sunetos. i glossa tou dikaiau, einai eklekto asimi i kardia ton asebon ena midamino pragma. ta cheili tou dikaiau boskoun pollous eno oi afrones pethainoun exaitias elleipsis mualou. i eulogia tou kuriou ploutizei, kai lupi den tha prostethei s' auti. san gelio einai ston afrona na prattei kako eno i sofia einai andra sune-tou. o fobos tou asebi tharthei epano tou eno i epithumia ton dikaion tha ekplirothei. opos parerchetai o anemostrobilos, etsi kai o asebis den uparchei eno o dikaios tha einai themeliomenos ston aiona. opos to xidi sta dontia, kai o kapnos sta matia, etsi einai o okniros s' autous pou ton stelnoun. o fobos tou kuriou prosthetei imeres eno ta chronia ton asebon tha elattothoun. i prosdokia ton dikaion tha einai eufrosuni i elpida, omos, ton asebon tha chathei. o dromos tou kuriou einai ochuroma ston anempto, alla olethros stous ergates tis anomias. o dikaios den tha saleutei ston aiona eno oi asebeis den tha katoikisoun ti gi. to stoma tou dikaiau anadinei sofia eno i analithis glossa tha ekkopei. ta cheili tou dikaiau gnorizoun to eucharisto eno to stoma ton asebon ta diestrammena.

## 11

dolia plastigga einai bdelugma ston kurio eno dikaio zugi einai euarestis tou. opou mpei uperifaneaia, mpainei kai ntropi i sofia, omos, einai me tous tapeinous. i akeraiotita ton eutheon tha tous odigei eno i upoulotita ton streblon tha tous kastarepsei. ta plouti, se imera orgis, den ofeloun eno i dikaiousuni eleutheronei apo thanato. i dikaiousuni tou akeraiou tha orthotomisei ton dromo tou eno o asebis tha pesei exaitias tis asebeias tou. i dikaiousuni ton eutheon tha tous eleutherosēi eno oi parabates tha sullifthoun stin kakia tous. otan o asebis anthropos pethainei, i elpida tou chanetai chanetai kai i prosdokia ton anonon. o dikaios eleutheronetai apo ti thlipsi, anti gi' auton, omos, mpainei mesa s' auti o asebis. o upokritis afanizei ton plision tou me to stoma oi dikaioi, omos, tha eleutherothoun me ti gnosi. stin euodosi ton dikaion eufrainetai i poli kai ston olethro ton asebon agalletai. me tin eulogia ton eutheon upsonetai poli me to stoma, omos, ton asebon kastarefetai. ekeinos pou einai choris mualo, perifronei ton plision tou omos, o fronimos anthropos siopa. o sper-



mologos periferetai apokaluptontas mustika ekeinos, omos, pou einai pistos stin psuchi, krubei to pragma. opou den uparchei kubernisi, o laos peftei apo to plithos, omos, ton symbouloun proerchetai sotiria. opoios egguatai gia allon, tha pathai kako kai opoios misei tin egguisi, einai asfalisi. i semni gunaika apolambanei timi kai oi karterikoi apolambanoun plouti. o eleimonas anthropos agathopoiei tin psuchi tou eno o aneleimonas thlibei ti sarka tou. o asebis ergazetai pseutiko ergo s' ekeinon, omos, pou spernei dikaiosuni, tha uparchei sigouros misthos. opos i dikaiosuni teinei pros zoi, etsi ki ekeinos pou kunigaei to kako, trechei ston thanato tou. oi diestrammenoi stin kardia einai bdelugma ston kurio omos, oi amemptoi ston dromo einai s' auton dektoi. kai cheri me cheri an enonetai, o asebis den tha menei atimoritos eno to sperma ton dikaion tha eleutherothei. san enas chrusos krikos sti muti enos gourouniou, etsi einai mia gunaika choris fronsi. i epithumia ton dikaion einai monon to kalo i prosdokia, omos, ton asebon i orgi. oi men skorpizoun, kai omos echoun perisseuma oi de kain feidoloi uper to deon, kai omos erchontai se sterisi. i psuchi pou agathopoiei tha pachunei kai opoios potizei, tha potistei ki autos. opoios krataei sitari, tha einai laokataratos eulogia, omos, tha einai epano sto kefali ekeinon pou poulaei. opoios prothumopoieitai sto kalo, tha apolausei chari opoios, omos, zitaei to kako, tharthei epano tou. opoios elpizei ston plouto tou, autos tha pesei eno oi dikaioi tha anthisoun san blastos. opoios anastatonei tin oikogeneia tou, tha klironomisei anemo kai o afronas tha einai doulos ston fronimo. o karpos tou dikaiou einai dentro zois kai opoios kerdizei psuches, einai sofos. an o dikaios paideuetai epano sti gi, polu perisotero o asebis kai o amartolos.

## 12

opoios agapaei paideia, agapaeignosi opoios, omos, misei ton elegcho, einai afronas. o kalos briskei chari apo ton kurio auton, omos, pou michaneuetai kaka, tha ton katadikasei. me tin anomia den tha stereothei enas anthropos i riza, omos, ton dikaion tha menei asaleuti. i enareti gunaika einai stefani ston andra tis eno auti pou proxenei ntropi, einai san sapila sta kokala tou. oi sullogismoi ton dikaion einai euthutita eno oi boules ton asebon dolos. ta logia ton asebon enedreuoun aima to stoma, omos, ton eutheon tha tous eleutherosei. oi asebeis katastrefontai, kai den uparchoun to spiti, omos, ton dikaion paramenei. o anthropos egkomiazetai sumfona me ti sunesi tou eno i diestrammenos stin kardia tha einai se katafronsi. kaluteros o anthropos, pou den ton timoun

kai arkeitai ston eauto tou, para ekeinos pou kenodoxei kai stereitai psomi. o dikaios deichnei epimeleia gia ti zoi tou ktinous tou eno ta splachna ton asebon einai aneleimona. autos pou ergazetai ti gi tou, tha chortasei psomi eno autos pou akolouthiei tous mataiofrones, einai choris mualo. o asebis zitaei tin uperaspisi ton kakon i riza, omos, tou dikaiou anafutronei. exaitias amartias cheileon o asebis pagideuetai eno o dikaios bgainei apo stenochoria. apo tous karpous tou stomatos tou o anthropos tha gemisei apo agatha kai i amoibi ton cherion tou anthropou tha epistrepsei s' auton. o dromos tou afrona einai sostos sta matia tou eno ekeinos pou akouei symboules einai sofos. o afronas faneronei amesos tin orgi tou eno o fronimos skepazei to oneidos tou. autos pou milaei alitheia, anaggellei to dikaio eno o pseudomarturas dolo. o fluaros einai san traumata apo machaira eno i glossa ton sofon, einai giatreia. ta cheili tis alitheias tha einai stathera gia panta eno i analithis glossa, monon stigmiaia. dolos einai stin kardia auton pou michaneuontai kaka eufrosuni, omos, s' autous pou bouleuontai iirini. kamia blabi den tha sumbei ston dikaio eno oi asebeis tha gemisoun apo kaka. analithi cheili, einai bdelugma ston kurio eno auti pou prattoun tin alitheia, einai dektoi s' auton. o fronimos anthropos skepazei gnosi eno i kardia ton afronon diakiruttei moria. to cheri ton epimelon tha exousiaziei eno oi okniroi tha einai upoteleis. i lupi stin kardia tou anthropou, tin tapeinonei eno o kalos logos tin eufrainei. o dikaios uperechei tou plision tou eno o dromos ton asebon tous planaei. o okniros den petuchainei to thirama tou eno ta uparchonta tou epimeli anthropou einai polutima. ston dromo tis dikaiosunis einai zoi kai i poreia autou tou dromou den fernei se thanato.

## 13

o sofos gios dechetai ti didaskalia tou patera tou eno o chleuastis den akouei elegcho. apo tous karpous tou stomatos tou o anthropos tha faei agatha eno i psuchi ton anomon adikia. autos pou fulattei to stoma tou, difulattei ti zoi tou eno autos pou anoiqe ta cheili tou me propeteia, tha chathei. i psuchi tou oknirow epithumei, kai den echei eno i psuchi ton epimelon tha chortasei. o dikaios misei ton analithi logo eno o asebis ginetai bromeros kai choris timi. i dikaiosuni fulattei ton teleio ston dromo eno i asebeia katastrefei ton amartolo. uparchei anthropos pou kanei ton plousio, kai den echei tipote kai allos pou kanei ton ftochio, kai echei polu plouto. to lutro tis psuchis tou anthropou einai o ploutos tou eno o ftochos den akouei epiplixi. to fos ton dikaion einai lampro eno

to luchnari ton asebon tha sbisei. monon apo tin uperifaneia proerchetai i filonikia eno i sofia einai mazi m' ekeinous pou dechontai sumboules. ta plouti apo mataiotita tha elattothoun eno autos pou sunagei me to cheri tou, tha auxithe. i elpida pou anaballetai, atonei tin kardia eno otan erchetai to pothoumeno, einai dentro zois. ekeinos pou katafronei ton logo, tha afanistei eno autos pou fobatai tin entoli, autos tha antameifte. o nomos tou sofou einai pigi zois, pou apomakrunei apo pagides thanatou. i agathi sunesi dinei chari eno o dromos ton paranomon fernei se olethro. kathe fronimos energei me gnosi eno o afronas xeskepazei moria. o kakos minutis peftei se dustuchia eno o pistos presbis einai giatreia. ftocheia kai ntropi tha uparchoun s' auton pou apoballei ti didaskalia eno autos pou fulattei ton elegcho, tha timithei. epithumia pou ekplirothike eufrainei tin psuchi stous afrones, omos, einai bdeluro na xeklinoun apo to kako. autos pou perpataei me sofous, tha einai sofos eno o suntrofos ton afronon tha chathei. kako parakolouthei tous amartolous stous dikaious, omos, tha antapodothei kalo. o agathos afinei klironomia stous gious ton gion o ploutos, omos, tou amartolou thisaurizetai gia ton dikaio. to chorafi ton ftochon dinei polli trofi merikoi, omos, apo elleipsi krisis afanizontai. autos pou lupatai ti rabdo tou, misei ton gio tou all' autos pou ton agapaei, ton diapaidayogei stin katallili ora. o dikaios troei mechri chortasmou tis psuchis tou eno i koilia ton asebon tha stereitai.

## 14

oi sofes gunaikes oikodomoun to spiti tous eno i afroni to kataskabei me ta cheria tis. autos pou perpataei stin euthutita tou, fobatai ton kurio eno o streblos stous dromous tou, ton katafronei. se stoma afrona einai i rabdos tis uperifaneias ta cheili ton sofon, omos, tha tous diafulattoun. opou den uparchoun bodia, i apothiki einai adeiani eno i afthonia ton gennimaton proerchetai apo ti dunami tou bodiou. o alithinos marturas den tha pseudetai eno o analithis marturas xechunei psemata. o chleuastis zitaei sofia, kai den briskei ston suneto, omos, i mathisi einai eukoli. pigaine apenanti ston afrona anthropo, kai den tha breis cheili sunesis. i sofia tou fronimou einai na gnorizei ton dromo tou eno i moria ton afronon einai apoplanisi. oi afrones geloun stin anomia anamesa stous eutheis, omos, uparchei chari. i kardia tou anthropou gnorizei tin pikria tis psuchis tou kai xenos den summetechi sti chara tis. to spiti ton asebon tha afanistei i skini ton dikaion, omos, tha anthizei. uparchei enas dromos pou fainetai ston an-

thropo sostos, alla ta teli tou fernoun se thanato. akoma kai sto gelio ponaei i kardia kai to telos tis charas einai lupi. o dieftharmenos stin kardia tha gemisei apo tous dromous tou eno o agathos anthropos apo tous dikous tou. o aplos pisteuei se kathe logo eno o fronimos prosechei sta bimata tou. o sofos fobatai, kai feugei apo to kako o afronas, omos, prochorei kai thrasunetai. o oxuthumos energei astochasta kai o kakoboulos anthropos einai misitos. oi afrones klironomoun moria eno oi fronimoi stefanonontai me sunesi. oi kakoi upoklinontai mprosta stous agathous, kai oi asebeis stis pules ton dikaion. o ftochos miseitai kai apo ton plision tou eno oi filoi tou plousiou einai polloi. ekeinos pou katafronei ton plision tou, amartanei eno autos pou elei tous ftochous, einai makarios. den einai se plani autoi pou bouleountai to kako; omos, eleos kai alitheia tha einai s' autous pou bouleountai to agatho. se kathe kopo uparchei kerdos eno i fluaria ton cheileon fernei monacha se elleipsi. ta plouti ton sofon einai s' autous stefani eno i uperochi ton afronon moria. o marturas, pou leei alitheia, eleutheronei psuches eno o dolios xechunei psemata. ston fobo tou kuriou uparchei ischuri elpida kai sta paidia tou tha uparchei katafugio. o fobos tou kuriou einai pigi zois, pou apomakrunei apo pagides thanatou. sto plithos tou laou einai i doxa tou basilia eno, stin elleipsi tou laou, o afanismos ekeinou pou igemoneuei. o makrothumos echei megali fronisi eno o oxuthumos anasikonei tin afronisi tou. i kardia pou ugiainei einai zoi tis sarkas eno o fthonos, sapila sta kokala. autos pou katathlibei ton ftocho, onedizei ton dimiourgo tou eno autos pou ton timaei, elei ton ftocho. o asebis anatrepetai stin asebeia tou eno o dikaios kai ston thanato tou echei elpida. stin kardia tou sunetou epanapauetai sofia eno faneronetai anamesa stous afrones. i dikaiousuni upsonei ethnos eno i amartia einai oneidos laon. i eunoia tou basilia einai pros enan fronimo doulo eno o thumos tou pros ekeinon pou proxenei ntropi.

## 15

i glukia apokrisi katapraunei thumo all' o lupiros logos diegeirai orgi. i glossa ton sofon kallopizei ti gnosi to stoma, omos, ton afronon ekballei moria. ta matia tou kuriou einai se kathe topo, paratirontas kakous kai agathous. i glossa pou therapeuei einai dentro zois omos, i diestrammeni einai suntripsi sto pneuma. o afronas katafronei ti didaskalia tou patera tou eno autos pou fulattei ton elegcho, einai fronimos. sto spiti tou dikaioy uparchei polus thisauros eno sto eisodima tou asebi uparchei diaskorpismos.

ta cheili ton sofou metadidoun gnosi i kardia, omos, ton afronon den einai etsi. i thusia ton asebon einai bdelugma ston kurio i deisi, omos, ton eutheon, einai s' auton euprosdekti. einai bdelugma ston kurio o dromos tou asebi agapai, omos, auton pou kuni-gaei ti dikaiosuni. i didaskalia einai dusaresti s' auton pou egkataleipei ton dromo autos pou misei ton elegcho, tha pethanei. o adis kai i apoleia einai mprosta ston kurio poso mallon oi kardies ton gion ton anthropon; o chleuastis den agapai auton pou ton elegchei oute tha paei stous sofous. i kardia pou eufrainetai, faidrunei to prosopo omos, apo ti lupi tis kardias katathlibetai to pneuma. i kardia tou sunetou zitaei gnosi eno to stoma ton afronon boskei moria. oles oi imeres tou thlommenou einai kakes eno ekeinos pou eufrainetai stin kardia, echei pantotini euochia. kalutera to ligo me fobo kuriou, para polloi thisauroi kai tarachi mesa s' autous. kalutera filoxenia me lachana, alla me agapi, para siteuto moschari me misos. o oxuthumos anthropos diegeirei maches eno o makrothumos stamataei filonikies. o dromos tou oknirou einai san fragmenos apo agkathia o dromos, omos, ton eutheon einai exomalismenos. gios sofos eufrainei patera eno o moros anthropos katafronei ti mitera tou. i moria einai chara ston amualo eno o sunetos anthropos perpataei sosta. opou den uparchei sumboulio, oi skopoi mataionontai mesa sto plithos, omos, ton sumboulon stereonontai. chara ston anthropo gia tin apokrisi tou stomatos tou, kai enas logos stin ora tou, poso kalos einai! o dromos tis zois ston suneto einai pros ta ano, gia na xeklinei apo ton adi kato. o kurios katastrefei to spiti ton uperifanon stereonei de to orio tis chiras. oi logismoi tou ponirou einai bdelugma ston kurio eno ta logia ton katharon einai euestia. o doroliptis tarazei to spiti tou opoios, omos, misei ta dora tha zisei. i kardia tou dikaiou promeletei gia na apantisei eno to stoma ton asebon bgazei pros ta exo kaka. o kurios einai makria apo tous asebeis eisakouei, omos, ti deisi ton dikaion. to fos ton mation eufrainei tin kardia kai i kali fimi pachainei ta kokala. to auti, pou akouei ton elegcho tis zois, diamenei anamesa stous sofous. opoios apothei ti didaskalia, apostrefetai tin psuchi tou opoios, omos, akouei ton elegcho, apoktaei sunesi. o fobos tou kuriou einai didaskalia sofias kai i tapeinosi proporeuetai tis doxas.

## 16

oi proparaskeues tis kardias einai tou anthropou apo ton kurio, omos, einai i apokrisi tis glossas. oloi oi dromoi tou anthropou fainontai sta matia tou sostoi omos, o kurios stathmizei ta pneumatata. aferone ta

erga sou ston kurio, kai oi boules sou tha stereothoun. o kurios ta ekane ola gia ton eauto tou, akoma kai ton asebi gia tin kaki imera. kathe uperifanos stin kardia einai bdelugma ston kurio kai cheri me cheri an enonetai, den tha menei atimorito. me chari kai alitheia katharizetai i anomia kai me ton fobo tou kuriou oi anthropoi xeklinoun apo to kako. otan o kurios aresketai stous dromous tou anthropou, kai tous echthrous tou eirineuei mazi tou. kalutero to ligo me dikaiosuni, para megala eisodimata me adikia. i kardia tou anthropou schediazetai ton dromo tou omos, o kurios Kateuthuneit ta bimata tou. sta cheili tou basilia uparchei chrismos to stoma tou den sfallei stin krisi. i dikaii stathmi kai i plastigga einai tou kuriou ola ta zugia sto saki einai diko tou ergo. stous basiliades einai bdelugma na prattoun anomia epeidi, o thronos stereonetai me ti dikaiosuni. ta dikaia cheili einai euprosdekta stous basiliades, kai agapoun ekeinon pou milaei sosta. o thumos tou basilia einai aggeliaforos thanatou omos, o sofos anthropos ton katapraunei. sto fos tou prosopou tou basilia einai zoi kai i eunoia tou einai san sunnefo opsimis brochis. poso kaluteri einai i apoktisi tis sofias, para to chrusafi! kai protimoteri i apoktisi tis sunesis, para to asimi! o dromos ton eutheon einai na xeklinoun apo kako opoios fulattei ton dromo tou, diati rei tin psuchi tou. i uperifaneia proigetai tou olethrou, kai i upsilofrosuni tou pneumatos proigetai tis ptosis. kalutero na einai kapoios tapeinofronas mazi me tous tapeinous, para na moirazei lafura mazi me tous uperifanous. o sunetos sta pragmata, tha brei kalo ki autos pou elpizei ston kurio, einai makarios. o sofos stin kardia tha onomazetai fronimos kai i glukutita ton cheileon prosthetei mathisi. i sunesi einai pigi zois s' auton pou tin echei eno i paideia ton afronon einai moria. i kardia tou sofou sunetizei to stoma tou, kai prosthetei mathisi sta cheili tou. kirithra apo meli einai ta euestia logia glukutita stin psuchi, kai giatreia sta kokala. uparchei dromos, pou fainetai ston anthropo sostos, alla ta teli tou einai dromoi thanatou. o ergazomenos ergazetai gia ton eauto tou epeidi, ton exanagkazei to stoma tou. o achreios anthropos skabei kako kai sta cheili tou einai san fotia pou kaiei. o diestrammenos anthropos spernei oloura filonikies kai o psithuristis diachorizei tous stenoterous filous. o biaios anthropos apoplanaei ton plision tou, kai ton fernei se ochi kalo dromo. autos pou kleinei ta matia tou, michaneuetai diestrammena autos pou dagkonei ta cheili tou, ektelei to kako. i polia einai stefani doxas, otan brisketai ston dromo tis dikaiosunis. kaluteros o makrothumos para o dunatos ki autos pou exousiazetai to pneuma tou, para

autos pou ekporthei mia poli. o kliros rich-  
netai stin kalpi oli i krisi tou, omos, einai  
apo ton kurio.

17

kalutera xero psomi, kai eirini mazi tou, para  
spiti gemato edesmata me filonikia. o fron-  
imos upiretis tha exousiazei epano se enan  
gio ntropis, kai tha summoirastei tin klirono-  
mia anamesa se adelfous. to choneutiri doki-  
mazi to asimi, kai to kamini to chrusafi, o  
kurios, omos, tis kardies. o kakopoios upak-  
ouei sta anoma cheili o pseutis dinei akroasi  
stin kaki glossa. opoios perigelaei ton fto-  
cho, koroideuei ton dimiourgo tou opoios  
chairetai se sumfores, den tha meinei ati-  
moritos. to stefani ton geronton einai ta  
paidia ton paidion kai i doxa ton paidion  
oi pateres tous. cheili uperochis den armo-  
zoun ston afrona polu ligotero, cheili pseu-  
dous ston archonta. to doro einai san po-  
lutimi petra sta matia tou dorodokoumenou  
opou auto emfanistei, katorthonei. opoios  
krubei parabasi, zitaei filia opoios, omos,  
xanalei to pragma, chorizei tous stenoter-  
ous filous. perissotero tuptei o elegchos  
ton fronomo, para ekato mastigomata ton  
afrona. o kakos zitaei monacha staseis gi'  
auto, enas skliros aggelos tha stalei enan-  
tion tou. as sunantisei ton anthropon ark-  
ouda, pou sterithike ta paidia tis, kai ochi  
afronas sti moria tou. opoios antapodidei  
kako anti gia kalo, kako den tha anachori-  
sei apo to spiti tou. opoios archizei filonikia,  
einai san ekeinon pou anoigei ena fragma me  
nera gi' auto, stamata apo ti filonikia prin  
anapsei. ekeinos pou dikaionei ton asebi,  
ki ekeinos pou katadikazei ton dikaio, kai oi  
duo einai bdelugma ston kurio. ti chrisimeu-  
oun ta chrimata sto cheri tou afrona, gia  
na agorasei sofia, afou den echei gnosi; se  
kathe kairo agapai o filon, kai o adelfos gen-  
nietai gia kairo anagkis. anthropos choris  
mualo dinei to cheri, kai egguta gi' ton filo  
tou. ekeinos pou agapai filonikies, agapai  
amartimata ki ekeinos pou uperupsonei tin  
puli tou, zitaei olethro. o streblos stin kar-  
dia den briskei kalo kai o diestrammenos sti  
glossa tou peftei se sumfora. opoios gennaei  
afrona, ton gennaei gia lupi tou kai o pateras  
tou anoitoun den apolambanei chara. i kardia  
pou eufrainetai, dinei euexia san giatriko eno  
to pneuma tou katathlimmenou xerainei ta  
kokala. o asebis dechetai doro apo ton korfo,  
gia na diastrepsei tous dromous tis krisis.  
epano sto prosopo tou sunetai einai sofia  
alla ta matia tou afrona blepoun sta akra  
tis gis. o afronas gios einai baruthumia ston  
patera tou, kai pikria s' auti pou ton gen-  
nise. den einai pote kalo na epiballetai poini  
ston dikaio, na epibouleuetai kapoios tous  
archontes gia tin euthutita tous. ekeinos

pou krataei ta logia tou einai gnostikos o  
makrothumos anthropos einai fronomos. kai  
o idios o afronas, otan sopainei, theoreitai  
sofos ki ekeinos pou kleinei ta cheili tou, the-  
oreitai sunetos.

18

o idiognomonas zitaei sumfona me tin ep-  
ithumia tou, kai enantionetai se kathe ti  
pou einai ortho. o afronas den eucharisti-  
etai sti sunesi, alla se o,ti fantazetai i kar-  
dia tou. otan erchetai o asebis, erchetai  
kai i katafronisi, kai mazi me to oneidos, i  
atimia. ta logia tou stomatos tou anthro-  
pou einai bathia nera kai i pigi tis sofias  
cheimarros pou anapidaei. den einai kalo  
na prosopoliptei kapoios apenanti ston asebi,  
gia na anatrepei to dikio stin krisi. ta cheili  
tou afrona mpainoun se filonikies, kai to  
stoma tou proskalei gia rapismata. to stoma  
tou afrona einai o afanismo tou, kai ta cheili  
tou pagida stin psuchi tou. ta logia tou  
psithuristi katapinontai eucharista, kai kate-  
bainoun mechri ta endomucha tis koilias. o  
okniros sto ergo tou einai sigoura adelfos  
tou asotou. to onoma tou kuriou einai pur-  
gos ochuromenos o dikaios, katafeugontas  
s' auton, einai se asfaleia. ta agatha tou  
plousiou einai i ochuromeni poli tou, kai ta  
fantazetai san ena psilo teichos. prin apo ton  
afanismo upsonetai i kardia tou anthropou  
kai i tapeinosi proporeuetai tis doxas. to na  
apantaei kapoios prin akousei, einai s' auton  
afrosuni kai oneidos. to pneuma tou anthro-  
pou tha upostirizei tin adunamia tou alla,  
to katathlimmeno pneuma poios mporei na  
upoferei; i kardia ekeinou pou echei fronisi  
apoktaei sunesi kai to auti ton sofon zitaei  
gnosi. to doro tou anthropou anoigei s' au-  
ton topo, kai ton fernei mprostta stous mega-  
lous. ekeinos pou protologe i stin krisi tou,  
fainetai dikaios omos, erchetai o antidikos  
tou kai ton anaskeuazei. o kliros stamataei  
tis antilogies, kai apofasizei anamesa stous  
dunatous. adelfos pou dichostatise upotas-  
setai duskolotera, para mia ochuromeni poli  
kai oi diafores tous einai san mochlio enos  
frouriou. apo tous karpous tou stomatos  
tou anthropou tha chortasei i koilia tou  
apo to prion ton cheileon tou tha gemi-  
sei. thanatos kai zoi einai sto cheri tis glos-  
sas kai ekeinoi pou tin agapoun, tha fane  
apo tous karpous tis. opoios brike gunaika,  
brike agatho, kai apolause chari apo ton ku-  
rio. o penitas milaei me ikesies o plousios,  
omos, apantaei me sklirotia. o anthropos  
pou echei filous, prepei na sumperiferetai fi-  
lika kai uparchei filon stenoteros apo adelfo.

kaluteros o ftochos, pou perpataei stin akeraiotita tou, para o plousios pou einai diestrammenos sta cheili tou, kai einai afronas. psuchi choris gnosi sigoura den einai kalo kai opoios speudei me ta podia, skontaftei. i afrosuni tou anthropou diastrefei ton dromo tou kai i kardia tou aganaktei enantia ston kurio. o ploutos prostheti pollous filous eno o ftochos egkataleipetai apo ton filo tou. o pseudomarturas den tha meinei atimoritos ki ekeinos pou milaei psemeta, den tha xefugei. polloi kolakeuoun to prosopo tou archonta kai kathenas einai filous tou anthropou pou dinei. ton ftocho ton misoun oloi oi adelfoi tou poso mallon tha ton apofugoun oi filoi tou; autos akoulouthi fonazontas ekeinoi, omos, den apantoun. opoios apokta sofia, agapaei tin psuchi tou opoios fulattei fronsi, tha brei kalo. o pseudomarturas den tha meinei atimoritos ki autos pou leei psemeta, tha apolestei. i apolausi den armozei se afrona polu ligotero se doulo, na exousiazei epano se archontes. i fronsi tou anthropou sustellei ton thumo tou kai einai doxa tou na parablepei tin parabasi. i orgi tou basilia einai san bruchithmos liontariou eno i eunoia tou, san drosos epano sto chortari. o afronas gios einai olethros ston patera tou kai oi filonikes tis gunaikas einai astamatito staximo. spiti kai plouti klironomountai apo tous pateres omos, i gunaika pou echei fronsi dinetai apo ton kurio. i okniria richnei se bathu upno kai i aergi psuchi tha peinaei. ekeinos pou fulattei tin entoli, fulattei tin psuchi tou eno ekeinos pou katafronei tous dromous tou, tha apolesthei. ekeinos pou eleei ton ftocho, daneizei ston kurio kai tha tou ginei i antapodosi tou. na diapaidagogeis ton gio sou oso uparchei elpida alla, mi diegeireis diatin psuchi sou, oste na ton thanatoseis. o orgilos tha parei poini epeidi, kai an ton eleutheroseis, pali tha kanei to idio. na akous sumbouli kai na dechesai didaskalia, gia na gineis sofos sta teleutaia sou. polloi logismoi uparchoun mesa stin kardia tou anthropou omos, i bouli tou kuriou, ekeini tha menei. timi tou anthropou einai i agathotita tou kai kaluteros einai o ftochos para o pseutis. o fobos tou kuriou fernei zoi, ki ekeinos pou ton fobatai, tha plagiazei chortatos den tha sunantisei kako. o okniros boutaei to cheri tou stin piatela, kai den thelei oute sto stoma tou na to gurisei. an mastigoseis ton chleuasti, o aplos tha ginei prosektikos kai an elegxeis auton pou echei fronsi, tha ennoisei gnosi. opoios atimazei ton patera, kai apothei ti mitera, einai gios pou proxenei ntropi kai oneidos. gie mou, stamata na akous didaskalia, pou parektrepei apo ta logia tis gnosis. o asebis marturas chleuazei to dikaio kai to stoma ton

asebon katapinei anomia. kriseis etoimazontai gia tous chleuastes, kai rabdismoi gia ti rachai ton afronon.

## 20

to krasì gennaei chleuasma, kai ta sikera einai stasiastika kai opoios deleazetai ap' auta, den echei fronsi. i apeili tou basilia einai bruchithmos liontariou opoios ton paroxunei, amartanei stin idia tou ti zoi. timi einai ston anthropo na stamataei apo ti filonikia kathe afronas, omos, mpleketai s' auti. o okniros den thelei na arotiazei exaitias tou cheimona gi' auto, tha zitaei mesa sto kalokairi kai den tha pairnei. i bouli mesa stin kardia tou anthropou einai san ta bathia nera o sunetos anthropos, omos, tha tin anasurei. polloi anthropoi kiruttoun kathe enas tin kalokagathia tou alla poios tha brei anthropo pisto; o dikaios perpataei stin akeraiotita tou kai ta paidia tou einai makaria usterà ap' auton. basiliàs pou kathetai epano se throno krisis, diaskedazei kathe kako me ta matia tou. poios mporei na pei: katharisa tin kardia mou, eimai katharos apo tis amarties mou; zugia diaforetika, metra diaforetika, kai ta duo einai bdelugma ston kurio. ki auto to paidi gnorizetai apo tis praxeis tou, an ta erga tou einai kathara, kai an euthea. to auti akouei, kai to mati blepei o kurios, omos, ekane kai ta duo. mi agapas ton upno, gia na mi ertheis se ftocheia anoixe ta matia sou, kai tha chortaseis psomi. kako, kako, leei o agorastis otan, omos, anachorisei, tote kauchatai. uparchei chrusafì, kai plithos apo margaritaria ta cheili, omos, tis gnosis einai polutimo keimilio. pare to imatio ekeinou pou egguatai gia xenon kai pare enechuro ap' auton pou egguatai gia xena pragmata. to psomi tou pseματος einai glukò ston anthropo usterà, omos, to stoma tou tha gemisei ap chalikia. oi skopoi stereonantai me ti sumbouli kai usterà apo kali skepsi kane polemo. o spermologos, kathos gurizei ologura, apokaluptei ta mustika gi' auto, mi smigeis m' ekeinon pou platainei ta cheili tou. to luchnari ekeinou pou kakologei ton patera tou i ti mitera tou, tha sbisei se bathu skotadi. klironomia, pou apoktithike grigora stin archi, sto telos den eulogeitai. mi peis: tha antapodoso kako perimene ton kurio, kai tha se sosei. zugia diaforetika einai bdelugma ston kurio kai i dolia plastigga den einai kalo. ta bimata tou anthropou kateuthunontai apo ton kurio pos, loipon, o anthropos tha gnorisei ton diko tou dromo; pagida einai ston anthropo, na milaei me propeteia gia iera pragmata, kai usterà apo tis euches na skeftetai. o sofos basiliàs diachorizei tous asebeis, kai strefei epano tous ton trocho. luchnos tou kuriou einai to pneuma tou anthropou, to

opoio dieireuna ola ta endomucha tis kardias. eleos kai alitheia diafulattoun ton basilia kai o thronos tou upostirizetai apo to eleos. kauchima ton neon einai i dunami tous kai doxa ton geronton i polia. ta melanismata ton pligon leukainoun ton kako kai ta chtupimata, ta endomucha tis kardias.

## 21

i kardia tou basilia einai sto cheri tou kuriou san reumata neron opou thelei, ti streifei. oloi oi dromoi tou anthropou fainontai sostoi sta matia tou omos, o kurios stathmizei tis kardies. to na kanei kapoios dikaio-suni kai krisi, einai ston kurio arestotero para thusia. to uperoptiko blemma kai i alazoniki kardia, to luchnari ton asebon, einai amartia. oi logismoι tou epimeli odigoun sigoura se athonia tou kathe propeti, omos, sigoura se elleipsi. to na apoktaei kapoios thisauros me analithi glossa einai astati mataiotita ekeinon pou zitoun thanato. oi arpages ton asebon tha tous exolothreusoun epeidi arnountai na prattoun to dikio. o dromos tou dieftharmenou anthropou einai streblos to ergo tou katharou, omos, einai euthu. kalutera na katoikei kaneis se mia gonia domatiou, para se ena euruchoro spiti me gunaika filoniki. i psuchi tou asebi epithumei kako o plision tou den briskei chari sta matia tou. otan o chleuastis timoreitai, o aplos ginetai sofoteros kai o sofos kathos didasketai pairnei gnosi. o dikaiois sullο-gizetai to spiti tou asebi, otan oi asebeis katagkremizontai stin kakia tous. opoios kleinei ta autia tou stin kraugi tou ftocho, tha fonaxei ki autos, kai den tha eisakoustei. ena krufo doro katapraunei thumo kai ena charisma, otan to baleis ston korfo, mia dunati orgi. chara einai ston dikaio na kanei krisi olethros, omos, stous ergates tis anomias. anthropos pou apoplanietai apo ton dromo tis sunesis, tha kataskinosei sti sunaxi ton thanatomenon. ekeinos pou agapai tin euthumia tha ginei penitas ekeinos pou agapai krasi kai aromata den tha ploutisei. o asebis tha einai antilutro gia ton dikaio, kai o parabatis gia tous eutheis. kalutera na katoikei kaneis se mia erimi gi, para me gunaika filoniki kai oxuthumi. polutimos thisauros kai mura briskantoi sto spiti tou sofou eno o afronas anthropos ta kataspatalaei. autos pou kunigaei dikaio-suni kai eleos, tha brei zoi, dikaio-suni, kai doxa. o sofos ekporthei tin poli ton dunaton, kai kataballei to ochuroma tou tharrou tis. opoios fulattei to stoma tou kai ti glossa tou, fulattei tin psuchi tou apo stenochories. uperifanos kai alazonikos chleuastis apokaleitai, opoios energei me thumo alazon-eias. oi epithumies tou oknirou ton thanatonoun epeidi, ta cheria tou den th-

eloun na ergazontai oli tin imera epithumei eno o dikaiois dinei kai den lupatai. i thusia ton asebon einai bdelugma polu perisotero otan ti fernoun mprosta me poniria. o pseudomarturas tha apolestei eno, o anthropos pou upakouei, tha milaei pantote. o asebis anthropos skilirainei to prosopo tou o euthus, omos, kateuthunei tous dromous tou. den einai sofia oute sunesi oute bouli, enantia ston kurio. to alogo etoimazetai gia tin imera tis machis i sotiria, omos, einai apo ton kurio.

## 22

protimotero einai ena kalo onoma para megala plouti, agathi chari para asimī kai chrusafi. plousios kai ftochos sunantiountai o kurios einai o dimiourgos kai ton duo tous. autos pou echei fronsi, problepei to kako, kai krubetai oi afrones, omos, prochoroun kai timorountai. i amoibi tis tapeinosis, kai tou fobou tou kuriou, einai ploutos, kai doxa, kai zoi. tribolia kai pagides einai ston dromo tou streblou opoios fulattei tin psuchi tou, tha einai makria ap' autous. didaxe to paidi stin archi tou dromou tou kai den tha apomakrunthei ap' auton oute otan gerasei. o plousios exousiazei tous ftochous ki autos pou daneizetai, einai doulos tou daneisti. autos pou spernei anomia, tha therisei sumfores kai i rabdos tis orgis tou tha ekleipsei. ekeinos pou echei agatho blemma, tha eulogithei epeidi, apo to psomi tou dinei ston ftocho. dioxe ton chleuasti, kai mazi tou tha bgei kai i filonikia, alla kai i erida kai i ubri tha pausoun. opoios agapai tin katharotita tis kardias, gia ti chari ton cheileon tou, o basiliās tha einai filotou. ta matia tou kuriou perifrouroun ti gnosi anatrepei malista tis upotheseis tou paranomou. o okniros leei: liontari einai exo sto meson ton plateion tha foneutho. to stoma xenis gunaikas einai lakkos bathus autos pou miseitai apo ton kurio, tha pesei mesa s' auton. i anoisia einai sundedemeni me tin kardia tou paidiou i rabdos tis paideias tha tin apochorisei ap' auto. opoios katathlibei ton ftocho gia na auxisei ta plouti tou, kai opoios dinei ston plousio, tharthei sigoura se elleipsi. strepse to auti sou, kai akou ta logia ton sofou, kai proskollise tin kardia sou sti gnosi mou. epeidi, einai terpna, an ta fulatteis stin kardia sou kai tha sunarmozontai mazi epano sta cheili sou. gia na einai to tharros sou ston kurio, sou ta didaxa auti tin imera, malista se sena. den egrapsa se sena polles fores me sumboules kai gnoseis, gia na se kano na gnoriseis ti bebaiotita ton logon tis alitheias, oste na apantas me logia alitheias s' ekeinous pou se steloun; mi gumnoneis ton ftocho, epeidi einai ftochos oute na katathlibeis stin puli auton pou dustuche i epeidi, o kurios

tha ekdikasei ti diki tous kai tha gumnosei tin psuchi ekeinon pou tous gumnosan. mi kaneis filia me oxuthmo anthropo kai me orgilon anthropo na mi perpatas mipos kai matheis tous dromous tou, kai pareis pagida stin psuchi sou. mi eisai apo ekeinous pou dinoun to cheri, apo ekeinous pou egguontai gia chrei. an den echeis apo pou na pliroseis, giati na paroun to krebatu sou apo kato sou; mi metakineis archaia oria, pou ebalan oi pateres sou. eides anthropo epitideion sta erga tou; autos tha parastathei mprosta se basiliades den tha parastathei mprosta se midaminous.

## 23

otan kathiseis na fas mazi me enan archonta, paratirei me epimeleia ekeina pou parathetoun mprosta sou kai bale machairi ston laimon sou, an eisai adifagos mi epithumeis ta edesmata tou epeidi, auta einai trofi doliotitas. mi merimnas na gineis plousios apeche apo ti sofia sou. tha baleis ta matia sou s' auto pou den uparchei; epeidi, o ploutos, bebaia, kataskeuazei gia ton eauto tou ftera san tou aetou, kai petaei pros ton ourano. mi tros to psomi tou fthonerou oute na epithumeis ta edesmata tou epeidi, opos skeftetai stin psuchi tou, tetoios einai sou leei, fae kai pies alla, i kardia tou den einai mazi sou. to psomi pou efages, tha to xeraseis, kai tha chaseis tis glukies sunomilies sou. mi milas sta autia tou afrona epeidi, tha katafronisei ti sofia ton logon sou. mi metakineis archaia oria kai mi mpeis mesa sta chorafia ton orfanon epeidi, o lutrotis tous einai ischuros autos tha ekdikasei ti diki tous enantion sou. proskollise tin kardia sou stin paideia, kai ta autia sou sta logia tis gnosis. mi lupasai na diapiadagogeis to paidi epeidi, an to chtupiseis me ti rabdo, den tha pethanei esu, chtupontas to me ti rabdo, tha eleutheroseis tin psuchi tou apo ton adi. gie mou, an i kardia sou ginei sofi, tha eufrainetai kai i diki mou kardia kai ta nefra mou tha agallontai, otan ta cheili sou milane sosta. as mi zileuei i kardia sou tous amartolous alla na eisai ston fobo tou kuriou oli tin imera epeidi, sigoura uparchei amoibi, kai i elpida sou den tha apokopei. esu, gie mou akou, kai gine sofos, kai kateuthune tin kardia sou ston dromo. mi eisai anamesa se krasopotes, anamesa se asotous kreatofagous epeidi, o methusos kai o asotos tha ftocheusoun kai o upnaras tha ntuthei kourelia. na upakous ston patera sou, pou se gennise kai mi katafroneis ti mitera sou, otan gerasei. agoraze tin alitheia, kai mi tin poulas ti sofia, kai tin paideia, kai ti sunesi. o pateras tou dikaiou tha charei uperbolika kai opoios gennaei sofo gio, tha eufrainetai s' auton. o pateras sou kai i mitera sou tha eufrainetai malista, ekeini, pou

se gennise, tha chairetai. gie mou, dose tin kardia sou se mena, kai ta matia sou as prosechoun stous dromous mou epeidi, i porni einai lakkos bathus kai i xeni gunaika, steno pigadi. auti, epibleon, enedreuei san listis, kai plithainei tous parabates anamesa stous anthropous. se poion einai ta nouai; se poion oi stenagmoi; se poion oi filonikies; se poion oi mataiologies; se poion ta chtupimata choris aitia; se poion i flogosi ton mation; s' autous pou dapanoun ton chronon tous sto krasi s' ekeinous pou spatiloun ton chronon tous anichneontas oinoposies. mi koitazeis to krasi oti kokkinizei, oti dinei to chroma tou sto potiri, oti katebainei eucharista. sto telos tou dagkonei san fidi, kai kentronai san basiliskos ta matia sou tha koitaxoun xenes gunaikas, kai i kardia sou tha milisei aischra kai tha eisai san kapoion pou koimatai sto meson tis thalassas, kai san kapoion pou einai xaplomenos epano se korufi katartiou. me chtupounas, tha peis, kai den pones me edeiran, kai den aisthanthika pote tha sikotho, gia na pao na ton zitiso xana;

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mi zileueis tous kakous anthropous oute na epithumeis na eisai mazi tous epeidi, i kardia tous meletaei katadunasteusi, kai ta cheili tous miloun kakourgies. me ti sofia oikodomeitai ena spiti, kai me ti sunesi stereonetai. kai me ti gnosi ta tameia tha gemisoun apo kathe polutimon kai eufrosoun plouto. o sofos anthropos echei dunami, kai o fronomios anthropos auxanei ti dunami. epeidi, me sofes periskepseis tha kaneis ton polemo sou apo to plithos, omos, ton symbouloun proerchetai sotiria. i sofia einai para pouli psili gia ton afrona den tha anoixei to stoma tou stin puli. opoios meletaei na praxe kakota, tha onomastei andras kakentrechis. i meleti tis afrosunis einai amartia kai o chleuastis, einai bdelugma stous anthropous. an mikropsuchiseis stin imera tis sumforas, i dunami sou einai mikri. eleutherone autous pou sernontai se thanato, kai na aposuresai apo ekeinous pou einai konta sti sfagi. an peis: des, emeis den to xeroume den gnorizei autos pou stathmizei tis kardies; kai den xerei autos pou fulattei tin psuchi sou, kai apodidei ston kathena sumfona me ta erga tou; gie mou, fae meli, epeidi einai kalo kai kirithra, epeidi einai glukia epano ston ouranisko sou tetoia tha einai stin psuchi sou i gnosi tis sofias otan ti breis, tote tha pareis amoibi, kai i elpida sou den tha apokopei. mi stineis pagida, o anome, enantia tou spiti tou dikaiou mi taraxeis ton topo tis anapausis tou epeidi, o dikaios peftei epta fores, kai sikonetai all' oi asebeis tha pesoun se olethron. stin

ptosi tou echthrou sou, mi chareis, kai sto glistrima tou, as mi eufrainetai i kardia sou mipos, kapote, o kurios dei, ki auto fanei kako sta matia tou, kai metastrepsei ton thumo tou ap' auton. mi aganakteis gia tous ponireuomenous na mi zileueis tous asebeis epeidi, o kakos den tha echei kalo telos to luchnari ton asebon tha to sbisoun. gie mou, na fobasai ton kurio kai ton basilia kai mi echeis epikoinonia me stasiastes epeidi, i sumfora tous tha pesei xafnika epano tous kai poios gnorizei tis timories kai ton duo; akoma kai touta einai gia tous sofous. i prosopolipsia stin krisi den einai kalo. auton pou leei ston asebi: eisai dikaios, tha ton katarastoun oi laoi, kai ta ethni tha ton aidiazoun alla, s' ekeinous pou ton elegchoun tha einai chari, kai eulogia agathon tha einai epano tous. opoios apokrinetai me sosta logia, einai san auton pou filaei ta cheili. baze se diatixi to ergo sou exo, kai proetoimaze to gia ton eauto sou, sto chorafi kai epeita chtise to spiti sou. mi eisai marturas adikos enantia ston plision sou oute na apatas me ta cheili sou. mi peis: opos ekane se mena, etsi tha kano s' auton tha apodoso ston anthropo sumfona me to ergo tou. pernousa mesa apo to chorafi tou oknirou, kai mesa apo ton ampelona tou amualou anthropou kai na, pantou eichan blastisei agkathia tsouknides eichan skepasei tin epifaneia tou, kai to lithofragma tou itan katagkremismeno. tote, ego, afou koitaxa, sullogistika stin kardia mou eida, kai pira didaskalia. ligos upnos, ligos nustagmos, ligo diploma ton cherion ston upno epeita, i ftocheia sou erchetai san tachudromos, kai i sterisi sou san enoplos andras.

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ki autes einai paroimies tou solomonta, pou sugkentrosan oi anthropoi tou ezekia, basilia tou iouda. doxa tou theou einai na skepazei to pragma kai doxa ton basiladon na eichniazoun to pragma. o ouranos kata to upsos, kai i gi kata to bathos, kai i kardia ton basiladon einai anexereunita. afairese ti skouria apo to asimi, kai tha bgei skeuos ston chrusochoo. afairese tous asebeis mprosta apo ton basilia, kai o thronos tou tha stereothei me dikaiosuni. mi alazoneuesai mprosta apo ton basilia, kai mi stekesai ston topo ton megalon epeidi, kalutera na sou poun: aneba edo, para na se katebasoun parousia tou archonta, pou eidan ta matia sou. mi bgeis exo grigora se filonikia mipos kai sto telos aporiseis ti na kaneis, otan o plision sou se ntropiasai. ekdikase ti diki sou me ton plision sou kai na mi apokalupteis to mustiko tou allou mipos kai ekeinon pou se akouei, se koroidepsei, kai i ntropi sou den exaleifthei. enas logos, otan milithei sosta, einai chrusa mila se

asimenia poikilmata. san chruso skoulariki, kai stolidi apo katharo chrusafi, einai o sofos, autos pou elegchei ena upakouo auti. san to psuchos tou chioniou se kairo tou therismou, etsi einai o pistos presbis s' ekeinous pou ton stelnoun epeidi anapauei tin psuchi ton kurion tou. ekeinon pou kauchatai se pseutiko doro, moiazei me sunnefa kai anemo choris brochi. o igemonas peithetai me upomoni kai i glukia glossa spaei kokala. brikes meli; fae oso sou einai arketo, mipos kai parafas ap' auto, kai to xeraseis. spania na baleis to podi sou sto spiti tou plision sou, mipos kai se barethei kai se misisei. o anthropos, pou marturei enantia ston plision tou me pseutiki marturia, einai san ropalo, kai machaira, kai belos oxu. pisti se apiston se imera sumforas, einai san donti sapio, kai podi exarthromeno. san ekeinon pou xentunetai to imatio stin imera tou psuchous, kai san to xidi epano se nitro, etsi einai autos pou psallei asmata se lupimeni kardia. an peinaei o echthros sou, dos' tou psomi na faei kai an dipsaei, potise ton nero epeidi, tha episoreuseis karbouna fotias epano sto kefali tou, kai o kurios tha se antameipsei. o borias anemos diochnei ti brochi kai to orgismeno prosopo ti glossa pou upopsithurizei. kalutera na katoikei kapoios se mia gonnia domatiou, para se ena euruchoro spiti me filoniki gunaika. san to kruo nero se psuchi pou dipsaei, etsi einai oi agathes aggelies apo makrini gi. o dikaios sfallontas mprosta ston asebi einai san tholi pigi, kai molusmeni brusi. kathos den einai kalo na troei kaneis polu meli, etsi den einai endoxo na zitaei kaneis ti diki tou doxa. opoios den krataei to pneuma tou, einai san mia katedafismeni kai ateichisti poli.

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opos to chioni mesa sto kalokairi, kai opos i brochi mesa ston therismo, etsi i timi den armozei ston afrona. opos periferetai to spourgiti, opos petaei ologura to chelidoni, etsi i adiki katara den tha ftasei ston skopo tis. mastigia gia to alogo, kai chalinari gia to gaidouri, kai rabdos gia ti rachi ton afronon. mi apantas ston afrona sumfona me tin afrosuni tou, gia na mi gineis ki esu omoios m' auton. na apantas ston afrona sumfona me tin afrosuni tou, gia na mi einai sofos sta matia tou. opoios stelnei minuma diamesou tou afrona, kobei ta podia tou kai pinei zimia. kathos ta skeli tou cholou kremontai anofeli, etsi einai kai i paroimia sto stoma ton afronon. opos ekeinon pou desmeuei mia petra mesa se sfendoni, etsi einai kai opoios dinei timi ston afrona. opos to agkathi pou sprochnetai sto cheri tou methusou, etsi einai kai i paroimia sto stoma ton afronon. o dunastis molunei ta panta, kai misthonei



tous afrones mishthonei kai tous parabates. opos to skuli gurizei ston emeto tou, etsi kai o afronas epanalambanei tin afrosuni tou. eides anthropo, pou nomizei ton eauto tou sofo; perissoteri elpida einai apo ton afrona, para ap' auton. o okniros leei: lioniari einai ston dromo, lioniari einai stis plateies. opos i porta peristrefetai stis strofigges tis, etsi kai o okniros sto krebati tou. o okniros boutaei to cheri tou stin piatela, barietai omos na to gurisei sto stoma tou. o okniros nomizei ton eauto tou sofotero apo epta sofous gnomodotes. opoios, perontas, anakateuei ta se filonikia, pou den ton afora, moiazei m' ekeiron pou planei ena skuli apo ta autia. opos o maniakos, pou richnei floges, beli, kai thanato, etsi einai kai o anthropos pou apataei ton plision tou, kai leei: den to ekan ego paizontas; opou den uparchoun xula, i fotia sbinei kai opou den uparhei psithuristis, i filonikia isuchazei. ta karbouna einai gia tin anthrakia, kai ta xula gia ti fotia, kai o filonikos anthropos gia na anabei filonikies. ta logia tou psithuristi katapinontai me eucharistisi, kai katebainoun sta endomucha tis kollias. ta entherma cheili me poniri kardia, einai san skouria apo asimi, pou echei epichristei epano se pilino agego. opoios misei, upokrinetai me ta cheili tou, kai michaneuetai dolo mesa stin kardia tou. otan milaei filofrona, mi ton pisteueis epeidi, mesa stin kardia tou echei epta bdelugmata. opoios skepazei to misos me dolo, i poniria tou tha fanerothei sto meson tis sunaxis. opoios skabei lakko, tha pesei o idios s' auton kai i petra tha gurisei epano s' ekeiron pou tin kulaei. i analithis glossa misei autous pou katathlibontai ap' auti kai to apatilo stoma ergazetai katastrofi.

## 27

mi kauchasai stin auriani imera epeidi, den xereis ti tha gennisei i imera. as se epainei allos, ki ochi to stoma sou xenos, ki ochi ta cheili sou. baria einai i petra, kai dustastachi i ammos i orgi, omos, tou afrona einai baruteri ki apo ta duo. o thumos einai skliros, kai i orgi oxeia alla, poios mporei na stathei mprosta sti zilotupia; o faneros elegchos einai kaluteros para i kruptomeni agapi. pliges filou einai pistes filimata, omos, echthron, poluarithma. i chortasmeni psuchi apostrefetai tin kirithra stin peinasmeni psuchi, omos, kathe ti pikro fainetai gluko. opos to pouli pou planietai makria apo ti folia tou, etsi einai kai o anthropos pou planietai makria apo ton topo tou. ta mura kai ta thumiamata eufrainoun tin kardia, kai i glukutita tou filou me tin egkardia sumbouli. ton filo sou kai ton filo tou patera sou mi ton egkataleipeis mesa sto spiti, omos, tou adelfou sou mi mpeis stin imera

tis sumforas sou epeidi, kalutera einai enas geitonas konta, para enas adelfos makria. gie mou, gine sofos kai eufraine tin kardia mou, gia na echo ti na apanto s' ekeiron pou me oneidizei. o fronimos problepei to kako, kai krubetai oi afrones, omos, exakolouthoun ton dromo tous, kai timorountai. pare to imatio ekeiron pou egguatai gia enan xeno kai pare enechuro ap' auton, pou egguatai gia xena pragmata. autos pou sikonetai to proi kai eulogei me megali foni ton plision tou tha theorithei san na ton katarietai. to akatapausto staximo se mia brocheri imera, kai i filoniki gunaika, einai omoia autos pou tin krubei, krubei ton anemo kai to muro sta dexia tou, kaitoi krummeno fonazei. to sidero akonizei to sidero kai o anthropos akonizei to prosopo tou filou tou. autos pou fulattei ti sukia, tha faei ton karmo tis ki autos pou fulattei ton kurio tou, tha timithe. opos mesa sto nero antapokrinetai prosopo se prosopo, etsi kai i kardia anthropou se anthropo. o adis kai i apoleia den chortainoun kai ta matia tou anthropou den chortainoun. to asimi dokimazetai me to choneutiri, kai to chrusafi me to kamini o anthropos, omos, me to stoma ekeiron pou ton egkomiazoun. ki an kopaniseis ton afrona me enan kopano mesa se goudi, anamesa se sitari pou kopanizetai, i afrosuni tou den tha apochoristei ap' auton. proseche na gnorizeis tin katastasi ton poimnion sou, kai na epimeleisai kala ta kopadia sou epeidi, o ploutos den menei gia panta oute to diadima apo genea se genea. to chortari blastanei, kai i chloi anafainetai, kai ta chorta ton bounon mazeuontai. ta arnia einai gia ta endumata sou, kai oi tragoi gia tin pliromi tou chorafiou. kai tha echeis afthono gala kat-sikion gia tin trofi sou, kai gia tin trofi tis oikogeneias sou, kai ti zoi ton upiretrion sou.

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oi asebeis feugoun, an kai den tous katediokei kanenas eno oi dikaioi echoun tharros san lioniari. exaitias ton amartimaton tou topou, polloi einai oi archontes tou me enan, omos, suneto kai noimona anthropo, to politeuma tou tha diarkei. enas ftochos anthropos pou, omos, dunasteuei tous ftochous, einai san ti brochi pou katakluzei, kai den dinei psomi. osoi egkataleipoun ton nomo, egkomiazoun tous asebeis all' osoi fulattoun ton nomo, tous antimachontai. oi kakoι anthropoi den tha ennoisoun krisi autoi, omos, pou zitoun ton theo tha katalaboun ta panta. kaluteros o ftochos, pou perpataei stin akeraiotita tou, para o diestrammenos stous dromous tou, esto kai an einai plousios. autos pou fulattei ton nomo einai gios sune-tos o filos, omos, ton asoton katantropiazei ton patera tou. autos pou auxanei tin pe-

riousia tou me toko, kai pleonexia, ti sugkentroni gi' auton pou eleei tous ftochous. ekeinos pou apostrefei to auti tou apo to na akouei ton nomo, akoma kai i proseuchi tou tha einai bdelugma. ekeinos pou apoplanaei tous eutheis se kako dromo, autos tha pesei ston idio tou ton lakko oi amemptoi, omos, tha klironomisoun agatha. o plousios anthropos nomizei ton eauto tou sofo o sunetos ftochos, omos, ton exelegchei. otan oi dikairoi thriambeuoun, megali einai i doxa otan, omos, upsonontai oi asebeis, oi anthropoi krubontai. autos pou krubei tis amarties tou, den tha euodothei all' autos, pou tis exomologetai kai tis egkatalepei, tha eleithe. makarios o anthropos pou fobatai pantote opoios, omos, skiliraiei tin kardia tou, tha pesei se sumfora. liontari pou bruchazei, kai arkouda pou peinaei, einai o asebis dioikitis epano se enan penichro lao. o igemonas pou stereitai sunesi, plithainei tis kata dunasteies ekeinos, omos, pou misei tin arpagi, tha makrune i tis imeres tou. o anthropos pou einai enochos gia aimata anthropou, tha speusei ston lakko kanenas den tha ton kratisei. opoios perpataei me akeraiotita, tha sothei omos, o diestrammenos stous dromous tou tha pesei monomias. autos pou ergazetai ti gi tou, tha chortasei psomi eno autos pou akolouthei tous mataiofrones, tha gemisei apo ftocheia. o pistos anthropos tha echei polli eulogia opoios, omos, speudei na ploutisei, den tha meinei atimoritos. to na einai kaneis prosopoliptis, den einai kalo epeidi, o anthropos autou tou eidous tha anomisei gia ena kommati psomi. autos pou echei poniro mati, speudei na ploutisei, kai den katalabainei oti i sterisi tharthei epano tou. ekeinos pou elegchei enan anthropo, usterata tha brei perissoteri chari, para ekeinos pou kolakeuei me ti glossa. autos pou klebeu ton patera tou i ti mitera tou, kai leei: auto den einai amartia, autos einai suntrofos tou listi. o alazonas stin kardia diegeirei erides ekeinos, omos, pou echei to tharros tou epano ston kurio, tha pachune. autos pou echei to tharros tou epano sti diki tou kardia, einai afronas all' autos pou perpataei me sofia, autos tha sothei. opoios dinei stous ftochous, den tharthei se sterisi opoios, omos, apostrefei ta matia tou, tha echei polles katares. otan upsonontai oi asebeis, oi anthropoi krubontai otan, omos, ekeinoi chanontai, oi dikairoi plithainoun.

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o anthropos pou, kathos elegchetai, skilirune i ton trachilo, tha afanistei xafnika, kai choris giatreia. otan oi dikairoi megalunthoun, eufrainetai o laos otan, omos, o asebis exousiazetai, stenazei o laos. opoios agapaei ti sofia, eufrainei ton patera tou opoios, omos,

sunanastrefetai me pornes, ftheirei tin periousia tou. o basiliass stereonei ton topo me ti dikaiosis, eno o doroliptis ton katastrefei. o anthropos, pou kolakeuei ton plision tou, aplonei dichtu mprosta apo ta bimata tou. o kakos anthropos pagideuetai stin anomia o dikaios, omos, psallei kai eufrainetai. o dikaios pairnei gnosi tis krisi ton peniton o asebis den katalabainei gnosi. oi chleuastes anthropoi katakaine tin poli me fotia oi sofoi, omos, apostrefoun tin orgi. o sofos anthropos, echontas diafora me ton afrona anthropo, eite orgizetai eite gelaei, den briskei anapausi. oi andres ton aimaton misoun ton amempto, oi eutheis, omos, ekzitoun ti zoi tou. o afronas ekthetei oli tou tin psuchi eno o sofos tin anachaitizei pros ta piso. an o dioikitis prosechei se analithi logia, oloi oi upiretes tou ginontai asebeis. penitas kai daneistis sunantiountai o kurios fotizei ta matia kai ton duo. o thronos tou basilia, pou krinei tous ftochous me alitheia, tha stereothei gia panta. i rabdos kai o elegchos dinoun sofia all' ena egkataleimmeno paidi ntropiazetai ti mitera tou. otan plithainoun oi asebeis, perisseuei i anomia oi dikairoi, omos, tha doun tin ptosi tous. na diapaidegogeis ton gio sou, kai tha sou ferei anapausi kai tha ferei idoni stin psuchi sou. opou den uparchei orasi, o laos diaftheiretai einai de makarios ekeinos pou fulattei ton nomo. o doulos den tha diorthothei me logia epeidi, katalabainei men, alla den upakouei. eides anthropo grigorno sta logia tou; perissoteri elpida einai apo ton afrona para ap' auton. an kapoios anatrefei apo paidi ton doulo tou me truferotita, sto telos tha ginei gios. o oxuthumos anthropos exaptei filonikia, kai o orgilos anthropos plithainei anomies. i uperifaneia tou anthropou tha ton tapeinosei eno o tapeinofronas apolambanei timi. o summeristis tou klefti misei ti diki tou psuchi akouei ton orko, kai den omologe i. o fobos tou anthropou stinei pagida eno, autos pou empisteuetai ston kurio, tha einai se asfaleia. polloi zitoun to prosopo tou igemona i krisi, omos, tou anthropou einai apo ton kurio. o adikos anthropos einai bdelugma stous dikaios kai o euthus ston dromo tou, einai bdelugma stous asebeis.

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ta logia tou agour, tou giou tou iakai o chrimos, diladi, pou o anthropos milise ston ithiil, pros ton ithiil, kai ton oukal. bebaia, ego eimai o pleon afronas apo tous anthropous, kai fronsi anthropou den uparchei mesa mou kai den ematha ti sofia oute xero ti gnosi ton agion. poios anebike ston ourano kai katebike; poios sugkentrose ton anemo sta cheria tou; poios desmeuse ta nera mesa se imatio; poios stereose ola ta

akra tis gis; poio einai to onoma tou; kai poio to onoma tou uiou tou, an xereis; kathe logos tou theou einai dokimasmenos einai aspida s' ekeinous pou empisteuontai s' auton. mi prostheseis sta logia tou mipos se elegxei, kai bretheis pseutis. duo pragmata zitao apo sena mi mou ta arnithes prin pethano mataiotita kai analithi logo apomakrune apo mena ftocheia kai plouto mi mou doseis na me trefeis me autarki trofi mipos chortaso, kai se arnitho, kai po: poios einai o kurios; i, mipos, kathos bretho ftochos, klepso, kai paro epipolaia to onoma tou theou mou. mi katalaleis upireti ston kurio tou mipos kai se katarastei, kai bretheis enochos. uparchei genea, pou katarietai ton patera tis, kai den eulogei ti mitera tis. uparchei genea kathari sta matia tis, alla den einai plumeni apo tin akatharsia tis. uparchei genea, tis opoias ta matia poso psila einai! kai ta blefara tis uperifana! uparchei genea, pou ta dontia tis einai romfaies, kai oi mulodontes machaires, gia na katarone tous ftochous apo ti gi, kai tous aporous anamesa apo tous anthropous. i bdella echei duo thugateres, pou fonazoun: fere, fere. ta tria auta den chortainoun pote, malista ta tessera den lene pote: arkei. o adis, kai i steira mitra i gi, i opoia den chortainei apo nero kai i fotia, pou den lee: arkei. to mati, pou empazei ton patera tou, kai katafronei na upakousei sti mitera tou, oi korakes tis charadras tha to bgaloun, kai tha to fane oi neossoi ton aeton. auta ta tria mou einai thaumasta, malista ta tessera den ta ennoo ta ichni tou aetou ston ourano ta ichni tou fidiou epano ston bracho ta ichni tou ploiou sto meson tis thalassas kai ta ichni tou anthropou sti nioti tou. tetoios einai o dromos tis moichalidas gunaikas troei, kai skoupizei to stoma tis, kai lee: den epraxa anomia. gia tria pragmata tarazetai i gi, malista gia tessera, ta opoia den mporei na upoferei gia ton doulo, otan basileusei kai ton afrona, otan chortasei psomi gia ti misiti gunaika otan pantreutei kai ti douli, otan dixoei tin kuria tis. auta ta tessera einai elachista epano sti gi, einai omos sofotata ta murgigia, pou einai enas adunatos laos, etoimazoun omos tin trofi tous mesa sto kalokairi oi asboi ton brachon, pou einai enas anischuros laos, kanoun, omos, tis folies tous epano se bracho oi akrides, pou den echoun basilia, bgainoun, omos, oles mazi, kata tagmata o askalabos, pou upobastazetai sta cheria, kai diamenei sta palatia ton basiliadon. auta ta tria badizoun kala, malista, ta tessera perpatoun me euprepeia to liontari, pou einai to ischurotero apo ta zoa, kai den strefei apo to prosopo kapoiou o peteinos, akoma kai o tragos kai o basiliass, perikuklomenos apo ton lao tou. an epraxes me afrosuni upsonontas ton eauto sou, kai an bouleuthikes

kako, bale to cheri epano sto stoma. epeidi, opoios chtipaei to gala, bgazei bouturo kai opoios piezei ti muti, bgazei aima kai opoios erethizei orgi, proxenei maches.

## 31

ta logia tou basilia lemouil, o chrismos pou i mitera tou ton didaxe. ti, gie mou; kai ti, paidi tis koilias mou; kai ti, gie ton euchon mou; mi doseis tis dunameis sou stis gunaikes oute tous dromous sou stis afanistries ton basiliadon. den einai ton basiliadon, lemouil, den einai ton basiliadon na pinoun kراسι oute ton igemonon na pinoun sikera mipos kai, otan pioun, xechasoun ton nomo, kai diastrepsoun tin krisi kapoiou thlimmenou. na dinete sikera stous thlimmenous, kai kراسι stous pikramenous stin psuchi gia na pioun kai na lismonisoun ti ftocheia tous, kai na mi thumountai pia ti dustuchia tous. anoige to stoma sou uper tou afonou, uper tis krisis olon ton egkataleimmenon. anoige to stoma sou, na krineis dikaia, kai na uperaspizesai ton ftocho kai ton aporo. mia enareti gunaika poios tha brei; epeidi, mia tetoiou eidous gunaika einai polu pio polutimi, perissotero akoma kai apo ta margaritaria. i kardia tou andra tis tharrei epano s' auti, kai den tha stereitai apo afthonia. tha tou fernei kalo, kai ochi kako, oles tis imeres tis zois tis. zitaei malli kai linari, kai ergazetai me ta cheria tis eucharistos. einai san ta ploia ton emporon fernei tin trofi tis apo makria. kai sikoneitai, eno einai akoma nuchta, kai dinei trofi stin oikogeneia tis, kai erga stis upiretries tis. koitazei ena chorafi, kai to agorazei apo ton karmo ton cherion tis futeuei ampelona. zonei tin osfu tis me dunami, kai enischuei tous brachiones tis. aisthanetai oti to emporio tis einai kalo to luchnari tis den sbinetai ti nuchta. bazei ta cheria tis sto adrachti, kai krataei sto cheri tis ti roka. anoigei to cheri tis stous ftochous, kai aplonei to cheri tis stous aporous. den fobatai to chioni gia tin oikogeneia tis epeidi, olokliri i oikogeneia tis einai ntumenoi dipla. kanei gia ton eauto tis skepasmata to enduma tis einai bussos kai porfura. o andras tis gnorizetai stis pules, otan kathetai anamesa stous presbuterous tou topou. kanei lepto pani, kai to poulaei kai dinei zones stous emporous. ischu kai euprepeia einai ntumeni kai eufrainetai gia ton mellontiko kairo. anoigei to stoma tis me sofia kai epano sti glossa tis einai nomos eumeneias. epagrupnei sti diakubernisi tou spitou tis, kai psomi oknirias den troei. ta paidia tis sikonontai kai ti makarizoun o andras tis, kai tin epainei polles thugateres ferthikan axia, esu, omos, tis xeperases oles. pseutiki einai i chari, kai mataii i omorfia i gunaika i opoia fobatai ton kurio, auti

tha epaineitai. doste tis apo ton karmo ton  
cherion tis kai ta erga tis as tin epainoun stis  
pules.

upirche kapoios anthropos sti gi tis ausitidas, pou onomazotan iob kai o anthropos autous itan amemptos kai euthus, kai fobotan ton theo, kai emene makria apo kako. kai s' auton gennithikan epta gioi kai treis thugateres. kai ta ktini tou isan 7.000 probata, kai 3.000 kamiles, kai 500 zeugaria bodion, kai 500 gaidouria, kai ena megalo plithos apo upiretes kai o anthropos ekeinos itan o megaluteros apo olous tous katoikous tis ananolis. kai oi gioi tou pigainan kai ekanan sumposia sta spitia tous, kathe enas kata ti diki tou imera, kai estelnan kai proskalousan tis treis adelfes tous gia na trone kai na pinoun mazi tous. kai otan teleionan oi imeres tou sumposiou, o iob estelne kai tous agiaze, kai, kathos sikonotan to proi, prosferne olokautomata, sumfona me ton arithmo olon tous epeidi, o iob elege: mipos oi gioi mou amartisan, kai blasfimisan ton theo stin kardia tous. etsi ekane o iob, pantote. kai kapoia imera, oi gioi tou theou irthan na parastathoun mprosta ston kurio, ki anamesa s' autous irthe kai o satanas. kai o kurios eipe ston satana: apo pou erchesai; kai o satanas apantise ston kurio, kai eipe: afou diabika ologura ti gi, kai perpatisa mesa s' auti, namai. kai o kurios eipe ston satana: ebales ton nou sou epano ston doulou mou ton iob, oti den uparchei omoios tou sti gi, anthropos amemptos kai euthus, o opoiios fobatai ton theo, kai apechei apo kako; kai o satanas apantise ston kurio, kai eipe: mipos o iob dorean fobatai ton theo; den ton periefraxes apo pantou, kai to spiti tou, kai ola osa echei; ta erga ton cherion tou eulogises, kai ta ktini tou plithunan epano sti gi omos, aplose tora to cheri sou, kai aggixe ola osa echei, gia na deis an den se blasfimisei kata prosopo. kai o kurios eipe ston satana: des, sto cheri sou ola osa echei monon epano s' auton mi baleis to cheri sou. kai o satanas bgike mprosta apo ton kurio. kai kapoia imera oi gioi tou kai oi thugateres tou etrogan kai epinan krasi, sto spiti tou prototokou adelfou tous. kai enas minutis irthe ston iob, kai eipe: ta bodia arotrian, kai ta gaidouria eboskan konta tous kai epanon epano tous oi sabaioi kai ta arpaxan kai tous doulous tous pataxan me machaira kai monos ego diasothika gia na sou to anaggeilo. eno autos akoma milouse, irthe ki enas allos, kai eipe: fotia epese apo ton ourano, kai ekapse ta probata kai tous doulous, kai tous kathefage kai monos ego diasothika gia na sou to anaggeilo. eno autos akoma milouse, irthe ki allos enas, kai eipe: oi chaldaioi ekanan treis lochous, kai eformisan stis kamiles, kai tis arpaxan kai tous doulous tous pataxan me machaira kai monos ego diasothika gia na

sou to anaggeilo. eno autos akoma milouse, irthe ki enas allos, kai eipe: oi gioi sou kai oi thugateres sou etrogan kai epinan krasi sto spiti tou prototokou adelfou tous kai xafnou, irthe enas megalos anemos apo tin pera pleura tis erimou, kai chtupise tis tesseris gonies tou spitiau, kai epese epano sta paidia, kai pethanan kai monos ego diasothika gia na sou to anaggeilo. tote, o iob, afou sikothike, eschise to epanofori tou, kai xurise to kefali tou, kai epese epano sti gi, kai proskunise, kai eipe: gumnos bgika apo tin koilia tis miteras mou, kai gumnos tha epistrepso ekei o kurios edose, kai o kurios afairese as einai eulogimeno to onoma tou kuriou. se ola auta o iob den amartise, kai den edose afrosuni ston theo.

## 2

kai kapoia imera, oi gioi tou theou irthan na parastathoun mprosta ston kurio ki anamesa s' autous irthe kai o satanas, gia na parastathe mprosta ston kurio. kai o kurios eipe ston satana: apo pou erchesai; kai o satanas apantise ston kurio, kai eipe: afou diabika ologura ti gi, kai perpatisa mesa s' auti, namai. kai o kurios eipe ston satana: ebales ton nou sou epano ston doulou mou ton iob, oti den uparchei omoios tou sti gi, anthropos amemptos kai euthus, o opoiios fobatai ton theo, kai apechei apo kako; ki akoma krataei ti akeraiotita tou, an kai me paroxunes enantion tou, gia na ton exolothreuso choris aitia. kai o satanas apantise ston kurio, kai eipe: derma gia derma, kai ola osa echei o anthropos tha ta dosei gia ti zoi tou entoutois, aplose to cheri sou, kai aggixe ta kokala tou, kai ti sarka tou, gia na deis an den se blasfimisei kata prosopo. kai o kurios eipe ston satana: des, autos einai sto cheri sou monon ti zoi tou na fulaxeis. tote, o satanas bgike apo mprosta apo ton kurio, kai pataxe ton iob me ena kako elkos, apo to pelma ton podion tou mechri tin korufi tou. kai pire konta tou ena kommati apo keramidi, gia na xunetai m' auto kai kathotan sto meson tis stachtis. tote, i gunaika tou eipe s' auton: akoma kratas tin akeraiotita sou; blasfimise ton theo, kai pethane. ki ekeinos eipe s' auti: milises opos milaei mia apo tis afrones gunaikes ta agatha monacha tha dechthoume apo ton theo, kai ta kaka den tha ta dechthoume; se ola auta o iob den amartise me ta cheili tou. kai kathos oi treis filoi tou iob akousan ola auta ta kaka pou eichan erthei epano tou, irthan kathe enas apo ton topo tou o elifas o thaimanitis, kai o bildad o sauchitis, kai o sofara o naamathitis epeidi, eichan sumfonisei narthoun mazi, gia na ton sullupithoun kai na ton parigorisoun. kai otan apo makria sikosan ta matia tous, kai den ton gnorisan, upsosan ti foni

tous, kai eklapsan kai eschisan o kathenas to imatio tou, kai errixan choma epano sta kefalia tous pros ton ourano. kai kathisan mazi tou epano sti gi epta imeres kai epta nuchtes, kai kanenas den tou eipe enan logo, epeidi eblepan oti o ponos tou itan uperbolika megalos.

### 3

ustera ap' auta, o iob anoixe to stoma tou, kai katarastike tin imera tou. kai o iob milise, kai eipe: eithe na chathei i imera kata tin opoia gennithika, kai i nuchta kata tin opoia eipan: gennithike arseniko. i imera ekeini na einai skotadi o theos apo pano na mi tin anazitisei, kai na mi fexei epano tis fos. skotadi kai skia thanatou na tin amaurosoun pukno skotadi na kathisei epano tis. narthoun epano tis os pikrotati imera. ekeini ti nuchta na epikratisei skotadi na mi sugkatalechthei stis imeres tou chronou na mi mpei stis imeres ton minon. na, erimi na einai ekeini i nuchta epano tis na mi erthei charmosuni foni. na tin katarastoun autoi pou katarontai tis imeres, oi etoimoi na anegeiroun to penthos tous. na skotistoun ta asteria tis esperas tis na prosmenei fos, kai na mi erchetai kai na mi dei ta blefara tis augis epeidi, den ekleise tis portes tis koilias tis miteras mou, kai den ekrupte ti thlipsi apo ta matia mou. giati den pethana apo ti mitra; kai den exepneusa molis eicha bgei apo tin koilia; giati me upodechthikan ta gonata; i, giati oi mastoi, gia na thilasoi; epeidi, tora tha imoun xaplogenoi kai tha isuchaza tha koimomoun tote tha imoun se anapausi, mazi me basilades kai sumboulous tis gis, pou oikodomousan erimoseis i, me archontes, pou echoun chrusafi, pou gemisan ta spitia tous me asimi i, san krummeno exambloma den tha upircha, san brefti pou den eidan fos. ekei, oi asebeis stamatoun na tarazoun, ki ekei anapauontai oi kourasmenoi ekei anapauontai mazi oi aichmalotoi foni katadunasti den akoun ekei briske tai o mikros kai o megalos kai o doulos, pou einai eleutheros apo to afentiko tou. giati dothike fos ston dustuchismo, kai zoi ston pikrameno stin psuchi, oi opoioi pothoun ton thanato, kai den petuchainoun, an kai skaboun gi' auton perissotero para gia krummenous thisauros, oi opoioi uperchairontai, upereufrainontai, otan broun ton tafo; giati dothike fos se anthropo, pou o dromos tou einai krummenos, kai pou ton periekleise o theos; epeidi, prin apo to fagito mou erchetai o stenagmos mou, kai ta mougkrita mou xechunontai san nera. epeidi, ekeino pou fobomoun, mou sunebike, ki ekeino pou tromaza irthe epano mou. den eicha eirini oute anapausi oute isuchia orgi irthe epano mou.

### 4

tote, apantise o elifas o thaimanitis, kai eipe: an epicheirisoume na sou milisoume, tha dusarestitheis; alla, poios mporei na kratithei apo to na milisei; des, esu echeis nouthetisei pollous, kai echeis dunamosei adunata cheria. ta logia sou upostirixan tous klonizomenous, kai gonata pou lugizan ta endunamoses. kai, tora, irthe epano sou touto, kai baruthumeis se aggizei, kai tarazesai. o fobos sou den einai to tharros sou, kai i euthutita ton dromon sou i elpida sou; thumisou, parakalo poios, eno itan athoos, apolestike; kai pou exolothreutikan oi euthesis; opos echo dei ego, osoi arotriasan anomia, kai espeiran asebeia, tis therizoun exolothreountai apo to fusima tou theou, kai apo tin pnoi ton muktiron tou afanizontai to mougkrito tou liontariou, kai i foni tou agriou liontariou, kai to mougkrisma apo ta liontarakia, esibsan to liontari chanetai apo elleipsi thiramatos, kai ta liontarakia tou thilukou liontariou diaskorpizontai. kai enas logos irthe se mena krufa, kai to auti mou pire kati ap' auton. mesa stous stochasmos gia ta oramata tis nuchtas, otan bathus upnos peftei stous anthropous, me epiase friki kai tromos, kai sugklonise polu ta kokala mou. kai ena pneuma perase apo mprosta mou, kai oi triches tou somatos mou anasikothikan stathike, all' ego den diekrina ti morfi tou ena schima fanike mprosta sta matia mou akousa ena lepto fusima, kai mia foni, pou elege: tha einai o anthropos pio dikaos apo ton theo; tha einai o anthropos pio katharos apo ton dimiourgo tou; des, autos den empisteuetai stous doulous tou, kai stous aggelous tou blepei elattoma poso mallon s' ekeinous pou katoikoun se pilina spitia, pou echoun to themelio tous mesa sto choma, afanizontai mprosta sto sarak; apo to proi mechri tin espera ftheirontai afanizontai gia panta, choris kanenas na to katalabei. to megaleio tous, pou uparchei s' autous, den parerchetai; pethainoun, all' ochi me sofia.

### 5

kalese, tora, an kapoios sou apantisei; kai se poious apo tous agious tha apoblepssei; epeidi, i orgi foneuei ton afrona kai i aganaktisi thanatonei ton moro. ego eida ton afrona na rizonei all' amesos proeipa to spiti tou katarameno. oi gioi tou einai makria apo ti sotiria, kai mprosta stin puli katapiezontai, kai den uparchei kanenas pou na eleutheronei ton therismo tous katatroei autos pou peinaei, kai ton arpazei apo ta agkathia, ki autos pou dipsaei katapinei tin periousia tous. epeidi, i thlipsi den bgainei apo to choma oute i lupi blastainei

apo ti gi all' o anthropos gennietai gia ti lupi, kathos ta neogennita ton aeton, gia na petoun psila. ego, omos, tha epikalesto ton theo, kai ston theo tha enapotheso tin upothesi mou o opoios kanei anexichniasta megaleia, anarithmita thaumasia o opoios dinei brochi epano sto prosopo tis gis, kai stelnei nera epano sto prosopo ton chorafion o opoios upsoneti tous tapeinous, kai sikonei se sotiria tous thlimmenous o opoios diaskorpizei tis boules ton panourgon, kai ta cheria tous den mporoun na pragmatopoisoun tin epicheirisi tous o opoios sullambanei tous sofous stin panourgia tous kai anatrepetai i bouli ton dolion anthropon tin imera sunantoun skotadi, kai to mesimeri psilafoun kathos mesa se nuchta. omos, lutronei ton ftocho apo ti romfaia, apo to stoma tous, kai apo to cheri tou ischurou. kai o ftochos echei elpida, eno to stoma tis anomias frazetai. prosexe, makarios o anthropos, pouton elegchei o theos gi' auto, mi katafroneis tin paideia tou pantodunamou epeidi, autos pligonei, kai epidenei, chtupaei, kai ta cheria tou giatreuoun. mesa se exi thlipseis tha se eleutherosei kai stin ebdomi den tha se aggxiei kako. mesa stin peina tha se lutrosei apo thanato kai se polemo apo cheria romfaias. apo mastiga glossas tha eisai fulagmenos kai apo ton eperchomeno olethro den tha fobitheis. tha perigelas ton olethro kai tin peina kai apo ta thiria tis gis den tha fobitheis. epeidi, tha echeis summachia me tis petres tis pediadas kai ta thiria tou chorafiou tha eirineuoun mazi sou. kai tha gnoriseis oti sti skini sou uparchei eirini, kai tha episkeftheis to spiti sou, kai den tha sou leipei tipote. kai tha gnoriseis oti to sperma sou einai polu, kai ta eggonia sou san ti botani tis gis. ston tafo thartheis se bathia girateia, opos i thimonia tou sitariou mazeuetai ston kairo tis. na, auto exichniasame, etsi echei to pragma akouse to, kai gnorise to ston eauto sou.

## 6

kai o iob apantise, kai eipe: eithe na zugizotan pragmatika i lupi mou, kai i sumfora mou na empaine olokliri, mazi, epano stin plastigga! epeidi, tora tha itan pio baria apo tin ammo tis thalassas gi' auto ta logia mou katapinontai. epeidi, ta beli tou pantodunamou briskontai mesa mou, apo ta opoia to pneuma mou pinei to farmaki tous oi tromei tou theou paratassontai enantion mou. gkarizei o agrios gaidaros konta sto chortari; i, mougkrizei to bodi konta sti fatni tou; trogetai to anosto choris alati; i, uparchei geusi sto aspradi tou augou; ta pragmata, pou i psuchi mou apostrefotan na aggxiei, ginan san to aidiasiko fagito mou. eithe na apolambana to aitima mou, kai

o theos na mou edine tin epithumia mou! kai o theos na ithele na euarestithe na me afanisei na exapolusei to cheri tou, kai na me kopsei! ki akoma, tha einai i parigoria mou, oti, kai an katanalotho mesa sti thlipsi, ki autos den me lupithe, ego ta logia tou agiou den ta ekruptsa. poia einai i dunami mou, oste na egkartero; kai poio einai to telos mou, oste i psuchi mou na upoferei; mipos i dunami mou einai dunami apo petres; i, i sarka mou einai chalkos; mipos den eleipse mesa mou oloklirotika i boitheia mou; kai i sotiria den apomakrunthike apo mena; ston thlimmeno ofeiletai eleos apo ton filo tou autos, omos, egkateleipse ton fobo tou pantodunamou. oi adelfoi mou ferthikan apatila san cheimarros, perasan san reuma cheimarron pou tholonontai apo ton pago, stous opoious to chioni dialuetai otan thermanthoun, ekleipoun otan ginei thermotita, exaleifontai apo ton topo tous ta ichni tis poreias tous sustrefontai katantoun sto miden, kai chanontai ta plithi tis thaima thorousan, oi sunodoiporoi tis seba tous perimenan diapseustikan apo tin elpida tous irthan ekei, kai ntropiastikan. tora, ki eseis eiste opos autoi eidate tin pligi mou, kai tromaxate. mipos ego eipa: ferte mou; i: doste mou ena doron apo tin periousia sas; i: eleutheroste me apo to cheri tou echthrou; i: lutroste me apo to cheri ton ischuron; di-daxte me, ki ego tha siopiso kai deixte mou se ti esfala. poso dunata einai ta sosta logia! o elegchos sas, omos, ti apodeiknuai; fantazete na elegxete logia, eno oi omilies tou apelpismenou einai san anemos; pragmatika, eseis peftete epano ston orfano, kai skabete lakko ston filo sas. tora, loipon, euarestitheite na koitaxete se mena, epeidi, mprosta sas einai to pragma, an ego pseudo-mai. epistrepste, parakalo as mi ginei adikia nai, epistrepste pali i dikaosuni mou briske-tai s' auto. uparchei adikia sti glossa mou; o ouraniskos mou den mporei na diakrinei ta dieftharmena;

## 7

o bios tou anthropou den einai ekstrateia epano sti gi; oi imeres tou den einai san tis imeres enos misthotou; opos o doulous epipotheti ti skia, kai opos o misthotos perimenei ton mistho tou, etsi ki ego pira gia klironomia mines mataiotitas, kai mou dioristikan nuchtes odunires. otan plagiazo, leo: pote tha sikotho, kai pote tha perasei i nuchta; kai eimai gematos apo anisuchia mechri tin augi. i sarka mou einai ntumeni ologura me skoulikia kai bolous apo choma to derma mou xeschizetai, kai trechei ugro. oi imeres mou einai tachuteras apo tin kerkida tou ufanti, kai chanontai choris elpida. thumiso oti, i zoi mou einai anemos to

mati mou den gurizei piso gia na dei agatho. to mati ekeinou pou me blepei den tha me dei xana ta matia sou einai epano mou, ki ego den uparcho. opos to sunnefo dialue- tai kai chanetai, etsi ki autos pou katebainei ston tafo den tha xananebei den tha guri- sei pleon sto spiti tou, kai o topos tou den tha ton gnorisei pleon. gi' auto, ego den tha kratiso to stoma mou tha miliso mesa stin agonia tou pneumatous mou tha thrinologiso mesa stin pikria tis psuchis mou. thalassa eimai i kitos, oste ebales epano mou fulaka; otan leo: to krebati mou tha me parigori- sei, to stroma mou tha elafuneui to para- pono mou, tote, me fobizeis me oneira, kai me kataplissei me oraseis kai i psuchi mou dialegei agchoni, kai thanato, para ta kokala mou. aidiasa den tha ziso pantotina paraiti- sou apo mena epeidi, oi imeres mou einai mataiotita. ti einai o anthropos oste ton megaluneis, kai bazeis ton nou sou epano tou; kai ton episkeptesai kathe proino, kai ton dokimazeis kathe stigmí; mechri pote den tha aposurtheis apo pano mou, kai den tha me afiseis, mechri na katapio to salio mou; amartisa ti mporo na kano se sena, di- atiriti tou anthropou; giati me ebales simadi sou, kai eimai baros ston eauto mou; kai gi- ati den den sugchoreis tin parabasi mou, kai den afaireis tin anomia mou; epeidi, usterá apo ligo tha koimamai sto choma kai to proi tha me anazitiseis, alla den tha uparcho.

8

kai o bildad o sauchitis apantise kai eipe: mechri pote tha milas auta ta pragmata; kai mechri pote ta logia tou stomatos sou tha einai opos enas sfodros anemos; mipos o theos anatrepei tin krisi; i, o pantodunamos anatrepei to dikaio; an oi gíoi sou amarti- san s' auton, tous paredose sto cheri tis anomias tous. an esu tha zitouses ton theo to proi, kai tha ekanes deiseis ston panto- dunamo an isoun katharos kai euthus, be- baia, tora tha sikonotan gia sena, kai i ka- toikia tis dikaiousinis sou tha eutuchouse. kai an i archi sou itan mikri, ta usterá sou tha megalonan uperbolika. epeidi, rotise, parakalo, gia tis proigoumenes genees, kai ereunise akribos gia tous pateres tous epeidi, emeis eimaste gchthesinoi, kai den xeroume tipote, gia ton logo oti, oi imeres mas epano sti gi einai skia den tha se didaxoun autoi, kai tha sou poun, kai tha proferoun logia apo tin kardia tous; thallei o papuros cho- ris pilo; auxanei o schoinos choris nero; eno einai akoma prasinos, kai atheristos, xiraine- tai prin apo kathe allo chortari. etsi einai oi dromoi olon ekeinon pou xechnou ton theo kai i elpida tou upokriti tha chathei i elpida tou tha kopei, kai to tharros tou tha einai opos o istos tis arachnis. tha stirichthei

epano sto spiti tou, entoutois auto den tha stathei orthio tha to kratisei, entoutois den tha anorthothei. einai chlomos mprosta ston ilio, kai to kladi tou aplonetai ston kipo tou. oi rizes tou periplekontai ston soro apo tis petres, kai dialegei ton petrodi topo. an exaleifthei apo ton topo tou, tote, tha ton arnithei, legontas: den se eida. des, auti einai i chara tou dromou tou, kai apo to choma tha anablastisoun alloi. des, o theos den tha aporripsei ton amempto, oute tha piasei to cheri ton kakopoion mechris otou gemisei to stoma sou apo gelio, kai ta cheili sou apo alalagmo. ekeinoi pou se misoun, tha ntuthoun ntropi kai i katoikia ton asebon den tha uparchei.

9

kai o iob apantise kai eipe: alithina, xero oti etsi echei to pragma alla, pos tha dikaio- thei o anthropos mprosta ston theo; an the- lisei na diadikastei mazi tou, den mporei na tou apantisei se ena apo chilia. einai so- fos stin kardia, kai krataios se dunami poios skilrunthike enantion tou kai eutuchise; au- tos metakinei ta bouna, kai den gnorizoun poios ta estrepse stin orgi tou. autos seiei ti gi apo ton topo tis, kai oi stuloi tis saleon- tai. autos prostazei ton ilio, kai den anatellei kai krubei ta asteria kato apo sfragida. au- tos monos ekteinei tous ouranous, kai pataei epano sta upsi tis thalassas. autos kanei ton arktouro, ton oriona kai tin pleiada, kai ta tameia tou notou. autos kanei anexi- chniasta megaleia, kai anarithmita thauma- sia. deste, diabainei konta mou, kai den ton blepo pernaei anamesa, kai den ton antilambanomai. deste, afairei poios tha ton empodisei; poios tha tou pei: ti kaneis; an o theos den apourei tin orgi tou, oi fouskomenoi apo uperifanea boithoi kata- ballontai apo kato tou. poso ligotero tha tou apantousa ego, dialegontas apenanti tou ta logia mou; ston opoio, kai an imoun dikaiois, den tha apantousa, alla tha zitousa eleos apo ton kriti mou. an kraxo, kai mou apantisei, den tha pisteua oti eisakouse ti foni mou. epeidi, me katasuntribei me anemostrobilo, kai plithainei tis pliges mou choris aitia. den me afinei na anapneuso, alla me chor- tainei me pikria. an prokeitai gia dunami, na, einai dunatos kai an gia krisi, poios tha dosei marturia gia mena; an ithela na dikaioso ton eauto mou, to stoma mou tha me katadikaze an elega: eimai amemptos, tha me apodeikneue dieftharmenon. kai an imoun amemptos, den tha frontiza gia ton eauto mou tha katafronousa ti zoi mou. ena einai auto, gi' auto eipe: autos afanizei kai ton amempto kai ton asebi. kai an i mastiga tou thanatonei amesos, gelaei sti dokimasia ton athoon. i gi paradothike sta cheria tou



asebi autos skepazei ta prosopa ton kriton tis an ochi autos, pou kai poios einai; kai oi imeres mou einai tachuteres apo tachudromo feugoun, kai den blepoun kalo. perasan san ploia pou speudoun san aetos pou petaei epano sto thirama. an po: tha xechaso to paraponon mou, tha egkataleipso to penthos mou, kai tha parigoritho tromazo gia oles tis thlipseis mou, gnorizontas oti den tha me athooseis. eimai asebis giati, loipon, na kopiazou mataia; an lousto me chiononero, kai kathariso ta cheria mou me epimeleia esu, omos, tha me buthiseis ston bourko, oste kai ta idia mou ta imatia tha me sichainontai. epeidi, den uparchei anthropos opos ego, gia na tou apantiso, kai narthoume mazi se krisi. den uparchei mesitis anamesa mas, gia na balei to cheri tou epano kai stous duo mas. as apomakrunei ti rabdo tou apo mena kai o fobos tou as mi me ekplittiei tote, tha miliso, kai den tha ton fobitho epeidi, etsi, den eimai ston eauto mou.

## 10

i psuchi mou aidiase ti zoi mou tha paradotho sto paraponon mou tha miliso mesa apo tin pikria tis psuchis mou. tha po ston theo: mi me katadikaseis deixe mou giati me dikazeis. einai kalo se sena na katathlibeis, na katafroneis to ergo ton cherion sou, kai na euodoneis ti bouli ton asebon; echeis matia sarkas; i, blepeis opos blepei o anthropos; anthropinos einai o bios sou; i, ta chronia sou einai san imeres anthropou, oste anazitas tin anomia mou, diereunas tin amartia mou; eno xereis oti den asebeia kai den uparchei kapoios pou na eleutheronei apo ta cheria sou. ta cheria sou me morfosan, kai oklokiron me eplasan, ologura kai me katastreifeis. thumisou, parakalo, oti me ekanes san pilo kai tha me xanafereis sto choma. den me armexes san gala, kai me epixes san turi; me entuses me derma kai sarka, kai me periefraxes me kokala kai neura. mou charises zoi kai eleos, kai i episkepsi sou fulaxe to pneuma mou auta, omos, ekrubes stin kardia sou xero oti auto eiches kata noun. an amartiso, me parafultteis, kai den tha me athooseis apo tin anomia mou. an asebis, alloimono se mena kai an eimai dikaios, den mporo na sikoso to kefali mou. eimai gematos apo atimia des, loipon, ti thlipsi mou, epeidi, auxanei. me kunigas san agrio liontari kai kathos gurizeis deichnesai enantion mou thaumastos. ananeoneis tous martures sou enantion mou, kai plithaineis tin orgi sou enantion mou alages strateumatous ginontai epano mou. giati, loipon, me ebgales apo ti mitra; eithe na xepsuchousa, kai na mi me eblepe mati! tha imoun san kapoion pou den upirxe tha me efernan apo ti mitra ston tafo. den einai

liges oi imeres mou; stamata, loipon, kai afise me, gia na suneltho ligo, prin pao ap' opou den tha epistrepso, se gi skotadiou kai skias thanatou se gi skoteini, san to skotadi tis skias tou thanatou, opou den uparchei taxi, kai to fos einai san to skotadi.

## 11

kai o sofai o naamathitis apantise, kai eipe: den dinetai apantisi stin plithora ton logon; kai tha dikaiothei o polulogas; tha apostomosoun anthropous oi fluaries sou; kai otan koroideueis, den tha se ntropiasei kanenas; epeidi, eipes: i omilia mou einai kathari, kai eimai katharos mprosta sou. alla, eithe na milouse o theos, kai na anoige enantion sou ta cheili tou kai na sou fanerone ta krufa pragmata tis sofias, oti einai diplasia ton onon einai gnosta. na xereis, loipon, oti o theos apaitei apo sena ligotero apo tin anomia sou. mporeis na exichniaseis ta bathi tou theou; mporeis na exichniaseis me enteilea ton pantodonamo; auta einai san ta upsi tou ouranou ti mporeis na kaneis; einai bathutera apo ton adi ti mporeis na gnoriseis; to metro tous einai makruteron apo ti gi, kai platuteron apo ti thalassa. an thelisei na chalasei, kai na kleisei na sugkentrosei, tote poios mporei na ton empodisei; epeidi, autos gnorizei ti mataiotita ton anthron, kai blepei tin asebeia kai den tha exetasei; kai o mataios anthropos uperifaneuetai, eno o anthropos gennietai ena agrio gaidouraki. an esu etoimaseis tin kardia sou, kai aploseis s' auton ta cheria sou an tin anomia, pou einai sta cheria sou, tin apomakruneis, kai den afineis na katoikisei stis skines sou asebeia tote, sigoura, tha uposeis to prosopo sou akilidoto malista, tha eisai statheros, kai den tha fobasai epeidi, esu tha lisoniseis ti thlipsi tha ti thumitheis san nera pou dierreusan kai o kairos sou tha anateilei lamproteros apo to mesimeri kai an pesei epano sou skotadi, tha ginei xana augi kai tha eisai asfalisi, epeidi uparchei elpida se sena nai, tha skabeis gia ti skini sou, kai tha koimaisai me asfaleia tha plagiazeis, kai den tha se tromazei kanenas kai polloi tha iketeuoun to prosopo sou. omos, ta matia ton asebon tha marathoun, kai katafugio tha leipsei ap' autous, kai i elpida tous tha einai na xepsuchisoun.

## 12

kai o iob apantise, kai eipe: eseis, st' alitheia, eiste oi anthrpoi, kai me sas i sofia tha ftasei sto telos tis. ki ego echo sunesi, opos ki eseis den eimai katoteros apo sas kai poios den gnorizei tetoia pragmata; eгина chleuamos ston plision mou, o poios epikaloumai

ton theo, kai mou apantaei. o dikaios kai o amemptos ginetai perigelastos. autos pou kinduneuei na glistrisei me ta podia, einai san katafronimeno luchnari ston stochasmo ekeinou pou eutuchei. oi skines ton liston eutuchoun, ki autoi pou parorgizoun ton theo einai se asfaleia, sta cheria ton opoion o theos fernei afthonia. alla, rotise tora ta zoa, kai tha se didaxoun kai ta poulia tou ouranou, kai tha sou anageiloun i, milise sti gi, kai tha se didaxei kai ta psaria tis thalassas tha sou diigithoun. poios ap' olous autous den gnorizei, oti to cheri tou kuriou ta eftiaxe; sto cheri tou opoiou briskei i psuchi olon auton pou zoun, kai i pnoi kathe anthropinis sarkas. to auti den diakrinei ta logia; kai o ouraniskos den pairnei geusi tou fagitou tou; i sofia einai me tous gerontes, kai i sunesi me ti makrotita ton imeron. s' auton einai i sofia kai i dunami autous echei bouli kai sunesi. deste, katastrefei, kai den anoikodometai kleinei enantia ston anthropo, kai den uparchei kanenas pou na anoigei. deste, krataei ta nera, kai xerainontai ta stelnei xana, kai katastrefoun ti gi. mazi tou einai i dunami kai i sofia dikos tou einai autos pou exapatietai ki autos pou exapataei. paradinei tous sumboulous os lafuro, kai morainei tous krites. lunei ti zoni ton basiliadon, kai perizonei tin osfu tous me schoini. paradinei tous archontes os lafuro, kai katastrefei tous ischurous. afairei ton logo ton deimon ritoron, kai sikonei ti sunesi apo tous presbuteros. xechunei katafronisi epano stous archontes, kai lunei ti zoni ton ischuron. apokaluptei bathia pragmata mesa apo to skotadi, kai bgazei sto fos ti skia tou thanatou. megalunei ta ethni, kai ta afanizei platainei ta ethni, kai ta sustellei. afairei tin kardia apo tous archigous ton laon tis gis, kai tous kanei na periplaniountai se abati erimo psilafoun se skotadi choris fos, kai tous kanei na paraferontai san auton pou methaei.

## 13

na, ola auta ta eide to mati mou to auti mou ta akouse, kai ta katalabe. opos gnorizete es-eis, gnorizo ki ego den eimai katoteros sas. all' omos, tha miliso ston pantodunamo, kai epithumo na suzitiso mazi me ton theo. es-eis, omos, eiste efereutes psmatos eiste oloi giatroi anofeloi. eithe na siopousate oloklirotika! ki auto tha itan se sas sofia. akousto, tora, ta logia mou, kai prosexete tis dikalogies ton cheileon mou. tha milate adika gia ton theo; kai tha proferete logia me dolio tropo gi' auton; tha kanete prosopolipsia gi' auton; tha dikologisete gia ton theo; einai kalo na sas exichniasei; i, opos enas anthropos perigelaei enan allon anthropo, tha ton perigelate; oposdipote tha sas elegxei,

an prosopolipteite krufa. to megaleio tou den tha sas tromaxe, kai o fobos tou den tha pesei epano sas; ta apomnimoneumata sas isodunamoun me skoni, ta propurgia sas me propurgia apo choma. siopiste, afiste me gia na miliso ego, ki as erthei epano mou o,ti ki an einai. giati piano tis sarkes mou me ta dontia mou, kai bazo ti zoi mou sto cheri mou; kai an me thanatonei, ego tha elpizo s' auton omos, tha uperaspisto tous dromous mou mprosta tou. autos, malista, tha einai i sotiria mou epeidi, upokritis den tharthei mprosta tou. akroasteite ta logia mou prosektika, ki auta pou parousiazoo, me ta autia sas. deste, tora, dietaxa tin krisi mou xero oti ego tha dikaiotho. poios einai ekeinos pou thelei na erthei se suzitisi mazi mou, gia na siopiso tora, kai na xepsuchiso; monon duo pragmata mi kanei se mena tote, den tha krufto apo to prosopo sou to cheri sou apomakrune to apo mena, kai o fobos sou as mi me tromaxe. epeita, kalese, ki ego tha apantiso i, as miliso, kai apantise mou. poses einai oi anomies mou kai oi amarties mou; fanerose mou to egklima mou kai tin amartia mou. giati krubeis to prosopo sou, kai me theoreis os echthro sou; tha katatriseis ena fullo pou periferetai apo ton anemo; kai tha katatrexeis ena xero achuro; epeidi, grafeis pikries enantion mou, kai mou antapodideis tis anomies tis niotis mou kai bazeis ta podia mou se desma, kai parafulatteis olous tous dromous mou simeioneis ta ichni tis poreias ton podion mou autos pou ftheiretai san sapio pragma, san skolikobroto enduma.

## 14

anthropos gennimenos apo gunaika einai oligobios, kai gematos tarachi anablastainei san anthos, kai kobetai feugei san skia, kai den diamenei. ki epano se enan tetoion anoigeis ta matia sou, kai me ferneis se krisi mazi sou; poios mporei na bgalei katharo apo akatharto; kanenas. epeidi, oi imeres tou einai prosdiorismenes, o arithmos ton minon tou briskeitai se sena, ki esu ebales ta oria tou, kai den mporei na ta uperbei, apostrepse ap' auton, gia na isuchasei, mechris otou, chairontas, ekplirosei san misthotos tin imera tou. epeidi, gia to dentro, an kopei, uparchei elpida oti tha anablastisei, kai oti o truferos tou blastos den tha ekleipsei. kai an i riza tou paliosei sti gi, kai o kormos tou pethanei sto choma, omos, me ti muroudia tou nerou tha anablastisei, kai tha bgalei kladia san neofuto. all' o anthropos pethainei, kai parerchetai kai o anthropos ekpnee, kai pou einai; opos ta nera ekleipoun apo ti thalassa, kai o potamos stereuei kai xerainetai, etsi o anthropos, afou koimithe, den sikonetai mechris otou den uparxoun oi ouranoi, den tha xup-

nisoun, kai den tha egerthoun apo ton upno tous. eithe na me ekrubes ston tafo, na me skepazes mechrís otou perasei i orgi sou, na mou prosdiorizes mia prothesmia, kai tote na me thumitheis! an o anthropos pethanei, tha xanazisei; oles tis imeres tis ekstrateias mou tha perimeno, mechrís otou erthei i metallagi mou. tha kaleseis, ki ego tha sou apantiso tha epiblepseis epano sto ergo ton cherion sou. epeidi, tora aparithmeis ta bimata mou den parafulateis tis amarties mou; i parabasi mou einai sfragismeni mesa se balantio, kai simeioneis epano tin anomia mou. bebaia, to men bouno, otan peftei, exouthenonetai, kai o brachos metakineitai apo ton topo tou. ta nera trone tis petres oi plimmures tous parasouron to choma tis gis etsi, esu katastreifeis tin elpida tou anthropou, uperischueis pantote enantion tou, ki autos parerchetai metaballeis tin opsi tou, kai ton apopempeis. oi gioi tou upsonontai, ki autos den xerei kai tapeinonontai, ki autos den katalabainei tipote ap' auta. monon i sarka tou tha ponaei epano tou, kai i psuchi tou tha penthei mesa tou.

## 15

tote, o elifas o thaimanitis apantise, kai eipe: eprepe enas sofos na proferei mataious stochasmous, kai na gemizei tin koilia tou me anatoliko anemo; eprepe na filonikei me mataia logia, kai anofeleis omilies; bebaia, esu aporrippteis ton fobo, kai apokleis ti deisi mprosta ston theo. epeidi, to stoma sou apodeiknuei tin anomia sou, kai dialexes ti glossa ton panourgon. to stoma sou se katadikazei, kai ochi ego kai ta cheili sou katamartouroun enantion sou. mipos eisai o protos anthropos pou genithikes; i, plastikes prin apo ta bouna; mipos akouses tis boules tou theou; kai exantlises ston eauto sou ti sofia; ti xereis, kai den xeroume; ti antilambanesai ki emeis den antilambanomaste; kai metaxu mas uparchoun ilikiomenoi, me gkriza mallia, kai gerontes, gerontoteroi apo ton patera sou. oi parigories tou theou fainontai se sena mikro pragma; i, echeis kati krummeno mesa sou; giati se apoplanaei i kardia sou; kai giati paraferontai ta matia sou, oste streifeis to pneuma sou enantia ston theo, kai afineis na bgainoun tetoia logia apo to stoma sou; ti einai o anthropos oste na einai katharos; kai o gennimenos pou gunaika, oste na einai dikaios; des, stous dikous tou agious den emisteuetai kai oi ouranoi den einai katharoi sta matia tou poso perissotero bdeluros ki akathartos einai o anthropos, pou pinei tin anomia san nero; tha se didaxo ego akouse me auto bebaia eida, kai tha to faneroso, to opoio oi sofoi aniggeilan apo tous pateres tous, kai den to ekrupsan stous opoious

monous dothike i gi, kai xenos den perase anamesa tous. o asebis basanizetai oles tis imeres, kai chronia metrimena einai fulagmena gia ton turanno. enas ichos fobou einai sta autia tou mesa se kairo eirinis tharthei epano tou o exolothreutis. den pisteuei oti tha epistrepsei apo to skotadi, kai perimenei ti machaira. periplanietai gia psomi, kai pou; xerei oti i imera tou skotadiou einai konta tou, etoimi. thlipsi kai stenochoria tha ton kataplitoun tha uperischusoun enantion tou, san basilias paraskeuasmenos se machi epeidi, aplose to cheri tou enantia ston theo, kai alazoneutike enantia ston pantodunamo ormise enantion tou me uperifanon trachilo, me tin puknomeni rachi ton aspidon tou epeidi, skepase to prosopo tou me to pachos tou, kai uperpachune ta pleura tou. kai katoikise se erimes poleis, se akatoikita spitia, etoima gia sorous. den tha ploutisei oute tha diamenoun ta uparchonta tou, oute i athonia tous tha epektathei epano sti gi. den tha choristei apo to skotadi floga tha xeranei tous blastous tou, kai me tin pnoi tou stomatos tou tha apelthei. o apatimenos as mi pisteuei sti mataiotita, epeidi i amoibi tou tha einai mataiotita. tha ftharei prin apo ton kairo tou, kai o klados tou den tha prasinisei. tha apobalei to agouro stafuli tou opos i ampelos, kai tha rixei to anthos tou opos to eliodentro. epeidi, i sunaxi ton upokriton tha erimothai, kai fotia tha katafaei tis skines tis dorolipsias. sullambanoun poniria, kai gennoun mataiotita, kai i kardia tous michaneuetai dolo.

## 16

tote, o iob apantise, kai eipe: echo akousei polla tetoia athlio parigorites eiste oloi. echoun telos oi mataiologies; i, poios se entharrune i sto na apantas; ki ego mporousa na miliso opos eseis an itan i psuchi sas ston topo tis psuchis mou, mporousa na episoreuso logia enantion sas, kai na kouniso to kefali mou enantion sas. tha sas enischua me to stoma mou, kai to kounima ton cheileon mou tha sas anakoufize. an milao, o ponos mou den anakoufizetai kai an siopo, poio ligostema ginetai se mena; alla, tora, me uperbarune erimoses olokliri ti sunodeia mou. kai oi rutides, me tis opoies me simadepses, apotelei marturia kai i ischnotita mou, pou anebainei epano mou, dinei marturia epano sto prosopo mou. o echthros mou, ston thumo tou, me diasparazei, kai me misei trizei ta dontia tou enantion mou dimiourgei oxutita me ta matia tou enantion mou anoigoun to stoma tous enantion mou me chtupoun epano sto sagoni ubristika sugkentrothikan mazi enantion mou. o theos me paredose ston adiko, kai me erixe se cheria asebon. imoun se isuchia,

kai me katasparaxe kai pianontas me apo ton trachilo, me katasuntripse, kai me ebale gia diko tou skopo. oi toxotes tou me perikuklosan diapernaei ta nefra mou, kai den lupatai xechunei ti choli mou epano sti gi. me suntribei me pligi epano se pligi etrexe enantion mou san gigantias. errapsa enan sako epano sto derma mou, kai moluna to keras mou me choma. to prospopo mou katakaike apo ton klauthmo, kai skia thanatou einai epano sta blefara mou eno sta cheria mou den uparchei adikia, kai i proseuchi mou einai kathari. o, gi, mi skepaseis to aimo mou, ki as mi uparchei topos gia tin kraugi mou. kai, tora, deste, o marturas mou einai ston ourano, kai i marturia mou stous upsistous tous. oi filoi mou einai pou me empaizoun to mati mou stalazei dakrua pros ton theo. na itan dunaton na diadikazetai kaneis me ton theo, opos enas anthropos me ton plision tou! epeidi, irthan ta aparithmimena chronia kai tha perpatiso ton dromo apo ton opoio den tha epistrepso.

## 17

to pneuma mou ftheiretai, oi imeres mou sbioun, oi tafoi einai gia mena etoimoi. den einai konta mou chleuastes; kai to mati mou den dianuchtereuei stis pikries tous; asfalise me, parakalo gine se mena egguitis konta sou poios tha egguotan gia mena; epeidi, esu ekruptes tin kardia tous apo sunesi gi' auto, den tha tous upsoseis. s' ekeinon pou milaei me apati stous filous, kai ta matia ton paidion tou akoma tha lionoun. kai me ekane paroimia ton laon kai mprosta tous egina ntropi. kai to mati mou marathike apo ti thlipsi, kai ola ta meli mou eginan san skia. oi eutheis tha thaumasoun se touto, kai o athoos tha xesikothai enantia ston upokriti. kai o dikaios tha krataei ton dromo tou, kai o katharos sta cheria tha auxisei ti dunami tou. ki eiseis oloi epistrafeite, kai erthete tora epeidi, den tha bro anamesa sas kanenan suneto. oi imeres mou perasan, kopikan oi skopoi mou, oi epithumies tis kardias mou. metebalan ti nuchta se imera to fos einai konta sto skotadi. an prosmeno, o tafos einai i katoikia mou estrosa to krebati mou mesa sto skotadi. boisa pros ti fthora: eisai pateras mou pros to skouliki: eisai mitera mou kai adelfi mou. kai pou einai tora i elpida mou; kai poios tha dei tin elpida mou; tha katebei sto bathos tou adi sigoura, tha anapauthei mazi mou sto choma.

## 18

kai o bildad o sauchitis apantise, kai eipe: mechri pote den tha teleiosete ta logia; prosexte, kai epeita tha milisoume. gi-

ati skeptomaste san tetrapoda, kai exachreionomaste mprosta sas; o, diasparazontas tin psuchi sou ston thumo sou, tha egkataleifthei i gi gia sena; kai tha metakinithe apo ton topo tou o brachos; sigoura, to fos ton asebon tha sbisei, kai o spinthiras tis fotias tous den tha xanalampsei to fos sti skini tou tha einai skotadi, kai to luchnari tou apo pano tou tha sbistei ta bimata tis dunamies tou tha sustaloun, kai i bouli tou tha ton katagkremisei. epeidi, me ta dika tou podia richtike sto dichtu, kai perpataei epano se pagides. pagida tha ton piasei apo ti fterna o kleftis tha uperischusei enantion tou. i pagida tou einai krummeni sti gi, kai i enedra tou epano ston dromo. tromei tha ton fobizoun ologura, kai tha ton katadiokoun kata podas. i dunami tou tha limoktonisei, kai o olethros tha einai etoimos sto pleuro tou. prototokos thanatos tha katafaei tin oraiotita tou dermatos tou tin oraiotita tou tha katafaei. apo ti skini tou tha xerizothai to tharros tou, ki autos tha surthei pros ton basilia ton tromon. autoi tha katoikisoun sti skini tou, i opoia den einai pleon diki tou theiafi tha diasparei epano stin katoikia tou. apo kato tha xerathoun oi rizes tou, kai apo pano tha kopei o klados tou. i thumisi tou tha exaleifthei apo ti gi, kai to onoma tou den tha uparchei pleon stis plateies. tha ton bgaloun exo apo to fos sto skotadi, kai tha richtei exo apo ton kosmo. den tha echei oute gio oute eggono anamesa ston lao tou oute upoloipo stis katoikies tou. oi metagenesteroi tha ekplagoun gia tin imera tou, opos eichan parei friki oi progenesteroi. bebaia, tetoies einai oi katoikies tou asebi, ki autos einai o topos ekeinou pou den gnorizei ton theo.

## 19

kai o iob apantise, kai eipe: mechri pote tha thlibete tin psuchi mou, kai tha me katasuntribete me logia; deka fores me ntropiasate idi den ntrepeste na skiruneste enantion mou; kai an pragmatika esfala, to sfalma mou menei mesa mou. an thelete, omos, na megaluntheite oposdipote enantion mou, kai na richnete enantion mou ti ntropi mou, mathete, tora, oti o theos me katestrepe, kai me perikuklose me to dichtu tou. deste, fonazo: adikia! alla, den eisakuomai epikaloumai, alla kamia krisi. efraxe ton dromo mou, kai den mporo na peraso, kai ebale skotadi sta monopatia mou. me xentuse apo ti doxa mou, kai to stefani tou kefalio mou to afairese. me afanise apo pantou, kai chanomai kai xerizose tin elpida mou san dentro. kai anapse ton thumo tou enantion mou, kai me theorei san echthro tou. ta tagmata tou irthan mazi, kai

etoimasan ton dromo tous enantion mou, kai stratopedeusan guro apo ti skini mou. apomakrone apo mena tous adelfous mou, kai allotriothikan oloklirotika oi gnorimoi mou apo mena. oi kontinoi mou me afisan, kai oi gnostoi mou me xechasan. autoi pou katoikoun sto spiti mou, kai oi upiretries mou, me theoroun san xeno egina xenos sta matia tous. kalo ton upireti mou, kai den mou apantaei ton iketeusa me to stoma mou. i pnoi mou eGINE xeni sti gunaika mou, kai oi parakliseis mou sta paidia tis idias koilias me mena. ki auta ta paidakia me katafronisan sikothika, kai milisan enantion mou. oloi oi andres symbouloi mou me bdeluchthikan ki ekeinoi, pou tous agapis, strafikan enantion mou. ta kokala mou kollisan sto derma mou, kai sti sarka mou, kai diasothika me to derma ton dontion mou. eleiste me, eleiste me, eseis oi filoi mou epeidi, to cheri tou theou me pligose. giati me katatrechete opos o theos, kai den chortasate apo tis sarkes mou; o, na grafontan ta logia mou! na tuponontan se biblio! na charazontan epano se bracho me siderenia kai molubdini grafida, gia panta! epeidi, xero oti o lutrotis mou zei, kai tha egerthei stous eschatous kairous epano sti gi kai afou, usterá apo to derma mou, auto to soma tha ftharei, pali me ti sarka mou tha do ton theo ton opoio ego o idios tha do, kai tha thorisoun ta matia mou, kai ochi allos ta nefra mou lionoun mesa ston korfo mou. all' eseis, eprepe na peite: giati ton katatrechoume; epeidi, i riza tou pragmatos briske tai mesa mou. fobitheite ti romfaia epeidi, i romfaia einai o ekdikitis ton anomion, gia na gnoriseté oti uparchei krisi.

## 20

kai o sofár o naamathitis apantise, kai eipe: gi' auto me kinoun oi stochasmoi mou sto na apantiso, kai gi' auto speudo. akousa ti ntropiastiki epiplyxi se mena, kai to pneuma tis sunesis mou me kanei na apantiso. den to gnorizeis auto apo palia, apo tote pou o anthropos tethike epano sti gi, oti o thriambos ton asebon einai oligochronos, kai i chara tou upokriti stigmiala; kai an to megaleio tou anebei stous ouranous, kai to kefali tou ftasei mechri ta sunnefa, tha afanistei gia panta, opos i kopros tou osoi ton eblepan tha lene: pou einai ekeinos; tha petaxei san oneiro, kai den tha brethei kai tha exafanistei, san orasi tis nuchtas. kai to mati pou ton eblepe den tha ton dei pleon kai o topos tou den tha ton gnorisei pleon. oi gioi tou tha zitisoun tin eunoia ton ftochon, kai ta cheria tou tha epistrepoun ta agatha tous. ta kokala tou einai gemata apo amartimata tis neotitas tou, kai tha koimithoun mazi tou sto choma. kai i kakia einai glukia sto stoma tou tin krubei kato apo ti glossa tou an kai

tin perithalpei, kai den tin afnei, alla tin krataei sto meson tou ouraniskou tou i trofi tou, omos, tha alloiothei sta entosthia tou tha ginei mesa tou choli ochias. ta plouti, osa katapie, tha ta xerasei o theos tha ta bgalei apo tin koilia tou. tha thilasei farmaki ochias i glossa mias echidnas tha ton thanatosei. den tha dei ta potamia, ta ruakia, pou reoun meli kai boutouro. ekeino gia to opoio kopiase, tha to apodosei, kai den tha to katapiei kata tin apoktisi tha ginei i apodosi tou, kai den tha charei. epeidi, katethlipse, egkatelipse tous penites arpaxe spiti, pou den eiche chtisei. bebaia, den tha gnorisei anapausi stin koilia tou kanena apo ta epithumita tou pragmata den tha diasosei. gia trofi den tha tou meinei tipote gi' auto, den tha elpisei sta agatha tou. mesa stin pliri afthonia tou tharthei epano ton stenochoria oli i dunami tis talaiporias tha pesei epano tou. eno kataginetai na gemisei tin koilia tou, o theos tha steilei epano tou ton thumo tis orgis tou, kai tha brexei enantion tou kathos tha troei. eno to siderenio oplo feugei, to chalkino toxo tha ton diaperasei. to belos trabietai, kai diapernaei to soma, kai i akmi pou astraftei bgainei apo ti choli tou. tromoi einai epano tou, olokliró to skotadi krubetai sta krufa tou domatia asbesti fotia tha ton katatroei osoi enape-meinan sti skini tou, tha dustuchoun. o ouranos tha apokalupsei tin anomia tou kai i gi tha sikothei enantion tou. i periousia tou spitou tou tha afanistei tha diarreusei tin imera tis orgis enantion tou. auti einai apo ton theo i merida tou asebi anthropou, kai i klironomia, i diorismeni gi' auton apo ton theo.

## 21

kai o iob apantise, kai eipe: akouste tin omilia mou me prosochi, ki auto as einai anti gia tis parigories sas. upoferte me na miliso kai afou miliso, tote me empaizete. mipos ego se anthropo paraponoumai; giati, loipon, na mi tarachthei to pneuma mou; koitaxte se mena kai thaumaste, kai balte to cheri epano sto stoma. monon na thumitho, tarazomai, kai tromos kurieuei ti sarka mou. giati oi asebeis zoun, girazoun, malista akmazoun se plouti; to sperma tous stereonetai mprosta tous mazi tous, kai ta eggonia tous mprosta sta matia tous. ta spitia tous einai asfali apo fobo kai rabdos theou den einai epano tous. to bodi tous sullambanei, kai den apotuchainei i damali tous gennaei, kai den apoballei. apoluoun ta paidia tous san probata, kai ta paidia tous skirtoun. pairnoun to tumpano kai tin kithara, kai eufrainontai ston icho tou organou. pernoun tis imeres tous me agatha, kai se mia stigmati katebainoun ston adi. kai

ston theo lene: apomakrunsou apo mas, epeidi den thelouve na gnorisoume tous dromous sou ti einai o pantodunamos gia na ton douleuoume; kai ti ofeloumaste na ton epikaloumaste; na, ta agatha tous den einai sto cheri tous makrua apo mena i bouli ton asebon! poses fores sbinetai to luchnari ton asebon, kai i katastrofi tous erchetai epano tous! o theos, stin orgi tou, diamoirazei s' autous odines. einai san achuro mprosta ston anemo kai san skoni, pou arpazei o anemostrobilos. o theos fulattei tin poini tis anomias tous gia tous gious tous antapodidei s' autous, kai tha to gnorisoun. ta matia tous tha doun tin katastrofi tous, kai tha pioun apo ton thumo tou pantodunamou. epeidi, poia idoni echei o asebis mazi tou stin oikogeneia tou, afou kopei sti mesi o arithmos ton minon tou; tha didaxei kapoios ton theo gnosi; ki autos krinei tous upsila istamenous. o men enas pethainei sto apogeo tis eudaimonias tou, eno einai kata panta eutuchismenos kai isuchos ta pleura tou einai gemata apo pachos, kai ta kokala tou potizontai apo medoulia. kai o allos pethainei me pikria psuchis, kai pote den efage me eufrosuni. mazi tha keitontai sto choma, kai skoulikia tha tous skepasoun. deste, gnorizo tous sunlogismous sas, kai tis poniries pou michaneuete enantion mou. epeidi, lete: pou einai to spiti tou archonta; kai pou einai i skini tis katoikisis ton asebon; den rotisate autous pou diabainoun ton dromo; kai den katalabainete ta simadia tous, oti o asebis fulagetai gia imera afanismou; fernetai se imera orgis. poios tha fanerosei ton dromo tou mprosta tou; kai poios tha tou antapodosei o,ti autos epraxe; ki autos tha ferthei ston tafo, kai tha diamenei sto mnima. oi boloi tis koiladas tha einai s' auton glukeis, kai kathe anthropos tha paei piso tou, kathos anarithmitoi proporeountai ap' auton. pos, loipon, me parigoreite mataia, afou stis apantiseis sas menei to psema;

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kai o elifas o thaimanitis apantise, kai eipe: mporei o anthropos na ofelisei ton theo, epeidi, eno einai fronimos, mporei na ofelei ton eauto tou; uparchei eucharistisi ston pantodunamo, an eisai dikaios; i, kerdos, an kaneis amemptous tous dromous sou; mpos, epeidi se fobatai tha se elegxei, kai tharthei se krisi mazi sou; den einai megali i kakia sou; kai apeires oi anomies sou; epeidi, pires apo ton adelfo sou enechuro, choris aitia, kai sterises tous gumnous apo to enduma tous. den potises nero ekeinon pou dipsouse, kai arnithikes psomi s' auton pou peinou. kai o ischuros anthropos apolambane ti gi kai o peribleptos katoikouse s' auti. chires tis apebales choris boitheia, kai oi brachiones

ton orfanon suntriftikan apo sena. gi' auto, se perikuklosan pagides, kai se tarazei aifnidios fobos kai skotadi, oste den blepis kai se skepazei plimmura apo nera. o theos den einai stous upsilous topous tou ouranou; kai koitaxe to upsos ton asterion, poso psila einai! ki esu les: ti gnorizei o theos; mporei na krinei mesa apo to pukno skotadi; sunnafa ton kruboun, kai den blepei, kai diaporeuetai ton guro tou ouranou. mpos tha fulaxeis ton pantotino dromo, pou patisan oi anomoi; autoi pou arpachtikan pro tis oras, kai to themelio tous to katapontise cheimarros autoi pou eipan ston theo: apomakrunsou apo mas kai o pantodunamos ti tha kanei s' autous; all' autos gemise ta spitia tous me agatha omos, makria apo mena i bouli ton asebon! oi dikaioi blepoun, kai agallontai kai oi athoosi tous peripaizoun. i men periousia mas den afanistike, to upoloipo tous, omos, to katatroei i fotia. gine, loipon, oikeios mazi tou, kai na eisai se ierini etsi tharthei se sena kalo. dexou, loipon, ton nomo apo to stoma tou, kai bale ta logia tou stin kardia sou. an epistrepseis ston pantodunamo, tha anoikodomitheis, afou thacheis dioxei tin anomia makria apo tis skines sou. kai tha episoreuseis to chrusafi, san choma, kai to chrusafi tou ofeir san tis petres ton cheimarron. kai o pantodunamos tha einai o uperaspistis sou, kai tha echeis plithora apo asimi. epeidi, tote tha eufraimesai ston pantodunamo, kai tha upsoseis to prosopo sou ston theo. tha deitheis s' auton, kai tha se eisakousei, kai tha apodoseis tis euches sou. kai o,ti apofasiseis, tha katorthonetai apo sena kai to fos tha feggei epano stous dromous sou. otan kapoios tapeinothei, tote tha peis: uparchei upsosei epeidi, tha sosei ekeinon pou echei katebasmena ta matia. tha sosei kai ton mi athoo nai, me tin katharotita ton cherion sou tha sothei.

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kai o iob apantise, kai eipe: kai ti simerini imera einai pikro to paraponon mou i pligi mou einai baruteri apo ton stenagmo mou. eithe na ixera pou na ton bro! tha pigaina mechri ton throno tou tha exetheta mprosta tou krisi, kai tha gemiza to stoma mou me apodeixeis tha gnoriza ta logia, pou tha mou apokrinotan, kai tha katalabaina ti tha mou elege. mpos tha diamachetai mazi mou me plithos dunamis; ochi alla, tha ebaze se mena tin prosochi tou. tote, o dikaios mporouse na suzitisei mazi tou kai tha eleutheronomoun apo ton kriti mou gia panta. deste, pigaino mprosta, alla den einai kai piso, alla den ton blepo sta aristera, otan ergazetai, alla den mporo na ton do krubetai sta dexia, kai den ton blepo. gnorizei, omos, ton dromo mou me dokimase tha bgo

san chrusafi. to podi mou enemeine sta bimata tou fulaxa ton dromo tou, kai den xeklina tin entoli ton cheileon tou, kai den opisthodromisa diatirisa ta logia tou stomatos tou, perissotero para tin anagkaia trofi mou. epeidi, autos einai me mia bouli kai poios mporei na ton apotrepei; kai o,ti epithumei i psuchi tou, to kanei. dedomenou oti, ektelei auto pou oristike se mena kai polla teteia uparchoun mazi tou. gi' auto, kataplissomai mprosta sto prosopo tou sullogizomai, kai fritto mprosta tou. epeidi, o theos malakose tin kardia mou, kai o pantodunamos me kateplixe gia ton logo oti, den apokopika mprosta sto skotadi, kai den ekrupse to pukno skotadi apo to prosopo mou.

## 24

epeidi, oi kairoi den einai krummenoi apo ton pantodunamo giati den blepoun tis imeres tou autoi pou ton gnorizoun; metakinoun oria, arpazoun poimnia, kai poimainoun afairoun to gaidouri ton orfanon, pairnoun to bodi tis chiras gia enechuro apothoun tous aporous apo ton dromo oi ftochoi tis gis krubontai mazi. deste, san agria gaidouria stin erimo, bgainoun sta erga tous, kathos sikonontai to proi gia arpagi i erimos dinei gi' autous trofi, kai gia ta paidia tous. therizoun chorafi, pou den einai diko tous, kai trugoun ampelo adikias. kanoun tous gumnous na pernoun ti nuchta choris imatio, kai den echoun skepasma sto psuchos apo tis brochis ton bounon ugrainontai, kai agkaliazoun ton bracho, mi echontas katafugio. ekeinoi arpazoun ton orfano apo ton masto, kai apo ton ftocho pairnoun enechuro ton kanoun na anachorisei gumnos, choris imatio, ki autoi pou bastazoun ta cheirobola menoun peinasmenoi. autoi pou bgazoun to ladi me piesi mesa stous toichous tous, kai patoun tous linous tous, dipsoun. anthropoi apo tin poli stenazoun, kai i psuchi ton pligomenon boa o theos, omos, den bazei epano tous afrosuni. autoi einai apo ekeinous pou antistekontai sto fos den gnorizoun tous dromous tou, kai den menoun sta monopatia tou. o fonias, kathos sikonetai tin augi, foneuei ton ftocho kai ton aporo, eno ti nuchta ginetai san kleftis. ta matia tou moichou, paromoia, parafulattoun to nuchtoma, legontas: mati den tha me dei kai skepazei to prosopo tou. sto skotadi diatrupoun ta spitia, pou tin imera eichan simelosei gia ton eauto tous. fos den gnorizoun epeidi, i augi einai se olous autous skia thanato an kapoios tous gnorisei, einai tromoi skias thanatou. einai elafroi epano stin epifaneia ton neron i merida tous epano sti gi einai katarameni den blepoun ton dromo ton ampelon. i xirasia kai i thermotita arpazoun

ta nera tou chioniou, kai o tafos tous amarolous. i mitra tha tous lismonisei to skouliki tha boskei epano tous den tharthoun pleon se thumisi kai i adikia tha suntriftei san xulo. kakopoion ti steira, tin atekni kai den agathopoion ti chira kai katakratoun tous dunatous me ti dunami tous sikonontai, kai kanenas den einai asfalisi sti zoi tou. o theos tous edose men asfaleia, kai anapauontai omos, ta matia tou einai epano stous dromous tous. upsonontai gia ligo kairo, kai den uparchoun, kai kataballontai opos oloi oi alloi sikonontai apo to meson, kai kobontai opos i korfi apo ta stachua. ki an tora den einai etsi, poios tha me diapausei, kai tha exouthenisei ta logia mou;

## 25

kai o bildad o sauchitis apantise, kai eipe: exousia kai fobos einai mazi tou ektelei eirini sta upsi tou. uparchei arithmos ton strateumatou tou; ki epano se poion den anatelli to fos tou; pos, loipon, mporei o anthropos na dikaiothei mprosta ston theo; i, pos mporei na einai katharos autos pou genithike apo gunaika; des, ki auto to feggari den einai lampro, kai ta asteria den einai kathara mprosta tou. poso ligotero o anthropos, i sapila; kai o gios tou anthropou, to skouliki;

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kai o iob apantise, kai eipe: poso boithises ton adunato! esoses ton anischuro brachiona! poso sumbouleuses ton asof! kai edeixes kathola teleia sunesi! se poion aniggeiles ta logia; kai tinis i pnoi bgike apo sena; oi nekroi ton tremoun kato apo ta nera, ki autoi pou sugkatoikoun mazi tous. o adis einai gumnos mprosta tou, kai i apoleia den echei skepasma. aplonei ton boria epano sto keno kremaei ti gi epano sto miden. desmeuei ta nera sta sunnefa tou kai to sunnefo den schizetai apo kato tous. skepazei to prosopo tou thronou tou aplonei to sunnefo tou epano tou. perikuklose ta nera me oria, mechri ti sunteleia tou fotos kai tou skotadiou. oi stuloi tou ouranou tremoun, kai apo tin epitimisi tou existantai. tarazei ti thalassa me ti dunami tou, kai me ti sunesi tou katadamazei tin uperifaneia tis. me to pneuma tou kosmise tous ouranous to cheri tou schimatise to sustrefomeno fidi. na, auta einai ta kraspeda ton dromon tou alla, poso polu ligo akoume gi' auton; kai ti bronti tis dunamis tou poios mporei na tin ennoisei;

kai o iob exakolouthise tin paraboli tou, kai eipe: o theos zei, autos pou apebale tin krisi mou, kai o pantodunamos, autos pou pikrane tin psuchi mou, oti, olokliro ton kairo, enoso i pnoi mou einai mesa mou, kai to pneuma tou theou stous muktores mou, ta cheili mou den tha milisoun adikia, kai i glossa mou den tha meletisei dolo. mi genoito se mena na sas dikaioso mechri na ekpneuso, den tha apomakruno apo mena tin akeraiotita mou. tha krato ti dikaiosisuni mou, kai den tha tin afiso i kardia mou den tha me elegxei enoso zo. o echthros mou na einai san ton asebi, ki autos pou sikoneitai enantion mou san ton paranomo. epeidi, poia i elpida tou upokriti, an kai pleonektise, otan o theos apospaei tin psuchi tou; arage, o theos tha akousei tin kraugi tou, otan tharthrei epano tou sumfora; tha eufrainetai ston pantodunamo; tha epikaleitai ton theo se kathe kairo; tha sas didaxo ti einai sto cheri tou theou o ti einai apo ton pantodunamo, den tha to krupso. deste, eiseis oloi echete dei giati, loipon, eiste oloklirotika toso mataioi; auto einai apo ton theo i merida tou asebi anthropou, kai i klironomia ton dunaston, pou tha paroun apo ton pantodunamo. an oi gioi tou pollaplastastoun, proorizontai gia ti romfaia kai oi eggonoi tou den tha chortasoun psomi. ekeinoi pou tou enapemeinan, tha tafoun mesa se thanato kai oi chires tou den tha klapsoun. kai an episoreusei asimi san to choma, kai etoimasei imatia san ton pilo mporei men na etoimasei, entoutoio tha ta ntuthei o dikaios kai o athoos tha moirastei to asimi. chtizei to spiti tou san to saraki, kai san kaluba pou kanei o agrofulakas. plagiazei plousios, omos, den tha sunachthei anoigei ta matia tou, kai den uparchei. ton pianoun tromoi san nera, ton arpazei anemostrobilos ti nuchta. ton sikonei anatolikos anemos, kai paei kai ton apospaei apo ton topo tou. epeidi, o theos tha rixei enantion tou sumfores, kai den tha lupithe i speudei na fugei apo to cheri tou. tha chtupisei epano tou ta cheria, kai tha ton fusixe i me surigmo apo ton topo tou.

bebaia, uparchei topos gia to asimi ap' opou bgainei, kai topos gia to chrusafi opou katharizetai to sidero pairnetai apo ti gi, kai o chalkos chunetai apo to petroma. o anthropos bazei men oria sto skotadi, kai anichneuei ta panta, mechri teleiotitas tis petres tou skotadiou kai tis skias tou thanatou. cheimarros exorma i apo ton topo opou katoikei nera adokimasta apo podi auta ligosteuoun, kai anachoroun apo tous anthropous. omos, gia ti gi, ap' auti bgainei

to psomi, kai apo kato tis skabetai san apo fotia oi petres tis einai topos apo sapfeirous kai mesa s' auti uparchei choma apo chrusafi. ekeino ton dromo pouli den ton gnorizei, kai mati gupa den ton echei dei ta thiria den ton patisan, to agrio liontari den perase mesa ap' auton. aplonei to cheri tou epano ston skiro bracho anatrepei ta bouna apo ti riza. kobei potamia anamesa se brachous kai to mati tou anakaluptei kathe ti polutimo. desmeuei tin plimmura ton potamon kai fernei se fos to krummeno. all' i sofia apo pou tha brethei; kai pou einai o topos tis sunesis; o anthropos den gnorizei tin timi tis kai den brisketai sti gi ton zontanon anthron. i abussos leei: den uparchei mesa mou kai i thalassa leei: den einai mazi mou. den mporei na dothei chrusafi anti gi' auti kai den mporei na zugistei asimi se antallagma gi' auti. den mporei na ektimithei me to chrusafi tou ofeiri, me ton polutimo onucha, kai ton sapfeiro. to chrusafi kai o krustallos den mporei na exisothei m' auti kai me skeui apo katharotato chrusafi na ginei antallagma gi' auti. den tha ginei mnea gia koralli i margaritaria epeidi, i timi tis sofias einai megaluteri apo polutimes petres. to topazi tis aithiopias, den tha exisothei m' auti den tha ektimithei me katharo chrusafi. apo pou, loipon, erchetai i sofia; kai pou einai o topos tis sunesis; einai, bebaia, krummeni apo ta matia olon ton zontanon anthron, kai skepasmeni apo ta poulia tou ouranou. i apoleia kai o thanatos lene: me ta autia mas akousame ti fimi tis. o theos ennoei ton dromo tis, ki autos gnorizei ton topo tis. epeidi, autos blepei mechri ta perata tis gis, blepei kato apo kathe ourano, gia na zugizei to baros ton anemon, kai na stathmizei ta nera me metro. otan ekane nomo gia ti brochi, kai dromo gia tin astrapi tis brontis, tote, eide, kai ti fanerose tin etoimase, kai malista tin echnixase. kai ston anthropo eipe: prosexe, o fobos tou kuriou, autos einai i sofia, kai i apochi apo to kako, sunesi.

kai o iob exakolouthise tin paraboli tou, kai eipe: o, na imoun opos tous perasmenous mines, opos stis imeres pou o theos me fulage otan to luhnari tou efegge epano sto kefali mou, kai me to fos tou perpatousa mesa sto skotadi opos imoun stis imeres tis akmis mou, otan i eunoia tou theou itan epano sti skini mou otan o pantodunamos itan mazi mou, kai ta paidia mou ologura mou otan eplena ta bimata mou me bouturo, kai o brachos ebgaze gia mena potamia ladi otan ebgaina diamesus tis polis stin puli, etoimazan tin kathedra mou stin plateia! oi neo i me eblepan, kai krubontan kai oi gerontes, afou egeirontan, stekontan orthioi.



oi archontes stamatousan na miloun, kai ebazan to cheri epano sto stoma tous. i foni ton egkriton tis polis kratiotan, kai i glossa tous kollouse ston ouranisko tous. otan to auti akouge, kai me makarize, kai to mati eblepe, kai edine marturia gia mena epeidi, eleutherona ton ftocho pou bouose, ton orfano pou den eiche boitho. i eulogia tou chamenou erchotan epano mou kai eufraina tin kardia tis chiras. forousa dikaiosuni, kai ntunomoun tin euthutita mou san epanofori kai diadima. imoun mati ston tuflo, kai podi ston cholo, ego. imoun pateras stous ftochous, kai ti diki pou den gnoriza tin exichni-aza. kai espaza tous kunodontes tou adikou, kai apospousa to thirama apo ta dontia tou. tote, elega: tha pethano sti folia mou, kai tha pollaplasiaso tis imeres mou san tin ammo. i riza mou itan anoichti sta nera, kai i drosia dianuchtereue epano sta kladia mou. i doxa mou ananeonotan mesa mou, kai to toxo mou dunamonotan sto cheri mou. me akroazontan me prosochi, kai siopousan sti sumbouli mou. usterá apo ta logia mou den prosthetan tipote, kai i omilia mou stalaze epano tous. kai me perimenan san ti brochi kai isan me anoichto to stoma, opos gia tin opsimi brochi. gelousa pros autous, kai den pisteuan kai den afinan na pesei i faidrotita tou prosopou mou. an areskomoun ston dromo tous, kathomoun protos, kai kataskinona opos enas basilias mesa sto strateuma tou, opos autos pou parigorei tous thlimmenous.

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tora, omos, oi neoterói mou se ilikia me perigeloun, tous pateres ton opoion den tha katadechomoun na balo mazi me ta skulia tou kopadiou mou. kai se ti, pragmatika, tha mporouse na me ofelisei i dunami ton cherion tous, stous opoious i dunami teleiose; isan apomonomenoi apo anechia kai peina efeugan se gi anudri, skoteini, afanismeni, kai erimi gia trofi tous ekoban molocha konta stous thamnous, kai ti riza apo tis arkeuthous. isan diogmenoi mesa apo tous anthropous fonazan enantion tous san se kleftes. katoikousan stous gkremous ton cheimarron, stis trupes tis gis, kai stous brachous. gkarizan anamesa stous thamnous mazeuontan anamesa st' agkathia gioi afronon kai gioi choris onoma, diogmenoi mesa apo ti gi. kai, tora, ego eimai to diaskedastiko tous tragoudi, eimai kai i paroimia tous. me sichainontai, apomakrunontai apo mena, kai den sustellontai na ftounoun sto prosopo mou. epeidi, o theos dieluse tin uperochi mou, kai me ethlipse, aperripsan ki autoi apo mprosta mou to chalinari. apo ta dexia sikonontai oi neoi apothoun ta podia mou, kai etoima-

zoun enantion mou tous olethrious dromous tous. anatrepon ton dromo mou, kai auxanoun ti sumfora mou, choris na echoun boitho. eformoun san dunati plimmura, epano stin erimosi mou kuliontai ologura. tromoi strafikan epano mou san anemos katadiokoun tin psuchi mou kai i sotiria mou parerchetai san sunnefo. kai, tora, i psuchi mou xechuthike mesa mou me katelaban imeres thlipsis. ti nuchta ta kokala mou diaperniountai mesa mou, kai ta neura mou den anapauontai. apo tin uperboliki dunami alloiothike to enduma mou me perisfiggei san to perilaimio tou chitona mou. me errixe sti laspi, kai omoiothika me choma kai skoni. krazo se sena, kai den mou apantas stekomai orthios, kai parablepeis. egines se mena aneleimonas me mastigoneis me to krataio sou cheri. me sikoses epano ston anemo me anebases epano, kai dieluses tin ousia mou. xero men oti tha me fereis se thanato, kai ston oiko, pou einai prosdiorismenos gia kathe zontanon anthropo. alla, den tha aplosei cheri ston tafo, an krazoun s' auton otan afanizei. den eklapsa ego gi' auton pou itan mesa se sklires imeres, kai den lupithike i psuchi mou gia ton ftocho; eno perimena kalo, tote irthe to kako ki eno anemena to fos, tote irthe to skotadi. ta entosthia mou ebrasan, kai den anapauthikan imeres thlipsis me profitasan. perpatisa melapsos, ochi apo ilio sikothika, boisa mesa se sunaxi. egina adelfos ton drakonton kai suntrofos ton strouthokamilon. to derma mou maurise epano mou, kai ta kokala mou katakaikan apo ti flogosi. kai i kithara mou metablithike se penthos, kai to organo mou se foni anthropon pou klaine.

### 31

ekana sunthiki me ta matia mou kai pos na echo ton stochasmo mou epano se parthena; kai poio einai to meridio apo pano, apo ton theo; kai i klironomia tou pantodunamou apo tous psilous topous; ochi afanismos gia ton asebi; kai talaiporia gia tous ergates tis anomias; autos den blepei tous dromous mou, kai den metraei ola ta bimata mou; an perpatisa me psema i to podi mou espeuse se dolo, as me zugisei me ti stathmi tis dikaiosunis, kai o theos as gnorisei tin akeraiotita mou, an to bima mou ektrapike apo ton dromo, kai i kardia mou epakolouthise ta matia mou, kai an kapoia kilida kollise sta cheria mou na speiro, kai allos na faei kai ta eggonia mou na xerizothoun. an i kardia mou apatithike apo gunaika i paramonepsa stin porta tou plision mou, i gunaika mou na alesei gia allon, kai alloi na pesoun epano tis. epeidi, auto einai miaro anomima, kai katadikasimo amartima epeidi, einai fotia pou katatroei mechri afanismou, kai tha

xerizone ola ta gennimata mou. an katafro-  
nisa tin krisi tou doulou mou i tis doulis  
mou, otan eichan diafora mazi mou, ti tha  
kano tote, otan egerthei o theos; kai otan  
kanei episkepsi, ti tha tou apantiso; autos  
pou me dimiourgise stin koilia, den dimiour-  
gise ki ekeinon; kai o idios den mas edose  
morfi mesa sti mitra; an arnithika tin epithu-  
mia ton ftochon i marana ta matia tis chiras,  
i efaga to psomi mou monos, kai o orfanos  
den efage ap' auto (epeidi, o men, trefotan  
mazi mou apo ti nioti mou, san mazi me  
patera, tin de, odigisa apo tin koilia tis mit-  
teras mou) an eida kapoion na chanetai gia  
elleipsi endumatou i ftcho choris skepasma,  
an ta nefra tou den me eulogisan, kai den  
thermantihike me to malli ton probaton mou,  
an sikonta to cheri mou enantia ston orfano,  
blepontas oti uperischua stin puli, na pesei  
o brachionas mou apo ton omo, kai to cheri  
mou na spasei apo ton agkona! epeidi, o  
olethros apo ton theo itan se mena friki, kai  
gia ti megaleiotita tou den tha mporousa  
na antexo. an ebala tin elpida mou sto  
chrusafi i eipa sto katharo chrusafi: esu eisai  
to tharros mou, an eufraanthika, epeidi itan  
megalos o ploutos mou, kai epeidi to cheri  
mou brike afthonia, an thorousa ton ilio na  
lampei i to feggari na perpataei sti lampro-  
tita tou, kai i kardia mou sagineutike krufa  
i me to stoma mou filisa to cheri mou, ki  
auto tha itan katadikasimo anomima epeidi,  
tha arniomoun ton theo, ton upsisto. an  
charika ston afanismo ekeinou pou me mis-  
ouse i epicharika otan ton brike kako (epeidi,  
oute to stoma mou afisa na amartisei, me to  
na euchitho katara stin psuchi tou) an oi an-  
thropoi tis skinis mou den eipan: poios tha  
deixei enan anthropo pou den chortase apo  
ta krea ta tou; (o xenos den dianuchtereue  
exo anoiga tin porta mou ston odoiporo)  
an skepasa tin parabasi mou opos o adam,  
krubontas tin anomia mou ston korfo mou  
(epeidi, mimos fobomoun ena megalo plithos  
i me tromaze i katafronisi ton oikogeneion,  
oste na siopiso, kai na mi bgo ego apo tin  
porta; o, na upirche kapoios na me ak-  
ouge! deste, i epithumia mou einai na mou  
apantouse o pantodunamos, kai o antidikos  
mou na egrafe biblio bebaia, tha to kra-  
tousa epano ston omo mou, tha to edena  
san stefani epano mou tha tou fanerona ton  
arithmo ton bimaton mou san archontas tha  
ton plisiaza). an to chorafi mou boa enan-  
tion mou, kai mazi tou klaine ta aulakia  
tou, an efaga ton karmo tou choris mistho  
i ekana na bgei i psuchi ton georgon tou, as  
futrosoun tribolia anti sitari, kai zizania anti  
krithari. teleiosan ta logia tou iob.

kai epausan oi treis autoi anthropoi na apan-  
toun ston iob, epeidi itan dikaios sta ma-  
tia tou. tote, anapse o thumos tou eliou,  
giou tou barachiil, tou bouziti, apo ti sug-  
geneia tou aram o thumos tou anapse enan-  
tia ston iob, epeidi dikaione ton eauto tou  
mallon, para ton theo. o thumos tou anapse  
kai enantia stous treis filous tou, epeidi den  
brikan apantisi, kai katadikasan ton iob. kai  
o eliou perimene gia na milisei ston iob,  
epeidi ekeinoi isan gerontoteroi ap' auton.  
kai otan o eliou eide, oti den upirche apantisi  
sto stoma ton trion andron, anapse o thumos  
tou. kai o eliou, o gios tou barachiil, tou  
bouziti, apantise, kai eipe: ego eimai neos  
stin ilikia, ki eseis eiste gerontes gi' auto,  
fobithika, kai sustalthika na sas faneroso  
ti gnomi mou. ego eipa: as milisoun oi  
imeres, kai to plithos ton chronon as di-  
daxei sofia. bebaia, uparchei pneuma mesa  
ston anthropo i empneusi, omos, tou panto-  
dunamou ton sunetizei. oi megaluteroi den  
einai pantote sofoi oute oi gerontes katal-  
abainoun krisi. gi' auto, eipa: akouste me  
tha faneroso ki ego ti gnomi mou. deste, per-  
imena ta logia sas akousa ta epicheirinata  
sas, mechris otou exetasete ta logia. kai sas  
paratirousa, kai deste, kanenas apo sas den  
mporese na katapeisei ton iob, apantontas  
sta logia tou gia na mi peite: emeis brikame  
sofia. o theos tha ton katabalei, ochi anthro-  
pos. ki ekeinos den dieuthune logia se mena  
kai den tha tou apantiso sumfona me tis om-  
ilies sas. ekeinoi tromaxan, den apantisan  
pleon echasan ta logia tous. kai perimena,  
epeidi den milousan alla, stekontan orthioi  
den apantousan pleon. as apantiso ki ego to  
meros mou as faneroso ki ego ti gnomi mou.  
epeidi, eimai gematos apo logia to pneuma  
mesa mou me anagkazei. deste, i koilia  
mou einai san krasi, pou den anoichtike einai  
etoimi na spasei, san askia me mousto. tha  
miliso gia na anapneuso tha anoixo ta cheili  
mou, kai tha apantiso. mi genoito na gino  
prosopoliptis, oute na kolakeuso anthropo.  
epeidi, den xero na kolakeuo o dimiourgos  
mou tha me arpaze amesos.

gi' auto, iob, akou tora tis omilies mou, kai  
dose akroasi se ola ta logia mou. des, tora  
anoixa to stoma mou i glossa mou milaei  
mesa sto stoma mou. ta logia mou tha  
einai sumfona me tin euthutita tis kardias  
mou kai ta cheili mou tha proferoun kathari  
gnosi. me ekane to pneuma tou theou, kai  
me zoopoiise i pnoi tou pantodunamou. an  
mporeis apantise mou parataxou mprostha  
mou stasou orthios. deste, ego, sumfona me  
ton logo sou, eimai apo merous tou theou

apo pilo echo diamorfothei ki ego. deste, o tromos mou den tha se taraxei oute to cheri mou tha einai baru epano sou. esu, pragmatika, eipes sta autia mou, kai akousa ti foni ton logon sou: néimai katharos, choris amartia eimai athoos kai anomia den uparchei mesa mou deste, briskei aformes enantion mou me nomizei gia echthro tou bazei ta podia mou sto xulo parafulattei olous tous dromous mouz. deste, kata touto den eisai dikaios tha apantiso se sena, epeidi o theos einai megaluteros apo ton anthropo. giati antimachesai s' auton; epeidi, den dinei logo gia kamia praxi tou. epeidi, o theos milaei mia kai duo fores, all' o anthropos den prosechei. se oneiro, se nuchterini orasi, otan bathus upnos peftei epano stous anthropous, otan tous pairnei o upnos epano sto krebati tote, anoigei ta autia ton anthropon, kai episfragizei ti nouthesia s' autous gia na apostrepsei ton anthropo apo tis praxeis tou, kai na bgalei apo ton anthropo tin uperifaneia, prolabainei tin psuchi tou apo ton lakko, kai ti zoi tou apo to na diaperastei apo romfaia. pali, timoreitai me ponous epano sto krebati tou, kai to plithos ton kokalon tou, me ponous dunatous oste, i zoi tou apostrefetai to psomi, kai i psuchi tou to epithumito fagito i sarka tou katanalonetai, oste den faineitai, kai ta kokala tou, ta afani, exechoun kai i psuchi tou plisiazei ston lakko, kai i zoi tou s' ekeinous pou proxenoun thanato. an einai mazi tou minutis i diermineutis, enas anamesa se chillious, gia na anageilei ston anthropo tin euthutita tou tote, tha einai s' auton eleimonas, kai tha pei: lutrose ton apo to na katebei ston lakko ego brika exilasma. i sarka tou tha einai anthiroteri apo ena nipio tha gurisei stis imeres tis niotis tou tha deithei ston theo, kai tha ton eunoisei kai tha blepei to prosopo tou me chara kai tha apodosei ston anthropo ti dikaiosuni tou. tha blepei pros tous anthropous, kai tha leei: amartisa, kai diestrepsa to sosto, kai den me ofelise autos, omos, lutrose tin psuchi mou apo to na paei ston lakko kai i zoi mou tha dei fos. prosexe, ola auta ta ergazetai o theos, duo kai treis fores, mazi me ton anthropo, gia na apotrepsei tin psuchi tou apo ton lakko, oste na fotistei mesa sto fos ton zontanon anthropon. proseche, iob, akouse me sopa, kai tha miliso ego. an echeis kati na peis, apantise mou milise, epeidi epithumo na dikaitheise. eidemi, akouse me esu sopa, kai tha se didaxo sofia.

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kai o eliou epanelabe, kai eipe: akouste ta logia mou, o, sofoi kai doste akroasi se mena, eseis pou katalabainete epeidi, to auti dokimazei ta logia, o de ouraniskos geuetai to fagito. as dialexoume gia ton eauto mas

krisi as gnorisoume anamesa mas ti einai to kalo. epeidi, o iob eipe: néimai dikaios kai o theos afairese tin krisi mou diapseustika stin krisi mou i pligi mou einai aniat, choris parabasiž. poios anthropos einai san ton iob, pou katapinei ton chleuasma san nero, kai pigainei se sunodeia mazi me tous ergates tis anomias, kai perpataei me anthropous asebeis; epeidi, eipe: tipote den ofelei ton anthropo sto na euarestei ton theo. gi' auto, akouste me, andres sunetoi: mi genoito na uparchei adikia ston theo, kai anomia ston pantodunamo. epeidi, sumfona me to ergo tou anthropou, tha tou antapodosei, kai ston kathanan tha kanei na brei sumfona me ton dromo tou. nai, o theos, sigoura, den tha praxeis me asebi tropo, oute tha diastrepsei tin krisi o pantodunamos. poios egkatestise mazi tou ti gi; i, poios ebale se taxi olok-liri tin oikoumeni; an balei tin kardia tou epano ston anthropo, tha surei ston eauto tou to pneuma tou kai tin pnoi tou kathe sarka tha ekpneusei mazi, kai o anthropos tha epistrepsei sto choma. an, tora, echeis sunesi, akouse touto dose akroasi sti foni ton logon mou. mipos kubernaei ekeinous pou misei tin euthutita; kai tha katadikaseis ton kat' exochin dikαιο; o opoios leei ston basilia: eisai asebis; se archontes: eiste kakoi; o opoios den prospoliptei se archontes oute apoblepei ston plousio perissotero, apo o,ti ston ftocho; epeidi, oloi autoi einai ergo ton cherion tou. tha pethanoun mesa se mia stigm, kai to mesonuchtio o laos tha tarachtei, kai tha parelthei kai o ischuros tha arpachtei, ochi apo cheri. epeidi, ta matia tou einai epano stous dromous tou anthropou, kai blepei ola ta bimata tou. den einai skotadi oute skia thanatou, opou na kruftoun oi ergates tis anomias. epeidi, den tha afisei pleon ton anthropo, narthei se krisi mazi me ton theo. tha suntripsei anarithmitous ischurous, ki anti gi' autous tha balei allous. epeidi, gnorizei ta erga tous, kai tous anatrepei sti nuchta, kai suntribontai. tous chtupaei san asebeis mesa ston topo ton theaton epeidi, xeklinan ap' auton den prosexan kanenan apo tous dromous tou kai ekanan narthei s' auton i kraugi ton ftochon, kai akouse ti foni ton thlimmenon. kai otan autos dinei isuchia, poios tha ti diataraxei; kai otan krubei to prosopo tou, poios mporei na ton dei; eite epano se ethnos eite epano se anthropo, exisou oste na mi basileuei upokritis, gia na mi pagideuetai o laos. bebaia, prepei na leei kaneis ston theo: népatha, den tha praxo xana me kako tropo o,ti den blepo, didaxe me esu an epraxa anomia, den tha praxo xanaž. alla, mipos tha ginei sumfona me ton stochasmo sou; eite esu apobaleis eite eklexeis, autos tha antapodosei, kai ochi ego lege, loipon, o,ti xereis. andres sunetoi tha mou poun, kai o sofos pou me akouei: o

iob den milise me gnosi, kai ta logia tou den isan me sunesi. i epithumia mou einai, o iob na exetastei mechri telous epeidi, apantise opos oi asebeis anthropoi. epeidi, stin amartia tou prosthetei asebeia kauchatai anamesa mas, kai pollaplasiazeti ta logia tou enantion tou theou.

## 35

kai o eliou epanelabe, kai eipe: stochaze-sai oti einai sosto auto, pou eipes: eimai dikaioteros apo ton theo; epeidi, eipes: poia ofeleia tha einai se sena; poio kerdos tha paro ap' auto, mallon para apo tin amartia mou; ego tha apantiso se sena, kai stous filous sou mazi me sena. koitaxe epano stous ouranous, kai des kai paratirise ta sunnefa, poso psiloter einai apo sena. an amartaneis, ti kaneis enantion tou; i, an oi parabaseis sou pollaplasiasoun, ti katorthoneis enantion tou; an eisai dikaios, ti tha tou doseis; i, ti tha parei apo to cheri sou; i asebeia sou mporei na blapsei enan anthropo san ki esena kai i dikaiosuni sou mporei na ofelisei enan gio anthropou. apo to plithos auton pou katathliboun, katabooun exaitias tou brachiona ton ischuron, kraugazoun alla, kanenas den leei: pou einai o theos, o dimiourgou mou, o opoios dinei tragoudia mesa sti nuchta, o opoios mas sunetizei perissotero apo ta ktini tis gis, kai mas sofizei perissotero apo ta poulia tou ouranou; ekei booun gia tin uperifaneia ton poniron omos, den tha apantisei. o theos, bebaia, den tha eisakousei ti mataiologia oute tha epiblepsei s' auti o pantodunamos poso ligotero, otan esules, oti den tha ton deis i krisi, omos, einai mprosta tou gi' auto, eche to tharros sou epano s' auton. alla, tora, epeidi den ekane episkepsi ston thumo tou, kai den paratirise me megali austirotita, gi' auto, o iob anoigei mataia to stoma tou episoreuei logia apo elleipsi gnosis.

## 36

kai o eliou exakolouthise, kai eipe: na me upomeineis ligo, kai tha se didaxo epeidi, echo akoma logia uper tou theou. tha paro ta epicheirimata mou apo makria, kai tha apodoso dikaiosuni ston dimiourgo mou epeidi, ta logia mou, st' alitheia den tha einai analithi konta sou einai o teleios se gnosi. des, o theos einai ischuros, omos den katafronei kanenan ischuros se dunami sofias. den tha zoopoiisei ton asebi stous ftouchous, omos, dinei to dikaio. den aposurei ta matia tou apo tous dikaious, alla kai mazi me basilades tous bazei epano se throno malista, tous kathizei gia panta, kai einai up-somenoi. kai an tha isan demenoi me desma,

kai pianontan me schoinia thlipsis, tote, tous faneronei ta erga tous, kai tis parabaseis tous, oti uperauxithikan, kai anoigei to auti tous se didaskalia, kai prostazei na epistrep-soun apo tin anomia. an upakousoun, kai douleupsoun, tha teleiosoun tis imeres tous mesa se agatha, kai ta chronia tous mesa se eufrosunes. alla, an den upakousoun, tha diaperastoun apo romfaia, kai tha petha-noun mesa se elleipsi gnosis. kai oi upokrites stin kardia episoreuoun orgi den tha boisoun otan tous deseï autoi pethainoun mesa sti nioti, kai i zoi tous teleionei anamesa stous aselgeis. lutronei ton thlimmeno mesa sti thlipsi tou, kai anoigei ta autia tous mesa se sumfora. ki etsi, tha se ebgaze apo ti stenochoria se euruchoria, opou den uparchei stenochoria ki ekeino pou paratithetai epano sto trapezi, tha einai gemato apo pachos. all' esu ekpliroses diki tou asebi diki kai krisi tha se katalaboun. epeidi uparchei thumos, proseche mi se exafanisei me tin pros-boli tou tote, oute megalo lutro den tha se lutrone. tha epiblepsei sta plouti sou; oute se chrusafi oute se oli tin ischu tis dunamis. mi epipotheis ti nuchta, kata tin opoia oi laoi apokoptontai mesa ston topo tous. proseche, mi strafeis pros tin anomia epeidi, esu prokrines auto para ti thlipsi. des, o theos einai upsomenos me ti dunami tou poios didaskei opos autos; poios tou katho-rise ton dromo tou; i, poios mporei na pei; epraxes anomia; thumisou na megaluneis to ergo tou, pou oi anthropoi thoroun. kathe anthropos to blepei o anthropos to thorei apo makrua. des, o theos einai megalos, kai akatanotois se mas, kai o arithmos ton chronon tou anexereunites. otan anasurei tis ranides tou nerou, autes katacheoun ti brochi apo tous atmous tou, tin opoia rain-oun ta sunnefa stalazoun afthona epano ston anthropo. mporei kapoios na ennoisei akoma tis exaploxeis ton nefelon, ton kroto tis ski-nistou; des, aplonei to fos tou epano tis, kai skepazei tous puthmenes tis thalassas epeidi, diamessou auton dikazei tous laous, kai dinei trofi, me afthonia. stis palames tou krubei tin astrapi kai tin prostazei se oti echei na apantisei. paraggelei s' auti uper tou filou tou, enantia omos ston asebi etoimazei orgi.

## 37

akoma, se touto tremei i kardia mou, kai pi-daei apo ton topo tis. akouste prosekrika tin tromeri tou foni, kai ton icho pou bgainei apo to stoma tou. ti stelnei kato apo kathe ourano, kai to fos tou mechri ta eschata tis gis. piso tou boa mia foni brontaei me ti foni tis megalounis tou kai den tha ta sti-sei, afou akoustei i foni tou. o theos brontaei thaumasia me ti foni tou kanei megaleia, kai den katalabainoume. epeidi, leei sto

chioni: gine epano sti gi kai stin psekada, kai sti dunati brochi tis dunamis tou. sfragizei to cheri kathe anthropou oste, oloi oi anthropoi na gnorisoun to ergo tou. tote, ta thiria mpainoun sta spilaia, kai kataskinonoun stous topous tous. apo ton noto erchetai o anemostrobilos, kai ta psuchos apo ton borra. apo to fusima tou theou dinetai pagos kai stereonetai to platos ton neron. i galini, pali, dialuei ti nefeli to fos tou diaskorpizei ta sunnefa ki auta periferontai ologura kato apo tis odigies tou, gia na kanoun kathe ti pou prostazei s' auta epano sto prosopo tis oikeumenis ta kanei na erchontai, i gia paideia i gia ti diki tou gi i gia eleos. dose akroasi se touto, iob stasou orthios kai sullogisou ta thaumasias tou theou, katalabaineis pos ta bazei se taxi o theos, kai kanei na lampei to fos tis nefelis tou; katalabaineis ta zugostathmismata ton sunnefon, ta thaumasias tou teleiou kata ti gnosi; giati ta endumata sou einai zesta, otan anapauei ti gi me ton notia; aploses mazi tou to dunato stereoma, san ena chuto katoptro; didaxe mas ti na tou poume emeis den mporoume na baloume se taxi ta logia mas, exaitias tou skotadiou. tha tou anaggelthei an milao ego; an milisei anthropos, sigoura tha katabrochthistei. tora, omos, oi anthropoi den mporoun na atenisoun sto lampro fos, auto pou einai sto stereoma, afou perasei kai to katharisei o anemos, kai erthei apo borra kairos me chrusi antauegia. ston theo uparchei foberi doxa. ton pantodunamo, den mporoume na ton ennoisoume einai uperochos kata ti dunami, kai kata tin krisi, kai kata to plithos tis dikaiousunis den katathlibei. gi' auto oi anthropoi ton fobountai kanenas sofos stin kardia den mporei na ton ennoisei.

## 38

tote, o kurios apantise ston iob, apo ton anemostrobilo, kai eipe: poios einai autos pou skotizei ti bouli mou me asuneta logia; zose, tora, tin osfu sou os andras epeidi, tha se rotiso, kai fanerose mou: pou isoun otan themeliona ti gi; pes, an echéis sunesi. poios ebale ta metra tis, an xereis; i, poios aplose ti stathmi epano s' auti; epano se ti einai stirigmena ta themelia tis; i, poios ebale tin akrogoniaia petra tis, otan ta astra tis augis epsallan mazi, kai oloi oi gioi tou theou alalazan; i, poios sunekleise ti thalassa me portes, otan, kathos ormouze pros ta exo, bgike apo mitra; otan tin peritulixa me sunnefo, kai ti sparganosa me omichli, kai tin periorisa me ena prostagma mou, kai ebala mochlous kai pules, kai eipa: mechrís edo tha erchesai, kai den tha uperbeis ki edo tha suntribetai i uperifaneia ton kumatón sou; mipos esu prostaxes kata stis imeres sou to

proi; edeixes stin augi ton topo tis, gia na piasei tis eschaties tis gis, oste oi kakourgoi na ektinachtoun ap' auti; auti metamorfonetai san pilos pou sfragizetai, kai ta panta parousiazontai san stoli. kai to fos ton asebon afaireitai ap' autous, kai suntribetai o brachionas ton uperifanon. mpikes mechri tis piges tis thalassas; i, perpatises gia exichniasi tis abussou; sou anoichtikan oi pules tou thanatou; i, eides tis portes tis skias tou thanatou; gnorises to platos tis gis; anaggeile to, an ola auta ta katalabes. pou einai o dromos tis katoikias tou fotos; kai tou skotadiou, pou einai o topos tou, gia na to piaseis sto orio tou, kai na gnoriseis ta monopatia tou spitou tou; to gnorizeis, epeidi tote gennithikes; i, epeidi einai megalos o arithmos ton imeron sou; mpikes stous thisauros tou chioniou; i, eides tous thisauros apo to chalazi, tous opoious fulatto gia ton kairo tis thlipsis, gia tin imera tis machis kai tou polemou; mesa apo poion dromo diadidetai to fos, i, pos diacheetai o anatolikos anemos epano sti gi; poios anoixe ruakia gia tis ragdaies broches i dromo gia tin astrapi tis brontis, gia na ferei brochi epano se aka-toikiti gi, se erimo, opou den uparchei anthropos, gia na chortasei tin abati kai aka-toikiti gi, kai na anablastisei ton blasto tis chlois; echai patera i brochi; i, poios gennise tis stagones tis drosou; apo poia mitra bgainei o pagos; kai poios gennise tin pachni tou ouranou; ta nera sklirainoun san petra, kai i epifaneia tis abussou pizei. mporeis na desmeuseis tous desmous tis pleiadas i na luseis ta schoinia tou oriona; mporeis na bgaleis tous asterismous ston kairo tous; i, mporeis na odigiseis ti megalí arktó mazi me tous gious tis; gnorizeis tous nomous tou ouranou; mporeis na kathoriseis ton rolo tou epano sti gi; mporeis na upsouseis ti foni sou sta sunnefa, gia na se skepasei me athonia neron; mporeis na steileis astrapes, oste na bgoun, kai na sou poun: namaste, emeis; poios ebale sofia mesa ston anthropo; i, poios edose sunesi stin kardia tou; poios, me sofia, mporei na aparithmisei ta sunnefa; i, poios mporei na adeiazei ta docheia tou ouranou, gia na choneutei to choma se sumpixi, kai na sugkolliontai oi boloi tou; tha kunigiseis thirama gia to liontari; i, tha chortaseis tin orexi ton mikron liontarion, otan einai xaplomena sta spilaia, kai kathontai stous krupsones gia na enedreuoun; poios etoimazei sto koraki tin trofi tou, otan ta neogennita tou krazoun ston theo, kathos periplaniountai apo elleipsi trofis;

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gnorizeis ton kairo tou toketou ton agrion katsikion tou brachou; mporeis na simeioseis pote gennoun ta elafia; mporeis na

arithmiseis tous mines pou sumplironoun; i, gnorizeis ton kairo tou toketou tous; autes sugkuptoun, gennoun ta paidia tous, eleutheronontai apo tis odunes tous. ta paidia tous endunamonontai, auxanoun stin pedia da bgainoun, kai den gurizonoun pleon s' autes. poios afise eleuthero ton agrio gaidaro; i, poios eluse ta desma tou; gia ton opoio spiti tou ekana tin erimo, kai katoikisi tou tin almuri gi; katagelaie ton thorubo tis polis den akouei tin kraugi tou ergodiokti diereuna ta bouna gia boski tou, kai pigainei piso apo kathe eidos chlois. tha eucharistithei to monokerato zoo na se douleuei i tha dianuktereusei sti fatni sou; mporeis na deseis to monokerato zoo me to desimo tou gia atrotriasi; i, tha bolokopaei piso sou tis pediais, tha baleis s' auton ta tharros sou, epeidi i dunami tou einai megali; i, tha afiseis s' auton tin ergasia sou; tha ton empisteutheis na sou ferei ton sporo sou, kai na ton mazepsei sto aloni sou; edoses esu ta oraia ftera sta pagonia; i, fterouges kai ftera sti strouthokamillo; i opoia afinei ta auga tis sti gi, kai ta zestainei epano sto choma, kai xechnaei oti to poti endechetai na ta suntripsei i to thirio tou chorafiou na ta katapatisei sklirunetai enantia sta paidia tis, san na mi isan dika tis mataia kopiase, choris na fobatai epeidi, o theos ti sterise apo sofia, kai den moirase s' auti sunesi oses fores sikonetai orthia, katagelaie to alogo kai ton kabalari tou. edoses esu dunami sto alogo; entuses ton trachilo tou me bronti; esu to kaneis na pidai san akrida; i alazoneia ton routhounion tou einai tromeri skabei mesa stin koilada, kai agalletai sti dunami tou bgainei se sunantisi ton oplon katagelaie ton fobo, kai den tromazei oute strefei apo prosopo romfaias i faretra krotalizei enantion tou, i astrafteri logchi kai to doru katapinei ti gi me agriotita kai mania kai den pisteuei oti ichei salpigga kai molis akouei ti foni tis salpiggas, lee: a, a! kai murizetai apo makrua ti machi, tin kraugi ton stratigon, kai ton alalagmo. petaei to geraki me ti sofia sou, kai aplonei ta ftera tou pros noton; anupsonetai o aetos stin prostagi sou, kai kanei sta psila ti folia tou; katoikei epano se bracho, kai diamenei epano se apotomo bracho, kai epano se abatous topous anazitaei apo ekei trofi ta matia tou skopeounoun apo makrua kai ta neogennita tou pinoun aima kai opou ptomata ekei ki autes.

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o kurios apantise akoma ston iob, kai eipe: autos pou diadikazetai me ton panton dunamo, tha ton didaxe; autos pou elegchei ton theo, as apantisei s' auto. tote, o iob apantise ston kurio, kai eipe: des, ego eimai tipotenios ti mporo na apantiso se sena; tha

balo to cheri mou epano sto stoma mou milisa mia fora, kai den tha apantiso pleon malista, duo fores alla, den tha prostheso perissotera. tote, o kurios apantise ston iob, apo ton anemostrobilo, kai eipe: zose, tora, tin osfu sou os andras ego tha se rotiso, kai pes mou: tha anaireseis, arage, tin krisi mou; tha me katadikaseis, gia na dikaiotheis; echeis brachiona opos o theos; i, mporeis na brontas me foni opos autos; tora, stolisou megaloprepeia kai uperochi kai ntusou doxa kai oraiotita. xechuse tis floges tis orgis sou kai blepe kathe uperifanon, kai tapeinone ton. blepe kathe uperifanon gkremize ton kai katapata tous asebeis ston topo tous. krups' tous mazi sto choma skepase ta prosopa tous me afaneaia. tote, ki ego tha omologiso se sena, oti to dexi sou cheri mporei na se sosei. des, tora, o beemoth, pou ekana mazi me sena, troei chortari opos to bodi. prosexe, tora, i dunami tou einai sta nefra tou, kai i ischus tou ston afalo tis koilias tou. sikonei tin oura tou san kedros ta neura ton miron tou einai sumplegmena. ta kokala tou einai chalkinoi solines, ta kokala tou san mochloi apo sidero. auto einai to aristourgima tou theou autos pou ton dimiourgise mporei na plisiaisei s' auton ti romfaia tou. epeidi, ta bouna tou promitheoun tin trofi, opou paizoun ola ta thiria tou chorafiou. plagiazei kato apo ta skiera dentra, kato apo ti skepi ton kalamion, kai mesa stous baltous. ta skiera dentra ton skepazoun me ti skia tous oi ities ton ruakion ton periskepazoun. des, an enas potamos plimmurisei, den speudei na fugei echei tharros, kai an akoma o iordanis xespasei mpros sto stoma tou. mporei kapoios na ton sullabei fanera; i, me pagides na trupisei ti muti tou;

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mporeis na sureis exo ton leuiathan, me agkistri; i, na perideseis ti glossa tou me kapistri; mporeis na baleis sti muti tou chalino; i, na trupiseis me agkathi to sagoni tou; tha plithunei tis ikesies se sena; tha sou milisei me glukutita; tha kanei mazi sou sunthiki; tha ton pareis gia pantotino sou doulo; tha paizeis mazi tou san me ena pouli; i, tha ton deseis gia tis therapaines sou; tha kaounoun ap' auton sumposio oi filo sou; tha ton moirasoun anamesa stous emporous; mporeis na gemiseis to derma tou me beli; i, to kefali tou me alieutika kamakia; bale epano tou to cheri sou thumisou ton polemo mi to kaneis auto sto exis. des, i elpida na ton piasei kaneis einai mataii malista, den tha emene ekpliktos sti thoria tou; kaneas den einai toso tolmiros, oste na ton diegeirei kai poios mporei na stathei mprostha mou; poios mou edose protutera, kai na tou an-

tapodoso; osa einai apo kato apo ton ourano einai dika mou. den tha siopiso sta meli tou oute sti dunami oute stin euaresti summetria tou. poios na exichniasei tin epifaneia tou endumatos tou; poios na mpei mesa sta dipla sagonia tou; poios mporei na anoixei tis pules tou prospou tou; ta dontia tou, ologura, einai tromera. oi ischures tou aspides einai to kauchima tou, sugkleismenes mazi me sfichto sfragisma i mia enonetai me tin alli, sundeontai etsi, oste oute aeris den mporei na perasei mesa ap' autes einai proskollimenes i mia mazi me tin alli sundeontai etsi, oste den mporoun na apospastoun. sto fternisma tou lampei fos, kai ta matia tou einai san ta blefara tis augis. apo to stoma tou bgainoun lampades pou kaine, kai exakontizontai spinthires fotias. apo tous muktiros tou bgainei kapnos, san apo ena ageio pou kochlazei i enan lebita. i pnoi tou anabei karbouna, kai apo to stoma tou bgainei floga ston trachilo tou katoikei dunami, kai tromos proporeuetai mprostha tou. ta stromata tis sarkas tou einai sugkollimena einai stereia epano tou den mporoun na saleutoun. i kardia tou einai sterei san petra malista, skliri opos i kato mulopetra. otan sikonetai, frittoun oi dunatoi apo ton fobo parafronoun. i romfaia ekeinou pou ton sunantaei den mporei na antexei i logchi, to doru, oute o thorakas. thorei to sidero san achuro, ton chalko san xulo sathro. ta beli den mporoun na ton trepsoun se fugi oi petres tis sfendonas einai s' auton san stoupi. ta akontia theorountai san stoupi gelaei sto salema tis logchis. aichmires petres keitontai apo kato tou upostronei ta agkulota somata epano se pilo. kanei tin abusso na kochlazei san lebitas kanei ti thalassa na ginetai san skeuos muropoiou. afinei piso tou foteini tin poreia tha upolambane kapoios tin abusso san polia. epano sti gi den uparchei omoio tou, dimiourgimeno etsi afobo. blepei ologura ola ta psila einai basilias epano se olous tous gious tis uperifaneias.

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tote, o iob apantise ston kurio, kai eipe: xero oti mporeis ta panta, kai kanenas stochasmos sou den mporei na empodistei. poios einai autos pou asuneta krubei ti bouli;(16) ego, loipon, profera ekeino pou den katalabaina pragmata uperthaumasta gia mena, pou den ta gnoriza. akouse, parakalo ki ego tha miliso tha rotiso, ki esu didaxe me. akouga gia sena me tin akoi tou autiou, alla tora se blepei to mati mou gi' auto, aidiazo me bdelugmia ton eauto mou, kai metanoo me choma kai stachti. kai, afou o kurios milise auta ta logia ston iob, eipe o kurios ston elifas ton thaimaniti: o thumos mou anapse enantion sou, kai enantion

ton duo filon sou epeidi, den milisate gia mena to ortho, kathos o doulou mou o iob gi' auto, parte tora gia ton eauto sas epta moscharia kai epta kriaria, kai pigainete ston doulou mou ton iob, kai proferte olokautoma uper tou eautou sas kai o doulou mou o iob tha iketeusei gia sas epeidi, tha dechtho to prosopo tou gia na mi praxo me sas sumfona me tin afrosuni sas gia ton logo oti, den milisate gia mena to ortho, opos o doulou mou o iob. kai o elifas o thaimanitis, kai o bildad o sauchitis, kai o sofara o naamathitis pigan, kai ekanan opos tous prostaxe o kurios kai o kurios dechthike to prosopo tou iob. kai o kurios estrepse tin aichmalosia tou iob, afou proseuchithike gia tous filous tou kai o kurios edose ston iob diplasia apo ola osa eiche protutera. tote, irthan s' auton oloi oi adelfoi tou, kai oles oi adelfes tou, kai oloi ekeinoi pou ton gnorizan protutera, kai efagan mazi tou psomi sto spiti tou kai eklapsan mazi tou, kai ton parigorisan, gia olo to kako pou o kurios eiche ferei epano tou kai kathe enas edosan s' auton ena asimenio nomisma, kai kathe enas ena chruso skoulariki. kai o kurios eulogise ta teleutaia tou iob perissotero para ta prota oste apektise 14.000 probata, kai 6.000 kamiles, kai 1.000 zeugi bodia, kai 1.000 gaidouria. ki akoma, gennithikan s' auton epta gioi kai treis thugateres kai apokalese to onoma tis protis, iemima kai to onoma tis deuteris, kesia kai to onoma tis tritis, keren-appouch kai den briskontan se oli ti gi gunaikes oraies, opos oi thugateres tou iob kai o pateras tous edose s' autes klironomia anamesa stous adelfous tous. usterap' auta, o iob ezise 140 chronia, kai eide tous gious tou, kai tous gious ton gion tou, mechri tetartis genias. kai o iob pethane, gerontas kai pliris imeron.

to asma ton asmaton, auto tou solomonta. as me filisei me ta filimata tou stomatos tou. epeidi, i agapi sou einai kaluteri para to kراسι. exaitias tis euodias ton kalon muron sou, to onoma sou einai muro xechumeno gi' auto oi neanides se agapoun. elkuse me tha trexoume piso sou o basilias me ebale mesa sta esotera domatia tou tha briskoume agalliasi kai eufrosuni se sena, tha thumomaste tin agapi sou perissotero para to kراسι ekeinoi pou echoun euthutita se agapoun. eimai melani, alla charitomeni, thugateres tis ierousalim san ta skinomata tou kidar, san ta parapetasmata tou solomonta. mi blepete se mena, oti echo ginei melani, epeidi o ilios me ekapse oi gioi tis miteras mou orgistikan enantion mou me ebalan fulaka stous ampelones omos, ton diko mou ampelona den fulaxa. anaggeile mou, esu, ton opoio agapaei i psuchi mou, pou poimaineis, pou anapaueis to poimnio to mesimeri giati na gino san mia periskepasmeni anamesa sta kopadia ton suntrofon sou; an den to gnorizeis apo moni sou, oraia anamesa stis gunaikes, bges esu piso apo ta ichni tou poimnion, kai poimaine ta katsikakia sou, konta stis skines ton boskon. me ta aloga ton amaxon tou farao se echo exomiosei, agapimeni mou. ta sagonia sou einai oraia me tis seires ton margaritarion, kai o trachilos sou me ta perideraia. tha sou ftiaxoume alusides chruses, me stigmata apo asimi. enoso o basilias kathetai sto trapezi tou, o nardos mou xechunei tin osmi tou. demati apo smurna einai se mena o agapitos mou tha dianuchtereuei anamesa stous mastous mou. o agapitos mou einai se mena san kuprino tsampi stous ampelones tou engaddi. des, eisai oraia, agapiti mou des, eisai oraia ta matia sou einai san ton peristerion. des, eisai oraiois, agapite mou, nai, eisai charitomenos kai to krebati mas einai anthiro. ta dokaria ton spition mas einai kedroi, ta sanidomata mas apo kuparissi.

ego eimai to anthos tou saron, kai to krino ton koilladon. opos to krino anamesa sta agkathia, etsi einai i agapiti mou anamesa stis neanides. opos i milia anamesa sta den-tra tou dasous, etsi einai o agapitos mou anamesa stous neaniskous epithumisa ti skia tou, kai kathisa kato ap' auti, kai o karpous tou itan glukos ston ouranisko mou. me efere sto spiti tou krasiou, kai i simaia tou epano mou itan agapi. me dunamotika glukismata, upostirixte me me mila, anapsuxte me epeidi, eimai pligomeni apo agapi. to aristero tou cheri einai kato apo to kefali mou, kai to dexi tou me enagkalize-

tai. thugateres tis ierousalim, sas orkizo stis dorkades, kai stis elafines tou chorafiou, mi enochlisete oute na xupniseite tin agapi mou, mechris otou thelisei. i foni tou agapitou mou! deste, autos erchetai, pidontas epano sta bouna, skirtontas epano stous lofous. o agapitos mou einai omoios me dorkada i me skumnon elafinas deste, steketai piso apo ton toicho mas, koitazei exo, mesa apo tis thurides, xeproballei mesa apo ta dich-tuota. o agapitos mou apantaei, kai mou leei: siko, agapiti mou, oraia mou, kai ela epeidi, na, o cheimonas perase, i brochi di-abike, efuge ta louloudia fainontai sti gi o kairos tou tragoudiou eftase, kai i foni tis trugonas akoustike sti gi mas i sukia eb-gale ta cheimoniatika suka tis, kai oi ampeloi me ta anthi tou stafyliou diacheoun euodia siko, agapiti mou, oraia mou, kai ela o, peris-tera mou, pou eisai stis schismes tou brachou, stous apokrufous topous ton gkremon, deix mou tin opsi sou, kane me na akouso ti foni sou epeidi, i foni sou einai glukia, kai i opsi sou oraia. piaste gia mas tis alepoudes, tis mikres alepoudes, pou afanizoun tis ampelous epeidi, oi ampeloi mas briskontai se anthisi. o agapitos mou anikei se mena, ki ego s' auton poimainei anamesa sta krina. mechris otou pneusei i aura tis imeras kai fugoun oi skies, gurna, agapite mou gine omoios me dorkada i me skumnon elafinas epano sta schismena bouna.

ti nuchta, epano sto krebati mou, zitisa ekeinon, pou agapaei i psuchi mou ton zitisa, kai den ton brika. tha sikotho tora, tha perieltho tin poli, stis agores, kai stis plateies tha zitiso ekeinon, pou agapaei i psuchi mou ton zitisa, kai den ton brika. me brikan oi fulakes, autoi pou perierchontai tin poli. mipos eidate ekeinon, pou agapaei i psuchi mou; afou perasa ligo pio pera ap' autous, brika ekeinon pou agapaei i psuchi mou ton epiasa, kai den ton afisa, mechris otou ton efera mesa sto spiti tis miteras mou, kai ston koitona ekeiniss pou me sunelabe. thugateres tis ierousalim, sas orkizo stis dorkades, kai stis elafines tou chorafiou, mi enochlisete, oute na xupniseite tin agapi mou, mechris otou thelisei. poia einai auti, auti pou anebainei apo tin erimo, san stuloi kapnou, aromatismeni me smurna kai libani, me kathe aromatiki skoni tou muropoiou; deste, to krebati tou solomonta ologura s' auto einai 60 dunatoi aderes, apo tous dunatous tou israil oloi autoi kratoun romfaia, didagmenoi se polemo kathenas echei ti romfaia tou epano ston miro tou, exaitias nuchterinon fobon. o basilias solomontas ekane gia ton eauto tou ena foreio apo xula tou libanou ekane tous stulous tou apo asimi, to



anaklintro tou apo chrusafi, to stroma tou apo porfura to esoteriko tou itan diakosmimeno me agapi apo tis thugateres tis ierousalim. bgeite, thugateres tis sion, kai deite ton basilia solomonta, me to diadima tou, me to opoio ton estepse i mitera tou kata tin imera tis numfeusis tou, kata tin imera tis eufrosunis tis kardias tou.

#### 4

des, eesai oraia, agapiti mou des, eesai oraia ta matia sou einai san ton peristerion anamesa stous plokamous sou ta mallia sou einai san poimnio apo katsikia, pou katebainoun apo to bouno galaad. ta dontia sou einai san poimnio apo kouremena probata, ta opoia anebainoun apo to plusimo, pou ola tous gennoun diduma, kai anamesa tous den uparchei atekno ta cheili sou einai san kokkini tainia, kai i lalia sou einai charitomeni ta magoula sou san ena kommati apo rodi anamesa stous plokamous sou o trachilos sou einai san purgos tou david, pou einai chtismenos gia oplotihiki, epano ston opoio kremontai 1.000 epimikeis aspides, oles einai aspides ischuron oi duo mastoi sou einai san duo didumoi skumnou dorkadas, pou boskoun anamesa sta krina. mechris otou pneusei i aura tis imeras, kai fugoun oi skies, ego tha pao sto bouno tis smurnas, kai ston lofo tou thumiamatos. eesai olokliri oraia, agapiti mou kai pseghi den uparchei se sena. ela mazi mou apo ton libano, nufi, apo ton libano ela mazi mou des apo tin korufi tou amana, apo tin korufi tou seneir, kai tou aermon, apo tis folies ton lontarion, apo ta bouna ton pardaleon. pligoses tin kardia mou, adelphi mou, nufi pligoses tin kardia mou me ena apo ta matia sou, me enan plokamo tou trachilou sou. poso oraia einai i agapi sou, adelphi mou, nufi! poso kaluteri i agapi sou para to kras! kai i euodia ton muron sou para ola ta aromata! ta cheili sou, nufi, stazoun san kirithra meli kai gala einai kato apo ti glossa sou kai i euodia ton imation sou san euodia tou libanou. kipos kleismenos einai i adelphi mou, i nufi mou brusi kleismeni, pigi sfragismeni. ta blastaria sou einai paradeisos apo rodia, mazi me eklektous karpous kupros mazi me nardo nardos kai krokos kalami kai kinnamomo, me ola ta dentra tou thumiamatos smurna kai aloi, mazi me ola ta protis taxis aromata pigi kipon, pigadi zontanou nerou, kai rukia apo ton libano. siko borria kai ela, note pneuse ston kipo mou gia na xechouthoun ta aromata tou. as erthei o agapitos mou ston kipo tou, kai as faei tous exairetous karpous tou.

#### 5

irtha ston kipo mou, adelphi mou, nufi trugisa ti smurna mou me ta aromata mou efaga tin kirithra mou me to meli mou ipia to kras! mou me to gala mou filoi, fate peite, nai, agapitoi, pieite afthona. ego koimamai, all' i kardia mou agrupnaei i foni tou agapitou mou krouei nianoixe mou, adelphi mou, agapiti mou, peristera mou, apsegadiasti mou epeidi, to kefali mou gemise apo droso, oi plokamoi ton mallion mou apo stagones tis nuchtasz. nixentuthika ton chitona mou pos na ton foreso xana; enipsa ta podia mou pos na ta moluno xana;z. o agapitos mou ebale mesa to cheri tou, mesa apo tin trupa tis thuras, kai ta splachna mou tarachtina gi' auton. ego sikothika gia na anoixo ston agapito mou kai ta cheria mou estazan smurna, kai ta dachtula mou stalacti smurna, epano stis labes tou mochlou. ego anoixa ston agapito mou all' o agapitos mou surthike, efuge i psuchi mou lipothumise ston logo tou ton anazitisa, kai den ton brika tou fonaxa, alla den mou apan-tise. me brikan oi fulakes, autoi pou perierchontai tin poli, me chtupisan, me pligosan oi fulakes ton teichon mou afairesan to imatio mou. thugateres tis ierousalim, sas orkizo, an breite ton agapito mou, ti tha tou peite; oti eimai pligomeni apo agapi. se ti diaferei apo allon agapiton o agapitos sou, o oraia, anamesa stis gunaikes; se ti diaferei apo allon agapiton o agapitos sou, kai mas orkises etsi; o agapitos mou einai aspros kai kokkinos, o opoios diakrinetai anamesa se muriades to kefali tou einai dokimaseno chrusafi, oi plokamoi tou kladoi foinikon, mauroi san korakas ta matia tou san ton peristerion epano se ruakia neron, lousmena se gala, pou tairiazoun san petres enthesis ta sagonia tou san prasies aromaton, san alonia aromatikon futon ta cheili tou san krina, pou stazoun stalacti smurna ta cheria tou dachtulidia chrusa, gemata me birullio, i koilia tou elefantino ergo technis, kosmimeno ologura me sapfeirous oi knimes tou san marmarinoi stuloi, stirigmenoi epano se baseis apo katharo chrusafi i morfi tou san ton libano exochos, opos oi kedroi. o ouraniskos tou einai glukasmoi ki autos olokliros epithumitos. autos einai o agapitos mou, ki autos o filos mou, thugateres tis ierousalim.

#### 6

pou pige o agapitos sou, o oraia, anamesa stis gunaikes; pou strafike o agapitos sou; kai tha ton anazitisoume mazi sou. o agapitos mou katebike ston kipo tou, stis prasies ton aromaton, gia na poimainei mesa stous kipous, kai na mazeuei krina. ego eimai

tou agapitou mou, kai o agapitos mou einai dikos mou poimainei anamesa sta krina. eisaï oraia, agapiti mou, san ti thersa, charitomeni san tin ierousalim, tromeri san stratos me simaies. apostrepse ta matia sou apo pano mou, epeidi me kateplixan ta mallia sou einai san poimnio apo katsikia, pou katebainoun apo to bouno galaad. ta dontia sou einai san poimnio apo probata, ta opoia anebainoun apo to lousimo, pou gennoun pantote diduma, kai den uparchei atekno anamesa tous ta magoula sou einai san ena kommati apo rodi anamesa stous plokamous sou. uparchoun 60 basilisses, kai 80 pallakes, kai anarithmites neanides mia einai i peristera mou, i apsegadiasti mou auti einai i moni tis miteras tis einai i eklekti ekeinis pou ti gennise. tin eidan oi thugateres, kai ti makarisan oi basilisses kai oi pallakes, kai tin epainesan. poia einai auti, pou bgainei san tin augi, oraia san to feggari, pou lampei san ton ilio, tromeri san stratos me simaies; katebika ston kipo me tis karudies gia na do ti chloi tis koiladas, na do an blastise i ampelos, ki an anthisan oi rodies. choris na aisthantho, i psuchi mou me ekane san tis amaxes tou aminadib. gurna piso, gurna piso, o soulamitida gurna piso, gurna piso, gia na se thorisoume. ti tha deite sti soulamitida; san enan choro duo stratope-don;

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poso oraia einai ta bimata sou me ta sandalia, thugatera tou igemona! to torneuma ton miron sou einai omoio me perideraio, ergo cherion kallitechni. o afalos sou einai torneutos kratiras, gematos apo anamikto krasi i koilia sou thimonia sitariou, perifragmeni me krina oi duo mastoi sou einai san duo didumoi skumnoi dorkadas o trachilos sou san elephantinos purgos ta matia sou san tis kolumbitikes limnes stin esebon, konta stin puli bath-rabbim i muti sou san ton purgo tou libanou, pou blepei pros ti damasko to kefali sou epano sou opos o karmilos, kai i komi tou kefaliou sou opos i porfura o basilias einai demenos stous plokamous sou. poso oraia kai poso eucharisti eisaï, agapiti, exaitias ton entrufiseon! touto to anastima sou moiazei me foinika, kai oi mastoi sou me tsampia. eipa: tha anebo ston foinika, tha piaso ta bagia tou kai na, oi mastoi sou tha einai san tsampia tis ampelou, kai i osmi tis mutis sou san mila kai o ouraniskos sou opos to kalo krasi, pou reei eucharista gia ton agapito mou, kai kanei na miloun ta cheilli auton pou koimountai. ego eimai tou agapitou mou, kai i epithumia tou einai se mena. ela, agapite mou, as bgoume sto chorafi as dianuchtereusoume stis komopoleis. as ximerothoume stous ampelones

as doume an blastise i ampelos, an anoixe to anthos tou stafuliou, ki an anthisan oi rodies ekei tha doso tin agapi mou se sena. oi mandragores edosan osmi, kai stis thures mas uparchei kathe eidos apo arestous karpous, neous kai palious, pou fulaxa, agapite mou, gia sena.

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eithe na isoun san adelfos mou, pou na eiches thilasei tous mastous tis miteras mou! an se ebriska exo, tha se filousa, kai den tha me katafronousan. tha se eserna, kai tha se ebaza mesa sto spiti tis miteras mou, gia na me didaxeis tha se potiza aromatiko krasi, kai chumo tou rodiou mou. to aristero tou cheri tha itan kato apo to kefali mou, kai to dexi tou tha me eiche agkaliasei. thugateres tis ierousalim, sas orkizo, mi enochlisete oute na xupniseite tin agapi mou, mechris otou thelisei. poia einai auti pou anebainei apo tin erimo, pou epistirizetai epano ston agapito tis; ego se xupnisa kato apo ti millia ekei se koiloponise i mitera sou ekei se gennise auti pou se eteke. bale me, san sfragida, epano stin kardia sou, san sfragida epano ston brachiona sou epeidi, i agapi einai ischuri san ton thanato i zilotupia skliri san ton adi oi floges tis einai floges fotias, mia ormitikotati anaflexi. polla nera den mporoun na sbisoun tin agapi, oute potamia mporoun na tin pnixoun an kapoios dosei ola ta uparchonta tou spitioy tou gia tin agapi, tha ta katafronisoun olloklirotika. emeis echoume mia mikri adelfi, kai den echei mastous ti tha kanoume stin adelfi mas, tin imera pou tha ginei logos gi' auti; an uparchei teichos, tha oikodomisoume epano tis asimenio palati kai an uparchei thura, tha tin asfalisoume ologura me kedrines sanides. ego eimai teichos, kai oi mastoi mou san purgoi tote imoun sta matia tou san ekeini pou briskei eirini. o solomontas eiche enan ampelona sti baal-chamon edose ton ampelona se fulakes kathe enas eprepe na ferei gia ton karmo tou 1.000 arguria. o ampelonas mou einai mprosta mou ta 1.000 arguria as einai gia sena, o solomonta, kai 200 gi' autous pou fulattoun ton karmo tou. o, esu, pou kathesai stous kipous, oi suntrofoi prosechoun sti foni sou kane me na tin akouso. feuge, agapite mou, kai gine omoios me dorkada i me skumnon elafinas epano sta bouna ton aromaton.

kai stis imeres kata tis opoies ekrinan oi krites, egine peina sti gi. kai enas anthropos apo ti bithleem-iouda pige na paroikisei sti gi tou moab, autos, i gunaika tou, kai oi duo gioi tou. to de onoma tou anthropou itan elimelech, kai to onoma tis gunaikas tou itan naomi, kai to onoma ton duo gion tou maalon kai chelaion, efrathaioi, apo ti bithleem-iouda. kai irthan sti gi tou moab, kai isan ekei. kai o elimelech, o andras tis naomi, pethane kai apemeine auti kai oi duo gioi tis. kai autoi piran gia ton eauto tous gunaikes moabitisses to onoma tis mias itan orfa, kai to onoma tis allis routh kai katoikisan ekei deka chronia. pethanan, omos, kai oi duo, o maalon kai o chelaion kai i gunaika sterithike tous duo gious tis, kai ton andra tis. tote, sikothike auti kai oi nufes tis, kai epestrepesan apo ti gi tou moab epeidi, akouse sti gi tou moab oti, o kurios episkefthike ton lao tou, dinontas tous psomi. kai bgike apo ton topo opou briskotan, kai oi duo nufes tis mazi tis kai poreuontan ton dromo gia na epistrepoun sti gi tou iouda. kai i naomi eipe stis duo nufes tis: pigainete, guriste kathe mia sto spiti tis miteras tis. o kurios na kanei eleos se sas, kathos eseis kanate eleos stous apothanontes kai se mena o kurios na sas dosei na breite anapausi, kathe mia sto spiti tou andra tis. kai tis filise ki autes uposan ti foni tous, kai eklapsan. kai tis eipan: ochi alla mazi sou tha epistrepoume ston lao sou. kai i naomi eipe: epistrepste, thugateres mou giati nartete mazi mou; mipos echo akoma gious stin koilia mou, gia na ginoun andres sas; epistrepste, thugateres mou, pigainete epeidi, ego gerasa, kai den eimai pia gia andra an elega: echo elpida, an malista pantreuomoun auti ti nuchta, kai gennousa akoma gious, tha tous periminate mechris otou megalousoun; tha anabalate gi' autous to na pantreuteite; mi, thugateres mou epeidi, pikrathika, polu perissotero par' oti eseis, pou to cheri tou kuriou bgike enantion mou. ki ekeines uposan ti foni tous, kai eklapsan xana kai i orfa katafilise tin pethera tis i routh, omos, proskollithike s' auti. kai i naomi eipe: des, i sunufada sou epestrepse ston lao tis, kai stous theous tis epistrepse ki esu piso apo ti sunufada sou. alla, i routh eipe: mi me anagkazeis na se afiso, gia na fugo apo piso sou epeidi, opou an pas esu, tha pao ki ego kai opou tha parameineis esu, tha parameino ki ego o laos sou, laos mou, kai o theos sou, theos mou opou ki an pethaneis, tha pethano ki ego, ki ekei tha tafo etsi na kanei se mena o kurios, kai etsi na prosthesei, an kati allo ekτος apo ton thanato me chorisei apo sena. kai blepontas i naomi oti auti epemene na paei mazi tis,

stamatise na tis milaei. kai perpatisan kai oi duo tous, mechris otou eftasan sti bithleem. kai otan eftasan sti bithleem, olokliri i poli sugkinithike gi' autes, kai oi gunaikes elegan: auti einai i naomi; ki auti eipe s' autes: mi me onomazete naomi onomazete me mara epeidi, o pantodunamos me pikrane uperbolika ego anachorisa gemati, kai o kurios me epanefere adeiani giati me onomazete naomi, afou o kurios edose marturia enantion mou, kai o pantodunamos me katethlipse; i naomi, loipon, epestrepse kai mazi tis i routh i moabitissa, i nufi tis, pou irthe apo ti gi tou moab ki autes eftasan sti bithleem stin archi tou therismou ton kritharion.

## 2

eiche, malista, i naomi kapoion suggeni tou andra tis, enan anthropo dunaton se ischu, apo ti suggeneia tou elimelech kai to onoma tou itan booz. kai i routh i moabitissa eipe sti naomi: as pao, parakalo, sto chorafi gia na mazepso stachua piso apo opoion bro chari sta matia tou kai tis eipe: pigaine, thugatera mou. kai pige, kai kathos irthe stachuologouse sto chorafi piso apo tous theristes kai etuche se ena meros tou chorafiou tou booz, pou itan apo ti suggeneia tou elimelech. kai na, o booz irthe apo ti bithleem, kai eipe stous theristes: o kurios mazi sas. kai tou apokrithikan: o kurios na se eulogisei. tote, o booz eipe ston upireti tou, ton epistati ton theriston: tinos einai auti i nea; kai o upiretis, o epistatis ton theriston, apantise, kai eipe: einai i nea i moabitissa, auti pou epestrepse mazi me ti naomi apo ti gi tou moab kai eipe: as stachuologiso, parakalo, kai as mazepso kati anamesa sta dematia piso apo tous theristes kai irthe, kai stathike apo to proi mechri touti tin ora monon ligo anapauthike sto spiti. kai o booz eipe sti routh: den akous, thugatera mou; mi pas na stachuologiseis se allo chorafi oute na fugeis apo edo, alla mene edo me ta koritsia mou as einai ta matia sou epano sto chorafi opou therizoun, kai pigaine piso ap' autes den prostaxa ego stous neous na mi se aggxoun; kai otan dipsaseis, pigaine sta aggeia, kai pine ap' oti antlisoun oi neoi. ki ekeini epese kata prosopo, kai proskunise mechri to edafos, kai tou eipe: pos ego brika chari sta matia sou, oste na labeis pronoia gia mena, eno eimai xeni; kai o booz apantise kai tis eipe: mou anagelthikan ola osa ekanes stin pethera sou meta ton thanato tou andra sou kai oti afises ton patera sou kai ti mitera sou, kai ti gi tis gennisis sou, kai irthes se lao pou prin den gnorizes o kurios na antameipsei to ergo sou, kai o misthos sou na einai pliris apo ton kurio ton theo tou israil, kato apo tis fterouges tou opoiou irthes na skepasteis.

ki ekeini eipe: as bro chari sta matia sou, kurie mou epeidi me parigorises, kai epeidi milises me eumeneia sti douli sou, an ki ego den eimai oute san mia apo tis therapainides sou. kai o booz, tin ora tou fagitou, tis eipe: ela, kai fae apo to psomi, kai brexe to psomi sou sto xidi. ki auti kathise sta plagia ton theriston ki ekeinos tis edose sitari fruganismo, kai efage, kai chortase, kai perisseuse. kai sikothike na stachuologisei, kai o booz prostaxe stous neous tou, legontas: as stachuologe kai anamesa sta dematia, kai mi tin epiplittete kai, malista, afinete na peftei kai kati apo ta cheirobola gi' auti, kai afinete na mazeui, kai mi tin elegchete. kai stachuologise sto chorafi mechri tin espera, kai kopanise oso stachuologise kai itan mechri ena efa krithari. kai to sikose, kai mpike stin poli kai i pethera tis eide oso stachuologise kai i routh, bgazontas, tis edose o,ti eiche perisseusei, afou chortase. kai i pethera tis eipe s' autin: pou stachuologises simera; kai pou doulepes; eulogimenos na einai ekeinos pou elabe pronogia sena. ki ekeini fanerose stin pethera tis se tinous chorafi doulepe, kai eipe: to onoma tou anthropou, ston opoio doulepa simera, einai booz. kai i naomi eipe sti nufi tis: eulogimenos apo ton kurio ekeinos, pou den afise to eleos tou pros autous pou zoun, kai pros autous pou pethanan. kai i naomi tis eipe: suggenis mas einai autos o anthropos, apo tous kontinuous suggeneis mas. kai i routh i moabitissa eipe: autos mou eipe akoma: esu tha meneis me tous anthropous mou, mechris otou teleiosoun oloklirou ton therismo mou. kai i naomi eipe sti routh, ti nufi tis: einai kalo, thugatera mou, na bgaineis mazi me ta koritsia tou, kai na mi se sunantisoun se allo chorafi. kai proskolithike sta koritsia tou booz gia na stachuologe, mechris otou teleiose i therismos ton kritharion, kai o therismos tou sitariou kai kathotan mazi me tin pethera tis.

### 3

kai i naomi, i pethera tis, tis eipe: thugatera mou, na mi zitiso anapausi se sena gia na euimeriseis; kai, tora, mipos o booz den einai apo ti suggeneia mas, mazi me ta koritsia tou opoiou isoun; des, autos likmizei auti ti nuchta to aloni ton kritharion lousou, loipon, kai aleipsou, kai ntusou ti stoli sou, kai kateba sto aloni mi gnoristeis ston anthropo, mechris otou teleiose ai apo to na faei kai na piei ki eno plagiazei, paratirise ton topo opou plagiazei, kai afou ertheis, sikose to skepasma apo ta podia tou, kai plagiasse ki ekeinos tha sou pei ti na kaneis. ki ekeini tis eipe: ola osa mou les tha ta kano. kai katebike sto aloni, kai ekane ola osa tin prostaxe i pethera tis. kai afou o

booz efage kai piei, kai eufranthike i kardia tou, pige na plagiasse stin akri tou sorou tou sitariou ki ekeini irthe krufa, kai sikose to skepasma tou apo ta podia tou, kai plagiasse. kai kata ta mesanuchta o anthropos xupnise xafnika kai suntarachthike kai nasou, mia gunaika koimotan konta sta podia tou. kai eipe: poia eisai esu; ki ekeini apantise: ego, i routh i douli sou aplose, loipon, tis fterouges sou epano sti douli sou epeidi, eisai o pio kontinos suggenis mou. ki ekeinos eipe: eulogimeni na eisai apo ton kurio, thugatera epeidi, eideixis perissoteri agathosuni teleutaia ap' o,ti prin, mi pigaimontas piso apo neous, eite ftouchous eite plousious kai tora, thugatera, mi fobasai tha kano se sena o,ti peis epeidi, olokliri i poli tou laou mou xerei oti eisai enareti gunaika kai tora einai alithino oti ego eimai stenous suggenis omos, uparchei enas allos suggenis pio stenous apo mena meine auti ti nuchta kai to proi, an autos thelei na ekplirosei se sena to suggeniko tou chreos, einai kalo as to ekplirosei alla, an den thelei na ekplirosei se sena to suggeniko tou chreos, tote ego tha to ekpliroso se sena, zei o kurios koimisou mechri to proi. kai koimithike konta sta podia tou mechri to proi kai sikothike, prin anthropos diakrinei anthropo. ki ekeinos eipe: as mi ginei gnosto oti i gunaika irthe sto aloni. ki akoma eipe: fere to perikalumma pou einai epano sou, kai krata to. ki ekeini to kratouse, ki autos tis metrise exi metra krithari, kai to ebale epano tis kai pige stin poli. kai otan irthe stin pethera tis, ekeini eipe: ti eagine se sena, thugatera mou; ki auti tis aniggeile ola osa tis ekane o anthropos kai eipe: mou edose auta ta exi metra krithari epeidi, den tha pas, mou eipe, adeiani stin pethera sou. ki ekeini eipe: kathise, thugatera mou, mechris otou deis pos tha teleiose to pragma epeidi, o anthropos den tha isuchasei, mechris otou teleiose to pragma simera.

### 4

kai o booz anebike stin puli, kai kathise ekei kai na, pernouse o suggenis, gia ton opoio eiche milisei o booz. kai eipe: o, esu, gurise, kathise edo. kai gurna, kai kathise. kai pire o booz deka andres apo tous presbuterous tis polis, kai eipe: kathiste edo. kai kathisan. kai eipe ston suggeni tou: i naomi, pou gurise apo ti gi tou moab, poulaei to meridio tou chorafiou tis, pou itan tou adelfou mas elimelech kai ego eipa na se eidopoiiso, legontas: agorase to, mprosta stous katoikous, kai mprosta stous presbuterous tou laou mou an theleis na to exagoraseis os suggenis, exagorase to alla, an den theleis na to exagoraseis, pes mou, gia na xero epeidi, den uparchei allos na

to exagorasei os suggenis, para esu kai ego eimai usterá apo sena. ki ekeinos eipe: ego tha to exagoraso. kai o booz eipe: kata tin imera pou tha agoraseis to chorafi apo to cheri tis naomi, prepei na pareis kai ti routh ti moabitissa, ti gunaika tou apothanonta, gia na anastiseis to onoma tou apothanonta epáno stin klironomia tou. kai o suggenis eipe: den mporo na ekpliroso to suggeniko mou chreos, mipos kai ftheiro tin klironomia mou ekplirose esu to suggeniko mou chreos, epeidi ego den mporo na to ekpliroso. autos, bebaia, itan o tropos ton palio kairo ston israil gia to dikaíoma tis suggeneias, kai gia tin apallotriosi, gia na bebaionetai kathe logos o anthropos lunontas to upodima tou, to edine ston plision tou ki auto itan marturia ston israil. gi' auto, o suggenis eipe ston booz: agorase to esu ston eauto sou. kai eluse to upodima tou. tote o booz eipe stous presbuteros kai se olóklíro ton lao: eiste simera martures, oti agorasa ola osa eiche o elimelech, kai ola osa eichan o chelaion kai o maalon, apo to cheri tis naomi ki akoma, ti routh ti moabitissa, ti gunaika tou maalon, tin pira ston eauto mou gia gunaika, gia na anastiso to onoma tou apothanonta epáno stin klironomia tou, gia na mi exaleifthei to onoma tou apothanonta apo ta adelfia tou, kai apo tin poli tis katoikias tou eiste simera martures. kai olos o laos, pou itan stin puli, kai oi presbuteroi, eipan: martures o kurios na kanei ti gunaika, pou mpainei mesa sto spíti sou, san ti rachil, kai san ti leia, pou kai oi duo oikodomisan ton oiko israil kai na gineis dunatos stin efratha, kai na eisai perifimos sti bithleem kai as ginei i oikogeneia sou san tin oikogeneia tou fares, pou i thamar gennise ston iouda, apo to sperma pou o kurios tha dosei se sena ap' auti ti nea. kai o booz pire ti routh, kai egine gunaika tou kai otan mpíke mesa s' auti, o kurios tis edose sullipsi, kai gennise gio. kai oi gunaikes eipan sti naomi: eulogitos o kurios, pou simera den se aposterise apo suggeni, oste na kaleitai to onoma tou ston israil ki autos tha einai se sena anapsuchotis tis zois, kai tha threpsei tin polia sou epeidi, ton gennise i nufi sou, pou se agapaei, i opoia einai se sena kaluteri apo epta gíous. tote, i naomi pire to paidi, kai to ebale ston korfo tis, kai egine s' auto trofos. kai oi geitonisses tou edosan onoma, legontas: gíos gennithike sti naomi kai apokalesan to onoma tou: obid autos einai o pateras tou iessai, tou patera tou dabit. auti einai i genealogia tou fares: o fares gennise ton esron, kai o esron gennise ton aram, kai o aram gennise ton aminadab, kai o aminadab gennise ton naasson, kai o naasson gennise ton salmon, kai o salmon gennise ton booz, kai o booz gennise ton obid, kai o obid gennise ton iessai, kai o iessai gennise ton dabit.

pos kathise moni i poli, pou itan gemati apo laous! egine san chira, auti pou itan gemati apo ethni! auti pou igemoneue stis eparchies egine upotelis! klaiei akatapausta ti nuchta, kai ta dakrua tis katebainoun epano sta sagonia tis ap' olous ekeinous pou tin agapoun, den uparhei autos pou na tin parigorei oloi oi filoi tis ferthikan s' autin apista eginan s' autin echthroï. aichmalotistike o ioudas apo thlipsi kai baria douleia kathetai mesa sta ethni den briskei anapausi oloi oi dioktes tou ton epiasan mesa sta stena. penthoun oi dromoi tis sion, epeidi den erchetai kanenas stis giortes oles oi pules tis einai erimes oi iereis tis anastenazoun, oi parthenes tis einai perilupes, ki auti gemati pikria. oi enantioi tis eginan kefali, oi echthroï tis euimeroun epeidi, o kurios tin katethlipse exaitias tou plithous ton anomion tis ta nipia tis pigan se aichmalosia mprosta apo ton echthro. kai apo ti thugatera sion efuge oli i doxa tis oi archontes tis eginan san elafia pou den ebriskan boski, kai badizan choris dunami mprosta ap' autous pou tous kata-diokan. i ierousalim thumithike, stis imeres tis thlipsis tis kai tis exosis tis, ola ta epithumita tis, pou eiche apo ta archaia chronia, otan o laos tis epese sto cheri tou echthrou, kai den upirche autos pou na ti boithisei tin eidan oi echthroï, gelasan exaitias tis katapausis tis. i ierousalim amartise amartia gi' auto egine san akatharti oloi autoi pou ti doxazan tin katafronisan, epeidi eidan tin aschimosuni tis ki auti anastenaze, kai strafike pros ta piso. i akatharsia tis itan sta kraspeda tis den thumithike ta teli tis gi' auto, tapeinothike ekpliktika den upirche ekeinous pou na tin parigorei. kurie, des ti thlipsi mou, epeidi o echthros megalunthike. o echthros aplose to cheri tou epano se ola ta epithumita tis epeidi, auti eide ta ethni pou empainan mesa sto agiastirio tis, ta opoia eiches prostaxeï na mi mpoun mesa sti sunagogi sou. ollokliros o laos tis stenazei uperbolika, zitontas psomi ta epithumita tous ta edosan anti gia trofi, gia na epanelthei i psuchi tous. kurie, des, kai epiblepse epeidi, egina exouthenomeni. o! pros esas, oloi osoi diabainete ton dromo epiblepste, kai deite, an uparhei ponos san ton pono mou, pou egine se mena, me ton opoio o kurios me ethlipse kata tin imera tis orgis tou thumou tou. esteile fotia apo psila epano sta kokala mou, kai ta katakratise aplose dichtu sta podia mou me estrepse pros ta piso me ekane afanismani, oli tin imera na echo odunes. o zugos ton asebimatou mou susfichtike me to cheri tou periplechitikan, anebikan epano ston trachilo mou kateluse ti dunami mou o kurios me paredose se cheria, apo ta opoia den mporo na sikotho. o kurios estrose

katagis olous tous dunatous mou, sto meson mou kalese enantion mou orismenon kairo gia na suntripsei tous eklektous mou o kurios patise se lino tin parthena, ti thugatera tou iouda. gi' auta, ego thrino ta matia mou, ta matia mou katebazoun nera epeidi, apomakrunthike apo mena o parigoritis, autos pou anazoopoiei tin psuchi mou oi gioi mou afanistikan, epeidi, o echthros uperischuse. i sion aplonei ta cheria tis, den uparhei autos pou parigorei o kurios prostaxe gia ton iakob oi echthroï tou ton perikuklosan i ierousalim egine anamesa tous san akatharti. dikaïos einai o kurios, epeidi apostatise apo ton logo tou. akouste, parakalo, oloi oi laoi, kai deste ton pono mou oi parthenes mou kai oi neaniskoi mou poreutikan se aichmalosia. kalese autous pou me agapoun autoi, omos, me apatisan oi iereis mou kai oi presbuteroi mou exepneusan mesa stin poli, epeidi, zitisan trofi gia ton eauto tous, gia na epanelthei i psuchi tous. kurie, des, epeidi thlibomai ta entosthia mou tarazontai, i kardia mou anakateuetai mesa mou, epeidi apostatise para polu apexo, ateknose i machaira mesa sto spiti, o thanatos. akousan epeidi, stenazo den uparhei autos pou na me parigorei oloi oi echthroï mou akousan ti sumfora mou charikan oti esu to ekanes auto otan fereis tin imera pou kaleses, autoi tha ginoun opos ego. as erthei mprosta sou oli i kardia tous kai kane s' autous, opos ekanes se mena gia ola ta amartimata mou epeidi, polloi einai oi stenagmoi mou, kai i kardia mou einai atoni.

## 2

pos o kurios skepase ologura me nefos ti thugatera sion mesa stin orgi tou, errixte i doxa tou israil apo ton ourano sti gi, kai den thumithike kata tin imera tis orgis tou to upopodio ton podion tou! o kurios katapontise oles tis katoikies tou iakob, kai den lupithike mesa ston thumo tou katestrepe ta ochuromata tis thugateras tou iouda ta katedafise bebilos to basileio, kai tous archontes tou. stin exapsi tou thumou tou espase kathe keras tou israil estrepse piso to dexi tou cheri mprosta apo ton echthro kai enantia ston iakob anapse san flogeri fotia, katatrogontas ta guro. tentose to toxo tou san echthros, estise to dexi tou cheri san enantios, kai foneuse kathe ti to aresto sta matia tou, sti skini tis thugateras sion xechuse ton thumo tou san fotia. o kurios egine san echthros katapontise ton israil katapontise ola ta palatia tou afanise ta ochuromata tou, kai plithune sti thugatera tou iouda to penthos kai ti thlipsi. kai gkremise ti skini tou san tin kaluba enos kipou afanise ton topo ton sunaxeon tou o kurios ekane na lismonitheï mesa sti sion i giorti kai to sab-

bato, kai stin aganaktisi tis orgis tou, aperipse basilia kai ierea. o kurios apebale to thusiastirio tou, bdeluchthike to agiastirio tou ekleise mesa sto cheri ton echthron ta teichi ton palatien tis alalaxan ston oiko tou kuriou, san se imera giortis. o kurios bouleuthike na afanisei to teichos tis thugateras sion aplose ti stathmi, den apestrepse to cheri tou apo to na katapontizei, kai ekane na penthisei to periteichisma kai to teichos ola atonisan mazi. oi pules tis mpichtikan sti gi afanise kai katasuntripse tous mochlous tis o basilias tis kai oi archontes tis einai mesa sta ethni nomos den uparhei oute oi profites tis briskoun orasi apo ton kurio. oi presbuteroi tis thugateras sion kathon-tai katagis, siopontas anebasan choma epano sto kefali tous, zostikan sakous oi parthenes tis ierousalim katebasan ta kefalia tous pros ti gi. ta matia mou marathikan apo ta dakrua, ta entosthia mou tarazontai, i choli mou xechuthike sti gi, exaitias tou suntrim-mou tis thugateras tou laou mou, epeidi ta nipia kai ta thilazonta leipopsuchousan stis plateies tis polis. eipan stis miteres tous: pou einai sitari kai kراسi; oses fores lipothumousan stis plateies tis polis san ton traumatia, oses fores i psuchi tous xechunotan ston korfo ton miteron tous. poion na paro martura se sena; me ti na se sugkrino, thugatera tis ierousalim; me poion na se exomoioso gia na se parigoriso, parthena, thugatera sion; epeidi, o suntrimmos sou einai megalos san ti thalassa poios mporei na se giatrepei; oi profites sou eidan gia sena mataia pragmata kai afrosuni, kai den fanerosan tin anomia sou, gia na apotrep-soun tin aichmalosia sou alla eidan gia sena mataia fortia, kai proxena exosis. oloi au-toi pou diabainoun ton dromo chtupisan me eucharistisi ta cheria tous enantion sou surixan, kai kounisan ta kefalia tous sti thugatera tis ierousalim, legontas: auti einai i poli, gia tin opoia legotan: i entelesia tis oraioitias, i chara olokliris tis gis; oloi oi echthrois sou anoixan to stoma tous enan-tion sou surixan, kai etrixan ta dontia tous, legontas: tin katapiame auti einai prag-matika i imera, pou perimename brikame, eidame. o kurios ekane o,ti bouleuthike ek-plirose ton logo tou, pou diorise apo tis ar-chaies imeres katestrepse, kai den lupithike, kai eufrane epano sou ton echthro upose to keras ton enantion sou. i kardia tous boise ston kurio: teichos tis thugateras sion, katebaze dakrua san cheimarros, imera kai nuchta mi doseis isuchia ston eauto sou as mi siopise i kori ton matien sou. siko, boise ti nuchta, otan archizoun oi bardies fulaxis xechune tin kardia sou san nero mprosta apo to prosopo tou kuriou upose s' auton ta cheria sou, gia ti zoi ton nipion sou, pou leipothumoun apo tin peina epano stis akres

olon ton dromon. des, kurie, kai epiblepse, se poion ekanes pote etsi; oi gunaikes na fane ton karpo tis koilias tous, ta nipia sta spargana tous; na foneouthoun sto agiastirio tou kuriou iereas kai profitis; to paidi kai o gerontas keitontai katagis stous dromous oi parthenes mou kai oi neaniskoi mou epe-san me machaira foneuses kata tin imera tis or-gis sou, katesfaxes, den lupithikes, proskale-ses apo pantou tous tromous mou, san se imera paniguris, kai den sothike kanenas oute enapemeine kata tin imera tis orgis tou kuriou ekeinous pou sparganosa kai auxisa, o echthros mou tous suntelese.

### 3

ego eimai anthropos, pou eida thlipsi apo to rabdi tou thumou tou. me odigise kai me ef-ere sto skotadi, kai ochi sto fos. nai, strafike enantion mou enantion mou estrepse to cheri tou oli tin imera. eftheire ti sarka mou kai to derma mou suntripse ta kokala mou. ektise enantion mou, kai me perikuklose choli kai mochtho. me kathise se skoteina meri, san se aionious nekrous. me periefraxe, gia na mi bgo barune tis alusides mou. akoma ki otan krazo kai anaboo, apokeiei tin proseuchi mou. me pelekites petres periefraxe tous dromous mou, streblose tis tribous mou. egine se mena arkouda pou enedreuiei, lion-tari se apokrufous topous. paretrexu tous dromous mou, kai me kataspaxaxi, me ekane afanismeni. tentose to toxo tou, kai me estise san skopo se belos. empixe sta ne-fra mou ta beli tis faretras tou. egina to perigelo se olokliro ton lao mou, tragoudi tous oli tin imera. me chortase apo pikria me methuse me apsinthi. kai suntripse ta don-tia mou me chalikia me skepase me stachti. kai aposesoxe apo tin eirini tin psuchi mou lismonisa to agatho. kai eipa: chathike i dunami mou kai i elpida mou apo ton ku-rio. thumisou ti thlipsi mou, kai tin exosi mou, to apsinthi kai ti choli. i psuchi mou ta thumatai auta akatapausta, kai einai mesa mou tapeinomeni. auto anakalo stin kardia mou, gi' auto echo elpida. einai eleos tou kuriou oti, den sunteleistikame, epeidi den eleipsan oi oiktirmoi tou. ananeontai kata ta proina megali einai i pistotita sou. o kurios einai i merida mou, eipe i psuchi mou gi' auto tha elpizo s' auton. agathos einai o kurios s' autous pou ton prosme-noun, stin psuchi pou ton ekzitei. kalo einai kai na elpizei kaneis, kai na efisuchazei sti sotiria tou kuriou. kalo einai ston an-thropo na bastazei zugo sti nioti tou. tha kathetai olomonachos kai tha siopa, epeidi o theos epebale epano tou fortio. tha balei to stoma tou sto choma, isos uparhei elp-ida. tha dosei to sagoni s' auton pou ton rapizei tha chortasei apo oneidismo. epeidi,

o kurios den aporripiei gia panta alla, kai an thlipsei, tha deixei, omos, kai oiktirmous, sumfona me to plithos tou eleous tou. epeidi, den thlibei apo kardias oute katathlibei tous gious ton anthropon. to na katapatei kapoios kato apo ta podia tou olous tous desmious tis gis to na diastrefei krisi anthropon mprosta sto prosopo tou upsistou to na adikei anthropon sti diki tou o kurios den ta blepei. poios leei kai, kai ginetai, choris na to prostaxei o kurios; apo to stoma tou upsistou den bgainoun ta kaka kai ta agatha; giati tha gogguze enas anthropos pou ze, enas anthropos, gia tin poini tis amartias tou; as ereunisoume tous dromous mas, kai as exetasoume, kai as epistreproume ston kurio. as upsoume tis kardies mas, kai ta cheria, pros ton theo, pou einai stous ouranous, legontas: amartisame kai apostatisame esu den mas sugchoreses. periskepases me thumo, kai mas katadioxes foneuses, den lupithikes. skepases ton eauto sou me sunefo, gia na mi diabainei i proseuchi mas. mas ekanes skubalo kai bdelugma sto meson ton laon. oloi oi echthroi mas anoixan to stoma tous enantion mas. fobos kai lakkos irthan epano mas, erimos kai suntrimmos. ruakia apo nera katebazei to mati mou gia ton suntrimmo tis thugateras tou laou mou. to mati mou stalazei, kai den siopa, epeidi den echei anesi, mechris otou o kurios skupsei, kai dei apo ton ourano. to mati mou katathlibei tin psuchi mou, ap' oles tis thugateres tis polis mou. autoi pou anaitia me echthreountai, me kunigisan akatapausta san spourgiti. ekopsan ti zoi mou ston lakko, kai errixan epano mou petra. ta nera plimurisan pio pano apo to kefali mou eipa: aporrifhika! epikalestika to onoma sou, kurie, apo katotaton lakko. akouses ti foni mou mi kleiseis to auti sou ston stenagmo mou, stin kraugi mou. plisiasas kata tin imera pou se epikalestika eipes: mi fobasai. kurie, dikases ti diki tis psuchis mou lutroses ti zoi mou. eides, kurie, to adiko pros emena krine tin krisi mou. eides oles tis ekdikiseis tous, olous tous sullogismous tous, enantion mou. akouses, kurie, ton oneidismo tous, olous tous sullogismous tous enantion mou ta logia auton pou epanastastoun enantion mou, kai tis doloplokies tous enantion mou oli tin imera. des, otan kathontai, kai otan sikonontai ego eimai to tragoudi tous. kane, kurie, antapodosi s' autous, sumfona me ta erga ton cherion tous. dose s' autous porosi kardias, tin katara sou epano tous. katadioxes tous me orgi, kai afanise tous kato apo tous ouranous tou kuriou.

4

pos amaurothike to chrusafi! alloiothike to katharotato chrusafi! oi petres tou agia-

stirion diasparthikan stis akres olon ton dromon. oi endoxoi gioi tis sion, pou tous ektimousan san to katharo chrusafi, pos logariastikan san docheia pilina, san ergo apo cheri keramea! akoma, kai ta kiti prosperoun mastous, kai thilazoun ta paidia tous eno, i thugatera tou laou mou skilrunthike, opos oi strouthokamiloi stin erimo. i glossa autou pou thilazei, kollise ston ouranisko tou apo ti dipsa ta paidia zitisan psomi, kai den uparhei ekeinos pou na kobei s' auta. autoi pou trone trufera fagita, einai xaplomenoi stous dromous, afanismenoi oi anathremenoi mesa se porfura, agkaliastan tin kopria. kai i poini tis anomias tis thugateras tou laou mou eagine megaluteri, perissotero apo tin poini tis amartias ton sodomon, pou katastrafikan se mia stigmati, kai cheria den energisan epano tous. oi naziraiotai tis isan katharoterotai apo to chioni, leukoterotai apo to gala, pio kokkinoi stin opsi, xeperontas tis polutimes petres, stilpnoi san ton sapfeiro i opsi tous katamaurothike perissotero apo tin kapnia den gnorizontan stous dromous to derma tous kollise epano sta kokala tous xerathike, eagine san xulo. pio eutuchismenoi stathikan autoi pou thanatohikan apo ti romfaia, para ekeinoi pou thanatohikan apo tin peina epeidi, autoi lionoun, traumatismenoi apo elleipsi karpon tou chorafiou. ta cheria ton eusplachnon gunaikon epsisan ta paidia tous eginan gi' autes trofi ston suntrimmo tis thugateras tou laou mou. o kurios suntelese ton thumo tou, xechuse ti floga tis orgis tou, kai anapse fotia sti sion, pou katefage ta themelia tis. oi basilades tis gis den pisteuan, kai oloi autoi pou katoikousan tin oikoumeni, oti tha empaine echthros kai polemios stis pules tis ierousalim. auto eagine exaitias ton amartion ton profiton tis, kai ton anomion ton iereon tis, pou echunan to aimata ton dikaion sto meson tis. periplanithikan san tufloi stous dromous, molunthikan sto aimata, oste oi anthropoi den mporousan na aggxoun ta endumata tous. ekrazan s' autous: statheite makria, akathartoi statheite makria, statheite makria, mi aggxete eno efeugan kai periplaniontan, anamesa sta ethni legotan: den ta paroikoun pleon anamesa mas. to prosopo tou kuriou tous diaskorpise, den tha epiblepei pleon epano tous den Sebastikan prosopo ierea, den eleisan gerontes. eno akoma upirchame, ta matia mas apekaman, prosmenontas ti matai boitheia mas chaskontas apoblepsame se ethnos pou den mporouse na sozei. paramoneuoun ta ichni mas, gia na mi perpatame stis plateies mas plisiase to telos mas, sumplirothikan oi imeres mas, epeidi irtho te telos mas. autoi pou mas katadiokoun, eginan elafroteroi apo tous aetous tou ouranou mas kunigisan epano sta bouna, es-



tisan enedra gia mas stin erimo. i pnoi ton muktiron mas, o chrismenos tou kuriou, piastike mesa stis pagides tous kato apo ti skia tou opoiou legame, tha zoume anamesa sta ethni. chaire kai eufrainou, thugatera tou edom, pou katoikeis sti gi ouz akoma kai se sena tha perasei to potiri tha methusteis, kai tha gumnotheis. i poini tis anomias sou teleiose, thugatera sion den tha se ferei pleon se aichmalosia tha episkefthei tin anomia sou, thugatera tou edom tha xeskepasei ta amartimata sou.

## 5

thumisou, kurie, ti egine se mas epiblepse, kai des ton oneidismo mas. i klironomia mas metastrafike se allotrious, ta spitia mas se xenous. giname orfanoi, choris patera, oi miteres mas san chires. ipiame to nero mas me asimi ta dika mas xula poulithikan se mas. epano ston trachilo mas einai diogmos mochthisame, den echoume anapausi. aplosame cheri stous aiguptious, stous assurius, gia na chortasoume psomi. oi pateres mas amartisan ekeinoi den uparchoun, ki emeis bastazoume tis anomies tous. douloi exousiazoun epano mas den uparchei ekeinos pou na lutronei apo to cheri tous. fernoume to psomi mas me kinduno tis zois mas, mprosta apo ti romfaia tis erimou. to derma mas amaurothike san klibanos, apo tin kausi tis peinas. tapeinosan tis gunaikes mas mesa sti sion, tis parthenes mesa stis poleis tou iouda. oi archontes kremastikan apo ta cheria tous ta prosopa ton presbuteron den timithikan. oi neoi upoblithikan sto alesma, kai ta paidia epesan kato apo ta xula. oi presbuteroi epausan apo tis pules, oi neoi apo ta asmata tous. epause i chara tis kardias mas o choros mas strafike se penthos. to stefani tou-kefaliou mas epese ki alloimono se mas, epeidi amartisame! gi' auto, i kardia mas atonise, ta matia mas, exaitias auton, skoteiniasan. exaitias tis erimosis tou bounou sion, oi alepoudes perpatoun s' auto. esu, kurie, katoikeis ston aiona o thronos sou diamenei apo genea se genea. giati tha mas lismoniseis gia panta; tha mas egkataleipseis se makrotita imeron; kurie, epistrepse mas se sena, kai tha epistrepsoume ananeose tis imeres mas opos protutera. epeidi, mas aperripses oloklirotika; orgistikes enantion mas mechri uperbolikou bathmou;

logia tou ekklesiasti, giou tou dabid, basilia stin ierousalim. mataiotita mataiotiton, eipe o ekklesiastis mataiotita mataiotiton, ta panta mataiotita. poia einai i ofeleia ston anthropo apo kathe mochtho tou, pou mochthei kato apo ton ilio; genea pigainei, kai genea erchetai i gi, omos, paramenei ston aiona. kai o ilios anatellei, kai o ilios duei kai speudei ston topo ap' opou aneteile. o anemos pigainei pros ton noto, kai epistrefei pros ton borra o anemos, peristrefomenos, pigainei akatapausta, ki epano stous kuklous tou o anemos epanerchetai. oloi oi potamoi pigainoun sti thalassa, kai i thalassa pote den gemizei ston topo opou reoun oi potamoi, ekei epistrefoun pali gia na xanakuliseoun. ola ta pragmata einai me kopo o anthropos den mporei auto na to ekfrasei to mati den chortainei blepontas, kai to auti den gemizei akougontas. o, ti egine, auto tha ginei xana kai o, ti sunebike, auto tha sumbei xana kai den einai tipote kainourgio kato apo ton ilio. uparchei ena pragma, gia to opoio kapoios mporei na pei: des, auto einai kainourgio; auto echei idi ginei, stous aiones pou upirxan prin apo mas. den uparchei anamnisi ekeinon pou echoun ginei oute tha uparchei anamnisi oson tha ginoun ustera ap' auta, s' ekeinous pou prokeita na uparxoun epeita. ego o ekklesiastis stathika basiliass epano ston israil stin ierousalim kai edosa tin kardia mou sto na ekzitiso kai na ereuniso diamesou tis sofias gia ola osa ginontai kato apo ton ourano auton ton ochliro perispasmo edose o theos stous giouss ton anthropon, gia na mochthoun mesa s' auton. eida ola ta erga pou ginontai kato apo ton ilio, kai prosexe, ola einai mataiotita, kai thlipsi pneumatos. to streblo den mporei na ginei isio, kai oi elleipseis den mporoun na aparithmihoun. ego milisa mesa stin kardia mou, legontas: des, ego megalunthika kai auxithika se sofia, perissotero apo olous osous upirxan prin apo mena stin ierousalim, kai i kardia mou apolause polli sofia kai gnosi. kai edosa tin kardia mou sto na gnorisei sofia, kai sto na gnorisei anoisia, kai afrosuni omos, gnorisa oti kai touto einai thlipsi pneumatos. epeidi, se polli sofia uparchei polli lupi kai opoios prosthetei gnosi, prosthetei pono.

ego eipa mesa stin kardia mou: ela tora na se dokimaso me eufrosuni, kai entrufa se agatha kai na, kai touto mataiotita. eipa gia to gelio: einai moria kai gia ti chara: ti ofelei auti; skefthika mesa stin kardia mou, na eufraino ti sarka mou me krasi, eno i kardia mou ascholeito akoma me ti sofia kai na

kratiso ti moria, mechris otou do ti einai to agatho stous giouss ton anthropon, gia na to prattoun kato apo ton ourano oles tis imeres tis zois tous. ekana megala pragmata gia ton eauto mou ektisa gia ton eauto mou spitia futepsa gia ton eauto mou ampelones. ekana gia ton eauto mou kipous kai parka, kai futepsa s' auta kathe eidos karpofora dentro. ekana gia ton eauto mou dexamenes neron, oste ap' autas na potizo to alsos, pou itan katafuto apo dentro. apektisa doulous kai doules, kai eicha doulous pou gennithikan mesa sto spiti mou akoma, apektisa agees kai kopadia perissotera apo olous ekeinous pou upirxan prin apo mena stin ierousalim. sugkentrosa ston eauto mou kai asimi kai chrusafi, kai eklekta keimilia basiliadon kai topon apektisa gia ton eauto mou tragoudistes kai tragoudistries, kai ta entrufimata ton gion ton anthropon, kathe eidos apo pallakides. kai megalunthika kai auxithika perissotero apo olous ekeinous pou upirxan prin apo mena stin ierousalim kai i sofia mou emene mesa mou. kai kathe ti pou zitisan ta matia mou, den to arnithika s' auta den empodisa tin kardia mou apo kathe eufrosuni, epeidi i kardia mou eufrainetan se olous tous mochthous mou ki auto itan i merida mou apo olokliro ton mochtho mou. kai ego paratirisa se ola ta erga mou, pou ekanan ta cheria mou, kai se kathe mochtho pou mochthisa, kai des, ta panta mataiotita, kai thlipsi pneumatos, kai kanena ofelos kato apo ton ilio. kai ego strafika gia na paratiriso ti sofia, kai ti moria, kai tin afrosuni epeidi, ti prokeita na kanei enas anthropos pou tharthei meta ton basilia; o, ti ego ekana idi. ki ego eida oti i sofia uperechei apo tin afrosuni, opos to fos uperechei apo to skotadi. ta matia tou sofou einai epano sto kefali tou, eno o afronas perpataei mesa sto skotadi omos, ego gnorisa epibleon oti ena sunantima tha sunantisei olous autous. gi' auto, ego eipa mesa stin kardia mou: opos sumbainei ston afrona, etsi tha sumbei kai se mena giati, loipon, ego na gino sofoteros; gi' auto, ebgala xana to sumperasma stin kardia mou, oti kai touto einai mataiotita. epeidi, den tha menei gia panta i anamnisi tou sofou oute tou afrona mia pou, stis eperchomenes imeres ola pleon tha lismonihoun. kai pos tha pethanei o sofos mazi me ton afrona; gi' auto, misisa ti zoi, epeidi ta erga pou ginontai kato apo ton ilio mou fanikan gemata mochtho epeidi, ta panta einai mataiotita kai thlipsi pneumatos. epibleon, ego misisa olokliro ton mochtho mou, pou eicha mochthisei kato apo ton ilio epeidi, ton afino ston anthropo pou tha stathei ustera apo mena. kai poios gnorizei an tha einai sofos i afronas; kai omos, tha exousiasei epano se olokliro ton mochtho mou pou mochthisa, kai ston opoio edeixi ti sofia mou kato apo

ton ilio mataiotita kai touto. gi' auto, afou ego strafika, apelpisa tin kardia mou, gia olokliro ton mochtho mou pou mochthisa kato apo ton ilio. epeidi, uparchei anthropos tou opoiou o mochthos stathike me sofia kai gnosi, kai me orthotita kai, omos, ton afinei se allon gia merida tou, pou den kopiase s' auton ki auto einai mataiotita, kai megalo kako. epeidi, poia i ofeleia ston anthropo apo olokliro ton mochtho tou, kai apo ti thlipsi tis kardias tou, sta opoia mochthei kato apo ton ilio; epeidi, oles oi imeres tou einai ponos, kai oi mochthoi tou lupi kai ti nuchta akoma i kardia tou den koimatai ki auto einai mataiotita. den einai agatho ston anthropo na troei, kai na pinei, kai na kanei tin psuchi tou na apolambanei kalo apo ton mochtho tou; kai touto ego to eida, oti einai apo to cheri tou theou. epeidi, poios tha faei kai poios tha entrufisei perissotero apo mena; dedomenou oti, o theos, ston anthropo pou einai arestos mprosta tou, dinei sofia, kai gnosi, kai chara ston amartolo, omos, dinei perispasmo, sto na prostheti kai na episoreuei, gia na ta dosei ston areston mprosta tou ki auto einai mataiotita, kai thlipsi pneumatatos.

### 3

uparchei gia kathe ti, kai kairos gia kathe pragma kato apo ton ourano. kairos na gennietai kaneis, kai kairos na pethainei kairos na futeuei, kai kairos na xerizonei to futemeno kairos na foneuei, kai kairos na giatreuei kairos na katastrefei, kai kairos na oikodomei kairos na klaiei, kai kairos na gelaei kairos na penthei, kai kairos na choreuei kairos na diaskorpizei petres, kai kairos na mazeuei petres kairos na enagkalizetai, kai kairos na apomakrunetai apo ton enagkalismo kairos na apoktisei, kai kairos na apolesei kairos na fulattei, kai kairos na aporripptei kairos na schizei, kai kairos na rabei kairos na tirei sigi, kai kairos na milaei kairos na agapisei, kai kairos na misisei kairos polemou, kai kairos eirinis. poia einai i ofeleia ston ergazomeno apo osa autous mochthei; eida ton perispasmo, pou o theos edose stous gious ton anthropon gia na mochthoun mesa s' auton. ola ta ekane kala, to kathena ston kairo tou kai ebale ton kosmo kato apo ti dianoiia tous, choris o anthropos na mporei na exichniasei apo tin archi mechri to telos to ergo pou o theos ekane. gnorisa oti den uparchei kati allo kalo gi' autous, para na eufrainetai kaneis, kai na kanei kalo, sti zoi tou. ki akoma, to na troei kathe anthropos, kai na pinei, kai na apolambanei kalo apo olokliro ton mochtho tou, einai charisma tou theou. gnorisa oti, ola osa ekane o theos, ta idia tha einai gia panta den einai dunaton na prosthesi kaneis s' auta

oute na afairesei ap' auta kai o theos to ekane auto gia na echoun futo mprosta tou. o,ti egine, idi uparchei kai o,ti tha ginei, idi egine kai o theos anakalei ta perasmena. kai eida, akoma, kato apo ton ilio ton topo tis krisis, kai ekei uparchei i anomia kai ton topo tis dikaiosunis kai ekei i anomia. eipa ego stin kardia mou: o theos tha krinei ton dikαιο kai ton asebi epeidi, gia kathe pragma, kai gia kathe ergo uparchei kairos ekei. ego eipa stin kardia mou gia tin katastasi ton gion ton anthropon, oti o theos tha tous dokimasei, kai tha doun oti autoi oi idioi einai ktini. epeidi, to sunantima ton gion ton anthropon einai kai to sunantima tou ktinous kai ena sunantima einai gi' autous opos pethainei auto, etsi pethainei ki ekeinos kai i idia pnoi einai se olous kai o anthropos den uperterei se tipote apo to ktinos epeidi, ta panta einai mataiotita. ta panta katantoun ston idio topo ta panta eginan apo to choma, kai ta panta epistrefoun sto choma. poios gnorizei to pneuma ton gion ton anthropon, an auto anebainei pros ta epano, kai to pneuma tou ktinous, an auto katebainei kato sti gi; eida, loipon, oti den uparchei kalutero, para to na eufrainetai o anthropos sta erga tou dedomenou oti, auti einai i merida tou epeidi, poios tha ton ferei gia na dei ekeino pou tha ginei usterap ap' auton;

### 4

tote, ego strafika, kai eida oles tis adikies pou ginontai kato apo ton ilio kai pros-exe, dakrua ekeinon pou adikountai, kai s' autous den upirche ekeinos pou parigorei kai i dunami itan sto cheri ekeinon pou tous adikousan kai s' autous den upirche ekeinos pou parigorei. gi' auto, ego makarisa perissotero ekeinous pou echoun teleutisei, ekeinous pou echoun idi pethanei, para tous zontanous, autous pou akoma zoun. malista, kaluteros kai apo tous duo einai ekeinos pou den upirxe akoma, autos pou den eide ta ponira erga, pou ginontai kato apo ton ilio. epipleon, ego koitaxa kathe mochtho, kai kathe epiteuxi ergou, oti gi' auto o anthropos fthoneitai apo ton plision tou ki auto einai mataiotita, kai thlipsi pneumatatos. o afronas periplekei ta cheria tou, kai troei ti diki tou sarka. kalutera mia draxia gemati anapausi, para duo, gemates mochtho kai thlipsi pneumatatos. strafika ego xana, kai eida mataiotita kato apo ton ilio uparchei kapoios kai den echei deutron nai, den echei oute gio oute adelfo kai omos, den stamataei apo olokliron ton mochtho tou malista, to mati tou den chortainei apo plouto ta den leei: gia poion kopiazou ego, kai stero tin psuchi mou apo agatha; ki auto einai mataiotita, kai lupiros perispasmos. kaluteroi oi duo para o enas epeidi, autoi echoun kali antimisthia ston

kopo tous. epeidi, an pesoun, o enas tha sikosei ston suntrofo tou alla, alloimono ston enan, pou tha pesei, kai den echei deutron na ton sikosei. pali, an duo plagiasoun mazi, tote zestainontai o enas, omos, pos tha zestathe; kai an kapoios uperischusei enantia ston enan, oi duo tha tou antitachthoun kai to triplo schoini den kobetai grigora. kalutera ftocho kai sofo paidi, para basiliias, gerontas kai afronas, pou den einai pia epidektikos nouthesias epeidi, auto men bgainei apo to spiti ton desmion gia na basileusei eno o allos, an kai gennithike basiliias, ginetai ftochos. eida olous tous zontanous pou perpatoun kato apo ton ilio, mazi me ton gio, ton deutero, pou tha stathei anti gi' auton. den uparchei telos se olokliro ton lao, se olous osous proupirxan ap' autous all' oute autoi pou tha einai epeita apo touta tha eufra nthoun s' auton loipon, ki auto einai matai- otita, kai thlipsi pneumatatos.

## 5

fulage to podi sou, otan pigaineis ston oiko tou theou kai deichne prothumia na akous, mallon, para na prosfereis thusia afronon, pou den aistanontai oti prattoun kakos. mi biazesai me to stoma sou, kai i kardia sou as mi epitachunei na proferei kapoion logo mprosta ston theo epeidi, o theos einai ston ourano, eno esu eisai sti gi' gi' auto, ta lo- gia sou as einai liga. epeidi, to men oneiro erchetai mesa stin plithora ton perispasmon eno i foni tou afrona, mesa stin plithora ton logon. otan euchitheis kapoia euchi ston theo, mi kathusteriseis na tin apodoseis epeidi, den aresketai stous afrones apo- dose o,ti echeis euchithe. kalutera na mi euchitheis, para afou euchitheis na mi apo- doseis. mi sugchoriseis sto stoma sou na ferei epano sou amartia oute na peis mprosta ston aggelos, oti itan apo agnoia giati na orgistei o theos sti foni sou, kai na afanisei ta erga ton cherion sou; epeidi, mesa stin plithora ton oneiron, kai stin plithora ton logon, uparchoun mataiotites esu, omos, na fobasai ton theo. an deis katathlipsi ftochou, kai parabiasi krisis kai dikaiousinis sti chora, mi thaumaseis gi' auto epeidi, epano ston up- silo epitirei upsiloteros ki epano s' autous upsiloteroi. i gi ofelei perissotero ap' ola kai o idios o basiliias upireiteitai apo ta chorafia. autos pou agapaei to asimi, den tha chor- tasei apo asimi oute apo eisodimata au- tos pou agapaei tin afhonia kai touto einai mataiotita. kathos plithainoun ta agatha, plithainoun ki autoi pou ta trone kai poia einai i ofeleia stous kurios tous, para to na ta thoroun me ta matai tous; o upnos ekeinou pou ergazetai einai glukos, eite ligo faei eite polu eno o chortasmos tou plousiou den ton afinei na koimatai. uparchei ena

thlibero kako, pou eida kato apo ton ilio ploutos pou diafulagetai ap' auton pou ton echei, einai gia diki tou blabi. ki ekeinos o ploutos chanetai apo kaki sumfora au- tos, malista, gennaei enan gio, kai den echei tipote sto cheri tou. opos bgike apo tin koilia tis miteras tou, gumnos kai tha epistrep- sei, pigainontas opos irthe kai den bastazei tipote apo ton kopo tou, gia na echei sto cheri tou. akoma ki auto einai thlibero kako, opos irthe, etsi na paei kai poia ofeleia up- archei s' auton oti kopiase gia ton anemo; epipleon, tha troei oles tis imeres tou mesa se skotadi, kai me polli lupi, kai arrostia, kai basano. prosexe, ti eida ego os agatho einai kalo na troei kapoios kai na pinei, kai na apo- lambanei ta agatha oloklirou tou kopou tou, pou kopiazei kato apo ton ilio, sumfona me ton arithmo ton imeron tis zois tou, ses o theos tou edose epeidi, auti einai i merida tou. kai se opoion anthropo o theos, afou tou edose plouti kai uparchonta, tou edose kai exousia na troei ap' auta, kai na pairnei to meridion tou, kai na eufrainetai ston kopo tou, auto einai doro tou theou epeidi, den tha thumatai gia polu tis imeres tis zois tou gia ton logo oti, o theos apokrinetai stin kar- dia tou me eufrosuni.

## 6

uparchei kako pou eida kato apo ton ilio, ki auto einai suchno anamesa stous anthro- pous: o anthropos ston opoio o theos edose plouto, kai uparchonta, kai doxa, oste i psuchi tou den stereitai apo ola osa tha epi- thumouse omos, o theos den tou edose exou- sia na troei ap' auta, alla ta troei enas xenos ki auto einai mataiotita kai kaki nosos. an enas anthropos gennisei 100 paidia, kai zi- sei polla chronia, oste oi imeres ton chronon tou na ginoun polles, kai i psuchi tou den chortainei apo agatho, kai den parei kai tafi, leo oti, to exambлома einai kalutero ap' au- ton. epeidi, irthe mesa se mataiotita, kai tha paei mesa se skotadi, kai to onoma tou tha skepastei apo skotadi den eide oute gnorise ton ilio, echei omos perissoteroi anapausi apo ekeinon, kai 2.000 chronia an zisei, kai kalo den dei den pigainoun oloi ston idio topo; olokliros o mochthos tou anthropou einai gia to stoma tou, kai omos i psuchi tou den chortainei. epeidi, se ti uperbainei o so- fos ton afrona; se ti o ftochos, an kai xerei na perpataei mprosta stous zontanous; ka- lutero einai na blepei kapoios me ta ma- tia, para na periplanietai me tin psuchi ki auto einai mataiotita kai thlipsi pneumatatos. o,ti egine, pire idi to onoma tou, kai gnorise- tike oti autos einai anthropos kai den mporei na krithei me ton ischurotero tou. epeidi, uparchoun polla pragmata pou plithainoun ti mataiotita, poia einai i ofeleia ston an-

thropo; epeidi, poios gnorizei ti einai kalo gia ton anthropo sti zoi, se oles tis imeres tis zois tis mataiotitas tou, pou pernaei san skia; epeidi, poios tha anaggeilei ston anthropo, ti tha einai usterá ap' auton kato apo ton ilio;

## 7

kalutera to kalo onoma para polutimo muro kai i imera tou thanatou para i imera tis genesis. kalutera na paei kapoios se ena spiti penthous, para na paei se ena spiti sumpousiou epeidi, auto einai to telos kathe anthropou, ki autos pou zeí tha to balei auto stin kardia tou. kalutera i lupi para to gelio epeidi, apo ti skuthropotita tou prosopou i kardia ginetai faidroteri. i kardia ton sofón einai se ena spiti penthous i kardia, omos, ton afronon se ena spiti eufrosunis. kalutera ston anthropo na akouei epiplyxi sofou, para na akouei tragoudi afronon epeidi, opos einai o ichos ton agkathion kato apo to kazani, etsi kai to gelio tou afrona kai touto einai mataiotita. bebaia, i katadunasteia paralogizei ton sofo kai to doro diaftheirei tin kardia. kalutero to telos tou pragmatos, para i archi tou kaluteros o makrothumos, para o upsilofronas. mi speudeis na thumoneis mesa sto pneuma sou epeidi, o thumos anapaueitai mesa ston korfo ton afronon. mi peis: poia einai i aitia, gia tin opoia oi imeres pou perasan isan kaluteres apo o,ti toutes; epeidi, den rotas gi' auto me fronsi. i sofia einai kali san tin klironomia, kai ofelimi s' autous pou blepoun ton ilio. epeidi, i sofia einai skepi, opos skepi einai to asimi entoutois, i uperochi tis gnosis einai oti i sofia zoopoiei ekeinous pou tin echoun. koitaze to ergo tou theou epeidi, poios mporei na kanei euthu ekeino, pou autos ekane streblo; se imera eutuchias na eufrainesai, se imera dustuchias, omos, na skeftesai epeidi, o theos ekane to ena anti-stoicho tou allou, oste o anthropos na mi briskei piso tou tipote. eida ta panta stis imeres tis mataiotitas mou uparchei dikaios, pou afanizetai mesa sti dikaiosuni tou kai uparchei asebis, pou makroimereuei mesa stin kakia tou. mi ginesai para polu dikaios, kai na mi theoreis ton eauto sou upermetra sofo giati na afanisteis; mi ginesai para polu kakos, kai na mi eisai afronas giati na pethaneis prin apo ton kairo sou; einai kalo na kratas touto, kai apo ekeino na mi aposureis to cheri sou epeidi, ekeinos pou fobatai ton theo, tha xefugei ola auta. i sofia endunamonei ton sofo, perissotero apo deka exousiastes, pou einai mesa stin poli. epeidi, den uparchei anthropos dikaios epáno sti gi, pou na prattei to kalo, kai na mi amartanei. epipleon, mi doseis tin prosochi sou se ola ta logia osa legontai mipos kai akouseis ton

doulo sou na se katarietai epeidi, polles fores kai i kardia sou gnorizei, oti ki esu me ton idio tropo katarastikes allous. ola auta ta dokimasa me ti sofia eipa: tha gino sofos all' auti apomakrunthike apo mená. o,ti einai polu makria, kai sto epakro bathu, poios mporei na to brei; ego peridiabika stin kardia mou gia na matho, kai na anichneuso, kai na anazitiso sofia, kai ton logo ton pragmaton, kai na gnoriso tin asebeia tis afrosunis, kai tin ilithiotita tis anoisias kai brika oti pikroteri, ki apo ton thanato, einai i gunaika tis opoias i kardia einai pagides kai dichtua, kai ta cheria tis desma o arestos mprosta ston theo tha xefugei ap' auti eno o amartolos tha sullifthei s' auti. des, brika touto, leeí o ekklesiastis, exetazontas ena pros ena, gia na bro ton logo ton opoio akoma i psuchi mou anazitaei, alla den brisko enan andra anamesa se chilious brika omos, mia gunaika anamesa se oles toutes den brika. na, touto brika monacha oti o theos ekane ton anthropo euthu, all' autoi epizitisan pollous logismous.

## 8

poios einai opos o sofos; kai poios gnorizei ti lusi ton pragmaton; i sofia tou anthropou faidrunei to prosopo tou, kai i sklirotita tou prosopou tou tha metablithei. ego se sumbouleuo na fulatteis tin prostagi tou basilia, kai gia ton orko tou theou. mi biazesai na fugeis apo mprosta tou mi epimeneis se pragma kako epeidi, kanei o,ti thelei. ston logo tou basilia uparchei exousia kai poios tha pei s' auton: ti kaneis; ekeinos pou fulattei tin prostagi den tha dokimasei kako pragma kai i kardia tou sofou gnorizei ton kairo kai ton tropo. se kathe pragma uparchei kairos kai tropos gi' auto, i athliotita tou anthropou einai epáno tou polli gia ton logo oti, den gnorizei ti tha sumbei epeidi, poios mporei na tou anaggeilei pos tha akolouthisei; den uparchei anthropos pou echei exousia epáno sto pneuma tou, oste na empodizei to pneuma oute ekeinos pou echei exousia epáno stin imera tou thanatou kai ston polemo den uparchei apofugi kai i asebeia den tha eleutherosei autous pou tin echoun. eida ola auta, kai prosilosa ton nou mou se kathe ergo, pou ginetai kato apo ton ilio einai kairos kata ton opoio o anthropos exousiazei enan alon anthropo gia blabi tou. kai etsi, eida tous asebeis entafiasmenous, oi opoioi irthan kai efugan apo tin agia gi, kai lisonithikan stin poli, opou eichan praxeí etsi kai touto einai mataiotita. epeidi, i apofasi enantia sto poniro ergo den ekteleitaí grigora, gi' auto i kardia ton gion ton anthropon einai ololkiri ekdoti sto na prattei to kako. an kai o amartolos prattei kako ekato fores, kai

makroimereuei, ego omos gnorizo sigoura oti tha einai kalo s' ekeinon pou fobountai ton theo, ekeinon pou fobountai apo to prosopo tou ston asebi den tha uparchei kalo, kai oi imeres tou, oi opoies parerchontai san skia, den tha makrunoun epeidi, den fobatai mprosta apo ton theo. uparchei mataiotita, pou ginetai epano sti gi, oti uparchoun dikaioi stous opoious sumbainei sumfona me ta erga ton asebon, kai uparchoun asebeis stous opoious sumbainei sumfona me ta erga ton dikaion eipa, oti kai touto einai mataiotita. gi' auto, ego epainesa tin eufrosuni epeidi, o anthropos den echei kati kalutero kato apo ton ilio, para na troei, kai na pinei, kai na eufrainetai kai touto tha meinei s' auton apo ton kopo tou stis imeres tis zois tou, tis opoies o theos tou edose kato apo ton ilio. afou edosa tin kardia mou sto na gnoriso ti sofia, kai na do ton perispasmo pou ginetai epano sti gi, (epeidi, oute imera oute nuchta, den blepoun upno sta matia tous) tote, eida olokliri to ergo tou theou, oti o anthropos den mporei na brei to ergo pou egine kato apo ton ilio epeidi, oso kai na kopiasei o anthropos zitontas, sigoura den tha to brei akoma, malista, kai o sofos anpei na to gnorisei, den tha mporessei na to brei.

## 9

epeidi, olo auto to skefthika mesa stin kardia mou, gia na to exichniaso olokliri, oti oi dikaioi kai oi sofoi, kai ta erga tous, einai sto cheri tou theou den uparchei anthropos pou na gnorizei eite agapi tha einai eite misos ta panta einai idi mprosta tous. ola, episis, sumbainoun se olous ena sunantima einai ston dikaio kai ston asebi, ston agatho kai ston katharo kai ston akatharto, kai s' ekeinon pou thusiazai kai s' ekeinon pou den thusiazai opos o agathos, etsi einai kai o amartolos ekeinon pou orkizetai, opos ekeinon pou fobatai ton orko. touto einai to kako anamesa se ola osa ginontai kato apo ton ilio, oti ena sunantima einai se olous kai, malista, i kardia ton gion ton anthropon einai gemati apo kakia, kai mesa stin kardia tous einai afrosuni enoso zoun, kai usterap' auta pigainoun pros tous nekrous. gia ton logo oti, s' ekeinon pou echei koinonia anamesa se olous tous zontanous anthropous, uparchei elpida dedomenou oti, ena skuli pou zei einai kalutero apo ena liontari nekro. epeidi, oi zontanoi gnorizoun oti tha pethanoun oi nekroi, omos, den gnorizoun tipote, oute echoun pleon apolausi epeidi, i anamnisi tous lismonithike. akoma kai i agapi tous, kai to misos tous, kai o fthonos tous, chathike idi kai den tha echoun merida ston aiona se ola osa ginontai kato apo ton ilio. pigaine, fae to psomi sou me eufro-

sun, kai pies to krasi sou me euthumi kardia epeidi, o theos aresketai idi sta erga sou. se kathe kairo as einai ta imatia sou leuka kai ladi as mi leipsei apo to kefali sou. na chairesai ti zoi mazi me ti gunaika sou, pou agapises, oles tis imeres tis zois tis mataiotitas sou, pou sou dothikan kato apo ton ilio, oles tis imeres tis mataiotitas sou epeidi, auto einai i merida sou sti zoi, kai ston mochtho sou, pou mochtheis kato apo ton ilio. ola osa brei to cheri sou na kanei, kane sumfona me ti dunami sou epeidi, den uparchei praxi oute logismos oute gnosi oute sofia, ston adi opou pigaineis. epestrepsa, kai eida kato apo ton ilio oti, o dromos den einai stous tachupodes oute o polemos stous dunatous, all' oute to psomi stous sofous, all' oute ta plouti stous noimones, all' oute i chari stous axious dedomenou oti, kairos kai peristasi sunantaei olous autous. epeidi, oute o anthropos gnorizei ton kairo tou kathos ta psaria pou pianontai se ena kako dichtu, kai kathos ta poulia pou pianontai se pagida, etsi pagideountai kai oi gioi ton anthropon se enan kako kairo, otan erthei xafnika epano tous. kai eida touti ti sofia kato apo ton ilio, kai mou fanike megali upirche mia mikri poli, kai mesa s' auti ligo andres kai irthe enantion tis enas megalos basiliar, kai tin poliorkise, kai echise megala prochomata enantion tis alla brethike mesa s' auti enas ftochos kai sofos anthropos, ki autos me ti sofia tou eleutherose tin poli omos, kanenas den thumithike ekeinon ton ftocho anthropo. tote, ego eipa: i sofia einai kaluteri apo ti dunami, an kai i sofia tou ftochou katafroneitai, kai ta logia tou den eisakouountai. ta logia ton sofon akouountai mesa se isuchia, perissotero apo tin kraugi ekeinon pou exousiazai mazi me afrones. i sofia einai kaluteri, para ta opla tou polemou entoutois, enas amartolos afanizei megala kala.

## 10

muges pou psofane kanoun to muro tou muropoiou na bromaei, kai na anabrazei kai mia mikri afrosuni atimazei ekeinon pou einai se upolipsi gia logous sofias kai timis. i kardia tou sofou brisketai sto dexi tou pleuro eno i kardia tou afrona sto aristero tou. akoma kai otan o afronas perpataei ston dromo tou, tou lepei i sunesi, kai anaggellei se olous oti einai afronas. an to pneuma tou igemona sikothei enantion sou, mi afiseis ton topo sou epeidi, i glukutita katapauei megales amarties. einai kako auto pou eida kato apo ton ilio, lathos, leo, pou proerchetai ap' auton pou exousiazai oti bazoun ton afrona se megales axes, eno oi plousioi kathontai se enan tapeino topo. eida doulous epano se aloga, kai archontes na perpatane os douloi epano sti gi. opoios

skabei lakko, tha pesei s' auton kai opoios chalaiei fragmo, fidi tha ton dagkosei. autos pou metakinei petres, tha pathiei blabi ap' autes autos pou schizei xula, tha kinduneusei s' auta. an to sidiro amblunthei, kai den akonisei kapoios tin kopsi tou, prepei na prosthesai dunami i sofia, omos, einai ofelimi pros diakubernisi. an to fidi dagkonei choris surigmo, entoutois kai o sukofantis den einai kaluteros. ta logia tou stomatos tou sofou einai chari eno ta cheili tou afrona tha ton katapioun. i archi ton logon tou stomatos tou einai afrosuni kai to telos tis omilias tou kaki moria. o afronas, epipleon, plithainei ta logia, eno o anthropos den xerei ti prokeitai na ginei kai poios mporei na tou anaggeilei ti tha einai ustera ap' auton; o mochthos tou afronon tous apaudizei, epeidi den xeroun na pane stin poli. alloimono se sena gi, pou o basilias sou einai neos, kai oi archontes sou trone to proi! makaria esu, gi, pou o basilias sou einai gios eugenon, kai oi archontes sou trone en kairo, gia enischusi, kai ochi gia methusi! exaitias tis megalis oknirias peftei i stegi kai exaitias tis argias ton cherion stazei to spiti. me euthymia kanoun symposia, kai to krasi eufrainei tous zontanous eno to asimi apokrinetai se ola. mi katarasteis ton basilia oute sti dianioia sou kai na mi katarasteis ton plousio sto esotero domatio tou koitona sou epeidi, kapoio pouli tou ouranou tha ferei ti foni, ki auto pou echei tis fterouges tha anaggeilei to pragma.

## 11

rixte to psomi sou epano stin epifaneia ton neron epeidi, mesa stis polles imeres tha to breis. dose meridio se epta, ki akoma se okto epeidi, den xereis ti kako tha ginei epano sti gi. an ta sunnefa einai gemata, tha diachousoun brochi epano sti gi kai an ena dentro pesei pros ton noto i pros ton borra, ston topo opou pesei to dentro, ekei tha meinei. opoios paratirei ton anemo, den tha speirei kai opoios thorei ta sunnefa, den tha therisei. kathos den gnorizeis poios einai o dromos tou anemou, oute me poion tropo pairnoun morfi ta kokala stin koilia tis kuoforouas, etsi den gnorizeis ta erga tou theou, o opoios kanei ta panta. speire ton sporo sou to proi, kai tin espera as mi isuchasei to cheri sou epeidi, den xereis ti tha eudokimisei, touto i ekeino, i an kai ta duo einai episis agatha. gluko, bebaia, einai to fos, kai euaresto sta matia na blepoun ton ilio alla, ki an o anthropos zisei polla chronia, kai se ola auta eufrainetai, as thumitheis omos tis imeres tou skotadiou, oti tha einai polles. ola osa sumbainoun einai mataiotita. na eufrainesai nee, sti nioti sou kai i kardia sou as se charopoiei stis imeres tis niotis sou kai perpata sumfona me tis epithumies tis kardias sou, kai sum-

fona me tin orasi ton mation sou entoutois, na xereis, oti gia ola auta o theos tha se ferei se krisi. kai afairese ton thumo apo tin kardia sou, kai apomakrune tin poniria apo ti sarka sou epeidi, i nioti kai i paidiki ilikia einai mataiotita.

## 12

kai na thumasai ton plasti sou stis imeres tis niotis sou prin erthoun oi kakes imeres, kai ftasoun ta chronia sta opoia tha peis: den echo eucharistisi s' auta prin skotistei o ilios, kai to fos, kai to feggari, kai ta asteria, kai xanagurison ta sunnefa ustera apo ti brochi otan oi fulakes tou spitou tha tremoun, kai oi dunatoi andres tha klonizontai, ki autes pou alethoun tha stamatisoun, epeidi ligostepsan, ki autes pou blepoun mesa apo tis thurides, tha amaurothoun kai oi portes tha kleistoun ston dromo, otan i foni ekein nis pou alethei tha asthenisei, kai o anthropos tha sikonetai sti foni tou spourgitiou, kai oles oi thugateres tou tragoudiou tha aton isoun otan tha fobountai to upsos, kai tha tremoun ston dromo otan i amugdalia tha anthisei, kai i akrida tha proxenei baros, kai i orexi tha ekleipsei epeidi, o anthropos pigainei sto aionio spiti tou, ki ekeinoi pou penthoun, perikuklonoun tous dromous prin luthei i asimenia alusida, kai spasei to chruso luhnari i spasei i stamna stin pigi i chalasei o trochos sto pigadi, kai epistrepsei to choma sti gi, opos itan, kai to pneuma epistrepsei ston theo, pou to edose. mataiotita mataiotiton, eipe o ekklesiastis ta panta mataiotita. kai oso perissotero o ekklesiastis stathike sofos, toso perissotero didaxe ti gnosi ston lao malista, prosexe kai ereunise, kai ebale se taxi polles paroimies. o ekklesiastis zitise na brei euaresta logia kai to grammeno itan euthutita kai logia alitheias. ta logia ton sofon einai san boukentra, kai san kardia mpigmena apo tous daskalous pou ta sugkentrosan dothikan, omos, apo ton idio poimena. kai epipleon auton, mathe, gie mou, oti to na kanei kapoios polla biblia den echei telos, kai i polli meleti einai mochthos sti sarka. as akousoume to telos tis olis upothesis: na fobasai ton theo, kai na tireis tis entoles tou, dedomenou oti auto einai to pan tou anthropou. epeidi, o theos tha ferei se krisi kathe ergo, kai kathe krufo pragma, eite agatho eite poniro.

kai kata tis imeres tou assouri, (autos einai o assouris, pou basileue apo tin india mechri tin aithiopia, se 127 eparchies) ekeines tis imeres, otan o basilias assouris kathise ston throno tis basileias tou, sta sousa, sti basiliki poli, ston trito chrono tis basileias tou, ekane sumposio se olous tous archontes tou kai stous doulous tou kai itan mprosta tou i dunami tis persias kai tis midias, oi eugeneis kai oi archontes ton eparchion, otan edeichne ta plouti tis endoxias basileias tou, kai ti lamprotita tis exochis megaleiotitas tou, polles imeres, 180 imeres. kai afou sumplirothikan autes oi imeres, o basilias ekane sumposio se olokliro ton lao, pou brethike sta sousa, sti basiliki poli, apo ton megalo mechri ton mikro, epta imeres, stin auli tou kipou tou basilikou palatiou opou upirchan leuka parapetasmata, prasina, kai galazia, pou kremontan me schoinia apo eklekto lino kai porfura, diamesou asimenion krikon se stulous apo marmaro krebati chrusa kai asimenia isan epano se lithostoto apo marmaro porfuri, kai galazio kai aspro kai mauro. kai kernousan se chrusa skeui (ta skeui malista ta allazan diadochika), kai upirche basiliko krasi se afthonia, sumfona me ti megaloprepeia tou basilika. kai i oinoposia itan kanonismeni kanenas den biaze epeidi, etsi eiche prostaxei o basilias se olous tous oikonomous tou palatiou tou, na kanoun sumfona me tin eucharistisi tou kathenos. ki akoma, i basilissa astin ekane sumposio stis gunaikes ston basiliko oiko tou basilika assouri. kai tin ebdomi imera, otan i kardia tou basilika itan euthumi apo to krasi, prostaxe ton meouman, ton bizatha, ton arbona, ton bigtha, kai ton abagtha, ton zethar, kai ton charkas, tous epta eunouchous, pou upiretousan mprosta ston basilika assouri, na feroun tin astin, ti basilissa, mprosta ston basilika, mazi me to basiliko diadima, gia na deihei tin omorfia tis stous laous kai stous archontes epeidi, itan oraia stin opsi. i basilissa astin, omos, arnithike narthei, sumfona me tin prostagi tou basilika, i opoia diabibastike diamesou ton eunouchon. gi' auto, o basilias thumose uperbolika, kai i orgi tou anapse mesa tou. tote, o basilias eipe stous sofous, pou gnorizan tous kairous, (epeidi, auti itan i sunitheia tou basilika se olous osous gnorizan ton nomo kai tin krisi kai konta tou itan o karsena, o sethar, o admatha, o tharseis, o meres, o marsena, kai o memoukan, oi epta archontes tis persias, kai tis midias, pou eblepan to prosopo tou basilika, kai eichan tin proedria sto basileio). ti armozei na kanoume sti basilissa astin sumfona me ton nomo, epeidi den ektelese tin prostagi tou basilika assouri, pou diabibastike diamesou ton eunouchon;

kai o memoukan apokrithike mprosta ston basilika kai stous archontes: i basilissa astin den amartise monon ston basilika, alla kai se olous tous archontes, kai se olous tous laous, pou einai se oles tis eparchies tou basilika assouri epeidi, i praxi tis basilissas tha didothei se oles tis gunaikes, oste tha katafroun tous andres tous mprosta sta matia tous, otan eipothai oti, o basilias assouris prostaxe ti basilissa astin na ferthei mprosta tou, kai den irthe ki auti tin imera oi kuries tis persias kai tis midias, oses akousan gia tin praxi tis basilissas tha milisoun kata ton idio tropo se olous tous archontes tou basilika kai ap' auto tha proxenithei megali perifronisi kai orgi an, loipon, einai areston ston basilika, as bgei ap' auton basiliki diatagi, kai as grafei anamesa stous nomous ton person kai ton midon, gia na einai ametatheti: na mi erthei pleon i astin mprosta ston basilika assouri kai o basilias as dosei ti basiliki tis axia se alli, kaluteri tis kai otan to prostagma tou basilika, pou tha kanei, tha dimosieuthei mesa se olo to basileio tou, (epeidi, einai megalo), oles oi gunaikes tha apodidoun timi stous andres tous, apo ton megalo mechri ton mikro. kai o logos arese ston basilika kai stous archontes kai o basilias ekane sumfona me ton logo tou memoukan kai esteile epistoles se oles tis eparchies tou basilika, se kathe eparchia sumfona me ti grafi tis, kai se kathe lao sumfona me ti glossa tou, gia na einai kathe andras kurios sto spiti tou, kai na milaei sumfona me ti glossa tou laou tou.

## 2

ustera apo ta pragmata auta, afou katapraunthike o thumos tou basilika assouri, thumithike tin astin, kai ti auti eiche kanei, kai ti eiche apofasistei enantion tis. kai oi douloi tou basilika, pou ton upiretousan, eipan: as zitithoun gia ton basilika nees parthenes, oraies stin opsi kai as diorisei o basilias eforous se oles tis eparchies tou basileiou tou, kai na sunaxoun sta sousa, sti basiliki poli, oles tis nees parthenous, tis oraies stin opsi, ston gunaikona, kato apo tin epitirisi tou igai, tou eunouchou tou basilika, tou fulaka ton gunaikon kai as dothoun s' autes ta anagkaia gia ton katharismo tous kai i nea pou tha aresei ston basilika, as ginei basilissa anti tis astin. kai to pragma arese ston basilika, kai ekane etsi. kai sta sousa, sti basiliki poli, itan enas anthropos ioudaios, pou onomazotan marodochaos, gios tou iaier, giou tou simel, giou tou keis, beniamitis pou eiche metoikistei apo tin ierousalim, mazi me tous aichmalotous, pou metoikistikan mazi me ton iechonia, ton basilika tou iouda, tous opoious metoikise o basilias tis babulonas, o nabouchodonosoras. ki autos anetrefe tin adassa,



pou einai i esthir, ti thugatera tou theiou tou epeidi, den eiche oute patera oute mitera kai to koritsi itan omorfo kai oraio to opoio o marodochaïos, otan pethanan o pateras tis kai i mitera tis, to eiche analabei os thugatera tou. kai otan akoustike to prostagma tou basilia kai i diatagi tou, kai oti sugkentrothikan polla koritsia sta sousa, sti basiliki poli, kato apo tin epitirisi tou igai, ferthike kai i esthir ston oiko tou basilia, kato apo tin epitirisi tou igai, tou fulaka ton gunaikon. kai to koritsi tou arese, kai brike chari mprosta tou, oste espouse na tis dosei ta anagkaia gia ton katharismo tis, kai ti merida tis kai tis edose kai ta epta koritsia, pou isan diorismena apo ton oiko tou basilia kai ti metefere, auti kai ta koritsia tis, sto kalutero meros tou gunaikoniti. i esthir den fanerose ton lao tis oute ti suggeneia tis epeidi, o marodochaïos tin eiche prostaxei na mi ta fanerosei. kai o marodochaïos perpatouse kathimerina mprosta apo tin auli tou gunaikona, gia na mathainei pos eiche i esthir, kai ti egine s' auti. kai otan eftane i seira kathe koritsiou, na mpei ston basilia assouri, afou tha paremene gia 12 mines sumfona me to ethimo ton gunaikon, (epeidi, etsi sumplironontan oi imeres tou katharismou tous, exi mines perialefontan me ladi smurnino, kai exi mines me aromata, kai me alla katharistika ton gunaikon) kai etsi empaine to koritsi ston basilia kathe ti pou elege, tis to edinan, gia na to parei mazi tis apo ton gunaikona ston oiko tou basilia. tin espera empaine, kai to proi gurize ston deutero gunaikona, kato apo tin epitirisi tou saasgaz, tou eunouchou tou basilia, pou fulatte tis pallakides den empaine pleon ston basilia, ektos kai an tin ithele o basiliäs, kai tin kalouse onomastika. otan, loipon, eftase i seira gia na mpei ston basilia i esthir, i thugatera tou abichail, theiou tou marodochaïou, pou tin eiche parei os thugatera tou, den zitise tipote allo, para oti diorise o igai o eunouchos tou basilia, o fulakas ton gunaikon. kai i esthir ebrike chari mprosta se olous osous tin eblepan. i esthir, loipon, odigithike ston basilia assouri, ston basiliko tou oiko, ton dekato mina, autos einai o minas tebeth, ston ebdomo chrono tis basileias tou. kai o basiliäs agapise tin esthir perissotero apo oles tis gunaikes, kai brike chari kai eleos mprosta tou perissotero apo oles tis parthenes kai ebale to basiliko diadima epano sto kefali tis, kai tin ekane basilissa anti tis astin. tote, o basiliäs ekane megalo symposio se olous tous archontes tou kai tous doulous tou, to symposio tis esthir kai ekane afesi stis eparchies, kai edose dora, sumfona me ti basiliki megaloprepeia. kai otan oi parthenes sugkentrothikan gia deuteri fora, tote kathise o marodochaïos sti basiliki puli. i esthir den fanerose ti sug-

geneia tis oute ton lao tis, kathos tin eiche prostaxei o marodochaïos epeidi, i esthir ektelouse tin prostagi tou marodochaïou, kathos otan anatrefotan konta tou. tis imeres ekeines, eno o marodochaïos kathotan sti basiliki puli, duo apo tous eunouchous tou basilia, o bichthan kai o theres, ap' autous pou fulagan tin eisodo, orgistikan, kai zitousan na baloun cheri epano ston basilia assouri. kai to pragma egine gnosto ston marodochaïo, kai to aniggeile stin esthir, ti basilissa kai i esthir to eipe ston basilia apo merous tou marodochaïou. kai otan egine exetasi ton pragmatos, brethike oti itan etsi gi' auto kremastikan kai oi duo se xulo kai graftike sto biblio ton chronikon mprosta ston basilia.

### 3

ustera apo ta pragmata auta, o basiliäs assouris megalune ton aman, ton gio tou ammedatha, tou agagiti, kai ton upose, kai ebale ton throno tou pio pano apo olous tous archontes, pou isan guro ap' auton. kai oi douloi tou basilia, pou isan sti basiliki puli, eskuban kai proskunousan ton aman epeidi, etsi prostaxe o basiliäs gi' auton. o marodochaïos, omos, den eskube, kai den ton proskunouse. kai oi douloi tou basilia, pou isan sti basiliki puli, eipan ston marodochaïo: giati esu parabaineis tin prostagi tou basilia; kai afou kathe imera tou to elegan, ki ekeinos den upakoue s' autous, to aniggeilan ston aman, gia na doun an ta logia tou marodochaïou isan stereia epeidi, tous eiche fanerosei oti itan ioudaïos. kai otan o aman eide oti o marodochaïos den eskube, kai den ton proskunouse, o aman gemise apo thumo. kai stochastike tapeino na balei cheri monacha epano ston marodochaïo epeidi, tou eichan fanerosei ton lao tou marodochaïou gi' auto, o aman zitouse na afanisei olous tous ioudaïous, pou briskontan se olokliro to basileio tou assouri, ton lao tou marodochaïou. kai ton proto mina, autos einai o minas nisan, ton 12o chrono tou basilia assouri, errixan four, diladi kliro, mprosta ston aman, apo imera se imera, kai apo mina se mina, mechri ton 12o mina, autos einai o minas adar. kai o aman eipe ston basilia assouri: uparhei kapoïos laos diesparmenos kai diachorismenos anamesa stous laous, se oles tis eparchies tou basileiou sou kai oi nomoi tous einai diaforetikoi apo tous nomous olon ton laon, kai den tiroun tous nomous tou basilia gi' auto, den armozei ston basilia na tous upoferei an einai aresto ston basilia, as graftei diatagma na exolothreutoun ki ego tha metriso 10.000 talanta asimi sta cheria ton oikonomon, gia na to feroun sto thisaurofulakio tou basilia. kai o basiliäs,

bgazontas to daktulidi tou apo to cheri tou, to edose ston aman, ton gio tou ammedatha, tou agagiti, ton echthro ton ioudaion. kai o basilias eipe ston aman: to asimi dine-tai se sena, kai o laos, gia na kaneis s' auton opos sou aresei. kai prosklithikan oi grammateis tou basilia ti 13i imera tou protou mina, kai graftike sumfona me ola osa prostaxe o aman, stous satrapes tou basilia, kai stous dioikites, pou isan se kathe eparchia, kai stous archontes kathe laou kai kathe eparchias, sumfona me ti grafi tous, kai se kathe lao sumfona me ti glossa tous sto onoma tou basilia assouiri graftike kai sfragistike me to daktulidi tou basilia. kai oi epistoles stalθηκαν diamesou tachudromon se oles tis eparchies tou basilia, gia na afanisoun, na foneusoun, kai na exolothreusoun olous tous ioudaious, neous kai gerontes, nipia kai gunaikes, se mia imera, ti 13i imera tou 12ou mina, autos einai o minas adar, kai na arpaxoun ta uparchonta tous. to antigrafo tis epistolis, pou itan gia diadosi tou prostagmatos se kathe eparchia, dimosieuthike pros olous tous laous gia na einai etoimoi ekeini tin imera. oi tachudromoi bgikan, speudontas gia tin prostagi tou basilia, kai i diatagi ekdothike sta Sousa, ti basiliki poli. kai o basilias, kai o aman kathisan na symposiasoun kai i poli Sousa itan se amichania.

#### 4

kai otan o marodochaïos emathe ola ta sumbanta, dieschise ta imatia tou, kai ntuthike sako me stachtì, kai bgike sto meson tis polis, kai boouse me megali kai pikri foni kai irthe mechri mprosta sti basiliki puli epeidi, kanenas den mporouse na mpei sti basiliki puli ntumenos me sako. ( kai se kathe eparchia, opou eftase i prostagi tou basilia kai to diatagma tou, itan megalo penthos anamesa stous ioudaious, kai nisteia, kai thrinos, kai ololugmos polloi keitontan me sako kai stachtì). kai mpikan oi upiretries tis esthir kai oi eunouchoi tis, kai tis to aniggeilan. kai i basilissa tarachtike uperbolika kai esteile imatia gia na ntusun ton marodochaio, kai na bgaloun apo epano tou ton sako tou kai den dechthike. tote, i esthir kalese ton athach, enan apo tous eunouchous tou basilia, pou eiche diorisei stin upiresia tis, kai ton prostaxe gia ton marodochaio, gia na mathei ti itan auto, kai giati ginotan auto. kai o athach bgike pros ton marodochaio stin plateia tis polis, pou itan apenanti apo ti basiliki puli. kai o marodochaïos tou fanerose olo to gegonos, kai to poson apo to asimi pou o aman uposchethike na metrisei sta thisaurofulakia tou basilia gia tous ioudaious, gia na tous afanisei. kai tou edose antigrafo tis epistolis

tis diatagis, pou ekdothike sta Sousa, gia na tous afanisoun, gia na to deixei stin esthir, kai na tis anaggeilei, kai na tis paraggeilei na mpei ston basilia, na ton parakalesei, kai na kanei aitisi s' auton gia ton lao tis. kai o athach irthe kai aniggeile stin esthir ta logia tou marodochaïou. kai i esthir milise ston athach, kai tou edose prostagi gia ton marodochaio: oloi oi douloi tou basilia, kai o laos ton eparchion tou basilia, xeroun oti opoiosdipote, andras i gunaika, mpei mesa ston basilia, stin endoteri auli, aprosklitos, enas nomos tou uparchei: na thanatonetai, ektos ekeinou ston opoion o basilias aplosei to chruso skiptro gia na zisei all' ego den prosklithika na mpo mesa ston basilia, 30 imeres tora. kai aniggeilan ston marodochaio ta logia tis esthir. tote, o marodochaïos pariggeile na apokrithoun stin esthir: mi stochazesai mesa sou oti esu, apo olous tous ioudaious, tha sotheis ston oiko tou basilia epeidi, an oklirotika siopiseis s' auto ton kairo, apo allou tharthei anapsuchi kai sotiria stous ioudaious, esu omos kai i oikogeneia tou patera sou tha apolesteite kai poios xerei an esu irthes sti basilea gia enan tetoion kairo, pou einai tous. tote i esthir prostaxe na apokrithoun ston marodochaio: pigaine, sugkentrose olous tous ioudaious, pou briskontai sta Sousa, kai nistepse gia mena, kai mi fate kai mi pieite treis imeres, nuchta kai imera ki ego kai oi upiretries mou tha nistepsoume to idio kai etsi tha mpo mesa ston basilia, pou den ginetai sumfona me ton nomo kai an chatho, as chatho. kai feugontas o marodochaïos ekane sumfona me ola osa ton prostaxe i esthir.

#### 5

kai tin triti imera, i esthir, afou ntuthike ti basiliki stoli, stathike stin esoteriki auli tou basilikou oikou, apenanti apo ton oiko tou basilia kai o basilias kathotan epano ston basiliko throno tou, ston basiliko oiko, apenanti apo tin puli tou oikou. kai o basilias kathos eide ti basilissa esthir na steke-tai stin auli, brike chari mprosta tou kai aplose o basilias pros tin esthir to chruso skiptro, pou itan sto cheri tou kai i esthir plisiase kai aggixe tin akri tou skiptrou. kai o basilias tis eipe: ti theleis, basilissa esthir; kai poio einai to aitima sou; kai mechri tou misou tis basileias, tha sou dothei. kai i esthir apokrithike: an einai aresto ston basilia, as erthei o basilias kai o aman, simera sto symposio, pou etoimasa gi' auton. kai o basilias eipe: kante na speusei o aman, gia na kanei ton logo tis esthir. kai irthan o basilias kai o aman sto symposio, pou ekane i esthir. kai eipe o basilias stin esthir sto symposio tou krasiou: poio einai to zitima sou; kai tha dothei se sena kai poio einai to

aitima sou; kai mechri tou misou tis basileias an zitiseis; tha ginei. tote, apantontas i esthir eipe: to zitima mou kai to aitima mou einai: an brika chari mprosta ston basilia, kai an einai aresto ston basilia na ekteleseis to zitima mou, kai na kanei to aitima mou, as erthei o basiliias kai o aman sto sumposio pou tha etoimase gi' autous kai aurio tha kano sumfona me ton logo tou basilia. tote o aman bgike ekeini tin imera kat-acharoumenos kai euthumos stin kardia all' otan o aman eide ton marodochaio stin puli tou basilia, oti den sikothike oute kinithike gi' auton, o aman gemise apo thumo enantia ston marodochaio. all' o aman sugkratis ton eauto tou kai mpainontas sto spiti tou, esteile kai kalese tous filous tou, kai ti gunaika tou, ti zeres, kai tous diigithike o aman gia ti doxa tou ploutou tou, kai gia to plithos ton paidion tou, kai poso ton megalune o basiliias, kai me poion tropo ton upose pio pano apo tous archontes kai tous doulous tou basilia. kai eipe o aman: malista, i basilissa esthir den proskalese sto sumposio pou ekane, para emena, mazi me ton basilia kai aurio pali eimai proskalesmenos s' auti mazi me ton basilia entoutois, ola auta den me ofeloun, oso blepo ton marodochaio, ton ioudaio, na kathetai stin puli tou basilia, kai tou eipe i gunaika tou, i zeres, kai oloi oi filoi tou: as kataskeuastei ena xulo upous 50 piches, kai to proi pes ston basilia na kremastei o marodochaios epano s' auto tote, pigaine upercharoumenos mazi me ton basilia sto sumposio. kai to pragma arese ston aman, kai prostaxe na etoimastei to xulo.

## 6

ekinei ti nuchta o upnos efuge apo ton basilia kai prostaxe na tou feroun to biblio ton upomnaton ton chronikon kai ta diabazan mprosta ston basilia. kai brethike grammeno oti, o marodochaios eiche anaggeilei gia ton bichthan kai ton theres, duo apo tous eunouchous tou basilia, pou isan thuroroi, oi opoi oi eichan zitisei na baloun cheri epano ston basilia assouiri. kai o basiliias eipe: poia timi kai axioprepeia egine ston marodochaio gia to pragma auto; kai oi douloi tou basilia, pou ton upiretousan, eipan: tipote den egine s' auton. kai o basiliias eipe: poios einai stin auli; eiche, tote, erthei o aman stin exoteriki auli tou basilikou oikou, gia na pei ston basilia na kremasei ton marodochaio sto xulo pou eiche etoimasei gi' auton. kai eipan s' auton oi douloi tou basilia: na, o aman steketai stin auli. kai o basiliias eipe: as erthei mesa. kai otan o aman mpike mesa, o basiliias eipe s' auton: ti prepei na ginei ston anthropo, pou o basiliias eucharistietai na timisei; kai o aman

stochastike stin kardia tou: se poion allon eprokeito o basiliias na euarestithei na kanei timi, para se mena; apokrithike, loipon, o aman ston basilia: gia ton anthropo, pou o basiliias euarestetai na timisei, as feroun ti basiliki stoli, pou ntunetai o basiliias, kai to alogo pou ippeuei o basiliias, kai na topothetithe to basiliko diadima epano sto kefali tou ki auti i stoli kai to alogo na dothoun sto cheri kapoioy apo tous megaluterous archontes tou basilia, gia na stolisei ton anthropo, ton opoio euarestetai o basiliias na timisei kai fernontas ton efipton mesa apo tous dromous tis polis, as kiruttei mprosta tou: etsi tha ginetai ston anthropo pou o basiliias euarestetai na timisei. kai o basiliias eipe ston aman: kane grigora, pare ti stoli kai to alogo, kathos eipes, kai kane etsi ston marodochaio ton ioudaio, pou kathetai sti basiliki puli as mi leipsei tipote apo ola osa eipes. kai o aman pire ti stoli kai to alogo, kai stolise ton marodochaio, kai ton efere efipto mesa apo tous dromous tis polis, kirutontas mprosta tou: etsi tha ginetai ston anthropo, ton opoio o basiliias euarestetai na timisei. kai o marodochaios gurise stin puli tou basilia kai o aman espeuse sto spiti tou katalupimenos, kai echontas skepasmeno to kefali tou. kai o aman diigithike sti gunaika tou, ti zeres, kai se olous tous filous tou, ola osa tou sunebisan. kai oi sofoi tou, kai i gunaika tou, i zeres, eipan s' auton: an o marodochaios, mprosta ston opoio archises na xepfteis, einai apo to sperma ton ioudaion, den tha uperischuseis enantion tou, all' exapantos tha peseis mprosta tou. eno akoma milousan mazi tou, eftasan oi eunouchoi tou basilia, kai espeusan na feroun ton aman sto sumposio, pou etoimase i esthir.

## 7

irthan, loipon, o basiliias kai o aman na sumposiasoun mazi me tin esthir, ti basilissa. kai o basiliias eipe pali stin esthir, ti deuteri imera, sto sumposio tou krasiou: poio einai to zitima sou, basilissa esthir; kai tha sou dothei kai poio einai to aitima sou; kai mechri tou misou tis basileias an zitiseis, tha ginei. tote, i basilissa esthir apokrithike kai eipe: an brika chari mprosta sou, basilia, kai an einai aresto ston basilia, i zoi mou as mou dothei sto zitima mou, kai o laos mou, sto aitima mou epeidi, poulithikame, ego kai o laos mou, se apoleia, se sfagi, kai se olethro kai an eprokeito na poulithoume os douloi kai doules, tha siopousa, an kai o echthros den mporouse na anaplirosei ti zimia tou basilia. tote, o basiliias assouiris apokrithike kai eipe sti basilissa esthir: poios einai autos, kai pou einai ekeinos, pou tolmise na kanei tetoia pragmata; kai i esthir eipe: o enantios kai echthros einai autos o achreios

aman. tote, tarachtike o aman mprosta ston basilia kai sti basilissa. kai afou sikothike o basilias apo to sumposio tou krasiou orgismenos, pige ston kipo tou palatiou kai o aman stathike gia na zitisei ti zoi tou apo ti basilissa esthir epeidi, eide oti kako itan apofasismeno enantion tou apo ton basilia. kai o basilias gurise apo ton kipo tou palatiou, ston oiko tou sumposiou tou krasiou kai o aman itan pesmenos epano sto krebati, epano sto opoio itan i esthir. kai o basilias eipe: thelei akoma kai ti basilissa na biasi mprosta mou, mesa sto palati; o logos bgike apo to stoma tou basilia, kai skepasan to prosopo tou aman. kai o arbona, enas apo tous eunouchous, mprosta ston basilia, eipe: na, kai to xulo, 50 piches to upsos, pou o aman ekane gia ton marodochaio, o opoios milise gia to kalo tou basilia, steketai sto spiti tou aman. kai o basilias eipe: kremaste ton epano s' auto. kai kremasan ton aman epano sto xulo, pou eiche etoimasei gia ton marodochaio. kai stamatisi o thumos tou basilia.

## 8

ekeini tin imera o basilias assouris edose sti basilissa esthir to spiti tou aman, tou echthrou ton ioudaion. kai o marodochaïos irthe mprosta ston basilia epeidi, i esthir fanerose ti tis itan. kai bgazontas o basilias to dachtulidi tou, pou afairese apo ton aman, to edose ston marodochaio. kai i esthir ekane ton marodochaio epitiriti sto spiti tou aman. kai i esthir milise xana mprosta ston basilia, kai epese mprosta sta podia tou, kai ton iketeuse me dakrua na akurosei tin kakia tou aman, tou agagiti, kai ti skeuoria tou, pou skeuorise enantia stous ioudaïous. kai o basilias aplose to chruso skiptro pros tin esthir. tote, kathos i esthir sikothike, stathike mprosta ston basilia, kai eipe: an einai aresto ston basilia, kai an brika chari mprosta tou, kai to pragma fainetai ortho ston basilia, kai aresketai se mena, as graftei diatagma na anaklithoun oi epistoles pou skeuorithikan apo ton aman, ton gio tou ammedatha, tou agagiti, pou egrapse gia na apolestoun oi ioudaïoi, pou briskontai se oles tis eparchies tou basilia epeidi, pos mporo na upofero na do to kako, pou tha brei ton lao mou; i, pos mporo na upofero na do ton afanismo tis suggeneias mou; tote, o basilias assouris eipe sti basilissa esthir, kai ston marodochaio, ton ioudaio: deste, edosa stin esthir to spiti tou aman, ki auton ton kremasan epano sto xulo, epeidi aplose to cheri tou enantia stous ioudaïous eiseis, loipon, grapste uper ton ioudaion, opos sas fainetai kalo, kai sto onoma tou basilia, kai sfragiste to me to basiliko dachtulidi epeidi, i epistoli, pou einai grammeni sto onoma tou basilia,

kai sfragismeni me to basiliko dachtulidi, einai ametatrepiti. kai prosklithikan oi grammateis tou basilia ekeino ton kairo, ton trito mina, autos einai o minas siban, tin 23i imera tou kai graftike sumfona me ola osa prostaxe o marodochaïos stous ioudaïous, kai stous satrapes, kai dioikites kai archontes ton eparchion, pou isan apo tin india mechri tin aithiopia, 127 eparchies, se kathe eparchia sumfona me ti grafi tis, kai se kathe lao sumfona me ti glossa tou, kai stous ioudaïous sumfona me ti grafi tous kai sumfona me ti glossa tous. kai egrapse sto onoma tou basilia assouiri, kai to sfragise me to basiliko dachtulidi, kai esteile tis epistoles meso efippon tachudromon, pou ippeuan epano se tachupoda kai gennaia moularia o basilias epetrepe m' autas stous ioudaïous, pou isan se kathe poli, na sugkentrotoun kai na stathoun uper tis zois tous, na apolestoun, na foneousoun, kai na afanisoun oklokiri ti dunami tou laou kai tis eparchias ekeinon pou tous katathliboun, paidia kai gunaikes, kai ta lafura tous na ta arpaxoun, se mia imera, se oles tis eparchies tou basilia assouiri, ti 13i imera tou 12ou mina, ki autos einai o minas adar. to antigrafo tis epistolis, pou proorizotan gia diadosi tou diatagmatos se kathe eparchia, dimosieuthike se olous tous laous, gia na einai oi ioudaïoi etoimoi ekeini tin imera, na ekdikithoun enantia stous echthrous tous. kai oi tachudromoi bgikan, ippeuontas epano sta tachupoda moularia, speudontas kai katepeigomenoi apo tin prostagi tou basilia. kai i diatagi ekdothike sta sousa, ti basiliki poli. kai o marodochaïos bgike mprosta apo ton basilia me basiliki stoli, galazia kai aspri, kai forontas ena megalo chruso stefani, kai ena epanofori apo eklekto lino kai porfura kai i poli sousa chairotan kai eufraïnotan. stous ioudaïous itan fos, kai agalliasi, kai chara kai doxa. kai se kathe eparchia, kai se kathe poli, opou irthe to diatagma tou basilia kai i diatagi, egine stous ioudaïous chara kai agalliasi, euochia kai imera agathi. kai polloi apo tous laous tis gis eginan ioudaïoi epeidi, o fobos ton ioudaion epese epano tous.

## 9

kai ton 12o mina, autos einai o minas adar, ti 13i imera tou idiou mina, otan to diatagma tou basilia kai i diatagi tou plisiaze na ektelestei, tin imera kata tin opoia oi echthroi ton ioudaion elpizan na tous exousiasoun, (an kai strafike pros to antitheto, epeidi oi ioudaïoi exousiasan epano s' autous, pou tous misousan), sugkentrotikan oi ioudaïoi stis poleis tous, se oles tis eparchies tou basilia assouiri, gia na baloun cheri epano s' autous pou zitousan to kako tous kai kanenas den mporese na tous antistathei,

epeidi o fobos tous epese epano se olous tous laous. kai olloi oi archontes ton eparchion, kai oi satrapes, kai oi dioikites, kai oi oikonomoi tou basilia, boithousan tous ioudaious epeidi, o fobos tou marodochaïou epese epano tous gia ton logo oti, o marodochaïos itan megalos mesa ston oiko tou basilia, kai i fimi tou diadothike se oles tis eparchies epeidi, o anthropos o marodochaïos ginotan olo kai ischuroteros. kai oi ioudaïoi chtupisan olous tous echthrous tous, me chtupima romfaïas, kai sfagi, kai olethro, kai ekanan s' autous pou tous misousan, opos ithelan. kai sta sousa, ti basiliki poli, oi ioudaïoi foneusan kai exolothreusan 500 andres. kai ton farsandatha, kai ton dalfon, kai ton aspatha, kai ton poratha, kai ton adalia, kai ton aridatha, kai ton farmasta, kai ton arisai, kai ton aridai kai ton baiezatha, tous deka gious tou aman, giou tou ammedatha, tou echthrou ton ioudaïon, tous foneusan epano se lafura, omos, den ebalan to cheri tous. ekeini tin imera, o arithmos auton pou foneuthikan sta sousa, sti basiliki poli, ferthike mprostata ston basilia. kai o basiliase eipe sti basilissa esthir: sta sousa, ti basiliki poli, oi ioudaïoi foneusan kai exolothreusan 500 andres, kai tous deka gious tou aman stis upoloi pes eparchies tou basilia ti ekanan; tora, poio einai to zitima sou; kai tha sou dothei kai poio einai akoma to aitima sou; kai tha ginei. kai i esthir eipe: an einai aresto ston basilia, as dothei stous ioudaïous, pou briskontai, sta sousa, na katon kai aurio sumfona me ti diatagi autis tis imeras kai tous deka gious tou aman na tous kremasoun epano se xula. kai o basiliase prostaxe na ginei etsi kai ekdothike diatagi sta sousa kai kremasan tous deka gious tou aman. kai oi ioudaïoi, pou isan sta sousa, sugkentrothikan, kai ti 14i imera tou mina adar, kai foneusan 300 andres sta sousa lafura, omos, den ebalan to cheri tous. kai oi alloi ioudaïoi, pou isan stis eparchies tou basilia, sugkentrothikan kai stathikan uper tis zois tous, kai piran anapausi apo tous echthrous tous, kai foneusan ap' autous pou tous misousan 75.000 se lafura, omos, den ebalan to cheri tous ti 13i imera tou mina adar kai ti 14i imera tou idiou mina anapauthikan, kai tin ekanan imera sumposiou kai eufrosunis. kai oi ioudaïoi pou isan sta sousa sugkentrothikan ti 13i imera tou, kai ti 14i imera tou kai ti 15i imera tou idiou mina anapauthikan, kai tin ekanan imera sumposiou kai eufrosunis. gi' auto, oi ioudaïoi, oi chorikoi, pou katoikousan stis ateichistes poleis, ekanan ti 14i imera tou mina adar imera eufrosunis kai sumposiou, kai imera agathi, kai estelnan merides o enas ston allon. kai o marodochaïos egrapse a ta pragmata, kai esteile epistoles se olous tous ioudaïous, pou isan se oles tis

eparchies tou basilia assouri, s' autous pou isan konta kai s' autous pou isan makria, prosdiorizontas tous na tiroun ti 14i imera tou mina adar, kai ti 15i tou idiou mina, kathe chrono, san tis imeres pou oi ioudaïoi anapauthikan apo tous echthrous tous, kai ton mina kata ton opoio i lupi tous metatrapike gi' autous se chara, kai to penthos se imera agathi oste na tis kanoun imeres sumposiou kai eufrosunis, kai na stelnoun merides o enas ston allon, kai dora stous ftouchous. kai oi ioudaïoi dechthikan ekeino pou archisan na kanoun, ki ekeino pou tous egrapse o marodochaïos epeidi, o aman, o gios tou ammedatha, o agagitis, o echthros olon ton ioudaïon, skeuorise enantia stous ioudaïous na tous afanisei, kai errixse four, diladi kliro, gia na tous exolothreusei, kai na tous afanisei otan, omos, irthe auti, i esthir, mprostata ston basilia, prostaxe me epistoles, na strafei enantia sto kefali tou i kaki tou skeuoria, pou skeuorise enantia stous ioudaïous, kai ton kremasan epano sto xulo, auton kai tous gious tou. gi' auto, onomasan tis imeres autes foureim, apo to onoma four. os ek toutou, kai gia olous tous logous autis tis epistolis, kai gia ekeino pou eidan gia to pragma auto, kai pou sunebike s' autous, oi ioudaïoi dietaxan, kai dechthikan epano tous, ki epano stous apogonous tous, ki epano s' autous pou enothikan mazi tous, na mi paraleipsoun pote apo to na tiroun tis duo autes imeres, sumfona me to grammeno gi' autes, kai ston kairo tous kathe chrono kai oi imeres autes na anaferontai kai na tirountai se kathe genea, kathe suggeneia, kathe eparchia, kai kathe poli kai oi imeres autes ton foureim na mi ekleipsoun mesa apo tous ioudaïous, kai na mi stamatissei i thumisi tous apo tous apogonous tous. tote, i basilissa esthir, i thugatera tou abichail, kai o marodochaïos, o ioudaïos, egrapsan gia deuteri fora, me olo to kuros, gia na ta stereosoun, ta grammata gia ta foureim. kai esteilan epistoles se olous tous ioudaïous, stis 127 eparchies tou basileiou tou assouri, me logia eirinis kai alitheias, gia na stereosei tis imeres autes ton foureim stous kairous tous, opos tous prosdiorisan o marodochaïos, o ioudaïos, kai i basilissa esthir, kai opos kathorisan gi' autous kai gia tous apogonous tous, tin upothesi ton nisteion kai tis kraugis tous. kai me diatagi tis esthir epikurothike i upothesi auti ton foureim kai graftike se biblio.

## 10

kai o basiliase assouris epebale foro sti gi kai sta nisia tis thalassas. kai oles oi praxeis tis dunamis tou kai tis ischuos tou, kai i perigrafi tis megaleiotitas tou marodochaïou, stin opoia o basiliase ton eiche probibasei,

den einai grammena sto biblio ton chronikon  
ton basiliadon tis midias kai tis persias;  
epeidi, o marodochaïos, o ioudaïos, stathike  
deuteros meta ton basilia assouiri, kai mega-  
los anamesa stous ioudaïous, kai agapitos  
apo to plithos ton adelfon tou, zitontas to  
kalo tou laou tou, kai milontas eirini gia  
olous tous apogonous tou.

kata ton trito chrono tis basileias tou ioakeim, tou basilia tou iouda, irthe o nabouchodonosoras, o basiliastis babulonas, stin ierusalim, kai tin poliorkise. kai o kurios paredose sto cheri tou ton ioakeim, ton basilia tou iouda, kai ena meros ton skeuon tou oikou tou theou kai ta efere sti gi senaar, ston oiko tou theou tou kai ebale ta skeui sto thisaurofulakio tou theou tou. kai o basiliastis eipe ston asfenaz, ton archieunoucho tou, na ferei neous apo tous giours israil, kai apo to basiliko sperma, kai apo tous archontes, neous pou den echoun kanena psegiadi, kai oraios stin opsi, kai noimones se kathe sofia, kai eidimones apo kathe gnosi, pou na echoun fronisi, kai na mporoun na stekontai sto palati tou basilia, kai na tous didaskei ta grammata kai ti glossa ton chaldaion. kai o basiliastis dietaxe gi' autous kathimerini merida apo ta basilika fagita, kai apo to krasi pou o idios epine kai afou anatrafoun tria chronia, usterá ap' auta na parastekontai mprostá ston basilia. kai anamesa s' autous, apo tous giours tou iouda, isan o daniil, o ananias, o misail, kai o azarias stous opoious o archieunouchos ebale onomata kai ton men daniil onomase baltasasar ton de anania, sedrach kai ton misail, misach ton de azaria, abde-nego. o daniil, omos, ebale stin kardia tou na mi molunthei apo ta fagita tou basilia oute apo to krasi pou epine ekeinos gi' auto, parakalese ton archieunoucho na mi molunthei. kai o theos ekane ton daniil na brei chari kai eleos mprostá ston archieunoucho. kai o archieunouchos eipe ston daniil: ego fobamai ton kurio mou ton basilia, pou dietaxe to fagito sas kai to poto sas, mipos kai dei ta prosopa sas skuthropotera apo tous neous tous sunomilikous sas, kai enochopoiisete to kefali mou ston basilia. kai o daniil eipe ston amelsar, ton opoio o archieunouchos eiche balei ston daniil, ton anania, ton misail, kai ton azaria: dokimase, parakalo, tous doulous sou gia deka imeres ki as mas dothoun ospria na trome, kai nero na pinoume epeita, as koitachtoun ta prosopa mas mprostá sou, kai ta prosopa ton neon pou trone apo ta fagita tou basilia kai opos deis, kane me tous doulous sou. kai tous akouase s' auto to pragma, kai tous dokimase gia deka imeres. kai meta to telos ton deka imeron, ta prosopa tous fanikan oraiotera kai pachutera sti sarka, apo olous tous neous, pou etrogan ta fagita tou basilia. kai o amelsar afairouse to fagito tous, kai to krasi pou eprepe na pinoun, kai tous edine ospria. kai stous tesseris autous neous o theos edose gnosi kai sunesi se kathe mathisi kai sofia kai ekane ton daniil noimona se kathe orasi kai oneiro. kai sto telos ton imeron, otan o basiliastis eipe na tous feroun mesa, o archie-

unouchos tous efere mprostá ston nabouchodonosora. kai o basiliastis milise mazi tous kai anamesa se olous, den brethike kanenas omoios me ton daniil, ton anania, ton misail, kai ton azaria kai parastekontan mprostá ston basilia. kai se kathe upothesi sofias kai noisis, gia tin opoia tous rotise o basiliastis, tous brike dekaplasia kaluterous apo olous tous magous kai epaoidous, osoi isan se olokliro to basileio tou. kai o daniil paremene etsi mechri ton proto chrono tou basilia kurou.

## 2

kai kata ton deutero chrono tis basileias tou nabouchodonosora, o nabouchodonosoras oneireutike oneira, kai to pneuma tou tarachtike, kai o upnos tou efuge ap' auton. kai o basiliastis eipe na kalesoun tous magous, kai tous epaoidous, kai tous goites, kai tous chaldaious, gia na fanerosoun ston basilia ta oneira tou. irthan, loipon, kai stathikan mprostá ston basilia. kai o basiliastis eipe s' autous: oneireutika ena oneiro, kai tarachtike to pneuma mou sto na gnoriso to oneiro. kai oi chaldaioi milisan ston basilia suriaka, legontas: basilia, na zeis ston aiona pes stous doulous sou to oneiro, ki emeis tha fanerosoume tin ermineia. o basiliastis apantise, kai eipe stous chaldaious: to pragma diefuge apo mena an den mou kanete gnosto to oneiro, kai tin ermineia tou, tha katamelisteite, kai ta spitia sas tha ginoun koprones alla, an fanerosete to oneiro kai tin ermineia tou, tha parete apo mena dora, kai amoibes, kai megali timi na faneroste mou, loipon, to oneiro kai tin ermineia tou. apantisan gia deuteri fora, kai eipan: as pei o basiliastis to oneiro stous doulous tou, ki emeis tha fanerosoume tin ermineia tou. ki o basiliastis apantise kai eipe: st' alitheia, katalabaino oti eseis thelete na exagorazete ton kairo, blepontas oti mou diefuge to pragma. alla, an den mou kanete gnosto to oneiro, moni auti einai i apofasi gia sas epeidi, sumbouleutikate na peite mprostá mou analithi kai dieftharmena logia, mechris otou perasei o kairos peste mou, loipon, to oneiro, kai tha gnoriso oti mpor-eite na mou fanerosete kai tin ermineia tou. oi chaldaioi apantisan mprostá ston basilia, kai eipan: den uparchei anthropos epano sti gi, pou na mporei na fanerosei to pragma tou basilia opos kai den uparchei kanenas basiliastis, archontas i dioikitis, pou na zitai tetoia pragmata apo mago i epaoido i chaldaio kai to pragma pou zitai o basiliastis einai megaló, kai den uparchei allos pou na mporei na to fanerosei mprostá ston basilia, ektos apo tous theous, ton opoion i katoikia den einai mazi me sarka. gi' auto, o basiliastis thumose kai orgistike uperbolika, kai eipe na apolesoun olous tous sofous tis babulonas.

kai i apofasi bgike, kai oi sofoi thanatonon-  
tan zitisan de kai ton daniil, kai tous sun-  
trofous tou, gia na tous thanatosoun. kai o  
daniil apantise me fronsi kai sofia ston ari-  
och, ton archisomatofulaka tou basilia, pou  
bgike gia na thanatosei tous sofous tis bab-  
ulonas, apantise kai eipe ston arioch, ton ar-  
chonta tou basilia: giati auti i biaii apofasi  
apo ton basilia; kai o arioch fanerose ston  
daniil to pragma. kai o daniil mpikse mesa,  
kai parakalse ton basilia na tou dosei kairo,  
kai tha fanerone tin ermineia ston basilia.  
kai o daniil pige sto spiti tou kai gnostopoi-  
ise to pragma ston anania, ston misail, kai  
ston azaria, tous suntrofous tou gia na zi-  
tisoun apo ton theo tou ouranou eleos gia  
to mustirio auto, oste na mi apolestei o  
daniil kai oi suntrofoi tou mazi me tous upo-  
loipous sofous tis babulonas. kai to mu-  
stirio apokalufthike ston daniil, me orama  
tis nuchtas. tote, o daniil eulogise ton theo  
tou ouranou. kai o daniil milise kai eipe:  
as einai eulogimeno to onoma tou theou  
apo ton aiona kai mechri ton aiona epeidi,  
diki tou einai i sofia kai i dunami ki autos  
metaballei tous kairous kai tous chronous  
kathairei basiliades, kai egkathista basili-  
ades dinei sofia stous sofous, kai gnosi stous  
sunetous autos apokaluptei ta bathia kai ta  
krummena gnorizei ekeina pou einai sto sko-  
tadi, kai mazi tou katoikei to fos eucharisto  
esena, thee ton pateron mou, kai se doxol-  
ogo, pou mou edoses sofia kai dunami, kai  
mou ekanes gnosto o,ti deithikame apo sena.  
epeidi, esu mas ekanes gnosti tin upothesi  
tou basilia. pige, loipon, o daniil ston ari-  
och, ton opoio o basiliass eiche diataxei gia  
na apolestei tous sofous tis babulonas pige,  
kai tou eipe os exis: mi apoleseis tous sofous  
tis babulonas fere me mesa, mprosta ston  
basilia, ki ego tha faneroso tin ermineia ston  
basilia. kai o arioch efere me biasuni mesa  
ston basilia ton daniil, kai tou eipe os exis:  
brika enan andra apo tous gious tis aich-  
malosias tou iouda, o opoios tha fanerosei  
ston basilia tin ermineia. kai o basiliass apa-  
ntise kai eipe ston daniil, tou opoioi to onoma  
itan baltasar: eisai ikanos na mou fanero-  
seis to oneiro pou eida, kai tin ermineia tou;  
o daniil apantise mprosta ston basilia, kai  
eipe: to mustirio gia to opoio rotouse o  
basiliass, den mporoun sofoi, magoi, manteis,  
na fanerosoun ston basilia uparchei, omos,  
theos ston ourano, pou apokaluptei mu-  
stiria, kai kanei gnosto ston basilia nabou-  
chodonosora, ti prokeitai na ginei stis es-  
chates imeres. to oneiro sou, kai ta ora-  
mata tou kefalioi sou epano sto krebati sou,  
einai touta: basilia, oi sullogismoi anebikan  
ston nou sou epano sto krebati sou, gia to  
ti prokeitai na ginei usteria ap' auta ki autos  
pou apokaluptei mustiria sou ekane gnosto ti  
prokeitai na ginei. omos, oso gia mena, auto

to mustirio den mou apokalufthike me sofia,  
pou ego echo perissotero apo olous tous zont-  
anous anthropous, alla gia na fanerothei  
i ermineia ston basilia, kai gia na gnori-  
seis tous sullogismous tis kardias sou. esu,  
basilia, thorouses kai xafnou, mia megali  
eikona i eikona ekeini, pou stekotan mprosta  
sou, itan exaisia, kai i lampsi tis uperochi,  
kai i morfi tis foberi. to kefali ekeinis tis  
eikonas itan apo katharo chrusafi, to stithos  
tis kai oi brachiones tis apo asimi, i koilia tis  
kai oi miroi tis apo chalko, oi knimes tis apo  
sidero, ena meros omos apo pilo. theorouses  
mechris otou, choris cheria, apokopike mia  
petra, kai chtupise ekeini tin eikona epano  
sta podia tis, pou isan apo sidero kai pilo,  
kai ta katasuntripse. tote, to sidero, o pil-  
os, o chalkos, to asimi, kai to chrusafi, kata-  
suntriftikan mazi, kai eginan san to lepto  
achuro enos therinou aloniou kai ta sikose  
o anemos, kai den brethike kanenas topos  
tou kai i petra pou chtupise tin eikona egine  
ena megalo bouno, kai gemise olokliri ti gi.  
auto einai to oneiro kai tha poume tin er-  
mineia tou mprosta ston basilia. esu, basilia,  
eisai basiliass basiliadon epeidi, o theos tou  
ouranou edose se sena basileia, dunami, kai  
ischu, kai doxa. kai kathe topo opou ka-  
toikoun oi gioi ton anthropon, ta thiria tou  
chorafioi, kai ta poulia tou ouranou, ta  
edose sto cheri sou, kai se ekane kurio epano  
se ola auta. esu eisai ekeino to chruso ke-  
fali. kai usteria apo sena tha sikothei mia alli  
basileia katoteri apo ti diki sou, kai mia alli  
triti basileia apo chalko, pou tha kurieusei  
epano se olokliri gi. kai mia tetarti basileia  
tha stathei ischuri opos to sidero opos to  
sidero katakobei kai kataleptainei ta panta  
malista, kathos to sidero pou suntribei ta  
panta, etsi tha katakobei kai tha katasun-  
tribei. gia to oti eides ta podia tou kai ta  
dachtula, ena meros men apo pilo keramea,  
kai ena meros apo sidero, tha einai mia di-  
airemeni basileia omos, tha menei kati mesa  
s' auti apo ti dunami tou siderou, opos ei-  
des to sidero anakatemenon mazi me argilodi  
pilo. kai opos ta dachtula ton podion isan  
ena meros apo sidero kai ena meros apo pilo,  
etsi kai i basileia tha einai kata meros ischuri,  
kai kata meros euthrausti. kai opos eides to  
sidero anakatemenon mazi me argilodi pilo,  
etsi tha anakateutoun me sperma anthro-  
pon omos, den tha einai kollimeno i enas  
mazi me ton allon, opos to sidero den eno-  
tai mazi me ton pilo. kai kata tis imeres  
ekeinon ton basiliadon, o theos tou oura-  
nou tha sikosei mia basileia, pou den tha  
ftharei ston aiona kai i basileia auti den tha  
perasei se allon lao tha katasuntripsei kai  
tha suntelesei oles autis tis basileies, eno  
auti tha diamenei stous aiones, opos eides  
oti apokopike mia petra apo to bouno cho-  
ris cheria, kai katasuntripse to sidero, ton



chalko, ton pilo, to asimi, kai to chrusafi o megalos theos ekane gnosto ston basilia o,ti prokeitai na ginei usterá ap' auta kai to oneiro einai alithino, kai i ermineia tou pisti. tote, o basiliás nabouchodonosoras, epese epano sto prosopo tou, kai proskunise ton daniil, kai prostaxe na tou prosperoun prosfora kai thumiamata. kai o basiliás, apantontas ston daniil, eipe: st' alitheia, o theos sas, autos einai theos theon, kai kuriós ton basiliadon, kai o opoios apokaluptei mustiria epeidi, mporeses na apokalupseis auto to mustirio. tote, o basiliás megalune ton daniil, kai tou edose dora megalá kai polla, kai ton ekane kurio epano se olokliiri tin eparchia tis babulonas, kai archidioikiti epano se olous tous sofous tis babulonas. kai o daniil zitise apo ton basilia, kai ebale ton sedrach, ton misach, kai ton abde-nego, epi ton upotheseon tis eparchias tis babulonas eno o daniil briskotan stin auli tou basilia.

### 3

o basiliás nabouchodonosoras ekane mia chrusi eikona, to upsos tis 60 piches, kai to platos tis exi piches kai tin estise stin pedida doura, stin eparchia tis babulonas. kai o basiliás nabouchodonosoras esteile na sugkentrosei tous satrapes, tous dioikites, kai tous toparches, tous krites, tous thisaurofulakes, tous sumbouλους, tous nomodaskalous, kai olous tous archontes ton eparchion, gia narthoun sta egkainia tis eikonas, pou eiche stisei o basiliás nabouchodonosoras. kai oi satrapes, oi dioikites, kai oi toparches, oi krites, oi thisaurofulakes, oi sumbouloi, oi nomodidaskaloi, kai oloi oi archontes ton eparchion, sugkentrotikan sta egkainia tis eikonas, pou eiche stisei o basiliás nabouchodonosoras kai stathikan mprosta stin eikona, pou eiche stisei o nabouchodonosoras. kai enas kirukas boouse megalofona: se sas prostazetai, laoi, ethni, kai glosses, kata tin ora pou tha akousete ton icho tis salpiggas, tis suriggas, tis kitharas, tis sambukis, tou psaltiriu, tis sumfonias, kai kathe eidous mousiki, afou pesete, proskuniste ti chrusi eikona, pou echei stisei o basiliás nabouchodonosoras kai opoios den pesei kai proskunisei, tin idia ora tha richtei mesa sto kamini tis fotias pou kaiei. gi' auto, otan oloi oi laoi akousan ton icho tis salpiggas, tis suriggas, tis kitharas, tis sambukis, tou psaltiriu, kai kathe eidous mousiki, peftontas oloi oi laoi, ta ethni, kai oi glosses proskunousan ti chrusi eikona, pou eiche stisei o basiliás nabouchodonosoras. kai merikoi chaldaioi irthan tote kai diebalan tous ioudaious kai eipan, legontas pros ton basilia nabouchodonosora: basilia, na zeis ston aiona. esu, basilia, ebgales prostagma, kathe anthropos, pou tha akousei ton icho tis

salpiggas, tis suriggas, tis kitharas, tis sambukis, tou psaltiriu, kai tis sumfonias, kai kathe eidous mousiki, na pesei kai na proskunisei ti chrusi eikona kai opoios den pesei kai proskunisei, na richtei mesa sto kamini tis fotias pou kaiei. uparchoun merikoi andres ioudaioi, pou tous ebales stis upotheseis tis eparchias tis babulonas, o sedrach, o misach, kai o abde-nego autoi oi anthropoi, basilia, den se sebastikan tous theous sou den latreuoun, kai ti chrusi eikona, pou echeis stisei, den tin proskunoun. tote, o nabouchodonosoras, me thumo kai orgi, prostaxe na feroun ton sedrach, ton misach, kai ton abde-nego. kai eferan autous tous anthropous mprosta ston basilia. kai apokrinomenos o nabouchodonosoras, tous eipe: st' alitheia, sedrach, misach, kai abde-nego, den latreutei tous theous mou, kai den proskunate ti chrusi eikona pou echo stisei; tora, loipon, an eiste etoimoi, molis akousete ton icho tis salpiggas, tis suriggas, tis kitharas, tis sambukis, tou psaltiriu, kai tis sumfonias, kai kathe eidous mousiki, na pesete kai na proskunisei tin eikona pou echo kanei, kalos an, omos, den proskunisei, tha richteite tin idia ora mesa sto kamini tis fotias pou kaiei kai poios einai ekeinos o theos, pou tha sas eleutherosei apo ta cheria mou; o sedrach, o misach, kai o abde-nego apantisan, kai eipan ston basilia nabouchodonosora: emeis den echoume anagki na sou apantisoume gia to pragma auto. an einai etsi, o theos mas, pou emeis latreuoume, einai dunatos na mas eleutherosei apo to kamini tis fotias pou kaiei kai apo to cheri sou, basilia, tha mas eleutherosei. alla, kai an ochi, sas einai se sena gnosto, basilia, oti tous theous sou den tous latreuoume, kai ti chrusi eikona, pou echeis stisei, den tin proskunoume. tote, o nabouchodonosoras gemise apo thumo, kai i opsi tou prosopou tou alloiothike enantia ston sedrach, ton misach, kai ton abde-nego kai afou milise, prostaxe na kapsoun to kamini epta fores perissotero apo o,ti faintan oti ekaige. kai o basiliás prostaxe tous dunatoterous andres tou stratou tou, na desoun ton sedrach, ton misach, kai ton abde-nego, kai na tous rixoun sto kamini tis fotias pou ekaige. tote, oi andres ekeinoin deithikan me ta salbaria tous, tis tiars tous, kai tis periknimides tous, kai ta alla endumata tous, kai richtikan mesa sto kamini tis fotias pou ekaige. kai epeidi i prostagi tou basilia itan katepeigousa, kai ekanan to kamini na kaiei uperbolika, i floga tis fotias thanatose tous andres ekeinous, pou eichan sikosei ton sedrach, ton misach, kai ton abde-nego. kai autoi oi treis andres, o sedrach, o misach, kai o abde-nego, epanas demenoi mesa sto kamini tis fotias pou ekaige. kai o basiliás nabouchodonosoras emeine ekpliktos kai

kathos sikothike me biasuni, milise stous megistanes tou kai eipe: den rixame treis andres demenous sto meson tis fotias; kai ekeinoi apantisan ston basilia, kai eipan: st' alitheia, basilia. kai apantontas, eipe: deste, ego blepo tesseris andres lumenous, na perpatoun sto meson tis fotias, kai blabi den uparchei s' autous kai i opsi tou tetartou einai omoia me uion theou. tote, afou o nabouchodonosoras plisiase sto stomio apo to kamini tis fotias pou ekaige, milise kai eipe: sedrach, misach, kai abde-nego, douloi tou theou tou upsistou, bgeite exo, ki elate. tote, o sedrach, o misach, kai o abde-nego, bgikan exo apo to meson tis fotias. kai afou sugkentrotikhkan oi satrapes, oi dioikites, kai oi toparches, kai oi megistanes tou basilia, eidan autous tous andres, oti epano sta somata tous i fotia den eiche ischus, kai tricha tou kefalieu tous den kaike, kai ta salbaria tous den parallaxan, oute muroudia fotias perase epano tous. tote, o nabouchodonosoras milise kai eipe: eulogitos o theos tou sedrach, tou misach, kai tou abde-nego, pou esteile ton aggelou tou, kai eleutherosse tous doulous tou, pou elpisan s' auton, kai parakousan ton logo tou basilia, kai paredosan ta somata tous, gia na mi latreusoun oute na proskunisoun allon theo, ektos apo ton theo tous. gi' auto, bgazo diatagma, oti kathe laos, ethnos, kai glossa, pou tha milisei kako enantia ston theo tou sedrach, tou misach, kai tou abde-nego, tha katamelistei, kai ta spitia tous tha ginoun koprones epedi, den uparchei allos theos, pou na mporei na eleutherossei me tetoion tropo. tote, o basiliias probibase ton sedrach, ton misach, kai ton abde-nego, stin eparchia tis babulonass.

4

o basiliass nabouchodonosoras pros olous tous laous, ethni, kai glosses, pou katoikoun epano se olokliri ti gi: eirini as plithunthei se sas. ta simeia kai ta thaumasia pou o upsistos theos ekane se mena, arese mprosta mou na ta anageilo. poso megala einai ta simeia tou! kai poso ischura ta thaumasia tou! i basileia tou einai alonia basileia, kai i exousia tou se genea kai genea. ego o nabouchodonosoras anapauomoun ston oiko mou, kai imoun se akmi sto palati mou eida ena oneiro, pou me kateplixe, kai oi sullogismoι mou epano sto krebati mou kai oi oraseis tou kefalieu mou me taraxan. gi' auto, ebgala prostagma narthoun mprosta mou oloi oi sofoi tis babulonass, gia na mou fanerosoun tin ermineia tou oneirou. tote, mpikan mesa oi magoi, oi epaoidoi, oi chaldaioi kai oi manteis kai ego eipa to oneiro mprosta tous, alla den mou fanerosan tin ermineia tou. kai ustera, irthe mprosta mou o daniil, pou to onoma tou itan baltasasar, sumfona me to

onoma tou theou mou, kai ston opoio einai to pneuma ton agion theon kai eipa mprosta tou to oneiro, legontas: baltasasar, archonta ton magon, epedi gnorisa oti to pneuma ton agion theon einai se sena, kai den sou einai duskolo kanena krupto, pes mou ta oramata tou oneirou mou, pou eida, kai tin ermineia tou. des, ta oramata tou kefalieu mou epano sto krebati mou: eblepa, kai xafnou, ena dentro sto meson tis gis, kai to upsos tou megalou. to dentro megalose kai dunamose, kai to upsos tou eftane mechri ton ourano, kai i thea tou mechri ta perata olokliris tis gis. ta fulla tou isan oraia, kai o karpos tou polus, kai s' auto itan trofi gia olous kato apo ti skia tou anapauontan ta thiria tou chorafiou, kai sta kladia tou kataskinonan ta poulia tou ouranou, kai ap' auto trefotan kathe sarka. eida sta oramata tou kefalieu mou epano sto krebati mou, kai xafnou, enas fulakas kai agios katebike apo ton ourano kai fonaxe megalofona, kai eipe os exis: kopste to dentro, kai apokopste ta kladia tou ektinaxte ta fulla tou, kai diaskorpiste ton karmo tou as fugoun ta thiria apo kato tou, kai ta poulia apo ta kladia tou to stelechos, omos, ton rizon tou afiste to sti gi, ki auto me siderenion kai chalkinon desmo, sto trufero chortari tou chorafiou kai tha brechetai me ti droso tou ouranou, kai i merida tou tha einai mazi me ta thiria, sto chortari tis gis i kardia tou tha metablithei apo tin anthropini, kai tha tou dothei kardia thiriou kai tha perasoun epano tou epta kairoi. auto to pragma einai me prostagma ton fulakon, kai i upothesi me ton logo ton agion oste na gnorisoun autoi pou zoun oti o upsistos einai kurios tis basileias ton anthronon, kai se opoion thelei ti dinei, kai to exouthenima ton anthronon bazei epano s' auti. auto to oneiro eida ego o basiliass nabouchodonosoras ki esu, baltasasar, pes tin ermineia tou epedi, oloi oi sofoi tou basileiou mou den einai ikanoi na fanerosoun se mena tin ermineia eno esu eisai mesa se sena. tote, o daniil, pou to onoma tou itan baltasasar, emeine mechri mia ora ekstatikos, kai ton tarazan oi dialogismoι tou. o basiliass milise kai eipe: baltasasar, as mi se tarazei to oneiro i ermineia tou. o baltasasar apantise kai eipe: kurie mou, to oneiro as erthei epano s' ekeinous pou se misoun, kai i ermineia tou epano stous echthrous sou. to dentro pou eides, pou auxithike kai dunamose, pou to upsos tou eftase mechri ton ourano, kai i thea tou se oli ti gi, kai ta fulla tou isan oraia, kai o karpos tou polus, kai trofi gia olous itan s' auto, kai apo kato tou katoikousan ta thiria tou chorafiou, kai sta kladia tou kataskinonan ta poulia tou ouranou, basilia, esu eisai auto to dentro, pou megalunthikes kai dunamoses kai upsothike i megalosuni sou,

kai eftase mechri ton ourano, kai i exousia sou mechri ta perata tis gis. kai gia to oti o basilias eide enan fulaka kai agio, pou katebaine apo ton ourano, kai elege: kopste to dentro, kai katastrepste to afiste sti gi monon to stelechos ton rizon tou, ki auto me siderenion kai chalkinon desmo, sto trufero chortari tou chorafiou kai as brechetai apo ti droso tou ouranou, kai me ta thiria tou chorafiou as einai i merida tou, mechri na perasoun epano s' auto epta kairoi basilia, auti einai i ermineia, ki auti i apofasi tou upsistou, pou eftase epano ston kurio mou ton basilia kai tha ekdiotchtheis apo tous anthropous, kai i katoikia sou tha einai mazi me ta thiria tou chorafiou, kai tha tros chortari opos ta bodia, kai tha brechesai apo ti droso tou ouranou kai tha perasoun epano sou epta kairoi, mechris otou gnoriseis oti o upsistos einai o kurios tis basileias ton anthropon, kai se opoion thelei, ti dinei. kai gia to oti prostachthike na afisoun to stelechos ton rizon tou dentrou to basileio sou tha stereothai se sena, afou gnoriseis tin ourania exousia. gi'auto, basilia, as ginei se sena dekti i sumbolui mou, kai apokopse tis amarties sou me dikaiosuni, kai tis anomies sou me oiktirmous ftochon isos kai diarkesei i euimeria sou. ola auta irthan epano ston basilia nabouchodonosora. sto telos ton 12 minon, eno perpatouse epano se enan psilo topo sto basiliko palati tis babulonas, o basilias milise, kai eipe: den einai auti i megali babulona, pou ego ektisa gia kathe dra tou basileiou me ischu tis dunamis mou, kai gia timi tis doxas mou; o logos itan akoma sto stoma tou basilia, kai egine foni apo ton ourano, legontas: se sena anaggeletai, basilia nabouchodonosora: i basileia sou parilthe apo sena kai tha ekdiotchtheis apo tous anthropous, kai i katoikia sou tha einai mazi me ta thiria tou chorafiou chortari tha tros opos ta bodia, kai tha perasoun epano sou epta kairoi, mechris otou gnoriseis oti o upsistos einai o kurios tis basileias ton anthropon, kai se opoion thelei, ti dinei. kai kata tin ora auti ektelestike o logos epano ston nabouchodonosora kai ekdiotchthike apo tous anthropous, kai etroge chortari opos ta bodia, kai to soma tou brechotan apo ti droso tou ouranou, mechris otou auxithikan oi triches tou san ftera aeton, kai ta nuchia tou san ton orneon. kai sto telos ton imeron, ego o nabouchodonosoras, sikosa ta matia mou pros ton ourano, kai ta muala mou epestrepсан se mena, kai eulogisa ton upsisto, kai ainesa kai doxasa auton pou zei ston aiona, tou opoiou i exousia einai exousia aionia, kai i basileia tou se genea kai genea kai oloi oi katoikoi tis gis logizontai mprosta tou os ena tipote kai sumfona me ti thelisi tou pratei sto strateuma tou ouranou, kai stous katoikous tis gis kai

den uparchei kapoios pou na empodizei to cheri tou i pou na tou leei: ti ekanes; kata ton idio kairo ta muala mou epestrepσαν se mena kai gia doxa tis basileias mou epanilthe se mena i lamprotita mou kai i morfi mou, kai oi aulikoi mou kai oi megistanes mou me zitousan, kai stereothika sti basileia mou, kai mou prostethike megaluteri megaleiotita. tora, ego o nabouchodonosoras aino kai uperupsono kai doxazo ton basilia tou ouranou epaidi, ola ta erga tou einai alitheia, kai oi dromoi tou krisi kai mporei na tapeinosei autous pou perpatoun mesa stin uperifaneia.

## 5

o basilias baltasar ekane ena megalo sumposio se chilious apo tous megistanes tou, kai epine krasi mprosta stous chilious. kai sti geusi tou krasiou, o baltasar prostaxe na feroun ta skeui ta chrusafenia kai ta asimenia, pou o pateras tou o nabouchodonosoras eiche afairesei apo ton nao stin ierousalim, gia na pioun m' auta o basilias kai oi megistanes tou, oi gunaikes tou, kai oi pallakes tou. kai ferthikan ta skeui ta chrusa, pou eichan afairethei apo ton nao tou oikou tou theou, pou itan stin ierousalim kai epinan m' auta o basilias kai oi megistanes tou, kai oi gunaikes tou, kai oi pallakes tou. epinan krasi, kai ainesan tous theous tous chrusous, kai asimenious, tous chalkinous, tous siderenious, tous xulinous, kai tous petrinous. kai kata tin idia ora probalan dachtula apo cheri anthropou, kai egrapsan apenanti apo ti luchnia, epano sto koniama tou toichou tou palatiou tou basilia kai o basilias eblepe tin palami tou cheriou, i opoia egrapse. tote, i opsi tou basilia alloiothike, kai oi sullogismoi tou ton suntarazan, oste oi sundesmoi tis osfuos tou dialuontan, kai ta gonata tou sugkrouontan. kai o basilias boise megalofona na feroun mesa tous epaidous, tous chaldaious, kai tous manteis. tote, o basilias milise, kai eipe stous sofous tis babulonas: opoios diabasei auti ti grafi, kai mou deixei tin ermineia tis, tha ntuthei porfura, kai i chrusi alusida tha mpeiguro apo ton laimo tou, kai tha einai o tritos archontas tou basileiou. tote, mpikan mesa oloi oi sofoi tou basilia omos, den mporousan na badiasoun ti grafi oute na fanerosoun ston basilia tin ermineia tis. kai o basilias baltasar tarachtike uperbolika, kai alloiothike s' auton i opsi tou, kai oi megistanes tou suntarachtikan. i basilissa, apo ta logia tou basilia kai ton megistanon tou, mpike mesa ston oiko tou sumposiou kai i basilissa milise, kai eipe: basilia, na zeis ston aiona na mi se tarazoun oi sullogismoι sou, kai i opsi sou as mi alloionetai. uparchei anthropos sto basileio sou, ston opoio uparchei to pneuma ton agion theon kai stis imeres tou

patera sou, fos kai sunesi, kai sofia, opos i sofia ton theon, brethikan s' auton, ton opoio o basilias nabouchodonosoras, o pateras sou, o basilias o pateras sou, ton eiche kanei archonta ton magon, ton epaoidon, ton chaldaion, kai ton manteon epeidi, pneuma exoch, kai gnosi, kai sunesi, ermineia oneiron, kai exigisi ainigmaton, kai lusi aporion, brethikan s' auton, ton daniil, ton opoio o basilias o pateras sou eiche metonomasei se baltasar tora, loipon, as prosklithei o daniil, kai tha sou deixei tin ermineia. tote, ferthike mesa o daniil mprosta ston basilia. kai o basilias milise, kai eipe ston daniil: esu eisai o daniil ekeinos, pou eisai apo tous gious tis aichmalosias tou iouda, pou eiche ferei apo tin ioudaia o basilias o pateras mou; akousa pragmatika gia sena, oti to pneuma ton theon einai mesa se sena, kai fos, kai sunesi, kai exochi sofia brethikan se sena. kai tora, mpikan mesa mprosta mou oi sofoi, kai oi epaoidoi, gia na diabasoun auti ti grafi, kai na mou fanerosoun tin ermineia tis omos, den mporesan na deixoun tin ermineia tou pragmatos. kai ego akousa gia sena oti, mporeis na ermineueis, kai na lunei apories tora, loipon, an mporeis na diabaseis ti grafi, kai na mou faneroseis tin ermineia tis, tha ntutheis porfura, kai i chrusi alusida tha mpei guro apo ton laimo sou, kai tha eisai o tritos archontas tou basileiou. tote, o daniil apantise, kai eipe mprosta ston basilia: ta dora sou as einai se sena, kai dose se allon tis amoibes sou ego, omos, tha diabaso ti grafi ston basilia, kai tha tou faneroso tin ermineia. basilia, o theos o upsistos edose ston patera sou ton nabouchodonosora basileia kai megaleiotita, kai doxa, kai timi kai gia ti megaleiotita, pou tou eiche dosei, oloi oi laoi, ethni, kai glosses, etreman kai fobountan mprosta tou opoion ithele foneue, kai opoion ithele diatirouse zontan, kai opoion ithele upsone, kai opoion ithele tapeinone otan, omos, i kardia tou upsothike, kai o nous tou sklirunthike mesa stin uperifanea, ton katebasan apo ton basiliko tou throno, kai i doxa tou afairethike ap' auton kai ekdiochthike apo tous gious ton anthropon kai i kardia tou egin opos ton thirion, kai i katoikia tou itan mazi me ta agria gaidouria trefotan me chortari san ta bodia, kai to soma tou brechotan apo ti droso tou ouranou mechris otou gnorise oti o theos o upsistos einai o kurios tis basileias ton anthropon, kai opoion thelei, stinei epano s' auti. ki esu, o gios tou, o baltasar, den tapeinoses tin kardia sou, eno ta gnorizes ola auta alla, upsothikes enantia ston kurio tou ouranou kai ta skeui tou oikou tou eferan mprosta sou, kai pinate krasi ap' auta, ki esu kai oi megistanes sou, oi gunaikas sou, kai oi pallakes sou kai doxologises tous theous tous asimenous, kai tous chrusous, tous chalkinous, kai tous sidere-

nious, tous xulinous kai tous petrinous, pou den blepoun oute akoun oute katalabainoun kai ton theo, stou opoioi to cheri einai i pnoi sou, kai stin exousia tou oloi oi dro-moi sou, den doxases. gi' auto, stalhike apo mprosta tou i palami tou cheriou, kai egcharachthike auti i grafi. kai touti einai i grafi pou egcharachthike: m e n e, m e n e, t h e k e l, o u f a r s i n. auti einai i ermineia tou pragmatos: m e n e, o theos metrise ti basileia sou, kai tin teleiose. t h e k e l, zugistikes stin plastigga, kai brethikes ellipsis. f e r e s, diairethike i basileia sou, kai dothike stous midous kai perses. tote, o baltasar prostaxe, kai entusan ton daniil tin porfura, kai periebalan ti chrusi alusida guro apo ton laimo tou, gia na einai o tritos archontas tou basileiou. tin idia ekeini nuchta o baltasar, o basilias ton chaldaion foneuthike. kai o dareios o midos pire ti basileia, itan de peripou 62 chronon.

## 6

fanike aresto ston dareio na balei epano sto basileio tou 120 satrapes, gia na einai epano se olokliro to basileio ki epano s' autous, ebale treis proedrous, (enas apo tous opoious itan o daniil), gia na apodidoun logo s' autous oi satrapes autoi, kai na mi zimionetai o basilias. tote, autos o daniil protimithike, perisotero apo tous proedrous kai tous satrapes, epeidi pneuma exoch upirche s' auton kai o basilias stochastike na ton tophotetisei epano se olokliro to basileio. kai oi proedroi kai oi satrapes zitousan na broun profasi enantia ston daniil apo tis upotheseis tis basileias omos, den mpourousan na broun kamia profasi oute amartima epeidi, itan pistos, kai den brethike s' auton kanena sfalma oute amartima. kai oi anthropoi autoi eipan: den tha broume profasi enantia ston daniil, ekstos an broume kati enantion tou apo ton nomo tou theou tou. tote, oi proedroi kai oi satrapes autoi sugkentrothikan ston basilia, kai tou eipan ta exis: basilia dareie, na zeis ston aiona. oloi oi proedroi tou basileiou, oi dioikites, kai oi satrapes, oi aulikoι, kai oi toparches, sumbouleutikan na ekdothei basiliko psip-sisma, kai na stirichthei apagoreusi, oti, opoios kanei kapoia aitisi apo opoioidipote theo i anthropo, mechi 30 imeres, ekstos apo sena, basilia, autos na richtei ston lakko ton liontarion tora, loipon, basilia, kane tin apagoreusi, kai upograpse to psifisma, gia na mi allachtei, sumfona me ton nomo ton midon kai person, pou den akuronetai. gi' auto, o basilias dareios upegrapse ti grafi kai tin apagoreusi. kai o daniil, kathos emathe oti upograftike i grafi, mpike mesa sto spiti tou kai echontas anoigmena ta parathura tou koitona tou pros tin ierousalim, epefte epano

sta gonata tou treis fores tin imera, proseuchomenos kai dokologontas mprosta ston theo tou, opos ekane protutera. tote, ekeinoi oi anthropoi sugkentrothikan, kai brikan ton daniil na kanei aitisi, kai na iketeuei ton theo tou. gi' auto, afou irthan, milisan ston basilia gia ti basiliki apagoreusi, legontas: den upegrapses apofasi, oti kathe anthropos, pou tha kanei aitisi apo opoioudipote theo i anthropo, mechri30 imeres, etkos apo sena, basilia, tha richtei ston lakko ton liontarion; o basiliias apantise kai eipe: alithinos einai o logos, sumfona me ton nomo ton midon kai person, o opoios den akuronetai. tote, apantisan kai eipan mprosta ston basilia: o daniil, ekeinos, pou einai apo tous gious tis aichmalosias tou iouda, den se sebetai, basilia, oute tin apofasi pou upegrapses, alla kanei ti deisi tou treis fores tin imera. tote, o basiliias, kathos akouse ta logia, lupithike polu gi' auto, kai frontize egkardia gia ton daniil na ton eleutherosei kai agonizotan mechri ti dusi tou iliou gia na ton lutrosei. tote, ekeinoi oi anthropoi sugkentrothikan ston basilia, kai tou eipan: na xereis, basilia, oti o nomos ton midon kai person einai: kamia apagoreusi oute diatagi, pou o basiliias kanei, den akuronetai. tote, o basiliias prostaxe, kai eferan ton daniil, kai ton errixan ston lakko ton liontarion. kai o basiliias milise kai eipe ston daniil: o theos sou, pou esu latreueis akatapausta, autos tha se eleutherosei. kai ferthike mia petra, kai mpike epano sto stomio tou lakkou kai o basiliias ti sfragise me tin idia tou ti sfragida, kai me ti sfragida ton megistanon tou, gia na mi alloiothei tipote gia ton daniil. tote, o basiliias pige sto palati tou, kai dianuchtereuse nistikos, kai den ferthikan mprosta tou mousika organa kai o upnos tou efuge ap' auton. kai o basiliias sikothike polu enoris to proi, kai me biasuni pige ston lakko ton liontarion. kai irthe ston lakko, kai fonaxe ston daniil me klameni foni kai o basiliias milise, kai eipe ston daniil: daniil, daniil, doule tou zontanou theou, o theos sou, pou esu akatapausta latreueis, mporese na se eleutherosei apo ta liontaria; tote, o daniil milise ston basilia: basilia, na zeis ston aiona. o theos mou apesteile ton aggelou tou, kai efraxe ta stomata ton liontarion, kai den me eblapsan epeidi, brethike athootita mesa se mena mprosta tou ki akoma, mprosta sou, basilia, den epraxa kapoio ptaisma. tote, o basiliias charike uperbolika gi' auto, kai prostaxe na anebasoun ton daniil apo ton lakko. kai anebasan ton daniil apo ton lakko, kai kamia blabi den brethike s' auton, epeidi eiche pisti ston theo tou. tote, o basiliias prostaxe, kai eferan ekeinous tous anthropous, pou diebalan ton daniil, kai tous errixan ston lakko ton liontarion, autous, ta paidia tous, kai tis gunaikes tous kai prin fta-

soun sto bathos tou lakkou, ta liontaria tous sunarpaxan, kai katasuntripsan ola ta kokala tous. tote, o dareios o basiliias egrapse se olous tous laous, ethni, kai glosses, pou katokoun se olokliri ti gi: eirini as plithunthei se sas! apo mena bgike diatagi, se olo to kratos tis basileias mou oi anthropoi na tremoun kai na fobountai mprosta ston theo tou daniil epeidi, autos einai theos zontanos, kai paramenei ston aiona, kai i basileia tou den tha ftharei, kai i exousia tou tha einai mechri telous autos einai o eleutherotis kai sotiras, kai o opoios kanei simeia kai terastia ston ourano kai epano sti gi, o opoios eleutherose ton daniil apo ti dunami ton liontarion. kai o daniil autos euimerise sti basileia tou dareiou, kai sti basileia tou kurou tou persi.

## 7

kata ton proto chrono tou baltasar, tou basilia tis babulonas, o daniil eide oneiro, kai oraseis tou kefaliou tou epano sto krebatu tou tote, egrapse to enupnio, kai diigithike to sunolo ton logon. o daniil milise kai eipe: ego thoroussa sto orama mou ti nuchta, kai xafnou, oi tesseris anemoi tou ouranou ormisian mazi epano sti megali thalassa. kai apo ti thalassa anebikan tessera megala thiria, pou dieferan metaxu tous. to proto itan san liontari, kai eiche fterouges aetou thoroussa, mechri pou apospastikan oi fterouges tou, kai sikothike apo ti gi, kai stathike sta podia san anthropos, kai tou dothike kardia anthropou. kai xafnou, epeita ena deuthero thirio, omoio me arkouda, kai sikothike kata to ena plaino, kai sto stoma tou eiche tria pleura anamesa sta dontia tou kai tou elegan os exis: siko, katafage polles sarkes. meta ap' auto, thoroussa, kai xafnou, ena allo, san leopardali, pou eiche epano stin plati tou tesseris fterouges pouliou to thirio eiche akoma tessera kefalia kai tou dothike exousia. meta ap' auto, eida sta oramata tis nuchtas, kai xafnou, ena tetarto thirio, tromero kai katapliktikto, kai uperbolika ischuro kai eiche megala siderenia dontia katetroge kai katasuntribe, kai katapatouse to upoloipo me ta podia tou ki auto, itan diaforetiko apo ola ta thiria, pou isan prin ap' auto kai eiche deka kerata. paratiroussa ta kerata, kai xafnou, ena allo mikro keras anebike anamesa tous, mprosta sto opoio tria apo ta prota kerata xerizothikan kai eida oti, s' auto to keras upirchan matia anthropou, kai stoma, pou milouse megala pragmata. thoroussa, mechris otou tethikan oi thronoi, kai o palaios ton imeron kathise, tou opoiou to enduma itan leuko san chioni, kai oi triches tou kefaliou tou san katharo malli o thronos tou itan san floga fotias oi tro-

choi tou san fotia pou kateflege. potamos fotias ebgaina kai diacheotan apo mprosta tou. chilies chiliades ton upiretousan, kai chilies muriades parastekontan mprosta tou to kritirio kathise, kai ta biblia anoichtikan. thorousa tote, exaitias tis fonis ton megalon logon, pou milouse to keras, thorousa mechris otou thanatohike to thirio, kai to soma tou apolesthike kai dothike se kausi fotias. kai gia ta upoloipa thiria, i exousia tous afairethike omos, tous dothike paratasi zois mechri kairou kai chronou. kai eida se oramata tis nuchtas, kai xafnou, enas san uios anthropou erchotan mazi me ta sunnefa tou ouranou, kai eftase mechri ton palaio ton imeron, kai ton eferan mesa, mprosta tou. kai tou dothike i exousia, kai i doxa, kai i basileia, gia na ton latreuousn oloi oi laoi, ta ethni, kai oi glosses kai i exousia tou einai aionia exousia, i opoia den tha parelthei, kai i basileia tou, i opoia den tha fthareti. to pneuma mou, mesa sto soma mou, emena tou daniil, efrixe, kai ta oramata tou kefaliou mou me tarazan. plisiasa se enan apo tous paristamenous, kai zitousa na matho ap' auton tin alitheia gia ola auta. kai mou milise, kai mou fanerose tin ermineia tin pragmaton. auta ta megala thiria, pou einai tessera, einai tesseris basilades, pou tha sikothoun apo ti gi. alla, oi agioi tou upsistou tha paralaboun ti basileia, kai tha echoun to basileio ston aiona, kai ston aiona tou aiona. tote, ithela na matho tin alitheia gia to tetarto thirio, pou itan diaforetiko apo ola ta alla, uperbolika tromero, tou opoiou ta dontia isan siderenia, kai ta nuchia tou chalkina katetroge, katasuntribe, kai katapatouse to upoloipo me ta podia tou kai gia ta deka kerata, pou isan sto kefali tou, kai gia to allo, pou anebike, kai mprosta sto opoio epe-san tria leo gia to kerato ekeino, to opoio eiche matia, kai stoma pou milouse megala pragmata, tou opoiou i opsi itan romalaio-teri apo tous suntrofous tou. thorousa, kai to keras ekeino ekane polemo me tous agious, kai uperischue enantion tous mechris otou irthe o palaios ton imeron, kai i krisi dothike stous agious tou upsistou kai o kairos eftase, kai oi agioi piran ti basileia. kai ekeinos eipe: to thirio tha einai i tetarti basileia epano sti gi, i opoia tha diaferei apo oles tis basileies, kai tha katafaei olokiri ti gi, kai tha tin katapatisei, kai tha tin katasuntribe. kai ta deka kerata einai deka basilades, pou tha sikothoun ap' auti ti basileia kai usterap' autous tha sikothei enas allos ki autos tha diaferei apo tous protous, kai tha upotaxeit treis basilades. kai tha milisei logia enantia ston upsisto, kai tha katatrechei tous agious tou upsistou, kai tha dianoiethi na metaballei kairous kai nomous kai tha dothoun sto cheri tou mechri kairon kai kairous, kai mison kairo. omos, tha kathisei kritirio, kai

i exousia tou tha afairethi, gia na fthareti kai na afanistei mechri telous. kai i basileia, kai i exousia, kai i megalosuni ton basileion, pou einai kato apo kathe ourano, tha dothei ston lao ton agion tou upsistou, tou opoiou i basileia einai basileia aionia, kai oles oi exousies tha latreuousn kai tha upakousoun s' auton. mechris edo einai to telos tou pragmatos. oso gia mena, ton daniil, polu me tarazan oi sullogismoi mou, kai i opsi mou alloiothike mesa mou omos, diatirisa to pragma stin kardia mou.

## 8

kata ton trito chrono tis basileias tou basilia baltasar, fanike se mena orasi, se mena, ton daniil, usterap' ekeini pou fanike se mena protutera. kai eida stin orasi kai otan eida, imoun sta Sousa, ti basiliki poli, pou einai stin eparchia tou elam kai eida stin orasi, kai ego imoun konta ston potamo oulai. kai sikosa ta matia mou, kai eida, kai xafnou, mprosta ston potamo stekotan ena kriari, pou eiche kerata kai ta kerata isan psila, to ena, omos, psilotero apo to allo kai to psilotero xefutrose usterap'. eida to kriari na keratizei pros ti dusi, kai pros ton borra, kai pros ton noto kai kanena thirio den mporouse na stathei mprosta tou, kai den upirche kapoios pou na eleutheronei apo to cheri tou alla, ekane sumfona me ti thelisi tou, kai megalunthike. ki eno ego skeptomoun, xafnou, enas tragos erchotan apo ti dusi epano sto prosopo olokiris tis gis, kai den aggize to edafos kai o tragos eiche ena keras periblepto anamesa sta matia tou. kai irthe mechri to kriari, pou eiche ta duo kerata, pou eicha dei na steketai mprosta ston potamo, kai etrexe pros auto me tin ormi tis dunamis tou. kai ton eida oti plisiase sto kriari, kai exagriothe enantion tou, kai chtupise to kriari, kai suntribe ta duo tou kerata kai den upirche dunami sto kriari na sikothei mprosta tou, alla to errixte katagis, kai to katapatise kai den upirche kapoios na eleutherosei to kriari apo to cheri tou. gi' auto, o tragos megalunthike uperbolika kai otan dunamose, suntribe to megaloto keras kai ant' autou anebikan alla tessera periblepta kerata pros tous tesseris anemous tou ouranou. kai apo to ena ap' auta bgike ena mikro kerato, pou megalunthike uperbolika pros ton noto kai pros tin anatoli, kai pros ti gi tis doxas kai megalunthike, mechri to strateuma tou ouranou kai errixte sti gi ena meros tis stratias kai apo ta asteria, kai ta katapatise malista, megalunthike, mechri enantia ston archonta tou strateumatos kai afairese ap' auton tin pantotini thusia, kai to agio katoikitirio tou katablithike kai to strateuma paradothike s' auton mazi me tin pantotini thusia exaitias tis parabasis, kai

errixé tin alitheia katagis kai epraxe kai euodothike. tote, akousa kapoion agio na milaei kai enas allos agios elege pros auton pou milouse: mechri pote tha diarkei i orasi gia tin pantotini thusia, kai tin parabasi pou fernei tin erimosi, kai to agiastirio kai to strateuma paradinontai se katapatisi; kai mou eipe: mechri 2.300 imeronuktia tote, to agiastirio tha katharistei. kai otan ego o daniil eida tin orasi, kai zitousa tin ennoia, tote, xafnou, stathike mprosta mou san thea anthropou kai akousa foni anthropou sto meson tou ourou, pou ekraxe kai eipe: gabrill, kane auto ton anthropo na ennoisei tin orasi. kai irthe konta opou stekomoun kai otan irthe, tromaxa, kai epesa epano sto prosopo mou kai ekeinos mou eipe: ennoise, gie anthropou epeidi, i orasi einai gia tous eschatous kairous. kai eno milouse se mena, ego imoun buthismenos se bathu upno me to prosopo mou epano sti gi omos, me aggixe, kai me ekane na statho orthios. kai eipe: des, ego tha se kano na gnoirseis ti tha sumbei stous eschatous kairous tis orgis epeidi, ston orismeno kairo tha einai to telos. to kriari pou eides, pou echei duo kerata, einai oi basiliades tis midias kai tis persias. kai o trichotos tragos einai o basiliad tis elladas kai to megalo keras, pou einai anamesa sta matia tou, autos einai o protos basiliad. to ti suntriftike, kai anebikan tesseris ant' autou, simainei oti tessera basileia tha sikothoun apo to ethnos auto omos, ochi sumfona me ti diki tou dunami. kai stous eschatous kairous tis basileias tous, otan oi anomies tha ftasoun sto plires, tha sikothei enas skliroprosopo basiliad, kai sunetos se panourgies. kai i dunami tou tha einai ischuri, ochi omos apo diki tou dunami kai tha afanizei me thaumaston tropo, kai tha euodonetai kai tha katorthonei, kai tha afanizei tous ischurous, kai ton agio lao. kai me tin panourgia tou tha kanei na euodonetai sto cheri tou i apati kai tha megalunthei stin kardia tou, kai se periodo eirinis tha afanisei pollous kai tha sikothei enantia ston archonta ton archonton omos, tha suntriftei choris cheri. kai i orasi pou eipothike gia ta imeronuchtia einai alithini esu, loipon, sfragise tin orasi, epeidi einai gia polles imeres. ki ego o daniil lipothumisa, kai imoun arrostopos gia imeres usterap' auta, sikothika, kai ekana ta erga tou basilia thaumaza, omos, gia tin orasi, kai den upirche ekeinos pou na katalabainei.

9

kata ton proto chrono tou dareiou, tou giou tou assouri, apo to sperma ton midon, pou basileuse epano sto basileio ton chaldaion, kata ton proto chrono tis basileias tou, ego o daniil ennoisa mesa sta biblia ton arithmo ton chronon, gia tous opoious egine o lo-

gos tou kuriou ston profiti ieremia, oti tha sumplironontan 70 chronia stis erimoseis tis ierousalim. kai estrepsa to prosopo mou ston kurio ton theo, gia na kano proseuchi kai deiseis me nisteia, kai sako, kai stachtiki kai deithika ston kurio ton theo mou, kai exomologithika, kai eipa: o, kurie, o megalos kai foberos theos, pou fulattei ti diathiki kai to eleos s' ekeinous pou ton agapoun, kai tiroun tis entoles tou! amartisame, kai anomisame, kai asebisame, kai apostatisame, kai xekliname apo tis entoles sou, kai apo tis kriseis sou. kai den upakousame stous doulous sou tous profites, oi opoioi milousan sto onoma sou pros tous basiliades mas, tous archontes mas, kai tous pateres mas, kai pros olokliro ton lao tis gis. se sena, kurie, einai i dikaiosuni, eno se mas i ntropi tou prosopou, opos kata tin imera auti, stous andres tou iouda, kai stous katoikous tis ierousalim, kai se olokliro ton israil, autous pou einai konta, ki autous pou einai makria, kai se olous tous topous, pou tous ekdioxes, gia tin parabasi tous, tin opoia parebikan se sena. kurie, se mas einai i ntropi tou prosopou, stous basiliades mas, stous archontes mas, kai stous pateres mas, pou amartisame se sena. ston kurio ton theo mas einai oi oikirmoi kai oi afeseis epeidi, apostatisame ap' auton, kai den upakousame sti foni tou kuriou tou theou mas, na perpatame stous nomous tou, tous opoious ebale mprosta mas, diamesus ton doulon tou ton profiton. kai olokliros o israil parebiki ton nomo sou, kai xekline gia na mi upakouei sti foni sou gi' auto, xechuthike epano mas i katara, kai o orkos, pou einai grammenos ston nomo tou mousi, tou doulou tou theou epeidi, amartisame s' auton. kai bebaiose ta logia tou, ta opoia milise enantion mas, kai enantion ton kriton mas, pou mas ekrinan, fernontas epano mas megalo kako epeidi, den egine kato apo olokliro ton ourano, opos egine stin ierousalim. opos einai grammeno ston nomo tou mousi, olo auto to kako irthe epano mas omos, den deithikame mprosta ston kurio ton theo mas, gia na epistrepsoume apo tis anomies mas, kai na prosexoume stin alitheia sou gi' auto, o kurios stathike agrupnos epano sto kako, kai to efero epano mas epeidi, o kurios o theos einai dikaios se ola ta erga tou, osa kanei mia kai emeis den upakousame sti foni tou. kai tora, kurie, o theos mas, pou ebgalet ton lao sou apo ti gi ti aiguptou me cheri krataio, kai ekanes gia ton eauto sou onoma, opos kata tin imera touti, amartisame, asebisame. kurie, sumfona me oles tis dikaiosunes sou, as apostrafei, parakalo, o thumos sou kai i orgi sou apo tin poli sou, tin ierousalim, to agio bouno sou epeidi, gia tis amarties mas, kai gia tis anomies ton pateron mas, i ierousalim kai o laos sou giname oneidos se olous os-

ous einai guro mas. tora, loipon, eisakouse, thee mas, tin proseuchi tou doulou sou, kai tis deiseis tou, kai epilampse to prosopo sou, eneka tou kuriou, epano sto erimomeno thusiastirio sou. strepse, kurie, to auti sou, kai akouse anoixe ta matia sou, kai des tis erimoseis mas, kai tin poli, epano stin opoia apoklithike to onoma sou epeidi, emeis den prosperoume, mprosta sou tis ikesies mas gia tis dikaiosunes mas, alla gia tous pollous oiktirmous sou. kurie, eisakouse kurie, sugchorese kurie, akroasou, kai praxe mi kathusteriseis, gia chari sou, thee mou epeidi, to onoma sou epiklithike epano stin poli sou, ki epano ston lao sou. kai eno ego milousa akoma, kai proseuchomoun, kai exomologiomoun tin amartia mou, kai tin amartia tou laou mou israil, kai prosfera tin ikesia mou mprosta ston kurio ton theo mou gia to agio bouno tou theou mou, kai eno ego milousa akoma stin proseuchi mou, o andras gabriil, pou eicha dei stin orasi archika, petontas grigora, me aggixe tin ora peripou tis esperinis thusias kai me sunetise, kai milise mazi mou, kai eipe: daniil, bgika tora gia na se kano na labeis sunesi. stin archi ton ikesion sou bgike i prostagi, kai ego irtha na sou to deixo auto epeidi, eisai uperbolika agapitos gi' auto, katalabe tin optasia. ebdominta ebdomades dioristikan gia ton lao sou, kai gia tin agia poli sou, oste na suntelestei i parabasi, kai na teleiosoun oi amarties, kai na ginei exileosi gia tin anomia, kai na eisachthei aionia dikaiosuni, kai na sfragistei i orasi kai i profiteia kai na chritei o agios ton agion. gnorise, loipon, kai katalabe, oti, apo tin ekdosi tou prostagmatos gia na anoi kodomithei i ierousalim, mechri tou christou tou igitora, tha einai epta ebdomades, kai 62 ebdomades tha oikodomithei xana i plateia kai to teichos, malista se kairous stenochorias. kai meta tis 62 ebdomades, o christos tha ekkopei, omos, ochi gia ton eauto tou kai o laos tou igitora, pou tharthei, tha afanisei tin poli kai to agiastirio kai to telos tis tharthei me kataklusmo, kai mechri to telos tou polemou einai diorismenoi afanismoi. kai tha kanei sterei diathiki me pollous gia mia ebdomada kai sto meson tis ebdomadas tha stamatisi i thusia kai i prosfora, kai epano sto pterugio tou ierou tha einai to bdelugma tis erimosis, kai mechri ti sunteleia tou kairou, tha dothei doria stin erimosi.

10

kata ton trito chrono tou kurou, tou basilia tis persias, apokalufthike enas logos ston daniil, pou to onoma tou eiche apoklithei baltasasar kai o logos itan alithinos, kai i dunami ton legomenon itan megali kai katalabe ton logo, kai ennoise tin optasia. kata

tis imeres ekeines, ego o daniil, imoun se penthos treis oloklires ebdomades. epithumito psomi den efaga, kai kreas kai krasi den mpike sto stoma mou oute aleipsa katholou ton eauto mou, mechri ti sumplirosi trion olokliron ebdomadon. kai tin 24i imera tou protou mina, eno imoun konta stin ochthi tou megalou potamou, pou einai o tigris, sikosa ta matia mou, kai eida, kai xafnou, enas anthropos ntumenos lina, kai oi osfues tou isan perizosmenes me katharo chrusafi tou ofaz kai to soma tou itan san birullio, kai to prosopo tou san thea astrapis, kai ta matia tou san lampades fotias, kai oi brachiones tou kai ta podia tou san opsi chalkou astrafterou, kai i foni ton logon tou san foni plithous. kai monos ego o daniil eida tin orasi eno oi andres pou isan mazi mou den eidan tin orasi alla, epese epano tous megalos tromos, kai efugan gia na kruftoun. ego, loipon, emeina monos, kai eida auti ti megali orasi, kai den apemeine dunami mesa mou kai i zotikotita mou metastrafike mesa mou se marasmo, kai dunami den emeine mesa mou. akousa, omos, ti foni ton logon tou kai eno akouga ti foni ton logon tou, ego imoun buthismenos se bathu upno epano sto prosopo mou, kai to prosopo mou itan epano sti gi. kai xafnou, me aggixe ena cheri, kai me sikose epano sta gonata mou, kai stis palames ton cherion mou kai mou eipe: daniil, andra uperbolika agapite, ennoise ta logia, pou ego millao se sena, kai stasou orthios epeidi, se sena stalhika tora. kai otan mou milise auto ton logo, sikothika entromos. kai mou eipe: mi fobasai, daniil epeidi, apo tin proti imera, kata tin opoia edoses tin kardia sou sto na ennoeis, kai afou tapeinothikes mprosta ston theo sou, eisakoustikan ta logia sou, kai ego irtha sta logia sou. omos, o archontas tis basileias tis persias antistektan se mena 21 imeres alla, des, o michail, enas apo tous protous archontes, irthe gia na me boithisei kai ego emeina ekei konta stous basilaiades tis persias. kai irtha na se kano na katalabeis ti tha sumbei ston lao sou stis eschates imeres epeidi, i orasi einai akoma gia polles imeres. kai eno milouse tetoia logia se mena, ebala to prosopo mou pros ti gi, kai emeina afonos. kai xafnou, san mia thea giou anthropou aggixe ta cheili mou tote, anoixa to stoma mou, kai milisa, kai eipa s' auton pou stektan mprosta mou: kurie mou, exaitias tis orasis anakateutikan mesa mou ta entosthia mou, kai den emeine mesa mou dunami. kai pos mporei o doulous autou tou kuriou mou na milisei mazi m' auton ton kurio mou; mesa mou, bebaia, den uparchei apo tora kamia dunami, ma oute pnoi den emeine mesa mou. kai me aggixe xana san mia thea anthropou, kai me enischuse, kai eipe: mi fobasai, andra uperbolika agapite



eirini se sena gine andreios, kai ischuros. kai eno mou milouse, enischuthika, kai eipa: as milisei o kurios mou epeidi, me enischuses. kai eipe: xereis giati irtha se sena; tora, malista, tha epistrepso na polemiso me ton archonta tis persias kai otan bgo exo, des, tharthei o archontas tis eladas. entoutois, tha sou anaggeilo to grammeno sti grafi tis alitheias kai den einai kanenas pou agonizetai mazi mou gi' autous, para monacha o michail, o archontas sas.

## 11

kai ego, kata ton proto chrono tou dareiou tou midou, stekomoun gia na ton krataioso kai na ton endunamoso. kai tora tha sou anaggeilo tin alitheia. des, akoma treis basil- iades tha sikothoun stin persia kai o tetar- tos tha einai polu plousioteros ap' olous kai afou krataiothei mesa ston plouto tou, tha diegeirei to pan enantia sto basileio tis el- ladas. tha sikothei enas dunatos basilias, kai tha exousiazai me megali dunami, kai tha kanei sumfona me ti thelisi tou. kai kathos tha stathei, i basileia tou tha suntriftei, kai tha diairethei stous tesseris anemous tou ouranou omos, ochi stous apogonous tou oute sumfona me tin exousia tou, me tin opoia exousiasai epeidi, i basileia tou tha xerizothai kai tha diamoirastei se allous, ektos ap' autous. kai o basilias tou no- tou tha ginei ischuros kai enas apo tous archontes tou kai tha ginei ischuros peris- soter ap' auton, kai tha exousiasai kai i exousia tou tha einai megali exousia. kai usteria apo chronia tha suzeuchthoun kai i thugatera tou basilia tou notou tharthei pros ton basilia tou borra, gia na kanei sum- filiosi omos, auti den tha anachaitisei ti dunami tou brachiona oute to sperma tou tha stathei alla, tha paradothei auti, kai ekeinoi pou ti fernoun, kai auto pou tha ge- nithai ap' auti, kai autos pou tin enischuei kata kairous. apo ton blasto ton rizon tis, omos, tha sikothei kapoios ant' autou, kai afou erthei me dunami, tha mpei mesa sta ochuromata tou basilia tou borra, kai tha energisei enantion tous, kai tha uperischusei ki akoma, stin aigupto tha ferei aichmalotous tous theous tous, mazi me ta choneuta tous, me ta polutima skeui tous, ta asime- nia kai ta chrusa ki autos tha stathei merika chronia makria apo ton basilia tou borra. kai ekeinos tha mpei mesa sto basileio tou basilia tou notou, omos tha epistrepsei sti gi tou. kai oi gioi tou tha sikothoun se polemo, kai tha sugkentrosoun ena plithos apo polles dunameis kai enas ap' autous tharthei me ormi, kai tha plimmurisei, kai tha diabei kai tha epanelthei, kai tha sikothei se machi mechri to ochuroma tou. kai o basilias tou notou tha exagriothei, kai tha bgei exo kai

tha polemisei mazi tou, me ton basilia tou borra o opoios tha parataxei ena megalo plithos omos, to plithos tha paradothei sto cheri tou. kai afou pataxei to plithos, i kardia tou tha upsothei kai tha katabalei muriades omos, den tha krataiothei. kai o basilias tou borra tha epistrepsei, kai tha parataxei ena plithos megalutero apo o,ti to proto, kai sto telos ton orismenon chronon, tharthei me ormi, me megali dunami, kai me megalon plouto. kai kata tous kairous ekeinous tha sikothoun polloi enantia ston basilia tou notou kai oi diafthoreis tou laou sou tha uperifaneuthoun gia na ekpirosoun tin orasi omos, tha pesoun. kai o basilias tou borra tharthei, kai tha uposei ena pro- choma, kai tha kurieusei tis ochures poleis kai oi brachiones tou notou den tha anti- stathoun oute to plithos ton eklekton tou, kai den tha uparchei dunami gia antistasi. kai ekeinos pou erchetai enantion tou, tha kanei sumfona me ti thelisi tou, kai den tha uparchei kapoios pou na tou antisteke- tai kai tha stathei sti gi tis doxas, pou tha analothei apo ta cheria tou. kai tha stir- ixai to prosopo tou sto na mpei mesa me ti dunami oloklirou tou basileiou tou, kai mazi tou tha einai euthutita kai tha energisei kai tha tou dosei thugatera apo gunaikes, di- aftheirontas tin omos, auti den tha stathei oute tha einai uper autou. epeita, tha strep- sei to prosopo tou pros ta nisia, kai tha kurieusei polla alla, kapoios igemonas tha stamatisei ap' auton to oneidos ektos autou, tha epistrepsei to oneidos epano tou. tote, tha strepsei to prosopo tou pros ta ochuro- mata tis gis tou omos, tha proskopsei kai tha pesei, kai den tha brethei. kai ant' autou tha sikothei enas turannos, pou tha kanei na parelthei i doxa tou basileiou omos, se liges imeres tha afanistei, kai ochi me orgi oute me machi. ki ant' autou tha sikothei kapoios exouthenimenos, ston opoio den tha dosoun basiliki timi alla tharthei eirinika, kai tha kurieusei to basileio me kolakeies. kai oi brachiones ekeinou pou katakluzei tha katak- lustoun mprosta tou, kai tha suntriftoun akoma ki autos o archontas tis diathikis. kai meta ti summachia, pou tha kanei mazi tou, tha feretai dolia epeidi, tha anebai, kai tha uperischusei me ligon lao. tharthei, mal- ista, eirinika pros tous pachuterous topous tis eparchias kai tha kanei o,ti den ekanan oi pateres tou oute oi pateres ton pateron tou tha diamoirasei anamesa tous diarpagma, kai lafura, kai plouti kai tha michaneutei tis michanes tou enantia sta ochuromata, ki auto mechri kairo. kai tha diegeirei ti dunami tou kai tin kardia tou enantia ston basilia tou notou me megali dunami kai o basilias tou notou tha sikothei se polemo mazi me megali dunami kai uperbolika is- churi omos, den tha mporesei na stathei

epeidi, tha michaneutoun michanes enantion tou. kai autoi pou trone ta fagita tou, tha ton suntripsoun kai o stratos tou tha plimurisei kai polloi tha pesoun foneumenoi. kai oi kardies kai ton duo auton basiladon tha einai mesa stin poniria, kai tha miloun psemata sto idio trapezi alla, auto den tha eudokimisei, epeidi, akoma to telos tha einai ston orismeno kairo. tote, tha epistrepsei sti gi tou megalon plouto kai i kardia tou tha einai enantia stin agia diathiki tha energisei, kai tha epistrepsei sti gi tou. ston orismeno kairo tha epistrepsei, kai tharthei pros ton noto omos, i teleutaia fora den tha einai opos i proti epeidi, ta ploia ton kitiaion tharthoun enantion tou kai tha tapeinothei, kai tha epistrepsei, kai tha thumosei enantia stin agia diathiki kai tha energisei, kai tha epistrepsei, kai tha sunennoithe mazi m' ekeinous pou egkataleipoun tin agia diathiki. kai oi brachiones tha sikothoun exaitias tou, kai tha bebilosoun to agiastirio tis dunamis, kai tha afairesoun tin pantotini thusia, kai tha stisoun to bdelugma tis erimosis. ki ekeinous pou anomoun sti diathiki, tha tous diaftheirei me kolakeies o laos, omos, pou gnorizei ton theo tou, tha ischusei kai tha katorthosei. kai oi sunetoι tou laou tha didaxoun pollous omos, tha pesoun me romfaia, kai me floga, me aichmalosia, kai me lafuragogisi, pollon imeron. kai otan pesoun, tha boithithoun me mikri boitheia polloi, omos, tha prostethoun s' autous me kolakeies. kai apo tous sunetous tha pesoun, gia na dokimastoun, kai na katharistoun, kai na leukanthoun, mechri ton eschato kairo epeidi, ki auto tha ginei ston orismeno kairo. kai o basilias tha kanei sumfona me ti thelisi tou, kai tha upsothei, kai tha megalunthei pio pano apo kathe theo, kai tha milisei alazonika enantia ston theo ton theon, kai tha euimerei, mechris otou suntelestei i orgi epeidi, to orismeno tha ginei. kai den tha frontizei gia tous theous ton pateron tou oute gia tis epithumies ton gunaikon oute tha frontizei gia kanenan ton epeidi, tha megalunthei pio pano ap' olous. eno ston topo tou tha doxasei ton theo maouzeim kai tha timisei enan theo, me chrusafi kai asimι, kai me polutimes petres, kai me epithumita pragmata, pou oi pateres tou den gnorisan. etsi tha kanei sta ochuromata maouzeim mazi me enan xeno theo osoi ton gnorizoun, s' autous tha plithunei ti doxa kai tha tous kanei na exousiasoun epano se pollous, kai tha diamoirasei ti gi me timi. kai ston eschato kairo, o basilias tou notou tha sugkroustei mazi tou kai o basilias tou borra tharthei enantion tou san anemostro-bilos, me amaxes, kai me kabalarides, kai me polla ploia kai tharthoun stous topous, kai tha plimmurisoun, kai tha diaboun tha mpei akoma mesa sti gi tis doxas, kai pol-

loi tha katastrafoun autoi, omos, tha diasothoun apo to cheri tou, o edom, kai o moab, kai oi protoi ton gion tou ammon. kai tha ekteinei to cheri tou epano stous topous kai i gi tis aiguptou den tha xefugei. kai tha kurieusei tous thisauros apo to chrusafi kai apo to asimι, kai ola ta epithumita tis aiguptou kai oi libuoi kai oi aithiopes tha einai piso apo ta bimata tou. omos, aggelies apo tin anatoli kai apo ton borra tha ton taraxoun gi' auto, tha bgei exo megalon thumo, gia na afanisei, kai na exolothreusei pollous. kai tha stisei tis skines tis basilikis tou katoikisis anamesa stis thalasses, epano sto endoxo bouno tis agiotitas omos, tharthei sto telos tou, kai den tha uparchei ekeinos pou na ton boithaei.

## 12

kai kata ton kairo ekeino tha egerthei o michail, o megalos archontas, pou steketai gia tous gious tou laou sou kai tha einai kairos thlipsis, pou pote den echei ginei afo-tou upirxe ethnos, mechris ekeinon ton kairo kai kata ton kairo ekeino o laos sou tha diasothei, kathe enas pou tha brethei gram-menos mesa sto biblio. kai polloi ap' autous pou koimountai mesa sto choma tis gis, tha sikothoun, oi men se aionia zoi, oi de se oneidismo kai aionia kataischuni. kai oi sunetoι tha lamsoun opos i lamprotita tou stereomatos ki autoi pou epistrefoun pollous se dikaiosuni, opos ta asteria, stous aiones ton aionon. ki esu, daniil, kleise me asfali tropo auta ta logia, kai sfragise to biblio, mechri ton eschato kairo tote, polloi tha peritrechoun, kai i gnosi tha plithunthei. kai ego, o daniil, koitaxa, kai xafnou, duo alloi stekontan, enas apo edo, epano stin ochthi tou potamou, kai enas apo ekei, epano stin ochthi tou potamou. kai o enas eipe ston andra pou itan ntumenos lina, o opoios itan epano apo ta nera tou potamou: mechri pote tha einai to telos auton ton thaumasion pragmaton; kai akousa ton andra, pou itan ntumenos lina, o opoios itan epano apo ta nera tou potamou, otan upose to dexi tou cheri kai to aristero tou ston ourano, kai orkistike s' auton pou zei ston aiona, oti tha einai se kairon, kairous, kai mison kairo kai otan suntelestei o diaskorpismos tis dunamis tou agiou laou, ola auta tha ekplirothoun. kai ego akousa, alla den katalaba tote, eipa: kurie mou, poio einai to telos tous; kai eipe: pigaine, daniil epeidi, ta logia auta einai kleismena kai sfragismena, mechri ton eschato kairo. polloi tha katharistoun, kai tha leukanthoun, kai tha dokimastoun kai oi asebeis tha aseboun kai kanenas apo tous asebeis den tha katalabei omos, oi sunetoι tha katalaboun. kai apo ton kairo, pou i pantotini thusia tha afairethei, kai to bdel-

ugma tis erimosis tha stithei, tha einai 1.290 imeres. makarios opoios upomeinei, kai ftasei se 1.335 imeres. all' esu pigaine, mechri to telos kai tha anapautheis, kai tha statheis ston kliro sou sto telos ton imeron.

kai ston proto chrono tou kurou, tou basilia tis persias, gia na ekplirothei o logos tou kuriou, pou dothike me to stoma tou profiti ieremia, o kurios diegeire to pneuma tou kurou, tou basilia tis persias, kai diakiruxe se olo to basileio tou, kai malista graptos, ta exis: etsi leei o kuros, o basiliass tis persias: o kurios, o theos tou ouranou, edose se mena ola ta basileia tis gis ki autos me prostaxe na tou oikodomiso enan oiko stin ierousalim, pou einai stin ioudaia poios apo sas einai apo olo ton lao tou; o theos tou as einai mazi tou, kai as anebei stin ierousalim, pou einai stin ioudaia, kai as oikodomisei ton oiko tou kuriou tou theou tou israil autos einai o theos stin ierousalim kai kathenan pou apemeine, apo olous tous topous opou paroikei, as ton bothisoun oi andres tou topou tou me asimi, kai me chrusafi, kai me agatha, kai me ktini, ektos apo tin proairetiki prosfora gia ton oiko tou theou, pou einai stin ierousalim. tote sikothikan oi archigoi ton patron tou iouda kai tou beniamin, kai oi ierei, kai oi leuites, mazi me olous osous o theos diegeire to pneuma tous gia na aneboun kai gia na oikodomisoun ton oiko tou kuriou, pou einai stin ierousalim kai oloi osoi isan ologura tous tous bothisan me asimenia skeui, me chrusafi, me agatha, kai me ktini, kai me polutima pragmata, ektos apo oles tis proairetikes prosfores. kai o basiliass kuros ebgaie ta skeui tou oikou tou kuriou, pou eiche ferei apo tin ierousalim o nabouchodonosoras, kai ta eiche balei ston oiko tou theou tou kai o kuros, o basiliass tis persias, ta ebgaie, diamesou tou mithredath, tou thisaurofulaka, kai ta arithmise ston sasabassar, ton archonta tis ioudaias. kai o arithmos tous einai touts: 30 chrusoi diskoi, 1.000 asimenioi diskoi, 29 machaires, 30 chruses fiales, 410 asimenies fiales, deutes, kai alla skeui 1.000. ola ta skeui ta chrusa kai ta asimenia isan 5.400 ola ta anebase o sasabassar, mazi me tous aichmalotous, pou anebikan apo ti babulona stin ierousalim.

ki autoi einai oi anthropoi tis eparchias, pou anebikan apo tin aichmalosia, apo ekeinous pou metoikistikan, tous opoious o nabouchodonosoras, o basiliass tis babulonas, tous eiche metoikisei sti babulona, kai pou epestrepsan stin ierousalim, kai stin ioudaia, kathe enas stin poli tou pou irthan mazi me ton zorobabel, ton iisou, ton neemias, ton seraia, ton reelaia, ton marodochaio, ton bil-san, ton mispar, ton bigouai, ton reoum, ton baana. o arithmos ton andron tou laou tou israil itan: oi gioi tou faros isan 2.172. oi

gioi tou sefatia, 372. oi gioi tou arach, 775. oi gioi tou faath-moab, apo tous gious tou iisou kai tou ioab, 2.812. oi gioi tou elam, 1.254. oi gioi tou zatthou, 945. oi gioi tou zakchai, 760. oi gioi tou bani, 642. oi gioi tou bibai, 623. oi gioi tou azgad, 1.222. oi gioi tou adonikam, 666. oi gioi tou bigouai, 2.056. oi gioi tou adin, 454. oi gioi tou atir, apo ton ezekia, 98. oi gioi tou bisai, 323. oi gioi tou iora, 112. oi gioi tou asoum, 223. oi gioi tou gibbar, 95. oi gioi tis bithleem, 123. oi andres tis netofa, 56. oi andres tis anathoth, 128. oi gioi tis azmabeth, 42. oi gioi tis kiriath-areim, tis chefeira, kai tis biroth, 743. oi gioi tis rama kai tis gabaia, 621. oi andres tis michmas, 122. oi andres tis baithil kai tis gai, 223. oi gioi tis nevo, 52. oi gioi tis magbis, 156. oi gioi tou allou elam. 1.254. oi gioi tis charim, 320. oi gioi tis lod, tis adid, kai tis ono, 725. oi gioi tis iericho 345. oi gioi tis senaa, 3.630. oi ierei: oi gioi tou iedaia, apo tin oikogeneia tou iisou, 973. oi gioi tou immir, 1.052. oi gioi tou paschor, 1.247. oi gioi tou charim, 1017. oi leuites: oi gioi tou iisou, kai tou kadmiil, apo tous gious tou odouia, 74. oi psalmodoi: oi gioi tou asaf, 128. oi gioi ton puloron: oi gioi tou salloum, oi gioi tou atir, oi gioi tou talmon, oi gioi tou akkoub, oi gioi tou atita, oi gioi tou sobai oloi isan 139. oi nethineim: oi gioi tou sicha, oi gioi tou asoufa, oi gioi tou tabbaath, oi gioi tou kiros, oi gioi tou siaa, oi gioi tou fadon, oi gioi tou lebana, oi gioi tou agaba, oi gioi tou akkoub, oi gioi tou agab, oi gioi tou salmai, oi gioi tou anan, oi gioi tou giddil, oi gioi tou gaad, oi gioi tou reaia, oi gioi tou resin, oi gioi tou nekoda, oi gioi tou gazam, oi gioi tou ouza, oi gioi tou fasea, oi gioi tou bisai, oi gioi tou asena, oi gioi tou meouneim, oi gioi tou nefouseim, oi gioi tou bakbouk, oi gioi tou akoufa, oi gioi tou arour, oi gioi tou baslouth, oi gioi tou meida, oi gioi tou arsa, oi gioi tou barkos, oi gioi tou sisara, oi gioi tou thama, oi gioi tou nesia, oi gioi tou atifa. oi gioi ton doulon tou solomonta oi gioi tou sotai, oi gioi tou sofereth, oi gioi tou ferouda oi gioi tou iaala, oi gioi tou darkon, oi gioi tou giddil, oi gioi tou sefatia, oi gioi tou attil, oi gioi tou fochereth apo ti sebaïm, oi gioi tou ami. oloi oi nethineim, kai oi gioi ton doulon tou solomonta, isan 392. ki autoi isan pou anebikan apo ti thel-melach, ti thel-arisa, ti cheroub, tin addan, kai tin immir den mporousan, omos, na apodeixoun tin oikogeneia tis patrias tous, kai to sperma tous, an isan apo ton israil oi gioi tou dalaiia, oi gioi tou tobias, oi gioi tou nekoda, isan 652 kai apo tous gious ton iereon: oi gioi tou abaia, oi gioi tou akkos, oi gioi tou barzelai, pou pire gunaika apo tis thugateres tou barzelai tou galaaditi, kai onomastike sumfona me to onoma tous. autoi ziti-

san tin katagrafi tous anamesa s' ekeinous pou aparithmithikan kata genealogia, kai den brethikan gi' auto, tous ebgalan apo tin ierateia. kai o thirsatha tous eipe, na mi fane apo ta agiotata pragmata, mechris otou sikothei iereas me ta ourim kai ta thoumim. olokliri mazi i sunaxi isan 42.360, ek-tos apo tous doulous tous kai tis upiretries tous, pou isan 7.337 kai ektos ap' autous, upirchan kai 200 psaltodoi, kai psalties. ta aloga tous isan 736 ta moularia tous, 245 oi kamiles tous, 435 ta gaidouria, 6.720 kai merikoï apo tous archigous ton patrion, otan irthan ston oiko tou kuriou, pou itan stin ierousalim, prosferan autoproaireta gia ton oiko tou theou, na ton anegeiroun ston topo tou edosan sumfona me ti dunami tous sto thisaurofulakio tou ergou 61.000 drachmes apo chrusafi, kai 5.000 mnes apo asimi, kai 100 ieratikous chitones. etsi, oi iereis, kai oi leutes, kai ena meros apo ton lao, kai oi psaltodoi, kai oi puloroi, kai oi nethineim, katoikisan stis poleis tous, kai olokliros o is-rail stis poleis tou.

### 3

kai otan eftase o ebdomos minas kai oi gioi israil isan stis poleis, o laos sugkentrothike san enas anthropos stin ierousalim. kai sikothike o iisous, o gios tou iosedek, kai oi adelfoi tou, oi iereis, kai o zorobabel, o gios tou salathiil, kai oi adelfoi tou, kai oikodomisan to thusiastirio tou theou tou israil, gia na prosferoun olokautomata epano s' auto, sumfona me to grammeno ston nomo tou mousi, tou anthropou tou theou kai estisan to thusiastirio stin topothesia tou, parolo pou tous apeilouse o laos ekeinon ton topon kai epano s' auto prosferan olokautomata pros ton kurio, olokautomata to proi kai tin espera. kai ekanan ti giorti ton skinion, sumfona me to grammeno, kai tis kathimerines olokautoseis me ton kathorismeno arithmo, opos itan diatagmeno, sumfona me to kathikon kathe mias imeras. kai usterá ap' auta, prosferan ta pantotina olokautomata, ki ekeina ton neominion, kai olon ton agiasmenon giorton tou kuriou, kai kathenos pou prosfere autoproaireti prosfora ston kurio. apo tin proti imera tou ebdomou mina archisan na prosferoun olokautomata ston kurio omos, ta themelia tou naou tou kuriou den eichan mpei akoma. kai edosan asimi stous lithotomous, kai stous chtistes kai trofes kai pota, kai ladi, stous sidonious, kai stous turious, gia na feroun kedrina xula apo ton libano sti thalassa tis ioppis, sumfona me tin adeia pou tous edose o kuros, o basilias tis persias. kai ston deutero chrono tis epistrofis tous ston oiko tou theou stin ierousalim, ston deutero mina, archisan, o zorobabel, o gios

tou salathiil, kai o iisous, o gios tou iosedek, kai oi upoloipoi ton adelfon tous, oi iereis kai oi leutes, kai oloi ekeinoi pou irthan apo tin aichmalosia stin ierousalim kai ebalan tous leutes, apo ilikias 20 chronon kai epano, na epispeudoun tin ergasia tou oikou tou kuriou. kai parastathike o iisous, oi gioi tou kai oi adelfoi tou, o kadmiil kai oi gioi tou, oi gioi tou iouda, san enas anthropos, gia na parakinoun tous ergazomenous ston oiko tou theou na kanoun grigora oi gioi ton inadad, oi gioi tous, kai oi adelfoi tous oi leutes. kai otan oi oikodomoi ebalan ta themelia tou naou tou kuriou, oi iereis stathikan ntuemenoi, me salpigges, kai oi leutes, oi gioi tou asaf, me kumbala, gia na umnoun ton kurio, sumfona me ti diatagi tou dadid tou basilias tou is-rail kai epsallan enallaktika umnontas kai eucharistontas ton kurio oti: einai agathos, oti: to eleos tou menei ston aiona epano ston is-rail. kai olokliros o laos alalaxe me megalon alalagmo, umnontas ton kurio, gia ti themeliosi tou oikou tou kuriou. kai polloi apo tous iereis kai tous leutes kai tous archigous ton patrion, gerontes pia, pou eichan dei ton proigoumeno oiko, kathos themelionotan mprosta sta matia tous, eklaigan me megali foni polloi malista alalaxan me megali foni kai me eufrosuni. kai o laos den xechorize ti foni tou alalagmou tis eufrosunis apo ti foni tou klamatos tou laou epeidi, o laos alalaze me megalon alalagmo, kai i boi akougotan mechri apo makrua.

### 4

kai oi echthroï tou iouda kai tou beniamin, otan akousan oti oi gioi tis aichmalosias oikodomoun ton nao ston kurio, ton theo tou israil, irthan ston zorobabel, kai stous archigous ton patrion kai tous eipan: as oikodomisoume mazi sas epeidi, kai emeis ekzitoume ton theo sas, opos ki eseis, kai s' auton thusiazoume apo tin epochi tou esaraddon, tou basilias tis assour, pou mas efere edo. o zorobabel, omos, kai o iisous, kai oi upoloipoi apo tous archigous ton patrion tou israil, tous eipan: den uparchei tipote koino se sas kai se mas, oste na oikodomisete oiko ston theo mas emeis, omos, oi idioi enomenoi tha oikodomisoume ston kurio ton theo tou israil, opos mas prostaxe o basilias kuros, o basilias tis persias. tote, o laos tis gis parelue ta cheria tou laou tou iouda, kai tous eferne anatarachi stin oikodomi, kai mistonhan sumboulous enantia s' autous, gia na mataionoun ti bouli tous oles tis imeres pou o kuros itan basilias tis persias, kai mechri ti basileia tou dareiou, tou basilias tis persias. kai sti basileia tou assouiri, stin archi tis basileias tou, egrapsan katigoria enantia stous katoikous tis ioudaias kai tis ierousalim. kai stis imeres tou ar-

taxerxi, egrapse ston artaxerxi, ton basilia tis persias, o bislam, o mithredath, o tabellei, kai oi upoloipoi sunetairoi tous kai i epistoloi itan grammeni suriaka, kai exigimeni suriaka. o reoum, o eparchos, kai o sampsai, o grammateas, egrapsan mia epistoli ston artaxerxi, ton basilia, enantia stin ierousalim, me ton exis tropo: o reoum, o eparchos, kai o sampsai, o grammateas, kai oi upoloipoi sunetairoi tous, oi deinaioi, oi afarsachaioi, oi tarfalaioi, oi afarsaioi, oi archeuaioi, oi babulonioi, oi sousanachaioi, oi deauaioi, oi elamites, kai oi upoloipoi apo ta ethni, pou o megalos kai endoxos asenafar metakomise, kai ta katoikise stis poleis tis samareias, kai oi upoloipoi pou einai pera apo ton potamo, kai ta loipa. auto einai to antigrafo tis epistolis, pou esteilan s' auton, ston artaxerxi, ton basilia: oi douloi sou, oi andres pou einai pera apo ton potamo, kai ta loipa. as einai gnosto ston basilia, oti oi ioudaioi pou anebikan pou sena se mas, otan irthan stin ierousalim, oikodomoun tin apostatria kai poniri poli, kai egeiroun ton toicho, kai episkeuazoun ta themelia. as einai gnosto kiolas ston basilia, oti, an i poli auti oikodomithe, kai egerthoun oi toichoi tis, den tha plirosoun foro, telonio i didia kai to eisodima tou basilia tha zimiothei. kai epedi trefomaste apo to palati, kai itan aprepes gia mas na blepoume tin atimia tou basilia, gi' auto steilame kai gnostopoiisame ston basilia, gia na ginei ereuna sto biblio ton upomnimon ton pateron sou kai tha breis sto biblio ton upomnimon, kai tha gnoriseis oti i poli auti einai poli apostatria, kai olethria stous basilias kai stis eparchies, kai oti apo palia kinousan epanastasi anamesa tis, gi' auto i poli auti erimothike. gnostopoioume ston basilia oti, an auti i poli anoikodomithe, kai anegethoun oi toichoi tis, den tha echeis kanena meros stin periochi pera apo ton potamo. o basilias apokrithike ston reoum, ton eparcho kai ton sampsai, ton grammateas, kai tous upoloipous sunetairus tous, pou katoikousan sti samareia, kai stous alous pou isan pera apo ton potamo: eirini, kai ta loipa. i epistoli pou steilate se mas, diabastike mprosta mou akribos. kai bgike diatagi apo mena, kai ereunisan, kai brikan oti i poli auti epanastatei enantia stous basilias apo palia, kai ginontai s' auti staseis kai sunomosies akoma, upirxan ischuroi basilias stin ierousalim, pou despozan se olous tous laous pera apo ton potamo kai plironotan s' autous foros, telonio kai didia. tora, loipon, prostaxe na stamatisoun tous anthropous ekeinous, kai na mi oikodomithe i poli, mechris otou ekdothe diatagi apo mena. kai proxeste mi amelisete na to kanete gia na mi auxithe to kako pros zimia ton basiladon. kai otan to antigrafo tis epistolis

tou basilia artaxerxi diabastike mprosta ston reoum, kai ton sampsai, ton grammateas, kai tous sunetairus tous, anebikan me biasuni stin ierousalim, stous ioudaious, kai tous stamatisan me bia kai me dunami. kai to ergo tou oikou tou theou, pou itan stin ierousalim stamatisa, kai emeine stamatismeno mechri ton deuthero chrono tis basileias tou dareiou, tou basilia tis persias.

## 5

tote, o profitis aggaïos, kai o zacharias, o gios tou iddo, profiteusan stous ioudaious, pou isan stin ioudaia kai tin ierousalim, profiteuontas s' autous sto onoma tou theou tou israil. kai sikothikan o zorobabel, o gios tou salathiil, kai o iisous, o gios tou iosedek, kai archisan na oikodomoun ton oiko tou theou, pou itan stin ierousalim kai mazi tous oi profites tou theou boithontas tous. auto ton kairo, kathos irthan s' autous o tathnai, o eparchos ton periochon apo to edo meros tou potamou, kai o sethar-bosnai, kai oi sunetairoi tous, tous eipan ta exis: poios sas prostaxe na oikodomeite auton ton oiko, kai na anegete auton ton toicho; kai tote tous eipame poia einai ta onomata ton andron, pou oikodomoun auti tin oikodomi. all' epano stous presbuteros ton ioudaion itan to mati tou theou tous, kai den mporousan na tous stamatisoun, mechris otou erthei i upothesi ston dareio kai tote edosan apantisi gi' auto diamesou mias epistolis. antigrafo tis epistolis, pou esteilan ston dareio, ton basilia, o tathnai, o eparchos ton periochon apo to edo meros tou potamou, kai o sethar-bosnai, kai oi sunetairoi tous oi afarsachaioi, pou einai apo to edo meros tou potamou. tou esteilan mia epistoli, stin opoia itan grammeno os exis: ston dareio, ton basilia, kathe eirini. as einai gnosto ston basilia, oti pigame stin eparchia tis ioudaias, ston oiko tou megalou theou, ki autos oikodomeitai me megales petres, kai mpainoun xula stous toichous, kai to ergo auto prochorei grigora, kai euodonetai stacheria tous. kai kathos rotisame ekeinous tous presbuteros, tous milisame os exis: poios sas prostaxe na oikodomeite auton ton oiko, kai na anegete auton ton toicho; akoma, rotisame kai ta onomata tous, gia na sou fanerosoume, kai na sou grapsoume ta onomata ton andron, pou einai epikefalisi tous. kai mas apokrithikan me ta exis logia: emeis eimaste oi douloi tou theou tou ouranou kai tis gis, kai oikodomoume ton oiko, pou oikodomithe idi prin polla chronia, ton opoio oikodomise enas megalos basilas tou israil, kai ton anegete afou, omos, oi pateres mas parorgisan ton theo tou ouranou, tous paredose sto cheri tou nabouchodonosora, tou basilia tis babulonias, tou chaldaïou, kai

katestrepe auton ton oiko, kai metoikise ton lao sti babulona. omos, ston proto chrono tou kurou, tou basilia tis babulonas, o basili-  
 as kuros edose prostagi na oikodomitheí au-  
 tos o oikos tou theou. ki akoma, ta chrusa  
 kai asimenia skeui tou oikou tou theou, pou  
 o nabouchodonosoras eiche parei apo ton  
 nao, pou itan stin ierousalim, kai ta efere  
 ston nao tis babulonas, auta o basili-  
 as kuros ta sikose apo ton nao tis babulonas,  
 kai paradotikhikan s' ekeinon pou onomazotan  
 sasabassar, pou ton eiche kanei eparcho kai  
 tou eipe: pare auta ta skeui, pigaine, kai  
 fer' ta ston nao, pou einai stin ierousalim,  
 kai as oikodomitheí o oikos tou theou ston  
 topo tou. tote, otan autos o sasabassar  
 irthe, ebale ta themelia tou oikou tou theou,  
 pou itan stin ierousalim apo ekeino ton  
 chrono kai mechri simera oikodomeitai, kai  
 den teleiose. tora, loipon, an fainetai aresto  
 ston basilia, as ginei ereuna sto thisaurofu-  
 lakio tou basilia, pou einai sti babulona, an  
 einai alitheia oti ekdothike diatagi apo ton  
 kuro, ton basilia, na oikodomitheí autos o  
 oikos tou theou stin ierousalim kai as mas  
 steilei o basili-  
 as ti thelisi tou guro ap' auto  
 to thema.

## 6

tote, o dareios, o basili-  
 as, ebgale diatagi, kai ereunisan sta  
 archeia, opou briskontaí oi thisauroi sti  
 babulona. kai brethike stin achmetha, sto  
 palati, pou einai stin eparchia ton midon,  
 enas tomos, kai s' auton itan grammeno ena  
 upomnima os exis: niston proto chrono tou  
 kurou, tou basilia, o basili-  
 as kuros ebgale diatagi gia ton oiko  
 tou theou, pou einai stin ierousalim: as  
 oikodomitheí o oikos, o topos ston opoio  
 prosperontai oi thusies, kai as mpoun ta  
 themelia tou dunata to upsos tou na einai  
 60 piches, kai to platos tou 60 piches treis  
 seires apo megales petres, kai mia seira apo  
 kainourgia xula kai ta exoda as dothoun  
 apo ton oiko tou basilia ta chrusa skeui,  
 tou oikou tou theou, akoma kai ta asi-  
 menia, pou o nabouchodonosoras pire apo  
 ton nao, pou einai stin ierousalim, kai ta  
 efere sti babulona, as apodothoun kai as  
 epanethoun ston nao, pou einai stin ierou-  
 salim, kathe ena ston topo tou, kai as  
 mpoun ston oiko tou theou. tora, loipon,  
 tathnai, eparche ton periochon pera apo  
 ton potamo, sethar-bosnai, kai oi sunetai-  
 rois, oi afarsachaioi, pou einai pera apo ton  
 potamo, apomakruntheite apo ekei afiste  
 to ergo autou tou oikou tou theou o epar-  
 chos ton ioudaion, kai oi presbuteroi ton  
 ioudaion, as anoikodomisoun auton ton oiko  
 tou theou, stin topothesia tou. ekdothike  
 akoma apo mena diatagi, ti tha kanete stous  
 presbuteros auton ton ioudaion, gia tin

oikodomisi autou tou oikou tou theou apo  
 ta uparchonta tou basilia, apo ton foro ton  
 katoikon pera apo ton potamo, tha dothoun  
 amesos ta exoda s' autous tous anthropous,  
 gia na mi empodistoun. kai opoio pragma  
 echoun anagki, kai moscharia, kai kriaria,  
 kai probata, gia ta olokautomata tou theou  
 tou ouranou, sitari, alati, krasi kai ladi, sum-  
 fona me to aitima ton iereon, pou einai stin  
 ierousalim, as dinontai s' autous kathime-  
 rina, choris ellepsi, gia na prosperoun thusies  
 se osmi euodias ston theo tou ouranou, kai  
 na proseuchontai gia ti zoi tou basilia kai  
 ton gion tou. akoma, ekdothike diatagi apo  
 mena gia kathe anthropo, opoios parallaxei  
 auto ton logo, na apospastei apo to spiti tou  
 ena xulo, kai na stitheí, kai na ton krema-  
 soun epano s' auto kai to spiti tou as ginei  
 gi' auto ton logo kopronas. kai o theos, pou  
 katoikise ekei to onoma tou as exolothreu-  
 sei kathe basilia kai lao, pou tha aplosei ta  
 cheria tou gia na parallaxei kati, oste na  
 katastrepei auton ton oikon tou theou, pou  
 einai stin ierousalim. ego o dareios ebgala ti  
 diatagi as ektelestei grigora. tote, o tathnai,  
 o eparchos ton periochon apo tin edo pleura  
 tou potamou, o sethar-bosnai, kai oi sune-  
 tairoi tous, sumfona me osa prostaxe o basil-  
 ias dareios, etsi kai ekanan grigora. kai oi  
 presbuteroi ton ioudaion oikodomousan, kai  
 euodonontan, sumfona me tin profiteia tou  
 profiti aggaiou, kai tou zacharia, giou tou  
 iddo. kai oikodomisan, kai teleiosan, sum-  
 fona me tin prostagi tou theou tou israil, kai  
 sumfona me tin prostagi tou kurou, kai tou  
 dareiou, kai tou artaxerxi basilia tis persias.  
 kai suntelestike o oikos autos tin triti imera  
 tou mina adar, ston ekto chrono tis basileias  
 tou basilia dareiou. kai oi gioi tou israil, oi  
 iereis kai oi leuites, kai oi upoloipoi apo tous  
 gious tis aichmalosias, egkainiasan me eufro-  
 suni auton ton oiko tou theou kai prosperan  
 ston egkainiasmo autou tou oikou tou theou  
 100 moscharia, 200 kriaria, 400 arnia kai gia  
 prosfora peri amartias gia oloklirio ton israil,  
 12 tragous, sumfona me ton arithmo ton fu-  
 lon tou israil. kai ebalan tous iereis stis di-  
 aireseis tous, kai tous leuites sta upourg-  
 mata tous, gia tin upiresia tou theou, pou  
 ginetai stin ierousalim, sumfona me to gram-  
 meno sto biblio tou mousi. kai oi gioi tis  
 aichmalosias ekanan to pascha ti 14i imera  
 tou protou mina epeidi, oi iereis kai oi leuites  
 katharistikan mazi oloi isan katharismenoi,  
 kai esfaxan to pascha se olous tous gious tis  
 aichmalosias, kai stous adelfous tous tous  
 iereis, kai ston eauto tous. kai oi gioi tou  
 israil efagan, autoi pou gurisan apo tin aich-  
 malosia, kai oloi autoi pou choristikan s'  
 autous apo tin akatharsia ton ethnon tis gis,  
 gia na ekzitisoun ton kurio ton theo tou is-  
 rail. kai ekanan ti giorti ton azumon epta  
 imeres, me eufrosuni epeidi, o kurios tous

eufrane, kai estrepse s' autous tin kardia tou basilia tis assurias, gia na enischusei ta cheria tous sto ergo tou oikou tou theou, tou theou tou israil.

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kai usterá apo ta pragmata auta, stin epochi tis basileias tou artaxerxi, basilia tis persias, o esdras, o gios tou seraia, giou tou azaria, giou tou chelkia, giou tou salloum, giou tou sadok, giou tou achitob, giou tou amaria, giou tou azaria, giou tou meraioth, giou tou zeraia, giou tou ozi, giou tou boukki, giou tou abissoua, giou tou finees, giou tou eleazar, giou tou aaron, tou protou ierea, autos o esdras anebike apo ti babulona, o opoios itan grammateas empeiros ston nomo tou mousi, pou edose o kurios o theos tou israil kai o basiliás tou cherise ola ta aitimata tou, sumfona me to cheri tou kuriou tou theou tou, pou itan epano tou. kai anebikan merikoi apo tous gious israil, kai apo tous iereis, kai oi leuites, kai oi psalmodoi, kai oi puloroi, kai oi nethineim, stin ierousalim, ston ebdomo chrono tou basilia artaxerxi. kai irthan stin ierousalim ton pempto mina, tou ebdomou chronou tou basilia. epeidi, tin protí imera tou protou mina, autos archise na anebainei apo ti babulona, kai tin protí imera tou pemptou mina irthe stin ierousalim, sumfona me to agatho cheri tou theou tou, pou itan epano tou. epeidi, o esdras eiche etoimasei tin kardia tou sto na ekzitei ton nomo tou kuriou, kai na ektelei kai na didaskei ston israil ta diatagmata kai tis kriseis. kai touto einai to antigrafo tis epistolis, pou o basiliás artaxerxis edose ston esdra, ton ierea, ton grammatea, grammatea ton logon ton entolon tou kuriou, kai ton diatagmaton tou pros ton israil: o artaxerxis, o basiliás ton basiliadon, ston esdra ton ierea, ton grammatea tou nomou tou theou tou ouranou, ton teleio, kai ta loipa. ekdothike apo mena diatagi, oste oloi osoi einai apo ton lao tou israil, kai tous iereis tou, kai tous leuites, pou einai sto basileio mou, osoi theloun na aneboun autoproaireta stin ierousalim, narthoun mazi sou. epeidi, stelnesai apo ton basilia, kai tous epta sumboulous tou, gia na episkeftheis tin ioudaia kai tin ierousalim, sumfona me ton nomo tou theou sou, pou einai sto cheri sou kai na fereis to asimi, kai to chrusafi, pou o basiliás kai oi symbouloi tou prosferan autoproaireta ston theo tou israil, to katoikitirio tou opoiou brisketai stin ierousalim, kai olokliro to asimi kai to chrusafi, oso sugkentroseis se olokliri tin eparchia tis babulonás, mazi me tis proairetikés prosfores tou laou, kai ton iereon, pou prosferoun autoproaireta gia ton oiko tou theou tous, pou einai stin ierousalim gia na agoraseis grigora,

me to asimi auto, moscharia, kriaria, arnia, tis prosfores tous apo alfita, kai tis spondes tous, kai na ta prosferéis epano sto thusiastirio tou oikou tou theou sas, pou einai stin ierousalim kai kathe ti pou tha fanei aresto se sena kai stous adelfous sou na kanete me to upoloipo asimi kai to chrusafi, auto na kanete, sumfona me to thelima tou theou sas. kai ta skeui, pou sou dothikan gia tin upiresia tou oikou tou theou sou, na ta paradoseis mprosta ston theo tis ierousalim. kai o,ti epibleon chreiastei gia ton oiko tou theou sou, o,ti sumbei na xodepseis, xodeue apo to basiliko thisaurofulakio. kai apo mena, apo mena ton artaxerxi, ton basilia, ekdothike diatagi se olous tous thisaurofulakes, pou einai pera apo ton potamo, kathe ti pou tha zitisei apo sas o esdras, o iereas, o grammateas tou nomou tou theou tou ouranou, na ginetai amesos, mechri 100 talanta asimi, kai mechri 100 korous sitari, kai mechri 100 bath ladi, kai alati aprosdioristo. kathe ti pou einai prostagmeno apo ton theo tou ouranou, as ginei me biasuni, gia ton oiko tou theou tou ouranou gia na mi erthei orgi epano sti basileia tou basilia kai ton gion tou. akoma, gnostopoeitai se sas oti, se kenenan apo tous iereis kai tous leuites, tous psaltodous, thurorouss, nethineim, kai tous upiretes autou tou oikou tou theou, den tha einai nomimo na epiblithei foros, dasmos i diodio epano s' autous. ki esu, esdra, sumfona me ti sofia tou theou sou, pou einai se sena, katastise krites kai dikastes, gia na krinoun olokliro ton lao, pou einai pera apo ton potamo, olous ekeinous pou gnorizoun tous nomous tou theou sou kai didaskete ekeinous pou den gnorizoun. kai kathenas pou den ektelei ton nomo tou theou sou, kai ton nomo tou basilia, as ekteleitai grigora epano tou krisi, eite thanatos eite exoria eite dimeusi ton uparchonton eite fulaki. eulogitos na einai o kurios, o theos ton pateron mas, pou edose tetoia pragmata stin kardia tou basilia, gia na ferei doxa ston oiko tou kuriou, pou einai stin ierousalim kai ekane na bro eleos mprosta ston basilia kai tous sumboulous tou, kai olous tous archontes tou basilia, tous dunatous! ki ego enischuthika, sumfona me to cheri tou kuriou tou theou mou, pou itan epano mou, kai sugkentrosa apo ton israil archontes gia na aneboun mazi mou.

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ki autoi einai oi archigoí ton patrion tous, kai i genealogia, ekeinon pou anebikan mazi mou apo ti babulona, kata tin epochi tis basileias tou basilia artaxerxi. apo tous gious tou finees, o girsom apo tous gious tou ithamar, o daniil apo tous gious tou dabid, o chattous. apo tous gious tou sechania, pou



isan apo tous gious tou faros, o zacharias kai mazi tou arithmikhikan genealogika ta arsenika 150. apo tous gious tou faath-moab, o elioinai, o gios tou zeraia, kai mazi tou ta arsenika 200. apo tous gious tou sechania, o gios tou iaaziil, kai mazi tou ta arsenika 300. kai apo tous gious tou adin, o ebed, o gios tou ionathan, kai mazi tou ta arsenika 50. kai apo tous gious tou elam, o iesaias, o gios tou gotholia, kai mazi tou 70. kai apo tous gious tou sefatia, o zebadias, o gios tou michail, kai mazi tou ta arsenika 80. apo tous gious tou ioab, o obadia, o gios tou iechiil, kai mazi tou ta arsenika 218. kai apo tous gious tou selomeith, o gios tou iosifia, kai mazi tou ta arsenika 160. kai apo tous gious tou bibai, o zacharias, o gios tou bibai, kai mazi tou ta arsenika 28. kai apo tous gious tou azgad, o ioanan, o gios tou akkatan, kai mazi tou ta arsenika 110. kai apo tous gious tou adonikam, oi teleutaioi, ki auta einai ta onomata tous: o elifelet, o ieilil, kai o semaias, kai mazi tous ta arsenika 60. kai apo tous gious tou bigouai, o gouthai, kai o zabboud, kai mazi tous ta arsenika 70. kai tous sugkentrosa konta ston potamo, pou reei pros tin aaba, kai ekei kataskinosame treis imeres kai paratirisa anamesa ston lao, kai stous iereis, kai den brika ekei kanenan apo tous gious tou leui. tote, esteila ston eliezzer, ton aril, ton semaia, kai ton elnathan, kai ton iareib, kai ton elnathan, kai ton nathan, kai ton zacharia, kai ton mesoulam, tous archontes kai ton ioiarib, kai ton elnathan, tous sunetous. kai tous edosa paraggelia gia ton iddo, ton archonta, stin toposhesia kasifia kai ebala sto stoma tous logia gia na milisoun ston iddo, kai stous adelfous tou, tous nethineim, stin toposhesia kasifia, gia na mas steiloun leitourgous gia ton oiko tou theou mas. kai, sumfona me to agatho cheri tou theou mas epano mas, mas eferan enan suneto andra, apo tous gious tou maali, giou tou leui, giou tou israil kai ton serebia, mazi me tous gious tou, kai tous adelfous tou, 18 kai ton asabia, kai mazi tou ton iesaia apo tous gious tou merari, tous adelfous tou, kai tous gious tous, 20 kai apo tous nethineim, pou o dadid kai oi archontes diorisan gia tin upiresia ton leuiton, 220 nethineim oloi autoi isan simeiomeno i onomastika. tote, kiruxa ekei nisteia, konta ston potamo aaba, oste afou tapeinothoume mprosta ston theo mas, na zitisoume ap' auton enan isio dromo, gia mas kai gia ta paidia mas, kai gia ola ta uparchonta mas. epeidi, ntrapika na zitiso apo ton basilia dunami kai kabalarides, gia na mas boithisoun enantia se echthro ston dromo epeidi, eichame pei ston basilia ta exis: to cheri tou theou mas einai pros agatho epano se olous osous ton zitoun kai i kuriarchiki tou dunami kai i orgi tou epano se olous osous

ton egkataleipoun. nisteusame, loipon, kai iketeusame ton theo mas gi' auto kai egine eleimonas se mas. tote, chorisa 12 apo tous archontes ton iereon, ton serebia, ton asabia, kai mazi tous 10 apo tous adelfous tous. kai tous zugisa to asimi, kai to chrusafi, kai ta skeui, tin prosfora tou oikou tou theou mas, pou eichan profereoi o basilias kai oi sumbouloi tou, kai oi archontes tou, kai olokliros o israil, pou parabrethike zugisa, loipon, kai paredosa sto cheri tous 650 talanta asimi, kai asimenia skeui 100 talanton, kai 100 talanta chrusafi kai 20 chruses fiales, 1.000 drachmon, kai duo skeui apo kalo chalko, pou lampokopouse san chrusafi. kai tous eipa: eseis eiste agioi ston kurio, kai ta skeui einai agia kai to asimi kai to chrusafi einai autopoiareti prosfora ston kurio, ton theo ton pateron sas. prosechete kai fulagete ta, mechris otou ta zugisete mprosta stous archontes ton iereon kai ton leuiton, kai ton archonton ton patrion tou israil, stin ierousalim, mesa sta oikimata tou oikou tou kuriou. kai oi iereis kai oi leuites parelaban to baros apo to asimi, kai apo to chrusafi, kai ta skeui, gia na ta feroun stin ierousalim, ston oiko tou theou mas. kai sikothikame apo ton potamo aaba ti 12i imera tou protou mina, gia na pame stin ierousalim kai to cheri tou theou mas itan epano mas, kai mas eleutherose apo cheri echthrou, kai apo enedreuti ston dromo. kai irthame stin ierousalim kai kathisame ekei treis imeres. kai tin tetarti imera zugistike to asimi kai to chrusafi, kai ta skeui, ston oiko tou theou mas, kai paradothike diamesou tou merimoth, giou tou ouria, tou ierea kai mazi tou itan o eleazar, o gios tou fnees kai mazi tous o iozabad, o gios tou iisou, kai o noadias, o gios tou binnoui, oi leuites kai arithmitika, kai me zugisma tou barous, ta panta kai olokliro to baros graftike ekeini tin ora. oi gioi tis metoikesias, autoi pou irthan apo tin aichmalosia, proserfan olokautomata ston theo tou israil, 12 moscharia gia olokliro ton israil, 96 kriaria, 77 arnia, 12 tragous peri amartias, ola auta os olokautoma ston kurio. kai paredosan ta prostagmata tou basilia stous satrapes tou basilia, kai stous eparchous, pou isan pera apo ton potamo ki autoi boithisan ton lao, kai ton oiko tou theou.

## 9

kai afou auta teleiosan, irthan se mena oi archontes, legontas: o laos tou israil, kai oi iereis, kai oi leuites, den choristikan apo ton lao auton ton topon, kai kanoun sumfona me ta bdelugmata tous, auta ton chananaion, ton chettaion, ton ferezaion, ton iebousaion, ton ammoniton, ton moabiton, ton aigup-tion, kai ton amorraion epeidi, piran apo tis

thugateres tous gia ton eauto tous, kai gia tous gious tous oste, to agio sperma anakteutike mazi me ton lao auton ton topon kai to cheri ton archonton kai ton proestoton itan proto s' auti tin parabasi. kai kathos akousa auto to pragma, xeschisa to imatio mou, kai to epanofori mou, kai trabixa tis triches apo to kefali mou kai apo to pigouni mou, kai kathomoun ekstatikos. tote, sugkentrothikan konta mou oloi autoi pou etreman sta logia tou theou tou israil, exaitias tis parabasis auton pou metoikistikan kai kathomoun ekstatikos mechri tin esperini prosfora. kai stin esperini prosfora sikothika apo tin tapeinosi mou, kai xeschizontas to imatio mou kai to epanofori mou, eklina epano sta gonata mou, kai aplosa ta cheria mou pros ton kurio, ton theo mou, kai eipa: thee mou, ntrepomai, kai kokkinizo na sikoso to prosopo mou se sena, thee mou epeidi, oi anomies mas auxithikan pio pano apo to kefali, kai oi parabaseis mas megalosan mechri tous ouranous. apo tis imeres ton pateron mas imastan se megali parabasi mechri ti simerini imera kai exaitias ton anomion mas paradothikame, emeis, oi basiliades mas, oi iereis mas, sto cheri ton basiliadon ton topon, se machaira, se aichmalosia, kai se diarpagi, kai se ntropi pou prosopou, opos einai ti simerini imera. kai tora, kathos se mia stigmi egine eleos apo ton kurio ton theo mas, oste na diasothei se mas ena upoloipo, kai na mas dothei sterioma ston agio auton topo, gia na foitizei ta matia mas o theos mas, kai na mas dosei mikri anapsuchi sti douleia mas. epeidi, douloi imastan kai sti douleia mas o theos mas den mas egkataleipse, all' eudokise na broume eleos mprosta ston basilia tis persias, oste na mas dosei anapsuchi, gia na anegeiroume ton oiko tou theou mas, kai na anorthosoume tis erimoseis tou, kai na mas dosei periteichisma ston iouda kai stin ierousalim. alla, tora, thee mas, ti tha poume ustera ap' auta; epeidi, egkataleipsame ta prostagmata sou, pou prostates diamesou ton doulon sou ton profiton, legontas: i gi, mesa stin opoia mpainete gia na tin klironomisete, einai gi molusmeni me ton molusmo ton laon ton topon, me ta bdelugmata tous, pou ti gemisan apo akrou se akro apo tis akatharsies tous. tora, loipon, mi dinete tis thugateres sas stous gious tous, kai tis thugateres tous mi pairmete stous gious sas, kai mi zitate pote tin eirini tous i tin eutuchia tous, gia na stereotheite me dunami, kai na trote ta agatha tis gis, kai na tin afisete klironomia stous gious sas, pantotina. kai ustera apo ola osa irthan epano mas, exaitias ton poniron mas praxeon, kai tis megalis mas parabasis, afou esu, thee mas, kratithikes kato apo tin axia ton anomion mas, kai mas edoses teioia diasosi, prepei emeis na athetisoume xana

ta prostagmata sou, kai na sumpetherep-soume me ton lao auton ton bdelugmaton; den tha orgizosoun enanton mas, mechris otou mas sunteleseis, oste na mi meinei upoloipo i diasosmeno; kurie, thee tou israil, eisai dikaios epeidi, meiname diasosmenoi, mechri ti simerini imera des, mprosta sou eimaste me tis parabaseis mas! epeidi, den itan dunaton exaitias tous na stathoume mprosta sou.

## 10

kai eno o esdras proseuchotan, kai exomologiotan, klaigontas, kai pesmenos mprosta ston oiko tou theou, sugkentrothike konta tou apo ton israil mia uperbolika megali sunaxi, andres kai gunaikes kai paidia epeidi, o laos eklaige me megalo klama. kai o sechanias, o gios tou iechiil, apo tous gious tou elam, apokrithike kai eipe ston esdra: emeis anomisame ston theo mas, kai pirame xenes gunaikes apo tous laous tis gis omos, tora uparchei elpida ston israil gia to pragma auto gi' auto, as kanoume tora sunthiki me ton theo mas, na apobaloume oles tis gunaikes, kai ta paidia pou gennithikan, ap' autes, sumfona me ti symbouli tou kuriou mou, ki auton pou tremoun stin entoli tou theou mas kai as ginei sumfona me ton nomo siko epeidi, to pragma anikei se sena kai emeis eimaste mazi sou gine andreios, kai pratte. tote, afou o esdras sikothike, orkise tous archontes ton iereon, ton leuiton, kai oloklirou tou israil, oti tha praxoun sumfona m' auto ton logo. kai orkistikan. kai kathos o esdras sikothike mprosta apo ton oiko tou theou, pige sto oikima tou ioanan, tou giou tou eliasseb kai otan irthe ekei, psomi den efage, kai nero den ipie epeidi, upirche penthos gia tin parabasi auton pou metoikistikan. kai diakiruxan stin ioudaia kai stin ierousalim se olous tous gious tis metoikesias, na sugkentrothoun stin ierousalim kai kathenas pou den erthei mesa se treis imeres, sumfona me tin entoli ton archonton kai ton presbuteron, tha ginei anathema olokliri i periousia tou, kai autos tha exostrakistei apo ti sunaxi auton pou metoikistikan. kai oloi oi andres tou iouda kai tou beniamin sugkentrothikan stin ierousalim, mesa se treis imeres. itan o enatos minas, kai i 20i imera tou mina kai olokliros o laos kathise stin plateia tou oikou tou theou, tremontas, exaitias tou pragmatos, kai exaitias tis megalis brochis. kai afou o esdras, o iereas, sikothike, tous eipe: eseis anomisate, kai pirate xenes gunaikes gia na prosthesete kai alla stin parabasi tou israil tora, loipon, exomologitheite ston kurio, ton theo ton pateron sas, kai kante to thelima tou choristeite apo tous laous tis gis, kai apo tis xenes gunaikes. kai olokliri i sunaxi apokrithike kai eipan me

dunati foni: kathos milises se mas, etsi tha kanoume o laos, omos, einai polus, kai o kairós polu brocheros, kai den mporoume na stekomaste exo, kai to ergo den einai mias imeras oute duo epeidi, eimaste polloi pou amartisame s' auto to pragma as dioristoun tora archontes mas se oli ti sunaxi, ksi as erthoun se orismenous kairous oloi autoi pou piran xenes gunaikes stis poleis mas, kai mazi tous oi presbuteroi kathe polis, kai oi krites tis, mechris otou i flogeri orgi tou theou mas gia to pragma auto apostrafei apo mas. dioristikan, loipon, gi' auto o ionathan, o gios tou asail, kai o iaazias, o gios tou tikba kai o mesoullam kai o sabbethai, oi leuites isan boithoi tous. kai ekanan pragmatika etsi oi gioi tis metoikesias. kai o esdras, o iereas, kai merikoi archontes ton patrion, sumfona me tis patrikes oikogeneies tous, kai oloi autoi onomastika, choristikan, kai kathisan tin proti imera tou dekatou mina, gia na exetasoun tin upothesi. kai teleiosan me olous tous andres, pou eichan parei xenes gunaikes, mechri tin proti imera tou protou mina. kai anamesa stous giours ton iereon brethikan oti piran xenes gunaikes, apo tous giours tou iisou, tou giou tou iosedek, kai ton adelfon tou, o maasias, kai o eliezer, kai o iareib, kai o gedalias. kai edosan ta cheria tous, oti tha apobaloun tis gunaikes tous kai os enochoi, prosferan ena kriari apo to kopadi gia tin anomia tous. kai apo tous giours tou immir, o anani, kai o zebadias. kai apo tous giours tou charim, o maasias, kai o ilias, kai o semaias, kai o iechiil, kai o ozias. kai apo tous giours tou paschor, o elioinai, o maasias, o ismail, o nathanail, o iozabad, kai o elasa. kai apo tous leuites, o iozabad, kai o simeï, kai o kelaïas, (autos einai o kelita), o pethaia, o ioudas, o eliezer. kai apo tous psaltodous, o eliasēib kai apo tous thurorou, o salloum, kai o telem, kai o ourei. kai apo ton israil, apo tous giours tou faros, o ramias, kai o iezias, kai o malchias, kai o miamein, kai o eleazar, kai o malchias, kai o benaias. kai apo tous giours tou elam, o matthanias, o zacharias, kai o iechiil, kai o abdi, kai o ieremoth, kai o ilia. kai apo tous giours tou zatthou, o elioinai, o eliasēib, o matthanias, kai o ieremoth, kai o zabad, kai o aziza. kai apo tous giours tou bibai, o ioanan, o ananias, o zabbai, kai o athlai. kai apo tous giours tou bani, o mesoullam, o mallouch, kai o adaïas, o iasoub, kai o seal kai o ramoth. kai apo tous giours tou faath-moab, o adna, kai o chelal, o benaias, o maasias, o matthanias, o bezeleil, kai o binnoui, kai o manassis. kai apo tous giours tou charim, o eliezer, o iesias, o malchias, o semaias, kai o sumeon, o beniamin, o mallouch, kai o semarias. apo tous giours tou asoum, o matthenai, o mattatha, o zabad, o elifelet, o ieremai, o manassis, kai o simeï. apo tous giours tou bani, o maadaïas,

o amram, kai o ouil, o benaias, o bedēias, o chellou, o banias, merimoth, o eliasēib, o matthanias, o matthenai, kai o iaaso, kai o bani, kai o binnoui, o simeï, kai o selemias, kai o nathan, kai o adaïas, o machnadebai, o sasai, o sarai, o azareil, kai o selemias, o semarias, o salloum, o amarias, kai o iosif. apo tous giours tou nebo, o ieïil, o mattathias, o zabad, o zebina, o iadau, kai o ioil, kai o benaias. oloi autoi eichan parei xenes gunaikes kai merikoi ap' autous eichan parei gunaikes, apo tis opoies eichan teknopoiisei.

logia tou neemia, giou tou achalia. kai kata ton mina chisleu, ston 20o chrono, otan imoun sta sousa, sti basileuoussa poli, o anani, enas apo tous adelfous mou, irthe, autos kai merikoi apo ti fuli tou iouda, kai tous rotisa gia tous ioudaious, pou di-asothikan, oi opoioi eichan enapoleifthei apo tin aichmalosia, kai gia tin ierousalim. kai mou eipan: oi upoloipoi, autoi pou eichan enapoleifthei apo tin aichmalosia ekei stin eparchia, einai se megali thlipsi kai oneidismo kai to teichos tis ierousalim kathairethike, kai oi pules tis katakaikan me fotia. kai otan akousa auta ta logia, kathisa kai eklapsa, kai penthisa gia imeres, kai nisteua, kai proseuchomoun mprosta ston theo tou ouranou, kai eipa: parakalo, kurie, thee tou ouranou, o megalos kai foberos theos, pou fulattei ti diathiki kai to eleos s' ekeinoun pou ton agapoun kai tiroun tis entoles tou, as einai tora to auti sou prosek-tiko, kai ta matia sou anoichta, gia na ak-ouseis tin proseuchi tou doulou sou, pou idi proseuchomai mprosta sou imera kai nuchta gia tous gious israil, tous doulous sou, kai exomologoumai ta amartimata ton gion is-rail, pou amartisame se sena kai ego kai i oikogeneia tou patera mou amartisame. diaftharikame oloklitotika mprosta sou, kai den fulaxame tis entoles, kai ta diatag-mata, kai tis kriseis, pou prostaxes ston doulo sou, ton mousi. thumisou, parakalo, ton logo, pou prostaxes ston doulo sou ton mousi, legontas: an ginete parabates, ego tha sas diaskorpiso anamesa sta ethni alla, an epistrepsete se mena, kai fulaxete tis en-toles mou, kai tis ekteleite, kai an einai apo sas aporrimmenoi mechri tis eschaties tou ouranou, kai apo ekei tha tous sugkentroso, kai tha tous fero ston topo, pou eklexa gia na katoikiso to onoma mou ekei. ki autoi einai douloi sou kai laos sou, pou lutroses me ti megali sou dunami, kai me to ischuro sou cheri. parakalo, kurie, as einai loipon to auti sou prosek-tiko stin proseuchi tou doulou sou, kai stin proseuchi ton doulon sou, auton pou theloun na fobountai to onoma sou kai euo-dose, parakalo, ton doulo sou auti tin imera, kai charise s' auton eleos mprosta s' auton ton andra. (epeidi, ego imoun oinochoos tou basilia).

kai kata ton mina nisan, ston 20o chrono tou basilia artaxerxi, itan mprosta tou krasi kai pairnontas to krasi, edosa ston basilia. omos, pote den eicha skuthropasei mprosta tou. gi' auto, o basiliass mou eipe: giati einai skuthropo to prosopo sou, eno esu den eisai arrostos; auto den einai para lupi tis kar-

dias. tote, fobithika para polu. kai eipa ston basilia: as zei o basiliass ston aiona gi-ati na mi einai skuthropo to prosopo mou, eno i poli, o topos ton tafon ton pateron mou, brisketai erimomenos, kai oi pules tis katanalomenes apo ti fotia; tote, o basil-ias mou eipe: gia poio pragma kaneis esu aitisi; kai proseuchithika ston theo tou oura-nou. kai eipa ston basilia: an einai ston basilia aresto, kai an o doulous sou brike chari mprosta sou, steile me ston iouda, stin poli ton tafon ton pateron mou, kai na tin anoikodomiso. kai o basiliass mou eipe, eno kathotan konta tou i basilissa: posis di-arkeias tha einai i poreia sou; kai pote tha epistrepseis; kai o basiliass euarestithike kai me esteile kai tou kathorisa prothesmia. kai eipa ston basilia: an einai aresto ston basilia, as mou dothoun epistoles gia tous eparchous, pou einai pera apo ton potamo, gia na mou epitrepoun na peraso, mechri nartho ston iouda kai mia epistoli pros ton asaf, ton fu-laka tou basilikou dasous, gia na mou do-sei xula na kataskeuaso tis pules tou frou-riou tou naou, kai to teichos tis polis, kai ton oiko mesa ston opoio tha mpo. kai o basiliass mou ta charise ola, sumfona me to agatho cheri tou theou epano mou. irtha, loipon, stous eparchous, pou isan pera apo ton potamo, kai tous edosa tis epistoles tou basilia. kai eiche steilei o basiliass mazi mou archigous stratiotikis dunamis kai kabalar-ides. kai otan o sanaballat, o oronitis, kai o tobias, o doulous, o ammonitis, akousan, lup-ithikan uperbolika oti irthe enas anthropos gia na zitisei to kalo ton gion israil. kai irtha stin ierousalim, kai imoun ekei treis imeres. kai sikothika ti nuchta, ego kai ligo akoma mazi mou kai den fanerosa se kenenan ti eiche balei o theos mou mesa stin kardia mou na kano stin ierousalim kai mazi mou den itan allo ktinos, para to ktinos epano sto opoio kathomoun. kai bgika ti nuchta diame-sou tis pulis tis faraggas, kai irtha apenanti apo tin pigi tou drakonta, kai konta sti thura tis koprias, kai paratirousa ta teichi tis ier-ousalim, pou isan katagkremismena, kai tis pules tis katanalomenes apo ti fotia. epeita, diabika stin puli tis pigis, kai sti basiliki kolumbitiki limni kai den upirche topos gia na perasei to ktinos, pou itan apo kato mou. kai anebika ti nuchta diamessou tou cheimar-rou kai afou paratirisa to teichos, strafika, kai mpika mesa diamessou tis pulis tis farag-gas, kai gurisa. kai oi proestotes den ixeran pou eicha paei, kai ti ekana oute kai to eicha fanerosei auto akoma oute stous ioudaious oute stous iereis oute stous prokritous oute stous proestotes oute stous loipous, pou ergazontan to ergo. kai tous eipa: eseys blepete ti dustuchia stin opoia eimaste, pos i ierousalim brisketai erimomeni, kai oi pules tis einai katanalomenes apo ti fotia elate,

kai as anoikodomisoume to teichos tis ierousalim, gia na mi eimaste pia oneidos. kai tous aniggeila gia to agatho cheri tou theou mou epano mou, ki akoma ta logia tou basilia, pou mou eipe. kai ekeinoi eipan: as sikothoume, kai as oikodomisoume. etsi, enischusan ta cheria tous pros to agatho. all' otan to akousan o sanaballat o oronitis, kai o tobias o doulous, o ammonitis, kai o gisem o arabas, mas perigelasan, kai mas perifronisan, legontas: ti einai auto to pragma pou kanete; thelete na epanastatise enantia ston basilia; ki ego tous apokritika, kai tous eipa: o theos tou ouranou, autos tha mas euodosei gi' auto, emeis oi douloi tou, tha sikothoume kai tha oikodomisoume es-eis, omos, den echete merida oute dikaïoma oute thumisi stin ierousalim.

### 3

tote, sikothike o eliasseb, o megalos iereas, kai oi adelfoi tou oi iereiis, kai oikodomisan tin probatiki puli autoi tin agiasan, kai estisan tis portes tis kai tin agiasan mechri ton purgo tou mea, mechri ton purgo tou ananeil. kai sta plagia tou oikodomisan oi andres tis iericho. kai sta plagia tous oikodomise o zakchour, o gios tou imri. tin ichthuiki puli, omos, tin oikodomisan oi gioi tou assenaa, pou ti sanidosan, kai estisan tis portes tis, tis kleidaries tis, kai tous mochlous tis. kai sta plagia tous ekane tin episkeui o merimoth, o gios tou ouria, giou tou akkos. kai sta plagia tous, ekane tin episkeui o mesoullam, o gios tou barachia, giou tou mesizabel. kai sta plagia tous ekane tin episkeui o sadok, o gios tou baana. kai sta plagia tous, ekanan tin episkeui oi thekoites omos, oi prokritoi tous den eskupsan ton trachilo tous sto ergo tou kuriou tous. kai tin palia puli episkeuase o iodaë, o gios tou fasea, kai o mesullam, o gios tou besodia autoi ti sanidosan, kai estisan tis portes tis, kai tis kleidaries tis, kai tous mochlous tis. kai sta plagia tous ekane tin episkeui o melathias, o gabaonitis, kai o iadon, o meronothitis, andres tis gabaon kai tis mispa, pou isan kato apo tin kuriarchia tou thronou tou eparchou apo tin edo pleura tou potamou. sta plagia tou ekane tin episkeui o ochiil, o gios tou arachia, apo tous chrusochoous. kai sta plagia tou, ekane tin episkeui o ananias, autos apo tous muropoiouis kai afisan tin ierousalim mechri to platu teichos. kai sta plagia tous, ekane tin episkeui o refaias, o gios tou or, o archontas tis misis perichorou tis ierousalim. kai sta plagia tous ekane tin episkeui o iedaïas, o gios tou aroumaf, kai apenanti sto spiti tou. kai sta plagia tou ekane tin episkeui o chattous, o gios tou asabnia, o malchias, o gios tou charim, kai o

assoub, o gios tou faath-moab, episkeuasan to allo tmima kai ton purgo ton founron. kai sta plagia tou ekane tin episkeui o salloum, o gios tou allois, o archontas tis misis perichorou tis ierousalim, autos kai oi thugateres tou. tin puli tis faraggas tin episkeuase o anoun, kai oi katoikoi tis zanoa autoi tin oikodomisan, kai estisan tis portes tis, kai tis kleidaries tis, kai tous mochlous tis, kai 1.000 piches sto teichos mechri tin puli tis koprias. tin puli tis koprias, omos, episkeuase o malchias, o gios tou richab, o archontas tis perichorou tis baith-akkerem autos tin oikodomise, kai estise tis portes tis, tis kleidaries tis, kai tous mochlous tis. tin puli tis pigis, omos, episkeuase o salloun, o gios tou chol-oze, o archontas tis perichorou tis mispa autos tin oikodomise, kai ti sanidose, kai estise tis portes tis, tis kleidaries tis, kai tous mochlous tis, kai to teichos tis kolumbitikis limnis tou siloam, konta ston kipo tou basilia, kai mechri tis bathmides, pou katerchontai apo tin poli tou dabit. meta ap' auton episkeuase o neemias, o gios tou azboub, o archontas tis misis perichorou tis baith-sour, mechri apenanti stous tafous tou dabit, kai mechri tin kolumbitiki limni pou kataskeuastike, kai mechri ton oiko ton ischuron. meta ap' auton episkeuasan oi leuites, o reoum, o gios tou bani. sta plagia tou ekane tin episkeui o asabias, o archontas tis misis perichorou tis keeila, gia to meros tou. meta ap' auton episkeuasan oi adelfoi tous, o babaï, o gios tou inadad, o archontas tis allis misis perichorou tis keeila. kai sta plagia tou ekane episkeui o eser, o gios tou iisou, o archontas tis mispa, allo tmima apenanti apo tin anabasi, pros tin oplotihiki tis gonias. meta ap' auton o barouch, o gios tou zabbai episkeuase me zilo to allo tmima, apo ti gonia mechri tin porta tou spitioi tou eliasseb, tou megalou ierea. meta ap' auton episkeuase o merimoth, o gios tou ouria, giou tou akkos, ena allo tmima, apo tin porta tou spitioi tou eliasseb mechri to telos tou spitioi tou eliasseb. kai meta ap' auton episkeuasan oi iereiis, oi katoikoi tis perichorou. meta ap' autous episkeuasan o beniamin, kai o assoub, apenanti apo to spiti tous. meta ap' autous ekanan tin episkeui o azarias, o gios tou maasia, giou tou anania, konta sto spiti tou. meta ap' auton episkeuase o binnoui, o gios tou inadad, ena allo tmima, apo to spiti tou azaria mechri tin kampi, mechri malista ti gonia. o falal, o gios tou ouzai ekane tin episkeui apenanti apo tin kampi, kai ton purgo pou exechei apo tin psili katoikia tou basilia, pou einai konta stin auli tis fulakis. epeita ap' auton, o fedaïas, o gios tou faros. kai oi nethineim katoikousan stin ofil, kai ekanan episkeui mechris apenanti stin puli ton neron, anatolika, kai ston purgo pou exechei. meta

ap' autous, oi thekoites episkeuasan ena allo tmima, apenanti apo ton megalo purgo pou exechei, kai mechri to telos tou ofil. apo pano apo tin puli ton alogon episkeuasan oi iereiis, kathe enas apenanti apo to spiti tou. usterap ap' autous episkeuase o sadok, o gios tou immir, apenanti apo to spiti tou. kai meta ap' auton episkeuase o semaias, o gios tou sechania, o fulakas tis anatolikis pulis. usterap ap' auton episkeuase o ananias, o gios tou selemia, kai o anoun, o ek-tos gios tou salaf, ena allo tmima. meta ap' auton episkeuase o mesoullam, o gios tou barachia, apenanti apo to oikima tou. meta ap' auton episkeuase o malchias, o gios tou chrusochoou, mechri to spiti ton nethineim, kai ton metapoliton, apenanti apo tin puli mifkad kai mechri tin anabasi tis gonias. kai anamesa stin anabasi tis gonias, mechri tin probatiki puli episkeuasan oi chrusochooi kai oi metapolites.

#### 4

kai otan o sanaballat akouse oti emeis oikodomoume to teichos, orgistike, kai aganaktise polu, kai perigelase tous ioudaious. kai milise mprosta stous adelfous tou kai sto strateuma tis samareias, kai eipe: ti kanoun autoi oi athlioi ioudaioi; tha tous afisoun; tha thusiasoun; tha teleiosoun se mia imera; tha anazoopoisoun apo tous sorous tou chomatos tis petres, ki autes kamenes; kai konta tou itan o tobias, o ammonitis kai eipe: kai an chtisoun, alepou pou anebainei tha gkremisei to petrino teichos tous. akouse, thee mas epeidi, mas chleuazoun kai strepse ton oneidismo tous enantia sto kefali tous, kai na tous kaneis na ginoun lafuro se gi aichmalosias kai mi skepaseis tin anomia tous, kai i amartia tous as mi exaleifthei apo mprosta sou epeidi, xestomisan oneidismous enantia s' autous pou oikodomoun. etsi anoikodomisame to teichos kai olokliro to teichos sundethike, mechri to meson tou epeidi, o laos eiche kardia sto na ergazetai. alla, otan o sanaballat, kai o tobias, kai oi arabes, kai oi ammonites, kai oi azotioi, akousan oti ta teichi tis ierousalim episkeuazontai, kai oti ta chalasmata archisan na kleinoun, orgistikan uperbolika kai oloi mazi sunomotisan narthoun na polemisooun enantia stin ierousalim, kai na tis kanoun zimia. ki emeis, proseuchithikame ston theo mas, kai stisame skopies enantion tous, imera kai nuchta, echontas fobo ap' autous. kai o ioudas eipe: i dunami ton ergaton atonise, kai to choma einai polu, ki emeis den mporoume na oikodomoume to teichos. kai oi echthrois mas, eipan: den tha mathoun oute tha doun, mechris otou erthoume anamesa tous, kai tous foneousoume, kai

stamatisoume to ergo. kai otan irthan oi ioudaioi, pou katoikousan konta tous, mas eipan deka fores: prosechete ap' olous tous topous, apo tous opoious epistrefete se mas. gi' auto, estisa stous chamiloterous topous, piso apo to teichos, kai stous psiloterous topous, estisa ton lao kata suggeneies, me tis romfaies tous, me tis logches tous, kai me ta toxa tous. kai eida, kai sikothika, kai eipa stous prokritous, kai stous proestotes, kai sto upoloipo tou laou: mi fobitheite ap' autous na thumaste ton kurio, ton megalo kai fobero, kai polemiste chari ton adelfon sas, ton gion sas, kai ton thugateron sas, ton gunaikon sas, kai ton spiton sas. kai otan oi echthrois mas akousan oti to pragma egine se mas gnosto, kai o theos diaskedase ti bouli tous, oloi emeis gurisame sto teichos, kathe enas sto ergo tou. kai apo ekeini tin imera oi misoi apo tous doulous mou ergazontan to ergo, kai oi misoi ap' autous kratousan tis logches, tis makrues aspides, kai ta toxa, thorakismenoi kai oi archontes isan piso apo olokliro ton oiko tou iouda. osoi oikodomousan to teichos, kai osoi koubalousan, kai osoi fortonan, kathe enas me to ena tou cheri douleue sto ergo, kai me to allo kratouse to oplo. kai oi oikodomoi, o kathe enas eiche ti romfaia tou perizomeni stin osfu tou, kai oikodomouse kai o salpigktis me ti salpigga itan konta mou. kai eipa stous prokritous, kai stous proestotes, kai sto upoloipo tou laou: to ergo einai megalo kai platu ki emeis eimaste diachorismenoi epano sto teichos, o enas makria apo ton allon se opoion, loipon, topo akousete ti foni tis salpiggas, ekei trexte se mas o theos mas tha polemisei gia mas. etsi ergazomastan to ergo kai oi misoi ap' autous kratousan tis logches apo tin archi tis augis mechri tin emfanisi ston ourano ton astron. kai tin idia auti epochi eipa ston lao: kathe enas, mazi me ton doulo tou, as dianuchtereuei sto meson tis ierousalim, kai as einai ti nuchta fulakes gia mas, kai as ergazontai tin imera. kai oute ego oute oi adelfoi mou oute oi douloi mou oute oi andres tis profulaxis, pou me akolouthousan, kanenas apo mas den ebgage ta imatia tou monon gia na louzetai ta ebgage kathe enas.

#### 5

kai xesikothike megali kraugi tou laou kai ton gunaikon tous, enantia stous adelfous tous, tous ioudaious. epeidi, upirchan merikoi pou elegan: emeis, oi gioi mas, kai oi thugateres mas, eimaste polloi gi' auto as paroume sitari, gia na fame, kai na zisoume kai upirchan merikoi pou elegan: emeis balame enechuro ta chorafia mas, tous ampelones mas kai ta spitia mas, gia na

paroume sitari exaitias tis peinas. upirchan, akoma, merikoi pou elegan: emeis daneistikame arguria gia tous forous tou basilia, epano sta chorafia mas ki epano stous ampelones mas kai, tora, i sarka mas einai opos i sarka ton adelfon mas, ta paidia mas opos ta paidia tous kai deste, emeis upoballoume se douleia tous gious mas kai tis thugateres mas gia na einai douloi, kai merikes apo tis thugateres mas ferthikan idi se douleia kai den uparchei tipote stin exousia mas, epeidi, alloi echoun ta chorafia kai tous ampelones mas. kai aganaktisa uperbolika, otan akousa tin kraugi tous kai ta logia auta. kai skefhika monos mou, kai epeplixa tous prokritous kai tous proestotes, kai tous eipa: eseis forologeite kathe enas ton adelfo tou. kai sugkalesa enantion tous mia megali sunaxi. kai tous eipa: emeis, sumfona me ti dunami mas, exagorasame tous adelfous mas, tous ioudaious, pou pou lithikan sta ethni kai esei oi idioi tha poulisete tous adelfous sas; i, tha pou lithoun se mas; ki ekeinoi siopousan, kai den ebriskan apantisi. kai eipa: den einai kalo to pragma, pou eseis kanete den prepei na perpatate ston fobo tou theou mas, oste na mi mas korideoun ta ethni, oi echthroï mas; akoma ki ego, kai oi adelfoi mou kai oi douloi mou tous daneisame chrimata kai sitari as afisoume, parakalo, auti tin apaitisi epistrepsite, loipon, s' autous, auti tin imera, ta chorafia tous, tous ampelones tous, tous elaciones tous, kai ta spitia tous, kai to ena ekatosto apo to asimi, kai to sitari, to krasi, kai to ladi, pou apaiteite ap' autous. tote, eipan: tha ta apodosoume, kai den tha zitisoume tipote ap' autous tha kanoume etsi, opos les esu. tote, kalesa tous iereis, kai tous orkisa, oti tha praxoun sumfona m' auto ton logo. akoma, xetina ton korfo mou, legontas: etsi na xetinaxei o theos kathe anthropon apo to spiti tou, kai apo ton topo tou, o opoios den tha ekteleseï auto ton logo, kai etsi na einai tinagmenos kai adeïanos. kai ololiri i sunaxi eipe: amin, kai doxasan ton kurio. kai o laos ekane sumfona m' auto ton logo. kai apo tin imera pou prostachthika na eimai kubernitis tous sti gi tou iouda, apo ton 20o chrono mechri ton 32o chrono tou basilia artaxerxi, 12 chronia, ego kai oi adelfoi mou den fagame to psomi tou kuberniti. oi proigoumenoi, omos, kubernites, pou isan prin apo mena, katabarunan ton lao, kai epairnan ap' autous psomi kai krasi, ektos apo tous 40 siklous asimi akoma kai oi douloi tous exousiazan ton lao ego, omos, den ekana etsi, epeidi fobomoun ton theo. kai malista enischuthika sto ergo auto tou teichous, kai chorafi den agorasame kai oloi oi douloi mou isan sugkentromenoi ekei sto ergo. akoma, sto trapezi mou isan 150 andres apo tous ioudaious kai tous proestotes,

ki autoi pou erchontan se mas apo ta ethni, pou isan ologura mas. kai to kathimerino, pou etoimazotan gia mena itan ena bodi kai exi eklekta probata, kai poulia etoimazontan gia mena, kai mia fora stis deka imeres upirche afthonia apo kathe eidos krasiou kai omos, den zitisa to psomi tou kuberniti epeidi, i douleia itan baria epano s' auto ton lao. thee mou, thumisou me pros agatho, gia ola osa ego ekana gi' auton ton lao.

## 6

kai kathos o sanaballat, kai o tobias, kai o gisem, o arabas, kai oi upolipoï apo tous echthrous mas, akousan oti ego oikodomisa to teichos, kai den emeine pia s' auto chalasma, an kai mechris ekeïnon ton kairo den eicha stisei portes epano stis pules, o sanaballat, kai o gisem mou esteilan minutes, legontas: elate, kai as sugkentrothoume mazi se kapoia apo tis komopoleis stin pediada ono. skeftontan, bebaia, na mou kanoun kako. kai esteila s' autous minutes legontas: kano ena megalo ergo kai den mporo na katebo giati na stamatisai to ergo, otan ego, afinontas to, katebo se sas; kai mou esteilan minutes, tesseris fores, m' auto ton tropo ki ego tous apokrithika me ton idio tropo. tote o sanaballat mou esteile ton doulo tou, me ton idio tropo, gia pempti fora, me anoichti epistoli sto cheri tou stin opoia itan grammeno: akoustike anamesa sta ethni, kai o gasmou leei, oti esu kai oi ioudaioi skefteste na epanastatisete gi' auto esu oikodomise to teichos, gia na gineis basilias tous, sumfona me ta logia auta akoma, diorises profiteis, gia na kiruttoun gia sena stin ierousalim, kai lene: uparchei basilias ston iouda kai, tora, tha ginei anaggelia ston basilia, sumfona m' auta ta logia ela, loipon tora, kai as suskeftoume mazi. tote, tou esteila, legontas: den uparchoun tetoia pragmata opos les, all' esu ta platheis apo tin kardia sou. epeidi, oloi autoi mas foberizan, legontas: tha exasthenisoun ta cheria tous apo to ergo, kai den tha ektelestei. tora, loipon, thee, endunamose ta cheria mou. ki ego piga sto spiti tou semaia, giou tou dalaia, giou tou meetabeil, pou itan kleismenos kai eipe: as sugkentrothoume mazi ston oiko tou theou, mesa ston nao, kai as kleisoume tis portes tou naou epeidi, autoi erchontai gia na se foneousoun nai, ti nuchta erchontai gia na se foneousoun. all' ego apantisa: anthropos tetoios opos ego tha efega; kai poios, opos ego, tha empaine ston nao gia na sosei ti zoi tou; den tha mpo. kai na, gnorisa oti o theos den ton esteile gia na proferei auti tin profiteia enantion mou all' oti o tobias kai o sanaballat ton eichan misthosei. itan misthomenos gi' auto, gia na fobitho, kai na praxo etsi kai na amartiso, kai na echoun

aformi na me kakologisoun, kai na me ko-  
roidepsoun. thee mou, thumisou ton tobias  
kai ton sanaballat, sumfona m' auta ta erga  
tous, ki akoma tin profitissa noadia kai tous  
upoloipous profitēs, pou me foberizan. etsi  
sunlestiske to teichos tin 25i imera tou mina  
eloul, mesa se 52 imeres. kai otan akousan  
oloi oi echthrois mas, fobithikan tote ola ta  
ethni, pou isan guro mas, kai tapeinothikan  
uperbolika sta matia tous epeidi, gnorisan  
oti apo ton theo mas egine auto to ergo.  
epibleon, ekeines tis imeres oi prokritoi tou  
iouda estelnan sunechos tis epistoles tous  
ston tobias, ki ekeines tou tobias erchontan  
s' autous. epeidi, ston iouda upirchan pol-  
loi orkismenoi s' auton, gia ton logo oti itan  
gampros tou sechania, giou tou arach kai  
o ioanan, o gios tou, eiche parei ti thugat-  
era tou mesoullam, giou tou barachia. mal-  
ista, diigountan mprosta mou tis agathoer-  
gies tou, kai tou aneferan ta logia mou. kai o  
tobias estelne epistoles gia na me foberizei.

7

kai afou chtistike to teichos, kai estisa tis  
portes, kai dioristikan oi puloroi, kai oi  
psalmodoi, kai oi leutes, edosa prostages  
gia tin ierusalim ston adelfo mou anani,  
kai ston anania, ton archonta tou frou-  
riou epeidi, itan os anthropos pistos, kai  
foboumenos ton theo, perissotero apo pol-  
lous. kai tous eipa: as mi anoigontai oi pules  
tis ierusalim mechris otou thermane i o il-  
ios kai, eno ekeinoi tha einai parontes, na  
kleinontai oi portes, kai na asfalizontai kai  
na diorizontai bardies fulaxis apo tous ka-  
toikous tis ierusalim, kathe enas sti bar-  
dia tou, kai kathe enas apenanti apo to  
spiti tou. kai i poli itan euruchori kai me-  
gali, kai o laos s' auti ligos, kai den upir-  
chan chtismena spitia. kai o theos mou  
ebale stin kardia mou na sugkentroso tous  
prokritous, kai tous proestotes, kai ton lao,  
gia na aparithmihoun kata genealogia. kai  
brika ena biblio tis genealogias ekeinon pou  
anebikan archika, kai brika s' auto gram-  
meno ta exis: autoi einai oi anthropoi tis  
eparchias, pou anebikan apo tin aichmalosia,  
ap' autous pou metoikistikan, tous opoious  
o nabouchodonosoras, o basiliās tis babu-  
lonas, metoikise kai oi opoioi gurisan stin  
ierusalim kai stin ioudaia kathe enas stin  
poli tou autoi pou irthan mazi me ton zoro-  
babel, ton iisou, ton neemias, ton azaria,  
ton raamias, ton naamani, ton marodochaio,  
ton bilsan, ton mispereth, ton bigouai, ton  
neoum, ton baana. o arithmos ton andron  
tou laou israil isan: oi gioi tou faros, 2.172.  
oi gioi tou sefatia, 372. oi gioi tou arach, 652.  
oi gioi tou faath-moab, apo tous gious tou  
iisou kai tou ioab, 2.818. oi gioi tou elam,  
1.254. oi gioi tou zatthou, 845. oi gioi tou

zakchai, 760. oi gioi tou binnoui, 648. oi gioi  
tou bibai, 628. oi gioi tou azgad, 2.322. oi  
gioi tou adonikam, 667. oi gioi tou bigouai,  
2.067. oi gioi tou adin, 655. oi gioi tou atir,  
apo ton ezekias, 98. oi gioi tou asoum, 328.  
oi gioi tou bisai, 324. oi gioi tou arif, 112. oi  
gioi tou gabaon, 95. oi andres tis bithleem  
kai tis netofa, 188. oi andres tis anathoth,  
128. oi andres tis baith-asmabeth, 42. oi  
andres tis kiriath-iareim, tis chefeira, kai tis  
biroth, 743. oi andres tis rama kai tis gaba-  
aa, 621. oi andres tis michmas, 122. oi andres  
tis baithil kai tis gai, 123. oi andres tis allis  
nebo, 52. oi gioi tou allou elam, 1.254. oi  
gioi tis charim, 320. oi gioi tis iericho, 345.  
oi gioi tis lod, tis adid, kai tis ono, 721. oi  
gioi tis senaa, 3.930. oi iereis: oi gioi tou  
iedaia, apo tin oikogeneia tou iisou, 973. oi  
gioi tou immir, 1.052. oi gioi tou paschor,  
1.247. oi gioi tou charim, 1.017. oi leutes:  
oi gioi tou iisou apo ton kadmil, apo tous  
gious tou odaui, 74. oi psaltodoi: oi gioi  
tou asaf, 148. oi puloroi: oi gioi tou sal-  
loum, oi gioi tou atir, oi gioi tou talmon, oi  
gioi tou akkoub, oi gioi tou atita, oi gioi tou  
sobai, 138. oi nethineim: oi gioi tou sicha,  
oi gioi tou asoufa, oi gioi tou tabbaoth, oi  
gioi tou kiros, oi gioi tou siaa, oi gioi tou  
fadon, oi gioi tou lebana, oi gioi tou agaba,  
oi gioi tou salmai, oi gioi tou anan, oi gioi  
tou giddil, oi gioi tou gaar, oi gioi tou reaia,  
oi gioi tou resin, oi gioi tou nekoda, oi gioi  
tou gazam, oi gioi tou ouza, oi gioi tou fasea,  
oi gioi tou bisai, oi gioi tou meouneim, oi  
gioi tou nafouseseim, oi gioi tou bakbouk, oi  
gioi tou akoufa, oi gioi tou arour, oi gioi tou  
baslith, oi gioi tou meida, oi gioi tou arsa,  
oi gioi tou barkos, oi gioi tou sisara, oi gioi  
tou thama, oi gioi tou nesia, oi gioi tou at-  
ifa. oi gioi ton doulon tou solomonta: oi gioi  
tou sotai, oi gioi tou sofereth, oi gioi tou fer-  
eida, oi gioi tou iaala, oi gioi tou darkon,  
oi gioi tou giddil, oi gioi tou sefatia, oi gioi  
tou attil, oi gioi tou fochereth apo ti sebaim,  
oi gioi tou amon. oloi oi nethineim, kai oi  
gioi ton doulon tou solomonta, isan 392. kai  
isan autoi pou anebikan apo ti thel-melach,  
ti thel-arisa, ti cheroub, tin addon, kai tin  
immir den mporousan, omos, na deixoun tin  
oikogeneia tis patrias tous, kai to sperma  
tous, an isan apo ton israil. oi gioi tou  
dalaia, oi gioi tou tobias, oi gioi tou nekoda,  
642. kai apo tous iereis: oi gioi tou abaia,  
oi gioi tou akkos, oi gioi tou barzellai, pou  
pire gunaika apo tis thugateres tou barzellai  
tou galaaditi, kai onomastike sumfona me  
to onoma tous. autoi zitisan tin katagrafi  
tous anamesa s' autous pou aparithmihikan  
sumfona me ti genealogia, kai den brethike  
gi' auto, apoblithikan apo tin ierateia. kai o  
thirsatha tous eipe, na mi fane apo ta agio-  
tata pragmata, mechris otou anafanei iereas  
me ta ourim kai ta thoummim. olokliri mazi



i sunaxi isan 42.360, ektos apo tous doulous tous kai tis doules tous, pou isan 7.337 kai ektos ap' autous isan kai 245 psaltodoi kai psalties. ta aloga tous, 736 ta moularia tous, 245 oi kamiles, 435 ta gaidouria, 6.720. kai merikoi apo tous archigous ton patron edosan gia to ergo. o thirsatha edose sto thisaurofulakio 1.000 drachmes chrusafi, 50 fiales, 530 ieratikous chitones. kai merikoi apo tous archigous ton patron edosan sto thisaurofulakio tou ergou 20.000 drachmes chrusafi, kai 2.200 mnes asimi. ki ekeino pou dothike apo ton upoloipo lao itan 20.000 drachmes chrusafi, kai 2.000 mnes asimi, kai 67 ieratikoi chitones. etsi, oi iereis, kai oi leutes, kai oi puloroi, kai oi psaltodoi kai ena meros apo ton lao, kai oi nethineim, kai olokliros o israil, katoikisan stis poleis tous kai otan eftase o ebdomos minas, oi gioi israil isan stis poleis tous.

## 8

kai sugkentrothike olokliros o laos, san enas anthropos, stin plateia pou itan mprosta stin puli ton neron kai eipan ston esdra, ton grammatea, na ferei to biblio tou nomou tou mousi, pou o kurios eiche prostaxei ston israil. kai tin proti imera tou ebdomou mina o esdras, o iereas, efere ton nomo mprosta sti sunaxi, kai ton andron kai ton gunaikon kai olon ekeinon, pou akougontas mporousan na katalabainoun. kai diabase mesa ap' auton, stin plateia, pou itan mprosta stin puli ton neron, apo tin augi mechri to mesimeri, mprosta stous andres kai stis gunaikes, kai s' ekeinous pou mporousan na katalabainoun kai ta autia olou tou laou prosechan sto biblio tou nomou. kai o esdras, o grammateas, stekotan epano se ena xulino bima, pou efti-axan epitides kai konta tou stekotan o matathias, kai o sema, kai o anaïas, kai o ourias, kai o chelkias, kai o maasias, apo ta dexia tou kai apo ta aristera tou, o fedaias, kai o misail, kai o malchias, kai o asoum, kai o asbadana, o zacharias, kai o mesoullam. kai o esdras anoixe to biblio mprosta se olo ton lao (epeidi, itan pio pano apo olo ton lao) kai otan to anoixe, olokliros o laos sikothike. kai o esdras eulogise ton kurio, ton megalon theo. kai olokliros o laos apokrithike: amin, amin, upsonontas ta cheria tous kai afou eskup-san, proskunisan ton kurio me ta prosopa sti gi. kai o iisous, kai o bani, kai o serebias, o iamein, o akkoub, o sabbethai, o odias, o maasias, o kelita, o azarias, o iozabad, o anan, o felaias, kai oi leutes, exigousan ston lao ton nomo kai o laos stekotan ston topo tou. kai diabasan mesa apo to biblio tou nomou tou theou eudiakrita, kai edosan tin ennoia, kai exigisan osa diabazontan. kai o neemias, (autos einai o thirsatha), kai o esdras, o iereas o grammateas, kai oi leutes,

pou exigousan ston lao, eipan se olokliron ton lao: auti i imera einai agia ston kurio ton theo sas mi penteithe oute na klaite. epeidi, olokliros o laos eklaige, kathos akouse ta logia tou nomou. kai tous eipe: pigainete, fate pachia, kai pieite gluka krasia, kai stelte merides kai s' ekeinous pou den echoun tipote etoimasmeno epeidi, i imera auti einai agia ston kurio mas kai mi lupaste epeidi, i chara tou kuriou einai i dunamis sas. kai oi leutes kathisuchasan olokliron ton lao, legontas: isuchaste, epeidi i imera auti einai agia, kai mi lupaste. kai olokliros o laos anachorise gia na fane, kai na pioun, kai na steiloun merides, kai na kanoun megali eufrosuni, epeidi enoisan ta logia pou tous fanerosan. kai ti deuteri imera, oi archontes ton patron oloklirou tou laou, oi iereis, kai oi leutes, sugkentrothikan ston esdra, ton grammatea, gia na didachthoun ta logia tou nomou. kai brian grammeno ston nomo, pou o kurios eiche prostaxei diamesou tou mousi, na katoikisoun oi gioi israil se skines sti giorti tou ebdomou mina kai na dimosieusoun kai na diakiruxoun se oles tis poleis tous, kai stin ierusalim, legontas: bgeite exo sto bouno, kai ferte kladia elias, kai kladia agrielias, kai kladia mursinis, kai kladia foinikon, kai kladia dasofullon dentron, gia na kanete skines, sumfona me to grammeno. kai kathos o laos bgike exo, efere, kai ekanan skines gia ton eauto tous, kathe enas epano stin taratsa tou, kai stis aules tous, kai stis aules tou oikou tou theou, kai stin plateia tis pulis ton neron, kai stin plateia tis pulis tou efraim. kai olokliri i sunaxi auton pou epestrepsan apo tin aichmalosia ekane skines, kai kathisan stis skines epeidi, apo tis imeres tou iisou, tou giou tou naui, mechris ekeinis tis imeras, oi gioi israil den eichan kanei etsi. kai eginε megali eufrosuni, se uperboliko bathmo. kai kathe imera, apo tin proti imera mechri tin teleutaia imera, diabaze mesa apo to biblio tou nomou tou theou. kai ekanan giorti epta imeres kai tin ogdoi imera, ekanan pallaiki sunaxi, sumfona me ta diatagmena.

## 9

kai tin 24i imera autou tou mina oi gioi israil sugkentrothikan me nisteia, kai me sakous, kai me choma epano tous. kai choris-tike to sperma tou israil apo olous tous xenous kai afou stathikan orthioi, exomologithikan tis amarties tous, kai tis anomies ton pateron tous. kai kathos stathikan orthioi ston topo tous, diabasan sto biblio tou nomou tou kuriou tou theou tous, gia ena tetarto tis imeras kai gia ena tetarto exomologountan, kai proskunousan ton kurio ton theo tous. tote sikothike epano sto bima ton leiton o iisous, kai o bani, o kadmiil,

o sebanias, o bounni, o serebias, o bani, kai o chanani, kai anaboisan me dunati foni ston kurio ton theo tous. kai oi leutes, o iisous, kai o kadmil, o bani, o asabnias, o serebias, o odias, o sebanias, kai o pethaia, eipan: sikotheite, eulogiste ton kurio ton theo sas, apo ton aiona mechri ton aiona kai as einai, thee, eulogimeno to endoxo sou onoma, pou einai pio pano apo kathe eulogia kai ainesi. esu autos eesai o monos kurios esu dimiourgises ton ourano, tous ouranous ton ouranon, kai olokliri ti strattia tous, ti gi, kai ola osa einai epano s' auti, tis thalasses, kai ola osa einai mesa s' autes, ki esu zoopoieis ola auta ki esena proskunoun oi straties ton ouranon. esu eesai o kurios o theos, pou dialexes ton abram, kai ton ebgaes apo tin our ton chaldaion, kai tou edoses to onoma abraam kai brikes tin kardia tou pisti mprosta sou, kai ekanes s' auton diathiki, oti tha doseis ti gi ton chananaion, ton chettaion, ton amorraion, kai ton ferezaion, kai ton iebousaion, kai ton gergesaion, oti tha ti doseis sto sperma tou kai ekteleses ta logia sou epaidi, esu eesai dikaos. kai eides ti thlipsi ton pateron mas stin aigupto, kai akouses tin kraugi tous stin eruthra thalassa kai edeixes simeia kai terata enantia ston farao, kai enantia se olous tous doulous tou, kai enantia se olokliro ton lao tis gis tou epaidi, gnorises oti uperifaneuthikan enantion tous. kai ekanes ston eauto sou onoma, opos ti simerini imera. kai eschises sta duo ti thalassa mprosta tous, kai diabikan diamesou xiras sto meson tis thalassas ki ekeinous pou tous katadiokan, tous errixes sta bathi, san petra se dunata nera kai tous odigises tin imera me stulo nefelis, kai ti nuchta me stulo fotias, gia na fotizeis s' autous ton dromo, apo ton opoio eprokeito na perasoun. kai katebikes epano sto bouno sina, kai milises mazi tous apo ton ourano, kai tous edoses eutheies kri-seis, kai alithinous nomous, diatagmata kai agathes entoles kai to agio sabbato sou to ekanes s' autous gnosto, kai tous proxaxes entoles, kai diatagmata, kai nomous, diamesou tou mousi, tou doulou sou. kai stin peina tous, edoses s' autous psomi apo ton ourano, kai sti dipsa tous, ebgaes s' autous nero apo petra kai tous eipes na mpoun gia na klironomisoun ti gi, gia tin opoia uposotes to cheri sou oti tha ti doseis s' autous. ekeinoi, omos, kai oi pateres mas uperifaneuthikan, kai sklirunan ton trachilo tous, kai den upakousan stis entoles sou ki arnithikan na upakousoun kai den thumithikan ta thaumasia sou, pou ekanes s' autous alla, sklirunan ton trachilo tous, kai stin apostasia tous diorisan archigo gia na epistrepoun sti douleia tous. all' esu eisai theos sugchoritikos, eleimonas kai oiktir-monas, makrothumos kai polueleos, kai den

tous egkateleipses. malista, otan ekanan gia ton eauto tous choneouto moschari, kai eipan: autos einai o theos sou, pou se anebase apo tin aigupto, kai epraxan megalous parorgismous esu, omos, stous megalous sou oiktirmous, den tous egkateleipses stin erimo o stulos tis nefelis den xekline ap' autous tin imera, gia na tous odigei ston dromo, oute o stulos tis fotias ti nuchta, gia na fotizei s' autous, kai ton dromo apo ton opoio eprokeito na perasoun. kai tous edotes to agatho sou pneuma, gia na tous sunetizei kai den tous sterises to manna sou apo to stoma tous, kai tous edoses kai nero sti dipsa tous. kai tous ethrepes 40 chronia stin erimo den tous eleipse tipote ta imatia tous den paliosan, kai ta podia tous den pristikan. kai tous edoses basileia kai laous, kai ta diamoirases s' autous gia merides kai klironomisan ti gi tou sion, kai ti gi tou basilia tis esebon, kai ti gi tou og, tou basilia tis basan. kai plithunes tous gious tous opos ta asteria tou ouranou kai tous eferes sti gi, stin opoia eipes stous pateres tous na mpoun mesa, gia na tin klironomisoun. kai oi gioi tous mpikan mesa kai klironomisan ti gi kai upetaxes mprosta tous tous katoikous tis gis, tous chananaious, kai tous paredoses sta cheria tous, kai tous basilades tous, kai tous laous tis gis, gia na kounoun s' autous sumfona me ti thelisi tous. kai kurieusan ischures poleis, kai eufori gi, kai klironomisan spitia gemata apo ola ta agatha, pigadia anoigmena, ampelones kai elaiones, kai karpofora dentra se afthonia kai efagan kai chortasan, kai pachunan kai apolausan, mesa sti megali sou agathotita. kai apeithisan kai epanastatisan enantion sou, kai errixan ton nomo sou piso apo tis plates tous, kai foneusan tous profiteis sou, pou diamarturontan enantion tous, gia na tous kanoun na epistrepoun se sena, kai epraxan megalous parorgismous. gi' auto, tous paredoses sto cheri auton pou tous ethlipsan kai tous katethlipsan kai ston kairo tis thlipsis tous, anaboisan se sena, ki esu tous eisakouses apo ton ourano kai sumfona me tous pollous oiktirmous sou edoses s' autous sotires, kai tous esosan apo to cheri auton pou tous ethliban. alla, afou anapauthikan, strafikan sto na prattoun ponira mprosta sou gi' auto, tous egkateleipses sto cheri ton echthron tous, kai tous exousiasan otan, omos, epestrepesan, kai anaboisan se sena, esu tous eisakouses apo ton ourano kai polles fores tous eleutheroses sumfona me tous oiktirmous sou. kai diamarturithikes enantion tous, gia na tous kaneis na epistrepoun ston nomo sou omos, autoi uperifaneuthikan, kai den upakousan stis entoles sou, alla amartisan stis kriseis sou, tis opoies, an kapoios tis ektelei, tha zisei diamesou auton kai estrepesan plates apeitheias, kai sklirunan ton

trachilo tous, kai den akousan. kai omos, polla chronia tous upemeines kai diamarturithikes enantion tous, diamesou tou pneumatous sou, diamesou ton profiton sou alla, den edosan akroasi gi' auto, tous paredoses sto cheri ton laon ton topon. omos, exaitias ton pollon oiktirmon sou den tous sunteleses oute tous egkateleipses epeidi, eesai theos oiktirmonas kai eleimonas. tora, loipon, thee mas, o megalos, o ischuros kai foberos theos, pou fulatteis ti diathiki kai to eleos, as mi fanei mikri mprosta sou oli i thlipsi, pou mas brike, tous basilíades mas, tous archontes mas, kai tous iereis mas, kai tous profites mas, kai tous pateres mas, kai oloklíro ton lao sou, apo tis imeres ton basilíadon tis assurias mechri auti tin imera. eesai, bebaía, dikaios se ola osa irthan epano mas epeidi, esu men ekanes alitheia, emeis omos asebisame. kai oi basilíades mas, oi archontes mas, oi iereis mas, kai oi pateres mas, den fulaxan ton nomo sou, kai den edosan prosochi stis entoles sou, kai sta marturia sou, me ta opoia diamarturithikes enantion tous. epeidi, autoi, sti basileia tous, kai sti megali sou agathosuni, pou edoses s' autous, stin platia kai eufori gi, pou tous edoses, den se doulepsan oute strafikan makria apo ta ponira tous erga. des, douloi eimaste auti tin imera mesa sti gi, pou edoses stous pateres mas, gia na trone ton karmo tis kai ta agatha tis, des, douloi eimaste epano s' auti ki auti dinei megali afthonia stous basilíades, pou epebales epano mas exaitias ton amartion mas kai katexousiazoun epano sta somata mas, ki epano sta ktini mas, sumfona me tin areskeia tous kai eimaste se megali thlipsi. gi' auto, exaitias olon auton, emeis kanoume mia pisti sunthiki, kai ti grafoume kai tin episfragizoun oi archontes mas, oi leuites mas, kai oi iereis mas.

## 10

kai ekeinói pou episfragisan ti sunthiki, isan o neemias, o thirsatha, o gíos tou achalia, kai o sedekias, o seraías, o azarias, o ieremias, o paschor, o amarias, o malchias, o chatous, o sebanias, o mallouch, o charim, o merimoth, o obadia, o daniil, o ginnethon, o barouch, o mesoullam, o abia, o meíamein, o maazias, o bilgai, o semaias, autoi isan oi iereis. kai oi leuites: o iisous, o gíos tou azania, o binnoui, apo tous gíous tou inadad, o kadmiil kai oi adelfoi tous, o sebanias, o odias, o kelita, o felaias, o anan, o micha, o reob, o asabias, o zakchour, o serebias, o sebanias, o odias, o bani, o beninou. oi archontes tou laou: o faros, o faath-moab, o elam, o zatthou, o bani, o bounni, o azgad, o bibai, o adonias, o bigouai, o adin, o atir, o ezeekias, o azour, o odias, o asoum,

o bisai o arif, o anathoth, o nebai, o magfias, o mesoullam, o ezeir, o mesizabeil, o sadok, o iaddoua, o felatias, o anan, o anaias, o osie, o ananias, o assoub, o allois, o filea, o sobik, o reoum, o asabna, o maasias, kai o achia, o anan, o ganan, o mallouch, o charim, o baana. kai to upoloipo tou laou, oi iereis, oi leuites, oi puloroi, oipsaltodoi, oi nethineim, kai oloi autoi pou apochoristikan apo tous laous ton topon, pros ton nomo tou theou, oi gunaikes tous, oi gíoi tous, kai oi thugateres tous, kathenas pou kata-labaine kai eiche sunesi, enothikan mazi me tous adelfous tous, tous dikous tous prokritous, kai mpikan kato apo katara kai apo orko, na perpatoun ston nomo tou theou, pou dothike diamesou tou mousi, tou doulou tou theou, kai na tiroun kai na ekteloun oles tis entoles tou kuriou, tou kuriou mas, kai tis kriseis tou, kai ta diatagmata tou kai oti den tha dosoume tis thugateres mas stous laous tis gis, kai tis thugateres tous den tha paroume stous gíous mas kai, an oi laoi tis gis feroun agorasima i opoiesdipote trofes na poulisoun tin imera tou sabbatou, oti den tha ta paroume ap' autous se imera sabbatou, kai se agia imera kai oti tha afisoume ton ebdomo chrono, kai tin apaitisi kathe chreous. prostaxame akoma ston eauto mas, na epifortisthoume na dinoume kathe chrono ena trito tou siklou gia tin upiresia tou oikou tou theou mas, gia tous artous tis prothesis, kai gia tin pantotini prosfora apo alfita, kai gia to pantotino olokaustoma, ton sabbaton, ton neominion, gia tis episimes giortes, kai gia ta agia pragmata kai gia tis prosfores peri amartias, gia na kanoume exileosi gia ton israil, kai gia kathe ergo tou oikou tou theou mas. kai rixame klírous anamesa stous iereis ton leuiton, kai ton lao gia tin prosfora ton xulon, gia na ta feroun ston oiko tou theou mas, sumfona me tis oikogeneies ton patríon mas, se orismenous kairous kathe chrono, gia na kaine epano sto thusiastirio tou kuriou tou theou mas, sumfona me to grammeno ston nomo kai gia na feroume ta protogennimata tis gis mas, kai ta protogennimata ton karpon kathe dentrou, kathe chrono, ston oiko tou kuriou kai ta prototoka ton gíon mas, kai ton ktínon mas, sumfona me to grammeno ston nomo, kai ta prototoka ton bodíon mas kai ton kopadion mas, na ta feroume ston oiko tou theou mas, stous iereis, pou upiretoun ston oiko tou theou mas kai na feroume tis aparches tou furamatos mas, kai tis prosfores mas, kai tous karpous kathe dentrou, tou krasíou kai tou ladiou, stous iereis, kai sta oikimata tou oikou tou theou mas kai ta dekata tis gis mas stous leuites, ki autoi oi leuites na pairnoun ta dekata se oles tis poleis ton georgíkon períochoon mas. kai o iereas, o gíos tou aaron, tha einai mazi me tous leuites, otan oi leuites pairnoun ta

dekata kai oi leuites tha feroun to ena deka to ton dekatan epano ston oiko tou theou mas, sta oikimata tou oikou tou thisaurou. epeidi, oi gioi israil kai oi gioi leui tha feroun tis prosfores apo to sitari, to krasi kai to ladi, sta oikimata, opou einai ta skeui tou agiastiriou, kai oi ierei pou upiretoun, kai oi puloroi, kai oi psaltodoi kai den tha egkataleipsoume ton oiko tou theou mas.

## 11

kai oi archontes tou laou katoikisan stin ierousalim kai to upoloipo tou laou errixan klirous, gia na feroun enan apo tous deka na katoikisei stin ierousalim, tin agia poli, eno ta ennia meri stis alles poleis. kai o laos eulogise olous tous anthropous, osoi prosperan autoproaireta ton eauto tous gia na katoikisoun stin ierousalim. ki autoi einai oi archontes tis eparchias, pou katoikisan stin ierousalim eno stis poleis tou iouda katoikisan, kathe enas stin idioktisia tou, stis poleis tous, o israil, oi ierei, kai oi leuites, kai oi nethineim, kai oi gioi ton doulon tou solomonta. kai stin ierousalim katoikisan merikoi apo tous gious tou iouda, kai apo tous gious tou beniamin apo tous gious tou iouda: o athaias, o gios tou ozia, giou tou zacharia, giou tou amaria, giou tou sefatia, giou tou maaleleil, apo tous gious tou fares kai o maasias, o gios tou barouch, giou tou chol-oze, giou tou azaia, giou tou adaia, giou tou ioiarib, giou tou zacharia, giou tou siloni oloi oi gioi tou fares, pou katoikisan stin ierousalim, isan 468 andres dunamis. kai oi gioi tou beniamin einai autoi: o sallou, o gios tou mesoullam, giou tou ioad, giou tou fedaia, giou tou kolaia, giou tou maasia, giou tou ithuil, giou tou iesaia kai mazi tous, o gabbaei, o sallai, 928 kai o ioil, o gios tou zichri itan eforos tous kai o ioudas, o gios tou senoua, o deuterios stin epistasia tis polis. apo tous ierei: o iedaia, o gios tou ioiarib, o iachein, o seraia, o gios tou chelkia, giou tou mesoullam, giou tou sadok, giou tou meraioth, giou tou achitob, o archontas tou oikou tou theou. kai oi adelfoi tous, pou ektelousan to ergo tou oikou isan 822 kai o adaia, o gios tou ieroam, giou tou felalia, giou tou amsi, giou tou zacharia, giou tou paschor, giou tou malchia, kai oi adelfoi tou, oi archontes ton patrimon, 242 kai o amassai, o gios tou azareil, giou tou azaai, giou tou mesillemoth, giou tou immir, kai oi adelfoi tous, andres dunatoi se ischu, 128 kai eforos tous itan o zabdiil, o gios tou gedoleim. kai apo tous leuites: o semaias, o gios tou assoub, giou tou azrikam, giou tou asabia, giou tou bounni kai o sabbethai, kai o iozabad, apo tous archontes ton leuiton, isan gia ta exoterika erga tou oikou tou theou. kai o matthanias, o gios tou micha, giou

tou zabdi, giou tou asaf, itan o epikefalis tis umnodias stin proseuchi kai o bakboukias itan o deuterios anamesa stous adelfoi tous, kai o abda, o gios tou sammoua, giou tou galal, giou tou ledouthoun. oloi oi leuites stin agia poli isan 284. kai oi puloroi: o akkoub, o talmon, kai oi adelfoi tous, pou fulagan stis pules, isan 172 kai to upoloipo tou israil, oi ierei kai oi leuites, isan se oles tis poleis tou iouda, kathe enas stin klironomia tou. kai oi nethineim katoikisan stin ofil kai o sicha kai o gispa isan epistates stous nethineim. kai o eforos ton leuiton stin ierousalim itan o ozi, o gios tou bani, giou tou asabia, giou tou matthania, giou tou micha. apo tous gious tou asaf, oi psaltodoi isan gia to ergo tou oikou tou theou. epeidi, itan prostagi tou basilia gi' autous, kai meridio diatagmeno gia tous psaltodous, gia kathe imera. kai o pethaia, o gios tou mesizabeil, apo tous gious tou zera, giou tou iouda, itan epitropos tou basilia gia kathe upothesi pou aforouse ton lao. kai gia ta choria, mazi me ta chorafia tous, merikoi apo tous gious tou iouda katoikisan stin kariat-h-arba kai stis komopoleis tis, kai sti daibon kai stis komopoleis tis, kai stin iekabseil kai sta choria tis, kai stin iisoua, kai sti molada, kai sti baith-felet, kai stin asar-soual, kai sti bir-sabee kai stis komopoleis tis, kai sti siklag, kai sti mekona kai stis komopoleis tis, kai stin en-rimmon, kai sti sarea, kai stin iarmouth, sti zanaa, stin odollam, kai sta choria tous, sti lacheis kai sta chorafia tis, stin azika kai stis komopoleis tis. kai katoikisan apo ti bir-sabee mechri ti faragga ennom. kai oi gioi tou beniamin katoikisan apo ti geba sti michmas, kai tin aiia, kai ti baithil kai tis komopoleis tis, stin anathoth, sti nob, stin anania, stin asor, sti rama, sti gitthaim, stin adid, sti seboeim, sti neballat, sti lod, kai stin ono, sti faragga ton xulourgon. kai apo tous leuites katoikisan orismenes diaireseis tous ston iouda kai ston beniamin.

## 12

ki autoi isan oi ierei kai oi leuites, pou anebikan mazi me ton zorobabel, ton gio tou salathiil, kai ton iisou: o seraia, o ieremias, o esdras, o amarias, o mallouch, o chat-tous, o sechanias, 3 o reoum, o merimoth, o iddo, o ginneho, o abia, o miameln, o maadiaz, o bilga, o semaias, kai o ioiarib, o iedaia, o sallou, o amok, o chelkias, o iedaia. autoi isan oi archigoi ton iereon kai ton adelfon tous stis imeres tou iisou. kai oi leuites: o iisous, o binnoui, o kadmiil, o serebias, o ioudas kai o matthanias, pou itan epikefalis ton umnon, autos kai oi adelfoi tou. kai o bakboukias kai o oouni, oi adelfoi tous, isan apenanti tous, gia tis upiresies. kai o iisous gennise ton ioakeim,

kai o ioakeim gennise ton eliasseib, kai o eliasseib gennise ton iouda, kai o iouda gennise ton ionathan, kai o ionathan gennise ton iaddoua. kai stis imeres tou ioakeim, oi iereis, oi archontes ton patrion, isan tou seraia, o meraias tou ieremia, o ananias tou esdra, o mesoullam tou amaria, o ioanan tou melichou, o ionathan tou sebania, o iosif tou charim, o adna tou meraioth, o elkai, tou iddo, o zacharias tou ginnethon, o mesoullam tou abia, o zichri tou miniamein, kai tou moadia, o filtai, tou bilga, o sammoua tou semai, o ionathan kai tou ioiarib, o matthenai tou iedaia, o ozi tou sallai, o kallai tou amok, o eber tou chelkia, o asabias tou iedaia, o nathanail. oi leuites stis imeres tou eliasseib, o iouda, kai o ioanan, kai o iaddoua, isan grammenoi archontes ton patrion kai oi iereis, sti basileia tou dareiou, tou persi. oi gioi tou leui, oi archontes ton patrion, isan grammenoi sto biblio ton chronikon, malista mechri tis imeres tou ioanan, giou tou eliasseib. kai oi archontes ton leuiton, o asabias, o serebias, kai o iisous, o gios tou kadmil, kai oi adelfoi tous apenanti tous, gia na ainoun kai na umnoun, sumfona me tin prostagi tou dabid, tou anthropou tou theou, upiresia enanti se upiresia o matthanias, kai o bakboukias, o obadia, o mesoullam, o talmon, o akkoub, isan puloroi fulattontas tin upiresia sta tameia ton pulon. autoi isan kata tis imeres tou ioakeim, tou giou tou iisou, giou tou iosedek, kai stis imeres tou neemias, tou kuberniti, kai tou esdra, tou ierea, tou grammatea. kai sta egkainia tou teichous tis ierousalim, zitisan tous leuites apo olous tous topous tous, gia na tous feroun stin ierousalim, gia na kanoun ta egkainia me eufrosuni, umnontas kai psallontas me kumbala, psaltiria, kai me kithares. kai sugkentrothikan oi gioi ton psaltodon kai apo tin perichoro, guro apo tin ierousalim, kai apo ta choria netofathi kai apo tin oikogeneia gilgal, kai apo ta chorafia tis geba kai tis azmabeth epeidi, oi psaltodoi oikodomisan choria gia ton eauto tous guro apo tin ierousalim. kai katharistikan oi iereis, kai oi leuites kai katharisan ton lao, kai tis pules, kai to teichos. tote, anebasa tous archontes tou iouda epano sto teichos, kai estisa duo megales chorodies, pou ainousan i mia poreuotan sta dexia, epano sto teichos, pros tin puli tis koprias kai epeita ap' autous poreuotan o osaias, kai oi misoi apo tous archontes tou iouda, kai o azarias, o esdras, kai o mesoullam, o ioudas, kai o beniamin, kai o semaias, kai o ieremias kai apo tous gious ton iereon me salpigges, o zacharias, o gios tou ionathan, giou tou semai, giou tou matthanias, giou tou michaia, giou tou zakchour, giou tou asaf kai oi adelfoi tou, o semaias, kai o azareil, o milalai, o gilalai, o maai, o nathanail, kai o ioudas, o anani, mazi me

ta mousika organa tou dabid, tou anthropou tou theou, kai o esdras, o grammatea mprosta tous. ki epano stin puli tis pigis, kai apenanti tous, anebikan apo tis bathmides tis polis tou dabid stin anabasi tou teichous, mprosta apo ton oiko tou dabid, kai mechri tin puli ton neron, anatolika. kai i alli chorodia, auton pou ainousan, poreuotan sto apenanti meros, kai ego apo piso tous, kai o misos laos, pou itan epano sto teichos, epano apo ton purgo ton founron, kai mechri to platu teichos. ki epano apo tin puli tou efraim, ki epano apo tin palia puli, ki epano apo tin ichtuiki puli, kai tou purgou tou ananeil, kai tou purgou tou mea, kai mechri tin probatiki puli kai stathikan stin puli tis fulakis. kai stathikan oi duo chorodies auton pou ainousan ston oiko tou theou, ki ego, kai oi misoi apo tous preostotes mazi mou kai oi iereis, o eliakeim, o maasias, o miniamein, o michaia, o elioinai, o zacharias, kai o ananias, mazi me salpigges kai o maasias kai o semaias, kai o eleazar, kai o ozi, kai o ioanan, kai o malchias, kai o elam, kai o eser. kai oi psaltodoi uposan ti foni tous, mazi me ton iezeia, ton epistati. kai ekeini tin imera prosferan megales thusies, kai eufranthikan epeidi, o theos tous eufrane me megali eufrosuni. kai oi gunaikes, akoma kai ta paidia, eufranthikan kai i eufrosuni tis ierousalim akoustike mechri apo makria. kai ekeini tin imera dioristikan upeuthunoi andres gia ta oikimata ton thisauron, gia tis prosfores, gia tis aparches, kai gia ta dekata, gia na sugkentronoun s' auta apo ta chorafia ton poleon ta kanonismena meridia, gia tous iereis kai tous leuites epeidi, o ioudas eufranthike exaitias ton iereon, kai exaitias ton leuiton pou parastekontan. kai oi psaltodoi kai oi puloroi fulaxan tin upiresia tou theou tous kai tin upiresia tou katharismou, sumfona me tin prostagi tou dabid, kai tou solomonta, tou giou tou. epeidi, stis imeres tou dabid kai tou asaf upirchan aparchis archipsaltes, kai asmata ainesis kai umnoi pros ton theo. kai olokliros o israil, stis imeres tou zorobabel, kai stis imeres tou neemias, edinan ta kathorismena meridia ton psaltodon kai ton puloron, gia kathe imera kai ta xechorizan gia tous leuites, kai oi leuites ta xechorizan gia tous gious aaron.

## 13

tin idia ekeini imera diabastike apo to biblio tou mousi se epikoon tou laou kai brethike grammeno s' auto, oti oi ammonites kai o moabites den eprepe na mpoun sti sunagogi tou theou, mechri ton aiona epeidi, den proupantisan tous gious israil me psomi kai me nero, alla mishosan ton balaam enantion tous, gia na tous katarastei omos, o theos mas etrepse tin katara se eulogia. kai

kathos akousan ton nomo, diachorisan apo ton israil kathe allageni. prin ap' auto, omos, o eliasseb, o iereas, pou eiche tin epistasia ton oikimaton tou oikou tou theou mas, eiche suggenepei me ton tobias kai eiche etoimasei gi' auton ena megalo oikima, opou protutera ebazan tis prosfores apo ta alfita, to libani, kai ta skeui, kai ta dekata apo to sitari, to krasi, kai to ladi, pou itan diatagmeno gia tous leuites, kai tous psalmodous kai tous pulourous, kai tis prosfores ton iereon. omos, se ola auta ego den imoun stin ierousalim epeidi, ton 32o chrono tou basilia tis babulonas artaxerxi, irtha ston basilia, kai ustera pou merikes imeres zitisa apo ton basilia, kai irtha stin ierousalim, kai ematha to kako, pou o eliasseb ekane chari tou tobias, oti etoimase s' auton oikima stis aules tou oikou tou theou. kai dusarestithika polu kai errixa exo apo to oikima ola ta skeui tou spitikou tou tobias. kai prostaxa, kai katharisan ta oikimata kai epanefisa ekei ta skeui tou oikou tou theou, tis prosfores apo alfita, kai to libani. kai ematha oti ta meridia ton leuiton den dothikan s' autous epeidi, oi leuites kai oi psaltoi, pou ektelousan to ergo, efugan kathe enas sto chorafi tou. kai epeplixa tous prostotes, kai tous eipa: giati egkataleifthike o oikos tou theou; kai tous sugkentrosa, kai tous apokatestisa sti thesi tous. tote, oloklirios o ioudas efere stis apothikes to dekato apo to sitari kai to krasi kai to ladi. kai ebala fulakes stis apothikes, ton ierea selemia, kai ton grammatea sadok, kai apo tous leuites, ton fedaia, kai konta s' autous, ton anan ton gio tou zakchour, giou tou matthanias epeidi, theorountan pistoi kai to ergo tous itan na dianemoun stous adelphous tous. thumisou me, thee mou, gia to pragma auto, kai na mi exaleipseis ta elei mou, pou ekana ston oiko tou theou mou, kai stis teletes tou. ekeines tis imeres eida merikous ston iouda, na patoun ton lino to sabbato, fernontas cheirobola, kai fortonontas epano se gaidouria, kai krasi, kai stafulia, kai suka, kai kathe eidos fortion, pou efernan stin ierousalim tin imera tou sabbatou kai diamarturithika kata tin imera pou poulousan trofima. kai oi turioi, pou katoikousan s' auti, efernan psaria, kai kathe eidos emporumata, kai poulousan to sabbato stous giours tou iouda, kai stin ierousalim. kai epeplixa tous prokritous tou iouda, kai tous eipa: ti einai auto to kako pragma pou eseis kanete, bebilonontas tin imera tou sabbatou; den ekanan etsi oi pateres sas, kai o theos mas, efere ola auta ta kaka epano mas, ki epano s' auti tin poli; all' eseis xanafermete orgi epano ston israil, bebilonontas to sabbato. gi' auto, otan archize na skoteiniazei stis pules tis ierousalim prin apo to sabbato, eipa kai ekleisan tis pules, kai prostaxa na mi anoichtoun, mechri meta

to sabbato kai ebala epano stis pules merikous apo tous upiretes mou, gia na mi mpei mesa kanena fortio tin imera tou sabbatou. kai dianuchtereusan oi emporoi kai oi polites kathe eidous emporumatos exo apo tin ierousalim, mia kai duo fores. tote, diamarturithika enantion tous, kai tous eipa: giati dianuchtereute mprosta apo to teichos; an to kanete deuteri fora, tha balo cheri epano sas. apo tote den irthan sabbato. kai eipa stous leuites na katharizontai, kai na erchontai na fulattoun tis pules, gia na agiazoun tin imera tou sabbatou. thumisou me, thee mou, kai gia touto, kai eleise me sumfona me to plithos tou eleous sou. akoma, kata tis imeres ekeines eida tous ioudaious, ekeinous pou piran gunaikes apo tin azoto, ammonitisses, kai moabitisses kai ta paidia tous na misomiloun ti glossa tis azotou, kai na mi xeroun na milisoun tin ioudaiki glossa, alla milousan sumfona me ti glossa diaforon laon. kai tous epeplixa, kai tous katarastika, kai rabdisa merikous ap' autous, kai tous madisa tis triches, kai tous orkisa ston theo, legontas: den tha dosete tis thugateres sas stous giours tous, kai den tha parete apo tis thugateres tous stous giours sas i ston eauto sas etsi den amartise o solomontas, o basiliass tou israil; an kai anamesa se polla ethni den upirxe basiliass omoios tou, pou itan agapitos apo ton theo tou, kai o theos ton ekane basilia se oloklirio ton israil all' omos, oi xenes gunaikes ekanan ki auton na amartisei tha sugkataneousoume, loipon, se sas, na kanete olo auto to megalo kako, na gineste parabates, enantia ston theo mas pairnontas xenes gunaikes; kai enas apo tous giours tou iouda, giou tou eliasseb, tou megalou ierea, itan gampros tou sanaballat tou oroniti gi' auto ton edioxa apo mprosta mou. thumisou autous, thee mou, epeidi, bebilosan tin ierateia, kai ti diathiki tis ierateias, kai ton leuiton. kai tous katharisa apo olous tous xenous, kai diorisa gia upiresies apo tous iereis, kai apo tous leuites, kathe enan sta erga tou kai gia tin prosfora ton xulon, se orismenous kairous, kai gia tis aparches. thumisou me, thee mou, gia agatho.

o adam, o sith, o enos, o kainan, o maalaleil, o iared, o enoch, o mathousala, o lamech, o noe o sim, o cham, kai o iafeth. oi gioi tou iafeth isan: o gomer, kai o magog, kai o madaï, kai o iauan, kai o thoubal, kai o mesech, kai o theiras kai oi gioi tou gomer isan: o aschenaz, kai o rifath, kai o thogarma kai oi gioi tou iauan isan: o eleisa, kai o tharseis, o kitteim, kai o dodaneim. oi gioi tou cham isan: o chous, kai o misraim, o fouth, kai o chanaan kai oi gioi tou chous isan: o seba, o abila, kai o sabtha, kai o raama, kai o sabtheka kai oi gioi tou raama isan: o seba, kai o daidan. kai o chous gennise ton nebrod autos archise na einai ischuros epáno sti gi. kai o misraim gennise tous loudeim, kai tous anameim, kai tous leabeim, kai tous naftoucheim, kai tous patrouseim, kai tous chasloucheim, apo tous opoious bgikan oi filistaioi, kai tous kaftioreim. kai o chanaan gennise ton sidona, ton prototoko tou, kai ton chettaio, kai ton iebousaio, kai ton amorraio, kai ton gergesaio, kai ton euaió, kai ton aroukaio, kai ton asennaio, kai ton arbadio, kai ton samaraio, kai ton amathaio. oi gioi tou sim isan: o elam, kai o assour, kai o arfaxad, kai o loud, kai o aram kai oi gioi tou aram isan: o ouz, kai o oul, kai o gether, kai mesech. kai o arfaxad gennise ton sala, kai o sala gennise ton eber. kai ston eber gennithikan duo gioi to onoma tou enos itan faleg epeidi, stis imeres tou diachoristike i gi kai to onoma tou adel fou tou itan ioktan. kai o ioktan gennise ton almodad, kai ton salef, kai ton asar-mabeth, kai ton iarach, kai ton adoram, kai ton ouzal, kai ton dikla, kai ton ebal, kai ton abimail, kai ton seba, kai ton ofeir, kai ton abila, kai ton iobab oloi autoi isan oi gioi tou ioktan. o sim, o arfaxad, o sala, o eber, o faleg, o ragau, o serouch, o nachor, o thara, o abram, pou einai o abraam. kai oi gioi tou abraam isan: o isaak, kai o ismail. autes einai oi genees tous: o prototokos tou ismail, o nabaioth epeita, o kidar, kai o abdeil, kai o mibsam, kai o mismá, kai o douma, o massa, o adad, kai o thaima, o ietour, o nafis, kai o kedma autoi isan oi gioi tou ismail. kai oi gioi tis chettouras, tis doulis tou abraam, isan oi exis: auti gennise ton zembra, kai ton ioxan, kai ton madan, kai ton madiam, kai ton iesbok, kai ton soua kai oi gioi tou ioxan isan: o seba kai o daidan kai oi gioi tou madiam isan: o gefa, o efer, o anoch, kai o abeida, kai o eldaga oloi autoi isan gioi tis chettouras. kai o abraam gennise ton isaak oi de gioi tou isaak isan: o isau, kai o israil. oi gioi tou isau isan: o elifas, o ragouil, kai o ieous, kai o ieglom, kai o kore oi gioi tou elifas isan: o thaiman, kai o omar, o sofar, kai o gothom, o kenez, kai o thamna, kai o amalík. oi gioi tou ragouil

isan: o nachath, o zera, o some, kai o moze. kai oi gioi tou sieir isan: o lotan, kai o sobal, kai o sebegon, kai o ana, kai o dison, kai o eser, kai o disan. kai oi gioi tou lotan isan: o chorri, kai o aimam kai i adelfi tou lotan itan i thamna oi gioi tou sobal, isan: o ailan, kai o manachath, kai o ebal, o sefo, kai o onam kai oi gioi tou sebegon isan: o aie, kai o ana oi gioi tou ana isan: o dison kai oi gioi tou dison isan: o amran, kai o asban, kai o ithran, kai o charran. oi gioi tou eser isan: o balaan, kai o zaaban, kai o iakan. oi gioi tou disan isan: o ouz kai o aran. kai autoi isan oi basiliades, pou basileusan sti gi tou edom, prin basileusei basilas epáno stous gious israil: o bela, o gios tou beor kai to onoma tis polis tou itan dennaba. kai o bela pethane, kai ant' autou basileuse o iobab, o gios tou zera, apo ti bosorra. kai o iobab pethane, kai ant' autou basileuse o chousam, apo ti gi ton thaimaniton. kai o chousam pethane, kai ant' autou basileuse o adad, o gios tou bedad, pou pataxe tous madianites stin pedada tou moab kai to onoma tis polis tou itan abith. kai o adad pethane, kai ant' autou basileuse o samla, autos apo ti masreka. kai o samla pethane, kai ant' autou basileuse o saoul, autos apo ti rechoboth, pou einai konta ston potamo. kai o saoul pethane, kai ant' autou basileuse o baal-chanan, o gios tou achbor. kai o baal-chanan pethane, kai ant' autou basileuse o adad kai to onoma tis polis tou itan pai kai to onoma tis gunaikas tou itan meetabel, thugatera tou matraid, thugateras tou maizaab. kai afou pethane o adad, stathikan igemones ston edom: o igemonas thamna, o igemonas alba, o igemonas ietheth, o igemonas olibama, o igemonas ila, o igemonas finon, o igemonas kenez, o igemonas thaiman, o igemonas mibsar, o igemonas magediil, o igemonas iram autoi stathikan oi igemones ston edom.

## 2

autoi isan oi gioi tou israil: o roubin, o sumeon, o leui, kai o ioudas, o issachar, kai o zaboulon, o dan, o iosif, kai o beniamin, o nefthali, o gad, kai o asir. oi gioi tou iouda isan: o ir, kai o aunan, kai o sila s' auton gennithikan treis apo ti thugatera tou soua, tis chanaanitidas. kai o ir, o prototokos tou iouda, itan poniros mprosta ston kurio kai ton thanatose. kai i thamar, i nufi tou, gennise s' auton ton fares kai ton zara. oloi oi gioi tou iouda isan pente. oi gioi tou fares isan: o esron kai o amoul. kai oi gioi tou zara, isan: o zimbri, kai o aithan, kai o aiman, kai o chalchol, kai o dara oloi isan pente. kai oi gioi tou charmi isan: o achar, autos pou taraxe ton israil, pou ekane parabasi sto anathema. kai oi gioi tou aithan isan: o azarias. kai oi gioi tou

esron, pou gennithikan s' auton, isan: o ierameil, kai o aram, kai o chaleb. kai o aram gennise ton amminadab, kai o amminadab gennise ton naasson, ton archonta ton gion tou iouda. kai o naasson gennise ton salma, kai o salma gennise ton booz, kai o booz gennise ton obid, kai o obid gennise ton iessai kai o iessai gennise ton eliab, ton prototoko tou, kai ton abinadab, ton deuterio, kai ton samma, ton trito, ton nathanail, ton tetarto, ton raddai, ton pempto, ton osem, ton ekto, ton dabid, ton ebdomo. kai oi adelfes tous isan i serouia, kai i abigaia. kai oi gioi tis serouias isan treis: o abisai, kai o ioab, kai o asail. kai i abigaia gennise ton amasa kai o pateras tou amasa itan o iether, o ismailitis. kai o chaleb, o gios tou esron, gennise gious apo tin azouba, ti gunaika tou, kai apo tin ierioth kai oi gioi tis isan: o iesser, kai o sobab, kai o ardon. kai otan pethane i azouba, o chaleb pire gia ton eauto tou tin efrath, pou gennise s' auton ton or. kai o or gennise ton ouri, kai o ouri gennise ton bezeleil. kai usterá ap' auta, o esron mpike mesa sti thugatera tou macheir, tou patera tou galaad ki autos tin pire, otan itan ilikias 60 chronon kai gennise s' auton ton segoub. kai o segoub gennise ton iaeir, pou eiche 23 poleis sti gi galaad. kai pire ap' autes ti gessour kai tin aram, tis komopoleis tis iaeir, tin kainath, kai tis komopoleis tis, 60 poleis. oles autes anikan stous gious tou macheir, patera tou galaad. kai afou pethane o esron sti chaleb-efratha, i abia, i gunaika tou esron, gennise s' auton ton aschor, ton patera tou thekoue. kai oi gioi tou ierameil, tou prototokou tou esron, isan: o aram, o prototokos, kai o bouna, kai o oren, kai o osem, kai o achia. o ierameil pire kai alli gunaika, pou to onoma tis itan atara auti itan i mitera tou onam. kai oi gioi tou aram, tou prototokou tou ierameil, isan: o maas, kai o iamein, kai o eker. kai oi gioi tou onam isan: o sammai, kai o iadae. kai oi gioi tou sammai isan o nadab, kai o abisour. kai to onoma tis gunaikas tou abisour itan abichail, kai gennise s' auton ton aaban, kai ton molid. kai oi gioi tou nadab isan: o seled, kai o apfaim o seled, omos, pethane ateknos. kai oi gioi tou apfaim isan: o iesei. kai oi gioi tou iesei isan: o sisan. kai oi gioi tou sisan isan: o aalai. kai oi gioi tou iadae, tou adelfou tou sammai, isan: o iether, kai o ionathan o iether omos pethane ateknos. kai oi gioi tou ionathan isan: o faleth, kai o zaza autoi isan oi gioi tou ierameil. kai o sisan den eiche gious, alla thugateres. kai o sisan eiche enan doulo aiguptio, pou onomazotan iaraa kai o sisan edose ti thugatera tou gia gunaika ston iaraa, ton doulo tou kai gennise s' auton ton atthai. kai o atthai gennise ton nathan, kai o nathan gennise ton zabad, kai o zabad gennise ton eflal, kai o eflal gennise ton obid, kai

o obid gennise ton iiou, kai o iiou gennise ton azaria, kai o azarias gennise ton chelis, kai o chelis gennise ton eleasa, kai o eleasa gennise ton sisamai, kai o sisamai gennise ton salloum, kai o salloum gennise ton iekamia, kai o iekamias gennise ton elisama. kai oi gioi tou chaleb, tou adelfou tou ierameil, isan: o misa, o prototokos tou, pou itan o pateras tou zif kai oi gioi tou marisa, patera tou chebron. kai oi gioi tou chebron isan: o kore, kai o thapfoua, kai o rekem, kai o sema. kai o sema gennise ton raam, ton patera tou iorkoam kai o rekem gennise ton sammai. kai o gios tou sammai itan o maon kai o maon itan o pateras tou baith-sour. kai i gefa, i pallaki tou chaleb, gennise ton charran, kai ton mosa, kai ton gazez. kai o charran gennise ton gazez. kai oi gioi tou iadi isan: o regem, kai o iotham, kai o gisan, kai o felet, kai o gefa, kai o sagaf. i maaacha, i pallaki tou chaleb, gennise ton seber, kai ton thirchana. gennise akoma ton sagaf, patera tou madmanna, ton seba, patera tou machbina, kai patera tou gabaa kai i thugatera tou chaleb itan i achsa. autoi isan oi gioi tou chaleb, tou giou tou or, prototokou tis efratha: o sobal, o pateras tis kiriath-iaheim, o salma, o pateras tou bithleem, o aref, o pateras tou baith-gader. kai ston sobal, ton patera tou kiriath-iaheim, eginan gios: o aroe, kai o asei-amenouchoth. kai oi suggeneies kiriath-iaheim isan oi iethrites, kai oi fouthites, kai oi soumathites, kai oi misraites. ap' autous bgikan oi sarathai, kai oi esthaolaioi. oi gioi tou salma isan: o bithleem, kai oi netofathites, oi ataroth tis oikogeneias ioab, kai oi zorites, to miso ton manachathiton, kai oi suggeneies ton grammateon, pou katoikousan stin iabis, oi thirathites, oi simeathites, kai oi souchatathites. autoi einai oi kenaioi, pou bgikan apo ton aimath, ton patera tis oikogeneias richab.

### 3

ki autoi isan oi gioi tou dabid, pou gennithikan s' auton sti chebron o prototokos, o amnon, apo tin achinoam tin iezraillitida o tritos, itan o abessalom, o gios tis maacha, thugateras tou thalmi, tou basilia tis gessour o tetartos, o adonias, o gios tis ageith o pemptos, o sefatias apo tin abital o ektos, o ithraam, apo ti gunaika tou aigla. sti chebron gennithikan exi kai basileuse ekei epta chronia kai exi mines stin ierousalim, omos, basileuse 33 chronia. ki autoi einai pou gennithikan s' auton stin ierousalim o samaa, kai o sobab, kai o nathan, kai o solomontas, tesseris, apo ti bith-sabee, ti thugatera tou ammiil kai o iebar, kai o elisama, kai o elifalet, kai o noga, kai o nefeg, kai o iafia, kai o elisama, kai o eliada, kai o



elifelet, ennia oloi oi gioi tou dabid, ektos ton gion ton pallakon, kai i thamar i adelfi tous. kai gios tou solomonta itan o roboam, gios tou o abia, gios tou o asa, gios tou o iosafat, gios tou o ioram, gios tou o ochozias, gios tou o ioas, gios tou o amasias, gios tou o azarias, gios tou o iotham, gios tou o achaz, gios tou o ezebias, gios tou o manassis, gios tou o ammon, gios tou o iosias. kai oi gioi tou iosia isan: o prototokos tou o ioanan o deuterios, o ioakeim o tritos, o sedekias o tetartos, o salouloum. kai oi gioi tou ioakeim isan: o iechnias o gios tou, o sedekias o gios tou. oi gioi tou iechnia isan: o aseir, o salathiil o gios tou, kai o malchiram, kai o fedaias, kai o senasar, o iekamias, o osama, kai o nedabias. oi gioi tou fedaia isan: o zorobabel, kai o simeï kai oi gioi tou zorobale o mesoulam, kai o ananias, kai i selomeith, i adelfi tous kai o assouba, kai o oil, kai o barachias, kai o asadias, kai o iousab-esed, pente. kai oi gioi tou anania isan: o felatias, kai o iesaias oi gioi tou refaia, oi gioi tou arnan, oi gioi tou obadia, oi gioi tou sechania. kai oi gioi tou sechania isan: o semaias kai oi gioi tou semaias isan: o chattous, kai o igeal, kai o barias, kai o nearias, kai o safat, exi. kai oi gioi tou nearia isan: o elioinai, kai o ezebias, kai o azrikam, treis. kai oi gioi tou elioinai isan: o odaïas, kai o eliasaib, kai o felaias, kai o akkoub, kai o ioanan, kai o dalaïas, kai o anani, epta.

#### 4

oi gioi tou iouda isan: o fares, o esron, kai o charmi, kai o or, kai o sobal. kai o reaia, o gios tou sobal, gennise ton iaath kai o iaath gennise ton achoumai, kai ton laad. autes einai oi suggeneies ton sarathiton. kai autoi isan oi gioi tou patera itam: o iezrael, kai o iesma, kai o iedbas kai to onoma tis adelfis tous itan asel-elfoni kai o fanouil, o pateras tou gedor, kai o eser, o pateras tou chousa. autoi isan oi gioi tou or, tou prototokou tou efratha, tou patera tou bithleem. kai o aschor, o pateras tou thekoue, eiche duo gunaikes, tin ela, kai ti naara. kai i men naara gennise s' auton ton nachouzam, kai ton efer, kai ton thaimani, kai ton achastari. autoi isan oi gioi tis naara. kai oi gioi tis ela isan: o sereth, kai o iesoar, kai o ethnan. kai o kos gennise ton anoub, kai ton sobiba, kai tis suggeneies tou acharil, tou giou tou aroum. kai o iabis itan endoxoteros ap' oti oi adelfoi tou kai i mitera tou apokalese to onoma tou iabis, legontas: epeidi ton gennisa me lupi. kai o iabis epikalestike ton theo tou israil, legontas: eithe me eulogia na me eulogiseis, kai na aploseis ta oria mou, kai to cheri sou na einai mazi mou, kai na me fulatteis apo kako, oste na mi echo lupi! kai o theos charise s' auton osa zitise. kai o che-

loub, o adelfos tou soua, gennise ton mecheir autos itan o pateras tou esthon. kai o esthon gennise ton baith-rafa, kai ton fasea, kai ton thechinna, ton patera tis polis naas autoi einai oi andres richa. kai oi gioi tou kenez isan: o gothoniil, kai o seraias kai oi gioi tou gothoniil, isan o athath. kai o menonothai gennise ton ofra kai o seraias gennise ton ioab, ton patera tis koiladas ton techniton epeidi, isan technites. kai oi gioi tou chaleb, tou giou tou iefonni isan: o irou, o ila, kai o naam kai oi gioi tou ila isan: o kenez. kai oi gioi tou ialeleil isan: o zif kai o zifa, o thiria, kai o asareil. kai oi gioi tou ezra isan: o iether, kai o mered, kai o efer, kai o ialon kai i gunaika tou mered gennise ton mariam, kai ton samai, kai ton iesba, ton patera tou esthemoa. kai i alli gunaika tou, i ioudaia, gennise ton iered, ton patera tou gedor, kai ton eber, ton patera tou sicho, kai ton iekouthiil, ton patera tou zanoa. ki autoi einai oi gioi tis bithias, tis thugateras tou farao, pou pire o mered. kai oi gioi tis gunaikas tou, tis odias, tis adelfis tou nacham, patera tou keila tou garmiti, kai tou esthemoa tou maachathiti. kai oi gioi tou simon isan: o amnon, kai o rinna, o ben-anan, kai o thilon. kai oi gioi tou iesei isan: o zocheth, kai o ben-zocheth. oi gioi tou sila, tou giou tou iouda, isan: o ir, o pateras tou licha, kai o laada, o pateras tou marisa, kai oi suggeneies tis oikogeneias ton ergazomenon ti busso, tis oikogeneias tou asbea, kai o iokeim, kai oi andres tou chaziba, kai o ioas, kai o saraf, pou despozan ston moab, kai o iasoubi-lechem. omos, auta einai archaia pragmata. autoi isan oi agegioplastes, kai autoi pou katoikousan sti netaim kai sti gedira ekei katoikousan mazi me ton basilia, gia tis ergasies tou. oi gioi tou sumeon isan: o nemouil, kai o iamein, o iareib, o zera, kai o saoul o salloum, o gios tou, o mibsam, o gios tou, o misma, o gios tou. kai oi gioi tou misma, o amouil, o gios tou, o zakchour, o gios tou, o simeï, o gios tou. kai o simeï gennise 16 gious, kai exi thugateres oi adelfoi tou, omos, den eichan pollous gious oute pol-laplasiasitikan oles oi suggeneies tous, opos ton gion tou iouda. kai katoikisan sti birsabee, kai sti molada, kai stin asar-soual, kai sti balla, kai stin asem, kai sti tholad, kai sti baithouil, kai stin orma, kai sti siklag, kai sti baith-marchaboth, kai stin asar-sousim, kai sti baith-birei, kai sti saaraeim. autas isan oi poleis tous mechri ti basileia tou dabid. kai oi komopoleis tous isan: i itam, kai i aein, i rimmon, kai i thoehen, kai i asan, pente poleis kai oles oi komopoleis tous, pou isan ologura ap' autes tis poleis, mechri ti baal. autoi isan oi topoï tis katoikias tous, kai i diairesi tous kata genees. kai o mesobab, kai o iamlich, kai o iosia, o gios tou amasia, kai o ioil, kai o iiou, o gios tou iosibia, giou

tou seraia, giou tou asil, kai o elioinai, kai o iaakoba, kai o iesochaia, kai o asaia, kai o adil, kai o iesimiil, kai o benaia, kai o ziza, o gios tou sifei, giou tou allon, giou tou iedaia, giou tou simri, giou tou semaia autoi pou anafertikian onomastika isan archontes stis suggeneies tous kai i oikogeneia tou patera tous auxithike se plithos. kai pigan mechri tin eisodo gedor, pros anatolas tis koiladas, gia na anazitisoun boski ta kopadia tous kai brian boski pachia kai kali, kai i gi itan euruchori, kai isuchi, kai eiriniki epeidi, autoi pou allote katoikousan ekei, isan apo ton cham. ki autoi, pou isan grammenoi onomastika, irthan stis imeres tou ezekia, tou basilia tou iouda, kai pataxan tis skines tous, kai tous minaiou pou brethikan ekei, kai tous afanisan mechri simera, kai katoikisan anti gi' autous epeidi, ekei upirche boski gia ta kopadia tous. kai ap' autous, tous gious tou sumeon, 500 andres pigan sto bouno sieir, echontas epikefalas tous ton felatia, kai ton neoria, kai ton refaia, kai ton ozil, tous gious tou iesei kai pataxan to upoloipo ton amalikiton, pou eiche diasothei, kai katoikisan ekei mechri simera.

## 5

kai oi gioi tou roubin, tou prototokou tou israil, (epeidi, autos itan o prototokos omos, epeidi molune tin koiti tou patera tou, ta prototokia tou dothikan stous gious tou iosif, giou tou israil omos, ochi gia na echei ta prototokia os pros ti genealogia epeidi, o ioudas uperischuse perissotero apo tous adelfous tou, oste ap' auton na bgei o igoumenos ta prototokia, omos, isan tou iosif) oi gioi tou roubin, tou prototokou tou israil, isan: o anoch, kai o fallou, o esron, kai o charmi. oi gioi tou ioil isan: o semaia, o gios tou, o gog, o gios tou, o sime, o gios tou, o micha, o gios tou, o reaia, o gios tou, o baal, o gios tou, o beira, o gios tou, pou ton metoikise o thelgath-felnasar, o basiliat tis assurias autos itan o archigos ton roubiniton. kai ton adelfon tou, sumfona me tis suggeneies tous, otan aparithmithike i genealogia ton geneon tous, oi archigo isan: o ieil, kai o zacharias, kai o bela, o gios tou azaz, giou tou sema, giou tou ioil autos katoikise stin aroir, kai mechri ti nebo kai ti baal-meon kai anatolika katoikise mechri tin eisodo tis erimou apo ton eufrazi potamo epeidi, ta ktini tous eichan plithunei sti gi galaad. kai stis imeres tou saoul ekanan polemo enantia stous agarinous, pou epesan me to cheri tous kai katoikisan stis skines tous se oloklro to anatoliko meros tis galaad. kai oi gioi tou gad katoikisan apenanti tous, sti gi tis basan mechri ti salcha o ioil, o archigos tous, kai o safam, o deuterios, kai o ianai, kai o safat, sti basan. kai oi adelfoi tous apo tin oikogeneia ton

pateron tous isan: o michail, kai o mesoulam, kai o seba, kai o iorai, kai o iachan, kai o zie, kai o eber, epta. autoi einai oi gioi tou abichail, tou giou tou ouri, tou giou tou iaroa, tou giou tou galaad, tou giou tou michail, tou giou tou iesia, giou tou iado, giou tou bouz. o achi, o gios tou abdiil, giou tou gouni, itan o archigos tis oikogeneias ton pateron tous. kai katoikisan sti galaad, sti basan, kai stis komopoleis tis, kai se ola ta perichora tis saron, mechri ta sunora tous. oloi autoi aparithmithikan sumfona me ti genealogia tous stis imeres tou iotham, tou basilia tou iouda, kai stis imeres tou ieroboam, tou basilia tou israil. oi gioi tou roubin, kai oi gadites, kai to miso tis fulis tou manassi, apo tous dunatous, andres pou fernoun aspidia kai machaira, kai tentonoun toxo, kai gunnasmenoi se polemo, isan 44.760, pou ebgainan se polemo. kai ekanan polemo enantia stous agarinous, kai tous ietouraiou, kai tous nafisaious, kai tous nodabaious. kai boithithikan enantion tous, kai oi agarinoi paradothikan sta cheria tous, kai oloi osoi isan mazi tous epeidi, mesa sti machi boisan ston theo, kai tous eisakouse, epeidi elpisan s' auton. kai aichmalotisan ta ktini tous, tis kamiles tous 50.000, kai probata 250.000, kai gaidouria 2.000, kai psuches anthron 100.000. epeidi, polloi epesan thanatomenoi, gia ton logo oti o polempos itan apo ton theo. kai katoikisan anti gi' autous mechri ti metoikesia. kai oi gioi tis misis fulis tou manassi katoikise sti gi autoi auxithikan apo ti basan mechri ti baal-ermon, kai ti seneir, kai mechri tou bounou aermon.(38a) ki autoi isan oi archigo tis oikogeneias ton pateron tous: o efer, kai o iesei, kai o eliil, kai o azriil, kai o ieremias, kai o odouias, kai o iadil, andres dunatoi se ischu, andres onomastoi, archigo tis oikogeneias ton pateron tous. alla, stathikan parabates enantia ston theo ton pateron tous, kai porneusan piso apo allous theous ton laon tis gis, tous opoious o theos eiche afanisei apo mprosta tous. gi' auto, o theos tou israil diegeire to pneuma tou foul, tou basilia tis assurias, kai to pneuma tou thelgath-felnasar, tou basilia tis assurias, kai tous metoikise, tous roubinites, kai tous gadites, kai ti misi full tou manassi, kai tous efere stin ala, kai stin abor, kai stin ara, kai ston potamo gozan, mechri simera.

## 6

oi gioi tou leui isan: o girson, o kaath, kai o merari. kai oi gioi tou kaath isan: o amram, o isaar, o chebron, kai o ozil. kai oi gioi tou amram isan: o aaron, kai o mousis, kai i mariam. oi upoloipoi gioi tou aaron isan: o nadab, kai o abioud, o eleazar, kai o ithamar. o eleazar gennise ton finees, kai

o finees gennise ton abissoua, kai o abissoua gennise ton boukki, kai o boukki gennise ton ozi, kai o ozi gennise ton zeraia, kai o zeraias gennise ton meraioth, o meraioth gennise ton amaria, kai o amarias gennise ton achitob, kai o achitob gennise ton sadok, kai o sadok gennise ton achimaas, kai o achimaas gennise ton azaria, kai o azarias gennise ton ioanan, kai o ioanan gennise ton azaria, (autos einai pou ierateuse ston nao, ton opoio oikodomise o solomontas stin ierousalim) kai o azarias gennise ton amaria, kai o amarias gennise ton achitob, kai o achitob gennise ton sadok, kai o sadok gennise ton salloum, kai o salloum gennise ton chelkia, kai o chelkias gennise ton azaria, kai o azarias gennise ton seraia, kai o seraiaas gennise ton iosedek, kai o iosedek pige sti metoikesia, otan o kurios ekane na metoikistei o ioudas kai i ierousalim diamesou tou nabouchodonosora. oi gioi tou leui isan: o girsom, o kaath, kai o merari. ki auta einai ta onomata ton gion tou girsom: libni kai simei. kai oi gioi tou kaath isan: o amram, kai o isaar, kai o chebron, kai o oziil. oi gioi tou merari isan: o maali, kai o mousi. kai oi suggeneies ton leuiton, sumfona me tis patries tous, isan autes: tou girsom, o libni, o gios tou, o iaath, o gios tou, o zimma, o gios tou, o ioach, o gios tou, o iddo, o gios tou, o zera, o gios tou, o iethrai, o gios tou. oi gioi tou kaath isan: o amminadab, o gios tou, o kore, o gios tou, o aseir, o gios tou, o elkana, o gios tou, kai o ebiasaf, o gios tou, kai o aseir, o gios tou, o tachath, o gios tou, o ouriil, o gios tou, o ozias, o gios tou, kai o saoul, o gios tou. kai oi gioi tou elkana isan: o amasai, kai o achimoth. kai o elkana oi gioi tou elkana isan: o soufi, o gios tou, kai o nachath, o gios tou, o eliab, o gios tou, o ieroam, o gios tou, o elkana, o gios tou. kai oi gioi tou samouil isan: o basni, o prototokos, kai o abia. oi gioi tou merari isan: o maali, o libni, o gios tou, o simei, o gios tou, o ouza, o gios tou, o simaa, o gios tou, o aggia, o gios tou, o asaias, o gios tou. kai autoi einai ekeinoin pou o dabid katestise sto ergo tis mousikis tou oikou tou kuriou, afou i kibotos brike anapausi. kai upiretousan mprosta sti skini tou marturiou me psalmodies, mechris otou o solomontas oikodomise ton oiko tou kuriou stin ierousalim kai tote topothetithikan sto pouourgima tous, sumfona me tin taxi tous. ki autoi einai ekeinoin pou topothetithikan, mazi me ta paidia tous: apo tous gious ton kaathiton: o aiman, o psaltodos, gios tou ioil, giou tou samouil, giou tou elkana, giou tou ieroam, giou tou elilil, giou tou thoa, giou tou souf, giou tou elkana, giou tou maath, giou tou amasai, giou tou elkana, giou tou ioil, giou tou azaria, giou tou soфонia, giou tou tachath, giou tou aseir, giou tou ebi-

asaf, giou tou kore, giou tou isaar, giou tou kaath, giou tou leui, giou tou israil kai o adelfos tou asaf, pou stekotan dexia tou o asaf, o gios tou barachia, giou tou simea, giou tou michail, giou tou baasia, giou tou malchia, giou tou ethnei, giou tou zera, giou tou adaia, giou tou ethan, giou tou zimma, giou tou simei, giou tou iaath, giou tou girsom, giou tou leui kai oi adelfoi tous, oi gioi tou merari, pou isan apo aristera o ethan, o gios tou keisi, giou tou abdi, giou tou mallouch, giou tou asabia, giou tou amasia, giou tou chelkia, giou tou amsi, giou tou bani, giou tou sameir, giou tou maali, giou tou mousi, giou tou merari, giou tou leui kai oi adelfoi tous oi leuites, diorismenoi se oles tis upiresies tis skinis tou oikou tou theou. kai o aaron kai oi gioi tou thumiazan epano sto thusiastirio ton olokaumaton, kai epano sto thusiastirio tou thumiamatos, diorismenoi se oles tis ergasies tou agiou ton agion, kai sto na kanoun exileosi gia ton israil, sumfona me ola osa eiche prostaxe i mousis, o doulos tou theou. ki autoi einai oi gioi tou aaron: o eleazar, o gios tou, o finees, o gios tou, o abissoua, o gios tou, o boukki, o gios tou, o ozi, o gios tou, o zeraias, o gios tou, o meraioth, o gios tou, o amarias, o gios tou, o achitob, o gios tou, o sadok, o gios tou, o achimaas, o gios tou. ki autes isan oi katoikies tous, sumfona me tis komopoleis tous sta sunora tous, ton gion tou aaron, apo ti suggeneia ton kaathiton epaidi, s' autous epese o kliros kai edosan s' autous ti chebron sti gi tou iouda, kai ta perichora tis ologura ap' auti. ta chorafia, omos, tis polis, kai tis komopoleis tis, ta edosan ston chaleb, ton giou tou iefonni. kai stous gious tou aaron edosan tis poleis tou iouda, ti chebron, tin poli tou katafugiou, kai ti libna kai ta perichora tis, kai tin iatheir, kai tin esthemoa kai ta perichora tis, kai tin ilon kai ta perichora tis, ti debeir, kai ta perichora tis, kai tin asan kai ta perichora tis, kai ti baith-semes kai ta perichora tis, kai apo ti fuli tou beniamin, ti gabaa kai ta perichora tis, kai tin alemeth kai ta perichora tis, kai tin anathoth kai ta perichora tis oles oi poleis tous, sumfona me tis suggeneies tous, isan 13. kai stous gious tou kaath, autous pou enapemeinan, dothikan sumfona me kliro apo ti suggeneia kathe fulis, kai apo ti misi fuli tou manassi, deka poleis. kai stous gious tou girsom, sumfona me tis suggeneies tous, apo ti fuli tou issachar, kai apo ti fuli tou asir, kai apo ti fuli tou nefthali, kai apo ti fuli tou manassi sti basan, 13 poleis. stous gious tou merari, sumfona me tis suggeneies tous, dothikan me kliro apo ti fuli tou roubin, kai apo ti fuli tou gad, kai apo ti fuli tou zaboulon, 12 poleis. kai oi gioi israil edosan stous leuites autes tis poleis kai ta perichora tous. kai edosan sumfona me kliro, apo ti fuli ton gion tou

iouda, kai apo ti fuli ton gion tou sumeon, kai apo ti fuli ton gion tou beniamin, autes tis poleis, pou onomastikan sumfona me ta onomata tous. kai oi suggeneies ton gion tou kaath piran poleis ton sunoron tous apo ti fuli tou efraim. kai tous edosan tis poleis tou katafugiou, ti suchem, kai ta perichora tis, sto bouno efraim, kai ti gezer kai ta perichora tis, kai tin iokmeam kai ta perichora tis, kai ti baith-oron kai ta perichora tis, kai tin aialon kai ta perichora tis, kai ti gath-rimmon kai ta perichora tis kai apo ti misi fuli tou manassi, tin anir kai ta perichora tis, kai ti bileam kai ta perichora tis autes tis edosan stis suggeneies auton pou enape-meinan apo tous gious tou kaath. stous gious tou girsom edosan, apo ti suggeneia tis misis fulis tou manassi, ti golan sti basan kai ta perichora tis, kai tin astaroth kai ta perichora tis kai apo ti fuli tou issachar, tin kedes kai ta perichora tis, ti dabrath kai ta perichora tis, kai ti ramoth kai ta perichora tis, kai tin aneim kai ta perichora tis kai apo ti fuli tou asir, ti masal kai ta perichora tis, kai tin abdon kai ta perichora tis, kai ti choukok kai ta perichora tis, kai ti reob kai ta perichora tis kai apo ti fuli tou nefthali, tin kedes sti galilaia kai ta perichora tis, kai tin am-mon kai ta perichora tis, kai tin kiriathaim kai ta perichora tis. stous gious tou merari, autous pou enapemeinan, edosan, apo ti fuli tou zaboulon, ti rimmon kai ta perichora tis, ti thabor kai ta perichora tis kai stin antipera pleura tou iordani, konta stin iericho, pros anatolas tou iordani, edosan, apo ti fuli tou roubin, ti bosor stin erimo kai ta perichora tis, kai tin iasa kai ta perichora tis, kai tin kedimoth kai ta perichora tis, kai ti mifaath kai ta perichora tis kai apo ti fuli tou gad, ti ramoth sti galaad kai ta perichora tis, kai ti machanaim kai ta perichora tis, kai tin esebon kai ta perichora tis, kai tin iazir kai ta perichora tis.

7

kai oi gioi tou issachar isan: o thola, kai o foua, o iasoub, kai o simbron, tesseris. kai oi gioi tou thola isan: o ozi, kai o refaia, kai o ieruil, kai o iamai, kai o iebsam, kai o semouil, archigoi tis oikogeneias ton pateron tous ston thola, ischuroi se dunami stis genees tous o arithmos tous itan, stis imeres tou dabid, 22.600. kai oi gioi tou ozi isan: o izraias kai oi gioi tou izraia isan: o michail, kai o obadia, kai o ioil, kai o iesia, pente, oloi tous archigoi. kai mazi tous, sumfona me tis genees tous, analoga me tis patrikes tous oikogeneies, isan tagmata pou paratassontan se polemo 36.000 andres epeidi, eichan apok-tisei polles gunaikes kai gious. kai oi adelfoi tous, anamesa se oles tis oikogeneies tou issachar, oi ischuroi se dunami, oloi ekeinoi

pou aparithmithikan sumfona me tis genealogies tous, isan 87.000. oi gioi tou beniamin isan: o bela, kai o becher, kai o iediail, treis. kai oi gioi tou bela isan: o esbon, kai o ozi, kai o ozil, kai o ierimoth, kai o iri, pente, archigoi ton patrikon oikogeneion, ischuroi me dunami, pou aparithmithikan sumfona me tis genealogies tous, isan 22.034. kai oi gioi tou becher isan: o zemira, kai o ioas, kai o eliezer, kai o elioinai, kai o amri, kai o ierimoth, kai o abia, kai o anathoth, kai o alameth oloi autoi isan oi gioi tou becher. kai i genealogiki tous aparithmisi, sumfona me tis genees tous, itan 22.200, archigoi ton patrikon tous oikogeneion, ischuroi se dunami. kai oi gioi tou iediail isan: o balaan kai oi gioi tou balaan isan: o ieous, kai o beniamin, kai o echoud, kai o chanaana, kai o zithan, kai o tharseis, kai o achissar oloi autoi oi gioi tou iediail, archigoi patrion, ischuroi se dunami, isan 17.200, pou mporousan na ek-strateusoun se polemo. kai o soufim, kai o oupim, oi gioi tou ir kai oi gioi tou achir, o ousim. oi gioi tou nefthali isan: o iasiil, kai o gouni, kai o ieser, kai o salloum, oi gioi tis ballas. oi gioi tou manassi isan: o as-riil, pou gennise i gunaika tou (eno, i pallaki tou, i suria, gennise ton macheir, ton patera tou galaad kai o macheir pire gia gunaika tin adelfi tou oupim kai tou soufim kai to onoma tis adelfis tous itan maacha). kai to onoma tou deuterou itan salpaad kai o sal-paad gennise thugateres. kai i machaa, i gunaika tou macheir, gennise gio, kai apokalese to onoma tou fares kai to onoma tou adelfou tou itan sares kai oi gioi tou isan o oulam, kai o rakem. kai oi gioi tou oulam isan o bedan. autoi isan oi gioi tou galaad, giou tou macheir, giou tou manassi. kai i adelfi tou i ammoleketh gennise ton isoud, kai ton abiezer, kai ton maala. kai oi gioi tou semida isan: o achian, kai o suchem, kai o likichi, kai o aniam. kai oi gioi tou efraim isan: o southala, kai o beres, o gios tou, kai o tachath, o gios tou, kai o eleada, o gios tou, kai o tachath, o gios tou, kai o zabad, o gios tou, kai o southala, o gios tou, kai o eser, kai o elead kai tous thanatossan oi andres tis gath, pou gennithikan s' ekeinton ton topo, epeidi katebikan na paroun ta ktini tous. kai o efraim, o pateras tous, penthise polles imeres, kai irthan oi adelfoi tou gia na ton parigorisoun. usterá, mpike mesa sti gunaika tou, i opoia sunelabe kai gennise gio kai apokalese to onoma tou beria, epeidi gen-nithike se sumfora, pou sunebike stin oiko-geneia tou. (kai i thugatera tou itan i sera, i opoia oikodomise ti baith-oron, tin kato kai tin ano, kai tin ouzen-seera). kai o refa itan o gios tou, kai o resef kai o thela, oi gioi tou, kai o tachan, o gios tou, o laadan, o gios tou, o ammioud, o gios tou, o elisama, o gios tou, o naui, o gios tou, o iisous, o

gios tou. kai oi idioktisies tous kai oi katoikies tous isan: i baithil kai oi komopoleis tis, kai pros ta anatolika itan i naaran, kai pros ta dutika i gezer, kai oi komopoleis tis, kai i suchem, kai oi komopoleis tis, mechri ti gaza kai tis komopoleis tis kai, sta sunora ton gion tou manassi, isan: i baith-san kai oi komopoleis tis, i thaanach kai oi komopoleis tis, i megiddo kai oi komopoleis tis, i dor kai oi komopoleis tis. s' autes katoikousan oi gioi tou iosif, giou tou israil. oi gioi tou asir isan: o iemna, kai o iessoua, kai o iessouai, kai o beria, kai i sera, i adelfi tous. kai oi gioi tou beria isan: o eber, kai o malchiil, pou einai o pateras tou birzabith. kai o eber gennise ton iaflit, kai ton somir, kai ton chotham, kai ti soua, tin adelfi tous. kai oi gioi tou iaflit isan: o fasach, kai o bimal, kai o asouath autoi einai oi gioi tou iaflit. kai oi gioi tou somir isan: o achi, kai o roga, o iechouba, kai o aram. kai oi gioi tou elem, tou adelfou tou, isan: o sofa, kai o iemna, kai o sellis, kai o amal. oi gioi tou sofa isan: o soua, kai o arnefer, kai o sogal, kai o beri, kai o iemra, o bosor, kai o od, kai o samma, kai o selisa, kai o ithran, kai o beira. kai oi gioi tou iether isan: o iefonni, kai o fispas, kai o ara. kai oi gioi tou oulla isan: o arach, kai o anil, kai o risia. oloi autoi isan oi gioi tou asir, archigoi patrikon oikogeneion, eklektoi, ischuroi se dunami, protoi archigoi. kai o arithmos tous, sumfona me ti genealogia tous, osoi isan axioi na paratachthoun se machi, isan 26.000 andres.

## 8

kai o beniamin gennise ton bela, ton prototoko tou, ton asbil, ton deutero, kai ton aara, ton trito, ton noa, ton tetarto, kai ton rafa, ton pempto. kai oi gioi tou bela isan: o addar, kai o gira, kai o abioud, kai o abissoua, kai o naaman, kai o achoa, kai o gira, kai o sefoufan, kai o ouram. ki autoi einai oi gioi tou echoud, pou isan archigoi patrimon, s' ekeinous pou katoikousan ti gabaa, kai eichan metoikistei sti manachath kai o naaman, kai o achia, kai o gira, pou tous metoikise, kai gennise ton ouza kai ton achioud. kai o saaraim gennise gious sti gi tou moab, afou apebale tin ousim kai ti baara, tis gunaikes tou kai gennise apo tin odes, ti gunaika tou, ton iobab, kai ton sibia, kai ton misa, kai ton malcham, kai ton ieous, kai ton sachie, kai ton mirma autoi isan oi gioi tou, archigoi patrimon. kai apo tin ousim eiche gennisei ton abitob, kai ton elfaal. kai oi gioi tou elfaal isan: o eber, kai o misaam, kai o samer, pou oikodomise tin ono, kai ti lod kai tis komopoleis tis kai o beria, kai o sema, autoi isan archigoi patrimon s' ekeinous pou katoikousan tin aialon autoi edioxan tous katoikous tis gath kai o achio,

o sasak, kai o ieremoth, kai o zebadias, kai o arad, kai o ader, kai o michail, kai o iespa, kai o iocha, oi gioi tou beria kai o zebadias, kai o mesoullam, kai o ezeki, kai o eber, o ismerai, kai o iezlia, kai o iobab, oi gioi tou elfaal kai o iakeim, kai o zichri, kai o zabdi, kai o eliinai, kai o zilthai, kai o elil, kai o adaias, kai o beraia, kai o simrath, oi gioi tou sema kai o iesfan, kai o eber, kai o elil, kai o abdon, kai o zichri, kai o anan, kai o ananias, kai o elam, kai o anthothia, kai o iefedia, kai o fanouil, oi gioi tou sasak kai o samserai, kai o searia, kai o gotholia, kai o ierasia, kai o ilia, kai o zichri, oi gioi tou ieroam. autoi isan archigoi patrimon, archigoi sumfona me tis genees tous. autoi katoikisan stin ierousalim. sti gabaaon katoikise o pateras gabaaon, kai ton onoma tis gunaikas tou itan maacha kai o prototokos gious tou itan o abdon, epeita o sour, kai o keis, kai o baal, kai o nadab, kai o gedor, kai o achio, kai o zacher, kai o mikloth, autos pou gennise ton simea. ki autoi akoma katoikisan mazi me tous adelfous tous stin ierousalim, apenanti apo ta adelfia tous. kai o nir gennise ton keis, kai o keis gennise ton saoul, kai o saoul gennise ton ionathan, kai ton malchi-soue, kai ton abinadab, kai ton es-baal. kai o gios tou ionathan itan o merib-baal kai o merib-baal gennise ton micha, kai oi gioi tou micha isan: o fithon, kai o melech, kai o tharea, kai o achaz. kai o achaz gennise ton ioada kai o ioada gennise ton alemeth, kai ton azmabeth, kai ton zimbril kai o zimbril gennise ton mosa kai o mosa gennise ton binea o rafa, o gios tou o eleasa, o gios tou. kai o asil eiche exi gious, ta onomata ton opoion einai tauta: o azrikam, o bocherou, kai o ismail, kai o searia, kai o obadia, kai o anan oloi autoi isan oi gioi tou asil. kai oi gioi tou isek tou adelfou tou isan: o oulam, o prototokos tou, o ieous, o deuteros, kai o elifelet, o tritos. kai oi gioi tou oulam isan andres ischuroi se dunami, pou tentonan toxo, kai pou eichan pollous gious, kai gious ton gion, 150 oloi autoi isan apo tous gious tou beniamin.

## 9

etsi, ololokiros o israil aparithmihike kata genealogies kai, destes, einai grammenoi sto biblio ton basiladon tou israil kai tou iouda. alla, metoikistikan sti babulona exaitias ton anomion tous. kai oi protoi katoikoi, pou isan stis idioktisies tous, stis poleis tous, isan oi israilites, oi iereis, oi leutes, kai oi nethineim. kai stin ierousalim katoikisan apo tous gious tou iouda, kai apo tous gious tou beniamin, kai apo tous gious tou efram, kai tou manassi, o gouthai, o gios tou ammioud, giou tou amri, giou tou imri, giou tou bani, apo tous gious tou fares, giou tou

iouda. kai apo tous silonites, o asaia o protokos, kai oi gioi tou. kai apo tous gious tou zera, o ieouil, kai oi adelfoi tous, 690. kai apo tous gious tou beniamin, o sallou, o gios tou mesoullam, giou tou odouia, giou tou asenoua, kai o iebnia, o gios tou ieroam, kai o ila, o gios tou ozi, giou tou michri, kai o mesoullam, gios tou sefatia, giou tou ragouil, giou tou ibnia kai oi adelfoi tous, sumfona me tis genees tous, 956 oloi autoi oi andres isan archigoi patrion, sumfona me tis patrikes tous oikogeneies. kai apo tous iereis, o iedaia, kai o ioiareib, kai o iachein, kai o azarias, o gios tou chelkia, giou tou mesoullam, giou tou sadok, giou tou meraioth, giou tou achitob, archontas tou oikou tou theou kai o adaia, o gios tou ieroam, giou tou paschor, giou tou malchiou, kai o maasai, o gios tou adil, giou tou iazira, giou tou mesoullam, giou tou mesillemith, giou tou immir kai oi adelfoi tous, oi archigoi ton patrikon tous oikogeneion, 1.760, ischuroi me dunami, axioi gia to ergo tis upiresias tou oikou tou kuriou. kai apo tous leuites, o semaias, o gios tou assoub, giou tou azrikam, giou tou asabia, apo tous gious tou merari kai o bakbakar, o eres, kai o galal, kai o matthanias, o gios tou micha, giou tou zichri, giou tou asaf kai o obadia, o gios tou semaias, giou tou galal, giou tou iedouthoun, kai o barachias, o gios tou asa, giou tou elkana, autos pou katoikise stis komopoleis ton netofathiton. kai oi thuroroi isan: o salloum, kai o akkoub, kai o talmon, kai o achiman, kai oi adelfoi tous o salloum itan o archontas autoi isan mechri tora stin puli tou basilia, pros ta anatolia, thuroroi kata tagmata ton gion tou leui. kai o salloum, o gios tou kori, giou tou ebiasaf, giou tou kore, kai oi adelfoi tou, apo tin oikogeneia tou patera tou, oi korites, isan upeuthunoi gia to ergo tis upiresias, fulakes ton pulon tis skinis kai oi pateres tous, sto stratopedo tou kuriou, isan fulakes tis eisodou. kai o fineas, o gios tou eleazar, mazi me ton opoio itan o kuros, itan allote archontas epano s' autous. o zacharias, o gios tou meselemia itan puloros tis thuras tis skinis tou marturiou. oloi autoi pou isan eklegmenoi gia na einai puloroi ton thuron, isan 212 autoi isan aparithmimeno, sumfona me genealogies stis komopoleis tous, pou o dabid kai o samouil, autos pou eblepe, tous eichan balei sto upourgima tous. ki autoi kai oi gioi tous eichan tin epistasia ton pulon tou oikou tou kuriou, tou oikou tis skinis, gia na fulattoun. oi puloroi isan pros tin kateuthunsi ton tessaron anemon, pros anatolas, pros dusmas, pros borran, kai pros noton. kai oi adelfoi tous, pou isan stis komopoleis tous, eprepe na erchontai ana epta imeres stous diorismenous kairous, mazi m' autous. epeidi, autoi oi leuites, oi tessaris archipuloroi, emenan sto

upourgima tous, kai eichan tin epiblepsi ton oikimaton kai ton thisauron tou oikou tou theou. kai dianuchtereun guro apo ton oiko tou theou, epeidi i fulaxi itan sti diki tous epiblepsi, ki autoi eprepe na ton anoigoun kathe prino. kai merikoi ap' autous eichan tin epiblepsi ton leitourgikon skeuon, epeidi metrimena ta efernan mesa kai metrimena ta ebagan exo. ap' autous, akoma, isan diorismenoi gia ta alla skeui, kai gia ola ta skeui ton ieron, kai gia to simigdali, kai to krasi, kai to ladi, kai to thumiama, kai ta aromata. kai merikoi apo tous gious ton ieron kataskeuazan to aromatiko muro. kai o mattathias, autos apo tous leuites, o protokos, o salloum, tou koriti, eiche tin epiblepsi ton tiganizomenon pragmaton. kai alloi apo tous adelfous tous, apo tous gious ton kaathiton, isan gia tous artous tis prothesis, gia na tous etoimazoun ana sabbato. kai ap' autous isan oi psaltodoi, archigoi ton patrion ton leuiton, pou emenan sta oikimata eleutheroi epeidi, enascholount ston ergo auto imera kai nuchta. autoi isan oi archigoi ton patrion ton leuiton, sumfona me tis genees tous autoi oi archigoi katoikousan stin ierusalim. kai sti gabaon katoikise o pateras gabaon, o iechiil, kai to onoma tis gunaikas tou itan maacha kai o protokos gios tou itan o abdon, epeita o sour, kai o keis, kai o baal, kai o nir, kai o nadab, kai o gedor, kai o achio, kai o zacharias, kai o mikloth kai o mikloth gennise ton simeam. ki autoi akoma katoikisan mazi me tous adelfous tous stin ierusalim, apenanti apo tous adelfous tous. kai o nir gennise ton keis, kai o keis gennise ton saoul, kai o saoul gennise ton ionathan, kai ton melchi-soue, kai ton abinadab, kai ton es-baal. kai o gios tou ionathan itan o merib-baal kai o merib-baal gennise ton micha. kai oi gioi tou micha isan o fithon, kai o melech, kai o tharea, kai o achaz, autos pou gennise ton iara kai o iara gennise ton alemeth, kai ton azmabeth, kai ton zimabri kai o zimabri gennise ton mosa kai o mosa gennise ton binea kai o refaia itan gios tou eleasa, o gios tou o asil, o gios tou. kai o asil eiche exi gious, pou ta onomata tous einai touta: o azrikam, o bocherou, kai o ismail, kai o searia, kai o obadia, kai o anan autoi isan oi gioi tou asil.

## 10

oi de filistaioi polemousan enantia ston israil kai oi andres tou israil efugan mprosta apo tous filistaios, kai epesan foneumenoi sto bouno gelboue. kai kathos oi filistaioi eftasan piso apo ton saoul, kai piso apo tous gious tou, oi filistaioi pataxan ton ionathan, kai ton abinadab, kai ton malchi-soue, tous gious tou saoul. kai i machi barune enantia ston saoul, kai oi toxotes ton petuchan

kai pligothike apo tous toxotes. kai o saoul eipe ston oploforo tou: trabixe ti machaira sou, kai diaperase me m' auti, gia na mi erthoun autoi oi aperitmitoi kai me empaixon. omos, o oploforos tou den ithele epeidi, fobotan uperbolika. gi' auto, o saoul pire ti romfaia, kai epese epano tis. kai kathos o oploforos tou eide oti o saoul pethane, epese ki autos epano sti romfaia, kai pethane etsi pethane o saoul, kai oi treis gioi tou kai olokliri i oikogeneia tou pethane mazi. kai oloi oi andres tou israil, pou isan stin koilada, blepontas oti efeugan, kai oti o saoul kai oi gioi tou pethanan, egkateleipsan tote tis poleis tous, kai efugan kai kathos irthan oi filistaioi, katoikisan s' autes. kai tin epomeni imera, otan oi filistaioi irthan gia na xentusoun tous foneumenous, brian ton saoul kai tous gious tou pesmenous sto bouno gelboue. kai ton xentusan, kai piran to kefali tou, kai ta opla tou, kai ta esteilan sti gi ton filistaion, ologura, gia na didosoun tin aggelia sta eidola tous, kai ston lao. kai ta opla tou ta ekanan anathima ston oiko ton theon tous, kai karfosan to kefali tou ston nao tou dagon. kai otan oloi oi katoikoi tis iabeis-galaad akousan, ola osa oi filistaioi ekanan ston saoul, sikothikan oloi oi dunatoi andres, kai sikosan to soma tou saoul, kai ta somata ton gion tou, kai ta eferan stin iabeis, kai ethapsan ta kokala tous kato apo ti belanidia stin iabeis, kai nistepsan epta imeres. etsi pethane o saoul, exaitias tis anomias tou, pou anomise ston kurio, enantia ston logo tou kuriou, ton opoio den fulaxe ki akoma, epeidi zitise enan anthropo, pou na echei pneuma manteias, gia na rotisei, kai den rotise ton kurio gi' auto, ton thanatose, kai estrepsen ti basileia ston dabid, ton gio tou iessai.

## 11

tote, sugkentrothike olokliros o israil konta ston dabid sti chebron, legontas: des, kokalo sou eimaste kai sarka sou. akoma kai alote, otan o saoul basileue, esu isoun pou ebgages exo kai ebazes mesa ton israil kai se sena eiche pei o kurios o theos sou: esu tha poimaneis ton lao mou ton israil, ki esu tha eisai o igemonas epano ston lao mou ton israil. kai irthan oloi oi presbuteroi tou israil ston basilia sti chebron kai o dabid ekane sunthiki mazi tous sti chebron mprosta ston kurio kai echrisan ton dabid basilia epano ston israil, sumfona me ton logo tou kuriou, pou eiche ginei diamesou tou samouil. kai pigan, o dabid kai olokliros o israil, stin ierusalim, i opoia einai i iebous, opou isan oi iebousaioi, pou katoikousan ti gi. kai oi katoikoi tis iebous eipan ston dabid: den tha mpeis edo mesa. all' o dabid kurieuse to frourio sion, pou einai i poli tou dabid,

kai o dabid eipe: opoios pataxei protos tous iebousaious, tha einai archigos kai stratigos. kai protos anebike o ioab, o gios tis serouias, kai egine archigos. kai o dabid katoikise sto frourio gi' auto, tin onomasan poli tou dabid. kai oikodomise ologura tin poli, apo ti millo kai ologura kai o ioab episkeuase to upoloipo tis polis. kai o dabid prochorouse, eno megalunotan kai o kurios ton dunameon itan mazi tou. ki autoi isan oi archigoi ton ischuron, pou eiche o dabid, oi opoioi agonistikan mazi tou gia ti basileia tou, mazi me oloklirio ton israil, gia na ton kanoun basilia, sumfona me ton logo tou kuriou, pou eiche milisei gia ton israil. ki autos einai o arithmos ton ischuron, pou eiche o dabid: o iasobeam, o gios tou achmoni, o protos ton oplarchigon autos, seiontas ti logchi tou enantia se 300, tous thanatose mesa se mia machi. kai ustera ap' auton, o eleazar, o gios tou dodo, o achochitis, pou itan enas apo tous treis ischurons. autos itan mazi me ton dabid sti fas-dammeim, kai oi filistaioi sugkentrothikan ekei gia polemo, opou upirche ena meridio chorafiou gemato krithari kai o laos efuge mprosta apo tous filistaious. ki autoi stilothikan sto meson tou meridiou, kai to eleutherosan, kai pataxan tous filistaious kai o kurios ekane megali sotiria. katebikan akoma treis apo tous 30 archigous stin petra, pros ton dabid, sto spilaio odolam kai to stratopedo ton filistaion stratope-deue stin koilada rafaeim. kai o dabid itan tote sto ochuroma kai i froura ton filistaion tote itan sti bithleem. kai o dabid epithumise nero, kai eipe: poios tha mou edine na pio nero apo to pigadi tis bithleem, pou einai stin puli; kai oi treis, afou dieschisan to stratopedo ton filistaion, antlisan nero apo to pigadi tis bithleem, pou itan stin puli, kai afou to piran, to eferan ston dabid omos, o dabid den thelise na to piei, alla to ekane spondi ston kurio, legontas: mi genoito se mena apo ton theo mou na to kano auto! tha pio to aimo auton ton andron, pou exethesan ti zoi tous se kinduno; epeidi, me kinduno tis zois tous to eferan. gi' auto, den thelise na to piei. auta ekanan oi treis ischuroi. kai o abisai, o adelfos tou ioab, autos itan o protos apo tous treis ki autos, seiontas ti logchi tou enantia se 300, tous thanatose, kai apektise onoma anamesa stous treis. apo tous treis, itan o endoxoteros, perissotero apo tous duo, kai egine archigos tous den eftase omos tous treis protous. o benaias, o gios tou ioda, gios dunatou andra apo tin kabseil, pou ekane polla andragathimata, autos pataxe tous duo leontodeis andres tou moab autos, akoma, katebike kai pataxe ena liontari mesa se lakko, se imera chioniou autos, epipleon, pataxe ton aiguptio andra, enan andra megalou anastimatos, pente pichon kai sto cheri tou aiguptiou upirche mia

logchi san to anti tou ufanti kai katebike s' auton me rabdo, kai arpazontas ti logchi apo to cheri tou aiguptiou, ton thanatose me tin idia tou ti logchi auta ekane o benaias, o gios tou iodaie, kai apektise onoma anamesa stous treis ischurous deste, autos stathike endoxoteros apo tous 30, den eftase omos mechri tous treis protous kai o dabid ton diorise epikefalis ton doruforon tou. kai oi ischuroi ton strateumatou isan: o asail, o adelfos tou ioab, o elchanan, o gios tou dodo, apo ti bithleem, o sammoth o arouritis, o chelis o felonitis, o iras, o gios tou ikkis o thekoitis, o abiezer o anathothitis, o sibbechai o chousathitis, o ilai o achochitis, o maarai o netofathitis, o cheled, o gios tou baana, o netofathitis, o iththai, o gios tou ribai, apo ti gabaa ton gion tou beniamin, o benaias o pirathonitis, o ourai apo tis koilades gaas, o abiil o arbatitis, o azmabeth o baaroumitis, o eliaba o saalbonitis, oi gioi tou asim tou gizoniti, o ionathan, o gios tou sagi, o araritis, o achiam, o gios tou sachar, o araritis, o elifal, o gios tou our, o efer, o mechirathitis, o achia o felonitis, o esroe o karmilitis, o naarai, o gios tou esbai, o ioil, o adelfos tou nathan, o mibar, o gios tou agiri, o selek o ammonitis, o naarai o birothaios, o oploforos tou ioab, tou giou tis serouias, o iras o iethritis, o garib o iethritis, o ourias o chettaios, o zabad, o gios tou aalai, o adina, o gios tou siza tou roubiniti, archontas ton roubiniton, kai alloi 30 mazi tou, o anan, o gios tou maacha, kai o iosafat o mithnitis, o ozias o asterothitis, o sama kai o iechiil, oi gioi tou chothan tou aroiriti, o iediail, o gios tou simri, kai o iocha, o adelfos tou othisitis, o elil o maabitis, kai o ieribai, kai o iosauia, oi gioi tou elnaam, kai o iethema o moabitis, o elil, kai o obid, kai o iasiil o mesobaitis.

## 12

ki autoi einai pou irthan ston dabid sti siklag, eno itan akoma kleismenos apo to prosopo tou saoul, tou giou tou keis, ki autoi isan apo tous ischurous, pou ton boithousan se polemo, oplismenoi me toxa, pou metacheirizontan kai to dexi kai to aristero tous cheri sto na toxououn petres, kai beli, me to toxo, oi opoiou isan apo ta adelfia tou saoul, apo ton beniamin o archigos o achiezer, epeita o ioas, gioi tou semaa tou gabaathiti kai o iezil kai o felet, gioi tou azmabeth kai o beracha, kai o iiau o anathothitis, kai o ismaia o gabaonitis, dunatos anamesa stous 30 kai epikefalis ton 30 kai o ieremias, kai o iaaziil, kai o ioanan, kai o iozabad o gedirothitis, o elouzaï, kai o ierimoth, kai o baalia, kai o semarias, kai o sefatias o arouftis, kai o elkana, kai o iesia, kai o azareil, kai o ioezer, kai o iasobeam,

oi korites, kai o ioila, kai o zebadias, oi gioi tou ieroam apo ti gedor. kai apo tous gaadites choristikan merikoi, kai irthan pros ton dabid sto ochuroma stin erimo, ischuroi se dunami, andres parataxis polemou, aspidoforoi kai logchoforoi, kai ta prosopa tous isan prosopa liontariou, kai os pros tin tachutita, san tis dorkades epano sta bouna o eser o archontas, o obadia o deuterios, o eliab o tritos, o mismana o tetartos, o ieremias o pemptos, o athai o ektos, o elil o ebdomos, o ioanan o ogdoos, o elzabad o enatos, o ieremias o dekatos, o machbanai o endekatos. autoi isan apo tous gious tou gad, archigoi tou stratou, o enas o mikrotoros epikefalis se 100, kai o megaluteros epikefalis se 1.000. autoi isan pou diabikan ton iordan ston proto mina, otan plimmurizei se oles tis ochthes tou kai diaskorpisan oλους tous katoikous ton koiladon, pros ta anatolika kai pros ta dutika. akoma, irthan apo tous gious tou beniamin kai tou iouda sto ochuroma pros ton dabid. kai o dabid bgike se sunantisi tous, kai apokrinomenos eipe s' autous: an ercheste se mena me eirini gia na me boithisete, i kardia mou tha einai enomeni me sas alla, an ercheste gia na me prodosete stous echthrous mou, eno den uparchei adikia sta cheria mou, o theos ton pateron mas as dei, kai as to elegxei. kai to pneuma perichuthike ston amasai, ton archonta ton 30, kai eipe: dikoi sou eimaste, dabid, kai mazi sou, gie tou iessai. eirini, eirini se sena, kai eirini stous boithous sou! epeidi, o theos se boithaei. tote, o dabid tous dechthike kai tous ekane archigous ton dunameon tou. kai apo ton manassi proschorisan ston dabid, otan irthe mazi me tous filistaios enantia ston saoul, gia na polemisei, omos den tous boithisan epeidi, oi igemones ton filistaion, afou ekanan symbouliao, ton edioxan, legontas: tha proschorisei ston saoul, ton kurio tou, me antallagma ta kefalia mas. eno poreuotan sti siklag, proschorisan s' auton apo ton manassi, o adna, kai o iozabad, kai o iediail, kai o michail, kai o iozabad, kai o eliou, kai o silthai, archigoi ton chiliadon tou manassi ki autoi boithisan ton dabid enantion ton liston epeidi, oloi isan ischuroi se dunami, kai eginan archigoi tou strateumatos. epeidi, tote, apo imera se imera erchontan ston dabid gia na ton boithisoun, mechris otou to stratopedo egine megalos, san stratedo theou. ki autoi einai oi arithmoi ton archigon, pou isan oplismenoi gia polemo, pou eichan erthei ston dabid sti chebron, gia na strepsoun s' auton ti basileia tou saoul, sumfona me ton logo tou kuriou. oi gioi tou iouda, aspidoforoi kai logchoforoi, 6.800, oplismenoi gia polemo. apo tous gious tou sumeon, ischuroi se dunami, gia polemo, 7.100. apo tous gious tou leui, 4.600. kai o iodaie itan



archigos ton aaroniton, kai mazi tou isan 3.700 kai o sadok, neos ischuros se dunami, kai apo tin oikogeneia tou patera tou, 22 archigoi. kai apo tous gious tou beniamin, adelfous tou saoul, 3.000 epeidi, mechri tote to megalutero meros ap' autous uperaspizotan tin oikogeneia tou saoul. kai apo tous gious tou efraim, 20.800 ischuroi se dunami, onomastoi andres tis oikogeneias ton pateron tous. kai apo ti misi fuli tou manassi, 18.000 pou onomastikan kai' onoma, gia narthoun na kanoun ton dabid basilia. kai apo tous gious tou issachar, andres suneto sti gnosi ton kairon, oste na gnorizoun ti eprepe na kanei o israil oi archigoi tous isan 200 kai oloi oi adelfoi tous kato apo ti diatagi tous. apo ton zaboulon osoi ebgainan se polemo, pou paratassontan se machi, me ola ta opla tou polemou, 50.000, machimoi apo parataxi, ochi me dipli kardia. kai apo ton nefthali, 1.000 archigoi, kai mazi tous aspidoforoi kai logchoforoi 37.000. kai apo tous danites, andres pou paratassontan se polemo, 28.600. kai apo ton asir, osoi ebgainan se polemo, machimoi apo parataxi, 40.000. kai apo tin periochi pera apo ton iordani apo tous roubinites, kai apo tous gadites. kai apo ti misi fuli tou manassi, me ola ta opla tou polemou gia machi, 120.000. oloi autoi oi andres oi polemistes, machimoi apo parataxi, irthan me pliri kardia sti chebron, gia na kanoun ton dabid basilia se ololiro ton israil ki akoma, ololiro to upoloipo tou israil itan mia kardia gia na kanoun ton dabid basilia. kai isan ekei me ton dabid treis imeres, trogontas kai pinontas epeidi, oi adelfoi tous eichan kanei etoimasia gi' autous. akoma, ki ekeinoi pou geitoneuon mazi tous, mechri ton issachar, kai ton zaboulon, kai ton nefthali, eferan trofes epano se gaidouria, ki epano se kamilos, ki epano se moularia, ki epano se bodia, trofes aleuriou, palathes sukon, kai stafides, kai krasi, kai ladi, kai bodia kai probata, se afthonia epeidi, upirche eufrosuni ston israil.

## 13

kai o dabid ekane sumboulio me tous chiliarchous kai tous ekatontarchous, kai olous tous archigous. kai o dabid eipe se ololiri ti sunaxi tou israil: an sas fainetai kalo, kai einai apo ton kurio ton tou mas, as steiloume pantou stous adelfous mas, pou echoun apomeinei se ololiri ti gi tou israil, kai mazi tous pros tous ierei kai tous leutes stis poleis tous kai ta perichora, gia na sunachthoun se mas kai as metaferoume se mas tin kiboto tou theou mas epeidi, den ti zitisame stis imeres tou saoul. kai ololiri i sunaxi eipan na kanoun etsi epeidi, to pragma itan aresto sta matia ololirou tou laou. tote, o dabid sugkentrose ololiro ton

israil, apo ti sichor tis aiguptou mechri tin eisodo tis aimath, gia na feroun tin kiboto tou theou apo tin kiriath-iaheim. kai anebike o dabid, kai ololiros o israil, sti baala, stin kiriath-iaheim tou iouda, gia na anebasei apo ekei tin kiboto tou kuriou tou theou, pou kathetai epano se cheroubeim, opou onomastike to onoma tou. kai anebasan tin kiboto tou theou epano se nea amaxa apo tin oikogeneia tou abinadab kai odigisan tin amaxa o ouza kai o achio. kai o dabid kai ololiros o israil epaizan mprosta ston theo, me oli ti dunami, kai me tragoudia, kai me kithares, kai me psaltiria, kai me tumpana, kai me kumbala, kai me salpigges. kai otan eftasan mechri to aloni tou cheidon, o ouza aplose to cheri tou, gia na kratisei tin kiboto epeidi, ta bodia tin eichan kounisei. kai exafthike o thumos tou kuriou enantia ston ouza, kai ton pataxe, epeidi aplose to cheri tou epano stin kiboto kai pethane ekei mprosta ston theo. kai o dabid lupithike, pou o kurios ekane chalamo epano ston ouza kai apokalese auto ton topo fares-ouza mechri auti tin imera. kai o dabid fobithike ton theo ekeini tin imera, legontas: pos tha fero konta mou tin kiboto tou theou! kai o dabid den metakinise tin kiboto pros ton eauto tou stin poli tou dabid, alla tin estrepse pros to spiti tou obidedom tou getthaiou. kai i kibotos tou theou kathise me tin oikogeneia tou obidedom to spiti tou treis mines. kai o kurios eulogise tin oikogeneia tou obidedom, kai ola osa eiche.

## 14

kai o cheiram, o basilias tis turou, esteile presbeutes ston dabid, kai kedrina xula, kai ktistes, kai xulourgous, gia na tou oikodomisoun ena palati. kai o dabid gnorise, oti o kurios ton eiche kanei basilia epano ston israil, epeidi i basileia tou upsothike se upsos, gia ton lao tou ton israil. ki akoma, o dabid pire gunaikes stin ierousalim kai o dabid gennise epipleon gious kai thugateres. ki auta einai ta onomata ton paidion, pou gennithikan s' auton stin ierousalim: o sammoua, kai o sobab, o nathan, kai o solomontas, kai o iebar, kai o elisoua, kai o elfalet, kai o noga, kai o nefeg, kai o iafia, kai o elisama, kai o beeliada, kai o elfalet. kai kathos oi filistaioi akousan oti o dabid christike basilias epano se ololiro ton israil, anebikan oloi oi filistaioi na zitisoun ton dabid. kai kathos o dabid to akouse, bgike enantion tous. kai oi filistaioi irthan kai diachuthikan stin koilada rafaeim. kai o dabid rotise ton theo, legontas: na anebo enantion ton filistaion; kai: tha tous paradoseis sto cheri mou; kai o kurios tou apantise: aneba epeidi, tha tous paradoso sto cheri sou. kai anebikan stin baal-feraseim ki ekei o dabid tous pataxe. tote, o dabid

eipe: o theos dieschise tous echthrous mou me to diko mou cheri, kathos diaschizontai ta nera gi'auto, apokalesan to onoma ekeinou tou topou baal-feraseim. kai ekei egkateleipsan tous theous tous kai o dabid prostaxe, kai tous katekapsan me fotia. kai oi filistaioi diachuthikan xana stin koilada gi' auto, o dabid xanarotise ton theo kai o theos tou eipe: mi anebei piso ap' autous alla, strepe ap' autous, kai pigaine enantion tous apenanti apo tis sukaminies. kai otan akouseis thorubo diabasis epano stis korufes ton sukaminion, tote tha bgeis se machi epeidi, mprosta sou tha bgei o theos, gia na pataxei to stratopedo ton filistaion. kai o dabid ekane opos ton eiche prostaxe i o theos kai pataxan to stratopedo ton filistaion apo ti gabaon mechri ti gezer. kai to onoma tou dabid bgike se olous tous topous kai o kurios efere fobo epano se ola ta ethni.

## 15

kai o dabid ekane gia ton eauto tou palatia stin poli tou dabid, kai etoimase enan topo gia tin kiboto tou theou, kai estise gi' auti mia skini. tote, o dabid eipe: tin kiboto tou theou den prepei na ti sikosoun para monon oi leutes epeidi, autous echei eklexei o kurios gia na sikonoun tin kiboto tou theou, kai na upiretoun s' auti, pan-tote. kai o dabid sugkentrose olokiro ton israil stin ierusalim, gia na anebasoun tin kiboto tou kuriou ston topo tis, pou eiche etoimasei gi' auti. kai o dabid sugkentrose tous gious tou aaron, kai tous leutes apo tous gious tou kaath, ton ouriil, ton archigo, kai tous adelfous tou, 120 apo tous gious tou merari, ton asaia, ton archigo, kai tous adelfous tou, 220 apo tous gious tou girsom, ton ioil, ton archigo, kai tous adelfous tou, 130 apo tous gious tou elisafan, ton semaia, ton archigo, kai tous adelfous tou, 200 apo tous gious tou chebron, ton eliil, ton archigo, kai tous adelfous tou, 80 apo tous gious tou oziil, ton amminadab, ton archigo, kai tous adelfous tou, 112. kai o dabid kalese ton sadok kai ton abiathar, tous iereis, kai tous leutes, ton ouriil, ton asaia, kai ton ioil, ton semaia, kai ton eliil, kai ton amminadab, kai tous eipe: eseis, oi archontes ton patron tou leuiton, agiasteite, eseis kai oi adelfoi sas, kai anebaste tin kiboto tou kuriou tou theou tou israil ston topo pou echo etoimasei gi' auti epeidi, mia pou eseis den ton kanate stin archi, o kurios o theos mas ekane se mas chalasma, epeidi den ton ziti-same sumfona me to diatagmeno. oi iereis, loipon, kai oi leutes agiastikan gia na anebasoun tin kiboto tou kuriou tou theou tou israil. kai oi gioi ton leuiton sikosan epano stous omous tin kiboto tou theou, me tous mochlous epano tous, opos eiche prostaxe

o mousis, sumfona me ton logo tou kuriou. kai o dabid eipe stous archigous ton leuiton, na baloun tous adelfous tous tous psaltodous me mousika organa, psaltiria kai kithares kai kumbala, gia na ichoun upsonontas foni me eufrosuni. kai oi leutes ebalan ton aiman, ton gio tou ioil kai apo tous adelfous tou, ton asaf, ton gio tou barachia kai apo tous gious tou merari, apo tous adelfous tous, ton ethan, ton gio tou keisaia kai mazi tous, tous deutereountes adelfous tous, ton zacharia, ton ben, kai ton iaaziil, kai ton semiramoth, kai ton iechiil, kai ton ounni, ton eliab, kai ton benaia, kai ton maasia, kai ton mat-tathia, kai ton elifeleou, kai ton mikneia, kai ton obid-edom, kai ton ieil, tous pulorou. etsi, oi psaltodoi, o aiman, o asaf, kai o aithan, kathoristikan gia na ichoun me chalkina kumbala kai o zacharias, kai o aziil, kai o semiramoth, kai o iechiil, kai o ounni, kai o eliab, kai o maasias, kai o benaia, me psaltiria se psiloteri melodia kai o mat-tathias, kai o elifeleou, kai o mikneias, kai o obid-edom, kai o ieil, kai o azazias, se seminit, gia na enischusoun ton tono. kai o chenanias itan o protos tragoudistis ton leuiton, pou kateuthune sto tragoudi, epeidi itan sunetos. kai o barachias kai o elkana isan puloroi tis kibotou. kai o sebanias, kai o iosafat, kai o nathanail, kai o amasai, kai o zacharias, kai o benaia, kai o eliezor, oi iereis, salpizan me tis salpigges mprosta apo tin kiboto tou theou kai o obid-edom kai o iechia isan puloroi tis kibotou. kai pigan o dabid, kai oi presbuteroi tou israil, kai oi chiliarchoi, na anebasoun tin kiboto tis diathikis tou kuriou apo ton oiko tou obid-edom me eufrosuni. kai otan o theos endunamone tous leutes pou bastazan tin kiboto tis diathikis tou kuriou, thusiazan epta moscharia kai epta kriaria. kai o dabid itan numenos me bussini stoli, kai oloi oi leutes pou bastazan tin kiboto, kai oi psaltodoi, kai o chenanias, o protos tragoudistis ton psaltodon kai o dabid forouse lino efod. etsi, olokiros o israil anebaze tin kiboto tis diathikis tou kuriou, me alalagmo, kai me foni keratinis salpiggas, kai me salpigges, kai me kumbala, ichontas epano se psaltiria kai se kithares. kai eno i kibotos tis diathikis tou kuriou empaine mesa stin poli tou dabid, i michal, i thugatera tou saoul, eskupse apo to parathuro, kai blepontas ton basilia dabid na choreuei kai na paizei, ton exouthenose stin kardia tis.

## 16

kai eferan tin kiboto tou theou, kai tin ebalan sto meson tis skinis, pou eiche tisei o dabid gi' auti kai prosferan ta olokautomata kai tis irinikes prosfores mprosta ston theo. kai afou o dabid teleiose na pros-

ferei ta olokautomata kai tis eirinikes prosfores, eulogise ton lao sto onoma tou kuriou. kai moirase se kathe anthropo apo ton israil, apo andra mechri gunaika, se kathe enan ena psomi, kai ena kommati kreas, kai mia fiali krasi. kai apo tous leutes diorise na upiretoun mprosta stin kiboto tou kuriou, kai na epainoun, kai na eucharistoun, kai na umnoun ton kurio ton theo tou israil. os proton ton asaf, kai deutron tou ton zacharia, epeita ton ieil, kai ton semiramoth, kai ton iechiil, kai ton mattathia, kai ton eliab, kai ton benaia, kai ton obid-edom kai o men ieil ichouse epano se psaltiria kai kithares, o de asaf se kumbala kai o benaia kai o iaazil, oi iereis, me salpigges mprosta pantote apo tin kiboto tis diathikis tou theou. tote, gia proti fora ekeini tin imera, o dabit paredose sto cheri tou asaf kai ton adelfon tou touto ton psalmo gia na doxologisei ton kurio: doxologeite ton kurio epikaleiste to onoma tou na kanete gnosta ta erga tou sta ethni. psallete s' auton psalmodeite s' auton milate gia ola ta thaumasias tou. kauchaste sto agio tou onoma as eufrainetai i kardia ekeinon pou ekzitoun ton kurio. zitate ton kurio kai ti dunami tou ekzitate pantotina to prosopo tou. na thumaste ta thaumasta tou erga, ta opoia ekane, ta terastia megaleia tou, kai tis kriseis tou stomatos tou. eseis, sperma tou israil tou doulou tou, gioi tou iakob, oi eklektoi tou. autos einai o kurios o theos mas oi kriseis tou einai se olokliri ti gi. na thumaste pantote ti diathiki tou, ton logo tou pou prostaxe se chilies genees ti diathiki pou ekane ston abraam, kai ton orko tou ston isaak kai ton bebaiose ston iakob os nomo, ston israil os aionia diathiki, legontas: se sena tha doso ti gi chanaan, gia merida tis klironomias sas. eno eseis isastan ligostoi se arithmo, ligoi kai paroikoi mesa s' auti, kai dierchontan apo ethnos se ethnos, kai apo basileia se allon lao, den afise anthropo na tous adikisei malista, gia chari tous elegxe basiliades, legontas: mi aggixete tous chrismenous mou, kai mi kakopoisete tous profiteis mou. psallete ston kurio olokliri i gi kiruttete apo imera se imera ti sotiria tou. anaggellete sta ethni ti doxa tou, se olous tous laous ta thaumasta tou erga. epeidi, o kurios einai megalos, kai uperbolika axiwmnitos, kai einai foberos, perisotero apo olous tous theous. epeidi, oloi oi theoi ton ethnon einai eidola eno o kurios dimiourgise tous ouranous. doxa kai megaloprepeia einai mprosta tou dunami kai agallias ston topo tou. apodoste ston kurio, patrias ton laon, apodoste ston kurio doxa kai kratos. apodoste ston kurio ti doxa tou onomatos tou parte prosfores, ki elate mprosta tou proskuniste ton kurio mesa sto megaloprepes agiastirio tou. na fobaste apo to prosopo tou, olokliri i gi i oikoumeni tha

einai bebaia stereomeni, den tha saleutei. as eufrainetai oi ouranoi, kai as agalletai i gi kai as lene anamesa sta ethni: o kurios basileuei. as ichei i thalassa, kai to pliroma tis as chairontai oi pediades, kai ola osa uparchoun s' autes. tote, tha agallontai ta dentro tou dasous stin parousia tou kuriou epeidi, erchetai na krinei ti gi, doxologeite ton kurio epeidi, einai agathos epeidi to eleos tou menei ston aiona. kai peite: sose mas, thee tis sotirias mas, kai sugkentrose mas, kai eleutherose mas apo ta ethni, gia na doxologoume to onoma sou, kai na kauchomaste stin ainesi sou. eulogitos o kurios o theos tou israil, apo ton aiona kai mechri ton aiona. kai olokliros o laos eipe: amin, kai doxologise ton kurio. tote, afise ekei, mprosta stin kiboto tis diathikis tou kuriou, ton asaf kai tous adelfous tou, gia na upiretoun pantote mprosta stin kiboto, sumfona me to apaitoumeno tis kathe imeras kai ton obid-edom kai tous adelfous tou, 68 kai ton obid-edom, ton gio tou iedouthoun, kai ton osa, gia pulorous kai ton sadok ton ierea, kai tous adelfous tou tous iereis, mprosta sti skini tou kuriou ston psilo topo, pou einai sti gabaon, gia na prosperoun olokautomata ston kurio epano sto thusiastirio ton olokautomaton, pantote, to proi kai tin espera, kai na kanoun sumfona me ola ta grammena mesa ston nomo tou kuriou, pou eiche prostaxe ston israil kai mazi tous, ton aiman, kai ton iedouthoun kai tous upoloipous, tous eklegmenous, pou dioristikan onomastika, gia na doxologoun ton kurio, epeidi to eleos tou menei ston aiona kai mazi tous, ton aiman kai ton iedouthoun, me salpigges, kai kumbala, gia ekeinous pou eprepe na ichoun, kai me mousika organa tou theou. kai oi gioi tou iedouthoun isan puloroi. kai olokliros o laos efuge, kathe enas sto spiti tou kai o dabit gurise, gia na eulogisei tin oikogeneia tou.

## 17

kai afou o dabit kathise sto palati tou, eipe o dabit ston nathan ton profiti: na, ego katoiko se kedrino spiti, eno i kibotos tis diathikis tou kuriou kato apo parapetasmata. kai o nathan eipe ston dabit: kane o,ti einai stin kardia sou epeidi, o theos einai mazi sou. kai ti nuchta ekeini egine logos tou theou pros ton nathan, legontas: pigaine, kai pes ston dabit ton doulo mou: etsi leei o kurios esu den tha oikodomiseis se mena oiko gia na katoiko epeidi, den katoikisa se oiko, apo tin imera pou anebasa ton israil apo tin aigupto, mechri tin imera auti all' imoun apo skini se skini, kai apo kataskinoma se kataskinoma. pantou opou perpatisa mazi me olokliri ton israil, milisa pote se kapoion apo tous krites tou israil, pou eicha prostaxe na poimanoun ton lao mou,

legontas: giati den oikodomisate se mena kedrinon oiko; tora, loipon, etsi tha peis ston dabid ton doulou mou: etsi leei o kurios ton dunameon: ego se pira apo ti mantra, apo to piso meros ton probaton, gia na eisai igemonas epano ston lao mou ton israil kai imoun mazi sou pantou opou perpatises, kai exolothreusa olous tous echthrous sou apo mprosta sou, kai ekanas se sena onoma, sumfona me to onoma ton megalon, pou einai epano sti gi. kai tha dioriso enan topo gia ton lao mou ton israil, kai tha tous futepto, kai tha katoikoun se diko tous topo, kai den tha metaferontai pleon kai oi gioi tis adikias den tha tous katathliboun pleon, opos allote, kai opos apo tis imeres, kata tis opoies eicha balei krites epano ston lao mou ton israil. kai tha tapeinos olous tous echthrous sou. sou anaggello akoma, oti o kurios tha oikodomi-sei oiko se sena. kai afou sumplirothoun oi imeres sou, gia na pas mazi me tous pateres sou, tha sikoso meta apo sena to sperma sou, pou tha einai apo tous gious sou, kai tha stereoso ti basileia tou. autos tha oikodomi-sei oiko s' emena, kai tha stereoso ton throno ton mechri ton aiona. ego tha eimai s' auton pateras, ki autos tha einai se mena gios kai den tha afaireso to eleos mou ap' auton, kathos to afairesa apo ekeinon pou itan prin apo sena alla, tha ton stiso ston oiko mou kai sti basileia mou mechri ton aiona kai o thronos tou tha einai stereomenos ston aiona. sumfona me ola auta ta logia, kai sumfona me olokliri auti tin orasi, etsi milise o nathan ston dabid. tote, o basiliass dabid mpike mesa kai kathise mprosta ston kurio, kai eipe: poios eimai ego, kurie thee, kai poia einai i oikogeneia mou, oste me efere mechri to simeio auto; alla ki auto stathike mikro sta matia sou, thee kai milises gia tin oikogeneia tou doulou sou, gia ena makrino mellon, kai koitaxes epano mou san se anthropon psilou bathmou kata tin katastasi, kurie thee. ti mporei pleon na pei se sena o dabid, gia tin timi pou ekanes ston doulou sou; epeidi, esu gnorizeis ton doulou sou. kurie, chari tou doulou sou, kai sumfona me tin kardia sou, ekanes oli auti ti megalosuni, gia na kaneis gnosta ola auta ta megaleia. kurie, den uparhei omoios me sena oute uparhei theos ektos apo sena, sumfona me ola osa akousame me ta autia mas. kai poio allo ethnos epano sti gi einai opos o laos sou o israil, pou o theos irthe na exagorasei gia diko tou lao, gia na kaneis ston eauto sou onoma megalosunis kai tromou, bgazontas ta ethni apo mprosta apo ton lao sou, pou ton lutrosas, apo tin aigupto; epeidi, ton lao sou ton israil ekanes lao diko sou ston aiona ki esu, kurie, egines theos tous. kai tora, kurie, o logos pou milises gia ton doulou sou, kai gia tin oikogeneia tou, as stereothei ston aiona, kai kane opos milises kai as stereothei,

kai as megalunthei to onoma sou mechri ton aiona, oste na lene: o kurios ton dunameon, o theos tou israil, einai theos ston israil kai i oikogeneia tou dabid tou doulou sou as einai stereomeni mprosta sou. epeidi, esu, thee mou, apokalupses ston doulou sou oti tha oikodomiseis oiko s' auton gi' auto o doulous sou pire tharros na proseuchitheis mprosta sou. kai tora, kurie, esu eisai o theos, kai uposchethikes auta ta agatha ston doulou sou. tora, loipon, eudokise na eulogiseis tin oikogeneia tou doulou sou, gia na einai mprosta sou ston aiona epeidi, esu, kurie, eulogises, kai tha einai eulogimenos ston aiona.

## 18

kai usterap' auta, o dabid pataxe tous filistaios, kai tous katatropose, kai pire apo to cheri ton filistaion ti gath kai tis komopoleis tis. kai pataxe tous moabites, kai oi moabites eginan douloi upoteleis tou dabid. akoma, o dabid pataxe ton adarezer, ton basilia tis soba, stin aimath, otan poreuotan na stisei tin exousia tou epano ston potamo eufrati. kai o dabid pire ap' auton 1.000 amaxes, kai 7.000 ippeis, kai 20.000 pezous kai o dabid neurokopise ola ta aloga ton amaxon, kai ap' autes fulaxe 100 amaxes. kai otan irthan oi surioi tis damaskou gia na bothisoun ton adarezer, ton basilia tis soba, o dabid pataxe apo tous serious 22.000 andres. kai o dabid ebale froures sti suria tis damaskou kai oi surioi eginan douloi upoteleis tou dabid. kai o kurios esoze ton dabid, pantou opou poreuotan. kai o dabid pire tis chrusas aspides, pou isan epano stous doulous tou adarezer, kai tis efere stin ierousalim. kai apo tin tibath, kai apo ti choun, poleis tou adarezer, o dabid pire chalko uperbolika polu, apo ton opoio o solomontas ekane ti chalkini thalassa, kai tous stulous, kai ta chalkina skeui. kai o thoou, o basiliass tis aimath, otan akouse oti o dabid pataxe olokliri ti dunami tou adarezer, tou basilia tis soba, esteile ton adoram, ton gio tou, ston basilia dabid, gia na ton chairetisei kai na ton eulogisei, oti katapolemise ton adarezer kai ton pataxe epeidi, o adarezer itan polemios tou thoou efere malista kai kathe eidos skeuon, chruson, asimenion, kai chalkinon. ki auta, o basiliass dabid ta aferose ston kurio, mazi me to asimi kai to chrusafi, pou eiche ferei apo ola ta ethni, apo ton edom, kai apo ton moab, kai apo tous gious tou ammon, kai apo tous filistaios, kai apo ton amalik. kai abisai, o gios tis serouias, pataxe tous idoumaious, stin kolada tou alatiou, 18.000. kai ebale froures stin idoumaia kai oloi oi idoumaioi eginan douloi tou dabid. kai o kurios esoze ton dabid, pantou opou poreuotan. kai o dabid basileuse epano se olokliri ton israil,

kai ekane krisi kai dikaiousuni se oloklirio ton lao tou. kai o ioab, o gios tis serouias, itan epikefalis tou stratou kai o iosafat, o gios tou achiloud, upomnimatografos. kai o sadok, o gios tou achitob, kai o abimelech, o gios tou abiathar, iereis kai o sousa, grammateas. kai o benaia, o gios tou ioda, itan epikefalis ton cherethaion kai ton felethaion kai oi gioi tou dabid, isan protoi guro apo ton basilia.

## 19

kai usterá ap' auta, o naas, o basiliás ton gion ammon, pethane, kai ant' autou basileuse o gios tou. kai o dabid eipe: tha kano eleos ston anoun, ton gio tou naas, epeidi o pateras tou ekane se mena eleos. kai o dabid esteile presbeutes, gia na ton parigorisei exaitias tou patera tou. kai oi douloi tou dabid irthan sti gi ton gion ammon, ston anoun, gia na ton parigorisoun. kai oi archontes ton gion ammon eipan ston anoun: nomizeis oti o dabid esteile se sena parigorites timontas ton patera sou; den irthan oi douloi tou se sena, gia na ereunisoun, kai na kataskopeusoun, kai na katastrepsoun ton topo; kai o anoun epiase tous doulous tou dabid, kai tous xurise, kai tous ekopse to miso apo ta imatia tous mechri tous gloutous, kai tous edioxe. kai pigan kai aniggeilan ston dabid gia tous andres. kai esteile se sunantisi tous epeidi, oi andres isan uperbolika atimasmenoí. kai o basiliás eipe: kathiste stin iericho mechris otou auxithoun oi geneiades sas, kai epistrepste. kai oi gioi ammon blepontas oti isan bdeluktoi ston dabid, esteilan, o anoun kai oi gioi ammon, 1.000 talanta asimi gia na misthosoun gia ton eauto tous amaxes kai kabalarides apo tin mesopotamia, kai apo ti suria-maacha, kai apo ti soba. kai misthosan gia ton eauto tous 32.000 amaxes, kai ton basilia tis maacha mazi me ton lao tou, pou irthan kai strato-pedeusan apenanti apo ti medeba. kai afou oi gioi ammon sugkentrothikan apo tis poleis tous, irthan na polemisoun. kai otan o dabid ta akouse auta, esteile ton ioab, kai oloklirio ton strato ton dunaton. kai oi gioi ammon bgikan, kai paratachthikan se polemo pros tin puli tis polis kai oi basiliades, pou eichan erthei, isan monoí tous stin pediada. kai blepontas o ioab oti i machi paratachthike enantion tou, apo mprosta kai apo piso, dialexe apo olous tous eklektous tou israil, kai tous paretaxe enantia stous surious. eno to upoloipo tou laou to edose sto cheri tou adelfou tou pou abisai, kai paratachthikan enantion ton gion ammon. kai eipe: an oi surioi uperischusoun enantion mou, tote esu tha me soseis kai an oi gioi ammon uperischusoun enantion sou, tote ego tha se soso gine andreios, kai as endunamothoume uper tou laou mas, kai uper ton poleon tou

theou mas kai o kurios as kanei to aresto sta matia tou. kai prochorise o ioab, kai o laos pou itan mazi tou, se machi enantion ton surion ki ekeinoi efugan apo mprosta tou. kai otan oi gioi ammon eidan oti efugan oi surioi, efugan ki autoi apo mprosta apo ton abisai, ton adelfo tou, kai mpikan stin poli. kai o ioab irthe stin ierousalim. kai oi surioi blepontas oti katatropothikan mprosta apo ton israil, esteilan minutes, kai ebgalan tous surious, pou isan pera apo ton potamo kai o sofak, o archistratigos tou adazezer, poreuotan mprosta tous. kai otan auto anaggelthike ston dabid, sugkentrose oloklirio ton israil, kai diabike ton iordani, kai irthe enantion tous kai paratachthike enantion tous. kai otan o dabid paratachthike se polemo enantion ton surion, polemisan mazi tou. kai oi surioi efugan mprosta apo ton israil kai o dabid exolothreuse apo tous surious 7.000 amaxes, kai 40.000 pezous kai ton sofak, ton archistratigo, ton thanatose. kai blepontas oi douloi tou adazezer oti katatropothikan mprosta apo ton israil, ekanan eirini me ton dabid, kai eginan douloi tou kai oi surioi den ithelan na boithisoun pleon tous gious ammon.

## 20

kai ston epomeno chrono, kata tin epochi pou oi basiliades ekstrateuoun, o ioab ethese se kinisi olokliri ti dunami tou stratou, kai eftheire ti gi ton gion ammon, kai ftanontas, poliorkise ti rabba kai o dabid emeine stin ierousalim. kai o ioab pataxe ti rabba, kai tin katestrepe. kai o dabid pire to stefani tou basilia tous apo to kefali tou kai to baros tou brethike na einai ena talanto chrusafi ki epano s' auto upirchan polutimes petres kai tethike epano sto kefali tou dabid kai ebgame apo tin poli lafura, uperbolika polla. kai ton lao, pou itan mesa s' auti ton ebgame exo, kai tous ekopse me prionia, kai me siderenia tribolia, kai me pelekeis. kai o dabid ekane etsi se oles tis poleis ton gion ammon. tote, o dabid gurise stin ierousalim kai oloklirios o laos. kai usterá ap' auta, sugkrotithike polemós me tous filistaios sti gezer tote, o sibbechai o chousathitis pataxe ton siffai, enan apo ta paidia tou rafa kai katatropothikan. kai egine pali polemós me tous filistaios kai o elchanan, o gios tou iaer, pataxe ton laamei, ton adelfo tou goliath tou getthaíou, kai to xulo tis logchis tou itan san to anti tou ufanti. kai egine pali polemós sti gath, opou upirche enas andras upermegethis, kai ta daktula tou isan exi kai exi, 24, ki autos, akoma, itan apo ti genea tou rafa. kai koroidepe ton israil, kai o ionathan, o gios tou samaa, ton adelfou tou dabid, ton pataxe. autoi gennithikan ston rafa sti gath kai epesan me to cheri tou dabid, kai me to

cheri ton doulon tou.

## 21

omos, o satanas sikothike enantia ston israil, kai parakinise ton dabid na aparithmisei ton israil. kai o dabid eipe ston ioab kai stous archontes tou laou: pigainete, aparithmiste ton israil, apo ti bir-sabee mechri ti dan, kai ferte mou, gia na matho ton arithmo tous. kai o ioab apantise: o kurios na prosthesei epano ston lao tou 100 fores perissotero apo o, ti einai! alla, kurie mou basilia, den einai oloi douloi tou kuriou mou; giati o kurios mou to epithumei auto; giati na ginei auto to amartima ston israil; o logos, omos, tou basilia uperischuse epano ston ioab. kai o ioab anachorise, kai, afou periilthe oloklairo ton israil, gurise stin ierousalim. kai o ioab edose to sunolo tis aparithmis tis laou ston dabid. kai isan 1.100.000 andres olokliros o israil pou esernan machaira kai o ioudas, 470.000 andres pou esernan machaira. kai tous leuites kai tous beniamites den tous aparithmise anamesa tous epeidi, o logos tou basilia itan ston ioab bdeluktos. kai to pragma auto fanike kako sta matia tou theou gi' auto pataxe ton israil. tote, o dabid eipe ston theo: amartisa uperbolika, pou epraxa auto to pragma alla tora, parakalo, afairese tin anomia tou doulou sou epeidi, morathika se megalon bathmo. kai o kurios milise ston gad, auton pou eblepe gia ton dabid, legontas: pigaine, kai milise ston dabid, legontas: etsi leei o kurios: bazo ego mprosta sou tria pragmata dialexe gia ton eauto sou ena ap' auta, kai tha sou to kano: irthe, loipon, o gad ston dabid, kai tou eipe: etsi leei o kurios: dialexe gia ton eauto sou, i tria chronia peinas i treis mines na ftheiresai mprosta apo tous polemious sou, kai na se proftainei i machaira ton echthron sou, i treis imeres ti romfaia tou kuriou, kai to thanatiko, sti gi, kai ton aggelou tou kuriou na exolothreuei se ola ta oria tou israil. tora, loipon, des poion logo tha anafero s' ekeinon pou me esteile. kai o dabid eipe ston gad: pou pantou mou einai stena se uperboliko bathmo as peso, loipon, sto cheri tou kuriou, epeidi oi oiktirmoi tou einai polloi, se uperboliko bathmo se cheri anthropou, omos, as mi peso. edose, loipon, o kurios thanatiko epano ston israil kai epesan apo ton israil 70.000 andres. kai o theos esteile enan aggelou stin ierousalim, gia na tin exolothreuei ki eno exolothreue, eide o kurios, kai metamelithike gia to kako, kai eipe ston aggelou pou exolothreue: arkei, pleon apoure to cheri sou. kai o aggelos tou kuriou stekotan konta sto aloni tou ornan tou iebousaiou. kai kathos o dabid sikose ta matia tou, eide ton aggelou tou kuriou na steke tai anamesa sti gi kai ton ourano, echontas

sto cheri tou ti romfaia tou gumni, aplomeni pros tin ierousalim kai epese o dabid kai oi presbuteroi, mproumuta, ntumenoi me sakous. kai o dabid eipe ston theo: den eimai ego pou prostaxa na aparithmisoun ton lao; ego, bebaia, eimai ekeinos pou amartisa kai epraxa tin kakia auta, omos, ta probata ti ekanan; epano se mena, loipon, kurie thee mou, ki epano stin oikogeneia tou patera mou as einai to cheri sou, kai ochi epano ston lao sou gia apoleia. tote, o aggelos tou kuriou prostaxe ton gad, na pei ston dabid, na anebei o dabid kai na stisei ena thusiastirio ston kurio mesa sto aloni tou ornan tou iebousaiou. kai o dabid anebike, sumfona me ton logo tou gad, pou milise sto onoma tou kuriou. kai afou o ornan strafike eide ton aggelou kai kruftikan oi tesseris gioi tou mazi m' auton. kai o ornan alonize sitari. kai kathos o dabid irthe ston ornan, sikonontas o ornan ta matia, kai blepontas ton dabid, bgike apo to aloni, kai proskunise ton dabid mproumuta mechri to edafos. kai o dabid eipe ston ornan: dos' mou ton topo tou aloniou, gia na oikodomiso s' auton thusiastirio ston kurio dose mou ton stin axia timi tou gia na stamatisei i pligi apo ton lao. kai o ornan eipe ston dabid: par' ton gia ton eauto sou, kai o kurios mou o basiliass as kanei to aresto sta matia tou na, dino ta bodia gia olokautoma, kai ta alonika ergaleia gia xula, kai to sitari gia prosfora apo alfita dino ta panta. kai o basiliass dabid eipe ston ornan: ochi, alla tha agoraso oposdidote ton topo, stin axia timi tou epeidi, den tha paro to diko sou gia ton kurio oute tha prosfero dorean olokautoma. kai o dabid edose ston ornan, gia ton topo, krusafi barous 600 siklon. kai o dabid oikodomise ekei thusiastirio ston kurio, kai prosfere olokautomata kai eirinikes prosfores, kai epikalestike ton kurio kai ton eisakouse, stelontas fotia apo ton ourano epano sto thusiastirio tis olokautosis. kai o kurios prostaxe ton aggelou, kai gurise ti romfaia tou sti thiki tis. kata tin epochi ekeini, otan o dabid eide oti o kurios ton eisakouse sto aloni tou ornan tou iebousaiou, thusiase ekei. epeidi, i skini tou kuriou, pou o mousis eiche kanei stin erimo, kai to thusiastirio tis olokautosis, isan kata tin epochi ekeini ston psilo topo tis gabaon. kai o dabid den mporouse na paei mprosta tis gia na rotisei ton theo, epeidi fobotan, exaitias tis romfaias tou aggelou tou kuriou.

## 22

tote, o dabid eipe: autos einai o oikos tou kuriou tou theou, ki auto einai to thusiastirio tis olokautosis tou israil. kai o dabid prostaxe na sugkentrosoun tous xenous, pou isan sti gi tou israil kai orise lithotomous gia na latomiseoun xustes pe-

tres, gia tin oikodomi tou oikou tou theou. o dabid etoimase kai polu sidero, gia karfia ton koufomaton ton pulon, kai gia tis enoiseis kai athonon, azugiston chalko kai kedrina xula, anarithmita. epeidi, oi sidonioi kai oi turioi efernan ston dabid afthona kedrina xula. kai o dabid eipe: o solomontas, o gios mou, einai neos kai apalos kai o oikos pou prokeitai na oikodomitheí ston kurio prepei na einai sto epakron megaloprepis, onomas-tos kai endoxos se olokliri tin oikoumeni tha kano, loipon, gi' auton proetoimasia. kai o dabid ekane proetoimasia me afthono uliko prin apo ton thanato tou. tote, kalese ton solomonta, ton gio tou, kai ton prostaxe na oikodomisei oiko ston kurio ton theo tou israil. kai o dabid eipe ston solomonta: gie mou, ego men epithumisa stin kardia mou na oikodomiso oiko sto onoma tou kuriou tou theou mou omos, egine logos tou kuriou se mena, legontas: echuses polu aima, kai ekanes megalous polemous den tha oikodomiseis oiko sto onoma mou, epeidi, echuses epano sti gi polla aimata mprosta mou des, tha gennitheí se sena gios, pou tha einai andras anapausis kai tha ton anapauso apo olous tous echthrous tou, ologura epeidi, to onoma tou tha einai solomontas, kai stis imeres tou tha doso eirini kai isuchia ston israil autos tha oikodomisei oiko sto onoma mou ki autos tha einai se mena gios, ki ego tha eimai s' auton pateras kai tha stereoso ton throno tis basileias tou epano ston israil mechri ton aiona. tora, gie mou, o kurios as einai mazi sou, kai na euodonesai, kai na oikodomiseis ton oiko tou kuriou tou theou sou, kathos milise gia sena. monon, o kurios na sou dosei sofia kai sunesi, kai na se thesei epano ston israil, gia na tireis ton nomo tou kuriou tou theou sou. tote tha euodotheis, an prosecheis na eklironeis ta diatagmata kai tis kriseis, pou o kurios eiche prostaxeí ston mousi gia ton israil na endunamonesai, kai na ginesai andreios mi fobasai, kai mi ptoitheis. kai des, ego sumfona me ti ftocheia mou etoimasa gia ton oiko tou kuriou 100.000 talanta chrusafi, kai 1.000.000 talanta asimi chalko, malista, kai sidero azugiston, epeidi einai afthonos etoimasa, akoma, kai xula kai petres ki esu prosthese s' auta. echeis kai ergates plithora, lithotomous, kai ktistes, kai xulourgous, kai sofous kathe eidous, gia kathe ergo. gia to chrusafi, to asimi, kai ton chalko, kai ton sidiro, den uparchei arithmos. siko, kai praxe kai o kurios as einai mazi sou! kai o dabid prostaxe akoma se olous tous archontes tou israil na boithisoun ton solomonta, ton gio tou, legontas: den einai mazi sas o kurios o theos sas, kai den sas edose anapausi apo pantou; epeidi, paredose tou cheri mou olous osous katoikoun ti gi kai i gi upotachthike mprosta ston kurio, kai mprosta ston lao

tou. doste, loipon, tin kardia sas kai tin psuchi sas sto na zitate ton kurio ton theou sas kai sikotheite, kai oikodomiste to agastirio tou kuriou tou theou, gia na ferete tin kiboto tis diathikis tou kuriou, kai ta agia skeui tou theou, ston oiko, pou prokeitai na oikodomitheí sto onoma tou kuriou.

## 23

kai afou o dabid gerase, kai itan pliris imeron, ekane ton solomonta, ton gio tou, basilia epano ston israil. kai sugkentrose olous tous archontes tou israil, kai tous iereis kai tous leuites. kai oi leuites isan aparithmimenoí apo ilikias 30 chronon ki epano kai o arithmos tous, ana kefali tous, kata andra, itan 38.000. ap' autous, 24.000 isan ergodioktes sto ergo tou oikou tou kuriou kai 6.000 epistates kai krites kai 4.000 puloroí kai 4.000 pou umnousan ton kurio, me ta organa, pou ekana, (eipe o dabid), gia na umnoun ton kurio. kai o dabid tous diairese se taxeis, sumfona me tous gious tou leui: ton girson, ton kaath, kai ton merari. apo tous girsonites isan: o laadan, kai o simeí. oi gioi tou laadan isan treis: o iechiil o archontas, kai o zaitham, kai o ioil. oi gioi tou simeí isan treis: o selomeith, kai o aziil, kai o charran. autoi isan archigoí ton patrion tou laadan. kai oi gioi tou simeí isan tesseri: o iaath, o zina, kai o ieous, kai o beria. autoi isan oi gioi tou simeí. kai o iaath itan o archigos, kai o ziza o deuterios kai o ieous kai o beria den eichan pollous gious gi' auto arithmithikan mazi, os mia patria. oi gioi tou kaath isan tesseri: o amram, o isaar, o chebron, kai o oziil. oi gioi tou amram isan: o aaron kai o mousis kai o aaron itan xechorismenos, autos kai oi gioi tou, gia na agiazoun ta agiotata pragmata pantote, gia na thumiazoun mprosta ston kurio, na ton upiretoun kai na eulogoun sto onoma tou pantotina. kai tou mousi, tou anthropolou tou theou, oi gioi tou sugkatarithmithikan mazi me ti fuli tou leui. oi gioi tou mousi isan o girsom kai o eliezer. apo tous gious tou girsom, o sebouil itan o archigos. kai oi gioi tou eliezer isan: o reabias o archigos kai o eliezer den eiche allous gious eno oi gioi tou reabia isan pampolloi. apo tous gious tou isaar, o selomeith itan o archigos. oi gioi tou chebron isan: o ierias o protos, o amarias o deuterios, o iaziil o tritos, kai o iekameam o tetartos. oi gioi tou oziil isan: o micha o protos, kai o iesia o deuterios. oi gioi tou merari isan: o maali kai o mousi oi gioi tou maali isan: o eleazar kai o keis. kai o eleazar pethane, mi echontas gious, alla thugateres kai tis piran oi adelfoi tous, oi gioi tou keis. oi gioi tou mousi isan treis: o maali, kai o eder, kai o ieremoth. autoi isan oi gioi tou leui, sumfona me tis oikogeneies ton pateron tous, archigoí ton

patrion, sumfona me tin aparithmisi tous, pou aparithmithikan onomastika, ana kefali, pou ekanan ta erga tis upiresias tou oikou tou kuriou, apo ilikias 20 chronon ki epano. epeidi, o dabid eiche pei: o kurios o theos tou israil edose anapausi ston lao tou, kai tha kratoi kai stin ierousalim pantotina kai oi leuites den tha bastazoun pleon ti skini, kai ola ta skeui tis gia tin upiresia tis. gi' auto, sumfona me ta teleutaia logia tou dabid, oi gioi tou leui isan aparithmimenoí apo ilikias 20 chronon ki epano epeidi, to ergo tous itan na parastekontai stous gious tou aaron, stin upiresia tou oikou tou kuriou, epiblepontas tis aules, kai ta oikimata, kai ton katharismo olon ton agion pragmaton, kai sto na kanoun tin upiresia tou oikou tou theou kai gia tous artous tis prothesis, kai gia to simigdali stis prosfores apo alfita, kai ta azuma lagana, kai gia tis tiganites, kai gia ta fruganisma, kai gia kathe eidos metrou kai gia na stekontai kathe proi kai espera, gia na umnoun kai na doxologoun ton kurio kai gia na prosperoun ston kurio ola ta olokautomata sta sabbata, kai stis neominies, kai stis episimes giortes, sumfona me ton arithmo, sumfona me to diatagmeno s' autous, mprosta ston kurio pantote kai gia na fulattoun tin upiresia tis skinis tou marturiou, kai tin upiresia tou agiastiriou, kai tin upiresia ton gion tou aaron, ton adelfon tous, stin upiresia tou oikou tou kuriou.

## 24

kai oi diaireseis ton gion tou aaron isan oi exis: oi gioi tou aaron isan: o nadab, kai o abioud, kai o eleazar, kai o ithamar. alla, o nadab kai o abioud pethanan mprosta ston patera tous, kai den eichan gious gi' auto ierateusan o eleazar kai o ithamar. kai o dabid tous diairese, kai ton sadok apo tous gious tou eleazar, kai ton achimelech apo tous gious tou ithamar, sumfona me tis upochreoseis tous stin upiresia tous. kai brethikan perissoteroi archigoí apo tous gious tou eleazar, para apo tous gious tou ithamar kai diairethikan os exis: apo tous gious tou eleazar isan 16 archigoí oikogeneion pateron kai apo tous gious tou ithamar, okto archigoí apo tin oikogeneia ton pateron tous. kai tous diairesan me klirous, autous pros ekeinous epeidi, dieuthuntes tou agiastiriou, kai dieuthuntes tou oikou tou theou isan apo tous gious tou eleazar, kai apo tous gious tou ithamar. kai tous kategrapse o semeias, o gios tou nathanail, o grammateas, ekeinos apo tous leuites, mprosta ston basilia, kai apo tous archontes tou sadok tou ierea, kai tou achimelech, tou giou tou abiathar, kai mprosta stous archigous ton patrion ton iereon kai ton leuiton, pairnontas mia patria apo ton eleazar, kai mia apo ton ithamar.

kai o protos kliros bgike ston ioiारेib, o deuterost ston iedaia, o tritos ston charim, o tetartos ston seorim, o pemptos ston malchia, o ektos ston meiamain, o ebdomos ston akkos, o ogdoos ston abia, o enatos ston iisou, o dekatos ston sechania, o endekatos ston eliasseb, o dodekatos ston iakeim, o dekatos tritos ston ouffa, o dekatos tetartos ston iesebab, o dekatos pemptos ston bilga, o dekatos ektos ston immir, o dekatos ebdomos ston ezeir, o dekatos ogdoos ston affisis, o dekatos enatos ston pethaia, o eikostos ston iezeikiil, o eikostos protos ston iachein, o eikostos deuterost ston gamoul, o eikostos tritos ston delaia, o eikostos tetartos ston maazia. autes isan oi diataxeis tous stin upiresia tous, gia na mpainoun ston oiko tou kuriou sumfona me to diatagmeno s' autous diamésou tou aaron, tou patera tous, opos ton eiche prostaxeí o kurios o theos tou israil. gia de tous upoloipous gious tou leui apo tous gious tou amram itan o soubail, apo tous gious tou soubail, o iedaia. gia ton reabia apo tous gious tou reabia, o protos itan o iesia. apo tous isaarites, o selomoth apo tous gious tou selomoth, itan o iaath. kai oi gioi tou chebron isan o ierias o protos, o amarias o deuterost, o iaazil o tritos, o iekameam o tetartos. apo tous gious tou ozil, itan o micha apo tous gious tou micha itan o samir. o adelfos tou micha itan o iesia apo tous gious tou iesia, itan o zacharias. oi gioi tou merari isan o maali kai o mousi oi gioi tou iaazia isan o beno. oi gioi tou merari diamésou tou iaazia, isan o beno, kai o soam, kai o zakchour, kai o ibri. kai apo ton maali itan o eleazar, pou den eiche gious. gia de ton keis oi gioi tou keis, o ierameil. kai oi gioi tou mousi isan: o maali, kai o eder, kai o ierimoth. autoi isan oi gioi ton leuiton, sumfona me tis oikogeneies ton patrion tous. ki autoi erixan klirous, kathos kai oi adelfoi tous, oi gioi tou aaron, mprosta ston basilia dabid, kai ton sadok, kai ton achimelech, kai tous archigous ton patrion ton iereon kai ton leuiton, exisoumenes etsi oi protes patries me tous adelfous tous, tous neoterous.

## 25

o dabid, loipon, kai oi archigoí tou stratou, diairesan stin upiresia tous gious tou asaf, kai tou aiman, kai tou iedouthoun, gia na umnoun me kithares, me psaltiria, kai me kumbala kai o arithmos ton ergazonomenon sumfona me tin upiresia tous itan: apo tous gious tou asaf, o zakchour, kai o iosif, kai o nethanias, kai o asarila, gioi tou asaf, kato apo tin odigia tou asaf, autou pou umnouse sumfona me ti diataxi tou basilia tou iedouthoun oi gioi tou iedouthoun isan: o gedalias, kai o seri, kai o iesaias, o simei, o asabias, kai o mattathias, exi, kato apo



tin odigia tou patera tous iedouthoun, pou umnouse me kithara, umnontas kai doxologontas ton kurio tou aiman oi gioi tou aiman isan: o boukkias, o matthanias, o oziil, o seboul, kai o ierimoth, o ananias, o anani, o eliatha, o giddalhti, kai o romamthi-ezer, o iosbekasa, o mallothi, o othir, kai o maazioth oloi autoi isan oi gioi tou aiman, pou eblepe sta logia tou theou, gia ton basilia, kathorismenoi sto na upsonoun tin exousia tou. kai o theos edose ston aiman 14 gious kai treis thugateres. oloi autoi isan kato apo tin odigia tou patera tous, umnontas mesa ston oiko tou kuriou, me kumbala, psaltiria, kai kithares, gia tin upiresia tou oikou tou theou, sumfona me ti diataxi tou basilia ston asaf, kai ston iedouthoun, kai ston aiman. kai o arithmos tous egine, mazi me tous adelfous tous, pou isan didagmenoi sta asmata tou kuriou, 288, oloi isan sunetoi. kai errixan klirous gia tin upiresia, to idio o mikros opos kai o megalos, o daskalos opos kai o mathitis. kai bgike o protos kliros gia ton asaf, ston iosif o deuterios ston gedalia autos, kai oi adelfoi tou, kai oi gioi tou, isan 12. o tritos ston zakhour autos, oi gioi tou, kai oi adelfoi tou, isan 12. o tetartos ston iseri autos, oi gioi tou, kai oi adelfoi tou, isan 12. o pemptos ston nethania autos, oi gioi tou, kai oi adelfoi tou, isan 12. o ektos ston boukkia autos, oi gioi tou kai oi adelfoi tou, isan 12. o ebdomos ston iesarila autos, oi gioi tou, kai oi adelfoi tou, isan 12. o ogdoos ston iesaia autos, oi gioi tou, kai oi adelfoi tou, isan 12. o enatos ston matthanias autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos ston simeai autos, oi gioi tou, kai oi adelfoi tou, isan 12. o endeckatos ston azareil autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dodekatos ston asabia autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos tritos ston soubail autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos tetartos ston matthia autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos pemptos ston ieremoth autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos ektos ston anania autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos ebdomos ston iosbekasa autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos ogdoos ston anani autos, oi gioi tou, kai oi adelfoi tou, isan 12. o dekatos enatos ston mallothi autos, oi gioi tou, kai oi adelfoi tou, isan 12. o eikostos ston eliatha autos, oi gioi tou, kai oi adelfoi tou, isan 12. o eikostos protos ston othir autos, oi gioi tou, kai oi adelfoi tou, isan 12. o eikostos deuterios ston giddalhti autos, oi gioi tou, kai oi adelfoi tou, isan 12. o eikostos tritos ston maazioth autos, oi gioi tou, kai oi adelfoi tou, isan 12. o eikostos tetartos ston romamthi-ezer autos, oi gioi tou kai oi adelfoi tou, isan 12.

kai gia tis diaireseis ton puloron apo tous korites itan o meselemias, o gios tou kore, apo tous gious tou asaf. kai oi gioi tou meselemia isan: o zacharias o prototokos, o iediail o deuterios, o zebadias o tritos, o iathniil o tetartos, o elam o pemptos, o ioanan o ektos, o elioinai o ebdomos. oi gioi tou obid-edom isan: o semaias o prototokos, o iozabad o deuterios, o ioach o tritos, kai o sachar o tetartos, kai o nathanail o pemptos, o ammiil o ektos, o issachar o ebdomos, o feoulthai o ogdoos epeidi, ton eulogise o theos. kai ston semaia, ton gio tou, gennithikan gioi, pou exousiazan epano stin patriki tous oikogeneia epeidi, isan ischuroi me dunami. oi gioi tou semaia isan: o gothni, kai o rafail, kai o obid, kai o elzabad, pou oi adelfoi tous isan ischuroi, o eliou, kai o semachias. oloi autoi isan apo tous gious tou obid-edom, autoi kai oi gioi tous, kai oi adelfoi tous, isan ischuroi kai axioi gia tin upiresia, 62 isan tou obid-edom. kai o meselemias eiche 18 ischurous gious kai adelfous. kai o osa, apo tous gious tou merari, eiche gious proton ton simri (epeidi, den itan prototokos, alla o pateras tou ton ekane proton) deuteron ton chelkia, triton ton tebalia, tetarton ton zacharia oloi oi gioi kai oi adelfoi tou osa isan 13. anamesa s' autous eginan oi diaireseis ton puloron oi archigoi ton dunaton eichan upiresies exisou me tous adelfous tous, gia na upiretoun ston oiko tou kuriou. kai errixan klirous, exisou, o mikros opos kai o megalos, kata oikogeneia ton pateron tous, gia kathe puli. kai gia tin puli pros anatolas epese o kliros ston selemia. tote, errixan klirous gia ton zacharia, ton gio tou, pou itan sofos sumboulos kai o kliros tou bgike gia tin puli pros borran. ston obid-edom, gia tin puli pros noton kai stous gious tou, gia ton oiko tis sunaxis. ston soufim kai ton osa, gia tin puli pros dusmas, mazi me tin puli salecheth, konta ston dromo tis anabasis, upiresia enanti se upiresia. anatolika isan exi leuites, boreina tesseris tin imera, notia tesseris tin imera, kai pros ton oiko tis sunaxis ana duo. sto parbar dutika, tesseris, pros ton dromo tis anabasis, kai duo sto parbar. autes einai oi diaireseis ton puloron anamesa stous gious tou kore, kai anamesa stous gious tou merari. kai apo tous leuites, o achia itan upeuthunos stous thisauros tou oikou tou theou, kai stous thisauros ton aferomaton. gia tous gious tou laadan oi gioi tou girsoniti laadan, archigoi ton patrion tou laadan tou girsoniti, isan o iechiil. oi gioi tou iechiil isan: o zaitham, kai o ioil o adelfos tou, pou isan upeuthunoi stous thisauros tou oikou tou kuriou. gia tous amramites, tous isaarites, tous chebronites, kai tous oziilites o men se-

bouil, o gios tou girsom, giou tou mousi, itan epistatis stous thisaourous. eno oi adelfoi tou apo ton eliezer, pou o gios tou itan o reabias, kai o iesaias, o gios tou, kai o io-ram, o gios tou, kai o zichri, o gios tou, kai o selomeith, o gios tou, o selomeith, autos kai oi adelfoi tou, isan upeuthunoi se olous tous thisaourous ton aferomaton, pou eichan aferosei o basilias dabid, kai oi archontes ton patron, oi chiliarchoi kai oi ekatontarchoi, kai oi archigoi tou stratou. apo tous polemous kai apo ta lafura ekanan aferosi, gia na episkeuazoun ton oiko tou kuriou. kai kathe ti pou eichan aferosei o samouil, o blepon, kai o saoul o gios tou keis, kai o abenir, o gios tou nir, kai o ioab, o gios tis serouias, kathe aferoma itan kato apo to cheri tou selomeith, kai ton adelfon tou. gia tous isaarites o chenaias kai oi gioi tou isan gia tis exoterikes upotheses pou aforousan ton israil, epistates kai krites. gia de tous chebronites o asabias kai oi adelfoi tou, ischuroi, 1.700, isan eforoi ston israil apo to edo meros tou iordani, dutika, gia oles tis upotheseis tou kuriou, kai gia tin upiresia tou basilia. anamesa stous chebronites itan archigos o ierias, anamesa stous chebronites, sumfona me tis genees tous, kata tis patries. ston 40o chrono tis basileias tou dabid exetastikan, kai brethikan anamesa tous ischuroi se dunami, stin iazir tis galaad. kai oi adelfoi tou, ischuroi, isan 2.700 archigoi patron, pou eiche kastatisei o basilias dabid epano stous roubinites, kai tous gadites, kai sto miso tis fulis tou manassi, gia kathe pragma tou theou, kai gia tis upotheseis tou basilia.

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kai oi gioi israil, kata tin aparithmisi tous, oi archigoi ton patron, kai oi chiliarchoi, kai oi ekatontarchoi, kai oi axiomatikoi tous, pou upiretousan ton basilia, sumfona me olokliri tin taxi ton diaresen, pou empainan kai ebgainan apo mina se mina, se olous tous mines tou chronou, isan 24.000 se kathe diairesi. epikefalis tis protis diaresis, gia ton proto mina, itan o lasobeam, o gios tou zabiil kai sti diairesi tou isan 24.000. autos itan apo tous gious tou fares, archontas epano se olous tous archontes ton strateumaton gia ton ptoto mina. kai epikefalis tis diaresis, tou deuterou mina, itan o dodai, o achochitis kai archontas tis diaresis tou itan o mikloth sti diairesi tou isan, to idio, 24.000. o tritos archigos tou stratou, gia ton trito mina, itan o benaia, o gios tou ioda, protos axiomatikos kai sti diairesi tou isan 24.000 autos einai o benaia o dunatos anamesa stous 30, kai epikefalis ton 30 kai sti diairesi tou epikefalis itan o ammizabad, o gios tou. o tetartos, gia ton tetarto mina, itan o asail,

o adelfos tou ioab, kai mazi tou o zebadias, o gios tou kai sti diairesi tou isan 24.000. o pemptos archigos, gia ton pempto mina, itan o samouth, o iezraitis kai sti diairesi tou isan 24.000. o ektos, gia ton ekto mina, itan o iras, o gios tou ikkis, o thekoitis kai sti diairesi tou isan 24.000. o ebdomos, gia ton ebdomo mina, itan o chelis, o felonitis, apo tous gious tou efrain kai sti diairesi tou isan 24.000. o ogdoos, gia ton ogdoo mina, itan o sibbechai, o chousathitis, apo tous zaraites kai sti diairesi tou isan 24.000. o enatos, gia ton enato mina, itan o abiezer, o anathothitis, apo tous beniamites kai sti diairesi tou isan 24.000. o dekatos, gia ton dekato mina, itan o maarai, o netofathitis, apo tous zaraites kai sti diairesi tou isan 24.000. o endekatos, gia ton endekato mina, itan o benaia, o pirathonitis, apo tous gious tou efrain kai sti diairesi tou isan 24.000. o dodekas, gia ton dodekato mina, itan o chel- dai, o netofathitis, apo ton gothoniil kai sti diairesi tou isan 24.000. kai epikefalis ton fulon tou israil isan: o archontas ton roubini- ton itan o eliezer, o gios tou zichri ton sume- oniton, o sefatias, o gios tou maacha ton leuiton, o asabias, o gios tou kemouil ton aaroniton, o sadok tou iouda, o eliou, apo tous adelfous tou dabid tou issachar, o amri, o gios tou michael tou zaboulon, o ismaias, o gios tou obadia tou nefthali, o ierimoth, o gios tou azriil ton gion tou efrain, o iisous, o gios tou azazia tis misis fulis tou manassi, o ioil, o gios tou fedaia tis misis fulis tou man- assi sti galaad, o iddo, o gios tou zacharia tou beniamin, o iasiil, o gios tou abenir tou dan, o azareil, o gios tou ieroam. autoi isan oi archontes ton fulon tou israil. omos, o dabid den pire ton arithmo tous apo ilikias 20 chronon kai kato epeidi, o kurios eiche pei, oti tha plithunei ton israil san ta asteria tou ouranou. o ioab, o gios tis serouias, archise na aparithmei, omos den teleiose, epeidi gia touto epepe orgi enantia ston israil gi' auto, den katachorithike o arithmos anamesa stis aparithmiseis sta chronika tou basilia dabid. kai upeuthunos stous thisaourous tou basilia itan o azmabeth, o gios tou adiiil kai upeuthunos stous thisaourous ton chorafion, ton poleon, kai ton komopoleon, kai ton frouirion, itan o ionathan, o gios tou ozia kai epikefalis stous ergazomenous to ergo ton chorafion gia ti georgia tis gis, itan o ezri, o gios tou cheloub kai upeuthunos stous ampelones itan o simeil, o ramathaios kai upeuthunos tou eisodimatos ton ampelonon, gia tis apothikes tou krasiou, itan o zabdi, o sifmitis kai upeuthunos stis elies kai tis sukaminies, pou isan stin pediada, itan o baal-anan, o gederitis kai upeuthunos stis apothikes ladiou, itan o ioas kai upeuthunos sta bodia, pou boskontan sti saron, itan o sitrai, o saronitis kai upeuthunos sta bo-

dia, pou isan stis koilades, itan o safat, o gios tou adlai kai upeuthunos stis kamiles, itan o obil, o ismailitis kai upeuthunos sta gaidouria, itan o iedaia, o meronothitis kai upeuthunos sta probata, itan o iaziz, o agaritis. oloi autoi isan epistates ton uparchonton tou basilia dabit. kai o ionathan, o patradelfos tou dabit, itan sumboulos, kai andras sunetos, kai grammateas kai o iechiil, o gios tou achmoni, itan mazi me tous gious tou basilia kai o achitofel, itan sumboulos tou basilia kai o chousai, o architis, itan oikeios tou basilia kai ustera apo ton achitofel itan o ioda, o gios tou benaia, kai o abiathar alla, archistratigos tou basilia, itan o ioab.

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kai o dabit sugkalese stin ierousalim olous tous archontes tou israil, tous archontes ton fulon, kai tous archontes ton diareseon, pou upiretousan ton basilia, kai tous chiliarchous, kai tous ekatonarchous, kai tous epistates olon ton uparchonton kai ton ktimatou tou basilia, kai ton gion tou, mazi me tous eunouchous, kai tous andreious, kai olous tous ischurous se dunami. kai afou o basiliar dabit stathike orthios sta podia tou, eipe: akouste me, adelfoi mou, kai lae mou: ego ebalai stin kardia mou na oikodomiso oiko anapausis gia tin kiboto tis diathikis tou kuriou, kai gia to upopodion ton podion tou theou mas kai ekana etoimasia gia tin oikodomi. o theos, omos, mou eipe: esu den tha oikodomiseis oiko sto onoma mou, epeidi eisai andras polemon, kai echuses aimata. kai o kurios, o theos tou israil, dialexe emena, apo ololkiri tin oikogeneia tou patera mou, gia na eimai basiliar epano ston israil ston aiona epeidi, dialexe archonta ton iouda kai apo tin oikogeneia tou iouda dialexe tin oikogeneia tou patera mou kai anamesa stous gious tou patera mou eudokise na kanei emena basilia se ololkiri ton israil kai apo olous tous gious mou (epeidi, o kurios mou edose pollous gious), dialexe ton gio mou ton solomonta gia na kathisei epano ston throno tis basileias tou kuriou, epano ston israil. kai mou eipe: o solomontas, o gios sou, autos tha oikodomisei ton oiko mou kai tis aules mou epeidi, auton eklexa gion se mena, kai ego tha eimai s' auton pateras kai tha stereoso ti basileia tou mechri ton aiona, an menei statheros sto na ektelei tis entoles mou kai tis kriseis mou, opos kata tin imera auti. tora, loipon, mprosta se ololkiri ton israil, ti sunagogi tou kuriou, kai se epikoon tou theou mas, leo se sas: tireite kai zitate oles tis entoles tou kuriou tou theou sas gia na kurieuete auti ti gi, tin agathi kai na tin afisete ustera apo sas klironomia stous gious sas, gia panta. ki esu,

gie mou solomonta, gnorise ton theo tou patera sou, kai na ton upiretise me teleia kardia kai me psuchi pou na thelei epeidi, o kurios exetazei oles tis kardies, kai xerei olous tous logismous ton dianoion an ton ekzitas, tha brisketai apo sena an, omos, ton egkataleipseis, tha se aporripsei gia panta. des, tora, oti o kurios se eklexe, gia na oikodomiseis oiko se agiastirio na endunamonesai, kai na ekteleis. kai o dabit edose ston solomonta, ton gio tou, to schedio gia ton pronao, kai ta oikimata tou, kai ta thisaurofulakia tou, kai ta uperoa tou, kai ta esoterika tou domatia, kai ta oikima tou ilastiriu, kai to schedio gia ola osa eiche sullabei sto pneuma tou, gia tis aules tou oikou tou kuriou, kai ola ta guro oikimata, tis apothikes tou oikou tou theou, kai tis apothikes ton aferomaton kai tis diareseis ton iereon kai ton leuiton kai olo to ergo tis upiresias tou oikou tou kuriou, kai ola ta skeui tis upiresias tou oikou tou kuriou. edose chrusafi sumfona me to baros gia ta chrusa skeui, gia ola ta skeui se kathe eidos upiresias kai asimi edose sumfona me to baros gia ola ta asimenia skeui, gia ola ta skeui kathe eidous upiresias kai to baros gia tis chruses luchnias, kai gia ta chrusa luchnaria tous, sumfona me to baros gia kathe luchnia, kai gia ta luchnaria tis kai gia tis asimenies luchnias sumfona me to baros, gia ti luchnia kai gia ta luchnaria tis, sumfona me ti chrisi kathe luchnias kai to chrusafi sumfona me to baros gia to trapezi ton arton tis prothesis, gia kathe trapezi kai asimi gia ta asimenia trapezia kai katharo chrusafi gia tis kregres, kai gia tis lekanes, kai gia tis fiales kai gia tous chrusous kratires, sumfona me to baros gia kathe enan kratira to idio gia kathe asimenion kratira kai gia to thusiastirio tou thumiamatos, katharismeno chrusafi sumfona me to baros kai chrusafi oute na ptoitheis epeidi, o kurios o theos, o theos mou, tha einai mazi sou den tha se afisei oute tha se egkataleipsei, mechris otou teleioseis ololkiri to ergo tis upiresias tou oikou tou kuriou. kai, des, oi diareseis ton iereon kai ton leuiton, gia kathe upiresia tou oikou tou theou kai gia kathe ergo, tha einai mazi sou kathe epistimonas, prothumos se kathe eidos upiresias, kai oi archontes kai ololkirios o laos, etoimoi na upakousoun se ola ta prostagmata sou.

tote, o basilias dabid eipe se olokliri ti sun-  
agogi: o solomontas, o gios mou, ton opoio,  
monon, o theos eklexe, einai akoma neos  
kai apalos kai to ergo einai megalo epeidi, i  
oikodomi den einai gia anthropo, alla gia ton  
kurio ton theo. ego, loipon, etoimasa, sum-  
fona me oli ti dunami mou, gia ton oiko tou  
theou mou, to chrusafi gia ta chrusa skeui,  
kai to asimi gia ta asimenia, kai ton chalko  
gia ta chalkina, to sidero gia ta siderenia,  
kai xula gia ta xulina, onuchites petres, kai  
petres entthesis, petres gualisteres, kai poik-  
iles, kai kathe eidous polutimes petres, kai  
afthona marmara. kai akoma, exaitias tou  
pothou mou gia ton oiko tou theou mou, kai  
apo ta dika mou uparchonta edosa epipleon  
chrusafi kai asimi gia ton oiko tou theou  
mou, ektos apo olo ekeino pou eicha etoima-  
sei gia ton agio oiko chrusafi 3.000 talanta,  
apo to chrusafi tou ofeir, kai asimi katharis-  
meno 7.000 talanta, gia na skepasoun tous  
toichous ton oikimaton to chrusafi gia ta  
chrusa skeui, kai to asimi gia ta asimenia, kai  
gia kathe ergasia pou ginetai me ta cheria  
ton techniton. poios prothumopoieitai na  
kanei simera prosfora ston kurio; tote, oi ar-  
chontes ton patron, kai oi archontes ton fu-  
lon tou israil, kai oi chiliarchoi kai oi eka-  
tontarchoi, kai oi epistates ton ergon tou  
basilia, prothumopoiithikan kai edosan gia  
to ergo tou oikou tou theou, chrusafi 5.000  
talanta, kai chrusa nomismata 10.000, kai  
asimi 10.000 talanta, kai chalko 18.000 ta-  
lanta, kai sidero 100.000 talanta. kai se os-  
ous brethikan polutimes petres, tis edosan  
sto thisaurofulakio tou oikou tou kuriou, di-  
amesou tou iechil tou girsoniti. kai o laos  
charike, epeidi prothumopoiithikan, gia ton  
logo oti, prosperan ston kurio me pliri kar-  
dia, autoproaireta akoma kai o basilias dabid  
charike me megali chara. kai o dabid eulo-  
gise ton kurio mprosta se olokliri ti sunaxi  
kai o dabid eipe: eulogitos esu, kurie, o theos  
tou israil, o pateras mas, apo ton aiona kai  
mechri ton aiona. diki sou, kurie, einai i  
megalosuni, kai i dunami, kai i timi, kai i  
niki kai i doxa epeidi, dika sou einai ola osa  
einai ston ourano kai osa einai epano sti gi  
diki sou einai i basileia, kurie, kai esu eisai  
pou upsonesai san kefali pio pano apo olous  
kai o ploutos kai i doxa apo sena erchontai,  
kai esu despozeis ta panta kai sto cheri sou  
einai i ischus kai i dunami kai sto cheri sou  
einai na megaluneis kai na ischuropoieis ta  
panta. tora, loipon, thee mas, emeis se eu-  
charistoume, kai umnoume to endoxo onoma  
sou. alla, poios eimai ego, kai poios einai o  
laos mou, oste na mporoume na prosperoume  
prothuma se sena me enan tetoio tropo;  
epeidi, ta panta erchontai apo sena, kai apo  
ta dika sou dinoume se sena. epeidi, eimaste

xenoi mprosta sou, kai paroikoi, opos kai oloi  
oi pateres mas oi imeres mas epano sti gi  
einai san skia, kai monimotita den uparchei.  
kurie, thee mas, olokliri auto to plithos pou  
etoimasame gia na oikodomisoume oiko se  
sena gia to agio onoma sou, erchetai apo  
to cheri sou, kai ta panta einai dika sou.  
kai gnorizo, thee mou, oti esu eisai pou  
dokimazeis tin kardia, kai areskesai stin eu-  
thutita. ego me euthutita tis kardias mou  
prosfera ola auta kai, tora, eida me eufrosuni  
ton lao sou, auton pou einai paron edo, oti  
sou proferei autoproaireta. kurie, thee tou  
abraam, tou isaak, kai tou israil, ton pateron  
mas, na to diatireis auto gia panta stous di-  
alogismous tis kardias tou laou sou, kai na  
kateuthuneis tin kardia tous se sena kai dose  
ston solomonta, ton gio mou, mia teleia kar-  
dia, gia na tirei tis entoles sou, ta marturia  
sou, kai ta prostagmata sou, kai na ektelei  
ta panta, kai na kataskeuasei tin oikodomi,  
pou echo proetoimasei. kai o dabid eipe  
se olokliri ti sunaxi: eulogiste tora ton ku-  
rio, ton theo sas. kai olokliri i sunaxi eu-  
logise ton kurio, ton theo ton pateron tous,  
kai afou eskupsan, proskunisan ton kurio kai  
ton basilia. kai tin epomeni imera thusi-  
asan thusies ston kurio, kai prosperan olokau-  
tomata ston kurio, 1.000 moscharia, 1.000  
kriaria, 1.000 arnia, kai tis spondes tous, kai  
afthones thusies gia olokliri ton israil kai  
efagan kai ipian mprosta ston kurio ekeini  
tin imera, me megali chara. kai anakiruxan  
gia deuteri fora ton solomonta, ton gio tou  
dabid, basilia, kai ton echrisan ston kurio,  
gia na einai archontas, kai ton sadok gia  
iereia. tote, o solomontas kathise epano ston  
throno tou kuriou basilias, anti tou dabid,  
tou patera tou, kai euimerise kai olokliros  
o israil upakouse s' auton. kai oloi oi ar-  
chontes, kai oi dunatoi, ki akoma oloi oi  
gioi tou basilia dabid, upotachtikan ston  
basilia solomonta. kai o kurios megalune  
ton solomonta sto epakron mprosta se olo-  
kliri ton israil, kai ebale epano tou basi-  
liki megaleiotita, tetoia pou den stathike se  
kanenan basilia prin ap' auton ston israil.  
etsi, o dabid, o gios tou iessai, basileuse  
epano se olokliri ton israil kai to diastima  
pou basileuse epano ston israil itan 40 chro-  
nia epta chronia basileuse sti chebron, kai  
33 chronia basileuse stin ierousalim. kai  
pethane se kala girateia, gematos imeres,  
plouto, kai doxa kai ant' autou basileuse  
o gios tou, o solomontas. kai oi praxeis  
tou basilia dabid, oi protes kai oi teleu-  
taies, destei, einai grammenes sto biblio tou  
samouil, tou bleponta, kai sto biblio tou  
nathan tou profiti, kai sto biblio tou gad  
tou bleponta, me olokliri ti basileia tou, kai  
ti dunami tou, kai tous kairous pou eichan  
erthei epano tou, ki epano ston israil, ki  
epano se oles tis basileies tis gis.

kai o solomontas, o gios tou dabit, krataiothike sti basileia tou kai o kurios o theos tou itan mazi tou, kai ton megalune sto epakron. kai o solomontas milise se oloklirou ton israil, stous chiliarchous, kai tous ekatontarchous, kai stous krites, kai se olous tous archontes oloklirou tou israil, tous archigous ton patrion kai o solomontas kai olokliri i sunaxi mazi tou, pigan ston psilo topo, pou itan sti gabaon epeidi, ekei itan i skini tou marturiou tou theou, tin opoia o mousis, o doulos tou kuriou, eiche kanei mesa stin erimo. kai o dabit eiche anebasei tin kiboto tou theou apo tin kiriath-iairem, pros ton topo, pou o dabit eiche protoimasei gi' autin epeidi, eiche stisei gi' autin mia skini stin ierousalim. kai to chalkino thusiastirio, pou eiche kanei o beseleil, o gios tou ouri, giou tou or, itan ekei mprosta sti skini tou kuriou kai o solomontas to anazitise, kai i sunaxi. kai o solomontas anebike ekei, sto chalkino thusiastirio mprosta ston kurio, pou itan sti skini tou marturiou, kai profere epano s' auto 1.000 olokautomata. kata ti nuchta ekeini o theos fanike ston solomonta, kai tou eipe: zitise mou ti na sou doso. kai o solomontas eipe ston theo: esu ekanes megalo eleos ston dabit, ton patera mou, kai me ekanes basilia anti gi' auton tora, kurie thee, as bebaiothei o logos sou, autos pou egine ston dabit, ton patera mou epeidi, esu me ekanes basilia epano se enan lao poluarithmo, san to choma tis gis dose mou, tora, sofia kai sunesi, gia na mpaino mesa kai na bgaino exo mprosta s' auton ton lao epeidi, poios mporei na krinei auton ton megalo lao sou; kai o theos eipe ston solomonta: epeidi, sunelabes auto stin kardia sou, kai den zitises plouti, agatha, kai doxa oute ti zoi ekeinon pou se misoun oute zitises makrozoi, alla zitises gia ton eauto sou sofia kai sunesi, gia na krineis ton lao mou, epano ston opoio se ekanas basilia i sofia kai i sunesi dinetai se sena tha sou doso de kai plouti, kai agatha, kai doxa, opos den echei ginei stous basiliades pou isan prin apo sena oute kai stous metepeita apo sena tha ginoun tetoia pragmata. tote, o solomontas epestrepse apo ton psilo topo, pou itan sti gabaon, apo mprosta apo ti skini tou marturiou, stin ierousalim, kai basileuse epano ston israil. kai o solomontas sugkentrose amaxes kai kabalarides kai eiche 1.400 amaxes, kai 12.000 kabalarides, pou ebale stis poleis ton amaxon, kai konta ston basilia stin ierousalim. kai o basiliades ekane stin ierousalim to asimi kai to chrusafi san tis petres, kai tous kedrouss tous ekane san tis sukamines stin pediada, exaitias tis afthonias. kai ginotan ston solomonta exagogi apo aloga, kai lino nima, apo tin aigupto

kai to lino nima epairnan oi emporoi tou basilia se orismeni timi. anebazan, omos, kai efernan apo tin aigupto mia amaxa gia 600 asimenious siklous, kai kathe alogo gia 150 kai etsi ginotan gia olous tous basiliades ton chettaion, kai gia tous basiliades tis surias, i exagogi ginotan diamessou auton.

## 2

kai o solomontas apofasise na oikodomisei enan oiko sto onoma tou kuriou, kai ena basiliko palati gia ton eauto tou. kai o solomontas arithmise 70.000 andres achthoforous, kai 80.000 lithotomous sto bouno, kai 3.600 epistates epano s' autous. kai o solomontas esteile ston chouram, ton basilia tis turou, legontas: opos ekanes ston dabit, ton patera mou, kai tou esteiles kedrouss gia na oikodomisei ston eauto tou ena palati gia na katoikisei s' auto, etsi na kaneis kai se mena. des, ego oikodomo enan oiko sto onoma tou kuriou tou theou mou, gia na ton aferoso s' auton, gia na prosperetai mprosta tou thumiamas euodias, kai oi pantotinoi artoi tis prothesis, kai ta olokautomata, ta proina kai ta esperina, sta sabbata kai stis neominies, kai stis episimes giortes tou kuriou tou theou mas. auto ston israil einai chreos ston aiona. kai o oikos pou oikodomo einai megalos epeidi, megalos einai o theos mas, perissotero apo olous tous theous. alla, poios mporei na oikodomisei s' auton oiko, eno o ouranos kai o ouranos ton ouranon den einai ikanoi na ton choresoun; kai poios eimai ego, oste na tou oikodomiso oiko; para monacha gia na thusiazou mprosta tou; tora, loipon, steile mou enan sofo andra sto na ergazetai se chrusafi, kai se asimi, kai se chalko, kai se sidero, kai se porfura, kai se kokkino, kai se galazio, kai epistimona sto na skalizei skalismata mazi me tous sofous pou einai mazi mou stin ioudaia kai stin ierousalim, pou echei etoimasei o dabit, o pateras mou. steile mou kai xula kedrina, peukina, kai xula algoumeim, apo ton libano epeidi, ego gnorizo oti oi douloi sou xeroun na koboun xula ston libano kai, des, oi douloi mou tha einai mazi me tous douλους sou, gia na mou etoimasoun xula se afthonia epeidi, o oikos pou ego oikodomo tha einai megalos kai thaumastos. kai, des, tha doso stous douλους sou tous xulokopous 20.000 korous kopanismo sitari kai 20.000 korous krithari, kai 20.000 bath kراسи, kai 20.000 bath ladi. kai o basiliades tis turou chouram apantise me epistoli, pou esteile ston solomonta: epeidi o kurios agapise ton lao tou, se ekanas basilia epano tous. o chouram eipe akoma: eulogitos o kurios o theos tou israil, o dimiourgos tou ouranou kai tis gis, pou edose ston basilia dabit enan sofo gio, pou echei fronisi kai sunesi, pou

tha oikodomisei oiko ston kurio, kai basiliko palati ston eauto tou stelno, loipon, tora, enan sofo anthropon, pou echei ti sunesi tou patera mou chouram, einai gios mias gunaikas apo tis thugateres tou dan, kai enos turiou patera, epistimonas sto na ergaze-tai se chrusafi, kai se asimi, se chalko, se sidero, se petres, kai se xula, se porfura, kai se galazio, kai se busso, kai se kokkino kai sto na skalizei kathe eidos skalismatos, kai na efeuriskei kathe eidous efeuresi se o,ti tou dothei, mazi me tous sofous sou, kai mazi me tous sofous tou kuriou mou tou dabit, tou patera sou tora, loipon, to sitari, kai to krithari, to ladi, kai to kراسи, pou eipe o kurios mou, as ta steilei stous doulous tou ki emeis tha kopsoume xula apo ton libano, sumfona me oli tin anagki sou, kai tha ta feroume se sena stin ioppi me schedies, di-amesou thalassis ki esu tha ta anebaseis stin ierousalim. kai o solomontas arithmisei olous tous xenous andres, pou isan sti gi tou israil, meta tin arithmisi me tin opoia o pateras tou o dabit tous eiche arithmisei kai brethikan 153.600. kai ap' autous ekane 70.000 achtho-forous, kai 80.000 lithotomous sto bouno, kai 3.600 epistates epano ston lao.

3

kai o solomontas archise na oikodomei ton oiko tou kuriou stin ierousalim, sto bouno moria, opou o kurios eiche fanei ston dabit, ton patera tou, ston topo ton opoio o dabit eiche etoimasei sto aloni tou ornan tou iebousaiou. kai archise na oikodomei ti deuteri imera tou deuterou mina, ston tetarto chrono tis basileias tou. kai touto itan to schedio tou solomonta gia na oikodomisei ton oiko tou theou: to makros se piches, sumfona me to proto metro, itan 60 piches, kai to platos 20 piches, kai o pronaos, pou itan mprosta ston oiko, eiche makros sumfona me to platos tou oikou, 20 piches kai upos 120 kai to skepase apo mesa me katharo chrusafi. kai stegase ton megalo oiko me peukina xula, ta opoia kai skepase me katharo chrusafi, ki epano tou skalise foinikes kai alusides. kai diakosmise ton oiko me polutimes petres gia oraiotita kai to chrusafi itan chrusafi farouim. akoma, skepase me chrusafi ton oiko, ta dokaria, tous parastates, kai tous toichous tou, kai tis portes tou ki epano stous toichous skalise cheroubeim. kai ekane to oikima tou agiou ton agion, to makros tou sumfona me to platos tou oikimatos, 20 piches, kai to platos tou 20 piches, kai to skepase me katharo chrusafi, 600 talanton. kai to baros ton karfion itan 50 sikloi chrusafi. kai skepase ta uperoa me chrusafi. kai mesa sto oikima tou agiou ton agion ekane duo cheroubeim skalistis ergasias, kai ta skepase me chrusafi. kai oi

fterouges ton cheroubeim eichan makros 20 piches i mia fterouga itan pente piches, ag-gizontas ton toicho tou oikimatos kai i alli fterouga itan pente piches, aggizontas ti fterouga tou allou cheroub. kai i mia fterouga tou allou cheroub itan pente piches, ag-gizontas ton toicho kai i alli fterouga itan pente piches, akoumpontas ti fterouga tou allou cheroub. oi fterouges auton ton cheroubeim aplonontas se 20 piches ki auta stekontan sta podia tous, kai ta prosopa tous eblepan pros ton oiko. kai ekane to kat-apetasma apo bathgalazo ufasma, kai porfura, kai kokkino, kai busso, ki epano s' auto ufane cheroubeim. akoma, ekane mprosta apo ton oiko duo stulous apo 35 piches to upsos, kai to epithema sto kefalari gia kathe ena, itan pente piches. kai mesa sto chrima-tistirio ekane alusides, kai tis ebale epano sta kefalaria ton stulon kai ekane 100 rodia, kai ta ebale epano stis alusides. kai estise tous stulous kata prosopo tou naou, enan apo ta dexia, kai enan apo ta aristera kai apokalese to onoma ekeinou pou itan sta dexia iachein, kai to onoma ekeinou pou itan sta aristera boas.

4

kai ekane ena chalkino thusiastirio, to makros tou itan 20 piches, kai to platos tou 20 piches, kai to upsos tou 10 piches. akoma, ekane ti thalassa chuti, apo cheilos se chei-los, 10 piches, ologura strogguli, kai to upsos tis itan pente piches kai mia grammi apo 30 piches tin perizone ologura. kai kato apo to cheilos tis upiriche ena omoïoma bodion, pou tin perikuklonan ologura. deka ana pichi, pou perikuklonan ti thalassa ologura. oi duo seires ton bodion isan chumenes mazi m' auti. kai stekotan epano se 12 bodia tria eblepan pros borran, kai tria eblepan pros dusmas, kai tria eblepan pros noton, kai tria eblepan pros anatolas kai i thalassa itan akoumpismeni epano tous kai ola ta opisthia tous isan pros ta mesa. kai to pachos tis itan mia palami, kai to cheilos tis itan kataskeuasmeno san ena cheilos potiriu, san ena anthos krinou chorouse, malista, otan itan gemati, 3.000 bath. akoma, ekane 10 loutires, kai ebale pente apo ta dexia, kai pente apo ta aristera, gia na plenoun s' autous ekei eplenon osa isan gia olokautosi i thalassa, omos, itan gia na nibontai s' autin oi iereis. kai ekane tis chruses luchnies deka, sumfona me to diatagmeno gi' autas, kai tis ebale ston nao, pente apo ta dexia kai pente apo ta aristera. kai ekane deka trapezia, kai ta ebalan ston nao, pente apo ta dexia, kai pente apo ta aristera. kai ekanan 100 chruses lekanes. kai ekane tin auli ton iereon, kai ti megali auli, kai portes gia tin auli, kai skepase tis portes tous me chalko. kai

ebale ti thalassa pros ti dexia pleura, anatolika, apenanti apo to mesimbrino meros. kai o chouram ekane tous lebites, kai ta ftuaria, kai tis lekanes. kai o chouram teleiose kanontas to ergo, pou ekane ston basilia solomonta, gia ton oiko tou theou tous duo stoulous, kai tis sfairikes lekanes, kai ta duo epithemata, pou isan epano stin kefali ton stulon, kai ta duo dichtuota gia na skepazoun tis duo sfairikes lekanes ton epithematon, pou isan epano stin kefali ton stulon kai 400 rodia gia ta duo dichtuota, duo seires rodion gia kathe ena dichtuoto, gia na skepazoun tis duo sfairikes lekanes ton epithematon, pou isan epano stous stoulous. ekane akoma tis baseis, kai ekane tous loutires epano stis baseis ti mia thalassa, kai ta 12 bodia pou kato ap' auti. kai tous lebites, kai ta ftuaria, kai tis kreares, kai ola ta skeui tous, ekane apo gualistero chalko o pateras tou, o chouram, ston basilia solomonta, gia ton oiko tou kuriou. kai stin pediada tou iordani o basiliat as echuse se argilodes choma, anamesa sti sokchoth kai ti saridatha. etsi, o solomontas ekane ola auta ta skeui me megali afthonia epeidi, den mporouse na logariastei to baros tou chalkou. kai o solomontas ekane ola ta skeui, ekeina tou oikou tou theou, kai to chruso thusiastirio, kai ta trapezia, ki epano tous topothetountan oi artoi tis prothesis kai tis luchnias kai ta luchnaria tous, gia na kaine sumfona me ta diatagmena mprosta sto chrimatistirio, apo katharo chrusafi kai ta anthi, kai ta luchnaria, kai tis labides, apo chrusafi, ki auto itan katharo chrusafi kai ta luchnopsalida, kai tis lekanes, kai tous kratires, kai ta thumiatiaria, apo katharo chrusafi kai i eisodos tou oikou, oi esoterikes portes tou gia to agio ton agion, kai oi portes tou oikou tou naou, isan apo chrusafi.

## 5

kai suntelestike olokliri to ergo tou naou, pou o solomontas ekane gia ton oiko tou kuriou kai o solomontas efere mesa ta afieromata tou dabit, tou patera tou kai to asimi kai to chrusafi, kai ola ta skeui, kai ta ebale stous thisaurous tou oikou tou theou. tote, o solomontas sugkentrose stin ierousalim tous presbuteros tou israil, kai olous tous archigous ton fulon, tous oikogeneiarches ton gion israil, gia na anebasoun tin kiboto tis diathikis tou kuriou apo tin poli tou dabit, pou einai i sion. kai oloi oi andres tou israil sugkentrothikan ston basilia, sti giorti tou ebdomou mina. kai irthan oloi oi presbuteroi tou israil kai oi leuites sikosan tin kiboto. kai anebasan tin kiboto, kai ti skini tou marturiou, kai ola ta agia skeui, pou isan sti skini oi iereis kai oi leuites ta anebasan. kai o basiliat solomontas, kai olokliri i suna-

gogi tou israil, ekeinoin pou sugkentrothikan s' auton, isan mprosta stin kiboto, thusiazontas probata kai bodia, osa den itan dunaton na logariastoun oute na arithmithoun, gia to plithos tous. kai oi iereis ebalan tin kiboto tis diathikis tou kuriou ston topo tis, sto chrimatistirio tou oikou, sta agia ton agion, kato apo tis fterouges ton cheroubeim epeidi, ta cheroubeim eichan aplomenes tis fterouges epano ston topo tis kibotou, kai ta cheroubeim skepazan tin kiboto kai tous mochlous tis apo pano kai oi mochloi exechan, kai fainontan ta akra ton mochlon exo apo tin kiboto, i opoia itan mprosta apo to chrimatistirio apexo, omos, den fainontan. kai einai ekei mechri simera. stin kiboto den isan para monacha oi duo plakes tis opoies eiche balei ekei o mousis sto chorib, opou o kurios eiche kanei diathiki stous gious israil, otan bgikan apo tin aigupto. kai kathos oi iereis bgikan apo to agiastirio, (epeidi, oloi oi iereis, pou eichan brethei, eichan agiastei, choris na einai se taxi sumfona me tis diaireseis kai oi leuites oi psaltodoi, oloi ekeinoin pou isan tou asaf, tou aiman, tou iedothoun, kai oi gioi tous kai oi adelfoi tous, ntumenoi me busso, me kumbala kai psaltiria, kai kithares, stekontan anatolika apo to thusiastirio, kai mazi tous 120 iereis, pou salpizan me salpigges) tote, kathos ichisan oi salpigktes kai oi psaltodoi mazi me mia foni, umnontas kai doxologontas ton kurio, kai kathos upsosan ti foni me salpigges kai kumbala kai mousika organa, kai umnousan ton kurio, elegan oti: o kurios einai agathos, oti: ston aiona menei to eleos tou, tote o oikos gemise apo mia nefeli, o oikos tou kuriou, kai oi iereis den mporousan na stathoun gia na upiretisoun, exaitias tis nefelis epeidi, i doxa tou kuriou gemise ton oiko tou theou.

## 6

tote, o solomontas milise, legontas: o kurios eipe oti tha katoikei mesa se pukno skotadi all' ego oikodomisa se sena oiko katoikisis, kai topo gia na katoikeis aionia. kai o basiliat, strefontas ta matia tou, eulogise olokliri ti sunagogi tou israil kai olokliri i sunagogi tou israil stekotan orthia. kai eipe: eulogitos o kurios o theos tou israil, pou me ta cheria tou pragmatopoiise ekeino pou eiche millisei me to stoma tou ston dabit, ton patera mou, legontas: nupo tin imera pou ebkala ton lao mou apo ti gi tis aiguptou, den dialexa apo oles tis fules tou israil kamia poli, gia na oikodomitheis oikos, oste na einai ekei to onoma mou oute dialexa andra, gia na einai kubernitis epano ston lao mou ton israil alla, dialexa tin ierousalim, gia na einai ekei to onoma mou kai dialexa ton dabit, gia na einai epano ston lao mou ton israil.

kai irthe stin kardia tou dabid tou patera mou na oikodomisei enan oiko sto onoma tou kuriou tou theou tou israil. all' o kurios eipe ston dabid, ton patera mou: epeidi, irthe stin kardia sou na oikodomiseis oiko sto onoma mou, kala men ekanes oti sunelabes kati tetoio stin kardia sou entoutois, esu den tha oikodomiseis ton oiko all' o gios sou, pou tha bgei apo tin osfu sou, autos tha oikodomisei ton oiko sto onoma mou. o kurios, loipon, ekplirose ton logo tou, pou eiche milisei ki ego sikothika anti tou dabid tou patera mou, kai kathisa ston throno tou israil, opos o kurios eiche milisei, kai oikodomisa ton oiko sto onoma tou kuriou tou theou tou israil kai ebala ekei tin kiboto, stin opoia brisketai i diathiki tou kuriou, pou eiche kanei stous gious israil. kai o solomontas, kathos stathike mprosta sto thusiastirio tou kuriou, mprosta se olokliri ti sunagogi tou israil, aplose ta cheria tou epeidi, o solomontas eiche kanei mia chalkini basi, pou eiche makros pente piches, kai platos pente piches, kai upsos treis piches kai tin ebale sto meson tis aulis kai afou stathike epano tis, epese sta gonata tou, mprosta se olokliri ti sunagogi tou israil, kai aplose ta cheria tou pros ton ourano, kai eipe: kurie thee tou israil, den uparchei theos omoios me sena, mesa ston ourano, ki epano sti gi o opoios fulatteis ti diathiki kai to eleos apenanti stous doulous sou, kai s' ekeinous pou perpatoun mprosta sou me oli tous tin kardia o opoios fulaxes apenanti ston doulo sou ton dabid, ton patera mou, osa eiches milisei s' auton, kai eiches milisei me to stoma sou, kai pragmatopoiises me to cheri sou, opos auti tin imera. kai, tora, kurie thee tou israil, fulaxe apenanti ston doulo sou ton dabid, ton patera mou, ekeino pou tou eiches uposchethei, legontas: den tha ekleipsei apo sena andras apo mprosta mou, pou na kathetai epano ston throno tou israil, monon, bebaia, an oi gioi sou prosechoun ston dromo tous, gia na perpatoun ston nomo mou, kathos esu perpatises mprosta mou. tora, loipon, kurie, thee tou israil, as epalitheuthei o logos sou, pou milises ston doulo sou ton dabid. alla, st' alitheia, tha katoikisei o theos mazi me ton anthropo epano sti gi; na, o ouranos, kai o ouranos ton ouranon, den einai ikanoi na se choresoun poso ligotero autos o oikos pou oikodomisa; omos, epiblepse stin proseuchi tou doulou sou, kai sti deisi tou, kurie thee mou, oste na eisakouseis tin kraugi kai ti deisi, pou o doulos sou deetai mprosta sou gia na einai anoigmena ta matia sou s' auton ton oiko imera kai nuchta, pros ton topo gia ton opoio eiches pei, oti tha baleis ekei to onoma sou, gia na eisakous ti deisi pou o doulos sou tha deetai s' auton ton topo. kai na eisakous tis deiseis tou doulou sou, kai tou laou sou tou israil, otan prosechon-

tai s' auton ton topo ki esu na akous apo ton topo tis katoikisis sou, apo ton ourano kai, kathos akous, gine eleimonas. an enas anthropos amartisei ston plision tou, kai zitisei ap' auton orko, gia na ton kanei na orkistei, kai o orkos erthei mprosta sto thusiastirio sou, s' auton ton oiko, tote esu eisakouse apo ton ourano, kai energise, kai krine tous doulous sou, antapodidontas men ston anomo, oste na strepseis tin praxi tou enantia sto kefali tou, dikaionontas omos ton dikaio, oste na tou apodoseis sumfona me ti dikaiousuni tou. kai an o laos sou o israil chtupithe mprosta ston echthro, epeidi amartisan se sena, kai epistrepsoun, kai doxasoun to onoma sou, kai proseuchithoun kai deithoun se sena s' auton ton oiko, tote, esu eisakouse apo ton ourano, kai sugchorese tin amartia tou laou sou israil, kai epanafere tous sti gi pou echeis dosei s' autous kai stous pateres tous. otan kleistei o ouranos, kai den ginetai brochi, epeidi amartisan se sena, an proseuchithoun pros auton ton topo, kai doxasoun to onoma sou, kai epistrepsoun apo tis amarties tous, afou tous tapeinoseis, tote, esu eisakouse apo ton ourano, kai sugchorese tin amartia ton doulon sou, kai tou laou sou israil, afou tous didaxeis ton agatho dromo ston opoio prepei na perpatoun kai dose brochi epano sti gi sou, pou echeis dosei ston lao sou gia klironomia. an ginei sti gi peina, an ginei thanatiko, anemofthora kai erusibi, akrida kai brouchos an ginei, an oi echthroi tous tous poliorkisoun ston topo tis katoikisis tous, an ginei opoiadipote pligi kai opoiadipote nosos, kathe proseuchi, kathe deisi, pou ginetai apo kathe anthropo, kai apo olokliri ton israil, otan katenas gnorisei tin pligi tou, kai ton pono tou, kai aplosei ta cheria tou s' auton ton oiko, tote, esu eisakouse apo ton ourano, ton topo tis katoikisis sou, kai sugchorese, kai dose se kathe enan sumfona me olous tous dromous tou, opos gnorizeis tin kardia tou, epeidi esu, monos esu, gnorizeis tis kardies ton anthropon gia na se fobountai, oste na perpatoun stous dromous sou, oles tis imeres, oses tha zoun epano sto prosopo tis gis, pou echeis dosei stous pateres mas. akoma kai ton xeno, pou den einai apo ton lao sou ton israil, alla erchetai apo makrini gi gia to megalo sou onoma, kai gia to krataio sou cheri, kai gia ton aplomeno brachiona sou, an erthoun kai proseuchithoun s' auton ton oiko, tote, esu eisakouse apo ton ourano, apo ton topo tis katoikisis sou, kai kane sumfona me ola osa o xenos se epikalestei, gia na gnorisoun oloi oi laoi tis gis to onoma sou, kai na se fobountai, opos kai o laos sou o israil, kai na gnorisoun oti to onoma sou onomastike epano s' auton ton oiko, pou oikodomisa. otan o laos sou bgei se polemo enantia stous echthrous tous, mesa apo ton dromo apo ton



opoio tha tous steileis, kai proseuchithoun se sena pros auti tin poli pou dialexes, kai ton oiko pou oikodomisa sto onoma sou, tote, eisakouse apo ton ourano tin proseuchi tous kai ti deisi tous, kai kane to dikaio tous. otan amartisoun se sena, (epeidi, kanenas anthropos den einai anamartitos), kai orgisteis gi' autous, kai tous paradoseis mprosta ston echthro, kai oi aichmalotistes tous feroun aichmalotous se gi makruni i kontini, kai erthoun ston eauto tous, mesa sti gi pou ferthikan aichmalotoi, kai gurisoun kai deithoun se sena mesa sti gi tis aichmalosias tous, legontas: amartisame, anomisame, kai adikisame kai gurisoun se sena me olokliri tin kardia tous, kai me olokliri tin psuchi tous, sti gi tis aichmalosias tous, opou ferthikan aichmalotoi, kai proseuchithoun pros ti gi tous, pou echeis dosei stous pateres tous, kai tin poli pou dialexes, kai pros auton ton oiko, pou oikodomisa sto onoma sou, tote, eisakouse apo ton ourano, apo ton topo tis katoikisis sou, tin proseuchi tous kai tis deiseis tous, kai kane to dikaio tous, kai sugchorese ston lao sou, pou amartise se sena. tora, thee mou, as einai, parakalo, ta matia sou anoichta, kai ta autia sou prosektika, stin proseuchi pou ginetai s' auto ton topo. kai tora, siko epano, kurie thee, stin anapausi sou, esu, kai i kibotos tis dunamis sou oi iereis sou, kurie thee, as ntuthoun sotiria, kai oi osioi sou as eufraanthoun me agatha. kurie thee, mi aporripseis to prosopo tou chrismenou sou thumisou ta elei tou dabid tou doulou sou.

## 7

kai otan o solomontas teleiose sto na proseuchetai, katebikie fotia apo ton ourano, kai katefage ta olokautomata kai tis thusies kai i doxa tou kuriou gemise ton oiko. kai oi iereis den mporousan na mpoun ston oiko tou kuriou, epeidi i doxa tou kuriou gemise ton oiko tou kuriou. kai olloi oi gioi israil, blepontas ti fotia na katebainei, kai ti doxa tou kuriou epano ston oiko, epesan mproumuta sti gi, epano sto lithostroto, kai proskunisan, kai doxasan ton kurio, legontas oti: einai agathos oti: to eleos tou menei ston aiona. tote, o basilias kai olokliros o laos prosperan thusies mprosta ston kurio kai o basilias solomontas profere ti thusia, 22.000 bodia, kai 120.000 probata. etsi egkainiasan o basilias kai olokliros o laos ton oiko tou kuriou. kai oi iereis stekontan stis upiresies tous, kai oi leuites me ta mousika organa tou kuriou, pou eiche kanei o basilias dabid, gia na doxazoun ton kurio: epeidi, to eleos tou menei ston aiona, echontas sta cheria tous tous unous tou dabid kai oi iereis salpazin apenanti tous, kai olokliros o laos stekotan orthios. o solomontas kathierose akoma to meson tis

aulis, auti pros tin kateuthunsi tou oikou tou kuriou epeidi, ekei profere ta olokautomata, kai to lipos ton eiririkon prosperon epeidi, to chalkino thusiastirio, pou ekane o solomontas, den mporouse na choresei ta olokautomata, kai tin prosfora apo alfita, kai to lipos. kai ekeino ton kairo, o solomontas ekane ti giorti gia epta imeres, kai olokliros o israil mazi tou, mia uperbolika megali sugkentrosi, apo tin eisodo tis aimath mechri ton potamo tis aiguptou. kai tin ogooi imera ekanan mia pandimi sugkentrosi epeidi, ekanan ta egkainia tou thusiastiriou epta imeres, kai ti giorti epta imeres. kai stin 23i imera tou ebdomou mina apeluse ton lao stis skines tous, eufraimenous kai agallomenous stin kardia gia ta agatha, osa o kurios ekane ston dabid, kai ston solomonta, kai ston israil ton lao tou. kai o solomontas teleiose ton oiko tou kuriou, kai to palati tou basilia kai kathe ti pou irthen stin kardia tou solomonta gia na kanei ston oiko tou kuriou, kai sto palati tou basilia, euodothike. kai o kurios fanike ston solomonta ti nuchta, kai tou eipe: akousa tin proseuchi sou, kai dialexa auton ton topo ston eauto mou gia oiko thusias. an kleiso ton ourano kai den ginetai brochi, kai an prostaxo tin akrida na katafai ti gi, kai an steilo thanatiko anamesa ston lao mou, kai o laos mou, epano ston opio onomastike to onoma mou, tapeinosoun ton eauto tous, kai proseuchithoun, kai ekzitisoun to prosopo mou, kai epistrepoun apo tous dromous tous, tous ponirous, tote ego tha eisakouso apo ton ourano, kai tha sugchoriso tin amartia tous, kai tha therapeuso ti gi tous. tora, ta matia mou tha einai anoichta, kai ta autia mou prosektika stin proseuchi pou ginetai s' auto ton topo. epeidi, tora dialexa kai agiasa auto ton oiko, gia na einai ekei to onoma mou mechri ton aiona kai ta matia mou kai i kardia mou tha einai ekei oles tis imeres. ki esu, an perpatas mprosta mou, kathos perpatise o dabid, o pateras sou, kai kaneis sumfona me ola osa se prostaxa, kai tireis ta diatagmata mou, kai tis kriseis mou, tote, tha stereoso ton throno tis basilias sou, opos uposchethika ston dabid, ton patera sou, legontas: den tha ekleipsei se sena andras pou na igemoneuei epano ston israil. all' an eseis apostrafeite, kai egkataleipseite ta diatagmata mou kai tis entoles mou, pou ebala mprosta sas, kai pate kai latreusethe allous theous, kai tous proskunisete, tote tha tous xerizoso apo ti gi mou, pou tous echo dosei ki auto ton oiko, pou agiasa gia to onoma mou, tha ton aporrippo apo to prosopo mou, kai tha ton kano paromima kai empaigmo anamesa se olous tous laous. kai o oikos autos, pou eGINE toso psilos, tha einai ekstasi se olous osois diabainoun dipla tou kai tha lene: giati o kurios ekane etsi s' auti ti gi, kai s' auto ton oiko; kai tha apokrinon-

tai: epeidi, egkateleipsan ton kurio ton theo ton pateron tous, pou tous ebgle apo tin aigupto, kai proskollithikan se allous theous, kai tous proskunisan, kai tous latreusan gi' auto, efere epano tous olo auto to kako.

## 8

kai sto telos ton 20 chronon, kata tous opoious o solomontas oikodomise ton oiko tou kuriou, kai to palati tou, tis poleis, pou o chouram eiche dosei ston solomonta, o solomontas tis oikodomise, kai katoikise ekei tous gious israil. kai o solomontas pige stin aimath-soba, kai uperischuse enantion tis. kai oikodomise ti thadmor stin erimo, kai oles tis poleis ton apothikon, pou oikodomise stin aimath. oikodomise akoma ti baith-oron tin ano, kai ti baith-oron tin kato, poleis ochuromenes me teichi, pules, kai mochlous kai ti baalath, kai oles tis poleis ton apothikon pou eiche o solomontas, kai oles tis poleis ton amaxon, kai tis poleis ton kabalaridon, kai kathe ti pou o solomontas epithumise na oikodomisei stin ierousalim, kai ston libano, kai se olokliri ti gi tis epikrateias tou. kai olokliri ton lao, pou eiche enapomeinei apo tous chet-taious, kai tous amorraious, kai tous fer-ezaious, kai tous euaious, kai tous iebou-saious, pou den isan apo ton israil, alla apo ta paidia tous, auton pou enapomeinan sti gi mazi tous, pou oi giori israil den eichan exolothreusei, s' autous o solomontas epe-bale foro, mechri auti tin imera. kai apo tous gious israil o solomontas den ekane doulous gia to ergo tou, epeidi isan andres polemistes, kai protarchontes, kai archontes gia tis amaxes tou kai gia tous kabalarides tou. ap' autous isan oi archigoi ton epis-taton, pou eiche o basilias solomontas, 250, pou exousiazan ton lao. kai o solomontas anebase ti thugatera tou farao apo tin poli tou dabit, sto palati pou eiche oikodomisei gi' autin epeidi, eiche pei: i gunaika mou den tha katoikei sto palati tou dabit, tou basilia tou israil, epeidi to meros opou mesa ekei eiche mpei i kibotos tou kuriou einai agio. tote, o solomontas profesere olokau-tomata ston kurio epano sto thusiastirio tou kuriou, pou eiche oikodomisei mprosta sto pronao, sumfona me to apaitoumeno kathe imeras gia na prosperoun, sumfona me tis en-toles tou mousi, sta sabbata, kai stis neo-minies, kai stis episimes giortes, pou ginon-tan treis fores ton chrono, sti giorti ton azu-mon, kai sti giorti ton ebdomadon, kai sti giorti ton skinon. kai egkatestise, sumfona me ti diatxi tou patera tou, tou dabit, tis diaireseis ton ieroon stin upiresia tous, kai tous leuites stis bardies tous, gia na um-noun kai na upiretoun apenanti apo tous iereis, sumfona me to apaitoumeno kathe

imeras kai tous pulorous sumfona me tis diaireseis tous, se kathe puli epeidi, auti itan i entoli tou dabit, tou anthropou tou theou. kai den paradromisan apo tin en-toli tou basilia gia tous iereis kai tous leuites se kanena pragma, oute s' ekeina gia tous thisaurous. kai i etoimasia itan gia olokliri to ergo tou solomonta, apo tin imera pou themeliothike o oikos tou kuriou, mechris otou teleiose. etsi olokliriothike o oikos tou kuriou. tote o solomontas pige stin esion-gaber, kai stin ailoth, stin akti tis thalassas, sti gi tou edom. kai o chouram tou esteile, diamesus ton doulon tou, ploia, kai doulous eidimones tis thalassas kai pigan mazi me tous doulous tou solomonta sto ofeir, kai piran apo ekei 450 talanta chrusafi, kai ta eferan ston basilia solomonta.

## 9

kai kathos i basilissa tis seba akouse ti fimi tou solomonta, irthe stin ierousalim, gia na dokimasei ton solomonta me ainigmata, echontas mazi tis mia uperbolika megali sun-odeia, kai kamiles fortomenes me aromata, kai athono chrusafi, kai polutimes petres kai otan irthe ston solomonta, milise mazi tou gia ola osa eiche stin kardia tis. kai o solomontas exigise s' auti ola ta eroti-mata tis kai den stathike tipote krummeno apo ton solomonta, pou den tis to exigise. kai blepontas i basilissa tis seba ti sofia tou solomonta, kai to palati pou eiche oikodomi-sei, kai ta fagita tou trapeziou tou, kai ton tropo pou kathontan oi douloi tou, kai ti stasi ton upourgoun tou, kai tin endumasia tous, kai tous oinochoous tou, kai tin endu-masia tous, kai tin anabasi tou me tin opoia anebaine ston oiko tou kuriou, egine ek-thambi kai eipe ston basilia: alithinos einai o logos, pou eicha akousei sti gi mou, gia ta erga sou, kai gia ti sofia sou alla, den pist-eua sta logia tous, mechris otou irtha, kai eidan ta matia mou kai na, oute to miso tou plithous tis sofias sou den mou eiche anaggelthei esu uperbaineis ti fimi pou ak-ousa makarioi oi andres sou, kai makarioi autoi oi douloi sou, pou stekontai pantote mprosta sou, kai akoun ti sofia sou as einai o kurios o theos sou eulogimenos, o opoios euarestithike se sena, gia na se balei epano ston throno tou, gia na eisai basilias ston ku-rio ton theo sou epeidi, o theos sou agapise ton israil, oste na tous stereosei ston aiona, gi' auto se katestise basilia epano tous, gia na kaneis krisi kai dikaiousuni. kai edose ston basilia 120 talanta chrusafi, kai aromata polla, se uperboliko bathmo, kai polutimes petres kai den upirxan pote tetoia aromata, san auta pou i basilissa tis seba edose ston basilia solomonta. kai oi douloi malista tou chouram, kai oi douloi tou solomonta, pou

efernan chrusafi apo to ofeir, efernan kai xulo algoumeim, kai polutimes petres. kai o basilias ekane apo xula algoumeim anabaseis ston oiko tou kuriou, kai sto palati tou basilia, kai kithares kai psaltiria gia tous mousikous kai tetoia den eichan fanei protutera sti gi tou iouda. kai o basilias solomontas edose sti basilissa tis seba ola osa thelise, osa zitise, perissotera ton onon efere ston basilia. kai gurise, kai anachorise sti gi tis, auti kai oi douloi tis. to baros apo to chrusafi, pou erchotan kathe chrono ston solomonta, itan 666 talanta chrusafi, ektos apo ekeino pou sugkentronotan apo tous telones kai tous emporous, kai olous tous basilidades tis arabias, kai tous satrapes tis gis, pou efernan ston solomonta chrusafi kai asimi. kai o basilias solomontas ekane 200 epimikeis aspidas apo sfurilato chrusafi 600 sikloi apo chrusafi sfurilato xodeutikan se kathe epimiki aspida kai 300 aspidas apo sfurilato chrusafi 300 sikloi apo chrusafi xodeutikan gia kathe aspida. kai o basilias tis ebale sto palati tou dasous tou libanou. o basilias ekane akoma enan megalo elefanteno throno, kai ton skepase me katharo chrusafi. kai o thronos eiche exi bathmides kai ena chruso upopodio, pou isan sundedemena me ton throno, kai agkones apo to ena kai apo to allo meros tis kathedras, kai duo liontaria, pou stekontan sta plagia ton agkonon kai 12 liontaria stekontan ekei, apo tis duo pleures, epano stis exi bathmides. paromoio den eiche kataskeuastei se kanena basileio. kai ola ta skeui gia to pioto tou basilia solomonta isan apo chrusafi, kai ola ta skeui tou palatiou tou dasous tou libanou apo katharo chrusafi kanena apo asimi to asimi logizotan gia tipote stis imeres tou solomonta. epeidi, o basilias eiche ploia pou pigainan sti tharseis mazi me tous doulous tou chouram mia fora ana trietia erchontan ta ploia apo ti tharseis, pou efernan chrusafi, kai asimi, dontia elefanta, kai pithikous, kai pagonia. kai o basilias solomontas megalunthike perissotero apo olous tous basilidades tis gis se plouto kai sofia. kai oloi oi basilidades tis gis zitousan to prosopo tou solomonta, gia na akousoun ti sofia tou, tin opoia o theos eiche balei stin kardia tou. kai kathe enas eferne to doro tou, asimenia skeui, chrusa skeui, kai stoles, kai panoplies, kai aromata, aloga, kai moularia, kathe chrono. kai o solomontas eiche 4.000 staulous alagon kai amaxon, kai 12.000 kabalarides, tous opoious o basilias ebale stis poleis ton amaxon, kai konta tou stin ierousalim. kai basileuse epano se olous tous basilidades, apo ton potamo mechri ti gi ton filistaion, kai ta sunora tis aiguptou. kai o basilias ekane to asimi stin ierousalim san petres, kai ekane tous kedrous san tis sukanimies stin pedada, logo tis afthonias. kai efernan ston

solomonta aloga apo tin aigupto, kai apo olous tous topous. kai oi upoloipes praxeis tou solomonta, oi protes kai oi teleutaies, den einai grammenes sto biblio tou nathan tou profiti, kai stin profiteia tou achia tou siloniti, kai sta oramata tou iddo, tou bleponta, pou eginan enantia ston ieroboam, ton gio tou nabat; kai o solomontas basileuse stin ierousalim, epano se olokliro ton israil, 40 chronia. kai o solomontas koimithike mazi me tous pateres tou kai ton ethpasan stin poli tou david, tou patera tou kai ant' autou basileuse o roboam, o gios tou.

## 10

kai o roboam pige sti suchem epeidi, ololiros o israil erchotan sti suchem gia na ton kanei basilia. kai kathos tou akouse auto o ieroboam, o gios tou nabat, pou itan stin aigupto, opou eiche fugei apo to prosopo tou basilia solomonta, o ieroboam gurise apo tin aigupto, epeidi, esteilan kai ton kalesan. tote, irthan o ieroboam kai ololiros o israil, kai milisan ston roboam, legontas: o pateras sou eiche skilrunei ton zugo mas tora, loipon, ti skilri douleia tou patera sou, kai ton baru tou zugo, pou epebale epano mas, elaf rune ton esu, kai tha se douleoume. ki ekeinos tous eipe: elate xana se mena usterá apo treis imeres. kai o laos efuge. kai o basilias roboam sumbouleutike tous presbuterous, pou briskontan mprostá ston solomonta, ton patera tou, eno akoma zouze, legontas: ti me sumbouleuete eseis na apantiso s' auto ton lao; kai tou eipan, legontas: an fertheis me eumeneia s' auto ton lao, kai tous euarestiseis, kai tous miliseis agatha logia, tote tha einai douloi sou gia panta. omos, aperripse ti sumbouli ton presbuteron, pou tou eichan dosei, kai sumbouleuthike tous neous, pou eichan sunanas-trafei mazi tou, oi opoioi briskontan mprostá tou. kai tous eipe: ti me sumbouleuete eseis na apantisoume s' auto ton lao, pou milise se mena, legontas: elaf rune ton zugo pou o pateras sou epebale epano mas; kai oi neoi, autoi pou eichan sunanastrafei mazi tou, milisan s' auton, legontas: etsi tha miliseis ton lao, pou sou milise, legontas: o pateras sou barune ton zugo mas, all' esu elaf rune ton se mas etsi tha tous miliseis: to mikro mou dachtulo tha einai pachutero apo tin osfu tou patera mou tora, loipon, o men pateras mou sas epifortise enan baru zugo, ego omos tha kano ton zugo sas barutero o pateras mou sas paideuse me mastiges, ego, omos, tha sas paideuso me skorpious. kai irthe o ieroboam kai ololiros o laos tin triti imera ston roboam, opos eiche milisei o basilias, legontas: elate xana se mena tin triti imera. kai o basilias apantise s' autous skilra kai o basilias roboam egkateipse ti sumbouli

ton presbuteron, kai tous milise sumfona me ti sumbouli ton neon, legontas: o pateras mou barune ton zugo sas, all' ego tha ton kano barutero o pateras mou sas paideuse me mastiges, ego omos tha sas paidouse me skorpious. kai o basiliias den eisakouse ton lao epeidi, to pragma egine apo ton theo, oste o kurios na ektelese ton logo tou, pou eiche milisei diamesou tou achia tou siloniti ston ieroboam, ton gio tou nabat. kai ololkliros o israil blepontas oti o basiliias den tous eisakouse, o laos apantise ston basilia, legontas: ti summetochi echoume emeis ston dabid; den echoume kamia klironomia ston gio tou iessai israil, kathenas stis skines sou tora, dabid, problepse gia tin oikogeneia sou. kai ololkliros o israil anachorise stis skines tou. kai gia tous gious israil, pou katoikou-san stis poleis tou iouda, o roboam basileuse epano tous. kai o basiliias roboam esteile ton adoram, ton upeuthuno gia tous forous kai oi gioi israil ton lithobolisan me petres, kai pethane. gi' auto, o basiliias roboam espouse na anebe stin amaxa, gia na fugei stin ierousalim. etsi o israil apostatise apo tin oikogeneia tou dabid, mechri auti tin imera.

## 11

kai kathos o roboam irthe stin ierousalim, sugkentrose tin oikogeneia tou iouda kai tou beniamin, 180.000 apo eklektous, polemistes, gia na polemisoun enantia ston israil, prokeimenou na xanaferoun ti basileia ston roboam. egine, omos, logos tou kuriou ston semaia, ton anthropon tou theou, legontas: milise ston roboam, ton gio tou solomonta, ton basilia tou iouda, kai se ololkliro ton israil, pou einai mesa ston iouda kai ston beniamin, legontas: etsi leei o kurios: den tha anebeite oute tha polemisete enantion ton adelfon sas epistrepste kathe enas sto spiti tou, epeidi apo mena egine auto to pragma. kai upakousan sta logia tou kuriou, kai estrep-san piso apo to na pane enantia ston ieroboam. kai o roboam katoikise stin ierousalim, kai oikodomise ochures poleis ston iouda. kai oikodomise ti bithleem, kai tin itam, kai ti thekoue, kai ti baithsour, kai ti sokcho, kai tin odollam, kai ti gath, kai ti marisa, kai ti zif, kai tin adora-irm, kai ti lacheis, kai tin azika, kai ti saraa, kai tin aialon, kai ti chebron, oi opoies einai ston iouda kai ston beniamin, poleis ochuromenes. kai ochurose ta frouria, kai ebale s' auta frourarchous, kai apothikes me trofes, kai ladi, kai kراسи. kai se kathe poli ebale aspides kai logches, kai tis ochurose polu, se uperboliko bathmo. kai o ioudas kai o beniamin isan kato apo tin exousia tou. kai oi iereis kai oi leuites, pou upirchan se ololkliro ton israil sugkentrothikan s' auton, apo ola ta sunora tous. epeidi,

oi leuites egkateleipsan ta proastia tous kai tis idiokties tous, kai irthan ston iouda kai stin ierousalim (gia ton logo oti, o ieroboam, kai oi gioi tou, tous eichan apobalei apo to na ierateoun ston kurio kai ekane gia ton eauto tou iereis gia tous psilous topous, kai gia tous daimones, kai gia ta moscharia pou eiche kanei) kai ustera ap' autous, osoi apo oles tis fules tou israil edosan tis kardies tous sto na zitoun ton kurio ton theo tou israil, irthan stin ierousalim, gia na thusiasoun ston kurio, ston theo ton pateron tous. kai endunamosan ti basileia tou iouda, kai ischuropolisan ton roboam, ton gio tou solomonta, tria chronia epeidi, tria chronia perpatisan ston dromo tou dabid kai tou solomonta. kai o roboam pire ston eauto tou gia gunaika ti maeleth, thugatera tou ierimoth, giou tou dabid, kai tin abichail thugatera tou eliab, giou tou iessai i opoia tou gennise gious, ton ieous, kai ton samaria, kai ton zaam. kai ustera ap' auti pire ti maacha, thugatera tou abessalom, i opoia tou gennise ton abia, kai ton atthai, kai ton ziza, kai ton selomeith. kai o roboam agapise ti maacha, ti thugatera tou abessalom, perisotero apo oles tis gunaikas tou kai tis pal-lakes tou (epeidi, eiche parei 18 gunaikas, kai 60 pallakes kai gennise 28 gious, kai 60 thugateras) kai o roboam ekane archonta ton abia, ton gio tis maacha, gia na archei epano stous adelfous tou epeidi, skeftotan na ton kanei basilia kai energontas fronima, diaskorpise olous tous gious tou se olous tous topous tou iouda kai tou beniamin, se kathe ochuri poli kai tous edose trofes se athonia, kai zitise polles gunaikas.

## 12

kai kathos i basileia tou roboam stereothike kai endunamothike, egkateleipse ton nomo tou kuriou, kai ololkliros o israil mazi tou. kai ton pempto chrono tis basileias tou roboam, o sisak, o basiliias tis aiguptou, anebike enantion tis ierousalim, epeidi eichan paranomisei ston kurio, mazi me 1.200 amaxes, kai 60.000 kabalarides kai o laos pou irthe mazi tou apo tin aigupto itan anarithmitos, libuoi, troglodutes, kai aithiopes. kai afou kurieuse tis ochures poleis, ekeines ston iouda, irthe mechri tin ierousalim. tote o profitis semaias irthe ston roboam, kai stous archontes tou iouda, pou eichan sugkentrothei stin ierousalim exaitias tou fobou tou sisak, kai tous eipe: etsi leei o kurios: eseis me egkateleipsate gi' auto sas egkateleipsa ki ego sto cheri tou sisak. kai oi archontes tou israil kai o basiliias tapeinothikan, kai elegan: dikaioi einai o kurios. kai otan o kurios eide oti tapeinothikan, egine logos kuriou ston semaia, legontas: autoi tapeinothikan den tha tous exolothreuso, alla tha tous

chariso kapoia sotiria kai o thumos mou den tha ekchuthei epano stin ierousalim diame-sou tou sisak all' omos, tha ginoun douloi tou, gia na gnorisoun ti diki mou douleia, kai ti douleia apo tis basileies tis gis. kai o sisak, o basilias tis aiguptou, anebike enan-tion tis ierousalim, kai pire tous thisaurus tou oikou tou kuriou, kai tous thisaurus tou palatiou tou basilia, pire ta panta pire, akoma, kai tis epimikeis chruses aspides, pou eiche kanei o solomontas. ki anti ekeinon o basilias roboam ekane chalkines epimikeis aspides, kai tis paredose sta cheria ton ar-chonton ton somatofulakon, pou fulagan tin eisodo tou palatiou tou basilia. kai otan o basilias empaine ston oiko tou kuriou, erchontan oi somatofulakes, kai tis epair-nan kai tis efernan xana sto oikima ton so-matofulakon. epeidi, loipon, tapeinothike, apostrafike ap' auton o thumos tou ku-riou, gia na mi tous afanisei oloklirotika gia ton logo oti, upirchan akoma agatha prag-mata ston iouda. kai o basilias roboam en-dunamothike stin ierousalim, kai basileuse epeidi, o roboam itan ilikias 41 chronon otan basileuse, kai basileuse 17 chronia stin ie-rousalim, stin poli pou o kurios eiche dialexei apo oles tis fules tou israil, gia na balei ekei ton onoma tou. kai to onoma tis mit-eras tou itan naama, i ammonitissa. kai epraxe ponira, epeidi den prosilose tin kar-dia tou sto na ekzitei ton kurio. kai oi prax-eis tou roboam, oi protes kai oi teleutaies, den einai grammenes sto biblio tou prof-iti semaia, kai tou iddo tou bleponta, stis genealogies; kai upirchan pantote polemoi anamesa ston roboam kai ston ieroboam. kai o roboam koimithike mazi me tous pateres tou, kai thaftike stin poli tou dabid kai ant' autou basileuse o abia, o gios tou.

## 13

kai o abia basileuse epano ston iouda ston 18o chrono tou basilia ieroboam. basileuse tria chronia stin ierousalim. kai to onoma tis miteras tou itan michaia, thugatera tou ouriil apo ti gabaa. kai upirche polemios anamesa ston abia kai ston ieroboam. kai o abia paratachthike se machi me strato apo dunatous polemistes, 400.000 eklektous andres kai o ieroboam paratachthike enan-tion tou se machi me 800.000 apo eklektous andres, ischurous me dunami. kai afou o abia sikothike epano sto bouno semaraim, pou einai sto bouno tou efrain, eipe: akouste me, ieroboam, kai oloklirios o laos israil den prepei na gnorisete, oti o kurios o theos tou israil edose gia panta ston dabid ti basileia tou epano ston israil, s' auton kai stous gious tou, me sunthiki alatiou; alla, o ieroboam, o gios tou nabat, o doulos tou solomonta, tou giou tou dabid, sikothike, kai epanas-

tatise enan-tion tou kuriou tou kai sugken-trothikan konta tou anthropoi midaminoi, achrei oi, kai endunamothikan enantia ston roboam, ton gio tou solomonta, otan o roboam itan neos, kai apalos stin kardia, kai den mporouse na tous antistathei kai, tora, eseis lete na antistatheite sti basileia tou ku-riou, pou dothike sta cheria ton gion tou dabid, epeidi eiste ena megalo plithos, kai echete mazi sas chrusa moscharia, pou o ier-oboam sas ta ekane gia theous den apobalate tous iereis tou kuriou, tous gious tou aaron, kai tous leuitas, kai kanate ston eauto sas iereis sumfona me ta ethni tis gis; kathenas pou erchetai na ginei iereas me ena moschari bodiou kai epta kriaria, ginetai iereas stous mi theous all' emeis echoume ton kurio ton theo mas, kai den ton egkataleipoume kai oi iereis, pou upiretoun ton kurio, einai oi gioi tou aaron kai oi leuitas, stin ergasia kai kaine kathe proi kai kathe espera olokau-tomata kai euodes thumiamsa ston kurio kai parathetoun tous artous tis prothesis epano sto katharo trapezi, kai ti chrusi luchnia, kai ta luchnaria tis, gia na kai ei kathe es-pera epeidi, emeis fulattoume tin upiresia tou kuriou tou theou mas eseis, omos, ton egkaleipsate kai deste, autos o theos einai mazi mas, epikefalis, kai oi iereis tou me ichires salpigges, gia na ichoun enan-tion sas. gioi israil, mi polemata enan-tion tou ku-riou tou theou ton pateron sas epeidi, den tha euodotheite. kai o ieroboam estrepse tin enedra gia na gurisei apo piso tous kai isan kata prosopo tou iouda, kai i enedra apo piso tous. kai otan o ioudas koitaxe ologura, xafnou, i machi itan apo mprosta kai apo piso tous kai boisan ston kurio, kai oi iereis salpisan me tis salpigges. tote, oi andres tou iouda alalaxan kai kathos alalaxan oi andres tou iouda, o theos pataxe ton ie-roboam, kai oloklirio ton israil, mprosta ston abia kai ston iouda. kai oi gioi tou israil efugan mprosta apo ton iouda. kai o theos tous paredose sto cheri tous. kai o abia kai o laos ekanan s' autous mia megali sfagi kai epesan apo ton israil 500.000 traumaties, ek-lektoi andres. kai oi gioi israil tapeinothikan kata ton kairo ekeino, eno oi gioi tou iouda uperischusan, epeidi elpisan ston kurio ton theo ton pateron tous. kai o abia katadiox-e piso apo ton ieroboam, kai pire ap' auton poleis, ti bait hil kai tis komopoleis tis, kai tin iesana kai tis komopoleis tis, kai tin efrain kai tis komopoleis tis. kai o ieroboam den anelabe pleon dunami stis imeres tou abia, alla ton pataxe o kurios, kai pethane. kai o abia endunamothike kai pire gia ton eauto tou 14 gunaikes, kai gennise 22 gious kai 16 thugateres. kai oi upoloipes praxeis tou abia, kai oi dromoi tou, kai ta logia tou, einai grammena stin existorisi tou profiti iddo.

kai o abia koimithike mazi me tous pateres tou, kai ton ethapsan stin poli tou dabid kai ant' autou basileuse o asa, o gios tou. stis imeres tou i gi isuchase deka chronia. kai o asa ekane to kalo kai to euthu mprosta ston kurio ton theo tou epeidi, afairese ta thusiastiria ton xenon theon, kai tous psilous topous, kai katasuntripse ta agalmata, kai katekopse ta alsu kai eipe ston iouda na ekzitoun ton kurio ton theo ton pateron tous, kai na ekteloun tous nomous kai tis entoles. akoma, afairese tous psilous topous, kai ta eidola apo oles tis poleis tou iouda kai to basileio isuchase mprosta tou. kai oikodomise ochures poleis sti gi tou iouda epeidi i gi eiche isuchasei, kai den upirche s' auton polemos sta chronia ekeina, gia ton logo oti o kurios tou eiche dosei anapausi. gi' auto, eipe ston iouda: as oikodomisoume autis tis poleis, kai as kanoume guro tous teichi, kai purgous, pules, kai mochlous, efoson eimaste kurioi tis gis, epeidi ekzitisame ton kurio ton theo mas ton ekzitisame, kai mas edose ologura anapausi. kai oikodomisan kai euodothikan. o asa, malista, eiche strato apo ton iouda 300.000, pou efernan epimikeis aspidas kai logches kai apo ton beniamin, 280.000, aspidoforous kai toxotes oloi autoi isan ischuroi me dunami. kai enantion tous bgike o aithiipas, o zera, me 1.000.000 strato, kai me 300 amaxes, kai irthe mechri ti marisa. kai o asa bgike enantion tou, kai paratachthikan se machi sti faragga sefatha, konta sti marisa. kai o asa boise ston kurio ton theo tou, kai eipe: kurie, den einai se sena tipote na boithas ekeinous pou echoun polli i kamia dunami boithise mas, kurie thee mas epeidi, echoume empisteuthei se sena, kai erchomaste sto onoma sou enantia s' auto to plithos kurie, esu eisai o theos mas as mi uperischusei anthropos enantion sou. kai o kurios pataxe tous aithiopes mprosta ston asa, kai mprosta ston iouda kai oi aithiopes efugan. kai o asa kai o laos mazi tou tous katadioxan mechri ta gerara kai epesan apo tous aithiopes tosoi polloi, oste den mporousan pleon na sunelthoun epeidi, suntrifikan mprosta ston kurio, kai mprosta ston strato tou kai piran lafura polla, se uperboliko bathmo. kai pataxan tis poleis ologura apo ta gerara epeidi, o fobos tou kuriou epese epano tous kai lafuragogisan oles tis poleis epeidi, mesa s' autes upirchan polla lafura. akoma, pataxan kai tis epauleis ton poimnion, kai piran polla probata kai kamiles, kai gurisan stin ierousalim.

tote, irthe to pneuma tou theou epano ston azaria, ton gio tou odid kai bgike se sunantisi

tou asa, kai tou eipe: akouste me, asa, kai olokliros o ioudas kai o beniamin: o kurios einai me sas, otan eseis eiste m' auton kai an ton ekzitate, tha brethei se sas an, omos, ton egkataleipsei, tha sas egkataleipsei polu kairo men o israil stathike choris ton alithino theo, kai choris ierea pou na didaskei, kai choris nomo otan, omos, sti stenochoria tous gurisan ston kurio ton theo tou israil, kai ton ekzitan, brethike s' autous kai stous kairous ekeinous den upirche eirini ston ex-erchomeno, kai ston eiserchomeno, all' upirchan megales taraches epano se olous tous katoikous ton topon kai ftheirotan ethnos apo ethnos, kai poli apo poli epeidi, o theos tous katethlibe me kathe stenochoria eseis, omos, endunamoneste, kai as mi einai chalaromena ta cheria sas epeidi, sto ergo sas tha uparxei misthos. kai otan o asa akouse auta ta logia, kai tin profiteia tou profiti odid, endunamothike, kai apebale ta bdelugmata apo olokliri ti gi tou iouda kai ton beniamin, kai apo tis poleis pou pire apo to bouno efrain, kai ananeose to thusiastirio tou kuriou, pou itan mprosta ston pronao tou kuriou. kai sugkentrose oloklirio ton iouda kai ton beniamin, kai ekeinous pou paroikousan konta tous, apo ton efrain kai ton manassi, kai apo ton sumeon epeidi, polloi apo ton israil proschorisan s' auton, blepontas oti o kurios o theos tou itan mazi tou. kai sugkentrothikan stin ierousalim, kata ton trito mina, tou 15ou chronou tis basileias tou asa. kai prosperan ston kurio thusies, ekeini tin imera, apo ta lafura pou eferan, 700 bodia, kai 7.000 probata. kai mpikan se sunthiki na ekzitisoun ton kurio ton theo ton pateron tous, apo olokliri tin kardia tous kai apo olokliri tin psuchi tous kai kathe enas pou den tha ekzitisei ton kurio ton theo tou israil, na thanatonetai, apo mikron mechri megalon, apo andra mechri gunaika. kai orkistikan ston kurio, me dunati foni, kai me alalagmo, kai me salpigga, kai me keratines salpigges. kai olokliros o ioudas eufranthike ston orko epeidi, orkistikan apo olokliri tin kardia tous, kai ton ekzitisan me olokliri ti thelisi tous kai brethike s' autous kai o kurios tous edose anapausi ologura. akoma kai ti maacha, ti mitera tou basilia asa, tin apebale apo to na einai basilissa, epeidi ekane ena eidolo sto alsos kai o asa katekopse to eidolo tis, kai to suntripse kai to ekapse ston cheimarro ton kedron. omos, oi psiloi topoï den afairethikan apo ton israil entoutois, i kardia tou asa itan teleia oles tis imeres tou. kai efere ston oiko tou theou ta aferomata tou patera tou, kai ta dika tou aferomata, asimi, chrusafi, kai skeui. kai den egine polempos mechri ton 35o chrono tis basileias tou asa.

ston 36o chrono tis basileias tou asa, o baasa, o basilias tou israil, anebike enantia ston iouda, kai oikodomise ti rama, gia na mi afinei kanenan na bgainei oute na mpainei pros ton asa, ton basilia tou iouda. tote, o asa ebgale to asimi kai to chrusafi apo tous thisaous tou oikou tou kuriou, kai tou palatiou tou basilia, kai ta esteile ston ben-adad, ton basilia tis surias, pou katoikouse sti damasko, legontas: as ginei sunthiki anamesa se mena kai se sena, opos upirche kai anamesa ston patera mou kai ton patera sou des, sou esteila asimi kai chrusafi pigaine, dialuse ti sunthiki sou, pou echeis me ton baasa, ton basilia tou israil, gia na anachorisei apo mena. kai o ben-adad eisakouse ton basilia asa, kai esteile tous archigous ton dunameon tou enantia stis poleis tou israil kai pataxan tin iion, kai ti dan, kai tin abel-maim, kai oles tis apothikes ton poleon tou nefthali. kai kathos o baasa to akouse, statamiste na oikodomei ti rama, kai egkateleipse to ergo tou. kai o basilias asa parelabe olokliro ton iouda, kai sikosan tis petres tis rama, kai ta xula tis, me ta opoia oikodomouse o baasa kai m' auta oikodomise ti gabaa kai ti mispa. kai kata ton kairo ekeino, o anani, o blepon, irthe ston asa, ton basilia tou iouda, kai tou eipe: epeidi, stirichthikes epano ston basilia tis surias, kai den stirichthikes epano ston kurio ton theo sou, gi' auto o stratos tou basilia tis surias xefuge apo to cheri sou oi aithiopes kai oi libuoi den isan megalos stratos, me poluarithmes amaxes kai kabalarides; epeidi, omos, stirichthikes ston kurio, tous paredose sto cheri sou dedomenou oti, ta matia tou kuriou peritrechoun diamesou olokloris tis gis, gia na fanei dunatos se osous echoun tin kardia tous teleia pros auton se touto epraxes me afrosuni gi' auto, sto exis tha echeis polemous. kai o asa orgistike enantia ston bleponta, kai ton ebale se fulaki epeidi, gia to pragma auto aganaktise enantion tou. kai o asa katethlipse merikous apo ton lao kata ton kairo ekeino. kai destе, oi praxeis tou asa, oi protes kai oi teleutaies, destе, einai grammenes sto biblio ton basiladon tou iouda kai tou israil. kai o asa arrostise sta podia tou ston 39o chrono tis basileias tou, mechris otou i arrostia tou eGINE polu megalі omos, oute stin arrostia tou ekzitise ton kurio, alla tous gitatrous. kai o asa koimithike mazi me tous pateres tou kai pethane ton 41o chrono tis basileias tou. kai ton ethapsan ston tafo tou, pou eiche skapsei gia ton eauto tou stin poli tou dadid, kai ton ebalan epano se krebati gemato apo euodia kai diafora muresika aromata kai tou ekanan mia uperbolika megalі kausi.

kai ant' autou basileuse o iosafat, o gios tou, kai endunamothike enantia ston israil. kai ebale dunameis se oles tis ochures poleis tou iouda, kai egkatestise froures sti gi tou iouda, kai stis poleis tou efraim, pou eiche kurieusei o asa o pateras tou. kai o kurios itan mazi me ton iosafat, epeidi perpatise stous dromous tou dadid tou patera tou, tous protous dromous, kai den ekzitise tous baaleim all' ekzitise ton theo tou patera tou, kai perpatise stis entoles tou, kai ochi sumfona me ta erga tou israil. gi' auto, o kurios stereose sto cheri tou ti basileia kai olokliros o ioudas edose ston iosafat dora kai apektise plouto kai polli doxa. kai i kardia tou upsothike stous dromous tou kuriou ki akoma, afairese apo ton iouda tous psilous topous kai ta alsі. kai ston trito chrono tis basileias tou, esteile tous archontes tou, ton ben-ail, kai ton obadia, kai ton zacharia, kai ton nathanail, kai ton michaia, gia na didaskoun stis poleis tou iouda kai mazi tous, tous leuites, ton semaia, kai ton nathania, kai ton zebadia, kai ton asail, kai ton semiramoth, kai ton ionathan, kai ton adonia, kai ton tobias, kai ton tob-adonia, tous leuites kai mazi tous, ton elisama kai ton ioram, tous iereis kai didaskan ston iouda, echontas mazi tous to biblio tou nomou tou kuriou, kai perierchontan se oles tis poleis tou iouda, kai didaskan ton lao. kai fobos kuriou epese epano se ola ta basileia ton topou ologura apo ton iouda, kai den polemousan enantia ston iosafat. kai apo tous filistaios eferan dora ston iosafat, kai foro apo asimi akoma kai oi arabes eferan s' auton kopadia kriarion 7.700, kai tragon 7.700. kai o iosafat prochorouse megalunomenos uperbolika kai oikodomise frouria ston iouda, kai poleis apothikon. kai eiche polla erga stis poleis tou iouda kai polemistes andres, ischurous me dunami, stin ierousalim. ki autoi einai oi arithmoi tous, sumfona me tis oikogeneies ton patrimon tous apo ton iouda, chilliarchoi, o adna o archigos, kai mazi tou ischuroi me dunami, 300.000. kai ustera ap' auton, o ioanan o archigos, kai mazi tou 280.000. kai ustera ap' auton, o amasias, o gios tou zichri, pou prothuma prosfere ton eauto tou ston kurio kai mazi tou 200.000 ischuroi me dunami. kai apo ton beniamin, ischuros me dunami, o eliada kai mazi tou toxotes kai aspidoforoι, 200.000. kai ustera ap' auton, o iozabad, kai mazi tou 180.000 oplismenoi gia polemo. autoi isan pou upiretousan ton basilia, ektos apo osous o basilias ebale stis ochures poleis se olokliro ton iouda.

kai o iosafat eiche plouto kai polli doxa kai sumpetherepse me ton achaab. kai meta apo chronia katebike ston achaab sti samareia. kai o achaab esfaxe probata kai bodia se afthonia gi' auton, kai gia ton lao pou itan mazi tou, kai ton epeise na anebein mazi tou sti ramoth-galaad. kai o achaab, o basilias tou israil, eipe ston iosafat, ton basilia tou iouda: erchesai mazi mou sti ramoth-galaad; ki ekeinos tou apantise: ego eimai opos esu, kai o laos mou opos o laos sou kai ston polemo tha eimaste mazi sou. kai o iosafat eipe ston basilia tou israil: rotise simera, parakalo, ton logo tou kuriou. kai o basilias tou israil sugkentrose tous profites, 400 andres, kai tous eipe: na pame sti ramoth-galaad, gia na polemismoume; i, na apecho; ki ekeinoi eipan: aneba, kai o theos tha tin paradosei sto cheri tou basilia. kai o iosafat eipe: den uparchei edo akoma enas profitis tou kuriou, gia na ton rotisoume diamesou autou; kai o basilias tou israil eipe ston iosafat: uparchei akoma enas anthropos, diamesou tou opoiou mporoume na rotisoume ton kurio omos, ego ton miso epeidi, den profiteui kati kalo gia mena, alla pantote kako einai o michaias, o gios tou iemla. kai o iosafat eipe: as mi milaei etsi o basilias. kai o basilias tou israil kalese enan eunouchou, kai eipe: biasou na fereis ton michaia, ton gio tou iemla. kai o basilias tou israil kai o iosafat, o basilias tou iouda, kathontan, kathe enas epano ston throno tou, ntumenoi me stoles, kai kathontan se enan anoichto topo pros tin eisodo tis pulis tis samareias kai oloi oi profites profiteuan mprosta tous. kai o sedekias, o gios tou chanaana, eiche kanei gia ton eauto tou siderenia kerata, kai eipe: etsi leei o kurios: m' auta tha keratiseis tous surious, mechris otou tous sunteleseis. kai oloi oi profites profiteuan to idio, legontas: aneba sti ramoth-galaad, kai euodossou epeidi, o kurios tha tin paradosei sto cheri tou basilia. kai o minutis, pou pige na kalesai ton michaia, tou eipe, legontas: des, ta logia ton profiton me ena stoma faneronoun kalo gia ton basilia o logos sou, loipon, as einai, parakalo, opos enos apo ekeinous, kai na miliseis to kalo. kai o michaias eipe: zei o kurios, o,ti mou pei o theos, auto tha miliso. irthe, loipon, ston basilia, kai tou eipe o basilias: michaia, na pame sti ramoth-galaad gia na polemismoume; i, na apecho; ki ekeinos eipe: anebeite kai euodoneste, epeidi tha parodothoun sto cheri sas. kai tou eipe o basilias: mechri poses fores tha se orkizo, na mi mou les para tin alitheia sto onoma tou kuriou; ki ekeinos eipe: eida oloklirou ton israil diasparmenon epano sta bouna, san probata pou den echoun poimena kai o kurios eipe: autoi den echoun kurio as gurisei kathe

enas sto spiti tou me eirini. kai o basilias tou israil eipe ston iosafat: den sou eipa oti den tha profiteusei kalo gia mena, alla kako; kai o michaias eipe: akouste, loipon, ton logo tou kuriou: eida ton kurio na kathetai epano ston throno tou, kai olokliri ti stratia tou ouranou na steketai apo ta dexia tou kai apo ta aristera tou. kai o kurios eipe: poios tha exapatisei ton achaab, ton basilia tou israil, oste na anebein kai na pesai sti ramoth-galaad; kai o men enas milise legontas etsi, o de allos legontas etsi. tote, bgike to pneuma, kai stathike mprosta ston kurio, kai eipe: ego tha ton exapatiso. kai o kurios tou eipe: me poion tropo; kai eipe: tha bgo, kai tha eimai pneuma psematos sto stoma olon ton profiton tou. kai o kurios eipe: tha exapatiseis, kai malista tha katorthoseis bges, kai kane etsi. tora, loipon, des, o kurios ebale pneuma psematos sto stoma auton ton profiton sou, kai o kurios milise gia sena kako. tote, afou plisiase o sedekias, o gios tou chanaana, chastoukise ton michaia epano sto sagoni, kai eipe: apo poion dromo perase to pneuma tou kuriou apo mena, gia na milisei se sena; kai o michaias eipe: prosexe, tha deis, kata tin imera pou tha mpaineis apo domatio se domatio, gia na krufteis. kai o basilias tou israil eipe: piaste ton michaia, kai xanaferte ton ston amon, ton archontatis polis, kai ston ioas, ton gio tou basilia, kai peite: etsi leei o basilias: balte ton sti fulaki, kai na ton trefete me psomi thlipsis kai me nero thlipsis, mechris otou epistrepso me eirini. kai o michaias eipe: an pragmatika epistrepseis me eirini, o kurios den milise me mena. kai eipe: akouste to eseis, oloi oi laoi. kai anebike o basilias tou israil, kai o basilias tou iouda, o iosafat, sti ramoth-galaad. kai o basilias tou israil eipe ston iosafat: ego tha metaschimatisto, kai tha mpo sti machi esu, omos, ntusou ti stoli sou. kai o basilias tou israil metaschimatistike, kai mpikan sti machi. kai o basilias tis surias eiche prostaxei tous archontes ton amaxon tou, legontas: mi polematei oute mikron oute megalon, alla monacha ton basilia tou israil. kai kathos oi archontes ton amaxon eidan ton iosafat, tote autoi eipan: autos einai o basilias tou israil kai ton perikuklosan gia na ton polemismoun all' o iosafat anaboise, kai ton boithise o kurios kai o theos tous apostrepse ap' auton. kai blepontas oi archontes ton amaxon oti den itan o basilias tou israil, gurisan apo tin katadioxia tou. kai kapoios anthropos, toxeuontas askopa, chtupise ton basilia tou israil anamesa stis arthroseis tou thoraka ki ekeinos eipe ston iniocho: strepse to cheri sou, kai bgale me apo ton strato, epeidi pligotika. kai i machi megalose kata tin imera ekeini kai o basilias tou israil stektotan epano stin amaxa katanatikru stous surious mechri tin espera kai guro



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kai o iosafat, o basilias tou iouda, epestrepse sto spiti tou me eirini, stin ierousalim. kai bgike se sunantisi tou o iou, o gios tou anani, o blepon, kai eipe ston basilia iosafat: boithas ton asebi, kai agapas autous pou misoun ton kurio; gi' auto, orgi apo ton kurio einai epano sou entoutois, brethikan se sena kala pragmata, epeidi afairese ta alsia apo ti gi, kai kateuthunes tin kardia sou sto na ekzitas ton kurio. kai o iosafat katoikise stin ierousalim epeita, perase pali mesa apo ton lao, apo ti bir-sabee mechri to bouno efrain, kai tous epestrepse tin kardia sou sto theo ton pateron tous. kai egkatestise sti gi krites, se oles tis ochures poleis tou iouda, se kathe mia poli. kai stous krites eipe: deite ti kanete eseis epeidi, den krinete krisi anthropou, alla tou kuriou, o opoios einai mazi sas otan bgazete krisi tora, loipon, as einai epano sas o fobos tou kuriou prosechete stis praxeis sas epeidi, den uparhei adikia ston kurio ton theo mas, oute prosopolipsia oute dorodokia. ki akoma, o iosafat egkatestise stin ierousalim krites apo tous leuites, kai apo tous iereis, kai apo tous archigous ton patrion tou israil, gia tin krisi tou kuriou, kai gia tis diafores, kai prosetrechan stin ierousalim. kai tous prostaxe, legontas: etsi tha kanete me fobo kuriou, me pisti, kai me teleia kardia kai opoiadipote diafora erthei se sas apo tous adelfous sas, auton pou katoikoun stis poleis tous, anamesa se aima kai aima, anamesa se nomo kai entoli, diatagmata kai nomima, tha tous noutheteite, gia na mi ginontai enochoi ston kurio, kai erthei orgi epano se sas, ki epano stous adelfous sas etsi na kanete, kai den tha gineste enochoi kai deste, o amarias, o iereas, tha einai o archigos sas se kathe upothesi tou kuriou, kai o zebadias, o gios tou israil, o archontas tis oikogeneias tou iouda, se kathe upothesi tou basilia kai oi leuites tha einai epistates mprosta sas gineste andreioi kai ekeleite, kai o kurios o theos sas tha einai me ton agatho.

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kai usterá ap' auta, irthan enantia ston iosafat oi gioi tou moab, kai oi gioi tou ammon, kai mazi tous kai alloi, ektos apo tous ammonites, gia na ton polemison. kai irthan kai aniggeilan ston iosafat, legontas: ena megalo plithos erchetai enantion sou, apo tin pera periochi tis thalassas, apo ti suria kai des, einai stin asaron-thamar, pou einai i en-gaddi. kai o iosafat fobithike, kai dothike sto na ekzitaei ton kurio, kai kiruxe

nisteia se ololiro ton iouda. kai oi andres tou iouda sugkentrothikan, gia na zitison boitheia apo ton kurio apo oles, akoma, tis poleis tou iouda irthan na zitison ton kurio. kai o iosafat stathike sti sugkentrosi tou iouda kai tis ierousalim, kai ston oiko tou kuriou, pros to prosopo tis neas aulis, kai eipe: kurie, thee ton pateron mas, den eisai esu o theos pou eisai ston ourano; kai den eisai esu pou eisai kuriarchos epano se ola ta basileia ton ethnon, kai sto cheri sou den einai i dunami kai i ischu, kai kanenas den mporei na sou antistathei; den eisai esu o theos mas, autos pou ekdioxes tous katoikous autis tis gis mprosta apo ton lao sou ton israil, kai tin edoses sto sperma tou abraam tou agapitou sou ston aiona; kai s' auti katoikisan, kai oikodomisan se sena agiastirio gia to onoma sou, legontas: an -otan erthei epano mas kako, romfaia, krisi i thanatiko i peina-stathoume mprosta ap' auto ton oiko, kai mprosta sou (epeidi, to onoma sou briske-tai s' auton ton oiko), kai boisoume se sena sti thlipsi mas, tote tha akouseis, kai tha so-seis. kai tora, des, oi gioi tou ammon, kai tou moab, kai ekeinoi apo to bouno tou sieir, stous opoious den afises ton israil na pael, otan erchontan apo tin aigupto, alla xeklinan ap' autous, kai den tous exolothreusan, kai des, pos mas antameiboun, erchomenoi na mas bgaloun apo tin klironomia sou, pou mas edoses na klironomisoume. thee mas, den tha tous krineis; epeidi, den uparhei s' emas dunami gia na antistathoume s' auto to megalo plithos pou erchetai enantion mas, kai den xeroume ti na kanoume all' epano se sena einai ta matia mas. kai ololiros o ioudas stekotan mprosta ston kurio, me ta brefi tous, tis gunaikes tous, kai tous gious tous. tote, irthe to pneuma tou kuriou epano ston iaazil, ton gio tou zacharia, giou tou benaia, giou tou ieil, giou tou matthania tou leuiti, apo tous gious tou asaf, sto meson tis sugkentrosis kai eipe: akouste, ololiros o ioudas, kai ekeinoi pou katoikeite stin ierousalim, kai esu, basilia iosafat: etsi leei se sas o kurios: mi fobaste oute na tromazete apo to prosopo autou tou megalou plithous epeidi, i machi den einai diki sas, alla tou theou katebeite aurio enantion tous deste, anebainoun apo tin anabasi sis kai tha tous breite stin akri tou cheimarrou, mprosta stin erimo ierouil s' auti ti machi den tha polemisete eseis parousiasteite, statheite, kai deite ti sotiria tou kuriou mazi sas, o, iouda kai ierousalim mi fobaste oute na tromaxete aurio na bgeite enantion tous kai mazi sas o kurios. kai o iosafat eskupse me to prosopo tou sti gi kai ololiros o ioudas kai osoi katoikousan stin ierousalim, epesan mprosta ston kurio, proskunontas ton kurio. kai sikothikan oi leuites, apo tous gious ton kaathiton, kai apo

tous gious ton koriton, gia na umnisoun ton kurio ton theo tou israil, me upsmeni foni, se uperbolika bathmo. kai afou sikothikan to proi, bgikan pros tin erimo thekoue kai otan bgikan, o iosafat stathike, kai eipe: akousthe me, iouda, kai osoi katoikeite stin ierousalim: pistepste ston kurio ton theo mas, kai tha stereotheite pistepste stous profites tou, kai tha euodotheite. kai afou sumbouleuthike mazi me ton lao, dietaxe tous psaltodous na psalloun ston kurio, kai na umnoun ti megaloprepeia tis agiotitas tou, bgainontas mprosta apo ton strato, kai na lene: doxologeite ton kurio, epeidi to eleos tou menei ston aiona. kai otan archisan na psalloun kai na umnoun, o kurios estise enedres enantion ton gion tou ammon, tou moab, kai ekeinon apo to bouno tou sieir, pou irthan enantion tou iouda kai chtupithikan. epeidi, sikothikan oi gioi tou ammon kai tou moab enantion ton katoikon tou bounou tou sieir, gia na tous exolothreousoun kai na tous exaleipsoun kai afou suntelesan tous katoikous tou sieir, boithisan o enas ton allon gia na exolothreoutoun. kai kathos o ioudas irthe sti skopia tis erimou, sikose ta matia tou pros to plithos, kai na, isan nekra somata pesmena katagis, kai den diasothike kanenas. kai otan o iosafat kai o laos tou irthan gia na tous lafuragogisoun, anamesa sta nekra somata tous brikan kai plouti se afthonia, kai polutimi aposkeui, kai piran gia ton eauto tous tosa polla, oste den mporousan na ta metaferoun kai stathikan treis imeres lafuragogontas, epeidi ta lafura isan polla. kai tin tetarti imera sugkentrothikan stin koilada tis eulogias epeidi, ekei eulogisan ton kurio gi' auto, to onoma ekeinou tou topou onomastike koilada eulogias, mechri ti simerini imera. tote, oloi oi andres tou iouda kai tis ierousalim, kai epikelfalis tous o iosafat, kinisan gia na epistrepousoun stin ierousalim me eufrosuni epeidi, o kurios tous eufrane apo tous echthrous tous. kai irthan stin ierousalim me psaltiria kai kithares kai salpigges, ston oiko tou kuriou. kai fobos theou epese epano se ola ta basileia ekeinon ton topon, otan akousan oti o kurios polemise enantion ton echthron tou israil. kai i basileia tou iosafat isuchase epeidi, o theos tou edose s' auton anapausi, ologura. kai o iosafat basileuse epano ston iouda itan ilikias 35 chronon otan basileuse, kai basileuse 25 chronia stin ierousalim. kai to onoma tis miteras tou itan azouba, thugatera tou silei. kai perpatise ston dromo tou asa, tou patera tou, kai den ekline ap' auton, prattontas to euthu mprosta ston kurio. omos, oi psiloi topoï den afairethikan epeidi, o laos den eichan akoma kateuthunei tin kardia tous pros ton theo ton pateron tous. kai oi upoloipes praxeis tou iosafat, oi protes kai oi teleutaies, deste, einai grammenes sta lo-

gia tou iiou, tou giou tou anani, pou kata-graftikan sto biblio ton basiliadon tou israil. kai usterá ap' auta, o iosafat, o basiliás tou iouda, enothike me ton ochozia, ton basilia tou israil, pou eiche praxeí me polu asebi tropo. kai enothike mazi tou, gia na kanoun ploia, ta opoia na pleusoun sti tharseis kai ekanan ploia stin esion-gaber. tote, o eliezér, o gios tou dodaua, apo ti marisa, profiteuse enantia ston iosafat, legontas: epeidi enothikes me ton ochozia, o kurios espase ta erga sou. kai ta ploia suntriftikan, kai den mporesan na pane sti tharseis.

## 21

kai o iosafat koimithike mazi me tous pateres tou, kai thaftike mazi me tous pateres tou stin poli tou dabid kai ant' autou basileuse o ioram, o gios tou. kai eiche adelfous, gious tou iosafat, ton azaria, kai ton iechiil, kai ton zacharia, kai ton azaria, kai ton michail, kai ton sefatia oloi autoi isan gioi tou iosafat, tou basilia tou israil. kai o pateras tous edose s' autous polla dora apo asimi kai apo chrusafi, kai apo polutima pragmata, mazi me poleis ochuromenes sti gi tou iouda ti basileia, omos, edose ston ioram, epeidi itan o protokolos. kai otan o ioram upsothike sti basileia tou patera tou, kai krataiothike, thanatose olous tous adelfous tou me romfaia, akoma de kai merikous apo tous archontes tou israil. o ioram itan ilikias 32 chronon otan basileuse, kai basileuse okto chronia stin ierousalim. kai perpatise ston dromo ton basiliadon tou israil, opos ekane i oikogeneia tou achaab epeidi, i gunaika tou itan thugatera tou achaab kai epraxe ponira mprosta ston kurio. all' o kurios den thelise na exolothreusi tin oikogeneia tou dabid, exaitias tis diathikis pou eiche kanei ston dabid, kai epeidi eiche pei na dosei enan luchno s' auton, kai stous gious tou, pantote. stis imeres tou apostatise o edom apo tin upotagi tou iouda, kai ekanan diko tous basilia. kai o ioram perase mesa sti gi tous mazi me tous archontes tou, kai oles oi amaxes mazi tou kai afou sikothike ti nuchta, pataxe tous idoumaious, pou ton perikuklonan, kai tous archontes ton amaxon. etsi apostatise o edom apo tin upotagi tou iouda mechri auti tin imera. tote, ton idio kairo apostatise kai i libna apo tin upotagi tou, epeidi eiche egkataleipsei ton kurio ton theo ton pateron tou. autos akoma oikodomise psilous topous epano sta bouna tou iouda, kai ekane tous katoikous tis ierousalim na porneuoun, kai apoplanise ton iouda. kai irthe s' auton ena eggrafo apo ton profiti ilia, pou elege: etsi leei o kurios o theos tou dabid tou patera sou epeidi den perpatise stous dromous tou iosafat tou patera sou, kai stous dromous tou asa, tou basilia tou iouda, alla

perpatises ston dromo ton basiliadon tou israil, kai ekanes ton iouda kai tous katoikous tis ierousalim na porneusoun, sumfona me tis porneias tis oikogeneias tou achaab, akoma malista thanatoses tous adelfous sou, tin oikogeneia tou patera sou, tous kaluterous apo sena, des, o kurios tha pataxei me megali pligi ton lao sou, kai ta paidia sou, kai tis gunaikes sou, kai ola ta uparchonta sou ki esu tha chtupitheis me polles arrosties, me arrostia ton entosthion sou, mechris otou bgoun ta entosthia sou apo tin arrostia sou apo imera se imera. akoma, o kurios diegeire enantion tou ioram to pneuma ton filistaion, kai ton arabon, kai ton plisiochoron aithiophon kai anebikan enantion tou iouda, kai eformisan epano tou, kai diarpaxan ola ta uparchonta pou brethikan sto spiti tou basilia, ki akoma tous gious tou, kai tis gunaikes tou oste, den tou emeine allos gios, para o ioachaz, o neoterous ton gion tou. usterá ap' ola auta, o kurios pataxe auton sta entosthia tou, me aniati arrostia kai kathos o kairos prochourouse, usterá apo pareleusi duo chronon, bgikan ta entosthia tou, apo tin arrostia tou, kai pethane me sklirous ponous. kai o laos tou den tou ekane kausi, sumfona me tin kausi ton pateron tou. itan ilikias 32 chronon otan basileuse kai basileuse stin ierousalim okto chronia, kai efuge choris na einai pothitos kai ton ethapsan stin poli tou dabit, omos ochi stous tafous ton basiliadon.

## 22

kai oi katoikoi tis ierousalim ekanan basilia ant' autou ton ochozia, ton neotero gio tou epeidi, olous tous presbuterous tous thanatosen ta tagmata pou eichan erthei sto stratopedo mazi me tous arabes. kai basileuse o ochozias, o gios tou ioram, tou basilia tou iouda. o ochozias itan 42 chronon otan basileuse, kai basileuse enan chrono stin ierousalim. kai to onoma tis miteras tou itan gotholia, i thugatera tou amri. ki autos perpatise stous dromous tis oikogeneias tou achaab epeidi, i mitera tou itan sumboulos tou sto na amartanei. kai epraxe ponira mprosta ston kurio, opos i oikogeneia tou achaab epeidi, meta ton thanato tou patera tou, autoi isan oi sumbouloi tou gia ton afanismo tou. kai me tis sumboules tous, pige mazi me ton ioram, ton gio tou achaab, ton basilia tou israil, se polemo enantion tou azail, tou basilia tis surias, sti ramoth-galaad kai oi surioi chtupisan ton ioram. kai gurise stin iezrael gia na giatreutei, exaitias ton pligon, pou dechthike sti rama, otan polemouss enantion tou azail, tou basilia tis surias. kai o azarias, o gios tou ioram, o basiliass tou iouda, katebika gia na dei ton ioram, ton gio tou achaab stin iezrael, epeidi

itan arrostos. kai apo ton theo stathike olethros tou ochozia to na erthei ston ioram epeidi, otan irthe, bgike mazi me ton ioram enantion tou iiou, tou giou tou nimsi, ton opoio o kurios eiche chrisei gia na exolothreusi tin oikogeneia tou achaab. kai otan o iiou ekane tin ekkdikisi enantia stin oikogeneia tou achaab, briskontas tous archontes tou iouda, kai tous gious ton adelfon tou ochozia, pou upiretousan ton ochozia, tous thanatose. kai anazitise ton ochozia kai ton sunelaban kathos krubotan sti samareia, kai ton eferan ston iiou kai ton thanatosen, kai ton ethapsan epeidi, eipan: einai gios tou iosafat, pou eiche ekzitisei ton kurio me oli tou tin kardia. kai i oikogeneia tou ochozia den eiche dunami gia na kratisei pleon ti basileia. kai i gotholia, i mitera tou ochozia, blepontas oti o gios tis pethane, sikothike kai exolothreuse olokliro to basiliko sperma tis oikogeneias tou iouda. omos, i iosabeeth, i thugatera tou basilia, pairnontas ton ioas, ton gio tou ochozia, ton eklepse mesa apo tous gious tou basilia, pou thanatonantan, kai ebale auton kai tin trofo tou se ena domatio tou koitona. etsi, i iosabeeth, i thugatera tou basilia ioram, i gunaika tou iodae tou ierea (epeidi, itan adelfi tou ochozia), ton ekrupte mprosta apo ti gotholia, kai den ton thanatose. kai itan mazi tous, kathos krubotan ston oiko tou kuriou exi chronia kai epáno sti gi basileue i gotholia.

## 23

kai ston ebdomo chrono, o iodae krataiothike, kai pairnontas tous ekatontarchous, ton azaria, ton gio tou ieroam, kai ton ismail, ton gio tou ioanan, kai ton azaria, ton gio tou obid, kai ton maasia, ton gio tou adaia, kai ton elisafat, ton gio tou zichri, ekane mazi tous sunthiki. kai peridiabike ton iouda, kai sugkentrose tous leuites apo oles tis poleis tou iouda, kai tous archigous ton patrion tou israil, kai irthe stin ierousalim. kai olokliri i sunaxi ekane sunthiki mazi me ton basilia ston oiko tou theou. kai tous eipe: deste, o gios tou basilia tha basileusei, opos milise o kurios gia tous gious tou dabit. auto einai to pragma, pou tha kanete: to ena trito apo sas, pou mpainete to sabbato, apo tous iereis kai apo tous leuites, tha fulatoun stin pules kai to ena trito sto spiti tou basilia kai to ena trito stin puli tou themeliou kai olokliros o laos stis aules tou oikou tou kuriou kai kanenas den tha mpainei mesa ston nao tou kuriou, para monacha oi iereis, kai osoi apo tous leuites upiretoun autoi tha mpainoun mesa, epeidi einai agioi kai olokliros o laos tha fulattei tin upiresia tou kuriou kai oi leuites tha perikuklonoun ton basilia ologura, kathe enas echontas ta opla tou sto cheri kai opoios mpei mesa ston oiko,

as thanatonetai kai tha eiste mazi me ton basilia, otan mpainei mesa, kai otan bgainei exo. kai oi leuites kai olokliros o ioudas ekanan sumfona me ola osa eiche prostaxe i o iodaes, o iereas, kai piran kathe enas tous andres tou, pou empainan mesa to sabbato, mazi me ekeinous pou ebgainan exo to sabbato epeidi, o iodaes o iereas den apelue tis taxeis. kai o iodaes o iereas edose stous ekatontarchous tis logches, kai tis epimikeis aspides tou basilia dadid, pou isan ston oiko tou theou. kai estise olokliro ton lao, kathe enan andra pou eiche ta opla tou sto cheri tou, apo ti dexia pleura tou oikou, mechri tin aristeri pleura tou oikou, konta sto thusiastirio kai ton nao, ologura ston basilia. tote ebgalan ton gio tou basilia, kai ebalan epano tou to diadima, kai to marturion, kai ton ekanan basilia. kai ton echrisan o iodaes kai oi gioi tou, kai eipan: zito o basiliass. kai otan i gotholia akouse ti foni tou laou na trechei kai na epeuffimei ton basilia, irthe ston lao ston oiko tou kuriou. kai eide, kai na, o basiliass stekotan konta ston stulo tou stin eisodo, kai oi archontes kai oi salpigges konta ston basilia kai olokliros o laos tis gis chairotan, kai salpizan me tis salpigges, kai oi psalmodoi epsallan me ta mousika tous organa, kai osoi isan epistimones sto na psalloun tote, i gotholia echrise ta imatia tis, kai eipe: prodosia! prodosia! kai o iodaes o iereas ebgale exo tous ekatontarchous, tous archigous tou stratou, kai tous eipe: bgalte tin exo apo tis taxeis kai opoios tin akolouthisei, as thanatonetai me machaira. epeidi, o iereas eiche pei: mi ti thanatoseste ston oiko tou kuriou. kai ebalan ta cheria tous epano tis kai otan irthe stin eisodo tis pulis ton alogon, pou itan sto spiti tou basilia, ekei ti thanatosan. kai o iodaes ekanan sunthiki anamesa ston eauto tou, kai se olokliro ton lao, kai ton basilia, oti tha einai laos tou kuriou. kai olokliros o laos mpike ston oiko tou baal, kai ton gkremisan, kai ta thusiastiria tou kai ta eidola tou ta katasuntripsan kai ton maththan, ton ierean tou baal, ton thanatosan mprosta sta thusiastiria. kai o iodaes edose tin epitirisi tou oikou tou kuriou sta cheria ton iereon ton leuiton, pou o dadid eiche diairesei gia ton oiko tou kuriou, oste na metaferoun ta olokaustomata tou kuriou, kathos einai grammeno ston nomo tou mousi, me eufrosuni kai me umnous, sumfona me ti diataksi tou dadid. kai estise tous pulorous stis pules tou oikou tou kuriou, gia na mi mpainei mesa kanenas akathartos gia opoioidipote pragma. kai pire tous ekatontarchous, kai tous dunatous, kai tous archontes tou laou, kai olokliro ton lao tis gis, kai katebase ton basilia apo ton oiko tou kuriou kai perasan mesa apo tin psili puli sto spiti tou basilia, kai kathisan ton basilia ston throno tis basileias. kai olokliros o laos

tis gis eufρανthike kai i poli isuchase kai ti gotholia ti thanatosan me machaira.

## 24

o ioas itan ilikias epta chronon otan basileuse kai basileuse 40 chronia stin ierousalim kai to onoma tis miteras tou itan sibia, apo ti bir-sabee. kai o ioas ekanan to euthu mprosta ston kurio, oles tis imeres tou iodaes tou ierean. kai o iodaes pire s' auton duo gunaikes, kai gennise gious kai thugateres. kai usteran ap' auta irthe stin kardia tou ioas, na anakainisei ton oiko tou kuriou. kai kathos sugkentrose tous iereis kai tous leuites, tous eipe: bgeite exo, stis poleis tou iouda, kai na sugkentronete asimi apo olokliro ton israil gia episkeui tou oikou tou theou sas kathe chrono, kai epispeuste to pragma omos, oi leuites den epespeusan. kai o basiliass kalesen ton iodaen ton archigo, kai tou eipe: giati den zitises apo tous leuites na eispraxoun apo ton iouda kai apo tin ierousalim ton foro tou mousi, tou doulou tou kuriou, kai apo ti sugnagogi tou israil, gia ti skini tou marturiou; (epeidi, i gotholia, i asebis, kai oi gioi tis, kateftheiran ton oiko tou theou akoma kai ola ta aferomata tou oikou tou kuriou ta aferosan os anathimata stous baaleim). ekanan, loipon, sumfona me tin prostagi tou basilia ena kibotio, kai to ebalan stin puli tou oikou tou kuriou exo. kai diakiruxan ston iouda kai stin ierousalim, na eisferoun ston kurio ton foro tou mousi, tou doulou tou theou, pou eiche eplithethei epano ston israil stin erimo. kai eufρανthikan oloi oi archontes kai olokliros o laos, kai eiseferan, kai errichnan sto kibotio, mechris otou gemistei. kai otan to kibotio ferotan stous epistates tou basilia diamesou ton leuiton, kai otan autoi eblepan oti to asimi itan polu, erchotan o grammateas tou basilia, kai o epistatis tou protou ierean, kai adeiazan to kibotio, kai, fernontas to, to ebazan pali ston topo tou. etsi ekanan kathe imera, kai sugkentronan polu asimi. kai to edine o basiliass kai o iodaes s' ekeinous pou ektelousan to ergo tis upiresias tou oikou tou kuriou, kai misthontan ktistes kai xulourgous gia na anakainisoun ton oiko tou kuriou akoma kai sidirourgous kai chalkourgous, gia na episkeuasoun ton oiko tou kuriou. kai autoi pou ergazontan, to ergo ergazontan, kai diamesou auton to ergo tis episkeuis prochorise kai apokatestisan ton oiko tou theou stin proigoumeni tou katastasi, kai ton stereosan. kai afou teleiosan, eferan mprosta ston basilia kai ston iodaen to asimi pou eiche apomeinei, kai ap' auto kataskeuasan skeui gia ton oiko tou kuriou, skeui upiresias kai olokaustosis kai fiales, kai skeui chrusa kai asimenia. kai prosferan olokaustomata ston oiko tou kuriou pantotina, oles tis imeres

tou iodaë. kai o iodaë gerasë, kai itan pliris imeron, kai pethanë otan pethanë, itan ilikias 130 chronon. kai ton ethapsan stin poli tou dapid, mazi me tous basilades epeidi, epraxe kalo ston israil, kai ston theo, kai stin oikogeneia tou. kai meta ton thanato tou iodaë irthan oi archontes tou iouda, kai proskunisan ton basilia tote, o basilas tous eisakouse kai egkateleipsan ton oiko tou kuriou tou theou ton pateron tous, kai latreuan ta alsì kai ta eidola kai irthe i orgi enantia ston iouda kai tin ierousalim, gi' auti tin anomia tous. esteile, bebaia, s' autous profites, gia na tous epanaferoun ston kurio, kai diamarturithikan enantion tous all' autoi den edosan akroasi. kai to pneuma tou theou perichuthike epano ston zacharia, ton gio tou iodaë tou ierea, kai afou stathike ligo pio psila apo ton lao, tous eipe: giati eseis parabainete tis entoles tou kuriou; sigoura, den tha euodotheite epeidi, eseis egkateleipsate ton kurio, kai autos sas egkateleipse. kai sunomotisan enantion tou kai ton lithobolisan me petres, me prostagi tou basilia, stin auli tou oikou tou kuriou. kai o ioas den thumithike to eleos pou eiche kanei s' auton o pateras tou, o iodaë, alla thanatose ton gio tou ki eno pethaine, eipe: o kurios as dei, kai as to ekzitisei. kai sto telos tou chronou anebike o stratos tis surias enantion tou kai irthan enantion tou iouda kai enantion tis ierousalim, kai exolothreusan olous tous archontes tou laou anamesa apo ton lao, kai ola ta lafura tous ta esteilan ston basilia tis damaskou. an kai o stratos tis surias irthe me ligous andres, o kurios omos paredose sto cheri tous enan uperbolika megalon strato, epeidi eichan egkateleipsei ton kurio ton theo ton pateron tous kai ekanan krisi enantia ston ioas. kai afou anachorisan ap' auton, afnontas ton megalas arrosties, oi douloi tou sunomotisan enantion tou, exaitias tou aimatos ton gion tou iodaë tou ierea, kai ton thanatosan epano sto krebatì tou, kai pethanë kai ton ethapsan stin poli tou dapid, den ton ethapsan omos stous tafous ton basiladon. ki ekeinoi pou sunomotisan enantion tou isan oi exis: o zabad, o gios tis simeath tis amonitissas, kai o iozabad, o gios tis simrith tis moabitissas. kai gia tous gious tou kai to plithos ton fortion kato ap' auton, kai tin episkeui tou oikou tou theou, deste, einai grammena sta upominimata tou bibliou ton basiladon. kai ant' autou basileuse o amasias, o gios tou.

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o amasias basileuse se ilikia 25 chronon, kai basileuse 29 chronia stin ierousalim. kai to onoma tis miteras tou itan ioadan, apo tin ierousalim. kai epraxe to euthu mprosta

ston kurio, omos ochi me teleia kardia. kai kathos i basileia tou krataiothike s' auton, thanatose tous doulous tou, pou eichan foneusei ton basilia, ton patera tou ta paidia tous, omos, den ta thanatose, kathos einai grammeno ston nomo, sto biblio tou mousi, opou o kurios eiche prostaxei, legontas: oi pateres den tha thanatonontai gia ta paidia oute ta paidia tha thanatonontai gia tous pateres alla, kathe enas tha thanatonetai gia to diko tou amartima. kai o amasias sugkentrose ton iouda, kai ap' autous ekane chiliarchous, kai ekatontarchous, kata oikogeneies patrion, mesa apo olokliri ton iouda, kai ton beniamin kai tous arithmise apo 20 chronon ki epano, kai tous brike 300.000, eklektous, pou ebgainan se polemo, oi opoioi kratousan logchi kai aspida. akoma, misthose apo ton israil 100.000 ischurous me dunami, gia 100 talanta asimi. kai irthe s' auton enas anthropos tou theou, legontas: basilia, as mi erthei mazi sou o stratos tou israil epeidi, o kurios den einai mazi me ton israil, me olous tous gious efraim an theleis, omos, na pas, kan' to endunamosou gia ton polemo all' o theos tha se katatroposei mprosta ston echthro epeidi, o theos echei dunami na boithisei, kai na katatroposei. kai o amasias eipe ston anthropo tou theou: alla ti tha kanoume gia ta 100 talanta, pou edosa ston strato tou israil; kai o anthropos tou theou apantise: o kurios einai dunatos na sou dosei perissotera ap' auta. tote o amasias tous diachorise, ton strato pou eiche erthei s' auton apo ton efraim, gia na epistrepoun ston topo tous kai anapse uperbolika o thumos tous enantia ston iouda, kai gurisan ston topo me exapsi thumou. kai o amasias endunamothike, kai ebgaile ton lao tou, kai pige stin koilada tou alatiou, kai pataxe tous gious tou sieir, 10.000. oi gioi tou iouda aichmalotisan kai 10.000 zontanous, kai tous eferan stin akri tou gkremou, kai tous katagkremizan apo tin akri tou gkremou, oste oloi eginan kommatia. oi andres, omos, tou stratu pou eiche apopempsei o amasias, gia na mi pane mazi tou se polemo, epitethikan epano stis poleis tou iouda, apo ti samareia mechri ti baithoron, kai pataxan 3.000 ap' autous, kai piran polla lafura. kai o amasias, afou epestrepse apo ti sfagi ton idoumaion, efere mazi tou tous theous ton gion tou sieir, kai tous estise os theous gia ton eauto tou, kai proskunise mprosta tous, kai thumiasë s' autous. gi' auto, exafthike i orgi tou kuriou enantia ston amasia kai tou esteile enan profiti, lai tou eipe: giati ekzitises tous theous tou laou, pou den mporesan na eleutherosoun ton lao apo to cheri sou; ki eno tou milouse, o basilas eipe s' auton: sumboulo tou basilia se ekanas, papse giati na thanatotheis; kai o profitis epapse, legontas: xero oti o theos thelise na se exolothreusei, epeidi ekanes

auto, kai den upakouses ti sumbouli mou. tote, o basiliias amasias ekane sumboulio, kai esteile ston ioas, ton gio tou ioachaz, giou tou iiou, ton basilia tou israil, legontas: ela, na doume o enas ton allon, prosopika. kai o ioas, o basiliias tou israil, esteile ston amasia, ton basilia tou iouda, legontas: i agkathia ston libano esteile ston kedro, pou einai ston libano, legontas: dose ti thugatera sou ston gio mou gia gunaika omos, diabike ena thirio tou chorafiou, pou einai ston libano, kai katapatise tin agkathia. esu les: na, pataxa ton edom kai i kardia sou upsothike se kauchisi kathise, tora, sto spiti sou giati mplekesai se kako, gia to opoio tha epeftes, esu kai o ioudas mazi sou; o amasias, omos, den ton akouse epeidi, auto eGINE apo ton theo, gia na tous paradosei sto cheri ton echthron, epeidi ekzitisan tous theous tou edom. anebike, loipon, o ioas, o basiliias tou israil kai eidan o enas ton allon, prosopika, autos kai o amasias, o basiliias tou iouda, sti baith-sesmes, pou einai tou iouda. kai o ioudas chtupithike mprosta ston israil, kai kathe enas efuge stis skines tou. kai o ioas, o basiliias tou israil, sunelabe ton amasia, ton basilia tou iouda, ton gio tou ioas, giou tou ioachaz, sti baith-sesmes, kai ton efere stin ierousalim, kai katedafise to teichos tis ierousalim apo tin puli tou efraim mechri tin puli tis gonias, 400 piches. kai pairnontas olo to chrusafi kai to asimi, kai ola ta skeui pou brethikan ston oiko tou theou, mazi me ton obid-edom, kai tous thisaurusous tou spitou tou basilia, kai anthropous os enechura, gurise sti samareia. kai o amasias o basiliias, o gios tou ioas, o basiliias tou iouda, ezise usterá apo ton thanato tou ioas, giou tou ioachaz, basilia tou israil, 15 chronia. kai oi upoloipes praxeis tou amasia, oi protes kai oi teleutaies, deste, den einai grammenes sto biblio ton basiliadon tou iouda kai tou israil; kai usterá, afou o amasias strafike apo to na akolouthei ton kurio, ekanan sunomosis enantion tou stin ierousalim kai efuge sti lacheis omos, esteilan apo piso tou sti lacheis, kai ton thanatosan ekei. kai ton eferan epano se aloga, kai ton ethapsan mazi me tous pateres tou se mia poli tou iouda.

## 26

kai oloklirios o laos tou iouda pire ton ozia, pou itan ilikias 16 chronon, kai ton ekanan basilia, anti tou patera tou, tou amasia. autos oikodomise tin ailoth, kai tin epestrepse ston iouda, afou o basiliias koimithike me tous pateres tou. o ozias itan ilikias 16 chronon otan basileuse, kai basileuse 52 chronia stin ierousalim kai to onoma tis miterastou itan iecholia, apo tin ierousalim. kai epraxe to euthu mprosta ston kurio, sum-

fona me ola osa eiche praxeí o amasias, o pateras tou. kai ekzitouse ton theo stis imeres tou zacharia, tou noimona stis oraseis tou theou kai oson kairo ekzitouse ton kurio, o theos ton euodone. kai bgike kai polemise enantia stous filistaios, kai gkremise to teichos tis gath, kai to teichos tis iabni, kai to teichos tis azotou, kai oikodomise poleis mesa stin azoto, kai mesa stous filistaios. kai o theos ton boithise enantia stous filistaios, kai enantia stous arabes, pou katokousan sti gour-baal, kai enantia stous meouneim. kai oi ammonites edosan dora ston ozia kai to onoma tou diadothike mechri tin eisodo tis aiguptou epeidi, krataiothike sto epakron. kai o ozias oikodomise purgous stin ierousalim, epano stin puli tis gonias, ki epano stin puli tis faraggas, ki epano stis gonies, kai tous ochurose. akoma, oikodomise purgous stin erimo, kai anoixe polla pigadia epeidi, eiche polla ktini, kai stous chamilous topous kai stis pediades kai georgous kai ampelourgous, stin oreini periochi kai ston karmilo epeidi, agapouse ti georgia. kai o ozias eiche stratoapo polemistes, pou ebgainan se polemo kata tagmata, sumfona me ton arithmo tis aparithmisis tous, pou eiche ginei apo ton grammatea ieil kai ton maasia, ton epistati, me tin odigia tou anania, enos apo tous stratigous tou basilia. oloklirios o arithmos ton archigon ton patrion ton ischuron se dunami itan 2.600. kai kato apo tin odigia tous upirche mia polemiki dunami, 307.500, dunatoi kai andreioi ston polemo, gia na boithoun ton basilia enantia stous echthrous. kai o ozias etoimase s' autous, se oloklirio ton strato, epimikeis aspides kai logches, perikefalaies kai thorakes, kai toxa kai sfendones gia petres. kai ekane michanes stin ierousalim, pou eichan efourethei apo michanikous, gia na einai epano stous purgous, kai epano stis gonies, oste m' autes na richnoun beli kai megales petres kai to onoma tou diadothike makria epeidi, boithiotan thaumasia, mechris otou krataiothike. alla, afou krataiothike, upsothike i kardia tou se diafthora kai asebise ston kurio ton theo tou, kai mpike ston nao tou kuriou gia na thumiasei epano sto thusiastirio tou thumiamentos. kai o iereas azarias mpike mesa piso ap' auton, kai mazi tou 80 iereis tou kuriou, dunatoi andres kai antistathikan ston basilia ozia, kai tou eipan: ozia, den anikei se sena na thumiaseis ston kurio, alla stous iereis, tous gious tou aaron, tous kathierome-nous na thumiazoun bges exo apo to thusiastirio epeidi, asebises ki auto den tha einai gia doxa se sena apo ton kurio ton theo. kai o ozias, echontas sto cheri tou ena thumiatirio gia na thumiasei, thumose ki eno thumose enantia stous iereis, i lepra xeprobale sto metopo tou, mprosta stous iereis, mesa

ston oiko tou kuriou, konta sto thusiastirio tou thumiamatos. kai o azarias, o protos iereas, ton koitaxe, kai oloi oi iereiis, kai na, itan lepros sto metopo tou kai biastikan na ton bgaloun apo ekei ki autos o idios biastike na bgei, epeidi ton pataxe o kurios. kai o ozias, o basiliis, itan lepros mechri tin imera tou thanatou tou kai katoikouse se xechorismeno spiti, lepros epeidi, apokopike apo ton oiko tou kuriou tin de epitirisi sto palati tou basilia eiche o iotham, o gios tou, krinontas ton lao tis gis. kai oi upoloipes praxeis tou ozia, oi protes kai oi teleutaies, graftikan apo ton profiti isaia, ton gio tou amos. kai o ozias koimithike mazi me tous pateres tou, kai ton ethapsan mazi me tous pateres tou sto pedio tis tafis ton basiliadon epeidi, eipan: einai lepros. kai ant' autou basileuse o iotham, o gios tou.

## 27

o iotham itan ilikias 25 chronon otan basileuse kai basileuse 16 chronia stin ierousalim. kai to onoma tis miteras tou itan ierousa, thugatera tou sadok. kai epraxe to euthu mprosta ston kurio, sumfona me ola osa eiche praxei o ozias, o pateras tou den mpike, omos, mesa ston nao tou kuriou. kai o laos itan akoma dieftharmenos. autos oikodomise tin psili puli tou oikou tou kuriou ki epano sto teichos tou ofil oikodomise polla. akoma, oikodomise poleis stin oreini periochi tou iouda, kai stous drumous oikodomise frouria kai purgous. kai kathos polemouise me ton basilia ton gion tou ammon, uperischuse enantion tous. kai kata ton chrono ekeino oi gioi tou ammon tou edosan 100 talanta asimi, kai 10.000 korous sitariou, kai 10.000 korous krithariou. tosa tou pilrosan oi gioi tou ammon, kai ton deuthero chrono, kai ton trito chrono. kai o iotham krataiothike, epeidi kateuthune tous dromous tou mprosta ston kurio ton theo tou. kai oi upoloipes praxeis tou iotham, kai oloi oi polemoi tou, kai oi dromoi tou, na, einai grammena sto biblio ton basiliadon tou israil kai tou iouda. itan ilikias 25 chronon otan basileuse, kai basileuse 16 chronia stin ierousalim. kai o iotham koimithike mazi me tous pateres tou, kai ton ethapsan stin poli tou dabid kai ant' autou basileuse o achaz, o gios tou.

## 28

o achaz itan ilikias 20 chronon otan basileuse, kai basileuse 16 chronia stin ierousalim omos, den epraxe to euthu mprosta ston kurio, opos o pateras tou o dabid alla perpatise stous dromous ton basiliadon tou israil, ki akoma ekane choneuta eidola stous

baaleim. ki autos thumiase stin koilada tou ennom, kai perase ta paidia tou mesa apo ti fotia, sumfona me ta bdelugmata ton ethnon, pou o kurios eiche ekdioxei apo mprosta apo tous gious israil. kai thusiaze kai thumiaze epano stous psilous topous, ki epano stous lofous, kai kato apo kathe prasino dentro. gi' auto, o kurios o theos tou ton paredose sto cheri tou basilia tis surias kai ton pataxan, kai piran ap' autous aichmalotous ena megalo plithos, kai tous eferan sti damasko. ki akoma, paradothike sto cheri tou basilia tou israil, pou ton pataxe me megali sfagi. epeidi, o feka, o gios tou remalia, thanatose apo ton iouda 120.000 mesa se mia imera, olous tous ischurous se dunami, epeidi egkateleipsan ton kurio ton theo ton pateron tous. kai o zichri, enas dunatos andras apo ton efraim, thanatose ton maasia, ton gio tou basilia, kai ton azrikam, ton epistati tou palatiou, kai ton elkana, ton 2o usterapo ton basilia. kai oi gioi israil aichmalotisan apo tous adelfous tous 200.000, gunaikes, gious, kai thugateres, ki akoma piran ap' autous polla lafura, kai eferan ta lafura sti samareia. kai itan ekei o profitis tou kuriou, pou onomazotan obid kai bgike se sunantisi tou stratou, pou erchotan sti samareia, kai tous eipe: deste, epeidi o kurios o theos ton pateron sas orgistike enantia ston iouda, tous paredose sto cheri sas ki eseis tous thanatosate me mania, pou eftase mechri ton ourano kai tora lete na upotaxete ston eauto sas tous gious tou iouda kai tin ierousalim gia doulous kai doules den einai me sas, malista me sas, amarties enantia ston kurio ton theo sas; tora, loipon, akouste me kai epistrepste tous aichmalotous, pou aichmalotisate apo tous adelfous sas epeidi, i orgi tou kuriou epikeitai se sas. kai sikothikan merikoi apo tous archontes ton gion tou efraim, o azarias, o gios tou ioanan, o barachias, o gios tou mesillemoth, kai o ezekias, o gios tou salloum, kai o amasa, o gios tou adlai, enantia stous erchomenous apo ton polemo, kai tous eipan: den tha ferete edo mesa tous aichmalotous, epeidi, eno anomisame ston kurio, thelete na prosthesete stis amarties mas, kai stis anomies mas epeidi, i anomia mas einai megali, kai orgi thumou kremetai epano ston israil. kai oi polemistes afisan tous aichmalotous kai ta lafura mprosta stous archontes kai se olokliri ti sunagogi. kai afou sikothikan oi andres pou onomastikan me to onoma tous, piran tous aichmalotous, kai olous osous ap' autous isan gumnoi, tous entusan apo ta lafura kai afou tous entusan, kai tous ebalan upodimata, kai tous edosan na fane kai na pioun, kai tous aleipsan, kai olous tous adunatous metaxu tous tous metakomisan epano se gaidouria, kai tous eferan stin iericho, tin poli ton foinikon,

stous adelfous tous kai gurisan sti samareia. kata tin epochi ekeini, o basilias achaz esteile stous basilados tis assurias, gia na ton boithisoun. epeidi, kathos xanairthan oi idoumaioi, pataxan ton iouda, kai piran aichmalotous. kai oi filistai oi eformontas stis poleis tis pedinis periochis, kai tis mesimbrinis, tou iouda, kurieusan ti baith-sesmes, kai tin aialon, kai ti gediroth, kai ti sokcho kai tis komopoleis tis, kai ti thamna kai tis komopoleis tis, kai ti gimzo kai tis komopoleis tis kai katoikisan ekei. epeidi, o kurios tapeinose ton iouda, exaitias tou achaz, tou basilia tou israil gia ton logo oti, afise na kuriarchisei diafthora ston iouda, kai asebise ston kurio uperbolika. kai irthe s' auton o thelgath-felnasar, o basilias tis assurias, kai ton katethlipse, anti na ton endunamosei. epeidi, o achaz, pairnontas tous thisaurous tou oikou tou kuriou, kai tou spitou tou basilia, kai ton archonton, tous edose ston basilia tis assurias omos, ochi gia boitheia tou. kai ston kairo tis stenochorias tou paranomise ston kurio akoma perissotero, autos o basilias o achaz. kai thusiaze stous theous tis damaskou, pou ton eichan pataxei kai elege: epeidi, oi theoi tou basilia tis surias tous boithoun, tha thusiaso s' autous, gia na boithisoun ki emena. ekein oi, omos, stathikan i fthora tou, kai oloklirou tou israil. kai o achaz sugkentrose ta skeui tou oikou tou theou, kai katekopse ta skeui tou oikou tou theou, kai ekleise tis thures tou oikou tou kuriou, kai ekane gia ton eauto tou thusiastiria se kathe gonia mesa stin ierousalim. kai se kathe poli tou iouda ekane psilous topous, gia na thumiazei se allous theous, kai parorgise ton kurio, ton theo ton pateron tou. kai oi upoloipes praxeis tou, oi protes kai oi teleutaies, kai oloi oi dro-moi tou, deste, einai grammena sto biblio ton basiliadon tou iouda kai tou israil. kai o achaz koimithike me tous pateres tou, kai ton ethapsan stin poli, stin ierousalim den ton eferan, omos, stous tafous ton basiliadon tou israil kai ant' autou basileuse o ezekias, o gios tou.

## 29

o ezekias basileuse se ilikia 25 chronon, kai basileuse 29 chronia stin ierousalim. kai to onoma tis miteras tou itan abia, thugatera tou zacharia. kai epraxe to euthu mprosta ston kurio, sumfona me ola osa epraxe o pateras tou o dadid. autos, ston proto chrono tis basileias tou, ton proto mina, anoixe tis portes tou oikou tou kuriou, kai tis episkeuase. kai efere mesa tous iereis kai tous leuites, kai tous sugkentrose stin anatoliki plateia, kai tous eipe: akouste me, leuites: agiasteite tora, kai agiaste ton nao tou kuriou tou theou ton pateron

sas, kai bgalte exo tin akatharsia apo ton agio topo. epeidi, oi pateres mas paranomisan, kai epraxan ponira mprosta ston kurio ton theo mas, kai ton egkateleipsan, kai apestrepsan ta prosopa tous apo to katoikitirio tou kuriou, kai gurisan tis plates kai ekleisan tis portes tou pronao, kai esibisan ta luchnaria, kai den thumiazan thumiama, kai den proserfan olokautomata ston theo tou israil, ston agio topo. gi' auto, i orgi tou kuriou irthe epano ston iouda kai tin ierousalim, kai tous paredose se diaspora, se ekstasi, kai se surigmo, opos blepete me ta matiasas. epeidi, na, oi pateres mas epesan me machaira kai oi gioi mas, kai oi thugateres mas, kai oi gunaikes mas, gi' auto einai se aichmalosia. tora, loipon, echo stin kardia mou na kano diathiki pros ton kurio ton theo tou israil, gia na apostrepsei tin orgi tou thumou tou apo mas. paidia mou, mi planieste tora epeidi, o kurios sas eklexe gia na parastekeste mprosta tou, na ton upireteite, kai na eiste upiretes tou, kai na thumiazete. tote, sikothikan oi leuites, o maath o gios tou amasai, kai o ioil o gios tou azaria, apo tous gious tun kaathiton kai apo tous gious tou merari, o keis o gios tou abdi, o azarias o gios tou ialeleil kai apo tous girsonites, o ioach o gios tou zima, kai o eden o gios tou ioach kai apo tous gious tou elisafan, o simri, kai o ieil kai apo tous gious tou asaf, o zacharias, kai o matthanias kai apo tous gious tou aiman, o iechiul, kai o simeï kai apo tous gious tou iedouthoun, o semaias, kai o oziil. kai sugkentrosan tous adelfous tous, kai agiastikan, kai irthan, opos prostaxe o basilias, me ton logo tou kuriou, gia na katharisoun ton oiko tou kuriou. kai oi ierei mpikan mesa sto esotero tou oikou tou kuriou, gia na ton katharisoun kai ebgalan oli tin akatharsia, pou brethike ston nao tou kuriou, kai stin auli tou oikou tou kuriou. kai oi leuites, afou tin piran, tin eferan exo ston cheimarro ton kedron. kai archisan na agiazoun tin proti imera tou protou mina, kai tin ogdoi imera tou mina mpikan sto pronao tou kuriou. kai agiasan ton oiko tou kuriou se okto imeres, kai ti 16i imera tou protou mina teleiosan. tote, mpikan ston ezekia ton basilia, kai eipan: katharisame oloklirou ton oiko tou kuriou, kai to thusiastirio tis olokautosis, kai ola ta skeui tou, kai tin trapeza tis prothesis, kai ola ta skeui tis kai ola ta skeui, pou eiche mianei o achaz, stin epochi tis basileias tou, otan apostatise, ta etoimasame, kai ta agiasame kai deste, einai mprosta sto thusiastirio tou kuriou. tote, sikothike o basilias ezekias, kai afou sugkentrose tous archontes tis polis, anebike ston oiko tou kuriou. kai eferan epta moscharia, kai epta kriaria, kai epta arnia, kai epta tragous, gia prosfora peri amartias gia ti basileia, kai gia to agiastirio, kai gia ton iouda. kai eipe stous ierei, tous gious



tou aaron, na ta prosferoun epano sto thusiastirio tou kuriou. kai esfaxan ta moscharia kai afou oi iereiis parelaban to aimo, rantisan epano sto thusiastirio paromoia, esfaxan ta kriaria, kai rantisan to aimo epano sto thusiastirio kai esfaxan ta arnia, kai rantisan to aimo epano sto thusiastirio. epeita, eferan tous tragous, gia tin prosfora peri amartias, mprosta ston basilia kai sti sunaxi, ki ekeinoi ebalan ta cheria tous epano tous kai oi iereiis tous esfaxan, kai rantisan to aimo tous peri amartias epano sto thusiastirio, gia na kanoun exileosi gia olokliro ton israil epeidi, o basiliis eiche prostaxei to olokautoma kai tin prosfora peri amartias, gia olokliro ton israil. kai topothetise tous leuitas ston oiko tou kuriou, me kumbala, me psaltiria, kai me kithares, sumfona me tin prostagi tou dadid, kai tou gad, tou bleponta tou basilia, kai tou profiti nathan epeidi, i prostagi itan apo ton kurio, diamesou ton profiton tou. kai stathikan oi leuitas me ta organa tou dadid, kai oi iereiis me tis salpigges. kai o ezebias eipe na prosferoun tin olokautosi epano sto thusiastirio. kai otan archise i olokautosi, archise o umnostou kuriou, me tis salpigges, kai me ta organa ta prosdiorismena apo ton dadid, ton basilia tou israil. kai olokliroi i sunaxi proskynouse, kai oi psaltoi epsallan kai oi salpigktes salpizan olo auto exakolouthouse mechris otou teleiose i olokautosi. kai kathos teleiosan na prosferoun, eskupsan o basiliis kai oloi ekeinoi pou brethikan mazi tou, kai proskynusan. kai stous leuitas eipe o basiliis ezebias, kai oi archontes, na umnoun ton kurio, me ta logia tou dadid, kai tou asaf tou bleponta. kai umnisan me eufrosuni, kai afou eskupsan, proskynusan. tote, o ezebias apantontas eipe: tora, eiste kathieromenoi ston kurio elate, kai prosferete thusies kai eucharisties prosfotes ston oiko tou kuriou. kai i sunaxi profere thusies kai eucharisties prosfotes, kathenas pou itan prothymos stin kardia, profere olokautomata. kai o arithmos ton olokautomaton, pou profere i sunaxi, egine 70 moscharia, 100 kriaria, 200 arnia ola auta isan gia olokautosi ston kurio. kai ta aferomata isan 600 bodia kai 3.000 probata. oi iereiis, omos, isan ligo, kai den mporousan na gdernoun ola ta olokautomata gi' auto, oi adelfoi tous oi leuitas tous boithisan, mechris otou suntelestike i ergasia, kai mechris otou oi iereiis agastikan epeidi, oi leuitas stathikan pio eutheis stin kardia sto na agiastoun, para oi iereiis. akoma de ta olokautomata isan polla, mazi me ta lipi ton eirinikon prosforon, kai mazi me tis spondes gia kathe olokautoma. etsi apokatastathike i upiresia tou oikou tou kuriou. kai o ezebias eufranthike, kai olokliros o laos, oti o theos eiche prodiathesei ton lao epeidi, to pragma egine xafnika.

kai o ezebias esteile se olokliro ton israil kai ton iouda egrapse akoma epistoles ston efraim kai ston manassi, gia narthoun ston oiko tou kuriou stin ierousalim, gia na kanoun pascha ston kurio ton theo tou israil. epeidi, o basiliis ekane symbouliao, kai oi archontes tou, kai olokliroi i sunaxi tou laou stin ierousalim na kanoun to pascha ston deutero mina. epeidi, den mporesan na to kanoun kata tin epochi ekeini, gia ton logo oti oi iereiis den isan arketa agiasmenoi, kai o laos den itan sugkentromenos stin ierousalim. kai to pragma arese ston basilia, kai se olokliroi ti sunaxi. gi' auto, apofasisan na diakiruxoun mesa se olokliro ton israil, apo ti birsabee mechri ti dan, narthoun gia na kanoun pascha ston kurio ton theo tou israil, stin ierousalim epeidi, apo polu chrono den eichan kanei sumfona me to grammeno. kai oi tachudromoi pigan me tis epistoles, apo ton basilia kai tous archontes tou, mesa apo olokliro ton israil kai ton iouda, kai sumfona me tin prostagi tou basilia, legontas: gioi tou israil, epistrepste ston kurio ton theo tou abraam, tou isaak, kai tou israil ki autos tha epistrepsei s' ekeinous pou apo sas enape-meinan, osoi diasothikate apo to cheri ton basiliadon tis assurias kai mi gineste opos oi pateres sas, kai opos oi adelfoi sas, pou ase-bisan ston kurio ton theo ton pateron tous kai tous paredose se erimosi, opos blepete tora, mi sklirunete ton trachilo sas, opos oi pateres sas upotachtheite ston kurio, kai mpeite mesa sto agiastirio tou, pou agiase ston aiona kai doulepste ton kurio ton theo sas, gia na apostrepsei tin exapsi tou thumou tou apo sas epeidi, an epistrepsete ston kurio, oi adelfoi sas kai ta paidia sas tha broun eleos mprosta s' autous pou tous aichmalotisan, kai tha epanelthoun s' auti ti gi epeidi, o kurios o theos sas einai oiktirmonas kai eleimonas, kai den tha apostrepsei apo sas to prosopo tou, an epistrepsete s' auton. kai oi tachudromoi perasan mesa apo poli se poli, mesa apo ti gi tou efraim kai tou manassi, kai mechri ton zaboulon omos, ekeinoi tous perigelasan, kai tous chleuasan. merikoi, omos, apo ton asir kai ton manassi kai ton zaboulon tapeinothikan, kai irthan stin ierousalim. kai epano ston iouda itan to cheri tou theou, oste na tous dosei mia kardia, gia na kanoun tin prostagi tou basilia kai ton archonton, sumfona me ton logo tou kuriou. kai sugkentrothikan stin ierousalim, polus laos, gia na kanoun ti giorti ton azumon ston deutero mina, mia uperbolika megali sunaxi. kai afou sikothikan, afairesan ta thusiastiria pou upirchan stin ierousalim kai afairesan ola ta thusiastiria tou thumiamatos, kai ta errixan ston cheimarro ton kedron. kai thusiasan to pascha ti 14i

imera tou deuterou mina kai oi iereis kai oi leutes ntrapikan, kai afou agiastikan, eferan olokautomata ston oiko tou kuriou. kai stathikan ston topo tous, sumfona me tin taxi tous, sumfona me ton nomo tou mousi, tou anthropou tou theou kai oi iereis rantizan to aima, pairnontas apo to cheri ton leuiton. epeidi, upirchan polloi mesa sti sunaxi, pou den eichan agiastei gi' auto, oi leutes piran to fortio na sfaxoun ta arnia tou pascha gia kathanan pou den itan katharos, gia na tous agiasoun ston kurio. epeidi, ena megalo meros apo ton lao, polloi apo ton efrain, kai ton manassi, ton issachar, kai ton zaboulon den eichan katharistei, all' etrogan to pascha, ochi sumfona me to grammeno o ezekias, omos, deithike gi' autous, legontas: o agathos kurios as ginei eleimonas se kathanan, pou kateuthunei tin kardia tou sto na ekzitei ton theo, ton kurio ton theo ton pateron tou, akoma kai an den katharistike sumfona me ton katharismo tou agiastiriu. kai o kurios eisakouse ton ezekia, kai sugchorese ton lao. kai oi gioi israil, autoi pou brethikan stin ierousalim, ekanan epta imeres ti giorti ton azumon me megali eufrosuni kai oi leutes kai oi iereis umnouns kathimerina, ton kurio, me dunata organa. kai o ezekias milise sumfona me tin kardia olon ton leuiton pou eichan agathi sunesi gia ton kurio kai etrogan sti giorti epta imeres, thusiazontas eirinikes thusies, kai doxologontaston kurio ton theo ton pateron tous. kai olokliri i sunagogi ekane sumboulio gia na kanoun alles epta imeres kai ekanan eufrosuni alles epta imeres. epeidi, o ezekias, o basiliass tou iouda, profere sti sunaxi, 1.000 bodia kai 7.000 probata kai oi archontes prosferan sti sunaxi, 1.000 bodia kai 10.000 probata kai agiastikan polloi iereis. kai eufranthikan, olokliri i sunaxi tou iouda, kai oi iereis kai oi leutes, kai olokliri i sunaxi, pou eiche sugkentrothei apo ton israil, kai oi xenoι, pou eichan erthei apo ti gi tou israil, ki ekeinoi pou katoikousan sti gi tou iouda. kai egine megali eufrosuni stin ierousalim epeidi, apo tis imeres tou solomonta, tou giou tou dabit, tou basilia tou israil, den eiche ginei tetoio pragma stin ierousalim. usterap ap' auta, afou oi iereis kai oi leutes sikothikan, eulogisan ton lao kai i foni tous eisakoustike, kai i proseuchi tous irthe ston ourano, to agio katoikitirio tou kuriou.

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kai afou suntelestikan ola auta, olokliros o israil, autoi pou brethikan, bgikan exo stis poleis tou iouda kai suntripsan ta agalmata, kai katekopsan ta alsι, kai gkremisan tous psilous topous kai ta thusiastiria apo oloklirio ton iouda kai ton beniamin to idio ekanan kai

ston efrain kai ton manassi, mechris otou teleiosan. tote, oloi oi gioi israil epestrep-san, kathe enas stin idioktisia tou, stis poleis tous. kai o ezekias ebale se taxi tis diaireseis ton iereon kai ton leuiton, sumfona me tis diaireseis tous, kathe enan sumfona me tin upiresia tou, tous iereis kai tous leutes, gia ta olokautomata kai tis eirinikes prosfores, gia na upiretoun, kai na doxologoun, kai na umnoun, stis pules ton skinomaton tou kuriou. ruthmise kai to meridio tou basilia, apo ta uparchonta tou, gia tis olokautoiseis, gia tis proines kai tis esperines olokautoiseis, kai gia tis olokautoiseis ton sabbaton, kai ton neominion, kai ton episimon giorton, sumfona me to grammeno ston nomo tou kuriou. akoma, eipe ston lao, pou katoikouse stin ierousalim, na dinei ti merida ton iereon kai ton leuiton, gia na enischuontai ston nomo tou kuriou. kai kathos didothike o logos, oi gioi israil eferan aparches apo sitari, kai kراسι, kai ladi, kai meli, kai apo ola ta gennimata tou chorafiou se athonia akoma, eferan se athonia ta dekata apo kathe pragma. kai oi gioi tou israil kai tou iouda, pou katoikousan stis poleis tou iouda, ki autoi eferan ta dekata apo bodia kai probata, kai ta dekata ton agion pragmaton, pou afieronontan ston kurio ton theo tous, kai ta ebalan se sorous. ston trito mina archisan na kanoun tous sorous, kai ston ebdomo mina teleiosan. kai otan o ezekias kai oi archontes irthan kai eidan tous sorous, eulogisan ton kurio, kai ton lao tou ton israil. epeita, o ezekias rotise tous iereis kai tous leutes gia tous sorous. kai o azarias, o protos iereas, apo tin oikogeneia tou sadok, tou apantise, kai eipe: afotu archisan na fernoun tis prosfores ston oiko tou kuriou, fagame se chortasmo, kai perisseuse plithora epeidi, o kurios eulogise ton lao tou ki auto pou enapemeine einai i megali auti athonia. tote, o ezekias eipe na etoimasoun ta tameia ston oiko tou kuriou kai ta etoimasan, kai eferan mesa me pistotita tis prosfores, kai ta dekata, kai ta aferomata kai epistatis s' autous itan o chonantias o leutis, kai usterap ap' auton o simeι o adelfos tou. kai o iechiil, kai o azazias, kai o nachath, kai o asail, kai o ierimoth, kai o iozabad, kai o elil, kai o ismachias, kai o maaath, kai o benaias, isan epitirites, kato apo tin odigia tou chonania kai tou simeι tou adelfou tou, me prostagi tou basilia ezekia, kai tou azaria tou epistati tou oikou tou theou. kai o kori, o gios tou iemna tou leuiti, o puloros pros anatas, itan up euthunos stis proairetikes prosfores tou theou, gia na dianemei tis prosfores tou kuriou, kai ta agiotata pragmata. kai mazi tou itan o eden, kai o miniamein, kai o iisous, kai o semaias, o amarias, kai o sechanias, stis poleis ton iereon, empisteuemenoi na dianemoun stous adelfous tous, sumfona

me tis diaireseis tous, to idio ston megalo kai ston mikro, se kathe enan pou empaine mesa ston oiko tou kuriou, to kathimerino tou meridio, sta kathikonta tis upiresias tou, sumfona me tis diaireseis tous, ektos apo ta arsenika tous, pou aparithmikhikan kata genealogia, apo ilikias trion chronon ki epano kai i aparithmisi ton iereon, kai ton leuiton, egine, sumfona me tin oikogeneia ton patrimon tous, apo ilikias 20 chronon ki epano, sumfona me ta kathikonta tous, sumfona me tis diaireseis tous kai se ola ta paidia tous, tis gunaikes tous, kai tous gious tous, kai tis thugateres tous, se olokliri ti sunaxi, pou aparithmikhikan kata genealogia epeidi, me pistotita agiastikan sta agia. kai gia tous gious tou aaron tous iereis, sta chorafia ton proastion ton poleon tous, se kathe mia poli isan anthropoi diorismenoi onomastika gia na dinoun meridia se ola ta arsenika anamesa stous iereis, kai se ola osa aparithmikhikan anamesa stous leuites. kai o ezeekias ekane me ton idio tropo se olokliri ton iouda kai epraxe to kalo kai to euthu kai to alithino, mprosta ston kurio ton theo tou. kai se kathe ergo pou archise stin upiresia tou oikou tou theou, kai se kathe nomo, kai sta prostagmata, ekzitontas ton theo tou, to ekane me olokliri tin kardia tou, kai euodonotan.

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ustera apo ta pragmata auta, ki auti tin alitheia, o sennacheireim, o basilias tis assurias, irthe kai mpike mesa ston iouda, kai stratopedeuse enantia stis ochures poleis, kai eipe na tis upotaxe ston eauto tou. kai o ezeekias, blepontas oti irthe o sennacheireim, kai skopos tou itan na polemisei enantion tis ierousalim, ekane sumboulio me tous archontes tou, kai mazi me tous dunatous tou, na fraxei ta nera ton pigeon, pou isan exo apo tin poli kai sunergastikan mazi tou. kai sugkentrothike polus laos, kai efraxan oles tis piges, kai ton potamo pou erree diamesou tis gis, legontas: gia poion logo, otan erthoun oi basilades tis assurias, na broun polu nero; kai afou endunamothike, anoikodomise olokliri to chalasmeno teichos, kai to anupose mechri tous purgous, kai episkeuase ena allo teichos exo, kai episkeuase ti millo, tin poli tou dabit, kai ekane polla opla kai epimikeis aspides. kai ebale polemarchous epikefalas tou laou, kai tous sugkentrose konta tou stin plateia tis pulis tis polis, kai milise sumfona me tin kardia tous, legontas: rndunamoneste kai gineste andreioi, mi fobitheite, oute na tromaxete, apo to prosopo tou basilias tis assurias, kai apo to prosopo olou tou plithous auton pou einai mazi tou epeidi, perissoteroi einai mazi mas para mazi tou mazi tou einai sarkinoi brachiones mazi mas, omos, einai

o kurios o theos mas, gia na mas boithaei, kai na machetai tis maches mas. kai o laos entharrunthike me ta logia tou ezeekia, tou basilias tou iouda. ustera ap' auta, o sennacheireim, o basilias tis assurias, (eno autos, echontas mazi tou oli ti dunami tou, poliorkouse ti lacheis), esteile tous doulous tou, stin ierousalim, ston ezeekia, ton basilias tou iouda, pou itan stin ierousalim, legontas: etsi leei o sennacheireim, o basilias tis assurias: se ti echete pepoithisi kai katheste, eno eiste poliorkimenoi stin ierousalim; den sas exapataei o ezeekias gia na sas paradosei se thanato apo peina kai apo dipsa, legontas: o kurios o theos mas tha mas eleutherosei apo to cheri tou basilias tis assurias; autos o idios o ezeekias den sikose tous psilous topous tou, kai ta thusiastiria tou, kai eipe ston iouda kai stin ierousalim, legontas: mprosta se ena thusiastirio monon tha proskunate, ki epano s' auto tha thumiazete; den xerete ti echo kanei ego, kai oi pateres mou, se olous tous laous tis gis; mporesan oi theoi ton ethnon tis gis na lutrosoun tous topous tous apo to cheri mou; poios ap' olous tous theous ekeinon ton ethnon, pou oi pateres mou exolothreusan, mporese na lutrosei ton lao tou apo to cheri mou, oste o theos sas na mporesei na sas lutrosei apo to cheri mou; tora, loipon, as mi sas planaei o ezeekias, kai as mi sas exapataei etsi, kai mi ton pisteuete epeidi, kanenas theos kanenos ethnos i basileias den mporese na lutrosei ton lao tou apo to cheri mou, kai apo to cheri ton pateron mou polu ligotero tha mporesei o theos sas na sas lutrosei apo to cheri mou. ki akoma perissotera milisan oi douloi tou enantia ston kurio ton theo, kai enantia ston doulo tou ton ezeekia. egrapse kai epistoles gia na oneidisei ton kurio ton theo tou israil, kai na milisei enantion tou, legontas: opos oi theoi ton ethnon tis gis den lutrosan ton lao tous apo to cheri mou, etsi kai o theos tou ezeekia den tha lutrosei ton lao tou apo to cheri mou. tote, boisan me megali foni, ioudaisti, pros ton lao tis ierousalim, pou itan epano sto teichos, gia na tous fobisoun kai na tous taraxoun, oste na kurieusoun tin poli kai milisan enantion tou theou tis ierousalim, opos eichan kanei enantia stous theous tis gis, pou einai erga cherion anthropon. kai o basilias ezeekias proseuchithike gi' auta, kai o profitis isaia, o gios tou amos, kai boisan pros ton ourano. kai o kurios esteile enan aggelo, pou afanise olous tous ischurous me dunami, kai tous archontes, kai tous stratigous mesa sto stratopedo tou basilias tis assurias. kai epestrepse sti gi tou, me katantropiasmeno to prosopo. kai otan mpike ston oiko tou theou tou, ekeinoin pou bgikan apo ta splachna tou, ton thanatosen ekei me machaira. kai o kurios esose ton ezeekia, kai tous katoikous tis ierousalim, apo

to cheri tou sennacheireim, tou basilia tis assurias, kai apo to cheri olon, kai tous asfalise ologura. kai polloi eferan dora pros ton kurio stin ierousalim, kai polutima pragmata ston ezekia, ton basilia tou iouda kai apo tote megalunthike mprosta se ola ta ethni. kata tis imeres ekeines, o ezekias arrostise mechri thanatou kai proseuchithike ston kurio kai ton eisakouse, kai tou edose ena simadi. omos, o ezekias den antapedose sumfona me tin euergesia pou tou egine epeidi, upsothike i kardia tou gi' auto, irthe orgi epano tou, ki epano ston iouda kai stin ierousalim. kai gia tin eparsi tis kardias tou, o ezekias tapeinothike, autos kai oi katoikoi tis ierousalim, kai den irthe epano tous, stis imeres tou ezekia, i orgi tou kuriou. kai o ezekias apektise plouto kai megali doxa, se uperboliko bathmo kai ekane ston eauto tou thisaurous apo asimi, kai chrusafi, kai polutimes petres, kai aromata, kai aspides, kai apo kathe eidos epithumita skeui kai apothikes gia to eisodima tou sitariou, kai tou krasiou, kai tou ladiou kai staulous gia ktini kathe eidous, kai mandres gia kopadia. kai ekane poleis gia ton eauto tou, kai apektise probata kai bodia se plithos epeidi, o theos edose s' auton periousia uperbolika megali. akoma, autos o ezekias efraxe tin epano exodo ton neron tou gion, kai ta kateuthune pros ta kato, dutika apo tin poli tou dabit. kai o ezekias euodothike se ola ta erga tou. me tous presbeutes, omos, ton archonton tis babulonias, pou esteilan s' auton gia na ereunisoun gia to thauma pou eiche ginei sti gi, o theos ton egkateleipse, gia na ton dokimasei, oste na gnorisei ola osa isan mesa stin kardia tou. kai oi upoloipes praxeis tou ezekia, kai ta elei tou, deste, einai grammena stin orasi tou profiti isaia, tou giou tou amos, sto biblio ton basiliadon tou iouda, kai tou israil. kai o ezekias koimithike mazi me tous pateres tou, kai ton ethapsan ston pio psilo apo tous tafous ton gion tou dabit kai olokliros o ioudas kai oi katoikoi tis ierousalim tou ekanan ston thanato tou times kai ant' autou basileuse o manassis, o gios tou.

### 33

o manassis itan 12 chronon otan basileuse, kai basileuse 55 chronia stin ierousalim. kai epraxe ponira mprosta ston kurio, sumfona me ta bdelugmata ton ethnon, ta opoia o kurios eiche ekdioxei mprosta apo tous gious israil kai anoikodomise tous psilous topous, tous opoious o pateras tou o ezekias eiche katastrepsei, kai anegeire thusiastiria stous baaleim, kai ekane alsi, kai proskunise olokliri ti stratia tou ouranou, kai ta latreuse. kai oikodomise thusiastiria ston oiko tou kuriou, gia ton opoio o kurios eiche pei: stin

ierousalim tha einai to onoma mou ston aiona. kai oikodomise thusiastiria se olokliri ti stratia tou ouranou, mesa stis duo aules tou oikou tou kuriou. ki autos diaperase tous gious tou mesa apo ti fotia stin koilada tou giou tou ennom kai promanteue kairous, kai ekane oionismous kai mageies, kai sustise antapokrites daimonion kai epaidous epraxe polla ponira pragmata mprosta ston kurio, gia na ton parorgisei. kai estise to glupto, tin eikona pou eiche kanei, ston oiko tou theou, gia ton opoio o theos eiche pei ston dabit kai ston solomonta ton gio tou: mesa s' auton ton oiko, kai stin ierousalim, pou dialexa apo oles tis fules tou israil, tha balo to onoma mou ston aiona kai den tha metasaleuso to podi tou israil apo ti gi pou paredosa stous pateres sas an monon proseouxan na kanoun ola osa echo prostaxei s' autous, sumfona me olokliri ton nomo kai ta diatagmata kai tis kriseis, pou dothikan diamesou tou mousi. kai o manassis planise ton iouda kai tous katoikous tis ierousalim, oste na prattoun ponirotera apo ta ethni, pou o kurios eiche afanisei mprosta apo tous gious israil. kai o kurios milise ston manassi, kai ston lao tou omos, den edosan prosochi. gi' auto, efere enantion tous o kurios tous archontes tou stratu tou basilia tis assurias, kai epiasan ton manassi anamesa stous thamnous, kai afou ton edesan me alusides, ton eferan sti babulona. kai eno itan mesa se thlipsi, iketeuse ton kurio ton theo tou, kai tapeinothike uperbolika mprosta ston theo ton pateron tou, kai proseuchithike s' auton tote, o theos ton eleise, kai akouse ti deisi tou, kai ton epanefere stin ierousalim, sto basileio tou. tote, gnorise o manassis oti o kurios autos einai o theos. kai usterap' auto, oikodomise ena teichos exo apo tin poli tou dabit, pros dusmas tou gion, stin koilada, mechri tin ichthuiki eisodo tis pulis, kai perikuklose to ofil, kai to upose se megalos uppos, kai ebale polemarchous se oles tis ochuromenes poleis tou iouda. kai afairese tous xenous theous, kai tin eikona apo ton oiko tou kuriou, kai ola ta thusiastiria, pou eiche oikodomisei epano sto bouno tou kuriou, kai stin ierousalim kai ta erixe exo apo tin poli. kai anorthose to thusiastirio tou kuriou, kai thusiase epano s' auto thusies eirinikes kai eucharistries, kai prostaxe ton iouda na latreuei ton kurio ton theo tou israil. o laos, omos, thusiase akoma epano stous psilous topous, omos monon ston kurio ton theo tous. kai oi upoloipes praxeis tou manassi, kai i proseuchi tou, pou ekane ston theo tou, kai ta logia ton blepontou, pou tou milisan sto onoma tou kuriou tou theou tou israil, deste, einai grammena sta chronika ton basiliadon tou israil. kai i proseuchi tou, kai pos eisakoustike, kai oles oi amar-

ties tou, kai i apostasia tou, kai ta meri opou eiche oikodomisei psilous topous, kai eiche stisei ta alsi kai ta glupta, prin tapeinothei, deste, einai grammena sta logia ton blepon-ton. kai o manassis koimithike mazi me tous pateres tou, kai ton ethapsan sto spiti tou kai ant' autou basileuse o ammon, o gios tou. o ammon itan ilikias 22 chronon otan basileuse, kai basileuse duo chronia stin ierousalim. kai epraxe ponira mprosta ston kurio, opos eiche praxe i manassis, o pateras tou kai o ammon thusiaze se ola ta glupta, pou eiche kanei o pateras tou, o manassis, kai ta latreue kai den tapeinothike mprosta ston kurio, opos eiche tapeinothei o pateras tou, o manassis all' autos, o ammon, anomise perissotero kai perissotero. kai oi douloi tou sunomotisan enantion tou, kai ton thanatosan mesa sto spiti tou. kai o laos tis gis thanatose olous ekeinous pou eichan sunomotisei enantia ston basilia ammon kai o laos tis gis ekane, ant' autou, basilia ton iosia, ton gio tou.

### 34

o iosias itan ilikias okto chronon otan basileuse kai basileuse 31 chronia stin ierousalim. kai epraxe to euthu mprosta ston kurio, kai perpatise stous dromous tou patera tou, tou dadid, kai den xekline dexia i aristera. kai ston ogdoo chrono tis basileias tou, eno itan akoma neos, archise na ekzitei ton theo tou patera tou, tou dadid kai ston 12o chrono archise na katharizei ton iouda kai tin ierousalim, apo tous psilous topous, kai apo ta alsi, kai ta glupta kai ta choneuta. kai mprosta tou katestrepsan ta thusiastiria ton baaleim kai katagkremise ta eidola pou isan epano ap' auta kai ta alsi, kai ta glupta, kai ta choneuta, ta katasuntlipse, kai ta leptune se skoni, kai tin errixe epano sta mnimata ekeinson pou thusiazan s' auta. kai ekapse ta kokala ton iereon epano sta thusiastiria tous, kai katharise ton iouda kai tin ierousalim. kai ekane to idio stis poleis tou manassi, kai tou efraim, kai tou sumeon, kai mechri tou nefthali, ologura stous erimome-nous topous tous. kai afou katestrepse ta thusiastiria kai ta alsi, kai kataleptune ta glupta se skoni, kai katekopse ola ta eidola mesa apo olokliri ti gi tou israil, gurise stin ierousalim. kai ston 18o chrono tis basileias tou, afou katharise ti gi kai ton nao, esteile ton safan, ton gio tou azalia, kai ton maasia, ton archonta tis polis, kai ton ioach, ton gio tou ioachaz, ton upornimatografo, gia na episkeuasoun ton oiko tou kuriou tou theou tou. kai otan irthan ston chelkia, ton megalo ierea, paredosan to asimi pou eiche mpei mesa ston oiko tou theou, to opoio oi leuites, pou fulagan tis thures, eichan sunaxe i apo to cheri tou manassi kai tou efraim, kai apo

olokliro to upoloipo tou israil, kai apo olokliron ton iouda kai ton beniamin kai gurisan stin ierousalim. kai ta edosan sto cheri ekeinson pou ekanan ta erga, kai ekeinson pou epistatousan ston oiko tou kuriou ki ekeinoi pou ekanan ta erga, ta opoia ergazontan ston oiko tou kuriou, to paredosan gia na episkeuasoun kai na epidiorthosoun ton oiko stous maragkous kai oikodomous to edosan, gia na agorasoun pelekites petres, kai xula gia dokous, kai gia na stegasoun ta oikimata pou eichan katastrepsei oi basiliades tou iouda. kai oi andres ergazontan to ergo me pistotita kai epano s' autous epitirites isan o iaath kai o obadia, oi leuites, apo tous gious tou merari kai o zacharias kai o mes-soulam, apo tous gious ton kaathiton, gia na epispeudoun to ergo kai apo tous leuites oloi oi epistimones mousikon organon. akoma, eichan tin epiblepsi stous achthoforous kai tous ergodioktes olon ton ergazomenon, se opoiadipote upiresia kai apo tous leuites isan grammateis, kai epistates, kai thuroroi. kai eno ebgazan to asimi, pou eiche mpei ston oiko tou kuriou, o chelkias o iereas brike to biblio tou nomou tou kuriou, pou eiche dothei diamesou tou mousi. kai o chelkias apokrithike kai eipe ston safan ton grammatea: brika ena biblio tou nomou ston oiko tou kuriou. kai o chelkias edose to biblio ston safan. kai o safan efere to biblio ston basilia, kai epeita edose logo ston basilia, legontas: oi douloi sou kanoun kathe ti pou tous oristike kai arithmisan to asimi pou brethike ston oiko tou kuriou, kai to paredosan sto cheri ton epistaton, kai sto cheri ekeinson pou kanoun ta erga. kai o safan o grammateas aniggeile ston basilia, legontas: o iereas chelkias mou edose ena biblio. kai o safan to diabase mprosta ston basilia. kai kathos o basiliass akouse ta logia tou nomou, eschise ta imatia tou. kai o basiliass prostaxe ton chelkia kai ton achikam, ton gio tou safan, kai ton abdon, ton gio tou michaia, kai ton safan ton grammatea, kai ton asai, ton doulou tou basilia, legontas: pigainete, rotiste ton kurio gia mena, kai gia osous enapemeinan ston israil kai ton iouda, kai gia ta logia tou bibliou pou brethike epeidi, i orgi tou kuriou, pou xechuthike epano mas, einai megali, gia to oti oi pateres mas den fulaxan ton logo tou kuriou, oste na praxoun sumfona me ola ta grammena mesa sto biblio. tote, pige o chelkias, kai oi apestalmenoi apo ton basilia, pros tin profitissa olda, ti gunaika tou salloum, giou tou tikba, giou tou asra, tou imatiofulaka, (ki auti katoikouse stin ierousalim, pros to misne) kai tis milisan sumfona m' auta. ki ekeini tous eipe: etsi lee i kurios o theos tou israil: peite ston anthropon pou sas esteile se mena: etsi lee i kurios: des, ego ferno kaka epano s' auto ton topo, ki epano stous katoikous tou, oles tis

katares tis grammenes sto biblio, pou diabasan mprosta ston basilia tou iouda epeidi, me egkateipsan, kai thumiasan se allous theous, gia na me parorgisoun exaitias olon ton ergon ton cherion tous gi' auto, o thumos mou tha xechuthei epano se touto ton topo, kai den tha sbisei. kai ston basilia tou iouda, pou sas esteile gia na rotisete ton kurio, etsi tha tou peite: etsi leei o kurios o theos tou israil, gia ta logia pou akouses epeidi, apalunthike i kardia sou, kai tapeinothikes mprosta ston theo, otan akouses ta logia tou enantia s' auton ton topo, kai enantia stous katoikous tou, kai tapeinothikes mprosta mou, kai eschises ta imatia sou, kai eklapses mprosta mou, gi' auto ki ego se eisakousa, leei o kurios des, ego tha se sunaxo stous pateres sou, kai tha sunachtise ston tafo sou me eirini, kai ta matia sou den tha doun ola ta kaka, pou ego tha ferno epano se touto ton topo, ki epano stous katoikous tou. -kai eferan apantisi ston basilia. kai o basilias esteile kai sugkentrose olous tous presbuterous tou iouda kai tis ierousalim. kai o basilias anebike ston oiko tou kuriou, kai oloi oi andres tou iouda, kai oi katoikoi tis ierousalim, kai oi iereis, kai oi leuites, kai olokliros o laos, apo ton megalo mechri ton mikro kai diabasan se epikoon tous ola ta logia tou bibliou tis diathikis, pou brethike ston oiko tou kuriou. kai o basilias, afou stathike ston topo tou, ekane ti sunthiki mprosta ston kurio, na perpataei piso apo ton kurio, kai na fulattei tis entoles tou, kai ta marturia tou, kai ta diatagmata tou, me olokliri tin kardia tou, kai me olokliri tin psuchi tou, oste na ektelei ta logia tis diathikis, pou isan grammene se touto to biblio. kai ekane na stathoun se touto oloi osoi brethikan stin ierousalim kai ston beniamin. kai oi katoikoi tis ierousalim ekanan sumfona me ti diathiki tou theou, tou theou ton pateron tous. kai o iosias afairese ola ta bdelugmata apo olous tous topous ton gion israil, kai osous brethikan ston israil, tous ekane na latreuoun ton kurio ton theo tous se oles tis imeres tou den apomakrunthikan piso apo ton kurio ton theo ton pateron tous.

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o iosias ekane epipleon pascha ston kurio stin ierousalim kai thusiasan to pascha ti 14 imera tou protou mina. kai ebale iereis stis upiresies tous, kai tous enischuse stin upiresia tou oikou tou kuriou kai eipe stous leuites, autous pou didaskan olokliri ton israil, tous kathieromenous ston kurio: balte tin agia kiboto ston oiko, ton opoio echei oikodomisei o solomontas, o gios tou dabit, tou basilia tou israil den tha ti bastazete pleon epano se omous douleuete tora ton kurio ton theo sas, kai ton lao tou ton israil kai etoimasteite sumfona me tis oiko-

geneies ton patrion sas, kata tis diaireseis sas, sumfona me to grammeno tou dabit, tou basilia tou israil, kai sumfona me to grammeno tou solomonta, tou giou tou. kai statheite sto agiastirio, sumfona me tis diaireseis ton oikogeneion ton patrion uper ton adelfon sas, ton gion tou laou, kai sumfona me ti diairesi ton oikogeneion ton patrion ton leuiton. kai thusiaste to pascha, kai agiasteite, kai etoimaste to stous adelfous sas, gia na kanoun sumfona me ton logo tou kuriou, pou dothike diamesou tou mousi. kai o iosias profere ston lao probata, arnia, kai katsikakia, ta edose ola gia tis thusies tou pascha, gia olous osous parabrethikan, 30.000 ton arithmo, kai 3.000 bodia auta isan apo ta uparchonta tou basilia. kai oi archontes tou to prosperan proairetika ston lao, stous iereis, kai stous leuites. o chelkias, kai o zacharias, kai o iechiil, oi archontes tou oikou tou theou, edosan stous iereis, gia tis thusies tou pascha, 2.600 arnia kai katsikia, kai 300 bodia. kai o chononias, kai o semaiais, kai o nathanil, oi adelfoi tou, kai o asabias, kai o ieil, kai o iozabad, archontes ton leuiton, prosperan stous leuites gia thusies tou pascha, 5.000 arnia kai katsikia, kai 500 bodia. kai etoimastike i upiresia, kai oi iereis stathikan ston topo tous, kai oi leuites stis diaireseis tous, sumfona me tin prostagi tou basilia. kai thusiasan to pascha, kai oi iereis rantisan to aimo apo to cheri tous, kai oi leuites egdaran ta thumata. kai diairesan ta olokautomata, gia na ta dosoun sumfona me tis diaireseis ton oikogeneion ton patrion tou laou, gia na prosperoun ston kurio, sumfona me to grammeno sto biblio tou mousi to idio kai gia ta bodia. kai to pascha epsisan me fotia, sumfona me to diatagmeno kai epsisan ta agia se chutres, kai se kazania, kai se kakabia, kai ta moirasan grigora anamesa se olokliri ton lao. kai epeita, etoimasan ston eauto tous, kai stous iereis epeidi, oi iereis, oi gioi tou aaron, kataginontan sto na prosperoun olokautomata kai ta lipi mechri arga ti nuchta gi' auto, oi leuites etoimasan gia ton eauto tous, kai gia tous iereis, tous gious tou aaron. kai oi psaltodoi, oi gioi tou asaf, isan ston topo tous, sumfona me ti diatagi tou dabit, kai tou asaf, kai tou aiman, kai tou iedouthoun, tou bleponta tou basilia, kai ian puloroi fulagan se kathe mia puli den itan anagki na apomakrunthoun apo tis upiresies tous epeidi, oi adelfoi tous oi leuites etoimasan gi' autous. kai etoimastike olokliri i upiresia tou kuriou tin idia imera, gia na kanoun to pascha, kai na prosperoun olokautomata epano sto thusiastirio tou kuriou, sumfona me tin prostagi tou basilia iosia. kai oi gioi israil, pou parabrethikan, ekanan kata ton kairo ekeino to pascha, kai ti giorti ton azumon epta imeres. kai den eiche ginei

pascha ston israil san ekeino, apo tis imeres tou samouil tou profiti oute oloi oi basilades tou israil eichan kanei san to pascha pou ekane o iosias, kai oi iereis, kai oi leuites, kai olokiros o ioudas kai o israil, autoi pou parabrethikan, kai oi katoikoi tis ierousalim. kai ston 18o chronon tis basileias tou iosia eGINE touto to pascha. usterá apo ola auta, afou o iosias etoimase ton oiko, anebike o nechao, o basilias tis aiguptou gia na polemisei sti charkemis pros ton eufrati kai o iosias bgike enantion tou. kai tou esteile minutes, legontas: ti uparchei anamesa se sena kai se mena, basilia tou iouda; den erchomai enantion sou, all' enantion tou oikou me ton opoio echo polemo kai o theos me prostaxe na speuso kratise apostasi apo ton theo, pou einai mazi mou, gia na mi se exolothresei. entoutois, o iosias den apestrepe to prosopo tou ap' auton alla, metaschimatistike, gia na polemisei enantion tou, kai den eisakouse ta logia tou nechao, pou isan apo to stoma tou theou, kai irthe na polemisei stin koilada megiddo, kai oi toxotes toxeusan epano ston basilia iosia kai o basilias eipe stous doulous tou: bgalte me exo, epeidi pliothika baria. kai oi douloi tou ton ebgalan apo tin amaxa tou, kai ton epibibasan sti deuteri amaxa tou kai ton eferan stin ierousalim, kai pethane kai thaftike stous tafous ton pateron tou. kai olokiros o ioudas kai i ierousalim penthisan gia ton iosia. kai o ieremias thrinise gia ton iosia kai oloi oi psaltes kai oi psalties, mechri simera, anaferoun stous thrinous tous ton iosia, kai tous ekanan episimo thesmo ston israil kai deste, einai grammenoi stous thrinous. kai oi upoloipes praxeis tou iosia, kai ta elei tou, sumfona me to grammeno ston nomo tou kuriou, kai ta erga tou, ta prota kai ta teleutaia, deste, einai grammena sto biblio ton basiliadon tou israil kai tou iouda.

## 36

kai o laos tis gis pire ton ioachaz, ton gio tou iosia, kai ton ekanan basilia stin ierousalim, anti tou patera tou. o ioachaz itan ilikias 23 chronon otan basileuse, kai basileuse treis mines stin ierousalim. kai o basilias tis aiguptou ton kathairese stin ierousalim, kai katadikase ti gi se prostimo apo 100 talanta asimi, kai ena talanto chrusafi. kai o basilias tis aiguptou ekane basilia epano ston iouda kai tin ierousalim ton eliakeim, ton adelfo tou, kai allaxe to onoma tou se ioakeim. eno, ton ioachaz, ton adelfo tou, o nechao ton pire, kai ton efere stin aigupto. o ioakeim itan ilikias 25 chronon otan basileuse, kai basileuse 11 chronia stin ierousalim kai epraxe ponira mprosta ston kurio ton theo tou. enantion tou anebike o nabouchodonosoras, o basilias tis babu-

lonas, kai ton edese me alusides, gia na ton ferei sti babulona. kai apo ta skeui tou oikou tou kuriou o nabouchodonosoras efere sti babulona, kai ta ebale ston nao tou sti babulona. kai oi loipes praxeis tou ioakeim, kai ta bdelugmata tou osa ekane, kai osa brethikan s' auton, deste, einai grammena sto biblio ton basiliadon tou israil kai tou iouda kai ant' autou basileuse o ioachein, o gios tou. o ioachein itan ilikias 18 chronon otan basileuse, kai basileuse treis mines kai deka imeres stin ierousalim kai epraxe ponira mprosta ston kurio. kai sto telos tou chronou, afou o basilias nabouchodonosoras esteile, ton efere sti babulona, mazi me ta eklekta skeui tou oikou tou kuriou kai ton sedekia, ton adelfo tou, ton ekane basilia epano ston iouda kai stin ierousalim. o sedekias itan ilikias 21 chronon otan basileuse, kai basileuse 11 chronia stin ierousalim. kai epraxe ponira mprosta ston kurio ton theo tou den tapeinohike mprosta ston ieremia ton profiti, o opoios milouse apo to stoma tou kuriou. ki akoma, apostatise enantia ston basilia nabouchodonosora, pou ton eiche orkisei ston theos kai skirune ton trachilo tou, kai peismatose tin kardia tou, oste na mi epistrepsei ston kurio ton theo tou israil. akoma, oloi oi protoi apo tous iereis, kai o laos, athetisan uperbolika ton nomo kai epraxan sumfona me ola ta bdelugmata ton ethnon, kai molunan ton oiko tou kuriou, pou ton eiche agiasai stin ierousalim. kai o kurios, o theos ton pateron tous, tous pariggeile diamesou ton apostalmenon tou, sikonomenos to proi kai exapostellontas epeidi, lupotan ton lao tou, kai to katoikitirio tou. autoi, omos, chleuazan tous apostalmenous tou theou, kai katafronousan ta logia tou, kai koroideuan tous profites tou, mechris otou i orgi tou kuriou anebike enantion tou laou tou, oste therapeia den upirche. gi' auto, efere enantion tous ton basilia ton chaldaion, kai thanatose tous neous tous me machaira mesa ston oiko tou agiastiriu tous, den den lupithike neon i parthena, geronta i skufton olous tous paredose sto cheri tou. kai ola ta skeui tou oikou tou theou, megala kai mikra, kai tous thisaurusou tou oikou tou kuriou, kai tous thisaurusou tou basilia, kai ton archonton tou, ta efere ola sti babulona. kai katekapsan ton oiko tou theou, kai kateskapsan to teichos tis ierousalim, kai katekapsan ola ta palatia tis me fotia, kai afanisan ola ta polutima skeui tis. kai osous xefugan ti machaira, tous metoikise sti babulona, opou isan douloi s' auton kai stous gious tou, mechri ton kairo tis basileias ton person gia na ekpirothei o logos tou kuriou, pou eiche ginei diamesou tou stomatos tou ieremia, mechris otou i gi charei ta sabbata tis epeidi, olo ton kairo tis erimosis tis fulage sabbato,

mechris otou sumplirothoun 70 chronia. kai ston proto chrono tou kurou, tou basilia tis persias, gia na ekplirothei o logos tou kuriou, pou egine diamesou tou stomatos tou ieremia, o kurios diegeire to pneuma tou kurou, tou basilia tis persias, kai diakiruxe mesa se oloklirio to basileio tou, kai malista eggrafos, legontas: etsi leei o kuros, o basilia tis persias: o kurios, o theos tou ouranou, edose se mena ola ta basileia tis gis ki autos me prostaxe na tou oikodomiso enan oiko stin ierousalim, pou einai stin ioudaia poios apo sas einai apo oloklirio ton lao tou; o kurios o theos tou as einai mazi tou, kai as anebei.



paulos doulos iisou christou, klitos apostolos  
 aforismenos eis euaggelion theou, (ho  
 proepiggeilato dia ton profiton autou en  
 grafais hagiais), peri tou uhiou autou  
 (tou genomenou ek spermatos dauid kata  
 sarka, tou horisenthos uhiou theou en  
 dunamei kata pneuma hagiosunis ex anas-  
 taseos nekron), iisou christou tou kuriou  
 himon, di ohu elabomen charin kai apos-  
 tolin eis hupakoin pisteos en pasin tois eth-  
 nesin huper tou onomatos autou, en ohis este  
 kai humeis klitoi iisou christou, pasin tois  
 ousin en hromi agapitois theou, klitois ha-  
 giois xaris humin kai eirini apo theou patro-  
 soun himon kai kuriou iisou christou. pro-  
 ton men eucharisto to theo mou dia iisou  
 christou peri panton humon, hoti hi pisti-  
 tis humon kataggelletai en holo to kosmo.  
 martus gar mou estin ho theos, ho latreuo  
 en to pneumatiki mou en to euaggelio tou  
 uhiou autou, hos adialeptos mneian hu-  
 mon poioumai, pantote epi ton proseuchon  
 mou deomenos eipos idi pote euodithiso-  
 mai en to thelimati tou theou elthein pros  
 humas. epipotho gar idein humas, hina  
 ti metado charisma humin pneumatikon eis  
 to stritchthinai humas, touto de estin sun-  
 paraklithinai en humin dia tis en allilois pist-  
 eos, humon te kai emou. ou thelo de humas  
 agnoein, adelfoi, hoti pollakis proethemin  
 elthein pros humas, (kai ekoluthin achri tou  
 deuro), hina tina karpon scho kai en humin  
 kathos kai en tois loipois ethnesin. hellisin te  
 kai barbarois, sofois te kai anoitois ofeiletis  
 eimi ohutos to kat eme prothumon kai  
 humin tois en hromi euaggelisasthai. ou gar  
 epaischunomai to euaggelion, dunamis gar  
 theou estin eis sotirian panti to pisteuonti,  
 ioudaio te proton kai hellini. dikaiousuni gar  
 theou en auto apokaluptetai ek pisteos eis  
 pistin, kathos gegraptai ho de dikaios ek pist-  
 eos zisetai. apokaluptetai gar orgi theou ap-  
 ouranou epi pasan asebeian kai adikian an-  
 thronon ton tin alitheian en adikia katechon-  
 ton dioti to gnoston tou theou faneron estin  
 en autois ho theos gar autois efanerosen  
 ta gar arata autou apo ktiseos kosmou  
 tois poiimasin nooumena kathoratai, hi te  
 aidios autou dunamis kai theiotis, eis to  
 einai autous anapologitous dioti gnontes ton  
 theon ouch hos theon exodasan i iucharis-  
 tisan all emataiothisan en tois dialogis-  
 mois auton kai eskotisthi hi asunetos au-  
 ton kardia faskontes einai sofoi emoran-  
 thisan, kai illaxan tin doxan tou afthartou  
 theou en homoimati eikonos fthartou an-  
 thropou kai peteinon kai tetrapodon kai her-  
 peton. dio kai paredoken autous ho theos  
 en tais epithumiais ton kardion auton eis  
 akatharsian tou atimazesthai ta somata au-  
 ton en heautois ohitines metillaxan tin

alitheian tou theou en to pseudei, kai ese-  
 basthisan kai elatreusan ti ktisei para ton  
 ktisanta, hos estin eulogitos eis tous aionas.  
 amin. dia touto paredoken autous ho theos  
 eis pathi atimias, ahi te gar thileiai auton  
 metillaxan tin fusikin chrisin eis tin para  
 fusin homoios te kai ohi arsenes afentes tin  
 fusikin chrisin tis thileias exekauthisan en ti  
 orexei auton eis allilous, arsenes en arsesin  
 tin aschimosunin katergazomenoi kaitin an-  
 timisthian hin edei tis planis auton en heau-  
 tois apolambanontes. kai kathos ouk edoki-  
 masan ton theon echein en epignosei, pare-  
 doken autous ho theos eis adokimon noun,  
 poiein ta mi kathikonta, pepliromenous pasi  
 adikia poniria pleonexia kakia, mestous  
 fthonou fonou eridos dolou kakoitheias,  
 psithuristas, katalalous, theostugeis, hubris-  
 tas, huperifanous, alazonas, efuretas kakon,  
 goneusin apeitheis, asunetous, asunthetous,  
 astorgous, aneleimonas, ohitines to dikaioma  
 tou theou epignontes, hoti ohi ta toiauta  
 prassontes axioi thanatou eisin, ou monon  
 auta poiousin, alla kai suneudokousin tois  
 prassousin.

## 2

dio anapologitos ei, o anthrope pas ho  
 krinon en ho gar krineis ton heteron,  
 seauton katakrineis, ta gar auta prasseis  
 ho krinon. oidamen de hoti to krima  
 tou theou estin kata alitheian epi tous ta  
 toiauta prassontas. logizi de touto, o an-  
 thrope ho krinon tous ta toiauta prasson-  
 tas kai poion auta, hoti su ekfeuxi to krima  
 tou theou; i tou ploutou tis christotitos  
 autou kai tis anochis kai tis makrothu-  
 mias katafroneis, agnoon hoti to chris-  
 ton tou theou eis metanoian se agei; kata de  
 tin sklirotita sou kai ametanoiton kardian  
 thisaurizeis seauto orgin en himera orgis kai  
 apokalypseos dikaikrisias tou theou, hos  
 apodosei hekasto kata ta erga autou tois  
 men kath hypomonin ergou agathou doxan  
 kai timin kai aftharsian zitousin, zoin aio-  
 nion tois de ex eritheias kai apethousin  
 ti alitheia, peithomenois de ti adikia, orgi  
 kai thumos thlipsis kai stenochoria epi  
 pasan psuchin anthropou tou katergazome-  
 nou to kakon, ioudaioi te proton kai hellinos  
 doxa de kai timi kai eirini panti to erga-  
 zomeno to agathon, ioudaio te proton kai  
 hellini ou gar estin prosopolimpsia para to  
 theo. hosoi gar anomos himarton, anomos  
 kai apolountai kai hosoi en nomo himar-  
 ton, dia nomou krithisontai (ou gar ohi  
 akroatai tou nomou dikaioi para to theo  
 all ohi poiitai tou nomou dikaiothisontai  
 hotan gar ethni ta mi nomon echonta fu-  
 sei ta tou nomou poioun, ohutoi nomon mi  
 echontes heautois eisin nomos, ohitines en-  
 deiknuntai to ergon tou nomou grapton en

tais kardiais auton, sunmarturousis auton tis suneidiseos kai metaxu allilon ton logismon katigorounton i kai apologoumenon), en himera hote krinei ho theos ta krupta ton anthronpon kata to euaggelion mou dia iisou christou. ei de su ioudaios eponomazi kai epanapaui to nomo kai kauchasai en theo kai ginoskeis to thelima kai dokimazeis ta diaferonta katichoumenos ek tou nomou, pepoithas te seauton hodigon einai tuffon, fos ton en skotei, paideuton afronon, didaskalon nipion, echonta tin morfotin tis gnoseos kai tis alitheias en to nomo ho oun didaskon heteron seauton ou didaskeis; ho kirusson mi kleptein klepteis; ho legon mi moicheuein moicheueis; ho bdelussomenos ta eidola hierosuleis; hos en nomo kauchasai, dia tis parabaseos tou nomou ton theon atimazeis; to gar onoma tou theou di humas blasfimeitai en tois ethnesin, kathos gegraptai. peritomi men gar ofeiei ean nomon prassise ean de parabis nomou is, hi peritomi sou akrobustia gegonen. ean oun hi akrobustia ta dikaiomata tou nomou fulassi, ouchi hi akrobustia autou eis peritomin logisthsetai kai krinei hi ek fuseos akrobustia ton monon telousa se ton dia grammatos kai peritomis parabatn nomou; ou gar ho en to fanero ioudaios estin, oude hi en to fanero en sarki peritomi all ho en to krupto ioudaios, kai peritomi kardias en pneumatn ou grammatn ohu ho epainos ouk ex anthronpon all ek tou theou.

### 3

ti oun to perisson tou ioudaiou, i tis hi ofeleia tis peritomis; polu kata panta tropen, proton men gar hoti episteuthisan ta logia tou theou. ti gar; ei ipistisan tines, mi hi apistia auton tin pistin tou theou katargisei; mi genoito ginestho de ho theos alithis, pas de anthrospos pseustis, kathos gegraptai hopos an dikaiothis en tois logois sou kai nikisis en to krinesthai se. ei de hi adikia himon theou dikaiosunin sunistisin, ti eroumen; mi adikos ho theos ho epiferon tin orgin; (kata anthronpon lego). mi genoito epei pos krinei ho theos ton kosmon; ei gar hi alitheia tou theou en to emo pseusmatn eperisseusen eis tin doxan autou, ti eti kago hos hamartolos krinomai; kai mi kathos blasfimoumetha kai kathos fasin tines himas legein hoti poisomen ta kaka hina elthi ta agatha; hon to krima endikon estin. ti oun; proechometha; ou pantas. proitiasametha gar ioudaios te kai hellinas pantas huf hamartian einai, kathos gegraptai hoti ouk estin dikaios oude ehis ouk estin ho sunion, ouk estin ho ekziton ton theon pantes exeklinan, hama ichreiothisan ouk estin poion christotita, ouk estin heos henos tafos aneogmenos ho larugx auton, tais glossais auton edoliousan,

ios aspidon hupo ta cheili auton hon to stoma aras kai pikrias gemei oxeis ohi podes auton ekcheai ahima, suntramma kai talaiporia en tais hodois auton, kai hodon eirinis ouk egnosas ouk estin fobos theou apenanti ton ofthalmon auton. oidamen de hoti hosa ho nomos legei tois en to nomo lalei, hina pan stoma fragi kai hupodikos genitai pas ho kosmos to theo. dioti ex ergon nomou ou dikaiothisetai pasa sarx enopion autou, dia gar nomou epignosis hamartias. nuni de choris nomou dikaiosuni theou pefanerotai, martuoumeni hupo tou nomou kai ton profiton, dikaiosuni de theou dia pisteos iisou christou, eis pantas kai epi pantas tous pisteuontas ou gar estin diastoli, pantes gar himarton kai husterountai tis doxis tou theou, dikaioumenoi dorean ti autou chariti dia tis apolutroseos tis en christo iisou, hon proetheto ho theos hilastirion dia tis pisteos en to autou ahimati, eis endeixin tis dikaiosunis autou, dia tin paresin ton progegonon hamartimaton en ti anochi tou theou, pros tin endeixin tis dikaiosunis autou en to nun kairo, eis to einai auton dikaiou kai dikaiounta ton ek pisteos iisou. pou oun hi kauchisis; exekleisthi. dia poiou nomou; ton ergon; ouchi, alla dia nomou pisteos logizometha gar dikaiousthai pistei anthronpon choris ergon nomou. i ioudaion ho theos monon; ouchi kai ethnon; nai kai ethnon epeiپر ehis ho theos hos dikαιοisei peritomin ek pisteos kai akrobustian dia tis pisteos. nomon oun katargoumen dia tis pisteos; mi genoito alla nomon histomen.

### 4

ti oun eroumen abraam ton patera himon ehurikenai kata sarka; ei gar abraam ex ergon edikaothi, echei kauchima, all ou pros ton theon ti gar hi grafi legei; episteusen de abraam to theo, kai elogisthi auto eis dikaiosunin. to de ergazomeno ho misthos ou logizetai kata charin alla kata ofeilima to de mi ergazomeno, pisteuonti de epi ton dikaiounta ton asebi, logizetai hi pistis autou eis dikaiosunin kathaper kai dauid legei ton makarismos ton anthronpon ho ho theos logizetai dikaiosunin choris ergon makarioi hon afethisan ahi anomiai kai hon epelakufthisan ahi hamartiai makarios anir ho ou mi logisitai kurios hamartian. ho makarismos oun ohutos epi tin peritomin i kai epi tin akrobustian; legomen gar hoti elogisthi to abraam hi pistis eis dikaiosunin. pos oun elogisthi; en peritomi onti i en akrobustia; ouk en peritomi all en akrobustia. kai simeion elaben peritomis sfragida tis dikaiosunis tis pisteos tis en ti akrobustia, eis to einai auton patera panton ton pisteuonton di akrobustias, eis to logisthina kai autois tin dikaiosunin, kai patera peritomis tois

ouk ek peritomis monon alla kai tois stoichousin tois ichnesn tis en akrobustia pisteos tou patros himon abraam. ou gar dia nomou hi epaggelia to abraam i to spermati autou, di klironomon auton einai kosmon, alla dia dikaiosunis pisteos. ei gar ohi ek nomou klironomoi, kekenotai hi pistis kai katirgita hi epaggelia ho gar nomos orgin katargazetai, ohi de ouk estin nomos, oude parabasis. dia touto ek pisteos hina kata charin, eis to einai bebaian tin epaggelian panti to spermati, ou to ek tou nomou monon alla kai to ek pisteos abraam, hos estin patir panton himon, (kathos gegraptai hoti patera pollon ethnon tetheika se), katenanti ohi episteusen theou tou zoopoiontos tous nekrous kai kalounts ta mi onta hos onta hos par elpida ep elpidi episteusen, eis to genesthai auton patera pollon ethnon kata to eirimenon ohutos estai to sperma sou. kai mi asthenisas ti pistei ou katenoisen to heautou soma idi nenekromenon, hekatontaetis pou huparchon, kai tin nekrosin tis mitras sarras eis de tin epaggelian tou theou ou diekrithi ti apistia, all enedunamothi ti pistei dous doxan to theo, kai pliroforitheis hoti ho epiggeltai dunatos estin kai poiisai. dio kai elogisthi auto eis dikaiosunin. ouk egrafi de di auton monon hoti elogisthi auto, alla kai di himas, ohis mellei logizesthai tois pisteuousin epi ton egeiranta iisoun ton kurion himon ek nekron, hos paredothi dia ta paraptomata himon kai igerthi dia tin dikaiosin himon.

## 5

dikaiothentes oun ek pisteos eirinin echomen pros ton theon dia tou kuriou himon iisou christou, di ohi kai tin prosagogin eschikamen ti pistei eis tin charin tautin en hi hesitikamen, kai kauchometha ep elpidi tis doxis tou theou. ou monon de, alla kai kauchometha en tais thlipsesin, eidotes hoti hi thlipsis hupomonin katargazetai, hi de hupomoni dokimin, hi de dokimi elpida hi de elpis ou kataischunei, hoti hi agapi tou theou ekkechutai en tais kardiais himon dia pneumatous hagiou tou dothentos himin. eti gar christos onton himon asthenon eti kata kairon huper asebon apethanen. molis gar huper dikaiou tis apothaneitai, (huper gar tou agathou tachai tis kai tolma apothanein) sunistisin de tin heautou agapin ho theos eis himas hoti eti hamartolon onton himon christos huper himon apethanen. pollo oun mallon dikaiiothentes nun en to ahimati autou sothisometha di autou apo tis orgis. ei gar echthroi ontes katallagimen to theo dia tou thanatou tou uhiou autou, pollo mallon katallagentes sothisometha en ti zoi autou. ou monon de, alla kai kauchomenoi en to theo dia tou kuriou himon iisou christou, di

ohi nun tin katallagin elabomen. dia touto hosper di henos anthropou hi hamartia eis ton kosmon eisilthen kai dia tis hamartias ho thanatos, kai ohutos eis pantas anthropous ho thanatos diilthen, ef ho pantes himarton (achri gar nomou hamartia in en kosmo hamartia de ouk ellogeitai mi ontos nomou all ebasileusen ho thanatos apo adam mechri mouseos kai epi tous mi hamartisantas epi to homoimati tis parabaseos adam, hos estin tupos tou mellontos. all ouch hos to paraptoma, ohutos kai to charisma; ei gar to tou henos paraptomati ohi polloi apethanon, pollo mallon hi charis tou theou kai hi dorea en chariti ti tou henos anthropou iisou christou eis tous pollous eperisseusen. kai ouch hos di henos hamartisantos to dorima; to men gar krima ex henos eis katakrima, to de charisma ek pollon paraptomaton eis dikaioma. ei gar to tou henos paraptomati ho thanatos ebasileusen dia tou henos, pollo mallon ohi tin perisseian tis charitos kai tis doreas tis dikaiosunis lambanontes en zoi basileuousin dia tou henos iisou christou) ara oun hos di henos paraptomatos eis pantas anthropous eis katakrima, ohutos kai di henos dikaiomatos eis pantas anthropous eis dikaiosin zois. hosper gar dia tis parakois tou henos anthropou hamartoloi katastathisan ohi polloi, ohutos kai dia tis hupakois tou henos dikaioi katastathison-tai ohi polloi. nomos de pareisilthen hina pleonasi to paraptoma ohi de epleonasen hi hamartia, hupereperisseusen hi charis, hina hosper ebasileusen hi hamartia en to thanato, ohutos kai hi charis basileusi dia dikaiosunis eis zoin aionion dia iisou christou tou kuriou himon.

## 6

ti oun eroumen; epimenomen ti hamartia, hina hi charis pleonasi; mi genoito ohitines apethanomen ti hamartia, pos eti zisomen en auti; i agnoeite hoti hosoi ebaptisthimen eis christon iisoun, eis ton thanaton autou ebaptisthimen; sunetafimen oun auto dia tou baptismatos eis ton thanaton, hina hosper igerthi christos ek nekron dia tis doxis tou patros, ohutos kai himeis en kainotiti zois peripatisomen. ei gar sumfutoi gegonamen to homoimati tou thanatou autou, alla kai tis anastaseos esometha touto ginuskontes hoti ho palaios himon anthropos sunestaurothi, hina katargithi to soma tis hamartias, tou miketi douleuein himas ti hamartia. ho gar apothanon dedikaiotai apo tis hamartias. ei de apethanomen sun christo, pisteuomen hoti kai sunzisomen auto, eidotes hoti christos egertheis ek nekron ouketi apothniskei thanatos autou ouketi kurieuei. ho gar apethanen, ti hamartia apethanen efapax ho de zi,

zi to theo. ohutos kai humeis logizesthe heautous nekrous men ti hamartia, zontas de to theo en christo iisou. mi oun basileueto hi hamartia en to thnito humon somati eis to hupakouein tais epithumiais autou mide paristanete ta meli humon hopla adikias ti hamartia, alla parastisate heautous to theo hos ek nekron zontas kai ta meli humon hopla dikaiosunis to theo. hamartia gar humon ou kurieusei, ou gar este hupo nomon all hupo charin. ti oun; hamartismen, hoti ouk esmen hupo nomon all hupo charin; mi genoito. ouk oidate hoti ho paristanete heautous doulous eis hupakoin, douloi este ho hupakouete, itoi hamartias eis thanaton i hupakois eis dikaiosunin; charis de to theo hoti ite douloi tis hamartias, hupikousate de ek kardias eis hon paredothite tupon didachis. eleutherothentes de apo tis hamartias edoulouthite ti dikaiosuni, (anthropinon lego dia tin astheneian tis sarkos humon). hosper gar parestisate ta meli humon doula ti akatharsia kai ti anomia eis tin anomian, ohutos nun parastisate ta meli humon doula ti dikaiosuni eis hagiason. hote gar douloi ite tis hamartias, eleutheroi ite ti dikaiosuni. tina oun karpon eichete tote ef ohis nun epaischunesthe; to gar telos ekeinon thanatos. nuni de eleutherothentes apo tis hamartias, doulouthentes de to theo echete ton karpon humon eis hagiason, to de telos zoin aionion. ta gar opsonia tis hamartias thanatos to de charisma tou theou zoi aionios en christo iisou to kurio himon.

## 7

i agnoeite, adelfoi, (ginoskousin gar nomon lalo), hoti ho nomos kurieuei tou anthropou ef hoson chronon zi; hi gar hupandros guni to zonti andri dedetai nomo ean de apothani ho anir, katirgitai apo tou nomou tou andros. ara oun zontos tou andros moichalis chrimatisei ean genitai andri hetero ean de apothani ho anir, eleuthera estin apo tou nomou, tou mi einai autin moichalida genomenin andri hetero. hoste, adelfoi mou, kai humeis ethanatothite to nomo dia tou somatos tou christou, eis to genesthai humas hetero, to ek nekron egerthenti, hina karpoforisomen to theo. hote gar imen en ti sarki, ta pathimata ton hamartion ta dia tou nomou enirgeito en tois melesin himon eis to karpoforisai to thanato nuni de katirgithimen apo tou nomou, apothanontes en ho kateichometha, hoste douleuein himas en kainotiti pneumatos kai ou palaiotiti grammatos. ti oun eroumen; ho nomos hamartia; mi genoito alla tin hamartian ouk egnon ei mi dia nomou tin te gar epithumian ouk idein ei mi ho nomos elegen ouk epithumiseis. aformin de labousa hi hamartia dia tis entolis kateirgasato en emoi pasan ep-

ithumian, choris gar nomou hamartia nekra. ego de ezon choris nomou pote elthousis de tis entolis hi hamartia anezisen, ego de apethanon kai ehurethi moi hi entoli hi eis zoin, ahuti eis thanaton. hi gar hamartia aformin labousa dia tis entolis exipatisen me kai di autis apekteinen. hoste ho men nomos haggios kai hi entoli haggia kai dikaia kai agathi. to oun agathon emoi egeneto thanatos; mi genoito all hi hamartia, hina fani hamartia, dia tou agathou moi katergazomeni thanaton, hina genitai kath hyperbolin hamartolos hi hamartia dia tis entolis. oidamen gar hoti ho nomos pneumatikos estin ego de sarkinos eimi, pepramenos hupo tin hamartian ho gar katergazomai ou ginosko, ou gar ho thelo touto prasso, all ho miso touto poio. ei de ho ou thelo touto poio, sumfimi to nomo hoti kalos. nuni de ouketi ego katergazomai auto all hi oikousa en emoi hamartia. oida gar hoti ouk oikei en emoi, tout estin en ti sarki mou, agathon to gar thelein parakeitai moi, to de katergazesthai to kalon ouch ehurisko. ou gar ho thelo poio agathon, alla ho ou thelo kakon touto prasso. ei de ho ou thelo ego touto poio, ouketi ego katergazomai auto all hi oikousa en emoi hamartia. ehurisko ara ton nomon to thelon ti emoi poiein to kalon hoti emoi to kakon parakeitai sunidomai gar to nomo tou theou kata ton eso anthrpon blepo de heteron nomon en tois melesin mou antistrateuomenon to nomo tou noos mou kai aichmalotizonta me en to nomo tis hamartias to onti en tois melesin mou. ta-laiporos ego anthropos, tis me hrusetai ek tou somatos tou thanatou toutou; eucharisto to theo dia iisou christou tou kuriou himon. ara oun autos ego to men noi douleuo nomo theou, ti de sarki nomo hamartias.

## 8

ouden ara nun katakrima tois en christo iisou ho gar nomos tou pneumatos tis zois en christo iisou ileutherosen me apo tou nomou tis hamartias kai tou thanatou to gar adunaton tou nomou, en ho isthenei dia tis sarkos, ho theos ton heautou uhion pempsas en homoiomati sarkos hamartias kai peri hamartias katekrinen tin hamartian en ti sarki, hina to dikaioma tou nomou plirothi en himin tois mi kata sarka peripatousin alla kata pneuma. ohi gar kata sarka ontes ta tis sarkos fronousin ohi de kata pneuma ta tou pneumatos to gar fronima tis sarkos thanatos to de fronima tou pneumatos zoi kai eirini dioti to fronima tis sarkos echthra eis theon, to gar nomo tou theou ouch hupotassetai, oude gar dunatai. ohi de en sarki ontes theos aretai ou dunantai. humeis de ouk este en sarki all en pneumatikis, eiper pneuma theou oikei en himin ei de tis

pneuma christou ouk echei, ohutos ouk estin autou. ei de christos en humin, to men soma nekron dia hamartian, to de pneuma zoi dia dikaiousunin. ei de to pneuma tou egeirantos iisoun ek nekron oi kai en humin, ho egeiras christon ek nekron zoopoiei kai ta thnita somata humon dia to enoikoun autou pneuma en humin. ara oun, adelfoi, ofelletaí esmen ou ti sarki tou kata sarka zin. ei gar kata sarka zite, mellete apothniskēin. ei de pneumatí tas praxeis tou somatos thanatoute, zisesthe. hosoi gar pneumatí theou agontai, ohutoi uhioi eisin theou. ou gar elabete pneuma douleias palin eis fobon, all elabete pneuma uhiothesias, en ho krazomen abba ho patir. auto to pneuma sunmarturei to pneumatí himon hoti esmen tekna theou. ei de tekna, kai klironomoi

klironomoi men theou, sunklironomoi de christou eiper sunpaschomen hina kai sundoxasthomen. logizomai gar hoti ouk axia ta pathmata tou nun kairou pros tin melousan doxan apokaluftinai eis himas. hi gar apokaradokia tis ktiseos tin apokalupsin ton uhion tou theou apekdechetai. ti gar mataiotiti hi ktisis hupetagi, (ouch hekousa alla dia ton hupotaxanta), ep helpidi hoti kai auti hi ktisis eleutherothsetai apo tis douleias tis fthoras eis tin eleutherian tis doxis ton teknon tou theou. oidamen gar hoti pasa hi ktisis sustenazei kai sunodinei achri tou nun ou monon de, alla kai autoi tin aparchin tou pneumatós echontes himeis, kai autoi en heautois stenazomen uhiothesian apekdechomenoi, tin apolutrosin tou somatos himon. ti gar elpidi esothimen elpis de blepomeni ouk estin elpis ho gar blepei tis, ti kai elpizei; ei de ho ou blepomen elpizomen, di hupomonis apekdechometha. hosautos de kai to pneuma sunantilambanetai ti astheneia himon to gar ti proseuxometha katho dei ouk oidamen all auto to pneuma huperentugchanei stenagmois alalitois ho de ereunon tas kardias oiden ti to fronima tou pneumatós, hoti kata theon entugchanei huper hagian oidamen de hoti tois agaposin ton theon panta sunergei eis agathon, tois kata prothesin klitois ousin. hoti ohus proegno, kai proorisen summorfous tis eikonos tou uhioi autou, eis to einai auton prototokon en pollois adelfois. ohus de proorisen, toutous kai ekalesen kai ohus ekalesen, toutous kai edikaïosen ohus de edikaïosen, toutous kai edoxasen. ti oun eroumen pros tauta; ei ho theos huper himon, tis kath himon; hos ge tou idiou uhioi ouk efeasato, all huper himon panton paredoken auton, pos ouchi kai sun auto ta panta himin charisetai; tis egkalesei kata eklekton theou; theos ho dikaion tis ho katakri-non; christos ho apothanon, mallon de kai egertheis, hos kai estin en dexia tou theou, hos kai entugchanei huper himon tis himas

chorisei apo tis agapis tou christou; thlip-sis i stenochoria i diogmos i limos i gumno-tis i kindunos i machaira; kathos gegraptai hoti heneken sou thanatoumetha holin tin himeran elogisthimen hos probata sfagis. all en toutois pasin hupernikomen dia tou agapisantos himas. pepeismai gar hoti oute thanatos oute zoi, oute aggeloi oute archai, oute enestota oute mellonta, oute dunameis oute hupsoma oute bathos oute tis ktisis hetera dunisetai himas chorisai apo tis agapis tou theou tis en christo iisou to kurio himon.

## 9

alitheian lego en christo ou pseudomai, sunmarturousis moi tis suneidiseos mou en pneumatí hagio, hoti lupi moi estin megali kai adialeptos oduni ti kardia mou iuchomin gar autos ego anathema einai apo tou christou huper ton adelfon mou ton suggenon mou kata sarka, ohitines eisin is-raileitai, hon hi uhiothesia kai hi doxa kai ahi diathikai kai hi nomothesia kai hi latreia kai ahi epaggeliai hon ohi pateres, kai ex hon ho christos to kata sarka, ho on epi panton theos eulogitos eis tous aionas. amin. ouch ohion de hoti ekpeptoken ho logos tou theou, ou gar pantes ohi ex israil ohutoi israil oud hoti eisin sperma abraam pantes tekna all en isaak klithisetai soi sperma tout estin, ou ta tekna tis sarkos tauta tekna tou theou alla ta tekna tis epaggelias logizetai eis sperma. epaggelias gar ho logos ohutos kata ton kairon touton eleusomai kai estai ti sarra uhios. ou monon de, alla kai hrebekka ex henos koinon echousa, isaak tou patros himon, (mipo gar gennithenton mide praxanton ti agathon i faulon, hina hi kat eklogin prothesis tou theou meni, ouk ex ergon all ek tou kalountos), errehi auti hoti ho meizon douleusei to elassoni kathos gegraptai ton iakob igapisa, ton de isau emisisa. ti oun eroumen; mi adikia para to theo; mi genoito. to mousei gar legei eleiso hon an eleo, kai oikteiriso hon an oikteiro. ara oun ou tou thelontos oude tou trechontos, alla tou eleontos theou. legei gar hi grafi to farao hoti eis auto touto exigeira se, hopos endeixomai en soi tin dunamin mou, kai hopos diaggeli to onoma mou en pasi ti gi. ara oun hon thelei eleei, hon de thelei sklirune. ereis moi oun ti eti memfetai; to gar boulimati autou tis anthestiken; menounge, o anthrope, su tis ei ho antapokrinomenos to theo; mi erei to plasma to plasanti ti me epoiisas ohutos; i ouk echei exousian ho kerameus tou pilou ek tou autou furamatos poiisai ho men eis timin skeuos, ho de eis atimian; ei de thelon ho theos endeixasthai tin orgin kai gnorisai to dunaton autou ingken en polli makrothumia skeui orgis katirtismena eis apoleian kai hina gnorisi ton plouton tis doxis autou epi

skeui eleous, ha proitoimasen eis doxan; ohus kai ekalesen, himas, ou monon ex ioudaion alla kai ex ethnon hos kai en to hosie legei kaleso ton ou laon mou laon mou kai tin ouk igapimenin igapimenin kai estai en to topo ohu errethi autois ou laos mou humeis, ekei klithisontai uhioi theou zontos. hisaias de krazei huper tou israil ean i ho arithmos ton uhion israil hos hi ammos tis thallassis, to kataleimma sothisetai. logon gar suntelon kai suntemnon en dikaiosisuni, hoti logon sunetmimenon poiisei kurios epi tis gis. kai kathos proeiriken hisaias ei mi kurios sabaoth egkatelipen himin sperma, hos sodoma an egenithimen kai hos gomorra an homoiotithimen. ti oun eroumen; hoti ethni ta mi diokonta dikaiosisunin katelaben dikaiosisunin, dikaiosisunin de tin ek pisteos. israil de diokon nomon dikaiosisunis eis nomon ouk efthasen. dia ti; hoti ouk ek pisteos all hos ex ergon prosekopsan gar to litho tou proskommatos, kathos gegraptai idou titimi en sion lithon proskommatos kai petran skandalou, kai ho pisteuon ep auto ou kataischunthisetai.

## 10

adelfoi, hi men eudokia tis emis kardias kai hi deis pros ton theon huper auton eis sotirian. marturo gar autois hoti zilon theou echousin, all ou kat epignosin. agnoountes gar tin tou theou dikaiosisunin kai tin idian dikaiosisunin zitountes stisai, ti dikaiosisuni tou theou ouch hupetagisan. telos gar nomou christos eis dikaiosisunin panti tou pisteuonti. mousis gar grafei tin dikaiosisunin tin ek tou nomou, hoti ho poiisas auta anthropos ziseti en autois. hi de ek pisteos dikaiosisuni ohutos legei mi eipis en ti kardia sou tis anabisetai eis ton ouranon; tout estin christon katagagein i tis katabisetai eis tin abυσson; tout estin christon ek nekron anagagein. alla ti legei; eggus sou to hima estin, en to stomati sou kai en ti kardia sou, tout estin to hima tis pisteos ho kirussomen, hoti ean homologisis en to stomati sou kurion iisoun, kai pisteusis en ti kardia sou hoti ho theos auton igeiren ek nekron, sothisi. kardia gar pisteuetai eis dikaiosisunin, stomati de homologeital eis sotirian. legei gar hi grafi pas ho pisteuon ep auto ou kataischunthisetai. ou gar estin diastoli ioudaion te kai hellinos, ho gar autos kurios panton, plouton eis pantas tous epikaloumenous auton pas gar hos an epikalesital eis to onoma kuriou sothisetai. pos oun epikalesontai eis hon ouk episteusan; pos de pisteusousin ohu ouk ikousan; pos de akousousin choris kirussontos; pos de kirxousin ean mi apostalosin; kathos gegraptai hos horaioi ohí podes ton euaggelizomenon eirinin, ton euaggelizomenon agatha. all ou pantes hupikousan to euaggelio hisaias gar

legei kurie, tis episteusen ti akoi himon; ara hi pistis ex akois, hi de akoi dia himatos theou. alla lego, mi ouk ikousan; menounge, eis pasan tin gin exilthen ho fthoggos auton, kai eis ta perata tis oikoumenis ta himata auton. alla lego, mi israil ouk egno; protos mousis legei ego parazilos humas ep ouk ethnei ep ethnei asuneto parorgio humas. hisaias de apotolma kai legei eurethrin tois eme mi zitousin, emfanis egenomin tois eme mi eperotosin. pros de ton israil legei holin tin himeran exepetasa tas cheiras mou pros laon apeithounta kai antilegonta.

## 11

lego oun, mi aposato ho theos ton laon autou; mi genoito kai gar ego israileitis eimi, ek spermatos abraam, fulis beniamain. ouk aposato ho theos ton laon autou hon proegno. i ouk oidate en hilia ti legei hi grafi, hos entugchanei to theo kata tou israil; kurie, tous profitas sou apekteinan ta thusiastiria sou kateskapsan kago hupelifeithin monos kai zitousin tin puschin mou. alla ti legei auto ho chrismatismos; katelipon emauto heptakischiliou andras, ohitines ouk ekampsan gonu ti baal. ohutos oun kai en to nun kairo leimma kat eklogin charitos gegonen. ei de chariti, ouketi ex ergon, epei hi charis ouketi ginetai charis. ti oun; ho epizitei israil, touto ouk epetuchen, hi de eklogi epetuchen, ohí de loipoi eporothisan, kathos gegraptai edoken autois ho theos pneuma katanuxeos, ofthalmous tou mi blepein kai ota tou mi akouein, heos tis simeron himeras. kai dauid legei genithito hi trapeza auton eis pagida kai eis thiran kai eis skandalon kai eis antapodoma autois skotisthitosan ohí ofthalmoi auton tou mi blepein kai ton noton auton dia pantas sunkampson. lego oun, mi eptaisan hina pesosin; mi genoito alla to auton paraptomati hi sotiria tois ethnesin, eis to parazilosai autous. ei de to paraptoma auton ploutos kosmou kai to hittima auton ploutos ethnon, poso mallon to pliroma auton. humin gar lego tois ethnesin, ef hoson men eimi ego ethnon apostolos, tin diakoniam mou doxazo, eipos parazilos mou tin sarka kai soso tinas ex auton. ei gar hi apoboli auton katallagi kosmou, tis hi proslimpis ei mi zoi ek nekron; ei de hi aparchi hagia, kai to furama kai ei hi hriza hagia, kai ohí kladoi. ei de tines ton kladon exeklasthisan, su de agrielaos on enekentristhis en autois kai sunkoinonos tis hrizis kai tis pitotitos tis elaias egenou, mi katakauchō ton kladon ei de katakauchasai, ou su tin hrizan bastazeis all hi hriza se. ereis oun exeklasthisan ohí kladoi hina ego enkentristho. kalos ti apistia exeklasthisan, su de ti pistei hestikas. mi hupsilofronei, alla fobou,

(ei gar ho theos ton kata fusin kladon ouk efeasato), mipos oude sou feisetai. ide oun christotita kai apotomian theou epi men tous pesontas apotomia epi de se christotis theou, ean epimeinis ti christotiti epei kai su ekkopisi. kakeinoi de, ean mi epimeinosin ti apistia, enkentrithisontai, dunatos gar estin ho theos palin enkentrisai autous. ei gar su ek tis kata fusin exekopis agrielaion kai para fusin enekentrithis eis kallielaiion, poso mallon ohutoi ohi kata fusin enkentrithisontai ti idia elaiia. ou gar thelo humas agnoein, adelfoi, to mustirion touto, hina mi ite par heautois fronimoi, hoti porosis apo merous to israil gegonen achris ohu to pliroma ton ethnon eiselthi kai ohutos pas israil sothisetai, kathos gegraptai hixei ek sion ho hruomenos apostrepsei asebeias apo iakob. kai ahuti autois hi par emou diathiki, hotan afelomai tas hamartias auton. kata men to euaggelion echthroi di humas kata de tin eklogin agapitō dia tous pateras. ametamelita gar ta charisma kai hi klisis tou theou. hosper gar kai humeis pote ipeithisate to theo, nun de ileithite ti touton apeitheia, ohutos kai ohutoi nun ipeithisan to humetero eleei hina kai autoi eleithosin. sunekleisen gar ho theos tous pantas eis apeitheian, hina tous pantas eleisi. o bathos ploutou kai sofias kai gnoseos theou hos anexeraunista krimata autou kai anexichniastoi ahi hodoi autou. tis gar egno noun kuriou; i tis sumboulos autou egeneto; i tis proedoken auto, kai antapodothisetai auto; hoti ex autou kai di autou kai eis auton ta panta auto hi doxa eis tous aionas. amin.

## 12

parakalo oun humas, adelfoi, dia ton oiktirmon tou theou, parastisai ta somata humon thusian zosan hagian euareston to theo, tin logikin latreian humon. kai mi sunschimazisthe to aioni touto, alla metamorfousthe ti anakainosei tou noos [humon], eis to dokimazein humas ti to thelima tou theou, to agathon kai euareston kai teleion. lego gar dia tis charitos tis dotheisis moi panti to onti en humin, mi huperfronein par ho dei fronein, alla fronein eis to sofronein, hekasto hos ho theos emerisen metron pisteos. kathaper gar en heni somati meli polla echomen, ta de meli panta ou tin autin echei praxin, ohutos ohi polloi hen soma esmen en christo, ho de kath ehis allilon meli. echontes de charisma kata tin charin tin dotheisan himin diafora, eite profiteian, kata tin analogian tis pisteos eite diakonian, en ti diakonia eite ho didaskon, en ti didaskalia eite ho parakalon, en ti paraklisei ho metadidous, en haplotiti ho proistamenos, en spoudi ho eleon, en hilarotiti. hi agapi anupokritos apostugountes to poniron, kollomenoi

to agatho ti filadelfia, eis allilous filostorgoi ti timi, allilous prougomenoι ti spoudi, mi okniroi to pneumatī zeontes to kurio douleuontes ti elpidi chairontes ti thlipsei hupomenontes ti proseuchi proskarterountes tais chreiais ton hagian koinonountes tin filoxenian diokontes. eulogeite tous diokontas humas eulogeite kai mi kataras-the. chairain meta chaironton, kai klaiein meta klaionton to auto eis allilous fronountes mi ta hupsila fronountes alla tois tapeinois sunapagomenoi. mi ginesthe fronimoi par heautois mideni kakon anti kakou apodidontes pronouomenoi kala enopion panton anthronon ei dunaton, to ex humon, meta panton anthronon eirineuontes mi heautous ekdikountes, agapitōi alla dote topon ti orgi, gegraptai gar emoi ekkikisis ego antapodoso, legei kurios. ean oun peina ho echthros sou, psomize auton ean dipsa, potize auton touto gar poion anthrakas puros souseis epi tin kefalin autou. mi niko hupo tou kakou, alla nika en to agatho to kakon.

## 13

pasa psuchi exousiais huperechousais hupotassestho ou gar estin exousia ei mi apo theou ahi de ousai hupo theou tetagmenai eisin hoste ho antitassomenos ti exousia ti tou theou diatagi anthestiken ohi de anthestikotes heautois krima limsontai. ohi gar archontes ouk eisin fobos to agatho ergo alla to kako. theleis de mi fobeisthai tin exousian; to agathon poiei, kai hexeis epainon ex autis theou gar diakonos estin soi eis to agathon ean de to kakon poiis, fobou ou gar eiki tin machairan forei theou gar diakonos estin ekdikos eis orgin to to kakon prassonti. dio anagki hupotassesthai, ou monon dia tin orgin alla kai dia tin suneidisin. dia touto gar kai forous teleite leitourgoi gar theou eisin eis auto touto proskarterountes. apodote pasin tas ofeilas, to ton foron ton foron, to to telos to telos, to ton fobon ton fobon, to tin timin tin timin. mideni miden ofeilete, ei mi to allilous agapan, ho gar agapon ton heteron nomon pepliroken. to gar ou moicheuseis, ou foneuseis, ou klepseis, ouk epithumiseis, kai ei tis hetera entoli, en touto to logo anakefalaoutai, en to agapiseis ton plision sou hos seauton. hi agapi to plision kakon ouk ergazetai pliroma oun nomou hi agapi. kai touto eidotes ton kairon, hoti hora himas idi ex hupnou egerthina, nun gar egguteron himon hi sotiria i hote episteusamen hi nux proekopsen, hi de himera iggiken apothometha oun ta erga tou skotous, endusometha de ta hopla tou fotos. hos en himera euschimonos peripatisomen mi komois kai methais mi koitais kai

aselgeiais mi eridi kai zilo. all endusasthe ton kurion iisoun christon, kai tis sarkos pronoian mi poieisthe eis epithumias.

15

14

ton de asthenounta ti pistei proslambanes-  
the mi eis diakriseis dialogismou. hos  
men pisteuei fagein panta ho de asthenon  
lachana esthiei ho esthion ton mi esthionta  
mi exoutheneito kai ho mi esthion ton es-  
thionta mi krineto, ho theos gar auton pros-  
elabeto. su tis ei ho krinon allotrion oiketin;  
to idio kurio stikei i piptei stathisetai de,  
dunatei gar ho kurios stisai auton. hos men  
krinei himeran par himeran, hos de krinei  
pasan himeran hekastos en to idio noi pliro-  
foreistho. ho fronton tin himeran kurio fronei  
kai ho esthion kurio esthiei, eucharistei gar  
to theo kai ho mi esthion kurio ouk esthiei,  
kai eucharistei to theo. oudeis gar himon  
heauto zi, kai oudeis heauto apothnisketi ean  
te gar zomen, to kurio zomen, ean te apoth-  
niskomen, to kurio apothniskomen ean te  
oun zomen ean te apothniskomen, tou ku-  
riou esmen. eis touto gar christos apetha-  
nen kai ezisen hina kai nekron kai zonton  
kurieusi. su de ti krineis ton adelfon sou; i  
kai su ti exoutheneis ton adelfon sou; pantes  
gar parastisometha to bimati tou theou  
gegraptai gar zo ego, legei kurios, hoti emoi  
kampsei pan gonu kai pasa glossa exomol-  
ogisetai to theo. ara oun hekastos himon  
peri heautou logon dosei to theo. miketi  
oun allilous krinomen alla touto krinate  
mallon, to mi tithenai proskomma to adelfo  
i skandalon. oida kai pepeismai en kurio  
iisou hoti ouden koinon di heautou, ei mi to  
logizomeno ti koinon einai, ekeino koinon.  
ei gar dia broma ho adelfos sou lupeitai,  
ouketi kata agapin peripateis. mi to bro-  
mati sou ekeinon apollue huper ohu chris-  
tos apethanen. mi blasfimeistho oun hu-  
mon to agathon. ou gar estin hi basileia  
tou theou brosis kai posis, alla dikaiosuni  
kai eirini kai chara en pneumatui tou theou. ho  
gar en touto douleuon to christo euairetos  
to theo kai dokimos tois anthropois. ara oun  
ta tis eirinis diokomen kai ta tis oikodomis  
tis eis allilous. mi heneken bromatos katalue  
to ergon tou theou. panta men kathara alla  
kakon to anthropo to dia proskommatos es-  
thionti. kalon to mi fagein krea mide piein  
oinon mide en ho ho adelfos sou proskoptei  
i skandalizetai i asthenei. su pistin echeis  
kata seauton eche enopion tou theou makar-  
ios ho mi krinon heauton en ho dokimazei  
ho de diakrinomenos ean fagi katakekritai,  
hoti ouk ek pisteos. pan de ho ouk ek pis-  
teos, hamartia estin.

ofeilomen de himeis ohi dunatoi ta asthen-  
imata ton adunaton bastazein kai mi heau-  
tois areskein. hekastos himon to plision ares-  
keto eis to agathon pros oikodomin kai gar  
ho christos ouch heauto iresen, alla kathos  
gegraptai ohi oneidismoi ton oneidizonton  
se epepesan ep eme. hosa gar proegraphi, eis  
tin himeteran didaskalian egrafi, hina dia tis  
hupomonis kai dia tis parakliseos ton gra-  
fon tin elpida echomen. ho de theos tis  
hupomonis kai tis parakliseos doi humin to  
auto fronein en allilois kata christon iisoun,  
hina homothumadon en heni stomati dox-  
azite ton theon kai patera tou kuriou himon  
iisou christou. dio proslambanesthe allilous,  
kathos kai ho christos proselabeto humas, eis  
doxan tou theou. lego gar iisoun christon di-  
akonon gegenisthai peritomis huper alitheias  
theou, eis to bebaioasai tas epaggelias ton pa-  
teron, ta de ethni huper eleous doxasai ton  
theon, kathos gegraptai dia touto exomol-  
ogisomai soi en ethnesin kai to onomati sou  
psalo. kai palin legei eufraanthite ethni meta  
tou laou autou. kai palin aineite ton ku-  
rion panta ta ethni, kai epainesatosan auton  
pantes ohi laoi. kai palin hisaias legei es-  
tai hi hriza tou iessai kai ho anistamenos  
archein ethnon ep auto ethni elpiousin.  
ho de theos tis elpidos plirosai humas pa-  
sis charas kai eirinis en to pisteuein, eis to  
perisseuein humas en ti elpidi en dunamei  
pneumatos hagiou. pepeismai de, adelfoi  
[mou], kai autos ego peri humon, hoti kai  
autoi mesteoi este agathosunis, pepliromenoi  
pasis gnoseos, dunamenoi kai allilous nou-  
thetein. tolmiroteron de egrapsa humin,  
adelfoi, apo merous, hos epanamimniskon  
humas dia tin charin tin dotheisan moi hupo  
tou theou eis to einai me leitourgouon chris-  
tou iisou eis ta ethni, hierourgounta to eu-  
aggelion tou theou, hina genitai hi pros-  
fora ton ethnon euprosdektos, higiasmeni  
en pneumatui hagio. echo oun kauchisin en  
christo iisou ta pros ton theon. ou gar  
tolmiso ti lalain hon ou kateirgasato christos  
di emou eis hupakoin ethnon, logo kai ergo,  
en dunamei simeion kai teraton, en dunamei  
pneumatos theou hoste me apo hierousalim  
kai kuklo mechri tou illurikou peplirokenai  
to euaggelion tou christou ohutos de filoti-  
moumenon, euaggelizesthai ouk hopou ono-  
masthi christos, (hina mi ep allotrion theme-  
lion oikodomo), alla kathos gegraptai ohis  
ouk aniggeli peri autou opsontai, kai ohi ouk  
akikoasin sunisousin. dio kai enekoptomin  
ta polla tou elthein pros humas nuni de  
miketi topon echon en tois klimasin toutois,  
epipothian de echon tou elthein pros hu-  
mas apo pollon eton, hos an poreuomai eis  
tin spanian elpizo gar diaporeuomenos th-  
easasthai humas kai huf humon propemfthi-



nai ekei, ean humon proton apo merous em-  
plisto nuni de poreuomai eis hierousalim  
diakonon tois hagiois eudokisan gar make-  
donia kai achaia koinonian tina poiisasthai  
eis tous ptochous ton hagion ton en hier-  
ousalim eudokisan gar, kai ofeiletai eisin au-  
ton ei gar tois pneumatikois auton ekoinon-  
isan ta ethni, ofeulousin kai en tois sarkikois  
leitourgisai autois. touto oun epitelesas  
kai sfragisamenos autois ton karpon touton,  
apeleusomai di humon eis spanian. oida de  
hoti erchomenos pros humas en pliromati eu-  
logias christou eleusomai. parakalo de hu-  
mas, adelfoi, dia tou kuriou himon iisou  
christou kai dia tis agapis tou pneumatos  
sunagonisasthai moi en tais proseuchais hu-  
per emou pros ton theon, hina hrustho apo  
ton apeithounton en ti ioudaia kai hi diako-  
nia mou hi eis hierousalim euprosdektos ge-  
nitai tois hagiois, hina en chara eltho pros  
humas dia thelimatos theou kai sunanapau-  
somai humin. ho de theos tis eirinis meta  
panton humon. amin.

## 16

sunistimi de humin foibin tin adelphin hi-  
mon, ousan diakonon tis ekklesias tis en  
kenchreais, hina autin prosdexisthe en ku-  
rio axios ton hagion kai parastite auti en  
ho an humon chrizi pragmati kai gar auti  
prostatis pollon egenithi kai emou autou.  
aspasasthe priskan kai akulan tous suner-  
gous mou en christo iisou, (ohitines huper  
tis psuchis mou ton heauton trachilon hu-  
pethikan ohis ouk ego monos eucharisto alla  
kai pasai ahi ekklesiai ton ethnon), kai tin kat  
oikon auton ekklesian. aspasasthe epaineton  
ton agapiton mou, hos estin aparchi tis asias  
eis christon. aspasasthe mariam, hitis polla  
ekopiasen eis humas. aspasasthe andronikon  
kai iounian tous suggeneis mou kai sunaich-  
malotous mou, ohitines eisin episimoi en tois  
apostolois, ohi kai pro emou gegonasin en  
christo. aspasasthe amplian ton agapiton  
mou en kurio. aspasasthe ourbanon ton  
sunergon himon en christo kai stachun ton  
agapiton mou. aspasasthe apellin ton doki-  
mon en christo. aspasasthe tous ek ton  
aristoboulou. aspasasthe hirodiona ton sug-  
geni mou. aspasasthe tous ek ton narkissou  
tous ontas en kurio. aspasasthe trufainan  
kai trufosan tas kopiosas en kurio. aspasas-  
the persida tin agapitin, hitis polla ekopi-  
asen en kurio. aspasasthe hroufon ton ek-  
lekton en kurio kai tin mitera autou kai  
emou. aspasasthe asugkriton, flegonta, her-  
man, patroban, hermin, kai tous sun autois  
adelfous. aspasasthe filologon kai ioulian,  
nirea kai tin adelphin autou, kai olumpan kai  
tous sun autois pantas hagiους. aspasasthe  
allilous en filimati hagio. aspazontai humas  
ahi ekklesiai pasai tou christou. parakalo de

humas, adelfoi, skopein tous tas dichostasias  
kai ta skandala para tin didachin hin humeis  
emathete poiountas kai ekklinante ap auton  
ohi gar toioutoi to kurio himon christo ou  
douleuousin alla ti heauton koilia kai dia tis  
christologias kai eulogias exapatousin tas kar-  
dias ton akakon. hi gar humon hupakoi eis  
pantas afiketo. ef humin oun chairo thelo de  
humas sofous men einai eis to agathon, ak-  
eraious de eis to kakon. ho de theos tis eirinis  
suntripsei ton satanan hupo tous podas hu-  
mon en tachei. hi charis tou kuriou himon  
iisou christou meth humon. aspazetai hu-  
mas timotheos ho sunergos mou, kai loukios  
kai iason kai sosipatros ohi suggeneis mou.  
aspazomai humas ego tertios, ho grapsas tin  
epistolin, en kurio. aspazetai humas gaios  
ho xenos mou kai holis tis ekklesias. aspaze-  
tai humas erastos ho oikonomos tis poleos  
kai kouartos ho adelfos. hi charis tou ku-  
riou himon iisou christou meta panton hu-  
mon. amin. to de dunameno humas stir-  
ixai kata to euaggelion mou kai to kirugma  
iisou christou, kata apokalupsin mustiriu  
chronois aioniois sesigimenou, fanerotherontos  
de nun dia te grafon profitikon kat epita-  
gin tou aioniu theou eis hupakoin pisteos  
eis panta ta ethni gnoristhentos, mono sofo  
theo, dia iisou christou, ho hi doxa eis tous  
aionas. amin.

paulos, klitos apostolos iisou christou dia thelimatos theou, kai sosthenis ho adelfos, ti ekklesia tou theou ti ousi en korintho, higiasmenois en christo iisou, klitois hagiois, sun pasin tois epikaloumenois to onoma tou kuriou himon iisou christou en panti topo, auton te kai himon charis humin kai eirini apo theou patros himon kai kuriou iisou christou. eucharisto to theo mou pantote peri humon epi ti chariti tou theou ti dotheisi humin en christo iisou, hoti en panti eploutisthite en auto, en panti logo kai pasi gnosei, kathos to marturion tou christou ebepaiothi en humin, hoste humas mi hustereisthai en mideni charismati, apekdemenous tin apokalupsin tou kuriou himon iisou christou, hos kai bebaiosei humas heos telous anegklitous en ti himera tou kuriou himon iisou christou. pistos ho theos, di ohi eklithite eis koinonian tou uhiou autou iisou christou tou kuriou himon. parakalo de humas, adelfoi, dia tou onomatous tou kuriou himon iisou christou, hina to auto legite pantes kai mi i en humin schismata, ite de katirtismenoi en to auto noi kai en ti auti gnomi. edilothei gar moi peri humon, adelfoi mou, hupo ton chlois, hoti erides en humin eisin. lego de touto hoti hekastos humon legei ego men eimi paulou ego de apollo ego de kifa ego de christou. memeristai ho christos; mi paulos estaurothi huper humon, i eis to onoma paulou ebaptisthite; eucharisto to theo hoti oudena humon ebaptisa ei mi krispon kai gaion, hina mi tis eipi hoti eis to emon onoma ebaptisa. ebaptisa de kai ton stefana oikon loipon ouk oida ei tina allon ebaptisa. ou gar apesteilen me christos baptizein all euaggelizesthai, ouk en sofia logou, hina mi kenotho ho stauros tou christou ho logos gar ho tou staurou tois men apollumenois moria estin, tois de sozomenois himin dunamis theou estin. gegraptai gar apolo tin sofian tou sofou, kai tin sunesin ton suneton athetiso. pou sofos; pou grammateus; pou sunzittis tou aionos toutou; ouchi emoranen ho theos tin sofian tou kosmou; epeidi gar en ti sofia tou theou ouk egno ho kosmos dia tis sofias ton theon, eudokisen ho theos dia tis morias tou kirugmatos sosai tous pisteuontas epeidi kai ioudaioi simeia aitousin kai hellines sofian zitousin himeis de kirussomen christon estauromenon, ioudaiois men skandalon, ethnesin de morian, autois de tois klitois, ioudaiois te kai hellisin, christon theou dunamin kai theou sofian hoti to moron tou theou sofoteron ton anthron estin, kai to asthenes tou theou ischuroteron ton anthron estin. blepete gar tin klisin humon, adelfoi, hoti ou polloi sofoi kata sarka, ou polloi dunatoi, ou polloi eugeneis alla ta mora tou

kosmou exelexato ho theos hina kataischuni tous sofous kai ta astheni tou kosmou exelexato ho theos hina kataischuni ta ischura

kai ta ageni tou kosmou kai ta exouthenimena exelexato ho theos, kai ta mi onta, hina ta onta katargisi hopos mi kauchistai pasa sarx enopion tou theou. ex autou de humeis este en christo iisou, hos egenithi sofia himin apo theou, dikaosuni te kai higiasmos kai apolutosis, hina kathos gegraptai ho kauchomenos en kurio kauchastho.

## 2

kago elthon pros humas, adelfoi, ilthon ou kath huperochin logou i sofias kataggellon humin to marturion tou theou ou gar ekarina ti eidenai en humin ei mi iisoun christon kai touton estauromenon. kago en astheneia kai en fobo kai en tromo pollo egenomin pros humas kai ho logos mou kai to kirugma mou ouk en peithois sofias logois, all en apodeixei pneumatos kai dunameos, hina hi pistis humon mi i en sofia anthropou all en dunamei tou theou. sofian de ou tou aionos toutou oude ton archonton tou aionos toutou ton katargoumenon alla laloumen theou sofian en mustrio, tin apokekrummenin, hin proorisen ho theos pro ton aionon eis doxan himon hin oudeis ton archonton tou aionos toutou egnoken, (ei gar egnosan, ouk an ton kurion tis doxis estaurasan), alla kathos gegraptai ha ofthalmos ouk eiden kai ous ouk ikousen kai epi kardian anthropou ouk anebi, ha hitoimasan ho theos tois agaspin auton, himin de apekalupsen ho theos dia tou pneumatos autou to gar pneuma panta ereuna, kai ta bathi tou theou. tis gar oiden anthropon ta tou anthropou ei mi to pneuma tou anthropou to en auto; ohutos kai ta tou theou oudeis egnoken ei mi to pneuma tou theou. himeis de ou to pneuma tou kosmou elabomen alla to pneuma to ek tou theou, hina eidomen ta hupo tou theou charisthenta himin ha kai laloumen ouk en didaktois anthropinis sofias logois, all en didaktois pneumatous, pneumatikois pneumatika sunkrinontes. psuchikos de anthropos ou dechetai ta tou pneumatos tou theou, moria gar auto estin kai ou dunatai gnonai hoti pneumatikos anakrinetai. ho de pneumatikos anakrinei men panta autos de hup ohudenos anakrinetai tis gar egno noun kuriou, hos sumbibasei auton; himeis de noun christou echomen.

## 3

kago, adelfoi, ouk idunithin lalisai humin hos pneumatikois all hos sarkinois, hos nipiois en christo. gala humas epotisa, ou broma, oupo

gar edunasthe, all oude eti nun dunasthe, eti gar sarkikoi este. hopou gar en humin zilos kai eris, ouchi sarkikoi este kai kata anthropon peripateite; hotan gar legi tis ego men eimi paulou heteros de ego apollo, ouk anthropoi este; tis oun estin apollos; tis de paulos; diakonoi di hon episteusate, kai hekasto hos ho kurios edoken. ego efuteusa, apollos epotisen alla ho theos iuxanen. hoste oute ho futeoun estin ti oute ho potizon, all ho auxanon theos. ho futeoun de kai ho potizon hen eisin hekastos de ton idion misthon limpsetai kata ton idion kopon. theou gar esmen sunergoi theou georgion, theou oikodomi este. kata tin charin tou theou tin dotheisan moi hos sofos architekton themelion tetheika, allos de epoikodomei hekastos de blepeto pos epoikodomei. themelion gar allon oudeis dunatai theinai para ton keimenon, hos estin iisous christos. ei de tis epoikodomei epi ton themelion touton chruson, arguron, lithous timious, xula, chorton, kalamini, hekastou to ergon faneron genisetai, hi gar himera dilosei, hoti en puri apokaluptetai kai hekastou to ergon hopoion estin to pur dokimasei. ei tinos to ergon menei ho epoikodomisen, misthon limpsetai ei tinos to ergon katakaisetai, zimiothisetai, autos de sothisetai, ohutos de hos dia puros. ouk oidate hoti naos theou este kai to pneuma tou theou oikei en humin; ei tinos ton naon tou theou ftheirei, ftherei auton ho theos, ho gar naos tou theou hagios estin, ohitines este humeis. mideis heauton exapatato ei tis dokei sofos einai en humin en to aioni touto, moros genestho, hina genitai sofos hi gar sofia tou kosmou toutou moria para to theo estin gegraptai gar ho drasomenos tous sofous en ti panourgia auton kai palin kurios ginoskei tous dialogismous ton sofon hoti eisin mataioi. hoste mideis kauchastho en anthropois, panta gar humon estin, eite paulos eite apollos eite kifas, eite kosmos eite zoi eite thanatos, eite enestota eite mellonta panta humon estin, humeis de christou, christos de theou.

#### 4

ohutos himas logizestho anthropos, hos hupiretas christou kai oikonomous mustardion theou. hode loipon ziteitai en tois oikonomois hina pistos tis ehurethi. emoi de eis elachiston estin, hina huf humon anakritho i hupo anthropinis himeras all oude emauton anakrino. ouden gar emauto sunoida all ouk en touto dedikaioimai ho de anakrino me kurios estin. hoste mi pro kairou ti krinete, heos an elthi ho kurios, hos kai fotisei ta krupta tou skotous kai fanerosei tas boulas ton kardion kai tote ho epainos genisetai hekasto apo tou theou. tauta de, adelfoi, meteschmatisa eis emau-

ton kai apollo di humas, hina en himin mathite to mi huper ho gegraptai fronein, hina mi ehis huper tou henos fusiousthe kata tou heterou. tis gar se diakrinei; ti de echeis ho ouk elabes; ei de kai elabes, ti kauchasai hos mi labon; idi kekoresmenoí este idi eploutsate choris himon ebasileusate kai ofelon ge ebasileusate, hina kai himeis humin sumbasileusomen. doko gar hoti ho theos himas tous apostolous eschatous apeदेixen, hos epithanatos hoti theatron egenithimen to kosmo kai aggelois kai anthropois. himeis moroi dia christon, humeis de fronomoi en christo himeis astheneis, humeis de ischuroi humeis endoxoi, himeis de atimoi. achri tis arti horas kai peinomen kai dipsomen kai gumniteuomen kai kolafizometha kai astatoumen kai kopiomen ergazomenoi tais idiais chersin loidoroumenoi eulogoumen, diokomenoi anechometha, blasfimuomenoi parakaloumen hos perikatharmata tou kosmou egenithimen, panton peripsima heos arti. ouk entrepon humas grafo tauta, all hos tekna mou agapita noutheto. ean gar murious paidagogous echite en christo, all ou pollous pateras en gar christo iisou dia tou euaggeliou ego humas egennisa. parakalo oun humas, mimitai mou ginesthe. dia touto epempsa humin timotheon, hos estin mou teknon agapiton kai piston en kurio, hos humas anamnisei tas hodous mou tas en christo, kathos pantachou en pasi ekklesiis didasko. hos mi erchomenou de mou pros humas efusiothisan tines eleusomai de tacheos pros humas, ean ho kurios thelisi, kai gnosomai ou ton logon ton pefusiomenon alla tin dunamin. ou gar en logo hi basileia tou theou all en dunamei. ti thelete; en hrabdo eltho pros humas, i en agapi pneumatiki te prautitos;

#### 5

holos akouetai en humin porneia, kai toiauti porneia hitis oude en tois ethnesin, hoste gunaika tina tou patros echein. kai humeis pefusiomenoi este, kai ouchi mallon epenthisate, hina arthi ek mesou humon ho to ergon touto poiisas; ego men gar apon to somati, paron de to pneumatiki, idi kekrika hos paron ton ohutos touto katargasamenon, en to onomati tou kuriou himon iisou christou, (sunachthenton humon kai tou emou pneumatous sun ti dunamei tou kuriou himon iisou christou), paradounai ton toiouton to satana eis olethron tis sarkos, hina to pneuma sothi en ti himera tou kuriou iisou. ou kalon to kauchima humon ouk oidate hoti mikra zumi holon to furama zumoi; ekkatharate tin palaian zumin, hina ite neon furama, kathos este azumoi. kai gar to pascha himon etuthi christos hoste heortazomen mi en zumi palaia mide en

zumi kakias kai ponirias, all en azumois eilikrineias kai alitheias. egrapsa humin en ti epistoli mi sunanamignusthai pornois, ou pantos tois pornois tou kosmou toutou i tois pleonektais kai harpaxin i eidololatrais, epei ofeilete ara ek tou kosmou exelthein nuni de egrapsa humin mi sunanamignusthai ean tis adelfos onomazomenos i pornos i pleonektis i eidololatriss i loidoros i methusos i harpax, to toiuoto mide sunesthiein. ti gar moi kai tous exo krinein; ouchi tous eso humeis krinete; tous de exo ho theos krinei. exarate ton poniron ex humon auton.

## 6

tolma tis humon pragma echon pros ton heteron krinesthai epi ton adikon kai ouchi epi ton hagian; i ouk oidate hoti ohi hagioi ton kosmon krinousin; kai ei en humin krinetai ho kosmos, anaxioi este kritirion elachiston; ouk oidate hoti aggelous krinoumen, mitige biotika; biotika men oun kritiria en echite, tous exouthenimenous en ti ekklesia, toutous kathizete. pros entropin humin lego ohutos ouk eni en humin sofos, oude ehis, hos dunisetai diakrinai ana meson tou adelfou autou; alla adelfos meta adelfou krinetai, kai touto epi apiston; idi men oun holos hittima humin estin, hoti krimata echete meth heauton. dia ti ouchi mallon adikeisthe; dia ti ouchi mallon apostereisthe; alla humeis adikeite kai apostereite, kai touto adelfous. i ouk oidate hoti adikoi theou basileian ou klironomisousin; mi planasthe oute pornoi oute eidololatrai oute moichoï oute malakoï oute arsenokoitai oute kleptai oute pleonektai, oute methusoi, ou loidoroï, ouch harpages basileian theou klironomisousin. kai tauta tines ite alla apelousasthe, alla higiasthite, alla edikaiothite en to onomati tou kuriou iisou, kai en to pneumatì tou theou himen. panta moi exestin, all ou panta sumferei panta moi exestin, all ouk ego exousiasthisomai hupo tinos. ta bromata ti koilia, kai hi koilia tois bromasin ho de theos kai tautin kai tauta katargisei. to de soma ou ti porneia alla to kurio, kai ho kurios to somati. ho de theos kai ton kurion igeiren kai himas exegerei dia tis dunameos autou. ouk oidate hoti ta somata humon meli christou estin; aras oun ta meli tou christou poiiso pornis meli; mi genoito. i ouk oidate hoti ho kollomenos ti porni hen soma estin; esontai gar, fisin, ohi duo eis sarka mian, ho de kollomenos to kurio hen pneuma estin. feugete tin porneian pan hamartima ho ean poiisi anthropos ekτος tou somatos estin, ho de porneion eis to idion soma hamartanei. i ouk oidate hoti to soma humon naos tou en humin hagiou pneumatous estin, ohi echete apo theou; kai ouk este heauton igorasthite gar timis. dox-

asate di ton theon en to somati humon.

## 7

peri de hon egrapsate moi, kalon anthropo gunaikos mi haptesthai dia de tas porneias hekastos tin heautou gunaika echeto, kai hekasti ton idion andra echeto. ti gunaiki ho anir tin ofeilin apodidoto, homoios de kai hi guni to andri. hi guni tou idiou somatos ouk exousiazei alla ho anir homoios de kai ho anir tou idiou somatos ouk exousiazei alla hi guni. mi apostereite allilous, ei miti an ek sumfonou pros kairon hina scholasite ti proseuchi kai palin epi to auto ite, hina mi peirazi humas ho satanas dia tin akrasian humon. touto de lego kata suggnomin, ou kat epitagin thelo de pantas anthropous einai hos kai emauton all hekastos idion echei charisma ek theou, ho men ohutos, ho de ohutos. lego de tois agamois kai tais chiraïs, kalon autois ean meinosin hos kago. ei de ouk egkrateountai, gamisatosan, kreisson gar estin gamisai i purousthai. tois de gegamikosin paragello, ouk ego all ho kurios, gunaika apo andros mi choristhinai (ean de kai choristhi, meneto agamos i to andri katallagito) kai andra gunaika mi afienai. tois de loipois lego ego, ouk ho kurios ei tis adelfos gunaika echei apiston, kai auti suneudokei oikein met autou, mi afieto autin kai guni hitis echei andra apiston, kai autos suneudokei oikein met autis, mi afieto ton andra. higiastai gar ho anir ho apistos en ti gunaiki, kai higiastai hi guni hi apistos en to adelfo epei ara ta tekna humon akatharta estin nun de hagia estin. ei de ho apistos chorizetai, chorizestho ou dedoulotai ho adelfos i hi adelfi en tois toiuotois en de eirini kekliken himas ho theos. ti gar oidas, gunaï, ei ton andra soseis; i ti oidas, aner, ei tin gunaika soseis; ei mi hekasto hos emerisen ho kurios, hekastos hos kekliken ho theos, ohutos peripateito kai ohutos en tais ekklesiiais pasais diatassomai. peritetimmenos tis eklithi, mi epispastho. en akrobustia tis eklithi, mi peritemnestho. hi peritomi ouden estin, kai hi akrobustia ouden estin, alla tirisis entolon theou. hekastos en ti klisei hi eklithi, en tauti meneto. doulos eklithis, mi soi meletò all ei kai dunasai eleutheros genesthai, mallon chrisai ho gar en kurio klitheis doulos apeleutheros kuriou estin homoios kai ho eleutheros klitheis doulos estin christou. timis igorasthite mi ginesthe douloi anthropon. hekastos en ho eklithi, adelfoi, en touto meneto para theo. peri de ton parthenon epitagin kuriou ouk echo, gnomin de didomi hos ileimenos hupo kuriou pistos einai. nomizo oun touto kalon huparchein dia tin enestosan anagkin, hoti kalon anthropo to ohutos einai. dedesai gunaiki, mi zitei lusin. lelusai apo gunaikos,

mi zitei gunaika. ean de kai gamisis, ouch himartes kai ean gimí hi parthenos, ouch himarten thlipsin de ti sarki hexousin ohi toioutoi ego de humon feidomai. touto de fimi, adelfoi, ho kairós sunestalmenos estin to loipon hina kai ohi echontes gunaikas hos mi echontes osin kai ohi klaiontes hos mi klaiontes kai ohi chairontes hos mi chairontes kai ohi agorazontes hos mi katechontes kai ohi chromenoi ton kosmon hos mi katachromenoi paragei gar to schima tou kosmou toutou. thelo de humas amerimnous einai. ho agamos merimna ta tou kuriou, pos aresei to kurio ho de gamisas merimna ta tou kosmou, pos aresei ti gunaiki. memeristai hi guni kai hi parthenos hi agamos merimna ta tou kuriou, hina i hagia kai somati kai pneumatí hi de gamisasa merimna ta tou kosmou, pos aresei to andri. touto de pros to humon auton sumforon lego, ouch hina brochon humin epibalo, alla pros to euschimon kai euparedon to kurio aperispastos. ei de tis aschimonein epi tin parthenon autou nomizei, ean i huperakmos, kai ohutos ofeilei ginesthai, ho thelei poieito, ouch hamartanei gameitosan. hos de hesitiken en ti kardia autou hedraios, mi echon anagkin, exousian de echei peri tou idiou thelimatos, kai touto kekriken en ti kardia autou, tirein tin heautou parthenon, kalos poiei. hoste kai ho gamizon kalos poiei kai ho mi gamizon kreisson poiei. guni dedetai ef hoson chronon zi ho anir autis ean de koimithi ho anir, eleuthera estin ho thelei gamithinai, monon en kurio makariotera de estin ean ohutos meini, kata tin emin gnomin doko de kago pneuma theou echein.

## 8

peri de ton eidolothuton oidamen, (hoti pantes gnosin echomen hi gnosis fusioi, hi de agapi oikodomei. ei tis dokei eidenai ti, oudepo ouden egnoken kathos dei gnonai ei de tis agapa ton theon, ohutos egnotai hup autou). peri tis broseos oun ton eidolothuton oidamen hoti ouden eidolon en kosmo, kai hoti oudeis theos heteros ei mi ehis. kai gar eiper eisin legomenoi theoi eite en ourano eite epi gis, (hosper eisin theoi polloi kai kurioi polloi), all himin ehis theos ho patir, ex ohu ta panta kai himeis eis auton, kai ehis kurios iisous christos, di ohu ta panta kai himeis di autou. all ouk en pasin hi gnosis tines de ti suneidisei heos arti tou eidolou hos eidolothuton esthiousin, kai hi suneidisis auton asthenis ousa molunetai. broma de himas ou paristisin to theo oute ean mi fagomen, husteroumetha oute ean fagomen, perisseuomen. blepete de mipos hi exousia humon ahuti proskomma genitai tois asthenesin. ean gar tis idi se ton echonta gnosin en eidoleio katakeimenon, ouchi hi suneidi-

sis autou asthenous ontos oikodomithisetai eis to ta eidolothuta esthien; kai apoleitai ho asthenon en ti si gnosei, ho adelfos di hon christos apethanen. ohutos de hamartanontes eis tous adelfous kai tuptontes auton tin suneidisin asthenousan eis christon hamartanete. dioper ei broma skandalizei ton adelfon mou, ou mi fago krea eis ton aiona, hina mi ton adelfon mou skandaliso.

## 9

ouk eimi eleutheros; ouk eimi apostolos; ouchi iisoun ton kurion himon heoraka; ou to ergon mou humeis este en kurio; ei allois ouk eimi apostolos, alla ge humin eimi hi gar sfragis tis emis apostolis humeis este en kurio. hi emi apologia tois eme anakrinousin ahuti estin. mi ouk echomen exousian fagein kai pein; mi ouk echomen exousian adelfin gunaika periagein, hos kai ohi loipoi apostoloi kai ohi adelfoi tou kuriou kai kifas; i monos ego kai barnabas ouk echomen exousian tou mi ergazesthai; tis strateuetai idiois opsoniois pote; tis futeuei ampelona kai ek tou karpou autou ouk esthie; i tis poimainei poimnin kai ek tou galaktos tis poimnis ouk esthie; mi kata anthron tauta lalo, i kai ho nomos tauta ou legei; en gar to mouseos nomo gegraptai ou fimoseis boun aloonta. mi ton boon melel to theo; i di himas pantos legei; di himas gar egrafi, hoti ep elpidi ofeilei ho arotirion arotrian, kai ho aloon ep elpidi tou metechein. ei himeis humin ta pneumatika espeiramen, mega ei himeis humon ta sarkika therisomen; ei alloi tis humon exousias metechousin, ou mallon himeis; all ouk echrisametha ti exousia tauti, alla panta stegomen hina mi egkopin tina domen to euaggelion tou christou. ouk oidate hoti ohi ta hiera ergazomenoi ek tou hierou esthiousin; ohi to thusiastirio prosedreuontes to thusiastirio summerizontai; ohutos kai ho kurios dietaxen tois to euaggelion kataggellousin ek tou euaggeliou zin. ego de ou kechrimai oudení touton, ouk egrapsa de tauta hina ohutos genitai en emoi kalon gar moi mallon apothanein i to kauchima mou hina tis kenosei. ean gar euaggelizomai, ouk estin moi kauchima, anagki gar moi epikeitai, ouai gar moi estin ean mi euaggelizomai. ei gar hekon touto prasso, misthon echo ei de akon, oikonomian pepisteumai. tis oun mou estin ho misthos; hina euaggelizomenos adapanon thiso to euaggelion eis to mi katachrisasthai ti exousia mou en to euaggelion. eleutheros gar on ek panton pasin emauton edoulousa, hina tous pleionas kerdiso kai egenomin tois ioudaiois hos ioudaiois, hina ioudaious kerdiso tois hupo nomon hos hupo nomon, mi on autos hupo nomon, hina tous hupo nomon kerdiso tois anomois hos anomos, (mi on anomos theo all en-

nomos christo), hina kerdiso tous anomous egenomin tois asthenesin asthenis, hina tous asthenes kerdiso tois pasin gegona panta, hina pantos tinas soso. panta de poio dia to euaggelion, hina sugkoinonos autou genomai. ouk oidate hoti ohi en stadio trechontes pantes men trechousin, ehis de lambanei to brabeion; ohutos trechete hina katalabite. pas de ho agonizomenos panta egkrateuetai, ekeinoi men oun hina ftharton stefanon labosin himeis de afharton. ego toinun ohutos trecho hos ouk adilos ohutos pukteuo hos ouk aera deron all hupopiazō mou to soma kai doulagogō, mipos allois kiruxas autos adokimos genomai.

## 10

ou thelo gar humas agnoein, adelfoi, hoti ohi pateres himon pantes hupo tin nefelin isan kai pantes dia tis thalassidilthon, kai pantes eis ton mousin ebaptisanto en ti nefeli kai en ti thalassidilthon, kai pantes to auto broma pneumatikon efagon, kai pantes to auto poma pneumatikon epion, epinon gar ek pneumatikis akolouthousis petras, hi de petra in ho christos. all ouk en tois pleiosis auton eudokisen ho theos katestrothisan gar en ti erimo. tauta de tupoi himon egenithisan, eis to mi einai himas epithumitas kakon, kathos kakeinoi epethumisan. mide eidololatrai ginesthe, kathos tines auton, hosper gegraptai ekathisen ho laos fagein kai piein, kai anestisan paizein. mide porneuomen, kathos tines auton eporneusan kai epesan en mia himera eikosi treis chiliades. mide ekpeirazomen ton christon, kathos tines auton epeirasan kai hupo ton ofeon apolonto. mide gogguzete, kathos tines auton egoggusan kai apolonto hupo tou olothreutou. tauta de panta tupoi sunebainen ekeinois, egrafi de pros nouthesian himon, eis ouhs oia teli ton aionon katintiken. hoste ho dokos hestanai blepeto mi pesi. peirasmos humas ouk eilfen ei mi anthropinos pistos de ho theos, hos ouk easesi humas peirasthina huper ho dunasthe, alla poisei sun to peirasmo kai tin ekbasin tou dunasthai hupenegkein. dioper, agapitoi mou, feugete apo tis eidololatreias. hos fronimois lego krinate humeis ho fimi. to potirion tis eulogias ho eulogoumen, ouchi koinonia tou ahimatos tou christou estin; ton artion hon klomen, ouchi koinonia tou somatos tou christou estin; hoti ehis artos, hen soma ohi polloi esmen, ohi gar pantes ek tou henos artou metechomen. blepete ton israil kata sarka ouchi ohi esthiontes tas thusias koinonoi tou thusiastiriou eisin; ti oun fimi; hoti eidolothuton ti estin, i hoti eidolon ti estin; all hoti ha thuousin ta ethni, daimoniois thuousin kai ou theo ou thelo de humas koinonous ton daimo-

nion ginesthai. ou dunasthe potirion kuriou pinein kai potirion daimonion ou dunasthe trapezis kuriou metechin kai trapezis daimonion. i paraziloumen ton kurion; mi ischuroteroi autou esmen; panta exestin, all ou panta sumferei panta exestin, all ou panta oikodomei. mideis to heautou ziteito alla to tou heterou. pan to en makello poloumenon esthiete miden anakrinentes dia tin suneidisin, tou gar kuriou hi gi kai to pliroma autis. ei de tis kalei humas ton apiston kai thelete poreuesthai, pan to paratithemenon humin esthiete miden anakrinentes dia tin suneidisin. ean de tis humin epi touto hierothuton estin, mi esthiete di ekeinon ton minusanta kai tin suneidisin. suneidisin de lego ouchi tin heautou alla tin tou heterou hina ti gar hi eleutheria mou krinetai hupo allis suneidiseos; ei ego chariti metecho, ti blasfymoumai huper ohu ego eucharisto; eite oun esthiete eite pineite eite ti poeite, panta eis doxan theou poeite. aproskopoi ginesthe kai ioudaiois kai hellisin kai ti ekklisia tou theou kathos kago panta pasin aresko mi ziton to emautou sumforon alla to ton pollon, hina sothosin.

## 11

mimitai mou ginesthe, kathos kago christou. epaino de humas hoti panta mou memnisthe kai kathos paredoka humin tas paradoseis katechete. thelo de humas eidenai hoti pantos andros hi kefali ho christos estin kefali de gunaikos ho anir kefali de tou christou ho theos. pas anir proseuchomenos i profiteuon kata kefaliss echon kataischunei tin kefalin autou pasa de guni proseuchomeni i profiteuosa akatakalupto ti kefali kataischunei tin kefalin autis, hen gar estin kai to auto ti exurimeni. ei gar ou katakaluptetai guni, kai keirastho. ei de aischron gunaiki to keirasthai i xurasthai, katakaluptestho. anir men gar ouk ofeilei katakaluptesthai tin kefalin, eikon kai doxa theou huparchon guni de doxa andros estin. ou gar estin anir ek gunaikos, alla guni ex andros kai gar ouk ektisthi anir dia tin gunaika, alla guni dia ton andra. dia touto ofeilei hi guni exousian echein epi tis kefaliss dia tous aggelous. plin oute guni choriss andros oute anir choriss gunaikos en kurio hosper gar hi guni ek tou andros, ohutos kai ho anir dia tis gunaikos ta de panta ek tou theou. en humin autois krinate prepon estin gunaika akatakalupton to theo proseuchesthai; oude hi fusis auti didaskei humas hoti anir men ean koma atimia auto estin, guni de ean koma, doxa auti estin; hoti hi komi anti peribolaiau dedotai auti. ei de tis dokei filoneikos einai, himeis toiautin sunitheian ouk echomen, oude ahi ekklisiai tou theou.

touto de paragellon ouk epaino hoti ouk eis to kreisson alla eis to hisson sunerches-the. proton men gar sunerchomenon humon en ekklesia akouo schismata en humin huparchein, kai meros ti pisteuo dei gar kai ahireseis en humin einai, hina ohi dokimoi faneroi genontai en humin. sunerchomenon oun humon epi to auto ouk estin kuriakon deipnon fagein hekastos gar to idion deipnon prolambanei en to fagein, kai hos men peina, hos de methuei. mi gar oikias ouk echete eis to esthiein kai pinein; i tis ekklesias tou theou katafroneite, kai kataischunete tous mi echontas; ti eipo humin; epainoso humas; en touto ouk epaino. ego gar parelabon apo tou kuriou ho kai paredoka humin, hoti ho kurios iisous en ti nukti hi paredideto elaben artion kai eucharistias eklasen kai eipen touto mou estin to soma to huper humon touto poiete eis tin emin anamnisin. hosautos kai to potirion meta to deipnisai legon touto to potirion hi kaini diathiki estin en to emo ahimati touto poiete, hosakis ean pinite, eis tin emin anamnisin. hosakis gar an esthiite ton artion touton kai to potirion pinite, ton thanaton tou kuriou kataggellete, achris ohi elthi. hoste hos an esthiite ton artion i pini to potirion tou kuriou anaxios, enochos estai tou somatos kai tou ahimatos tou kuriou. dokimazeto de anthropos heauton, kai ohutos ek tou artou esthieto kai ek tou potiriou pineto ho gar esthion kai pinon krima heauto esthie kai pinei mi diakrinon to soma. dia touto en humin polloi astheneis kai arrostoi kai koi-montai hikanoi. ei de heautous diekrinomen, ouk an ekrinometha krinomenoi de hupo kuriou paideuometha, hina mi sun to kosmo katakrithomen. hoste, adelfoi mou, sunerchomenoi eis to fagein allilous ekdecheste ei tis peina, en oiko esthieto, hina mi eis krima sunerchisthe. ta de loipa hos an eltho diataxomai.

## 12

peri de ton pneumatikon, adelfoi, ou thelo humas agnoein. oidate hoti hote ethnite pros ta eidola ta afona hos an igesthe apagomenoi. dio gnorizo humin hoti oudeis en pneumatik theou lalon legei anathema iisoun kai oudeis dunatai eipein kurios iisous, ei mi en pneumatik hagio. diaireseis de charismaton eisin, to de auto pneuma kai diaireseis diakonion eisin, kai ho autos kurios kai diaireseis energimaton eisin, ho de autos theos ho energon ta panta en pasin. hekasto de didotai hi fanerosis tou pneumatos pros to sumferon. ho men gar dia tou pneumatos didotai logos sofias allo de logos gnoseos kata to auto pneuma hetero de pistis en to auto pneumatik allo de charismata iamaton en to auto pneumatik allo de energimata

dunameon allo de profiteia allo de diakriseis pneumatikon hetero de geni glosson allo de hermeneia glosson. panta de tauta energei to hen kai to auto pneuma, diairoun idia hekasto kathos bouletai. kathaper gar to soma hen estin kai meli echei polla, panta de ta meli tou somatos polla ontan hen estin soma, ohutos kai ho christos. kai gar en heni pneumatik himeis pantes eis hen soma ebaptisthimen, eite ioudaioi eite hellenes, eite douloi eite eleutheroi kai pantes eis hen pneuma epotisthimen. kai gar to soma ouk estin hen melos alla polla. ean eipi ho pous hoti ouk eimi cheir, ouk eimi ek tou somatos, ou para touto ouk estin ek tou somatos; kai ean eipi to ous hoti ouk eimi ofthalmos, ouk eimi ek tou somatos, ou para touto ouk estin ek tou somatos; ei holon to soma ofthalmos, pou hi akoi; ei holon akoi, pou hi osfrisis; nuni de ho theos etheto ta meli, hen hekaston auton en to somatik kathos ithelisen. ei de in ta panta hen melos, pou to soma; nun de polla men meli, hen de soma. ou dunatai ho ofthalmos eipein ti cheiri chreian sou ouk echo i palin hi kefali tois posin chreian humon ouk echo alla pollo mallon ta dokounta meli tou somatos asthenestera huparchein anagkaia estin kai ha dokoumen atimotera einai tou somatos, toutois timin perissoteran peritithemen kai ta aschimona himon euschimosunin perissoteran echei, ta de euschimona himon ou chreian echei. alla ho theos sunekerasen to soma, to husterounti perissoteran dous timin, hina mi i schisma en to somatik, alla to auto huper allilon merimnosin ta meli. kai eite paschei hen melos, sunpaschei panta ta meli eite doxazetai hen melos, sunchairei panta ta meli. humeis de este soma christou kai meli ek merous. kai ohus men etheto ho theos en ti ekklesia proton apostolous, deuteron profitas, triton didaskalous, epeita dunameis, epeita charismata iamaton, antilipseis, kuberniseis, geni glosson. mi pantes apostoloi; mi pantes profitai; mi pantes didaskaloi; mi pantes dunameis; mi pantes charismata echousin iamaton; mi pantes glossais lalousin; mi pantes diermineuousin; ziloute de ta charismata ta meizona kai eti kath huperbolin hodon humin deiknumi.

## 13

ean tais glossais ton anthropon lalo kai ton aggelon, agapin de mi echo, gegona chalkos ichon i kumbalon alalazon. kai ean echo profiteian kai eido ta mustiria panta kai pasan tin gnosin, kai ean echo pasan tin pistin hoste ori methistanai, agapin de mi echo, ouden eimi. kai ean psomiso panta ta huparchonta mou, kai ean parado to soma mou hina kauthisomai, agapin de mi echo, ouden ofeloumai. hi agapi makrothumei

christeuetai hi agapi ou ziloi hi agapi ou perpereuetai ou fusioutai ouk aschimoni ei ou zitei ta heautis ou paroxunetai ou logizetai to kakon ou chairei epi ti adikia, sunchairei de ti alitheia panta stegei, panta pisteuei, panta elpizei, panta hupomenei. hi agapi oudepote ekpistei. eite de profitejai; katargithisontai eite glossai; pausontai eite gnosis; katargithisetai. ek merous gar ginokomen kai ek merous profiteuomen hotan de elthi to teleion, to ek merous katargithisetai. hote imin nipios, hos nipios elaloun, hos nipios efronoun, hos nipios elogizomin hote gegona anir, katigika ta tou nipiou. blepomen gar arti di esoptrou en ainigmati, tote de prosopon pros prosopon arti ginoko ek merous, tote de epignosomai kathos kai epegnosthin. nuni de menei pistis, elpis, agapi, ta tria tauta meizon de touton hi agapi.

## 14

diokete tin agapin, ziloute de ta pneumatika, mallon de hina profiteuite. ho gar lalon glossi ouk anthropois lalei alla to theo, oudeis gar akouei pneumatikou de lalei mustiria. ho de profiteuon anthropois lalei oikodomon kai paraklisin kai paramuthian. ho lalon glossi heauton oikodomei ho de profiteuon ekklesian oikodomei. thelo de pantas humas lalein glossais, mallon de hina profiteuite meizon de ho profiteuon i ho lalon glossais, ektos ei mi diermineui, hina hi ekklesia oikodomon labi. nun de, adelfoi, ean eltho pros humas glossais lalon, ti humas ofeliso ean mi humin laliso i en apokalypsei i en gnosei i en profiteia i en didachi; homota apsucha fonin didonta, eite aulos eite kithara, ean diastolin tois fthoggois mi do, pos gnosthisetai to auloumenon i to kitharizomenon; kai gar ean adilon fonin salpigx do, tis paraskeuasetai eis polemon; ohutos kai humeis dia tis glossis ean mi eusimon logon dote, pos gnosthisetai to laloumenon; esesthe gar eis aera lalountes. tosaute ei tuchoi geni fonon eisin en kosmo, kai ouden auton afonon ean oun mi eido tin dunamin tis fonis, esomai to lalounti barbaros kai ho lalon en emoi barbaros. ohutos kai humeis, epei zilotai este pneumatikon, pros tin oikodomon tis ekklesias ziteite hina periseuite. dioper ho lalon glossi proseuchestho hina diermineui. ean gar proseuchomai glossi, to pneuma mou proseuchetai, ho de nous mou akarpous estin. ti oun estin; proseuchomai to pneumatikou, proseuchomai de kai to noi psalo to pneumatikou, psalo de kai to noi. epei ean eulogisis pneumatikou, ho anaploron ton topon tou idiotou pos erei to amin epi ti si eucharistia, epeidi ti legeis ouk oiden; su men gar kalos eucharisteis all ho heteros ouk oikodomeitai. eucharisto to

theo, panton humon mallon glossi lalo all en ekklesia thelo pente logos to noi mou lalaisai, hina kai allous katichiso, i murious logos en glossi. adelfoi, mi paidia ginesthe tais fresin, alla ti kakia nipiazete tais de fresin teleioi ginesthe. en to nomo gegraptai hoti en heteroglossois kai en cheilesin heterois laliso to lao touto kai oud ohutos eisakousontai mou, legei kurios. hoste ahi glossai eis simeion eisin ou tois pisteuousin alla tois apistois hi de profiteia ou tois apistois alla tois pisteuousin. ean oun sunelthi hi ekklesia holi epi to auto kai pantes glossais lalasin, eiselt hosin de idiotai i apistoi, ouk erousin hoti mainesthe; ean de pantes profiteousin, eiselti de tis apistos i idiotis, elegchetai hupo panton, anakrinetai hupo panton ta krupta tis kardias autou fanera ginetai kai ohutos peson epi prosopon proskunisei to theo apaggellon hoti ontos ho theos en humin estin. ti oun estin, adelfoi; hotan sunerchisthe, hekastos humon psalmon echei, didachin echei, glossan echei, apokalupsin echei, hermeneian echei panta pros oikodomon ginestho. eite glossi tis lalei, kata duo i to pleiston treis, kai ana meros, kai ehis diermineueto ean de mi i diermineutis, sigato en ekklesia, heauto de laleito kai to theo profitai de duo i treis laleitosan, kai ohi alloi diakrinetosan ean de allo apokalufthi kathimeno, ho protos sigato. dunasthe gar kath hena pantes profiteuin, hina pantes manthanosin kai pantes parakalontai. kai pneumatika profiton profitais hupotassetai. ou gar estin akatastasia ho theos alla eirinis, hos en pasais tais ekklesiis ton hagion. ahi gunaikas humon en tais ekklesiis sigatosan, ou gar epitrepetai autais lalein all hupotassesthan, kathos kai ho nomos legei. ei de ti mathein thelousin, en oiko tous idious andras eperotatosan, aischron gar estin gunaikei en ekklesia lalein. i af humon ho logos tou theou exilthen, i eis humas monous katintisen; ei tis dokei profitis einai i pneumatikos, epignosketo ha grafo humin hoti kuriou estin entoli. ei de tis agnoei, agnoeito. hoste, adelfoi, ziloute to profiteuin, kai to lalein glossais mi koluete. panta de euschimonos kai kata taxin ginestho.

## 15

gnorizo de humin, adelfoi, to euaggelion ho euaggelisamin humin, ho kai parelabete, en ho kai hesikate, di ohu kai sozesthe, tini logo euaggelisamin humin ei katechete, ektos ei mi eiki episteusate. paredoka gar humin en protois, ho kai parelabon, hoti christos apethanen huper ton hamartion himon kata tas grafas, kai hoti etafi, kai hoti egigertai ti triti himera kata tas grafas kai hoti ofthi kifa, eita tois dodeka. epeita ofthi epano pentakosiois adelfois efapax, ex



hon ohi pleiones menousin heos arti, tines de kai ekoimithisan. epeita ofthi iakobo, eita tois apostolois pasin eschaton de panton hosperei to ektromati ofthi kamoï. ego gar eimi ho elachistos ton apostolon, hos ouk eimi hikanos kaleisthai apostolos, dioti edioxa tin ekklesian tou theou. chariti de theou eimi ho eimi kai hi charis autou hi eis eme ou keni egenithi, alla perissoteron auton panton ekopiasa, ouk ego de all hi charis tou theou hi sun emoï. eite oun ego eite ekeinoi, ohutos kirussomen kai ohutos episteusate. ei de christos kirussetai hoti ek nekron egigertai, pos legousin en humin tines hoti anastasis nekron ouk estin; ei de anastasis nekron ouk estin, oude christos egigertai ei de christos ouk egigertai, kenon ara kai to kirugma himon, keni de kai hi pistis humon ehuriskometha de kai pseudomartures tou theou, hoti emarturisamen kata tou theou hoti igeiren ton christon, hon ouk igeiren eiper ara nekroi ouk egeirontai. ei gar nekroi ouk egeirontai, oude christos egigertai ei de christos ouk egigertai, mataia hi pistis humon, eti este en tais hamartiais humon ara kai ohi koimithentes en christo apolonto. ei en ti zoi tauti en christo ilpikotes esmen monon, eleeinoteroi panton anthronon esmen. (nuni de christos egeirantai ek nekron, aparchi ton kekoimimenon. epeidi gar di anthropou ho thanatos, kai di anthropou anastasis nekron hosper gar en to adam pantes apothniskousin, ohutos kai en to christo pantes zoopoiithisontai hekastos de en to idio tagmati aparchi christos epeita ohi tou christou en ti parousia autou eita to telos, hotan parado tin basileian to theo kai patri, hotan kargisi pasan archin kai pasan exousian kai dunamin. dei gar auton basileuein achri ohu thi pantas tous echthrous hupo tous podas autou eschatos echthros katargeitai ho thanatos. panta gar hupetaxen hupo tous podas autou. hotan de eipi hoti panta hupotetaktai, dilon hoti ektos tou hupotaxantos auto ta panta. hotan de hupotagi auto ta panta, tote kai autos ho uhios hupotagisetai to hupotaxanti auto ta panta, hina i ho theos ta panta en pasin). epei ti poiisousin ohi baptizomenoi huper ton nekron; ei holos nekroi ouk egeirontai; ti kai baptizontai huper auton; ti kai himeis kinduneuomen pasan horan; kath himeran apothnisko, ni tin humeteran kauchisin, hin echo en christo iisou to kurio himon. ei kata anthronon ethiriomachisa en efeso, ti moi to ofelos, ei nekroi ouk egeirontai; fagomen kai piomen, aurion gar apothniskomen. mi planasthe ftheirousin ithi christa homiliai kakai. eknipsate dikaïos kai mi hamartanete agnosian gar theou tines echousin, pros entropin humin lego. all erei tis pos egeirontai ohi nekroi; poio de somati erchontai; afron, su ho speireis, ou zoopoieitai ean

mi apothani kai ho speireis, ou to soma to genisomenon speireis, alla gumnon kokkon ei tuchoi sitou i tinos ton loipon ho de theos auto didosin soma kathos ithelisen, kai hekasto ton spermaton to idion soma. ou pasa sarx hi auti sarx alla alli men anthronon, alli de sarx ktinon, alli de ptinon, alli de ichthuon kai somata epourania, kai somata epigeia alli hetera men hi ton epouranion doxa, hetera de hi ton epigeion alli doxa hiliou, kai alli doxa selinis, kai alli doxa asteron, astir gar asteros diaferei en doxi. ohutos kai hi anastasis ton nekron speiretai en fthora, egeiretai en aftharsia speiretai en atimia, egeiretai en doxi speiretai en astheneia, egeiretai en dunamei speiretai soma psuchikon, egeiretai soma pneumatikon. ei estin soma psuchikon, estin kai pneumatikon ohutos kai gegraptai egeneto ho protos anthropos adam eis psuchin zosan, ho eschatos adam eis pneuma zoopoïoun. all ou proton to pneumatikon alla to psuchikon epeita to pneumatikon. ho protos anthropos ek gis, choikos ho deuterios anthropos ex ouranou. ohios ho choikos, toïoutoi kai ohi choikoi kai ohios ho epouranios, toïoutoi kai ohi epouranioi. kai kathos eforesamen tin eikona tou choikou, foresomen kai tin eikona tou epouranioi. touto de fimi, adelfoi, hoti sarx kai ahima basileian theou klironomisai ou dunatai, oude hi fthora tin aftharsian klironomei. idou mustirion humin lego pantes men ou koimithisometha, pantes de allagisometha en atomo, en hripi ofthalmou, en ti eschati salpiggi, salpisei gar kai ohi nekroi egerthisontai afthartoi kai himeis allagisometha. dei gar to ftharton touto endusasthai aftharsian kai to thniton touto endusasthai athanasian. hotan de to ftharton touto endusitai aftharsian kai to thniton touto endusitai athanasian, tote ginesthai ho logos ho gegrammenos katēpothi ho thanatos eis nikos. pou sou thanate to kentron; pou sou thanate to nikos; to de kentron tou thanatou hi hamartia hi de dunamis tis hamartias ho nomos. to de theo charis to didonti himin to nikos dia tou kuriou himon iisou christou. hoste, adelfoi mou agapitoi, hedraïoi ginesthe, ametakinitoi, perisseuontes en to ergo tou kuriou pantote, eidotes hoti ho kopos humon ouk estin kenos en kurio.

## 16

peri de tis logias tis eis tous hagiouss, hosper dietaxa tais ekklesiiais tis galatias, ohutos kai humeis poiisate. kata mian sabbatou hekastos humon par heauto titheito thisaurizon ho ti ean euodotai, hina mi hotan eltho tote logiai ginontai. hotan de paragenomai, ohus ean dokimasite, di epistolon toutous pempso apenēkein tin charin

humon eis hierousalim. ean de i axion  
tou kame poreuesthai, sun emoi poreuson-  
tai. eleusomai de pros humas hotan make-  
donian dieltho, makedonian gar dierchomai  
pros humas de tuchon parameno i kai  
paracheimaso, hina humeis me propemp-  
site ohu ean poreuomai ou thelo gar hu-  
mas arti en parodo idein, elpizo gar chronon  
tina epimeinai pros humas, ean ho kurios  
epitrepsei. epimeno de en efeso heos tis pen-  
tikostis thura gar moi aneogen megali kai  
energis, kai antikeimenoi polloi. ean de  
elthi timotheos, blepete hina afobos genitai  
pros humas, to gar ergon kuriou ergazetai  
hos kago. mi tis oun auton exouthenisi  
propempsate de auton en eirini, hina elthi  
pros me, ekdechomai gar auton meta ton  
adelfon. peri de appolo tou adelfou, polla  
parekalesa auton hina elthi pros humas meta  
ton adelfon, kai pantos ouk in thelima  
hina nun elthi eleusetai de hotan eukairisi.  
grigoreite, stikete en ti pistei andrizes-  
the, krataiousthe. panta humon en agapi  
ginestho. parakalo de humas, adelfoi, (oi-  
date tin oikian stefana, hoti estin aparchi tis  
achaias kai eis diakonian tois hagiois etaxan  
heautous), hina kai humeis hupotassisthe  
tois toioutois kai panti to sunergounti kai ko-  
pionti. chairo de epi ti parousia stefana kai  
fortounatou kai achaikou, hoti to humeteron  
husterima autoi aneplirosan anepausan gar  
to emon pneuma kai to humon epiginoskete  
oun tous toioutous. aspazontai humas ahi  
ekklisiai tis asias. aspazetai humas en ku-  
rio polla akulas kai priskilla sun ti kat oikon  
auton ekklisia. aspazontai humas ohi adelfoi  
pantes. aspasasthe allilous en filimati hagio.  
ho aspasmos ti emi cheiri paulou. ei tis ou  
filei ton kurion [iisoun christon], ito anath-  
ema, maranatha. hi charis tou kuriou iisou  
christou meth humon. hi agapi mou meta  
panton humon en christo iisou. amin.

paulos apostolos iisou christou dia thelimatos theou kai timotheos ho adelfos ti ekklesia tou theou ti ousi en korintho sun tois hagiois pasin tois ousin en holi ti achaia charis humin kai eirini apo theou patros himon kai kuriou iisou christou. eulogitos ho theos kai patir tou kuriou himon iisou christou, ho patir ton oiktirmon kai theos pasis parakliseos, ho parakalon himas epi pasi ti thlipsei himon, eis to dunasthai himas parakalein tous en pasi thlipsei dia tis parakliseos his parakaloumetha autoi hupo tou theou. hoti kathos perisseuei ta pathimata tou christou eis himas, ohutos dia tou christou perisseuei kai hi paraklisis himon. eite de thlibometha, huper tis humon parakliseos kai sotirias tis energoumenis en hupomoni ton auton pathimatou hon kai himeis paschomen, (kai hi elpis himon bebaia huper humon) eite parakaloumetha, huper tis humon parakliseos kai sotirias eidotes hoti hos koinonoi este ton pathimatou, ohutos kai tis parakliseos. ou gar thelomen humas agnoein, adelfoi, peri tis thlipseos himon tis genomenis [himiñ] en ti asia, hoti kath hyperbolin ebarithimen, huper dunamin, hoste exaporthinai himas kai tou zin. alla autoi en heautois to apokrima tou thanatou eschikamen, hina mi pepoithotes omen ef heautois all epi to theo to egeironti tous nekrous, hos ek tilikoutou thanatou erusato himas kai hrutetai eis hon ilpikamen hoti kai eti hrusetai, sunupourgounton kai humon huper himon ti deisei, hina ek pollon prosopon to eis himas charisma dia pollon eucharistithi huper himon. hi gar kauchisis himon ahuti estin, to marturion tis suneidiseos himon hoti en haplotiti kai eilikrineia tou theou, ouk en sofia sarkiki all en chariti theou, anestrafimen en to kosmo, perissoteros de pros humas. ou gar alla grafomen humin all i ha anaginoskete i kai epiginoskete, elpizo de hoti heos telous epignosethe, kathos kai epegnote himas apo merous, hoti kauchima humon esmen kathaper kai humeis himon en ti himera tou kuriou iisou. kai tauti ti pepoithisei eboulomin proteron elthein pros humas, hina deuteran charin schite, kai di humon dielthein eis makedonian, kai palin apo makedonias elthein pros humas kai huf humon propemfthinai eis tin ioudaia. touto oun bouleuomenos miti ara ti elafria echrisamin; i ha bouleuomai kata sarka bouleuomai, hina i par emoi to nai nai kai to ou ou; pistos de ho theos hoti ho logos himon ho pros humas ouk estin nai kai ou. ho gar tou theou uhios iisous christos ho en humin di himon kiruchtheis, di emou kai silouanou kai timotheou, ouk egeneto nai kai ou, alla nai en auto gegonen hosai gar epaggeliai theou, en auto to

nai kai en auto to amin, to theo pros doxan di himon. ho de bebaion himas sun humin eis christon kai chrisas himas theos, ho kai sfragisamenos himas kai dous ton arrabona tou pneumatou en tais kardiais himon. ego de martura ton theon epikaloumai epi tin emin puchin, hoti feidomenos humon ouketi ilthton eis korinthon, ouch hoti kurieuomen humon tis pisteos, alla sunergoi esmen tis charas humon ti gar pistei hestikate.

## 2

ekrina de emauto touto, to mi palin en lupi pros humas elthein. ei gar ego lupou humas, kai tis estin ho eufraimon me ei mi ho lupoumenos ex emou; kai egrapsa touto auto hina mi elthon lupin scho af hon edei me chairein, pepoithos epi pantas humas hoti hi emi chara panton humon estin ek gar pollis thlipseos kai sunochis kardias egrapsa humin dia pollon dakruon, ouch hina lupithite, alla tin agapin hina gnote hin echo perissoteros eis humas. ei de tis lelupiken, ouk eme lelupiken, alla apo merous, (hina mi epibaro), pantas humas. hikanon to toiouto hi epitimia ahuti hi hupo ton pleionon, hoste tounantion mallon humas charisasthai kai parakalesai, mipos ti perissotera lupi katapothi ho toioutos. dio parakalo humas kurosai eis auton agapin. eis touto gar kai egrapsa, hina gno tin dokimin humon, ei eis panta hupikooi este. ho de ti charizesthe, kago kai gar ego ho kecharismai, ei ti kecharismai, di humas en prosopo christou hina mi pleonektithomen hupo tou satana, ou gar autou ta noimata agnooumen. elthon de eis tin troada eis to euaggelion tou christou, kai thuras moi aneogmenis en kurio, ouk eschika anesin to pneumatiki mou to mi ehurein me titon ton adelfon mou alla apotaxamenos autois exilthon eis makedonian. to de theo charis to pantote thriambeuonti himas en to christo kai tin osmin tis gnoseos autou fanerounti di himon en panti topo. hoti christou euodia esmen to theo en tois sozomenois kai en tois apolumenous ohis men osmi ek thanatou eis thanaton, ohis de osmi ek zois eis zoin. kai pros tauta tis hikanos; ou gar esmen hos ohi polloi kapileuontes ton logon tou theou all hos ex eilikrineias, all hos ek theou katenopion tou theou en christo laloumen.

## 3

archometha palin heautous sunistanekin; i mi chrizomen hos tines sustatikon epistolon pros humas i ex humon sustatikon; hi epistoli himon humeis este, engegarameni en tais kardiais himon, ginoskomeni kai anaginoskomeni hupo panton anthro-

pon faneroumenoi hoti este epistoli christou diakonitheisa huf himon, enegrammeni ou melani alla pneumatí theou zontos, ouk en plaxin lithinaís all en plaxin kardiaís sarkinaís. pepoithisin de toiautin echomen dia tou christou pros ton theon ouch hoti hikanói esmen logisasthai tí af heauton hos ex heauton, all hi hikanotis himon ek tou theou, hos kai hikanosen himas diakonous kainis diathikis, ou grammatas alla pneumatós, to gar gramma apoktennei, to de pneuma zoopoiei. (ei de hi diakonia tou thanatou en grammasin entetupomeni lithois egenithi en doxi, hoste mi dunasthai atenísai tous uhiouís israél eis to prosopon mouseoís dia tin doxan tou prosopou autou tin katargoumenin, pos ouchi mallon hi diakonia tou pneumatós estai en doxi; ei gar hi diakonia tis katakriseos doxa, pollo mallon perisseuei hi diakonia tis dikaiosunís en doxi. kai gar ou dedoxastai to dedoxamenon en touto to merei ehíneken tis hyperballousis doxis. ei gar to katargoumenon dia doxis, pollo mallon to menon en doxi. echontes oun toiautin elpida polli parrisia chrometha kai ou kathaper mousis eíthei kalumma epi to prosopon autou, pros to mi atenísai tous uhiouís israél eis to telos tou katargoumenou. all eporothi ta noímata auton, achri gar tis simeron himeras to auto kalumma epi tí anagnosei tis palaías diathikis menei, mi anakaluptomenon hoti en christo katargeitai. all heos simeron hinika anagínoskítai mousis kalumma epi tin kardian auton keítai hinika d an epístrepsi pros kurion, periaíreitai to kalumma). ho de kurios to pneuma estin oú de to pneuma kuriou, eleuthería. himeís de pantes anakekalummeno prosopo tin doxan kuriou katoptrizomenoi tin autin eikona metamorfoumetha apo doxis eis doxan, kathaper apo kuriou pneumatós.

4

dia touto echontes tin diakonian tautin, kathos ileithimen, ouk egkakoumen, alla apeíametha ta krupta tis aischunís, mi peripatountes en panourgia mide dolountes ton logon tou theou, alla tí fanerosei tis alitheías sunístantes heautous pros pasan suneidisin anthronon enopion tou theou ei de kai estin kekalummenon to euaggelion himon, en tois apollumenois estin kekalummenon, en ohís ho theos tou aionos toutou euflossen ta noímata ton apiston eis to mi augásai ton fotísmion tou euaggeliou tis doxis tou christou, hos estin eikon tou theou. ou gar heautous kirússomen alla chríston iisoun kurion, heautous de doulous humon dia iisoun. hoti ho theos ho eípon ek skotous fos lamsai, hos elampsen en tais kardiaís himon pros fotísmion tis gnoseos tis doxis

tou theou en prosopo christou. echomen de ton thisauron touton en ostrakinois skeuesin, hina hi hyperbolí tis dunameos í tou theou kai mi ex himon en panti thlibomenoi, all ou stenochoroumenoi aporoumenoi, all ouk exaporoumenoi diokomenoi, all ouk egkataleípomenoi kataballomenoi, all ouk apollumenoi pantote tin nekrosin tou iisou en to somatí periferontes, hina kai hi zoi tou iisou en to somatí himon fanerothi. aei gar himeís ohi zontes eis thanaton paradidometha dia iisoun, hina kai hi zoi tou iisou fanerothi en tí thniti sarki himon. hoste ho thanatos en himin energeítai, hi de zoi en humin. echontes de to auto pneuma tis pisteos, kata to gegrammenon episteusa, dio elalísa, kai himeís pisteuomen, dio kai laloumen eídotes hoti ho egeíras ton kurion iisoun kai himas sun iisou egeírei kai parastísei sun humin. ta gar panta di humas, hina hi charis pleonasasa dia ton pleíonon tin eucharístian perisseusi eis tin doxan tou theou. dio ouk egkakoumen all ei kai ho exo himon anthropos diafetheíretai, all ho esothern anakainoutai himera kai himera. to gar parautika elafron tis thlipseos himon kath hyperbolin eis hyperbolin aionion baros doxis katergazetai himin, mi skopounton himon ta blepomena alla ta mi blepomena ta gar blepomena proskaíra, ta de mi blepomena aiónia.

5

oidamen gar hoti ean hi epigeíos himon oikia tou skínous kataluthi, oikodomín ek theou echomen, oikían acheíropoiíton aiónion en tois ouranois. kai gar en touto stenazomen to oikítirion himon to ex ouranou ependusasthai epípothountes, eíge kai endusamenoí ou gumnoí ehurethísometha. kai gar ohi ontes en to skínei stenazomen baroumenoi ef ho ou thelomen eklusasthai all ependusasthai, hina katapothi to thnítion hupo tis zois. ho de katergasámenos himas eis auto touto theos, ho kai dous himin ton arrabona tou pneumatós. tharrountes oun pantote kai eídotes hoti endimountes en to somatí ekdímoumen apo tou kuriou, dia pisteos gar peripatoumen, ou dia eidous tharroumen de kai eudokoumen mallon ekdímisai ek tou somatós kai endímisai pros ton kurion. dio kai flótímoumetha, eíte endimountes eíte ekdímountes, euarestoí auto einai tous gar pantas himas fanerothínai ek emprosthen tou bímatós tou christou, hina komísitai hekástos ta dia tou somatós pros ha epraxen, eíte agathon eíte kakon. eídotes oun ton fobon tou kuriou anthropous peíthomen, theo de pefanerometha, elpizo de kai en tais suneídísesin humon pefanerothai. ou palín heautous sunístanomen humin, alla aformín

didontes humin kauchimatos huper himon, hina echite pros tous en prosopo kauchomenous kai ou kardia. eite gar exestimen, theo eite sofronoumen, humin. hi gar agapi tou christou sunechei himas, krinantas touto, hoti ei ehis huper panton apethanen, ara ohi pantas apethanon, kai huper panton apethanen hina ohi zontes miketi heautois zosin alla to huper auton apothanonti kai egerthenti. hoste himeis apo tou nun oudena oidamen kata sarka ei de kai egnokamen kata sarka christon, alla nun ouketi ginoskomen. hoste ei tis en christo, kaini ktisis, ta archaia parilthen idou gegonen kaina ta panta ta de panta ek tou theou tou katallaxantos himas heauto dia christou kai dontos himin tin diakonian tis katallagis, hos hoti theos in en christo kosmon katallasson heauto, mi logizomenos autois ta paraptomata auton kai themenos en himin ton logon tis katallagis. huper christou oun presbeuomen, hos tou theou parakalountos di himon deometha huper christou katallagite to theo. ton mi gnonta hamartian huper himon hamartian epoiisen, hina himeis genometha dikaioisuni theou en auto.

## 6

sunergountes de kai parakaloumen mi eis kenon tin charin tou theou dexasthai humas, (legei gar kairo dekho epikousa sou, kai en himera sotirias eboithisa soi. idou nun kairos euprosdektos, idou nun himera sotirias) midemian en mideni didontes proskopin, hina mi momithi hi diakonia, all en panti sunistantes heautous hos theou diakonoi, en hupomoni polli, en thlipseis, en anagkais, en stenochoriais, en pligais, en fulakais, en akatastasiais, en kopois, en agrupniais, en nisteiais, en hagnotiti, en gnosei, en makrothumia, en christotiti, en pneumatii hagio, en agapi anupokrito, en logo alitheias, en dunamei theou dia ton hoplon tis dikaioisunis ton dexion kai aristeron, dia doxis kai atimias, dia dusfimias kai eufimias hos planoi kai alitheis hos agnoumenoi kai epiginoskomenoi hos apothniskontes kai idou zomen hos paideuomenoi kai mi thanatoumenoi hos lupoumenoi aei de chairontes hos ptochoi pollous de ploutizontes hos miden echontes kai panta kat echontes, to stoma himon aneogen pros humas, korinthioi, hi kardia himon peplatuntai ou stenochoreisthe en himin, stenochoreisthe de en tois splagchnois humon tin de autin antimisthian, (hos teknois lego), platunthite kai humeis. mi ginesthe heterozougountes apistois tis gar metochi dikaioisuni kai anomia; i tis koinonia foti pros skotos; tis de sumfonisis christou pros beliar; i tis meris pisto meta apistou; tis de sugkatathesis nao theou meta eidolon; humeis

gar naos theou este zontos, kathos eipen ho theos hoti enoikiso en autois kai emperipatiso, kai esomai auton theos kai autoi esontai mou laos. dio exelthate ek mesou auton kai aforisthite, legei kurios, kai akathartou mi haptesthe, kago eisdexomai humas kai esomai humin eis patera, kai humeis esesthe moi eis uhious kai thugateras, legei kurios pantokrator. tautas oun echontes tas epaggelias, agapitoi, katharisomen heautous apo pantos molusmou sarkos kai pneumatos, epitelountes hagiosunin en fobo theou.

## 7

chorisate himas oudena idikisamen, oudena eftheiram, oudena epleonektisamen. 2 ou pros katakrisin lego, proeirika gar hoti en tais kardiais himon este eis to sunapothanein kai sunzin. polli moi parrisia pros humas, polli moi kauchisis huper humon peplirmai ti paraklisei huperperisseuomai ti chara epi pasi ti thlipsei himon. kai gar elthon ton himon eis makedonian oudemian eschiken anesin hi sarx himon, all en panti thlibomenoi exother machai, esother foboi. all ho parakalon tous tapeinous parekalesen himas ho theos en ti parousia titou, ou monon de en ti parousia autou, alla kai en ti paraklisei hi pareklithi ef humin, anaggellon himin tin humon epipothisin, ton humon odormon, ton humon zilon huper emou hoste me mallon charinai. hoti ei kai elupisa humas en ti epistoli, ou metamelomai, ei kai metemelomin (blepo gar hoti hi epistoli ekeini ei kai pros horan elupisen humas). nun chairo, ouch hoti elupithite, all hoti elupithite eis metanoian elupithite gar kata theon, hina en mideni zimiothite ex himon. hi gar kata theon lupi metanoian eis sotirian ametameliton ergazetai hi de tou kosmou lupi thanaton katergazetai. idou gar auto touto to kata theon lupithinai humas posin kateirgasato humin spoudin, alla apologian, alla aganaktisin, alla fobon, alla epipothisin, alla zilon, alla ekdikisin en panti sunestisate heautous hagnous einai to pragmati. ara ei kai egrapsa humin, ouch heneken tou adikisantos oude heneken tou adikithentos all heneken tou fanerothinai tin spoudin himon tin huper humon pros humas enopion tou theou. dia touto parakeklimethe. epi de ti paraklisei himon perissoteros mallon echarimen epi ti chara titou, hoti anapepautai to pneuma autou apo panton humon. hoti ei ti auto huper humon kekauchimai, ou katischunthin all hos panta en alitheia elalisamen humin, ohutos kai hi kauchisis himon hi epi titou alitheia egenithi, kai ta splagchna autou perissoteros eis humas estin anamimniskomenou tin panton humon hupakoin, hos meta fobou kai tromou edexasthe auton. chairo hoti en panti tharro en

humin.

8

gnorizomen de humin, adelfoi, tin charin tou theou tin dedomenin en tais ekklesiiais tis makedonias hoti en polli dokimi thlipseos hi perisseia tis charas auton kai hi kata bathous ptocheia auton eperisseusen eis ton plouton tis haplotitos auton. hoti kata dunamin, (marturo), kai para dunamin authairetoi, meta pollis parakliseos deomenoi himon tin charin kai tin koinonian tis diakonias tis eis tous hagiou kai ou kathos ilpisamen, all heautous edokan proton to kurio kai himin dia thelimatos theou eis to parakalesai himas titon, hina kathos proenirxato ohutos kai epitelesi eis humas kai tin charin tautin. all hosper en panti perisseuete, pistei kai logo kai gnosei kai pasi spoudi kai ti ex humon en himin agapi, hina kai en tauti ti chariti perisseuite. ou kat epitagin lego, alla dia tis heteron spoudis kai to tis humeteras agapis gnison dokimazon. ginoskete gar tin charin tou kuriou himon iisou christou, hoti di humas eptocheusen plousios on, hina humeis ti ekeinou ptocheia ploutisite. kai gnomin en touto didomi, touto gar humin sunferei, ohitines ou monon to poiisai alla kai to thelein proenirxasthe apo perusi. nuni de kai to poiisai epitelesate, hopos kathaper hi prothumia tou thelein, ohutos kai to epitelesai ek tou echein ei gar hi prothumia prokeitai, katho ean echi euprosdektos, ou katho ouk echei ou gar hina allois anesis, humin de thlipsis, all ex isotitis en to nun kairo to humon perisseuma eis to ekeinon husterima, hina kai to ekeinon perisseuma genitai eis to humon husterima, hopos genitai isotis, kathos gegraptai ho to polu ouk epleonasen, kai ho to oligon ouk ilattonisen. charis de to theo to didonti tin autin spoudin huper humon en ti kardia titou hoti tin men paraklinin edexato spoudaioteros de huparchon authairetos exilthen pros humas. sunepempsamen de met autou ton adelfon, ohu ho epainos en to euaggelio dia pason ton ekklesion (ou monon de, alla kai cheirotoneithes hupo ton ekklesion sunekdimos himon sun ti chariti tauti ti diakonoumeni huf himon pros tin autou tou kuriou doxan kai prothumian himon) stellomenoi touto, mi tis himas momisitai en ti hadrotiti tauti ti diakonoumeni huf himon pronouomen gar kala ou monon enopion kuriou alla kai enopion anthron. sunepempsamen de autois ton adelfon himon, hon edokimasamen en pollois pollakis spoudaion onta, nuni de polu spoudaioteron pepoithisei polli ti eis humas. eite huper titou, koinonos emos kai eis humas sunergos eite adelfoi himon, apostoloi ekklesion, doxa christou. tin oun endeixin tis agapis humon kai himon kauchiseos huper

humon eis autous endeixasthe eis prosopon ton ekklesion.

9

peri men gar tis diakonias tis eis tous hagiou perisson moi estin to grafein humin oida gar tin prothumian humon hin huper humon kauchomai makedosin, hoti achaii pareskeuastai apo perusi kai ho ex humon zilos irehisen tous pleionas epempsa de tous adelfous, hina mi to kauchima himon to huper humon kenothi en to merei touto, hina kathos elegon pareskeuasmenoi ite, mipos ean elthosin sun emoi makedones kai ehurosini humas aparaskeuastous kataischunthomen himeis, (hina mi legomen humeis), en ti hupostasei tauti. anagkaion oun higisamin parakalesai tous adelfous hina proelthosin eis humas kai prokatartisosin tin proepiggelimenin eulogian humaton, tautin hetoimin einai ohutos hos eulogian kai mi hos pleonexian. touto de, ho speiron feidomenos feidomenos kai therisei, kai ho speiron ep eulogiais ep eulogiais kai therisei. hekastos kathos proiritai ti kardia, mi ek lupis i ex anagkis, hilaron gar dotin agapa ho theos. dunatei de ho theos pasan charin perisseusai eis humas, hina en panti pantote pasan autarkeian echontes perisseuite eis pan ergon agathon, kathos gegraptai eskorpisen, edoken tois penisin, hi dikaiosuni autou menei eis ton aiona. ho de epichorigon sperma to speironti kai arton eis brosin chorigisei kai plithunei ton sporon humon kai auxisei ta genimata tis dikaiosunis humon, en panti ploutizomenoi eis pasan haplotita, hitis katergazetai di himon eucharistian to theo. hoti hi diakonia tis leitourgias tautis ou monon estin prosanaplirousa ta husterimata ton hagian, alla kai perisseuoussa dia pollon euchariston ton theo dia tis dokimis tis diakonias tautis doxazontes ton theon epi ti hupotagi tis homologias humon eis to euaggelion tou christou kai haplotiti tis koinonias eis autous kai eis pantas, kai auton deisei huper humon epipothounton humas dia tin huperballousan charin tou theou ef humin. charis to theo epi ti anekdigito autou dorea.

10

autos de ego paulos parakalo humas dia tis prautitos kai epieikeias tou christou, hos kata prosopon men tapeinos en humin, apon de tharro eis humas deomai de to mi paron tharrisai ti pepoithisei hi logizomai tolmisai epi tinas tous logizomenous himas hos kata sarka peripatountas. en sarki gar peripatountes ou kata sarka strateuometha ta gar hopla tis strateias himon ou sarkika alla dunata to theo pros kathairesin ochuroma-

ton, logismous kathairountes kai pan hup-soma epairoumenon kata tis gnoseos tou theou, kai aichmalotizontes pan noima eis tin hupakoin tou christou, kai en hetoimo echontes ekdikisai pasan parakoin, hotan plirothi humon hi hupakoi. ta kata prosopon blepete; ei tis pepoithen heautou christou einai, touto logizestho palin ef heautou, hoti kathos autos christou, ohutos kai himeis. ean te gar kai perissoteron ti kauchisomai peri tis exousias himon his edoken ho kurios himin eis oikodomin kai ouk eis kathairesin humon, ouk aischunthisomai hina mi doxo hos an ekfoibein humas dia ton epistolou. hoti ahi men epistolai, fisin, bareiai kai ischurai, hi de parousia tou somatos asthenis kai ho logos exouthenimenos. touto logizestho ho toioutos, hoti ohioi esmen to logo di epistolou apontes, toioutoi kai parontes to ergo. ou gar tolmonen egkrinai i sugkrinai heautous tisin ton heautous sunistanonton alla autoi en heautois heautous metrountes kai sugkrinontes heautous heautois ou suniousin himeis de ouk eis ta ametra kauchisometha, alla kata to metron tou kanonos, ohiu emerisen himin ho theos metrou, efikesthai achri kai humon. ou gar hos mi efiknoumenoi eis humas huperekteinomen heautous, (achri gar kai humon efthasamen en to euaggelio tou christou), ouk eis ta ametra kauchomemnoi en allotriois kopois, elpida de echontes auxanomenis tis pisteos humon en humin megalunthina kata ton kanona himon eis perisseian, eis ta huperekeina humon euaggelisasthai, ouk en allotrio kanoni eis ta hetoima kauchisasthai. ho de kauchomenos en kurio kauchastho ou gar ho heauton sunistanon, ekeinos estin dokimos, all hon ho kurios sunistisin.

## 11

ofelon aneichesthe mou mikron ti afrosunis alla kai aneichesthe mou. zilo gar humas theou zilo hirmosamin gar humas heni andri, parthenon hagnin parastisai to christo. foboumai de mipos hos ho ofis euan expatisen en ti panourgia autou, ohutos fthari ta noimata humon apo tis haplotitos tis eis ton christon. ei men gar ho erchomenos alon iisoun kirussei hon ouk ekiruxamen, i pneuma heteron lambanete ho ouk elabete, i euaggelion heteron ho ouk edexasthe, kalos aneichesthe. logizomai gar miden husterikenai ton huperlian apostolon. ei de kai idiotis to logo, all ou ti gnosei all en panti fanerotherentes en pasin eis humas. i hamartian epoiisa emauton tapeinon hina humeis hupsothite, hoti dorean to tou theou euaggelion euaggelisamin humin; allas ekklesias esulisa labon opsonion pros tin humon diakonian. kai paron pros humas kai hus-

teritheis ou katenarkisa oudenos (to gar husterima mou prosaneplirosan ohi adelfoi elthontes apo makedonias) kai en panti abari humin emauton etirisa kai tiriso. estin alitheia christou en emoi, hoti hi kauchisis ahuti ou fragisetai eis eme en tois klimasin tis achaiais. dia ti; hoti ouk agapo humas; ho theos oiden. ho de poio, kai poiiso, hina ekkopso tin aformin ton thelonton aformin, hina en ho kauchontai ehurethosin kathos kai himeis. ohi gar toioutoi pseudapostoloi, ergatai dolioi, metaschimatizomenoi eis apostolous christou kai ou thaumaston, autos gar ho satanas metaschimatizetai eis aggelon fotos ou megaoun ei kai oh diakonoi autou metaschimatizontai hos diakonoi dikaiosunis, hon to telos estai kata ta erga auton. palin lego, mi tis me doxi afrona einai ei de mi ge, kan hos afrona dexasthe me, hina kago mikron ti kauchisomai. ho lalo, ou kata kurion lalo, all hos en afrosuni, en tauti ti hupostasei tis kauchiseos. epei polloi kauchontai kata tin sarka, kago kauchisomai. hideos gar aneichesthe ton afronon fronomoi ontes. aneichesthe gar ei tis humas katadoulou, ei tis katesthie, ei tis lambanei, ei tis epairetai, ei tis humas eis prosopon derei. kata atimian lego, hos hoti himeis isthenisamen en ho d an tis tolma, (en afrosuni lego), tolmo kago. hebraioi eisin; kago. israilitai eisin; kago. sperma abraam eisin; kago. diakonoi christou eisin; (parafronon lalo), huper ego en kopois perissoteros, en pligais huperballontos, en fulakais perissoteros, en thanatois pollakis, (hupo ioudaion pentakis tesserakonta para mian elabon tris erabdistin hapax elithasthin tris enauagisa nuchthimeron en to butho pepoiika) hodoiporiais pollakis, kindunois potamon, kindunois liston, kindunois ek genous, kindunois ex ethnon, kindunois en polei, kindunois en erimia, kindunois en thalassi, kindunois en pseudadelfois, en kopoi kai mochtho, en agrupniais pollakis, en limo kai dipsei, en nisteiais pollakis, en psuche kai gumnotiti choris ton parektos hi epistasis moi hi kath himeran, hi merimna pason ton ekklesion. tis asthenei, kai ouk asthenoi; tis skandalizetai, kai ouk ego puroumai; ei kauchasthai dei, ta tis astheneias mou kauchisomai. ho theos kai patir tou kuriou iisou oiden, (ho on eulogitos eis tous aionas), hoti ou pseudomai. en damasko ho ethnarthis areta tou basileos effourei tin damaskinon polin, piasai me thelon kai dia thuridos en sargani echalasthin dia tou teichous kai exefugon tas cheiras autou.

## 12

kauchasthai di ou sumferei moi, eleusomai gar eis optasias kai apokalupseis kuriou. oida anthronon en christo pro eton dekates-

saron, (eite en somati ouk oida eite ek-tos tou somatos ouk oida ho theos oiden), harpagenta ton toiouton heos tritou ouranou. kai oida ton toiouton anthropon, (eite en somati eite ekτος tou somatos ouk oida, ho theos oiden), hoti hīrpagi eis ton paradeison kai ikousen arrita hrimata, ha ouk exon anthropo lalisai. huper tou toioutou kauchisomai, huper de emautou ou kauchisomai ei mi en tais astheneiais mou. ean gar theliso kauchisasthai, ouk esomai afron, alitheian gar ero feidomai de, mi tis eis eme logisetai huper ho blepei me i akouei ti ex emou. kai ti huperboli ton apokalupseon hina mi huperairomai, edothi moi skolops ti sarki, aggelos satana hina me kolafizi, hina mi huperairomai. huper toutou tris ton kurion parekalesa hina aposti ap emou kai eiriken moi arkei soi hi charis mou, hi gar dunamis mou en astheneia teleioutai. hidista oun mallon kauchisomai en tais astheneiais mou, hina episkinosi ep eme hi dunamis tou christou. dio eudoko en astheneiais, en hubresin, en anagkais, en diogmois, en stenochoriais huper christou hotan gar asthenō, tote dunatos eimi. gegona afron, humeis me inagkasate ego gar ofeilon huf humon sunistasthai ouden gar husterisa ton huperlian apostolon, ei kai ouden eimi. ta men simeia tou apostolou katirgasthi en humin en pasi hupomoni, simeiois kai terasin kai dunamesin. ti gar estin ho hittithite huper tas loipas ekklesias, ei mi hoti autos ego ou katanarkisa humon; charisasthe moi tin adikian tautin. idou triton touto hetoimos echo elthein pros humas kai ou katanarkiso, ou gar zito ta humon alla humas ou gar ofeilei ta tekna tois goneusin thisaurizein, all ohi goneis tois teknois. ego de hidista dapaniso kai ekdapanithisomai huper ton psuchon humon, ei kai perissoteros humas agapon hitton agapomai. esto de, ego ou katebarisa humas, alla huparchon panourgos dolo humas elabon. mi tina hon apestalka pros humas, di autou epleonektisa humas; parekalesa titon kai sunapesteila ton adelfon. miti epleonektisen humas titos; ou to auto pneumatī periepatisamen; ou tois autois ichnesin; palai dokeite hoti humin apologoumetha. katenopion tou theou en christo laloumen, ta de panta, agapitōi, huper tis humon oikodomis. foboumai gar mipos elthon ouch ohious thelo ehuro humas kago ehuretho humin ohion ou thelete, mipos ereis, ziloi, thumoi, eritheiai, katalaliai, psithurismoi, fusioseis, akatastasiai, mi palin elthontos mou tapeinosi me ho theos mou pros humas, kai penthiso polous ton proimartikoton kai mi metanoisanton epi ti akatharsia kai porneia kai aselgeia hi epraxan.

triton touto erchomai pros humas epi stomatos duo marturon kai trion stathisetai pan hrima. proeirika kai prolego, hos paron to deutron kai apon nun, tois proimartikosisin kai tois loipois pasin, hoti ean eltho eis to palin ou feisomai. epei dokimin ziteite tou en emoi lalountos christou, (hos eis humas ouk asthenei alla dunatei en humin kai gar ei estaurothi ex astheneias, alla zi ek dunameos theou kai gar himeis asthenoumen en auto, alla zisomen sun auto ek dunameos theou eis humas), heautous peirazete ei este en ti pistei heautous dokimazete. i ouk epiginoskete heautous hoti iisous christos en humin estin; ei miti adokimoi este elpizo de hoti gnosesthe hoti himeis ouk esmen adokimoi. euchometha de pros ton theon mi poiisai humas kakon miden, ouch hina himeis dokimoi fanomen, all hina humeis to kalon poite, himeis de hos adokimoi omen ou gar dunametha ti kata tis alitheias, all huper tis alitheias. chairomen gar hotan himeis asthenomen, humeis de dunatōi ite touto de kai euchometha, tin humon katartisin. dia touto tauta apon grafo, hina paron mi apotomos chrisomai kata tin exousian hin ho kurios edoken moi eis oikodomin kai ouk eis kathairesin. loipon, adelfoi, chairete, katartizesthe, parakaleisthe, to auto froneite, eirineuete, kai ho theos tis agapis kai eirinis estai meth humon. aspasasthe allilous en hagio filimati. aspazontai humas ohi hagioi pantes. hi charis tou kuriou iisou christou kai hi agapi tou theou kai hi koinonia tou hagiou pneumatōs meta panton humon.



paulos apostolos, ouk ap anthropon oude di anthropou, alla dia iisou christou kai theou patros tou egeirantos auton ek nekron, kai ohi sun emoi pantes adelfoi, tais ekklesiiais tis galatias charis humin kai eirini apo theou patros kai kuriou himon iisou christou, tou dontos heauton peri ton hamarton himon, hapos exelitai himas ek tou enestotos aionos ponirou kata to thelima tou theou kai patros himon, ho hi doxa eis tous aionas ton aionon amin. thaumazo hoti ohutos tacheos metatitheste apo tou kalesantos humas en chariti christou eis heteron euaggelion, ho ouk estin allo ei mi tines eisin ohi tarasontes humas kai thelontes metastrepsai to euaggelion tou christou. alla kai ean himeis i aggelos ex ouranou euaggelizitai humin par ho euaggelisametha humin, anathema esto. hos proeirikamen, kai arti palin lego ei tis humas euaggelizetai par ho parelabete, anathema esto. arti gar anthropous peitho i ton theon; i zito anthropois areskein; ei eti anthropois ireskon, christou doulos ouk an imin. gnorizo de humin, adelfoi, to euaggelion to euaggelisthen hup emou hoti ouk estin kata anthropon. oude gar ego para anthropou parelabon auto oute edidachthin, alla di apokalypseos iisou christou. ikousate gar tin emin anastrofin pote en to ioudaismo, hoti kath huperbolin edioikon tin ekklesian tou theou kai eportoun autin, kai proekop-ton en to ioudaismo huper pollous sunilikiotas en to genei mou, perissoteros zilotis huparchon ton patrikon mou paradoseon. hote de eudokisen ho theos ho aforisas me ek koiliias mitros mou kai kalesas dia tis charitos autou apokalupsai ton uhion autou en emoi, hina euaggelizomai auton en tois ethnesin, eutheos ou prosanethemin sarki kai ahimati, oude anilthon eis hierosoluma pros tous pro emou apostolous, alla apilthon eis arabian, kai palin hupestrepsa eis damaskon. epeita meta eti tria anilthon eis hierosoluma historisai kifan, kai epemeina pros auton himeras dekapente heteron de ton apostolon ouk eidon ei mi iakobon ton adelfon tou kuriou. ha de grafo humin, idou enopion tou theou hoti ou pseudomai. epeita ilthon eis ta klimata tis surias kai tis kilikias. imin de agnouomenos to prosopo tais ekklesiiais tis ioudaias tais en christo, monon de akouontes isan hoti ho diokon himas pote nun euaggelizetai tin pistin hin pote eporthei kai edoxazon en emoi ton theon.

epeita dia dekatessaron eton palin anebin eis hierosoluma meta barnaba, sunparalabon kai titon. anebin de kata apokalupsin, kai anethemin autois to euaggelion ho kirusso

en tois ethnesin, kat idian de tois dokousin, mipos eis kenon trecho i edramon, (all oude titos ho sun emoi, hellin on, inagkasthi perimithinai) dia de tous pareisaktous pseudadelfous, ohitines pareisilthon kataskopisai tin eleutherian himon hin echomen en christo iisou, hina himas katadoulosousin ohis oude pros horan eixamen ti hupotagi, hina hi alitheia tou euaggeliou diameini pros humas. apo de ton dokounton einai ti, hopoioi pote isan ouden moi diaferai prosopon theos anthropou ou lambanei, emoi gar ohi dokountes ouden prosanethento alla tounantion idontes hoti pepisteumai to euaggelion tis akrobustias kathos petros tis peritomis, (ho gar energisas petro eis apostolin tis peritomis enirgisen kamoi eis ta ethni), kai gnotes tin charin tin dotheisan moi, iakobos kai kifas kai ioannis, ohi dokountes stuloi einai, dexias edokan emoi kai barnaba koinonias, hina himeis men eis ta ethni, autoi de eis tin peritomin, monon ton ptochon hina mnimoneuomen, ho kai espoudasa auto touto poiisai. hote de ilthen kifas eis antiocheian, kata prosopon auto antestin, hoti kategnosmenos in. pro tou gar elthein tinas apo iakobou meta ton ethnon sunisthien hote de ilthon, hupestellen kai aforizen heauton, foboumenos tous ek peritomis kai sunupekrithisan auto kai ohi loipoi ioudaioi, hoste kai barnabas sunapichthi auton ti hupokrisei. all hote eidon hoti ouk orthopodousin pros tin alitheian tou euaggeliou, eipon to kifa emprosthen panton ei su ioudaios huparchon ethnikos zis kai ouk ioudaikos, pos ta ethni anagkazeis ioudaizein; himeis fusei ioudaioi kai ouk ex ethnon hamartoloi, eidotes de hoti ou dikaioutai anthropos ex ergon nomou ean mi dia pisteos iisou christou, kai himeis eis christon iisoun episteusamen, hina dikaiothomen ek pisteos christou kai ouk ex ergon nomou dioti ex ergon nomou ou dikaiothistetai pasa sarx. ei de zitountes dikaiothinai en christo ehurethimen kai autoi hamartoloi, ara christos hamartias diakonos; mi genoito. ei gar ha katelusa tauta palin oikodomo, parabatin emauton sunistano. ego gar dia nomou nomo apethanan hina theo ziso. christo sunestauroumai zo de ouketi ego, zi de en emoi christos ho de nun zo en sarki, en pistei zo ti tou uhiou tou theou tou agapisantos me kai paradontos heauton huper emou. ouk atheto tin charin tou theou ei gar dia nomou dikaiosuni, ara christos dorean apethanen.

o anoitai galatai, tis humas ebaskanen, ohis kat ophthalmous iisous christos proegrafi [en humin] estauromenos; touto monon thelo mathein af humon ex ergon nomou to

pneuma elabete i ex akois pisteos; ohutos anoitoi este; enarxamenoi pneumatī nun sarki epiteleisthe; tosauta epathete eiki, eige kai eiki; ho oun epichorigon humin to pneuma kai energon dunameis en humin, ex ergon nomou i ex akois pisteos; kathos abraam episteusen to theo, kai elogisthi auto eis dikaiosunin. ginokete ara hoti ohi ek pisteos, ohutoi eisin uhioi abraam. proidousa de hi grafi hoti ek pisteos dikaioi ta ethni ho theos, proeuiggelisato to abraam hoti eneulogithisontai en soi panta ta ethni. hoste ohi ek pisteos eulogountai sun to pisto abraam. hosoi gar ex ergon nomou eisin, hupo kataran eisin gegraptai gar hoti epikataratos pas hos ouk emmenei en pasin tois gegrammenois en to biblio tou nomou tou poiisai auta. hoti de en nomo oudeis dikaioutai para to theo dilon, hoti ho dikaios ek pisteos zisetai. ho de nomos ouk estin ek pisteos, all ho poiisas auta zisetai en autois. christos himas exigorase ek tis kataras tou nomou genomenos huper himon kataras, (gegraptai gar epikataratos pas ho kremamenos epi xulou), hina eis ta ethni hi eulogia tou abraam genitai en christo iisou, hina tin epaggelian tou pneumatos labomen dia tis pisteos. adelfoi, kata anthropon lego homos anthropou kekuromenin diathikin oudeis athetei i epidiatassetai. to de abraam errethisan ahi epaggeliai kai to spermati autou. ou legei kai tois spermasin, hos epi pollon all hos ef henos kai to spermati sou, hos estin christos. touto de lego diathikin prokekuromenin hupo tou theou ho meta tetrakosia kai triakonta eti gegonos nomos ouk akuroi, eis to katargisai tin epaggelian. ei gar ek nomou hi klironomia, ouketi ex epaggelias to de abraam di epaggelias kecharistai ho theos. ti oun ho nomos; ton parabaseon charin prosetethi, achris ohu elthi to sperma ho epiggeltai, diatageis di aggelon, en cheiri mesitou. ho de mesitis henos ouk estin, ho de theos ehis estin. ho oun nomos kata ton epaggelion tou theou; mi genoito. ei gar edothi nomos ho dunamenos zoopoiisai, ontos an ek nomou in hi dikaiosuni. alla sunekleisen hi grafi ta panta hupo hamartian, hina hi epaggelia ek pisteos iisou christou dothi tois pisteuousin. pro tou de elthein tin pistin hupo nomon efrouroumetha sunkleiomenoi eis tin mellousan pistin apokalufthinai hoste ho nomos paidagogos himon gegonen eis christon, hina ek pisteos dikaiothomen elthousis de tis pisteos ouketi hupo paidagogen esmen, pantes gar uhioi theou este dia tis pisteos en christo iisou. hosoi gar eis christon ebaptisthite, christon enedusasthe ouk eni ioudaios oude hellin, ouk eni doulos oude eleutheros, ouk eni arsen kai thilu pantes gar humeis ehis este en christo iisou. ei de humeis christou, ara tou abraam sperma este, kat epaggelian

klironomoi.

#### 4

lego de, ef hoson chronon ho klironomos nipios estin, ouden diaferei doulou kurios panton on alla hupo epitropous estin kai oikonomos achri tis prothesmias tou patros. ohutos kai himeis, hote imen nipioi, hupo ta stoicheia tou kosmou imen dedoulomenoi hote de ilthen to pliroma tou chronou, exapesteilen ho theos ton union autou, genomenon ek gunaikos, genomenon hupo nomon, hina tous hupo nomon exagorasi, hina tin uhiotesian apolabomen. hoti de este uhioi, exapesteilen ho theos to pneuma tou uhioi autou eis tas kardias himon, krazon abba ho patir hoste ouketi ei doulos alla uhios ei de uhios, kai klironomos dia theou. alla tote men ouk eidotes theon edouleusate tois fusesi mi ousin theois nun de gnontes theon, mallon de gnosthentes hupo theou, pos epistrefete palin epi ta astheni kai ptocha stoicheia ohis palin anothen douleuin thelete; himeras paratireisthe kai minas kai kairous kai eniautous. foboumai humas mipos eiki kekopiaka eis humas. ginesthe hos ego, hoti kago hos humeis, adelfoi deomai humon. ouden me idikisate oidate de hoti di astheneian tis sarkos euiggelisamin humin to proteron kai ton peirasmon mou ton en ti sarki mou ouk exouthenisate oude exeptusate all hos aggelon theou edexasthe me, hos christon iisoun. tis oun in ho makarismos humon; marturo gar humin hoti ei dunaton tous ofthalmous humon exoruxate an edokate moi. hoste echthros humon gegona alitheuon humin; zilousin humas ou kalos, alla ekkleisai humas thelousin, hina autous ziloute. kalon de to zilousthai en kalo pantote, kai mi monon en to pareinai me pros humas. teknia mou, ohus palin odino achris ohu morfothi christos en humin, ithelon de pareinai pros humas arti kai allaxai tin fonin mou, hoti aporoumai en humin. legete moi, ohi hupo nomon thelontes einai, ton nomon ouk akouete; gegraptai gar hoti abraam duo uhious eschen, hena ek tis paidiskis kai hena ek tis eleutheras. all ho men ek tis paidiskis kata sarka gegennitai, ho de ek tis eleutheras dia tis epaggelias. hatina estin alligoroumena ahutai gar eisin duo diathikai, mia men aporous sina eis douleian gennosa, hitis estin agar. to gar agar sina oros estin en ti arabia, sustoichei de ti nun hierousalim, douleuei gar meta ton teknon autis. hi de ano hierousalim eleuthera estin, hitis estin mitir himon. gegraptai gar eufraanthiti steira hi ou tiktaisa hrixon kai boison hi ouk odinousa hoti polla ta tekna tis erimou mallon i tis echousis ton andra. humeis de, adelfoi, kata isaak epaggelias tekna este. all hoper

tote ho kata sarka gennitheis edioken ton kata pneuma, ohutos kai nun. alla ti legei hi grafi; ekbale tin paidiskin kai ton uhion autis, ou gar mi klironomisei ho uhios tis paidiskis meta tou uhiou tis eleutheras. ara, adelfoi, ouk esmen paidiskis tekna alla tis eleutheras.

## 5

ti eleutheria himas christos ileutherosen stikete oun kai mi palin zugo douleias enechesthe. ide ego paulos lego humin, hoti ean peritemnisthe christos humas ouden ofelisei marturomai de palin panti anthropo peritemnomeno hoti ofeletis estin holon ton nomon poiisai. katirgithite apo tou christou ohitines en nomo dikaïousthe tis charitos exepesate. himeis gar pneumatikoi ek pisteos elpida dikaïousin apekddechometha. en gar christo iisou oute peritomi ti ischuei oute akrobustia, alla pistis di agapis energoumeni. etrechete kalos, tis humas enekopsen ti alitheia mi peithesthai; hi peismoni ouk ek tou kalountos humas. mikra zumi holon to furama zumoi. ego pepoitha eis humas en kurio hoti ouden allo fronisete

ho de tarasson humas bastasei to krima, hostis an i. ego de, adelfoi, ei peritomin eti kirusso, ti eti diokomai; ara katirgitai to skandalon tou staurou. ofelon kai apokopontai ohi anastatountes humas. humeis gar ep eleutheria eklithite, adelfoi monon mi tin eleutherian eis aformin ti sarki, alla dia tis agapis douleuete allilois ho gar pas nomos en heni logo pliroutai, en to agapiseis ton plision sou hos seauton. ei de allilous daknete kai katesthiete, blepete mi hupo allilon analothite. lego de, pneumatikoi peripateite kai epithumian sarkos ou mi teleste. hi gar sarx epithumei kata tou pneumatikos, to de pneuma kata tis sarkos tauta de allilois antikeitai, hina mi ha an thelite tauta poiite. ei de pneumatikoi agesthe, ouk este hupo nomon. fanera de estin ta erga tis sarkos, hatina estin porneia, akatharsia, aselgeia, eidololatreia, farmakeia, echthrai, ereis, ziloï, thumoi, eritheiai, dichostasiai, ahireseis, fthonoi, fonoï, methai, komoi, kai ta homoia toutois, ha prolego humin kathos kai proeipon, hoti ohi ta toiauta prassontes basileian theou ou klironomisousin. ho de karpos tou pneumatikos estin agapi, chara, eirini, makrothumia, christotis, agathosuni, pistis, prautis, egkrateia kata ton toïouton ouk estin nomos. ohi de tou christou tin sarka estausan sun tois pathimasin kai tais epithumiais. ei zomen pneumatikoi, pneumatikoi kai stoichomen. mi ginometha kenodoxoi, allilous prokaloumenoi, allilois fthonountes.

## 6

adelfoi, ean kai prolifmthi anthropos en tini paraptomati, humeis ohi pneumatikoi katartizete ton toïouton en pneumatikoi praotitos, skopon seauton, mi kai su peirasthis. allilon ta bari bastazete, kai ohutos anaplirosate ton nomon tou christou ei gar dokei tis einai ti miden on, heauton frenapata to de ergon heautou dokimazeto hekastos, kai tote eis heauton monon to kauchima hexei kai ouk eis ton heteron hekastos gar to idion fortion bastasei. koinoneito de ho katichoumenos ton logon to katichounti en pasin agathois. mi planasthe theos ou muktirizetai ho gar ean speiri anthropos, touto kai therisei. hoti ho speiron eis tin sarka heautou ek tis sarkos therisei fthoran ho de speiron eis to pneuma ek tou pneumatikos therisei zoin aionion. to de kalon poiountes mi egkakomen, kairo gar idio therisomen mi ekluomenoi. ara oun hos kairon echomen, ergazometha to agathon pros pantas, malista de pros tous oikeious tis pisteos. idite pilikois humin grammasin egrapsa ti emi cheiri. hosoi thelousin euprosopisai en sarki, ohutoi anagkazousin humas peritemnesthai, monon hina to stauro tou christou mi diokontai. oude gar ohi peritemnomenoi autoi nomon fulassousin alla thelousin humas peritemnesthai hina en ti humetera sarki kauchisontai. emoi de mi genoito kauchasthai ei mi en to stauro tou kuriou himon iisou christou, di ohu emoi kosmos estaurotai kago to kosmo. oute gar peritomi ti estin oute akrobustia, alla kaini ktisis. kai hosoi to kanoni touto stoichisousin, eirini ep autous kai eleos, kai epi ton israil tou theou. tou loipou kopous moi mideis parecheto, ego gar ta stigmata tou kuriou iisou en to somati mou bastazo. hi charis tou kuriou himon iisou christou meta tou pneumatikos humon, adelfoi. amin.

Paulos apostolos iisou christou dia thelimatos theou tois hagiois tois ousin en efeso kai pistois en christo iisou charis humin kai eirini apo theou patros himon kai kuriou iisou christou. eulogitos ho theos kai patir tou kuriou himon iisou christou, ho eulogisas himas en pasi eulogia pneumatiki en tois epouraniois en christo kathos exelexato himas en auto pro katabolis kosmou, einai himas hagiou kai amomous katenopion autou en agapi, proorisas himas eis uhiotiesan dia iisou christou eis auton, kata tin eudokian tou thelimatos autou, eis epainon doxis tis charitos autou, en hi echaritosen himas en to igapimeno en ho echomen tin apolutrosin dia tou ahimatos autou, tin afesin ton paraptomaton, kata to ploutos tis charitos autou

his eperisseusen eis himas, en pasi sofia kai fronisei, gnorisas himin to mustirion tou thelimatos autou, kata tin eudokian autou hin proetheto en auto eis oikonomian tou pliromatos ton kairon, anakefalaioasthai ta panta en to christo, ta en tois ouranois kai ta epi tis gis, en auto, en ho kai eklirothimen prooristhentes kata prothesin tou ta panta energountos kata tin boulin tou thelimatos autou, eis to einai himas eis epainon doxis autou, tous proilpikotas en to christo

en ho kai humeis, akousantes ton logon tis alitheias, to euaggelion tis sotirias humon en ho kai pisteusantes esfragisthite to pneumatiki tis epaggelias to hagio, hos estin arrabon tis klironomias himon, eis apolutrosin tis peripoiiseos, eis epainon tis doxis autou. dia touto kago, akousas tin kath humas pistin en to kurio iisou kai tin agapin tin eis pantas tous hagiou, ou pauomai euchariston huper humon, mneian poioumenos epi ton proseuchon mou, hina ho theos tou kuriou himon iisou christou, ho patir tis doxis, doi humin pneuma sofias kai apokalupseos en epignosei autou, pefotismenous tous ofthalmous tis kardias humon, eis to eidenai humas tis estin hi elpis tis kliseos autou, kai tis ho ploutos tis doxis tis klironomias autou en tois hagiois, kai ti to huperballon megethos tis dunameos autou eis himas tous pisteuontas kata tin energeian tou kratous tis ischuos autou, hin enirgisen en to christo egeiras auton ek nekron (kai ekathisen en dexia autou en tois epouraniois huperano pasis archis kai exousias kai dunameos kai kuriotitis kai pantos onomatos onomazomenou, ou monon en to aioni touto alla kai en to mellonti kai panta hupetaxen hupo tous podas autou, kai auton edoken kefalin huper panta ti ekklisia, hitis estin to soma autou, to pliroma tou ta panta en pasin pliroumenou)

kai humas ontas nekrous tois paraptomasin kai tais hamartiais humon, (en ahis pote periepatistate kata ton aiona tou kosmou toutou, kata ton archonta tis exousias tou aeris, tou pneumatou tou nun energountos en tois uhiotis tis apeitheias en ohis kai himeis pantes anastrafimen pote en tais epithumiais tis sarkos himon, poiountes ta thelimata tis sarkos kai ton dianoion kai imen tekna fusei orgis hos kai ohi loipoi. ho de theos plousios on en eleei, dia tin pollin agapin autou hin igapisen himas), kai ontas himas nekrous tois paraptomasin sunezopoiisen to christo, (chariti este sesomenoi), kai sunigeiren kai sunekathisen en tois epouraniois en christo iisou, hina endeixitai en tois aiosin tois eperchomenois ton huperballonta plouton tis charitos autou en christotiti ef himas en christo iisou. ti gar chariti este sesomenoi dia tis pisteos, kai touto ouk ex humon, theou to doron ouk ex ergon, hina mi tis kauchisitai autou gar esmen poiima, ktisthentes en christo iisou epi ergois agathois, ohis proitoimasan ho theos hina en autois peripatisomen. dio mni-moneuete hoti humeis pote ta ethni en sarki, ohi legomenoi akrobustia hupo tis legomenis peritomis en sarki cheiropoiout, hoti ite en to kairo ekeino choris christou, apillotriomenoi tis politeias tou israil kai xenoi ton diathikon tis epaggelias, elpida mi echontes kai atheoi en to kosmo. nuni de en christo iisou humeis ohi pote ontas makran eggus egenithite en to ahimati tou christou. autos gar estin hi eirini himon, ho poiisas ta amfotera hen kai to mesotoichon tou fragmou lusas, tin echthran en ti sarki autou, ton nomon ton entolon en dogmasin, katargisas, hina tous duo ktisi en heauto eis hena kainon anthron poion eirinin kai apokatallaxi tous amfoterous en heni somati to theo dia tou staurou, apokteinas tin echthran en auto. kai elthon euaggelisato eirinin humin tois makran kai eirinin tis eggus hoti di autou echomen tin prosagogin ohi amfoteroi en heni pneumatiki pros ton patera. ara oun ouketi este xenoi kai paroikoi, all este sunpolitai ton hagon kai oikeioi tou theou, epokodomithentes epi to themelio ton apostolon kai profiton, ontos akrogoniaiou autou iisou christou, en ho pasa hi oikodomi sunar-mologoumeni auxei eis naon hagon en kurio

en ho kai humeis sunoikodomeisthe eis ka-toikitirion tou theou en pneumatiki.

toutou charin ego Paulos ho desmios tou christou iisou huper humon ton ethnon, (eige ikousate tin oikonomian tis charitos tou theou tis dotheisis moi eis humas, hoti kata

apokalupsin egnoristhi moi to mustirion, (kathos proegrapsa en oligo pros ho dunasthai anaginoskontes noisai tin sunesin mou en to mustirio tou christou), ho heterais geneais ouk egnoristhi tois uhiolis ton anthronon hos nun apekalufthi tis hagiois apostolois autou kai profitais en pneumatī, einai ta ethni sunklironoma kai sunsoma kai sunmetocha tis epaggelias autou en christo iisou dia tou euaggeliou ohu egenomen diakonos kata tin dorean tis charitos tou theou tin dotheisan moi kata tin energeian tis dunameos autou. emoi to elachistotero panton hagian edothi hi charis ahuti, en tois ethnesin euaggeliassthai ton anexichniastan plouton tou christou, kai fotisai pantas tis hi oikonomia tou mustirion tou apoekrummenou apo ton aionon en to theo to ta panta ktisanai hina gnoristhi nun tais archais kai tais exousiais en tois epouraniois dia tis ekklesias hi polupoikilos sofia tou theou, kata prothesin ton aionon hin epoiisen en christo iisou to kurio himon, en ho echomen tin parrisian kai prosagogin en pepoithisei dia tis pisteos autou. dio aitoumai mi enkakein en tais thlipsesin mou huper humon, hitis estin doxa humon. toutou charin kampto ta gonata mou pros ton patera [tou kuriou himon iisou christou], ex ohu pasa patria en ouranois kai epi gis onomazetai hina doi humin kata ton plouton tis doxis autou dunamei krataiothinai dia tou pneumatos autou eis ton eso anthronon katoikisai ton christon dia tis pisteos en tais kardiais humon, en agapi errizomenoi kai tethemeliomenoi hina exischusite katalabesthai sun pasin tois hagiois ti to platos kai mikos kai bathos kai hupsos, gnonai te tin hyperballousan tis gnoseos agapin tou christou hina plirothite eis pan to pliroma tou theou. to de dunameno huper panta poiisai huperepperissou hon aitoumetha i nooumen kata tin dunamin tin energoumenin en himin, auto hi doxa en ti ekklesia en christo iisou eis pasas tas geneas tou aionos ton aionon amin.)

#### 4

parakalo oun humas ego ho desmios en kurio, axios peripatisai tis kliseos his eklithite, meta pasis tapeinofrosunis kai prautitos, meta makrothumias, anechomenoi allilon en agapi spoudazontes tirein tin henotita tou pneumatos en to sundesmo tis eirinis. hen soma kai hen pneuma, kathos kai eklithite en mia elpidi tis kliseos humon. ehis kurios, mia pistis, hen baptisma. ehis theos kai patir panton, ho epi panton kai dia panton kai en pasin himin. heni de hekasto himon edothi hi charis kata to metron tis doreas tou christou. dio legei anabas eis hupsos ichmaloteusen aichmalosian kai edoken domata tois anthropon. to de anebi ti estin ei mi hoti kai

katebi eis ta katotera meri tis gis; ho katabas autos estin kai ho anabas huperano panton ton ouranon, hina plirosi ta panta kai autos edoken tous men apostolous, tous de profitas, tous de euaggelistas, tous de poimenas kai didaskalous, pros ton katartismen ton hagian eis ergon diakonias, eis oikodomin tou somatos tou christou mechri katantismen ohi pantes eis tin henotita tis pisteos kai tis epignoseos tou uhiou tou theou, eis andra teleion, eis metron hilikias tou pliro-matos tou christou, hina miketi omen nipi-oi, kludonizomenoi kai periferomenoi panti anemo tis didaskalias en ti kubeia ton anthronon, en panourgia pros tin methodeian tis planis alitheuontes de en agapi auxi-somen eis auton ta panta, hos estin hi ke-fali, ho christos ex ohu pan to soma sunar-mologoumenon kai sunbibazomenon dia pasis hafis tis epichorigias kat energeian en metro henos hekastou merous tin auxisin tou somatos poieitai eis oikodomin heautou en agapi. touto oun lego kai marturomai en kurio, miketi humas peripatein, kathos kai ta loipa ethni peripatei en mataiotiti tou noos auton, eskotismenoi ti dianoia ontes, apil-lotriomenoi tis zois tou theou, dia tin agnoian tin ousan en autois, dia tin porosin tis kardias auton ohitines apilgikotes heautous paredokan ti aselgeia eis ergasian akatharsias pasis en pleonexia. humeis de ouch ohutos emathete ton christon, eige auton ikousate kai en auto edidachthite kathos estin alitheia en to iisou, apothesthai humas kata tin proteran anastrofin ton palaion anthronon ton ftheiromenon kata tas epithumias tis apatis, ananeousthai de to pneumatī tou noos humon kai endusassthai ton kainon anthronon ton kata theon ktisthenta en dikaio-suni kai hosiotiti tis alitheias. dio apothemenoi to pseudos lalaite alitheian hekastos meta tou plision autou hoti esmen allilon meli. orgizesthe kai mi hamartanete ho hilios mi epidueto epi to parorgismo humon mide didote topon to diabolo. ho klep-ton miketi kleptei, mallon de kopiato erga-zomenos tais idiais chersin to agathon, hina echi metadidonai to chreian echonti. pas logos sapos ek tou stomatos humon mi ek-poreuestho, all ei tis agathos pros oikodomin tis chreias, hina do charin tois akouousin. kai mi lupeite to pneuma to hagian tou theou, en ho esfragisthite eis himeran apolutroseos. pasa pikria kai thumos kai orgi kai kraugi kai blasfimia arthito af humon sun pasi kakia ginesthe de eis allilous christoi, eusplagchnoi, charizomenoi heautois kathos kai ho theos en christo echarisato humin.

#### 5

ginesthe oun mimitai tou theou hos tekna agapita, kai peripateite en agapi, kathos

kai ho christos igapisen himas kai paredoken heauton huper himon prosforan kai thusion to theo eis osmin euodias. porneia de kai pasa akatharsia i pleonexia mide onomazestho en humin, kathos prepei hagiois kai aischrotis kai morologia i eutrapelia, ta ouk anikonta, alla mallon eucharistia. touto gar iste, ginoskontes hoti pas pornos i akathartos i pleonektis, (hos estin eidololatriis), ouk echei klironomian en ti basileia tou christou kai theou. mideis humas apatato kenois logois dia tauta gar erchetai hi orgi tou theou epi tous uhiouis tis apeitheias. mi oun ginesthe sunmetochoi auton ite gar pote skotos, nun de fos en kurio hos tekna fotos peripateite, (ho gar karpos tou fotos en pasi agathosuni kai dikaiosuni kai alitheia), dokimazontes ti estin euareston to kurio. kai mi sunkoinoneite tis ergois tis akarpois tou skotous, mallon de kai elegchete ta gar krufi ginomena hup auton aischron estin kai legein. ta de panta elegchomena hupo tou fotos faneroutai pan gar to faneroumenon fos estin dio legei egeire ho katheudon kai anasta ek ton nekron, kai epifausei soi ho christos. blepete oun pos akribos peripateite, mi hos asofoi all hos sofoi exagorazomenoi ton kairon, hoti ahi himera! ponirai eis. dia touto mi ginesthe afrones, alla suniete ti to thelima tou kuriou. kai mi methuskesthe oino, en ho estin asotia alla plirousthe en pneumat, lalountes heautois psalmois kai humnois kai odais pneumatikais, adontes kai psallontes en ti kardia humon to kurio eucharistountes pantote huper panton en onomati tou kuriou himon iisou christou to theo kai patri hupotassomenoi allilois en fobo christou. ahi gunaikes, tis idiois andrasin [hupotassethe] hos to kurio hoti anir estin kefali tis gunaikos hos kai ho christos kefali tis ekklesias, autos sotir tou somatos. all hos hi ekklesia hupotassetai to christo, ohutos kai ahi gunaikes tois andrasin en panti. ohi andres, agapate tas gunaikas heauton, kathos kai ho christos igapisen tin ekklesian kai heauton paredoken huper autis, hina autin hagiassi katharissas to loutro tou hudatos en hrimati hina parastisi autos heauto endoxon tin ekklesian, mi echousan spilon i hrutida i ti ton toiouton, all hina i hagia kai amomos. ohutos ofeilusin kai ohi andres agapan tas heauton gunaikas hos ta heauton somata ho agapon tin heautou gunaika heauton agapa. oudeis gar pote tin heautou sarka emissen, all ektrefei kai thalpei autin, kathos kai ho christos tin ekklesian hoti meli esmen tou somatos autou, ek tis sarkos autou kai ek ton osteon autou. anti toutou kataleipsei anthropos ton patera autou kai tin mitera kai proskollithetai pros tin gunaika autou kai esontai ohi duo eis sarka mian, to mustirion touto mega estin ego de lego eis christon kai eis tin ekklesian. plin kai humeis ohi kath

hena hekastos tin heautou gunaika ohutos agapato hos heauton hi de guni hina fobitai ton andra.

## 6

ta tekna, hupakouete tois goneusin humon en kurio, touto gar estin dikaion. tima ton patera sou kai tin mitera, (hitis estin entoli proti en epaggelia), hina eu soi genitai kai esi makrochronios epi tis gis. kai ohi pateres, mi parorgizete ta tekna humon, alla ektrefete auta en paideia kai nouthesia kuriou. ohi douloi, hupakouete tois kuriois kata sarka meta fobou kai tromou en haplotiti tis kardias humon hos to christo, mi kat ofthalmoudoulian hos anthropareskoi, all hos douloi christou poiountes to thelima tou theou ek psuchis, met eunoias douleuontes hos to kurio kai ouk anthropois, eidotes hoti hekastos ho ean poiisi agathon, touto komisetai para kuriou, eite doulos eite eleutheros. kai ohi kurioi, ta auta poieite pros autous, anientes tin apeilin, eidotes hoti kai auton kai humon ho kurios estin en ouranois kai prosopolimpisia ouk estin par auto. to loipon, adelfoi mou, endunamousthe en kurio kai en to krati tis ischuos autou endusasthe tin panoplian tou theou pros to dunasthai humas stinai pros tas methodeias tou diabolou hoti ouk estin himin hi pali pros ahima kai sarka, alla pros tas archas, pros tas exousias, pros tous kosmokratoras tou skotous toutou, pros ta pneumatika tis ponirias en tois epouraniois. dia touto analabete tin panoplian tou theou, hina dunitHITE antistina en ti himera ti ponira kai hapanta katergasamenoi stinai. stite oun perizosamenoi tin osfun humon en alitheia, kai endusamenoi ton thoraka tis dikaiosunis, kai hupodisamenoi tous podas en hetoimasia tou euaggeliou tis eirinis, epi pasin analabontes ton thureon tis pisteos, en ho dunisesthe panta ta beli tou ponirou ta pepuromena sbesai. kai tin perikefalaiian tou sotiriou dexasthe, kai tin machairan tou pneumatos, ho estin hrima theou dia pasis proseuchis kai deiseos proseuchomenoi en panti kairo en pneumat, kai eis auto agruponntes en pasi proskarterisei kai deisei peri panton ton hagian, kai huper emou, hina moi dothi logos en anoixei tou stomatos mou, en parrisia gnorisai to mustirion tou euaggeliou, huper ohu presbeuo en halusei, hina en auto agapitosei humin tuchikos ho agapitos adelfos kai pistos diakonos en kurio, hon epempsa pros humas eis auto touto, hina gnote ta peri himon kai parakalesi tas kardias humon. eirini tois adelfois kai agapi meta pisteos apo theou patros kai kuriou iisou christou. hi charis meta panton ton agaponton ton ku-

rion himon iisoun christon en aftharsia.

paulos kai timotheos douloi iisou christou  
 pasin tois hagiois en christo iisou tois ousin  
 en filippois sun episkopois kai diakonois  
 charis humin kai eirini apo theou patros hi-  
 mon kai kuriou iisou christou. eucharisto  
 to theo mou epi pasi ti mneaia humon pan-  
 tote, en pasi deisei mou, huper panton hu-  
 mon meta charas tin deisin poioumenos, epi  
 ti koinonia humon eis to euaggelion apo tis  
 protis himeras achri tou nun pepoithos auto  
 touto, hoti ho enarxamenos en humin ergon  
 agathon epitelese achris himeras iisou chris-  
 tou kathos estin dikaion emoi touto fronein  
 huper panton humon, dia to echein me en  
 ti kardia humas, en te tois desmois mou kai  
 en ti apologia kai bebaioseis tou euaggeliou  
 sunkoinonous mou tis charitos pantas hu-  
 mas ontas. martus gar mou estin ho theos,  
 hos epipotho pantas humas en splagchnois  
 christou iisou. kai touto proseuchomai, hina  
 hi agapi humon eti mallon kai mallon peris-  
 seui en epignosei kai pasi aisthisei, eis to  
 dokimazein humas ta diaferonta, hina ite  
 eilikrineis kai aproskopoi eis himeran chris-  
 tou, pepliromenoi karpon dikaiousinis ton dia  
 iisou christou eis doxan kai epainon theou.  
 ginoskein de humas boulomai, adelfoi, hoti  
 ta kat eme mallon eis prokopin tou eu-  
 aggeliou elluthen hoste tous desmous mou  
 fanerous en christo genesthai en holo to  
 praitorio kai tois loipois pasin, kai tous  
 pleionas ton adelfon en kurio pepoithotas  
 tois desmois mou perissoteros tolman afobos  
 ton logon lalein. tines men kai dia fthonon  
 kai erin, tines de kai di eudokian ton chris-  
 ton kirussousin ohi men ex agapis, eidotes  
 hoti eis apologian tou euaggeliou keimai ohi  
 de ex eritheias ton christon kataggellousin,  
 ouch hagnos, oiomenoi thlipsin egeiren tois  
 desmois mou. ti gar; plin panti tropo, eite  
 profasei eite alitheia, christos kataggetetai  
 kai en touto chairo alla kai charisomai. oida  
 gar hoti touto moi apobisetai eis sotirian dia  
 tis humon deiseos kai epichorigias tou pneu-  
 matos iisou christou, kata tin apokaradokian  
 kai elpida mou hoti en oudeni aischunthi-  
 somai, all en pasi parrisia hos pantote kai  
 nun megalunthisetai christos en to somati  
 mou, eite dia zois eite dia thanatou. emoi  
 gar to zin christos, kai to apothanein ker-  
 dos ei de to zin en sarki, touto moi karpus  
 ergou kai ti ahirisomai ou gnorizo sune-  
 chomai de ek ton duo, tin epithumian echon  
 eis to analusai kai sun christo einai, pollo  
 gar mallon kreisson to de epimenein en ti  
 sarki anagkaioteron di humas. kai touto pe-  
 poithos oida, hoti meno kai sunparameno  
 pasin humin eis tin humon prokopin kai cha-  
 ran tis pisteos, hina to kauchima humon  
 perisseui en christo iisou en emoi dia tis  
 emis parousias palin pros humas. monon ax-

ios tou euaggeliou tou christou politeuesthe,  
 hina eite elthon kai idon humas eite apon  
 akousse ta peri humon, hoti stikete en heni  
 pneumatiki, mia psuchi sunathlountes ti pistei  
 tou euaggeliou, kai mi pturomenoi en mideni  
 hupo ton antikeimenon, hitis estin autois en-  
 deixis apoleias, humon de sotirias, kai touto  
 apo theou hoti humin echaristhi to huper  
 christou, ou monon to eis auton pisteuein  
 alla kai to huper autou paschein, ton auton  
 agona echontes, ohion eidete en emoi kai nun  
 akouete en emoi.

## 2

ei tis oun paraklisis en christo, ei ti para-  
 muthion agapis, ei tis koinonia pneumatos,  
 ei tis splagchna kai oiktirmoi, plirosate  
 mou tin charan hina to auto fronte, tin  
 autin agapin echontes, sumpsuchoi, to hen  
 fronountes. miden kat eritheian i kata  
 kenodoxian alla ti tapeinofrosuni allilous  
 higoumenoi huperechontas heauton, mi ta  
 heauton hekastos skopountes alla kai ta  
 heteron hekastoi. touto gar froneistho en  
 humin ho kai en christo iisou, hos en morfi  
 theou huparchon ouch harpagmon hignisato  
 to einai isa theo, all heauton ekenosen  
 morfin doulou labon, en homoimati anthro-  
 pon genomenos kai schimati ehuretheis hos  
 anthropos etapeinosen heauton, genomenos  
 hupikoos mechri thanatou, thanatou de  
 staurou. dio kai ho theos auton huperup-  
 sosen kai echarisato auto to onoma to hu-  
 per pan onoma, hina en to onomati iisou  
 pan gonu kampsi epouranion kai epigeion  
 kai katachthonion, kai pasa glossa exomol-  
 ogisetai hoti kurios iisous christos eis doxan  
 theou patros. hoste, agapitoi mou, kathos  
 pantote hupikousate, mi hos en ti parousia  
 mou monon alla nun pollo mallon en ti apou-  
 sia mou, meta fobou kai tromou tin heauton  
 sotirian katergazesthe theos gar estin ho en-  
 ergon en humin kai to thelein kai to energein  
 huper tis eudokias. panta poieite choris  
 goggusmon kai dialogismon, hina genisthe  
 amemptoi kai akeraioi, tekna theou amomita  
 meson geneas skolias kai diestrammenis, en  
 ohis fainesthe hos fostires en kosmo, lo-  
 gon zois epechontes, eis kauchima emoi eis  
 himeran christou, hoti ouk eis kenon edra-  
 mon oude eis kenon ekopiasa. all ei kai  
 spendomai epi ti thusia kai leitourgia tis  
 pisteos humon, chairo kai sugchairo pasin  
 humin. to d auto kai humeis chairete kai  
 sugchairete moi. elpizo de en kurio iisou tim-  
 otheon tacheos pempasai humin, hina kago  
 eupsucho gnous ta peri humon oudena gar  
 echo isopsuchon, hostis gnisios ta peri hu-  
 mon merimnisei ohi pantes gar ta heauton  
 zitousin, ou ta iisou christou. tin de dokimin  
 autou ginuskete, hoti hos patri teknon sun  
 emoi edouleusen eis to euaggelion. tou-



ton men oun elpizo pempai hos an afido ta peri eme exautis. pepoitha de en kurio hoti kai autos tacheos eleusomai anagkaion de higisamin epafroditon ton adelfon kai sunergon kai sustratiotin mou, humon de apostolon kai leitourgon tis chreias mou, pempai pros humas. epaidi epipothon in pantas humas kai adimonon, dioti ikousate hoti isthenisen kai gar isthenisen paraplision thanato, alla ho theos ileisen auton, ouk auton de monon alla kai eme, hina mi lupin epi lupin scho. spoudaioteros oun epempsa auton hina idontes auton palin charite kago alupoteros o. prosdecheste oun auton en kurio meta pasis charas, kai tous toioutous entimous echete hoti dia to ergon mechri thanatou iggisen paraboleusamenos ti psuchi, hina anaplirosi to humon husterima tis pros me leitourgias.

### 3

to loipon, adelfoi mou, chairete en kurio ta auta grafein humin emoi men ouk okniron, humin de asfales. blepete tous kunas, blepete tous kakous ergatas, blepete tin katatomin himeis gar esmen hi peritomi, ohi pneumatih theou latreuontes kai kauchomenoi en christo iisou kai ouk en sarki pepoithotes, kaiper ego echon pepoithisin kai en sarki. ei tis dokei allos pepoithenai en sarki, ego mallon peritomi oktaimeros, ek genous israil, fulis beniamin, hebraios ex hebraion kata nomon farisaios kata zilos diokon tin ekklisian kata dikaiosunin tin en nomo genomenos amemptos. all hatina in moi kerdì, tauta higimai dia ton christon zimian. alla menounge kai higoumai panta zimian einai dia to huperechon tis gnoseos christou iisou tou kuriou mou, di ho ta panta ezimiothin, kai higoumai skubala hina christon kerdiso, kai ehuretho en auto mi echon emin dikaiosunin tin ek nomou alla tin dia pisteos christou, tin ek theou dikaiosunin epi ti pistei tou gnonai auton kai tin dunamin tis anastaseos autou kai tin koinonian ton pathimatou autou, summorfizomenos to thanato autou, eipos katantiso eis tin exanastasin tin ek nekron. ouch hoti idi elabon i idi teteleiomai, dioko de ei kai katalabo, ef ho kai katelimfthin hupo christou. adelfoi, ego emauton ou logizomai kateilfenai hen de, ta men opiso epilanthanomenos, tois de emprosthen epekteinomenos, kata skopon dioko eis to brabeion tis ano klipseos tou theou en christo iisou. hosoi oun teleioi, touto fronomeni kai ei ti heteros froneite, kai touto ho theos humin apokalupsei plin eis ho efthasamen, to auto stoichein. summimitai mou ginesthe, adelfoi, kai skopeite tous ohuto peripatountas kathos echete tupon himas. polloi gar peripatousin, ohus pol-

lakis elegon humin, nun de kai klaion lego, tous echthrous tou staurou tou christou, hon to telos apoleia, hon ho theos hi koilia kai hi doxa en ti aischuni auton, ohi ta epigeia fronountes. himon gar to politeuma en ouranois huparchei, ex ohu kai sotira apekdechometha kurion iisoun christon, hos metaschimatisei to soma tis tapeinoseos himon summorfon to somati tis doxis autou, kata tin energeian tou dunasthai auton kai hupotaxai auto ta panta.

### 4

hoste, adelfoi mou agapittoi kai epipothittoi, chara kai stefanos mou, ohutos stikete en kurio, agapittoi. euodian parakalo kai suntuchin parakalo to auto fronein en kurio. nai eroto kai se, gnisie suzuge, sullambanou autais, ahitines en to euaggelio sunithlisan moi meta kai klimentos kai ton loipon sunergon mou, hon ta onomata en biblo zois. chairete en kurio pantote palin ero, chairete. to epieikes humon gnosthito pasin anthropois ho kurios eggus miden merimnate, all en panti ti proseuchi kai ti deisei meta eucharistias ta aitimata humon gnorizestho pros ton theon kai hi eirini tou theou hi huperechousa panta noun frourisei tas kardias humon kai ta noimata humon en christo iisou. to loipon, adelfoi, hosa estin alithi, hosa semna, hosa dikaia, hosa hagna, hosa prosfili, hosa eufima, ei tis areti kai ei tis epainos, tauta logizesthe ha kai emathete kai parelabete kai ikousate kai eidete en emoi, tauta prassete, kai ho theos tis eirinis estai meth humon. echarin de en kurio megalos hoti idi pote anethalete to huper emou fronein, ef ho kai efroneite, ikaireisthe de ouch hoti kath husterisin lego, ego gar emathon en ohis eimi autarkis einai. oida kai tapeinousthai, oida kai perisseuein en panti kai en pasin memuimai, kai chortazesthai kai peinan, kai perisseuein kai hustereisthai. panta ischuo en to endunamounti me. plin kalos epolissate sugkoinonisantes mou ti thlipsei. oidate de kai humeis, filippisioi, hoti en archi tou euaggeliou, hote exilthon apo makedonias, oudemia moi ekklisia ekoionisen eis logon doseos kai limpseos ei me humeis monoi hoti kai en thessaloniki kai hapax kai dis eis tin chreian moi epempsate ouch hoti epizito to doma, all epizito ton karpon ton pleonazonta eis logon humon. apecho de panta kai perisseuo pepliromai dexamenos para epafroditou ta par humon, osmin euodias, thusian dektin euaresnton to theo ho de theos mou plirosei pasan chreian humon kata to ploutos autou en doxi en christo iisou. to de theo kai patri himon hi doxa eis tous aionas ton aionon amin. aspastes the panta hagon en christo iisou. aspazontai humas ohi sun emoi adelfoi. aspazontai

humas pantes ohi hagioi, malista de ohi ek  
tis kaisaros oikias. hi charis tou kuriou iisou  
christou meta tou pneumatos humon. amin.

paulos apostolos christou iisou dia thelimatos theou kai timotheos ho adelfos tois en kolassais hagiois kai pistois adelfois en christo charis humin kai eirini apo theou patros himon [kai kuriou iisou christou]. eucharistoumen to theo kai patri tou kuriou himon iisou christou pantote peri humon proseuchomenoi, akousantes tin pistin humon en xristo iisou kai tin agapin hin echete eis pantas tous hagiois, dia tin elpida tin apokeyimenin humin en tois ouranois, hin proikousate en to logo tis alitheias tou euaggeliou tou parontos eis humas kathos kai en panti to kosmo, kai estin karpoforoumenon kai auxanomenon kathos kai en humin, af his himeras ikousate kai epegnote tin charin tou theou en alitheia, kathos emathete apo epafra tou agapitou sundoulou himon, hos estin pistos huper humon diakonos tou christou, ho kai dilosas himin tin humon agapin en pneumatiki. dia touto kai himeis, af his himeras ikousamen, ou pauometha huper humon proseuchomenoi kai aitoumenoi, hina plirothite tin epignosin tou thelimatos autou en pasi sofia kai sunesei pneumatiki, peripatisai axios tou kuriou eis pasan areskeian, en panti ergo agatho karpoforountes kai auxanomenoi ti epignosei tou theou en pasi dunamei dunamoumenoi kata to kratos tis doxis autou eis pasan hupomonin kai makrohumian, meta charas, eucharistountes to patri to hikanosanti himas eis tin merida tou klirou ton hagion en to foti hos errusato himas ek tis exousias tou skotous kai metestisen eis tin basileian tou uhiou tis agapis autou, en ho echomen tin apolutrosin, tin afesin ton hamartion hos estin eikon tou theou tou aoratos, prototokos pasis ktiseos hoti en auto ektisthi ta panta, ta en tois ouranois kai ta epi tis gis, ta horata kai ta aorata, eite thronoi eite kuriotites eite archai eite exousiai ta panta di autou kai eis auton ektistai kai autos estin pro panton kai ta panta en auto sunestiken kai autos estin hi kefali tou somatos, tis ekklesias, hos estin archi, prototokos ek ton nekron, hina genitai en pasin autos proteuon hoti en auto eudokisen pan to pliroma katoikisai kai di autou apokatalaxai ta panta eis auton, eirinopoiais dia tou ahimatos tou staurou autou, di autou, eite ta epi tis gis eite ta en tois ouranois, kai humas pote ontas apillotriomenous kai echthrous ti dianoia en tois ergois tois ponirois, nuni de apokatillaxen en to somati tis sarkos autou dia tou thanatou, parastisai humas hagiois kai amomous kai anegklitous katenopion autou, eige epimenete ti pistei tethemeliomenoi kai hedraioi kai mi metakinoumenoi apo tis elpidos tou euaggeliou ohu ikousate, tou kiruchthentos en pasi ktisei ti

hupo ton ouranon, ohu egenomin ego paulos diakonos. nun chairo en tois pathimasin huper humon, kai antanapliro ta husterimata ton thlipseon tou christou en ti sarki mou huper tou somatos autou, ho estin hi ekklesia, his egenomin ego diakonos kata tin oikonomian tou theou tin dotheisan moi eis humas plirosai ton logon tou theou, to mustirion to apoekrummenon apo ton aionon kai apo ton geneon, nuni de efanerothi tois hagiois autou, ohis ithelisen ho theos gnorisai tis ho ploutos tis doxis tou mustiriu toutou en tois ethnesin, hos estin christos en humin hi elpis tis doxis, hon himeis kataggelomen nouthetountes panta anthronon kai didaskontes panta anthronon en pasi sofia, hina parastisomen panta anthronon teleion en christo eis ho kai kopio agonizomenos kata tin energeian autou tin energoumenin en emoï en dunamei.

## 2

thelo gar humas eidenai hilikon agona echo huper humon kai ton en laodikeia kai hosoi ouch heorakasin to prosopon mou en sarki, hina paraklithosin ahi kardiai auton, sumbibasthentes en agapi kai eis pan to ploutos tis pliροφοrias tis suneseos, eis epignosin tou mustiriu tou theou, en ho eisin pantes ohi thisauroi tis sofias kai tis gnoseos apokrufoi. touto de lego hina mideis humas paralogizitai en pithanologia ei gar kai ti sarki apeimi, alla to pneumatiki sun humin eimi, chairon kai blepon humon tin taxin kai to stereoma tis eis christon pisteos humon. hos oun parelabete ton christon iisoun ton kurion, en auto peripateite, errizomenoi kai epokodomoumenoi en auto kai bebaioumenoi en ti pistei, kathos edidachthite, perisseuontes en auti en eucharistia. blepete mi tis humas estai ho sulagogon dia tis filosofias kai kenis apatis kata tin paradoxin ton anthronon, kata ta stoicheia tou kosmou kai ou kata christon hoti en auto katoikei pan to pliroma tis theotitos somatikos kai este en auto pepliromenoi, hos estin hi kefali pasis archis kai exousias, en ho kai perietmithite peritomi acheiropoioto, en ti apekdusei tou somatos tis sarkos en ti peritomi tou christou, suntafentes auto en to baptismati, en ho kai sunigerthite dia tis pisteos ti energeias tou theou tou egeirantos auton ek ton nekron. kai humas nekrous ontas en tois paraptomasin kai ti akrobustia tis sarkos humon, sunezoopoilsen humas sun auto, charisamenos himin panta ta paraptomata exaleipsas to kath himon cheiografon tois dogmasin ho in hupenanton himin, kai auto irken ek tou mesou, prosilosas auto to stauro apekdusamenos tas archas kai tas exousias edeigmatisen en parrisia, thriambeusas autous en auto. mi

oun tis humas krineto en brosei i en posei i en merei heortis i nouminias i sabbaton, ha estin skia ton mellonton to de soma christou. mideis humas katabrabeueto thelon en tapeinofrosuni kai thriskeia ton aggelon, ha mi heoraken embateuon, eiki fusioyomenos hupo tou noos tis sarkos autou, kai ou kraton tin kefalin, ex ohu pan to soma dia ton hafon kai sundesmon epichorigoumenon kai sumbibazomenon auxei tin auxisin tou theou. ei apethanete sun christo apo tou stoicheion tou kosmou, ti hos zontes en kosmo dogmatizesthe, mi hapsi mide geusi mide thigis, (ha estin panta eis fthoran ti apochrisei), kata ta entalmata kai didaskalias ton anthronon, (hatina estin logon men echonta sofas en ethelothriskeia kai tapeinofrosuni kai afeidia somatos, ouk en timi tini), pros plismionin tis sarkos;

3

ei oun sunigerthite to christo, ta ano ziteite, ohu ho christos estin en dexia tou theou kathimenos ta ano froneite, mi ta epi tis gis apethanete gar, kai hi zoi humon kekruptai sun to christo en to theo. hotan ho christos fanerothi, hi zoi himon, tote kai humeis sun auto fanerothisesthe en doxi. nekrosate oun ta meli humon ta epi tis gis, porneian, akatharsian, pathos, epithumian kakian, kai tin pleonexian, hitis estin eidololatreia di ha erchetai hi orgi tou theou epi tous uhiouts tis apeitheias en ohis kai humeis periepatistate pote hote ezite en toutois. nuni de apothesthe kai humeis ta panta, orgin, thumon, kakian, blasfimian, aischrologian ek tou stomatos humon. mi pseudesthe eis allilous, apekdusamenoi ton palaion anthronon sun tais praxesin autou kai endusamenoi ton neon ton anakainoumenon eis epignosin kat eikona tou ktisantos auton, hopou ouk eni hellin kai ioudaios, peritomi kai akrobustia, barbaros, skuthis, doulous, eleutheros alla ta panta kai en pasin christos. endusasthe oun hos eklektoi tou theou hagioi kai igapimenoι splanchna oiktirmou, christotita, tapeinofrosunin, prautita, makrothumian, anechomenoi allilon kai charizomenoi heautois, ean tis pros tina echi momfin kathos kai ho christos echarisato humin, ohutos kai humeis. epi pasin de toutois tin agapin, hitis estin sundesmos tis teleiotitos. kai hi eirini tou christou brabeueto en tais kardiais humon, eis hin kai eklithite en heni somati kai eucharistoi ginesthe. ho logos tou christou enoikeito en humin plousios, en pasi sofia didaskontes kai nouthetountes heautous, psalmois, humnois, odais pneumatikais, en chariti adontes en tais kardiais humon to theo. kai pan ho ti an poiite en logo i en ergo, panta en onomati kuriou iisou, eucharistountes to theo patri di

autou. ahi gunaikes, hupotassesthe tois andrasin, hos aniken en kurio. ohi andres, agapate tas gunaikas kai mi pikrainesthe pros autas. ta tekna, hupakouete tois goneusin kata panta, touto gar euareston estin en kurio. ohi pateres, mi erethizete ta tekna humon, hina mi athumusin. ohi douloi, hupakouete kata panta tois kata sarka kuriois, mi en oft halmoudouleiais hos anthropareskoi, all en haplotiti kardias foboumenoi ton kurion. ho ean poiite, ek psuchis ergazesthe hos to kurio kai ouk anthropois, eidotes hoti apo kuriou apolimpsesthe tin antapodosin tis klironomias to kurio christo douleuete. ho gar adikon komieitai ho idikisen kai ouk estin prosopolimpia.

4

ohi kurioi, to dikaion kai tin isotita tois doulois parechesthe, eidotes hoti kai humeis echete kurion en ouranois. ti proseuchi proskartereite, grigorountes en auti en eucharistia proseuchomenoi hama kai peri himon, hina ho theos anoixi himin thuran tou logou lalisai to mustirion tou christou, di ho kai dedemai, hina faneroso auto hos dei me lalisai. en sofia peripateite pros tous exo, ton kairon exagorazomenoi. ho logos humon pantote en chariti, halati irtumenos, eidenai pos dei humas heni hekasto apokrinesthai. ta kat eme panta gnorisei humin tuchikos ho agapitos adelfos kai pistos diakonos kai sundoulos en kurio, hon epempsa pros humas eis auto tauto, hina gno ta peri humon kai parakalesi tas kardias humon, sun onisimo to pisto kai agapito adelfo, hos estin ex humon. panta humin gnorionsin ta hode. aspazetai humas aristarchos ho sunaichmalotos mou, kai markos ho anepsios barnaba, peri ohu elabete entolas, (ean elthi pros humas, dexasthe auton), kai iisous ho legomenos ioustos, ohi ontes ek peritomis. ohutoi monoi sunergoi eis tin basileian tou theou, ohitines egenithisan moi parigoria. aspazetai humas epafros ho ex humon, doulous christou iisou, pantote agonizomenos huper humon en tais proseuchais, hina stite teleioi kai pepliroforimenoι en panti thelimati tou theou marturo gar auto hoti echei polun ponon huper humon kai ton en laodikeia kai ton en hierapolei. aspazetai humas loukas ho iatros ho agapitos kai dimas. aspasasthe tous en laodikeia adelfous kai numfan kai tin kat oikon autou ekklisian. kai hotan agnosthi par humin hi epistoli, poiisate hina kai en ti laodikeon ekklisia agnosthi, kai tin ek laodikeias hina kai humeis agnoute. kai eipate archippo blepe tin diakonian hin par elabes en kurio, hina autin plirois. ho aspasmos ti emi cheiri paulou. mnimoneuete mou ton desmon. hi charis meth humon.

Paulos kai silouanos kai timotheos ti ekklesia thessalonikeon en theo patri kai kurio iisou christo charis humin kai eirini. eucharistoumen to theo pantote peri panton humon, mneian humon poioumenoi epi ton proseuchon himon, adialeptos mnimoneuontes humon tou ergou tis pisteos kai tou kopou tis agapis kai tis hupomonis tis elpidos tou kurou himon iisou christou emprosthen tou theou kai patros himon, eidotes, adelfoi igapimenoï hupo theou, tin eklogin humon. hotoi euaggelion himon ouk egenithi eis humas en logo monon alla kai en dunamei kai en pneumatī hagio kai en pliroforia polli, kathos oidate ohioi egenithimen en humin di humas. kai humeis mimitai himon egenithite kai tou kuriou, dexamenoi ton logon en thlipsei polli meta charas pneumatōs hagiou hoste genesthai humas tupous pasin tois pisteuousin en ti makedonia kai en ti achaia. af humon gar exichitai ho logos tou kuriou ou monon en ti makedonia kai en ti achaia, all en panti topo hi pistis humon hi pros ton theon exelluthen, hoste mi chreian echein himas lalein ti. autoi gar peri himon apaggellousin hopoian eisodon eschomen pros humas, kai pos epestrepsate pros ton theon apo ton eidolon douleuon theō zonti kai alithino, kai anamenein ton uhion autou ek ton ouranon, hon igeiren ek ton nekron, iisoun ton hruomenon himas apo tis orgis tis erchomenis.

autoi gar oidate, adelfoi, tin eisodon himon tin pros humas, hoti ou keni gegonen alla propathontes kai hubristhentes kathos oidate en filippois, eparrisiasmetha en to theō himon lalisai pros humas to euaggelion tou theou en pollo agoni. hi gar paraklisis himon ouk ek planis oude ex akatharsias oude en dolo alla kathos dedokimasmetha hupo tou theou pisteuthinai to euaggelion ohutos laloumen, ouch hos anthropois areskontes, alla theō to dokimazonti tas kardias himon. oute gar pote en logo kolakeias egenithimen, kathos oidate, oute en profasei pleonexias, theos martus oute zitountes ex anthropōn doxan, oute af humon oute ap allon, dunamenoï en barei einai hos christou apostoloi all egenithimen ipioi en meso humon. hos an trofos thalpi ta heautis tekna, ohutos homeiromenoï humon eudokoumen metadounai humin ou monon to euaggelion tou theou alla kai tas heauton psuchas, dioti agapitoi himin egenithite. mnimoneuete gar, adelfoi, ton kopon himon kai ton mochthon nuktos kai himeras ergazomenoi pros to mi epibarisai tina humon ekiruxamen eis humas to euaggelion tou theou.

humeis martures kai ho theos, hos hosios kai dikaios kai amemptos humin tois pisteuousin egenithimen, kathaper oidate hos hena hekaston humon hos patir tekna heautou parakalountes humas kai paramuthoumenoi kai marturomenoï eis to peripatein humas axios tou theou tou kalountos humas eis tin heautou basileian kai doxan. kai dia touto kai himeis eucharistoumen to theō adialeptos, hoti paralabontes logon akais par himon tou theou edexasthe ou logon anthropōn alla (kathos estin alithos) logon theou, hos kai energeitai en humin tois pisteuousin. humeis gar mimitai egenithite, adelfoi, ton ekklesion tou theou ton ouson en ti ioudaia en christo iisou hoti ta auta epathete kai humeis hupo ton idion sumfuleton, kathos kai autoi hupo ton ioudaion, ton kai ton kurion apokteinanton iisoun kai tous profitas, kai himas ekdioxanton kai theō mi areskonton kai pasin anthropois enanton, koluonton himas tois ethnesin lalisai hina sothosin, eis to anaplirosai auton tas hamartias pantote efthasen de ep autous hi orgi eis telos. himeis de, adelfoi, aporfanisthentes af humon pros kairon horas, prosopo ou kardia, perissoteros espoudasamen to prosopon humon idein en polli epithumia dioti ithelisamen elthein pros humas, ego men paulos kai hapax kai dis, kai enekopsen himas ho sathanas. tis gar himon elpis i chara i stefanos kauchiseos; i ouchi kai humeis emprosthen tou kuriou himon iisou en ti autou parousia; humeis gar este hi doxa himon kai hi chara.

dio miketi stegontes eudokisamen kataleiftinai en athinais monoi, kai epempsamen timotheon, ton adelfon himon kai sunergon tou theou en to euaggelio tou christou, eis to stirixai humas kai parakalesai huper tis pisteos humon to midena sainesthai en tais thlipsesin tautais. autoi gar oidate hoti eis touto keimetha. kai gar hote pros humas imen, proelegomen humin hoti mellomen thlibesthai, kathos kai egeneto kai oidate. dia touto kago miketi stegon epempsa eis to gnonai tin pistin humon, mipos epeirasen humas ho peirazon kai eis kenon genitai ho kopos himon. arti de elthontos timotheou pros himas af humon kai euaggelisamenou himin tin pistin kai tin agapin humon, kai hoti echete mneian himon agathin pantote, epipothountes himas idein kathaper kai himeis humas dia touto pareklithimen, adelfoi, ef humin epi pasi ti anagki kai thlipsei himon dia tis humon pisteos hoti nun zomen ean humeis stikete en kurio. tina gar eucharistian dunametha to theō antapodounai peri humon epi pasi ti chara hi chairomen di humas emprosthen tou theou himon, nuktos

kai himeras huperekperissou deomenoi eis to idein humon to prosopon kai katartisai ta husterimata tis pisteos humon; autos de ho theos kai patir himon kai ho kurios himon iisous kateuthunai tin hodon himon pros humas humas de ho kurios pleonasai kai perisseusai ti agapi eis allilous kai eis pantas kathaper kai himeis eis humas, eis to strixai humon tas kardias amemptous en hagiouni emprosthen tou theou kai patros himon en ti parousia tou kuriou himon iisou meta panton ton hagon autou.

4

loipon oun, adelfoi, erotomen humas kai parakaloumen en kurio iisou, hina kathos parelabete par himon to pos dei humas peripatein kai areskein theo, kathos kai peripateite, hina perisseuite mallon. oidate gar tinas paraggelias edokamen humin dia tou kuriou iisou. touto gar estin thelima tou theou, ho hagasmos humon, apechesthai humas apo tis porneias, eidenai hekaston humon to heautou skeuos ktasthai en hagasmo kai timi, mi en pathei epithumias kathaper kai ta ethni ta mi eidota ton theon to mi huperbainein kai pleonektein en to pragmati ton adelfon autou, dioti ekdikos ho kurios peri panton touton, kathos kai proiepomen humin kai diemarturametha. ou gar ekalesen himas ho theos epi akatharsia all en hagasmo. toigaroun ho atheton ouk anthropon athei alla ton theon ton kai donta to pneuma autou to hagon eis humas. peri de tis filadelfias ou chreian echete grafein humin autoi gar humeis theodidaktoi este eis to agapan allilous kai gar poieite auto eis pantas tous adelfous tous en holi ti makedonia parakaloumen de humas, adelfoi, perisseuein mallon kai filotimeisthai hisuchazein kai prassein ta idia kai ergazesthai tais idiais chersin humon, kathos humin pariggeilamen, hina peripatite euschimonos pros tous exo kai midenos chreian echite. ou thelomen de humas agnoein, adelfoi, peri ton kekoimimenon, hina mi lupisthe kathos kai ohi loipoi ohi mi echontes elpida. ei gar pisteuomen hoti iisous apethanen kai anesti, ohutos kai ho theos tous koimithentas dia tou iisou axei sun auto. (touto gar humin legomen en logo kuriou, hoti himeis ohi zontes ohi perileipomenoi eis tin parousian tou kuriou ou mi fthasomen tous koimithentas. hoti autos ho kurios en keleusmati, en foni archaggelou kai en salpiggi theou katabisetai ap ouranou kai ohi nekroi en christo anastisontai proton epeita himeis ohi zontes ohi perileipomenoi hama sun autois harpagisometha en nefelais eis apantisin tou kuriou eis aera kai ohutos pantote sun kurio esometha. hoste parakaleite allilous en tois logois toutois.)

peri de ton chronon kai ton kairon, adelfoi, ou chreian echete humin grafesthai autoi gar akribos oidate hoti hi himera kuriou hos kleptis en nukti ohutos erchetai. hotan legosin eirini kai asfaleia, tote aifnidios autois efistatai olethros hosper hi odin ti en gastri echousi, kai ou mi ekfugosin. humeis de, adelfoi, ouk este en skotei, hina hi himera humas hos kleptis katalabi pantes gar humeis uhioi fotos este kai uhioi himeras ouk esmen nuktos oude skotous. ara oun mi katheudomen hos ohi loipoi, alla grigoromen kai nifomen ohi gar katheudontes nuktos katheudousin, kai ohi methuskomenoi nuktos methuousin himeis de himeras ontes nifomen, endusamenoi thoraka pisteos kai agapis kai perikefalaian elpida sotirias hoti ouk etheto himas ho theos eis orgin all eis peripoiisin sotirias dia tou kuriou himon iisou christou, tou apothanontos huper himon hina, eite grigoromen eite katheudomen, hama sun auto zisomen. dio parakaleite allilous kai oikodomeite ehis ton hena, kathos kai poieite. erotomen de humas, adelfoi, eidenai tous kopiontas en humin kai proistamenous humon en kurio kai nouthetountas humas, kai hgeisthai autous huperekperissou en agapi dia to ergon auton. eirineuete en heautois. parakaloumen de humas, adelfoi, noutheteite tous ataktous, paramutheisthe tous oligopsuchous, antechesthe ton asthenon, makrothumeite pros pantas. horate mi tis kakon anti kakou tini apodo alla pantote to agathon diokete kai eis allilous kai eis pantas. pantote chairete. adialeiptos proseuchesthe. en panti eucharisteite, touto gar thelima theou en christo iisou eis humas. to pneuma mi sbennute profiteias mi exoutheneite, panta de dokimazete en kalon katechete. apo pantos eidous ponirou apechesthe. autos de ho theos tis eirinis hagasai humas holoteleis kai holokliron humon to pneuma kai hi psuchi kai to soma amemptos en ti parousia tou kuriou himon iisou christou tiritheii. pistos ho kalon humas, hos kai poiisei. adelfoi, proseuchesthe peri himon. aspasasthe tous adelfous pantas en filimati hagio. orkizo humas ton kurion, anagnosthinai tin epistolin pasin tois hagiois adelfois. hi charis tou kuriou himon iisou christou meth humon.

Paulos kai silouanos kai timotheos ti ekklesia thessalonikeon en theo patri himon kai kurio iisou christo charis humin kai eirini apo theou patros himon kai kuriou iisou christou. eucharistein ofeilomen to theo pantote peri humon, adelfoi, kathos axion estin, hoti huperauxanei hi pistis humon kai pleonazei hi agapi henos hekastou panton humon eis allilous, hoste himas autous en humin egkauchasthai en tais ekklesiiais tou theou huper tis hupomonis humon kai pisteos en pasin tois diagnois humon kai tais thlipsesin ahis anechesthe, endeigma tis dikaias kriseos tou theou eis to kataxiothinai humas tis basileias tou theou, huper his kai paschete eiper dikaion para theo antapodounai tois thlibousin humas thlipsin kai humin tois thlibomenois anesin meth himon, en ti apokalupsei tou kuriou iisou ap ouranou met aggelon dunameos autou en puri flogos, didontos ekdikisin tois mi eidosin theon kai tois mi hupakouousin to euaggelio tou kuriou himon iisou christou ohitines dikin tisousin olethron aionion apo prosopou tou kuriou kai apo tis doxis tis ischuos autou, hotan elthi endoxasthinai en tois hagiois autou kai thaumasthinai en pasin tois pisteusasin, hoti epistouthi to marturion himon ef humas, en ti himera ekeini. eis ho kai proseuchometha pantote peri humon, hina humas axiosi tis kliseos ho theos himon kai plirosi pasan eudokian agathosunis kai ergon pisteos en dunamei, hopos endoxasthi to onoma tou kuriou himon iisou [christou] en humin, kai humeis en auto kata tin charin tou theou himon kai kuriou iisou christou.

erotomen de humas, adelfoi, huper tis parousias tou kuriou himon iisou christou kai himon episanagogis ep auton, eis to mi tacheos saleuthinai humas apo tou noos mide throeisthai, mite dia pneumatos mite dia logou mite di epistolis hos di himon, hos hoti enestiken hi himera tou kuriou. mi tis humas exapatisi kata midena tropou, hoti ean mi elthi hi apostasia proton kai apokalufthi ho anthropos tis hamartias, ho uhios tis apoleias, ho antikeimenos kai huperairomenos epi panta legomenon theon i sebasma, hoste auton eis ton naon tou theou kathisai, apodeiknunta heauton hoti estin theos. ou mnimoneute hoti eti on pros humas tauta elegon humin; kai nun to katechon oidate, eis to apokalufthinai auton en to heautou kairo. to gar mustirion idi ενεργηται tis anomias monon ho katechon arti heos ek mesou genitai. kai tote apokalufthisetai ho anomos, (hon ho kurios iisous analousei to pneumatī tou stomatos

autou kai katargisei ti epifaneia tis parousias autou), ohiu estin hi parousia kat energeian tou satana en pasi dunamei kai simeiois kai terasin pseudous kai en pasi apati adikias tois apollumenois, anth hon tin agapin tis alitheias ouk edexanto eis to sothinai autous. kai dia touto pempei autois ho theos energeian planis eis to pisteusai autous to pseudei, hina krithosin pantes ohi mi pisteusantes ti alitheia all eudokisantes en ti adikia. himeis de ofeilomen eucharistein to theo pantote peri humon, adelfoi igapimenoι hupo kuriou, hoti ehilato humas ho theos ap archis eis sotirian en hagasmo pneumatos kai pistei alitheias, eis ho ekalesen humas dia tou euaggeliou himon, eis peripolisin doxis tou kuriou himon iisou christou. ara oun, adelfoi, stikete kai krateite tas paradoseis has edidachthite eite dia logou eite di epistolis himon. autos de ho kurios himon iisous christos kai ho theos kai patir himon, ho agapisas himas kai dous paraklinis aionian kai elpida agathin en chariti, parakalesai humon tas kardias kai stirixai en panti ergo kai logo agatho.

to loipon proseuchesthe, adelfoi, peri himon, hina ho logos tou kuriou trechi kai doxazitai kathos kai pros humas kai hina hrusthomen apo ton atopon kai poniron anthron, ou gar panton hi pistis pistos de estin ho kurios hos stirixei humas kai fulaxei apo tou ponirou. pepoithamen de en kurio ef humas, hoti ha paraggellomen kai poeite kai poiisete. ho de kurios kateuthunai humon tas kardias eis tin agapin tou theou kai eis tin hupomonin tou christou. paraggellomen de humin, adelfoi, en onomati tou kuriou himon iisou christou, stellesthai humas apo pantos adelfou ataktos peripatountos kai mi kata tin paradosin hin parelaben par himon. autoi gar oidate pos dei mimeisthai himas hoti ouk itaktisamen en humin, oude dorean arton efagomen para tinos, all en kopu kai mochtho nukta kai himeran ergazomenoi pros to mi epibarisai tina humon ouh hoti ouk echomen exousian, all hina heautous tupon domen humin eis to mimeisthai himas. kai gar hote imen pros humas, touto pariggellomen humin, hoti eis tis ou thelei ergazesthai, mide esthieto. akouomen gar tinas peripatountas en humin ataktos, miden ergazomenous alla periergazomenous. tois de toioutois paraggellomen kai parakaloumen en kurio iisou christo hina meta hisuchias ergazomenoi ton heauton arton esthiosin. humeis de, adelfoi, mi egkakisite kalopoiountes. ei de tis ouh hupakouei to logo himon dia tis epistolis, touton simeiousathe kai mi sunanamignusthe auto, hina entrapī kai mi hos echthron higeisthe,

alla noutheteite hos adelfon. autos de ho kurios tis eirinis doi humin tin eirinin dia pantos en panti tropo. ho kurios meta panton humon. ho aspasmos ti emi cheiri paulou ho estin simeion en pasi epistoli ohutos grafo. hi charis tou kuriou himon iisou christou meta panton humon.



paulos apostolos iisou christou kat epitagin theou sotiros himon kai christou iisou tis elpidos himon timotheo gniso tekno en pistei charis, eleos, eirini apo theou patros kai christou iisou tou kuriou himon. kathos parekalesa se prosmeinai en efeso, poreuomenos eis makedoniam, hina paraggelis tisin mi heterodidaskalein mide prosechein muthois kai genealogiais aperantois, ahitines zitiseis parechousin mallon i oikonomian theou tin en pistei, (to de telos tis paraggelias estin agapi ek katharas kardias kai suneidiseos agathis kai pisteos anupokritou, hon tines astochisantes exetrapisan eis mataiologian, thelontes einai nomodidaskaloi, mi noountes mite ha legousin mite peri tinon diabeбайountai. oidamen de hoti kalos ho nomos, ean tis auto nomimos chritai, eidos touto, hoti dikaio nomos ou keitai, anomois de kai anupotaktois, asebesi kai hamartolois, anosiois kai bebilois, patraloais kai mitraloais, androfonois, pornois, arsenokoitais, andrapodistais, pseustais, epiorkois, kai ei ti heteron ti hugiainousi didaskalia antikeitai, kata to euaggelion tis doxis tou makariou theou, ho episteuthin ego. kai charin echo to endunamosanti me christo iisou to kurio himon, hoti piston me higisato themenos eis diakonian, ton proteron onta blasfimon kai dioktin kai hubristin alla ileithin, hoti agnoon epoiisa en apistia huperepleonasen de hi charis tou kuriou himon meta pisteos kai agapis tis en christo iisou. pistos ho logos kai pasis apodochis axios, hoti christos iisous ilthen eis ton kosmon hamartolous sosai, hon protos eimi ego. alla dia touto ileithin, hina en emoi proto endeixitai iisous christos tin hapasan makrothumiam, pros hupotuposin ton mellonton pisteuein ep auto eis zoin aionion. to de basilei ton aionon, aftharto aorato, mono theo, timi kai doxa eis tous aionas ton aionon, amin.) tautin tin paraggelian paratithemai soi, teknon timothee, kata tas proagousas epi se profiteias, hina strateui en autais tin kalin strateian, echon pistin kai agathin suneidisin, hin tines aposamenoi peri tin pistin enauagisan hon estin humenaios kai alexandros, ohus pare-doka to satana hina paideuthosin mi blasfimein.

parakalo oun proton panton poieisthai deiseis, proseuchas, enteuxeis, eucharistias huper panton anthronon, huper basileon kai panton ton en huperochi onton, hina iremon kai hisuchion bion diagomen en pasi eusebeia kai semnotiti touto gar kalon kai apodekton enopion tou sotiros himon theou, hos pan-

tas anthropous thelei sothinai kai eis epiginosin alitheias elthein ehis gar theos, ehis kai mesitis theou kai anthronon, anthropos christos iisous, ho dous heauton antilutron huper panton, to marturion kairois idiois, eis ho etethin ego kirux kai apostolos, (alitheian lego, ou pseudomai), didaskalos ethnon en pistei kai aletheia. boulomai oun proseuchesthai tous andras en panti topo epairontas hosious cheiras choris orgis kai dialogismou. hosautos kai gunaikas en katastoli kosmio, meta aidous kai sofrosunis kosmein heautas, mi en plegmasin kai chruso i margaritais i himatismo polutelei, all ho prepei gunaixin epaggellomenais theosebeian, di ergon agathon. guni en hisuchia manthaneto en pasi hupotagi gunaiki de didaskein ouk epitrepo, oude authentein andros, all einai en hisuchia adam gar protos eplasthi, eita ehua kai adam ouk ipatithi, hi de guni exapatitheisa en parabasei gegonen sothisetai de dia tis teknogonias, ean meinois en pistei kai agapi kai hagioismo meta sofrosunis.

pistos ho logos ei tis episkopis oregetai, kalou ergou epithumei dei oun ton episkopon anepilimpton einai, mias gunaikos andra, nifalion, sofrona, kosmion, filoxenon, didaktikon, mi paroinon, mi pliktin, all epieiki, amachon, afilarguron, tou idiou oikou kalos proistamenon, tekna echonta en hupotagi meta pasis semnotitis. (ei de tis tou idiou oikou prostinai ouk oiden, pos ekklesias theou epimelisetai;) mi neofuton, hina mi tufotheis eis krima empesi tou diabolou. dei de auton kai marturian kalin echein apo ton exothen, hina mi eis oneidismen empesi kai pagida tou diabolou. diakonous hosautos semnous, mi dilogous, mi oino pollo prosechontas, mi aischrokerdeis, echontas to mustirion tis pisteos en kathara suneidisei kai ohutoi de dokimazesthosan proton eita diakoneitosan anegklitoi ontes. gunaikas hosautos semnas, mi diabolous, nifalious, pistas en pasin. diakonoí estosan mias gunaikos andres, teknon kalos proistamenoi kai ton idion oikon ohi gar kalos diakonisantes bathmon heautois kalon peripoιountai kai pollin parrisian en pistei ti en christo iisou. tauta soi grafo elpizon elthein pros se tachion ean de braduno, hina eidis pos dei en oiko theou anastre-festhai, hitis estin ekklesia theou zontos, stulos kai hedraioma tis alitheias. kai homologoumenos mega estin to tis eusebeias mustirion theos efanerothi en sarki, edikaiothi en pneumatí, ofthi aggelois, ekiruchthi en ethnesin, episteuthi en kosmo, anelimfthi en doxi.

to de pneuma hritos legei hoti en husterois kairois apostisontai tines tis pisteos, pros-echontes pneumasin planois kai didaskaliais daimonion, en hupokrisei pseudologon, kekautiriamenen tin idian suneidisin, koluton gamein, apechesthai bromaton, ha ho theos ektisen eis metalimpsin meta eucharistias tois pistois kai epegnokosin tin alitheian hoti pan ktisma theou kalon, kai ouden apobliton meta eucharistias lambanomenon, hagiazetai gar dia logou theou kai enteuxeos. tauta hupotithemenos tois adelfois kalos esi diakonos christou iisou, entrefomenos tois logois tis pisteos kai tis kalis didaskalias hi parikolouthikas. tous de bebilos kai graodeis muthous paraitou, gumnaze de seauton pros eusebeian hi gar somatiki gymnasia pros oligon estin ofelimos, hi de eusebeia pros panta ofelimos estin, epagelian echousa zois tis nun kai tis melousis. pistos ho logos kai pasis apodochis axios eis touto gar kopiomen kai oneidizometha, hoti ilpikamen epi theo zonti, hos estin sotir panton anthropon, malista piston. paraggele tauta kai didaske. mideis sou tis neotitos katafroneito alla typos ginou ton piston, en logo, en anastrofi, en agapi, en pistei, en hagneia. heos erchomai proseche ti anagnosei, ti paraklisei, ti didaskalia. mi amelei tou en soi charismatos, ho edothi soi dia profiteias meta epitheseos ton cheiron tou presbuteriu. tauta meleta en toutois isthi, hina sou hi prokopi fanera hi pasin. epeche seauto kai ti didaskalia epimene autois, touto gar poion kai seauton soseis kai tous akouontas sou.

presbutero mi epiplexis alla parakalei hos patera, neoterous hos adelfous, presbuteras hos miteras, neoterhas hos adelfas en pasi hagneia. chiras tima tas ontos chiras ei de tis chira tekna i ekgonas echei, manthanetosan proton ton idion oikon eusebein kai amoibas apodidonai tois progonois, touto gar estin apodekton enopion tou theou. hi de ontos chira kai memonomeni ilpiken epi ton theon kai prosmenei tais deisesin kai tais proseuchais nukts kai himeras. hi de spat-alosa zosa tethniken. kai tauta paraggele hina anepilimptoi osin. ei de tis ton idion kai malista oikeion ou pronoiei, tin pistin irnitai kai estin apistou cheiron. chira katalegestho mi elatton eton hexikonta gegonua, henos andros guni, en ergois kalois marturoumeni, ei eteknotrofisen, ei exenodoichisen, ei hagian podas enipsen, ei thlibomenois epirkesen, ei panti ergo agatho epikolouthisen. neoterhas de chiras paraitou hotan gar katastriniasosin tou christou, gamein thelousin, ec-

housai krima hoti tin protin pistin ithetisan hama de kai argai manthanousin perierchomenai tas oikias ou monon de argai alla kai fluaroi kai periergoi, lalousai ta mi de-onta. boulomaioun neoterhas gamein, tekno-gonein, oikodespotein, midemian aformin didonai to antikeimeno loidorias charin idi gar tines exetrapisan opiso tou satana. ei tis pistos i pisti echei chiras, eparkito autais kai mi bareistho hi ekklisia, hina tais ontos chirais eparkesi. ohi kalos proestotes presbuteroi diplis timis axiousthosan, malista ohi kopiontes en logo kai didaskalia legei gar hi grafi boun aloonta ou fimoseis, kai axios ho ergatis tou misthou autou. kata presbuteron katigorian mi paradechou, ektos ei mi epi duo i trion marturon. tous hamartanontas enopion panton elegche, hina kai ohi loipoi fobon echosin. diamartur-omai enopion tou theou kai christou iisou kai ton eklekton aggelon, hina tauta fulaxis choris prokrimatos, miden poion kata prosklisin. cheiras tacheos mideni epitithei mide koinonei hamartiais allotriais seauton hagnon tirei. miketi hudropotei, alla oino oligo chro dia ton stomachon sou kai tas puknas sou astheneias. tinon anthropon ahi hamartiai prodiloi eisin proagousai eis krisin tisin de kai epakolouthousin. hosautos kai ta erga ta kala prodila eisin, kai ta allos echonta krubinau ou dunantai.

hosoi eisin hupo zugon douloi tous idious despotas pasis timis axios higeisthosan, hina mi to onoma tou theou kai hi didaskalia blasfimitai ohi de pistous echontes despotas mi katafroneitosan, hoti adelfoi eisin, alla mallon douleuetosan, hoti pistoi eisin kai agapitoi ohi tis euergeias antilambanomenoi. tauta didaske kai parakalei. ei tis heterodidaskalei kai mi proserchetai hugiainousin logois tois tou kuriou himon iisou christou kai ti kai eusebeian didaskalia, tetufotai, miden epistamenos, alla noson peri zitiseis kai logomachias, ex hon gine-tai fthonos, ereis blasfimiai, huponoiai ponirai, diapatribai dieftharmonen anthropon ton noun kai apesterimenon tis alitheias, nomizonton porismon einai tin eusebeian. estin de porismos megas hi eusebeia meta autarkeias. ouden gar eisinegkamen eis ton kosmon, dilon hoti oude exenegkein ti dunametha. echontes de diatrofias kai skepasmata, toutois arkesthisometha. ohi de boulomenoi ploutein empitousin eis peirasmon kai pagida kai epithumias pollas anoitous kai blaberas, ahitines buthizousin tous anthropous eis olethron kai apoleian hriza gar panton ton kakon estin hi filarguria, his tines oregomenoi apeplanithisan apo tis pisteos kai heautous

periepeiran odunais pollais. su de, o anthrope tou theou, tauta feuge, dioke de dikaiosunin, eusebeian, pistin, agapin, hupomonin, praupathian. agonizou ton kalon agona tis pisteos epilabou tis aioniou zois, eis hin eklithis kai homologisas tin kalin homologian enopion pollon marturon. paraggello soi enopion tou theou tou zoogonountos ta panta kai christou iisou tou marturisantos epi pontiou pilatou tin kalin homologian, tirisai se tin entolin aspilon anepilimpton mechri tis epifaneias tou kuriou himon iisou christou, hin kairois idiois deixei ho makarios kai monos dunastis, ho basileus ton basileuonton kai kurios ton kurieuonton, ho monos echon athanasian, fos oikon aprositon, hon eiden oudeis anthropon oude idein dunatai, ho timi kai kratos aionion amin. tois plousiois en to nun aioni paraggele mi hupsilofronein mide ilpikenai epi ploutou adilotiti, all en to theo to parechonti himin panta plousios eis apolausin agathoergein ploutein en ergois kalois eumetadotous einai, koinonikous, apothisaurizontas heautois themelion kalon eis to Mellon, hina epilabontai tis ontos zois. o timothee, tin parathikin fulaxon ektrepomenos tas bebilous kenofonias kai antitheseis tis pseudonumou gnoseos, hin tines epaggelomenoi peri tin pistin istochisan. hi charis meta sou.

paulos apostolos iisou christou dia theli-  
 matos theou kat epaggelian zois tis en  
 christo iisou timotheo agapito tekno charis,  
 eleos, eirini apo theou patros kai christou  
 iisou tou kuriou himon. charin echo to theo,  
 ho latreuo apo progonon en kathara suneidi-  
 sei, hos adialeipton echo tin peri sou mneian  
 en tais deiseis mou nuktos kai himeras,  
 (epipothon se idein, memnimenos sou ton  
 dakruon, hina charas plirotho), hupomnisin  
 lambanon tis en soi anupokritou pisteos, hi-  
 tis enokisen proton en ti mammi sou loidi kai  
 ti mitri sou euniki, pepeismai de hoti kai en  
 soi. di hin aitian anamimnisko se anazop-  
 urein to charisma tou theou, ho estin en soi  
 dia tis epitheseos mou cheiron mou ou gar  
 edoken himin ho theos pneuma deilias, alla  
 dunameos kai agapis kai sofronismou. mi  
 oun epaischunthis to marturion tou kuriou  
 himon mide eme ton desmion autou, alla  
 sugkakopathison to euaggelio kata dunamin  
 theou, tou sosantos himas kai kalesantos  
 klisei hagia, ou kata ta erga himon alla  
 kata idian prothesin kai charin tin dotheisan  
 himin en christo iisou pro chronon aionion,  
 fanerotheisan de nun dia tis epifaneias tou  
 sotiros himon iisou christou, katargisantos  
 men ton thanaton, fotisantos de zoin kai af-  
 tharsian dia tou euaggeliou eis ho etethin  
 ego kirux kai apostolos kai didaskalos eth-  
 non. di hin aitian kai tauta pascho all ouk  
 epaischunomai, oida gar ho pepisteuka, kai  
 pepeismai hoti dunatos estin tin parathikin  
 mou fulaxai eis ekeinon tin himeran. hupotu-  
 posin eche hugiainonton logon hon par emou  
 ikousas en pistei kai agapi ti en christo iisou.  
 tin kalin parathikin fulaxon dia pneumatos  
 hagiou tou enoikountos en himin. oidas  
 touto, hoti apestrafisan me pantes ohi en  
 ti asia, hon estin fugelos kai hermogenis.  
 doi eleos ho kurios to onisiforou oiko, hoti  
 pollakis me anepsuxen kai tin halusin mou  
 ouk epischunthi, alla genomenos en hromi  
 spoudaioteron ezitisen me kai ehuren. doi  
 auto ho kurios ehurein eleos para kuriou en  
 ekeini ti himera kai hosa en efeso diikonisen,  
 beltion su ginoskeis.

su oun, teknon mou, endunamou en ti char-  
 iti ti en christo iisou kai ha ikousas par  
 emou dia pollon marturon, tauta parathou  
 pistois anthropois, ohitines hikanoi esontai  
 kai heterous didaxai. sugkakopathison hos  
 kalos stratiotis iisou christou. oudeis stra-  
 teuomenos empleketai tais tou biou prag-  
 mateiais, hina to stratologisanti aresi ean  
 de kai athli tis, ou stefanoutai ean mi nomi-  
 mos athlisi ton kopionta georgon dei pro-  
 ton ton karpon metalambanein. noei ho lego

dosei gar soi ho kurios sunesin en pasin.  
 mnimoneue iisoun christon egigermenon ek  
 nekron, ek spermatos dauid, kata to euagge-  
 lion mou, en ho kakopatho mechri desmon  
 hos kakourgos alla ho logos tou theou ou  
 dedetai. dia touto panta hupomeno dia tous  
 eklektous, hina kai autoi sotirias tuchosin tis  
 en christo iisou meta doxis aioniou. pistos  
 ho logos ei gar sunapethanomen, kai suzi-  
 somen ei hupomenomen, kai sumbasileu-  
 somen ei arnoumetha, kakeinos arnissetai hi-  
 mas ei apistoumen, ekeinos pistos menei,  
 arnisasthai gar heauton ou dunatai. tauta  
 hupomimniske, diamarturomenos enopion  
 tou kuriou mi logomachein, ep ouden chris-  
 mon, epi katastrofi ton akouonton. spouda-  
 son seauton dokimon parastisai to theo, er-  
 gatin anepaischunton, orthotomounta ton  
 logon tis alitheias tas de bebilous kenofonias  
 periistaso, epi pleion gar prokopsousin  
 asebeias, kai ho logos auton hos gaggaina  
 nomin hexei, hon estin humenaiois kai fil-  
 itos, ohitines peri tin alitheian istochisan,  
 legontes tin anastasin idi gegonenai, kai  
 anatrepousin tin tonon pistin. ho mentoi  
 stereos themelios tou theou hestiken, echon  
 tin sfragida tautin egno kurios tous on-  
 tas autou, kai apostito apo adikias pas  
 ho onomazon to onoma kuriou. en megali  
 de oikia ouk estin monon skeui chrusa kai  
 argura, alla kai xulina kai ostrakina kai  
 ha men eis timin ha de eis atimian. ean  
 oun tis ekkathari heauton apo touton, es-  
 tai skeuos eis timin, higasmenon, euchris-  
 ton to despoti, eis pan ergon agathon hi-  
 toimasmenon. tas de neoterikas epithu-  
 mias feuge, dioke de dikaiousunin, pistin,  
 agapin, eirinin meta tin epikaloumenon ton  
 kurion ek katharas kardias tas de moras  
 kai apaideutous zitiseis paraitou, eidos hoti  
 gennosin machas. doulon de kuriou ou  
 dei machesthai alla ipion einai pros pan-  
 tas, didaktikon, anexikakon, en prautiti  
 paideuonta tous antidiatithemenous, mipote  
 doi autois ho theos metanoian eis epignosin  
 alitheias, kai ananipsosin ek tis tou dia-  
 bolou pagidos, ezogrimeron hup autou, eis  
 to ekeinou thelima.

touto de ginoske, hoti en eschatais himerais  
 enstisontai kairoi chalepoi esontai gar  
 ohi anthropoi filautoi, filarguroi, alazones,  
 huperifanoi, blasfimoι, goneusin apeitheis,  
 acharistoi, anosioi, astorgoi, aspondoi,  
 diaboloi, akrateis, animeroi, aflagathoi,  
 prodotai, propeteis, tetufomenoi, filidonoι  
 mallon i filotheoi, echontes morfousin euse-  
 beias tin de dunamin autis irnimenoi. kai  
 toutous apotrepeu. ek touton gar eisin  
 ohi endunontes eis tas oikias kai aichmaloti-  
 zontes gunaikaria sesoreumena hamarti-

ais, agomena epithumiais poikilais, pantote manthanonta kai midepote eis epignosin alitheias elthein dunamena. hon tropon de iannis kai iambris antestisan mousei, ohutos kai ohutoi anthistantai ti aletheia, anthropoi kateftarmenoi ton noun, adokimoi peri tin pistin all ou prokopsousin epi pleion, hi gar anoia auton ekdilos estai pasin, hos kai hi ekeinon egeneto. su de parikolouthikas mou ti didaskalia, ti agogi, ti prothesei, ti pistei, ti makrothumia, ti agapi, ti hupomoni, tois diogmois, tois pathimasin, ohia moi egeneto en antiocheia, en ikonio, en lustris, ohious diogmous hupinegka kai ek panton me erusato ho kurios. kai pantes de ohi thelontes eusebos zin en christo iisou diochthisontai poniroi de anthropoi kai goites prokopsousin epi to cheiron planontes kai planomenoi. su de mene en ohis emathes kai epistothis, eidos para tinos emathes, kai hoti apo brefous ta hiera grammata oidas ta dunamena se sofisai eis sotirian dia pisteos tis en christo iisou. pasa grafi theopneustos kai ofelimos pros didaskalian, pros elegchon, pros epanorthosin, pros paideian tin en dikaiosis, hina artios i ho tou theou anthropos, pros pan ergon agathon exirtismenos.

## 4

diamarturomai enopion tou theou kai christou iisou tou mellontos krinein zontas kai nekrous, kai tin epifaneian autou kai tin basileian autou, kiruxon ton logon, epistithi eukairos akairos, elegxon, epitimison, parakaleson, en pasi makrothumia kai didachi estai gar kairos hoti tis hugiainousis didaskalias ouk anexontai alla katas idias epithumias heautois episoreousousin didaskalous knithomenoi tin akoin, kai apo men tis alitheias tin akoin apostrepsousin, epi de tous muthous ektrapisontai. su de nife en pasin, kakopathison, ergon poiison euaggelistou, tin diakonian sou pliroforison ego gar idi spendomai, kai ho kairos tis emis analuseos efestiken ton agona ton kalon igonismai, ton dromon teteleka, tin pistin tetirika loipon apokeitai moi ho tis dikaiosis stefanos, hon apodosei moi ho kurios en ekeini ti himera, ho dikaios kritis, ou monon de emoi alla kai pasin tois igapikosin tin epifaneian autou. spoudason elthein pros me tacheos, dimas gar me egkatelipen agapisas ton nun aiona kai eporeuthi eis thessalonikin, kriskis eis galatian, titos eis dalmatian loukas estin monos met emou. markon analabon age meta se autou, estin gar moi euchristos eis diakonian. tuchikon de apesteila eis efeson. ton felonin, hon apelipon en troadi para karmo erchomenos fere, kai ta biblia, malista tas membranas. alexandros ho chalkeus polla moi kaka enedeixato apodosei auto ho ku-

rios kata ta erga autou. hon kai su fulassou, lian gar anthestiken tois himeterois logois. en ti protii mou apologia oudeis moi sumparegeneto, alla pantes me egkatelipon mi autois logistheii. ho de kurios moi paresti kai enedunamosen me, hina di emou to kirugma pliroforithi kai akousosin panta ta ethni kai errusthin ek stomatos leontos. hruse tai me ho kurios apo pantos ergou ponirou kai sosei eis tin basileian autou tin epouranion ho hi doxa eis tous aionas ton aionon amin. aspasai priskan kai akulan kai ton onisiforou oikon. erastos emeinen en korintho, trofimon de apelipon en milito asthenounta. spoudason pro cheimonos elthein. aspazetai se euboulos kai poudis, kai linos kai klaudia, kai ohi adelfoi pantes. ho kurios iisous christos meta tou pneumatou sou. hi charis meth humon.

paulos doulos theou, apostolos de iisou chris-  
 tou kata pistin eklekton theou kai epignosin  
 alitheias tis kat eusebeian ep elpidi zois aio-  
 nion, hin epiggeilato ho apseudis theos pro  
 chronon aionion efanerosen de kairos idiois  
 ton logon autou en kirugmati, ho epis-  
 teuthin ego kat epitagin tou sotiros himon  
 theou, titο gnisio tekno kata koinin pistin  
 charis kai eirini apo theou patros kai chris-  
 tou iisou tou sotiros himon. toutou charin  
 apelipon se en kriti, hina ta leiponta epid-  
 iorthosi kai katastisis kata polin presbuter-  
 nous, hos ego soi dietaxamin ei tis estin  
 anegklitos, mias gunaikos anir, tekna echon  
 pista, mi en katigoria asotias i anupotakta.  
 dei gar ton episkopon anegkliton einai hos  
 theou oikonomon, mi authadi, mi orgilon,  
 mi paroinon, mi pliktin, mi aischrokerdi,  
 alla filoxenon, filagathon, sofrona, dikaion,  
 hosion, egrati, antechomenon tou kata tin  
 didachin pistou logou, hina dunatos i kai  
 parakalein en ti didaskalia ti hugiainousi  
 kai tous antilegontas elegchein. eisin gar  
 polloi anupotaktοi, mataiologoi kai frena-  
 patai, malista ohi ek peritomis, ohus dei  
 epistomizein, ohitines holous oikous anatre-  
 pousin didaskontes ha mi dei aischrou ker-  
 dous charin. eipen tis ex auton idios au-  
 ton profitis krites aei pseustai, kaka thiria,  
 gasteres argai. hi marturia ahuti estin alithis  
 di hin aitian elegche autous apotomos, hina  
 hugiainosin en ti pistei, mi prosechontes  
 ioudaikois muthois kai entolais anthropon  
 apostrefomenon tin alitheian. panta kathara  
 tois katharοis tois de memiammenοis kai  
 apistois ouden katharon, alla memiantai au-  
 ton kai ho nous kai hi suneidisis. theon ho-  
 mologousin eidenai, tois de ergοis arnountai,  
 bdeluktoi ontес kai apeitheis kai pros pan ar-  
 gon agathon adokimoi.

su de lalei ha prepei ti hugiainousi di-  
 daskalia presbutas nifalious einai, sem-  
 nous, sofronas, hugiainontas ti pistei, ti  
 agapi, ti hupomoni. presbutidas hosautos en  
 katastimati hieroprepeis, mi diabolous, mi  
 oino pollo dedoulomenas, kalodidaskalous,  
 hina sofronizosin tas neas filandrous einai,  
 filoteknous, sofronas, hagnas, oikourgous,  
 agathas, hupotassomenas tois idiois an-  
 drasin, hina mi ho logos tou theou blas-  
 fimitai. tous neoterous hosautos parakalei  
 sofronein, peri panta seauton parechomenos  
 tupon kalon ergon, en ti didaskalia af-  
 thorian, semnotita, logon hugi akatagnos-  
 ton, hina ho ex enantias entrapni miden  
 echon legein peri himon faulon. doulos idiois  
 despota is hupotassesthai, en pasin eu-  
 arestous einai, mi antilegontas mi nosfi-

zomenous, alla pasan pistin endeiknumenous  
 agathin, hina tin didaskalian tin tou sotiros  
 himon theou kosmosin en pasin. epefani gar  
 hi charis tou theou hi sotirios pasin anthro-  
 pois, paideuoussa himas, hina arnisamenoi  
 tin asebeian kai tas kosmikas epithumias  
 sofronos kai dikaiois kai eusebos zisomen en  
 to nun aioni, prosdechomenoi tin makarian  
 elpida kai epifaneian tis doxis tou megalou  
 theou kai sotiros himon iisou christou, hos  
 edoken heauton huper himon hina lutrosi-  
 tai himas apo pasis anomias kai katharisi  
 heauto laon periouision, zilotin kalon ergon.  
 tauta lalei kai parakalei kai elegche meta pa-  
 sis epitagis. mideis sou perifroneito.

hupomimniske autous archais kai exousiais  
 hupotassesthai, peitharchein, pros pan er-  
 gon agathon hetoimous einai, midena blas-  
 fimein, amachous einai, epieikeis, pasan en-  
 deiknumenous prautita pros pantas anthro-  
 pous. imen gar pote kai himeis anoitοi, apei-  
 theis, planomenoi, douleuontes epithumiais  
 kai hidonais poikilais, en kakia kai fthono  
 diagontes, stugitοi, misountes allilous. hote  
 de hi christotis kai hi filanthropia epefani  
 tou sotiros himon theou, ouk ex ergon ton  
 en dikaioisuni ha epoiisamen himeis, alla  
 kata to autou eleos esosen himas dia loutrou  
 paliggenesias kai anakainoseos pneumatos  
 hagiou, ohi exechen ef himas plousios  
 dia iisou christou tou sotiros himon, hina  
 dikaiοthentes ti ekeinou chariti klironomoi  
 genithomen kat elpida zois aioniou. pist-  
 tos ho logos, kai peri touton boulomai se  
 diabebaioussthai, hina frontizosin kalon er-  
 gon proistasthai ohi pepisteukotes theο  
 tauta estin kala kai ofelima tois anthro-  
 pois. moras de zitiseis kai genealogias kai  
 ereis kai machas nomikas periistaso, eisin  
 gar anofeleis kai mataioi. ahiretikον an-  
 thropon meta mian kai deuteran nouthesian  
 paraitou, eidos hoti exestraptai ho toioutos  
 kai hamartanei on autokatakritos. hotan  
 pempso arteman pros se i tuchikon, spouda-  
 son elthein pros me eis nikopolin, ekei gar  
 kekrika paracheimasai. zinan ton nomikon  
 kai apollo spoudaios propempson, hina mi-  
 den autois leipi manthanetosan de kai ohi  
 himeterοi kalon ergon proistasthai eis tas  
 anagkaias chreias, hina mi osin akarpoi. as-  
 pazontai se ohi met emou pantes. aspasai  
 tous filountas himas en pistei. hi charis meta  
 panton humon.

paulos desmios iisou christou kai timotheos  
 ho adelfos filimoni to agapito kai sunergo hi-  
 mon kai apfia ti adelfi kai archippo to sus-  
 tratioti himon kai ti kat oikon sou ekklesia  
 charis humin kai eirini apo theou patros hi-  
 mon kai kuriou iisou christou. eucharisto to  
 theo mou pantote mneian sou poioumenos  
 epi ton proseuchon mou, akouon sou tin  
 agapin kai tin pistin hin echeis pros ton ku-  
 rion iisoun kai eis pantas tous hagious ho-  
 pos hi koinonia tis pisteos sou energis genitai  
 en epignosei pantos agathou tou en himin  
 eis christon iisoun. charan gar echomen  
 pollin kai paraklisin epi ti agapi sou, hoti ta  
 splagchna ton hagion anapepautai dia sou,  
 adelfe. dio pollin en christo parrisian echon  
 epitassein soi to anikon, dia tin agapin mal-  
 lon parakalo, toioutos on hos paulos pres-  
 butis, nuni de kai desmios iisou christou  
 parakalo se peri tou emou teknou, hon egen-  
 nisa en tois desmois, onisimon, ton pote soi  
 achriston, nuni de soi kai emoi euchriston,  
 hon anepempsa soi, auton, tout estin ta  
 ema splagchna. hon ego eboulomin pros  
 emauton katechein, hina huper sou moi di-  
 akoni en tois desmois tou euaggeliou cho-  
 ris de tis sis gnomis ouden ithelisa poi-  
 sai, hina mi hos kata anagkin to agathon  
 sou i alla kata hekousion. tacha gar dia  
 touto echoristhi pros horan, hina aionion  
 auton apechis, ouketi hos doulon all hu-  
 per doulon, adelfon agapiton, malista emoi,  
 poso de mallon soi kai en sarki kai en ku-  
 rio. ei oun me echeis koinonon, proslabou  
 auton hos eme ei de ti idikisen se i ofeilei,  
 touto emoi elloga. ego paulos egrapsa ti emi  
 cheiri ego apotiso, hina mi lego soi hoti  
 kai seauton moi prosopheileis. nai, adelfe,  
 ego sou onaimin en kurio anapauson mou  
 ta splagchna en christo. pepoithos ti hu-  
 pakoi sou egrapsa soi, eidos hoti kai huper  
 ho lego poiiseis. hama de kai hetoimaze moi  
 xenian, elpizo gar hoti dia ton proseuchon  
 humon charisthisomai humin. aspazetai se  
 epafra ho sunaichmalotos mou en christo  
 iisou, markos, aristarchos, dimas, loukas, ohi  
 sunergoi mou. hi charis tou kuriou himon  
 iisou christou meta tou pneumatatos humon.

polumeros kai polutropos palai ho theos lal-  
 isas tois patrasin en tois profitais ep escha-  
 tou ton himeron touton elalisen himin en  
 uhio, hon ethiken klironomon panton, di ohu  
 kai epolisen tous aionas, hos on apaugasma  
 tis doxis kai charaktir tis hupostaseos autou,  
 feron te ta panta to hrimati tis dunameos  
 autou, di heautou katharismen ton hamar-  
 tion poisamenos ekathisen en dexia tis  
 megalosunis en hupsilois tosouto kreitton  
 genomenos ton aggelon hoso diaforoteron  
 par autous keklironomiken onoma. tini gar  
 eipen pote ton aggelon uhios mou ei su, ego  
 simeron gegennika se; kai palin ego esomai  
 auto eis patera kai autos estai moi eis uhion;  
 hotan de palin eisagagi ton prototokon eis  
 tin oikoumenin, legei kai proskunisatosan  
 auto pantes aggeloi theou. kai pros men tous  
 aggelous legei ho poion tous aggelous autou  
 pneumatika kai tous leitourgous autou puros  
 floga. pros de ton uhion ho thronos sou ho  
 theos eis ton aiona tou aionos hrabdos eu-  
 thutitos hi hrabdos tis basileias sou igapisas  
 dikaiousunin kai emisias anomian dia touto  
 echrisen se ho theos, ho theos sou, elaion  
 agalliaseos para tous metochous sou. kai su  
 kat archas, kurie, tin gin ethemeliosas, kai  
 erga ton cheiron sou eisin ohi ouranoi au-  
 toi apolountai, su de diameneis kai pantes  
 hos himation palaiothisontai, kai hosei peri-  
 bolaion helixeis autous kai allagisontai su  
 de ho autos ei kai ta eti sou ouk ekleip-  
 sousin. pros tina de ton aggelon eiriken pote  
 kathou ek dexion mou heos an tho tous  
 echthrous sou hupopodion ton podon sou;  
 ouchi pantes eisin leitourgika pneumatika eis  
 diakonian apostellomena dia tous mellontas  
 klironomein sotirian;

dia touto dei perissoteros prosechein himas  
 tois akoustheisin, mipote pararuomen. ei  
 gar ho di aggelon lalitheis logos egeneto be-  
 baïos, kai pasa parabasis kai parakoi elaben  
 endikon misthapodosian, pos himeis ekfeux-  
 ometha tilikautis amelisantes sotirias, hi-  
 tis archin labousa laleisthai dia tou kuriou,  
 hupo ton akousanton eis himas ebebaiothi,  
 sunepimarturoides tou theou simeiois te  
 kai terasin kai poikilais dunamesin kai pneu-  
 matos hagiou merismois kata tin autou the-  
 lisin; ou gar aggelois hupetaxen tin oik-  
 oumenin tin mellousan peri his laloumen  
 diematurato de pou tis legon ti estin an-  
 thropos hoti mimniski autou, i uhios an-  
 thropou hoti episkepti auton; ilattosas au-  
 ton brachu ti par aggelous doxi kai timi  
 estefanosas auton, [kai katestisas auton epi  
 ta erga ton cheiron sou], panta hupetaxas  
 hupokato ton podon autou en to gar

hupotaxai auto ta panta ouden afiken auto  
 anupotakton nun de oupo horomen auto  
 ta panta hupotetagmena ton de brachu ti  
 par aggelous ilattomenon blepomen iisoun  
 dia to pathima tou thanatou doxi kai timi  
 estefanomenon, hopos chariti theou huper  
 pantos geusitai thanatou. eprepen gar auto,  
 di hon ta panta kai di ohu ta panta, pol-  
 lous uhious eis doxan agagonta ton archigon  
 tis sotirias auton dia pathimaton teleiosai.  
 ho te gar hagiazon kai ohi hagiazonenoi ex  
 henos pantes di hin aitian ouk epaischune-  
 tai adelfous autous kalein, legon apaggelo  
 to onoma sou tois adelfois mou en meso  
 ekklisias humniso se. kai palin ego esomai  
 pepoithos ep auto. kai palin idou ego kai  
 ta paidia ha moi edoken ho theos. epei oun  
 ta paidia kekoinoniken ahimatos kai sarkos,  
 kai autos paraplisis meteschen ton auton,  
 hina dia tou thanatou katargisiton to kratos  
 echonta tou thanatou, tout estin ton dia-  
 bolon kai apallaxi toutous hosoi fobo thana-  
 tou dia pantos tou zin enochoi isan douleias.  
 ou gar dipou aggelon epilambanetai, alla  
 spermatos abraam epilambanetai. hothen  
 ofeilen kata panta tois adelfois homioithinai,  
 hina eleimon genitai kai pistos archiereus ta  
 pros ton theon, eis to hilaskesthai tas hamar-  
 tias tou laou. en ho gar peponthen aut-  
 tous peirastheis, dunatai tois peirazomenois  
 boithisai.

hothen, adelfoi hagioi, kliseos epouraniou  
 metochoi, katanoisate ton apostolon kai  
 archierea tis homologias himon iisoun, pist-  
 on onta to poiisanti auton hos kai mousis en  
 holo to oiko autou. pleionos gar ohutos doxis  
 para mousin ixiotai kath hoson pleiona timin  
 echei tou oikou ho kataskeuusas auton. pas  
 gar oikos kataskeuazetai hupo tinos ho de  
 panta kataskeuusas theos. kai mousis men  
 pistos en holo to oiko autou hos therapon  
 eis marturion ton lalithisomenon christos  
 de hos uhios epi ton oikon autou ohu oikos  
 esmen himeis eanper tin parrisian kai to  
 kauchima tis elpidos mechri telous bebaian  
 kataschomen. dio, kathos legei to pneuma to  
 hagon simeron ean tis fonis autou akousite,  
 mi sklirunite tas kardias humon hos en to  
 parapikrasmo kata tin himeran tou peiras-  
 mou en ti erimo, ohu epeirasan ohi pateres  
 humon en dokimasia kai eidon ta erga mou  
 tesserakonta eti. dio prosochthisa ti genea  
 tauti kai eipon aei planontai ti kardia, autoi  
 de ouk egnosan tas hodous mou. hos omosa  
 en ti orgi mou ei eiseleusontai eis tin kat-  
 apausin mou. blepete, adelfoi, mipote estai  
 en tini humon kardia ponira apistias en to  
 apostinai apo theou zontos alla parakaleite  
 heautous kath hekastin himeran, achris ohu  
 to simeron kaleitai, hina mi sklirunthi tis



ex humon apati tis hamartias. metochoi gar tou christou gegonamen, eanper tin archin tis hupostaseos mechri telous bebaian kataschomen, en to legesthai simeron ean tis fonis autou akousite, mi sklirunite tas kardias humon hos en to parapikrasmo. (tines gar akousantes parepikranan; all ou pantes ohi exelthontes ex aiguptou dia mouseos; tisin de prosochthisen tesserakonta eti; ouchi tois hamartiasin, hon ta kola epesen en ti erimo; tisin de omosen mi eiseleusesthai eis tin katapausin autou ei mi tois apeithisasin; kai blepomen hoti ouk idunithisan eiselthein di apistian.)

#### 4

fobithomen oun mipote kataleipomenis epaggelias eiselthein eis tin katapausin autou doki tis ex humon husterikenai kai gar esmen euaggelismenoi kathaper kakeinoi all ouk ofelisen ho logos tis akois ekeinous mi sunkekerasmenos ti pistei tois akousasin. eiserchometha gar eis tin katapausin ohi pisteusantes, kathos eriken hos omosa en ti orgi mou ei eiseleusontai eis tin katapausin mou, kaitoi ton ergon apo katabolis kosmou genithenton. eriken gar pou peri tis hebdomis ohutos kai katapausen ho theos en ti himera ti hebdomi apo panton ton ergon autou kai en touto palin ei eiseleusontai eis tin katapausin mou. epei oun apoleipetai tinas eiselthein eis autin, kai ohi proteron euaggelisthentes ouk eisilthon di apeitheian, palin tina horizei himeran, simeron, en dauid legon meta tosouton chronon, kathos proeiraiti simeron ean tis fonis autou akousite, mi sklirunite tas kardias humon. ei gar autous iisous katapausen, ouk an peri allis elalei meta tauta himeras. ara apoleipetai sabbatismos to lao tou theou. ho gar eiselthon eis tin katapausin autou kai autos katapausen apo ton ergon autou, hosper apo ton idion ho theos. spoudasomen oun eiselthein eis ekeinon tin katapausin, hina mi en to auto tis hupodeigmati pesi tis apeitheias. zon gar ho logos tou theou kai energis kai tomoteros huper pasan machairan distomon kai diiknoumenos achri merismou psuchis kai pneumatos, harmon te kai muelon, kai kritikos enthumiseon kai ennoion kardias. kai ouk estin ktisis afanis enopion autou, panta de gumna kai tetrachilismena tois ofthalmois autou, pros hon himin ho logos. echontes oun archierea Megan dieliluthota tous ouranou, iisoun ton uhion tou theou, kratomen tis homologias ou gar echomen archierea mi dunamen sumpathisai tais astheneiais himon, pepeirasmenon de kata panta kath homoiotita choris hamartias. prosechometha oun meta parrisias to throno tis charitos, hina labomen eleos kai charin ehuromen eis euka-

iron boitheian.

#### 5

pas gar archiereus ex anthropon lambanomenos huper anthropon kathistatai ta pros ton theon, hina prosferi dora te kai thusias huper hamartion, metriopathein dunamenos tois agnousin kai planomenois, epei kai autos perikeitai astheneian kai di autin ofeilei, kathos peri tou laou, ohutos kai peri heauto prosferein peri hamartion. kai ouch heauto tis lambanei tin timin alla kaloumenos hupo tou theou, kathosper kai aaron. ohutos kai ho christos ouch heauton edoxasen genithinai archierea, all ho lalis pros auton uhios mou ei su ego simeron gegennika se kathos kai en hetero legei su hierews eis ton aiona kata tin taxin melchisedek hos en tais himerais tis sarkos autou deiseis te kai hiketirias pros ton dunamenon sozein auton ek thanatou meta kraugis ischuras kai dakruon prosenegkas kai eisakoustheis apo tis eulabeias, kai per on uhios, emathen af hon epathen tin hupakoin kai teleiotheis egeneto pasin tois hupakouousin auto aitios sotirias aioniou, prosagoreutheis hupo tou theou archiereus kata tin taxin melchisedek, peri ohu polus himin ho logos kai dusermineutos legein, epei nothroi gegonate tais akoais. kai gar ofeilontes einai didaskaloi dia ton chronon, palin chreian echete tou didaskein humas tina ta stoicheia tis archis ton logion tou theou, kai gegonate chreian echontes galaktos kai ou stereas trofis pas gar ho metechon galaktos apeiros logou dikaiousinis, nippios gar estin teleion de estin hi stereas trofi, ton dia tin hexin ta aisthitiria gegumnamena echonton pros diakrisin kalou te kai kakou.

#### 6

dio afentes ton tis archis tou christou logon epi tin teleiotita ferometha, mi palin themelion kataballomenoi metanoias apo nekron ergon kai pisteos epi theon, baptismon didachis epitheseos te cheiron, anastaseos te nekron kai krimatos aioniou. kai touto poiisomen, eanper epitrepi ho theos. adunaton gar tous hapax fotisthentas geusamenous te tis doreas tis epouraniou kai metochous genithentas pneumatos hagiou kai kalon geusamenous theou hima dunameis te mellontos aionos, kai parapesontas, palin anakainizein eis metanoian, anastaurountas heautois ton uhion tou theou kai paradeigmatizontas. gi gar hi piausa ton epautis pollakis erchomenon hueton kai tik-tousa botanin eutheton ekeinouis di ohus kai georgeitai, metalambanei eulogias apo

tou theou ekferousa de akanthas kai tribolous, adokimos kai kataras eggus, his to telos eis kausin. pepeismetha de peri humon, agapitoi, ta kreissona kai echomena sotirias, ei kai ohutos laloumen. ou gar adikos ho theos epilathesthai tou ergou humon kai tis agapis his endeixasthe eis to onoma autou, diakonisantes tois hagiois kai diakonountes. epithumoumen de hekaston humon tin autin endeiknusthai spoudin pros tin pliroforian tis elpidos achri telous hina mi nothroi genisthe, mimitai de ton dia pisteos kai makrothumias klironomountas tas epaggelias. to gar abraam epageilamenos ho theos, epei kat ohudenos eichen meizonos omosai, omosen kath heautou, legon ei min eulogon eulogiso se kai plithunon plithunose. kai ohutos makrothumias epetuchen tis epaggelias. anthropoi men gar kata tou meizonos omnuousin, kai pasis autois antilogias peras eis bebaisin ho horkos. en ho perissoteron boulomenos ho theos epideixai tois klironomois tis epaggelias to ametheton tis boulis autou emeseutens horko, hina dia duo pragmaton ametheton, en ohis adunaton pseusasthai ton theon, ischuran paraklisin echomen ohi katafugontes kratisai tis prokeimenis elpidos, hin hos agkuran echomen tis psuchis asfali te kai bebaiian kai eiserchomenin eis to esoteron tou katapetasmatos, hopou prodromos huper himon eiselthen iisous, kata tin taxin melchisedek archiereus genomenos eis ton aiona.

## 7

ohutos gar ho melchisedek, basileus salim, hierous tou theou tou hupistou, ho sunantisas abraam hupostrefonti apo tis kopis ton basileon kai eulogisas auton, ho kai dekatan apo panton emerisen abraam, proton men hermeneuomenos basileus dikaionis, epeita de kai basileus salim, ho estin basileus eirinis apator, amitor, agealogitos, mite archin himeron mite zois telos echon, afomoiomenos de to uhio tou theou, menei hierous eis to diinekes. theoreite de pilikos ohutos, ho kai dekatan abraam edoken ek ton akrothinion ho patriarchis. kai ohi men ek ton uhion leui tin hierateian lambanontes etolin echousin apodekatoun ton laon kata ton nomon, tout estin tous adelfous auton, kaiper exeliluthotas ek tis osfuos abraam ho de mi genealogoumenos ex auton dedekatokten ton abraam kai ton echonta tas epaggelias eulogiken. choris de pasis antilogias to elatton hupo tou kreittonos eulogeitai. kai hode men dekas apothniskontes anthropoi lambanousin, ekei de marturomenos hoti zi kai hos epos eipein, dia abraam kai leui ho dekas lambanon dedekatotai, eti gar en

ti osfui tou patros in hote sunintisen auto ho melchisedek. ei men oun teleiosis dia tis leuitikis hierosunis in, (ho laos gar ep autis nenomothetitai), tis eti chreia kata tin taxin melchisedek heteron anistasthai hiera kai ou kata tin taxin aaron legesthai; metatithemenis gar tis hierosunis ex anagkis kai nomou metathesis ginetai. ef hon gar legetai tauta, fulis heteras meteschiken, af his oudeis proseschiten to thusiastirio prodilon gar hoti ex iouda anatetaken ho kurios himon, eis hin fulin peri hiereon ouden mousis elalisen. kai perissoteron eti katadilon estin, ei kata tin homoiotia melchisedek anistatai hierous heteros, hos ou kata nomon entolis sarkinis gegonen alla kata dunamin zois akataloutou. martureitai gar hoti su hierous eis ton aiona kata tin taxin melchisedek. athetisis men gar ginetai proagousis entolis dia to autis asthenes kai anofeles, (ouden gar eteleiosen ho nomos), epeisagogi de kreittonos elpidos, di his eggizomen to theo. kai kath hoson ou choris horkomias, (ohi men gar choris horkomias eisin hierois gegonotes, ho de meta horkomias dia tou legontos pros auton omosen kurios, kai ou metamelithisetai su hierous eis ton aiona [kata tin taxin melchisedek]), kata tosouto kreittonos diathikis gegonen eggus iisous. kai ohi men pleiones eisin gegonotes hierois dia to thanato koluesthai paramenein ho de dia to menein auton eis ton aiona aparabaton echei tin hierosunin. hothen kai sozein eis to panteles dunatai tous proserchomenous di autou to theo, pantote zon eis to entugchanein huper auton. toioutos gar himin eprepen archiereus, hosios, akakos, amiantos, kechorismenos apo ton hamartolon, kai hupsiloteros ton ouranon genomenos, hos ouk echei kath himeran anagkin, hosper ohi archiereis, proteron huper ton idion hamarton thusias anaferain, epeita ton tou laou touto gar epouisen efapax heauton anenegkas. ho nomos gar anthropous kathhistisin archiereis echontas astheneian, ho logos de tis horkomias tis meta ton nomon uhion eis ton aiona teteleiomenon.

## 8

kefalaion de epi tois legomenois, toiouton echomen archierea hos ekathisen en dexia tou thronou tis megalosunis en tois ouranois, ton hagian leitourgos kai tis skinis tis alithinis, hin epixen ho kurios, ouk anthropos. pas gar archiereus eis to prosferein dorate kai thusias kathistatai hothen anagkaion echein ti kai touton ho prosenegki. ei men oun in epi gis, oud an in hierous, onton ton proserfonton kata ton nomon ta dora, ohitines hupodeigmati kai skia laetreuousin ton epouranion kathos kechrima-

tistai mousis mellon epitelein tin skinin hora gar fisin poiiseis panta kata ton tupon ton deichthenta soi en to orei. nuni de haforoterastetuchen leitourgias, hoso kai kreittonos estin diathikis mesitis, hitis epi kreittosin epaggeliais nenomothetitai ei gar hi protiekein in amemptos, ouk an deuterasteziteito topos memfomenos gar autois legeidou himeraierchontai, legei kurios, kai sunteleso epi ton oikon israil kai epi ton oikon iouda diathikin kainin, ou kata tin diathikin hin epoiisa tois patrasin auton en himera epilabomenou mou tis cheiros auton exageigin autous ek gis aiguptou hoti autoi ouk enemeinan en ti diathiki mou, kago imelisa auton, legei kurios. hoti ahuti hi diathiki hin diathisomai to oiko israil meta tas himeras ekeinas, legei kurios didous nomous mou eis tin dianaoian auton, kai epi kardias autonepigrapso autous, kai esomai autois eis theon kai autoi esontai moi eis laon, kai ou mi didaxosin hekastos ton politin autou kai hekastos ton adelfon autou legon gnothi ton kurion hoti pantes eidisousin me apo mikrou heos megalou auton hoti hileos esomai tais adikias auton, kai ton hamartion auton kai ton anomion auton ou mi mnistho eti. en to legein kainin, pepalaioiken tin protin to depalaioumenon kai giraskon eggus afanismo.

## 9

eichen men oun kai hi protidikaioмата lateiras to te hagion kosmikon. skini gar kateskeuasthi hi protie, en hi hi te luchnia kai hi trapeza kai hi prothesis ton arton, hitis legetai hagia meta de to deuteran katapetasma skini hi logomeni hagia hagion, chrusoun echousa thumiatiiron kai tin kiboton tis diathikis perikekalummenin pantothen chrusio, en hi stamnos chrusi echousa to manna kai hi hrabdos aaron hi blastisasa kai ahi plakes tis diathikis huperano de autis cheroubim doxis kataskiazonta to hilastirion peri hon ouk estin nun legein kata meros. touton de ohutos kateskeuastmenon eis men tin protin skinin dia pantos eisiasin ohi hieries tas lateiras epiñtelountes eis de tin deuteran hapax tou eniautou monos ho archiereus, ou choris ahimatos ho prosferei huper heautou kai ton tou laou agnoimatou, touto dilountos tou pneumatou tou hagiou mipo pefanerosthai tin ton hagion hodon eti tis protis skinis echousis stasin, hitis paraboli eis ton kairon ton enestikota, kath hon dora te kai thusiai prosperontai mi dunamenai kata suneidisin teleiosai ton lateuonta, monon epi bromasin kai pomasin kai diaforois baptismois, dikaioματα sarkos mechri kairou diorthoseos epikeimena. christos de paragenomenos archiereus ton mellonton agathon, dia tis meizonos kai teleiateras skinis ou cheiropoi-

itou, tout estin ou tautis tis ktiseos, oude di ahimatos tragon kai moschon, dia de tou idiou ahimatos, eisilthen efapax eis ta hagia, aionian lutrosin ehuramenos. ei gar to ahima tragon kai tauron, kai spodos damaleos hrantzousa tous kekoimomenous, hagiazei pros tin tis sarkos katharotita, poso mallon to ahima tou christou, hos dia pneumatou aioniou heauton prosingegen amomon to theo, kathariei tin suneidisin humon apo nekroneuron ergon eis to latreuin theo zonti. kai dia touto diathikis kainis mesitis estin, hopos thanatou genomenou eis apolutrosin ton epi ti protidiatihiki parabaseon tin epaggelian labosin ohi keklimenoi tis aioniou klironomias. (hopou gar diathiki, thanaton anagki feresthai tou diathemenou diathiki gar epi nekrois bebaia, epei mipote ischuei hote zi ho diathemenos). hothen oude hi protiechoris ahimatos egkekainistai. lalitheisis gar pasis entolis kata ton nomon hupo mouseos panti to lao, labon to ahima ton moschon kai ton tragon meta hudatos kai eriou kokkinou kai hussopou, auto te to biblion kai panta ton laon errantisen legon touto to ahima tis diathikis hin eneteilato pros humas ho theos. kai tin skinin de kai panta ta skeui tis leitourgias to ahimati homoios errantisen. kai schedon en ahimati panta katharizetai kata ton nomon, kai choris ahimatekchusias ou ginetai afesis. anagki oun ta men hupodeigmata ton en tois ouranois toutois katharizesthai, auta de ta epourania kreittosin thusiais para tautas. ou gar eis cheiropoiita hagia eisilthen ho christos, antitupa ton alithinon, all eis auton ton ouranon, nun emfanisthinae to prosopo tou theou huper himon, oud hina pollakis prosferi heauton, hosper ho archiereus eierchetai eis ta hagia kat eniauton en ahimati allotrio, (epei edei auton pollakis pathein apo katabolis kosmou) nuni de hapax epi sunteleia ton aionon eis athetisin hamartias dia tis thusias autou pefanerotai. kai kath hoson apokeitai tois anthropois hapax apothanein, meta de touto krisis, ohutos kai ho christos, hapax prosenechtheis eis to pollon anenegkein hamartias, ek deuterou choris hamartias ofthisetai tois auton apekdechomenois eis sotirian.

## 10

skian gar echon ho nomos ton mellonton agathon, ouk autin tin eikona ton pragmaton, kat eniauton tais autais thusiais has prosperousin eis to diinekes oude pote dunatai tous proserchomenous teleiosai. epei ouk an epausanto prosperomenai dia to midemian echein eti suneidisin hamartion tous lateuontas hapax kekatharismenous; all en autais anamnisis hamartion kat eniauton. adunaton gar ahima tauron

kai tragon afairein hamartias. dio eischerchomenos eis ton kosmon legei thusian kai prosforan ouk ithelisas, soma de katirtiso moi. holokautomata kai peri hamartias ouk eudokisas tote eipon idou hiko, en kefalidi bibliou gegraptai peri emou, tou poiisai ho theos to thelima sou. anoteron legon hoti thusias kai prosforas kai holokautomata kai peri hamartias ouk ithelisas oude eudokisas, ahitines kata ton nomon prosperontai, tote eiriken idou hiko tou poiisai to thelima sou. anaarei to proton hina to deutron tisi. en ho thelimati higasmenoi esmen dia tis prosforas tou somatos iisou christou efpax. kai pas men hierous hestiken kath himeran leitourgon kai tas autas pollakis prosperon thusias, ahitines oudepote dunantai perielein hamartias ohutos de mian huper hamarton prosenegkas thusian eis to diinekes ekathisen en dexia tou theou, to loipon ekdechomenos heos tethosin ohi echthroi autou hupopodion ton podon autou. mia gar prosfora teteleio-ken eis to diinekes tous hagiazonous. marturei de himin kai to pneuma to hagian meta gar to eirikenai ahuti hi diathiki hin diathisomai pros autous meta tas himeras ekeinas, legei kurios didous nomous mou epi kardias auton, kai epi ton dianoion auton epigrapso autous, kai ton hamarton auton kai ton anomion auton ou mi mnisthsomai eti. hopou de afesis touton, ouketi prosfora peri hamartias. echontes oun, adelfoi, parrisian eis tin eisodon ton hagian en to ahimati iisou, hin enekainisen himin hodon prosfaton kai zosan dia tou katapetasmatos, tout estin tis sarkos autou, kai hi erea megan epi ton oikon tou theou, proserchometha meta alithinis kardias en pliroforia pisteos hrerantismenoi tas kardias apo suneidiseos poniras kai leloumenoi to soma hudati katharo. katechomen tin homologian tis elpidos aklini, pistos gar ho epaggeilamenos

kai katanoomen allilous eis paroxusmon agapis kai kalon ergon, mi egkataleipontes tin episunagogin heauton, kathos ethos tisin, alla parakalountes, kai tousouto mallon hoso blepete eggizousan tin himeran. hekousios gar hamartanonton himon meta to labein tin epignosin tis alitheias, ouketi peri hamartion apoleipetai thusia, fobera de tis ekdochi kriseos kai puros zilos esthiein mellontos tous hupenantious. athesis tis nomon mouseos choris oiktirmon epi dusin i trisin martusin apothniskai poso deokete cheironos axiothisetai timorias ho ton uhion tou theou katapatisas kai to ahima tis diathikis koinon higasamenos, en ho higiasthi, kai to pneuma tis charitos enubrisas; oidamen gar ton eiponta emoi ekdikisis ego antapodoso, legei kurios kai palin krinei kurios ton laon autou. foberon to empesein eis cheiras theou zontos. anamimniskethe de tas proteron himeras, en ahis fotisthentes pollin ath-

lisin hupemeinate pathimaton, touto men oneidismois te kai thlipsesin theatrizomenoi, touto de koinonoi ton ohutos anastre-fomenon genithentes. kai gar tois desmiois sunepathisate, kai tin harpagin ton huparchonton humon meta charas prosedexasthe, ginoskontes echein heautois kreittona huparxin kai menousan. mi apobalite oun tin parrisian humon, hitis echei megalin misthapodosian. hupomonis gar echete chreian hina to thelima tou theou poiisantes komisisthe tin epaggelian. eti gar mikron hoson hoson, ho erchomenos hixei kai ou chroniei ho de dikaios ek pisteos zisetai kai ean huposteilitai, ouk eudokei hi psuchi mou en auto. himeis de ouk esmen hupostolis eis apoleian, alla pisteos eis peripoiisin psuchis.

## 11

estin de pistis elpizomenon hupostasis, pragmaton elegchos ou blepomenon. en tauti gar emarturithisan ohi presbuteroi. pistei nooumen katirtisthai tous aionas hrimati theou, eis to mi ek fainomenon to blepomenon gegonenai. pistei pleiona thusian habel para kain prosinegken to theo, di his emarturithi einai dikaios, marturountes epi tois dorois autou tou theou kai di autis apothanon eti lalei. pistei henoch metetethi tou mi idein thanaton kai ouch ihurisketo dioti metethiken auton ho theos pro gar tis metatheseos memarturitai euarestikenai to theo. choris de pisteos adunaton euarestisai pisteusai gar dei ton proserchomenon to theo hoti estin kai tois ekzitusin auton misthapodotis ginetai. pistei chrimatistheis noe peri ton midepo blepomenon, eulabitheis kateskeuasen kiboton eis sotirian tou oikou autou di his katekrinen ton kosmon kai tis kata pistin dikaiosunis egeneto klironomos. pistei kaloumenos abraam hupikousen exelthein eis topon hon imellen lambanein eis klironomian kai exilthen mi epistamenos pou erchetai. pistei parokisen eis tin gin tis epaggelias hos allotrian, en skinais katoikisas meta isaak kai iakob ton sugklironomon tis epaggelias tis autis exedecheto gar tin tous themelios echousan polin, his technitis kai dimiourgos ho theos. pistei kai auti sarra dunamin eis katabolin spermatos elaben kai para kairon hilikias, epei piston higinato ton epaggeilamenon dio kai af henos egenithisan, kai tauta nenekromenou, kathos ta astra tou ouranou to plithei kai hos hi ammos hi para to cheilos tis thalassis hi anarithmitos. kata pistin apethanon ohutoi pantes, mi labontes tas epaggelias, alla porrothen autas idontes kai aspasamenoi, kai homologiasantes hoti xenoi kai parepidimoi eisin epi tis gis. ohi gar toiauta legontes emfanizousin hoti patrida epizitousin kai ei men ekeinis emnimoneuon af his exe-

bisan, eichon an kairon anakampsai nun de kreittonos oregontai, tout estin epouran-  
iou dio ouk epaischunetai autous ho theos  
theos epikaleisthai auton, hitoimasen gar  
autois polin. pistei proseninochen abraam  
ton isaak peirazomenos kai ton monogeni  
proseferen ho tas epaggelias anadexamenos,  
pros hon elalithi hoti en isaak klithisetai  
soi sperma, logisamenos hoti kai ek nekron  
egeirein dunatos ho theos, hothen auton  
kai en paraboli ekomisato. pistei peri mel-  
lonton eulogisen isaak ton iakob kai ton  
isau. pistei iakob apothniskon hekaston ton  
uhion iosif eulogisen kai prosekynisen epi  
to akron tis hrabdou autou. pistei iosif  
teleuton peri tis exodou ton uhion israil  
emnimoneusen kai peri ton osteon autou  
eneteilato. pistei mousis gennitheis ekrobi  
triminon hupo ton pateron autou, dioti ei-  
don asteion to paidion, kai ouk efobithisan  
to diatagma tou basileos. pistei mousis  
megas genomenos inrisato legesthai uhios  
thugatros farao, mallon helomenos sugkak-  
oucheisthai to lao tou theou i proskairon  
echein hamartias apolausin, meizona plou-  
ton higisamenos ton aiguptou thisauron ton  
oneidismos tou christou apeblepen gar  
eis tin misthapodosian. pistei katelipen  
aigupton, mi fobitheis ton thumon tou  
basileos, ton gar aoraton hos horon ekar-  
terisen. pistei pepoiiken to pascha kai  
tin proschusin tou ahimatos, hina mi ho  
olothreun ta prototoka thigi auton. pist-  
tei diebisan tin eruthran thalassan hos dia  
xiras gis, hin peiran labontes ohi aiguptioi  
katepothisan. pistei ta teichi hiericho epe-  
sen kuklothenta epi hepta himeras. pist-  
tei hraab hi porni ou sunapoletto tois apei-  
thisasin, dexameni tous kataskopous met  
eirinis. kai ti eti lego; epileipsei me gar di-  
goumenon ho chronos peri gedeon, barak te  
kai sampson kai iefthae, dauid te kai samouil  
kai ton profiton, ohi dia pisteos katigo-  
nisanto basileias, eirgasanto dikaiosunin,  
epetuchon epaggelion, efraxan stomata leon-  
ton, esbesan dunamin puros, efugon stomata  
machairis, enedunamothisan apo astheneias,  
egenithisan ischuroi en polemo, parembolas  
eklinan allotrion. elabon gunaikas  
ex anastaseos tous nekrous auton alloi  
de etumpanisthisan, ou prosdexamenoi tin  
apolutrosin, hina kreittonos anastaseos tu-  
chosin heteroi de empaignon kai mastigon  
peiran elabon, eti de desmon kai fulakis  
elithasthisan, epristhisan, epeirasthisan  
en fono machairis apethanon periilthon  
en milotais, en aigeiois dermasin, hus-  
teroumenoi, thlibomenoi, kakouchoumenoi,  
(hon ouk in axios ho kosmos), en erimi-  
ais planomenoi kai oresin kai spilais kai  
tais opais tis gis. kai ohutoi pantes mar-  
turithentes dia tis pisteos ouk ekomisanto  
tin epaggelion, tou theou peri himon kreit-

ton ti problepsamenou, hina mi choris himon  
teleiothosin.

## 12

toigaroun kai himeis, tosouton echontes  
perikeimenon himin nefos marturon, ogkon  
apothemenoi panta kai tin euperistaton  
hamartian, di hupomonis trechomen ton  
prokeimenon himin agona, aforontes eis ton  
tis pisteos archigon kai teleiotin iisoun, hos  
anti tis prokeimenis auto charas hupemeinen  
stauron aischunis dakafonias, en dexia te  
tou thronou tou theou kekathiken. analo-  
gisasthe gar ton toiautin hupomemenikota  
hupo ton hamartolon eis heauton antilogian,  
hina mi kamite tais psuchais humon eklu-  
omenoi. oupo mechris ahimatos antikat-  
estite pros tin hamartian antagonizomenoi,  
kai eklelisthe tis parakliseos, hitis humin  
hos uhiois dialegetai uhie mou, mi oligorei  
paideias kuriou, mide ekluou hup autou eleg-  
chomenos hon gar agapa kurios paideuei,  
mastigoi de panta uhion hon paradechetai.  
eis paideian hupomenete hos uhiois humin  
prosferetai ho theos, tis gar estin uhios hon  
ou paideuei patir; ei de choris este paideias,  
his metochoi gegonasin pantes, ara nothoi  
este kai ouch uhioi. eita tous men tis  
sarkos himon pateras eichomen paideutas  
kai enetrepometha ou polu mallon hupotag-  
isometha to patri ton pneumaton kai zi-  
somen; ohi men gar pros oligas himeras kata  
to dokoun autois epaideuon ho de epi to  
sumferon eis to metalabein tis hagioutos  
autou. pasa de paideia pros men to paron  
ou dokei charas einai alla lupis husteron  
de karpon eirininon tois di autis gegum-  
nasmenois apodidosin dikaiosunis. dio tas  
pareimenas cheiras kai ta paralelumena go-  
nata anorthosate, kai trochias orthas poi-  
isate tois posin humon, hina mi to cholon ek-  
trapi, iathi de mallon. eirinin diokete meta  
panton kai ton hagiasmaon, ohi choris oudeis  
opsetai ton kurion, episkopountes mi tis hus-  
teron apo tis charitos tou theou mi tis hriza  
pikrias ano fuoua enochli kai di autis mi-  
anthosin ohi polloi mi tis pornos i bebilos  
hos isau, hos anti broseos mias apedoto ta  
prototokia autou iste gar hoti kai metepeita  
thelon klironomisai tin eulogian apedoki-  
masthi, (metanoias gar topon ouch ehuren),  
kaiper meta dakruon ekzitisas autin. ou  
gar proseliluthate psilafomeno kai kekau-  
meno puri kai gnofu kai skoto kai thuelli kai  
salpiggos icho kai foni hrimaton, his ohi ak-  
ousantes paritasanto mi prostethinai autois  
logon (ouk eferon gar to diastellomenon  
kan thiron thigi tou orous, lithobolithise-  
tai kai, ohutos foberon in to fantazomenon,  
mousis eipen ekfobos eimi kai entromos)  
alla proseliluthate sion orei kai polei theou  
zontos, hierousalim epouranio kai muriasin

aggelon, panigurei kai ekklesia prototokon apogegrammenon en ouranois kai kriti theo panton kai pneumasi dikaion teteleiomenon kai diathikis neas mesiti iisou kai ahimati hrantismou kreitton lalounti para ton habel. bletepe mi paraitisisthe ton lalounta ei gar ekeinoi ouk efugon ton epi gis paraitisamenoi chrimatizonta, polu mallon himeis ohi ton ap ouranon apostrefomenoi, ohu hi foni tin gin esaleusen tote nun de epiggeltai legon eti hapax ego seisou ou monon tin gin alla kai ton ouranon. to de eti hapax diloi tin ton saleuomenon metathesin hos pepoiimenon, hina meini ta mi saleuomena. dio basileian asaleuton paralambanontes echomen charin, di his latreuomen euarestos to theo, meta eulabeias kai deous. kai gar ho theos himon pur katanaliskon.

### 13

hi filadelfia meneto. tis filoxenias mi epilanthanesthe dia tautis gar elathon tines xenisantes aggelous. mimniskesthe ton desmion hos sundedemenoi, ton kakouchoumenon hos kai autoi ontes en somati. timios ho gamos en pasin kai hi koiti amiantos pornous de kai moichous krinei ho theos. aflarguros ho tropos, arkoumenoi tois parousin autos gar eiriken ou mi se ano oud ou mi se egkatalipo hoste tharrountas himas legein kurios emoi boithos, kai ou fobithisomai, ti poiisei moi anthropos; mnimoneuete ton higoumenon humon, ohitines elalisan humin ton logon tou theou, hon anatheorountes tin ekbasin tis anastrofis mimeisthe tin pistin. iisous christos echthes kai simeron ho autos kai eis tous aionas. didachais poikilais kai xenais mi paraferesthe, kalon gar chariti bebaiousthai tin kardian, ou bromasin, en ohis ouk ofelithisan ohi peripatisantes. echomen thusiastirion ex ohu fagein ouk echousin exousian ohi ti skini latreuontes hon gar eisferetai zoon to ahima peri hamartias eis ta hagia dia tou archiereos, touton ta somata katakaietai exo tis parembolis. dio kai iisous, hina hagiasthi dia tou idiou ahimatos ton laon, exo tis pulis epathen. toinun exerchometha pros auton exo tis parembolis ton oneidismion autou ferontes ou gar echomen hode menousan polin, alla tin mellousan epizitoumen. di autou oun anaferomen thusian aineseos dia pantos to theo, tout estin karpon cheileon homologounton to onomati autou. tis de eupoiias kai koinonias mi epilanthanesthe, toiautais gar thusiais euarestetai ho theos. peithesthe tois higoumenois humon kai hupeikete, autoi gar agrupnousin huper ton psuchon humon hos logon apodosontes hina meta charas touto poioussin kai mi stenazontes, alusiteles gar humin touto. proseuchesthe peri himon, pepoithamen gar hoti kalin suneidisin

echomen, en pasin kalos thelontes anastrephesthai. perissoteros de parakalo touto poiisai, hina tachion apokatastatho humin. ho de theos tis eirinis, ho anagagon ek nekron ton poimena ton probaton ton megan en ahimati diathikis aioniou, ton kurion himon iisoun, katartisai humas en panti ergo agatho eis to poiisai to thelima autou, poion en himin to euareston enopion autou dia iisou christou, ho hi doxa eis tous aionas ton aionon amin. parakalo de humas, adelfoi, anechesthe tou logou tis parakliseos, kai gar dia bracheon epesteila humin. ginoskete ton adelfon himon timotheon apolelumenon, meth ohu ean tachion erchitai opsomai humas. aspasasthe pantas tous higoumenous humon kai pantas tous hagioussin. aspazontai humas ohi apo tis italias. hi charis meta panton humon amin.

iakobos theou kai kuriou iisou christou doulos tais dodeka fulais tais en ti diaspora, chairein. pasan charan hignisasthe, adelfoi mou, hotan peirasmois peripesite poikilois, ginuskontes hoti to dokimion humon tis pisteos katergazetai hupomonin. hi de hupomoni ergon teleion echeto, hina ite teleioi kai holokliroi, en mideni leipomenoi. ei de tis humon leipetai sofias, aiteito para tou didontos theou pasin haplos kai mi oneidizontos, kai dothisetai auto aiteito de en pistei, miden diakrinomenos ho gar diakrinomenos eoiken kludoni thalassis anemizomeno kai hrizipomeno mi gar oiestho ho anthros ekeinos hoti limpsetai ti para tou kuriou anir dipsuchos, akatastatos en pasais tais hodois autou. kauchastho de ho adelfos ho tapeinos en to hupsei autou, ho de plousios en ti tapeinosei autou, hoti hos anthos chortou parelusetai. aneteilen gar ho hiliios sun to kausoni kai exiranen ton chorton, kai to anthos autou exepesen kai hi euprepeia tou prosopou autou apoletohutos kai ho plousios en tais poreiais autou maranthisetai. makarios anir hos hupomenei peirasmon hoti dokimos genomenos limpsetai ton stefanon tis zois, hon epiggeilato tois agaposin auton. mideis peirazomenos legeto hoti apo theou peirazomai ho gar theos apeirastos estin kakon, peirazei de autos oudena. hekastos de peirazetai hupo tis idias epithumias exelkomenos kai deleazomenos eita hi epithumia sullabousa tiktei hamartian, hi de hamartia apotelestheisa apokuei thanaton. mi planasthe, adelfoi mou agapitoi pasa dosis agathi kai pan dorima teleion anothen estin katabainon apo tou patros ton foton, par ho ouk eni parallagi i tropis aposkiasma. boulitheis apekuisen himas logo alitheias, eis to einai himas aparchin tina ton autou ktismaton. hoste, adelfoi mou agapitoi, esto pas anthros tachus eis to akousai, bradus eis to lalisai, bradus eis orgin orgi gar andros dikaiosunin theou ou katergazetai. dio apothemenoi pasan hruparian kai perisseian kakias en prautiti dexasthe ton emfuton logon ton dunamenon sosai tas psuchas humon. ginesthe de poitai logou kai mi monon akroatai paralogizomenoi heautous. hoti ei tis akroatis logou estin kai ou poitis, ohutos eoiken andri katanooonti to prosopon tis geneseos autou en esopro katenoisen gar heauton kai apelliluthen kai eutheos epelatheto hopoios in. ho de parakupsas eis nomon teleion ton tis eleutherias kai parameinas, ouk akroatis epilimonis genomenos alla poitis ergou, ohutos makarios en ti poiisei autou estai. ei tis dokei thriskos einai, mi chalinagogon glossan autou alla apaton kardian autou, toutou mataios hi thriskeia.

thriskeia kathara kai amiantos para theo kai patri ahuti estin, episkeptesthai orfanous kai chiras en ti thlipsei auton, asplion heauton tirein apo tou kosmou.

## 2

adelfoi mou, mi en prosopolimpsiais echete tin pistin tou kuriou himon iisou christou tis doxis. ean gar eiselthi eis tin sunagogin humon anir chrusodaktulios en esthiti lampra, eiselthi de kai ptochos en hrupara esthiti, kai epiblepsite epi ton forounta tin esthita tin lampran kai eipite su kathou hode kalos kai to ptocho eipite su stithi ekei i kathou hode hupo to hupopodion mou ou diekriithite en heautois kai egenesthe kritai dialogismen poniron; akousate, adelfoi mou agapitoi ouch ho theos exelexato tous ptochous to kosmo plousious en pistei kai klironomous tis basileias his epiggeilato tois agaposin auton; humeis de itimasate ton ptochon. ouch ohi plousioi katadunasteuousin humon, kai autoi helkousin humas eis kritiria; ouk autoi blasfemousin to kalon onoma to epiklithe ef humas; ei mentoi nomon teleite basilikon kata tin grafon agapiseis ton plision sou hos seauton, kalos poieite ei de prosopolimpteite, hamartian ergazesthe, elegchomenoi hupo tou nomou hos parabatai. hostis gar holon ton nomon tirisi, ptaisi de en heni, gegonen panton enochos. ho gar eipon mi moicheusis, eipen kai mi foneusis. ei de ou moicheueis, foneueis de, gegonas parabatis nomou. ohutos laleite kai ohutos poieite hos dia nomou eleutherias mellontes krinesthai hi gar krisis aneolos to mi poiisanti eleos. katakauchatai eleos kriseos. ti to ofelos, adelfoi mou, ean pistin legi tis echein, erga de mi echi; mi dunatai hi pistis sosai auton; ean de adelfos i adelfi gumnoi huparchosin kai leipomenoi tis efimerou trofis, eipi de tis autois ex humon hupagete en eirini, themainesthe kai chortazesthe, mi dote de autois ta epitideia tou somatos, ti to ofelos; ohutos kai hi pistis, ean mi echi erga, nekra estin kath heautin. all erei tis su pistin echais, kago erga echo. deixon moi tin pistin sou choris ton ergon, kago deixo soi ek ton ergon mou tin pistin mou. su pisteueis hoti ehis estin ho theos; kalos poieis kai ta daimonia pisteuousin kai frissousin. theleis de gnoi, o anthrope kene, hoti hi pistis choris ton ergon nekra estin; abraam ho patr himon ouk ex ergon edikaiothi, anenegkas isaak ton uhion autou epi to thusiastirion; blepeis hoti hi pistis sunirgei tois ergois autou, kai ek ton ergon hi pistis eteleiothi. kai eplirothi hi grafi hi legousa episteusen de abraam to theo, kai elogisthi auto eis dikaiosunin kai filas theou eklithi. horate hoti ex ergon dikaioutai anthros kai ouk ek pisteos monon. homoios de kai hraab hi porni

ouk ex ergon edikaiothi, hupodexameni tous aggelous kai hetera hodo ekbalousa; hosper gar to soma choris pneumatatos nekron estin, ohutos kai hi pistis choris ton ergon nekra estin.

### 3

mi polloi didaskaloi ginesthe, adelfoi mou, eidotes hoti meizon krima limpsometha polla gar ptaïomen hapantes. ei tis en logo ou ptaiei, ohutos teleios anir, dunatos chalïnogisai kai holon to soma. ides ton hippon tous chalinous eis ta stomata ballomen eis to peithesthai autous himin, kai holon to soma auton metagomen. idou kai ta ploia, tilikauta ontà kai trochon anemon skliron elaunomena, metagetai hupo elachistou pidaliou hopou an hi hormi tou euthunontos Boulitai. ohutos kai hi glossa mikron melos estin kai megala auchei. idou oligon pur hilikin hulin anaptei. kai hi glossa pur. ho kosmos tis adikias hi glossa kathistatai en tois melesin himon hi spilousa holon to soma kai flogizousa ton trochon tis geneseos kai flogizomeni hupo tis geennis. pasa gar fusis thirion te kai peteinon, herpeton te kai enalion, damazetai kai dedamastai ti fusesi ti anthropini tin de glossan oudeis dunatai anthropon damasai akatastaton kakon, mesti iou thanatïforou. en auti eulogoumen ton kurion kai patera, kai en auti katarometha tous anthropous tous kath homioisin theou gegonotas ek tou autou stomatos exerchetai eulogia kai katara. ou chri, adelfoi mou, tauta ohutos ginesthai. miti hi pigi ek tis autis opis bruei to gluku kai to pikron; mi dunatai, adelfoi mou, suki elaias poiisai i ampelos suka; oute halukon gluku poiisai hudor. tis sofos kai epistimon en humin; deixato ek tis kalis anastrofis ta erga autou en prautiti sofias. ei de zilon pikron echete kai eritheian en ti kardia humon, mi katakauchasthe kai pseudesthe kata tis alitheias. ouk estin ahuti hi sofia anothern katerchomeni, all epigeios, psuchiki, daimoniodis. hopou gar zilos kai eritheia, ekei akatastasia kai pan faulon pragma. hi de anothern sofia proton men hagni estin, epeita eiriniki, epieikis, eupeithis, mesti eleous kai karpon agathon, adikritos, anupokritos. karpos de dikaiosunis en eirini spiretai tois poiousin eirinin.

### 4

pothen polemoi kai pothen machai en humin; ouk enteuthen, ek ton hidonon humon ton strateuomenon en tois melesin humon; epithumeite, kai ouk echete foneuete kai ziloute, kai ou dunasthe epituchein machesthe kai polemeite ouk echete dia

to mi aiteisthai humas aiteite kai ou lambanete, dioti kakos aiteisthe, hina en tais hidonais humon dapanisite. moichalides, ouk oidate hoti hi filia tou kosmou echthra tou theou estin; hos an oun boulithi filoseinai tou kosmou, echthros tou theou kathistatai. i dokeite hoti kenos hi grafi legei; pros fthonon epipothei to pneuma ho katokisen en himin; meizona de didosin charin. dio legei ho theos huperifanois antitassetai, tapeinois de didosin charin. hupotagite oun to theo. antistite to diabolou, kai feuxetai af humon. eggisate to theo, kai eggiei humin. katharisate cheiras, hamartoloi, kai hagnisate kardias, dipsuchoi. talaiporisate kai penthisate kai klausate. ho gelos humon eis penthos metatrapito kai hi chara eis katifeian. tapeinothite enopion kuriou, kai huposeiei humas. mi katalaleite allilon, adelfoi. ho katalalon adelfou i krinon ton adelfon autou katalalei nomou kai krinei nomon. ei de nomon krineis, ouk ei poitis nomou alla kritis. ehis estin ho nomothetis kai kritis, ho dunamenos sosai kai apolesai su de tis ei, ho krinon ton plision; age nun ohi legontes simeron i aurion poreusometha eis tinde tin polin kai poisomen ekei eniauton kai emporeusometha kai kerdisomen, ohitines ouk epistasthe to tis aurion (poia gar hi zoi humon; atmis gar estin hi pros oligon fainomeni, epeita kai afanizomeni) anti tou legein humas ean ho kurios thelisis kai zisomen, kai poisomen touto i ekeino. nun de kauchasthe en tais alazoneiais humon. pasa kauchisis toiauti ponira estin. eidoti oun kalon poiein kai mi poiounti, hamartia auto estin.

### 5

age nun ohi plousioi klausate ololuzontes epi tais talaiporiais humon tais eperchomenais. ho ploutos humon sesipen, kai ta himatia humon sitobrota gegonen ho chrusos humon kai ho arguros katiotai kai ho ios auton eis marturion humin estai kai fagetai tas sarkas humon hos pur ethisaurisate en eschatais himerais. idou ho misthos ton ergaton ton amisanton tas choras humon ho apestherimenos af humon krazei, kai ahi boai ton therisantou eis ta ota kuriou sabaoth eiseliluthasin. etrufisate epi tis gis kai es-patalisate ethrepsate tas kardias humon en himera sfagis katedikasate, efoneusate ton dikaion ouk antitassetai humin. makrothumisate oun, adelfoi, heos tis parousias tou kuriou. idou ho georgos ekdechetai ton timion karpon tis gis, makrothumon ep auto heos an labi hueton proimon kai opsimon. makrothumisate kai humeis, stirixate tas kardias humon, hoti hi parousia tou kuriou iggiken. mi stenazete kat allilon, adelfoi, hina mi krithite idou ho kritis pro ton



thuron hestiken. hupodeigma labete, adelfoi mou, tis kakopathias kai tis makrothumias tous profitas, ohi elalisan en to onomati kuriou. idou makarizomen tous hupomenontas. tin hupomonin iob ikousate kai to telos kuriou eidete, hoti polusplagchnos estin ho kurios kai oiktirmon. pro panton de, adelfoi mou, mi omnuete, mite ton ouranon mite tin gin mite allon tina horkon ito de humon to nai nai, kai to ou ou, hina mi hupo krisin pesite. kakopatheï tis en humin, proseuchestho. euthumei tis, psalleto. asthenei tis en humin, proskalesastho tous presbuterous tis ekklesias, kai proseuxasthosan ep auton, aleipsantes auton elaio en to onomati tou kuriou kai hi euchi tis pisteos sosei ton kamnonta, kai egerei auton ho kurios kan hamartias i pepoiikos, afethisetai auto. exomologeisthe oun allilois ta paraptomata kai euchesthe huper allilon, hopos iathite polu ischuei deisis dikaiou energoumeni. hiliias anthropos in homoiopathis himin, kai proseuchi prosiuxato tou mi brexai, kai ouk ebrexen epi tis gis eniautous treis kai minas hex kai palin prosiuxato, kai ho ouranos hueton edoken kai hi gi eblastisen ton karpon autis. adelfoi mou, ean tis en humin planithi apo tis alitheias kai epistrepsi tis auton, ginusketo hoti ho epistrepas hamartolon ek planis hodou autou sosei psuchin ek thanatou kai kalupsei plithos hamartion.

petros apostolos iisou christou eklektois parepidimois diasporas pontou, galatias, kappadokias, asias kai bithunias, kata prognosin theou patros, en hagasmo pneumatos, eis hupakoin kai hrantismon ahimatos iisou christou charis humin kai eirinin plithunthei. eulogitos ho theos kai patir tou kuriou himon iisou christou, ho kata to polu autou eleos anagenneis himas eis elpida zosan di anastaseos iisou christou ek nekron, eis klironomian afharton kai amianton kai amaranton, tetrimenin en ouranois eis humas, tous en dunamei theou frouroumenous dia pisteos eis sotirian hetoimin apokalufthinai en kairo eschato en ho agalliashe, oligon arti ei deon estin lupithentes en poikilois peirasmois, hina to dokimion humon tis pisteos polutimoteron chrusiou tou apollumenou, dia puros de dokimazomenou, ehurethi eis epainon kai doxan kai timin en apokalupsei iisou christou, hon ouk idontes agapate, eis hon arti mi horontes pisteuontes de agalliashe chara anekalaito kai dedoxameni, komizomenoi to telos tis pisteos humon, sotirian psuchon peri his sotirias exeztisan kai exiraunisan profitai ohi peri tis eis humas charitos profiteusantes, eraunontes eis tina i poion kairon edilou to en autois pneuma christou promarturomenon ta eis christon pathimata kai tas meta tauta doxas ohis apekalufthi hoti ouch heautois humin de diikonoun auta, ha nun aniggeli humin dia ton euaggelisamenon humas en pneumatii hagio apostalenti ap ouranou, eis ha epithumousin angeloi parakupsai. dio anazosamenoi tas osfuas tis dianoias humon, nifontes, teleios elpiste epi tin feromenin humin charin en apokalupsei iisou christou, hos tekna hupakois mi suschmatizomenoi tais proteron en ti agnoia humon epithumiais alla kata ton kalesanta humas hagion kai autoi hagioi en pasi anastrofi genithite dioti gegraptai hagioi esesthe, hoti ego haggios eimi. kai ei patera epikaleisthe ton aprosopolimptos krinonta kata to hekastou ergon, en fobo ton tis paroikias humon chronon anastrafite, eidotes hoti ou fthartois, argurio i chrusio, elutrothite ek tis mataias humon anastrofis patroparadotou, alla timio ahimati hos annou amomou kai aspilou christou, prognosmenou men pro katabolis kosmou, fanerotherontos de ep eschatou ton chronon di humas, tous di autou pisteuontas eis theon ton egeiranta auton ek nekron kai doxan auto donta, hoste tin pistin humon kai elpida einai eis theon. tas psuchas humon hignikotes en ti hupakoi tis alitheias eis filadelfian anupokriton, ek katharas kardias allilous agapisate ektenos, anagegennimenoi ouk ek sporas fthartis alla afhartou, dia logou zontos theou kai menon-

tos dioti pasa sarx hos chortos, kai pasa doxa autis hos anthos chortou exiranthi ho chortos, kai to anthos exepesen, to de hima kuriou menei eis ton aiona. touto de estin to hima to euaggelisthen eis humas.

## 2

apothemenoi oun pasan kakian kai panta dolon kai hupokriseis kai fthonous kai pasas katalalias, hos artigennita brefi to logikon adolon gala epipothisate, hina en auto auxithite eis sotirian, eiper egeusasthe hoti christos ho kurios pros hon proserchomenoi, lithon zonta, hupo anthropon men apodokimasmenon para de theo eklekton, entimon, kai autoi hos lithoi zontes oikodomeisthe, oikos pneumatikos, hierateuma hagion, anenegkai pneumatikas thusias euprosdektous to theo dia iisou christou. dioti periechei en ti grafi idou tithimi en sion lithon akrogoniaion eklekton entimon kai ho pisteuon ep auto ou mi kataischunthi. humin oun hi timi tois pisteuousin apeithousin de, lithon hon apedokimasan ohi oikodomountes, ohutos egenithi eis kefalin gonias, kai lithos proskommatos kai petra skandalou, ohi proskoptousin to logo apeithountes, eis ho kai etethisan. humeis de genos eklekton, basileion hierateuma, ethnos hagion, laos eis peripoisin, hopos tas aretas exageillite tou ek skotous humas kalesantos eis to thaumaston autou fos ohi pote ou laos, nun de laos theou ohi ouk ileimenoi, nun de eleithentes. agapitoi, parakalo hos paroikous kai parepidimous apechesthai ton sarkikon epithumion, ahitines strateuontai kata tis psuchis, tin anastrofin humon en tois ethnesin echontes kalin, hina en ho katalalousin humon hos kakopoion, ek ton kalon ergon epoteuontes doxasosin ton theon en himera episkopis. hupotagite oun pasi anthropini ktisei dia ton kurion, eite basilei hos huperechonti, eite higemosin hos di autou pempomenois eis ekkikisin kakopoion, epainon de agathopoion hoti ohutos estin to thelima tou theou, agathopoiontas fimoun tin ton afronon anthropo agnosian, hos eleutheroi kai mi hos epikalumma echontes tis kakias tin eleutherian all hos theou douloi. pantas timisate tin adelfotita agapate ton theon fobeisthe ton basilea timate. ohi oiketai, hupotassomenoi en panti fobo tois despotais, ou monon tois agathois kai epieikesin alla kai tois skoliois touto gar charis ei dia suneidisin theou hupoferei tis lupas paschon adikos. poion gar kleos ei hamartanontes kai kolafizomenoi hupomeneite; all ei agathopoiontes kai paschontes hupomeneite, touto charis para theo, eis touto gar eklithite hoti kai christos epathen huper humon, humin hupolimpanon hupogrammon hina epakolouthisite tois ich-

nesin autou, hos hamartian ouk epoiisen oude ehurethi dolos en to stomati autou hos loidoroumenos ouk anteloidorei, paschon ouk ipeilei, paredidou de to krinonti dikaïos hos tas hamartias himon autos aninegken en to somati autou epi to xulon, hina tais hamartiiais apogenomenoi ti dikaïasuni zisomen ohu to molopi iathite ite gar hos probata planomenoi, all epestrafite nun epi ton poimena kai episkopon ton psuchon humon.

### 3

homoïos ahi gunaikes, hupotassomenai tois idioïis andrasin, hina kai ei tines apeithousin to logo, dia tis ton gunaikon anastrofis aneu logou kerdithisontai, epoptesantes tin en fobo hagnin anastrofin humon, hon esto ouch ho exothen emplikis trichon kai peritheseos chrusion i enduseos himation kosmos, all ho kruptos tis kardias anthropos en to aftharto tou praeos kai hisuchiou pneumatos, ho estin enopion tou theou poluteles ohutos gar pote kai ahi hagiai gunaikes ahi elpizousai eis theon ekosmoun heautas, hupotassomenai tois idioïis andrasin, hos sarra hupikousen to abraam, kurion auton kalousa, his egenithite tekna agathopoiousai kai mi foboumenai midemian ptoisin. ohi andres homoïos, sunoikountes kata gnosin hos asthenestero skeuei to gunaïkeio, aponemontes timin hos kai sugklironomoi charitos zois, eis to mi egkoptesthai tas proseuchas humon. to de telos pantes homofrones, sumpatheis, filadelfoi, eusplagchnoi, tapeinofrones, mi apodidontes kakon anti kakou i loidorian anti loidorias, tounantion de eulogountes hoti eis touto eklithite hina eulogian klironomisite ho gar thelon zoin agapan kai idein himeras agathas pausato tin glossan autou apo kakou kai cheili tou mi lalaisai dolon ekklinato apo kakou kai poïisato agathon zitisato eirinin kai doxato autin hoti ofthalmoi kuriou epi dikaïous kai ota autou eis deisin auton prosopon de kuriou epi poïountas kaka. kai tis ho kakoson humas ean tou agathou mimitai genisthe; all ei kai paschoite dia dikaïosunin, makarioi ton de fobon auton mi fobithite mide tarachhite, kurion de ton christon hagiase en tais kardiais humon hetoïmoi de aei pros apologian panti to aitounti humas logon peri tis en humin elpidos, alla meta prautitos kai fobou, suneidisin echontes agathin, hina en ho katalalousin humon hos kakopolon, kataischunthosin ohi epireazontes humon tin agathin en christo anastrofin. kreitton gar agathopoïountas, ei theloi to thelima tou theou, paschein i kakopoïountas hoti kai christos hapax peri hamartion epathen, dikaïos huper adikon, hina himas prosagag

to theo, thanatothéis men sarki zoopoithéis de pneumatí, en ho kai tois en fulakí pneumasin poreuthéis ekiruxen, apeithisasin pote hote apexedecheto hi tou theou makrothumia en himerais noe kataskeuazomenis kibotou, eis hin oligoi, tout estin okto psuchai, diesothisan di hudatos ho kai humas antitupon nun sozei, baptisma, ou sarkos apothesis hrupou, alla suneidiseos agathis eperotima eis theon, di anastaseos iisou christou, hos estin en dexia tou theou (poreuthéis eis ouranon), hupotagenton auto aggelon kai exousion kai dunameon.

### 4

christou oun pathontos huper himon sarki kai humeis tin autin ennoian hoplisasthe, hoti ho pathon sarki pepautai hamartias, eis to miketi anthropon epithumiais alla thelimati theou ton epiloipon en sarki biosai chronon. arketos gar himin ho parelithos chronos to boulima ton ethnon kateirgasthai, peporeumenous en aselgeiais, epithumiais, oinoflugiais, komois, potois kai athemitois eidololatriais, en ho xenizontai mi suntrechonton humon eis tin autin tis asotias anachusin, blasfimountes ohi apodosousin logon to hetoïmos echonti krinazontas kai nekrous. eis touto gar kai nekrois euaggelisthi, hina krithosi men kata anthropous sarki zosi de kata theon pneumatí. panton de to telos iggiken sofronisate oun kai nipsate eis tas proseuchas pro panton de tin eis heautous agapin ekteni echontes, hoti agapi kaluptei plithos hamartion filoxenoi eis allilous aneu goggusmou. hekastos kathos elaben charisma, eis heautous auto diakonountes hos kaloï oikonomoi poikilis charitos theou. ei tis lalei, hos logia theou ei tis diakonei, hos ex ischuos his chorigei ho theos, hina en pasin doxazitai ho theos dia iisou christou, ho estin hi doxa kai to kratos eis tous aïonas ton aïonon amin. agaptoi, mi xenizesthe ti en humin purosei pros peirasmon humin ginomeni, hos xenou humin sumbainontos alla katho koinoneite tois tou christou pathimasin chairete, hina kai en ti apokalupsei tis doxis autou charite agalliomenoi. ei oneidizesthe en onomati christou, makarioi, hoti to tis doxis kai to tou theou pneuma ef humas anapaueitai [kata men autous blasfimeitai, kata de humas doxazetai]. mi gar tis humon pascheto hos foneus i kleptis i kakopoïos i hos al-lotrieipiskopos ei de hos christianos, mi aischunestho, doxazeto de ton theon en to onomati touto. hoti ho kairos tou arxasthai to krima apo tou oikou tou theou ei de proton af himon, ti to telos ton apeithounton to tou theou euaggelio; kai ei ho dikaïos molis sozetai, ho asebis kai hamartolos pou faneitai; hoste kai ohi paschontes kata to thelima

tou theou pisto ktisti paratithesthosan tas psuchas auton en agathopoiia.

5

presbuterous tous en humin parakalo ho sumpresbuteros kai martus ton tou chris-tou pathimaton, ho kai tis mellousis apokaluptesthai doxis koinonos poimnate to en humin poimnion tou theou, episkopountes mi anagkastos all hekousios, mide aischrokerdos alla prothumos, mid hos katakurieuontes ton kliron alla tupoi ginomenoi tou poimniou kai fanerothentos tou archipoimenos komieisthe ton amarantion tis doxis stefanon. homoios neoteroi hupotagite presbuterois pantes de allilois tin tapeinofrosunin egkombosasthe, hoti ho theos huperifanois antitassetai, tapeinois de didosin charin. tapeinothite oun hupo tin krataian cheira tou theou, hina humas hup-sosi en kairo, pasan tin merimnan humon epiripsantes ep auton, hoti auto melei peri humon. nipsate, grigorisate ho antidikos humon diabolos hos leon oruomenos peripatei ziton tina katapii. ho antistite stereoi ti pistei, eidotes ta auta ton pathimaton ti en kosmo humon adelfotiti epiteleisthai. ho de theos pasis charitos ho kalesas humas eis tin aionion autou doxan en christo iisou, oligon pathontas autos katartisei, stirixei, sthenosei, themeliosei. auto [hi doxa kai] to kratos eis tous aionas ton aionon amin. dia silouanou humin tou pistou adelfou, hos logizomai, di oligon egrapsa, parakalon kai epimarturon tautin einai alithi charin tou theou eis hin hestikate. aspazetai humas hi en babuloni suneklekti kai markos ho uhios mou. aspasasthe allilous en filimati agapis. eirini humin pasin tois en christo.

sumeon petros doulos kai apostolos iisou christou tois isotimon himin lachousin pistin en dikaiosuni tou theou himon kai sotiros iisou christou charis humin kai eirini plithunthei en epignosei tou theou kai iisou tou kuriou himon. hos panta himin tis theias dunameos autou ta pros zoin kai eusebeian dedorimenis dia tis epignoseos tou kalesantos himas dia doxis kai aretis, di hon ta megista kai timia himin epaggelmata dedoritai, hina dia touton genisthe theias koinonoi fuseos, apofugontes tis en to kosmo en epithumia fthoras kai auto touto de spoudin pasan pareisenegkantes epichorigisate en ti pistei humon tin aretin en de ti areti tin gnosin en de ti gnoisei tin egkrateian en de ti egkrateia tin hupomonin en de ti hupomoni tin eusebeian en de ti eusebeia tin filadelfian en de ti filadelfia tin agapin tauta gar humin huparchonta kai pleonazonta ouk argous oude akarpous kathistisin eis tin tou kuriou himon iisou christou epignosin ho gar mi parestin tauta, tuflos estin muopazon, lithin labon tou katharismou ton palai autou hamartion. dio mallon, adelfoi, spoudasate bebaian humon tin klisin kai eklogin poieisthai, tauta gar poiountes ou mi ptaisite pote ohutos gar plousios epichorigithisetai humin hi eisodos eis tin aionion basileian tou kuriou himon kai sotiros iisou christou. dio melliso aei humas hupomimniskein peri touton, kaiper eidotas kai estirigmenous en ti parousi alitheia. dikaiion de higoumai, ef hoson eimi en touto to skinomati, diegeirein humas en hupomnisei, eidos hoti tachini estin hi apothesis tou skinomatos mou, kathos kai ho kurios himon iisous christos edilosen moi spoudaso de kai hekastote echein humas meta tin emin exodon tin touton mnimin poieisthai. ou gar sesofismenoi muthois exakolouthisantes egnorisanen humin tin tou kuriou himon iisou christou dunamin kai parousian, all epoptai genithentes tis ekeinou megaleiotos. labon gar para theou patros timin kai doxan fonis enechtheisis auto toiasde hupo tis megaloprepous doxis ohutos estin ho uhios mou ho agapitos, eis hon ego eudokisa. kai tautin tin fonin himeis ikousamen ex ouranou enechtheisan sun auto ontes en to orei to hagio. kai echomen bebaioteron ton profitikon logon, ho kalos poieite prosechontes hos luchno fainonti en auchmiro topo, heos ohu himera diaugasi kai fosforos anateili en tais kardiais humon, touto proton ginuskontes, hoti pasa profiteia grafis idias epiluseos ou ginetai. ou gar thelimati anthropou inechthi pote profiteia, all hupo pneumatos hagiou feromenoi elalisan hagioi theou anthropoi.

egenonto de kai pseudoprofitai en to lao, hos kai en humin esontai pseudodidaskaloi, ohitines pareisaxousin ahireseis apoleias, kai ton agorasanta autous despotin arnoumenoi, epagontes heautois tachinin apoleian kai polloi exakolouthisousin auton tais aselgeiais, di ohus hi hodos tis alitheias blasfimithisetai kai en pleonexia plastois logois humas emporeusontai ohis to krima ekpalai ouk argei kai hi apoleia auton ou nustazei. ei gar ho theos aggelon hamartisantou ouk efeisato, alla seirais zofou tartarasas paredoken eis krisin tiroumenous kai archaiou kosmou ouk efeisato, alla ogdoun noe dikaiosunis kiruka efulaxen, kataklusmon kosmo asebon epaxas kai poleis sodomon kai gomorras tefrosas katastrofi katekrinen, hupodeigma mellonton asebein tetheikos kai dikainon lot kataponoumenon hupo tis ton athesmon en aselgeia anastrofis errusato, (blemmati gar kai akoi ho dikaios egkatoikon en autois himeran ex himeras psuchin dikaiian anomois ergois ebasanizen), oiden kurios eusebeis ek peirasmou hruesthai, adikous de eis himeran kriseos kolazomenous tirein, malista de tous opiso sarkos en epithumia miasmou poreuomenous kai kuriotitos katafronountas. tolmitai authadeis, doxas ou tremousin blasfimountes, hopou aggeloi ischui kai dunamei meizones ontes ou ferousin kat auton para kurio blasfimon krisin. ohutoi de, hos aloga zoa, fusika, gegennimena eis halosin kai fthoran, en ohis agnoousin blasfimountes, en ti fthora auton kai ftharizontai, komioumenoi miston adikias, hidonin higoumenoi tin en himera truffin spiloi kai momoi entrufontes en tais apatais auton suneuochoumenoi humin ofthalmous echontes mestous moichalidos kai akatapaustous hamartias delezontes psuchas astiriktous, kardian gegumnasmenin pleonexias echontes, kataras tekna. kataleiptontes eutheian hodon eplanithisan, exakolouthisantes ti hodo tou balaam tou bosor, hos miston adikias igapisen elegxin de eschen idias paranomias hupozugion afonon en anthropou foni fthegxamenon ekolusen tin tou profitou parafronian. ohutoi eisin pigai androi kai homichlai hupo lailapos elaunomenai, ohis ho zofos tou skotous eis aiona tetiritai huperogka gar mataiotitos ftheggomenoi delezousin en epithumiais sarkos aselgeiais tou oligos apofegontas tous en plani anastrefomenous eleutherian autois epaggellomenoi, autoi douloi huparchontes tis fthoras ho gar tis hittitai, touto dedoulotai. ei gar apofugontes ta miasmata tou kosmou en epignosei tou kuriou kai sotiros iisou christou, tautois de palin emplakentes hittontai, gegonen autois ta eschata cheirona ton proton kreitton

gar in autois mi epegnokenai tin hodon tis dikaiousunis, i epignousin hupostrepsai ek tis paradotheisis autois hagian entolis sumbebiken de autois to tis alithous paroimias kuon epistrepsas epi to idion exerama, kai hus lousameni eis kulisma borborou.

### 3

tautin idi, agapitoi, deuteran humin grafo epistolin, en ahis diegeiro humon en hupomnisei tin eilikrini dianoian, mnisthinai ton proeirimenon hrimatou hupo ton hagian profiton kai tis ton apostolon humon entolis tou kuriou kai sotiros, touto proton ginuskontes, hoti eleusontai ep eschaton ton himeron en empaigmoni empaiktai kata tas idias epithumias auton poreuomenoi kai legontes pou estin hi epaggelia tis parousias autou; af his gar ohi pateres ekoimithisan, panta ohutos diamenei ap archis ktiseos. lanthanei gar autous touto thelontas hoti ouranoi isan ekkalai kai gi ex hudatos kai di hudatos sunestosa to tou theou logo, di hon ho tote kosmos hudati kataklutheis apoieto. ohi de nun ouranoi kai hi gi to autou logo tethisaurismenoi eisin puri tiroumenoi eis himeran kriseos kai apoleias ton asebon anthron. hen de touto mi lanthaneto humas, agapitoi, hoti mia himera para kurio hos chilia eti kai chilia eti hos himera mia. ou bradunei kurios tis epaggelias, hos tines bradutita higoantai, alla makrothumei eis humas, mi boulomenos tinas apolesthai alla pantas eis metanoian chorisai. hixei de hi himera kuriou hos kleptis, en hi ohi ouranoi hroizidon pareleusontai, stoicheia de kausoumena luthisetai, kai gi kai ta en auti erga katakaisetai. touton oun panton luomenon potapous dei huparchein humas en hagiis anastrofais kai eusebeiais, prosdokontas kai speudontas tin parousian tis tou theou himeras, di hin ouranoi puroumenoi luthisontai kai stoicheia kausoumena tiketai. kainous de ouranous kai gin kainin kata to epaggelma autou prosdokomen, en ohis dikaiousuni katoikei. dio, agapitoi, tauta prosdokontes spoudasate aspiloi kai amomitoi auto ehurethinai en eirini kai tin tou kuriou himon makrothumian sotirian higeisthe, kathos kai ho agapitos himon adelfos paulos kata tin dotheisan auto sofian egrapsen humin, hos kai en pasais tais epistolais lalon en autais peri touton, en ohis estin dusnoita tina, ha ohi amatheis kai astiriktoi streblousin hos kai tas loipas grafas pros tin idian auton apoleian. humeis oun, agapitoi, proginuskontes fulassethe hina mi ti ton atthesmon plani sunapachthentes ekpesite tou idiou stirigmou auxanete de en chariti kai gnosei tou kuriou himon kai sotiros iisou christou. auto hi doxa kai nun kai eis himeran aionos amin.

ho in ap archis, ho akikoamen, ho heorakamen tois ofthalmois himon, ho etheasametha kai ahi cheires himon epsilafisan, peri tou logou tis zois (kai hi zoi efanerothi kai heorakamen kai marturomen kai apaggellomen humin tin zoin tin aionion, hitis in pros ton patera kai efanerothi himin) ho heorakamen kai akikoamen, apaggellomen humin, hina kai humeis koinonian echite meth himon kai hi koinonia de hi himetera meta tou patros kai meta tou uhiou autou iisou christou. kai tauta grafomen humin hina hi chara humon i pepliromeni. kai estin ahuti hi aggelia hin akikoamen ap autou kai anaggellomen humin, hoti ho theos fos estin kai skotia en auto ouk estin oudemia. ean eipomen hoti koinonian echomen met autou, kai en to skotei peripatomen, pseudometha kai ou poioumen tin alitheian ean de en to foti peripatomen hos autos estin en to foti, koinonian echomen met allilon kai to ahima iisou christou tou uhiou autou katharizei himas apo pasis hamartias. ean eipomen hoti hamartian ouk echomen, heautous planomen kai hi alitheia ouk estin en himin. ean homologomen tas hamartias himon, pistos estin kai dikaios, hina afi himin tas hamartias kai katharisi himas apo pasis adikias. ean eipomen hoti ouch himartikamen, pseustin poioumen auton, kai ho logos autou ouk estin en himin.

teknia mou, tauta grafo humin hina mi hamartite kai ean tis hamarti, parakliton echomen pros ton patera, iisoun christon dikaioun kai autos hilasmos estin peri ton hamartion himon, ou peri ton himeteron de monon alla kai peri holou tou kosmou. kai en touto ginoskomen hoti egnokamen auton, ean tas entolas autou tiromen. ho legon hoti egnoka auton, kai tas entolas autou mi tiron, pseustis estin, kai en touto hi alitheia ouk estin. hos d an tiri autou ton logon, alithos en touto hi agapi tou theou teteleioitai en touto ginoskomen hoti en auto esmen. ho legon en auto menein ofellei kathos ekeinos periepatisen kai autos ohutos peripatein. agapitoi, ouk entolin kainin grafo humin, all entolin palaian, hin eichete ap archis. hi entoli hi palaia estin ho logos hon ikousate. palin entolin kainin grafo humin, ho estin alithes en auto kai en humin, hoti hi skotia paragetai kai to fos to alithinon idi fainei. ho legon en to foti einai kai ton adelfon autou mison en ti skotia estin heos arti. ho agapon ton adelfon autou en to foti menei, kai skandalon en auto ouk estin. ho de mison ton adelfon autou en ti skotia estin kai en ti skotia peripatei, kai ouk oiden

pou hupagei, hoti hi skotia etuflosen tous ofthalmous autou. grafo humin, teknia, hoti afeontai humin ahi hamartiai dia to onoma autou. grafo humin, pateres, hoti egnokate ton ap archis. grafo humin, neaniskoi, hoti nenikikate ton poniron. grafo humin, paidia, hoti egnokate ton patera. egrapsa humin, pateres, hoti egnokate ton ap archis. egrapsa humin, neaniskoi, hoti ischuroi este kai ho logos tou theou en humin menei kai nenikikate ton poniron. mi agapate ton kosmon mide ta en to kosmo ean tis agapa ton kosmon, ouk estin hi agapi tou patros en auto, hoti pan to en to kosmo, hi epithumia tis sarkos kai hi epithumia ton ofthalmon kai hi alazoneia tou biou, ouk estin ek tou patros, all ek tou kosmou estin kai ho kosmos paragetai kai hi epithumia autou, ho de poion to thelima tou theou menei eis ton aiona. paidia, eschati hora estin kai kathos ikousate hoti antichristos erchetai, kai nun antichristoi polloi gegonasin, hothen ginoskomen hoti eschati hora estin ex himon exilthon, all ouk isan ex himon ei gar isan ex himon, memenikeisan an meth himon all hina fanerorthosin hoti ouk eisin pantes ex himon. kai humeis chrisma echete apo tou hagiou kai oidate panta. ouk egrapsa humin hoti ouk oidate tin alitheian, all hoti oidate autin, kai hoti pan pseudos ek tis alitheias ouk estin. tis estin ho pseustis ei mi ho arnoumenos hoti iisous ouk estin ho christos; ohutos estin ho antichristos, ho arnoumenos ton patera kai ton uhion. pas ho arnoumenos ton uhion oude ton patera echei ho homologon ton uhion kai ton patera echei. humeis ho ikousate ap archis, en humin meneto ean en humin meini ho ap archis ikousate, kai humeis en to uhio kai en to patri meneite. kai ahuti estin hi epaggelia hin autos epiggeilato himin, tin zoin tin aionion. tauta egrapsa humin peri ton planonton humas kai humeis to chrisma ho elabete ap autou, menei en humin, kai ou chreian echete hina tis didaski humas all hos to auto chrisma didaskei humas peripanton, kai alithes estin kai ouk estin pseudos, kai kathos edidaxen humas, meneite en auto. kai nun, teknia, menete en auto, hina ean fanerothi schomen parrisian kai mi aischunthomen ap autou en ti parousia autou. ean eidite hoti dikaios estin, ginuskete hoti pas ho poion tin dikaiosunin ex autou gegenitai.

idete potapin agapin dedoken himin ho patir hina tekna theou klithomen dia touto ho kosmos ou ginoskei himas hoti ouk egno auton. agapitoi, nun tekna theou esmen, kai oupo efanerothi ti esometha oidamen hoti ean fanerothi homoioi auto esometha, hoti opsometha auton kathos estin. kai pas

ho echon tin elpida tautin ep auto hagnizei heauton, kathos ekeinos hagnos estin. pas ho poion tin hamartian kai tin anomian poiei, kai hi hamartia estin hi anomia. kai oidate hoti ekeinos efanerothi, hina tas hamartias himon ari kai hamartia en auto ouk estin. pas ho en auto menon ouch hamartanei pas ho hamartanon ouch heoraken auton oude egnoken auton. teknia, mideis planato humas ho poion tin dikaiosunin dikaios estin, kathos ekeinos dikaios estin. ho poion tin hamartian ek tou diabolou estin, hoti ap archis ho diabolos hamartanei. eis touto efanerothi ho uhios tou theou hina lusi ta erga tou diabolou. pas ho gegennimenos ek tou theou hamartian ou poiei, hoti sperma autou en auto menei, kai ou dunatai hamartanein, hoti ek tou theou gegennitai. en touto fanera estin ta tekna tou theou kai ta tekna tou diabolou pas ho mi poion dikaiosunin ouk estin ek tou theou, kai ho mi agapon ton adelfon autou. hoti ahuti estin hi aggelia hin ikousate ap archis, hina agapomen allilous, ou kathos kain ek tou ponirou in kai esfaxen ton adelfon autou. kai charin tinos esfaxen auton; hoti ta erga autou ponira in, ta de tou adelfou autou dikaisia. mi thaumazete, adelfoi, ei misei humas ho kosmos. himeis oidamen hoti metabebikamen ek tou thanatou eis tin zoin, hoti agapomen tous adelfous ho mi agapon ton adelfon menei en to thanato. pas ho mison ton adelfon autou anthropoktonos estin, kai oidate hoti pas anthropoktonos ouk echei zoin aionion en auto menousan. en touto egnokamen tin agapin, hoti ekeinos huper himon tin psuchin autou ethiken kai himeis ofeilomen huper ton adelfon tas psuchas theinai. hos d an echi ton bion tou kosmou kai theori ton adelfon autou chreian echonta kai kleisi ta splagchna autou ap autou, pos hi agapi tou theou menei en auto; teknia, mi agapomen logo mide ti glossi, all en ergo kai alitheia. kai en touto gnosometha hoti ek tis alitheias esmen, kai emprosthen autou peisomen tas kardias himon, hoti ean kataginoski himon hi kardia, hoti meizon estin ho theos tis kardias himon, kai ginoskei panta. agapitoi, ean hi kardia himon mi kataginoski himon, parrisian echomen pros ton theon kai ho ean aitomen lambanomen ap autou, hoti tas entolas autou tiroumen kai ta aresta enopion autou poioumen. kai ahuti estin hi entoli autou, hina pisteusomen to onomati tou uhiou autou iisou christou kai agapomen allilous kathos edoken entolin himin kai ho tiron tas entolas autou en auto menei kai autos en auto kai en touto ginosthomen hoti menei en himin, ek tou pneumatos ohu himin edoken.

agapitoi, mi panti pneumatii pisteuete, alla dokimazete ta pneumata ei ek tou theou estin, hoti polloi pseudoprofitai exeliluthasin eis ton kosmon. en touto ginosthete to pneuma tou theou pan pneuma ho homologei iisoun christon en sarki eliluthota ek tou theou estin kai pan pneuma ho mi homologei iisoun christon en sarki eliluthota ek tou theou ouk estin kai touto estin to tou antichristou, ho akikoate hoti erchetai, kai nun en to kosmo estin idi. humeis ek tou theou este, teknia, kai nenikikate autous, hoti meizon estin ho en himin i ho en to kosmo. autoi ek tou kosmou eisin dia touto ek tou kosmou lalousin kai ho kosmos auton akouei. himeis ek tou theou esmen ho ginosthomen ton theon akouei himon hos ouk estin ek tou theou ouk akouei himon ek toutou ginosthomen to pneuma tis alitheias kai to pneuma tis planis. agapitoi, agapomen allilous, hoti hi agapi ek tou theou estin, kai pas ho agapon ek tou theou gegennitai kai ginoskei ton theon. ho mi agapon ouk egno ton theon, hoti ho theos agapi estin. en touto efanerothi hi agapi tou theou en himin, hoti ton uhion autou ton monogeni apostalken ho theos eis ton kosmon hina zisomen di autou en touto estin hi agapi, ouch hoti himeis igapisamen ton theon, all hoti autos igapisen himas kai aposteilen ton uhion autou hilasmon peri ton hamartion himon. agapitoi, ei ohutos ho theos igapisen himas, kai himeis ofeilomen allilous agapan. theon oudeis popote teth-eatai ean agapomen allilous, ho theos en himin menei kai hi agapi autou teteleiomeni estin en himin. en touto ginosthomen hoti en auto menomen kai autos en himin, hoti ek tou pneumatous autou dedoken himin kai himeis tetheametha kai marturomen hoti ho patir apostalken ton uhion sotira tou kosmou. hos an homologisi hoti iisous estin ho uhios tou theou, ho theos en auto menei kai autos en to theo. kai himeis egnokamen kai pepisteukamen tin agapin hin echei ho theos en himin. ho theos agapi estin, kai ho menon en ti agapi en to theo menei kai ho theos en auto. en touto teteleiota hi agapi meth himon, hina parrisian echomen en ti himera tis kriseos, hoti kathos ekeinos estin kai himeis esmen en to kosmo touto. fobos ouk estin en ti agapi, all hi teleia agapi exo ballei ton fobon, hoti ho fobos kolasin echei ho de foboumenos ou teteleiota en ti agapi. himeis agapomen auton, hoti autos protos igapisen himas. ean tis eipi hoti agapo ton theon, kai ton adelfon autou misi, pseustis estin ho gar mi agapon ton adelfon autou hon heoraken, ton theon hon ouch heoraken pos dunatai agapan; kai tautin tin entolin echomen ap autou, hina ho agapon



ton theon agapa kai ton adelfon autou.

## 5

pas ho pisteuon hoti iisous estin ho christos, ek tou theou gegennitai kai pas ho agapon ton gennisanta agapa kai ton gegennimenon ex autou. en touto ginoskomen hoti agapomen ta tekna tou theou, hotan ton theon agapomen kai tas entolas autou tiromen ahuti gar estin hi agapi tou theou, hina tas entolas autou tiromen, kai ahi entolai autou bareiai ouk eisin, hoti pan to gegennimenon ek tou theou nika ton kosmon kai ahuti estin hi niki hi nikisasa ton kosmon, hi pistis himon. tis estin ho nikon ton kosmon ei mi ho pisteuon hoti iisous estin ho uhios tou theou; ohutos estin ho elthon di hudatos kai ahimatos, iisous ho christos, ouk en to hudati monon, all en to hudati kai to ahimati

kai to pneuma estin to marturoun, hoti to pneuma estin hi alitheia hoti treis eisin ohi marturountes, to pneuma kai to hudor kai to ahima, kai ohi treis eis to hen eisin. ei tin marturian ton anthropon lambanomen, hi marturia tou theou meizon estin hoti ahuti estin hi marturia tou theou, hin memarturiken peri tou uhiou autou. ho pisteuon eis ton uhion tou theou echei tin marturian en heauto ho mi pisteuon to theo pseustin pepoiiken auton, hoti ou pepisteuken eis tin marturian hin memarturiken ho theos peri tou uhiou autou. kai ahuti estin hi marturia, hoti zoin aionion edoken himin ho theos, kai ahuti hi zoi en to uhio autou estin ho echon ton uhion echei tin zoin, ho mi echon ton uhion tou theou tin zoin ouk echei. tauta egrapsa humin hina eidite hoti zoin aionion echete, ohi pisteuontes eis to onoma tou uhiou tou theou. kai ahuti estin hi parrisia hin echomen pros auton, hoti ean ti aitometha kata to thelima autou akouei himon kai ean oidamen hoti akouei himon, ho an aitometha, oidamen hoti echomen ta aitimata ha itikamen par autou. ean tis idi ton adelfon autou hamartanonta hamartian mi pros thanaton, aitisei kai dosei auto zoin, tois hamartanousin mi pros thanaton. estin hamartia pros thanaton ou peri ekeinis lego hina erotisi. pasa adikia hamartia estin, kai estin hamartia ou pros thanaton. oidamen hoti pas ho gegennimenos ek tou theou ouch hamartanei, all ho gennitheis ek tou theou tirei heauton, kai ho poniros ouch haptetai autou. oidamen hoti ek tou theou esmen, kai ho kosmos holos en to poniro keitai. oidamen de hoti ho uhios tou theou hikei, kai dedoken himin dianoian hina ginoskomen ton alithinon kai esmen en to alithino, en to uhio autou iisou christo ohutos estin ho alithinos theos kai zoi aionios. teknia, fulaxate heautous apo ton eidolon.

ho presbuteros eklekti kuria kai tois teknois autis, ohus ego agapo en alitheia, kai ouk ego monos alla kai pantes ohi egnokotes tin alitheian, dia tin alitheian tin menousan en himin, kai meth himon estai eis ton aiona. estai meth humon charis eleos eirini para theou patros kai para kuriou iisou christou tou uhiou tou patros, en alitheia kai agapi. echarin lian hoti ehurika ek ton teknon sou peripatountas en alitheia kathos entolin elabomen para tou patros. kai nun eroto se, kuria, ouch hos entolin grafon soi kainin alla hin eichomen ap archis, hina agapomen allilous kai ahuti estin hi agapi, hina peripatomen kata tas entolas autou. ahuti estin hi entoli, kathos ikousate ap archis, hina en auti peripatite hoti polloi planoi exilthon eis ton kosmon, ohi mi homologountes iisoun christon erchomenon en sarki ohutos estin ho planos kai ho antichristos. blepete heautous, hina mi apolesomen ha eirgasametha, alla misthon pliri apolabomen. pas ho proagon kai mi menon en ti didachi tou christou theon ouk echei. ho menon en ti didachi, ohutos kai ton patera kai ton uhion echei. ei tis erchetai pros humas kai tautin tin didachin ou ferei, mi lambanete auton eis oikian kai chairein auto mi legete, ho gar legon auto chairein koinonei tois ergois autou tois ponirois. polla echon humin grafein ouk eboulithin dia chartou kai melanos, alla elpizo elthein pros humas kai stoma pros stoma lalisai, hina hi chara himon i pepliromeni. aspazetai se ta tekna tis adelfis sou tis eklektis.

ho presbuteros gaio to agapito, hon ego agapo en alitheia. agapite, peri panton euchomai se euodousthai kai hugiainein, kathos euodoutai sou hi psuchi echarin gar lian erchomenon adelfon kai marturounton sou ti alitheia, kathos su en alitheia peripateis. meizoteran touton ouk echo charan, hina akouo ta ema tekna en ti alitheia peripatounta. agapite, piston poeis ho ean ergasi eis tous adelfous kai touto xenous, ohi emarturisan sou ti agapi enopion ekklesias ohus kalos poiiseis propempsas axios tou theou, huper gar tou onomatos exilthon miden lambanontes apo ton ethnikon. himeis oun ofeilomen hupolambanein tous toioutous, hina sunergoi ginometha ti alitheia. egrapsa ti ti ekklesia all ho filoproteuon auton diotrefis ouk epidechetai himas dia touto, ean eltho, hupomniso autou ta erga ha poiei logois ponirois fluaron himas kai mi arkoumenos epi toutois oute autos epidechetai tous adelfous kai tous boulomenous koluei kai ek tis ekklesias ekballei. agapite, mi mimou to kakon alla to agathon. ho agathopoion ek tou theou estin ho kakopoion ouch heoraken ton theon. dimitrio memarturitai hupo panton kai hupautis tis alitheias kai himeis de marturoumen, kai oidas hoti hi marturia himon alithis estin. polla eichon grapsai soi, all ou thelo dia melanos kai kalamou soi grafein, elpizo de eutheos idein se, kai stoma pros stoma lalisomen. eirini soi. aspazontai se ohi filoi. aspazou tous filous kat onoma.

ioudas iisou christou doulos, adelfos de iakoubou, tois en theo patri igapimenois kai iisou christo tetirimenois klitois eleos humin kai eirini kai agapi plithuntheii. agapittoi, pasan spoudin poioumenos grafein humin peri tis koinis himon sotirias, anagkin eschon grapsai humin parakalon epagonizesthai ti hapax paradotheisi tois hagiois pistei pareisedusan gar tines anthropoi, ohi palai progegrammenoi eis touto to krima asebeis, tin tou theou himon charin metatithentes eis aselgeian kai ton monon despotin kai kurion himon iisoun christon arnoumenoi. hupomnisai de humas boulomai, eidotas humas hapax panta, hoti ho kurios laon ek gis aiguptou sosas to deuterion tous mi pisteusantas apolesen aggelous te tous mi tirisantas tin heauton archin alla apolipontas to idion oikotirion eis krisin megalis himeras desmois aidiois hupo zofon tetiriken hos sodoma kai gomorra kai ahi peri autas poleis, ton homoion tropon toutois ekporneusasai kai apelthousai opiso sarkos heteras, prokeintai deigma, puros aioniou dikin hupechousai. homoios mentoi kai ohutoi enupniazomenoi sarka men miainousin, kuriotita de athetousin, doxas de blasfimousin. ho de michail ho archaggelos, hote to diabolo diakrinomenos dielegeto peri tou mouseos somatos, ouk etolmisen krisin epenegkein blasfimias all eipen epitimisai soi kurios. ohutoi de hosa men ouk oidasin blasfimousin, hosa de fusikos hos ta aloga zoa epistantai, en toutois ftheirontai. ouai autois, hoti ti hodo tou kain eporeuthisan, kai ti plani tou balaam misthou exechuthisan, kai ti antilogia tou kore apolonto. ohutoi eisin en tais agapais humon spilades, suneuochoumenoi afobos, heautous poimainontes nefelai anudroi hupo anemon paraferomenai dendra fthinoporina, akarpa, dis apothanonta, ekrizothenta kumata agria thalassiss epafrizonta tas heauton aischunas asteres planitai, ohis ho zofos tou skotous eis aiona tetiritai. proefiteusen de kai toutois hebdomos apo adam enoch legon idou ilthen kurios en hagiais muriasin autou, poiisai krisin kata panton kai elegxai pantas tous asebeis auton peri panton ton ergon asebeias auton hon isebisan kai peri panton ton skliron hon elalisan kat autou hamartoloi asebeis. ohutoi eisin goggustai mempsimoiroi, kata tas epithumias heauton poreuomenoi, (kai to stoma auton lalei huperogka), thaumazontes prosopa ofeleias charin. humeis de, agapittoi, mnisthite ton himaton ton proeirimenon hupo ton apostolon tou kuriou himon iisou christou hoti elegon humin hoti ep eschatou tou chronou esontai empaiktai kata tas heauton epithumias poreuomenoi ton asebeion ohutoi eisin ohi apodiorizontes, psuchikoi, pneuma mi echontes. humeis

de, agapittoi, epoikodomountes heautous ti hagiotali humon pistei, en pneumatii hagio proseuchomenoi, heautous en agapi theou tirisate, prosdechomenoi to eleos tou kuriou himon iisou christou eis zoin aionion kai ohus men elegchete diakrinomenous ohus de en fobo sozete ek puros harpazontes, misountes kai ton apo tis sarkos epilomenon chitona. to de dunameno fulaxai humas aptaistous kai stisai katenopion tis doxis autou amomous en agalliasai, mono theo sotiri himon dia iisou christou tou kuriou himon doxa, megalosuni, kratos kai exousia pro pantos tou aionos kai nun kai eis pantas tous aionas amin.

biblos geneseos iisou christou uhiou dauid uhiou abraam. abraam egennisen ton isaak, isaak de egennisen ton iakob, iakob de egennisen ton ioudan kai tous adelfous autou, ioudas de egennisen ton fares kai ton zara ek tis thamar, fares de egennisen ton esrom, esrom de egennisen ton aram, aram de egennisen ton aminadab, aminadab de egennisen ton naasson, naasson de egennisen ton salmon, salmon de egennisen ton booz ek tis hrachab, booz de egennisen ton obid ek tis hrouth, obid de egennisen ton iessai, iessai de egennisen ton dauid ton basilea, dauid de ho basileus egennisen ton solomona ek tis tou ouriou, solomon de egennisen ton hroboam, hroboam de egennisen ton abia, abia de egennisen ton asa, asa de egennisen ton iosafat, iosafat de egennisen ton ioram, ioram de egennisen ton ozian, ozias de egennisen ton ioatham, ioatham de egennisen ton achaz, achaz de egennisen ton ezeqian, ezeqias de egennisen ton manassi, manassis de egennisen ton amon, amon de egennisen ton iosian, iosias de egennisen ton iecheonian kai tous adelfous autou epi tis metoikesias babulonon, meta de tin metoikesian babulonon iecheonias egennisen ton salathil, salathil de egennisen ton zorobabel, zorobabel de egennisen ton abioud, abioud de egennisen ton eliakeim, eliakeim de egennisen ton azor, azor de egennisen ton sadok, sadok de egennisen ton acheim, acheim de egennisen ton elioud, elioud de egennisen ton eleazar, eleazar de egennisen ton matthan, matthan de egennisen ton iakob, iakob de egennisen ton iosif ton andra marias, ex his egennithi iisous ho legomenos christos. pasaioun ahi geneai apo abraam heos dauid geneai dekatessares, kai apo dauid heos tis metoikesias babulonon geneai dekatessares, kai apo tis metoikesias babulonon heos tou christou geneai dekatessares. tou de iisou christou hi genesis ohutos in. mnisteuthe isis tis mitros autou marias to iosif, prin i sunelthein autous ehurethi en gastri echousa ek pneumatou hagiou. iosif de ho anir autis, dikaion on kai mi thelon autin paradeigmatisai, eboulithi lathra apolusai autin. tauta de autou enthumithentos, idou angelos kuriou kat onar efani autou legon iosif uhios dauid, mi fobithi paralabein mariam tin gunaika sou to gar en auti gennithen ek pneumatou estin hagiou. texitai de uhion, kai kaleseis to onoma autou iisoun autos gar sosei ton laon autou apo ton hamartion auton. touto de holon gegonen hina plirothi to hrithen hupo kuriou dia tou profitou legontos idou hi parthenos en gastri hexei kai texitai uhion, kai kalesousin to onoma autou emmanouil, ho estin methermineuomenon meth himon ho theos. diegertheis de ho iosif apo tou hup-

nou epoisen hos prosetaxen auto ho aggelos kuriou, kai parelaben tin gunaika autou kai ouk eginosken autin heos ohu eteken ton uhion autis ton prototokon kai ekalesen to onoma autou iisoun.

## 2

tou de iisou gennithentos en bithleem tis ioudaias en himerais hirodou tou basileos, idou magoi apo anatolon paregenonto eis hierosoluma legentes pou estin ho techtheis basileus ton ioudaion; eidomen gar autou ton astera en ti anatoli, kai ilthomen proskunisaui auto. akousas de ho basileus hirodis etarachthi, kai pasa ierosoluma met autou, kai sunagagon pantas tous archiereis kai grammateis tou laou epunthaneto par autou pou ho christos gennatai. ohi de eipon auto en bithleem tis ioudaias ohutos gar gegraptai dia tou profitou kai su bithleem, gi iouda, oudamos elachisti ei en tois higemosin iouda ek sou gar exeulesetai higoumenos, hostis poimanei ton laon mou ton israil. tote hirodis lathra kalesas tous magous ikribosen par autou ton chronon tou fainomenou asteros, kai pempas autous eis bithleem eipen poreuthentes akribos exetasate peri tou paidiou epan de ehurite, apageilate moi, hopos kago elthon proskuniso auto. ohi de akousantes tou basileos eporeuthisan kai idou ho astir hon eidon en ti anatoli proigen autous, heos elthon esti epano ohu in to paidion. idontes de ton astera echarisan charan megalin sfodra. kai elthontes eis tin oikian eidon to paidion meta marias tis mitros autou, kai pesontes prosekunisan auto, kai anoixantes tous thisauros auton prosinekan auto dora, chruson kai libanon kai smurnan. kai chrimatisthentes kat onar, mi anakampsai pros hirodin, di allis hodou anechorisan eis tin choran auton. anachorisantou de auton, idou aggelos kuriou fainetai kat onar to iosif legon egertheis paralabe to paidion kai tin mitera autou kai feuge eis aigupton, kai isthi ekei heos an eipo soi mellei gar hirodis zitein to paidion tou apolesai auto. ho de egertheis parelaben to paidion kai tin mitera autou nuktos kai anechorisen eis aigupton, kai in ekei heos tis teleutis hirodou, hina plirothi to hrithen hupo kuriou dia tou profitou legontos ex aiguptou ekalesa ton uhion mou. tote hirodis idon hoti enepaichthi hupo ton magon, ethumothi lian, kai aposteilas aneilen pantas tous paidas tous en bithleem kai en pasi tois horois autis apo dietous kai katotero, kata ton chronon hon ikribosen para ton magon. tote eplirothi to hrithen dia hieremiuou tou profitou legontos foni en hrama ikousthi, [thrinon kai] klauthmos kai odurmos polus, hrachil klaioussa ta tekna autis kai ouk ithehlen paraklithinai, hoti ouk eisin. teleuti-

santos de tou hirodou, idou aggelos kuriou kai onar fainetai to iosif en aigupto legon egertheis paralabe to paidion kai tin mitera autou kai poreuou eis gin israil tethnikasin gar ohi zitountes tin psuchin tou paidiou. ho de egertheis parelaben to paidion kai tin mitera autou kai ilthen eis gin israil. akousas de hoti archelaos basileuei epi tis ioudaias anti hirodou tou patros autou, efobithi ekei apelthein chrimatistheis de kat onar anechorisen eis ta meri tis galilaias, kai elthon katokisen eis polin legomenin nazareth hopos plirothi to hrithein dia ton profiton hoti nazaraiois klithisetai.

### 3

en de tais himerais ekeinai paraginetai ioannis ho baptistis kirusson en ti erimo tis ioudaias kai legon metanoieite iggiken gar hi basileia ton ouranon. ohutos gar estin ho hritheis dia isaïou tou profitou legontos foni boontos en ti erimo hetoimasate tin hodon kuriou, eutheias poieite tas tribous autou. autos de ho ioannis eichen to enduma autou apo trichon kamilou kai zonin dermatinin peri tin osfun autou hi de trofi in auto akrides kai meli agrion. tote exeporeueto pros auton hierosoluma kai pasa hi ioudaia kai pasa hi perichoros tou iordanou, kai ebaptizonto en to iordani hup autou exomologoumenoi tas hamartias auton. idon de pollous ton farisaion kai saddoukaion erchomenous epi to baptesma autou, eipen autois gennimata echidnon, tis hupedeixen humin fugein apo tis mellousis orgis; poisate oun karpon axion tis metanoias, kai mi doxite legein en heautois patera echomen ton abraam lego gar humin hoti dunatai ho theos ek ton lithon touton egeirai tekna to abraam. idi de hi axini pros tin hrizan ton dendron keitai pan oun dendron mi poïoun karpon kalon ekkoptetai kai eis pur balletai. ego men humas baptizo en hudati eis metanoian ho de opiso mou erchomenos ischuroteros mou estin, ohi ouk eimi hikanos ta hupodimata bastasai autos humas baptisei en pneumatï hagïo kai puri. ohi to ptuon en ti cheiri autou, kai diakathariei tin halona autou, kai sunaxeï ton siton autou eis tin apothikin to de achuron katakausei puri asbesto. tote paraginetai ho iisous apo tis galilaïas epi ton iordanin pros ton ioannin tou baptisthinaï hup autou ho de ioannis diekoluen auton legon ego chreïan echo hupo sou baptisthinaï, kai su erchi pros me; apokritheis de ho iisous eipen pros auton afes arti, ohutos gar prepon estin himin plirosai pasan dikaiosunin. tote afisin auton. kai baptistheis ho iisous euthus anebi apo tou hudatos kai idou aneochthisan auto ohi ouranoi, kai eiden to pneuma tou theou katabainon hōsei peristeran kai erchomenon

ep auton. kai idou foni ek ton ouranon legousa ohutos estin ho uhios mou ho agapitos, en ho eudokisa.

### 4

tote ho iisous anichthi eis tin erimon hupo tou pneumatou, peirasthinaï hupo tou diabolou. kai nisteusas himeras tesserakonta kai nuktas tesserakonta, husteron epeinasen. kai proselthon auto ho peirazon eipen ei uhios ei tou theou, eipe hina ohi lithoi ohutoi artoi genontai. ho de apokritheis eipen gegraptai ouk ep arto mono zisetai ho anthropos, all epi panti hrmati ekporeuomeno dia stomatos theou. tote paralambanei auton ho diabolos eis tin hagian polin kai histisin auton epi to pterugion tou hierou, kai legei auto ei uhios ei tou theou, bale seauton kato gegraptai gar hoti tois aggelois autou enteiletai peri sou kai epi cheiron aousin se, mipote proskopsis pros lithon ton poda sou. efi auto ho iisous palin gegraptai ouk ekpeiraseis kurion ton theon sou. palin paralambanei auton ho diabolos eis oros hupsilon lian kai deiknusin auto pasas tas basileias tou kosmou kai tin doxan auton, kai legei auto tauta soi panta doso, ean peson proskunisis moi. tote legei auto ho iisous hupage, satana gegraptai gar kurion ton theon sou proskuniseis kai auto mono latreuseis. tote afisin auton ho diabolos, kai idou aggeloi prosilthon kai diikonoun auto. akousas de hoti ioannis paredothi, anechorisen eis tin galilaian. kai katalipon tin nazareth elthon katokisen eis kapernaoum tin parathalassian en horiois zaboulon kai nefthalim, hina plirothi to hrithein dia isaïou tou profitou legontos gi zaboulon kai gi nefthalim, hodon thalassis peran ton iordanou, galilaia ton ethnon, ho laos ho kathimenos en skotei fos eiden mega, kai tois kathimenois en chora kai skia thanatou fos aneteilen autois. apo tote irxato ho iisous kirussein kai legein metanoieite iggiken gar hi basileia ton ouranon. peripaton de para tin thalassan tis galilaïas eiden duo adelfous, simona ton legomenon petron kai andrean ton adelfon autou, ballontas amfiblistron eis tin thalassan isan gar halieis. kai legei autois deute opiso mou, kai poïiso humas halieis anthropon. ohi de eutheos afentes ta diktua auton ikolouthisan auto. kai probas ekeithen eiden allous duo adelfous, iakobon ton tou zebedaiou kai ioannin ton adelfon autou, en to ploio meta zebedaiou tou patros auton katartizontas ta diktua auton, kai ekalesen autous. ohi de eutheos afentes to ploïon kai ton patera auton ikolouthisan auto. kai periigen holin tin galilaian ho iisous, didaskon en tais synagogaïs auton kai kirusson to euaggelion tis basileias kai therapeuon pasan noson kai pasan malakian en

to lao. kai apilthen hi akoi autou eis holin tin surian kai prosinegan autou pantas tous kakos echontas, poikilais nosois kai basanois sunechomenous, kai daimonizomenous, kai seliniazomenous, kai paralutikous, kai etherapeusen autous. kai ikolouthisan auto ochloi polloi apo tis galilaias kai dekapoleous kai hierosolumon kai ioudaias kai peran tou iordanou.

## 5

idon de tous ochlous anebi eis to oros kai kathisantos autou prosilthon auto ohi mathitai autou kai anoixas to stoma autou edidasen autous legon makarioi ohi ptochoi to pneumatikoi, hoti auton estin hi basileia ton ouranon. makarioi ohi penthountes, hoti autoi paraklithisontai. makarioi ohi praeis, hoti autoi klironomisousin tin gin. makarioi ohi peinontes kai dipsontes tin dikaiosunin, hoti autoi chortasthisontai. makarioi ohi eleimones, hoti autoi eleithisontai. makarioi ohi katharoi ti kardia, hoti autoi ton theon opsontai. makarioi ohi eirinopoioi, hoti autoi uhioi theou klithisontai. makarioi ohi dediogmenoi heneken dikaiosunis, hoti auton estin hi basileia ton ouranon. makarioi este hotan oneidisosin humas kai diochosin kai eiposin pan poniron kath humon pseudomenoi heneken emou. chairete kai agallasthe, hoti ho misthos humon polus en tois ouranois ohutos gar edioxan tous profitas tous pro humon. humeis este to halas tis gis ean de to halas moranthi, en tini halisthsetai; eis ouden ischuei eti ei mi blithinai exo katapateisthai hupo ton anthron. humeis este to fos tou kosmou. ou dunatai polis krubina i epano orous keimeni oude kaiousin luchnon kai titheasin auton hupo ton modion all epi tin luchnian, kai lampei pasin tois en ti oikia. ohutos lampsato to fos humon emprosthen ton anthron, hopos idosin humon ta kala erga kai doxasosin ton patera humon ton en tois ouranois. mi nomisite hoti ilthon katalusai ton nomon i tous profitas ouk ilthon katalusai alla plirosai. amin gar lego humin, heos an parelthi ho ouranos kai hi gi, iota hen i mia keraia ou mi parelthi apo tou nomou, heos an panta genitai. hos ean oun lusi mian ton entolon touton en elachiston kai didaxi ohutos tous anthroupos, elachistos klithisetai en ti basileia ton ouranon hos d an poiisi kai didaxi, ohutos megas klithisetai en ti basileia ton ouranon. lego gar humin hoti ean mi perisseusi humon hi dikaiosuni pleion ton grammateon kai farisaion, ou mi eiselthite eis tin basileian ton ouranon. ikousate hoti errethi tois archaiois ou foneuseis hos d an foneusi, enochos estai ti krisei. ego de lego humin hoti pas ho orgizomenos to adelfo autou eiki enochos estai ti krisei hos

d an epi to adelfo autou hraka, enochos estai to sunedrio hos d an epi more, enochos estai eis tin geennan tou puros. ean oun prosferis to doron sou epi to thusiastirion kakei mnisthis hoti ho adelfos sou echei ti kata sou, afes ekei to doron sou emprosthen tou thusiastiriou kai hupage pronton diallagithi to adelfo sou, kai tote elthon prosfere to doron sou. isthi eunoon to antidiko sou tachu heos hotou ei met autou en ti hodo, mipote se parado ho antidikos to kriti, kai ho kritis se parado to hupireti, kai eis fulakin blithisi amin lego soi, ou mi exelthis ekeithen heos an apodos ton eschaton kodrantin. ikousate hoti errethi ou moicheuseis. ego de lego humin hoti pas ho blepon gunaika pros to epithumisai autin idi emoicheusen autin en ti kardia autou. ei de ho ofthalmos sou ho dexios skandalizei se, exele auton kai bale apo sou sumferei gar soi hina apolitai hen ton melon sou kai mi holon to soma sou blithi eis geennan. kai ei hi dexia sou cheir skandalizei se, ekkopson autin kai bale apo sou sumferei gar soi hina apolitai hen ton melon sou kai mi holon to soma sou blithi eis geennan. errethi de hoti hos an apolusi tin gunaika autou, doto auti apostasion. ego de lego humin hoti hos an apolusi tin gunaika autou parektos logou porneias, poiei autin moichasthai kai hos ean apolelumenin gamisi, moichatai. palin ikousate hoti errethi tois archaiois ouk epiorkeiseis, apodoseis de to kurio tous horkous sou. ego de lego humin mi omosai holos mite en to ourano, hoti thronos estin tou theou mite en ti gi, hoti hupopodion estin ton podon autou mite eis hierosoluma, hoti polis estin tou megalou basileos. mite en ti kefali sou omosis, hoti ou dunasai mian tricha leukin poisai i melainan. esto de ho logos humon nai nai, ou ou to de perisoun touton ek tou ponirou estin. ikousate hoti errethi ofthalmon anti ofthalmou kai odonta anti odontos. ego de lego humin mi antistinau to poniro all hostis se hrapizei eis tin dexian siagona, strepson auto kai tin allin kai to thelonti soi krithinai kai ton chitona sou labein, afes auto kai to himation kai hostis se aggreausei milion hen, hupage met autou duo. to aitounti se dos, kai ton thelonta apo sou danisasthai mi apostrafis. ikousate hoti errethi agapiseis ton plision sou kai misiseis ton echthron sou. ego de lego humin, agapate tous echthrous humon, [eulogeite tous kataromenous humas, kalos poieite tois misousin humas] kai proseuchesthe huper ton [epireazonton humas kai] diokonton humas, hopos genisthe uhioi tou patros humon tou en ouranois, hoti ton hilion autou anatellei epi ponirous kai agathous kai brechei epi dikaiosun kai adikous. ean gar agapisite tous agapontas humas, tina misthon echete; ouchi kai ohi telonai to auto

poiousin; kai ean aspasisthe tous adelfous humon monon, ti perissoun poieite; ouchi kai ohi ethnikoï ohutos poiousin; esesthe oun humeis teleioi hosper ho patir humon ho ouranios teleios estin.

## 6

prosechete tin eleimosunin humon mi poiein emprosthen ton anthron pros to theathinai autois ei de mi ge, misthon ouk echete para to patri humon to en tois ouranois. hotan oun poeis eleimosunin, mi salpis emprosthen sou, hosper ohi hupokritai poiousin en tais sunagogais kai en tais hrumais, hopos doxasthosin hupo ton anthron. amin lego humin, apechousin ton misthon auton. sou de poiountos eleimosunin mi gnoto hi aristera sou ti poiei hi dexia sou, hopos i sou hi eleimosuni en to kruptho kai ho patir sou ho blepon en to kruptho apodosei soi. kai hotan proseuchi, ouk esi hosper ohi hupokritai, hoti filousin en tais sunagogais kai en tais goniais ton plateion hestotes proseuchesthai, hopos an fanosin tois anthroipois. amin lego humin, apechousin ton misthon auton. su de hotan proseuchi, eiselthe eis to tameion sou kai kleisas tin thuran sou proseuxai to patri sou to en to kruptho kai ho patir sou ho blepon en to kruptho apodosei soi. proseuchomenoi de mi batalogisite hosper ohi ethnikoï, dokousin gar hoti en ti polulogia auton eisakousthison-tai. mi oun homoiothite autois oiden gar ho patir humon hon chreian echete pro tou humas aitisei auton. ohutos oun proseuchesthe humeis pater himon ho en tois ouranois, hagiasthito to onoma sou elthato hi basileia sou genithito to thelima sou hos en ourano kai epi gis. ton arton himon ton epiousion dos himin simeron kai afes himin ta ofeilimata himon, hos kai himeis afiemen tois ofeiletais himon kai mi eisenegkis himas eisi peirasmon, alla hrusai himas apo tou ponirou. ean gar afite tois anthroipois ta paraptomata auton, afisei kai humin ho patir humon ho ouranios ean de mi afite tois anthroipois ta paraptomata auton, oude ho patir humon afisei ta paraptomata humon. hotan de nisteuite, mi ginesthe hosper ohi hupokritai skuthropoi, afanizousin gar ta prosopa auton hopos fanosin tois anthroipois nisteuontes. amin lego humin, apechousin ton misthon auton. su de nisteuon aleipsai sou tin kefalin kai to prosopon sou nipsai, hopos mi fanis tois anthroipois nisteuon alla to patri sou to en to kruptho kai ho patir sou ho blepon en to kruptho apodosei soi. mi thisaurizete humin thisauros epi tis gis, hopou sis kai brosis afanizei, kai hopou kleptai diorussousin kai kleptousin thisaurizete de humin thisauros en ourano, hopou oute sis oute brosis afanizei, kai hopou klep-

tai ou diorussousin oude kleptousin hopou gar estin ho thisauros sou, ekei estai kai hi kardia sou. ho luchnos tou somatos estin ho ofthalmos ean oun ho ofthalmos sou haplous i, holon to soma sou foteinon estai ean de ho ofthalmos sou poniros i, holon to soma sou skoteinon estai. ei oun to fos to en soi skotos estin, to skotos poson. oudeis dunatai dusi kuriois douleuein i gar ton hena misisei kai ton heteron agapisei, i henos anthestai kai tou heterou katafronisei ou dunasthe theo douleuein kai mamona. dia touto lego humin, mi merimnate ti psuchi humon ti fagite kai ti piite, mide to somati humon ti endusisthe ouchi hi psuchi pleion estin tis trofis kai to soma tou endumatos; emblepsate eis ta peteina tou ouranou, hoti ou speirousin oude therizousin oude sunagousin eis apothikas, kai ho patir humon ho ouranios trefei auta. ouch humeis mallon di- aferete auton; tis de ex humon merimnon dunatai prostheinai epi tin hilikian autou pichun hena; kai peri endumatos ti merimnate; katamathete ta krina tou agrou pos auxanei ou kopia oude nithei lego de humin hoti oude solomon en pasi ti doxi auton periebaletō hos hen touton. ei de ton chor-ton tou agrou simeron onta kai aurion eis klibanon ballomenon ho theos ohutos amfiennusin, ou pollo mallon humas, oligopistoι; mi oun merimnisite legontes ti fagomen; i ti piomen; i ti peribalometha; panta gar tauta ta ethni epizitei oiden gar ho patir humon ho ouranios hoti chrizete touton hapanton. ziteite de proton tin basileian tou theou kai tin dikaion sun autou, kai tauta panta prostethisetai humin. mi oun merimnisite eisi tin aurion, hi gar aurion merimnisei heautis arketon ti himera hi kakia autis.

## 7

mi krinete, hina mi krithite en ho gar krimati krinete krithisesthe, kai en ho metro metreite metrithisetai humin. ti de blepeis to karfos to en to ofthalmo tou adelfou sou, tin de en to so ofthalmo dokon ou kata-noeis; i pos ereis to adelfo sou afes ek-balo to karfos apo tou ofthalmou sou, kai idou hi dokos en to ofthalmo sou; hupokrita, ekbale proton ek tou ofthalmou sou tin dokon, kai tote diablepseis ekbalein to karfos ek tou ofthalmou tou adelfou sou. mi dote to hagon tois kusin, mide balite tous margaritas humon emprosthen ton choiron, mipote katapatisosin autous en tois posin auton kai strafentes hrixosin humas. aiteite, kai dothisetai humin ziteite, kai ehurisetē krouete, kai anoigisetai humin. pas gar ho aiton lambanei, kai ho ziton ehuriskei, kai to krouonti anoigisetai. i tis estin ex humon anthros, hon ean aitisei ho uhios



autou arton, mi lithon epidosei auto; kai ean ichthun aitisei, mi ofin epidosei auto; ei oun humeis poniroi ontes oidate domata agatha didonai tois teknois humon, poso mallon ho patir humon ho en tois ouranois dosei agatha tois aitousin auton. panta oun hosa an thelíte hina poisin humin ohi anthropoi, ohutos kai humeis poieite autois. ohutos gar estin ho nomos kai ohi profitai. eiselthate dia tis stenis pulis hoti plateia hi puli kai euruchos hi hodos hi apagousa eis tin apoleian, kai polloi eisin ohi eiserchomenoi di autis hoti steni hi puli kai tethlimmeni hi hodos hi apagousa eis tin zoin, kai oligoi eisin ohi ehuriskontes autin. prosehete de apo ton pseudoprofiton, ohitines erchontai pros humas en endumasin probaton, esothen de eisin lukoi harpages. apo ton karpon auton epignosesthe autous. miti sullegousin apo akanthon stafulin i apo tribolon suka; ohutos pan dendron agathon karpous kalous poiei, to de sapon dendron karpous ponirous poiei. ou dunatai dendron agathon karpous ponirous poiein, oude dendron sapon karpous kalous poiein. pan dendron mi poioun karpon kalon ekkoptetai kai eis pur balletai. ara ge apo ton karpon auton epignosesthe autous. ou pas ho legon moi kurie kurie, eiseleusetai eis tin basileian ton ouranon, all ho poion to thelima tou patros mou tou en ouranois. polloi erousin moi en ekeini ti himera kurie kurie, ou to so onomati eprofiteusamen, kai to so onomati daimonia exebalomen, kai to so onomati dunameis pollas epoiisamen; kai tote homologiso autois hoti oudepote egnon humas. apochoreite ap emou ohi ergazomenoi tin anomian. pas oun hostis akouei mou tous logous toutous kai poiei autous, homoios auton andri fronimo, hostis okodomisen autou tin oikian epi tin petran kai katebi hi brochi kai ilthon ohi potamoi kai epneusan ohi anemoi kai prosepesan ti oikia ekeini, kai ouk epesen, tethemelíoto gar epi tin petran. kai pas ho akouon mou tous logous toutous kai mi poioun autous homioithisetai andri moro, hostis okodomisen autou tin oikian epi tin ammon kai katebi hi brochi kai ilthon ohi potamoi kai epneusan ohi anemoi kai prospekopsan ti oikia ekeini, kai epesen, kai in hi ptois autis megali. kai egeneto hote etelese ho iisous tous logous toutous, exelissonto ohi ochloi epi ti didachi autou in gar didaskon autous hos exousian echon kai ouch hos ohi grammateis auton.

## 8

katabanti de auto apo tou orous, ikolouthisan auto ochloi polloi. kai idou lepros proselthon prosekuneí auto legon kurie, ean thelis, dunasai me katharísai. kai ekteinas tin cheira hipsato autou

ho iisous legon thelo, katharisthiti. kai eutheos ekatharisthi autou hi lepra. kai legei auto ho iisous hora mideni eipis, alla hupage seauton deixon to hierai, kai prosenegke to doron ho prosetaxen mousis, eis marturion autois. eiselthonti de auto eis kapernaoum, prosilthen auto hekatontarchos parakalon auton kai legon kurie, ho pais mou beblitai en ti oikia paralutikos, deinos basanizomenos. kai legei auto ho iisous ego elthon therapeuso auton. kai apokritheis ho hekatontarchos efi kurie, ouk eimi hikanos hina mou hupo tin stegin eiselthis alla monon eipe logo, kai iathisetai ho pais mou. kai gar ego anthropos eimi hupo exousian, echon hup emauton stratiotas kai lego touto poreuthiti, kai poreuetai, kai allo erchou, kai erchetai, kai to doulo mou poioun touto, kai poiei. akousas de ho iisous ethaumasen kai eipen tois akolouthousin amin lego humin, oude en to israil tosautin pistin ehuron. lego de humin hoti polloi apo anatolon kai dusmon hixousin kai anaklithisontai meta abraam kai isaak kai iakob en ti basileia ton ouranon ohi de uhioi tis basileias eklebithisontai eis to skotos to exoteron ekei estai ho klauthmos kai ho brugmos ton odonton. kai eipen ho iisous to hekatontarchi hupage, kai hos episteusas genithito soi. kai iathi ho pais autou en ti hora ekeini. kai elthon ho iisous eis tin oikian petrou eiden tin pentheran autou beblimenin kai pureussousan kai hipsato tis cheiros autis, kai afiken autin ho puretos kai igerthi kai diikonei auto. opsiás de genomenis prosinegan auto daimonizomenous pollous kai exebalen ta pneumatá logo, kai pantas tous kakos echontas etherapeusen hopos plirothi to hriten dia hisaiou tou profitou legontos autos tas astheneias himon elaben kai tas nosous ebastasen. idon de ho iisous pollous ochlous peri auton ekeleusen apelthein eis to peran. kai proselthon ehis grammateus eipen auto didaskale, akolouthiso soi hopou ean aperchi. kai legei auto ho iisous ahi alopekes foleous echousin kai ta peteina tou ouranou kataskinoseis, ho de uhios tou anthropou ouk echei pou tin kefalín klini. heteros de ton mathiton autou eipen auto kurie, epitrepson moi proton apelthein kai thapsai ton patera mou. ho de iisous eipen auto akolouthei moi, kai afes tous nekrous thapsai tous heauton nekrous. kai embanti auto eis to ploion, ikolouthisan auto ohi mathitai autou. kai idou seismos megas egeneto en ti thalassi, hoste to ploion kaluptesthai hupo ton kumaton autos de ekatheuden. kai proselthontes ohi mathitai igeiran auton legontes kurie soston himas, apollumetha. kai legei autois ti deiloi este, oligopistoi; tote egertheis epetimisen tois anemois kai ti thalassi, kai egeneto

galini megali. ohi de anthropoi ethaumasas legontes potapos estin ohutos, hoti kai ohi anemoi kai hi thalassa hupakouousin auto; kai elthonti auto eis to peran eis tin choran ton gergesinon, hupintisan auto duo daimonizomenoi ek ton mnimeion exochomenoi, chalepoi lian, hoste mi ischuein tina parelthein dia tis hodou ekeinis. kai idou ekraxan legontes ti himin kai soi, iisou, uhie tou theou; ilthes hode pro kairou basanisai himas; in de makran ap auton ageli choiron pollon boskomeni. ohi de daimones parekaloun auton legontes ei ekballeis himas, epitrepson himin apelthein eis tin agelin ton choiron. kai eipen autois hupagete. ohi de exelthontes apilthon eis tin agelin ton choiron kai idou hormisen pasa hi ageli ton choiron kata tou krimnou eis tin thalassan, kai apethanon en tois hudasin. ohi de boskontes efugon, kai apelthontes eis tin polin apiggeilan panta kai ta ton daimonizomenon. kai idou pasa hi polis exilthen eis sunantisin to iisou, kai idontes auton parekalesan hopos metabi apo ton horion auton.

## 9

kai embas eis to ploion dieperasen, kai ilthen eis tin idian polin. kai idou proseferon auto paralutikon epi klinis beblimenon. kai idon ho iisous tin pistin auton eipen to paralutiko tharsei, teknon, afeontai sou ahi hamartiai. kai idou tines ton grammateon eipen en heautois ohutos blasfemei. kai idon ho iisous tas enthumiseis auton eipen hina ti humeis enthumiste ponira en tais kardiais humon; ti gar estin eukopoteron, eipein afeontai sou ahi hamartiai, i eipein egeire kai peripatei; hina de eidite hoti exousian echei ho uhios tou anthropou epi tis gis afienai hamartias tote legei to paralutiko egertheis aron sou tin klinin kai hupage eis ton oikon sou. kai egertheis apilthen eis ton oikon autou. idontes de ohi ochloi efobithisan kai edoxasan ton theon ton donta exousian toiautin tois anthropois. kai paragon ho iisous ekeithen eiden anthropon kathimenon epi to telonion, maththaion legomenon, kai legei auto akolouthei moi. kai anastas ikolouthisen auto. kai egeneto autou anakeimenou en ti oikia, kai idou polloi telonai kai hamartoloi elthontes sunanekeinto to iisou kai tois mathitais autou. kai idontes ohi farisaioi eipen tois mathitais autou dia ti meta ton telonon kai hamartolon esthie i didaskalos humon; ho de iisous akousas eipen autois ou chreian echousin ohi ischuontes iatrou all ohi kakos echontes. poreuthentes de mathete ti estin eleon thelo kai ou thusian ou gar ilthon kalesai dikaious alla hamartolous. tote proserchontai auto ohi mathitai ioan-

nou legontes dia ti himeis kai ohi farisaioi nisteuomen polla, ohi de mathitai sou ou nisteuousin; kai eipen autois ho iisous mi dunantai ohi uhioi tou numfonos penthein ef hoson met auton estin ho numfios; eleusontai de himerai hotan aparthi ap auton ho numfios, kai tote nisteuousin. oudeis de epiballei epiblima hrakous agnafou epi himatio palaio airei gar to pliroma autou apo tou himatiou, kai cheiron schisma ginetai. oude ballousin oionon neon eis askous palaious ei de mi ge, hrignuntai ohi askoi, kai ho oinos ekcheitai kai ohi askoi apolluntai alla ballousin oionon neon eis askous kainous, kai amfoteri suntirountai. tauta autou lalountos autois, idou archon ehis proselthon prosekunei auto, legon hoti hi thugatir mou arti eteleutisen alla elthon epithes tin cheira sou ep autin, kai zisetai. kai egertheis ho iisous ikolouthisen auto kai ohi mathitai autou. kai idou guni ahimorrousa dodeka eti proselhousa opisthen hipsato tou kraspedou tou himatiou autou elegen gar en heauti ean monon hapsomai tou himatiou autou, sothisomai. ho de iisous epistrafeis kai idon autin eipen tharsei, thugater hi pistis sou seseken se. kai esothi hi guni apo tis horas ekeinis. kai elthon ho iisous eis tin oikian tou archontos kai idon tous aulitas kai ton ochlon thoruboumenon elegen anachoreite ou gar apethanan to korasion alla katheudei. kai kategelon autou. hote de exeblihi ho ochlos, eiselthon ekratisen tis cheiros autis, kai igerthi to korasion. kai exilthen hi fimi ahuti eis holin tin gin ekeinin. kai paragonti ekeithen to iisou, ikolouthisan auto duo tufloi krazontes kai legontes eleison himas, uhie dauid. elthonti de eis tin oikian prosilthon auto ohi tufloi, kai legei autois ho iisous pisteuete hoti dunamai touto poisai; legousin auto nai, kurie. tote hipsato ton ofthalmon auton legon kata tin pistin humon genithito humin. kai ineochthisan auton ohi ofthalmoi. kai enebrimisato autois ho iisous legon horate mideis ginasketo. ohi de exelthontes diefimisatan auton en holi ti gi ekeini. auton de exerchomenon, idou prosinegkan auto anthropon kofon daimonizomenon. kai ekblithentos tou daimoniou elalisen ho kofos. kai ethaumasas ohi ochloi legontes oudepote efani ohutos en to israil. ohi de farisaioi elegon en to archonti ton daimonion ekballei ta daimonia. kai periigen ho iisous tas poleis pasas kai tas komas, didaskon en tais sunagogais auton kai kirusson to euaggelion tis basileias kai therapeuson pasan noson kai pasan malakian. idon de tous ochlous esplagchnisthi peri auton, hoti isan eskulmenoi kai errimmenoi hosei probata mi echonta poimena. tote legei tois mathitais autou ho men therismos polus, ohi de ergatai oligoi deithite oun tou kuriou tou therismou hopos ekbali ergatas eis ton

kai proskalesamenos tous dodeka mathitas autou edoken autois exousian pneumatou akatharton, hoste ekballein auta kai therapeuein pasan noson kai pasan malakian. ton de dodeka apostolon ta onomata estin tauta  
 protos simon ho legomenos petros kai andreas ho adelfos autou, iakobos ho tou zebedaiou kai ioannis ho adelfos autou, filippos kai bartholomaios, thomas kai matthaïos ho telonis, iakobos ho tou halfaiou kai lebbaios ho epiklitheis thaddaios, simon ho kananitis kai ioudas ho iskariotis ho kai parados auton. toutous tous dodeka apesteilen ho iisous paraggeilas autois legon eis hodon ethnon mi apelhthite, kai eis polin samareiton mi eiselthite poreuesthe de mallon pros ta probata ta apollota oikou israil. poreuomenoi de kirussete legontes hoti igiken hi basileia ton ouranon. asthenountas therapeute, [nekrous egeirete], leprous katharizete, daimonia ekballete dorean elabete, dorean dote. mi ktisisthe chruson mide arguron mide chalkon eis tas zonas humon, mi piran eis hodon mide duo chitonas mide hupodimata mide hrabdon axios gar ho ergatis tis trofis autou estin. eis hin d an polin i komin eiselthite, exetasate tis en auti axios estin kakei meinate heos an exelthite. eiserchomenoi de eis tin oikian aspasasthe autin kai ean men i hi oikia axia, eltheto hi eirini humon ep autin, ean de mi i axia, hi eirini humon pros humas epistrafto. kai hos ean mi dexitai humas mide akousi tous logous humon, exerchomenoi tis oikias i tis poleos ekeinis ektinaxate ton koniorton ton podon humon. amin lego humin, anektoteron estai gi sodomon kai gomorron en himera kriseos i ti polei ekeini. idou ego apostello humas hos probata en meso lukon ginesthe oun fronimoi hos ohi ofeis kai akeraïoi hos ahi peristerai. prosechete de apo ton anthropon paradosousin gar humas eis sunedria, kai en tais sunagogais auton mastigosousin humas kai epi higemonas de kai basileis achthisesthe heneken emou eis marturion autois kai tois ethnesin. hotan de paradosin humas, mi merimnisite pos i ti lalosite dothisetai gar humin en ekeini ti hora ti lalisite ou gar humeis este ohi lalountes, alla to pneuma tou patros humon to laloun en humin. paradosai de adelfos adelfon eis thanaton kai patir teknon, kai epanastisontai tekna epi goneis kai thanatosousin autous. kai esesthe misoumenoi hupo panton dia to onoma mou ho de hupomeinas eis telos, ohutos sothisetai. hotan de diokosin humas en ti polei tauti, feugete eis tin heteran amin gar lego humin, ou mi telesite tas poleis tou israil heos an elthi ho uhios

tou anthropou. ouk estin mathitis huper ton didaskalon, oude doulos huper ton kurion autou. arketon to mathiti hina genitai hos ho didaskalos autou, kai ho doulos hos ho kurios autou. ei ton oikodespotin beelzeboul epekalesan, poso mallon tous oikiakous autou. mi oun fobithite autous ouden gar estin kekalummenon ho ouk apokalufthisetai kai krupton ho ou gnosthissetai. ho lego humin en ti skotia, eipate en to foti kai ho eis to ous akouete, kiruxate epi ton domaton. kai mi fobeisthe apo ton apoktenonton to soma, tin de psuchin mi dunamenon apokteinaï fobeisthe de mallon ton dunamenon kai psuchin kai soma apolesai en geenni. ouchi duo strouthia assariou poleitai; kai hen ex auton ou peseitai epi tin gin aneu tou patros humon. humon de kai ahi triches tis kefalas pasai irithmimenai eisin. mi oun fobeisthe pollon strouthion diaferete humeis. pas oun hostis homologisei en emoi emprosthen ton anthropon, homologiso kago en auto emprosthen tou patros mou tou en ouranois hostis d an arnisitai me emprosthen ton anthropon, arnisomai kago auton emprosthen tou patros mou tou en ouranois. mi nomisite hoti ilthon balein eirinin epi tin gin ouk ilthon balein eirinin alla machairan. ilthon gar dichasai anthropon kata tou patros autou kai thugatera kata tis mitros autis kai numfin kata tis pentheras autis, kai echthroi tou anthropou ohi oikiakoi autou. ho filon patera i mitera huper eme ouk estin mou axios, kai ho filon uhion i thugatera huper eme ouk estin mou axios kai hos ou lambanei ton stauron autou kai akolouthei opiso mou, ouk estin mou axios. ho ehuron tin psuchin autou apolesei autin, kai ho apolesas tin psuchin autou heneken emou ehurisei autin. ho dechomenos humas eme dechetai, kai ho eme dechomenos dechetai ton aposteilanta me. ho dechomenos profitin eis onoma profitou misthon profitou limpsetai, kai ho dechomenos dikaion eis onoma dikaiou misthon dikaiou limpsetai. kai hos ean potisi hena ton mikron touton potirion psuchrou monon eis onoma mathitou, amin lego humin, ou mi apolesi ton misthon autou.

## 11

kai egeneto hote etelesen ho iisous diatason tois dodeka mathitais autou, metebi ekeithen tou didaskein kai kirussein en tais polesin auton. ho de ioannis akousas en to desmotirio ta erga tou christou, pempsas dia ton mathiton autou eipen auto su ei ho erchomenos, i heteron prosdokomen; kai apokritheis ho iisous eipen autois poreuthentes apageilata ioanni ha akouete kai blepete tuffoi anablepousin kai choloi peripatousin, leproi katharizontai kai

kofoi akouousin, kai nekroi egeirontai kai ptochoi euaggelizontai kai makarios estin hos ean mi skandalisthi en emoi. touton de poreuomenon irxato ho iisous legein tois ochlois peri ioannou ti exilthate eis tin erimon theasasthai; kalamon hupo anemou saleuomenon; alla ti exilthate idein; anthropon en malakois himatiois imfiesmenon; idou ohi ta malaka forountes en tois oikois ton sabileon eisin. alla ti exilthate idein; profitin; nai lego humin, kai perissoteron profitou. ohutos gar estin peri ohu gegraptai idou ego apostello ton aggelon mou pro prosopou sou, hos kataskeuase tin hodon sou emprosthen sou. amin lego humin ouk egigertai en gennitois gunaikon meizon ioannou tou baptistou ho de mikroteros en ti basileia ton ouranon meizon autou estin. apo de ton himeron ioannou tou baptistou heos arti hi basileia ton ouranon biaze tai, kai biastai harpazousin autin. pantes gar ohi profitai kai ho nomos heos ioannou eprofiteusan kai ei thelete dexasthai, autos estin ilias ho mellon erchesthai. ho echon ota akouein akoueto. tini de homoios tin genean tautin; homoia estin paidiois kathimenois en agorais, kai prosfonousin tois heteroais auton, kai legousin iulismen humin, kai ouk orchisasthe ethrinisamen humin, kai ouk ekopsasthe. ilthen gar ioannis mite esthion mite pinon, kai legousin daimonion echei. ilthen ho uhios tou anthropou esthion kai pinon, kai legousin idou anthropos fagos kai oinopotis, telonon fillos kai hamartolon. kai edikaiothi hi sofia apo ton teknon autis. tote irxato oneidizein tas poleis en ahiis egenonto ahi pleistai dunameis autou, hoti ou metenoisan ouai soi, chorazein, ouai soi, bithsaidan hoti ei en turo kai sidoni egenonto ahi dunameis ahi genome nai en humin, palai an en sakko kai spodo metenoisan. plin lego humin, turo kai sidoni anektoteron estai en himera kriseos i humin. kai su kapernaoum, hi heos tou ouranou hupsotheisa, heos hadou katabibasthisi hoti ei en sodomais egenonto ahi dunameis ahi genomenai en soi, emeinan an mechri tis simeron. plin lego humin hoti gi sodomon anektoteron estai en himera kriseos i soi. en ekeino to kairo apokritheis ho iisous eipen exomologoumai soi pater, kurie tou ouranou kai tis gis, hoti apekrupsas tauta apo sofou kai suneton, kai apekalupsas auta nipiouis nai ho patir, hoti ohutos egeneto eudokia emprosthen sou. panta moi paredothi hupo tou patros mou, kai oudeis epiginoskei ton uhion ei mi ho patir, oude ton patera tis epiginoskei ei mi ho uhios kai ho ean Boulitai ho uhios apokalupsai. deute pros me pantes ohi kopiontes kai pefortismenoi, kago anapauso humas. arate ton zugon mou ef humas, kai mathete ap emou, hoti praus eimi kai tapeinos ti kardia, kai ehurisete ana-

pausin tais psuchais humon. ho gar zugos mou christos kai to fortion mou elaftron estin.

## 12

en ekeino to kairo eporeuthi ho iisous tois sabbasin dia ton sporimon ohi de mathitai autou epeinasan, kai irxanto tillein stachuas kai esthiein. ohi de farisaioi idontes eipan auto idou ohi mathitai sou poiousin ho ouk exestin poiein en sabbato. ho de eipen autois ouk anegnote ti epoihsen dauid, hote epeinasen kai ohi met autou; pos eisilthen eis ton oikon tou theou kai tous artous tis protheseos efagen, ohus ouk exon en auto fagein oude tois met autou, ei mi tois hierousin monois; i ouk anegnote en to nomo hoti tois sabbasin ohi hierois en to hiero to sabbaton bebilousin kai anaitioi eisin; lego de humin hoti tou hierou meizon estin hode. ei de egnokeite ti estin eleos thelo kai ou thusian, ouk an katedikasate tous anaitious. kurios gar estin tou sabbatou ho uhios tou anthropou. kai metabas ekeithen ilthen eis tin sunagogin auton. kai idou anthropos in tin cheira echon xiran. kai epirotisan auton legontes ei exestin tois sabbasin therapeusai; hina katigorisoin autou. ho de eipen autois tis estai ex humon anthropos hos hexei probaton hen, kai ean empesi touto tois sabbasin eis bothunon, ouchi kratisei auto kai egerei; posoun diaferei anthropos probatou. hoste exestin tois sabbasin kalos poiein. tote legei to anthropo ekteinson tin cheira sou. kai exeteinen, kai apekatestathi hugiis hos hi alli. exelthontes de ohi farisaioi sumboulion elabon kat autou, hopos auton apolesosin ho de iisous gnous anechorisen ekeithen kai ikolouthisan auto ochloi polloi, kai etherapeusen autous pantas. kai epetimisen autois hina mi faneron auton poiisosin, hina plirothi to hrithen dia isaiou tou profitou legontos idou ho pais mou hon horetisa, ho agapitos mou eis hon eudokisen hi psuchi mou thiso to pneuma mou ep auton, kai krisin tois ethnesin apagelei. ouk erisei oude kraugasei, oude akousei tis en tais plateiais tin fonin autou. kalamon suntetrimmenon ou kateaxe i onomati eis nikos tin krisin. kai to anemati autou ethni elpiousin. tote prosinechthi auto daimonizomenos tuflos kai kofos, kai etherapeusen auton, hoste ton tuflon kai kofon kai lalein kai blepein. kai existanto pantes ohi ochloi kai elegon miti ohutos estin ho uhios dauid; ohi de farisaioi akousantes eipon ohutos ouk ekballei ta daimonia ei mi en to beelzeboul archonti ton daimonion. eidos de ho iisous tas enthumiseis auton eipen autois pasa basileia meristheisa kath heautis erimoutai, kai pasa polis i oikia meristheisa kath heautis

ou stathisetai. kai ei ho satanas ton satanan ekballei, ef heauton emeristhi pos oun stathisetai hi basileia autou; kai ei ego en beelzeboul ekballo ta daimonia, ohi uhioi humon en tini ekballousin; dia touto autoi humon esontai kritai. ei de en pneumatistheou ego ekballo ta daimonia, ara efthasen ef humas hi basileia tou theou. i pos dunatai tis eiselthein eis tin oikian tou ischourou kai ta skeui autou diarpasai, ean mi proton disi ton ischuron; kai tote tin oikian autou diarpasei. ho mi on met emou kat emou estin, kai ho mi sunagon met emou skorpizei. dia touto lego humin, pasa hamartia kai blasfimia afethisetai tois anthropois, hi de tou pneumatos blasfimia ouk afethisetai tois anthropois. kai hos ean eipi logon kata tou uhiou tou anthropou, afethisetai auto hos d an eipi kata tou pneumatos tou hagiou, ouk afethisetai auto oute en touto to aioni oute en to mellonti. i poiisate to dendron kalon kai ton karpon autou kalon, i poiisate to dendron sapron kai ton karpon autou sapron ek gar tou karpou to dendron ginousetai. gennimata echidnon, pos dunasthe agatha lalein poniroi ontes; ek gar tou perisseumatos tis kardias to stoma lalei. ho agathos anthropos ek tou agathou thisaurou ekballei agatha, kai ho poniros anthropos ek tou ponirou thisaurou ekballei ponira. lego de humin hoti pan prima argon ho ean lalisosin ohi anthropoi, apodosousin peri autou logon en himera kriseos ek gar ton logon sou dikaiothisi, kai ek ton logon sou katadikasthisi. tote apekrithisan auto tines ton grammateon kai farisaion legontes didaskale, thelomen apo sou simeion idein. ho de apokritheis eipen autois genea ponira kai moichalis simeion epizitei, kai simeion ou dothisetai auti ei mi to simeion iona tou profitou. hosper gar in ionas en ti koilia tou kitous treis himeras kai treis nuktas, ohutos estai ho uhios tou anthropou en ti kardia tis gis treis himeras kai treis nuktas. andres nineueitai anastisontai en ti krisei meta tis geneas tautis kai katakri-nousin autin, hoti metenoiisan eis to kirugma iona, kai idou pleion iona hode. basilissa notou egerthisetai en ti krisei meta tis geneas tautis kai katakrinei autin, hoti ilthen ek ton peraton tis gis akousai tin sofian solomonos, kai idou pleion solomonos hode. hotan de to akatharton pneuma exelthi apo tou anthropou, dierchetai di anudron topon zitoun anapausin, kai ouch ehuriskei. tote legei epistrepso eis ton oikon mou, hothen exilthon. kai elthon ehuriskei scholazonta, sesaromenon kai kekosmimenon. tote poreuetai kai paralambanei meth heautou hepta hetera pneumata ponirotera heautou, kai eiselthonta katoikei ekei kai ginetai ta eschata tou anthropou ekeinou cheirona ton proton. ohutos estai kai ti genea tauti ti ponira. eti de autou lalountos tois ochlois,

idou hi mitir kai ohi adelfoi autou ehistikeisan exo zitountes auto lalisai. eipen de tis auto idou hi mitir sou kai ohi adelfoi sou exo hestikasin zitountes soi lalisai. ho de apokritheis eipen to eiponti auto tis estin hi mitir mou, kai tines eisin ohi adelfoi mou; kai ekteinas tin cheira autou epi tous mathitas autou eipen idou hi mitir mou kai ohi adelfoi mou. hostis gar an poiisi to thelima tou patros mou tou en ouranois, autos mou adelfos kai adelfi kai mitir estin.

## 13

en de ti himera ekeini exelthon ho iisous apo tis oikias ekathito para tin thalassan. kai sunichthisan pros auton ochloi polloi, hoste auton eis ploion embanta kathisthai, kai pas ho ochlos epi ton aigialon ehistikei. kai elalisen autois polla en parabola is legon idou exilthen ho speiron tou speirein. kai en to speirein auton ha men epesen para tin hodon, kai ilthen ta peteina kai katefagen auta. alla de epesen epi ta petrodi hopou ouk eichen gin pollin, kai eutheos exaneteilen dia to mi echein bathos gis hiliou de anateilantos ekaumatisthi, kai dia to mi echein hrizan exiranthi. alla de epesen epi tas akanthas, kai anebisan ahi akanthai kai apepnixan auta. alla de epesen epi tin gin tin kalin kai edidou karpon, ho men hekaton, ho de hexikonta, ho de triakonta. ho echon ota akouein akoueto. kai proselthontes ohi mathitai eipan auto dia ti en parabola is laleis autois; ho de apokritheis eipen autois hoti humin dedotai gnouai ta mustiria tis basileias ton ouranon, ekeinois de ou dedotai. hostis gar echei, dothisetai auto kai perisseuthisetai hostis de ouk echei, kai ho echei arthisetai ap autou. dia touto en parabola is autois lalo, hoti blepontes ou blepousin kai akouontes ouk akouousin oude suniousin, kai anapliroutai autois hi profiteia isaiou hi legousa akoi akousete kai ou mi sunite, kai blepontes blepete kai ou mi idite. epachunthi gar hi kardia tou laou toutou, kai tois osin bareos ikousan, kai tous ofthalmous auton ekammusan, mipote idosin tois ofthalmois kai tois osin akousosin kai ti kardia sunosin kai epistrepso sin kai iasomai autous. humon de makarioi ohi ofthalmoi hoti blepousin, kai ta ota humon hoti akouousin. amin gar lego humin hoti polloi profitai kai dikaioi epethumisan idein ha blepete, kai ouk eidan, kai akousai ha akouete, kai ouk ikousan. humeis oun akousate tin pasrabolin tou speiron tos. pantos akouontos ton logon tis basileias kai mi sunientos, erchetai ho poniros kai harpazei to esparmenon en ti kardia autou, ohutos estin ho para tin hodon spareis. ho de epi ta petrodi spareis, ohutos estin ho ton logon akouon kai euthus meta charas lambanon auton, ouk echei

de hrizan en heauto alla proskairos estin genomenis de thlipseos i diogmou dia ton logon euthus skandalizetai. ho de eis tas akanthas spareis, ohutos estin ho ton logon akouon, kai hi merimna tou aionos toutou kai hi apati tou ploutou sunpneigei ton logon, kai akarpous ginetai. ho de epi tin kalin gin spareis, ohutos estin ho ton logon akouon kai union, hos di karpoforei kai poiei ho men hekaton, ho de hexekonta, ho de triakonta. allin parabolin parethiken autois legon homoiothi hi basileia ton ouranon anthropo speironti kalon sperma en to agro autou. en de to katheudein tous anthropous ilthen autou ho echthros kai espeiren zizania ana meson tou sitou kai apilthen. hote de eblastisen ho chortos kai karpon epoisen, tote efani kai ta zizania. proselthontes de ohi douloi tou oikodespotou eipon auto kurie, ouchi kalon sperma espeiras en to so agro; pothen oun echei zizania; ho de efi autois echthros anthropos touto epoisen. ohi de douloi eipon auto theleis oun apelthontes sullexomen auta; ho de efi ou, mipote sullegontes ta zizania ekrizosite hama autois ton siton. afete sunauxanesthai amfotera mechri tou therismou, kai en kairo tou therismou ero tois theristais sullexate proton ta zizania kai disate auta eis desmas pros to katakousai auta, ton de siton sunagagete eis tin apothikin mou. allin parabolin parethiken autois legon homoia estin hi basileia ton ouranon kokko sinapeos, hon labon anthropos espeiren en to agro autou ho mikrotoron men estin panton ton spermaton, hotan de auxithi meizon ton lachanon estin kai ginetai dendron, hoste elthein ta peteina tou ouranou kai kataskinoun en tois kladois autou. allin parabolin elalisen autois homoia estin hi basileia ton ouranon zumi, hin labousa guni enekrupsen eis aleurou sata tria, heos ohi ezumothi holon. tauta panta elalisen ho iisous en parabolais tois ochlois, kai choris parabolis ouden elalei autois, hopos plirothi to hrithen dia tou profitou legontos anoixo en parabolais to stoma mou, ereuxomai kekrummena apo katabolis kosmou. tote afeis tous ochlous ilthen eis tin oikian. kai prosilthan auto ohi mathitai autou legontes frason himin tin parabolin ton zizanon tou agrou. ho de apokritheis eipen autois ho speiron to kalon sperma estin ho uhios tou anthropou, ho de agros estin ho kosmos to de kalon sperma, ohutoi eisin ohi uhioi tis basileias ta de zizania eisin ohi uhioi tou ponirou, ho de echthros ho speiras auta estin ho diabolos ho de therismos sunteleia tou aionos estin, ohi de theristai aggeloi eisin. hosper oun sullegetai ta zizania kai puri kaietai, ohutos estai en ti sunteleia tou aionos apostelei ho uhios tou anthropou tous aggelous autou, kai sullexousin ek tis basileias autou panta ta skandala kai tous

poiountas tin anomian, kai balousin autous eis tin kaminon tou puros ekei estai ho klauthmos kai ho brugmos ton odonton. tote ohi dikaioi eklampsousin hos ho hiliος en ti basileia tou patros auton. ho echon ota akouein akoueto. palin homoia estin hi basileia ton ouranon thisauro kekrummeno en to agro, hon ehuron anthropos ekrupsen, kai apo tis charas autou hupagei kai panta hosa echei polei kai agorazei ton agron ekeinon. palin homoia estin hi basileia ton ouranon anthropo emporo zitounti kalous margaritas ehuron de hena polutimon margaritin apelthon pepraken panta hosa eichen kai igorasen auton. palin homoia estin hi basileia ton ouranon sagini blitheisi eis tin thalassan kai ek pantos genous sunagagousi

hin hote eplirothi anabibasantes epi ton aigialon kai kathisantes sunellexan ta kala eis aggi, ta de sapra exo ebalon. ohutos estai en ti sunteleia tou aionos exelexontai ohi aggeloi kai aforiousin tous ponirous ek mesou ton dikaion, kai balousin autous eis tin kaminon tou puros ekei estai ho klauthmos kai ho brugmos ton odonton. legei autois ho iisous sunikate tauta panta; legousin auto nai, [kurie]. ho de eipen autois dia touto pas grammateus mathiteutheis ti basileia ton ouranon homiois estin anthropo oikodespoti, hostis ekballei ek tou thisaurou autou kaina kai palaia. kai egeneto hote etelezen ho iisous tas parabolas tautas, metiren ekeithen. kai elthon eis tin patrida autou edidasken autous en ti sunagogi auton, hoste eklissesthai autous kai legein pothen touto hi sofia ahuti kai ahi dunameis; ouch ohutos estin ho tou tektonos uhios; ouchi hi mitir autou legetai mariam kai ohi adelfoi autou iakobos kai iosis kai simon kai ioudas; kai ahi adelfai autou ouchi pasai pros himas eisin; pothen oun touto tauta panta; kai eskandalizonto en auto. ho de iisous eipen autois ouk estin profitis atimos ei mi en ti patridi autou kai en ti oikia autou. kai ouk epoisen ekei dunameis pollas dia tin apistian auton.

## 14

en ekeino to kairo ikousen hirodis ho tetrarchis tin akoin iisou, kai eipen tois paisin autou ohutos estin ioannis ho baptistis autos igerthi apo ton nekron, kai dia touto ahi dunameis energousin en auto. ho gar hirodis kratisas ton ioannin edisen auton kai etheto en ti fulaki dia hirodiada tin gunaika filippou tou adelfou autou elegen gar auto ho ioannis ouk exestin soi echein autin. kai thelon auton apokteinai efobithi ton ochlon, hoti hos profitin auton eichon. genesis de agemonon tou hirodou orchisato hi thugatir tis hirodiados en to meso kai irenen to hirodi, hothen meth horkou homologisen auti dounai ho ean aitisitai. hi de

probibastheisa hupo tis mitros autis dos moi, fisin, hode epi pinaki tin kefalin ioannou tou baptistou. kai elupithi ho basileus dia de tous horkous kai tous sunanakeimous ekeleusen dothinaï, kai pempsas apekefalisen ton ioannin en ti fulaki. kai inechthi hi kefali autou epi pinaki kai edothi to korasio, kai inegken ti mitri autis. kai proselthontes ohi mathitai autou iran to soma kai ethapsan auto, kai elthontes apiggeilan to iisou. kai akousas ho iisous anechorisen ekeithen en ploio eis erimon topon kat idian kai akousantes ohi ochloi ikolouthisan auto pezi apo ton poleon. kai exelthon eiden polun ochlon, kai esplagneinisthi ep autois kai etherapeusen tous arrostous auton. opias de genomenis prosilthon auto ohi mathitai autou legontes erimos estin ho topos kai hi hora idi parilthen apoluson tous ochlous, hina apelthontes eis tas komas agorasosin heautois bromata. ho de iisous eipen autois ou chreian echousin apelthein dote autois humeis fagein. ohi de legousin auto ouk echomen hode ei mi pente artous kai duo ichthuas. ho de eipen ferete moi autous hode. kai keleusas tous ochlous anaklithinaï epi tou chortou, labon tous pente artous kai tous duo ichthuas, anablepsas eis ton ouranon eulogisen kai klasas edoken tois mathitais tous artous, ohi de mathitai tois ochlois. kai efagon pantes kai echortasthisan, kai iran to perisseuon ton klasmaton dodeka kofinou pilreis. ohi de esthiontes isan andres hosei pentakischilioi choris gunaikon kai paidion. kai eutheos inagkasen tous mathitas embinaï eis to ploion kai proagein auton eis to peran, heos ohu apolusi tous ochlous. kai apolusas tous ochlous anebi eis to oros kat idian proseuxasthai. opias de genomenis monos in ekei. to de ploion idi meson tis thalassiss in basanizomenon hupo ton kumaton, in gar enantios ho anemos. tetarti de fulaki tis nuktos apilthen pros autous peripaton epi tin thalassan. kai idontes auton ohi mathitai epi tin thalassan peripatounta etarachthisan legontes hoti fantasma estin, kai apo tou fobou ekraxan. eutheos de elalisen autois ho iisous legon tharseite, ego eimi mi fobeisthe. apokritheis de auto ho petros eipen kurie, ei su ei, keleuson me elthein pros se epi ta hudata. ho de eipen elthe. kai katabas apo tou ploiou ho petros periepatisen epi ta hudata elthein pros ton iisoun. blepon de ton anemon ischuron efobithi, kai arxamenos katapontizesthai ekraxen legon kurie, soson me. eutheos de ho iisous ekteinas tin cheira epelabeto autou kai legei auto oligopiste, eis ti edistasas; kai embanton auton eis to ploion ekopasen ho anemos. ohi de en to ploio elthontes prosekunisan auto legontes alithos theou uhios ei. kai diaperasantes ilthon eis tin gin gennisareth. kai epignontes auton ohi andres tou topou

ekeinou apesteilan eis holin tin perichoron ekeinin, kai prosinegkan auto pantas tous kakos echontas kai parekaloun auton hina monon hapsontai tou kraspedou tou himatiou autou kai hosoi hipsanto diesothisan.

## 15

tote proserchontai to iisou ohi apo hierosolumon grammateis kai farisaioi legontes dia ti ohi mathitai sou parabainousin tin paradosin ton presbuteron; ou gar niptontai tas cheiras auton hotan arton esthiosin. ho de apokritheis eipen autois dia ti kai humeis parabainete tin entolin tou theou dia tin paradosin humon; ho gar theos eneteilato legon tima ton patera kai tin mitera, kai ho kakologon patera i mitera thanato teleutato. humeis de legete hos an eipi to patri i ti mitri doron ho ean ex emou ofelithis, kai ou mi timisei ton patera autou i tin mitera autou kai ikurosate tin entolin tou theou dia tin paradosin humon. hupokritai, kalos eprofiteusen peri humon isaias legon ho laos ohutos tois cheilesin me tima, hi de kardia auton porro apechei ap emou matin de sebotai me, didaskontes didaskalias entalmata anthropon. kai proskalesamenos ton ochlon eipen autois akouete kai suniete ou to eiserchomenon eis to stoma koinoi ton anthropon, alla to ekporeuomenon ek tou stomatos, touto koinoi ton anthropon. tote proselthontes ohi mathitai autou eipon auto oidas hoti ohi farisaioi akousantes ton logon eskandalisthisan; ho de apokritheis eipen pasa futeia hin ouk efuteusen ho patir mou ho ouranios ekrizothisetai. afete autous tuffloi eisin hodigoï tufflon tufflos de tufflon ean hodigi, amfoterōi eis bothunon pesountai. apokritheis de ho petros eipen auto frason himin tin parabolin tautin. ho de eipen akmin kai humeis asunetoi este; oupo noeite hoti pan to eis poreuomenon eis to stoma eis tin koilian chorei kai eis afedrona ekballetai; ta de ekporeuomena ek tou stomatos ek tis kardias exerchetai, kakeina koinoi ton anthropon. ek gar tis kardias exerchontai dialogismoï poniōi, fonoi, moicheiai, porneia, klopai, pseudomarturiai, blasfimiaï. tauta estin ta koinounta ton anthropon to de aniptois chersin fagein ou koinoi ton anthropon. kai exelthon ekeithen ho iisous anechorisen eis ta meri turou kai sidonos. kai idou guni chananaia apo ton horion ekeinon exelthousa ekraugasen auto legousa eleison me, kurie uhie dauid hi thugatir mou kakos daimonizetai. ho de ouk apekrithi auti logon. kai proselthontes ohi mathitai autou irotoun auton legontes apoluson autin, hoti krazei opisthen himon. ho de apokritheis eipen ouk apestalin ei mi eis ta probata ta apololota oikou israil. hi de elthousa prosekunisen auto legousa kurie, boitheï moi. ho

de apokritheis eipen ouk estin kalon labein ton arton ton teknon nai balein tois kunariois. hi de eipen nai, kurie kai gar ta kunaria esthieie apo ton psichion ton pipton-ton apo tis trapezis ton kurion auton. tote apokritheis ho iisous eipen auti o gunai, megali sou hi pistis genithito soi hos theleis. kai iathi hi thugatir autis apo tis horas ekein-is. kai metabas ekeithen ho iisous ilthen para tin thalassan tis galilaias, kai anabas eis to oros ekathito ekei. kai prosilthon auto ochloi polloi echontes meth heauton cholous, tuffous, kofous, kullous, kai heterous pol-lous, kai erripsan autous para tous podas autou, kai etherapeusen autous hoste tous ochlous thaumasai blepontas kofous laloun-tas, kullous hugieis, cholous peripatountas kai tuffous blepontas kai edoxasan ton theon israil. ho de iisous proskalesamenos tous mathitas autou eipen splagchnizomai epi ton ochlon, hoti idi himeraí treis prosme-nousin moi kai ouk echousin ti fagousin kai apolusai autous nisteis ou thelo, mipote ek-luthosin en ti hodo. kai legousin auto ohi mathitai autou pothen himin en erimia artoi tosoutoi hoste chortasai ochlon tosouton; kai legei autois ho iisous posous artous echete; ohi de eipon hepta, kai oliga ichthudia. kai ekeleusen tois ochlois anapesein epi tin gin. kai labon tous hepta artous kai tous ichthuas eucharistisas eklasen kai edoken tois math-itais autou, ohi de mathitai to ochlo kai efagon pantes kai echortasthisan. kai iran to perisseuon ton klasmaton hepta spuridas plireis. ohi de esthiontes isan tetrakischi-lioi andres choris gunaikon kai paidion. kai apolusas tous ochlous anebi eis to ploion kai ilthen eis ta horia magadan.

## 16

kai proselthontes ohi farisaioi kai sad-doukaioi peirazontes epirotisan auton simeion ek tou ouranou epideixai autois. ho de apokritheis eipen autois opsi-as genomenis legete eudia, purrazei gar ho ouranos kai proi simeron cheimon, purrazei gar stugnazon ho ouranos. to men prosopon tou ouranou ginoskete diakrinein, ta de simeia ton kairon ou dunasthe; genea ponira kai moichalis simeion epizitei, kai simeion ou dothisetai auti ei mi to simeion iona. kai katalipon autous apilthen. kai elthontes ohi mathitai eis to peran epelathonto artous labein. ho de iisous eipen autois horate kai prosechete apo tis zumis ton farisaion kai saddoukaion. ohi de dielogizonto en heautois legontes hoti artous ouk elabomen. gnous de ho iisous eipen ti dialogizesthe en heautois, oligopistoi, hoti artous ouk elabete; oupo noeite, oude mnimoneute tous pente artous ton pentakischilion kai posous kofinous elabete; oude tous hepta

artous ton tetrakischilion kai posas spuridas elabete; pos ou noeite hoti ou peri arton eipon humin prosechete apo tis zumis ton farisaion kai saddoukaion; tote sunikan hoti ouk eipen prosechein apo tis zumis tou artou alla apo tis didachis ton farisaion kai saddoukaion. elthon de ho iisous eis ta meri kaisareias tis filippou irota tous mathitas autou legon tina legousin me ohi anthropoi einai ton uhion tou anthropou; ohi de eipan ohi men ioannin ton baptistin, alloi de hilian, heteroi de hieremian i hena ton profiton. legei autois humeis de tina me legete einai; apokritheis de simon petros eipen su ei ho christos ho uhios tou theou tou zontos. kai apokritheis ho iisous eipen auto makarios ei, simon bariona, hoti sarx kai ahima ouk apekalupsen soi, all ho patir mou ho en tois ouranois. kago de soi lego hoti su ei petros, kai epi tauti ti petra oikodomiso mou tin ekklesian, kai pulai hadou ou katischusousin autis. kai doso soi tas kleidas tis basileias ton ouranon, kai ho ean disis epi tis gis estai dedemenon en tois ouranois, kai ho ean lusus epi tis gis estai lelumenon en tois ouranois. tote dieiteilato tois mathitais hina mideni eiposin hoti autos estin ho christos. apo tote irxato ho iisous deiknuein tois mathitais autou hoti dei auton apelthein eis hierosoluma kai polla pathein apo ton presbuteron kai archiereon kai grammateon kai apokanthinai kai ti triti himera egerthinai. kai proslabomenos auton ho petros irxato epitiman auto legon hileos soi, kurie ou mi estai soi touto. ho de strafeis eipen to petro hupage opiso mou, satana skandalon mou ei, hoti ou froneis ta tou theou alla ta ton anthron. tote ho iisous eipen tois mathitais autou ei tis thelei opiso mou elthein, aparnisastho heauton kai arato ton stauron autou, kai akoloutheto moi. hos gar ean theli tin psuchin autou sosai, apolesei autin hos d an apolesi tin psuchin autou heneken emou, ehurisei autin. ti gar ofelithisetai anthro-pos, ean ton kosmon holon kerdisi, tin de psuchin autou zimiothi; i ti dosei anthropos antallagma tis psuchis autou; mellei gar ho uhios tou anthropou erchesthai en ti doxi tou patros autou meta ton aggelon autou, kai tote apodosei hekasto kata tin praxin autou. amin lego humin, eisin tines ton hode hestonton ohitines ou mi geusontai thanatou heos an idosin ton uhion tou anthropou erchomenon en ti basileia autou.

## 17

kai meth himeras hex paralambanei ho iisous ton petron kai iakobon kai ioannin ton adel-fon autou, kai anaferei autous eis oros hup-silon kat idian. kai metamorfothi empros-then auton, kai elampsen to prosopon autou



hos ho hilios, ta de himatia autou egeneto leuka hos to fos. kai idou ofthisan autois mousis kai hiliias met autou sullalountes. apokritheis de ho petros eipen to iisou kurie, kalon estin himas hode einai ei theleis, poisomen hode treis skinas, soi mian kai mousei mian kai hilia mian. eti autou lalountos, idou nefeli foteini epeskiasen autous, kai idou foni ek tis nefelis legousa ohutos estin ho uhios mou ho agapitos, en ho eudokisa autou akouete. kai akousantes ohi mathitai epesan epi prosopon auton kai efothisan sfodra. kai proselthon ho iisous hiposato auton kai eipen egerthite kai mi fobeisthe. eparantes de tous ofthalmous auton oudena eidon ei mi ton iisoun monon. kai katabainonton auton ek tou orous eneteilato autois ho iisous legon mideni eipite to horama heos ohu ho uhios tou anthropou ek nekron anasti. kai epirotisan auton ohi mathitai autou legontes ti oun ohi grammateis legousin hoti hilian dei elthein proton; ho de apokritheis eipen autois hiliias men erchetai proton kai apokatastisei panta lego de humin hoti hiliias idi ilthen, kai ouk epegnosan auton, alla epoiisan en auto hosa ithelisan ohutos kai ho uhios tou anthropou mellei paschein hup auton. tote sunikan ohi mathitai hoti peri ioannou tou baptistou eipen autois. kai elthonton auton pros ton ochlon, prosilthen auto anthropos gonupeton auton kai legon kurie, eleison mou ton uhion, hoti seliniazetai kai kakos paschei pollakis gar piptei eis to pur kai pollakis eis to hodor. kai prosinegka auton tois mathitais sou, kai ouk idunithisan auton therapeusai. apokritheis de ho iisous eipen o genea apostos kai diestrammeni, heos pote meth humon esomai; heos pote anexomai humon; ferete moi auton hode. kai epetimisen auto ho iisous, kai exilthen ap autou to daimonion, kai etherapeuthi ho pais apo tis horas ekeinis. tote proselthontes ohi mathitai to iisou kat idian eipon dia ti himeis ouk idunithimen ekbalein auto; ho de iisous eipen autois dia tin apistian humon amin gar lego humin, ean echite pistin hos kokkon sinapeos, ereite to orei touto metabithi enteuthen ekei, kai metabisetai kai ouden adunatisei humin. touto de to genos ouk eksporeuetai ei mi en proseuchi kai nisteia. anastrefomenon de auton en ti galilaia eipen autois ho iisous mellei ho uhios tou anthropou paradidosthai eis cheiras anthropon, kai apoktenousin auton, kai ti triti himera egerthisetai. kai elupithisan sfodra. elthontes de auton eis kapernaoum prosilthon ohi ta didrachma lambanontes to petro kai eipan ho didaskalos humon ou telei ta didrachma; legei nai. kai hote eisilthen eis tin oikian, proefthasan auton ho iisous legon ti soi dokei, simon; ohi basileis tis gis apo tinon lambanousin teli i kinson; apo ton uhion au-

ton i apo ton allotrion; legei auto ho petros apo ton allotrion. efi auto ho iisous ara ge eleutheroi esin ohi uhioi. hina de mi skandalisomen autous, poreutheis eis thalassan bale agkistron kai ton anabanta proton ichthun aron, kai anoixas to stoma autou ehuriseis statira ekeinou labon dos autois anti emou kai sou.

## 18

en ekeini ti hora prosilthon ohi mathitai to iisou legontes tis ara meizon estin en ti basileia ton ouranon; kai proskalesamenos ho iisous paidion estisen auto en meso auton kai eipen amin lego humin, ean mi strafite kai genisthe hos ta paidia, ou mi eiselthite eis tin basileian ton ouranon. hostis oun tapeinosei heauton hos to paidion touto, ohutos estin ho meizon en ti basileia ton ouranon. kai hos ean dexitai hen paidion toiouto epi to onomati mou, eme dechetai. hos d an skandalisi hena ton mikron touton ton pisteuonton eis eme, sumferei auto hina kremasthi mulos onikos eis ton trachilon autou kai katapontisthi en to pelagei tis thalassis. ouai to kosmo apo ton skandalon anagki gar estin elthein ta skandala, plin ouai to anthropo ekeino di ohu to skandalon erchetai. ei de hi cheir sou i ho pous sou skandalizei se, ekkopson auta kai bale apo sou kalon soi estin eiselthein eis tin zoin cholon i kullon i duo cheiras i duo podas echonta blithinai eis to pur to aionion. kai ei ho ofthalmos sou skandalizei se, exele auton kai bale apo sou kalon soi estin monofthalmon eis tin zoin eiselthein, i duo ofthalmous echonta blithinai eis tin geennan tou puros. horate mi katafronisthe henos ton mikron touton lego gar humin hoti ohi aggeloi auton en ouranois dia pantos blepousin to prosopon tou patros mou tou en ouranois. ilthen gar ho uhios tou anthropou sosai to apollo. ti humin dokei; ean genitai tini anthropo hekaton probata kai planithi hen ex auton, ouchi afeis ta enenikonta ennea epi ta ori poreutheis zitei to planomenon; kai ean genitai ehurein auto, amin lego humin hoti chairei ep auto mallon i epi tois enenikonta ennea tois mi peplanimenois. ohutos ouk estin thelima emprosthen tou patros humon tou en ouranois hina apolitai ehiston mikron touton. ean de hamartisi eis se ho adelfos sou, hupage elegxon auton metaxu sou kai autou monou. ean sou akousi, ekerdisas ton adelfon sou ean de mi akousi, paralabe meta sou eti hena i duo, hina epi stomatos duo marturon i trion stathi pan hima ean de parakousi auton, eipe ti ekklesia ean de kai tis ekklesias parakousi, esto soi hosper ho ethnikos kai ho telonis. amin lego humin hosa ean disite epi tis gis estai dedemenos en to ourano, kai hosa ean lusite epi tis

gis estai lelumena en to ourano. palin lego humin hoti ean duo humon sumfonisosin epi tis gis peri pantos pragmatos ohu ean aitisontai, genisetai autois para tou patros mou tou en ouranois. ohu gar eisin duo i treis sunigmenoi eis to emon onoma, ekei eimi en meso auton. tote proselthon autoi ho petros eipen kurie, posakis hamartisei eis eme ho adelfos mou kai afiso auto; heos heptakis; legei auto ho iisous ou lego soi heos heptakis alla heos hebdomontakis hepta. dia touto homoiothi hi basileia ton ouranon anthropo basilei, hos ithelisen sunarai logon meta ton doulon autou. arxamenou de autou sunairein, prosinechthi auto ehis ofeiletis murion talanton. mi echontos de autou apodounai, ekeleusen auton ho kurios autou prathinai kai tin gunaika autou kai ta tekna kai panta hosa echei, kai apodothinai. peson oun ho doulos prosekune i auto legon kurie makrothumison ep emoi, kai panta soi apodoso. splagchnistheis de ho kurios tou doulou ekeinou apelusen auton, kai to daneion afiken auto. exelthon de ho doulos ekeinous ehuren hena ton sundoulon autou, hos ofeilen auto hekaton dinaria, kai kratisas auton epnigen legon apodos ei ti ofeileis. peson oun ho sundoulos autou eis tous podas autou parekalei auton legon makrothumison ep emoi, kai apodoso soi. ho de ouk ithelen, alla apelthon ebalen auton eis fulakin heos ohu apodo to ofeilomenon. idontes de ohi sundouloi autou ta genomena elupithisan sfodra, kai elthontes diesafisan to kurio heauton panta ta genomena. tote proskalesamenos auton ho kurios autou legei auto doule ponire, pasan tin ofeilin ekeinoin afika soi, epei parekalesas me ouk edei kai se eleisai ton sundoulon sou, hos kago se ileisa; kai orgistheis ho kurios autou paredoken auton tois basanistais, heos ohu apodo pan to ofeilomenon auto. ohutos kai ho patir mou ho ouranios poiisei humin, ean mi afite hekastos to adelfo autou apo ton kardion humon.

## 19

kai egeneto hote etelezen ho iisous tous logous toutous, metiren apo tis galilaias kai ilthen eis ta horia tis ioudaias peran tou iordanou. kai ikolouthisan auto ochloi polloi, kai etherapeusen autous ekei. kai prosilthon auto ohi farisaioi peirazontes auton kai legontes auto ei exestin anthropo apolusai tin gunaika autou kata pasan aitian; ho de apokritheis eipen autois ouk anegnote hoti ho poiisas ap archis arsen kai thilu epoiisen autous, kai eipen heneken toutou kataleipsei anthropos ton patera kai tin mitera kai kollithisetai ti gunaiki autou, kai esontai ohi duo eis sarka mian; hoste ouketi eisin duo alla sarx mia. ho oun ho theos sunezeugen,

anthropos mi chorizeto. legousin auto ti oun mousis eneteilato dounai biblion apostasiou kai apolusai autin; legei autois hoti mousis pros tin sklirokardian humon epe-trepsen humin apolusai tas gunaikas humon, ap archis de ou gegonen ohutos. lego de humin hoti hos an apolusi tin gunaika autou mi epi porneia kai gamisi allin moichatai, kai ho apolelumenin gamon moichatai. legousin auto ohi mathitai autou ei ohutos estin hi aitia tou anthropou meta tis gunaikas, ou sumferei gamisai. ho de eipen autois ou pantes chorousin ton logon touton, all ohis dedotai. eisin gar eunouchoi ohitines ek koilias mitros gegennithisan ohutos, kai eisin eunouchoi ohitines eunouchisthisan hupo ton anthropon, kai eisin eunouchoi ohitines eunouchisan heautous dia tin basileian ton ouranon. ho dunamenos chorein choreito. tote prosinechthisan auto paidia, hina tas cheiras epithi autois kai proseuxitai ohi de mathitai epetimisian autois. ho de iisous eipen afete ta paidia kai mi koluete auta elthein pros me ton gar toiouton estin hi basileia ton ouranon. kai epitheis autois tas cheiras eporeuthi ekeithen. kai idou ehis proselthon eipen auto didaskale, ti agathon poiiso hina scho zoin aionion; ho de eipen auto ti me erotas peri tou agathou; ehis estin ho agathos. ei de theleis eis tin zoin eiselthein, tirison tas entolas. legei auto poiias; ho de iisous eipen to ou foneuseis, ou moicheuseis, ou klepseis, ou pseudomarturiseis, tima ton patera kai tin mitera, kai agapiseis ton plision sou hos seauton. legei auto ho neaniskos panta tauta efulaxa ti eti hustero; efi auto ho iisous ei theleis teleiots einai, hupage polison sou ta huparchonta kai dos ptochois, kai hexeis thisauron en ourano, kai deuro akolouthei moi. akousas de ho neaniskos ton logon apilthen lupoumenos in gar echon ktimata polla. ho de iisous eipen tois mathitais autou amin lego humin hoti plousios duskolos eiseleusetai eis tin basileian ton ouranon. palin de lego humin, eukopoteron estin kamilon dia trupimatos hrafidos eiselthein i plousion eis tin basileian tou theou eiselthein. akousantes de ohi mathitai exepilissonto sfodra legontes tis ara dunatai sothinai; emblepsas de ho iisous eipen autois para anthropois touto adunaton estin, para de theo panta dunata. tote apokritheis ho petros eipen auto idou himeis afikamen panta kai ikolouthisamen soi ti ara estai himin; ho de iisous eipen autois amin lego humin hoti humeis ohi akolouthisantes moi, en ti paliggenesia, hotan kathisi ho uhios tou anthropou epi thronou doxis autou, kathisesthe kai humeis epi dodeka thronous krinontes tas dodeka fulas tou israil. kai pas hostis afiken oikias i adelfous i adelfas i patera i mitera i gunaika i tekna i agrous

heneken tou onomatos mou, hekatontaplasiaona limpsetai kai zoin aionion klironomisei. polloi de esontai protoi eschatoi kai eschatoi protoi.

## 20

homoia gar estin hi basileia ton ouranon anthropo oikodespoti, hostis exilthen hama proi misthosasthai ergatas eis ton ampelona autou. sumfonisas de meta ton ergaton ek dinariou tin himeran apesteilen autous eis ton ampelona autou. kai exelthon peri tritin horan eiden allous hestotas en ti agora argous kakeinois eipen hupagete kai humeis eis ton ampelona, kai ho ean i dikaion doso humin. ohi de apilthon. palin exelthon peri hektin kai enatin horan epoiisen hosautos. peri de tin hendekatin horan exelthon ehuren allous hestotas, kai legei autois ti hode hestikate holin tin himeran argoi; legousin auto hoti oudeis himas emisthosato. legei autois hupagete kai humeis eis ton ampelona, kai ho ean i dikaion limpsesthe. opias de genomenis legei ho kurios tou ampelonos to epitropo autou kaleson tous ergatas kai apodos autois ton misthon, arxamenos apo ton eschaton heos ton proton. kai elthontes ohi peri tin hendekatin horan elabon ana dinarion. kai elthontes ohi protoi enomisan hoti pleion limpsontai kai elabon kai autoi ana dinarion. labontes de egoguzon kata tou oikodespotou legontes hoti ohutoi ohi eschatoi mian horan epoiisan, kai isous himin autous epoiisas tois bastasasin to baros tis himeras kai ton kausona. ho de apokritheis eipen heni auton hetaire, ouk adiko se ouchi dinariou sunefonisas moi; aron to son kai hupage. thelo de touto to eschato dounai hos kai soi i ouk exestin moi ho thelo poiisai en tois emois; i ho ofthalmos sou poniros estin hoti ego agathos eimi; ohutos esontai ohi eschatoi protoi kai ohi protoi eschatoi, polloi gar eisin klitoi, oligoi de eklektoi. kai anabainon ho iisous eis hierosoluma parelaben tous dodeka mathitas kat idian en ti hodo kai eipen autois idou anabainomen eis hierosoluma, kai ho uhios tou anthropou paradothisetai tois archiereusin kai grammateusin, kai katakrinousin auton thanato, kai paradosousin auton tois ethnesin eis to empaixai kai mastigosai kai staurousai, kai ti triti himera anastisetai. tote prosilthen auto hi mitir ton uhion zebedaiou meta ton uhion autis, proskunousa kai aitousa ti ap autou. ho de eipen auti ti theleis; legei auto eipe hina kathisousin ohutoi ohi duo uhioi mou ehis ek dexion sou kai ehis ex euonumon sou en ti basileia sou. apokritheis de ho iisous eipen ouk oidate ti aiteisthe. dunasthe piein to potirion ho ego mello pinein; legousin auto dunametha. kai legei autois to men potirion mou pies-

the, to de kathisai ek dexion mou kai ex euonumon mou ouk estin emon dounai, all ohis hitoimastai hupo tou patros mou. kai akousantes ohi deka iganaktisan peri ton duo adelfon. ho de iisous proskalesamenos autous eipen oidate hoti ohi archontes ton ethnon katakurieuousin auton kai ohi megaloi katexousiazousin auton. ouch ohutos estai en humin all hos ean theli en humin megas genesthai, estai humon diakonos, kai hos an theli en humin einai protos, esto humon doulos hosper ho uhios tou anthropou ouk ilthen diakonithinai, alla diakonisai kai dounai tin psuchin autou lutron anti pollon. kai ekporeuomenon auton apo hieriecho ikolouthisen auto ochlos polus. kai idou duo tuffoi kathimenoi para tin hodon, akousantes hoti iisous paragei, ekraxan legontes eleison himas, kurie, uhios dauid. ho de ochlos epetimisen autois hina siopisousin ohi de meizon ekrazon legontes eleison himas, kurie, uhios dauid. kai stas ho iisous efonisen autous kai eipen ti thelete poiiso humin; legousin auto kurie, hina anoichthosin himon ohi ofthalmoi. splagchnistheis de ho iisous hipساتo ton ofthalmon autou, kai eutheos aneblepsan auton ohi ofthalmoi, kai ikolouthisan auto.

## 21

kai hote iggisan eis hierosoluma kai ilthon eis bithfagi pros to oros ton elaion, tote ho iisous apesteilen duo mathitas legon autois poreuthite eis tin komin tin apenanti humon, kai eutheos ehurisete onon dememenin kai polon met autis lusantes agagete moi. kai ean tis humin eipi ti, ereite hoti ho kurios auton chreian echei eutheos de apostelei autous. touto de holon gegonen hina plirothi to hrithe dia tou profitou legontos eipate ti thugatri sion idou ho basileus sou erchetai soi praus kai epibebikos epi onon kai epi polon uhion hupozugiou. poreuthentes de ohi mathitai kai poiisantes kathos prose-taxen autois ho iisous, igagon tin onon kai ton polon, kai epethikan epano auton ta himatia auton, kai epekathisen epano auton. ho de pleistos ochlos estrosan heauton ta himatia en ti hodo, alloi de ekopton kladou apo ton dendron kai estronnuon en ti hodo. ohi de ochloi ohi proagontes auton kai ohi akolouthountes ekrazon legontes hosanna to uhio dauid eulogimenos ho erchomenos en onomati kuriou hosanna en tois hupsistois. kai eiselthontos autou eis hierosoluma es-eisthi pasa hi polis legousa tis estin ohutos; ohi de ochloi elegon ohutos estin iisous ho profitos ho apo nazareth tis galilaia. kai eisilthen iisous eis to hieron tou theou, kai exebalen pantas tous polountas kai agorazontas en to hiero, kai tas trapezas ton kolubiston katestrepsen, kai tas kathedras ton

polounton tas peristeras, kai legei autois gegraptai ho oikos mou oikos proseuchis klithisetai, humeis de auton epoiisate spilaion liston. kai prosilthon auto tufloi kai choloï en to hiero, kai etherapeusen autois. idontes de ohi archiereis kai ohi grammateis ta thaumasia ha epoiisen kai tous paidas tous krazontas en to hiero kai legontas hosanna to uhio dauid, iganaktisan. kai eipan auto akoueïs ti ohutoi legousin; ho de iisous legei autois nai oudepote anegnote hoti ek stomatos nipion kai thilazonton katirtiso ainon; kai katalipon autois exilthen exo tis poleos eis bithanian, kai iulisti ekei. proias de epanagon eis tin polin epeinasen. kai idon sukin mian epi tis hodou ilthen epi autin, kai ouden ehuren en auti ei mi fulla monon, kai legei auti miketi ek sou karpou genitai eis ton aiona. kai exiranthi parachrima hi suki. kai idontes ohi mathitai ethaumasana legontes pos parachrima exiranthi hi suki; apokritheis de ho iisous eipen autois amin lego humin, ean echite pistin kai mi diakrithite, ou monon to tis sukis poiisethi, alla kan to orei touto eipite arthiti kai blithiti eis tin thalassan, genisetai kai panta hosa an aitisite en ti proseuchi pisteuontes limpsesthe. kai elthonti auto eis to hieron, prosilthon auto didaskonti ohi archiereis kai ohi presbuteroi tou laou legontes en poia exousia tauta poieis; kai tis soi edoken tin exousian tautin; apokritheis de ho iisous eipen autois erotiso humas kago legon hena, hon ean eipite moi, kago humin ero en poia exousia tauta poio to baptisma ioannou pothen in; ex ouranou i ex anthronon; ohi de dielogizonto par heautois legontes ean eipomen ex ouranou, erei himin dia ti oun ouk episteusate auto; ean de eipomen ex anthronon, foboumetha ton ochlon pantes gar echousin ton ioannin hos profitin. kai apokrithentes to iisou eipon ouk oidamen. efi autois kai autos oude ego lego humin en poia exousia tauta poio. ti de humin dokei; anthropos eichen tekna duo, kai proselthon to proto eipen teknon, hupage simeron ergazou en to ampeloni mou. ho de apokritheis eipen ou thelo, husteron de metamelitheis apilthen. kai proselthon to hetero eipen hosautos. ho de apokritheis eipen ego, kurie, kai ouk apilthen. tis ek ton duo epoiisen to thelima tou patros; legousin auto ho protos. legei autois ho iisous amin lego humin hoti ohi telonai kai ahi pornai proagousin humas eis tin basileian tou theou. ilthen gar pros humas ioannis en hodo dikaïosunis, kai ouk episteusate auto ohi de telonai kai ahi pornai episteusan auto humeis de idontes ou metemelithite husteron tou pisteusai auto. allin parabolin akousate. anthropos in oikodespotis hostis efuteusen ampelona, kai fragmon auto perieithiken kai oruxen en auto linon kai okodomisen purgon, kai exedeto

auton georgois, kai apedimisen. hote de igisen ho kairos ton karpon, apesteilen tous doulous autou pros tous georgous labein tous karpous autou. kai labontes ohi georgoi tous doulous autou hon men edeiran, hon de apekteinan, hon de elithobolisan. palin apesteilen allous doulous pleionas ton proton, kai epoiisan autois hosautos. husteron de apesteilen pros autous ton uhion autou legon entrapisontai ton uhion mou. ohi de georgoi idontes ton uhion eipon en heautois ohutos estin ho klironomos deute apokteinomen auton kai kataschomen tin klironomian autou. kai labontes auton exebalon exo tou ampelonos kai apekteinan. hotan oun elthi ho kurios tou ampelonos, ti poiisei tois georgois ekeinois; legousin auto kakous kakos apolesei autous, kai ton ampelona ekdosetai allois georgois, ohitines apodosousin auto tous karpous en tois kairois auton. legei autois ho iisous oudepote anegnote en tais grafais lithon hon apedokimasan ohi oikodomountes, ohutos egenithi eis kefalín gonias para kuriou egeneto ahuti kai estin thaumasti en ofthalmois himon; dia touto lego humin hoti arthisetai af humon hi basileia tou theou kai dothisetai ethnei poiounti tous karpous autis. kai ho peson epi ton lithon touton sunthlasthisetai ef hon d an pesi, likmisei auton. kai akousantes ohi archiereis kai ohi farisaioi tas parabolas autou egnosana hoti peri auton legei kai zitountes auton kratisai efobithisan tous ochlous, epeidi hos profitin auton eichon.

## 22

kai apokritheis ho iisous palin eipen autois en parabolais, legon homoiothi hi basileia ton ouranon anthropo basilei, hostis epoiisen gamous to uhio autou. kai apesteilen tous doulous autou kalesai tous keklimenous eis tous gamous, kai ouk ithelon elthein. palin apesteilen allous doulous legon eipate tois keklimenois idou to ariston mou hitoimaka, ohi tauroi mou kai ta sitista tethumena, kai panta hetoima deute eis tous gamous. ohi de amelisantes apilthon, hos men eis ton idion agron, hos de epi tin emporian autou ohi de loipoi kratisantes tous doulous autou hubrisana kai apekteinan. ho de basileus [akousas] orgisthi, kai pempas ta strateumata autou apolēsen tous foneis ekeinous kai tin polin auton eneprisen. tote legei tois doulouis autou ho men gamos hetoimos estin, ohi de keklimenoi ouk isan axioi. poreuesthe oun epi tas diexodous ton hodon, kai hosous ean ehurite kalesate eis tous gamous. kai exelthontes ohi doulou ekeinoi eis tas hodous sunigagon pantas hosous ehuron, ponirous te kai agathous kai eplisthi ho gamos anakeimenon. eiselthon de ho basileus theasasthai tous anakeimenous eiden ekei an-

thropon ouk endedumenon enduma gamou. kai legei auto hetaire, pos eisilthes hode mi echon enduma gamou; ho de efimothi. tote eipen ho basileus tois diakonois disantes autou podas kai cheiras arate auton kai ekbalete eis to skotos to exoteron ekei estai ho klauthmos kai ho brugmos ton odonton. polloi gar eisin klitoi, oligoi de eklektoi. tote poreuthentes ohi farisaioi sumboulion elabon hopos auton pagideusosin en logo. kai apostellousin auto tous mathitas auton meta ton hirodianon legontes didaskale, oidamen hoti alithis ei kai tin hodon tou theou en alitheia didaskeis, kai ou melel soi peri oudenos ou gar blepeis eis prosopon anthron eipe oun himin, ti soi dokei exestin dounai kinsan kaisari i ou; gnous de ho iisous tin ponirian auton eipen ti me peirazete, hupokritai; epideixate moi to nomisma tou kinsou. ohi de prosinegkan auto dinarion. kai legei autois tinos hi eikon ahuti kai hi epigrafi; legousin auto kaisaros. tote legei autois apodote oun ta kaisaros kaisari kai ta tou theou to theo. kai akousantes ethaumasán, kai afentes auton apilthan. en ekeini ti himera prosilthon auto saddoukaioi, ohi legontes mi einai anastasin, kai epirotisan auton legontes didaskale, mousis eipen ean tis apothani mi echon tekna, epigambreusei ho adelfos autou tin gunaika autou kai anastisei sperma to adelfo autou. isan de par himin hepta adelfoi, kai ho protos gimas eteleutisen, kai mi echon sperma afiken tin gunaika autou to adelfo autou. homoios kai ho deuterios kai ho tritos, heos ton hepta. husteron de panton apethanen kai hi guni. en ti anastasei oun tinos ton hepta estai guni; pantes gar eschon autin. apokritheis de ho iisous eipen autois planasthe, mi eidotes tas grafas mide tin dunamin tou theou en gar ti anastasei oute gamousin oute ekgamizontai, all hos aggeloi tou theou en to ourano eisin. peri de tis anastaseos ton nekron ouk anegnote to hrithen humin hupo tou theou legontos ego eimi ho theos abraam kai ho theos isaak kai ho theos iakob; ouk estin ho theos theos nekron alla zonton. kai akousantes ohi ochloi exeplassonto epi ti didachi autou. ohi de farisaioi akousantes hoti efimosen tous saddoukaious, sunichthisan epi to auto, kai epirotisen ehis ex auton nomikos peirazon auton kai legon didaskale, poia entoli megali en to nomo; ho de efi auto agapiseis kurion ton theon sou en holi ti kardia sou kai en holi ti psuchi sou kai en holi ti dianoia sou ahuti estin hi megali kai proti entoli. deuta de homoia auti agapiseis ton plision sou hos seauton. en tautais tais dusin entolais holos ho nomos krematai kai ohi profitai. sunigmenon de ton farisaion epirotisen autous ho iisous legon ti humin dokei peri tou christou; tinos uhios estin; legousin auto tou dauid.

legei autois pos oun dauid en pneumatikurion auton kalei, legon eipen ho kurios to kurio mou kathou ek dexion mou heos an thoutous echthrous sou hupokato ton podon sou; ei oun dauid kalei auton kurion, pos uhios autou estin; kai oudeis edunato apokritheinai auto logon, oude etolmisen tis ap ekeinis tis himeras eperotisa auton ouketi.

## 23

tote ho iisous elalisen tois ochlois kai tois mathitais autou legon epi tis mouseos kathe dras ekathisan ohi grammateis kai ohi farisaioi. panta oun hosa ean eiposin humin poiisate kai tireite, kata de ta erga auton mi poiete legousin gar kai ou poioun. desmeuousin de fortia barea kai dusbastakta kai epitheasin epi tous omous ton anthron, autoi de to daktulo auton ou thelousin kinsai auta. panta de ta erga autou poioun pros to theathinai tois anthropois platonousin gar ta fulaktiria auton kai megalunousin ta kraspada ton himation autou, filousin de tin protoklisan en tois deipnois kai tas protokathedrias en tais sunagogais kai tous aspasmous en tais agorais kai kaleisthai hupo ton anthron hrabbei hrabbei. humeis de mi klithite hrabbei ehis gar estin humon ho kathigitis, [ho christos], pantes de humeis adelfoi este. kai patera mi kalesite humon epi tis gis ehis gar estin ho patir humon ho en tois ouranois. mide klithite kathigitai ehis gar humon estin ho kathigitis, ho christos. ho de meizon humon estai humon diakonos. hostis de huposei heauton tapeinohisetai, kai hostis tapeinosei heauton hupothisetai. ouai de humin, grammateis kai farisaioi hupokritai, hoti kleiete tin basileian ton ouranon emprosthen ton anthron humeis gar ouk eiserchesthe, oude tous eiserchomenous afiete eiselthein. ouai humin, grammateis kai farisaioi hupokritai, hoti periagete tin thalassan kai tin xiran poisai hena prosiluton, kai hotan genitai, poiete auton union geennis diploteron humon. ouai humin, hodigoi tuffloi ohi legontes hos an omosi en to nao, ouden estin hos d an omosi en to chruso tou naou, ofeilei. moroi kai tuffloi, tis gar meizon estin, ho chrusos i ho naos ho hagiazon ton chruson; kai hos an omosi en to thusiastirio, ouden estin hos d an omosi en to doro to epano autou, ofeilei. tuffloi, ti gar meizon, to doron i to thusiastirion to hagiazon to doron; ho oun omosas en to thusiastirio omnuei en auto kai en pasin tois epano autou kai ho omosas en to nao omnuei en auto kai en to katoikisanti auton, kai ho omosas en to ourano omnuei en to throno tou theou kai en to kathimeno epano autou. ouai humin, grammateis kai farisaioi hupokritai, hoti apodekatoute to hid-

uosmon kai to anithon kai to kuminon, kai afikate ta barutera tou nomou, tin krisin kai ton eleon kai tin pistin tauta edei poissai kakeina mi afienai. hodigoi tuffloi, ohi dilizontes ton konopa, tin de kamilon katapinontes. ouai humin, grammateis kai farisaioi hupokritai, hoti katharizete to exothern tou potiriou kai tis paropsidos, esothern de gemousin ex harpagis kai akriasias. farisaie tuffe, katharison proton to entos tou potiriou kai tis paropsidos, hina genitai kai to ekstos auton katharon. ouai humin, grammateis kai farisaioi hupokritai, hoti paromoiazete tafeis kekoniamenous, ohitines exothern men fainontai horaioi, esothern de gemousin osteon nekron kai pasis akatharsias. ohutos kai humeis exothern men fainesthe tois anthropois dikaioi, esothern de este mestoi hupokriseos kai anomias. ouai humin, grammateis kai farisaioi hupokritai, hoti oikodomeite tous tafous ton profiton kai kosmeite ta mnimeia ton dikaion, kai legeite ei imetha en tais himerais ton pateron himon, ouk an imetha koinonoi auton en to ahimati ton profiton. hoste martureite heautois hoti uhiou este ton foneusanton tous profitas. kai humeis plirosate to metron ton pateron humon. ofeis, gennimata echidnon, pos fugite apo tis kriseos tis geennis; dia touto idou ego apostello pros humas profitas kai sofous kai grammateis kai ex auton apokteneite kai staurosete, kai ex auton mastigosete en tais sunagogais humon kai dioxete apo poleos eis polin hopos elthi ef humas pan ahima dikaion ekchunnomenon epi tis gis apo tou ahimatos abel tou dikaion heos tou ahimatos zachariou uhiou barachiou, hon efoneusate metaxu tou naou kai tou thusiastiriou. amin lego humin, hixei panta tauta epi tin genean tautin. hierousalim hierousalim, hi apokteinousa tous profitas kai lithobolousa tous apestalmenous pros autin, posakis ithelisa episunagein ta tekna sou, hon tropon episunagei ornis ta nossia autis hupo tas pterugas, kai ouk ithelisate. idou afietai humin ho oikos humon erimos. lego gar humin, ou mi me idite ap arti heos an eipite eulogimenos ho erchomenos en onomati kuriou.

## 24

kai exelthon ho iisous eporeueto apo tou hierou, kai prosilthon ohi mathitai autou epideixai auto tas oikodomas tou hierou. ho de apokritheis eipen autois ou blepete panta tauta; amin lego humin, ou mi afethi hode lithos epi lithon, hos ou kataluthisetai. kathimenou de autou epi tou orous ton elaion prosilthon auto ohi mathitai kat idian legontes eipe himin, pote tauta estai, kai ti to simeion tis sis parousias kai sunteleias tou aionos; kai apokritheis ho iisous

eipen autois blepete mi tis humas planisi polloi gar eleusontai epi to onomati mou legontes ego eimi ho christos, kai pollous planisousin. mellisete de akouein polemous kai akoas polemon horate mi throeisthe dei gar panta genesthai, all oupo estin to telos. egerthisetai gar ethnos epi ethnos kai basileia epi basileian, kai esontai limoi kai loimoi kai seismoi kata topous. panta de tauta archi odinon. tote paradosousin humas eis thlipsin kai apoktenousin humas, kai esesthe misoumenoi hupo panton ton ethnon dia to onoma mou. kai tote skandalisthisontai polloi kai allilous paradosousin kai misisousin allilous kai polloi pseudoprofitai egerthisontai kai planisousin pollous kai dia to plithunthina tin anomian psugisetai hi agapi ton pollon. ho de hupomeinas eis telos, ohutos sothisetai. kai kiruchthisetai touto to euaggelion tis basileias en holi ti oikoumeni eis marturion pasin tois ethnesin, kai tote hixei to telos. hotan oun idite to bdelugma tis erimoseos to hrithen dia daniil tou profitou hestos en topo hagio, (ho anaginoskon noiteo) tote ohi en ti ioudaia feugetosan epi ta ori, ho epi tou domatos mi katabaineto arai ta ek tis oikias autou, kai ho en to agro mi epistrepato opiso arai to himation autou. ouai de tais en gastri echousais kai tais thilazousais en ekeinai tais himerais. proseuchesthe de hina mi genitai hi fugi humon cheimonos mide sabbato. estai gar tote thlipsis megali, ohia ou gegonen ap archis kosmou heos tou nun oud ou mi genitai. kai ei mi ekolobothisan ahi himera i ekeinai, ouk an esothi pasa sarx dia de tous eklektous kolobothisontai ahi himera i ekeinai. tote ean tis humin eipi idou hode ho christos, i hode, mi pisteusite. egerthisontai gar pseudochristoi kai pseudoprofitai, kai dosousin simeia megala kai terata, hoste planisai, ei dunaton, kai tous eklektous. idou proeirika humin. ean oun eiposin humin idou en ti erimo estin, mi exelthite idou en tois tameiois, mi pisteusite hosper gar hi astrapi exerchetai apo anatolon kai fainetai heos dusmon, ohutos estai hi parousia tou uhiou tou anthropou. hopou gar ean i to ptoma, ekei sunachthisontai ohi aetoi. eutheos de meta tin thlipsin ton himeron ekeion ho hilios skotisthisetai, kai hi selini ou dosei to feggos autis, kai ohi asteres pesountai apo tou ouranou, kai ahi dunameis ton ouranon saleuthisontai. kai tote fanisetai to simeion tou uhiou tou anthropou en to ourano, kai tote kopsontai pasai ahi fulai tis gis kai opsontai ton uhion tou anthropou erchomenon epi ton nefelon tou ouranou meta dunameos kai doxis pollis. kai apostelei tous aggelous autou meta salpiggos fonis megalis, kai episunaxousin tous eklektous autou ek ton tessaron anemon ap akron ouranon heos akron auton. apo de

tis sukis mathete tin parabolin hotan idi ho klados autis genitai hapalos kai ta fulla ekfui, ginoskete hoti eggus to theros ohutos kai humeis hotan idite panta tauta, ginoskete hoti eggus estin epi thurais. amin lego humin, ou mi parelthi hi genea ahuti heos an panta tauta genitai. ho ouranos kai hi gi pareleusetai, ohi de logoi mou ou mi par-elthosin. peri de tis himeras ekeinois kai horas oudeis oiden, oude ohi aggeloi ton ouranon, ei mi ho patir mou monos. hoser de ahi himeraï tou noe, ohutos estai kai hi parousia tou uhiou tou anthropou. hoser gar isan en tais himerais tais pro tou kataklusmou tro-gontes kai pinontes, gamountes kai ekgam-izantes, achri his himeras eisilthen noe eis tin kiboton, kai ouk egnosan heos ilthen ho kataklusmos kai iren hapantas, ohutos es-tai kai hi parousia tou uhiou tou anthropou. tote duo esontai en to agro, ho ehis paralambanetai kai ho ehis afietai duo alithousai en to mulo, mia paralambanetai kai mia afietai. grigoreite oun, hoti ouk oidate poia hora ho kurios humon erchetai. ekeino de ginostete, hoti ei ideï ho oikodespotis poia fulaki ho kleptis erchetai, egrigorisen an kai ouk an eiasen dioruginai tin oikian autou. dia touto kai humeis ginesthe hetoimoi, hoti hi hora ou dokeite ho uhios tou anthropou erchetai. tis ara estin ho pistos doulou kai fronomi, hon katestisen ho kurios autou epi tis oiketeias autou tou dounai autois tin trofin en kairo; makarios ho doulous ekeinos hon elthon ho kurios autou ehurisei ohutos poiounta amin lego humin hoti epi pasin tois huparchousin autou katastisei auton. ean de eipi ho kakos doulous ekeinos en ti kardia autou chronizei ho kurios mou elthein, kai arxitai tuptein tous sundoulous autou, esthii de kai pini meta ton methuonton, hixei ho kurios tou doulou ekeinou en himera hi ou prosdoka kai en hora hi ou ginoskei, kai dichotomisei au-ton, kai to meros autou meta ton hupokriton thisei ekei estai ho klauthmos kai ho brug-mos ton odonton.

## 25

tote homiothisetai hi basileia ton ouranon deka parthenois, ahitines labousai tas lampadas auton exilthon eis apantisin tou numfiou. pente de isan ex auton fronomi kai pente morai. ahitines morai, labousai tas lampadas auton ouk elabon meth heauton elaion ahi de fronomoi elabon elaion en tois agegiois auton meta ton lampadon au-ton. chronizontos de tou numfiou enus-taxan pasai kai ekatheudon. mesis de nuktois kraugi gegonen idou ho numfios, exerches-the eis apantisin autou. tote igerthisan pa-sai ahi parthenoi ekeinai, kai ekosmisan tas lampadas auton. ahi de morai tais froni-mois eipan dote himin ek tou elaïou hu-

mon, hoti ahi lampades himon sbennun-tai. apekrithisan de ahi fronomoi legou-sai mipote ou mi arkesi himin kai humin poreuesthe mallon pros tous polountas kai agorasate heautais. aperchomenon de au-ton agorasai ilthen ho numfios, kai ahi het-oimoi eisilthon met autou eis tous gamous, kai ekleisthi hi thura. husteron de erchon-tai kai ahi loipai parthenoi legousai kurie kurie, anoixon himin. ho de apokritheis eipen amin lego humin, ouk oida humas. grigoreite oun, hoti ouk oidate tin himeran oude tin horan. hoser gar anthropos apodi-mon ekalesen tous idious doulous kai pare-doken autois ta huparchonta autou, kai ho men edoken pente talanta, ho de duo, ho de hen, hekasto kata tin idian dunamin, kai apedimisen eutheos. poreutheis de ho ta pente talanta labon irgasaton en autois kai epoiisen alla pente talanta. hosautos kai ho ta duo ekerdisen kai autos alla duo. ho de to hen labon apelthon oruxen en ti gi kai ekrupsen to argurion tou kuriou autou. meta de chronon polun erchetai ho kurios ton doulon ekeinon kai sunairei met au-ton logon. kai proselthon ho ta pente ta-lanta labon prosinegken alla pente talanta legon kurie, pente talanta moi paredokas, ide alla pente talanta ekerdisa ep autois. efi auto ho kurios autou eu, doule agathe kai piste, epi oligi is pistos, epi pollon se katastiso eiselthe eis tin charan tou kuriou sou. proselthon de kai ho ta duo talanta labon eipen kurie, duo talanta moi pare-dokas, ide alla duo talanta ekerdisa ep au-tois. efi auto ho kurios autou eu, doule agathe kai piste, epi oligi is pistos, epi pol-lon se katastiso eiselthe eis tin charan tou kuriou sou. proselthon de kai ho to hen talanton eilifos eipen kurie, egnon se hoti skliros ei anthropos, therizon hopou ouk es-peiras, kai sunagon hothen ou dieskorpisas, kai fobitheis apelthon ekrupsa to talanton sou en ti gi ide echeis to son. apokritheis de ho kurios autou eipen auto ponire doule kai oknire, ideis hoti therizo hopou ouk es-peira, kai sunago hothen ou dieskorpisa; edei oun se balein to argurion mou tois trapezi-tais, kai elthon ego ekomisamin an to emon sun toko. arate oun ap autou to talanton kai dote to echonti ta deka talanta to gar echonti panti dothisetai kai perisseuthisetai apo de tou mi echontos, kai ho echei arthise-tai ap autou. kai ton achreion doulon ek-balete eis to skotos to exoteron ekei estai ho klauthmos kai ho brugmos ton odonton. hotan de elthi ho uhios tou anthropou en ti doxi autou kai pantes ohi aggeloi met autou, tote kathisei epi thronou doxis autou kai sunachthisontai emprosthen autou panta ta ethni, kai aforiei autous ap allilon, hoser ho poimin aforizei ta probata apo ton erifon, kai stisei ta men probata ek dexion

autou, ta de erifia ex euonumon. tote erei ho basileus tois ek dexion autou deute ohi eulogimenoï tou patros mou, klironomisate tin hitoimasmenin humin basileian apo katabolis kosmou. epeinasas gar kai edokate moi fagein, edipsisa kai epotisate me, xenos imin kai sunigagete me, gumnos kai periebalete me, isthenisa kai epeskepsasthe me, en fulaki imin kai ilthate pros me. tote apokrithisontai auto ohi dikaioi legontes kurie, pote se eidomen peinonta kai ethrepsamen; i dipsonta kai epotisamen; pote de se eidomen xenon kai sunigagomen; i gumnon kai periebalomen; pote de se eidomen astheni i en fulaki kai ilthomen pros se; kai apokritheis ho basileus erei autois amin lego humin, ef hoson epoiisate heni touton ton adelfon mou ton elachiston, emoi epoiisate. tote erei kai tois ex euonumon poreuesthe ap emou ohi katiramenoi eis to pur to aionion to hitoimasmenon to diabolo kai tois aggelois autou. epeinasas gar kai ouk edokate moi fagein, edipsisa kai ouk epotisate me, xenos imin kai ou sunigagete me, gumnos kai ou periebalete me, asthenis kai en fulaki kai ouk epeskepsasthe me. tote apokrithisontai kai autoi legontes kurie, pote se eidomen peinonta i dipsonta i xenon i gumnon i astheni i en fulaki, kai ou diikonisamen soi; tote apokrithisontai autois legon amin lego humin, ef hoson ouk epoiisate heni touton ton elachiston, oude emoi epoiisate. kai apeleusontai ohutoi eis kolasin aionion, ohi de dikaioi eis zoin aionion.

## 26

kai egeneto hote etelesen ho iisous pantas tous logous toutous, eipen tois mathitais autou oidate hoti meta duo himeras to pascha ginetai, kai ho uhios tou anthropou paradidotai eis to staurothinai. tote sunichthisan ohi archiereis kai ohi presbuteroi tou laou eis tin aulin tou archiereos tou legomenou kaiafa, kai sunebouleusanto hina ton iisoun dolo kratisisin kai apokteinosin. elegon de mi en ti heorti, hina mi thorubos genitai en to lao. tou de iisou genomenou en bithania en oikia simonos tou leprou, prosilthen auto guni alabastron murou echousa barutimou kai katecheen epi tin kefalin autou anakeimenou. idontes de ohi mathitai iganaktisan legontes eis ti hi apoleia ahuti; edunato gar touto prathinai pollou kai dothinai tois ptochois. gnous de ho iisous eipen autois ti kopous parechete ti gunaiki; ergon gar kalon eirgasato eis eme. pantote gar tous ptochous echete meth heauton, eme de ou pantote echete balousa gar ahuti to muron touto epi tou somatos mou pros to entafiasai me epoiisen. amin lego humin, hopou ean kiruchthi to euaggelion touto en holo to kosmo, lalithisontai kai ho

epoiisen ahuti eis mnimosunon autis. tote poreutheis ehis ton dodeka, ho legomenos ioudas iskariotis, pros tous archiereis eipen ti thelete moi dounai, kago humin paradoso auton; ohi de estisan auto triakonta arguria. kai apo tote ezitei eukairian hina auton parado. ti de protu ton azumon prosilthon ohi mathitai to iisou legontes pou theleis hetoimasomen soi fagein to pascha; ho de eipen hupagete eis tin polin pros ton deina kai eipate auto ho didaskalos legei ho kairos mou eggus estin, pros se poio to pascha meta ton mathiton mou. kai epoiisan ohi mathitai hos sunetaxen autois ho iisous, kai hitoimasan to pascha. opsiyas de genomenis anekeito meta ton dodeka. kai esthionton auton eipen amin lego humin hoti ehis ex humon paradosei me. kai lupoumenoi sfodra irxanto legein auto hekastos auton miti ego eimi, kurie; ho de apokritheis eipen ho embapsas met emou en to trublio tin cheira, ohutos me paradosei. ho men uhios tou anthropou hupagei kathos gegraptai peri autou, ouai de to anthropo ekeino di ohu ho uhios tou anthropou paradidotai kalon in auto ei ouk egennithi ho anthropos ekeinos. apokritheis de ioudas ho paradidous auton eipen miti ego eimi, hrabbei; legei auto su eipas. esthionton de auton labon ho iisous ton arton kai eulogisas eklasen kai edidou tois mathitais kai eipen labete fagete touto estin to soma mou. kai labon to potirion kai eucharistisas edoken autois legon piete ex autou pantes, touto gar estin to ahima mou to tis kainis diathikis, to peri pollon ekchunnomenon eis afesin hamartion. lego de humin hoti ou mi pio ap arti ek toutou tou genimatos tis ampelou heos tis himeras ekeinis hotan auto pino meth humon kainon en ti basileia tou patros mou. kai humnisanτες exilthon eis to oros ton elaion. tote legei autois ho iisous pantas humeis skandalisthisesthe en emoi en ti nukti tauti gegraptai gar pataxo ton poimena, kai diaskorpisthisontai ta probata tis poimnis. meta de to egerthina me proaxo humas eis tin galilalian. apokritheis de ho petros eipen auto ei pantes skandalisthisontai en soi, ego oude pote skandalisthisomai. efi auto ho iisous amin lego soi hoti en tauti ti nukti prin alektora fonisai tris aparnisi me. legei auto ho petros kan dei me sun soi apothanein, ou mi se aparnisomai. homoios kai pantes ohi mathitai eipon. tote erchetai met auton ho iisous eis chorion legomenon gethsimanei, kai legei tois mathitais kathisate autou heos ohu apelthon proseuxomai ekei. kai paralabon ton petron kai tous duo uhious zebedaiou irxato lupeisthai kai adimonein. tote legei autois perilupos estin hi psuchi mou heos thanatou meinate hode kai grigoreite met emou. kai proelthon mikron epesen epi prosopon autou proseuchomenos kai legon



pater mou, ei dunaton estin, parelthato ap emou to potirion touto plin ouk hos ego thelo all hos su. kai erchetai pros tous mathitas kai ehuriskei autous katheudontas, kai legei to petro ohutos ouk ischusate mian horan grigorisai met emou; grigoreite kai proseuchesthe, hina mi eiselthite eis peirasmon to men pneuma prothumon, hi de sarx asthenis. palin ek deuteron apelthon prosioxato legon pater mou, ei ou dunatai touto parelthein ap emou ean mi auto pio, genithito to thelima sou. kai elthon palin ehuren autous katheudontas, isan gar autous ohi ofthalmoi bebarimenoi. kai afeis autous palin apelthon prosioxato ek tritou ton auton logon eipon. tote erchetai pros tous mathitas kai legei autois katheudete to loipon kai anapauesthe. idou iggiken hi hora kai ho uhios tou anthropou paradidotai eis cheiras hamartolon. egeiresthe, agomen idou iggiken ho paradidous me. kai eti autou lalountos, idou ioudas ehis ton dodeka ilthen, kai met autou ochlos polus meta machairon kai xulon apo ton archiereon kai presbuteron tou laou. ho de paradidous auton edoken autois simeion legon hon an filiso, autos estin kratisate auton. kai eutheos proselthon to iisou eipen chaire, hrabbei, kai katefilisen auton. ho de iisous eipen auto hetaire, ef ho parei; tote proselthontes epebalon tas cheiras epi ton iisoun kai ekratisan auton. kai idou ehis ton meta iisou ekteinas tin cheira apespasen tin machairan autou, kai pataxas ton doulon tou archiereos afeilen autou to otion. tote legei auto ho iisous apostrepson sou tin machairan eis ton topon autis pantes gar ohi labontes machairan en machairi apolountai. i dokeis hoti ou dunamai arti parakalesai ton patera mou, kai parastisei moi pleious i dodeka legeonas aggelon; pos oun plirothosin ahi grafi, hoti ohutos dei genesthai; en ekeini ti hora eipen ho iisous tois ochlois hos epi listin exilthate meta machairon kai xulon sullabein me; kath himeran pros humas ekathezomin didaskon en to hiero, kai ouk ekratisate me. touto de holon gegonen hina plirothosin ahi grafi ton profiton. tote ohi mathitai pantes afentes auton efugon. ohi de kratisantes ton iisoun apigagon pros kaiafan ton archierea, hopou ohi grammateis kai ohi presbuteroi sunichthisan. ho de petros ikolouthei auto apo makrothen heos tis aulis tou archiereos, kai eiselthon eso ekathito meta ton hupireton idein to telos. ohi de archiereis kai ohi presbuteroi kai to sunedrion holon ezitoun pseudomarturian kata tou iisou, hopos auton thanatososin, kai ouch ehuron, pollon proselthonton pseudomarturon. husteron de proselthontes duo pseudomartures eipon ohutos efi dunamion katalusai ton naon tou theou kai dia trion himeron oikodomisai auton. kai anastas ho archiereus eipen auto ouden apokrini

ti ohutoi sou katamarturousin; ho de iisous esiopa. kai apokritheis ho archiereus eipen auto exorkizo se kata tou theou tou zontos, hina himin eipis ei su ei ho christos ho uhios tou theou. legei auto ho iisous su eipas plin lego humin, ap arti opsesthe ton uhion tou anthropou kathimenon ek dexion tis dunameos kai erchomenon epi ton nefelon tou ouranou. tote ho archiereus dierixen ta himatia autou legon eblasfimis ti eti chreian echomen marturon; ide nun ikousate tin blasfimian autou ti humin dokei; ohi de apokritheutes eipon enochos thanatou estin. tote eneptusan eis to prosopon autou kai ekolafisan auton, ohi de erapisan legontes profiteuson himin, christe, tis estin ho paisas se; ho de petros exo ekathito en ti auli kai prosilthen auto mia paidiski legousa kai su istha meta iisou tou galilaiou. ho de irnisato emprosthen panton legon ouk oida ti legeis. exelthonta de auton eis ton pulona eiden auton alli kai legei tois ekei kai ohutos in meta iisou tou nazaraiou. kai palin irnisato meta horkou hoti ouk oida ton anthropon. meta mikron de proselthontes ohi hestotes eipon to petro alithos kai su ex auton ei, kai gar hi lalia sou dilon se poiei. tote irxato katathematizein kai omnuein hoti ouk oida ton anthropon kai eutheos alektofonisen. kai emnisthi ho petros tou hrimatos iisou eirikotos auto hoti prin alektora fonisai tris aparnisi me kai exelthon exo eklausen pikros.

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proias de genomenis symboulion elabon pantes ohi archiereis kai ohi presbuteroi tou laou kata tou iisou, hoste thanatosai auton. kai disantes auton apigagon kai paredokan auton pontio pilato to higemoni. tote idon ioudas ho paradidous auton hoti katekrithi, metamelitheis estrepson ta triakonta arguria tois archiereusin kai tois persbuterois legon himarton paradox ahima athoon. ohi de eipan ti pros himas; su opsi. kai hripsas ta arguria en to nao anechorisen, kai apelthon apigxato. ohi de archiereis labontes ta arguria eipan ouk exestin balein auta eis ton korbanan, epei timi ahimatos estin. symboulion de labontes igorasan ex auton ton agron tou kerameos eis tafin tois xenois. dio eklithi ho agros ekeinos agros ahimatos heos tis simeron. tote eplirothi to hrithen dia ieremiou tou profitou legontos kai elabon ta triakonta arguria, tin timin tou tetimimenou hon etimisanto apo uhion israil, kai edokan auta eis ton agron tou kerameos, katha sunetaxen moi kurios. ho de iisous esti emprosthen tou higemonos kai epirotisen auton ho higemon legon su ei ho basileus ton ioudaion; ho de iisous efi auto su legeis. kai en to katigoreisthai auton hupo

ton archiereon kai ton presbuteron ouden apekrinato. tote legei auto ho peilatos ouk akoueis posa sou katamarturousin; kai ouk apekrithi auto pros oude hen hrima, hoste thaumazein ton higemona lian. kata de heortin eiothei ho higemon apoluein hena to ochlo desmion hon ithelon. eichon de tote desmion episimon, legomenon barabban. sunigmenon oun auton eipen autois ho peilatos tina thelete apoluso humin, barabban i iisoun ton legomenon christon; idei gar hoti dia fthonon paredokan auton. kathimenou de autou epi tou bimatatos apesteilen pros auton hi guni autou legousa miden soi kai to dikaio ekeino polla gar epathon simeron kat onar di auton. ohi de archiereis kai ohi prsbuteroi eipisan tous ochlous hina aitison-tai ton barabban, ton de iisoun apolesosin. apokritheis de ho higemon eipen autois tina thelete apo ton duo apoluso humin; ohi de eipon barabban. legei autois ho peilatos ti oun poiiso iisoun ton legomenon christon; legousin pantes staurorhitho. ho de higemon efi ti gar kakon epoisen; ohi de perissos ekrazon legontes staurorhitho. idon de ho peilatos hoti ouden ofelei alla mal-lon thorubos ginetai, labon hudor apenip-sato tas cheiras apenanti tou ochlou legon athoos eimi apo tou ahimatos tou dikaiau toutou humeis opsesthe. kai apokritheis pas ho laos eipen to ahima autou ef hi-mas kai epi ta tekna himon. tote apelusen autois ton barabban, ton de iisoun fragel-losas paredoken hina staurorhithi. tote ohi stratiotai tou higemonos paralabontes ton iisoun eis to praitorion sunigagon ep auton holin tin speiran. kai eklusantes auton peri-ethikan auto chlamuda kokkinin, kai plex-an-tes stefanon ex akanthon epethikan epi tin kefalin autou kai kalamon en ti dexia autou, kai gonupetisantes emprosthen autou enepaizon auto legontes chaire, ho basileus ton ioudaion. kai emptusantes eis auton elabon ton kalamon kai etupton eis tin ke-falin autou. kai hote enepaixon auto, exe-dusan auton tin chlamuda kai enedusan au-ton ta himatia autou, kai apigagon auton eis to staurosai. exerchomenoi de ehuron anthropon kurinaion, onomati simona tou-ton iggareusan, hina ari ton stauron autou. kai elthontes eis topon legomenon golgotha, ho estin legomenos kranion topos, edokan auto piein oxos meta cholis memigmenon kai geusamenos ouk ithelen piein. stau-rosantes de auton diemerisanto ta hima-tia autou ballontes kliron, kai kathimenoi etiroun auton ekei. kai epethikan epano tis kefalis autou tin aitian autou gegram-menin ohutos estin iisous ho basileus ton ioudaion. tote staurountai sun auto duo listai, ehis ek dexion kai ehis ex euonumon. ohi de paraporeuomenoi eblasfimoun auton, kinountes tas kefalas auton kai legontes

ho kataluon ton naon kai en trisin himerais oikodomon, soson seauton, ei uhios ei tou theou, katabithi apo tou staurou. homoios de kai ohi archiereis empaizontes meta ton grammateon kai presbuteron elegon allous esosen, heauton ou dunatai sosai ei basileus israil estin, katabato nun apo tou staurou, kai pisteusomen ep auton. pepoithen epi ton theon, hrusastho nun auton, ei thelei au-ton eipen gar hoti theou eimi uhios. to d auto kai ohi listai ohi sunstaurorhentes auto oneidizon auton. apo de hektis horas skotos egeneto epi pasan tin gin heos horas enatis. peri de tin enatin horan aneboisen ho iisous foni megali legon hili, hili, lama sabachthani; tout estin thee mou, thee mou, hina ti me egkatelipes; tines de ton ekei hestoton akousantes elegon hoti hilian fonei ohutos. kai eutheos dramon ehis ex au-ton kai labon spoggon plisas te oxous kai peritheis kalamo epotizen auton. ohi de loipoi elegon afes idomen ei erchetai hilias soson auton. ho de iisous palin kraxas foni megali afiken to pneuma. kai idou to katapetasma tou naou eschisthi eis duo apo anothen heos kato, kai hi gi esesthi, kai ahi petrai eschisthisan, kai ta mnimeia aneochthisan, kai polla somata ton kekoimi-menon hagian igerthi, kai exelthontes ek ton mnimeion meta tin egersin autou eisilthon eis tin hagian polin kai enefanisthisan pol-lois. ho de hekatontarchos kai ohi met autou tirountes ton iisoun idontes ton seismos kai ta genomena efobithisan sfodra, legontes alithos theou uhios in ohutos. isan de ekei gunaikes pollai apo makrothen theorousai, ahitines ikolouthisan to iisou apo tis galila-ias diakonousai auto en ahis in maria hi magdalini, kai maria hi tou iakobou kai iosi mitir, kai hi mitir ton uhion zebedaiou. op-sias de genomenis ilthen anthropos plousios apo arimathais, tounoma iosif, hos kai au-tos emathiteusen to iisou. ohutos proselthon to peilato itisato to soma tou iisou. tote ho peilatos ekeleusen apodothinai to soma. kai labon to soma ho iosif enetulixen auto sin-doni kathara, kai ethiken auto en to kaino autou mnimeio, ho elatomisen en ti petra, kai proskulisas lithon megan ti thura tou mnimeiou apilthen. in de ekei maria hi mag-dalini kai hi alli maria, kathimenai apenanti tou tafou. ti de epaurion, hitis estin meta tin paraskeuin, sunichthisan ohi archiereis kai ohi farisaioi pros peilaton legontes kurie, emnisthimen hoti ekeinos ho planos eipen eti zon meta treis himeras egeiromai. keleu-son oun asfalisthina i ton tafon heos tis tri-tis himeras, mipote elthontes ohi mathitai autou klepsosin auton kai eiposin to lao igerthi apo ton nekron, kai estai hi eschati plani cheiron tis protis. efi de autois ho peilatos echete koustodian hupagete as-falisasthe, hos oidate. ohi de poreuthentes

isfalisanto ton tafon sfragisantes ton lithon  
meta tis koustodias.

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opse de sabbaton, ti epifuskousi eis mian  
sabbaton, ilthen maria hi magdalini kai hi  
alli maria theorisai ton tafon. kai idou  
seismos egeneto megas aggelos gar kuriou  
katabas ex ouranou proselthon apekulisen  
ton lithon kai ekathito epano autou. in de  
hi eidea autou hos astrapi, kai to enduma  
autou leukon hosei chion. apo de tou fobou  
autou eseasthisan ohi tiroentes kai egenonto  
hos nekroi. apokritheis de ho aggelos eipen  
tais gunaixin mi fobeisthe humeis oida gar  
hoti iisoun ton estauromenon ziteite. ouk  
estin hode igerthi gar, kathos eipen deutē  
idete ton topon hopou ekeito ho kurios.  
kai tachu poreutheisai eipate tois mathitais  
autou hoti igerthi apo ton nekron, kai idou  
proagei humas eis tin galilaian, ekei auton  
opsesthe. idou eipon humin. kai exelthousai  
tachu apo tou mnimeiou meta fobou kai cha-  
ras megalis edramon apageilai tois mathi-  
tais autou. hos de eporeuonto apageilai tois  
mathitais autou, kai idou iisous apintisen au-  
tais legon chairete. ahi de proselthousai  
ekratisan autou tous podas kai prosekunisan  
auto. tote legei autais ho iisous mi fobeisthe  
hupagete apageilate tois adelfois mou, hina  
apelthosin eis tin galilaian, kakei me opson-  
tai. poreuomenon de auton, idou tines tis  
koustodias elthontes eis tin polin apiggeilan  
tois archiereusin hapanta ta genomena. kai  
sunachthentes meta ton presbuteron sum-  
boulion te labontes arguria hikana edokan  
tois stratiotais, legontes eipate hoti ohi  
mathitai autou nuktos elthontes eklepsan  
auton himon koimomenon. kai ean akousthi  
touto epi tou higemonos, himeis peisomen  
auton kai humas amerimnous poiisomen.  
ohi de labontes ta arguria epoiisan hos edi-  
dachthisan. kai diefimisthi ho logos ohutos  
para ioudaiois mechri tis simeron. ohi de  
hendeka mathitai eporeuthisan eist tin galila-  
ian eis to oros ohu etaxato autois ho iisous.  
kai idontes auton prosekunisan auto, ohi de  
edistasan. kai proselthon ho iisous elalisen  
autois legon edothi moi pasa exousia en  
ourano kai epi gis. poreuthentes oun math-  
iteusate panta ta ethni, baptizontes autous  
eis to onoma tou patros kai tou uhiou kai tou  
hagiou pneumatos, didaskontes autous tirein  
panta hosa eneteilamin humin. kai idou ego  
meth humon eimi pasas tas himeras heos tis  
sunteleias tou aionos.

archi tou euaggeliou iisou christou uhiou theou. hos gegraptai en to hisaia to profiti idou ego apostello ton aggelon mou pro prosopou sou, hos kataskeuasei tin hodon sou foni boontos en ti erimo hetoimasate tin hodon kuriou, eutheias poieite tas tribous autou egeneto ioannis baptizon en ti erimo kai kirusson baptisma metanoias eis afesin hamartion. kai exeporeueto pros auton pasa hi ioudaia chora kai ohi hierosolumitai pantes, kai ebaptizonto en to iordanian potamo hup autou exomologoumenoi tas hamartias auton. in de ho ioannis endedumenos trichas kamilou kai zonin dermatinin peri tin ofsun autou, kai esthion akridas kai meli agrion. kai ekirusson legon erchetai ho ischuroteros mou opiso mou, ohu ouk eimi hikanos kupsas lusai ton himanta ton hupodimaton autou. ego men ebaptisa humas en hudati, autos de baptisei humas en pneumatihagio. kai egeneto en ekeinais tais himerais ilthen iisous apo nazareth tis galilaias kai ebaptisthi hupo ioannou eis ton iordanin. kai eutheos anabainon apo tou hudatos eiden schizomenous tous ouranous kai to pneuma hos peristeran katabainon ep auton. kai foni egeneto ek ton ouranon su ei ho uhios mou ho agapitos, en soi eudokisa. kai euthus to pneuma auton ekballei eis tin erimon. kai in en ti erimo himeras tesserakonta peirazomenos hupo tou satana, kai in meta ton thirion, kai ohi aggeloi diikonoun auto. meta de to paradothinai ton ioannin ilthen iisous eis tin galilaian, kirusson to euaggelion tis basileias tou theou, kai legon hoti peplirotai ho kairos kai iggiken hi basileia tou theou metanoieite kai pisteuete en to euaggelio. peripaton de para tin thalassan tis galilaias eiden simona kai andrean ton adelfon simonos amfiballontas amfiblistron en ti thalassi isan gar halieis. kai eipen autois ho iisous deute opiso mou, kai poiiso humas genesthai halieis anthron. kai eutheos afentes ta diktua auton ikolouthisan auto. kai probas ekeithen oligon eiden iakobon ton tou zebedaiou kai ioannin ton adelfon autou, kai autous en to ploio katartizontas ta diktua, kai eutheos ekalesen autous. kai afentes ton patera auton zebedaion en to ploio meta ton misthion apilthon opiso auto. kai eisporuontai eis kapernaoum kai eutheos tois sabbasin eisilthon eis tin sunagogen edidasken. kai exeplessonto epi ti didachi autou in gar didaskon autous hos exousian echon, kai ouch hos ohi grammateis. kai in en ti sunagogi auton anthropos en pneumatih akatharto, kai anekraxen legon ea, ti himin kai soi, iisou nazarine; ilthes apolesai himas; oida se tis ei, ho haggios tou theou. kai epetimisen auto ho iisous legon fimothiti kai exelthe ex autou.

kai sparaxan auton to pneuma to akatharton kai kraxan foni megali exilthen ex autou. kai ethambithisan pantes, hoste sunzitein pros heautous legontas ti estin touto; tis hi didachi hi kaini ahuti; hoti kat exousian kai tois pneumasin tois akathartois epitasei, kai hupakouousin auto. exilthen de hi akoi autou euthus eis holin tin perichoron tis galilaias. kai eutheos ek tis sunagogis exelthontes ilthon eis tin oikian simonos kai andreou meta iakobou kai ioannou. hi de penthera simonos katekeito puressousa, kai eutheos legousin auto peri autis. kai proselthon igerein autin kratisas tis cheiros autis kai afiken autin ho puretos eutheos, kai diikonei autois. opsias de genomenis, hote edu ho haggios, eferon pros auton pantas tous kakos echontas kai tous daimonizomenous kai hi polis holi episunigmeni in pros tin thuran. kai etherapeusen pollous kakos echontas poikilais nosois, kai daimonia polla exebalen, kai ouk ifen lalein ta daimonia, hoti ideisan auton. kai proi ennuchon lian anastas exilthen kai apilthen eis erimon topon, kakei prosiucheto. kai katedioxan auton ho simon kai ohi met autou, kai ehurontes auton legousin auto hoti pantes zitousin se. kai legei autois agomen allachou eis tas echomenas komopoleis, hina kai ekei kiruxo eis touto gar exelilutha. kai in kirusson eis tas sunagogas auton eis holin tin galilaian kai ta daimonia ekballon. kai erchetai pros auton lepros, parakalon auton kai gonupeton auton kai legon auto hoti ean thelis, dunasai me katharisai. ho de iisous splagchnistheis ekteinas tin cheira hipsato autou kai legei auto thelo, katharisthiti. kai eipontos autou eutheos apilthen ap autou hi lepra, kai ekatheristhi. kai embrimisamenos auto eutheos exebalen auton, kai legei auto hora mideni miden eipis, alla hupage seauton deixon to hieri kai prosenegke peri tou katharismou sou ha prosetaxen mousis eis marturion autois. ho de exelthon irxato kirussein polla kai diafimizein ton logon, hoste miketi auton dunasthai faneros eis polin eiselthein, alla exo en erimois topois in kai irchonto pros auton pantothen.

## 2

kai eisilthen palin eis kapernaoum di himeron, kai ikousthi hoti eis oikon estin. kai eutheos sunichthisan polloi, hoste miketi chorein mide ta pros tin thuran, kai elalei autois ton logon. kai erchontai pros auton paralutikon ferontes airomenon hupo tessaron. kai mi dunamenoi proseggisai auto dia ton ochlon, apestegasan tin stegin hopou in, kai exoruxantes chalasin ton krabaton ef ho ho paralutikos katekeito. idon de ho iisous tin pistin auton legei to paralutiko teknon, afeontai sou ahi hamartiai. isan de tines

ton grammateon ekei kathimenoi kai dialogizomenoi en tais kardiais auton ti ohutos ohutos lalei; blasfimeï tis dunatai afienai hamartias ei mi ehis ho theos; kai eutheos epignous ho iisous to pneumatï autou hoti ohutos autoï dialogizontai en heautois, eipen autois ti tauta dialogizesthe en tais kardiais humon; ti estin eukopoteron, eipein to paralutiko afeontai soi ahi hamartiai; i eipein egeire aron sou ton krabattou kai peripatei; hina de eidite hoti exousian echei ho uhios tou anthropou epi tis gis afienai hamartias legei to paralutiko soi lego, egeire aron ton krabattou sou kai hupage eis ton oikon sou. kai igerthi eutheos kai aras ton krabattou exilthen enantion panton, hoste existasthai pantas kai doxazein ton theon legontas hoti oudepote ohutos eidomen. kai exilthen palin para tin thalassan kai pas ho ochlos ircheto pros auton, kai edidasken autous. kai paragon eiden leuein ton tou halfaiou kathimenon epi to telonion, kai legei auto akolouthei moi. kai anastas ikolouthisen auto. kai egeneto en to katakeisthai auton en ti oikia autou, kai polloi telonai kai hamartoloi sunaneikonto to iisou kai tois mathitais autou isan gar polloi, kai ikolouthoun auto. kai ohi grammateis kai ohi farisaioi, idontes auton esthionta meta ton telonon kai hamartolon elegon tois mathitais autou ti hoti meta ton telonon kai hamartolon esthieï kai pinei; kai akousas ho iisous legei autois ou chreian echousin ohi ischuontes iatron, all ohi kakos echontes ouk ilthon kalesai dikaious alla hamartolous. kai isan ohi mathitai ioannou kai ohi farisaioi nisteuontes kai erchontai kai legousin auto dia ti ohi mathitai ioannou kai ohi ton farisaion nisteuousin, ohi de soi mathitai ou nisteuousin; kai eipen autois ho iisous mi dunantai ohi uhioi tou numfonos en ho ho numfios met auton estin nisteuein; hoson chronon meth heauton echousin ton numfion, ou dunantai nisteuein. eleusontai de himeraï hotan aparthi ap auton ho numfios, kai tote nisteuousin en ekeini ti himera. oudeis epiblima hrakous agnafou epirapteï epi himatio palaio ei de mi, airei to pliroma autou to kainon tou palaïou, kai cheiron schisma ginetai. kai oudeis ballei oïnon neon eis askous palaïous ei de mi, hrissi ho oïnos tous askous, kai ho oïnos ekcheitai, kai ohi askoi apolountai alla oïnon neon eis askous kainous bliteon. kai egeneto paraporeuesthai auton en tois sabbasin dia ton sporimon, kai irxanto ohi mathitai autou hodon poïein tillontes tous stachuas. kai ohi farisaioi elegon auto ide ti poïousin tois sabbasin ho ouk exestin; kai autos elegen autois oudepote anegnote, ti epoiïsen dauid, hote chreian eschen kai epeïnasen autos kai ohi met autou; pos eisilthen eis ton oikon tou theou epi abiathar archiereos, kai tous ar-

tous tis protheseos efagen, ohus ouk exestin fagein ei mi tois hierousin, kai edoken kai tois sun auto ousin; kai elegen autois to sabbaton dia ton anthropon egeneto, ouch ho anthropos dia to sabbaton hoste kurios estin ho uhios tou anthropou kai tou sabbatou.

### 3

kai eisilthen palin eis tin sunagogin kai in ekei anthropos exirammenin echon tin cheira. kai paretiroun auton ei tois sabbasin therapeuseï auton, hina katigorisoin autou. kai legei to anthropo to exirammenin echonti tin cheira egeire eis to meson. kai legei autois exestin tois sabbasin agathopoiïσαι i kakopoiïσαι; psuchin sosai i apokteinai; ohi de esiopon. kai periblepsamenos autous met orgis, sullupoumenos epi ti poroseï tis kardias auton legei to anthropo ekteïnon tin cheira sou. kai exeteïnen, kai apekatestathi hi cheir autou. kai exelthontes ohi farisaioi eutheos meta ton hirodianon sumboullion epoioun kat autou, hopos auton apolesosin. kai ho iisous meta ton mathiton autou anechorisen pros tin thalassan, kai polu plithos apo tis galilaias ikolouthisen auto, kai apo tis ioudaias kai apo hierosolumon kai apo tis idoumaiias kai peran tou iordanou kai ohi peri turon kai sidona, plithos polu, akousantes hosa epoeï, ilthon pros auton. kai eipen tois mathitais autou hina ploiarion proskarteri auto dia ton ochlon, hina mi thlibosin auton. pollous gar etherapeusen, hoste epipiptein auto hina autou hapsontai hosoi eichon mastigas. kai ta pneumatata ta akatharta, hotan auton etheoreï, prospipton auto kai ekrazon legonta hoti su ei ho uhios tou theou. kai polla epetima autois hina mi faneron auton poïisosin. kai anabaineï eis to oros, kai proskaleitai ohus ithelen autos, kai apilthon pros auton. kai epoiïsen dodeka hina osin met autou, kai hina apostellai autous kirussein kai echein exousian [therapeuein tas nosous kai] ekballein ta daimonia kai epethiken to simoni onoma petron, kai iakobon ton tou zebedaiou kai ioannin ton adelfon tou iakobou, kai epethiken autois onomata boanirges, ho estin uhioi brontis kai andrean kai filippon kai bartholomaïon kai matthaïon kai thoman kai iakobon ton tou halfaiou kai thaddaïon kai simona, ton kananitin kai ioudan iskariotin, hos kai paredoken auton. kai erchontai eis oikon kai sunerchetai palin ho ochlos, hoste mi dunasthai autous mide arton fagein. kai akousantes ohi par autou exilthon kratisai auton elegon gar hoti exesti. kai ohi grammateis ohi apo hierosolumon katabantes elegon hoti beelzeboul echei, kai hoti en to archonti ton daimonion ekballei ta daimonia. kai proskalesamenos autous en parabolais elegen autois

pos dunatai satanas satanan ekballein; kai ean basileia ef heautin meristhi, ou dunatai stathinai hi basileia ekeini. kai ean oikia ef heautin meristhi, ou dunatai stathinai hi oikia ekeini. kai ei ho satanas anesti ef heauton kai memeristai, ou dunatai stathinai, alla telos echei. oudeis dunatai ta skeui tou ischourou eiselthon eis tin oikian autou diarpasai, ean mi proton ton ischuron disi, kai tote tin oikian autou diarpasei. amin lego humin hoti panta afethisetai tois uhoiis ton anthropon ta hamartimata kai ahi blasfimia, hos an blasfimisoin hos d an blasfimis ei to pneuma to hagion, ouk echei afesin eis ton aiona, alla enochos estin aioniou kriseos. hoti elegon pneuma akatharton echei. erchontai oun ohi adelfoi autou kai hi mitir autou, kai exo hestotes apesteilan pros auton kalountes auton kai ekathito peri auton ochlos. eipon de auto idou hi mitir sou kai ohi adelfoi sou exo zitousin se. kai apekrithi autois legon tis estin hi mitir mou i ohi adelfoi mou; kai periblepsamenos kukloutous peri auton kathimeneus legei ide hi mitir mou kai ohi adelfoi mou. hos gar an poiisi to thelima tou theou, ohutos adelfos mou kai adelfi kai mitir estin.

4

kai palin irxato didaskein para tin thalassan. kai sunichthi pros auton ochlos polus, hoste auton embanta eis to ploion kathisthai en ti thalassi, kai pas ho ochlos pros tin thalassan epi tis gis in. kai edidaskein autous en parabola is polla, kai elegen autois en ti didachi autou akouete idou exilthen ho speiron tou speirai. kai egeneto en to speirein ho men epesen para tin hodon, kai ilthen ta peteina kai katefagen auto. allo de epesen epi to petrodes, hopou ouk eichen gin pollin, kai eutheos exaneteilen dia to mi echein bathos gis kai hote aneteilen ho hilios, ekaumatisthi, kai dia to mi echein hrizan exiranthi. kai allo epesen eis tas akanthas, kai anebisan ahi akanthai kai sunepnixan auto, kai karpouk edoken. kai allo epesen eis tin gin tin kalin, kai edidou karpon anabainonta kai auxanomenon, kai eferen hen triakonta kai hen hexikonta kai hen hekaton. kai elegen ho echon ota akouein, akoueto. hote de egeneto kata monas, iroton auton ohi peri auton sun tois dodeka tin parabolin. kai elegen autois humin dedotai to mustirion tis basileias tou theou ekeinois de tois exo en parabola is ta panta ginetai, hina blepontes bleposin kai mi idosin, kai akouontes akousosin kai mi suniosin, mipote epistrepsosin, kai afethi autois ta hamartimata. kai legei autois ouk oidate tin parabolin tautin; kai pos pasas tas parabolas gnosethe; ho speiron ton logon speirei. ohutoi de eisin ohi para tin hodon hopou speiretai ho logos,

kai hotan akousosin, eutheos erchetai ho satanas kai airei ton logon ton esparmenon en autois. kai ohutoi eisin homoi os ohi epi ta petrodi speiromenoi, ohi hotan akousosin ton logon eutheos meta charas lambanousin auton, kai ouk echousin hrizan en heautois alla proskairoi eisin, eita genomenis thlipseos i diogmou dia ton logon eutheos skandalizontai. kai alloi eisin ohi eis tas akanthas speiromenoi ohutoi eisin ohi ton logon akousantes, kai ahi merimnai tou aionos kai hi apati tou ploutou kai ahi peri ta loipa epithumiai eispreuomenai sunpnigousin ton logon, kai akarpous ginetai. kai ohutoi eisin ohi epi tin gin tin kalin spantes, ohitines akouousin ton logon kai paradechontai, kai karpoforousin hen triakonta kai hen hexikonta kai hen hekaton. kai elegen autois miti ho luchnos erchetai hina hupo ton modion tethi i hupo tin klinin; ouch hina epi tin luchnian epitethi; ou gar estin ti krupton, ean mi fanerothi oude egeneto apokrufon, all hina eis faneron elthi. ei tis echei ota akouein, akoueto. kai elegen autois blepete ti akouete. en ho metro metrete metritheistai humin kai prostethisetai humin [tois akouousin]. hos gar echei, dothisetai auto kai hos ouk echei, kai ho echei arthistetai ap autou. kai elegen ohutos estin hi basileia tou theou, hos ean anthropos bali ton sporon epi tis gis, kai katheudi kai egeiritai nukta kai himeran, kai ho sporos blastani kai mikunetai, hos ouk oiden autos. automati hi gi karpoforei, proton chorton, eita stachun, eita pliri siton en to stachui. hotan de parado ho karpos, eutheos apostellei to drepanon, hoti parestiken ho therismos. kai elegen pos homioisomen tin basileian tou theou, i en tini autin paraboli thomen; hos kokkon sinapeos, hos hotan spari epi tis gis, mikroteros panton ton spermaton estin ton epi tis gis, kai hotan spari, anabainei kai ginetai panton ton lachanon meizon, kai poiei kladous megalous, hoste dunasthai hupo tin skian autou ta peteina tou ouranou kataskinoun. kai toiautais parabola is pollais elalei autois ton logon, kathos edunanto akouein choris de parabola is ouk elalei autois, kat idian de tois mathitais autou epeluen panta. kai legei autois en ekeini ti himera opias genomenis dielthomen eis to peran. kai afentes ton ochlon paralambanousin auton hos in en to ploio, kai alla de ploia in met autou. kai ginetai lailaps anemou megalh, ta de kumata epeballen eis to ploion, hoste auto idi gemizesthai. kai in autos en ti prumni epi to proskefalaion katheudon kai diegerousin auton kai legousin auto didaskale, ou meleis soi hoti apollumetha; kai diegertheis epetimisen to anemo kai eipen ti thalassi siopa, pefimoso. kai ekopasen ho anemos, kai egeneto galini megalh. kai eipen autois ti deiloi este ohutos; pos ouch echete

pistin; kai efobithisan fobon megan, kai elegon pros allilous tis ara ohutos estin, hoti kai ho anemos kai hi thalassa hupakouousin auto;

## 5

kai ilthon eis to peran tis thalassis eis tin choran ton gadarion. kai exelthonti auto ek tou ploiou, eutheos apintisen auto ek ton mnimeion anthropos en pneumatikatharto, hos tin katoikisin eichen en tois mnimasin, kai oute halusesin oudeis edunato auton disai, dia to auton pollakis pedais kai halusesin dedesthai, kai diespasthai hup autou tas haluseis kai tas pedas suntetrifthai, kai oudeis ischuen auton damasai kai dia pantos nuktos kai himeras en tois mnimasin kai en tois oresin in krazon kai katakopton heauton lithois. idon de ton iisoun apo makrothen edramen kai prosekunesin auto, kai kraxas foni megali legei ti emoi kai soi, iisou uhie tou theou tou hupsistou; horkizo se ton theon, mi me basanisis. elegen gar auto exelthe to pneuma to akatharton ek tou anthropou. kai epirota auton ti onoma soi; kai legei auto legeon onoma moi, hoti polloi esmen. kai parekalei auton polla hina mi autous aposteili exo tis choras. in de ekei pros to orei ageli choiron megali boskomeni kai parekalesan auton legontes pempson himas eis tous choirous, hina eis autous eiselthomen. kai epetrepsen autois eutheos ho iisous. kai exelthonta ta pneumata ta akatharta eisilthon eis tous choirous, kai hormisen hi ageli kata tou krimnou eis tin thalassan, isan de hos dischilioi, kai epnigonto en ti thalassi. kai ohi boskontes autous efugon kai apiggeilan eis tin polin kai eis tous agrous kai exilthon idein ti estin to gegonos. kai erchontai pros ton iisoun, kai theorousin ton daimonizomenon kathimenon himatismenon kai sofronounta, ton eschikota ton legeona, kai efobithisan. kai diigisanto autois ohi idontes pos egeneto to daimonizomeno kai peri ton choiron. kai irxanto parakalein auton apelthein apo ton horion auton. kai embainontos autou eis to ploion, parekalei auton ho daimonistheis hina met autou i. kai ouk afiken auton, alla legei auto hupage eis ton oikon sou pros tous sous, kai anageilon autois hosa soi ho kurios pepoiiken kai ileisen se. kai apilthen, kai irxato kirussein en ti dekapolei hosa epouisen auto ho iisous, kai pantes ethaumazon. kai diaperasantos tou iisou en to ploio palin eis to peran, sunichthi ochlos polus ep auton, kai in para tin thalassan. kai erchetai ehis ton archisunagogon, onomati iaeiros, kai idon auton piptei pros tous podas autou, kai parekalei auton polla, legon hoti to thugatrimon mou eschatos echei, hina elthon epithis tas cheiras auti hina sothi kai

zisi. kai apilthen met autou kai ikolouthei auto ochlos polus, kai sunethlibon auton. kai guni ousa en hrusei ahimatos eti dodeka, kai polla pathousa hupo pollon iatron kai dapanisasa ta par autis panta, kai miden ofelitheisa alla mallon eis to cheiron elthousa, akousasa peri tou iisou elthousa en to ochlo opisthen hipsato tou himatiou autou elegen gar hoti ean hapsomai kan ton himation autou, sothisomai. kai eutheos exiranthi hi pigi tou ahimatos autis, kai egno to somati hoti iatai apo tis mastigos. kai eutheos ho iisous epignous en heauto tin ex autou dunamin exelthousan, epistrafeis en to ochlo elegen tis mou hipsato ton himation; kai elegon auto ohi mathitai autou blepeis ton ochlon sunthlibonta se, kai legeis tis mou hipsato; kai perieblepeto idein tin touto poiisasan. hi de guni fobitheisa kai tremousa, euidia ho gegonen ep auti, ilthen kai prosepesen auto kai eipen auto pasan tin alitheian. ho de eipen auti thugater, hi pistis sou sesoken se hupage eis eirinin, kai isthi hugiis apo tis mastigos sou. eti autou lalountos erchontai apo tou archisunagogou legontes hoti hi thugatir sou apethanen, ti eti skulleis ton didaskalon; ho de iisous eutheos akousas ton logon laloumenon legei to archisunagogo mi fobou, monon pisteue. kai ouk afiken oudena met autou sunakolouthisai ei mi petron kai iakobon kai ioannin ton adelfon iakobou. kai erchetai eis ton oikon tou archisunagogou, kai theorei thorubon kai klaiontas kai alalazontas polla, kai eiselthon legei autois ti thorubeisthe kai klaiete; to paidion ouk apethanen alla katheudei. kai kategelon autou. ho de ekbalon pantas paralambanei ton patera tou paidiou kai tin mitera kai tous met autou, kai eisporeuetai hopou in to paidion anakeimenon. kai kratisas tis cheiros tou paidiou legei auti talitha koumi, ho estin methermineuomenon to korasion, soi lego, egeire. kai eutheos anesti to korasion kai periepatei in gar eton dodeka kai exestisan ekstasei megali. kai diesteilato autois polla hina mideis gnoi touto, kai eipen dothina auti fagein.

## 6

kai exilthen ekeithen, kai ilthen eis tin patrida autou, kai akolouthousin auto ohi mathitai autou. kai genomenou sabbatou irxato en ti sunagogi didaskein kai polloi akouontes exeplassonto, legontes pothen touto tauta; kai tis hi sofia hi dotheisa auto, kai dunameis toiautai dia ton cheiron autou ginontai; ouch ohutos estin ho tekton, ho uhios marias, adelfos de iakobou kai iosi kai iouda kai simonos; kai ouk eisin ahi adelfai autou hode pros himas; kai eskandalizonto en auto. elegen de autois ho iisous hoti ouk estin profitis atimos ei mi en ti pa-

tridi autou kai en tois suggenesin kai en ti oikia autou. kai ouk edunato ekei oudemian dunamin poiisai, ei mi oligois arrostois epitheis tas cheiras etherapeusen. kai ethaumazen dia tin apistian auton. kai periigen tas komas kuklo didaskon. kai pros kaleitai tous dodeka, kai irxato autous apostellein duo duo, kai edidou autois exousian ton pneumaton ton akatharton, kai pariggeilen autous hina miden airosin eis hodon ei mi hrabdon monon, mi piran, mi arton, mi eis tin zonin chalkon, alla hupodedemenous sandalia, kai mi endusisthe duo chitonas. kai elegen autois hopou ean eiselhite eis oikian, ekei menete heos an exelhite ekeithen. kai hosoi ean mi dextontai humas mide akousosin humon, ekporeuomenoi ekeithen ektinaxate ton choun ton hupokato ton podon humon eis marturion autois. kai exelthontes ekiruxan hina metanoisosin, kai daimonia polla exeballon, kai ileifon elaiou pollous arrostous kai etherapeuon. kai ikousen ho basileus hirodis, faneron gar egeneto to onoma autou, kai elegen hoti ioannis ho baptizon ek nekron anesti, kai dia touto energousin ahi dunameis en auto. alloi de elegen hoti hiliias estin alloi de elegen hoti profitis estin hos ehis ton profiton. akousas de ho hirodis eipen hoti hon ego apekefalisa ioannin, ohutos estin autos igerthi ek nekron. autos gar ho hirodis aposteilas ekratisen ton ioannin kai edisen auton en fulaki dia hirodiada, tin gunaika filippou tou adelfou autou, hoti autin egamisen elegen gar ho ioannis to hirodi hoti ouk exestin soi echein tin gunaika tou adelfou sou. hi de hirodias eneichen auto kai ithelen auton apoketeinai, kai ouk idunato ho gar hirodis efobeito ton ioannin, eidos auton andra dikaion kai hagion, kai sunetirei auton, kai akousas autou polla epoiei, kai hideos autou ikouen. kai genomenis himeras eukairou, hote hirodis tois genesiois autou deipnon epoiei tois megistasin autou kai tois chiliarchois kai tois protois tis galilaias, kai eiselhthous tis thugatros autis tis hirodiados kai orchisamenis, iresen to hirodi kai tois sunanakeimenois. ho de basileus eipen to korasio aitison me ho ean thelis, kai doso soi kai omosen auti hoti ho ean me aitisis doso soi heos himisous tis basileias mou. hi de exelthousa eipen ti mitri autis ti aitismai; hi de eipen tin kefalin ioannou tou baptistou. kai eiselhthous eutheos meta spoudis pros ton basilea itisato legousa thelo hina moi dos exautis epi pinaki tin kefalin ioannou tou baptistou. kai perilupos genomenos ho basileus dia tous horkous kai tous sunanakeimenuous ouk ithelisen autin athesisai. kai eutheos aposteilas ho basileus spekoulatora epetaxen enegkai tin kefalin autou. ho de apelthon apekefalisen auton en ti fulaki, kai inegken tin kefalin autou epi pinaki kai edoken autin to korasio,

kai to korasion edoken autin ti mitri autis. kai akousantes ohi mathitai autou ilthon kai iran to ptoma autou kai ethikan auto en mnimeio. kai sunagontai ohi apostoloi pros ton iisoun, kai apiggeilan auto panta kai hosa epoiisan kai hosa edidaxan. kai eipen autois deute humeis autoi kat idian eis erimon topon kai anapausasthe oligon. isan gar ohi erchomenoi kai ohi hupagontes polloi, kai oude fagein eukairoun. kai apilthon eis erimon topon to ploio kat idian. kai eidon autous hupagontas kai epegnosan polloi, kai pezi apo pason ton poleon sunedramon ekei kai proilthon autous, [kai sunilthon pros auton]. kai exelthon ho iisous eiden polun ochlon, kai esplagchnisthi ep autois, hoti isan hos probata mi echonta poimena, kai irxato didaskein autous polla. kai idi horas pollis genomenis proselthontes auto ohi mathitai autou legousin hoti erimos estin ho topos kai idi hora polli apuloun autous, hina apelhontes eis tous kuklo agrous kai komas agorasosin heautois artous ti gar fagosin ouk echousin. ho de apokritheis eipen autois dote autois humeis fagein. kai legousin auto apelhontes agorasomen dinarion diakosion artous, kai dosomen autois fagein; ho de legei autois posous artous echete; hupagete kai idete. kai gnontes legousin pente, kai duo ichthuas. kai epetaxen autois anaklinai pantas sumposia sumposia epi to chloro chorto. kai anepesan prasiai prasiai, ana hekaton kai ana pentikonta. kai labon tous pente artous kai tous duo ichthuas anablepsas eis ton ouranon eulogisen, kai kateklasen tous artous kai edidou tois mathitais autou hina parathosin autois, kai tous duo ichthuas emerisen pasin. kai efagon pantes kai echortasthisan kai iran klasmaton dodeka kofinou plireis, kai apo ton ichthuon. kai isan ohi fagontes tous artous pentakischilioi andres. kai eutheos inagkasen tous mathitas autou embina eis to ploion kai proagein eis to peran pros bithsaidan, heos autos apoluei ton ochlon. kai apotaxamenos autois apilthen eis to oros proseuxasthai. kai opsias genomenis in to ploion en meso tis thalassis, kai autos monos epi tis gis. kai idon autous basanizomenous en to elaunein, in gar ho anemos enantios autois, peri tetartin fulakin tis nuktos erchetai pros autous peripaton epi tis thalassis, kai ithelen parelthein autous. ohi de idontes auton peripatounta epi tis thalassis edoxan fantasma einai, kai anekraxan pantes gar auton eidon kai etarachthisan. kai eutheos elalisen met auton, kai legei autois tharseite, ego eimi mi fobeisthe. kai anebi pros autous eis to ploion, kai ekopasen ho anemos. kai lian ek perissou en heautois existanto kai ethaumazon ou gar sunikan epi tois artois, in gar auton hi kardia peporomeni. kai diaperasantes ilthon epi tin gin gennisareth



kai prosormisthisan. kai exelthonton auton ek tou ploioy eutheos epignontes auton periedramon holin tin perichoron ekeinon kai irxanto epi tois krabattois tous kakos echontas periferein, hopou ikouon hoti ekei estin. kai hopou an eisporeueto eis komas i poleis i agrous, en tais agorais etithoun tous asthenountas, kai parekaloun auton hina kan tou kraspedou tou himatiou autou hapsontai kai hosoi an hiptonto autou esozonto.

## 7

kai sunagontai pros auton ohi farisaioi kai tines ton grammateon elthontes apo hierosolymou. kai idontes tinas ton mathiton autou koinais chersin, tout estin aniptoiois, esthiontas artous, ohi gar farisaioi kai pantes ohi ioudaioi ean mi pugmi nipsontai tas cheiras ouk esthiousin, kratountes tin paradotin ton presbuteron, kai ap agoras ean mi baptisontai ouk esthiousin. kai alla polla estin ha parelabon kratein, baptismous potirion kai xeston kai chalkion kai klinon. epeita eperotosin auton ohi farisaioi kai ohi grammateis dia ti ohi mathitai sou ou peripatousin kata tin paradotin ton presbuteron, alla koinais chersin esthiousin ton artou; ho de apokritheis eipen autois hoti kalos proefiteusen isaïas peri humon ton hupokriton, hos gegraptai ohutos ho laos tois cheilesin me tima, hi de kardia auton porro apechei ap emou matin de seboatai me didaskontes didaskalias entalmata anthron. afentes gar tin entolin tou theou krateite tin paradotin ton anthron baptismous xeston kai potirion kai alla paromoia toiauta polla poieite. kai elegen autois kalos atheteite tin entolin tou theou, hina tin paradotin humon tirisite. mousis gar eipen tima ton patera sou kai tin mitera sou, kai ho kakologon patera i mitera thanato teleutato. humeis de legete ean eipi anthropos tou patri i ti mitri korban, ho estin doron, ho ean ex emou ofelithis kai ouketi afiete auton ouden poiisai tou patri autou i ti mitri autou, akourontes ton logon tou theou ti paradosei humon hi paredokate kai paromoia toiauta polla poieite. kai proskalesamenos palin ton ochlon elegen autois akouete mou pantes kai suniete. ouden estin exothen tou anthropoloy eisporeuomenon eis auton ho dunatai auton koinosai alla ta ekporeuomena ap autou, ekeina estin ta koinounta ton anthron. ei tis echei ota akouein, akoueto. kai hote eisilthen eis oikon apo tou ochlou, epiroton auton ohi mathitai autou peri tis parabolis. kai legei autois ohutos kai humeis asunetoï este; ou noieite hoti pan to exothen eisporeuomenon eis ton anthron ou dunatai auton koinosai, hoti ouk eisporeuetai autou eis tin kardian all eis tin koilian, kai eis ton afedrona ekporeue-

tai, katharizon panta ta bromata; elegen de hoti to ek tou anthropoloy ekporeuomenon, ekeino koinoi ton anthron. esothen gar ek tis kardias ton anthron ohi dialogismoi ohi kakoi ekporeuontai, moicheiai, porneiai, fonoï, klopai, pleonexiai, poniriai, dolos, aselgeia, ofthalmos poniros, blasfimia, huperfania, afrosuni panta tauta ta ponira esothen ekporeuetai kai koinoi ton anthron. kai ekeithen anastas apilthen eis ta methoria turou kai sidonos. kai eiselthon eis oikian oudena ithelen gnonai, kai ouk idunithi lathein akousasa gar guni peri autou, his eichen to thugatrimon autis pneuma akatharton, elthousa prosepesen pros tous podas autou in de hi guni hellinis, sufoinikissa to genei kai irota auton hina to daimonion ekbali ek tis thugatron autis. ho de iisous eipen auti afes proton chortasthinaï ta tekna ou gar kalon estin labein ton artou ton teknon kai balein tois kunariois. hi de apekrithi kai legei auto nai, kurie

kai gar ta kunaria hupokato tis trapezis esthieï apo ton psichion ton paidion. kai eipen auti dia touton ton logon hupage, exeliluthen to daimonion ek tis thugatron sou. kai apelhousa eis ton oikon autis ehuren to daimonion exeliluthos, kai tin thugatera beblimenin epi tis klinis. kai palin exelthon ek ton horion turou kai sidonos ilthen eis tin thalassan tis gallilaias ana meson ton horion dekapoleos. kai ferousin auto kofon mogilalon, kai parakalousin auton hina epiithi auto tin cheira. kai apolabomenos auton apo tou ochlou kat idian ebalein tous daktulous autou eis ta ota autou kai ptusas hipsato tis glossis autou, kai anablepsas eis ton ouranon estenaxen kai legei auto ef fatha, ho estin dianoichthiti. kai eutheos dianoichthisan autou ahi akoai, kai eluthi ho desmos tis glossis autou, kai elalei orthos. kai diesteilato autois hina mideni eiposin hoson de autois diestelleto, mallon perisoteron ekirusson. kai huperperissos exeplesonto legontes kalos panta pepoiiken, kai tous kofous poiëi akouein kai tous alalous lalein.

## 8

en ekeinaiis tais himerais pampollou ochlou ontos kai mi echonton ti fagosin, proskalesamenos tous mathitas autou legei autois splagchnizomai epi ton ochlon, hoti idi himeraï treis prosmenousin moi kai ouk echousin ti fagosin kai ean apolous autous nisteis eis oikon auton, ekluthisontai en ti hodo tines gar auton makrothen hikasîn. kai apekrithisan auto ohi mathitai autou pothen toutous dunisetai tis hode chortasai artou ep erimias; kai epirota autous posous echete artous; ohi de eipon hepta. kai pariggeilen to ochlo anapesein epi tis gis

kai labon tous hepta artous eucharistisas eklasen kai eidoud tois mathitais autou hina parathosin kai parethikan to ochlo. kai eichon ichthudia oliga kai eulogisas eipen parathainai kai auta. efagon de kai echorasthisan, kai iran perisseumata klasmaton hepta spuridas. isan de ohi fagontes hos tetrakischilioi. kai apelusen autous. kai euthes embas eis to ploion meta ton mathiton autou ilthen eis ta meri dalmanoutha. kai exilthon ohi farisaioi kai irxanto sunztein auto, zitountes par autou simeion apo tou ouranou, peirazontes auton. kai anastenaxas to pneumatikou legei ti hi genea ahuti zitei simeion; amin lego humin, ei dothistai ti genea tauti simeion. kai afeis autous embas palin eis ploion apilthen eis to peran. kai epelathonto labein artous, kai ei mi hena artou ouk eichon meth heautou en to ploio. kai diestelleto autois legon horate, blepete apo tis zumis ton farisaion kai tis zumis hiroudou. kai dielogizonto pros allilous legontes hoti artous ouk echomen. kai gnous ho iisous legei autois ti dialogizesthe hoti artous ouk echete; upo noeite oude suniete; eti peporomenin echete tin kardian humon; ofthalmous echontes ou blepete, kai ota echontes ouk akouete; kai ou mnimoneuete; hote tous pente artous eklasa eis tous pentakischilious, posous kofinous plireis klasmaton irate; legousin auto dodeka. hote de tous hepta eis tous tetrakischilious, poson spuridon pliomata klasmaton irate; ohi de eipon hepta. kai elegen autois pos ou suniete; kai erchetai eis bithsaidan. kai ferousin auto tuflon, kai parakalousin auton hina autou hapsitai. kai epilabomenos tis cheiros tou tuflou exigagmen auton exo tis komis kai ptusas eis ta ommata autou, epitheis tas cheiras auto, epirota auton ei ti blepei. kai anablepsas elegen blepo tous anthropous, hoti hos dendra horo peripatountas. eita palin epethiken tas cheiras epi tous ofthalmous autou, kai epouisen auton anablepsai kai apekatestathi, kai eneblepen tilaigos hapanta. kai apesteilen auton eis oikon autou legon mide eis tin komin eiselthis, mide eipis tini en ti komi. kai exilthen ho iisous kai ohi mathitai autou eis tas komas kaisareias tis filippou kai en ti hodo epirota tous mathitas autou legon autois tina me legousin ohi anthropoi einai; ohi de apekrithisan ioannin ton baptistin, kai alloi hilian, alloi de hena ton profiton. kai autos epirota autous humeis de tina me legete einai; apokritheis de ho petros legei auto su ei ho christos. kai epetimisen autois hina mideni legosin peri autou. kai irxato didaskein autous hoti dei ton uhion tou anthropou polla pathein kai apodokimasthinai apo ton presbuteron kai ton archiereon kai ton grammateon kai apokanthinai kai meta treis himeras anastinai. kai parrisia ton logon elalei. kai proslabomenos au-

ton ho petros irxato epitiman auto. ho de epistrafeis kai idon tous mathitas autou epetimisen to petro legon hupage opiso mou, satana, hoti ou froneis ta tou theou alla ta ton anthronon. kai proskalesamenos ton ochlon sun tois mathitais autou eipen autois hostis thelei opiso mou akolouthein, aparnisastho heauton kai arato ton stauron autou, kai akoloutheto moi. hos gar an thelitin psuchin autou sosai, apolesei autin hos d an apolesi tin heautou psuchin heneken emou kai tou euaggeliou, sosei autin. ti gar ofelisei anthronon ean kerdisi ton kosmon holon kai zimiothi tin psuchin autou; i ti dosei anthropos antallagma tis psuchis autou; hos gar ean epaischunthi me kai tous emous logous en ti genea tauti ti moichalidi kai hamartolo, kai ho uhios tou anthropou epaischunthisetai auton, hotan elthi en ti doxi tou patros autou meta ton aggelon ton hagon.

## 9

kai elegen autois amin lego humin hoti eisin tines ton hode hestikoton ohitines ou mi geusontai thanatou heos an idosin tin basileian tou theou eliluthian en dunamei. kai meth himeras hex paralambanei ho iisous ton petron kai ton iakobon kai ton ioannin, kai anaferei autous eis oros hupsilon kat idian monous. kai metamorfothi emprosthen auton, kai ta himatia autou egeneto stilbonta leuka lian hos chion, ohia gnafeus epi tis gis ou dunatai ohutos leukanai. kai ofthi autois hiliassun mousai, kai isan sulalountes to iisou. kai apokritheis ho petros legei to iisou hrabbei, kalon estin himas hode einai, kai poiosismen skinas treis soi mian kai mousai mian kai hilia mian. ou gar idei ti lalisei, isan gar ekfoboi. kai egeneto nefeli episkiazousa autois, kai ilthen foni ek tis nefelis ohutos estin ho uhios mou ho agapitos, autou akouete. kai exapina periblepsamenoi ouketi oudena eidon alla ton iisoun monon meth heauton. katabainonton de auton apo tou orous, diestellato autois hina mideni diigisontai ha eidon, ei mi hotan ho uhios tou anthropou ek nekron anastai. kai ton logon ekratisan, pros heautous sunzitountes ti estin to ek nekron anastinai. kai epiroton auton legontes hoti legousin ohi grammateis hoti hilian dei elthein proton; ho de apokritheis eipen autois hiliass men elthon proton apokathistanein panta kai pos gegraptai epi ton uhion tou anthropou hina polla pathi kai exoudenoth; alla lego humin hoti kai hiliass eliluthen, kai epouissan auto hosa ithelisan, kathos gegraptai ep auton. kai elthon pros tous mathitas eiden ochlon polun peri autous kai grammateis sunzitountas autois. kai euthes pas ho ochlos idon auton exetambithi, kai prostrechontes ispa-

zonto auton. kai epirotisen autous ti sun-  
zteite pros autous; kai apekrithi auto ehis ek  
tou ochlou didaskale, inegka sou uhion mou  
pros se, echonta pneuma alalon kai hopou  
ean auton katalabi, hrisei auton, kai afrizei  
kai trizei tous odontas autou kai xirainetai

kai eipon tois mathitais sou hina auto ek-  
balosin, kai ouk ischusan. ho de apokritheis  
autois legei o genea apistos, heos pote pros  
humas esomai; heos pote anexomai humon;  
ferete auton pros me. kai inegkan auton pros  
auton kai idon auton, eutheos to pneuma  
esparaxen auton, kai peson epi tis gis ekuli-  
eto afrizon. kai epirotisen ton patera autou  
posos chronos estin hos touto gegonen auto;  
ho de eipen ek paidiothen kai pollakis au-  
ton kai eis to pur ebalen kai eis hudata, hina  
apolesi auton all ei ti dunasai, boithison  
himin splagchnistheis ef himas. ho de iisous  
eipen auto to ei dunasai, pisteusai panta  
dunata to pisteonti. kai eutheos kraxas ho  
patir tou paidiou meta dakruon elegen pisteu-  
teu boithe mou ti apistia. idon de ho  
iisous hoti episuntrechei ochlos, epetimisen  
to pneumatiki to akatharto legon auto to  
pneuma to alalon kai kofon, ego soi epi-  
tasso, exelthe ex autou kai miketi eiselhthis  
eis auton. kai kraxas kai polla sparaxas ex-  
ilthen kai egeneto hosei nekros, hoste tous  
pollous legein hoti apethanen. ho de iisous  
kratisas auton tis cheiros igeiren auton, kai  
anesti. kai eiselhonta auton eis oikon, ohi  
mathitai autou epiroton auton kat idian  
hoti himeis ouk idunithimen ekbalein auto;  
kai eipen autois touto to genos en oudeni  
dunatai exelthein ei mi en proseuchi kai nisteia.  
kai ekeithen exelthontes pareporeuonto  
dia tis gallaias, kai ouk ithelen hina tis  
gno edidasken gar tous mathitas autou,  
kai elegen autois hoti ho uhios tou anthro-  
pou paradidotai eis cheiras anthron, kai  
apoktenousin auton, kai apokantanthei ti triti  
himera anastisetai. ohi de ignooun to hrima,  
kai efobounto auton eperotisai. kai ilthen  
eis kapernaoum. kai en ti oikia genomenos  
epirotas autous ti en ti hodo diologizesthe;  
ohi de esioPON pros allilous gar dielechthisan  
en ti hodo tis meizon. kai kathisas efonisen  
tous dodeka kai legei autois ei tis thelei  
protos einai, estai panton eschatos kai pan-  
ton diakonos. kai labon paidion estisen  
auto en meso auton, kai enagkalisamenos  
auto eipen autois hos an hen ton toiouton  
paidion dexitai epi to onomati mou, eme  
dechetai kai hos an eme dexitai, ouk eme  
dechetai alla ton aposteilanta me. apekrithi  
de auto ioannis, legon didaskale, eidomen  
tina to onomati sou ekballononta daimonia,  
hos ouk akolouthei himin, kai ekolusamen  
auton, hoti ouk akolouthei himin. ho de  
iisous eipen mi koluete auton oudeis gar es-  
tin hos poiisei dunamin epi to onomati mou  
kai dunisetai tachu kakologisai me hos gar

ouk estin kath himon, huper himon estin.  
hos gar an potisi humas potirion hudatos en  
onomati hoti christou este, amin lego humin  
hoti ou mi apolesi ton misthon autou. kai  
hos ean skandalisi hena ton mikron ton pis-  
teuonton eis eme, kalon estin auto mallon ei  
perikeitai lithos mulikos peri ton trachilon  
autou kai beblitai eis tin thalassan. kai ean  
skandalizi se hi cheir sou, apokopson autin  
kalon soi estin kullon eiselhthein eis tin zoin,  
i tas duo cheiras echonta apelhthein eis tin  
geennan, eis to pur to asbeston, hopou ho  
skolix auton ou teleuta kai to pur ou sben-  
nutai. kai ean ho pous sou skandalizi se,  
apokopson auton kalon estin se eiselhthein  
eis tin zoin cholon, i tous duo podas echonta  
blithinai eis tin geennan, eis to pur to asbe-  
ston, hopou ho skolix auton ou teleuta kai to  
pur ou sbennutai. kai ean ho ofthalmos sou  
skandalizi se, ekbale auton kalon soi estin  
monofthalmon eiselhthein eis tin basileian tou  
theou, i duo ofthalmous echonta blithinai eis  
tin geennan tou puros, hopou ho skolix au-  
ton ou teleuta kai to pur ou sbennutai. pas  
gar puri halisthsetai, kai pasa thusia hali  
halisthsetai. kalon to halas ean de to halas  
analon genitai, en tini auto artuseti; echete  
en heautois hala, kai eirineuete en allilois.

## 10

kakeithen anastas erchetai eis ta horia tis  
ioudaias kai peran tou iordanou, kai sun-  
poreuontai palin ochloi pros auton, kai hos  
eiothei palin edidasken autous. kai pros-  
elthontes farisaioi epirotisan auton ei exestin  
andri gunaika apolusai, peirazontes auton.  
ho de apokritheis eipen autois ti humin  
eneteilato mousis; ohi de eipon mousis epe-  
trepsen biblion apostasiou grapsai kai apo-  
lusai. kai apokritheis ho iisous eipen au-  
tois pros tin sklirokardian humon egrapsen  
humin tin entolin tautin. apo de archis  
ktiseos arsen kai thilu epoiisen autous ho  
theos heneken toutou kataleipsei anthropos  
ton patera autou kai tin mitera, kai proskol-  
lithisetai pros tin gunaika autou, kai esontai  
ohi duo eis sarka mian hoste ouketi esin duo  
alla mia sarx. ho oun ho theos sunezeuxen,  
anthropos mi chorizeto. kai en ti oikia palin  
ohi mathitai autou peri toutou epirotisan  
auton. kai legei autois hos ean apolusi tin  
gunaika autou kai gamisi allin, moichatai  
ep autin kai ean guni apolusi ton andra  
autis kai gamithi allo, moichatai. kai prose-  
feron auto paidia hina hapsitai auton ohi de  
mathitai epetimon tois prosfereousin. idon de  
ho iisous iganaktisen kai eipen autois afete  
ta paidia erchesthai pros me, mi koluete  
auta ton gar toiouton estin hi basileia tou  
theou. amin lego humin, hos ean mi dexitai  
tin basileian tou theou hos paidion, ou mi  
eiselhthi eis autin. kai enagkalisamenos auta,

titheis tas cheiras ep auta, eulogei auta. kai ekporeuomenou autou eis hodon, prosdramon ehis kai gonupetisas auton epirota auton didaskale agathe, ti poiiso hina zoin aionion klironomiso; ho de iisous eipen auto ti me legeis agathon; oudeis agathos ei mi ehis ho theos. tas entolas oidas mi moicheusis, mi foneusis, mi klepsis, mi pseudomarturisis, mi aposterisis, tima ton patera sou kai tin mitera. ho de apokritheis eipen auto didaskale, tauta panta efulaxamin ek neotitos mou. ho de iisous emblepsas auto igapisen auton kai eipen auto hen soi husterei hupage, hosa echeis polison kai dos ptochois, kai hexeis thisauron en ourano, kai deuro akolouthei moi aras ton stauron. ho de stugnastas epi to logo apilthen lupoumenos in gar echon ktimata polla, kai periblepsamenos ho iisous legei tois mathitais autou pos duskolos ohi ta chrimata echontes eis tin basileian tou theou eiseleusontai. ohi de mathitai ethambounto epi tois logois autou ho de iisous palin apokritheis legei autois tekna, pos duskolon estin tous pepoitthotas epi chrimasin eis tin basileian tou theou eiselthein. eukopoteron estin kamilon dia trumalias hrafidos dielthein i plousion eis tin basileian tou theou eiselthein. ohi de perissos exeplassnton legontes pros heautous kai tis dunatai sothinai; emblepsas de autois ho iisous legei para anthropois adunaton, all ou para to theo panta gar dunata estin para to theo. irxato ho petros legein auto idou himeis afikamen panta kai ikolouthisamen soi. apokritheis ho iisous eipen amin lego humin, oudeis estin hos afiken oikian i adelfous i adelfas i patera i mitera i gunaika i tekna i agrous heneken emou kai heneken tou euaggeliou, ean mi labi hekatontaplasiona nun en to kairo touto oikias kai adelfous kai adelfas kai miteras kai tekna kai agrous meta diogmon, kai en to aioni to erchomeno zoin aionion. polloi de esontai protoi eschatoi kai eschatoi protoi. isan de en ti hodo anabainontes eis hierosoluma, kai in proagon autous ho iisous, kai ethambounto, kai akolouthountes efobounto. kai paralon palin tous dodeka irxato autois legein ta mellonta auto sumbainein, hoti idou anabainomen eis hierosoluma, kai ho uhios tou anthropou paradothisetai tois archiereusin kai tois grammateusin, kai katakrinousin auton thanato kai paradosousin auton tois ethnesin, kai empaixousin auto kai mastigosousin auton kai emptusousin auto kai apoktenousin auton, kai ti triti imera anastisetai. kai prosporeuontai auto iakobos kai ioannis uhioi zebedaiou legontes didaskale, thelomen hina ho ean aitisomen se poisisis himin. ho de eipen autois ti thelete poisais me humin; ohi de eipon auto dos himin hina ehis ek dexion sou kai ehis ex euonumon sou kathisomen en ti doxi sou. ho

de iisous eipen autois ouk oidate ti aiteisthe. dunasthe piein to potirion ho ego pino, i to baptisma ho ego baptizomai baptisthina; ohi de eipon auto dunametha. ho de iisous eipen autois to men potirion ho ego pino piesthe, kai to baptisma ho ego baptizomai baptisthisesthe to de kathisai ek dexion mou i ex euonumon ouk estin emon dounai, all ohis hitoimastai. kai akousantes ohi deka irxanto aganaktein per iakobou kai ioannou. ho de iisous proskalesamenos autous legei autois oidate hoti ohi dokountes archein ton ethnon katakurieuousin auton, kai ohi megaloi auton katexousiazousin auton. ouch ohutos de estin en humin, all hos ean theli genesthai megas en humin, estai humon diakonos, kai hos ean theli humon genesthai protos, estai panton doulous. kai gar ho uhios tou anthropou ouk ilthen diakonithinai, alla diakonisai kai dounai tin psuchin autou lutron anti pollon. kai erchontai eis iericho. kai ekporeuomenou autou apo hiericho kai ton mathiton autou kai ochlou hikanou ho uhios timaiou bartimaiois, ho tuflos, ekathito para tin hodon prosaiton. kai akousas hoti iisous ho nazaraiois estin, irxato krazein kai legein ho uhios dauid iisou, eleison me. kai epetimon auto polloi hina siopisi ho de pollo mallon ekrazen uhie dauid, eleison me. kai stas ho iisous eipen auton fonithinai. kai fonousin ton tuflon legontes auto tharsei, egeire, fonei se. ho de apobalon to himation autou anapidisas ilthen pros ton iisoun. kai apokritheis legei auto ho iisous ti theleis poiiso soi; ho de tuflos eipen auto hrabbouni, hina anablepsou. ho de iisous eipen auto hupage, hi pistis sou sesoken se. kai eutheos aneblepsen, kai ikolouthei auto en ti hodo.

## 11

kai hote eggizousin eis hierosoluma, eis bithfagi kai bithanian, pros to oros ton elaion, apostellei duo ton mathiton autou kai legei autois hupagete eis tin komin tin katenanti humon, kai eutheos eispreuomenoi eis autin ehuriset polon dedemenon, ef hon oupo oudeis anthropon kekathimen lusate auton kai ferete. kai ean tis humin eipi ti poeite touto; eipate hoti ho kurios autou chreian echei, kai eutheos auton apostellei hode. apilthon de kai ehuron polon dedemenon pros tin thuran exo epi tou amfodou, kai luousin auton. kai tines ton ekei hesitikoton elegon autois ti poeite luontes ton polon; ohi de eipon autois kathos eneteilato ho iisous kai afikan autous. kai igagon ton polon pros ton iisoun, kai epebalon auto ta himatia auton, kai ekathisen ep auto. polloi de ta himatia auton estrosan eis tin hodon, alloi de stoibadas ekopton ek ton dendron kai estronnuon eis tin hodon. kai

ohi proagontes kai ohi akolouthountes ekrazon hosanna eulogimenos ho erchomenos en onomati kuriou eulogimeni hi erchomeni basileia tou patros himon dauid hosanna en tois hupsistois. kai eisilthen eis hierosoluma eis to hieron kai periblepsamenos panta, op-sias idi ousis tis horas, exilthen eis bithaniam meta ton dodeka. kai ti epaurion exelthonton auton apo bithanias epeinasen. kai idon sukin apo makrothen echousan fulla, ilthen ei ara ti ehurisei en auti, kai elthont ep autin ouden ehuren ei mi fulla ou gar in kairos sukon. kai apokritheis eipen auti miketi ek sou eis ton aiona mideis karpon fagoi. kai ikouon ohi mathitai autou. kai erchontai eis hierosoluma. kai eisilthont eis to hieron irxato ekballein tous polountas kai tous agorazontas en to hiero, kai tas trapezas ton kollubiston kai tas kathedras ton polounton tas peristeras katestrepsen, kai ouk ifien hina tis dienegki skeuos dia tou hierou. kai edidasken legon autois ou gegraptai hoti ho oikos mou oikos proseuchis klithisetai pasin tois ethnesin; humeis de epoiisate auton spilaion liston. kai ikousan ohi archiereis kai ohi grammateis, kai ezitoun pos auton apolesosin efobounto gar auton, hoti pas ho ochlos exepლისseto epi ti didachi autou. kai hote opse egeneto, xeporeueto exo tis poleos. kai proi paraporeuomenoi eidon tin sukin exirammenin ek hrizon. kai anamnisteis ho petros legei auto hrabbi, ide hi suki hin katiraso exirantai. kai apokritheis ho iisous legei autois echete pistin theou. amin lego humin hoti hos an eipi to orei touto arthiti kai blithiti eis tin thalassan, kai mi diakriti hi en ti kardia autou, alla pisteusi hoti ha legei ginetai, estai auto ho ean eipi. dia touto lego humin, panta hosa proseuchomenoi aiteisthe, pisteuete hoti lambanete, kai estai humin. kai hotan stikete proseuchomenoi, afiete ei ti echete kata tinous, hina kai ho patir humon ho en tois ouranois afi humin ta paraptomata humon. ei de humeis ouk afiete, oude ho patir humon ho en tois ouranois afisei ta paraptomata humon. kai erchontai palin eis hierosoluma. kai en to hiero peripatountos autou erchontai pros auton ohi harchiereis kai ohi grammateis kai ohi presbuteroi, kai legousin auto en poia exousia tauta poieis; kai tis soi tin exousian tautin edoken hina tauta poeis; ho de iisous apokritheis eipen autois eperotiso humas kago hena logon, kai apokritithe moi, kai ero humin en poia exousia tauta poio. to baptisma to ioannou ex ouranou in i ex anthropon; apokritithe moi. kai dielogizonto pros heautous legontes ean eipomen ex ouranou, erei dia ti oun ouk episteusate auto; alla eipomen ex anthropon; efobounto ton laon hapantes gar eichon ton ioannin hoti ontos profitis in. kai apokrithentes legousin to iisou ouk oidamen. kai ho iisous legei

autois oude ego lego humin en poia exousia tauta poio.

## 12

kai irxato autois en parabolais legein ampelona efuteusen anthropos, kai periethekin fragmon kai oruxen hupolinion kai okodomisen purgon, kai exedeto auton georgois, kai apedimisen. kai apesteilen pros tous georgous to kairo doulon, hina para ton georgon labi apo tou karpou tou ampelonos ohi de labontes auton edeiran kai apesteilan kenon. kai palin apesteilen pros autous allon doulon kakeinon ekefaliosan kai itimasan. kai allon apesteilen kakeinon apekteinan, kai pollous allous, tous men derontes, tous de apoktennontes. eti oun hena uhion echon agapiton apesteilen kai auton pros autous eschaton legon hoti entrapisontai ton uhion mou. ekeinoi de ohi georgoi eipon pros heautous hoti ohutos estin ho klironomos deute apokteinomen auton, kai himon estai hi klironomia. kai labontes auton apekteinan, kai exebalon auton exo tou ampelonos. ti oun poiisei ho kurios tou ampelonos; eleusetai kai apolesei tous georgous, kai dosei ton ampelona allois. oude tin grafin tautin anegnote lithon hon apedokimasan ohi oikodomountes, ohutos egenithi eis kefalin gonias para kuriou egeneto ahuti kai estin thaumasti en ofthalmois himon; kai ezitoun auton kratisasi kai efobithisan ton ochlon, egnosan gar hoti pros autous tin parabolin eipen. kai afentes auton apilthont. kai apostellousin pros auton tinas ton farisaion kai ton hirodianon, hina auton agreusosin logo. ohi de elthontes legousin auto didaskale, oidamen hoti alithis ei kai ou melei soi peri oudenos ou gar blepeis eis prosopon anthropon, all ep alitheias tin hodon tou theou didaskeis exestin kinson kaisari dounai i ou; domen i mi domen; ho de eidos auton tin hupokrisin eipen autois ti me peirazete; ferete moi dinarion hina ido. ohi de inegkan. kai legei autois tinous hi eikon ahuti kai i epigrafi; ohi de eipan auto kaisaros. kai apokritheis ho iisous eipen autois apodote ta kaisaros kaisari kai ta tou theou to theo. kai exethaumazon ep auto. kai erchontai sadoukaioi pros auton, ohitines legousin anastasin mi einai, kai epirotines auton legontes didaskale, mousis egrapsen himin hoti ean tinous adelfos apothani kai katalipi gunaika kai tekna mi afi, hina labi ho adelfos autou tin gunaika autou kai exanastisi sperma to adelfo autou. hepta adelfoi isan kai ho protos elaben gunaika, kai apothniskon ouk afiken sperma kai ho deuterous elaben autin kai apethanen, kai oude autos afiken sperma kai ho tritos hosautos kai elabon autin ohi hepta kai ouk afiken sperma. eschati pan-

ton apethanen kai hi guni. en ti anastasei, hotan anastosin, tinos auton estai guni; ohi gar hepta eschon autin gunaika. kai apokritheis ho iisous eipen autois ou dia touto planasthe mi eidotes tas grafas mide tin dunamin tou theou; hotan gar ek nekron anastosin, oute gamousin oute gamizontai, all eisin hos aggeloi en tois ouranois. peri de ton nekron, hoti egeirontai, ouk anegnote en ti biblo mouseos epi tou batou hos eipen auto ho theos legon ego ho theos abraam kai ho theos isaak kai ho theos iakob; ouk estin ho theos nekron alla zonton humeis oun polu planasthe. kai proselthon ehis ton grammateon, akousas auton sunzitounton, eidon hoti kalos autois apekrithi, epirotisen auton poia estin proti panton entoli; ho de iisous apekrithi auto hoti proti panton entoli akoue, israil, kurios ho theos himon kurios ehis estin, kai agapiseis kurion ton theon sou ex holis tis kardias sou kai ex holis tis psuchis sou kai ex holis tis dianoias sou kai ex holis tis ischuos sou ahuti proti entoli. kai deuthera homoia ahuti agapiseis ton plision sou hos seauton. meizon touton all entoli ouk estin. kai eipen auto ho grammateus kalos, didaskale, ep alitheias eipas hoti ehis estin kai ouk estin allos plin autou kai to agapan auton ex holis tis kardias kai ex holis tis suneseos kai ex holis tis psuchis kai ex holis tis ischuos, kai to agapan ton plision hos heauton pleion estin panton ton holokautomaton kai thusion. kai ho iisous, idon auton hoti nounechos apekrithi, eipen auto ou makran ei apo tis basileias tou theou. kai oudeis ouketi etolma auton eperotisa. kai apokritheis ho iisous elegen didaskon en to hiero pos legousin ohi grammateis hoti ho christos uhios estin dauid; autos gar dauid eipen en pneumatii hagio eipen ho kurios to kurio mou kathou ek dexion mou heos an tho tous echthrous sou hupopodion ton podon sou. autos oun dauid legei auton kurion, kai pothen uhios autou estin; kai ho polus ochlos ikouen autou hideos. kai elegen autois en ti didachi autou blepete apo ton grammateon ton thelonton en stolais peripatein kai aspasmous en tais agorais kai protokathedrias en tais sunagogais kai protoklisias en tois deipnois ohi katesthiontes tas oikias ton chiron kai profasei makra proseuchomenoi ohutoi limpontai perissoteron krima. kai kathisas ho iisous katenanti tou gazofulakiou etheorei pos ho ochlos ballei chalkon eis to gazofulakion. kai polloi plousioi eballon polla kai elthousa mia chira ptochi ebalen lepta duo, ho estin kodrantis. kai proskalesamenos tous mathitas autou eipen autois amin lego humin hoti hi chira ahuti hi ptochi pleion panton ebalen ton ballonton eis to gazofulakion pantes gar ek tou perisseuontos autois ebalon, ahuti de ek tis husteriseos autis panta hosa eichen

ebalen, holon ton bion autis.

## 13

kai ekporeuomenou autou ek tou hierou, legei auto ehis ton mathiton autou didaskale, ide potapai lithoi kai potapai oikodomai. kai apokritheis ho iisous eipen auto blepei tautas tas megalas oikodomas; ou mi afethi lithos epi litho, hos ou mi kataluthi. kai kathimenou autou eis to oros ton elaiou katenanti tou hierou, epiroton auton kat idian petros kai iakobos kai ioannis kai andreas eipe himin, pote tauta estai, kai ti to simeion hotan melli tauta panta sunteleisthai; ho de iisous apokritheis autois irxato legein blepete mi tis humas planisi polloi gar eleusontai epi to onomati mou legontes hoti ego eimi, kai pollous planisousin. hotan de akousite polemous kai akoas polemon, mi throeisthe dei gar genesthai, all oupo to telos. egerthisetai gar ethnos epi ethnos kai basileia epi basileian, kai esontai seismoi kata topous, kai esontai limoi kai tarachai. archai odinon tauta. blepete de humeis heautous paradousousin gar humas eis sunedria kai eis sunagogas darisesthe kai epi higemonon kai basileon stathisesthe heneken emou, eis marturion autois. kai eis panta ta ethni dei proton kiruchthinai to euaggelion. hotan de agosin humas paradidontes, mi promerimnate ti lalisite mide meletate, all ho ean dothi humin en ekeini ti hora, touto laleite ou gar este humeis ohi lalountes alla to pneuma to hagian. paradosei de adelfos adelfon eis thanaton kai patir teknon, kai epanastisontai tekna epi goneis kai thanatosousin autous kai esesthe misoumenoi hupo panton dia to onoma mou. ho de hupomeinas eis telos, ohutos sothisetai. hotan de idite to bdelugma tis erimoseos hestos hopou ou dei, (ho anaginoskon noito), tote ohi en ti ioudaia feugetosan eis ta ori, ho de epi tou domatos mi katabato eis tin oikian mide eiselhato arai ti ek tis oikias autou, kai ho eis ton agron on mi epistrepasato eis ta opiso arai to himation autou. ouai de tais en gastri echousais kai tais thilazousais en ekeinai tais himerais. proseuchesthe de hina mi genitai cheimonos esontai gar ahi himera i ekeinai thlipsis, ohia ou gegonen toiauti ap archis ktiseos, his ektisen ho theos, heos tou nun kai ou mi genitai. kai ei mi kurios ekolobosen tas himeras, ouk an esothi pasa sarx alla dia tous eklektous ohus exelaxato ekolobosen tas himeras. kai tote ean tis humin eipi idou, hode ho christos, i idou, ekei, mi pisteuete egerthisontai gar pseudochristoi kai pseudoprofitai kai dosousin simeia kai terata pros to apoplanan, ei dunaton, kai tous eklektous. humeis de blepete idou, proeirika humin panta. all en ekeinai tais

himerais meta tin thlipsin ekein in ho hilios skotisthise tai, kai hi selini ou dosei to feg-gos autis, kai ohi asteres tou ouranou es-ontai ekpiptontes, kai ahi dunameis ahi en tois ouranois saleuthisontai. kai tote op-sontai ton union tou anthropou erchomenon en nefelais meta dunameos pollis kai doxis, kai tote apostelei tous aggelous autou kai episunaxei tous eklektous autou ek ton tes-saron anemon ap akrou gis heos akrou oura-nou. apo de tis suks mathete tin parabolin hotan idi ho klados autis hapalos genitai kai ekfui ta fulla, ginoskete hoti eggus to theros estin ohutos kai humeis, hotan idite tauta ginomena, ginoskete hoti eggus estin epi thurais. amin lego humin hoti ou mi parelthi hi genea ahuti mechris ohu panta tauta genitai. ho ouranos kai hi gi pareleuse-tai, ohi de logoi mou ou mi parelthosin. peri de tis himeras ekein is tis horas oudeis oiden, oude ohi aggeloi ohi en ourano oude ho uhios, ei mi ho patir. blepete, agrupneite kai proseuchesthe ouk oidate gar pote ho kairos estin. hos anthropos apodimos afeis tin oikian autou kai dous tois doulois autou tin exousian, kai hekastō to ergon autou, kai to thuroro eneteilato hina grigori. grigore-ite oun ouk oidate gar pote ho kurios tis oikias erchetai, opse i mesonuktion i alekto-ronfonias i proi, mi elthon exaifnis ehuri hu-mas katheudontas. ha de humin lego, pasin lego, grigoreite.

## 14

in de to pascha kai ta azuma meta duo himeras. kai ezitoun ohi archiereis kai ohi grammateis pos auton en dolo kratisantes apokteinosin elegon gar mi en ti heorti, mipote thorubos estai tou laou. kai ontos autou en bithania en ti oikia simonos tou leprou, katakeimenou autou ilthen guni ec-housa alabastron murou nardou pistikis po-lutelous, kai suntripsasa ton alabastron kate-chen autou tis kefalīs. isan de tines aganak-tountes pros heautous kai legontes eis ti hi apoleia ahuti tou murou gegonen; idunato gar touto to muron prathinai epāno triako-sion dinarion kai dothinai tois ptōchois kai enebrimonto auti. ho de iisous eipen afete autin ti auti kopous parechete; kalon er-gon eirgasato en emoi. pantote gar tous ptōchous echete meth heauton, kai hotan thelite dunasthe autous eu polisai, eme de ou pantote echete. ho eschen ahuti epoi-isen proelaben murisai mou to soma eis ton entafasmon. amin de lego humin, hopou ean kiruchthi to euaggelion touto eis holon ton kosmon, kai ho epoiisen ahuti lalithisetai eis mnimosunon autis. kai ioudas iskarioth ehis ton dodeka apilthen pros tous archiereis hina parado auton autois. ohi de akou-santes echarisan kai epigegilanto auto argu-

rion dounai kai ezitei pos auton eukairos parado. kai ti protī himera ton azumon, hote to pascha ethuon, legousin autoi ohi mathitai autou pou theleis apelhthontes het-oimasomen hina fagis to pascha; kai apos-tellei duo ton mathiton autou kai legei au-tois hupagete eis tin polin, kai apanti-sei humin anthropos keramion hudatos bas-tazon akolouthisate auto kai hopou ean eiselthi eipate to oikodespoti hoti ho di-daskalos legei pou estin to kataluma mou, hopou to pascha meta ton mathiton mou fago; kai autos humin deixei anagaion mega estromenon hetoimon ekei hetoimasate himin. kai exilthon ohi mathitai autou kai ilthton eis tin polin kai ehuron kathos eipen autois, kai hitoimasan to pascha. kai opsi-as genomenis erchetai meta ton dodeka. kai anakeimenon auton kai esthionton eipen ho iisous amin lego humin hoti ehīs ex humon paradosei me, ho esthion met emou. ohi de irxanto lueisthai kai legein auto ehīs kath ehīs miti ego; kai allos miti ego; ho de apokritheis eipen autois ehīs ek ton dodeka, ho embaptomenos met emou eis to trublion. ho men uhios tou anthropou hupagei kathos gegraptai peri autou ouai de to anthropo ekeino di ohu ho uhios tou anthropou para-didotai kalon in auto ei ouk egenithi ho an-thropos ekeinos. kai esthionton auton labon ho iisous arton eulogisas eklasen kai edoken autois kai eipen labete touto estin to soma mou. kai labon to potirion eucharistisas edo-ken autois, kai epion ex autou pantes. kai eipen autois touto estin to ahima mou to tis kainis diathikis to peri pollon ekchun-nomenon. amin lego humin hoti ouketi ou mi pio ek tou genimatos tis ampelou heos tis himeras ekein is hotan auto pino kainon en ti basileia tou theo. kai humisantes exilthton eis to oros ton elaion. kai legei au-tois ho iisous hoti pantes skandalisthiste, hoti gegraptai pataxo ton poimena, kai di-askorpisthisontai ta probata. alla meta to egerthinai me proaxo humas eis tin galila-ian. ho de petros efi auto kai ei pantes skandalisthisontai, all ouk ego. kai legei auto ho iisous amin lego soi hoti su simeron en ti nukti tauti prin i dis alektora fon-isa i tris aparnisi me. ho de ei perissou elegen mallon ean me dei sunapothanein soi, ou mi se apamisomai. hosautos de kai pantes elegon. kai erchontai eis chorion ohu to onoma getsimane, kai legei tois mathi-tais autou kathisate hode heos proseuxomai. kai paralambanei ton petron kai iakobon kai ioannin meth heautou, kai irxato ektham-beisthai kai adimonein, kai legei autois per-ilupos estin hi psuchi mou heos thanatou meinate hode kai grigoreite. kai proelthon mikron epesen epi tis gis, kai prosιucheto hina ei dunaton estin parelthi ap autou hi hora, kai elegen abba ho patir, panta

dunata soi parenegke to potirion touto apemou all ou ti ego thelo alla ti su. kai erchetai kai ehuriskei autous katheudontas, kai legei to petro simon, katheudeis; ouk ischusas mian horan grigorisai; grigoreite kai proseuchesthe, hina mi eiselhthe eis peirasmon to men pneuma prothumon, hi de sarx asthenis. kai palin apelthon prosiuxato ton auton logon eipon. kai hupostrep-sas ehuren autous palin katheudontas, isan gar ohi ofthalmoi auton katabarunomenoi, kai ouk ideisan ti apokrithosin auto. kai erchetai to triton kai legei autois katheudete loipon kai anapauesthe apechei ilthen hi hora, idou paradidotai ho uhios tou anthropou eis tas cheiras ton hamartolon. egeiresthe, agomen idou ho paradidomes me iggiken. kai eutheos eti autou lalountos paraginetai ioudas ehis tin dodeka, kai met autou ochlos polus meta machairon kai xulon para ton archiereon kai ton grammateon kai ton presbuteron. dedokei de ho paradidous auton sussimon autois legon hon an filiso, autos estin kratisate auton kai apagagete asfalos. kai elthon eutheos proselthon auto legei hrabbei hrabbei, kai katafilisen auton ohi de epebalon tas cheiras auto kai ekratisan auton. ehis de tis ton parestikoton spasamenos tin machairan epaisen ton doulon tou archiereos kai afeilen autou to otion. kai apokritheis ho iisous eipen autois hos epi listin exilthate meta machairon kai xulon sullabein me; kath himeran imin pros humas en to hiero didaskon, kai ouk ekratisate me all hina plirothosin ahi grafai. kai afentes auton pantes efugon. kai ehis tis neaniskos ikolouthisen auto peribeblimenos sindona epi gumnou, kai kratousin auton

ho de katalipon tin sindona gumnos efugen ap auton. kai apigagon ton iisoun pros ton archierea, kai sunerchontai auto pantes ohi archiereis kai ohi presbuteroi kai ohi grammateis. kai ho petros apo makrothen ikolouthisen auto heos eso eis tin aulin tou archiereos, kai in sugkathimenos meta ton hupireton kai thermainomenos pros to fos. ohi de archiereis kai holon to sunedrion ezitoun kata tou iisou marturian eis to thanatosaia auton, kai ouch ehuriskon polloi gar epseudomarturoun kat autou, kai isai ahi marturiai ouk isan. kai tines anastantes epseudomarturoun kat autou legontes hoti himeis ikousamen autou legontos hoti ego kataluso ton naon touton ton cheiropoiton kai dia trion himeron allon acheiropoiton oikodomiso. kai oude ohutos isi in hi marturia auton. kai anastas ho archiereus eis meson epirotisen ton iisoun legon ouk apokrini ouden; ti ohutoi sou katamarturousin; ho de esiopa kai ouden apekrinato. palin ho archiereus epirota auton kai legei auto su ei ho christos ho uhios tou eu-logitou; ho de iisous eipen ego eimi, kai

opsesthe ton uhion tou anthropou ek dexion kathimenon tis dunameos kai erchomenon meta ton nefelon tou ouranou. ho de archiereus diarrixas tous chitonas autou legei ti eti chreian echomen marturon; ikousate tis blasfimias ti humin fainetai; ohi de pantes katekrinan auton einai enochon thanatou. kai irxanto tines emptuein auto kai perikaluptein to prosopon autou kai kolafizein auto kai legein auto profiteuson, kai ohi hupiretai hrapismasin auton ebalon. kai ontos tou petrou en ti auli kato erchetai mia ton paidiskon tou archiereos, kai idousa ton petron thermainomenon emblepsasa auto legei kai su meta tou nazarinou iisou istha. ho de irnisato legon ouk oida oude epistamai ti su legeis. kai exilthen exo eis to proaulion, kai alektor efonisen. kai hi paidiski idousa auton palin irxato legein tois parestikosin hoti ohutos ex auton estin. ho de palin irneito. kai meta mikron palin ohi parestotes elegon to petro alithos ex auton ei kai gar galilaios ei. ho de irxato anathematizein kai omnunai hoti ouk oida ton anthropon touton hon legete. kai ek deutero alektor efonisen. kai anemnisthi ho petros to hrima hos eipen auto ho iisous hoti prin alektora fonisai dis aparnisi me tris kai epibalon eklaian.

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kai eutheos epi to proi sumboulion poisantes ohi archiereis meta ton presbuteron kai grammateon kai holon to sunedrion, disantes ton iisoun apinegkan kai paredokan to peilato. kai epirotisen auton ho peilatos su ei ho basileus ton ioudaion; ho de apokritheis eipen auto su legeis. kai katigoroun autou ohi archiereis polla. ho de peilatos palin epirotisen auton legon ouk apokrini ouden; ide posa sou katamarturousin. ho de iisous ouketi ouden apekrithi, hoste thaumazein ton peilaton. kata de heortin apeluen autois hena desmion honper itounto. in de ho legomenos barabbas meta ton sunstasiaston dedemenos, ohitines en ti stasei fonon pepoiikeisan. kai anaboisas ho ochlos irxato aiteisthai kathos aei epoiei autois. ho de peilatos apekrithi autois legon thelete apoluso humin ton basilea ton ioudaion; eginosken gar hoti dia fthonon paradedokeisan auton ohi archiereis. ohi de archiereis ane-seisan ton ochlon hina mallon ton barabban apolusi autois. ho de peilatos apokritheis palin eipen autois ti oun thelete poiiso hon legete ton basilea ton ioudaion; ohi de palin ekraxan staurosen auton. ho de peilatos elegen autois ti gar kakon epoisen; ohi de perissos ekraxan staurosen auton. ho de peilatos boulomenos to ochlo to hikanon poisaia apelusen autois ton barabban, kai paredoken ton iisoun fragellosas hina staurothi.



ohi de stratiotai apigagon auton eso tis aulis, ho estin praitorion, kai sugkalousin holin tin speiran. kai enduousin auton porfuran kai perititheasin auto plexantes akanthinon stefanon kai irxanto aspazesthai auton chaire, ho basileus ton ioudaion kai eupton autou tin kefalin kalamo kai eneupton auto, kai tithentes ta gonata prosekunoun auto. kai hote enepaixon auto, exedusan auton tin porfuran kai enedusan auton ta himatia ta idia. kai exagousin auton hina stausousin auton. kai aggareuousin paragonta tina simona kurinaion, erchomenon ap agrou, ton patera alexandrou kai hroufou, hina ari ton stauron autou. kai ferousin auton epi golgotha topon, ho estin methermineuomenon kraniou topos. kai edidoun auto piein esmurnismenon oion ho de ouk elaben. kai stausantes auton diamerizontai ta himatia autou, ballontes kliron ep auta tis ti ari. in de hora triti kai estaurosan auton. kai in hi epigrafi tis aitas autou epigegrammeni ho basileus ton ioudaion. kai sun auto staurousin duo listas, hena ek dexion kai hena ex euonumon autou. [kai eplirothi hi grafi hi legousa kai meta anomon elogisthi]. kai ohi paraporeuomenoi eblasfimoun auton kinountes tas kefalas auton kai legontes oua ho kataluon ton naon kai en trisin himerais oikodomon, soson seauton kai kataba apo tou staurou. homoios kai ohi archiereis empaizontes pros allilous meta ton grammateon elegon allous esosen, heauton ou dunatai sosai ho christos ho basileus tou israil, katabato nun apo tou staurou, hina idomen kai pisteusomen. kai ohi sunestauromenoi auto oneidizon auton. genomenis de horas hektis skotos egeneto ef holin tin gin heos horas enatis. kai ti hora ti enati eboisen ho iisous foni megali legon heloi heloi lama sabachthanei; ho estin methermineuomenon ho theos mou ho theos mou, eis ti me egkatelipes; kai tines ton parestikoton akousantes elegon idou, hilian fonei. dramon de ehis kai gemisas spoggon oxous peritheis te kalamo epotizen auton, legon afete idomen ei erchetai hiliias kathelein auton. ho de iisous afets fonin megalin exepneusen. kai to katapetasma tou naou eschisthi eis duo apo anothen heos kato. idon de ho kenturion ho parestikos ex enantias autou hoti ohutos kraxas exepneusen, eipen alithos ho anthropos ohutos uhios in theou. isan de kai gunaikes apo makrothen theorousai, en ahis in kai maria hi magdalini kai maria hi tou iakoubou tou mikrou kai iosi mitir kai salomi, ahi hote in en ti galilaia ikolouthoun auto kai diikonoun auto, kai allai pollai ahi sunanabasai auto eis hierosoluma. kai idi opsias genomenis, epei in paraskui, ho estin prosabbaton, elthon iosif ho apo harimathaias, euschimon bouleutis, hos kai autos in prosdechomenos tin basileian tou theou, tolmisas

eisilthen pros peilaton kai itisato to soma tou iisou. ho de peilatos ethaumasen ei idi tethniken, kai proskalesamenos ton kenturiona epirotisen auton ei palai apethanen kai gnous apo tou kenturionos edorisato to soma to iosif. kai agorasas sindona, kathelon auton eneilisen ti sindoni kai katethiken auton en mnimeio ho in lelatomimenon ek petras, kai prosekulisen lithon epi tin thuran tou mnimeiou. hi de maria hi magdalini kai maria hi iosi etheoroun pou tetheitai.

## 16

kai diagenomenou tou sabbatou maria hi magdalini kai maria hi tou iakoubou kai salomi igorasan aromata, hina elthousai aleipsosin auton. kai lian proi tis mias sabbaton erchontai epi to mnimeion, anateilantos tou hiliou. kai elegon pros heautas tis apokulisei himin ton lithon ek tis thuras tou mnimeiou; kai anablepsasai theorousin hoti apokekulistai ho lithos in gar megas sfodra. kai eiselhousai eis to mnimeion idon neaniskon kathimemon en tois dexiois peribeblimenon stolin leukin, kai exethambithisan. ho de legei autais mi ekthambeisthe iisoun ziteite ton nazarinon ton estauromenon igerthi, ouk estin hode ide ho topos hopou ethikan auton. alla hupagete eipate tois mathitais autou kai to petro hoti proagei humas eis tin galilaian ekei auton opsesthe, kathos eipen humin. kai exelthousai efigon apo tou mnimeiou. eichen de autas tromos kai ekstasis kai oudeni ouden eipon efobounto gar. anastas de proi proi sabbatou efani proton maria ti magdalini, af his ekbeblikei hepta daimonia. ekeini poreutheisa apiggeilen tois met autou genomenois, penthousin kai klaiousin. kakeinoi akousantes hoti zi kai etheathi hup autis ipistian. meta de tauta dusin ex auton peripatousin efanerothi in hetera morfi, poreuomenois eis agron. kakeinoi apelhthontes apiggeilan tois loipois oude ekeinois episteusan. husteron anakeimenois autois tois hendeka efanerothi, kai oneidisen tin apistian auton kai sklirokardian, hoti tois theasamenois auton egigermenon ouk episteusan. kai eipen autois poreuthentes eis ton kosmon hapanta kiruxate to euaggelion pasi ti ktisei. ho pisteusas katakrithisetai. simeia de tois pisteusasin tauta parakolouthisei en to onomati mou daimonia ekbalousin, glossais laliousin kainais, ofeis arousin, kai thanasimon ti piosin ou mi autous blapsi, epi arrostous cheiras epithisousin kai kalos hexousin. ho men oun kurios meta to lalisai autois anelimfthi eis ton ouranon kai ekathisen ek dexion tou theou. ekeinoi de exelthontes ekiruxan pantachou, tou kuriou sunergountos kai ton logon bebaiousantos dia

ton epakolouthounton simeion.

epeidiper polloi epecheirisan anataxasthai diigisin peri ton pepliroforimenen en himin pragmaton, kathos paredosan himin ohi ap archis autoptai kai hupiretai genomenoi tou logou, edoxe kamoi parikolouthikoti anothēn pasin akribos kathexis soi grapsai, kratiste theofile, hina epignos peri hon katichithis logon tin asfaleian. egeneto en tais himerais hirodou tou basileos tis ioudaias hierous tis onomati zacharias ex efimerias abia kai hi guni autou ek ton thugateron aaron, kai to onoma autis elisabet. isan de dikaioi amfoteri enopion tou theou, poreuomenoi en pasais tais entolais kai dikaiomasin tou kuriou amemptoi. kai ouk in autois teknon, kathoti hi elisabet in steira, kai amfoteri probebikotes en tais himerais auton isan. egeneto de en to hierateuein auton en ti taxei tis efimerias autou enanti tou theou, kata to ethos tis hierateias elachen tou thumiasai eiselthon eis ton naon tou kuriou, kai pan to plithos in tou laou proseuchomenon exo ti hora tou thumiamatos. ofthi de auto aggelos kuriou hestos ek dexion tou thusiastiriou tou thumiamatos. kai etarachthi zacharias idon, kai fobos epepesen ep auton. eipen de pros auton ho aggelos mi fobou, zacharia, dioti eisikousthi hi deisis sou, kai hi guni sou elisabet gennisei uhion soi, kai kaleseis to onoma autou ioannin. kai estai chara soi kai agalliasis, kai polloi epi ti genesi autou charisontai. estai gar megas enopion kuriou, kai oionon kai sikera ou mi pii, kai pneumatos hagiou plithisetai eti ek koilias mitros autou, kai pollous ton uhion israil epistrepsei epi kurion ton theon auton. kai autos proeleusetai enopion autou en pneumatiki kai dunamei hiliou, epistrepesai kardias pateron epi tekna kai apeitheis en fronisei dikaion, hetoimasai kurio laon kateskeuamenon. kai eipen zacharias pros ton aggelon kata ti gnosomai touto; ego gar eimi presbutis kai hi guni mou probebikuia en tais himerais autis. kai apokritheis ho aggelos eipen auto ego eimi gabriil ho parestikos enopion tou theou, kai apestalin lalisai pros se kai euaggelisasthai soi tauta kai idou esi siopon kai mi dunamenos lalisai achri his himeras genitai tauta, anth hon ouk episteusas tois logois mou, ohitines pirothisonetai eis ton kairon auton. kai in ho laos prosdokon ton zacharian, kai ethaumazon en to chronizein auton en to nao. exelthon de ouk edunato lalisai autois, kai epegnosan hoti edusatān heoraken en to nao kai autos in dianeuon autois, kai diemenen kofos. kai egeneto hos eplithisan ahi himeraī tis leitourgias autou, apilthen eistōn oikon autou. meta de tautas tas himeras sunelaben elisabet hi guni autou, kai periekruben heautin minas pente, legousa hoti ohutos moi pe-

poiiken ho kurios en himerais ahis epeiden afelein to oneidos mou en anthropois. en de to mini to hekto apestali ho aggelos gabriil hupo tou theou eis polin tis galilias hi onoma nazareth, pros parthenon emnisteumenin andri ho onoma iosif, ex oikou dauid, kai to onoma tis parthenou mariam. kai eiselthon ho aggelos pros autin eipen chaire kecharitomeni, ho kurios meta sou, eulogimeni su en gunaixin. hi de idousa dietarachthi epi to logo autou, kai dielolgizeto potapos eii ho aspasmos ohutos. kai eipen ho aggelos auti mi fobou, mariam, ehures gar charin para to theo. kai idou sullimpsi en gastrī kai texi uhion, kai kaleseis to onoma autou iisoun. ohutos estai megas kai uhios hupsistou klithisetai, kai dosei auto kurios ho theos ton thranon dauid tou patros autou, kai basileusei epi ton oikon iakob eis tous aionas, kai tis basileias autou ouk estai telos. eipen de mariam pros ton aggelon pos estai touto, epei andra ou ginosko; kai apokritheis ho aggelos eipen auti pneuma hagion epeleusetai epi se, kai dunamis hupsistou episkiasēi soi dio kai to gennomenon hagion klithisetai uhios theou. kai idou elisabet hi suggestis sou kai auti suneilifuia uhion en girei autis, kai ohutos min hektos estin auti ti kaloumeni steira hoti ouk adunatisei para tou theou pan hrima. eipen de mariam idou hi douli kuriou genoito moi kata to hrima sou. kai apilthen ap autis ho aggelos. anastasa de mariam en tais himerais tautais eporeuthi eis tin orein meta spoudis eis polin iouda, kai eisilthen eis ton oikon zachariou kai ispasato tin elisabet. kai egeneto hos ikousen hi elisabet ton aspasmon tis marias, eskirtisen to brefos en ti koilia autis kai eplithi pneumatos hagiou hi elisabet, kai anefonisen foni megali kai eipen eulogimeni su en gunaixin, kai eulogimēnos ho karpos tis koilias sou. kai pothen moi touto hina elthi hi mitir tou kuriou mou pros me; idou gar hos egeneto hi foni tou aspasμου sou eistai ta ota mou, eskirtisen to brefos en agalliasēi en ti koilia mou. kai makaria hi pisteusasa hoti estai teleiosis tois lelalimēnois auti para kuriou. kai eipen mariam megaluneī hi psuchi mou ton kurion, kai igalliasen to pneuma mou epi to theo to sotiri mou, hoti epeblepsen epi tin tapeinosin tis doulis autou idou gar apo tou nun makariousin me pasai ahi geneai, hoti epoisen moi megala ho dunatos, kai hagion to onoma autou kai to eleos autou eis geneas geneon tois foboumenois auton. epoisen kratos en brachioni autou, dieskopisen huperifanous dianoia kardias autou katheilen dunastas apo thranon kai hupsosen tapeinous, peinontas eneplesen agathon kai ploutountas exapesteilen kenous. antelabeto israil paidos autou, mnisthinaī eleous (kathos elalisen pros tous pateras himon)

to abraam kai to spermati autou eis ton aiona. emeinen de mariam sun auti hosi minas treis, kai hupestrepson eis ton oikon autis. ti de elisabet eplithi ho chronos tou tekein autin, kai egennisen uhion. kai ikousan ohi perioikoi kai ohi suggeneis autis hoti emegalunen kurios to eleos autou met autis, kai sunchairon auti. kai egeneto en ti ogdoi himera ilthon peritemein to paidion, kai ekaloun auto epi to onomati tou patros autou zacharian. kai apokritheisa hi mitir autou eipen ouchi, alla klithisetai ioannis. kai eipon pros autin hoti oudeis estin en ti suggeneia sou hos kaleitai to onomati touto. eneneuon de to patri autou to ti an theloi kaleisthai auton. kai aitisas pinakidion egrapsen legon ioannis estin to onoma autou. kai ethaumasαν pantes. aneochthi de to stoma autou parachrima kai hi glossa autou, kai elalei eulogon ton theon. kai egeneto epi pantas fobos tous perioikountas autous, kai en holi ti oreini tis ioudaia dielaleito panta ta hrimata tauta, kai ethento pantes ohi akousantes en ti kardia auton, legontes ti ara to paidion touto estai; kai cheir kuriou in met autou. kai zacharias ho patr autou eplithi pneumatou hagiou kai eprofiteusen legon eulogitos kurios ho theos tou israil, hoti epeskepsato kai poiesen lutrosin to lao autou, kai igairen keras sotirias himin en to oiko dauid tou paidos autou, kathos elalisen dia stomatos ton hagion ton ap aionos profiton autou, sotirian ex echthron himon kai ek cheiros panton ton misounton himas, poiisai eleos meta ton pateron himon kai mnisthina diathikis hagian autou, horkon hon omosen pros abraam ton patera himon, tou dounai himin afobos ek cheiros ton echthron himon hrusthentas la treuein auto en hosiotiti kai dikaiosis enoipion autou pasas tas himeras himon. kai su paidion profitis hupsistou klithisi proporeusi gar pro prosopou kuriou hetoimaisai hodous autou, tou dounai gnosin sotirias to lao autou en afesei hamarton auton dia splagchna eleous theou himon, en ohis epeskepsato himas anatoli ex hupsous epifanai tois en skotei kai skia thanatou kathi menois, tou kateuthunai tous podas himon eis hodon eirinis. to de paidion iuxanen kai ekrataiouto pneumatiki, kai in en tais erimois heos himeras anadeixeos autou pros ton israil.

2

egeneto de en tais himerais ekeinai exilthen dogma para kaisaros augoustou apografesthai pasan tin oikoumenin. (ahuti hi apografi proti egeneto higemoneuontos tis surias kuriniou.) kai eporeuonto pantes apografesthai, hekastos eis tin idian polin. anebi de kai iosif apo tis galilaias ek poleos

nazareth eis tin ioudaia eis polin dauid hitis kaleitai bithleem, dia to einai auton ex oikou kai patrias dauid, apograpasthai sun mariam ti emnisteumeni auto gunaiki, ousi egkuo. egeneto de en to einai autous ekei eplithisan ahi himera tou tekein autin, kai eteken ton uhion autis ton prototokon, kai esparganosen auton kai aneklinen auton en ti fatni, dioti ouk in autois topos en to katalumati. kai poimenes isan en ti chora ti auti agraulountes kai fulassontes fulakas tis nuktos epi tin poimnin auton. kai idou aggelos kuriou epesti autois kai doxa kuriou perielampsen autous, kai efobithisan fobon megan. kai eipen autois ho aggelos mi fobeisthe, idou gar euaggelizomai humin charan megalin, hitis estai panti to lao, hoti etechthi humin simeron sotir, hos estin christos kurios, en polei dauid. kai touto humin to simeion, ehurisete brefos esparganomenon kai keimenon en fatni. kai exaifnis egeneto sun to aggelou plithos stratis ouraniou ainounton ton theon kai legonton doxa en hupsistois theo, kai epi gis eirini en anthropois eudokia. kai egeneto hos apilthon ap auton eis ton ouranon ohi aggeloi, kai ohi anthropoi ohi poimenes eipon pros alilous dielthomen di heos bithleem kai idomen to hrima touto to gegonos ho ho kurios egnorisen himin. kai ilthon speusantes, kai aneuron tin te mariam kai ton iosif kai to brefos keimenon en ti fatni idontes de diegnorisan peri tou hrimatos tou lalithentos autois peri tou paidiou toutou. kai pantes ohi akousantes ethaumasαν peri ton lalithenton hupo ton poimennon pros autous hi de mariam panta sunetirei ta hrimata tauta sumballousa en ti kardia autis, kai hupestrepson ohi poimenes doxazontes kai ainountes ton theon epi pasin ohis ikousan kai idon kathos elalithi pros autous. kai hote eplithisan himera i okto tou peritemein auton, kai eklithi to onoma autou iisous, to klithen hupo tou aggelou pro tou sullimfthina auton en ti koilia. kai hote eplithisan ahi himera tou katharismou auton, kata ton nomon mouseos, anigagon auton eis hierosoluma parastisai to kurio, (kathos gegraptai en nomo kuriou hoti pan arsen dianoigon mitran hagion to kurio klithisetai), kai tou dounai thusian kata to eirimenon en nomo kuriou, zeugos trugonon i duo neossous peristeron. kai idou in anthropos en hierosulaim ho onoma sumeon, kai ho anthropos ohutos dikaios kai eulabis, prosdechomenos paraklisin tou israil, kai pneuma in hagion ep auton kai in auto kechratismenon hupo tou pneumatos tou hagiou, mi idein thanaton prin i idi ton christon kuriou. kai ilthen en to pneumatiki eis to hieron kai en to eisagagein tous goneis to paidion iisoun tou poiisai autous kata to eithismenon tou nomou peri autou, kai autos edexato auto eis tas agkalas kai eulogisen

ton theon kai eipen nun apolueis ton doulon sou, despota, kata to hima sou en eirini

hoti eidon ohi ofthalmoi mou to sotirion sou, ho hitoimasas kata prosopon panton ton laon, fos eis apokalupsin ethnon kai doxan laou sou israil. kai in ho patir autou kai hi mitir thaumazontes epi tois laloumenois peri autou. kai eulogisen autous sumeon kai eipen pros mariam tin mitera autou idou ohutos keitai eis ptoisin kai anastasin pollon en to israil kai eis simeion antilegomenon (kai sou de autis tin psuchin dieleusetai hromfaia), hopos an apokalufthosin ek pollon kardion dialogismois. kai in anna profitis, thugaitir fanouil, ek fulis asir (ahuti probikuia en himerais pollais, zisasa eti meta andros hepta apo tis parthenias autis, kai auti chira hos eton ogdoikonta tessaron), hi ouk afistato apo tou hierou nisteiais kai deisesin latreuoussa nukta kai himeran. kai ahuti auti ti hora epistasa anthomologeito to kurio kai elalei peri autou pasin tois prosdechomenois lutrosin en ierusalim. kai hos etelesan hapanta ta kata ton nomon kuriou, hupestrepsan eis tin galilaian eis tin polin heauton nazareth. to de paidion iuxanolin kai ekrataiouto pliroumenon sofias, kai charis theou in ep auto. kai eporeuonto ohi goneis autou kat etos eis ierusalim ti heorti tou pascha. kai hote egeneto eton dodeka, anabanton auton eis hierosoluma kata to ethos tis heortis, kai teleiosanton tas himeras, en to hupostrefein autous hupe-meinen iisous ho pais en ierusalim, kai ouk egnosan ohi goneis autou. nomisantes de auton en ti sunodia einai ilthon himeras hodon kai anezitoun auton en tois suggenesin kai tois gnostois, kai mi ehurontes hupestrepsan eis ierusalim zitountes auton. kai egeneto meth himeras treis ehuron auton en to hiero kathezomenon en meso ton didaskalon kai akouonta auton kai eperotonta autous existanto de pantes ohi akouontes autou epi ti sunesei kai tais apokrisisin autou. kai idontes auton exepagisan, kai pros auton hi mitir autou eipen teknon, ti epoiisas himin ohutos; idou ho patir sou kago odunomenoi ezitoumen se. kai eipen pros autous ti hoti eziteite me; ouk ideite hoti en tois tou patros mou dei einai me; kai autoi ou sunikan to hima ho elalisen autois. kai katebi met auton kai ilthen eis nazareth kai in hupotas-somenos autois. kai hi mitir autou dietirei panta ta hrimata tauta en ti kardia autis. kai iisous proekopten sofia kai hilikia kai chariti para theo kai anthropois.

### 3

en etei de pentekaidekato tis higemonias tiberiou kaisaros, higemoneuontos pontiou peillatou tis ioudaias, kai tetrarchountos tis galilaias hirodou, filippou de tou adelfou

autou tetrarchountos tis itouraias kai trachonitidos choras, kai lusaniou tis abilinis tetrarchountos, epi archiereos anna kai kafia, egeneto hima theou epi ioannin ton zachariou uhion en ti erimo. kai ilthen eis pasan tin perichoron tou iordanou kirusson baptisma metanoias eis afesin hamartion hos gegraptai en biblo logon hisaiou tou profitou foni boontos en ti erimo hetoimasate tin hodon kuriou, eutheias poieite tas tribous autou. pasa faragx plirothistetai kai pan oros kai bounos tapeinothistetai, kai estai ta skolia eis eutheian kai ahi tracheiai eis hodous leias kai opsetai pasa sarx to sotirion tou theou. elegen oun tois eksporeuomenois ochlois baptisthina hup autou gennimata echidnon, tis hupedeixen humin fugein apo tis mel-lousis orgis; poiisate oun karpous axious tis metanoias, kai mi arxisthe legein en heautois patera echomen ton abraam lego gar humin hoti dunatai ho theos ek ton lithon touton egeirai tekna to abraam. idi de kai hi axini pros tin hrizan ton dendron keitai pan oun dendron mi poioun karpon kalon ekkoptetai kai eis pur balletai. kai epiroton auton ohi ochloi legontes ti oun poiisomen; apokritheis de legei autois ho echon duo chitonas metadoto to mi echonti, kai ho echon bromata homoios poieito. ilthon de kai telonai baptisthina kai eipon pros auton didaskale, ti poiisomen; ho de eipen pros autous miden pleon para to diatagamenon humin prassete. epiroton de auton kai strateuomenoi legontes kai humeis ti poiisomen; kai eipen pros autous midena diaseisite mide sukofantisite, kai arkeisthe tois oponoisiois humon. prosdokontos de tou laou kai dialogizomenon panton en tais kardiais auton peri tou ioannou, mipote autos eii ho christos, apekrinato ho ioannis hasasin legon ego men hudati baptizo humas

erchetai de ho ischuroteros mou, ohu ouk eimi hikanos lusai ton himanta ton hupodimaton autou autos humas baptisei en pneumati hagio kai puri ohu to ptuon en ti cheiri autou, kai diakathariei tin halona autou, kai sunaxei ton siton eis tin apothikin autou, to de achuron katakausei puri asbesto. polla men oun kai hetera parakalon euaggelizeto ton laon ho de hirodis ho tetrarchis, elegchomenos hup autou peri hirodiados tis gunaikos tou adelfou autou kai peri panton hon epoiisen poniron ho hirodis, prosethiken kai touto epi pasin kai katekleisen ton ioannin en ti fulaki. egeneto de en to baptisthina hapanta ton laon kai iisou baptisthentos kai proseuchomenou aneochthina ton ouranon, kai katabina to pneuma to hagian somatiko eidei hosi peristeran ep auton, kai fonin ex ouranou genesthai su ei ho uhios mou ho agapitos, en soi eudokisa. kai autos in ho iisous hosi eton triakonta archomenos,

on hos enomizeto uhios iosif tou ilei tou matthat tou leui tou melchei tou ianna tou iosif tou mattathiou tou amos tou naoum tou eslei to naggai tou maath tou matthiou tou semeei tou iosif tou iouda tou ioanan tou hrisa tou zorobabel tou salathiil tou nirei tou melchei tou addei to kosam, tou elmadam tou ir tou iosi tou eliezer tou ior-eim tou matthat tou leuei tou sumeon tou iouda tou iosif tou ionan tou eliakeim tou melea tou mainan tou mattatha tou nathan tou dauid tou iessai tou iobid tou boos tou salmon tou naasson tou aminadab tou aram tou hesrom tou fares tou iouda tou iakob tou isaak tou abraam tou thara tou nachor tou serouch tou hragau tou falek tou eber tou sala tou arfaxad tou sim tou noe tou lamech tou mathousala tou enoch tou iared tou maleilei tou kainan tou enos tou sith tou adam tou theou.

4

iisous de pneumatosis hagiou pliris hupestrepse apo tou iordanou, kai igeto en to pneumatiki en ti erimo himeras tessarakonta peirazomenos hupo tou diabolou. kai ouk efagen ouden en tais himerais ekeinais kai sunestetheson auton epeinasen. kai eipen auto ho diabolos ei uhios ei tou theou, eipe to litho touto hina genitai artos. kai apekrithi iisous pros auton legon gegrap-tai hoti ouk ep arto mono zisetai ho anthro-pos, all epi panti hrimati theou. kai anagagon auton ho diabolos eis oros hupsilon edeixen auto pasas tas basileias tis oikoume-nis en stigmi chronou. kai eipen auto ho diabolos soi doso tin exousian tautin ha-pasan kai tin doxan auton, hoti emoi pa-radedotai kai ho ean thelo didomi autin su oun ean proskunisis enopion emou, estai sou pasa. kai apokritheis auto eipen ho iisous gegraptai proskuniseis kurion ton theon sou kai auto mono latreuseis. kai igagen auton eis hierousalim kai estisen auton epi to pterugion tou hierou, kai eipen auto ei uhios ei tou theou, bale seauton enteuthen kato gegraptai gar hoti tous aggelous autou enteiletai peri sou tou diafulaxai se kai hoti epi cheiron arousin se mipote proskop-sis pros lithon ton poda sou. kai apokritheis eipen auto ho iisous hoti eiritai ouk ekpeira-seis kurion ton theon sou. kai suntelesas panta peirasmon ho diabolos apesti ap autou achri kairou. kai hupestrepse ho iisous en ti dunamei tou pneumatosis eis tin galila-ian kai fimi exilthen kath holis tis peri-chorou peri autou. kai autos edidasken en tais sunagogais auton, doxazomenos hupo panton. kai ilthen eis tin nazareth, ohu in tethrammenos kai eisilthen kata to eio-thos auto en ti himera ton sabbaton eis tin sunagogen, kai anesti anagnonai. kai

epedothi auto biblion tou profitou hisaiou kai anaptuxas to biblion ehuren ton to-pon ohu in gegrammenon pneuma kuriou ep eme, ohu ehineken echrisen me euaggelisas-thai ptochois, apestalken me kiruxai aich-malotois afesin kai tuffois anablepsin, apos-teilai tethrausmenous en afesei, kiruxai eni-auton kuriou dekonton. kai ptuxas to bib-lion apodous to hupireti ekathisen kai pan-ton en ti sunagogi isan ohu ofthalmoi aten-izontes auto. irxato de legein pros autous hoti simeron peplirotai hi grafi ahuti en tois osin humon. kai pantes emarturoun auto kai echaumazon epi tois logois tis charitos tois ekporeuomenois ek tou stomatos autou kai elegon ouch ohutos estin ho uhios iosif; kai eipen pros autous pantas ereite moi tin parabolin tautin iatre, therapeuson seau-ton hosa ikousamen genomena eis tin kaper-naoum, poiison kai hode en ti patriidi sou. eipen de amin lego humin hoti oudeis profitis dektos estin en ti patriidi autou. ep alitheias de lego humin, pollai chirai isan en tais himerais hiliou en to israil, hote ekleisthi ho ouranos epi eti tria kai minas hex, hos egeneto limos megas epi pasan tin gin, kai pros oudemian auton epemfthi hiliias ei mi eis sarepta tis sidonias pros gunaika chiran. kai polloi leproi isan epi helisaiou tou profitou en to israil kai oudeis auton ekatheristhi ei mi naiman ho suros. kai eplisthisan pantes thumou en ti sunagogi akouontes tauta kai anastantes exebalon auton exo tis poleos, kai igagon auton heos ofruos tou orous ef ohu hi polis auton okodomito, hoste katakrimni-sai auton. autos de dielthon dia mesou au-ton eporeueto. kai katilthen eis kapernaoum, polin tis galilaias, kai in didaskon autous en tois sabbasin. kai exeplissonto epi ti didachi autou, hoti en exousia in ho logos autou. kai en ti sunagogi in anthropos echon pneuma daimoniou akathartou kai anekraxen foni megali legon ea, ti himin kai soi, iisou nazarine; ilthes apolesai himas; oida se tis ei, ho hagijs tou theou. kai epetimisen auto ho iisous legon fimothiti kai exelthe ap autou. kai hripsan auton to daimonion eis to meson exilthen ap autou, miden blapsan au-ton. kai egeneto thambos epi pantas, kai sunelaloun pros allious legontes tis ho lo-gos ohutos, hoti en exousia kai dunamei epi-tassei tois akathartois pneumasin kai exer-chontai; kai exeporeueto ichos peri autou eis panta topon tis perichorou. anastas de apo tis sunagogis eisilthen eis tin oikian simonos. penthera de tou simonos in sunechomeni pureto megalo, kai irotisan auton peri autis. kai epistas epano autis epetimisen to pureto kai afiken autin parachrima de anastasa di-ikonei autois. dunontos de tou hiliou pantes hosoi eichon asthenountas nosois poikilais igagon autous pros auton ho de heni hekasto auton tas cheiras epitheis ethera-

peusen autous. exircheto de kai daimonia apo pollon, kraugazonta kai legonta hoti su ei ho uhios tou theou. kai epitimon ouk eia auta lalein, hoti ideisan ton christon auton einai. genomenis de himeras exelthon eporeuthi eis erimon topon kai ohi ochloi epezitoun auton kai ilthon heos autou kai kateichon auton tou mi poreuesthai ap auton. ho de eipen pros autous hoti kai tais heterais polesin euangelisasthai me dei tin basileian tou theou hoti eis touto apestalin. kai in kirusson en tais sunagogais tis galilaias.

## 5

egeneto de en to ton ochlon epikeisthai auto tou akouein ton logon tou theou, kai autos in hestos para tin limnin gennisaret, kai iden duo ploia hestota para tin limnin ohi de haliéis apobantes ap auton eplunon ta diktua. embas de eis hen ton ploion, ho in tou simonos, irotisen auton apo tis gis epanagagein oligon kai kathisas edidasken ek tou ploiou tous ochlous. hos de epausato lalon, eipen pros ton simona epanagage eis to bathos, kai chalasate ta diktua humon eis agran. kai apokritheis ho simon eipen auto epistata, di holis tis nuktos kopiasantes ouden elabomen epi de to hrinati sou chalasato diktuan. kai touto poiisantes sunekleisan plithos ichthuon polu, dierignuto de to diktuan auton. kai kataneusan tois metochois tois en to hetero ploio tou elthontas sullabesthai autois kai ilthon kai eplisan amfotera ta ploia, hoste buthizesthai auta. idon de simon petros prosepen tois gonasin tou iisou legon exelthe ap emou, hoti anir hamartolos eimi, kurie. thambos gar perieschen auton kai pantas tous sun auto epi ti agra ton ichthuon hi sunelabon, homoiós de kai iakobon kai ioannin uhious zebedaiou, ohi isan koinonoi to simoni. kai eipen pros ton simona ho iisous mi fobou apo tou nun anthropous esi zogron. kai katagagontes ta ploia epi tin gin, afentes hapanta ikolouthisan auto. kai egeneto en to einai auton en mia ton poleon, kai idou anir pliris lepras kai idon ton iisoun, peson epi prosopon edeithi autou legon kurie, ean thelis, dunasai me katharisaí. kai ekteinas tin cheira hipsato autou eipon thelo, katharishiti. kai eutheos hi lepra apilthen ap autou. kai autos pariggeilen auto mideni eipein, alla apelthon dexion seauton to hieri, kai prosenegke peri tou katharismou sou kathos prosetaxen mousis, eis marturion autois. diircheto de mallon ho logos peri autou, kai sunirchonto ochloi polloi akouein kai therapeuesthai apo ton astheneion auton autos de in hypochoron en tais erimois kai proseuchomenos. kai egeneto en mia ton himeron kai autos in

didaskon. kai isan kathimenoi farisaioi kai nomodidakaloi, ohi isan eliluthotes ek pasis komis tis galilaias kai ioudaias kai hierousalim kai dunamis kuriou in eis to iasthai autous. kai idou andres ferontes epi klinis anthropon hos in paralelumenos, kai ezitoun auton eisenegkein kai theinai enopion autou. kai mi ehurontes poias eisenegkosin auton dia ton ochlon, anabantes epi to doma dia ton keramon kathikan auton sun to klinidio eis to meson emprosthen tou iisou. kai idon tin pistin auton eipen anthrope, afeontai soi ahi hamartiai sou. kai irxanto dialogizesthai ohi grammateis kai ohi farisaioi legontes tis estin ohtos hos lalei blasfimias; tis dunatai afienai hamartias ei mi monos ho theos; epignous de ho iisous tous dialogismous auton apokritheis eipen pros autous ti dialogizesthe en tais kardiais humon; tis estin eukopoteron, eipein afeontai soi ahi hamartiai sou, i eipein egeire kai peripatei; hina de eidite hoti exousian echei ho uhios tou anthropou epi tis gis afienai hamartias eipen to paralelumenon soi lego, egeire kai aras to klinidion sou poreuou eis ton oikon sou. kai parachrima anastas enopion autou, aras ef ho katekeito, apilthen eis ton oikon autou doxazon ton theon. kai ekstasis elaben hapantas kai edoxazon ton theon, kai eplithisan fobou legontes hoti idomen paradoxa simeron. kai meta tauta exilthen kai etheasato telonin onomati leuein kathimenon epi to telonion, kai eipen auto akolouthei moi. kai katalipon hapanta anastas ikolouthisen auto. kai epoiisen dochin megalin leueis auto en ti oikia autou kai in ochlos telonon polus kai allon ohi isan met auton katakeimenoi. kai egoguzoun ohi grammateis auton kai ohi farisaioi pros tous mathitas autou legontes dia ti meta ton telonon kai hamartolon esthiete kai pinete; kai apokritheis ho iisous eipen pros autous ou chreian echousin ohi hugiainontes iatrou alla ohi kakos echontes ouk elilutha kalesai dikaious alla hamartolous eis metanoian. ohi de eipon pros auton dia ti ohi mathitai ioannou nisteuousin pukna kai deiseis poiountai, homoios kai ohi ton farisaion, ohi de soi esthiousin kai pinousin. ho de eipen pros autous mi dunasthe tous uhious tou numfonos, en ho ho numfios met auton estin poiisai nisteuein; eleusontai de himeraí, kai hotan aparti ap auton ho numfios, tote nisteusousin en ekeinai tais himerais. elegen de kai parabolin pros autous hoti oudeis epiblima himatiou kainou epiballei epi himation palaion ei de mi ge, kai to kainon schisei kai to palaio ou sumfonisei to epiblima to apo tou kainou. kai oudeis ballei oinon neon eis askous palaious ei de mi ge, hrixei ho oinos ho neos tous askous, kai autos ekchuthisetai, kai ohi askoi apolountai alla oinon neon eis askous kainous bliteon, kai amfoterói sun-

tirountai. kai oudeis pion palaion eutheos thelei neon legei gar ho palaios christoteros estin.

6

egeneto de en sabbato deuteroproto diaporeuesthai auton dia sporimon, kai etillon ohi mathitai autou tous stachuas kai isthion psochontes tais chersin. tines de ton fari-saion eipon autois ti poieite ho ouk exestin poiein en tois sabbasin; kai apokritheis pros autous eipen ho iisous oude touto anegnote ho epoiisen dauid, hopote epeinasen autos kai ohi met autou ontes, hos eisilthen eis ton oikon tou theou kai tous artous tis prothe-seos elaben kai efagen kai edoken kai tois met autou, ohus ouk exestin fagein ei mi monous tous hierais; kai elegen autois hoti kurios estin ho uhios tou anthropou kai tou sabbatou. egeneto de kai en hetero sab-bato eiselthein auton eis tin sunagogin kai didaskein. kai in ekei anthropos, kai hi cheir autou hi dexia in xira. paretirounto de ohi grammateis kai ohi farisaioi ei en to sab-bato therapeusei, hina ehuros in katigorian autou. autos de idei tous dialogismous au-ton, kai eipen to anthropo to xiran echonti tin cheira egeire kai stithi eis to meson. ho de anastas esti. eipen oun ho iisous pros autous eperotiso humas ei exestin to sab-bato agathopoiisai i kakopoiisai, psuchin so-sai i apolesai; kai periblepsamenos pantas autous eipen auto ekteinon tin cheira sou. ho de epoiisen, kai apekatestathi hi cheir autou hos hi alli. autoi de eplithisan anoias, kai dielaloun pros allilous ti an poiiseian to iisou. egeneto de en tais himerais tautais exelthein auton eis to oros proseuxasthai, kai in dianuktereupon en ti proseuchui tou theou. kai hote egeneto himera, prosefonisen tous mathitas autou. kai eklexamenos ap auton dodeka, ohus kai apostolous onomasen si-mona hon kai onomasen petron, kai andrean ton adelfon autou, iakobon kai ioannin, filippon kai bartholomaion, matthaion kai thoman, iakobon ton tou alfaiou kai simona ton kaloumenon zilotin, ioudan iakobou kai ioudan iskariotin, hos kai egeneto prodotis, kai katabas met auton esti epi topou pedi-nou, kai ochlos mathiton autou, kai plithos polu tou laou apo pasis tis ioudaias kai hier-ousalim kai tis paraliou turou kai sidonos, ohi ilthon akousai autou kai iathinai apo ton noson auton kai ohi enochloumenoi apo pneumatou akatharton etherapeuonto kai pas ho ochlos ezitei haptesthai autou, hoti dunamis par autou exircheto kai iato pan-tas. kai autos eparas tous ofthalmous autou eis tous mathitas autou elegen makarioi ohi ptochoi, hoti humetera estin hi basileia tou theou. makarioi ohi peinontes nun, hoti chortasthisesthe. makarioi ohi klaiontes

nun, hoti gelasete. makarioi este hotan misisoin humas ohi anthropoi, kai hotan aforisosin humas kai oneidosin kai ek-balosin to onoma humon hos poniron heneka tou uhiou tou anthropou. charite en ekeini ti himera kai skirtisate, idou gar ho mis-thos humon polus en to ourano kata tauta gar epoioun tois profitais ohi pateres au-ton. plin ouai humin tois plousiois, hoti apechete tin paraklisin humon. ouai humin ohi empeplismenoi, hoti peinasete. ouai humin ohi gelontes nun, hoti penthisete kai klausete. ouai hotan kalos eiposin humas pantes ohi anthropoi kata tauta gar epoioun tois pseudoprofitais ohi pateres auton. alla humin lego tois akouousin agapate tous echthrous humon, kalos poieite tois misousin humas, eulogeite tous kataromenous humas, proseuchesthe huper ton epireazonton hu-mas. to tuptonti se epi tin siagona pareche kai tin allin, kai apo tou aironτος sou to hi-mation kai ton chitona mi kalousis. panti aitounti se didou, kai apo tou aironτος ta sa mi apaitei. kai kathos thelete hina poiosin humin ohi anthropoi, kai humeis poieite au-tois homoiōs. kai ei agapate tous agapon-tas humas, poia humin charis estin; kai gar ohi hamartoloi tous agapontas autous aga-posin. kai ean agathopoiite tous agath-opoiountas humas, poia humin charis es-tin; kai gar ohi hamartoloi to auto poiou-sin. kai ean danizete par hon elpizete apolabein, poia humin charis estin; kai gar hamartoloi hamartolois danizousin hina apolabosin ta isa. plin agapate tous echthrous humon kai agathopoiite kai danizete miden apelp-izontes kai estai ho misthos humon polus, kai esesthe uhiōi hupistoi, hoti autos chris-tos estin epi tous acharistous kai ponirous. ginesthe oun oiktirmones, kathos kai ho patir humon oiktirmon estin. kai mi krinete, kai ou mi krithite kai mi katadikazete, kai ou mi katadikasthite apoluete, kai apo-luthisesthe didote, kai dothisetai humin metron kalon pepiesmenon kai sesaleumenon kai huperekchunnomenon dosousin eis ton kolpon humon to gar auto metro ho me-treite antimetrithisetai humin. eipen de kai parabolin autois miti dunatai tuffos tuffon hodgein; ouchi amfoterōi eis bothunon pe-sountai; ouk estin mathitis huper ton di-daskalon autou katirtismenos de pas estai hos ho didaskalos autou. ti de blepeis to kar-fos to en to ofthalmo tou adelfou sou, tin de dokon tin en to idio ofthalmo ou katanoeis; i pos dunasai legein to adelfo sou adelfe, afes ekbalo to karfos to en to ofthalmo sou, au-tos tin en to ofthalmo sou dokon ou blepon; hupokrita, ekbale proton tin dokon ek tou ofthalmou sou, kai tote diablepseis ekbalein to karfos to en to ofthalmo tou adelfou sou. ou gar estin dendron kalon poioun karpon sapon, oude dendron sapon poioun kar-



pon kalon. hekaston gar dendron ek tou idiou karpou ginosketai ou gar ex akanthon sullegousin suka, oude ek batou trugosin stafulin. ho agathos anthropos ek tou agathou thisaourou tis kardias autou proferei to agathon, kai ho poniros anthropos ek tou ponirou proferei to poniron ek gar tou perisseumatou tis kardias lalei to stoma autou. ti de me kaleite kurie kurie, kai ou poieite ha lego; pas ho erchomenos pros me kai akouon mou ton logon kai poion autous, hupodeixo humin tini estin homoios homoios estin anthropo oikodomounti oikian, hos eskapsen kai ebathunen kai ethiken themelion epi tin petran plimmuris de genomenis proserrixen ho potamos ti oikia ekeini, kai ouk ischusen saleusai autin, tethemelio to gar epi tin petran. ho de akousas kai mi poiisan homoios estin anthropo oikodomisanti oikian epi tin gin choris themeliou, hi proserrixen ho potamos, kai eutheos epesen, kai egeneto to hrigma tis oikias ekeinis mega.

## 7

epeidi eplirosen panta ta hrimata autou eis tas akous tou laou, eisilthen eis kapernaoum. hekatontarchou de tinou doulou kakos echon imellen teleutan, hos in auto entimos. akousas de peri tou iisou apesteilen pros auton presbuteros ton ioudaion, eroton auton hopos elthon diasosi ton doulon autou. ohi de paragenomenoi pros ton iisoun parekaloun auton spoudaios legontes hoti axios estin ho parexi touto agapa gar to ethnos himon, kai tin sunagogin autos okodomisen himin. ho de iisous eporeueto sun autois. idi de autou ou makran apechontos apo tis oikias, epempsen pros auton ho hekatontarchos filous legon auto kurie, mi skullou, ou gar eimi hikanos hina hupo tin stegin mou eiselthis dio oude emauton ixiosa pros se elthein alla eipe logo, kai iathisetai ho pais mou, kai gar ego anthropos eimi hupo exousias tassomenos, echon hup emauton stratiotas, kai lego touto poreuthiti, kai poreuetai, kai allo erchou, kai erchetai, kai to doulou mou poiison touto, kai poiei. akousas de tauta ho iisous ethaumasen auton, kai strafeis to akolouthounti auto ochlo eipen lego humin, oude en to israil tosautin pistin ehuron. kai hupostrepantes ohi pemfthentes eis ton oikon ehuron ton asthenounta doulon hugiainonta. kai egeneto en ti hexis eporeueto eis polin kaloumenin nain, kai suneporeuonto auto ohi mathitai autou hikanoi kai ochlos polus. hos de igisen ti puli tis poleos, kai idou exekomizeto tethnikos uhios monogenis ti mitri autou, kai ahuti chira, kai ochlos tis poleos hikanos sun auti. kai idon autin ho kurios esplagchnisthi ep auti kai eipen auti mi klaie. kai proselthon hipsato tis sorou, ohi de basta-

zontes estisan, kai eipen neaniske, soi lego, egerthiti. kai anakathisen ho nekros kai irxato lalein, kai edoken auton ti mitri autou. elaben de fobos hapantas, kai edoxazon ton theon legontes hoti profitis megas igerthi en himin, kai hoti epeskepsato ho theos ton laon autou. kai exilthen ho logos ohutos en holi ti ioudaia peri autou kai en pasi ti perichoro. kai apiggeilan ioannei ohi mathitai autou peri panton touton. kai proskalesamenos duo tinas ton mathiton autou ho ioannis epempsen pros ton iisoun legon su ei ho erchomenos, i allon prosdokomen; paragenomenoi de pros auton ohi andres eipon ioannis ho baptistis apostalken himas pros se legon su ei ho erchomenos, i allon prosdokomen; (en ekeini ti hora etherapeusen pollous apo noson kai mastigon kai pneumaton poniron, kai tuffois pollois echarisato blepein). kai apokritheis ho iisous eipen autois poreuthentes apaggeilate ioannei ha eidete kai ikousate, hoti tuffoi anablepousin, choloi peripatousin, leproi katharizontai, kofoi akouousin, nekroi egeirontai, ptochoi euaggelizontai kai makarios estin hos ean mi skandalisthi en emoi. apelhthont de ton aggelon ioannou irxato legein pros tous ochlous peri ioannou ti exilthate eis tin erimon theasasthai; kalamon hupo anemou saleuomenon; alla ti exilthate idein; anthropon en malakois himatiois imfiesmenon; idou ohi en himatismo endoxo kai trufi huparchontes en tois basileiois eisin. alla ti exeliluthate idein; profitin; nai lego humin, kai perissoteron profitou. ohutos estin peri ohu gegraptai idou apostello ton aggelon mou pro prosopou sou, hos kataskeuasei tin hodon sou emprosthen sou lego gar humin, meizon en gennitois gunaikon profitis ioannou tou baptistou oudeis estin ho de mikroteros en ti basileia tou theou meizon autou estin. (kai pas ho laos akousas kai ohi telonai edikaioisan ton theon, baptisthentes to baptesma ioannou ohi de farisaioi kai ohi nomikoi tin boulin tou theou ithetisan eis heautous, mi baptisthentes hup autou). tini oun homoioso tous anthropous tis geneas tautis, kai tini eisin homoi; homoi eisin paidiois tois en agora kathimenois kai profonousin allilois kai legousin hulisamen humin kai ouk orchisasthe, ethrinisamen humin kai ouk eklause. eliluthen gar ioannis ho baptistis mite artion esthion mite oinon pinon, kai legete daimonion echei. eliluthen ho uhios tou anthropou esthion kai pinon, kai legete idou anthropos fagos kai oinopotis, filas telonon kai hamartolon. kai edikaiothi hi sofia apo ton teknon autis panton. irota de tis auton ton farisaion hina fagi met autou. kai eiselthon eis tin oikian tou farisaiou anaklithi. kai idou guni en ti polei hitis in hamartolos, kai epignousa hoti katakeitai en ti oikia tou farisaiou, komisasa

alabastron murou kai stasa opiso para tous podas autou klaiousa, irxato brechein tous podas autou tois dakrusin kai tais thrixin tis kefalīs autīs exemassen kai katefilei tous podas autou kai ileiften to muro. idon de ho farisaïos ho kalesas auton eipen en heauto legon ohutos ei in profitis, eginosken an tis kai potapi hi guni hitis haptetai autou, hoti hamartolos estin. kai apokritheis ho iisous eipen pros auton simon, echo soi ti eipain. ho de fisin didaskale eipe. duo chre-ofeiletai isan danisti tini ho ehis ofeilen dinaria pentakosia, ho de heteros pentikonta. mi echonton de auton apodounai, amfoterois echarisato. tis oun auton, eipe, pleion auton agapisei; apokritheis de ho simon eipen hupolambano hoti ho to pleion echarisato. ho de eipen auto orthos ekrinas. kai strafeis pros tin gunaika to simoni efi blepeis tautin tin gunaika; eisilthon sou eis tin oikian, hudor epi tous podas mou ouk edokas ahuti de tois dakrusin ebrexen mou tous podas kai tais thrixin autīs exemaxen. filima moi ouk edokas ahuti de af his eisilthon ou dielipen katafilousa mou tous podas. elaio tin kefalīn mou ouk ileipsas ahuti de muro ileipsen tous podas mou. ohu charin lego soi, afeontai ahi hamartiai autīs ahi pollai, hoti igapisen polu ho de oligon afetai, oligon agapa. eipen de auti afeontai sou ahi hamartiai. kai irxanto ohi sunanakeimenoi legein en heautois tis ohutos estin, hos kai hamartias afisin; eipen de pros tin gunaika hi pistis sou sesoken se, poreuou eis eirinin.

8

kai egeneto en to kathexis kai autos diodeuen kata polin kai komin kirussou kai euaggelizomenos tin basileian tou theou kai ohi do-deka sun auto, kai gunaikes tines ahi isan tetherapeumenai apo pneumatou poniron kai astheneion, maria hi kaloumeni magdalini, af his daimonia hepta exeliluthei, kai ioanna guni chouza epitropou hirodou kai sousanna kai heterai pollai, ahitines diikonoun auto ek ton huparchonton autais. suniontos de ochlou pollou kai ton kata polin epiporeuomenon pros auton eipen dia parabolis exilthen ho speiron tou speirai ton sporon autou. kai en to speirein auton ho men epesen para tin hodon, kai katepatithi kai ta petaina tou ouranou katefagen auto. kai heteron epesen epi tin petran, kai fuen exiranthi dia to mi echein ikmada. kai heteron epesen en meso ton akanthon, kai sumfueisai ahi akanthai apepnixan auto. kai heteron epesen eis tin gin tin agathin kai fuen epoisen karpon hekatontaplasia. tauta legon efonei ho echon ota akouein akoueto. epiroton de auton ohi mathitai autou legontes tis eii hi paraboli ahuti. ho de eipen humin dedotai gnonai ta mustiria

tis basileias tou theou, tois de loipois en parabolais, hina blepontes mi bleposin kai akouontes mi suniosin. estin de ahuti hi paraboli ho sporos estin ho logos tou theou ohi de para tin hodon eisin ohi akouontes, eita erchetai ho diabolos kai airei ton logon apo tis kardias auton, hina mi pisteusantes sothosin. ohi de epi tis petras ohi hotan akousosin meta charas dechontai ton logon, kai ohutoi hrizan ouk echousin, ohi pros kairon pisteuousin kai en kairo peiras mou afistan-tai. to de eis tas akanthas peson, ohutoi eisin ohi akousantes, kai hupo merimnon kai ploutou kai hidonon tou biou poreuomenoi sunpni gontai kai ou telesforousin. to de en ti kali gi, ohutoi eisin ohitines en kardia kali kai agathi akousantes ton logon katechousin kai karpoforousin en hupomoni. oudeis de luchnon hapsas kaluptei auton skeuei i hupokato klinis tithisin, all epi luchnias epitithisin, hina ohi eisporeuomenoi bleposin to fos. ou gar estin krupton ho ou faneron genisetai, oude apokrufon ho ou gnosthsetai kai eis faneron elthi. blepete oun pos akouete hos gar ean echi, dothisetai auto, kai hos an mi echi, kai ho dokei echein arthsetai ap autou. paregenonto de pros auton hi mitir kai ohi adelfoi autou, kai ouk idunanto suntuchein auto dia ton ochlon. kai apiggeli auto legonton hi mitir sou kai ohi adelfoi sou hestikasin exo idein se thelontes. ho de apokritheis eipen pros autous mitir mou kai adelfoi mou ohutoi eisin ohi ton logon tou theou akouontes kai poiontes. egeneto de en mia ton himeron kai autos enebi eis ploion kai ohi mathitai autou. kai eipen pros autous dielthomen eis to peran tis limnis kai anichthisan. pleonton de auton afupnosen kai katebi lailaps anemou eis tin limnin, kai suneplirounto kai ekinduneuon. proselthontes de diigeiran auton legontes epistata epistata, apollumetha. ho de egertheis epetimisen to anemo kai to kludoni tou hudatos kai epausanto, kai egeneto galini. eipen de autois pou hi pistis humon; fobithentes de ethaumasαν, legontes pros allilous tis ara ohutos estin, hoti kai tois anemois epitassei kai to hudati, kai hupakouousin auto; kai katepleusan eis tin chorān ton gadariton, hitis estin antipera tis galilaias. exelthonti de auto epi tin gin, hupintisen auto anir tis ek tis poleos hos eichen daimonia ek kronon hikanon, kai himation ouk enedidusketo, kai en oikia ouk emenen all en tois mnimasin. idon de ton iisoun, kai anakraxas prosepesen auto kai foni megali eipen ti emoi kai soi, iisou uhie tou theou tou hupsistou; deomai sou, mi me basanisis. pariggellen gar to pneumatī to akatharto exelthein apo tou anthropou pollois gar chronois sunirpakei auton, kai edesmeito, halusesin kai pedais fulassomenos kai diarrisson ta desma ilauneto hupo tou

daimonos eis tas erimous. epirotisen de auton ho iisous legon ti soi estin onoma; ho de eipen legeon, hoti daimonia polla eisilthen eis auton. kai parekalei auton hina mi epitaxi autois eis tin abusson apelthein. in de ekei ageli choiron hikanon boskomonen en to orei kai parekaloun auton hina epitrepsei autois eis ekeinous eiselthein kai epetrepesen autois. exelthonta de ta daimonia apo tou anthropolou eisilthon eis tous choirous, kai hormisen hi ageli kata tou krimnou eis tin limnin kai apepnigi. idontes de ohi boskontes to gegonos efugon kai apiggeilan eis tin polin kai eis tous agrous. exilthon de idein to gegonos, kai ilthon pros ton iisoun, kai ehuron kathimenon ton anthropolon, af ohu ta daimonia exeliluthei, himatismenon kai sofronounta para tous podas tou iisou, kai efobithisan. apiggeilan de autois kai ohi idontes pos esothi ho daimonistheis. kai irotisan auton hapan to plithos tis perichorou ton gadarinou apelthein ap auton, hoti fobo megalo suneichonto autos de embas eis to ploion hupestrepesen. edeeto de autou ho anir af ohu exeliluthei ta daimonia, einai sun auto apelusen de auton legon hupostrefe eis ton oikon sou, kai digou hosa epoiisen soi ho theos. kai apilthen, kath holin tin polin kirussou hosa epoiisen auto ho iisous. egeneto de en to hupostrepesai ton iisoun apedexato auton ho ochlos, isan gar pantes prosdokontes auton. kai idou ilthen anir ho onoma iaeiros, (kai autos archon tis sunagogis hupirchen), kai peson para tous podas tou iisou parekalei auton eiselthein eis ton oikon autou, hoti thugatir monogenis in auto hos eton dodeka kai ahuti apethnisen. en de to hupagein auton ohi ochloi sunepnigon auton. kai guni ousa en hrusei ahimatos apo eton dodeka, hitis iatrois prosanalosasa holon ton bion ouk ischusen ap oudenos therapeutheinai, proselhousa opisthen hipsato tou kraspedou tou himatiou autou kai parachrima esti hi hrusistou ahimatos autis. kai eipen ho iisous tis ho hapsamenos mou; arnoumenon de panton eipen ho petros kai ohi sun auto epistata, ohi ochloi sunechousin se kai apothlibousin, kai legeis tis ho hapsamenos mou; ho de iisous eipen hipsato mou tis, ego gar egnon dunamin exelthousan ap emou. idousa de hi guni hoti ouk elathen, tremousa ilthen kai prosperousa auto di hin aitian hipsato autou apiggeilen enopion pantos tou laou, kai hos iathi parachrima. ho de eipen auti tharsei, thugater hi pistis sou sesoken se poreuou eis eirinin. eti autou laountos erchetai tis para tou archisunagogou legon auto hoti tethniken hi thugatir sou mi skulle ton didaskalon. ho de iisous akousas apekrithi auto legon mi fobou, monon pisteue, kai sothisetai. elthon de eis tin oikian ouk afiken eiselthein oudena ei mi petron kai ioannin

kai iakobon kai ton patera tis paidos kai tin mitera. eklaion de pantes kai ekoptonto autin ho de eipen mi klaiete, ou gar apethaneten alla katheudei. kai kategelon autou, eidotes hoti apethaneten. autos de ekbalon pantas exo kai kratisas tis cheiros autis efonisen legon hi pais, egeirou. kai epestrepesen to pneuma autis, kai anesti parachrima, kai dietaxen auti dotheinai fagein. kai exestisan ohi goneis autis ho de pariggeilen autois mideni eipein to gegonos.

## 9

sugkalesamenos de tous dodeka edoken autois dunamin kai exousian epi panta ta daimonia kai nosous therapeuein. kai apesteilen autous kirussein tin basileian tou theou kai iasthai tous astheneis kai eipen pros autous miden airete eis tin hodon, mite hrabdon mite piran mite artion mite argurion, mite ana duo chitonas echein. kai eis hin an oikian eiselthite, ekei menete kai ekeithen exerchesthe. kai hosoi an mi dechontai humas, exerchomenoi apo tis poleos ekeinis kai ton koniorton apo ton podon humon apotinaxete eis marturion ep autous. exerchomenoi de diirchonto kata tas komas euaggelizomenoi kai therapeuontes pantachou. ikousen de hirodis ho tetrarchis ta ginomena hup autou panta, kai diiporei dia to legesthai hupo tinon hoti ioannin egigertai ek nekron, hupo tinon de hoti hiliias efani, allon de hoti profitis ehis ton archaion anesti. kai eipen hirodis ioannin ego apekefalisa tis de estin ohutos peri ohu ego akouo toiauta; kai ezitei idein auton. kai hupostrepesantes ohi apostoloi diigisanto auto hosa epoiisan. kai paralabon autous hupechorisen kat idian eis topon erimon poleos kaloumenis bithsaida. ohi de ochloi gnontes ikolouthisan auto. kai dexamenos autous elalei autois peri tis basileias tou theou, kai tous chreian echontas therapeias iato. hi de himera irxato klinein proselthontes de ohi dodeka eipon auto apoluson ton ochlon, hina poreuthentes eis tas kuklo komas kai tous agrous katalusosin kai ehurosion epistismon, hoti hode en erimo topo esmen. eipen de pros autous dote autois humeis fagein. ohi de eipon ouk eisin himin pleion i pente artoi kai ichthues duo, ei miti poreuthentes himeis agorasomen eis panta ton laon touton bromata. isan gar hosei andres pentakischilioi. eipen de pros tous mathitas autou kataklinante autous klisias ana pentikonta. kai epoiisan ohutos kai aneklinan hapanτας. labon de tous pente artous kai tous duo ichthuas, anablepsas eis ton ouranon eulogisen autous kai kateklasen, kai edidou tois mathitais paratithenai to ochlo. kai efagon kai echortasthisan pantes, kai irthi to perisseusan autois, klasmaton kofinoi dodeka. kai egeneto en to einai auton

proseuchomenon kata monas nousisan auto ohi mathitai, kai epirotisen autous legon tina me legousin ohi ochloi einai; ohi de apokritantes eipon ioannin ton baptistin, alloi de hilian, alloi de hoti profitis tis ton archaion anesti. eipen de autois humeis de tina me legete einai; apokritheis de ho petros eipen ton christon tou theou. ho de epitimisas autois parigeilen mideni legein touto, eipon hoti dei ton uhion tou anthropou polla pathein kai apodokimasthinaï apo ton presbuteron kai archiereon kai grammateon kai apoktanthinaï kai ti triti himera egerthinai. elegen de pros pantas ei tis thelei opiso mou erchesthai, arnistas-tho heauton kai arato ton stauron autou kath himeran, kai akoloutheto moi. hos gar an theli tin psuchin autou sosai, apolesei autin hos d an apolesi tin psuchin autou heneken emou, ohutos sosei autin. ti gar ofeleitai anthropos kerdisas ton kosmon holon, heauton de apolesas i zimiotheis; hos gar an epaischunthi me kai tous emous logous, touton ho uhios tou anthropou epaischunthisetai, hotan elthi en ti doxi autou kai tou patros kai ton hagion aggelon. lego de humin alithos, eisin times ton autou hestoton ohi ou mi geusontai thanatou heos an idosin tin basileian tou theou. egeneto de meta tous logous toutous, hosei himeraï okto, kai paralabon petron kai ioannin kai iakobon anebi eis to oros proseuxasthai. kai egeneto en to proseuchesthai auton to eidos tou prosopou autou heteron kai ho himatismos autou leukos exastrapton. kai idou andres duo sunelaloun auto, ohitines isan mousis kai hiliias, ohi ofthentes en doxi elegon tin exodon autou hin imellen pliroun en hierousalim. ho de petros kai ohi sun auto isan bebarimenoi hupno diagrigorisantes de idon tin doxan autou kai tous duo andras tous sunestotas auto. kai egeneto en to diachorizesthai autous ap autou eipen petros pros ton iisoun epistata, kalon estin himas hode einai, kai poiisomen skinas treis, mian soi kai mian mousai kai mian hilia, mi eidos ho legei. tauta de autou legontos egeneto nefeli kai epeskiasen autous efo-bithisan de en to eiselthein autous eis tin nefelin. kai foni egeneto ek tis nefelis legousa ohutos estin ho uhios mou ho agapitos, autou akouete. kai en to genesthai tin fonin ehurethi iisous monos. kai autoi esigisan kai oudenï apiggeilan en ekeinai tais himeraï ouden hon heorakasin. egeneto de en ti hexis himera katelthonton auton apo tou orous sunintisen auto ochlos polus. kai idou anir apo tou ochlou aneboisen legon didaskale, deomai sou, epiblepsai epi ton uhion mou, hoti monogenis moi estin, kai idou pneuma lambanei auton kai exaifnis krazei kai sparassei autou meta afrou, kai mogis apochorei ap autou suntribon auton. kai

edeithon ton mathiton sou hina ekbalosin auto, kai ouk idunithisan. apokritheis de ho iisous eipen o genea apistos kai diestrammeni, heos pote esomai pros humas kai anex-omai humon; prosagage hode ton uhion sou. eti de proserchomenou autou errixen auton to daimonion kai sunesparaxen epetimisen de ho iisous to pneumatì to akatharto, kai iasato ton paida kai apedoken auton to patri autou. exelplissonto de pantes epi ti megalei-otiti tou theou. panton de thaumazonton epi pasin ohis epoiei ho iisous, eipen pros tous mathitas autou thesthe humeis eis ta ota humon tous logous toutous ho gar uhios tou anthropou mellei paradidosthai eis cheiras anthron. ohi de ignooun to hima touto, kai in parakekalummenon ap auton hina mi aisthontai auto, kai efobounto erotisai auton peri tou himatos toutou. eisilthen de dialogismos en autois, to tis an eii meizon auton. ho de iisous idon ton dialogismos tis kardias auton, epilabomenos paidioun estisen auto par heauto, kai eipen autois hos ean dexitai touto to paidion epi to onomati mou, eme dechetai kai hos ean eme dexitai, dechetai ton aposteilanta me ho gar mikroteros en pasin humin huparchon, ohutos estin megas. apokritheis de ho ioannis eipen epistata, eidomen tina epi to onomati sou ekballonta daimonia, kai ekolusamen auton, hoti ouk akolouthei meth himon. kai eipen pros auton ho iisous mi koluete hos gar ouk estin kath humon, huper humon estin. egeneto de en to sumplirousthai tas himeras tis analimpseos autou, kai autos to prosopon autou estirixen tou poreuesthai eis hierousalim kai apesteylen aggelous pro prosopou heautou. kai poreuthentes eisilthon eis komin samareiton, hoste het-oimasai auto kai ouk edexanto auton, hoti to prosopon autou in poreuomenon eis hierousalim. idontes de ohi mathitai autou iakobos kai ioannis eipon kurie, theleis eipomen pur katabinaï apo tou ouranou kai analo-sai autous, hos kai hiliias epoiisen; strafeis de epetimisen autois [kai eipen ouk oi-date ohiou pneumatous este humeis]. kai eporeuthisan eis heteran komin. egeneto de poreuomenon auton en ti hodo eipen tis pros auton akolouthiso soi hopou ean aperchi, kurie. kai eipen auto ho iisous ahi alopekes foleous echousin kai ta peteina tou ouranou kataskinoseis, ho de uhios tou anthropou ouk echei pou tin kefalìn klini. eipen de pros heteron akolouthei moi. ho de eipen kurie, epitrepson moi apelhonti proton thapsai ton patera mou. eipen de auto ho iisous afes tous nekrous thapsai tous heauton nekrous, su de apelthon diaggelle tin basileian tou theou. eipen de kai heteros akolouthiso soi, kurie proton de epitrepson moi apotaxasthai tois eis ton oikon mou. eipen de ho iisous pros auton oudeis epibalon tin cheira

autou ep arotron kai blepon eis ta opiso euthetos estin ti basileia tou theou.

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meta de tauta anedeixen ho kurios kai heterous hebdomikonta, kai apesteylen autous ana duo pro prosopou autou eis pasan polin kai topon ohi imellen autos erchesthai. elegen oun pros autous ho men therismos polus, ohi de ergatai oligoi deithite oun tou kuriou tou therismou hopos ekballi ergatas eis ton therismou autou. hupagete idou ego apostello humas hos arnas en meso lukon. mi bastazete ballanton, mi piran, mide hupodimata, kai midena kata tin hodon aspasisthe. eis hin d an oikian eiserchisthe, proton legete eirini to oiko touto. kai ean i ekei uhios eirinis, epanapausetai ep auton hi eirini humon ei de mi ge, ef humas anakampsei. en auti de ti oikia menete esthiontes kai pinontes ta par auton axios gar ho ergatis tou misthou autou estin. mi metabainete ex oikias eis oikian. kai eis hin an polin eiserchisthe kai dechontai humas, esthiete ta paratithemena humin, kai therapeute tous en auti astheneis kai legete autois iggiken ef humas hi basileia tou theou. eis hin d an polin eiselhite kai mi dechontai humas, exelthontes eis tas plateias autis eipate kai ton koniorton ton kollithenta himin ek tis poleos humon eis tous podas himon apomasometha humin plin touto ginoskete hoti iggiken hi basileia tou theou. lego humin hoti sodomiois en ti himera ekeini anektoteron estai i ti polei ekeini. ouai soi chorazein, ouai soi bithsaida hoti ei en turo kai sidoni egenonto ahi dunameis ahi genomenai en humin, palai an en sakko kai spodo kathimenoi metenoisan. plin turo kai sidoni anektoteron estai en ti krisei i humin. kai su kapernaoum, hi heos tou ouranou hupsotheisa, heos hadou katabibasthisi. ho akouon humon emou akouei, kai ho atheton humas eme athetei ho de eme atheton athetei ton aposteilanta me. hupestrepsan de ohi hebdomikonta meta charas legontes kurie, kai ta daimonia hupotassetai himin en to onomati sou. eipen de autois etheoroun ton satanan hos astrapin ek tou ouranou pesonta. idou didomi humin tin exousian tou patein epano ofeon kai skorpion, kai epi pasan tin dunamin tou echthrou, kai ouden humas ou mi adikisei. plin en touto mi chairete hoti ta pneumata humin hupotassetai, chairete de hoti ta onomata humon eggegraptai en tois ouranois. en auti ti hora igalliasato to pneumatikon ho iisous kai eipen exomologoumai soi pater, kurie tou ouranou kai tis gis, hoti apekrupsas tauta apo sofou kai suneton kai apekalupsas auta nipiois nai ho patir, hoti ohutos egeneto eudokia emprosthen sou. panta moi paredothi hupo

tou patros mou, kai oudeis ginoskei tis estin ho uhios ei mi ho patir, kai tis estin ho patir ei mi ho uhios kai ho ean boulitai ho uhios apokalupsai. kai strafeis pros tous mathitas kat idian eipen makarioi ohi ofthalmoi ohi blepontes ha blepete. lego gar humin hoti polloi profitai kai basileis ithelisan idein ha humeis blepete, kai ouk eidon, kai akousai ha akouete, kai ouk ikousan. kai idou nomikos tis anesti ekpeirazon auton kai legon didaskale, ti poiisas zoin aionion klironomiso; ho de eipen pros auton en to nomo ti gegraptai; pos anaginoskeis; ho de apokritheis eipen agapiseis kurion ton theon sou ex holis tis kardias sou kai ex holis tis psuchis sou kai ex holis tis ischuos sou kai ex holis tis dianoias sou, kai ton plision sou hos seauton. eipen de auto orthos apekrithis touto poiei, kai zisi. ho de thelon dikaiosai heauton eipen pros ton iisoun kai tis estin mou plision; hupolabon de ho iisous eipen anthropos tis katebainen apo hierousalim eis hiericho kai listais periepesen, ohi kai ekdusantes auton kai pligas epithentes apilthon, afentes himithani tugchanonta. kata sugkurian de hierous tis katebainen en ti hodo ekeini, kai idon auton antiparilthen homoios de kai leuitis genomenos kata ton topon, elthon kai idon antiparilthen. samareitis de tis hodeuon ilthen kat auton kai idon esplagchnisthi, kai proselthon katedisen ta traumata autou epicheon elaion kai oionon, epibibasas de auton epi to idion ktinos iganegen auton eis pandocheon kai epemelithi autou. kai epi tin aurion exelthon ekbalon duo dinaria edoken to pandochai kai eipen auto epimelithithi autou, kai ho ti an prosdapanisis ego en to epanerchesthai me apodoso soi. tis touton ton trion plision dokei soi gegonenai tou empesontos eis tous listas; ho de eipen ho poiisas to eleos met autou. eipen de auto ho iisous poreuou kai su poiei homoios. egeneto de en to poreuesthai autous kai autos eisilthen eis komin tina. guni de tis onomati martha hupedexato auton eis ton oikon autis. kai tide in adelfi kaloumeni maria, hi kai parakathes theisa para tous podas tou iisou ikouen ton logon autou hi de martha periespato peri pollin diakonian epistasas de eipen kurie, ou melei soi hoti hi adelfi mou monin me kateleipen diakonein; eipe oun auti hina moi sunantilabithi. apokritheis de eipen auti ho iisous martha, merimnas kai turbazi peri polla, henos de estin chreia maria de tin agathin merida exelaxato hitis ouk afairethistetai ap autis.

11

kai egeneto en to einai auton en topo tini proseuchomenon, hos epausato, eipen tiston mathiton autou pros auton kurie, didaxon

himas proseuchesthai, kathos kai ioannis edidaxen tous mathitas autou. eipen de autois hotan proseuchesthe, legete pater, hagiasthito to onoma sou eltheto hi basileia sou ton arton himon ton epiousion didou himin to kath himeran kai afes himin tas hamartias himon, kai gar autoi afiomen panti ofeilonti himin kai mi eisenegkis himas eis peirasmon. kai eipen pros autous tis ex humon hexei filon, kai poreusetai pros auton mesonuktiou kai eipi auto file, chrison moi treis artous, epeidi filos mou paregeneto ex hodou pros me kai ouk echo ho parathiso auto kakeinos esothern apokritheis eipi mi moi kopous pareche idi hi thura kekleistai, kai ta paidia mou met emou eis tin koitin eisin ou dunamai anastas donai soi. lego humin, ei kai ou dosei auto anastas dia to einai autou filon, dia ge tin anaideian autou egertheis dosei auto hoson chrizei. kago humin lego, aiteite, kai dothisetai humin ziteite, kai ehurisete krouete, kai anoigisetai humin pas gar ho aiton lambanei, kai ho ziton ehuriskei, kai to krouonti anoigisetai. tina de ex humon ton patera aitisei ho uhios arton, mi lithon epidosei auto; i kai ichthun, mi anti ichthuos ofin epidosei auto; i kai ean aitisei oon, mi epidosei auto skorpion; ei oun humeis poniroi huparchontes oidate domata agatha didnai tis teknois humon, poso mallon ho patir ho ex ouranou dosei pneuma hagian tois aitousin auton. kai in ekballon daimonion, kai auto in kofon egeneto de tou daimoniou exelthontos elalisen ho kofos kai ethaumasen ohi ochloi. tines de ex auton eipon en beelzeboul to archonti ton daimonion ekballei ta daimonia heteroi de peirazontes simeion ex ouranou ezitoun par autous. autos de eidotos auton ta dianoimata eipen autois pasa basileia ef heautin diameristheisa erimoutai, kai oikos epi oikon piptei. ei de kai h sathanas ef heauton diemeristhi, pos stathisetai hi basileia autou; hoti legete en beelzeboul ekballin me ta daimonia. ei de ego en beelzeboul ekballo ta daimonia, ohi uhioi humon en tini ekballousin; dia touto autoi kritai humon esontai. ei de en daktulo theou ekballo ta daimonia, ara efthasen ef humas hi basileia tou theou. hotan ho ischuros kathoplismenos fulassi tin heautou aulin, en eirini estin ta huparchonta autou epan de ho ischuroteros autou epelthon nikisi auton, tin panoplian autou airei ef hi epepoithei, kai ta skula autou diadidosin. ho mi on met emou kat emou estin, kai ho mi sunagon met emou skorpizei. hotan to akatharton pneuma exelthi apo tou anthropou, dierchetai di anudron topon zitoun anapausin, kai mi ehuriskon legei hupostrepso eis ton oikon mou hothen exilthon kai elthon ehuriskei sesaromenon kai kekosmimenon. tote poreuetai kai paralambanei

hepta hetera pneumatata ponirotera heautou, kai eiselthonta katoikei ekei kai ginetai ta eschata tou anthropou ekeinou cheirona ton proton. egeneto de en to legein auton tauta eparasa tis guni fonin ek tou ochlou eipen auto makaria hi koilia hi bastasasa se kai mastoi ohus ethilasas. autos de eipen menoun makarioi ohi akouontes ton logon tou theou kai fulassontes. ton de ochlon epathroizomenon irxato legein hi genea ahuti genea ponira estin simeion zitei, kai simeion ou dothisetai auti ei mi to simeion iona. kathos gar egeneto ionas simeion tois nineuitais, ohutos estai kai ho uhios tou anthropou ti genea tauti. basilissa notou egerthisetai en ti krisei meta ton andron tis geneas tautis kai katakrinei autous hoti ilthen ek ton peraton tis gis akousai tin sofian solomonos, kai idou pleion solomonos hode. andres nineuitai anastisontai en ti krisei meta tis geneas tautis kai katakrinousin autin hoti metenoisan eis to kirugma iona, kai idou pleion iona hode. oudeis de luchnon hapsas eis krupthin titthisin oude hupo ton modion, all epi tin luchnian, hina ohi eis-poreuomenoi to feggos bleposin. ho luchnos tou somatos estin ho ofthalmos sou. hotan ho ofthalmos sou haplous i, kai holon to soma sou foteion estin epan de poniros i, kai to soma sou skoteion. skopei oun mi to fos to en soi skotos estin. ei oun to soma sou holon foteion, mi echon meros ti skoteion, estai foteion holon hos hotan ho luchnos ti astrapi fotizi se. en de to lalisai irota auton farisaiois tis hopos aristisi par auto eiselthon de anepesen. ho de farisaiois idon ethaumasen hoti ou proton ebaptisthi pro tou aristou. eipen de ho kurios pros auton nun humeis ohi farisaioi to exothern tou potiriou kai tou pinakos katharizete, to de esothern humon gemei harpagis kai ponirias. afrones, ouch ho poiisas to exothern kai to esothern epoiisen; plin ta enonta dote eleimosunin, kai idou panta kathara humin estin. alla ouai humin tois farisaiois, hoti apodekatoute to hiduosmon kai to piganon kai pan lachanon, kai parerchesthe tin krisin kai tin agapin tou theou tauta edei poiisai kakeina mi afienai. ouai humin tois farisaiois, hoti agapate tin protokathedrian en tais sunagogais kai tous aspasmous en tais agorais. ouai humin, hoti este hos ta mnimeia ta adila, kai ohi anthropoi peripatountes epano ouk oidasin. apokritheis de tis ton nomikon legei auto didaskale, tauta legon kai himas hubrizeis. ho de eipen kai humin tois nomikois ouai, hoti fortizete tous anthropous fortia dusbastakta, kai autoi heni ton daktulon humon ou prospsaute tois fortiois. ouai humin, hoti oikodomeite ta mnimeia ton profiton, ohi de pateres humon apekteinan autous. ara martureite kai suneudokeite tois ergois ton pateron humon,

hoti autoi men apekteinan autous, humeis de oikodomeite auton ta mnimeia. dia touto kai hi sofia tou theou eipen apostelo eis autous profitas kai apostolous, kai ex auton apoktenousin kai ekdioxousin, hina ekzitithi to ahima panton ton profiton to ekchunomenon apo katabolis kosmou apo tis geneas tautis, apo tou ahimatos abel heos tou ahimatos zachariou tou apolomenou metaxu tou thusiastiriu kai tou oikou nai lego humin, ekzitithisetai apo tis geneas tautis. ouai humin tois nomikois, hoti irate tin kleida tis gnoseos autoi ouk eisilthate kai tous eiserchomenous ekolusate. legontos de autou tauta pros autous irxanto ohi grammateis kai ohi farisaiou deinos enechain kai apostomatizein auton peri pleionon, enedreountes auton, thireusai ti ek tou stomatos autou.

## 12

en ohis episunachtheison ton muriadon tou ochlou, hoste katapatein allilous, irxato legien pros tous mathitas autou proton pros echete heautois apo tis zumis ton farisaion, hitis estin hupokrisis. ouden de sugkekalmenenon estin ho ouk apokalufthisetai, kai krupton ho ou gnosthisetai. anth hon hosa en ti skotia eipate, en to foti akousthisetai, kai ho pros to ous elalisate en tois tameiois, kiruchthisetai epi ton domaton. lego de humin tois filois mou, mi fobithite apo ton apoktennonton to soma kai meta tauta mi echonton perissoteron ti poisai. hupodeixo de humin tina fobithite fobithite ton meta to apokteinai echonta exousian embalein eis tin geennan. nai lego humin, touton fobithite. ouchi pente strouthia poleitai assarion duo; kai hen ex auton ouk estin epilelismenon enopion tou theou. alla kai ahi triches tis kefalis humon pasai irthimintai. mi oun fobeisthe pollon strouthion diaferete. lego de humin, pas hos an homologisi en emoi emprosthen ton anthropon, kai ho uhios tou anthropou homologisei en auto emprosthen ton aggelon tou theou

ho de arnisamenos me enopion ton anthropon aparnithisetai enopion ton aggelon tou theou. kai pas hos erei logon eis ton uhion tou anthropou, afethisetai auto to de eis to hagian pneuma blasfimisanti ouk afethisetai. hotan de prosferosin humas epi tas sunagogas kai tas archas kai tas exousias, mi merimnate pos i ti apologisisthe i ti eipite to gar hagian pneuma didaxeit humas en auti ti hora ha dei eipain. eipen de tis auto ek tou ochlou didaskale, eipe to adelfo mou merisasthai met emou tin klironomian. ho de eipen auto anthrope, tis me katestisen dikastin i meristin ef humas; eipen de pros autous horate kai fulassethe apo pasis pleonexias, hoti ouk en

to perisseuein tini hi zoi autou estin ek ton huparchonton auto. eipen de parabolin pros autous legon anthropou tinos plousiou euforisen hi chora. kai dielogizeto en heauto legon ti poiiso, hoti ouk echo pou sunaxo tous karpous mou; kai eipen touto poiiso, kathelo mou tas apothikas kai meizonas oikodomiso, kai sunaxo ekei panta ta genimata mou kai ta agatha mou, kai ero ti psuchi mou psuchi, echeis polla agatha keimena eis eti polla anapauou, fage, pie, eufrainou. eipen de auto ho theos afron, tauti ti nukti tin psuchin sou apaitousin apo sou ha de hitoimasas, tini estai; ohutos ho thisaurizon heauto kai mi eis theon plouton. eipen de pros tous mathitas autou dia touto humin lego, mi merimnate ti psuchi ti fagite, mide to somati ti endusisthe. hi psuchi pleion estin tis trofis kai to soma tou endumatos. katanoisate tous korakas, hoti ou speirousin oude therizousin, ohis ouk estin tameion oude apothiki, kai ho theos trefei autous poso mallon humeis diaferete ton peiteinon. tis de ex humon merimnon dunatai prostheina epi tin hilikian autou pichun hena; ei oun oute elachiston dunasthe, ti peri ton loipon merimnate; katanoisate ta krina, pos auxanei ou kopia oude nithei lego de humin, oude solomon en pasi ti doxi autou periebaletu hos hen touton. ei de ton chorton simeron en agro onta kai aurion eis klibanon ballomenon ho theos ohutos amfiennusin, poso mallon humas, oligopistoi. kai humeis mi ziteite ti fagite i ti pite, kai mi meteorizesthe tauta gar panta ta ethni tou kosmou epizitei, humon de ho patir oiden hoti chrizete touton. plin ziteite tin basileian autou, kai tauta prostethisetai humin. mi fobou, to mikron poimnion, hoti eudokisen ho patir humon dounai humin tin basileian. polisate ta huparchonta humon kai dote eleimosunin poisate heautois ballantia mi palauioumena, thisauron anekleipton en tois ouranois, hopou kleptis ouk eggizei oude sis diaftheirei hopou gar estin hi thisauros humon, ekei kai hi kardia humon estai. estosan humon ahi osfues periezosmenai kai ohi luchnoi kaiomenoi kai humeis homoioi anthropois prosdechomenois ton kurion heauton, pote analusi ek ton gamon, hina elthontos kai krousantos eutheos anoxisin auto. makarioi ohi douloi ekeinoi, ohus elthon ho kurios ehurisei grigourantas. amin lego humin hoti perizestai kai anaklinei autous kai parelthon diakonisei autois. kai ean elthi en ti deuthera fulaki kai en ti triti fulaki elthi kai ehuri ohutos, makarioi eisin ekeinoi. touto de ginuskete, hoti ei ideh ho oikodespotis poia hora ho kleptis erchetai, egrigorisen an kai ouk afiken dioruginai ton oikon autou. kai humeis oun ginesthe hetoimoi, hoti hi hora ou dokeite ho uhios tou anthropou erchetai.

eipen de auto ho petros kurie, pros himas tin parabolin tautin legeis i kai pros pantas; eipen de ho kurios tis ara estin ho pistos oikonomos kai fronimos, hon katastisei ho kurios epi tis therapeias autou tou didonai en kairo to sitometrion; makarios ho doulos ekeinos, hon elthon ho kurios autou ehurisei poionta ohutos. alithos lego humin hoti epi pasin tois huparchousin autou katastisei auton. ean de eipi ho doulos ekeinos en ti kardia autou chronizei ho kurios mou erchesthai, kai arxitai tuptein tous paidas kai tas paidiskas, esthiein te kai pinein kai methuskesthai, hixei ho kurios tou doulou ekeinou en himera hi ou prosdoka kai en hora hi ou ginoskei, kai dichotomisei auton kai to meros autou meta ton apiston thisei. ekeinos de ho doulos ho gnous to thelima tou kuriou heautou kai mi hetoimastas mide poiisas pros to thelima autou darisetai pollas ho de mi gnous, poiisas de axia pligon, darisetai oligas. panti de ho edothi polu, polu zitithisetai par autou, kai ho parenthento polu, perissoteron aitisousin auton. pur ilthon balein epi tin gin, kai ti thelo ei idi anifithi. baptisma de echo baptisthinai, kai pos sunechomai heos hotou telesthi. dokeite hoti eirinin paregenomin dounai en ti gi; ouchi lego humin, all i diamerismon. esontai gar apo tou nun pente en oiko heni diamemerismenoi, treis epi dusin kai duo epi trisin diameristhisontai, patir ef uhio kai uhios epi patri, mitir epi thugatri kai thugatir epi mitri, penthera epi tin numfin autis kai numfi epi tin pentheran autis. elegen de kai tois ochlois hotan idite nefelatin anatellousan apo dusmon, eutheos legete hoti ombros erchetai, kai ginetai ohutos kai hotan noton pneonta, legete hoti kauson estai, kai ginetai. hupokritai, to prosopon tis gis kai tou ouranou oidate dokimazein, ton de kairon touton pos ou dokimazete; ti de kai af heauton ou krinete to dikaion; hos gar hupageis meta tou antidikou sou ep archonta, en ti hodo dos ergasian apillachthai ap autou, mipote katasuri se pros ton kritin, kai ho kritis se paradosei to praktori, kai ho praktor se balei eis fulakin. lego soi, ou mi exelthis ekeithen, heos kai to eschaton lepton apodos.

## 13

parisan de tines en auto to kairo apaggelontes auto peri ton galilaion hon to ahima peilatos emixen meta ton thusion auton. kai apokritheis eipen autois dokeite hoti ohi galilai oi ohutoi hamartoloi para pantas tous galilaiους egenonto, hoti toiauta peponthasin; ouchi lego humin, all ean mi metanoisite, pantes hosautos apoleisthe. i ekein oi ohi deka kai okto, ef ohus epesen ho purgos en to siloam kai apekteinen autous,

dokeite hoti autoi ofeiletai egenonto para pantas tous anthropous tous katoikountas hierousalim; ouchi lego humin, all ean mi metanoisite, pantes homoios apoleisthe. elegen de tautin tin parabolin sukin eichen tis en to ampeloni autou pefuteumenin kai ilthen ziton karpon en auti kai ouch ehuren. eipen de pros ton ampelourgon idou tria eti erchomai ziton karpon en ti suki tauti kai ouch ehurisko ekkopson autin hinati kai tin gin katargei; ho de apokritheis legei auto kurie, afes autin kai touto to etos, heos hotou skapso peri autin kai balo kopria, kan men poiisi karpon ei de mi ge, eis to mellon ekkopseis autin. in de didaskon en mia ton sunagogen en tois sabbasin. kai idou guni in pneuma echousa astheneias eti deka kai okto, kai in sugkuptousa kai mi dunameni anakupsai eis to panteles. idon de autin ho iisous prosefonisen kai eipen auti gunai, apolelusai tis astheneias sou. kai epethiken auti tas cheiras kai parachrima anorthothi, kai edoxazen ton theon. apokritheis de ho archisunagogos, aganakton hoti to sabbato etherapeusen ho iisous, elegen to ochlo hex himera iisin en ahis dei ergazesthai en autais oun erchomenoi therapeuesthe kai mi ti himera tou sabbatou. apekriti oun auto ho kurios kai eipen hupokritai, hekastos humon to sabbato ou luei ton boun autou i ton onon apo tis fatnis kai apagagon potizeis; tautin de thugatera abraam ousan, hin edisen ho satanas idou deka kai okto eti, ouk edei luthinai apo tou desmou toutou ti himera tou sabbatou; kai tauta legontos autou katischunonto pantes ohi antikeimenoi auto, kai pas ho ochlos echairen epi pasin tois endoxois tois ginomenois hup autou. elegen de tini homoio estin hi basileia tou theou, kai tini homoio auto; homoia estin kokko sinapeos, hon labon anthropos ebalen eis kipon heautou kai iuxisen kai egeneto eis dendron mega, kai ta peteina tou ouranou kateskinosen en tois kladois autou. kai palin eipen tini homoio tin basileian tou theou; homoia estin zumi, hin labousa guni enekrupsen eis aleouros sata tria, heos ohu ezumothi holon. kai dieporeueto kata poleis kai komas didaskon kai poreian poioumenos eis hierousalim. eipen de tis auto kurie, ei oligoi ohi sozomenoi; ho de eipen pros autous agonizesthe eiselhthein dia tis stenias thuras, hoti polloi, lego humin, zitisousin eiselhthein kai ouk ischousin. af ohu an egerthi ho oikodespotis kai apokleisi tin thuran, kai arxisthe exo hestanai kai krouein tin thuran legontes kurie, ανοιχον himin, kai apokritheis erei humin ouk oida humas pothen este tote arxesthe legein efagomen enopion sou kai epiomen, kai en tais plateiais himon edidaxas. kai erei lego humin, ouk oida humas pothen este apostite ap emou pantes ohi ergatai tis adikias. ekei estai



ho klauthmos kai ho brugmos ton odonton, hotan opsisithe abraam kai isaak kai iakob kai pantas tous profitas en ti basileia tou theou, humas de ekballomenous exo. kai hixousin apo anatolon kai dusmon kai apo borra kai notou, kai anaklithisontai en ti basileia tou theou. kai idou eisin eschatoi ohi esontai protoi, kai eisin protoi ohi esontai eschatoi. en auti ti himera prosilthon tines farisaioi legontes auto exelthe kai poreuou enteuthen, hoti hirodis thelei se apokteinai. kai eipen autois poreuthentes eipate ti alopeki tauti idou ekballo daimonia kai iaseis epitelo simeron kai aurion, kai ti triti teleioumai. plin dei me simeron kai aurion kai ti echomeni poreuesthai, hoti ouk endechetai profitin apolesthai exo hierousalim. hierousalim hierousalim, hi apokteinousa tous profitas kai lithobolousa tous apestalmenous pros autin, posakis ithelisa episunaxai ta tekna sou hon tropon ornis tin heautis nossian hupo tas pterugas, kai ouk ithelisate. idou afietai humin ho oikos humon lego de humin hoti ou mi idite me heos an hixei hote eipite eulogimenos ho erchomenos en onomati kuriou.

## 14

kai egeneto en to elthein auton eis oikon tinos ton archonton ton farisaion sabbato fagein artion, kai autoi isan paratiroumenoi auton. kai idou anthropos tis in hudropikos emprosthen autou. kai apokritheis ho iisous eipen pros tous nomikous kai farisaious legon ei exestin to sabbato therapeuein; ohi de hisuchasan. kai epilabomenos iasato auton kai apelusen. kai apokritheis pros autous eipen tinos humon onos i bous eis frear empeseitai, kai ouk eutheos anaspasei auton en ti himera tou sabbatou; kai ouk ischusan antapokritheinai pros tauta. elegen de pros tous keklimenous parabolin, epechon pos tas protoklisias exelegonto, legon pros autous hotan klithis hupo tinos eis gamous, mi kataklithis eis tin protoklisian, mipote entimoteros sou i keklimenos hup autou, kai elthon ho se kai auton kalesas erei soi dos touto topon, kai tote arxi meta aischunis ton eschaton topon katechein. all hotan klithis, poreuthesis anapese eis ton eschaton topon, hina hotan elthi ho keklikos se eipi soi file, prosanabithi anoteron. tote estai soi doxa enopion panton ton sunanakeimenon soi. hoti pas ho hupson heauton tapeinothisetai, kai ho tapeinon heauton hupsothisetai. elegen de kai to keklikoti auton hotan poiis ariston i deipnon, mi fonei tous filous sou mide tous adelfous sou mide tous suggeneis sou mide geitonas plousious, mipote kai autoi se antikalesosin kai genitai soi antapodoma. all hotan poiis dochin, kalei ptochous, anapeirous, cholous,

tufloous kai makarios esi, hoti ouk echousin antapodounai soi, antapodothisetai gar soi en ti anastasei ton dikaion. akousas de tis ton sunanakeimenon tauta eipen auto makarios hos fagetai artion en ti basileia tou theou. ho de eipen auto anthropos tis epouisen deipnon mega, kai ekalesen pollous, kai apesteilen ton doulon autou ti hora tou deipnou eitepin tois keklimenois erchesthe, hoti idi hetoima estin panta. kai irxanto apo mias paraiteisthai pantes. ho protos eipen auto agron igorasa kai echo anagkin exelthein kai idein auton eroto se, eche me paritimenon. kai heteros eipen zeugi boon igorasa pente kai poreuomai dokimasai auta eroto se, eche me paritimenon. kai heteros eipen gunaika egima kai dia touto ou dunamai elthein. kai paragenomenos ho doulous apiggeilen to kurio autou tauta. tote orgistheis ho oikodespotis eipen to doulo autou exelthe tacheos eis tas plateias kai hrumas tis poleos, kai tous ptochous kai anapeirous kai tufloous kai cholous eisagage hode. kai eipen ho doulous kurie, gegonen hos epetaxas, kai eti topos estin. kai eipen ho kurios pros ton doulon exelthe eis tas hodous kai fragmous kai anagkason eiselthein, hina gemisthi mou ho oikos lego gar humin hoti oudeis ton andron ekeinon ton keklimenon geusetai mou tou deipnou. suneporeuonto de auto ochloi polloi. kai strafeis eipen pros autous ei tis erchetai pros me kai ou misei ton patera heautou kai tin mitera kai tin gunaika kai ta tekna kai tous adelfous kai tas adelfas, eti te kai tin heautou psuchin, ou dunatai mou mathitis einai. kai hostis ou bastazei ton stauron heautou kai erchetai opiso mou, ou dunatai mou einai mathitis. tis gar ex humon thelon purgon oikodomisai ouchi proton kathisas psifizei tin dapanin, ei echei eis apartismon; hina mipote thenotos autou themelion kai mi ischuontos ektelesai pantes ohi theorountes arxontai auto empaizein, legontes hoti ohutos ho anthropos irxato oikodomein kai ouk ischusen ektelesai. i tis basileus poreuomenos hetero basilei sumbalein eis polemon ouchi kathisas proton bouleuetai ei dunatos estin en deka chiliasin hupantisai to meta eikosi chiliadon erchomeno ep auton; ei de mi ge, eti autou porro ontos presbeian aposteilas erota ta pros eirinin. ohutos oun pas ex humon hos ouk apotassetai pasin tois heautou huparcousin ou dunatai mou einai mathitis. kalon oun to halas ean de kai to halas moranthi, en tini artuthisetai; oute eis gin oute eis koprian eutheton estin exo ballousin auto. ho echon ota akouein akoueto.

## 15

isan de auto eggizontes pantes ohi telonai kai ohi hamartoloi akoueiv autou. kai diegoggu-

zon ohi farisaioi kai ohi grammateis legontes hoti ohutos hamartolous prosdechetai kai sunesthieí autois. eipen de pros autous tin parabolín tautín, legón tis anthropos ex humon echón hekatón probatá kai apolesas hen ex auton ou kataleipei ta enenikonta ennea en tí erimó kai poreuetai epi to apololos, heos ehuri auto; kai ehuron epíthisin epi tous omous heautou chairon, kai elthon eis ton oíkon sugkalei tous filous kai tous geítonas legón autois sugcharite moi, hoti ehuron to probatón mou to apololos. lego humín hoti ohutos chara estai en to ourano epi hení hamartoló metanoónti i epi enenikonta ennea dikaióis ohitínes ou chreían echousín metanoías. i tis guní drachmas echousa deka, ean apolesí drachmín mian, ouchi haptéi lúchnon kai saróí tin oikian kai zítei epímelos heos hotou ehuri; kai ehurousa sugkaleítai tas filas kai tas geítonas legousa sugcharite moi, hoti ehuron tín drachmín hín apolesa. ohutos, lego humín, chara gínetai enopíon ton aggelón tou theou epi hení hamartoló metanoónti. eipen de anthropos tis eichen duo uhíous. kai eipen ho neóteros auton to patrí pater, dos moi to epiballón meros tis ousías. kai dieílen autois ton bíon. kai met ou póllas himeras sunagagón hapanta ho neóteros uhíos apedímisen eis chorán makrán, kai ekei dieskorpísen tín ousían autou zón asótos. dapanísantos de autou panta egeneto límos ischúra kata tín chorán ekeinín, kai autos írxato husterísthai. kai poreutheís ekollíthi hení ton polítón tis chorás ekeinís, kai epémpsen auton eis tous agrous autou boskein choírous. kai epethúmei gemísai tín koílían autou apo ton keratíon hon ísthíon ohi choíroi, kai oudeís edídou auto. eis heautón de elthon eipén posoi místhíoi tou patros mou perísseuontai artón, ego de límo hode apollúmái. anastas poreúsomai pros ton patera mou kai ero auto pater, himartón eis ton ouranon kai enopíon sou, ouketi eímí axíos klíthínai uhíos sou poíson me hos hena tin místhíon sou. kai anastas ílthen pros ton patera heautou. etí de autou makrán apechontós, íden auton ho patrí autou kai esplagchnísthi, kai dramón epepésen epi ton trachílion autou kai katéfilísen auton. eipen de auto ho uhíos pater, himartón eis ton ouranon kai enopíon sou, ouketi eímí axíos klíthínai uhíos sou. eipen de ho patrí pros tous doulous autou exenégkate stólin tín protín kai endúsate auton, kai dote daktulíon eis tín cheíra autou kai hupodímata eis tous póδας, kai enégkantes ton moschón ton siteúton thusate, kai fagontes eufρανthómén, hoti ohutos ho uhíos mou nekros in kai anezísen, in apololos kai ehurethí. kai írxantó eufρανésthai. in de ho uhíos autou ho presbuteros en agro kai hos erchómenos íg-

gísen tí oikia, ikóusen sumfonías kai chorón, kai proskalésamenos hena ton paidón epúthaneto tí eíi tauta. ho de eipén auto hoti ho adelfós sou híkei, kai ethúsen ho patrí sou ton moschón ton siteúton, hoti hugíainonta auton apelabén. orgísthi de kai ouk íthelen eiseltheín. ho de patrí autou exelthón parekalei auton. ho de apokritheís eipén to patrí ídou tsouta etí douleúo sói kai oudepote entolín sou parílthon, kai emóí oudepote edokas erífon hina meta tin filón mou eufρανthó hote de ho uhíos sou ohutos ho katafagón sou ton bíon meta pornón ílthen, ethúsas auto ton moschón ton siteúton. ho de eipén auto teknon, su pantote met emou eí, kai panta ta ema sa estín eufρανthínai de kai charínai edeí, hoti ho adelfós sou ohutos nekros in kai anezísen, kai apololos kai ehurethí.

## 16

elegen de kai pros tous mathítas autou anthropos tis in plousíous hos eichen oíkonomon, kai ohutos dieblíthi auto hos díaskorpízón ta huparchontá autou. kai fonísas auton eipén auto tí touto akouó perí sou; apodós ton logón tis oíkonomías sou ou gar dúnisi etí oíkonomeín. eipen de en heauto ho oíkonomos tí poíiso, hoti ho kuríος mou afaireítai tín oíkonomían ap emou; skaptéin ouk íschuo, epaítein aischunómái. egón ti poíiso, hina hotán metastathó tis oíkonomías dexontai me eis tous oíkous auton. kai proskalésamenos hena hekástón ton chreoféíleton tou kuriou heautou elegen to próto posón ofeíleis to kurío mou; ho de eipén hekaton batous elaiou. ho de eipén auto dexái sou to gramma kai kathísas tacheós grapson pentíkonta. epeíta heteró eipén su de posón ofeíleis; ho de eipén hekaton kórous sítou. kai legei auto dexái sou to gramma kai grapson ogdoíkonta. kai epíne-sen ho kuríος ton oíkonomon tis adíkias, hoti frónimos epoíisen. hoti ohi uhíoí tou aiónos toutou frónimoteroí huper tous uhíous tou fotos eis tín geneán tín heautón eísín. kago humín legó, poísate heautoís filous ek tou mamóna tis adíkias, hina hotán ekleípíte dexontai humas eis tas aióníous skínas. ho pistós en elachístó kai en pollo pistós estín, kai ho en elachístó adíkos kai en pollo adíkos estín. eí oun én to adíko mamóna pistóí ouk egenesthe, to alíthínón tis humín pistéusei; kai eí én to allotrío pistóí ouk egenesthe, to huméterón tis humín dósei; oudeís oíkétis dúnatai dúsi kuríois douleueín i gar ton hena mísisai kai ton heterón agapíseí, i henos anthexetai kai tou heterou katafrónisei. ou dúnasthe theó douleueín kai mamóna. ikóoun de tauta panta kai ohi farisaíoi filarguroí huparchontes, kai exemuktízón auton. kai eipén autois huméis este

ohi dikaiountes heautous enopion ton anthron, ho de theos ginoskei tas kardias humon, hoti to en anthropois hupsilon bdelugma enopion tou theou. ho nomos kai ohi profitai heos ioannou apo tote hi basileia tou theou euaggelizetai kai pas eis autin biazetai. eukopoteron de estin ton ouranon kai tin gin parelthein i tou nomou mian keraian pesein. pas ho apoluon tin gunaika autou kai gamon heteran moicheuei, kai pas ho apolelumenin apo andros gamon moicheuei. anthropos de tis in plousios, kai enedidusketo porfuran kai busson eufrainomenos kath himeran lampros. ptochos de tis onomati lazaros ebelito pros ton pulona autou ehilkomenos kai epithumon chortasthinai apo ton psichion ton piptonton apo tis trapezis tou plousiou alla kai ohi kunes erchomenoi epeleichen ta helki autou. egeneto de apothanein ton ptochon kai apenechthina i auton hupo ton aggelon eis ton kolpon abraam apethanen de kai ho plousios kai etafi. kai en to hadi eparas tous ofthalmous autou, huparchon en basanois, hora ton abraam apo makrothen kai lazaron en tois kolpois autou. kai autos fonisas eipen pater abraam, eleison me kai pempson lazaron hina bapsi to akron tou daktulou autou hudatos kai katapsuxi tin glossan mou, hoti odunomai en ti flogi tauti. eipen de abraam teknon, mnisthiti hoti apelabes ta agatha sou en ti zoi sou, kai lazaros homoios ta kaka nun de hode parakaleitai, su de odunasai. kai epi pasin toutois metaxu himon kai humon chasma mega estiriktai, hopos ohi thelontes diabinai enthen pros humas mi dunontai, mide ohi ekeithen pros himas diaperosin. eipen de eroto se oun, pater, hina pempsis auton eis ton oikon tou patros mou, echo gar pente adelphous, hopos diamarturitai autois, hina mi kai autoi elthosin eis ton topon touton tis basanou. legei de auto abraam echousin mousea kai tous profitas akousatosan auton. ho de eipen ouchi, pater abraam, all ean tis apo nekron poreuthi pros autous, metanoisousin. eipen de auto ei mouseos kai ton profiton ouk akouisousin, oud ean tis ek nekron anasti peisthisontai.

## 17

eipen de pros tous mathitas autou anendekton estin tou mi elthein ta skandala, ouai de di ohi erchetai lusitelei auto ei mulos ennikos perikeitai peri ton trachilon autou kai erriptai eis tin thalassan, i hina skandalisi hena ton mikron touton. prosechete heautois. ean hamarti ho adelφος sou, epitimison auto, kai ean metanoi, afes auto kai ean heptakis tis himeras hamartisi eis se kai heptakis epistrepsi pros se legon metanoo, afiseis auto. kai eipon ohi apostoloi to kurio prosthes himin pistin. eipen de ho ku-

rios ei echete pistin hos kokkon sinapeos, elegeate an ti sukamino tauti ekrizothiti kai futeuthiti en ti thalassi kai hupikousen an humin. tis de ex humon doulon echon arotionta i poimainonta, hos eiselhonti ek tou agrou erei eutheos parelthon anapese; all ouchi erei auto hetoimason ti deipniso, kai perizosamenos diakonei moi heos fago kai pio, kai meta tauta fagesai kai pie-sai su; mi charin echei to doulou hoti epouisen ta diatachthenta; ou doko. ohutos kai humeis, hotan poiisite panta ta diatachthenta humin, legete hoti douloi achreroi esmen, ho ofeilomen poiisai pepoikamen. kai egeneto en to poreuesthai auton eis hierousalim, kai autos diircheto dia mesou samareias kai galilaias. kai eiserchomenou autou eis tina komin apintisan auto deka leproi andres, ohi estisan porrothen kai autoi iran fonin legontes iisou epistata, eleison himas. kai idon eipen autois poreuthentes epideixate heautous tois hierousin. kai egeneto en to hupagein autous ekatharisthisan. ehis de ex auton, idon hoti iathi, hupestrepesen meta fonis megalis doxazon ton theon, kai epesen epi prosopon para tous podas autou euchariston auto kai autos in samareitis. apokritheis de ho iisous eipen ouchi ohi deka ekatharisthisan; ohi de ennea pou; ouch ehurethisan hupostrepstantes dounai doxan to theo ei mi ho allogenis ohutos; kai eipen auto anastas poreuou hi pistis sou sesoken se. eperotitheis de hupo ton farisaion pote erchetai hi basileia tou theou, apekrithi autois kai eipen ouk erchetai hi basileia tou theou meta paratiriseos oude erousin idou hode, i idou ekei. idou gar hi basileia tou theou entos humon estin. eipen de pros tous mathitas eleusontai himera i hote epithumisete mian ton himeron tou uhiou tou anthropou idein, kai ouk opsesthe. kai erousin humin idou hode, i idou ekei. mi apelthite mide dioxite. hosper gar hi astrapi hi astraptousa ek tis hupo ton ouranon eis tin hup ouranon lampei, ohutos estai ho uhiou tou anthropou en ti himera autou. proton de dei auton polla pathein kai apodokimasthinai apo tis geneas tautis. kai kathos egeneto en tais himerais noe, ohutos estai kai en tais himerais tou uhiou tou anthropou isthion, epinon, egamoun, exegamizonto, achri his himeras eisilthen noe eis tin kiboton kai ilthen ho kataklusmos kai apolesen hapantas. homoios kai hos egeneto en tais himerais lot isthion, epinon, igorazon, epoloun, efuteuon, okodomoun hi de himera exilthen lot apo sodomon, ebrexen pur kai theion ap ouranou kai apolesen hapantas. kata tauta estai hi himera ho uhiou tou anthropou apokaluptetai. en ekeini ti himera hos estai epi tou domatos kai ta skeui autou en ti oikia, mi katabato arai auta, kai ho en to agro homoios mi epistrepsato eis ta

opiso. mnimoneuete tis gunaikos lot. hos ean zitisi tin psuchin autou sosai, apolesei autin, kai hos ean apolesei autin, zoogonisei autin. lego humin, tauti ti nukti esontai duo epi klinis mias, ehis paralimfthisetai kai ho heteros afethisetai duo esontai alithousai epi to auto, mia paralimfthisetai, kai hi hetera afethisetai [duo esontai en to agro, ehis paralimfthisetai, kai ho heteros afethisetai]. kai apokrithentes legousin auto pou, kurie; ho de eipen autois hopou to soma, ekei kai ohi aetoi episunachthisontai.

## 18

elegen de kai parabolin autois pros to dein pantote proseuchesthai autous kai mi enkakein, legon kritis tis in en tini polei ton theon mi foboumenos kai anthropon mi entrepomenos. chira de in en ti polei ekeini, kai ircheto pros auton legousa ekdikison me apo tou antidikou mou. kai ouk ithelen epi chronon. meta de tauta eipen en heauto ei kai ton theon ou foboumai kai anthropon ouk entrepomi, dia ge to parechein moi kopon tin chiran tautin, ekdikiso autin, hina mi eis telos erchomeni hupopiazai me. eipen de ho kurios akousate ti ho kritis tis adikias legei ho de theos ou mi poiisi tin ekdikisin ton eklekton autou ton boonton pros auton himeras kai nuktos, kai makrothumei ep autois; lego humin hoti poiisei tin ekdikisin auton en tachei. plin ho uhios tou anthropou elthon ara ehurisei tin pistin epi tis gis; eipen de kai pros tinas tous pepoithotas ef heautois hoti eisin dikaioi kai exouthenountas tous loipous tin parabolin tautin anthropoi duo anebisan eis to hieron proseuxasthai, ho ehis farisaios kai ho heteros telonis. ho farisaios statheis pros heauton tauta prosieucheto ho theos, eucharisto soi hoti ouk eimi hosper ohi loipoi ton anthropon, harpages, adikoi, moichoi, i kai hos ohutos ho telonis nisteuo distou sabbatou, apodekato panta hosa ktomai. kai ho telonis makrothen hestos ouk ithelen oude tous ofthalmous eis ton ouranon eparai, all etupten eis to stithos autou legon ho theos, hilasthiti moi to hamartolo. lego humin, katebi ohutos dedikaomenos eis ton oikon autou i gar ekeinos hoti pas ho hupson heauton tapeinothisetai, ho de tapeinon heauton hupsothisetai. proseferon de auto kai ta brefi hina auton haptitai idontes de ohi mathitai epetimisan autois. ho de iisous proskalesamenos auta eipen afete ta paidia erchesthai pros me kai mi koluete auta, ton gar toiouton estin hi basileia tou theou. amin lego humin, hos ean mi dexitai tin basileian tou theou hos paidion, ou mi eiselthi eis autin. kai epirotisen tis auton archon legon didaskale agathe, ti poiisas zoin aionion klironomiso; eipen de auto ho iisous ti me legeis agathon; oudeis agathos

ei mi ehis ho theos. tas entolas oidas mi moicheusis, mi foneusis, mi klepsis, mi pseudomarturisis, tima ton patera sou kai tin mitera. ho de eipen tauta panta efulaxa ek neotitos mou. akousas de tauta ho iisous eipen auto eti hen soi leipei panta hosa echeis polison kai diados ptochois, kai hexeis thisauron en tois ouranois, kai deuro akolouthei moi. ho de akousas tauta perilupos egenithi in gar plousios sfodra. idon de auton ho iisous perilupon genomenon eipen pos duskolos ohi ta chrimata echontes eiseleusontai eis tin basileian tou theou. eukopoteron gar estin kamilon dia trumalias hrafidos eiselthein i plousion eis tin basileian tou theou eiselthein. eipon de ohi akousantes kai tis dunatai sothinai; ho de eipen ta adunata para anthropois dunata estin para to theo. eipen de petros idou himeis afikamen panta kai ikolouthisamen soi. ho de eipen autois amin lego humin hoti oudeis estin hos afiken oikian i goneis i adelfous i gunaika i tekna heneken tis basileias tou theou, hos ou mi apolabi pollaplasiona en to kairo touto, kai en to aioni to erchomeno zoin aionion. paralabon de tous dodeka eipen pros autous idou anabainomen eis hierosoluma, kai telesthisetai panta ta gegrammena dia ton profiton to uhio tou anthropou paradothisetai gar tois ethnesin kai empaichthisetai kai hubrithisetai kai empusthisetai, kai mastigosantes apoktenousin auton, kai ti himera ti triti anastisetai. kai autoi ouden touton sunikan, kai in to hima touto kekrummenon ap auton, kai ouk egynoskon ta legomena. egeneto de en to eggizein auton eis hiericho tuflos tis ekathito para tin hodon prosaiton. akousas de ochlou diaporeuomenou epunthaneto ti eii touto. apiggeilan de auto hoti iisous ho nazaraios parerchetai. kai eboisen legon iisou uhie dauid, eleison me. kai ohi proagontes epetimon auto hina siopisi autos de pollo mallon ekrazen uhie dauid, eleison me. statheis de ho iisous ekeleusen auton achthina i pros auton eggisantos de autou epirotisen auton legon ti soi theleis poiiso; ho de eipen kurie, hina anablepso. kai ho iisous eipen auto anablepson hi pistis sou sesoken se. kai parachrima aneblepsen, kai ikolouthei auto doxazon ton theon. kai pas ho laos idon edoken aionon to theo.

## 19

kai eiselthon diircheto tin hiericho. kai idou anir onomati kaloumenos zakchaïos, kai autos in architelonis, kai ohutos in plousios kai ezitei idein ton iisoun tis estin, kai ouk idunato apo tou ochlou, hoti ti hilikia mikros in. kai prodramon emprosthen anebi epi sukomorean, hina idi auton, hoti ekeinis imellen dierchesthai. kai hos ilthen epi ton

topon, anablepsas ho iisous eiden auton kai eipen pros auton zakchaia, speusas katabithi simeron gar en to oiko sou dei me meinaï. kai speusas katebi, kai hupedexato auton chairon. kai idontes pantes diegogguzon legontes hoti para hamartolo andri eisilthen katalusai. stathéis de zakchaïos eipen pros ton kurion idou ta himisi ton huparchonton mou, kurie, didomi tois ptochois, kai ei tinos ti esukofantisa apodidomi tetraploun. eipen de pros auton ho iisous hoti simeron sotiria to oiko touto egeneto, kathoti kai autos uhios abraam estin ilthen gar ho uhios tou anthropou zitisai kai sosai to apololos. akouonton de auton tauta prosthéis eipen parabolín, dia to eggus auton einai hierousalim kai dokein autous hoti parachrima mellei hi basileia tou theou anafainesthai. eipen oun anthropos tis eugenis eporeuthi eis choran makran, labein heauto basileian kai hupostrepsai. kalesas de deka doulous heautou edoken autois deka mnas, kai eipen pros autous pragmateusasthe en ho erchomai. ohi de politai autou emisoun auton kai apestelân presbeian opiso autou legontes ou thelomen touton basileusai ef himas. kai egeneto en to epanelthein auton labonta tin basileian, kai eipen fonithinai auto tous doulous toutous ohis edoken to argurion, hina gno tis ti diepragmateusato. paregeneto de ho protos legon kurie, hi mna sou prosirgasato deka mnas. kai eipen auto eu, agathe doule, hoti en elachisto pistos egenou, isthi exousian echon epano deka poleon. kai ilthen ho deuterios legon kurie, hi mna sou, epoiisen pente mnas. eipen de kai touto kai su ginou epano pente poleon. kai heteros ilthen legon kurie, idou hi mna sou, hin eichon apokeimenin en soudario efoboumin gar se, hoti anthropos austiros ei, aireis ho ouk ethikas, kai therizeis ho ouk espeiras. legei auto ek tou stomatos sou krino se, ponire doule. ideis hoti ego anthropos austiros eimi, airon ho ouk ethika, kai therizon ho ouk espeira; kai dia ti ouk edokas mou to argurion epi trapezan; kai ego elthon sun toko an epraxa auto. kai tois parestosin eipen arate ap autou tin mnan kai dote to tas deka mnas echonti. kai eipon auto kurie, echei deka mnas. lego gar humin hoti panti to echonti dothisetai, apo de tou mi echontos kai ho echei arthisetai ap autou. plin tous echthrous mou ekeinous, tous mi thelisantas me basileusai ep autous agagete hode kai katasfaxate emprosthen mou. kai eipon tauta eporeueto emprosthen, anabainon eis hierosoluma. kai egeneto hos iggisen eis bithfagi kai bithanian pros to oros to kaloumenon elaion, apestelân duo ton mathiton autou eipon hupagete eis tin katenanti komin, en hi eis-poreuomenoi ehuriseté polon dedemenon, ef hon oudeis popote anthropon ekathisen, lu-

santes auton agagete. kai ean tis humas erota dia ti luate, ohutos ereite auto hoti ho kurios autou chreian echei. apelhontes de ohi apestalmenoï ehuron kathos eipen autois. luonton de auton ton polon eipon ohi kuriou autou pros autous ti luate ton polon; ohi de eipon hoti ho kurios autou chreian echei. kai igagon auton pros ton iisoun kai epiripsantes heauton ta himatia epi ton polon epebibasan ton iisoun. poreuomenou de autou hupestronnuon ta himatia auton en ti hodo. eggizontos de autou idi pros ti katabasei tou orous ton elaion irxanto hapan to plithos tou mathiton chairontes ainein ton theon foni megalí peri pason hon eidon dunameon, legontes eulogímenos ho erchomenos basileus en onomati kuriou eirini en ourano, kai doxa en hupsistois. kai tines ton farisaion apo tou ochlou eipan pros auton didaskale, epitimison tois mathitais sou. kai apokritheis eipen autois lego humin hoti ean ohutoi siopisousin, ohi lithoi kekraxontai. kai hos iggisen, idon tin polin eklausen ep autin, legon hoti ei egnos kai su kai ge en ti himera sou tauti ta pros eirinin sou nun de ekrobi apo ofthalmon sou. hoti hixousin himeraí epi se, kai peribalousin ohi echthroí sou charaka soi kai perikuklosousin se kai sunexousin se pantothén, kai edafiousin se kai ta tekna sou en soi, kai ouk afisousin en soi lithon epi litho, anth hon ouk egnos ton kairon tis episkopis sou. kai eiselhon eis to hieron irxato ekballein tous polountas en auto kai agorazontas, legon autois gegraptai hoti ho oikos mou oikos proseuchis estin humeis de auton epoisate spilaion liston. kai in didaskon to kath himeran en to hiero ohi de archiereis kai ohi grammateis ezitoun auton apolesai kai ohi protoi tou laou, kai ouch ehuriskon to ti poiisousin ho laos gar hapas exekremato autou akouon.

## 20

kai egeneto en mia ton himeron didaskontos autou ton laon en to hiero kai euaggelizomenou epestisan ohi archiereis kai ohi grammateis sun tois presbuterois, kai eipon pros auton legontes eipe himin en poia exousia tauta poieis, i tis estin ho dous soi tin exousian tautin; apokritheis de eipen pros autous erotiso humas kago hena logon, kai eipate moi to baptisma ioannou ex ouranou in i ex anthropon; ohi de sunelogisanto pros heautous legontes hoti ean eipomen ex ouranou, erei dia ti ouk episteusate auto; ean de eipomen ex anthropon, pas ho laos katalithasei himas, pepeismenos gar estin ioannin profitin einai. kai apekrithisan mi eidenai pothen. kai ho iisous eipen autois oude ego lego humin en poia exousia tauta poio. irxato de pros ton laon legein tin parabolín tautin anthro-

pos efuteusen ampelona kai exedeto auton georgois, kai apedimisen chronous hikanous. kai en kairo apesteilan pros tous georgous doulon, hina apo tou karpou tou ampelonos dosousin auto ohi de georgoi deirantes auton exapesteilan kenon. kai prosetheto pempasai heteron doulon ohi de kakeinon deirantes kai atimasantes exapesteilan kenon. kai prosetheto pempasai triton ohi de kai touton traumatisantes exebalon. eipen de ho kurios tou ampelonos ti poiiso; pempso ton uhion mou ton agapiton isos touton idontes entrapisontai. idontes de auton ohi georgoi dielogizonto pros heautous legontes ohutos estin ho klironomos apokteinomen auton, hina himon genitai hi klironomia. kai ekbalontes auton exo tou ampelonos apekteinan. ti oun poiisei autois ho kurios tou ampelonos; eleusetai kai apolesei tous georgous toutous, kai dosei ton ampelona allois. akousantes de eipon mi genoito. ho de emblepsas autois eipen ti oun estin to gegrammenon touto lithon hon apedokimasan ohi oikodomountes, ohutos egenithi eis kefalin gonias; pas ho peson ep ekeinon ton lithon sunthlathisetai ef hon d an pesi, likmisei auton. kai ezitisan ohi archiereis kai ohi grammateis epibalein ep auton tas cheiras en auti ti hora, kai efobithisan ton laon, egnosan gar hoti pros autous tin parabolin tautin eipen. kai paratirisantes apesteilan egkathetous hupokrinomenous heautous dikalous einai, hina epilabontai autou logou, hoste paradounai auton ti archi kai ti exousia tou higemonos. kai epirotisan auton legontes didaskale, oidamen hoti orthos legeis kai didaskeis kai ou lambaneis prosopon, all ep alitheias tin hodon tou theou didaskeis exestin himas kaisari foron dounai i ou; katanoias de auton tin panourgian eipen pros autous ti me peirazete; deixate moi dinarion tinos echei eikona kai epigrafin; apokrithentes de eipon kaisaros. ho de eipen autois apodote toinun ta kaisaros kaisari kai ta tou theou to theo. kai ouk ischusan epilabesthai autou hrimatos enantion tou laou kai thaumasantes epi ti apokrisei autou esigisan. proselthontes de tines ton saddoukaion, ohi antilegontes anastasin mi einai, epirotisan auton legontes didaskale, mousis egrapsen himin, ean tinos adelfos apothani echon gunaika, kai ohutos ateknos apothani, hina labi ho adelfos autou tin gunaika kai exanastisi sperma to adelfo autou. hepta oun adelfoi isan kai ho protos labon gunaika apethanen ateknos kai elaben ho deuterios tin gunaika, kai ohutos apethanen ateknos kai ho tritos elaben autin, hosautos de kai ohi hepta ou katelipon tekna kai apethanon. husteron de panton apethanen kai hi guni. en ti oun anastasei tinos auton ginetai guni; ohi gar hepta

eschon autin gunaika. kai eipen autois ho iisous ohi uhioi tou aionos toutou gamousin kai ekgamizontai, ohi de kataxiothentes tou aionos ekeinou tuchein kai tis anastaseos tis ek nekron oute gamousin oute ekgamizontai oute gar apothanein eti dunantai, isaggeloi gar eisin, kai uhioi eisin theou tis anastaseos uhioi ontes. hoti de egeirontai ohi nekroi, kai mousis eminusen epi tis batou, hos legei kurion ton theon abraam kai ton theon isaak kai ton theon iakob. theos de ouk estin nekron alla zonton pantes gar auto zosin. apokrithentes de tines ton grammateon eipon didaskale, kalos eipas. ouketi de etolmon eperotan auton ouden. eipen de pros autous pos legousin ton christon uhion dauid einai; kai autos dauid legei en biblo psalmon eipen ho kurios to kurio mou kathou ek dexion mou, heos an tho tous echthrous sou hupopodion ton podon sou. dauid oun kurion auton kalei, kai pos uhios autou estin; akouontos de pantos tou laou eipen tois mathitais autou prosechete apo ton grammateon ton thelonton peripatein en stolais kai filounton aspasmous en tais agorais kai protokathedrias en tais sunagogais kai protoklisias en tois deipnois, ohi kat-esthiousin tas oikias ton chiron kai profasei makra proseuchontai ohutoi limpsontai perissoteron krima.

## 21

anablepsas de eiden tous ballontas ta dora auton eis to gazoufulakion plousious. eiden de tina kai chiran penichran ballousan ekei duo lepta, kai eipen alithos lego humin hoti hi chira hi ptochi ahuti pleion panton ebalen hapantes gar ohutoi ek tou perisseuontos autois ebalon eis ta dora tou theou, ahuti de ek tou husterimatos autis hapanta ton bion hon eichen ebalen. kai tinon legonton peri tou hierou, hoti lithois kalois kai anathimasin kekosmitai eipen tauta ha theoreite, eleusontai himeraí en ahis ouk afethisetai lithos epi litho, hos ou kataluthisetai. epirotisan de auton legontes didaskale, pote oun tauta estai, kai ti to simeion hotan melli tauta ginesthai; ho de eipen blepete mi planithite polloi gar eleusontai epi to onomati mou, legontes hoti ego eimi kai ho kairos iggiken mi poreuthite opiso auton. hotan de akousite polemous kai akatastasias, mi ptoithite dei gar tauta genesthai proton, all ouk eutheos to telos. tote elegen autois egerthisetai ethnos ep ethnos kai basileia epi basileian, seismoi te megaloi kata topous kai limoi kai loimoi esontai, fobitra te kai simeia ap ouranon megala estai. pro de touton panton epihalousin ef humas tas cheiras auton kai dioxousin, paradidontes eis sunagogas kai fulakas, agomenous epi basileis kai higemonas heneken tou onomatos mou

apobisetai de humin eis marturion. thete oun en tais kardiais humon mi promeletan apologithinai ego gar doso humin stoma kai sofian, hi ou dunisontai anteipein i antistinai pantes ohi antikeimenoi humin. paradothis-esthe de kai hupo goneon kai adelfon kai suggenon kai filon, kai thanatosousin ex humon, kai esethe misoumenoi hupo panton dia tou onoma mou. kai thrix ek tis kefalis humon ou mi apolitai. en ti hupomoni humon ktisasthe tas psuchas humon. hotan de idite kukloumenin hupo stratopedon tin hierousalim, tote gnote hoti iggiken hi erimos-isis autis. tote ohi en ti ioudaia feugetosan eis ta ori, kai ohi en meso autis ekchore-itosan, kai ohi en tais chorais mi eiserch-esthosan eis autin. hoti himeraí ekdikiseos ahutai eisin tou plisthinai panta ta gegram-mena. ouai de tais en gastri echousais kai tais thilazousais en ekeinais tais himerais es- tai gar anagki megali epi tis gis kai orgi to lao touto, kai pesountai stomati machairas kai aichmalotisthisontai eis panta ta ethni kai hierousalim estai patoumeni hupo ethnon, achri ohu plirothosin kairoi ethnon. kai estai simeia en hilio kai selini kai astrois, kai epi tis gis sunochi ethnon en aporia ichous tha- lassis kai salou, apopsuchonton anthronon apo fobou kai prosdokias ton eperchomenon ti oikoumeni, ahi gar dunameis ton ouranon saleuthisontai. kai tote opsontai ton uhion tou anthropolou erchomenon en nefeli meta dunameos kai doxis pollis. archomenon de touton ginesthai anakupsate kai eparate tas kefalas humon, dioti eggizei hi apolutrosis humon. kai eipen parabolin autois idete tin sukin kai panta ta dendra hotan probalosin idi, blepontes af heauton ginoskete hoti idi eggus to theros estin. ohutos kai humeis, hotan idite tauta ginomena, ginoskete hoti eggus estin hi basileia tou theou. amin lego humin hoti ou mi parelthi hi genea ahuti heos an panta genitai. ho ouranos kai hi gi parelousontai, ohi de logoi mou ou mi parelthosin. prosechete de heautois mipote barithosin humon ahi kardiai en kraipalai kai methi kai merimnais biotikais, kai aifnidios episti ef humas hi himera ekeini hos pagis gar epelousetai epi pantas tous kathimenous epi prosopon pasis tis gis. agrupneite oun en panti kairo deomenoi hina kataxiothite ekfugein panta tauta ta mellonta ginesthai, kai stathinai emprosthen tou uhiou tou anthropolou. in de tas himeras en to hiero di- daskon, tas de nuktas exerchomenos iulizeto eis to oros to kaloumenon elaion. kai pas ho laos orthrizen pros auton en to hiero akouein autou.

22

iggizen de hi heorti ton azumon hi legomeni pascha. kai ezitoun ohi archiereis kai

ohi grammateis to pos anelosin auton efobounto gar ton laon. eisilthen de sa- tanas eis ioudan ton epikaloumenon iskar- iotin, onta ek tou arithmou ton dodeka kai apelthon sunelalisen tois archiereusin kai stratigois to pos auton parado autois. kai echarisan, kai sunethento auto argurion dounai. kai exomologisen kai ezitei eu- kairian tou paradounai auton ater ochlou au- tois. ilthen de hi himera ton azumon, en hi edei theusthai to pascha. kai apesteilen petron kai ioannin eipon poreuthentes het- oimasate himin to pascha, hina fagomen. ohi de eipon auto pou theleis hetoimasomen; ho de eipen autois idou eiselhonton humon eis tin polin sunantisei humin anthropos keramion hudatos bastazon akolouthisate auto eis tin oikian ohu eisporeuetai. kai ereite to oikodespoti tis oikias legei soi ho didaskalos pou estin to kataluma hopou to pascha meta ton mathiton mou fago; kakeinos humin deixei anagaion mega es- tromenon ekei hetoimasate. apelthontes de ehuron kathos eiriken autois kai hitoimasan to pascha. kai hote egeneto hi hora, anepe- sen kai ohi dodeka apostoloi sun auto. kai eipen pros autous epithumia epethumisa touto to pascha fagein meth humon pro tou me pathein lego gar humin hoti ouketi ou mi fago ex autou heos hotou plirothi en ti basileia tou theou. kai dexamenos potirion eucharistisas eipen labete touto kai diamerisate heautois lego gar humin hoti ou mi pio apo tou genimatos tis ampelou heos hotou hi basileia tou theou elthi. kai labon artion eucharistisas eklasen kai edoken autois legon touto estin to soma mou to huper humon didomenon touto poiete eis tin emin anamnisin hosautos kai to potirion meta to deipnisi, legon touto to potirion hi kaini diathiki en to ahimati mou, to hu- per humon ekchunnomenon plin idou hi cheir tou paradidontos me met emou epi tis trapezis. kai ho men uhios tou anthro- pou poreuetai kata to horisimenon, plin ouai to anthropon ekeino di ohu paradidotai. kai autoi irxanto suzitein pros heautois to tis ara eii ex auton ho touto mellon prassein. egeneto de kai filoneikia en autois, to tis auton dokei einai meizon. ho de eipen au- tois ohi basileis ton ethnon kurieuousin au- ton, kai ohi exousiazontes auton euergetai kalountai humeis de ouch ohutos, all ho meizon en humin ginestho hos ho neoteros, kai ho higoumenos hos ho diakonon. tis gar meizon, ho anakeimenos i ho diakonon; ouchi ho anakeimenos; ego de eimi en meso humon hos ho diakonon. humeis de este ohi diamemenikotes met emou en tois peiras- mois mou kago diatithemai humin kathos dietheto moi ho patir mou basileian, hina esthiite kai pinite epi tis trapezis mou en ti basileia mou, kai kathisesthe epi thronon

krinontes tas dodeka fulas tou israil. eipen de ho kurios simon simon, idou ho satanas exitisato humas tou siniasai hos ton siton ego de edeithin peri sou hina mi ekleipi hi pistis sou kai su pote epistrepasas stirison tous adelfous sou. ho de eipen auto kurie, meta sou hetoimos eimi kai eis fulakin kai eis thanaton poreuesthai. ho de eipen lego soi, petre, ou mi fonisei simeron alektor prin i tris aparnisi mi eidenai me. kai eipen autois hote apesteila humas ater ballantiou kai piras kai hupodimaton, mi tinos husterisate; ohi de eipon outhenos. eipen oun autois alla nun ho echon ballantion arato, homoios kai piran, kai ho mi echon polisato to himation autou kai agorasato machairan. lego gar humin hoti [eti] touto to gegrammenon dei telesthai en emoi, to kai meta anomon elogisthi. kai gar ta peri emou telos echei. ohi de eipon kurie, idou machairai hode duo. ho de eipen autois hikanon estin. kai exelthon eporeuthi kata to ethos eis to oros ton elaion, ikolouthisan de auto kai ohi mathitai. genomenos de epi tou topou eipen autois proseuchesthe mi eiselthein eis peirasmon. kai autos apespasthi ap auton hosei lithou bolin, kai theis ta gonata prosiucheto legon pater, ei boulei parenegkein to potirion touto ap emou plin mi to thelima mou alla to sou ginestho. ofthi de auto aggelos ap ouranou enischuon auton. kai genomenos en agonia ektenesteron prosiucheto kai egeneto ho hidros autou hosei thromboi ahimatos katabainontes epi tigin. kai anastas apo tis proseuchis, elthon pros tous mathitas ehuren autous koimomenous apo tis lupis kai eipen autois ti katheudete; anastantes proseuchesthe hina mi eiselhite eis peirasmon. eti autou lalountos, idou ochlos, kai ho legomenos ioudas ehis ton dodeka proircheto autous, kai igisen to iisou filisai auton. ho de iisous eipen auto iouda, filimati ton uhion tou anthropou paradidos; idontes de ohi peri auton to esomenon eipon auto kurie, ei pataxomen en machairi; kai epataxen ehis tis ex auton ton doulon tou archiereos kai afeilen autou to ous to dexion. apokritheis de ho iisous eipen eate heos toutou kai hapsamenos tou otiou autou iasato auton. eipen de iisous pros tous paragenomenous ep auton archiereis kai stratigous tou hierou kai presbuteros hos epi listin exeliluthate meta machairon kai xulon; kath himeran ontos mou meth humon en to hiero ouk exeteinate tas cheiras ep eme all ahuti humon estin hi hora kai hi exousia tou skotous. sullabontes de auton igagon kai eisigagon eis ton oikon tou archiereos. ho de petros ikolouthei makrothen. hapsanton de pur en meso tis aulis kai sunkathisanton auton ekathito ho petros en meso auton. idousa de auton paidiski tis kathimenon pros to fos kai atenisasa auto eipen kai ohutos

sun auto in. ho de irnisato auton legon gunai, ouk oida auton. kai meta brachu heteros idon auton efi kai su ex auton ei. ho de petros eipen anthrope, ouk eimi. kai diastasis hosei horas mias allos tis diischurizeto legon ep alitheias kai ohutos met autou in kai gar galilaios estin. eipen de ho petros anthrope, ouk oida ho legeis. kai parachrima eti lalountos autou efonisen alektor. kai strafeis ho kurios eneblepsen to petro, kai hupemnisthi ho petros tou logou tou kuriou, hos eipen auto hoti prin alektora fonisai aparnisi me tris. kai exelthon exo ho petros eklausen pikros. kai ohi andres ohi sunechontes auton enepaizon auto derontes, kai perikalupsantes auton epiroton legontes profiteuson, tis estin ho paisas se; kai hetera polla blasfimountes elegon eis auton. kai hos egeneto himera, sunichthi to persbuterion tou laou archiereis te kai grammateis, kai anigagon auton eis to sunedrion heauton, legontes ei su ei ho christos, eipon himin. eipen de autois ean humin eipo, ou mi pisteusite ean de erotiso, ou mi apokritithe moi i apolusite. apo tou nun de estai ho uhios tou anthropou kathimenos ek dexion tis dunameos tou theou. eipen de pantes su oun ei ho uhios tou theou; ho de pros autous efi humeis legeite, hoti ego eimi. ohi de eipon ti eti chreian echomen marturias; autoi gar ikousamen apo tou stomatos autou.

## 23

kai anastan hapan to plithos auton igagon auton epi ton peilaton. irxanto de katigorein autou legontes touton ehuromen diastrefonta to ethnos himon kai koluonta kaisari forous didonai, legonta heauton christon basilea einai. ho de peilatos epirotisen auton legon su ei ho basileus ton ioudaion; ho de apokritheis auto efi su legeis. ho de peilatos eipen pros tous archiereis kai tous ochlous ouden ehurisko aition en to anthropo touto. ohi de epischuon legontes hoti anaseiei ton laon, didaskon kath holis tis ioudaias, arxamenos apo tis galilaias heos hode. peilatos de akousas galilaiian epirotisen ei ho anthropos galilaios estin, kai epignous hoti ek tis exousias hirodou estin, anepempsen auton pros hirodin, onta kai auton en hierosolymois en tautais tais himerais. ho de hirodis idon ton iisoun echari lian in gar thelon ex hikanou idein auton dia to akouein polla peri autou kai ilpizen ti simeion idein hup autou ginomenon. epirota de auton en logois hikanois autos de ouden apekri nato auto. ehistikeisan de ohi archiereis kai ohi grammateis eutonous katigorountes autou. exouthenisas de auton ho hirodis sun tois strateumasin autou kai empaixas, peribalon auton esthita lampran anepempsen auton to peilato. egenonto de filoi ho te



peilatos kai ho hirodis en auti ti himera met allilon proupirchon gar en echthra ontes pros autous. peilatos de sugkalesamenos tous archiereis kai tous archontas kai ton laon eipen pros autous prosinegkate moi ton anthropon touton hos apostrefonta ton laon, kai idou ego enopion humon anakrinas ouden ehuron en to anthropon touto aition hon katigoreite kat autou. all oude hirodis, anepempsa gar humas pros auton kai idou ouden axion thanatou estin pegrarmenon auto paideusas oun auton apoluso. anagkin de eichen apoluein autois kata heortin hena. anekraxan de panplithe legontes aire touton, apoluson de himin barabban (hostis in dia stasin tina genomenin en ti polei kai fonon beblimenos eis fulakin). palin oun ho peilatos prosefonisen autois, thelon apolusai ton iisoun. ohi de epefonoun legontes stauruson stauruson auton. ho de triton eipen pros autous ti gar kakon epoisen ohutos; ouden aition thanatou ehuron en auto paideusas oun auton apoluso. ohi de epekeinto fonais megalais aitoumenoi auton staurothinai. kai katischuon ahi fonai auton kai ton archiereon. ho de peilatos epekrinen genesthai to aitima auton. apelusen de ton dia stasin kai fonon beblimenon eis tin fulakin, hon itounto ton de iisoun paredoken to thelimati auton. kai hos apigagon auton, epilabomenoi simonos tinos kurinaiou erchomenou ap agrou epethikan auto ton stauron ferein opisthen tou iisou. ikolouthei de auto polu plithos tou laou kai gunaikon, ahi ekoptonto kai ethrinoun auton. strafeis de pros autas ho iisous eipen thugateres hierousalim, mi klaiete ep eme plin ef heautas klaiete kai epi ta tekna humon hoti idou erchontai himera en ahis erousin makariai ahi steirai, kai kolilai ahi ouk egegnisan, kai mastoi ohi ouk ethrepsan. tote arxontai legein tois oresin pesete ef himas kai tois bounois kalupsate himas hoti ei en to hugro xulo tauta poiουσιν, en to xiro ti genitai; igonto de kai heteroi duo kakourgoi sun auto anairethinai. kai hote ilthon epi ton topon ton kaloumenon kranion, ekei estaurosan auton kai tous kakourgous, hon men ek dexion, hon de ex aristeron. ho de iisous elegen pater, afes autois, ou gar oidasin ti poiουσιν. diamerizomenoi de ta himatia autou ebalon kliron. kai ehistikei ho laos theoron exemuktirizon de kai ohi archontes sun autois legontes allous esosen, sosato heauton, ei ohutos estin ho christos, ho tou theou eklektos. enepaizon de auto kai ohi stratiotai proserchomenoi, oxos proserfontes auto kai legontes ei su ei ho basileus ton ioudaion, soson seauton. in de kai epigrafi ep auto grammasin hellinikois kai hromaikois kai hebraikois ohutos estin ho basileus ton ioudaion. ehis de ton kremasthenton kakourgon eblasfimev auton

legon ouchi su ei ho christos; soson seauton kai himas. apokritheis de ho heteros epitima auto legon oude fobi su ton theon, hoti en to auto krimati ei; kai himeis men dikaios axia gar hon epraxamen apolambanomen ohutos de ouden atopon epraxen. kai elegen to iisou mnisthiti mou kurie, hotan elthis en ti basileia sou. kai eipen auto ho iisous amin lego soi, simeron met emou esi en to paradeiso. in de hosei hora hekti kai skotos egeneto ef holin tin gin heos horas enatis, kai eskotisthi ho hlios, kai eschisthi to katapetasma tou naou meson. kai fonisas foni megali ho iisous eipen pater, eis cheiras sou paratithemai to pneuma mou. touto de eipon exepneusen. idon de ho hekatontarchos to genomenon edoxasen ton theon legon ontos ho anthropos ohutos dikaios in. kai pantes ohi sunparagenomenoi ochloi epi tin theorian tautin, theorisantes ta genomena, tuptontes ta stithi hupestrefon. ehistikeisan de pantes ohi gnostoi autou makrothen, kai gunaikes ahi sunakolouthisasai auto apo tis gallaias, horosai tauta. kai idou anir onomati iosif bouleutis huparchon, anir agathos kai dikaios, (ohutos ouk in sunkatathetheimenos ti bouli kai ti praxeiv auton), apo arimathaias poleos ton ioudaion, hos kai prosedecheto kai autos tin basileian tou theou ohutos proselethon to peilato itisato to soma tou iisou, kai kathelon auto enetulixen auto sindoni, kai ethiken auton en mnimati laxeuto, ohu ouk in oudeis oupo keimenos. kai himera in paraskevis, kai sabbaton epefosken. katakolouthisasai de gunaikes, ahitines isan suneliluthuiai auto ek tis galilaias, etheasanto to mnimeion kai hos etethi to soma autou, hupostrepsasai de hitoimasan aromata kai mura kai to men sabbaton hisuchasan kata tin entolin.

## 24

ti de mia ton sabbaton orthrou batheos ilthon epi to mnima ferousai ha hitoimasan aromata. ehuron de ton lithon apokekulismenon apo tou mnimeiou. kai eiselthousai ouch ehuron to soma tou kuriou iisou. kai egeneto en to diaporeisthai autas peri toutou, kai idou andres duo epestisan autais en esthisesin astraptousais. emfobon de genomenon auton kai klineuson to prosopon eis tin gin eipon pros autas ti ziteite ton zonta meta ton nekron; ouk estin hode, alla igerthi. mnisthite hos elalisen humin eti on en ti gallaia, legon hoti dei ton union tou anthropon paradothinai eis cheiras anthropon hamartolon kai staurothinai kai ti triti himera anastinai. kai emnisthisan ton hrimaton autou. kai hupostrepsasai apo tou mnimeiou apiggeilan tauta tois hendeka kai pasin tois loipois. isan de hi magdalini maria kai ioanna kai maria hi iakobou

kai ahi loipai sun autais ahi elegon pros tous apostolous tauta. kai efanisan enopion auton hosen liros ta hrimata auton, kai ipistoun autais. ho de petros anastas edramen epi to mnimeion, kai parakupsas blepei ta othonia keimena mona kai apilthen pros heauton thaumazon to gegonos. kai idou duo ex auton isan poreuomenoi en auti ti himera eis komin apechousan stadious hexikonta apo hierousalim, hi onoma emmaous. kai autoi homiloun pros allilous peri panton ton sumbebikoton touton. kai egeneto en to homilein autous kai sunzitein, kai autos iisous eggisas suneporeueto autois. ohi de ofthalmoi auton ektratounto tou mi epignonai auton. eipen de pros autous tines ohi logoi ohutoi, ohus antiballete pros allilous peripatountes, kai este skuthropoi; apokritheis de ho ehis, ho onoma kleopas, eipen pros auton su monos paroikeis hierousalim kai ouk egnos ta genomena en auti en tais himerais tautais; kai eipen autois poia; ohi de eipon auto ta peri iisou tou nazaraiou, hos egeneto anir profitis dunatos en ergo kai logo enantion tou theou kai pantos tou laou, hopos te paredokan auton ohi archiereis kai ohi archontes himon eis krima thanatou kai estaurosan auton. himeis de ilpizomen hoti autos estin ho mellon lutrousthai ton israil alla ge kai sun pasin toutois tritin tautin himeran agei simeron af ohu tauta egeneto. alla kai gunaikes tines ex himon exestisan himas, genomenai orthrinai epi to mnimeion, kai mi ehurousai to soma autoi ilthon legousai kai optasian aggelon heorakenai, ohi legousin auton zin. kai apilthon tines ton sun himin epi to mnimeion, kai ehuron ohutos kathos kai ahi gunaikes eipon, auton de ouk eidon. kai autos eipen pros autous o anoitoi kai bradeis ti kardia tou pisteuein epi pasin ohis elalisan ohi profitai. ouchi tauta edei pathein ton christon kai eiselthein eis tin doxan autou; kai arxamenos apo mouseos kai apo panton ton profiton diermineuen autois en pasais tais grafais ta peri heautou. kai iggisan eis tin komin ohu eporeuonto, kai autos prosepoiisato porroteron poreuesthai. kai parebiasanto auton legontes meinon meth himon, hoti pros hesperan estin kai kekliken hi himera. kai eisilthen tou meinai sun autois. kai egeneto en to kataklithinai auton met auton, labon ton arton eulogisen kai klasas epedidou autois. auton de diinoichthisan ohi ofthalmoi, kai epegnosan auton kai autos afantos egeneto ap auton. kai eipon pros allilous ouchi hi kardia himon kaiomeni in en himin, hos elalei himin en ti hodo, kai hos diinoigen himin tas grafas; kai anastantes auti ti hora hupestrep-san eis hierousalim, kai ehuron sunithrois-menous tous hendeka kai tous sun autois, legontas hoti igerthi ho kurios ontos kai ofthi

simoni. kai autoi exigounto ta en ti hodo kai hos egnosthi autois en ti klasei tou artou. tauta de auton lalounton autos esti en meso auton kai legei autois eirini humin. ptoithentes de kai emfoboï genomenoi edokoun pneuma theorein. kai eipen autois ti tetaragmenoi este, kai dia ti dialogismoï anabainousin en tais kardiais humon; idete tas cheiras mou kai tous podas mou, hoti autos ego eimi psilafisate me kai idete, hoti pneuma sarka kai ostea ouk echei kathos eme theoreite echonta. kai touto eipon epedeixen autois tas cheiras kai tous podas. eti de apistounton auton apo tis charas kai thaumazonton, eipen autois echete ti brosimon enthade; ohi de epedokan auto ichthuos optou meros kai apo melissiou kiriou kai labon enopion auton efagen. eipen de autois ohutoi ohi logoi, ohus elalais pros humas eti on sun humin, hoti dei plirothinai panta ta gegrammena en to nomo mouseos kai profitais kai psalmois peri emou. tote diinoixen auton ton noun tou sunienai tas grafas. kai eipen autois hoti ohutos gegraptai kai ohutos edei pathein ton christon kai anastinai ek nekron ti triti himera, kai kiruchthinai epi to onomati autou metanoian kai afesin hamartion eis panta ta ethni, arxamenon apo hierousalim. humeis de este martures touton. kai idou ego apostello tin epaggelion tou patros mou ef humas. humeis de kathisate en ti polei heos ohu endusisthe dunamin ex hupsous. exigagen de autous exo heos eis bithaniam, kai eparas tas cheiras autou eulogisen autous. kai egeneto en to eulogein auton autous diesti ap auton kai anefereto eis ton ouranon. kai autoi proskunisantes auton hupestrep-san eis hierousalim meta charas megalis, kai isan dia pantos en to hiero ainountes kai eulogountes ton theon.

ton men proton logon epoiisamin peri panton, o theofile, hon irxato ho iisous poiein te kai didaskein, achri his himeras enteila-menos tois apostolois dia pneumatou hagiou ohus exelexato anelimefthi ohis kai pares-tisen heauton zonta meta to pathein au-ton en pollois tekmiroiis, di himeron tessera-konta optanomenos autois kai legon ta peri tis basileias tou theou. kai sunalizo-menos pariggeilen autois apo hierosolumon mi chorizesthai, alla perimenein tin epaggelion tou patros hin ikousate mou hoti ioannis men ebaptisen hudati, humeis de baptisthesiste en pneumatou hagio ou meta pollas tautas himeras. ohi men oun sunelthontes epiroton auton legontes kurie, ei en to chrono touto apokathistaneis tin basileian to israil; eipen de pros autous ouch humon estin gnorai chronos i kairous ohus ho patir etheto en ti idia exousia alla limpesthe dunamin epelthontos tou hagiou pneumatou ei humas kai esesthe mou martures en te hierousalim kai en pasi ti ioudaia kai samareia kai heos eschatou tis gis. kai tauta eipon blepontou auton epirthi, kai nefeli hupelaben auton apo ton ofthalmou auton. kai hos atenizontes isan eis ton ouranon poreuomenou autou, kai idou andres duo pareistikeisan autois en esthiti leuki, ohi kai eipon andres galilaioi, ti hesitakate emblepontes eis ton ouranon; ohutos ho iisous ho analimeftheis af humon eis ton ouranon ohutos eleusetai hon tropou eth-easasthe auton poreuomenon eis ton oura-non. tote hupestrep-san eis hierousalim apo orous tou kaloumenou elaiou, ho estin eg-gus hierousalim sabbatou echon hodon. kai hote eisilthon, anebisan eis to huperoon ohu isan katamenontes, ho te petros kai ioannis kai iakobos kai andreas, filippos kai thomas, bartholomaios kai matthaos, iakobos alfaiou kai simon ho zilotis kai ioudas iakobou. ohutoi pantes isan proskarteurontes homothumadon ti proseuchi sun gunaixin kai maria ti mitri tou iisou kai sun tois adelfois autou. kai en tais himerais tautais anastas petros en meso ton mathiton eipen, (in te ochlos onomaton epi to auto hos hekaton eikosi) andres adelfoi, edei plirothinai tin grafin tautin hin proeipen to pneuma to hagion dia stomatos dauid peri iouda tou genomenou hodigou tois sullabousin ton iisoun hoti katirithmimenos in en himin kai elachen ton kliron tis diakonias tautis (ohutos men oun ektisato chorion ek misthou tis adikias, kai prinis genomenos elakisen mesos, kai exechuthi panta ta splagchna autou. kai gnoston egeneto pasin tois katoikousin hierousalim, hoste klithinai to chorion ekeino ti idia dialekto auton akeldama, tout estin chorion ahimatos) gegraptai gar en biblo

psalmon genithito hi epaulis autou erimos kai mi esto ho katoikon en auti, kai tin episkopin autou labeto heteros. dei oun ton sunelthonton himin andron en panti chrono en ho eisilthen kai exilthen ef himas ho kurios iisous, arxamenos apo tou baptismatos ioannou heos tis himeras his anelimefthi af himon, martura tis anastaseos autou sun himin genesthai hena touton. kai estisan duo, iosif ton kaloumenon barsabban, hos epeklithi ioustos, kai matthian. kai proseux-amenoi eipon su kurie kardiognosta panton, anadeixon hon exelexo ek touton ton duo hena lalein ton kliron tis diakonias tautis kai apostolis, af his parebi ioudas poreuthinai eis ton topon ton idion. kai edokan klirous autois kai epesen ho kliros epi matthian, kai sugkatepsifisthi meta ton hendeka apostolon.

## 2

kai en to sunplirousthai tin himeran tis pentikostis isan pantes homou epi to auto. kai egeneto afno ek tou ouranou ichos hosper feromenis pnois biaias kai eplirosen holon ton oikon ohu isan kathimenoi. kai ofthisan autois diamerizomenai glossai hosei puros kai ekathisan ef hena hekaston auton, kai eplisthisan pantes pneumatou hagiou kai irxanto lalein heterais glossais kathos to pneuma edidou apoftheggesthai autois. isan de en hierousalim katoikountes ioudaioi, andres eulabeis apo pantos ethnous ton hupo ton ouranon. genomenis de tis fonis tautis sunilthen to plithos kai sunechuthi, hoti ikouen ehis hekastos ti idia dialekto lalountou auton. existanto de pantes kai ethaumazon legontes ouk idou hapantes ohutoi eisin ohi lalountes galilaioi; kai pos himeis akouomen hekastos ti idia dialekto himon en hi egennithimen; parthoi kai midoi kai elameitai, kai ohi katoikountes tin mesopotamian, ioudaian te kai kappadokian, ponton kai tin asian, frugian te kai pamfulian, aigupton kai ta meri tis libuis tis kata kurin, kai ohi epidimountes hromaioi, ioudaioi te kai prosilutoi, krites kai arabes, akouomen lalountou auton tais himeterais glossais ta megaleia tou theou. existanto de pantes kai diiporoun, allos pros allon legontes ti thelei touto einai; 13. heteroi de diachleuazontes elegon hoti gleukous memestomenoi eisin. statheis de petros sun tois hendeka epiroton tin fonin autou kai apefthexato autois andres ioudaioi kai ohi katoikountes hierousalim hapantes, touto humin gnoston esto kai enotiassthe ta himrata mou ou gar hos humeis hupolambanete ohutoi methuouein, estin gar hora triti tis himeras alla touto estin to eirimenon dia tou profitou ioil kai estai en tais eschatais himerais, legei ho theos, ekcheo

apo tou pneumatous mou epi pasan sarka, kai profiteusousin ohi uhiou himon kai ahi thugateres humon, kai ohi neaniskoi humon horaseis opsontai, kai ohi presbuteroi humon enupniois enupniasthisontai kaige epi tous doulous mou kai epi tas doulas mou en tais himerais ekeinai ekcheo apo tou pneumatous mou, kai profiteusousin kai doso terata en to ourano ano kai simeia epi tis gis kato, ahima kai pur kai atmidia kapnou ho hilios metastrafisetai eis skotos kai hi selini eis ahima, prin i elthein tin himeran kuriou tin megalin kai epifani. kai estai pas hos an epikalesitai to onoma kuriou sothisetai. andres israilitai, akousate tous logous toutous iisoun ton nazoraion, andra apo tou theou apodeideigmenon eis humas dunamesin kai terasin kai simeiois, ohis epoiisen di autou ho theos en meso humon, kathos autoi oidate, touton ti horismeni bouli kai prognosei tou theou ekdoton dia cheiros anomon prospixantes aneilate, hon ho theos anestesin lusas tas odinas tou thanatou, kathoti ouk in dunaton krasteisthai auton hup autou. dauid gar legei eis auton prooromin ton kurion enopion mou dia pantos hoti ek dexion mou estin, hina mi saleutho. dia touto iufanthei hi kardia mou kai igalliasato hi glossa mou eti de kai hi sarx mou kataskinosei ep elpidi, hoti ouk egkataleipseis tin psuchin mou eis hadin oude doseis ton hosion sou idein diafthoran. egnorisas moi hodous zois, pliroiseis me eufrosunis meta tou prosopou sou. andres adelfoi, exon eipein meta parisiyas pros humas peri tou patriarchou dauid, hoti kai eteleutisen kai etafi, kai to mnima autou estin en himin achri tis himeras tautis. profitisoun huparchon kai eidos hoti horko omosen auto ho theos ek karpou tis osfuos autou kathisai epi ton thronon autou, proidon elalisen peri tis anastaseos tou christou, hoti oute enkatelēfhi eis hadin oute hi sarx autou eiden diafthoran. touton ton iisoun anestesin ho theos, ohu pantes himeis esmen martures. ti dexia oun tou theou hupsotheis tin te epaggelion tou pneumatous tou hagiou labon para tou patros, execheen touto ho humeis blepete kai akouete. ou gar dauid anebi eis tous ouranous legei de autos eipen ho kurios to kurio mou kathou ek dexion mou, heos an tho tous echthrous sou hupopodion ton podon sou. asfalos oun ginusketo pas oikos israil hoti kai kurion auton kai christon ho theos epoiisen, touton ton iisoun hon humeis estaurosate. akousantes de katenugisan ti kardia, eipon te pros ton petron kai tous loipous apostolous ti poiisomen, andres adelfoi; petros de efi pros autous metanoisate, kai baptisthito hekastos humon epi to onomati iisou christou eis afesin hamartion kai limpesthe tin dorean tou hagiou pneumatous humin gar estin hi epaggelia kai tois teknois hu-

mon kai pasin tois eis makran, hosous an proskalesitai kurios ho theos himon. heterois te logois pleiosin diemarturato kai parekalei legon sothite apo tis geneas tis skolias tautis. ohi men oun apodexamenoi ton logon autou ebaptisthisan kai prosetethisan en ti himera ekeini psuchai hosei trischiliai. isan de proskarterountes ti didachi ton apostolon kai ti koinonia, ti klasei tou artou kai tais proseuchais. egineto de pasi psuchi fobos polla te terata kai simeia dia ton apostolon egineto. pantes de ohi pisteuontes isan epi to auto kai eichon hapanta koina kai ta ktimata kai tas huparxeis epiraskon kai diemerizon auta pasin kathoti an tis chreian eichen. kath himeran te proskarterountes homothumadon en to hiero klontes te kat oikon arton, metelambanon trofis en agalliasai kai afelotiti kardias, ainountes ton theon kai echontes charin pros holon ton laon. ho de kurios prosetithei tous sozomenous kath himeran ti ekklesia.

### 3

epi to auto de petros kai ioannis anebainon eis to hieron epi tin horan tis proseuchis tin enatin, kai tis anir cholos ek kollias mitros autou huparchon ebastazeto, hon ethithon kath himeran pros tin thuran tou hierou tin legomenin horaian tou aitein eleimosunin para ton eispreuomenon eis to hieron hos idon petron kai ioannin mellontas eisienai eis to hieron, irota eleimosunin labein. atenisas de petros eis auton sun to ioanni eipen blepson eis himas. ho de epeichen autois prosdokon ti par auton labein. eipen de petros argurion kai chrusion ouch huparchei moi, ho de echo, touto soi didomi en to onomati iisou christou tou nazaraiou egeire kai peripatei. kai piasas auton tis dexias cheiros igeiren auton parachrima de estereothisan autou ahi baseis kai ta sfudra kai exallomenos esti kai periepatei kai eisilthen sun autois eis to hieron peripaton kai hallomenos kai ainon ton theon. kai eiden pas ho laos auton peripatounta kai ainounta ton theon epeginoskon te auton, hoti ohutos in ho pros tin eleimosunin kathimenos epi ti horaia puli tou hierou kai eplisthisan thambous kai ekstaseos epi to sumbebikoti auto. kratountos de autou ton petron kai ton ioannin sunedramen pas ho laos pros autous epi ti stoa ti kaloumeni solomonos ekthamboi. idon de ho petros apekrinato pros ton laon andres israileitai, ti thaumazete epi touto, i himin ti atenizete hos idia dunamei i eusebeia pepoiikosin tou peripatein auton; ho theos abraam kai isaak kai iakob, ho theos ton pateron himon, edoxasen ton paida autou iisoun, hon humeis men paredokate kai irnisasthe auton kata prosopon pilatou, krinantos ekeinou apoluein. humeis

de ton hagian kai dikaion irinisasthe, kai itisasthe andra fonea charisthinaï humin ton de archigon tis zois apekteinate, hon ho theos igeiren ek nekron, ohi himeis martures esmen. kai epi ti pistei tou onomatos autou touton, hon theoreite kai oidate, estereosen to onoma autou kai hi pistis hi di autou edoken auto tin holoklirian tautin apenanti panton humon. kai nun, adelfoi, oida poti kata agnoian epraxate, hosper kai ohi archontes humon ho de theos ha prokatiggeilen dia stomatos panton ton profiton, pathein ton christon autou, eplirosen ohutos. metanoisate oun kai epistrepsate eis to exaleifthinai humon tas hamartias, hopos an elthosin kairoi anapsuxeos apo prosopou tou kuriou, kai aposteili ton prokecheirismenon humin iisoun christon, hon dei ouranon men dexasthai achri chronon apokatas-taseos panton hon elalisen ho theos dia stomatos ton hagian ap aionos autou profiton. mousis men eipen poti profitin humin anastisei kurios ho theos humon ek ton adel-fon humon hos eme autou akousesthe kata panta hosa an lalisi pros humas estai de pasa psuchi hitis an mi akousi tou profitou ekeinou exolethreuthisetai ek tou laou, kai pantes de ohi profitai apo samouil kai ton kathexis hosoi elalisan, kai katiggeilan tas himeras tautas. humeis este ohi uhioi ton profiton kai tis diathikis his dietheto ho theos pros tous pateras humon, legon pros abraam kai en to spermati sou eneulog-ithisontai pasai ahi patriai tis gis. humin proton ho theos anastisas ton paida autou, apesteilen auton eulogounta humas en to apostrefein hekaston apo ton ponirion hu-mon.

#### 4

lalounton de auton pros ton laon, epestisan autois ohi hierais kai ho stratigos tou hierou kai ohi saddoukaioi, diaponoumenoi dia to didaskein autous ton laon kai kataggelein en to iisou tin anastasin tin ek nekron. kai epebalon autois tas cheiras kai etheto eis tirisin eis tin aurion, in gar hespera idi. poloi de ton akousanton ton logon episteusan kai egenithi ho arithmos ton andron ho-sei chiliades pente. egeneto de epi tin au-rion sunachthinaï auton tous archontas kai presbuteros kai grammateis en hierousalim, kai annan ton archierea kai kaiafan kai ioan-nin kai alexandron kai hosoi isan ek genous archieratikou. kai stisantes autous en meso epunthanonto en poia dunamei i en poio onomati epoiisate touto humeis; tote pet-ros plistheis pneumatos hagiou eipen pros autous archontes tou laou kai presbuteroi tou israil, ei himeis simeron anakrinometha epi euergesia anthropou asthenous en tini ohutos sesostai, gnoston esto pasin humin

kai panti to lao israil, poti en to onomati iisou christou tou nazaraïou, hon humeis es-tausate, hon ho theos igeiren ek nekron en touto ohutos parestiken enopion hu-mon hugiis. ohutos estin ho lithos, ho ex-outhenitheis huf humon ton oikodomounton, ho genomenos eis kefalin gonias kai ouk es-tin en allo ouden hi sotiria oude gar onoma estin heteron hupo ton ouranon to de-domenon en anthropois en ho dei sothinaï himas. theorountes de tin tou petrou parrisian kai ioannou, kai katalabomenoi poti anthro-poi agrammatoi eisin kai idiotai, ethaumaz-on, epeginoskon te autous poti sun to iisou isan. ton te anthropon blepontes sun au-tois hestota ton tetherapeumenon ouden ei-chon anteipein. keleusantes de autous exo tou sunedriou apelthein, suneballon pros allilous legontes ti poiisomen tois anthropois toutois; poti men gar gnoston simeion gegon-en di auton, pasin tois katoikousin hier-ousalim faneron, kai ou dunametha arnisas-thai all hina mi epi pleion dianemithi eis ton laon, apeili apeilisometha autois miketi lalein epi to onomati touto mideni anthro-pon. kai kalesantes autous pariggeilan to katholou mi ftheggesthai mide didaskein epi to onomati tou iisou. ho de petros kai ioannis apokrithentes eipon pros autous ei dikaion estin enopion tou theou, humon akouein mallon i tou theou, krinate. ou dunametha gar himeis ha eidomen kai ik-ousamen mi lalein. ohi de prosapeilisamenoï apelusan autous, miden ehuriskontes to pos kolasantai autous, dia ton laon poti pantes edoxazon ton theon epi to gegonoti. eton gar in pleionon tesserakonta ho anthropos ef hon egegeinei to simeion touto tis iaseos. apoluthentes de ilthon pros tous idious kai apeggeilan hosa pros autous ohi archiereis kai ohi presbuteroi eipon. ohi de akousantes homothumadon iran fonin pros ton theon kai eipan despota, su ho theos ho poiisas ton ouranon kai tin gin kai tin thalassan kai panta ta en autois, ho dia stomatos dauid paidos sou eipon hina ti efruaxan ethni kai laoi emeletisan kena; parestisan ohi basileis tis gis kai ohi archontes sunichthisan epi to auto kata tou kuriou kai kata tou christou autou. sunichthisan gar ep alitheias en ti polei tauti epi ton hagian paida sou iisoun, hon echrisas, hirodis te kai pontios pilatos sun ethnesin kai laois israil, poiisai hosa hi cheir sou kai hi bouli sou proorisen gen-esthai. kai ta nun, kurie, efide epi tas apeilas auton, kai dos tois doulois sou meta par-risias pasis lalein ton logon sou, en to tin cheira sou ekteinein se eis iasin kai simeia kai terata ginesthai dia tou onomatos tou ha-giou paidos sou iisou. kai deithenton auton esaleuthi ho topos en ho isan sunigmenoi, kai eplisthisan hapantes tou hagiou pneumatos, kai elaloun ton logon tou theou meta par-

risias. tou de plithous ton pisteusanton in hi kardia kai hi psuchi mia kai oude ehis ti ton huparchonton auto elegon idion einai all in autois hapanta koina. kai megali dunamei apedidoun to marturion ohi apostoloi tis anastaseos tou kuriou iisou charis te megali in epi pantas autous. oude gar endeis tis hupirchen en autois hosoi gar ktitores chorion i oikion hupirchon, polountes eferon tas timas ton pipraskomenon kai etithoun para tous podas ton apostolon diedideto de hekasto kathoti an tis chreian eichen. iosif de ho epiklitheis barnabas apo ton apostolon (ho estin methermineuomenon uhios parakliseos), leueitis, kuprios to genei, huparchontos auto agrou, polisas inegken to chrima kai ethiken para tous podas ton apostolon.

## 5

anir de tis ananias onomati sun sapfeiri ti gunaiki autou epolisen ktima, kai enosfisato apo tis timis, suneiduis kai tis gunaikos, kai enegkas meros ti para tous podas ton apostolon ethiken. eipen de ho petros anania, dia ti epirosen ho satanas tin kardian sou, pseusasthai se to pneuma to hagion kai nosfisasthai apo tis timis tou chorion; ouchi menon soi emenen kai prathen en ti si exousia hupirchen; ti hoti ethou en ti kardia sou to pragma touto; ouk epseuso anthropois alla to theo. akouon de ho ananias tous logous toutous, peson exep-suxen. kai egeneto fobos megas epi pantas tous akouontas. anastantes de ohi neoterai sunesteilan auton kai exenegkantes ethapsan. egeneto de hos horon trion diastima kai hi guni autou mi eiduia to gegonos eisilthen apekrithi de pros autin ho petros eipe moi, ei tosoutou to chorion apedosthe; hi de eipen nai, tosoutou. ho de petros [eipen] pros autin ti hoti sunefonithi humin peirasai to pneuma kuriou; idou ohi podes ton thapsanton ton andra sou epi ti thura, kai exoisousin se. epesen de parachrima pros tous podas autou kai exepsuxen. eiselhontes de ohi neaniskoi ehuron autin nekran kai exenegkantes ethapsan pros ton andra autis. kai egeneto fobos megas ef holin tin ekklisian kai epi pantas tous akouontas tauta. dia de ton cheiron ton apostolon egineto simeia kai terata polla en to lao (kai isan homothumadon hapantes en ti stoa solomonos ton de loipon oudeis etolma kollasthai autois, all emegalunen autous ho laos mal-lon de prosetithento pisteuontes to kurio, plithi andron te kai gunaikon) hoste kata tas plateias ekferein tous astheneis kai tithenai epi klinarion kai krabatton, hina erchome-nou petrou kan hi skia episkiasi tini au-ton. sunircheto de kai to plithos ton perix poleon eis hierousalim, ferontes astheneis kai ochloumenous hupo pneumatou akatharton,

ohitines etherapeuonto hapantes. anastas de ho archiereus kai pantes ohi sun auto, hi ousa ahiresis ton saddoukaion, eplisthisan zilou kai epebalon tas cheiras epi tous apos-tolous kai ethento autous en tirisei dimosia. aggelos de kuriou dia nuktos inoixen tas thuras tis fulakis, exagagon te autous eipen poreuesthe kai stathentes laleite en to hi-ero to lao panta ta hrimata tis zois tautis. akousantes de eisilthoun hupo ton orthron eis to hieron kai edidakon. paragenomenos de ho archiereus kai ohi sun auto sunekale-san to sunedrion kai pasan tin gerousian ton uhion israil, kai apesteilan eisto desmotirion achthina autous. ohi de hupiretai paragenomenoi ouch ehuron autous en ti fu-laki anastrepsantes de apiggeilan legontes hoti to desmotirion ehuroten klekismenon en pasi asfaleia kai tous fulakas hestotas epi ton thuron anoixantes de eso oudena ehuroten. hos de ikousan tous logous toutous ho te hierous kai ho stratigos tou hi-erou kai ohi archiereis, diaporoun peri auton, ti an genoito touto. paragenomenos de tis apiggeilan autois hoti idou ohi andres ohus esthete en ti fulaki eisin en to hiero hestotes kai didaskontes ton laon. tote apelthon ho stratigos sun tois hupiretais igagen autous, ou meta bias, efobounto gar ton laon mi lithasthosin. agagontes de autous estisan en to sunedrio. kai epirotisen autous ho archiereus legon paraggelia pariggeilamin humin mi didaskein epi to onomati touto, kai idou peplirokate tin hierousalim tis didachis humon, kai boulesthe epagagein ef himas to ahima tou anthropou toutou. apokritheis de petros kai ohi apostoloi eipan peitharchein dei theos mallon i anthropois. ho theos ton pateron himon igeiren iisoun, hon humeis diecheirisasthe kremasantes epi xulou tou-ton ho theos archigon kai sotira hupsosen ti dexia autou, dounai metanoian to israil kai afesin hamartion. kai himeis esmen autou martures ton hrimation touton kai to pneuma de to hagion ho edoken ho theos tois peitharchousin auto. ohi de akousantes dieprionto kai ebouleuonto anelein autous. anastas de tis en to sunedrio farisaios ono-mati gamaliil, nomodidakalos timios panti to lao, ekeleusen exo brachu tous apostolous poiisai, eipen te pros autous andres is-raileitai, prosechete heautois epi tois anthro-pois toutois ti mellete prassein. pro gar touton ton himeron anesti theudas, legon einai tina heauton, ho proseklithi arithmos andron hosi tetrakosion hos anirethi, kai pantes hosoi epethonto auto dieluthisan kai egenonto eis ouden. meta touton anesti ioudas ho galilaios en tais himerais tis apografis kai apestisen laon [hikanon] opiso autou kakeinos apoeto, kai pantes hosoi epethonto auto dieskorpisthisan. kai ta nun lego humin, apostite apo ton anthro-

pon touton kai easate autous hoti ean i ex anthron i bouli ahuti i to ergon touto, kataluthisetai ei de ek theou estin, ou dunisesthe katalusai autous, mipote kai theomachoi ehurethite. epeisthisan de auto. kai proskalesamenoi tous apostolous, deirantes pariggeilan mi lalein epi to onomati tou iisou, kai apelusan autous. ohi men oun eporeuonto chairontes apo prosopou tou sunedriou, hoti huper tou onomatos katixiothisan atimasthinai pasan te himeran en to hiero kai kat oikon ouk epauonto didaskontes kai euaggelizomenoi ton christon iisoun.

## 6

en de tais himerais tautais plithunonton ton mathiton egeneto goggusmos ton helliniston pros tous hebraious, hoti paretheurounto en ti diakonia ti kathimerini ahi chirai auton. proskalesamenoi de ohi dodeka to plithos ton mathiton eipon ouk areston estin himas kataleipsantas ton logon tou theou diakonein trapezais. episkepsasthe oun, adelfoi, andras ex humon marturoumenous hepta pliris pneumatous hagiou kai sofias, ohus katastisomen epi tis chreias tautis. himeis de ti proseuchi kai ti diaknia tou logou proskarterisomen. kai iresen ho logos tou theou iuxanen, kai eplithuneto ho arithmos ton mathiton en hierousalim sfodra, polus te ochlos ton hiereon hupikouon ti pistei. stefanos de pliris charitos kai dunameos epoiei terata kai simeia megala en to lao. anestisan de tines ton ek tis sunagogis tis legomenis libertinon kai kurinaion kai alexandreon kai ton apo kilikias kai asias sunzitountes to stefano. kai ouk ischuon antistinati ti sofia kai to pneumatikou ho elalei. tote hupebalon andras legontas hoti akikoamen autou lalountos himata blasfima eis mousin kai ton theon. sunekinisan te ton laon kai tous presbuterous kai tous grammateis kai epistantes sunirpasan auton kai igagon eist to sunedrion. estisan te marturas pseudeis legontas ho anthropos ohutos ou pauetai himata lalon kata tou topou tou hagiou kai tou nomou akikoamen gar autou legontos hoti iisous ho nazoraios ohutos katalusei ton topon touton kai allaxeai ta ethi ha paredoken himin mousis. kai atenisantes eis auton hapantes ohi kathezomenoi en to sunedrio eidon to prosopon autou hosei prosopon aggelou.

## 7

eipen de ho archiereus ei ara tauta ohutos echei; ho de efi andres adelfoi kai pateres, akousate ho theos tis doxis ofthi to patri himon abraam onti en ti mesopotamia prin i katoikisai auton en charran, kai eipen pros auton exelthe ek tis gis sou kai ek tis sugeneias sou, kai deuro eis tin gin hin an soi deixo. tote exelthon ek gis chaldaion katokisen en charran kakeithen meta to apothanein ton patera autou metokisen auton eis tin gin tautin eis hin eameis nun katoikeyte. kai ouk edoken auto klironomian en auti oude bima podos, kai epiggeilato dounai autin eis kataschesin autoi kai to spermati autou met auton, ouk ontos auto teknou. elalisen de ohutos ho theos, hoti estai to sperma autou paroikon en gi allothria, kai doulousousin auto kai kakousousin eti tetrakosia kai to ethnos ho ean douleusousin krino ego, eipen ho theos, kai meta tauta exelesontai kai latreusousin moi en to topo touto. kai edoken auto diathikin peritomias kai ohutos egennisen ton isaak kai perietemen auton ti himera ti ogdoi, kai ho isaak ton iakob, kai ho iakob tous dodeka patriarchas. kai ohi patriarchai zilosantes ton iosif apedonto eis aiguphon kai in ho theos met autou kai exeilato auton ek pason ton thlipseon autou, kai edoken auto charin kai sofian enantion farao basileos aiguptou kai katelisten auton higuomenon ep aiguphon kai holon ton oikon autou. ilthen de limos ef holin tin gin aiguphon kai chanaan kai thlipsis megali, kai ouch ehuriskon chortasmata ohi pateres himon. akousas de iakob onta sitia en aigupto exapesteilen tous pateras himon proton kai en to deutero anegnoristhi iosif tois adelfois autou, kai faneron egeneto to farao to genos tou iosif. aposteilas de iosif metekalesato ton patera autou iakob kai pasan tin suggeneian en psuchais hebdomikonta pente. kai katebi iakob eis aiguphon kai eteleutisen autos kai ohi pateres himon, kai metetethisan eis suchem kai etethisan en to mnimati ho onisato abraam timis arguriou para ton uhion emmor tou suchem. kathos de iggizen ho chronos tis epaggelias his homologisen ho theos to abraam, iuxisen ho laos kai eplithunthi en aigupto, achri ohu anesti basileus heteros ep aiguphon, hos ouk idei ton iosif. ohutos katasofisamenos to genos himon ekakosen tous pateras tou poiein ektheta ta brefi auton eis to mi zoogoneisthai. en ho kairo egennithi mousis, kai in asteios to theo hos anetrapi minas treis en to oiko tou patros. ektethenta de auton aneilato auton hi thugatir farao kai anethrepsato auton heauti eis uhion. kai epaideuthi mousis en pasi sofia aiguphon in de dunatos en logois kai ergois autou. hos de eplirouto auto tesserakontaetis chronos,

anebi epi tin kardia autou episkepsasthai tous adelfous autou tous uhiou israil kai idon tina adikoumenon imunato, kai epouisen ekdikisin to kataponoumeno pataxas ton aigupton. enomizen de sunienai tous adelfous autou hoti ho theos dia cheiros autou didosin sotirian autois ohi de ou sunikan. ti te epiousi himera ofthi autois machomenois kai sunilasen autous eis eirinin eipon andres, adelfoi este humeis hinati adikeite allilous; ho de adikon ton plision aposato auton eipon tis se katestisen archonta kai dikastin ef himon; mi anelein me su theleis hon tropou aneileis chthes ton aigupton; efugen de mousis en to logo touto, kai egeneto paroikos en gi madiam, ohu egennisen uhiou duo. kai plirothenton eton tesserakonta ofthi auto en ti erimo tou ourous sina aggelos en flogi puros batou. ho de mousis idon ethaumazen to horama proserchomenou de autou katanoisai egeneto foni kuriou ego ho theos ton pateron sou, ho theos abraam kai isaak kai iakob. entromos de genomenos mousis ouk etolma katanoisai. eipen de auto ho kurios luson to hupodima ton podon sou ho gar topos ef ho hestikas gi hagia estin. idon eidon tin kakosin tou laou mou tou en aigupto, kai tou stenagmou auton ikousa, kai katebin exelesthai autous kai nun deuro aposteilo se eis aigupton. touton ton mousin, hon irnisanto eipontes tis se katestisen archonta kai dikastin; touton ho theos archonta kai lutroten apestalken sun cheiri aggelou tou ofthentos auto en ti bato. ohutos exigamen autous poiisas terata kai simeia en gi aigupto kai en eruthra thalassii kai en ti erimo eti tesserakonta. ohutos estin ho mousis ho eipas tois uhiou israil profitin humin anastisei ho theos ek ton adelfon humon hos eme [autou akousesthe]. ohutos estin ho genomenos en ti ekklesia en ti erimo meta tou aggelou tou lalountos auto en to orei sina kai ton pateron himon hos edexato logia zonta dounai himin ho ouk ithelisan hupikooi genesthai ohi pateres himon alla aposanto kai estrafisan ti kardia auton eis aigupton, eipontes to aaron poiison himin theous ohi proporeusontai himon, ho gar mousis ohutos, hos exigamen himas ek gis aiguptou, ouk oidamen ti gegonen auto. kai emoschopouisan en tais himerais ekeinai kai anigagon thusian to eidolo, kai eufraintonto en tois ergois ton cheiron auton. estrepsen de ho theos kai paredoken autous latreuin ti stratia tou ouranou, kathos gegraptai en biblo ton profiton mi sfagia kai thusias prosinegkate moi eti tesserakonta en ti erimo, oikos israil; kai anelabete tin skinin tou moloch kai to astron tou theou humon hremfan, tous tupous ohus epouisate proskunein autois, kai metoikio humas epekeina babulonous. hi skini tou marturiou en tois patrasin himon en ti erimo, kathos dietaxato

ho lalon to mousi poiisai autin kata ton tupon hon heorakei. hin kai eisigagon diadexamenoi ohi pateres himon meta iisou en ti kataschesei ton ethnon, on exosen ho theos apo prosopou ton pateron himon hos ton himeron dauid, hos ehuren charin heos ton theou kai itisato ehurein skinoma to theo iakob. solomon de okodomisen auto oikon. all ouch ho hupsistos en cheiropoiotois katoikei, kathos ho profitis legei ho ouranos moi thronos, hi de gi hupopodion ton podon mou. poion oikon oikodomisete moi, legei kurios, i tis topos tis katapauseos mou; ouchi hi cheir mou epouisen panta tauta; sklirotrachiloi kai aperitmitoi ti kardia kai tois osin, humeis aei to pneumatii to hagio antiptete hos ohi pateres humon kai humeis. tina ton profiton ouk edioxan ohi pateres humon; kai apekteinan tous prokatageillantas peri tis eleuseos tou dikaiau, ohu nun humeis prodotai kai foneis egenesthe, ohitines elabete ton nomon eis diatagas aggelon, kai ouk efulaxate. akouontes de tauta diepriento tais kardiais auton kai ebruchon tous odontas ep auton. huparchon de pliris pneumatou hagiou, atenisas eis ton ouranon eiden doxan theou kai iisoun hestota ek dexion tou theou kai eipen idou theoro tous ouranous aneogmenous kai ton union tou anthropolou ek dexion hestota tou theou. kraxantes de foni megali suneschon ta ota auton kai hormisan homothumadon ep auton kai ekbalontes exo tis poleos elithoboloun kai ohi martures apethento ta himatia auton para tous podas neaniou kaloumenou saulou. kai elithoboloun ton stefanon, epikaloumenon kai legonta kurie iisou, dexai to pneuma mou. theis de ta gonata ekraxen foni megali kurie, mi stisis autois tin hamartian tautin. kai touto eipon ekoimithi

## 8

saulos de in suneudokon ti anairesei autou. egeneto de en ekeini ti himera diogmos megas epi tin ekklesian tin en hierosolumois pantes de diesparisan kata tas choras tis ioudaias kai samareias plin ton apostolon. sunekomisan de ton stefanon andres eulabeis, kai epouisanto kopeton megan ep auto. saulos de elumaineto tin ekklesian, kata tous oikous eispureuomenous suron te andras kai gunaikas paredidou eis fulakin. ohi men oun diasparentes diilthon euaggelizomenoi ton logon. filippos de katelthon eis polin tis samareias ekirussen autois ton christon. proseichon de ohi ochloi tois legomenois hupo tou filippou homothumadon en to akouein autous kai blepein ta simeia ha epouiei pollon gar ton echonton pneumatika akatharta boonta foni megali exirchonto polloi de paralelumenoi kai choloi etherapeuthisan kai egeneto chara megali en ti polei ekeini.



anir de tis onomati simon proupirchen en ti polei mageoun kai existanon to ethnos tis samareias, legon einai tina heauton megan ho proseichon pantes apo mikrou heos megalous legontes ohutos estin hi dunamis tou theou hi kaloumeni megali. proseichon de auto dia to hikano chrono tais mageiais exestakenai autous. hote de episteusan to filippo euangelizomeno peri tis basileias tou theou kai tou onomatos iisou christou, ebaptizonto andres te kai gunaikes. ho de simon kai autos episteusen kai baptistheis in proskarteron to filippo theoron te simeia kai dunameis megalas ginomenas existato. akousantes de ohi en hierosolumois apostoloi hoti dedektai hi samareia ton logon tou theou, apesteilan pros autous petron kai ioannin, ohitines katabantes prosuixanto peri auton hopos labosin pneuma hagon oudepo gar in ep oudeni auton epipeptokos, monon de bebaptismenoi hupirchon eis to onoma tou kuriou iisou. tote epetithoun tas cheiras ep autous, kai elambanon pneuma hagon. idon de ho simon hoti dia tis epitheseos ton cheiron ton apostolon didotai to pneuma to hagon, prosinegken autois chrimata legon dote kamoi tin exousian tautin, hina ho ean epitho tas cheiras lambani pneuma hagon. petros de eipen pros auton to argurion sou sun soi eii eis apoleian, hoti tin dorean tou theou enomisas dia chrimaton ktasthai. ouk estin soi meris oude kliros en to logo touto hi gar kardia sou ouk estin eutheia enanti tou theou. metanoioun on apo tis kakias sou tautis, kai deithiti tou kuriou, ei ara afethisetai soi hi epinoia tis kardias sou eis gar cholin pikrias kai sundesmon adikias horo se onta. apokritheis de ho simon eipen deithite humeis huper emou pros ton kurion, hopos miden epelthi ep eme hon eirikate. ohi men oun diamarturnamenoi kai lalisantes ton logon tou kuriou hupestrefon eis hierosoluma pollas te komas ton samareiton euaggelizonto. aggelos de kuriou elalisen pros filippon legon anastithi kai poreuou kata mesimbrian epi tin hodon tin katabainousan apo hierousalim eis gazan, ahuti estin erimos. kai anastas eporeuthi. kai idou anir aithiops eunouchos dunastis kandalakis basilissis aithiopon, hos in epi pasis tis gazis autis, hos eliluthei proskunison eis hierousalim, in te hupostrefon kai kathimenos epi tou harmatos autou kai aneginosken ton profitin hisaian. eipen de to pneuma to filippo proselthe kai kolithiti to harmati touto. prosdramon de ho filippos ikousen autou anaginoskontos ton profitin hisaian, kai eipen arage ginoskeis ha anaginoskeis; ho de eipen pos gar an dunaimin ean mi tis hodigisi me; parekalesen te ton filippon anabanta kathisai sun auto. hi de periochi tis grafis hin aneginosken in ahuti hos probaton epi sfagin ichthi kai hos

amnos enantion tou keirontos auton afonos, ohutos ouk anoigei to stoma autou en ti tapeinosei autou hi krisis autou irthi tin de genean autou tis diigisetai; hoti airetai apo tis gis hi zoi autou. apokritheis de ho eunouchos to filippo eipen deomai sou, peritinos ho profitis legei touto; peri heautou i peri heterou tinos; anoixas de ho filippos to stoma autou kai arxamenos apo tis grafis tautis euaggelisato auto ton iisoun. hos de eporeuonto kata tin hodon, ilthon epi ti hudor, kai fisin ho eunouchos idou hudor, ti koluei me baptisthina; kai ekeleusen stinai to harma, kai katebisan amfoteroi eis to hudor, ho te filippos kai ho eunouchos kai ebaptisen auton. hote de anebisan ek tou hudatos, pneuma kuriou hirpasen ton filippon, kai ouk eiden auton ouketi ho eunouchos, eporeueto gar tin hodon autou charon. filippos de ehurethi eis azoton kai dierchomenos euaggelizeto tas poleis pasas heos tou elthein auton eis kaisareian.

## 9

ho de saulos eti enpneon apeilis kai fonou eis tous mathitas tou kuriou, proselthon to archierei itisato par autou epistolas eis damaskon pros tas sunagogas, hopos ean tinas ehuri tis hodou ontas, andras te kai gunaikas, dedemenous agagi eis hierousalim. en de to poreuesthai egeneto auton eggizein ti damasko kai exaifnis periistrapsen auton fos ek tou ouranou. kai peson epi tin gin ikousen fonin legousan auto saoul saoul, ti me diokeis; eipen de tis ei, kurie; ho de [eipen] ego eimi iisous hon su diokeis. alla anastithi kai eiselthe eis tin polin kai lalithisetai soi ti se dei poiein. ohi de andres ohi sunodeuontes auto ehistikeisan eneo, akuontes men tis fonis, midena de theourontes. igerthi de ho saulos apo tis gis aneogmenon de ton ofthalmon autou oudena eblepen cheiragogeantes de auton eisigagon eis damaskon kai in himeras treis mi blepon, kai ouk efagen oude epien. in de tis mathitis en damasko onomati ananias kai eipen pros auton ho kurios en horamati anania. ho de eipen idou ego, kurie. ho de kurios pros auton anastas poreuthiti epi tin hrumin tin kaloumenin eutheian kai zitison en oikia iouda saulon onomati tarsea idou gar proseuchetai, kai eiden [en horamati] andra onomati ananian eiselthonta kai epithenta auto cheira hopos anablepsi. apekrithi de ananias kurie, akikoa apo pollon peri tou andros toutou hosa kaka epoiisen tois hagiois sou en hierousalim kai hode echei exousian para ton archiereon disai pantas tous epikaloumenous to onoma sou. eipen de pros auton ho kurios poreuou, hoti skeuos eklogis moi estin ohutos tou bastasai to onoma mou enopion ethnon te kai basileon uhion te

israil ego gar hupodeixo auto hosa dei auton huper tou onomatos mou pathein. apilthen de ananias kai eisilthen eis tin oikian kai epitheis ep auton tas cheiras eipen saoul adelfe, ho kurios apestalten me, iisous ho oftheis soi en ti hodo hi irchou, hopos anablepsis kai plisthis pneumatous hagiou. kai eutheos apepesan apo ton ofthalmon autou hosei lepidēs aneblepsen te kai anastas ebaptisthi kai labon trofin enischusen. egeneto de meta ton en damasko mathiton himeras tinas kai eutheos en tais sunagogais ekirussen ton iisoun, hoti ohutos estin ho uhios tou theou. existanto de pantes ohi akouontes kai elegon ouch ohutos estin ho porthisas en hierousalim tous epikaloumenous to onoma touto, kai hode eis touto eliluthen hina dedemenous autous agagi epi tous archiereis; saulos de mallon enedunamouto kai sunechunen tous ioudaious tous katoikountas en damasko, sunbibazon hoti ohutos estin ho christos. hos de eplirounto himera i hikanai, sunebouleusanto ohi ioudaioi anelein auton egnothi de to saulo hi epibouli auton. paretirounto de kai tas pulas himeras te kai nuktos, hopos auton anelosin. labontes de auton ohi mathitai nuktos kathikan dia tou teichous chalasantes en spuridi. paragenomenos de eis hierousalim epeirato kollasthai tois mathitais kai pantes efobounto auton, mi pisteuontes hoti estin mathitis barnabas de epilabomenos auton igagen pros tous apostolous kai diigisato autois pos en ti hodo eiden ton kurion kai hoti elalisen auto, kai pos en damasko eparrisiasato en to onomati tou iisou. kai in met auton eispureuomenos kai ekpureuomenos eis hierousalim, kai parrisiazomenos en to onomati tou kuriou, elalei te kai sunezitei pros tous hellinistas ohi de epecheiroun anelein auton. epignontes de ohi adelfoi katigagon auton eis kaisareian kai exapesteilan auton eis tarson. ahi men oun ekklesiai kath holis tis ioudaias kai galilaias kai samareias eichon eirinin, oikodomoumenai kai pureuomenai to fobo tou kuriou

kai ti paraklisei tou hagiou pneumatous epilthunonto. egeneto de petron dierchomenon dia panton katelthein kai pros tous hagiους tous katoikountas luddan. ehuren de ekei anthropon tina onomati ainean ex eton okto katakeimenon epi krabbatou, hos in paralelumenos. kai eipen auto ho petros ainea, iatai se iisous ho christos anastithi kai strosen se auto. kai eutheos anesti. kai eidon auton pantes ohi katoikountes luddan kai ton saron, ohitines epestrepson epi ton kurion. en ioppi de tis in mathitria onomati tabitha, hi diermineuomeni legetai dorkas ahuti in pliris ergon agathon kai eleimosunon hon epoiei. egeneto de en tais himerais ekeinais asthenisas autin apothanein lousantes de autin ethikan en huperoo. eggus de

ousis luddis ti ioppi ohi mathitai akousantes hoti petros estin en auti apesteilan duo andras pros auton parakalountes mi oknisis dielthein heos himon. anastas de petros sunilthen autois. hon paragenomenon anigagon eis to huperoon kai parestian auto pasai ahi chirai klaiousai kai epideiknumenai chitonas kai himatia hosa epoiei met auton ousa hi dorkas. ekbalon de exo pantas ho petros kai theis ta gonata prosiuxato kai epistrepas pros to soma eipen tabitha, anastithi. hi de inoixen tous ofthalmous autis, kai idousa ton petron anakathisen dous de auti cheira anestisen autin fonisas de tous hagiους kai tas chiras parestisen autin zosan. gnoston de egeneto kath holis tis ioppis kai polloi episteusan epi ton kurion. egeneto de himeras hikanas meinai auton en ioppi para tini simoni bursei.

## 10

anir de tis en kaisareia onomati kornilios, hekatontarchis ek speiris tis kaloumenis italicis, eusebis kai foboumenos ton theon sun panti to oiko autou, poion te eleimosunas pollas to lao kai deomenos tou theou dia pantos, eiden en horamati faneros, hosei peri horan enatin tis himeras, aggelon tou theou eiselthonta pros auton kai eiponta auto kornilie. ho de atenisas auto kai emfobos genomenos eipen ti estin, kurie; eipen de auto ahi proseuchai sou kai ahi eleimosunai sou anebisan eis mnimosunon emprosthen tou theou. kai nun pempon andras eis ioppin kai metapempsai simona hos epikaleitai petros ohutos xenizetai para tini simoni bursei, ho estin oikia para thalassan. hos de apilthen ho aggelos ho lalon auto, fonisas duo ton oiketon autou kai stratiotin eusebi ton proskarterounton auto, kai exigisamenos autois hapanta apesteilen autous eis tin ioppin. ti de epaurion hodoiporounton ekeion kai ti polei eggizonton anebi petros epi to doma proseuxasthai peri horan hektin. egeneto de prospeinos kai ithelen geusasthai paraskeuwzonten de auton egeneto ep auton ekstasis. kai theorei ton ouranon aneogenon kai katabainon skeuos ti hos othonin megalin, tessarsin archais [dedemenon kai] kathiemenon epi tis gis, en ho hupirchen panta ta tetrapoda kai herpeta tis gis kai ta petaina tou ouranou. kai egeneto foni pros auton anastas petre thuson kai fage. ho de petros eipen midamos, kurie, hoti oudepote efagon pan koinon i akatharton. kai foni palin ek deuteroo pros auton ha ho theos ekatharisen su mi koinou. touto de egeneto epi tris, kai euthus anelimfthi to skeuos eis ton ouranon. hos de en heauto diiporei ho petros, ti an eii to horama ho eiden, kai idou ohi andres ohi apostalmenoi apo tou korniliou dierotisantes tin

oikian tou simonos epestisan epi ton पुलना. kai fonisantes epunthanonto ei simon kai epikaloumenos petros enthade xenizetai. tou de petrou dienthumoumenou peri tou horamatos eipen auto to pneuma idou andres treis zitousin se alla anastas katabithi, kai poreuou sun autois miden diakrinomenos hoti ego apestalka autous. katabas de petros pros tous andras eipen idou ego eimi hon ziteite tis hi aitia di hin pareste; ohi de eipon

kornilios hekatontarchis, anir dikaios kai foboumenos ton theon, marturoumenos te hupo holou tou ethnous ton ioudaion, echrimatisthi hupo aggelou hagiou metapemp-sasthai se eis ton oikon autou kai akousai himata para sou. eiskalesamenos oun autous exenisen ti de epaurion anastas eisilthen sun autois kai tines ton adelfon ton apo ioppis sunilthon auto. ti de epaurion eisilthon eis tin kaisareian. ho de kornilios in prosdokon autous, sunkalesamenos tous suggeneis autou kai tous anagkaious filous. hos de egeneto tou eiselthein ton petron, sunantisas auto ho kornilios peson epi tous podas prosekunisen. ho de petros igeiren auton legon anastithi kago autos anthropos eimi. kai sunomilon auto eisilthen, kai ehuriskei suneliluthotas polous. efi te pros autous humeis epistasthe hos athemiton estin andri ioudaio kolasthai i proserchesthai allofulo kamoi ho theos edeixen midena koinon i akatharton legein anthron dio kai anantirritos ilthon metapemftheis. punthanomai oun, tini logo metepempsasthe me; kai ho kornilios efi apo tetartis himeras mechri tautis tis horas imin nisteuon kai tin enatin porseuchomenos en to oiko mou kai idou anir esti enopion mou en esthiti lampra kai fisin kornilie, eiskousthi sou hi proseuchi kai ahi eleimosunai sou emnisthisan enopion tou theou. pempon oun eis ioppin kai metakalesai simona hos epikaleitai petros ohutos xenizetai en oikia simonos burseos para thalassan, hos paragenomenos lalisei soi. exautis oun empemsa pros se, su te kalos epoiisas paragenomenos. nun oun pantes himeis enopion tou theou paresmen akousai panta ta prostagmena soi hupo tou theou. anoixas de petros to stoma eipen ep alitheias katalambanomai hoti ouk estin prosopolimptis ho theos, all en panti ethnei ho foboumenos auton kai ergazomenos dikaiosunin dektos auto estin. ton logon hon apestelen tois uhiolis israil euaggelizomenos eirinin dia iisou christou, (ohutos estin panton kurios), humeis oidate, to genomenon hima kath holis tis ioudaias, arxamenon apo tis galilaias meta to baptisma ho ekiruxen ioannis, iisoun ton apo nazareth, hos echrisen auton ho theos pneumatiki hagio kai dunamei, hos dilthen euergeton kai iomenos pantas tous katadunasteuomenous hupo tou diabolou

hoti ho theos in met autou (kai himeis martures panton hon epoiisen en te ti chora ton ioudaion kai en hierousalim) hon kai aneilon kremasantes epi xulou touton ho theos igeiren ti triti himera kai edoken auton emfani genesthai, ou panti to lao, alla martusin tois prokecheirotonimenois hupo tou theou, himin, ohitines sunefagomen kai sunepiomen auto meta to anastinai auton ek nekron. kai pariggeilen himin kiruxai to lao kai diamarturasthai hoti autos estin ho horismenos hupo tou theou kritis zonton kai nekron. touto pantes ohi profitai marturousin, afesin hamarton labein dia tou onomatos autou panta ton pisteuonta eis auton. eti lalountos tou petrou ta himata tauta epepesen to pneuma to hagian epi pantas tous akouontas ton logon. kai exestisan ohi ek peritomis pistoi hosoi sunilthan to petro, hoti kai epi ta ethni hi dorea tou hagiou pneumatos ekkechutai, ikouon gar auton lalounton glossais kai megalunonton ton theon. tote apekrithi petros miti to hudor dunatai kolusai tis tou mi baptisthina toutous, ohitines to pneuma to hagian elabon hos kai himeis; prosetaxen te autous baptisthina en to onomati tou kuriou. tote irotisan auton epimeinai himeras tinas.

## 11

ikousan de ohi apostoloi kai ohi adelfoi ohi ontes kata tin ioudaion hoti kai ta ethni edexanto ton logon tou theou. kai hote anebi petros eis hierousalim, diekrinonto pros auton ohi ek peritomis legontes hoti pros andras akrobustian echontas eisilthes, kai sunefages autois. arxamenos de petros exetitheto autois kathexis legon ego imin en ekstasei horama, katabainon skeuos ti hos othonin megalin tessarsin archais kathiemenin ek tou ouranou kai ilthen achri emou eis hin atenisas katenoon kai eidon ta tetrapoda tis gis kai ta thiria kai ta herpeta kai ta peteina tou ouranou ikousa de kai fonis legousis moi anastas petre thuson kai fage. eipon de midamos, kurie, hoti koinon i akatharton oudepute eisilthen eis to stoma mou. apekrithi de foni ek deuteroi ek tou ouranou ha ho theos ekatharisen su mi koinou. touto de egeneto epi tris, kai anespasthi palin hapanta eis ton ouranon. kai idou exautis treis andres epestisan epi tin oikian en hi imin, apestalmeno i apo kaisareias pros me. eipen de to pneuma moi sunelthein autois miden diakrinomenon ilthon de sun emoi kai ohi hex adelfoi ohutoi, kai eisilthomen eis ton oikon tou andros. apiggeilen te himin pos eiden ton aggelon en to oiko autou statuenta kai eiponta auto aposteilon eis ioppin kai metapempsai simona ton epikaloumenon petron, hos lali-

sei hrimata pros se en ohis sothisi su kai pas ho oikos sou. en de to arxasthai me lalein epepesen to pneuma to hagian ep autous hosper kai ef himas en archi. emnisthin de tou hrimatos tou kuriou, hos elegen ioannis men ebaptisen hudati, humeis de baptisthisesthe en pneumatikō hagio. ei oun tin isin dorean edoken autois ho theos hos kai himin pisteusasini epi ton kurion iisoun christon, ego tis imin dunatos kolusai ton theon; akousantes de tauta hisuchasan, kai edoxasan ton theon legontes arage kai tois ethnesin ho theos tin metanoian edoken eis zoin. ohi men oun diasparentes apo tis thlipseos tis genomenis epi stefano diilthon heos foinikis kai kuprou kai antiocheias, mideni lalountes ton logon ei mi monon ioudaiois. isan de tines ex auton andres kuprioi kai kurinaioi, ohitines elthontes eis antiocheian elaloun kai pros tous hellinas, euaggelizomenoi ton kurion iisoun kai in cheir kuriou met auton polus te arithmos ho pisteusas epestrepsen epi ton kurion. ikousthi de ho logos eis ta ota tis ekklesias tis ousis en hierosolumois peri auton kai exapesteilan barnaban dielthein heos antiocheias hos paragenomenos kai idon tin charin tou theou echari kai parekalei pantas ti prothesei tis kardias prosminen to kurio, hoti in anir agathos kai pliris pneumatos hagiou kai pisteos kai prosetethi ochlos hikanos to kurio. exilthen de eis tarson anazitisa saulon kai ehuron igagen auton eis antiocheian. egeneto de autois kai eniauton holon sunachthina in ti ekklesia kai didaxai ochlon hikanon, chrimatisa te proton en antiocheia tous mathitas christianous. en tau-tais de tais himerais katilthon apo hierosolumon profitai eis antiocheian. anastas de ehis ex auton onomati agabos esimanen dia tou pneumatos limon Megan mellein esesthai ef holin tin oikoumenin, hitis kai egeneto epi klaudiou. ton de mathiton kathos euporeito tis, horisan hekastos auton eis diakonian pempsa tois kataikousin en ti ioudaia adlfois ho kai epoiisan aposteilantes pros tous presbuteros dia cheiros barnaba kai saulou.

## 12

kat ekeion de ton kairon epebalen hirodis ho basileus tas cheiras kakosai tinas ton apo tis ekklesias, aneilen de iakobon ton adelfon ioannou machairi. kai idon hoti areston estin tois ioudaiois, prosetheto sullabein kai petron (isan de ahi himera i ton azumon) hon kai piasas etheto eis fukakin, paradous tessarsin tetradiois stratioton fulassein auton, boulomenos meta to pascha anagein auton to lao. ho men oun petros etireito en ti fukaki proseuchi de in ektenis ginomeni hupo tis ekklesias pros ton theon peri autou. hote de imellen proagein auton ho

hirodis, ti nukti ekeini in ho petros koimomenos metaxu duo stratioton, dedemenos halusesin dusin fulakes te pro tis thuras etiroun tin fulakin. kai idou aggelos kuriou epesti, kai fos elampsen en to oikimati pataxas de tin pleuran tou petrou igerein auton legon anasta en tachei. kai exepeson autou ahi haluseis ek ton cheiron. eipen te ho aggelos pros auton zosai kai hupodisai ta sandalia sou. epoiisen de ohutos. kai legei auto peribalou to himation sou kai akolouthei moi. kai exelthon ikolouthei auto kai ouk idei hoti alithes estin to ginomenon dia tou aggelou, edokei de horama blepein. dielthontes de protin fulakin kai deuteran ilthon epi tin pulin tin sidiran tin ferousan eis tin polin, hitis automati inoichthi autois kai exelthontes proilthon hrumin mian kai eutheos apesti ho aggelos ap autou. kai ho petros en heauto genomenos eipen nun oida alithos hoti exapesteilan kurios ton aggelon autou kai exeilato me ek cheiros hirodou kai pasis tis prosdokias tou laou ton ioudaion. sunidon te ilthen epi tin oikian marias tis mitros ioannou tou epikoloumenou markou, ohu isan hikanoi sunithroismenoi kai proseuchomenoi. krousantos de autou tin thuran tou pulonos prosilthen paidiski hupakousai onomati hrodi kai epignousa tin fonin tou petrou apo tis charas ouk inoixin ton pulona eisdramousa de apiggeilen hestanai ton petron pro tou pulonos. ohi de pros autin eipon maini. hi de diischurizeto ohutos echein. ohi de elegon ho aggelos autou estin. ho de petros epemenen krouon anoixantes de eidon auton kai exestisan. kataseisas de autois ti cheiri sigan diigisato autois pos ho kurios auton exigagen ek tis fulakis eipen te apaggeilate iakobo kai tois adelfois tauta. kai exelthon eporeuthi eis heteron topon. genomenis de himeras in tarachos ouk oligos en tois stratiotais, ti ara ho petros egeneto. hirodis de epizitisas auton kai mi ehuron, anakrinas tous fulakas ekeleusen apachthina. kai katelthon apo tis ioudaias eis tin kaisareian diatriben. in de thumomachon turiois kai sidoniois homothumadon de parisan pros auton, kai peisantes blaston ton epi tou koitonos tou basileos itounto eirinin dia to trefesthai auton tin choran apo tis basilikis. takti de himera ho hirodis endusamenos esthita basilikin kai kathisas epi tou bimatos edimigorei pros autous. ho de dimos epefonei theou foni kai ouk anthropou. parachrima de epataxen auton aggelos kuriou anth hon ouk edoken tin doxan to theo kai genomenos skolikobrotos exepsuxen. ho de logos tou theou iuxanen kai eplithuneto. barnabas de kai saulos hupestrepsan ex hierousalim, piroisantes tin diakonian, sumparalabontes kai ioannin ton epiklithenta markon.

isan de en antiocheia kata tin ousan ekklesian profitai kai didaskaloi ho te barnabas kai sumeon ho kaloumenos niger, kai loukios ho kurinaios, manain te hirodou tou tetrarchou suntrofos kai saulos. leitourgounton de auton to kurio kai nisteuonton eipen to pneuma to hagion aforisante di moi ton barnaban kai ton saulon eis to ergon ho proskeklimai autous. tote nisteusantes kai proseuxamenoi kai epithentes tas cheiras autois apelusan. autoi men oun ekpempthentes hupo tou pneumatou tou hagiou katilthon eis seleukeian ekeithen te apepleusan eis kupron. kai genomenoi en salameni, katiggellon ton logon tou theou en tais sunagogais ton ioudaion eichon de kai ioannin hupiretin. dielthontes de holin tin nison achri pafou, ehuron andra tina, magon pseudoprofitin ioudaion, ho onoma bariisous, hos in sun to anthupato sergio paulo, andri suneto. ohutos proskalesamenos barnaban kai saulon epezitisen akousai ton logon tou theou. anthistato de autois elumas ho magos (ohutos gar methermineuetai to onoma autou), ziton diastrepasai ton anthupaton apo tis pisteos. saulos de, ho kai paulos, plistheis pneumatou hagiou atenisas eis auton eipen o pliris pantos dolou kai pasis hradiourgias, uhie diabolou, echthre pasis dikaiosunis, ou pausi diastrefon tas hodous kuriou tas eutheias; kai nun idou cheir kuriou epi se, kai esi tufflos mi blepon ton hilion achri kairou. parachrima te epepesen ep auton achlus kai skotos kai periagon ezitei cheiragougous. tote idon ho anthupatos to gegonos episteusen, eklissomenos epi ti didachi tou kuriou. anachthentes de apo tis pafou ohi peri paulon ilthon eis pergin tis pamfulias. ioannis de apochorisas ap auton hupestrepsen eis hierosoluma. autoi de dielthontes apo tis pergis paregenonto eis antiocheian tis pisidias kai eiselhontes eis tin sunagogin ti himera ton sabbaton ekathisan. meta de tin anagnosin tou nomou kai ton profiton aposteilan ohi archisunagogoi pros autous legontes andres adelfoi, ei tis estin en humin logos parakliseos pros ton laon, legete. anastas de paulos kai kataseisas ti cheiri eipen andres israileitai kai ohi foboumenoi ton theon, akousate. ho theos tou laou toutou exelaxato tous pateras himon, kai ton laon hupsosen en ti paroikia en gi aigupto kai meta brachionos hupsilou exigagen autous ex autis. kai hos tesseracontaeti chronon etrofoforisen autous en ti erimo kai kathelon ethni hepta en gi chanaan kateklironomisen autois tin gin auton. kai meta tauta hos etesin tetrakosiois kai pentikonta edoken kritas heos samouil tou profitou. kakeithen itisanto basilea, kai edoken autois ho theos ton saoul uhiou

keis, andra ek fulis beniamain, eti tessera akonta. kai metastasis auton igeiren autois ton dauid eis basilea ho kai eipen marturias ehuron dauid ton tou iessai, andra kata tin kardian mou, hos polisei panta ta thelματα mou. toutou ho theos apo tou spermatos kat epaggelion igagen to israil sotira iisoun, prokiruxantos ioannou pro porsopou tis eisodou autou baptisma metanoias panti to laos israil. hos de eplirou ioannis ton dromon, elegen tina me huponoeite einai; ouk eimi ego all idou erchetai met eme ohi ouk eimi axios to hupodima ton podon lusai. andres adelfoi, uhiou genous abraam kai ohi en humin foboumenoi ton theon, humin ho logos tis sotirias tautis exapestali ohi gar katoikountes en hierousalim kai ohi archontes auton touton agnoisantes kai tas fonas ton profiton tas kata pan sabbaton anaginoskomenas krinantes epirosan. kai midemian aitian thanatou ehurontes itisanto pilaton anairethinai auton. hos de etelesan panta ta peri autou gegrammena, kathelontes apo tou xulou ethikan eis mnimeion. ho de theos igeiren auton ek nekron, hos ofthi epi himeras pleious tois sunanabasin auto apo tis galilaias eis hierousalim, ohitines nun eisin martures autou pros ton laon. kai himeis humas euaggelizometha tin pros tous pateras epaggelion genomenin, hoti tautin ho theos ekpepliroken tois teknois auton himin anastisas iisoun hos kai en to psalmo to deutero gegraptai uhios mou ei su, ego simeron gegonika se. hoti de anestisen auton ek nekron miketi mellonta hupostrefein eis diafthoran, ohutos eiriken hoti doso humin ta hosiadauid ta pista. dio kai en hetero legei ou doseis ton hosion sou idein diafthoran. dauid men gar idia genea hupiretisas ti tou theou bouli ekoimithi kai prosetethi pros tous pateras autou kai eiden diafthoran hon de ho theos igeiren, ouk eiden diafthoran. gnoston oun esto humin, andres adelfoi, hoti dia toutou humin afesis hamartion kataggelletai, kai apo panton hon ouk idunithite en nomo mouseos dikaiothinai, en touto pas ho pisteuon dikaioutai. blepete oun mi epelthi ef humas to eirimenon en tois profitais idete, ohi katafronitai, kai thaumasate kai afanisthite hoti ergon ergazomai ego en tais himerais humon, ergon ho ou mi pisteusite ean tis ekdigiitai humin. exionton de auton parekaloun eis to metaxu sabbaton lalithinai autois ta hrinata tauta. luthesis de tis sunagogis ikolouthisan polloi ton ioudaion kai ton sebomenon prosiluton to paulo kai to barnaba, ohitines proslalountes autois epeithon autous prosmenein ti chariti tou theou. to te erchomeno sabbato schedon pasa hi polis sunichthi akousai ton logon tou theou idontes de ohi ioudaioi tous ochlous eplisthisan zilou, kai antelegon tois

hupo tou paulou legomenois antilegontes kai blasfimountes. parrisiasamenoi de ho paulos kai ho barnabas eipon humin in anagkaion proton lalithinai ton logon tou theou epeidi de apotheisthe auton kai ouk axios krinete heautous tis aioniou zois, idou strefometha eis ta ethni, ohutos gar enteltai himin ho kurios tetheika se eis fos ethnon tou einai se eis sotirian heos eschatou tis gis. akouonta de ta ethni echairon kai edoxazon ton logon tou kuriou kai episteusan hosoi isan tetagmenoi eis zoin aionion. diefereto de ho logos tou kuriou di holis tis choras. ohi de ioudaioi parotrunan tas sebomenas gunaikas tas euschimonas kai tous protous tis poleos kai epigeiran diogmon epi ton paulon kai barnaban, kai exebalon autous apo ton horion auton. ohi de ektinaxamenoi ton koniorton ton podon auton ep autous ilthon eis ikonion. ohi de mathitai eplirounto charas kai pneumatous hagiou.

## 14

egeneto de en ikonio kata to auto eiselthein autous eis tin sunagogin ton ioudaion kai lalaisi ohutos hoste pisteusai ioudaion te kai hellinon polu plithos. ohi de apeithountes ioudaioi epigeiran kai ekakosan tas psuchas ton ethnon kata ton adelfon. hikanon men oun chronon dietripsan parrisiazomenoi epi to kurio to marturounti to logo tis charitos autou, didonti simeia kai terata ginesthai dia ton cheiron auton. eschisthi de to plithos tis poleos, kai ohi men isan sun tois ioudaiois, ohi de sun tois apostolois. hos de egeneto hormi ton ethnon te kai ioudaion sun tois archousin auton hubrisai kai lithobolisai autous, sunidontes katefugon eis tas poleis tis lukaonias lustran kai derbin kai tin perichoron kakei isan euangelizomenoi. kai tis anir en lustrois adunatos tois posin ekathito, cholos ek koilias mitros autou, hos oude pote periepatikei. ohutos ikouen tou paulou lalountos, hos atenisas auto kai idon hoti pistin echei tou sothinai, eipen megali ti foni anastithi epi tous podas sou orthos. kai hilleto kai periepatei. ohi de ochloi idontes ho epoiisen paulos epiran tin fonin auton lukaonisti legontes ohi theoi homiothentes anthropois katebisan pros himas. ekaloun te ton men barnaban dia, ton de paulon hermin, epeidi autos in ho higoumenos tou logou. ho te hierous tou dios tou ontos pro tis poleos, taurus kai stemmata epi tous pulonas enegkas, sun tois ochlois ithelen theuin. akousantes de ohi apostoloi barnabas kai paulos, diarrixantes ta himatia auton exepidisan eis ton ochlon, krazontes kai legontes andres, ti tauta poieite; kai himeis homoipatheis esmen humin anthropoi euangelizomenoi humas apo touton ton mataion epistrefein epi

ton theon ton zonta, hos epoiisen ton ouranon kai tin gin kai tin thalassan kai panta ta en autois hos en tais parochimena is geneais eiasen panta ta ethni poreuesthai tais hodois auton kaitoige ouk amarturon heauton afiken agathopoion, ouranothen humin huetous didous kai kairous karporous, empiplon trofis kai eufrosunis tas kardias humon. kai tauta legontes molis katepausan tous ochlous tou mi theuin autois. epilthon de apo antiocheias kai ikoniou ioudaioi kai peisantes tous ochlous kai lithasantes ton paulon esuron exo tis poleos, nomisantes auton tethnanai. kuklosanton de ton mathiton auton anastas eisilthen eis tin polin kai ti epaurion exilthen sun to barnaba eis derbin. euaggelisamenoi te tin polin ekeinai kai mathiteusantes hikanous hupestrepsan eis tin lustran kai ikonion kai antiocheian, epistirizontes tas psuchas ton mathiton, parakalountes emmenein ti pistei, kai hoti dia pollon thlipseon dei himas eiselthein eis tin basileian tou theou. cheirotomisantes de autois presbuterous kat ekklesian, proseuxamenoi meta nisteion parethento autous to kurio eis hon pepisteukeisan. kai dielthontes tin pisidian ilthon eis pamfulian kai lalisantes en pergi ton logon katebisan eis attaleian kakeithen apepleusan eis antiocheian, hothen isan paradedomenoi ti chariti tou theou eis to ergon ho eplirosan. paragenomenoi de kai sunagagontes tin ekklesian, aniggellon hosa epoiisen ho theos met auton kai hoti inoixen tois ethnesin thuran pisteos. dietribon de chronon ouk oligon sun tois mathitais.

## 15

kai tines katelthontes apo tis ioudaias edidaskon tous adelfous, hoti ean mi peritmithite to ethei mouseos, ou dunasthe sothinai. genomenis oun staseos kai zittiseos ouk oligis to paulo kai to barnaba pros autous, etaxan anabainein paulon kai barnaban kai tinas allous ex auton pros tous apostolous kai presbuterous eis hierousalim peri tou zitimatos toutou. ohi men oun propemfthentes hupo tis ekklesias diirchonto tin foinikin kai samareian, ekdligoumenoi tin epistrofin ton ethnon kai epoioun charan megalin pasin tois adelfois. paragenomenoi de eis hierousalim apedechthisan hupo tis ekklesias kai ton apostolon kai ton presbuteron aniggeilan te hosa ho theos epoiisen met auton. exanestisan de tines ton apo tis ahireseos ton farisaion pepisteukotes, legontes hoti dei peritemnein autous paraggelein te tirein ton nomon mouseos. sunichthisan de ohi apostoloi kai ohi presbuteroi idein peri tou logou toutou. pollis de sunzittiseos genomini anastas petros eipen pros autous andres adelfoi,

humeis epistasthe hoti af himeron archaion en humin exelaxato ho theos dia tou stomatos mou akousai ta ethni ton logon tou euaggeliou kai pisteusai. kai ho kardiognostis theos emarturisen autois dous autois to pneuma to hagion kathos kai himin kai outhen diekrinen metaxu himon te kai auton, ti pistei katharisas tas kardias auton. nun oun ti peirazete ton theon, epitheinaï zugon epi ton trachilon ton mathiton hon oute ohi pateres himon oute himeis ischusamen bastasai; alla dia tis charitos tou kuriou iisou pisteuomen sothinaï kath hon tropon kakeinoi. esigisen de pan to plithos kai ikouon barnaba kai paulou exigoumenon hosa epoïsen ho theos simeia kai terata en tois ethnesin di auton. meta de to sigisai autous apekrithi iakobos legon andres adelfoi, akousate mou. sumeon exigisato kathos proton ho theos epeskepsato labein ex ethnon laon to onomati autou. kai touto sumfonousin ohi logoi ton profiton, kathos gegraptai meta tauta anastrepsō kai anoikodomisō tin skinin dauid tin peptokuian, kai ta kateskammena autis anoikodomisō kai anorthosō autin, hōpos an ekzitisosin ohi kataloipoï ton anthronon ton kurion, kai panta ta ethni ef ohus epieklitai to onoma mou ep autous, legei kurios ho poion tauta gnosta ap aïonos. dio ego krino mi parenochlein tois apo ton ethnon epistrefousin epi ton theon, alla episteilai autois tou apechesthai apo ton alisigmaton ton eidolon kai tis porneias kai tou pniktou kai tou ahimatos mousis gar ek geneon archaion kata polin tous kirussontas auton echei, en tais sunagogaïs kata pan sabbaton anaginoskomenos. tote edoxe tois apostolois kai tois presbuterois sun holi ti ekklisia, eklexamenous andras ex auton pempsaï eis antiocheian sun to paulo kai barnaba, ioudan ton kaloumenon barsabban kai silan, andras higoumenous en tois adelfois, grap-santes dia cheiros auton tade ohi apostoloi kai ohi presbuteroi kai ohi adelfoi tois kata tin antiocheian kai surian kai kilikian adelfois tois ex ethnon chairein. epeidi ikousamen hoti tines ex himon exelthontes etaraxan humas logois anaskeuazontes tas psuchas humon [legontes peritemnesthai kai tirein ton nomon], (ohis oi diesteilametha), edoxen himin genomenois homothumadon, eklexamenois andras pempsaï pros humas sun tois agapitois himon barnaba kai paulo, anthroipois paradedokosin tas psuchas auton huper tou onomatos tou kuriou himon iisou christou. apestalkamen oun ioudan kai silan, kai autous dia logou apaggellontas ta auta. edoxen gar to hagio pneuma kai himin, miden pleon epitithesthai himin baros plin touton ton epanagkes, apechesthai eidolothuton kai ahimatos kai pnikton kai porneias, ex hon diatirourontes

heautous eu praxete. errosthe. ohi men oun apoluthentes ilthō eis antiocheian, kai sunagagontes to plithos epedokan tin epistolin. anagnontes de echarisan epi ti paraklisei. ioudas te kai silas, kai autoi profitai ontes, dia logou pollou parekalesan tous adelfous kai epestitirixan. poiisantes de chronon apeluthisan met eirinis apo ton adelfon pros tous aposteilantas autous. paulos de kai barnabas dietribon en antiocheia, didaskontes kai euaggelizomenoi meta kai heteron pollon ton logon tou kuriou. meta de tinas himeras eipen paulos pros barnaban epistrepsantes di episkepsometha tous adelfous kata pasan polin en ahis katiggeilamen ton logon tou kuriou, pos echousin. barnabas de ebouleusato sunparalabein kai ioannin ton kaloumenon markon. paulos de ixiou, ton apostanta ap auton apo pamfulias kai mi sunelthonta autois eis to ergon, mi sunparalambanein touton. egeneto oun paroxysmos, hoste apochoristhinaï autous ap allilon, ton te barnaban paralabonta ton markon ekpleusai eis kupron. paulos de epilexamenos silan exilthen paradotheis ti chariti tou kuriou hupo ton adelfon. dircheto de tin surian kai kilikian epistirizon tas ekklisias.

## 16

katintisen de eis derbin kai lustran. kai idou mathitis tis in ekei onomati timotheos, uhios gunaïkos ioudaïas pists, patros de hellinos, hos emartureito hupo ton en lustris kai ikonio adelfon. touton ithelisen ho paulos sun auto exelthein, kai labon perietemen auton dia tous ioudaïous tous ontas en tois topoïis ekeinois ideisan gar hapantes ton patera autou hoti hellin hupirchen. hos de dieporeuonto tas poleis, paredidou auton fulassein ta dogmata ta kekrimena hupo ton apostolon kai presbuteron ton en hierosolumois. ahi men oun ekklisiai estereounto ti pistei kai eperisseuon to arithmon kath himeran. diilthon de tin frugian kai galatikin chorān, koluthentes hupo tou hagiou pneumatos lalisai ton logon en ti asia. elthontes de kata tin musian epeirazon eis tin bithunian poreuesthai, kai ouk eiasen autous to pneuma iisou. parelthontes de tin musian katebisan eis troada. kai horama dia tis nuktos to paulo ofthi, anir makedon tis in hestos, kai parakalon auton kai legon diabas eis makedonian boithison himin. hos de to horama eiden, eutheos ezitisamen exelthein eis makedonian, sunbibazontes hoti proskeklitai himas ho kurios euaggelisasthai autous. anachthentes oun apo troados euthudromisamen eis samothrakin, ti de epioisi eis neapolin, kakei then eis philippous, hitis estin proti tis meridos tis makedonias polis, kolonia imen

de en tauti ti polei diatribontes himeras tinas. tite himera ton sabbaton exilthomen exo tis pulis para potamon ohu enomizeto proseuchi einai kai kathisantes elaloumen tais sunelthousais gunaixin. kai tis guni onomati ludia, porfuropolis poleos thuateron sebomeni ton theon, ikouen, his ho kurios diinoixen tin kardian prosechein tois laloumenois hupo tou paulou. hos de ebaptisthi kai ho oikos autis, parekalesen legousa ei kekrikate me pistin to kurio einai, eiselthontes eis ton oikon mou meinate. kai parebiasato himas. egeneto de poreuomenon himon eis proseuchin, paidiskin tina echousan pneuma puthona hupantisai himin, hitis ergasian pollin pareichen tois kuriois autis manteuomeni. ahuti katakolouthisasa to paulo kai himin ekrazen legousa ohutoi ohi anthropoi douloi tou theou tou hup sistou eisin, ohitines kataggelousin humin hodon sotirias. touto de epoiei epi pollas himeras. diaponitheis de ho paulos kai epistrepsas to pneumatii eipen paragello soi en onomati iisou christou exelthein ap autis. kai exilthen auti ti hora. idontes de ohi kurioi autis hoti exilthen hi elpis tis ergasias auton, epilabomenoi ton paulon kai ton silan ehilkusan eis tin agoran epi tous archontas. kai prosagagontes autous tois stratigois eipon ohutoi ohi anthropoi ek tarassousin himon tin polin, ioudaioi huparchontes, kai kataggelousin ethi ha ouk exestin himin paradechesthai oude poiein hromaioussin. kai sunepesti ho ochlos kat auton kai ohi stratigoi peririxantes auton ta himatia ekeleuon hrabdizein. pollas te epithentes autois pligas ebalon eis fulakin, paraggeilantes to desmofulaki asfalos tirein autous, hos paraggelian toiautin eilifos ebalen autous eis tin esoteran fulakin kai tous podas isfalisato auton eis to xulon. kata de to mesonuktion paulos kai silas proseuchomenoi humnount ton theon epikroonto de auton ohi desmioi. afno de seismos egeneto megas, hoste saleuthinai ta themelia tou desmotiriu inoichthisan te parachrima ahi thurai pasai, kai panton ta desma anethi. exupnos de genomenos ho desmofulax kai idon aneogmenas tas thuras tis fulakis, spasamenos machairan imellen heauton anairein, nomizon ekpefeugenai tous desmious. efonisen de foni megali ho paulos legon miden praxis seauto kallon hapantes gar esmen enthade. aitias de fota eisepidisen, kai entromos genomenos prosepesen to paulo kai to sila, kai proaggagon autous exo efi kurioi, ti me dei poiein hina sotho; ohi de eipon pisteuson epi ton kurion iisoun, kai sothisi su kai ho oikos sou. kai elalisan auto ton logon tou kuriou sun pasin tois en ti oikia autou. kai paralabon autous en ekeini ti hora tis nuktos elousen apo ton pligon kai ebap-

tisthi autos kai ohi autou pantes parachrima. anagagon te autous eis ton oikon autou parethiken trapezan kai igalliasato panoikei pepisteukos to theo. himeras de genome nis apesteilan ohi stratigoi tous hrabdouchous legontes apolous tous anthropous ekeinous. apiggeilen de ho desmofulax tous logous toutous pros ton paulon, hoti apestalkasin ohi stratigoi hina apoluthite nun oun exelthontes poreuesthe en eirini. ho de paulos efi pros autous deirantes himas dimosia akatakritous, anthropous hromaious huparchontas, ebalon eis fulakin kai nun lathra himas ekballousin; ou gar, alla elthontes autoi himas exagagetsan. apiggeilan de tois stratigois ohi hrabdouchoi ta himatia tauta kai efobithisan akousantes hoti hromaiou eisin. kai elthontes parekalesan autous, kai exagagontes iroton exelthein tis poleos. exelthontes de ek tis fulakis eisilthon pros tin ludian kai idontes tous adelfous parekalesan autous, kai exilthon.

## 17

diodeusantes de tin amfipolin kai tin apolonian ilthon eis thessalonikin, hopou in hi sunagogi ton ioudaion. kata de to eiothos to paulo eisilthen pros autous, kai epi sabbata tria dielexato autois apo ton grafon, dianoigon kai paratithemenos hoti ton christon edei pathein kai anastinai ek nekron kai hoti ohutos estin ho christos, iisous hon ego katagello humin. kai tines ex auton epeisthisan kai proseklirothisan to paulo kai to sila, ton te sebomenon hellinon plithos polu, gunaikon te ton proton ouk oligai. zilosantes de ohi ioudaioi kai proslabomenoi ton agoraion tinas andras ponirous kai ochlopoiisantes ethoruboun tin polin, epistantes te ti oikia iasonos ezitoun autous proagein eis ton dimon. mi ehurontes de autous esuron iasona kai tinas adelfous epi tous politarchas, boontes hoti ohi tin oikoumenin anastatosantes ohutoi kai enthade pareisin, ohus hupodedektai iason kai ohutoi pantes apenanti ton dogmaton kaisaros prassousin, basilea legontes heteron einai iisoun. etaraxan de ton ochlon kai tous politarchas akouontas tauta. kai labontes to hikanon para tou iasonos kai ton loipon apelusan autous. ohi de adelfoi eutheos diatis nuktos exepempan ton te paulon kai ton silan eis beroian, ohitines paragenomenoi eis tin sunagogin ton ioudaion apiesan. ohutoi de isan eugenesterioi ton en thessaloniki, ohitines edexanto ton logon meta pasis prothumias, to kath himeran anakrinontes tas grafas, ei echoi tauta ohutos. polloi men oun ex auton eusteusan, kai ton hellinidon gunaikon ton euschimonon kai andron ouk oligoi. hos de egnosan ohi apo tis thessalonikis ioudaioi hoti kai en ti beroia katiggeli



hupo tou paulou ho logos tou theou, ilthon kakei saleuontes tous ochlous. eutheos de tote ton paulon exapesteilan ohi adelfoi poreuesthai hos epi tin thalassan hupe-meinen te ho te silas kai ho timotheos ekei. ohi de kathistontes ton paulon igagon auton heos athinon kai labontes entolin pros ton silan kai timotheon, hina hos tachista elthosin pros auton, exiesan. en de tais athinaïs ekdechomenou autous tou paulou, paroxuneto to pneuma autou en auto, theorounti kateidolon ousan tin polin. dielegeto men oun en ti sunagogi tois ioudaïois kai tois sebomenois kai en ti agora kata pasan himeran pros tous paratugchanontas. tines de kai ton epikoureion kai ton stoikon filosofon suneballon auto, kai tines elegon ti an theloi ho spermologos ohutos legein; ohi de xenon daimonion dokei kataggeleus einai hoti ton iisoun kai tin anastasin euaggelizeto autois. epilabomenoi te autou epi ton areion pagon igagon, legontes dunametha gnonai tis hi kaini ahuti hi hupo sou laloumeni didachi; xenizonta gar tina eisfereis eis tas akaos himon boulometha oun gnonai ti an theloi tauta einai. kathinaïoi de pantes kai ohi epidimountes xenoi eis ouden heteron iukairoun i legein ti i akouein kainoteron. statheis de ho paulos en meso tou areiou pagou efi andres athinaïoi, kata panta hos deisidaimonesterous humas theoro. dierchomenos gar kai anatheoron ta sebasmata humon ehuron kai bomon en ho epegegrapto agnosto theo. hon oun agnouontes eusebeite, touton ego kataggello humin. ho theos ho poiisas ton kosmon kai panta ta en auto, ohutos ouranou kai gis huparchon kurios ouk en cheiropoiitois naïis katoikei oude hupo cheiron anthronon therapeuetai hos prosdeomenos tinos, autos didous pasin zoin kai pnoin kai ta panta epoïisen te ex henos ahimatos pan ethnos anthronon katoikein epi pan to prosopon tis gis, horisas prostetagmenous kairous kai tas horothesias tis katoikias auton, zitein ton theon, ei arage psilafiseian auton kai ehuroïen, kaitoïge ou makran pou henos hekastou himon huparchonta en auto gar zomen kai kinoumetha kai esmen, hos kai tines ton kath humas poiiton eirikasin, tou gar kai genos esmen. genos oun huparchontes tou theou ouk ofeilomen nomizein, chruso i arguro i litho, charagmati technis kai enthumiseos anthropou, to theion einai homoïon. tous men oun chronous tis agnoias huperidon ho theos, ta nun paraggellei tois anthropois pantas pantachou metanoïin kathoti estisen himeran en hi mellei krinein tin oïkoumenin en dikaïosuni, en andri ho horisen, pistin paraschon pasin anastisas auton ek nekron. akousantes de anastasin nekron ohi men echleuazon, ohi de eïpon akousometha sou peri toutou kai palin. ohutos ho paulos exilthen ek mesou auton. tines de

andres kollithentes auto episteusan, en ohis kai dionusios ho areopagitis kai guni onomati damaris, kai heteroi sun autois.

## 18

meta tauta choristheis ek ton athinon ilthen eis korinthon kai ehuron tina ioudaïon onomati akulan, pontikon to genei, prosfatos eliluthota apo tis italias, kai priskillan gunaika autou, (dia to diatetachenai klau-dion chorizesthai pantas tous ioudaïous ek tis hromis), prosilthen autois kai dia to homotechnon einai emenen par autois, kai irgazeto, isan gar skinopoïoi ti technî. dielegeto de en ti sunagogi kata pan sabbaton epeithen te ioudaïous kai hellinas. hos de katilthon apo tis makedonias ho te silas kai ho timotheos, suneicheto to logo ho paulos, diamarturomenos tois ioudaïois einai ton christon iisoun. antitassomenos de auton kai blasfimounton ektinaxamenos ta himatia eïpen pros autous to ahima humon epi tin kefalîn humon katharos ego apo tou nun eïsa ta ethni poreusomai. kai metabas ekeithen eisilthen eis oikian tinos onomati ioustou sebomenou ton theon, ohu hi oikia in sunomorouga ti sunagogi. krispos de ho archisunagogos episteusen to kurio sun holo to oïko autou kai polloi ton korinthion akouontes episteuon kai ebaptizonto. eïpen de ho kurios en nukti di horamatos to paulo mi fobou, alla lalei kai mi siopisis, dioti ego eimi meta sou kai oudeis epithisetai soi tou kakosai se, dioti laos estin moi polus en ti polei tauti. ekathisen de eniauton kai minas hex didaskon en autois ton logon tou theou. gallionos de anthupateuontos tis achaias katepestisan homothumadon ohi ioudaïoi to paulo kai igagon auton epi to bima, legontes hoti para ton nomon ohutos anapeitheï tous anthropous sebesthai ton theon. mellontos de tou paulou anoïgein to stoma eïpen ho gallion pros tous ioudaïous ei men in adikima ti i hradiourgima poniron, o ioudaïoi, kata logon an ineschomin humon ei de zitimata estin peri logou kai onomaton kai nomou tou kath humas, opsesthe autoi. kritis [gar] ego touton ou boulomai einai. kai apilasen autous apo tou bimatos. epilabomenoi de pantes sosthenin ton archisunagogen etupton emprosthen tou bimatos kai ouden touton to gallioni emelen. ho de paulos eti prosmeinas himeras hikanas, tois adelfois apotaxamenos exeplei eis tin surian, kai sun auto priskilla kai akulas, keiramenos tin kefalîn en kegchreais, eichen gar euchin. katintisen de eis efeson, kakeïnous katelipen autou autos de eiselthon eis tin sunagogin dielechthi tois ioudaïois. erotonton de auton epi pleïona chronon mainai par autois ouk epeneusen, all apetaxato autois eïpon [dei me pantos tin heortin tin erchomenin poi-

sai eis hierosoluma] palin anakampso pros humas tou theou thelontos. kai anichthi apo tis efesou. kai katelthon eis kaisareian, anabas kai aspasamenos tin ekklisian katebi eis antiocheian. kai poiisas chronon tina exilthen, dierchomenos kathexis tin galatikin choran kai frugian, epistirizon pantas tous mathitas. ioudaios de tis apollos onomati, alexandrous to genei, anir logios, katintisen eis efeson, dunatos on en tais grafiis. ohutos in katichimenos tin hodon tou kuriou kai zeon to pneumatiki elalei kai edidasken akribos ta peri tou iisou, epistamenos monon to baptisma ioannou. ohutos te irxato parrisiazesthai en ti sunagogi. akousantes de autou akulas kai priskilla proselabonto auton kai akribesteron auto exethento tin tou theou hodon. boulomenou de autou dielthein eis tin achaian, protrepsamenoi ohi adelfoi egrapsan tois mathitais apodexasthai auton hos paragenomenos sunebaletu polu tois pepisteukosin dia tis charitos eutonous gar tois ioudaiois diakatilegcheto dimosia epideiknus dia ton grafon einai ton christon iisoun.

## 19

egeneto de en to ton apollo einai en korintho paulon dielthonta ta anoterika meri elthein eis efeson kai ehuron tinas mathitas, eipen pros autous ei pneuma hagian elabete pisteusantes; ohi de pros auton all oude ei pneuma hagian estin ikousamen. eipen te eis ti oun ebaptisthite; ohi de eipon eis to ioannou baptisma. eipen de paulos ioannis men ebaptisen baptisma metanoias, to lao legon eis ton erchomenon met auton hina pisteusosin, tout estin eis ton iisoun. akousantes de ebaptisthisan eis to onoma tou kuriou iisou kai epithentos autois tou paulou cheiras ilthen to pneuma to hagian ep autous, elaloun te glossais kai eprofiteuon. isan de ohi pantes andres hosei dodeka. eiselthon de eis tin sunagogin eparrisiazeto epi minas treis dialegomenos kai peithon ta peri tis basileias tou theou. hos de tines eskirunonto kai ipeithoun kakologountes tin hodon enopion tou plithous, apostas ap auton aforisen tous mathitas, kath himeran dialegomenos en ti scholi turannou. touto de egeneto epi eti duo, hoste pantas tous katikountas tin asian akousai ton logon tou kuriou, ioudaious te kai hellinas. dunameis te ou tas tuchousas epoiei ho theos dia ton cheiron paulou, hoste kai epi tous astheounotas apofereisthai apo tou chrotos autou soudaria i simikinthia kai apallassesthai ap auton tas nosous, ta te pneumata ta ponira ekporeuesthai. epecheirisan de tines kai ton perierchomenon ioudaion exorkiston onomazein epi tous echontas ta pneumata ta ponira to onoma tou kuriou iisou, legontes

horkizo humas ton iisoun hon paulos kirussei. isan de tinos skeua ioudaion archiereos hepta uhioi ohi touto poiountes. apokrithen de to pneuma to poniron eipen autois ton iisoun ginosko kai ton paulon epistamai humeis de tines este; kai efallomenos ep autous ho anthrōpos en ho in to pneuma to poniron, kai katakurieusas amfoteron ischusen kat auton, hoste gumnous kai tetrakmatismenous ekfugein ek tou oikou ekeinou. touto de egeneto gnoston pasin ioudaiois te kai hellisin tois katoikousin tin efeson kai epepesen fobos epi pantas autous, kai emegaluneto to onoma tou kuriou iisou. polloi te ton pepisteukoton irchonto exomologoumenoi kai anagellontes tas praxeis auton. hikanoi de ton ta perierga praxanton sunenegkantes tas biblous katekaion enopion panton kai sunepsifisan tas timas auton kai ehuron arguriou muriasas pente. ohutos kata kratos ho logos tou kuriou iuxanen kai ischuen. hos de epirothi tauta, etheto ho paulos en to pneumatiki dielthon tin makedonian kai achaian poreuesthai eis hierosoluma, eipon hoti meta to genesthai me ekei dei me kai hromin idein. aposteilas de eis tin makedonian duo ton diakonounton auto, timotheon kai eraston, autos epeschen chronon eis tin asian. egeneto de kata ton kairon ekeinon tarachos ouk oligos peri tis hodou dimitrios gar tis onomati, argurokōpos, poion naous argurous artemidos pareicheto tois technitais ergasian ouk oligin, ohus sunathroisais kai tous peri ta toiauta ergatas eipen andres, epistasthe hoti ek tautis tis ergasias hi euporia himon estin kai theoreite kai akouete hoti ou monon efesou alla schedon pasis tis asias ho paulos ohutos peisas metestisen hikanon ochlon, legon hoti ouk eisin theoi ohi dia cheiron ginomenoi. ou monon de touto kinduneuei himin to meros eis apelegmon elthein, alla kai to tis megalis theas hieron artemidos eis outhen logisthina, mellein te kai kathairsthai tin megaleiotita autis, hin holi hi asia kai hi oikoumeni sebetai. akousantes de kai genomenoi plireis thumou ekrazon legontes megali hi artemis efeson. kai eplisthi hi polis [holi] tis sugchuseos hormisan te homothumadon eis to theatron sunarpasantes gaion kai aristarchon makedonas, sunekdimous paulou. tou de paulou boulomenou eiselthein eis ton dimon, ouk eion auton ohi mathitai tines de kai ton asiarchon, ontas auto filoi, pempantes pros auton parekaloun mi dounai heauton eis to theatron. alloi men oun allo ti ekrazon in gar hi ekklisia sugkechumeni, kai ohi pleious ouk ideisan tinos heneken sunelilutheisan. ek de tou ochlou proebibasan alexandron, probalonton auton ton ioudaion ho de alexandros kataseisas tin cheira ithelen apologesthai to dimo. epignontes de hoti ioudaios estin, foni

egeneto mia ek panton hos epi horas duo krazonton megali hi artemis efesion. katasteilas de ho grammateus ton ochlon fisin andres efesioi, tis gar estin anthropos hos ou ginoskei tin efesion polin neokoron ousan tis megalis artemidos kai tou diopetous; anantirriton oon ontou touton deon estin humas katestalmenous huparchein kai miden propetes prassein igagete gar tous andras toutous oute hierosulous, oute blasfimountas tin theon humon. ei men oon dimitrios kai ohi sun auto technitai echousin pros tina logon, agoraioi agontai kai anthupatoi eisin, egkaleitosan allilois. ei de ti peri heteron epiziteite, en ti ennomo ekklesia epiluthisetai kai gar kinduneuomen egkaleisthai staseos peri tis simeron, midenos aitioi huparchontos peri ohu dunisometha apodounai logon tis sustrofis tautis. kai tauta eipon apelusen tin ekklesian.

## 20

meta de to pausasthai ton thorubon proskalesamenos ho paulos tous mathitas kai aspasamenos exilthen poreuthinai eis tin makedonian. dielthon de ta meri ekeina kai parakalesas autous logo pollo ilthen eis tin hellada. poiais te minas treis, genomenis auto epiboulis hupo ton ioudaion mellonti anagesthai eis tin surian, egeneto gnomi tou hupostrefein dia makedonias. suneipeto de auto achri tis asias sopatros purrou beroiaios, thessalonikeon de aristarchos kai sekindos, kai gaios, derbaioi kai timotheos, asianoi de tuchikos kai trofimios. ohutoi proelthontes emenon himas en troadi. himeis de exepheusamen meta tas himeras ton azumon apo filippon, kai ilthomen pros autous eis tin troada achri himeron pente, ohu dietripsamen himeras hepta. en de ti mia ton sabbaton sunigmenon himon klasai arton ho paulos dielegeto autois, mellon exienai ti epaurion, pareteinen te ton logon mechri mesonuktiou. isan de lampades hikanai en to huperoo ohu imen sunigmenoi. kathimenos de tis neanias onomati eutuchos epi tis thuridos, kataferomenos hupno bathei, dialegomenou tou paulou epi pleion, katenechtheis apo tou hupnou epesen apo tou tristegou kato kai irthi nekros. katabas de ho paulos epepesen auto kai sunperilabon eipen mi thorubeisthe, hi gar psuchi autou en auto estin. anabas de kai klasas ton arton kai geusamenos, ef hikanon te homilisas achri augis, ohutos exilthen. igagon de ton paida zonta, kai pareklithisan ou metrios. himeis de proelthontes epi to ploion anichthimen eis tin asson ekeithen mellontes analambanein ton paulon ohutos gar in diatetagmenos mellon autou pezeuein. hos de sunebalen himin eis tin asson, analabontes auton ilthomen eis mitulinin. kakeithen

apopleusantes ti epiousi katintisamen antiktirus chiou ti de hetera parebalomen eis samon kai meinantes en trogوليو ti echomeni ilthomen eis militon kekrikei gar ho paulos parapleusai tin efesion, hopos mi genitai auto chronotribisai en ti asia espeuden gar, ei dunaton eii auto, tin himeran tis pentikostis genesthai eis hierosoluma. apo de tis militou pempsas eis efeson metekalesato tous presbuterous tis ekklesias hos de paregenonto pros auton, eipen autois humeis epistasthe, apo protis himeras af his epebin eis tin asian, pos meth humon ton panta chronon egenomin, douleuon to kurio meta pasis tapeinofrosunis kai dakruon kai peirasmon ton sumbanton moi en tais epiboulais ton ioudaion hos ouden hupesteilamin ton sumferontou tou mi anageilai humin kai didaxai humas dimosia kai kat oikous, diamarturomenos ioudaiois te kai hellisin tin eis ton theon metanoian kai pistin eis ton kurion himon iisoun christon. kai nun idou ego dedemenos to pneumatiki poreuomai eis hierosulaim, ta en auti sunantison ta moi mi eidos, plin hoti to pneuma to hagion kata polin diamarturetai moi legon hoti desma kai thlipseis me menousin. all ohudenos logou poioumai tin psuchin timian emauto, hos teleiosai ton dromon mou kai tin diakonian hin elabon para tou kuriou iisou, diamarturasthai to euaggelion tis charitos tou theou. kai nun idou ego oida hoti ouketi opsesthe to prosopon mou humeis pantes en ohis diilthon kirussan tin basileian tou theou. dio marturomai humin en ti simeron himera hoti katharos ego apo tou ahimatos panton ou gar hupesteilamin tou mi anageilai humin pasan tin boulin tou theou. prosechete oon heautois kai panti to poimnio, en ho humas to pneuma to hagion etheto episkopous, poimainein tin ekklesian tou theou, hin periepoisato dia tou ahimatos tou idiou. ego oida hoti eiseleusontai meta tin afixin mou lukoi bareis eis humas, mi feidomenoi tou poimnion kai ex humon auton anastisontai andres lalountes diestrammena tou apospan tous mathitas opiso auton. dio grigoreite, mnimoneuontes hoti trietian nukta kai himeran ouk epausamin meta dakruon noutheton hena hekaston. kai ta nun paratithimai humas to theo kai to logo tis charitos autou, to dunameno epoikodomisai kai dounai [humin] klironomian en tois higiasmenois pasin. arguriou i chrusiou i himatismou ohudenos epethumisa. autoi ginoskete hoti tais chreiais mou kai tois ousin met emou hupiretisan ahi cheires ahutai. panta hupedeixa humin, hoti ohutos kopiontas dei antilambanesthai ton asthenounton, mnimoneuein te ton logon tou kuriou iisou, hoti autos eipen makarion estin mallon didonai i lambanein. kai tauta eipon, theis ta gonata autou

sun pasin autois prosiuxato. hikanos de egeneto klauthmos panton, kai epipesontes epi ton trachilon tou paulou katefiloun auton, odunomenoi malista epi to logo ho eirikei, hoti ouketi mellousin to prosopon auton theorin. proepempon de auton eis to ploion.

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hos de egeneto anachthinaí himas apospas-thentas ap auton, euthudromisantes ilthomen eis tin ko, ti de hexeis eis tin hrodon kakeithen eis patara. kai ehurontes ploion diaperon eis foinikin, epibantes anichthimen. anafanentes de tin kupron kai katalipontes autin euonumon epleomen eis surian, kai katichthimen eis turon ekeise gar in to ploion apofortizomenon ton gomon. kai aneurontes tous mathitas epemeinamen autou himeras hepta ohitines to paulo elegon dia tou pneumatou mi anabainein eis hierosoluma. hote de egeneto himas exartisaí tas himeras, exelthontes eporeuometha propempton himas panton sun gunaixin kai teknois heos exo tis poleos kai thentes ta gonata epi ton agialon prosiuxametha. kai aspasamenoi allilous, epebimen eis to ploion ekeinoi de hupestrepsan eis ta idia. himeis de ton ploun dianusantes apo turou katin-tisamen eis ptolemaida kai aspasamenoi tous adelfous emeinamen himeran mian par autois. ti de epaurion exelthontes ilthomen eis kaisareian kai eiselthontes eis ton oikon filippou tou euaggelistou, ontos ek ton hepta, emeinamen par auto. touto de isan thugateres parthenoi tessares prof-iteuousai. epimenonton de himon himeras pleious katilthen tis apo tis ioudaias profitis onomati agabos kai elthon pros himas kai aras tin zonin tou paulou, disas te autou tous podas kai tas cheiras eipen tade legei to pneuma to hagian ton andra ohi estin hi zoni ahuti, ohutos disousin en hierousalim ohi ioudaioi kai paradosousin eis cheiras ethnon. hos de ikousamen tauta, parekaloumen himeis te kai ohi entopioi tou mi anabainein auton eis hierousalim. apekrithi de ho paulos ti poieite klaiontes kai sunthruptontes mou tin kardian; ego gar ou monon dethinaí alla kai apothanein eis hierousalim hetoimos echo huper tou onomatos tou kuriou iisou. mi peithomenou de autou hisuchasamen eipontes to thelima tou kuriou genestho. meta de tas himeras tautas episkeuasamenoi anebainomen eis hierosoluma. sunilthon de kai ton mathiton apo kaisareias sun himin, agontes par ho xenisthomen mnasoni tini kuprio, archaio mathiti. genomonen de himon eis hierosoluma, asmenos apedexanto himas ohi adelfoi. ti de epiousi eisiei ho paulos sun himin pros iakobon, pantes te paregenonto

ohi presbuteroi. kai aspasamenos autous exigeito kath hen hekaston hon epolisen ho theos en tois ethnesin dia tis diakonias autou. ohi de akousantes edoxazon ton theon, eipon te auto theoreis, adelfe, posai muriades eisin ioudaion ton pepisteukoton kai pantes zilotai tou nomou huparchousin. katichithisan de peri sou hoti apostasian didaskeis apo mouseos tous kata ta ethni pantas ioudaious, legon mi peritemnein autous ta tekna mide tois ethnesin peripatein. ti oun estin; pantos dei plithos sunelthein, akousontai gar hoti eliluthas. touto oun poison ho soi legomen eisin himin andres tessares euchin echontes ef heauton toutous paralabon hagnisthiti sun autois, kai dapanison ep autois hina xurisontai tin kefalain, kai gnosontai pantes hoti hon katichintai peri sou ouden estin, alla stoicheis kai autos fulasson ton nomon. peri de ton pepisteukoton ethnon himeis epesteilamen krinantes miden toiouton tirein autous ei mi fulassesthai autous to te eidolothuton kai ahima kai pnikton kai porneian. tote ho paulos paralabon tous andras ti echomeni himera sun autois hagnistheis eisiei eis to hieron, diaggellon tin ekploysin ton himeron tou hagnismou heos ohi prosinechthi huper henos hekastou auton hi prosfora. hos de emellon ahi hepta himeraí sunteleisthai, ohi apo tis asias ioudaioi theasamenoi auton en to hiero sunecheon panta ton ochlon, kai epebalon ep auton tas cheiras, krazontes andres is-railitai, boitheite ohutos estin ho anthrosos ho kata tou laou kai tou nomou kai tou topou toutou pantas pantachí didaskon eti te kai hellinas eisigagen eis to hieron kai kekoinoken ton hagian topon touton. isan gar proeorakotes trofimon ton efesion en ti polei sun auto, hon enomizon hoti eis to hieron eisigagen ho paulos. ekinithi te hi polis holi kai egeneto sundromi tou laou kai epilabomenoi tou paulou ehilkon auton exo tou hierou kai eutheos ekleisthisan ahi thurai. zitounton te auton apoketeinaí anebi fasis to chiliarcho tis speiris hoti holi sugkechutai hierousalim hos exautis paralabon stratiotas kai hekatontarchous katedramen ep autous ohi de idontes ton chiliarchon kai tous stratiotas epausanto tuptontes ton paulon. tote eggisas ho chiliarchos epelabeto autou kai ekeleusen dethinaí halusesin dusin, kai epunthaneto tis an eii kai ti estin pepoiikos. alloi de allo ti eboon en to ochlo mi dunamenos de gnonai to asfales dia ton thorubon ekeleusen agesthai auton eis tin parembolin. hote de egeneto epi tous anabathmous, sunebi bastazesthai auton hupo ton stratioton dia tin bian tou ochlou ikolouthei gar to plithos tou laou krazontes aire auton. mellon te eisagesthai eis tin parembolin

ho paulos legei to chiliarcho ei exestin moi eipein ti pros se; ho de efi hellinisti ginoskeis; ouk ara su ei ho aguptios ho pro touton ton himeron anastatosas kai exagagon eis tin erimon tous tetrakischilious andras ton sikarion; eipen de ho paulos ego anthropos men eimi ioudaios, tarseus, tis kilikias ouk asimou poleos politis de omai de sou, epitrepson moi lalisai pros ton laon. epitrepantos de autou ho paulos hestos epi ton anabathmon kateseisen ti cheiri to lao, pollis de sigis genomenis prosefonisen ti hebraidi dialekto legon

## 22

andres adelfoi kai pateres, akousate mou tis pros humas nuni apologias. akousantes de hoti ti hebraidi dialekto prosefonei autois, mallon pareschon hisuchian kai fisin ego men eimi anir ioudaios, gegennimenos en tarso tis kilikias, anatethrammenos de en ti polei tauti, para tous podas gamaliil pepadumeunos kata akribeian tou patroou nomou, zilotis huparchon tou theou kathos pantes humeis este simeron hos tautin tin hodon edioxa achri thanatou, desmeoun kai paradidous eis fulakas andras te kai gunaikas, hos kai ho archiereus marturei moi kai pan to presbuterion, par hon kai epistolas dexamenos pros tous adelfous eis damaskon eporeuomin, axon kai tous ekeise ontas dedemenous eis hierousalim hina timorithosin. egeneto de moi poreuomeno kai eggizonti ti damasko peri mesimbrian exaifnis ek tou ouranou periastropsai fos hikanon peri eme. epesa te eis to edafos kai ikousa fonis legousis moi saoul saoul, ti me diokeis; ego de apekrithin tis ei, kurie; eipen te pros me ego eimi iisous ho nazaraios hon su diokeis. ohi de sun emoi ontes to men fos etheasanto kai emfoboi egenonto, tin de fonin ouk ikousan tou lalountos moi. eipon de ti poiiso, kurie; ho de kurios eipen pros me anastas poreuou eis damaskon, kakei soi lalithisetai peri panton hon tetaktai soi poisai. hos de ouk eneblepon apo tis doxis tou fotos ekeinou, cheiragogoumenos hupo ton sunonton moi ilthon eis damaskon. ananias de tis, anir eulabis kata ton nomon, marturoumenos hupo panton ton katoikounton ioudaion, elthon pros me kai epistas eipen moi saoul adelfe, anablepsa. kago auti ti hora aneblepsa eis auton. ho de eipen ho theos ton pateron himon procheiriso se gnonai to thelima autou kai idein ton dikaion kai akousai fonin ek tou stomatos autou hoti esi martus auto pros pantas anthropous hon heorakas kai ikousas. kai nun ti melleis; anastas baptisai kai apolousai tas hamartias sou, epikale-samenos to onoma autou. egeneto de moi hupostrepanti eis hierousalim kai proseu-chomenou mou en to hiero genesthai me en

ekstasei kai idein auton legonta moi speu-son kai exelthe en tachei ex hierousalim di-oti ou paradoxontai sou tin marturian peri emou. kago eipon kurie, autoi epistantai hoti ego imin fulakizon kai deron kata tas sunagogas tous pisteuontas epi se kai hote execheito to ahima stefanou tou marturos sou, kai autos imin efestos kai suneudokon kai fulasson ta himatia ton anairounton au-ton. kai eipen pros me poreuou, hoti ego eis ethni makran exapostelo se. ikoun de autou achri toutou tou logou, kai epiran tin fonin auton legontes aire apo tis gis ton toiou-ton, ou gar kathiken auton zin. kraugazonton te auton kai hriptounton ta himatia kai ko-niorton ballonton eis ton aera, ekeleusen ho chiliarchos eisagesthai auton eis tin parem-bolin, eipon mastixin anetazesthai auton, hina epigno di hin aitian ohutos epefonoun auto. hos de proeteinan auton tois himasin, eipen pros ton hestota hekatontarchon ho paulos ei anthropon hromaion kai akatakri-ton exestin humin mastizein; akousas de ho hekatontarchis proselthon to chiliarcho apiggeilen legon ti melleis poiein; ho gar anthropos ohutos hromaion estin. proselthon de ho chiliarchos eipen auto lege moi, su hromaios ei; ho de efi nai. apekrithi te ho chiliarchos ego pollou kefalaiau tin po-liteian tautin ektisamin. ho de paulos efi ego de kai gegennimai. eutheos oun apestisan ap autou ohi mellontes auton anetazein kai ho chiliarchos de efobithi, epignous hoti hro-maios estin kai hoti in auton dedekos. ti de epaurion boulomenos gnonai to asfales, to ti katigoreitai hupo ton ioudaion, elusen auton kai ekeleusen sunelthein tous archiereis kai pan to sunedion kai katagagon ton paulon estisen eis autous.

## 23

atenisas de paulos to sunedrio eipen andres adelfoi, ego pasi suneidisei agathi pepoliteu-mai to theo achri tautis tis himeras. ho de archiereus ananias epetaxen tois parestosin auto tuptein autou to stoma. tote ho paulos pros auton eipen tuptein se mellei ho theos, toiche kekoniamene kai su kathi kri-non me kata ton nomon, kai paranomon keleueis me tuptesthai; ohi de parestotes eipon ton archierea tou theou loidoreis; efi te ho paulos ouk idein, adelfoi, hoti estin archiereus gegraptait gar archonta tou laou sou ouk ereis kakos. gnous de ho paulos hoti to hen meros estin saddoukaion to de het-eron farisaion, ekrazen en to sunedrio andres adelfoi, ego farisaaios eimi, uhios fari-saiou peri elpidos kai anastaseos nekron ego krinomai. touto de autou lalisantos egeneto stasis ton farisaion kai saddoukaion, kai eschisthi to plithos saddoukaioi men gar legousin mi einai anastasin mide aggelon

mite pneuma, farisaioi de homologousin ta amfotera. egeneto de kraugi megali kai anastantes tines ton grammateon tou merous ton farisaion diemachonto legontes ouden kakon ehuriskomen en to anthropon touto ei de pneuma elalasin auto i aggelos; pollis de genomenis staseos fobitheis ho chiliarchos mi diaspasthi ho paulos hup auton, ekeleusen to strateuma kataban harpasai auton ek mesou auton agein te eis tin parembolin. ti de epiousi nukti epistas auto ho kurios eipen tharsei hos gar diemarturo ta peri emou eis hierousalim, ohutos se dei kai eis hromin marturisasi. genomeinis de himeras poiasantes sustrofin ohi ioudaioi anethematisan heautous, legontes mite fagein mite piein heos ohi apokteinosin ton paulon. isan de pleious tesserakonta ohi tautin tin sunomosin pepoiikotes, ohitines proselthontes tois archiereusin kai tois presbuterois eipon anathemati anethematisamen heautous midenos geusasthai heos ohi apokteinomen ton paulon. nun oun humeis emfanisate to chiliarcho sun to sunedrio, hopos katagagi auton pros humas hos mellontas diaginoskein akribesteron ta peri autou himeis de pro tou eggisai auton hetoimoi esmen tou anelein auton. akousas de ho uhios tis adelfis paulou to enedron, paragenomenos kai eiselthon eis tin parembolin apiggeilen to paulo. proskalesamenos de ho paulos hena ton hekatontarchon efi ton neanian touton apagage pros ton chiliarchon, echei gar ti apaggeilai auto. ho men oun paralabon auton igagen pros ton chiliarchon kai fisin ho desmios paulos proskalesamenos me irotisin touton ton neanian ageigin pros se, echonta ti lalisai soi. epilabomenos de tis cheiros autou ho chiliarchos kai anachorisas kat idian epunthaneto ti estin ho echeis apaggeilai moi; eipen de hoti ohi ioudaioi sunethento tou erotisai se hopos aurion ton paulon katagagis eis to sunedrion hos mellon ti akribesteron punthanesthai peri autou. su oun mi peisthis autois, enedreousin gar auton ex auton andres pleious tesserakonta, ohitines anethematisan heautous mite fagein mite piein heos ohi anelosin auton kai nun hetoimoi eisin prosdechomenoi tin apo sou epaggelian. ho men oun chiliarchos apelusen ton neanian, paraggeilas mideni eklalisai hoti tauta enefanisas pros me. kai proskalesamenos duo tinas ton hekatontarchon eipen hetoimasate stratiotas diakousious, hopos poreuthosin heos kaisareias, kai hippeis hebdomikonta kai dexilabous diakousious apo tritis horas tis nuktos ktini te parastisai, hina epibibasantes ton paulon diasososi pros filika ton higemona, grasas epistolin periechousan ton tupon touton klaidios lusias to kratisto higemoni filiki chairein. ton andra touton sullimfthenta hupo ton

ioudaion kai mellonta anaireisthai hup auton epistas sun to strateumati exeilomin, mathon hoti hromaiois estin. boulomenos de gnonai tin aitian di hin enekaloun auto, katigagon auton eis to sunedrion auton hon ehuron egkaloumenon peri zitimaton tou nomou auton, miden de axion thanatou i desmon egklima echonta. minutheis de moi epiboulis eis ton andra mellein esesthai [hupo ton ioudaion], exautis epempsa pros se, paraggeilas kai tois katigorois legein ta pros auton epi sou. erroso. ohi men oun stratiotai kata to diatetagmenon autois analabontes ton paulon igagon dia nuktos eis tin antipatrida. ti de epaurion easantes tous hippeis poreuesthai sun auto, hupestrepsan eis tin parembolin. ohitines eiselhontes eis tin kaisareian kai anadontes tin epistolin to higemoni, parestasin kai ton paulon auto. anagnous de kai eperotisas ek poias eparcheias estin, kai puthomenos hoti apo kilikias, diakousomai sou, efi, hotan kai ohi katigoroï sou paragenontai. ekeleusen te auton en to praitorio tou hirodou fulassessthai.

## 24

meta de pente himeras katebi ho archiereus ananias meta ton presbuteron kai hritoros tertullou tinos, ohitines enefanisan to higemoni kata tou paulou. klithentos de autou irxato katigorein ho tertullus legon pollis eirinis tugchanontes dia sou kai katorthomaton ginomenon to ethnei touto dia tis sis pronoiias, panti te kai pantachou apodechometha, kratiste filix, meta pasis eucharistias. hina de mi epi pleion se enkopto, parakalo akousai se himon suntomos ti si epieikeia ehurontes gar ton andra touton loimon kai kinounta staseis pasin tois ioudaiois tois kata tin oikoumenin, protostatin te tis ton nazoraion ahireseos hos kai to hieron epeirasen bebilosai, hon kai ekratismen, [kai kata ton himeteron nomon ithelisamen krinai parelthon de lusias ho chiliarchos, meta pollis bias ek ton cheiron himon apigage, keleusas tous katigorous autou erchesthai epi se] par ohi dunisi autos anakrinas peri panton touton epignonaï hon himeis katigoroumen autou. sunepethento de kai ohi ioudaioi faskontes tauta ohutos echein. apekrithi te ho paulos, neusanotos auto tou higemonos legein ek pollon eton onta se krittin to ethnei touto epistamenos, euthumoteron ta peri emautou apologoumai dunamenou sou epignonaï hoti ou pleious eisin moi himeraï dodeka af his anebin proskunison eis hierousalim. kai oute en to hiero ehuron me pros tina dialegomenon i episustasin poiounta ochlou, oute en tais sunagogais oute kata tin polin oute parastisai dunantai peri hon nun katig-

orousin mou. homologo de touto soi, hoti kata tin hodon hin legousin ahiresin, ohutos latreuo te patroo theo, pisteuon pasin tois kata ton nomon kai tois profitais gegrammenois, elpida echon eis ton theon, hin kai autoi ohutoi prosdechontai, anastasin mellein esesthai dikaion te kai adikon. en touto kai autos asko aproskopon suneidisin echein pros ton theon kai tous anthropous dia pantos. di eton de pleionon paregenomin eleimosunas poiison eis to ethnos mou kai prosforas. en ohis ehuron me hignismenon en to hiero, ou meta ochlou oude meta thoroubou. tines de apo tis asias ioudaioi, ohus edei epi sou pareinai kai katigorein, ei ti echoien pros me i autoi ohutoi eipatosan ti ehuron en emoi adikima stantos mou epi tou sunedriou, i peri mias tautis fonis his ekekraxa hestos en autois hoti peri anastaseos nekron ego krinomai simeron huf humon. anebaletō de autous ho filix, akribes-teron eidos ta peri tis hodou, eipon hotan lusias ho chiliarchos katabi, diagnosomai ta kath humas diataxamenos to hekatontarchi tireisthai auton echein te anesin kai midena koluein ton idion autou hupiretein auto. meta de himeras tinas paragenomenos ho filix sun drousilli ti gunaiki autou ousi ioudaia metepempsato ton paulon, kai ikousen autou peri tis eis christon pisteos. di alegomenou de autou peri dikaiosunis kai egkrateias kai tou krimatos tou mellontos, emfobos genomenos ho filix apekrithi to nun echon poreuou kairon de metalabon metakalesomai se, hama kai elpizon hoti chrimata dothisetai auto hupo tou paulou dio kai puknoteron auton metapempomenos homilei auto. dietias de plirotheis elaben diadochon ho filix porkion fiston thelon te charita katathesthai tois ioudaiois ho filix katelipen ton paulon dedemenon.

## 25

fistos oun epibas ti eparcheia meta treis himeras anebi eis hierosoluma apo kaisareias. enefanisan te auto ohi archiereis kai ohi protoi ton ioudaion kata tou paulou kai parekaloun auton aitoumenoι charin kat autou, hopos metapempsitai auton eis hierousalim, enedran poiountes anelein auton kata tin hodon. ho men oun fistos apekrithi tireisthai ton paulon en kaisareia, heauton de mellein en tachei ekporeuesthai. ohi oun en humin, fisin, dunatoi sunkatabantes ei ti estin en to andri atopon, katigoreitosan autou. diatripsas de en autois himeras ou pleious okto i deka, katabas eis kaisareian ti epaurion kathisas epi tou bimatos ekeleusen ton paulon achthina. paragenomenou de autou periestisan ohi apo hierosolumon katabebikotes ioudaioi, polla kai barea aitiomata kataferontes, ha ouk ischuon

apodeixai tou paulou apologoumenou hoti oute eis ton nomon ton ioudaion oute eis to hieron oute eis kaisara ti himarton. ho fistos de thelon tois ioudaiois charin katathesthai, apokritheis to paulo eipen theleis eis hierosoluma anabas ekei peri touton krinesthai ep emou; eipen de ho paulos epi tou bimatos kaisaros hestos eimi, ohu me dei krinesthai. ioudaious ouden idikisa, hos kai su kallion epiginoskeis. ei men oun adiko kai axion thanatou pepracha ti, ou paraitoumai to apothanein ei de ouden estin hon ohutoi katigorousin mou, oudeis me dunatai autois charisasthai kaisara epikaloumai. tote ho fistos sunlalisas meta tou sumbouliou apekrithi kaisara epikeklisai, epi kaisara poreusi. himeron de diagenomenon tinon agrippas ho basileus kai berniki katintisan eis kaisareian aspasamenoi ton fiston. hos de pleious himeras dietribon ekei, ho fistos to basilei anetheto ta kata ton paulon legon anir tis estin kataleimmenos hupo filikos desmios, peri ohu genomenou mou eis hierosoluma enefanisan ohi archiereis kai ohi presbuteroi ton ioudaion, aitoumenoι kat autou dikin pros ohus apekrithin hoti ouk estin ethos hromaios charizesthai tina anthropon prin i ho katigorousenos kata prosopon echoi tous katigorous topōn te apologies laboi peri tou egklimatos. sunelthonton oun auton enthade anabolin midemian poiisamenos, ti hexis kathisas epi tou bimatos ekeleusa achthina. ton andra peri ohu stathentes ohi katigoroι oudemian aitian epeferon hon hupenooun ego, zitimata de tina peri tis idias deisidaimonias eichon pros auton kai peri tinos iisou tethnikotos, hon efasken ho paulos zin. aporoumenos de ego eis tin peri touton zitisin elegon ei bouloito poreuesthai eis hierosoluma kakei krinesthai peri touton. tou de paulou epikalesamenou tirithinauton eis tin tou sebastou diagnosin, ekeleusa tireisthai auton heos ohu pempo auton pros kaisara. agrippas de pros ton fiston [efi] eboulomin kai autos tou anthropou akousai. ho de aurion, fisin, akousi autou. ti oun epaurion elthontos tou agrippa kai tis bernikis meta pollis fantasias, kai eiselthonton eis to akroatirion sun te tois chiliarchois kai andrasin tois kat exochin tis poleos, kai keleusantos tou fistou ichthi ho paulos. kai fisin ho fistos agrippa basileu kai pantes ohi sunparantes himin andres, theoreite touton peri ohu pan to plithos ton ioudaion enetuchon moi en te hierosolumois kai enthade, epiboontes mi dein auton zin miketi. ego de katalabomenos miden axion thanatou auton peprachenai, autou de toutou epikalesamenou ton sebaston ekrina pempein auton. peri ohu asfales ti grapsai to kurio oki echo, dio proigagon auton ef humon kai malista epi sou, basileu agrippa,

hopos tis anakriseos genomenis scho ti grapsai alogon gar moi dokei pemponta desmion mi kai tas kat autou aitias simanai.

## 26

agrippas de pros ton paulon efi epitrepetai soi huper seautou legein. tote ho paulos ekteinas tin cheira apologeto peri panton hon egkaloumai hupo ioudaion, basileu agrippa, higimai emauton makarion epi sou mellon simeron apologeisthai, malista gnostin onta se panton ton kata ioudaiou ethon te kai zitimatou dio deomai sou makrothymos akousai mou. tin men oun biosin mou ek neotitos tin ap archis genomenin en to etnei mou en hierosolumois isasin pantes ohi ioudaioi, proginoskontes me anthen, ean thelosin marturein, hoti kata tin akribestatin ahresin tis himeteras thriskeias ezisa farisaios. kai nun ep elpidi tis pros tous pateras himon epaggelias genomenis hupo tou theou hestika krinomenos, eis hin to dodekafulon himon en ekteneia nukta kai himeran latreuon elpizei katantisai peri his elpidos egkaloumai hupo ioudaion, basileu. ti apiston krinetai par humin ei ho theos nekrous egeirei; ego men oun edoxa emauto pros to onoma iisou tou nazaraiou dein polla enantia praxai ho kai epoiisa en hierosolumois kai pollous ton hagion ego en fulakais katekleisa, tin para ton archiereon exousian labon anairoumenon te auton katinegka psifon kai kata pasas tas sunagogas polakis timoron autous inagkazon blasfimein perissos te emmainomenos autois edikon heos kai eis tas exo poleis. en ohis kai poreuomenos eis tin damaskon met exousias kai epitropis tis para ton archiereon, himeras mesis kata tin hodou eidon, basileu, ouranthen huper tin lamprotita tou hiliou perilampsan me fos kai tous sun emoi poreuomenous. panton de katapesontou himon eis tin gin ikousa fonin labasen pros me kai legousan ti hebraidi dialekto saoul saoul, ti me diokeis; skliron soi pros kentra laktizein. ego de eipon tis ei, kurie; ho de kurios eipen ego eimi iisous hon su diokeis. alla anastithi kai stithi epi tous podas sou eis touto gar orthin soi, procheirisasthai se hupiretin kai martura hon te eides hon te ofthisomai soi, exairoumenos se ek tou laou kai ek ton ethnon, eis ohus ego apostello se, anoixai ofthalmous auton, tou epistrepesai apo skotous eis fos kai tis exousias tou satana epi ton theon tou labein autous afesin hamarton kai kliron en tois higiasmenois pistei ti eis eme. hothen, basileu agrippa, ouk egenomin apeithis ti ouranio optasia alla tois en damasko proton kai hierosolumois, eis pasan te tin choran tis ioudaias kai tois ethnesin apiggellon meta-noein kai epistrefein epi ton theon, axia tis metanoias erga prassontas. heneka toutou

me ohi ioudaioi sullabomenoi en to hiero epeironto diacheirisasthai. epikourias oun tuchon tis apo tou theou, achri tis himeras tautis hestika marturomenos mikro te kai megalou, ouden ektos legon hon te ohi profitai elalisan mellonton ginesthai kai mousis, ei pathitos ho christos, ei protos ex anastaseos nekron fos mellei kataggellein to te lao kai tois ethnesin. tauta de autou apologoumenou ho fistos megali ti foni fisin maini, paule ta polla se grammata eis manian peritrepei. ho de paulos ou mainomai, fisin, kratiste fiste, alla alitheias kai sofrounis himata apoftheggomai epistatai gar peri toutou ho basileus pros hon kai parrisiazomenos lalo, lanthanein gar auton ti toutou ou peithomai ouden ou gar estin en gonia pepragmenon touto. pisteueis, basileu agrippa, tois profitais; oida hoti pisteueis. ho de agrippas pros ton paulon en oligo me peitheis christianon genesthai. ho de paulos euxaimin an to theo kai en oligo kai en pollo ou monon se alla kai pantas tous akouontas mou simeron genesthai toioutous hopoios kago eimi, parektos ton desmon toutou. anesti te ho basileus kai ho higemon hi te berniki kai ohi sugkathimenoi autois kai anachorisantes elaloun pros allilous legontes hoti ouden thanatou axion i desmon prassei ho anthropos ohutos. agrippas de to fisto efi apoleluthai edunato ho anthropos ohutos ei mi epekekrito kaisara.

## 27

hos de ekrithi tou apoplein himas eis tin italian, paredidou ton te paulon kai tinas heterous desmots hekatontarchi onomati ioulio speiris sebastis. epibantes de ploio adramuttino mellonti plein tous kata tin asian topous, anichthimen ontos sun himin aristarchou makedonos thessalonikeos. ti te hetera katichthimen eis sidona, filanthropos te ho ioulios to paulo chrisamenos epetrepsen pros tous filous poreuthenta epimeleias tuchein. kakeithen anachthentes hupepleusamen tin kupron dia to tous anemous einai enantious, to te pelagos to kata tin kilikian kai pampfulin diapleusantes katilthomen eis mura tis lukias. kakei ehuron ho hekatontarchos ploion alexandrinon pleon eis tin italian enebibasen himas eis auto. en hikanais de himerais braduplooutes kai molis genomenoi kata tin knidon, mi proseontos himas tou anemou, hupepleusamen tin kritin kata salmonin, molis te paralegomenoi autin ilthomen eis topon tina kaloumenon kalous limenas, ho eggus in polis lasaia. hikanou de chronou diagenomenou kai ontos idi episfalous tou ploos dia to kai tin nisteian idi par-eliluthenai, parinei ho paulos legon autois andres, theoro hoti meta hubreos kai pollis zimias ou monon tou fortiou kai tou



ploiou alla kai ton psuchon himon mellein esesthai ton ploun. ho de hekatontarchis to kuberniti kai to naukliro epeitheto mallon i tois hupo tou paulou legomenois. aneutheto de tou limenos huparchontos pros paracheimasian, ohi pleious ehtento boulin anachthinaí ekeithen, eipos dunainto katantisantes eis foinika paracheimasai limena tis kritis bleponta kata liba kai kata choron. hupopneusantos de notou doxantes tis protheseos kekratikenai, arantes son parelegonto tin kritin. met ou polu de ebalen kai autis anemos tufonikos ho kaloumenos eurokludon. sunarpasthentos de tou ploiou kai mi dunamenou antoftalmein to anemo epidontes eferometha. nision de ti hupodramontes kaloumenon klaudin molis ischusamen perikrateis genesthai tis skafis, hin arantes boitheiais echronto, hupozonuntes to ploion foboumenoi te mi eis tin surtin ekpesosin, chalasantes to skeuos, ohutos eferonto. sfodros de cheimazomenon himon ti hexis ekbolin epoiounto. kai ti triti autocheires tin skeuin tou ploiou erripsan. mite de hiliou mite astron epifainonton epi pleionas himeras, cheimonos te ouk oligou epikeimenou, loipon periireito pasa elpis tou sozesthai himas. pollis te asitias huparchousis, tote statheis ho paulos en meso auton eipen edei men, o andres, peitharchisantas moi mi anagesthai apo tis kritis kerdissai te tin hubrin tautin kai tin zimian. kai ta nun paraino humas euthumein apoboli gar psuchis oudemia estai ex humon plin tou ploiou. paresti gar moi tauti ti nukti aggelos tou theou ohi eimi, ho kai latreuo, legon mi fobou, paule kaisari se dei parastinai kai idou kecharistai soi ho theos pantas tous pleontas meta sou. dio euthumeite, andres pisteuo gar to theo hoti ohutos estai kath hon tropon lelalitai moi. eis nison de tina dei himas ekpesein. hos de tessareskaidekati nux egeneto diaferomenon himon en to adria, kata meson tis nuktos hupenooun ohi nautai prosagein tina autois choran kai bolisantes ehuron orguias eikosi brachu de diastisantes kai palin bolisantes ehuron orguias dekapente. foboumenoi te mipsos eis tracheis topous ekpesomen, ek prumnis hripisantes agkuras tessaras euchonto himeran genesthai. ton de nauton zitounton fugein ek tou ploiou kai chalasanton tin skafin eis tin thalassan profasei hos ek proras melonton agkuras ekteinein, eipen ho paulos to hekatontarchi kai tois stratiotais ean mi ohutoi meinosin en to ploio, humeis sothinaí ou dunasthe. tote apekopsan ohi stratiotai ta schoina tis skafis kai eiasan autin ekpesein. achri de ohi imellen himera ginesthai, parekalei ho paulos hapantas metalabein trofis legon tessareskaidekatin simeron himeran prosdokontes asitoidiateleite, miden proslabomenoi dio parakalo

humas metalabein trofis, tauto gar pros tis humteras sotirias huparchei ohudenos gar humon thrix ek tis kefalís apoleitai. eipon de tauta kai labon arton eucharistisen to theo enopion panton kai klasas irxato estheín. euthumoi de genomenoi pantes kai autoi proselabonto trofis. imen de en to ploio ahi pasai psuchai diakosiai hebdomikonta hex. korestheutes de trofis ekoufizton to ploion ekballomenoi ton siton eis tin thalassan. hote de himera egeneto, tin gin ouk epeginoskon kolpon de tina katenoooun echonta aigialon, eis hon ebouleusanto ei dunainto exosai to ploion. kai tas agkuras perielontes eion eis tin thalassan, hama anentes tas zeuktirias ton pidalion kai eparantes ton artemona ti pneousi kateichon eis ton aigialon. peripesontes de eis topon dithalasson epokeilan tin naun kai hi men prora ereisasa emeinen asaleutos, hi de prumna elueto hupo tis bias ton kumatou. ton de stratioton bouli egeneto hina tous desmotas apokteinosin, mi tis ekkolumbisas diafugi. ho de hekatontarchis boulomenos diasosai ton paulon ekolusen autous tou boulimatos, ekeleusen te tous dunamenous kolumban aporripsantas protous epi tin gin exienai kai tous loipous ohus men epi sanisin, ohus de epi tinon ton apo tou ploiou. kai ohutos egeneto pantas diasothinaí epi tin gin.

## 28

kai diasothentes tote epegnomen hoti meliti hi nisos kaleitai. ohi de barbaroi pareichon ou tin tuchousan filanthropian himin anapsantes gar puran proselabonto pantas himas dia ton hueton ton efestota kai dia to psuchos. sustrepsantos de tou paulou fruganon ti plithos kai epithentos epi tin puran, echidna apo tis thermis exelthousa kathipsen tis cheiros autou. hos de eidon ohi barbaroi kremamenon to thirion ek tis cheiros autou, elegon pros allilous pantos foneus estin ho anthropos ohutos, hon diasothenta ek tis thalassís hi diki zin ouk eiasen. ho men oun apotinaxamenos to thirion eis to pur epathan ouden kakon ohi de prosedokon auton mellein pimprasthai i katapiptein afno nekron. epi polu de auton prosdokonton kai theorounton miden atopon eis auton ginomenon, metaballomenoi elegon theon auton einai. en de tois peri ton topon ekeinon hupirchen choria to proto tis nissou onomati poplio, hos anadexamenos himas treis himeras filofronos exenisen. egeneto de ton patera tou popliou puretois kai dusenterio sunechomenon katakeisthai pros hon ho paulos eiselthon kai proseuxamenos, epitheis tas cheiras auto, iasato auton. toutou de genomenou kai ohi loipoi ohi echontes asthebias en ti niso prosirchonto kai ether-

apeuonto. ohi kai pollais timais etimisan himas kai anagomenois epethento ta pros tin chreian. meta de treis minas anichthimen en ploio parakeheimakoti en ti niso, alexandrino, parasimo dioskourois. kai katchthentes eis surakousas epemeinamen himeras treis. hothen perielthontes katintisamen eis hrigion kai meta mian himeran epigenomenou notou deuteraiou ilthomen eis potiolous, ohu ehurontes adelfous pareklithimen ep autois epimeinai himeras hepta kai ohutos eis tin hromin ilthomen. kakeithen ohi adelfoi akousantes ta peri himon ilthon eis apantisin himin achri appiou forou kai trion tabernon ohus idon ho paulos eucharistisas to theo elaben tharsos. hote de eisilthomen eis hromin, [ho hechatontarchos paredoken tous desmious to stratopedarchi], to de paulo epetrapi menein kath heauton sun to fulassonti auton stratioti. egeneto de meta himeras treis sunkalesasthai auton tous ontas ton ioudaion protous sunelthonton de auton elegen pros autous andres adelfoi, ego ouden enantion poisas to lao i tois ethesin tois patroois, desmios ex hierosolumon paredothin eis tas cheiras ton hromaion, ohitines anakrinantes me eboulonto apolusai dia to midemian aitian thanatou huparchein en emoi. antilegonton de ton ioudaion inagkasthin epikalesasthai kaisara, ouch hos tou ethnous mou echon ti katigorisai. dia tautin oun tin aitian parekalesa humas idein kai proslalisai, heneken gar tis elpidos tou israil tin halusin tautin perikeimai. ohi de pros auton eipon himeis oute grammata peri sou edexametha apo tis ioudaias oute paragenomenos tis ton adelfon apiggeilen i elalisen ti peri sou poniron axioumen de para sou akousai ha froneis peri men gar tis ahireseos tautis gnoston estin himin hoti pantachou antilegetai. taxamenoi de auto himeran hikon pros auton eis tin xenian pleiones ohis exetitheto diamarturomenos tin basileian tou theou, peithon te autous peri tou iisou apo te tou nomou mouseos kai ton profiton, apo proi heos hesperas. kai ohi men epeithonto tois legomenois ohi de ipistoun. asumfonoι de ontas pros allilous apeluonto eipontos tou paulou hrima hen, hoti kalos to pneuma to hagian elalisen dia isaiau tou profitou pros tous pateras himon legon poreuthiti pros ton laon touton kai eipon akoi akousete kai ou mi sunite, kai blepontes blepsete kai ou mi idite epachunthi gar hi kardia tou laou toutou, kai tois osin bareos ikousan, kai tous ofthalmous auton ekamusan, mipote idosin tois ofthalmois kai tois osin akousosin kai ti kardia sunosin kai epistrepsoin, kai iasomai autous. gnoston oun esto humin hoti tois ethnesin apestali touto to sotirion tou theou autoi kai akousontai. [kai tauta autou eipontos apilthon

ohi ioudaioi, pollin echontes en heautois suzitisin]. emeinen de dietian holin en idio misthomati, kai apedecheto pantas tous eisporeuomenous pros auton, kirusson tin basileian tou theou kai didaskon ta peri tou kuriou iisou christou meta pasis parrisias akolutos.

en archi in ho logos, kai ho logos in pros ton theon, kai theos in ho logos. ohutos in en archi pros ton theon. panta di autou egeneto, kai choris autou egeneto oude hen ho gegonen. en auto zoi in, kai hi zoi in to fos ton anthropon. kai to fos en ti skotia fainei, kai hi skotia auto ou katelaben. egeneto anthropos, apostalmenos para theou, onoma auto ioannis. ohutos ilthen eis marturian, hina marturisi peri tou fotos, hina pantes pisteusosin di autou. ouk in ekeinos to fos, all hina marturisi peri tou fotos in to fos to alithinon ho fotizei panta anthropon erchomenon eis ton kosmon. en to kosmo in, kai ho kosmos di autou egeneto, kai ho kosmos auton ouk egno. eis ta idia ilthen, kai ohi idioi auton ou parelabon. hosoi de elabon auton, edoken autois exousian tekna theou genesthai, tois pisteuousin eis to onoma autou, ohi ouk ex ahimaton oude ek thelimatos sarkos oude ek thelimatos andros all ek theou egennithisan. kai ho logos sarx egeneto kai eskinosen en himin (kai etheasametha tin doxan autou, doxan hos monogenous para patros) pliris charitos kai alitheias ioannis marturei peri autou kai kekragen legon ohutos in hon eipon ho opis mou erchomenos emprosthen mou gegonen, hoti protos mou in hoti ek tou pliromatos autou himeis pantes elabomen, kai charin anti charitos. hoti ho nomos dia mouseos edothi hi charis kai hi alitheia dia iisou christou egeneto. theon oudeis heoraken popote

ho monogenis uhios ho on eis ton kolpon tou patros, ekeinos exigitato. kai ahuti estin hi marturia tou ioannou, hote apesteilan ohi ioudaioi ex hierosolumon hiereis kai leuitas hina erotisosin auton su tis ei; kai homologisen kai ouk irnisato, kai homologisen hoti ego ouk eimi ho christos. kai irotisan auton ti oun; hiliias ei su; kai legei ouk eimi. ho profitis ei su; kai apekrithi ou. eipon oun auto tis ei; hina apokrisin domen tois pempsas in himas ti legeis peri seautou; efi ego foni boontos en ti erimo euthunate tin hodon kuriou, kathos eipen hysaias ho profitis. kai apostalmenoi isan ek ton farisaion. kai irotisan auton kai eipon auto ti oun baptizeis, ei su ouk ei ho christos oude hiliias oude ho profitis; apekrithi autois ho ioannis legon ego baptizo en hudati mesos humon hestiken hon humeis ouk oidate, ho opis mou erchomenos, ohi ego ouk eimi axios hina luso autou ton himanta tou hupodimatos. tauta en bithania egeneto peran tou iordanou, hopou in ioannis baptizon. ti epaurion blepei ton iisoun erchomenon pros auton, kai legei ide ho amnos tou theou ho airon tin hamartian tou kosmou. ohutos estin peri ohi ego eipon opis mou erchetai anir hos emprosthen mou gegonen,

hoti protos mou in. kago ouk idein auton, all hina fanerothi to israil, dia touto ilthon ego en hudati baptizon. kai emarturisen ioannis legon hoti tetheamai to pneuma katabainon hos peristeran ex ouranou, kai emeinon ep auton. kago ouk idein auton, all ho pempsas me baptizein en hudati, ekeinos moi eipen ef hon an idisto pneuma katabainon kai menon ep auton, ohutos estin ho baptizon en pneumati hagio. kago heoraka, kai memarturika hoti ohutos estin ho uhios tou theou. ti epaurion palin ehistikei ho ioannis kai ek ton mathiton autou duo kai emblepsas to iisou peripatounti legei ide ho amnos tou theou. kai ikousan autou ohi duo mathitai lalountos, kai ikolouthisan to iisou. strafeis de ho iisous kai theasamenos autous akolouthountas legei autois ti ziteite; ohi de eipon auto hrabbi, (ho legetai hermineuomenon didaskale), pou meneis; legei autois erches-the kai idete. ilthon oun kai eidon pou menei

kai par auto emeinan tin himeran ekein in hora in hos dekadati. in andreas ho adelfos simonos petrou ehis ek ton duo ton akousanton para ioannou kai akolouthisanton auto ehuriskei ohutos proton ton adelfon ton idion simona kai legei auto ehurikamen ton mesian, (ho estin methermineuomenon christos). kai igagen auton pros ton iisoun. emblepsas auto ho iisous eipen su ei simon ho uhios iona, su klithisi kifas, (ho hermineuetai petros). ti epaurion ithelisen exelthein eis tin galilaian. kai ehuriskei filippon, kai legei auto ho iisous akolouthei moi. in de ho filippos apo bithsaيدا, ek tis poleos andreou kai petrou. ehuriskei filippos ton nathanail kai legei auto hon egrapsen mousis en to nomo kai ohi profitai, ehurikamen, iisoun ton uhion tou iosif ton apo nazaret. kai eipen auto nathanail ek nazaret dunata ti agathon einai; legei auto ho filippos erchou kai ide. eiden ho iisous ton nathanail erchomenon pros auton kai legei peri autou ide alithos israilitis, en ho dolos ouk estin. legei auto nathanail pothen me ginoskeis; apekrithi iisous kai eipen auto proto se filippon fonisai onta hupo tin sukin eidon se. apekrithi nathanail kai legei auto hrabbi, su ei ho uhios tou theou su ei ho basileus tou israil. apekrithi iisous kai eipen auto hoti eipon soi hoti eidon se hupokato tis sukis, pisteueis; meizo touton opsi. kai legei auto amin amin lego humin, ap arti opsethe ton ouranon aneogota kai tous angelous tou theou anabainontas kai katabainontas epi ton uhion tou anthropou.

## 2

kai ti himera ti triti gamos egeneto en kana tis galilaias, kai in hi mitir tou iisou ekei eklithi de kai ho iisous kai ohi mathitai autou eis ton gamon. kai husterisantos oinou legei

hi mitir tou iisou pros auton oinon ouk echousin. legei auti ho iisous ti emoi kai soi, gunai; oupo hikei hi hora mou. legei hi mitir autou tois diakonois ho ti an legi humin, poiisate. isan de ekei hudriai lithinai hex keimenai kata ton katharismos ton ioudaion, chorousai ana metritas dou i treis. legei autois ho iisous gemisate tas hudrias hudatos. kai egemisan autas heos ano. kai legei autois antilosate nun kai ferete to architrikline. kai ineegan. hos de egeusato ho architriklinos to hudor oinon gegenimenon, kai ouk idei pothen estin (ohi de diakonoi ideisan ohi intlikotes to hudor), fonei ton numfion ho architriklinos kai legei auto pas anthropos proton ton kalon oinon tithisin, kai hotan methusthosin, tote ton elasso su tetirikas ton kalon oinon heos arti. tautin epoisen tin archin ton simeion ho iisous en kana tis galilaias kai efanerosen tin doxan autou kai episteusan eis auton ohi mathitai autou. meta touto katebi eis kapernaoum autos kai hi mitir autou kai ohi adelfoi autou kai ohi mathitai autou kai ekei emeinan ou pollas himeras. kai eggus in to pascha ton ioudaion, kai anebi eis hierosoluma ho iisous. kai ehuren en to hiero tous polountas boas kai probata kai peristeras kai tous kermatistas kathimeneous, kai poiisas fragellion ek schoinion pantas exebalen ek tou hierou, ta te probata kai tous boas kai ton kollubiston execheen to kerma kai tas trapezas anestrepsen. kai tois tas peristeras polousin eipen arate tauta enteuthen mi poieite ton oikon tou patros mou oikon emporiou. emnisthisan ohi mathitai autou hoti gegrammenon estin ho zilos tou oikou sou katafage tai me. apekrithisan oun ohi ioudaioi kai eipon auto ti simeion deiknueis himin, hoti tauta poieis; apekrithi iisous kai eipen autois lusate ton naon touton, kai en trisin himerais egero auton. eipon oun ohi ioudaioi tesseraconta kai hex etesin okodomithi ho naos ohutos, kai su en trisin himerais egereis auton; ekeinos de elegen peri tou naou tou somatos autou. hote oun igerthi ek nekron, emnisthisan ohi mathitai autou hoti touto elegen kai episteusan ti grafi kai to logo ho eipen ho iisous. hos de in en tois hierosulomois en to pascha en ti heorti, polloi episteusan eis to onoma autou, theorountes autou ta simeia ha epoiei autos de ho iisous ouk episteuen heauton autois dia to auton ginoskein pantas, kai hoti ou chreian eichen hina tis marturisi peri tou anthropou autos gar eginosken ti in en to anthropo.

### 3

in de anthropos ek ton farisaion, nikodimos onoma auto, archon ton ioudaion. ohutos ilthen pros auton nuktos kai eipen auto hrabbei, oidamen hoti apo theou eliluthas

didaskalos oudeis gar dunatai tauta ta simeia poiein ha su poieis, ean mi i ho theos met autou. apekrithi ho iisous kai eipen auto amin amin lego soi, ean mi tis gennithi anothen, ou dunatai idein tin basileian tou theou. legei pros auton ho nikodimos pos dunatai anthropos gennithinai geron on; mi dunatai eis tin koilian tis mitros autou deuterion eiselthein kai gennithinai; apekrithi iisous amin amin lego soi, ean mi tis gennithi ex hudatos kai pneumatos, ou dunatai eiselthein eis tin basileian tou theou. to gegennimenon ek tis sarkos sarx estin, kai to gegennimenon ek tou pneumatos pneuma estin. mi thaumasis hoti eipon soi dei humas gennithinai anothen. to pneuma hopou thelei pnei, kai tin fonin autou akoueis, all ouk oidas pothen erchetai kai pou hupagei ohutos estin pas ho gegennimenos ek tou pneumatos. apekrithi nikodimos kai eipen auto pos dunatai tauta genesthai; apekrithi iisous kai eipen auto su ei ho didaskalos tou israil kai tauta ou ginoskeis; amin amin lego soi hoti ho oidamen laloumen kai ho heorakamen marturomen, kai tin marturian himon ou lambanete. ei ta epigeia eipon humin kai ou pisteuete, pos ean eipo humin ta epourania pisteusete; kai oudeis anabebiken eis ton ouranon ei mi ho ek tou ouranou katabas, ho uhios tou anthropou ho on en to ourano. kai kathos mousis huprosen ton ofn en ti erimo, ohutos hupsothinai dei ton uhion tou anthropou, hina pas ho pisteuon eis auton mi apolitai all echi zoin aionion. ou gar apestelen ho theos ton uhion autou eis ton kosmon hina krini ton kosmon, all hina sothi ho kosmos di autou. ho pisteuon eis auton ou krinetai ho de mi pisteuon idi kekritai, hoti mi pepisteuken eis to onoma tou monogenous uhiau tou theou. ahuti de estin hi krisis, hoti to fos eliluthen eis ton kosmon kai igapisan ohi anthropoi mallon to skotos i to fos in gar auton ponira ta erga. pas gar ho faulta prasson misei to fos kai ouk erchetai pros to fos, hina mi elegchthi ta erga autou ho de poion tin alitheian erchetai pros to fos, hina fanerothi autou ta erga, hoti en theo estin eirgasmena. meta tauta ilthen ho iisous kai ohi mathitai autou eis tin ioudaian gin kai ekei diatriben met auton kai ebaptizen. in de kai ioannis baptizon en aionon eggus tou saleim, hoti hudata polla in ekei kai pareginonto kai ebaptizonto. oupo gar in beblimenos eis tin fulakin ho ioannis. egeneto oun zitis ek ton mathiton ioannou meta ioudaion peri katharismou. kai ilthon pros ton ioannin kai eipon auto hrabbei, hos in meta sou peran tou iordanou, ho su memarturikas, ide

ohutos baptizei kai pantes erchontai pros auton. apekrithi ioannis kai eipen ou dunatai anthros lambanein ouden, ean mi i domenon auto ek tou ouranou. autoi humeis moi martureite hoti eipen ouk eimi ego ho christos, all hoti apestalmenos eimi emprosthen ekeinou. ho echon tin numfin numfios estin ho de filos tou numfiou, ho hesitikos kai akouon autou, chara chairei dia tin fonin tou numfiou ahuti oun hi chara hi emi peplirotai. ekeinon dei auxanein, eme de elattousthai. ho anouthen erchomenos epano panton estin. ho on ek tis gis ek tis gis estin kai ek tis gis lalei. ho ek tou ouranou erchomenos epano panton estin kai ho heoraken kai ikousen, touto marturei, kai tin marturian autou oudeis lambanei. ho labon autou tin marturian esfragisen hoti ho theos alithis estin hon gar apesteilen ho theos, ta hrimata tou theou lalei, ou gar ek metrou didosin ho theos to pneuma. ho patir agapa ton uhion, kai panta dedoken en ti cheiri autou. ho pisteuon eis ton uhion echei zoin aionion ho de apeithon to uhio ouk opsetai zoin, all hi orgi tou theou menei ep auton.

#### 4

hos oun egno ho kurios hoti ikousan ohi farisaioi hoti iisous pleonas mathitas poiei kai baptizei i ioannis, (kaitoige iisous autos ouk ebaptizen all ohi mathitai autou), afiken tin ioudaia kai apilthen palin eis tin galilaian. edei de auton dierchesthai dia tis samareias. erchetai oun eis polin tis samareias legomenin suchar, plision tou choriou ohu edoken iakob iosif to uhio autou. in de ekei pigi tou iakob. ho oun iisous kekopiakos ek tis hodoiporias ekathezeto ohutos epi ti pigi hora in hos hekti. erchetai guni ek tis samareias antlisa i hudor. legei auti ho iisous dos moi piein (ohi gar mathitai autou apelilutheisan eis tin polin, hina trofas agorasosin). legei oun auto hi guni hi samareitis pos su ioudaios on par emou piein aiteis gunaikos samareitidos ousis; (ou gar sunchrontai ioudaioi samareitais). apekrithi iisous kai eipen auti ei ideis tin dorean tou theou, kai tis estin ho legon soi dos moi piein, su an itisas auton kai edoken an soi hudor zon. legei auto hi guni kurie, oute antlima echeis, kai to frear estin bathu pothen oun echeis to hudor to zon; mi su meizon ei tou patros himon iakob, hos edoken himin to frear, kai autos ex autou epien kai ohi uhioi autou kai ta thremmata autou; apekrithi iisous kai eipen auti pas ho pinon ek tou hudatos toutou dipsisei palin hos d an pii ek tou hudatos ohu ego doso auto, ou mi dipsisei eis ton aiona alla to hudor ho doso auto genisetai en auto pigi hudatos hallomenou eis zoin aionion. legei pros auton hi guni kurie, dos moi touto to hu-

dor, hina mi dipso mide erchomai enthade antlein. legei auti ho iisous hupage fonison ton andra sou kai elthe enthade. apekrithi hi guni kai eipen ouk echo andra. legei auti ho iisous kalos eipas hoti andra ouk echo pente gar andras esches, kai nun hon echeis ouk estin sou anir touto alithes eirkas. legei auto hi guni kurie, theoro hoti profitis ei su. ohi pateres himon en to orei touto prosekunisan kai humeis legete hoti en hierosoloumois estin ho topos hopou proskunein dei. legei auti ho iisous gunai, pisteuson moi, hoti erchetai hora hote oute en to orei touto oute en hierosoloumois proskunisete to patri. humeis proskuneite ho ouk oidate himeis proskunoumen ho oidamen, hoti hi sotiria ek ton ioudaion estin. alla erchetai hora kai nun estin, hote ohi alithinoi proskunetai proskunisousin to patri en pneumatikis kai alitheia kai gar ho patir toioutous zitei tous proskunountas auton. pneuma ho theos, kai tous proskunountas auton en pneumatikis kai alitheia dei proskunein. legei auto hi guni oida hoti messias erchetai ho legomenos christos hotan elthi ekeinos, anaggelei himin panta. legei auti ho iisous ego eimi, ho lalon soi. kai epi touto ilthon ohi mathitai autou kai ethaumazon hoti meta gunaikos elalei oudeis mentoi eipen ti ziteis i ti laleis met autis; afiken oun tin hudrian autis hi guni kai apilthen eis tin polin kai legei tois anthroipois deute idete anthron hos eipen moi panta hosa epoiisa miti ohutos estin ho christos; exilthon ek tis poleos kai irchonto pros auton. en de to metaxu iroton auton ohi mathitai legontes hrabbei, fage. ho de eipen autois ego brosin echo fagein hin humeis ouk oidate. elegon oun ohi mathitai pros allilous mi tis inegken auto fagein; legei autois ho iisous emon broma estin hina poio to thelima tou pempasantos me kai teleioso autou to ergon. ouch humeis legete hoti eti tetraminos estin kai ho therismos erchetai; idou lego humin, eparate tous ofthalmous humon kai theasasthe tas choras, hoti leukai eisin pros therismon idi. ho therizon misthon lambanei kai sunagei karpon eis zoin aionion, hina kai ho speiron homou chairi kai ho therizon. en gar touto ho logos estin ho alithinos, kai allos estin ho speiron kai allos ho therizon. ego apesteila humas therizein ho ouch humeis kekopiakate alloi kekopiakasin, kai humeis eis ton kopon auton eiseliluthate. ek de tis poleos ekeinis polloi episteusan eis auton ton samareiton dia ton logon tis gunaikos marturousis hoti eipen moi panta hosa epoiisa. hos oun ilthon pros auton ohi samareitai, iroton auton meina par autois kai emeinen ekei duo himeras. kai pollo pleious episteusan dia ton logon autou, ti te gunaiki elegon hoti ouketi dia tin sin lalian pisteuomen autoi gar akikoamen, kai oidamen hoti ohutos estin alithos ho sotir

tou kosmou. meta de tas duo himeras exilthen ekeithen kai apilthen eis tin galilalian autos gar iisous emarturisen hoti profitis en ti idia patridi timin ouk echei. hote oun ilthen eis tin galilaian, edexanto auton ohi galilaiou, panta heorakotes hosa epoiisen en hierosolumois en ti heorti kai autoi gar ilthon eis tin heortin. ilthen oun palin eis tin kana tis galilaias, hopou epoiisen to hudron oionon. kai in tis basilikos, ohu ho uhios isthenei en kapernaoum ohutos akousas hoti iisous hikei ek tis ioudaias eis tin galilaian, apilthen pros auton kai irota auton hina katabi kai iasitai autou ton uhion imellen gar apothniskein. eipen oun ho iisous pros auton ean mi simeia kai terata idite, ou mi pisteusite. legei pros auton ho basilikos kurie, katabithi prin apothanein to paidion mou. legei auto ho iisous poreuou, ho uhios sou zi. kai episteusen ho anthropos to logo ho eipen auto ho iisous, kai eporeueto. idi de autou katabainontos, ohi douloi autou hupintisan auto kai iggeilan hoti ho pais autou zi. eputheto oun tin horan par auton en hi komposetron eschen kai eipon auto hoti echthes horan hebdomin afiken auton ho puretos. egno oun ho patir hoti en ekeini ti hora en hi eipen auto ho iisous hoti ho uhios sou zi. kai episteusen autos kai hi oikia autou holi. touto palin deutron simeion epoiisen ho iisous elthon ek tis ioudaias eis tin galilaian.

## 5

meta tauta in heorti ton ioudaion, kai anebi ho iisous eis hierosoluma. estin de en tois hierosolumois epi ti probatikhi kolumbithra hi epilegomeni hebraisti bithesda, pente stoas echousa. en tautais katekeito plithos ton asthenounton, tuflon, cholon, xiron, ekdechomenon tin tou hudatos kinisin. aggelos gar kata kairos katebainen en ti kolumbithra kai etarasse to hudor ho oun protos embas meta tin tarachin tou hudatos hugiis egineto, ho dipote kateicheto nosimati. in de tis anthropos ekei triakonta kai okto eti echon en ti astheneia autou touton idon ho iisous katakeimenon, kai gnous hoti polun idi chronon echei, legei auto theleis hugiis genesthai; apekrithi auto ho asthenon kurie, anthropon ouk echo hina hotan tarachthi to hudor bali me eis tin kolumbithran en ho de erchomai ego, allos pro emou katabainei. legei auto ho iisous egeire aron ton krabaton sou kai peripatei. kai eutheos egeneto hugiis ho anthropos, kai iren ton krabaton autou kai periepatei. in de sabbaton en ekeini ti himera. elegon oun ohi ioudaioi to tetherapeumeno sabbaton estin, ouk estin soi arai ton krabaton. apekrithi autois ho poiisas me hugii, ekeinos moi eipen aron ton krabaton sou kai peripatei. irotisan oun

auton tis estin ho anthropos ho eipon soi aron ton krabaton sou kai peripatei; ho de iatheis ouk idei tis estin ho gar iisous exeneusen ochlou ontos en to topo. meta tauta ehuriskei auton ho iisous en to hiero kai eipen auto ide hugiis gegonas miketi hamartane, hina mi cheiron soi ti genitai. apilthen ho anthropos kai aniggeilen tois ioudaiois hoti iisous estin ho poiisas auton hugii. kai dia touto ediokon ton iisoun ohi ioudaioi, [kai ezitoun auton apokteinai], hoti tauta epoei en sabbato. ho de iisous apekrinato autois ho patir mou heos arti ergazetai, kago ergazomai. dia touto oun mallon ezitoun auton ohi ioudaioi apokteinai, hoti ou monon eluen to sabbaton, alla kai patera idion elegen ton theon, ison heauton poion to theo. apekrinato oun ho iisous kai eipen autois amin amin lego humin, ou dunatai ho uhios poiein af heautou ouden, ean mi ti blepi ton patera poiounta ha gar an ekeinos poii, tauta kai ho uhios homoios poiei. ho gar patir filei ton uhion kai panta deiknusin auto ha autos poiei, kai meizona touton deixei auto erga, hina humeis thaumazite. hosper gar ho patir egeirei tous nekrous kai zoopoiei, ohutos kai ho uhios ohus thelei zoopoiei oude gar ho patir krinei oudena, alla tin krisin pasan dedoken to uhio, hina pantes timosi ton uhion kathos timosi ton patera. ho mi timon ton uhion ou tima ton patera ton pempanta auton. amin amin lego humin hoti ho ton logon mou akouon kai pisteuon to pempanti me echei zoin aionion, kai eis krisin ouk erchetai alla metabebiken ek tou thanatou eis tin zoin. amin amin lego humin hoti erchetai hora kai nun estin, hote ohi nekroi akousontai tis fonis tou uhiou tou theou kai ohi akousantes zisontai. hosper gar ho patir echei zoin en heauto, ohutos edoken kai to uhio zoin echein en heauto kai exousian edoken auto kai krisin poiein, hoti uhios anthropou estin. mi thaumazete touto, hoti erchetai hora en hi pantes ohi en tois mnimeiois akousontai tis fonis autou, kai ekporeusontai ohi ta agatha poiisantes eis anastasin zois, ohi de ta faula praxantes eis anastasin kriseos. ou dunamai ego poiein ap emautou ouden kathos akouo krino, kai hi krisis hi emi dikaia estin, hoti ou zito to thelima to emon alla to thelima tou pempantos me. ean ego marturo peri emautou, hi marturia mou ouk estin alithis. allos estin ho marturon peri emou, kai oida hoti alithis estin hi marturia hin marturei peri emou. humeis apestalkate pros ioannin, kai memarturiken ti alitheia ego de ou para anthropou tin marturian lambano, alla tauta lego hina humeis sothite. ekeinos in ho luchnos ho kaiomenos kai fainon, humeis de ithelisate agallathinai pros horan en to foti autou ego de echo tin marturian meizon tou ioannou ta gar erga

ha edoken moi ho patir hina teleioso auta, auta ta erga ha poio marturei peri emou hoti ho patir me apestalken. kai ho pempsas me patir, ekeinos memarturiken peri emou. oute fonin autou akikoate popote, oute eidos autou heorakate, kai ton logon autou ouk echete menonta en humin hoti hon apestelen ekeinos, touto humeis ou pisteuete. ereunate tas grafas, hoti humeis dokeite en autais zoin aionion echein, kai ekeinai eisin ahi marturousai peri emou kai ou thelete elthein pros me, hina zoin echite. doxan para anthropon ou lambano, alla egnoka humas hoti tin agapin tou theou ouk echete en heautois. ego elilutha en to onomati tou patros mou, kai ou lambanete me ean allos elthi en to onomati to idio, ekeinon limpsesthe. pos dunasthe humeis pisteusai, doxan para allilon lambanontes, kai tin doxan tin para tou monou theou ou ziteite; mi dokeite hoti ego katigoriso humon pros ton patera estin ho katigoron humon mousis, eis hon humeis ilpikate. ei gar episteuete mousei, episteuete an emoi peri gar emou ekeinos egrapsen. ei de tois ekeinou grammasin ou pisteuete, pos tois emois hrimasin pisteusete;

## 6

meta tauta apilthen ho iisous perant tis thalassis tis galilaias tis tiberiados. kai ikolouthei auto ochlos polus, hoti heoronta simeia ha epoiei epi ton asthenounton. anilthen de eis to oros ho iisous, kai ekei ekathito meta ton mathiton autou. in de eggus to pascha hi heorti ton ioudaion. eparas oun tous ofthalmous ho iisous kai theasamenos hoti polus ochlos erchetai pros auton, legei pros ton filippon pothen agorasomen artous hina fagisin ohutoi; touto de elegen peirazon auton autos gar idei ti emellen poiein. apekrithi auto filippos diakosion dinarion artoi ouk arkousin autois, hina hekastos brachu ti labi. legei auto ehis ek ton mathiton autou, andreas ho adelfos simonos petrou estin paidarion hen hode hos echei pente artous krithinous kai duo opsaria alla tauta ti estin eis tosoutous; eipen de ho iisous poiisate tous anthropous anapesein. in de chortos polus en to topo. anepesan oun ohi andres ton arithmon hosi pentakischilioi. elaben de tous artous ho iisous kai eucharistisas diedoken tois anakeimenois, homoios kai ek ton opsarion hoson ithelon. hos de eneplithisan, legei tois mathitais autou sunagagete ta perisseusanta klasmata, hina mi ti apolitai. sunigagon oun, kai egemisan dodeka kofinous klasmaton ek ton pente arton ton krithinon, ha eperisseusen tois bebrokosin. ohi oun anthropoi idontes ho epoiisen simeion ho iisous elegon hoti ohutos estin alithos

ho profitis ho erchomenos eis ton kosmon. iisous oun gnous hoti mellousin erchesthai kai harpazein auton hina poisosin basilea, anechorisen palin eis to oros autos monos. hos de opsia egeneto, katebisan ohi mathitai autou epi tin thalassan, kai embantes eis to ploion irchonto perant tis thalassis eis kapernaoum. kai skotia idi egegonei kai ouk eliluthei pros autous ho iisous, hi te thalassa anemou megalou pneontos diigeireto. elilakotes oun hos stadious eikosi pente i triakonta theorousin ton iisoun peripatounta epi tis thalassis kai eggus tou ploiou ginomenon, kai efobithisan. ho de legei autois ego eimi mi fobeisthe. ithelon oun labein auton eis to ploion kai eutheos to ploion egeneto epi tis gis eis hin hupigon. ti epaurion ho ochlos ho hestikos perant tis thalassis idon hoti ploiarion allo ouk in ekei ei mi hen, ekeino eis ho enebisan ohi mathitai autou, kai hoti ou suneisilthen tois mathitais autou ho iisous eis to ploion alla monoi ohi mathitai autou apilthon, (alla de ilthen ploiaria ek tiberiados eggus tou topou hopou efagon ton arton eucharistisantos tou kuriou) hote oun eiden ho ochlos hoti iisous ouk estin ekei oude ohi mathitai autou, enebisan autoi eis ta ploia kai ilthon eis kapernaoum zitountes ton iisoun. kai ehurontes auton perant tis thalassis eipon auto hrabbi, pote hode gegonas; apekrithi autois ho iisous kai eipen amin amin lego humin, ziteite me ouch hoti eidete simeia, all hoti efagete ek ton arton kai echortasthite. ergazesthe mi tin brosin tin apollumenin, alla tin brosin tin menousan eis zoin aionion, hin ho uhios tou anthropou humin dosei touton gar ho patir esfragisen ho theos. eipon oun pros auton ti poiomen hina ergazometha ta erga tou theou; apekrithi ho iisous kai eipen autois touto estin to ergon tou theou hina pisteusite eis hon apestelen ekeinos. eipon oun auto ti oun poieis su simeion, hina idomen kai pisteusomen soi; ti ergazi; ohi pateres himon to manna efagon en ti erimo, kathos estin gegrammenon artou ek tou ouranou edoken autois fagein. eipen oun autois ho iisous amin amin lego humin, ou mousis dedoken humin ton artou ek tou ouranou, all ho patir mou didosin humin ton artou ek tou ouranou ton alithinon ho gar artos tou theou estin ho katabainon ek tou ouranou kai zoin didous to kosmo. eipon oun pros auton kurie, pantote dos himin ton artou touton. eipen de autois ho iisous ego eimi ho artos tis zois. ho erchomenos pros me ou mi peinasi, kai ho pisteuon eis eme ou mi dipsisei popote. all eipon humin hoti kai heorakate me kai ou pisteuete. pan ho didosin moi ho patir pros eme hixei, kai ton erchomenon pros me ou mi ekbalo exo hoti katabebika apo tou ouranou ouch hina poio to thelima to emon alla to thelima tou pempasantos me. touto de es-

tin to thelima tou pempasantos me, hina pan ho dedoken moi mi apoleso ex autou, alla anastiso auto en ti eschati himera. touto gar estin to thelima tou patros mou, hina pas ho theoron ton uhion kai pisteuon eis auton echi zoin aionion kai anastiso auton ego en ti eschati himera. egogguzon oun ohi ioudaioi peri autou, hoti eipen ego eimi ho artos ho katabas ek tou ouranou, kai elegon ouch ohutos estin iisous ho uhios iosif, ohi himeis oidamen ton patera kai tin mitera; pos oun legei ohutos hoti ek tou ouranou katabebika; apekrithi oun ho iisous kai eipen autois mi gogguzete met allilon. oudeis dunatai elthein pros me ean mi ho patir ho pempas me helkusi auton kai ego anastiso auton ti eschati himera. estin gegrammenon en tois profitais kai esontai pantes didaktoi theou. pas ho akousas para tou patros kai mathon erchetai pros me. ouch hoti ton patera tis heoraken ei mi ho on para tou theou, ohutos heoraken ton patera. amin amin lego humin, ho pisteuon eis eme echei zoin aionion. ego eimi ho artos tis zois. ohi pateres humon efagon to manna en ti erimo kai apethanon ohutos estin ho artos ho ek tou ouranou katabainon, hina tis ex autou fagi kai mi apothani. ego eimi ho artos ho zon ho ek tou ouranou katabas ean tis fagi ek toutou tou artou, zisetai eis ton aiona kai ho artos de hon ego doso hi sarx mou estin, hin ego doso huper tis tou kosmou zois. emachonto oun pros allilous ohi ioudaioi legontes pos dunatai ohutos himin dounai tin sarka fagein; eipen oun autois ho iisous amin amin lego humin, ean mi fagite tin sarka tou uhiou tou anthropou kai piite autou to ahima, ouk echete zoin en heautois. ho trogon mou tin sarka kai pinon mou to ahima echei zoin aionion, kago anastiso auton en ti eschati himera. hi gar sarx mou alithos estin brosis, kai to ahima mou alithos estin posis. ho trogon mou tin sarka kai pinon mou to ahima en emoi menei kago en auto. kathos apesteilen me ho zon patir kago zo dia ton patera, kai ho trogon me kakeinos zisetai di eme. ohutos estin ho artos ho ek tou ouranou katabas, ou kathos efagon ohi pateres kai apethanon ho trogon touton ton arton zisetai eis ton aiona. tauta eipen en sunagogi didaskon en kapernaoum. polloi oun akousantes ek ton mathiton autou eipon skliros estin ohutos ho logos tis dunatai autou akouein; eidos de ho iisous en heauto hoti gogguzousin peri toutou ohi mathitai autou, eipen autois touto humas skandalizei; ean oun theorie ton uhion tou anthropou anabainonta hopou in to proteron; to pneuma estin to zoopoion, hi sarx ouk ofelei ouden ta himata ha ego lelalika humin pneuma estin kai zoi estin. all eisin ex humon tines ohi ou pisteuousin idei gar ex archis ho iisous tines eisin ohi mi pisteuontes kai tis estin ho

paradoson auton. kai elegen dia touto eirika humin hoti oudeis dunatai elthein pros me ean mi i dedomenon auto ek tou patros. ek toutou polloi apilthon ton mathiton autou eis ta opiso kai ouketi met autou periepautoun. eipen oun ho iisous tois dodeka mi kai humeis thelete hupagein; apekrithi auto simon petros kurie, pros tina apeleusometha; himata zois aioniou echeis kai himeis pepisteukamen kai egnokamen hoti su ei ho haggios tou theou. apekrithi autois ho iisous ouk ego humas tous dodeka exelexamin, kai ex humon ehis diabolos estin; elegen de ton ioudan simonos iskariotin ohutos gar imellen auton paradidonai, ehis on ek ton dodeka.

## 7

kai meta tauta periepatei ho iisous en ti galilaia ou gar ithelen en ti ioudaia peripatein, hoti ezitoun auton ohi ioudaioi apokteinai. in de eggus hi heorti ton ioudaion hi skinopigia. eipen oun pros auton ohi adelfoi autou metabithi enteuthen kai hupage eis tin ioudaian, hina kai ohi mathitai sou theorisoin ta erga sou ha poieis oudeis gar en krupthi ti poiei kai zitei autos en parrisia einai ei tauta poieis, faneroson seauton to kosmo. oude gar ohi adelfoi autou episteuon eis auton. legei oun autois ho iisous ho kairos ho emos oupo parestin, ho de kairos ho humeteros pantote estin hetoimos. ou dunatai ho kosmos misein humas eme de misei, hoti ego marturo peri autou hoti ta erga autou ponira estin. humeis anabite eis tin heortin tautin ego ouk anabaino eis tin heortin tautin, hoti ho emos kairos oupo peplirotai. tauta eipen autois emainen en ti galilaia. hos de anebisan ohi adelfoi autou, tote kai autos anebi eis tin heortin, ou faneros all hos en krupthi. ohi oun ioudaioi ezitoun auton en ti heorti kai elegon pou estin ekeinos; kai goggusmos peri autou in polus en tois ochlois. ohi men elegon hoti agathos estin, alloi elegon ou, alla plana ton ochlon. oudeis mentoi parrisia elalei peri autou dia ton fobon ton ioudaion. idi de tis heortis mesousis anebi ho iisous eis to hieron kai edidasken. ethaumazon oun ohi ioudaioi legontes pos ohutos grammata oiden mi memathikos; apekrithi oun autois ho iisous kai eipen hi emi didachi ouk estin emi alla tou pempasantos me. ean tis theli to thelima autou poiein, gnosetai peri tis didachis poteron ek tou theou estin i ego ap' amautou lalo. ho af heautou lalon tin doxan tin idian zitei ho de ziton tin doxan tou pempasantos auton, ohutos alithis estin kai adikia en auto ouk estin. ou mousis dedoken humin ton nomon; kai oudeis ex humon poiei ton nomon. ti me ziteite apokteinai; apekrithi ho ochlos kai eipen daimonion echeis tis se



zitei apokteinai; apekrithi ho iisous kai eipen autois hen ergon epoiisa kai pantes thau-mazete. dia touto mousis dedoken humin tin peritomin, (ouch hoti ek tou mouseos estin, all ek ton pateron), kai en sabbato peritem-nete anthronon. ei peritomin lambanei an-thropos en sabbato hina mi luthi ho nomos mouseos, emoi cholate hoti holon anthro-pon hugii epoiisa en sabbato; mi krinete kat opsin, alla tin dikaian krisin krinete. elegon oun tines ek ton hierosolumiton ouch ohutos estin hon zitousin apokteinai; kai ide par-riasia lalei, kai ouden auto legousin mipote alithos egnosan ohi archontes hoti ohutos es-tin ho christos; alla touton oidamen pothen estin ho de christos hotan erchitai, oudeis ginoskei pothen estin. ekraxen oun en to hi-ero didaskon ho iisous kai legen kame oidate kai oidate pothen eimi kai ap emautou ouk elilutha, all estin alithinos ho pempas me, hon humeis ouk oidate ego oida auton, hoti par autou eimi kakeinos me apesteilen. ezi-toun oun auton piasai kai oudeis epebalen ep auton tin cheira, hoti oupo eliluthei hi hora autou. ek tou ochlou de polloi epis-teusan eis auton, kai elegon hoti ho chris-tos hotan elthi, miti pleiona simeia poiisei hon ohutos epoiisen; ikousan ohi farisaioi tou ochlou gogguzontos peri autou tauta, kai apesteilan hupiretas ohi farisaioi kai ohi archiereis hina piasosin auton. eipen oun ho iisous eti chronon mikron meth humon eimi kai hupago pros ton pempanta me. zitisete me kai ouch ehurisete kai hopou eimi ego humeis ou dunasthe elthein. eipon oun ohi ioudaioi pros heautous pou ohutos mellei poreuesthai, hoti himeis ouch ehuri-somen auton; mi eis tin diasporan ton hel-linon mellei poreuesthai kai didaskein tous hellinas; tis estin ohutos ho logos hon eipen zitisete me kai ouch ehurisete kai hopou eimi ego humeis ou dunasthe elthein. en de ti eschati himera ti megali tis heortis ehis-tikei ho iisous kai ekraxen legen ean tis dipsa, erchestho pros me kai pineto. ho pist-eteuon eis eme, kathos eipen hi grafi, potamoi ek tis koilias autou hreusousin hudatos zon-tos. (touto de eipen peri tou pneumatou ohi imellon lambanein ohi pisteuontes eis auton oupo gar en pneuma, hoti iisous oudep-o edoxasthi). ek tou ochlou oun akousantes ton logon touton elegon ohutos estin alithos ho profitis. alloi elegon ohutos estin ho christos. alloi elegon mi gar ek tis galila-ias ho christos erchetai; ouchi hi grafi eipen hoti ek tou spermatos dauid kai apo bith-leem tis komis, hopou en dauid, ho christos erchetai; schisma oun egeneto en to ochlo di auton tines de ithelon ex auton piasai au-ton all oudeis epebalen ep auton tas cheiras. ilthon oun ohi hupiretai pros tous archiereis kai farisaious, kai eipon autois ekeinoi dia ti ouk igagete auton; apekrithisan ohi hupire-

tai oudepote ohutos elalisen anthropos hos ohutos ho anthropos. apekrithisan oun au-tois ohi farisaioi mi kai humeis peplanisthe; mi tis ek ton archonton episteusen eis au-ton i ek ton farisaion; all ho ochlos ohutos ho mi ginoskon ton nomon eparatoi eisin. legei nikodimos pros autous, ehis on ex au-ton mi ho nomos himon krinei ton anthro-pon ean mi akousi proton par autou kai gno ti poiei; apekrithisan kai eipon auto mi kai su ek tis galilaias ei; ereunison kai ide hoti profitis ek tis galilaias ouk egigertai. kai eporeuthi hekastos eis ton oikon autou. iisous de eporeuthi eis to oros ton elaion.

## 8

orthrou de palin paregeneto eis to hieron, kai pas ho laos ircheto pros auton kai kathisas edidasken autous. agousin de ohi grammateis kai ohi farisaioi pros auton gu-naika epi moicheia kateilimnenin kai sti-santes autin en meso, legousin auto di-daskale, ahuti hi guni katelifhi ep autoforo moicheuomeni. en de to moni mousis himin eneteilato tas toiautas lithazein su oun ti legeis; touto de elegon peirazontes auton, hina echosin katigorein autou. ho de iisous kato kupsas to daktulo kategrafen eis tin gin. hos de epemenon erotontes auton, anakup-sas eipen pros autous ho anamartitos hu-mon protos ep autin ton lithon baletu. kai palin kato kupsas egrafen eis tin gin. ohi de akousantes exirchonto ehis kath ehis, arx-amenoi apo ton presbuteron heos ton es-chaton kai kateleifhi monos ho iisous kai hi guni en meso ousa. anakupsas de ho iisous kai midena theasamenos plin tis gu-naikos eipen auti gunai, pou eisin ekeinoi ohi katigoroí sou; oudeis se katekrinen; hi de eipen oudeis, kurie. eipen de auti ho iisous oude ego se katakrino poreuou, apo tou nun miketi hamartane. palin oun autois elalisen ho iisous legen ego eimi to fos tou kosmou ho akolouthon emoi ou mi peripatisi en ti skotia, all hexei to fos tis zois. eipon oun auto ohi farisaioi su peri seautou martureis hi marturia sou ouk estin alithis. apekrithi iisous kai eipen autois kan ego marturo peri emautou, alithis estin hi marturia mou, hoti oida pothen ilthon kai pou hupago humeis de ouk oidate pothen erchomai kai pou hu-pago. humeis kata tin sarka krinete, ego ou krino oudena. kai ean krino de ego, hi krisis hi emi alithis estin, hoti monos ouk eimi, all ego kai ho pempas me patir. kai en to nomo de to humetero gegraptai hoti duo anthronon hi marturia alithis estin. ego eimi ho marturon peri emautou, kai mar-turei peri emou ho pempas me patir. elegon oun auto pou estin ho patir sou; apekrithi iisous oute eme oidate oute ton patera mou ei eme ideite, kai ton patera mou ideite an.

tauta ta hrinata elalisen en to gazofulakio didaskan en to hiero kai oudeis epiasen auton, hoti oupo eliluthei hi hora autou. eipen oun palin autois [ho iisous] ego hupago kai zitisete me, kai en ti hamartia humon apothaneisthe hopou ego hupago humeis ou dunasthe elthein. elegon oun ohi ioudaioi miti apoktenei heauton, hoti legei hopou ego hupago humeis ou dunasthe elthein; kai eipen autois humeis ek ton kato este, ego ek ton ano eimi humeis ek tou kosmou toutou este, ego ouk eimi ek tou kosmou toutou. eipon oun humin hoti apothaneisthe en tais hamartiais humon ean gar mi pisteusite hoti ego eimi, apothaneisthe en tais hamartiais humon. elegon oun auto su tis ei; kai eipen autois ho iisous tin archin ho ti kai lalo humin. polla echo peri humon lalein kai krinein all ho pempas me alithis estin, kago ha ikousa par autou, tauta lalo eis ton kosmon. ouk egnosan hoti ton patera autois elegen. eipen oun autois ho iisous hotan huposite ton union tou anthropou, tote gnosesthe hoti ego eimi, kai ap emautou poio ouden, alla kathos edidaxen me ho patir, tauta lalo. kai ho pempas me met emou estin ouk afiken me monon, hoti ego ta aresta auto poio pantote. tauta autou lalountos polloi episteusan eis auton. elegon oun ho iisous pros tous pepisteuktas auto ioudaious ean humeis meinite en to logo to emo, alithos mathitai mou este, kai gnosesthe tin alitheian, kai hi alitheia eleutherosai humas. apekrithisan pros auton sperma abraam esmen kai ouden den dedouleukamen popote pos su legeis hoti eleutheroi genisesthe; apekrithi autois ho iisous amin amin lego humin hoti pas ho poion tin hamartian doulos estin tis hamartias. ho de doulos ou menei en ti oikia eis ton aiona ho uhios menei eis ton aiona. ean oun ho uhios humas eleutherosi, ontos eleutheroi esesthe. oida hoti sperma abraam este alla ziteite me apokteina, hoti ho logos ho emos ou chorei en humin. ego ho heoraka para to patri mou lalo kai humeis oun ha ikousate para tou patros humon poieite. apekrithisan kai eipon auto ho patir himon abraam estin. legei autois ho iisous ei tekna tou abraam ite, ta erga tou abraam epoeite nun de ziteite me apokteina, anthropon hos tin alitheian humin lelalika, hin ikousa para tou theou touto abraam ouk epoiisen. humeis poieite ta erga tou patros humon. eipon oun auto himeis ek porneias ou gegennimetha, hena patera echomen ton theon. eipen autois ho iisous ei ho theos patir humon in, igapate an eme, ego gar ek tou theou exilthon kai hiko oude gar ap emautou elilutha, all ekeinos me apesteilen. dia ti tin lalian tin emin ou ginousete; hoti ou dunasthe akouein ton logon ton emon. humeis ek tou patros tou diabolou este kai tas epithumias tou patros hu-

mon thelete poiein. ekeinos anthropoktonos in ap archis kai en ti alitheia ouk hestiken, hoti ouk estin alitheia en auto. hotan lali to pseudos, ek ton idion lalei, hoti pseustis estin kai ho patir autou. ego de hoti tin alitheian lego, ou pisteuete moi. tis ex humon elegchei me peri hamartias; ei alitheian lego, dia ti humeis ou pisteuete moi; ho on ek tou theou ta hrinata tou theou akouei dia touto humeis ouk akouete, hoti ek tou theou ouk este. apekrithisan ohi ioudaioi kai eipon auto ou kalos legomen himeis hoti samareitis ei su kai daimonion echeis; apekrithi iisous ego daimonion ouk echo, alla timo ton patera mou, kai humeis atimazete me. ego de ou zito tin doxan mou estin ho ziton kai krinon. amin amin lego humin, ean tis ton logon ton emon tirisi, thanaton ou mi theorisi eis ton aiona. eipon oun auto ohi ioudaioi nun egnokamen hoti daimonion echeis abraam apethanen kai ohi profitai, kai su legeis ean tis ton logon mou tirisi, ou mi geusitai thanaton eis ton aiona. mi su meizon ei tou patros himon abraam, hostis apethanen; kai ohi profitai apethanon. tina seauton poieis; apekrithi iisous ean ego doxazo emauton, hi doxa mou ouden estin estin ho patir mou ho doxazon me, hon humeis legete hoti theos himon estin, kai ouk egnokate auton, ego de oida auton kai ean eipo hoti ouk oida auton, esomai homoios humon pseustis all oida auton kai ton logon autou tiro. abraam ho patir humon igallasato hina idi tin himeran tin emin, kai eiden kai echari. eipon oun ohi ioudaioi pros auton pentikonta eti oupo echeis kai abraam heorakas; eipen autois ho iisous amin amin lego humin, prin abraam genesthai ego eimi. iran oun lithous hina balosin ep auton iisous de ekrubi kai exilthen ek tou hierou.

## 9

kai paragon iden anthropon tuflon ek genetis. kai irotisan auton ohi mathitai autou legontes hrabbei, tis himarten, ohutos i ohi goneis autou, hina tuflous gennithi; apekrithi iisous oute ohutos himarten oute ohi goneis autou, all hina fanerothi ta erga tou theou en auto. eme dei ergazesthai ta erga tou pempantos me heos himera estin erchetai nux hote oudeis dunatai ergazesthai. hotan en to kosmo o, fos eimi tou kosmou. tauta eipon eptusen chamai kai epoiisen pilon ek tou ptusmatos, kai epechrisen autou ton pilon epi tous ofthalmous, kai eipen auto hupage nipsai eis tin kolumbithran tou siloam (ho hermineuetai apestalmenos). apilthen oun kai enipsato, kai ilthen blepon. ohi oun geitones kai ohi theorountes auton to proteron, hoti prosaitis in, elegon ouch ohutos estin ho kathimenos kai prosaiton; alloi elegon hoti

ohutos estin. alloi elegon ouchi, all homoiōs auto estin. ekeinos elegen hoti ego eimi. elegon oun auto pos ineochthisan sou ohi ofthalmoi; apekrithi ekeinos kai eipen anthropos legomenos iisous pilon epoiisen kai epechrisen mou tous ofthalmous kai eipen moi hupage eis ton siloam kai nipsai. apelthon de kai nipsamenos aneblepsa. eipon oun auto pou estin ekeinos; legei ouk oida. agousin auton pros tous farisaious, ton pote tuffon. in de sabbaton hote ton pilon epoiisen ho iisous kai aneoxen autou tous ofthalmous. palin oun iroton auton kai ohi farisaioi pos aneblepsen. ho de eipen autois pilon epethiken mou epi tous ofthalmous, kai enipsamin kai blepo. elegon oun ek ton farisaion tines ohutos ho anthropos ouk estin para theou, hoti to sabbaton ou tirei. alloi elegon pos dunatai anthropos hamartolos toiauta simeia poiein; kai schisma in en autois. legousin oun to tuffo palin su ti legeis peri autou, hoti inoixen sou tous ofthalmous; ho de eipen hoti profitis estin. ouk episteusan oun ohi ioudaioi peri autou, hoti tuffos in kai aneblepsen, heos hotou efonisan tous goneis autou tou anablepsantos, kai irotisan autous legontes ohutos estin ho uhios humon, hon humeis legete hoti tuffos egennithi; pos oun arti blepei; apekrithisan [autois] ohi goneis autou kai eipon oidamen hoti ohutos estin ho uhios himon kai hoti tuffos egennithi pos de nun blepei ouk oidamen, i tis inoixen autou tous ofthalmous himeis ouk oidamen autos hilikian echei, auton erotisate, autos peri heautou lalisei. tauta eipon ohi goneis autou hoti efobounto tous ioudaious idi gar sunetetheinto ohi ioudaioi hina ean tis auton homologisi christon, aposunagogs genitai. dia touto ohi goneis autou eipon hoti hilikian echei, auton erotisate. efonisan oun ek deuterou ton anthropon, hos in tuffos, kai eipon auto dos doxan to theo himeis oidamen hoti ho anthropos ohutos hamartolos estin. apekrithi oun ekeinos ei hamartolos estin ouk oida hen oida, hoti tuffos on arti blepo. eipon de auto palin ti epoiisen soi; pos inoixen sou tous ofthalmous; apekrithi autois eipon humin idi kai ouk ikousate ti palin thelete akouein; mi kai humeis thelete autou mathitai genesthai; eloidorisan auton kai eipon su mathitis ei ekeinou, himeis de tou mouseos esmen mathitai himeis oidamen hoti mousei lelaliken ho theos, touton de ouk oidamen pothen estin. apekrithi ho anthropos kai eipen autois en gar touto thaumaston estin, hoti humeis ouk oidate pothen estin, kai aneoxen mou tous ofthalmous. oidamen de hoti hamartolon ho theos ouk akoue, all ean tis theosebisei kai to thelima autou poi, toutou akouei. ek tou aionos ouk ikousthi hoti inoixen tis ofthalmous tuffou gegennimenou ei mi in ohutos para theou, ouk idunato

poiein ouden. apekrithisan kai eipon auto en hamartiais su egennithis holos, kai su didaskeis himas; kai exebalon auton exo. ikousen ho iisous hoti exebalon auton exo, kai ehuron auton eipen auto su pisteueis eis ton uhion tou theou; apekrithi ekeinos kai eipen tis estin, kurie, hina pisteuso eis auton; eipen de auto ho iisous kai heorakas auton, kai ho lalon meta sou ekeinos estin. ho de efi pisteuo, kurie kai prosekunisen auto. kai eipen ho iisous eis krima ego eis ton kosmon touton ilthon, hina ohi mi blepontes bleposin kai ohi blepontes tuffoi genontai. kai ikousan ek ton farisaion tauta ohi ontes met autou, kai eipon auto mi kai himeis tuffoi esmen; eipen autois ho iisous ei tuffoi ite, ouk an eichete hamartian nun de legete hoti blepomen hi hamartia humon menei.

## 10

amin amin lego humin, ho mi eiserchomenos dia tis thuras eis tin aulin ton probaton alla anabainon allachothen, ekeinos kleptis estin kai listis. ho de eiserchomenos dia tis thuras poimin estin ton probaton. touto ho thuroros anoigei, kai ta probata tis fonis autou akouei, kai ta idia probata fonei kai onoma kai exagei auta. kai hotan ta idia panta ekballi, emprosthen auton poreuetai kai ta probata auto akolouthei, hoti oidasin tin fonin autou allotrio de ou mi akolouthisousin, alla feuxontai ap autou, hoti ouk oidasin ton allotrion tin fonin. tautin tin paroimian eipen autois ho iisous ekeinoi de ouk egnosan tina in ha elalei autois. eipen oun palin autois ho iisous amin amin lego humin hoti ego eimi hi thura ton probaton. pantes hosoi ilthon pro emou, kleptai eisin kai listai all ouk ikousan auton ta probata. ego eimi hi thura di emou ean tis eiselthi, sothisetai kai eiseleusetai kai exeleusetai kai nomin ehurisei. ho kleptis ouk erchetai ei mi hina klepsi kai thusi kai apolesi ego ilthon hina zoin echosin kai perisson echosin. ego eimi ho poimin ho kalos ho poimin ho kalos tin psuchin autou tithisin huper ton probaton ho misthotos de kai ouk on poimin, ohu ouk estin ta probata idia, theorei ton lukon erchomenon kai afisin ta probata kai feugei kai ho lukos harpazei auta kai skorpizei ta probata. ho de misthotos feugei hoti misthotos estin kai ou melei auto peri ton probaton. ego eimi ho poimin ho kalos, kai ginosko ta ema kai ginoskomai hupo ton emon, kathos ginoskei me ho patir kago ginosko ton patera kai tin psuchin mou tithimi huper ton probaton. kai alla probata echo, ha ouk estin ek tis aulis tautis kakeina me dei agagein kai tis fonis mou akousousin, kai genisetai mia poimni, ehis poimin. dia touto ho patir me agapa, hoti ego tithimi tin psuchin mou, hina palin labo autin. oudeis airei autin ap emou, all ego

tithimi autin ap emautou exousian echo theinai autin, kai exousian echo palin labein autin tautin tin entolin elabon para tou patros mou. schisma palin egeneto en tois ioudaiois dia tous logous toutous elegon de polloi ex auton daimonion echei kai mainetai ti autou akouete; alloi elegon tauta ta himata ouk estin daimonizomenou mi daimonion dunatai tuflon ofthalmous anoigein; egeneto de ta egkainia en tois hierosolomois, kai cheimon in. kai periepatei ho iisous en to hiero en ti stoa solomonos. ekuklosan oun auton ohi ioudaioi kai elegon auto heos pote tin psuchin himon aireis; ei su ei ho christos, eipe himin parrisia. apekrithi autois ho iisous eipon humin, kai ou pisteuete. ta erga ha ego poio en to onomati tou patros mou, tauta marturei peri emou alla humeis ou pisteuete, ou gar este ek ton probaton ton emon, kathos eipon humin. ta probata ta ema tis fonis mou akouei kago ginosko auta, kai akolouthousin moi, kago zoin aionion didomi autois kai ou mi apolontai eis ton aiona, kai ouch harpasei tis auta ek tis cheiros mou. ho patir mou, hos dedoken moi, meizon panton estin, kai oudeis dunatai harpazein ek tis cheiros tou patros mou. ego kai ho patir hen esmen. ebastasan oun palin lithous ohi ioudaioi hina lithasosin auton. apekrithi autois ho iisous polla erga kala edeixa humin ek tou patros mou dia poion auton ergon lithazete me; apekrithisan auto ohi ioudaioi peri kalou ergou ou lithazomen se alla peri blasfemias, kai hoti su anthropos on poeis seauton theon. apekrithi autois ho iisous ouk estin gegrammenon en to nomo humon hoti ego eipa theoi este; ei ekeinous eipen theous, pros ohus ho logos tou theou egeneto, (kai ou dunatai luthinai hi grafi), hon ho patir higiasen kai apesteilen eis ton kosmon, humeis legete hoti blasfemeis, hoti eipon uhios tou theou eimi; ei ou poio ta erga tou patros mou, mi pisteuete moi ei de poio, kan emoi mi pisteuete, tois ergois pisteusate, hina gnote kai pisteusite hoti en emoi ho patir kago en auto. ezitoun oun auton palin piasai kai exilthen ek tis cheiros auton, kai apilthen palin peran tou iordanou eis ton topon hopou in ioannis to proton baptizon, kai emeinen ekei. kai polloi ilthon pros auton kai elegon hoti ioannis men simeion epoiesen ouden panta de hosa eipan ioannis peri toutou alithi in. kai episteusan polloi eis auton ekei.

11

in de tis asthenon, lazarus apo bithanias, ek tis komis marias kai marthas tis adelfis autis. (in de maria hi aleipsasa ton kurion muro kai ekmaxasa tous podas autou tais thrixin autis, his ho adelfos lazarus isthenei). apesteilan oun ahi adelfai pros auton legou-

sai kurie, ide hon fileis asthenei. akousas de ho iisous eipen ahuti hi astheneia ouk estin pros thanaton all huper tis doxis tou theou, hina doxasthi ho uhios tou theou di autis. igapa de ho iisous tin marthan kai tin adelfin autis kai ton lazaron. hos oun ikousen hoti asthenei, tote men emeinen en ho in topo duo himeras. epeita meta touto legei tois mathitais auton agomen eis tin ioudaian palin. legousin auto ohi mathitai hrabbei, nun ezitoun se lithasai ohi ioudaioi, kai palin hupageis ekei; apekrithi iisous ouchi dodeka horai eisin tis himeras; ean tis peripati en ti himera, ou proskoptei, hoti to fos tou kosmou toutou blepei ean de tis peripati en ti nukti, proskoptei, hoti to fos ouk estin en auto. tauta eipen kai meta touto legei autois lazarus ho filis himon kekoimitai alla poreuomai hina exupniso auton. eipon oun auto ohi mathitai kurie, ei kekoimitai, sothisetai. eirikei de ho iisous peri tou thanatou auto ekeinoi de edoxan hoti peri tis koimiseos tou hupnou legei. tote oun eipen autois ho iisous parrisia lazarus apethanen kai chairo di humas, hina pisteusite, hoti ouk imin ekei. alla agomen pros auton. eipen oun thomas ho legomenos didumos tois sunmathitais agomen kai himeis hina apothanomen met autou. elthon oun ho iisous ehuren auton tessaras himeras idi echonta en to mnimeio. in de hi bithania eggus ton hierosolumon hos apo stadion dekapente. polloi de ek ton ioudaion elilutheisan pros tin marthan kai marian, hina paramuthisontai autas peri tou adelfou auton. hi oun martha hos ikousen hoti iisous erchetai, hupintisen auto maria de en to oiko ekathezeto. eipen oun hi martha pros ton iisoun kurie, ei is hode, ouk an apethanen ho adelfos mou alla kai nun oida hoti hosa an aitisi ton theon, dosei soi ho theos. legei auti ho iisous anastisetai ho adelfos sou. legei auto martha oida hoti anastisetai en ti anastasei en ti eschati himera. eipen auti ho iisous ego eimi hi anastasis kai hi zoi ho pisteuon eis eme kan apothani zisetai kai pas ho zon kai pisteuon eis eme ou mi apothani eis ton aiona. pisteueis touto; legei auto nai, kurie ego pepisteuka hoti su ei ho christos ho uhios tou theou ho eis ton kosmon erchomenos. kai touto eipousa apilthen kai efonisen marian tin adelfin autis lathra eipousa ho didaskalos parestin kai fonei se. ekeini hos ikousen, egeiretai tachu kai irchetai pros auton. (oupo de eliluthei ho iisous eis tin komin, all in en to topo hopou hupintisen auto hi martha). ohi oun ioudaioi ohi ontes met autis en ti oikia kai paramuthoumenoi autin, idontes tin marian hoti tacheos anesti kai exilthen, ikolouthisan auti, legontes hoti hupagei eis to mnimeio hina klausi ekei. hi oun maria hos ilthen hopou in iisous, idousa

auton epesen autou eis tous podas, legousa auto kurie, ei is hode, ouk an apethanen mou ho adelfos. iisous oun hos iden autin klaiousan kai tous sunelthontas anti ioudaious klaiontas, enebrimisato to pneumatiki kai etaraxen heauton, kai eipen pou tetheikate auton; legousin auto kurie, erchou kai ide. edakrusen ho iisous. elegon oun ohi ioudaioi ide pos eflei auton. tines de ex auton eipon ouk idunato ohutos ho anoixas tous ofthalmous tou tufλου poiisai hina kai ohutos mi apothani; iisous oun palin embrimomenos en heauto erchetai eis to mnimeion (in de spilaion, kai lithos epekeito ep auto). legei ho iisous arate ton lithon. legei auto hi adelfi tou teteleutikotos martha kurie, idi ozei, tetartaos gar estin. legei auti ho iisous ouk eipon soi hoti ean pisteusis opsi tin doxan tou theou; iran oun ton lithon. ho de iisous iren tous ofthalmous ano kai eipen pater, eucharisto soi hoti ikousas mou. ego de idein hoti pantote mou akoueis alla dia ton ochlon ton periestota eipon, hina pisteusosin hoti su me apesteilas. kai tauta eipon foni megali ekraugasen lazare, deuro exo. kai exilthen ho tethnikos dedemenos tous podas kai tas cheiras keiriais kai hi opsis autou soudario periededeto. legei autois ho iisous lusate auton kai afete auton hupagein. polloi oun ek ton ioudaion, ohi elthontes pros tin marian kai theasamenoi ha epoiisen ho iisous, episteusan eis auton tines de ex auton apilthon pros tous farisaios kai eipon autois ha epoiisen ho iisous. sunigagon oun ohi archiereis kai ohi farisaiοi sunedrion, kai elegon ti poioumen, hoti ohutos ho anthropos polla poiei simeia; ean afomen auton ohutos, pantes pisteusousin eis auton, kai eleusontai ohi hromaiοi kai arousin himon kai ton topon kai to ethnos. ehis de tis ex auton kaiafas, archiereus on tou eniautou ekeinou, eipen autois humeis ouk oidate ouden, oude logizesthe hoti sumferei himin hina ehis anthropos apothani huper tou laou kai mi holon to ethnos apolitai. touto de af heautou ouk eipen, alla archiereus on tou eniautou ekeinou profeiteusen hoti imellen iisous apothniskhein huper tou ethnous kai ouch huper tou ethnous monon, all hina kai ta tekna tou theou ta dieskorpismena sunagagi eis hen. ap ekeinis oun tis himeras sunebouleusanto hina apoketeinosin auton. iisous oun ouketai parrisia periepatei en tois ioudaiois alla apilthen ekeithen eis tin choran eggus tis erimou, eis efrain legomenin polin kakei diatriben meta ton mathiton. in de eggus to pascha ton ioudaion, kai anebisan polloi eis hierosoluma ek tis choras pro tou pascha, hina hagnisosing heautous. ezitoun oun ton iisoun kai elegon met allilon en to hiero hestikotes ti dokei humin; hoti ou mi elthi eis tin heortin; dedokeisan de ohi archiereis kai ohi farisaiοi

entolin hina ean tis gno pou estin minusi, hopos piasosin auton.

## 12

ho oun iisous pro hex himeron tou pascha ilthen eis bithanian, hopou in lazaros, ho tethnikos hon igeiren ek nekron ho iisous. epoiisan oun auto deipnon ekei kai hi martha diikonei, ho de lazaros ehis in ton anakeimenon sun auto. hi oun maria labousa litran murou nardou pistikis polutimou ileipsen tous podas tou iisou kai exemaxen tais thrixin autis tous podas autou hi de okia epirothi ek tis osmis tou murou. legei oun ehis ek ton mathiton autou, ioudas simonos iskariotis, ho mellon auton paradonai dia ti touto to muron ouk eprathi triakosion dinarion kai edothi ptochois; eipen de touto ouch hoti peri ton ptochon emelen auto, all hoti kleptis in kai to glossokomon eichen kai ta ballomena ebastazen. eipen oun ho iisous afes autin, hina eis tin himeran tou entafiasmou mou tirisi autous ptochous gar pantote echete meth heauton, eme de ou pantote echete. egno oun ochlos polus ek ton ioudaion hoti ekei estin, kai ilthon ou dia ton iisoun monon, all hina kai ton lazaron idosin hon igeiren ek nekron. ebouleusanto de ohi archiereis hina kai ton lazaron apoketeinosin, hoti polloi di auton hupigon ton ioudaion kai episteuon eis ton iisoun. ti epaurion ochlos polus ho elthon eis tin heortin, akousantes hoti erchetai iisous eis hierosoluma, elabon ta baia ton foinikon kai exilthon eis hupantisin auto, kai ekrazon hosanna, eulogiminos ho erchomenos en onomati kuriou, ho basileus tou israil. ehuron de ho iisous onarion ekathisen ep auto, kathos estin gegrammenon mi fobou, thugatir sion idou ho basileus sou erchetai kathimenos epi polon onou. tauta de ouk egnosan ohi mathitai autou to proton all hote edoxasthi iisous, tote emnisthisan hoti tauta in ep auto gegrammena kai tauta epoiisan auto. emarturei oun ho ochlos ho on met autou hoti ton lazaron efonisen ek tou mnimeiou kai igeiren auton ek nekron. dia touto kai hupintisen auto ho ochlos, hoti ikousan touto auton pepoiikenai to simeion. ohi oun farisaiοi eipon pros heautous theoreite hoti ouk ofeleite ouden ide ho kosmos opiso autou apilthen. isan de hellines tines ek ton anabainonton hina proskunisosing in ti heorti. ohutoi oun prosilthon filippo to apo bithsaida tis galilaias, kai iroton auton legontes kurie, thelomen ton iisoun idein. erchetai filippos kai legei to andrea, kai palin erchetai andreas kai filippos kai legousin to iisou. ho de iisous apekrinato autois legon eliluthen hi hora hina doxasthi ho uhios tou anthropou. amin amin lego humin, ean mi ho kokkos tou sitou peson eis

tin gin apothani, autos monos menei ean de apothani, polun karpon ferei. ho filon tin psuchin autou apolesei autin, kai ho mison tin psuchin autou en to kosmo touto eis zoin aionion fulaxei autin. ean emoi tis diakoni, emoi akoloutheito kai hopou eimi ego, ekei kai ho diakonos ho emos estai ean tis emoi diakoni, timisei auton ho patir. nun hi psuchi mou tetarakai, kai ti eipo; pater, soson me ek tis horas tautis; alla dia touto ilthon eis tin horan tautin. pater, doxason sou to onoma. ilthen oun foni ek tou ouranou kai edoxasa kai palin doxaso. ho oun ochlos ho hestos kai akousas elegen brontin gegonenai alloi elegon aggelos auto lelaliken. apekrithi ho iisous kai eipen ou di eme hi foni ahuti gegonen alla di humas. nun krisis estin tou kosmou toutou nun ho archon tou kosmou toutou eklblithisetai exo. kago ean hupsotho ek tis gis, pantas helkuso pros emauton. touto de elegen simainon poio thanato imellen apothniskein. apekrithi auto ho ochlos himeis ikousamen ek tou nomou hoti ho christos menei eis ton aiona kai pos su legeis hoti dei hupsothinau ton uhion tou anthropou; tis estin ohutos ho uhios tou anthropou; eipen oun autois ho iisous eti mikron chronon to fos en humin estin peripateite heos to fos echete, hina mi skotia humas katalabi kai ho peripaton en ti skotia ouk oiden pou hupagei. heos to fos echete, pisteuete eis to fos, hina uhioi fotos genisthe. tauta elalisen ho iisous, kai apelthon ekruabi ap auton. tosaute de autou simeia pepoiikotos emprosthen auton ouk episteuon eis auton, hina ho logos hisaiau tou profitou pirothi, hon eipen kurie, tis episteusen ti akoi himon; kai ho brachion kuriou tini apekalufthi; dia touto ouk idunanto pisteuein hoti palin eipen hisaias tetufloken auton tous ofthalmous kai eporosen auton tin kardian, hina mi idosin tois ofthalmois kai noisosin ti kardia kai epistrafosin kai iasomai autous. tauta eipen hisaias hoti eiden tin doxan autou, kai elalisen peri autou. homos mentoi kai ek ton archonton polloi episteusan eis auton alla dia tous farisaious ouch homologoun, hina mi aposunagogoi genontai igapisan gar tin doxan ton anthropon mallon iper tin doxan tou theou. iisous de ekraxen kai eipen ho pisteuon eis eme ou pisteuei eis eme all eis ton pempasanta me kai ho theoron eme theorei ton pempasanta me. ego fos eis ton kosmon elilutha, hina pas ho pisteuon eis eme en ti skotia mi meini. kai ean tis mou akousi ton himaton kai mi fulaxi, ego ou krino auton ou gar ilthon hina krino ton kosmon all hina soso ton kosmon. ho atheton eme kai mi lambanon ta himata mou echei ton krinonta auton ho logos hon elalisa, ekeinos krinei auton en ti eschati himera. hoti ego ex emautou ouk elalisa, all ho pempas me patir autos moi

entolin dedoken ti eipo kai ti laliso kai oida hoti hi entoli autou zoi aionios estin. ha oun ego lalo, kathos eiriken moi ho patir, ohutos lalo.

## 13

pro de tis heortis tou pascha eidos ho iisous hoti ilthen autou hi hora hina metabi ek tou kosmou toutou proston patera, agapisas tous idious tous en to kosmo, eis telos igapisen autous. kai deipnou ginomenou, tou diabolou idi bebltikotos eis tin kardian iouda simonos iskariotou hina auton parado, eidos ho iisous hoti panta dedoken auto ho patir eis tas cheiras, kai hoti apo theou exilthen kai pros ton theon hupagei, egeiretai ek tou deipnou kai tithisin ta himatia kai labon lention diezosen heauton. eita ballei hudor eis ton niptira, kai irxato niptein tous podas ton mathiton kai ekmassein to lentio ho in diezosmenos. erchetai oun pros simona petron kai legei auto ekeinos kurie, su mou nipteis tous podas; apekrithi iisous kai eipen auto ho ego poio su ouk oidas arti, gnosi de meta tauta. legei auto petros ou mi nipsis tous podas mou eis ton aiona. apekrithi iisous auto ean mi nipso se, ouk echeis meros met emou. legei auto simon petros kurie, mi tous podas mou monon alla kai tas cheiras kai tin kefalin. legei auto ho iisous ho leloumenos ouk echei chreian i tous podas nipsasthai, all estin katharos holos kai humeis katharoi este, all ouchi pantes. idei gar ton paradidonta auton dia touto eipen ouchi pantes katharoi este. hote oun enipsen tous podas auton kai elaben ta himatia autou, anapeson palin, eipen autois ginuskete ti pepoiika humin; humeis foneite me ho didaskalos, kai ho kurios, kai kalos legete eimi gar ei oun ego enipsa humon tous podas ho kurios kai ho didaskalos, kai humeis ofeilete allilon niptein tous podas. hupodeigma gar edoka humin, hina kathos ego epoiisa humin kai humeis poite. amin amin lego humin, ouk estin doulos meizon tou kuriou autou, oude apostolos meizon tou pempasantos auton. ei tauta oide, makarioi este ean poite auta. ou peri panton humon lego ego oida ohus exelexamin all hina hi grafi pirothi ho trogon met emou ton arton epiren ep eme tin pternan autou. ap arti lego humin pro tou genesthai, hina hotan genitai pisteusite hoti ego eimi. amin amin lego humin, ho lambanon an tina pempso eme lambanei, ho de eme lambanon lambanei ton pempasanta me. tauta eipon ho iisous etarachthi to pneumatiki kai emarturisen kai eipen amin amin lego humin hoti ehis ex humon paradosei me. eblepon oun eis allilous ohi mathitai, aporoumenoi peri tinos legei. in de anakeimenos ehis ek ton mathiton autou en to kolpo tou iisou,

hon igapa ho iisous. neu ei oun touto simon petros puthesthai tis an eii peri ohu legei. epipeson de ekeinos epi to stithos tou iisou legei auto kurie, tis estin; apokrinetai ho iisous ekeinos estin ho ego embaspas to psomion epidoso. kai embaspas to psomion didosin iouda simonos iskarioti. kai meta to psomion, tote eisilthen eis ekeion ho satanas. legei oun auto ho iisous ho poieis poiison tachion. touto de oudeis egno ton anakeimenon pros ti eipen auto tines gar edokoun, epei to glossokomon eichen ho ioudas, hoti legei auto ho iisous agorason hon chreian echomen eis tin heortin, i tois ptochois hina ti do. labon oun to psomion ekeinos euthes exilthen in de nux. hote oun exilthen, legei ho iisous nun edoxasthi ho uhios tou anthropou, kai ho theos edoxasthi en auto. ei ho theos edoxasthi en auto, kai ho theos doxasei auton en heauto, kai euthus doxasei auton. teknia, eti mikron meth humon eimi zitisete me, kai kathos eipon tois ioudaiois hoti hopou ego hugapo humeis ou dunasthe elthein, kai humin lego arti. entolin kainin didomi humin, hina agapate allilous kathos igapisa humas, hina kai humeis agapate allilous. en touto gnosontai pantes hoti emoi mathitai este, ean agapin echite en allilois. legei auto simon petros kurie, pou hupageis; apekrithi auto ho iisous hopou hugapo ou dunsai moi nun akolouthisai, husteron de akolouthiseis moi. legei auto petros kurie, dia ti ou dunamai soi akolouthisai arti; tin psuchin mou huper sou thiso. apokrinetai iisous tin psuchin sou huper emou thiseis. amin amin lego soi, ou mi alektor fonisi heos ohu aparnisi me tris.

## 14

mi tarassestho humon hi kardia pisteuete eis ton theon, kai eis eme pisteuete. en ti oikia tou patros mou monai pollai eisin ei de mi, eipon an humin, hoti poreuomai hetoimasai topon humin. kai ean poreuthi kai hetoimaso humin topon, palin erchomai kai paralimpsomai humas pros emauton, hina hopou eimi ego kai humeis ite. kai hopou ego hugapo oidate kai tin hodon oidate. legei auto thomas kurie, ouk oidamen pou hupageis kai pos dunametha tin hodon eidenai; legei auto ho iisous ego eimi hi hodos kai hi alitheia kai hi zoi oudeis erchetai pros ton patera ei mi di emou. ei egnokeite me, kai ton patera mou egnokeite an kai ap arti ginoskete auton kai heorakate auton. legei auto filippos kurie, deixon himin ton patera, kai arkei himin. legei auto iisous tosouton chronon meth humon eimi, kai ouk egnokas me, filippe; ho heorakos eme heoraken ton patera kai pos su legeis deixon himin ton patera; ou pisteueis hoti ego en to patri kai ho patir en emoi estin; ta hrinata ha ego

lalo humin ap emautou ou lalo ho de patir ho en emoi menon autos poiei ta erga. pisteuete moi hoti ego en to patri kai ho patir en emoi ei de mi, dia ta erga auta pisteuete moi. amin amin lego humin, ho pisteuon eis eme, ta erga ha ego poio kakeinos poiisei, kai meizona touton poiisei hoti ego pros ton patera poreuomai kai ho ti an aitisite en to onomati mou, touto poiiso, hina doxasthi ho patir en to uhio. ean ti aitisite en to onomati mou ego poiiso. ean agapate me, tas entolas tas emas tirisate kai ego erotiso ton patera kai allon parakliton dosei humin, hina i meth humon eis ton aiona, to pneuma tis alitheias, ho ho kosmos ou dunatai labein, hoti ou theorei auto oude ginoskei auto humeis de ginoskete auto, hoti par humin menei kai en humin estai. ouk afiso humas orfanous, erchomai pros humas. eti mikron kai ho kosmos me ouketi theorei humeis de theoreite me hoti ego zo kai humeis zisesthe. en ekeini ti himera gnosesthe humeis hoti ego en to patri mou kai humeis en emoi kago en humin. ho echon tas entolas mou kai tiron autas, ekeinos estin ho agapon me ho de agapon me agapithisetai hupo tou patros mou kai ego agapiso auton kai emfaniso auto emauton. legei auto ioudas (ouch ho iskariotis) kurie, ti gegonen hoti himin melleis emfaneizen seauton kai ouchi to kosmo; apekrithi iisous kai eipen auto ean tis agapa me, ton logon mou tirisei, kai ho patir mou agapisei auton kai pros auton eleusometha kai monin par auto poiisomen. ho mi agapon me tous logous mou ou tirei. kai ho logos hon akouete ouk estin emos alla tou pempantos me patros. tauta lalalika humin par humin menon ho de paraklitos, to pneuma to hagian ho pempsei ho patir en to onomati mou, ekeinos humas didaxei panta kai hypomnisei humas panta ha eipon humin. eirinini afimi humin, eirinini tin emin didomi humin ou kathos ho kosmos didosin ego didomi humin. mi tarassestho humin hi kardia mide deiliato. ikousate hoti ego eipon humin hugapo kai erchomai pros humas. ei igapate me, echarite an hoti poreuomai pros ton patera, hoti ho patir mou meizon mou estin. kai nun eirika humin prin genesthai, hina hotan genitai pisteusite. ouketi polla laliso meth humon, erchetai gar ho tou kosmou archon, kai en emoi ouk echei ouden all hina gno ho kosmos hoti agapo ton patera, kai kathos eneteilato moi ho patir, ohutos poio. egeiresthe, agomen enteuthen.

## 15

ego eimi hi ampelos hi alithini, kai ho patir mou ho georgos estin. pan klima en emoi mi feron karpon, airei auto kai pan to karpon feron, kathairei auto hina pleiona karpon feri. idi humeis katharoi este dia ton

logon hon lalalika humin. meinate en emoi, kago en humin. kathos to klima ou dunatai karpon ferein af heautou ean mi meini en ti ampelo, ohutos oude humeis ean mi en emoi menite. ego eimi hi ampelos, humeis ta klimata. ho menon en emoi kago en auto, ohutos ferei karpon polun hoti choris emou ou dunasthe poiein ouden. ean mi tis meni en emoi, eblithi exo hos to klima kai exiranthi, kai sunagousin auta kai eis to pur balousin, kai kaietai. ean meinite en emoi kai ta hrimata mou en humin meini, ho ean thelite aitisesthe, kai genisetai humin. en touto edoxasthi ho patir mou, hina karpon polun ferite kai genisesthe emoi mathitai. kathos igapisen me ho patir, kago igapisa humas meinate en ti agapi ti emi. ean tas entolas mou tirisite, meneite en ti agapi mou, kathos ego tas entolas tou patros mou tetirika kai meno autou en ti agapi. tauta lalalika humin hina hi chara hi emi en humin i kai hi chara humon plirothi. ahuti estin hi entoli hi emi, hina agapate allilous kathos igapisa humas. meizona tautis agapin oudeis echei, hina tis tin psuchin autou thi huper ton filon autou. humeis filoi mou este, ean poite hosa ego entellomai humin. ouketi lego humas doulous, hoti ho doulous ouk oiden ti poiei autou ho kurios humas de eirika filous, hoti panta ha ikousa para tou patros mou egnorisa humin. ouch humeis me exelexasthe, all ego exelexamin humas, kai ethika humas hina humeis hupagite kai karpon ferite kai ho karpos humon meni, hina ho ti an aitisite ton patera en to onomati mou do humin. tauta entellomai humin, hina agapate allilous. ei ho kosmos humas misei, ginoskete hoti eme proton humon memisiken. ei ek tou kosmou ite, ho kosmos an to idion efilei hoti de ek tou kosmou ouk este, all ego exelexamin humas ek tou kosmou, dia touto misei humas ho kosmos. mnimoneute tou logou ohu ego eipon humin ouk estin doulous meizon tou kuriou autou. ei eme edioxan, kai humas dioxousin ei ton logon mou etirisan, kai ton humeteron tirisousin. alla tauta panta poisousin humin dia to onoma mou, hoti ouk oidasin ton pempsa me. ei mi ilthon kai elalisa autois, hamartian ouk eichon nun de profasin ouk echousin peri tis hamartias auton. ho eme mison kai ton patera mou misei. ei ta erga mi epoiisa en autois ha oudeis allos epoiisen, hamartian ouk eichon nun de kai heorakasin kai memisikasin kai eme kai ton patera mou. all hina plirothi ho logos ho gegrammenos en to nomo auton hoti emislan me dorean. hotan de elthi ho paraklitos hon ego pempo humin para tou patros, to pneuma tis alitheias ho para tou patros ekporeuetai, ekeinos marturisei peri emou. kai humeis de martureite, hoti ap archis met emou este.

tauta lalalika humin hina mi skandalisthite. aposunagougous poisousin humas all erchetai hora hina pas ho apokteinas humas doxi latreian prosferein to theo. kai tauta poisousin hoti ouk egnosan ton patera oude eme. alla tauta lalalika humin hina hotan elthi hi hora mnimoneuite auton, hoti ego eipon humin tauta de humin ex archis ouk eipon, hoti meth humon imin. nun de hupago pros ton pempsa me, kai oudeis ex humon erota me pou hupageis; all hoti tauta lalalika humin, hi lupi pepliroken humon tin kardian. all ego tin alitheian lego humin, sumferei humin hina ego apelhtho ean gar ego mi apelhtho, ho paraklitos ouk eleusetai pros humas ean de poreutho, pempso auton pros humas. kai elthon ekeinos elegxei ton kosmon peri hamartias kai peri dikaiousunis kai peri kriseos peri hamartias men, hoti ou pisteuousin eis eme peri dikaiousunis de, hoti pros ton patera mou hupago kai ouketi theoreite me peri de kriseos, hoti ho archon tou kosmou toutou kekritai. eti polla echo legein humin, all ou dunasthe bastazein arti. hotan de elthi ekeinos, to pneuma tis alitheias, hodigisei humas eis tin alitheian pasan ou gar lalisei af heautou, all hosa ean akousi lalisei, kai ta erchomena anaggelei humin. ekeinos eme doxasei, hoti ek tou emou limpsetai kai anaggelei humin. panta hosa echei ho patir ema estin dia touto eipon hoti ek tou emou lambanei kai anaggelei humin. mikron kai ou theoreite me, kai palin mikron kai opsesthe me, [hoti hupago pros ton patera]. eipon oun ek ton mathiton autou pros allilous ti estin touto ho legei himin mikron kai ou theoreite me, kai palin mikron kai opsesthe me; kai hoti hupago pros ton patera; elegon oun touto ti estin ho legei to mikron; ouk oidamen ti lalei. egno oun ho iisous hoti ithelon auton erotan, kai eipen autois peri toutou ziteite met allilon hoti eipon mikron kai ou theoreite me, kai palin mikron kai opsesthe me; amin amin lego humin hoti klausete kai thrinisetse humeis, ho de kosmos charisetai humeis de lupithisesthe, all hi lupi humon eis charan genisetai. hi guni hotan tikti lupin echei, hoti ilthen hi hora autis hotan de gennisi to paidion, ouketi mnimoneuei tis thlipseos dia tin charan hoti egennithi anthropos eis ton kosmon. kai humeis oun lupin men nun echete palin de opsomai humas, kai charisetai humon hi kardia, kai tin charan humon oudeis airei af humon. kai en ekeini ti himera eme ouk erotisete ouden. amin amin lego humin hoti hosa an aitisite ton patera en to onomati mou, dosei humin. heos arti ouk itisate ouden en to onomati mou aiteite kai limpsesthe, hina hi chara humon i pepliromeni. tauta en paroimiaias



lelalika humin erchetai hora hote ouketi en paroimiais laliso humin, alla parrisia peri tou patros apagelo humin. en ekeini ti himera en to onomati mou aitisesithe, kai ou lego humin hoti ego erotiso ton patera peri humon autos gar ho patir filei humas, hoti humeis eme peflikate kai pepisteukate hoti ego para tou theou exilthon. exilthon para tou patros kai elilutha eis ton kosmon palin afimi ton kosmon kai poreuomai pros ton patera. legousin auto ohi mathitai autou ide nun parrisia laleis, kai paroimian oudemian legeis. nun oidamen hoti oidas panta kai ou chreian echeis hina tis se erota en touto pisteuomen hoti apo theou exilthes. apekrithi autois ho iisous arti pisteuete; idou erchetai hora kai eliluthen hina skorpisthite hekastos eista ta idia kai eme monon afite kai ouk eimi monos, hoti ho patir met emou estin. tauta lelalika humin hina en emoi eirinini echite. en to kosmo thlipsin echete alla tharseite, ego nenikika ton kosmon.

## 17

tauta elalisen ho iisous, kai epiren tous ofthalmous autou eis ton ouranon kai eipen pater, eliluthen hi hora doxason sou ton uhion, hina ho uhios sou doxasi se, kathos edokas auto exousian pasis sarkos, hina pan ho dedokas auto dosi autois zoin aionion. ahuti de estin hi aionios zoi, hina ginoskosin se ton monon alithinon theon kai hon apesteilas iisoun christon. ego se edoxasa epi tis gis, to ergon eteleiosa ho dedokas moi hina poiiso kai nun doxason me su, pater, para seauto ti doxi hi eichon pro tou ton kosmon einai para soi. efanerosa sou to onoma tois anthropois ohus dedokas moi ek tou kosmou soi isan kai emoi autous dedokas kai ton logon sou tetirikasin. nun egnokan hoti panta hosa dedokas moi para sou estin hoti ta hrimata ha dedokas moi dedoka autois, kai autoi elabon kai egnosan alithos hoti para sou exilthon, kai episteusan hoti su me apesteilas. ego peri auton eroto ou peri tou kosmou eroto, alla peri hon dedokas moi, hoti soi eisin, (kai ta ema panta sa estin, kai ta sa ema), kai dedoxamai en autois. kai ouketi eimi en to kosmo, kai ohutoi en to kosmo eisin, kai ego pros se erchomai. pater hagio, tirison autous en to onomati sou ho dedokas moi, hina osin hen kathos himeis. hote imin met auton ego etiroun autous en to onomati sou ohus dedokas moi efulaxa, kai oudeis ex auton apoleto ei mi ho uhios tis apoleias, hina hi grafi plirothi. nun de pros se erchomai, kai tauta lalo en to kosmo hina echosin tin charan tin emin pepliromenin en heautois. ego dedoka autois ton logon sou, kai ho kosmos emisiken autous, hoti ouk eisin ek tou kosmou kathos ego ouk eimi ek tou kosmou. ouk eroto hina

aris autous ek tou kosmou, all hina tirisis autous ek tou ponirou. ek tou kosmou ouk eisin kathos ego ouk eimi ek tou kosmou. hagiason autous en ti alitheia ho logos ho sos alitheia estin. kathos eme apesteilas eis ton kosmon, kago apesteila autous eis ton kosmon kai huper auton ego hagiozo emauton, hina osin kai autoi higasmenoi en alitheia. ou peri touton de eroto monon, alla kai peri ton pisteuonton dia tou logou auton eis eme, hina pantes hen osin, kathos su, pater, en emoi kago en soi, hina kai autoi en himin hen osin, hina ho kosmos pisteusi hoti su me apesteilas. kai ego tin doxan hin dedokas moi dedoka autois, hina osin hen kathos himeis hen esmen, ego en autois kai su en emoi, hina osin teteleiomenoi eis hen, kai hina ginoski ho kosmos hoti su me apesteilas kai igapisas autous kathos eme igapisas. pater, ohus dedokas moi, thelo hina hopou eimi ego kakeinoi osin met emou, hina theorosin tin doxan tin emin, hin dedokas moi hoti igapisas me pro katabolis kosmou. pater dikaie, kai ho kosmos se ouk egno, ego de se egnon kai ohutoi egnosan hoti su me apesteilas. kai egnorisa autois to onoma sou kai gnoriso, hina hi agapi hin igapisas me en autois i kago en autois.

## 18

tauta eipon ho iisous exilthen sun tois mathita is autou peran tou cheimarrou tou kedron, hopou in kipos, eis hon eisilthen autos kai ohi mathitai autou. idei de kai ioudas ho paradidous auton ton topon, hoti polakis sunichthi ho iisous ekei meta ton mathiton autou. ho oun ioudas labon tin speiran kai ek ton archiereon kai farisaion hupiretas erchetai ekei meta fanon kai lampadon kai hoplon. iisous oun eidos panta ta erchomena ep auton exelthon eipen autois tina ziteite; apekrithisan auto iisoun ton nazoraion. legei autois ho iisous ego eimi. ehistikei de kai ioudas ho paradidous auton met auton. hos oun eipen autois ego eimi, apilthon eis ta opiso kai epeson chamai. palin oun epitritisen autous tina ziteite; ohi de eipon iisoun ton nazoraion. apekrithi iisous eipon humin hoti ego eimi ei oun eme ziteite, afete toutous hupagein hina plirothi ho logos hon eipen, hoti ohus dedokas moi, ouk apolesa ex auton oudena. simon oun petros echon machairan ehilkusen autin kai epaisen ton ton archiereos doulon kai apekopsen autou to otion to dexion in de onoma to doulou malchos. eipen oun ho iisous to petro bale tin machairan eis tin thikin to potirion ho dedoken moi ho patir, ou mi pio auto; hi oun speira kai ho chiliarchos kai ohi hupiretai ton ioudaion sunelabon ton iisoun kai edisan auton, kai apigagon auton pros annan proton in gar pentheros tou kaiafa,

hos in archiereus tou eniautou ekeinou. in de kaiafas ho sumbouleusas tois ioudaiois hoti sumferei hena anthropon apolesthai huper tou laou. ikolouthei de to iisou simon petros kai ho allos mathitis ho de mathitis ekeinos in gnostos to archierei kai suneisilthen to iisou eis tin aulin tou archiereos ho de petros ehistikei pros ti thura exo. exilthen oun ho mathitis ho allos hos in gnostos to archierei, kai eipen ti thuroro kai eisigagen ton petron. legei oun hi paidiski hi thuroros to petro mi kai su ek ton mathiton ei tou anthropou toutou; legei ekeinos ouk eimi. ehistikeisan de ohi douloi kai ohi hupiretai anthrakian pepoiikotes, hoti psuchos in, kai ethermainonto in de met auton ho petros hestos kai thermainomenos. ho oun archiereus irotisen ton iisoun peri ton mathiton autou kai peri tis didachis autou. apekrithi auto ho iisous

ego parrisia lelalika to kosmo ego pantote edidaxa en sinagogi kai en to hiero, hopou pantes ohi ioudaioi sunerchontai, kai en krupto elalisa ouden. ti me erotas; eperotison tous akikootas ti elalisa autois ide ohutoi oidasin ha eipon ego. tauta de autou eipontos ehis ton hupireton parestikos edoken hrapisma to iisou eipon ohutos apokrini to archierei; apekrithi auto ho iisous ei kakos elalisa, marturison peri tou kakou ei de kalos, ti me dereis; apesteilen oun auton ho annas dedemenon pros kaiafan ton archierea. in de simon petros hestos kai thermainomenos eipon oun auto mi kai su ek ton mathiton autou ei; irnisato ekeinos kai eipen ouk eimi. legei ehis ek ton doulon tou archiereos, suggenis on ohi apekopsen petros to otion ouk ego se eidon en to kipo met autou; palin oun irnisato petros kai eutheos alektor efonisen. agousin oun ton iisoun apo tou kaiafa eis to praitorion, (in de proi) kai autoi ouk eisilthon eis to praitorion, hina mi manthosin alla fagisin to pascha. exilthen oun ho peilatos pros autous kai eipen tina katigorian ferete kata tou anthropou toutou; apekrithisan kai eipon auto ei mi in ohutos kakopoios, ouk an soi paredokamen auton. eipen oun autois ho peilatos labete auton humeis kai kata ton nomon humon krinate auton. eipon oun auto ohi ioudaioi himin ouk exestin apokteinai oudena hina ho logos tou iisou plirothi, hon eipen simainon poio thanato imellen apothniskein. eisilthen oun eis to praitorion palin ho peilatos kai efonisen ton iisoun kai eipen auto su ei ho basileus ton ioudaion; apekrithi auto ho iisous af heautou su touto legeis, i alloi soi eipon peri emou; apekrithi ho peilatos miti ego ioudaios eimi; to ethnos to son kai ohi archiereis paredokan se emoi ti epolisas; apekrithi iisous hi basileia hi emi ouk estin ek tou kosmou toutou. ei ek tou kosmou toutou in hi basileia hi emi, ohi hupiretai an ohi emoi igonizonto, hina mi paradotho tois

ioudaiois nun de hi basileia hi emi ouk estin enteuthen. eipen oun auto ho peilatos oukoun basileus ei su; apekrithi ho iisous su legeis, hoti basileus eimi ego. ego eis touto gegennimai kai eis touto elilutha eis ton kosmon hina marturiso ti alitheia. pas ho on ek tis alitheias akouei mou tis fonis. legei auto ho peilatos ti estin alitheia; kai touto eipon palin exilthen pros tous ioudaious kai legei autois ego oudemian aitian ehurisko en auto estin de sunitheia humin hina hena humin apoluso en to pascha boulesthe oun humin apoluso ton basilea ton ioudaion; ekraugasan oun palin pantes legontes mi touton, alla ton barabban. in de ho barabbas listis.

## 19

tote oun elaben ho peilatos ton iisoun kai emastigosen. kai ohi stratiotai plexantes stefanon ex akanthon epethikan autou ti kefali, kai himation porfuroun periebalon auton, kai irchonto pros auton kai elegon chaire ho basileus ton ioudaion kai edidoun auto hrapismata. kai exilthen palin exo ho peilatos kai legei autois ide ago humin auton exo, hina gnote hoti oudemian en auto aitian ehurisko. exilthen oun ho iisous exo, foron ton akanthinon stefanon kai to porfuroun himation. kai legei autois ide ho anthropos. hote oun idon auton ohi archiereis kai ohi hupiretai, ekraugasan legontes staurosos staurosos auton. legei autois ho peilatos labete auton humeis kai staurosate ego gar ouch ehurisko en auto aitian. apekrithisan auto ohi ioudaioi himeis nomon echomen, kai kata ton nomon himon ofeilei apothanein, hoti heauton uhion theou epolisen. hote oun ikousen ho peilatos touton ton logon, mallon efobithi, kai eisilthen eis to praitorion palin kai legei to iisou pothen ei su; ho de iisous apokrisin ouk edoken auto. legei oun auto ho peilatos emoi ou laleis; ouk oidas hoti exousian echo apolusai se kai exousian echo staurosai se; apekrithi ho iisous ouk eiches exousian oudemian kat emou ei mi in soi dedomenon anothen dia touto ho paradidous me soi meizona hamartian echei. ek toutou ezitei ho peilatos apolusai auton ohi de ioudaioi ekraugazon legontes ean touton apolusis, ouk ei filot tou kaisaros pas ho basilea heauton poion antilegei to kaisari. ho oun peilatos akousas ton logon touton igagen exo ton iisoun, kai ekathisen epi bimatous eis topon legomenon lithostroton, hebraisti de gabbatha (in de paraskeui tou pascha, hora in hos hekhti) kai legei tois ioudaiois ide ho basileus humon. ohi de ekraugasan aron aron, staurosos auton. legei autois ho peilatos ton basilea humon staurosos; apekrithisan ohi archiereis ouk echomen basilea ei mi kaisara. tote

oun paredoken auton autois hina staurothi parelabon de ton iisoun kai apigagon. kai bastazon ton stauron autou exilthen eis ton legomenon kraniou topon, ho legetai hebraisti golgotha, hopou auton estausosan, kai met autou allous duo enteuthen kai enteuthen, meson de ton iisoun. egrapsen de kai titlon ho peilatos kai ethiken epi tou staurou in de gegrammenon iisous ho nazoraios ho basileus ton ioudaion. touton oun ton titlon polloi anegnosan ton ioudaion, hoti eggus in ho topos tis poleos hopou estaurothi ho iisous kai in gegrammenon hebraisti, hellinisti, hromaisti. elegon oun to peilato ohi archiereis ton ioudaion mi grafe ho basileus ton ioudaion, all hoti ekeinos eipen basileus eimi ton ioudaion. apekrithi ho peilatos ho gegrafa, gegrafa. ohi oun stratiotai, hote estausosan ton iisoun, elabon ta himatia autou, kai epoisan tessara meri, hekasto stratioti meros, kai ton chitona. in de ho chiton arafos, ek ton anothern hufantos di holou. eipon oun pros allilous mi schisomen auton, alla lachomen peri autou, tinos estai hina hi grafi plirothi hi legousa diemerisanto ta himatia mou heautois kai epi ton himatismos mou ebalon kliron. ohi men oun stratiotai tauta epoisan. ehistikeisan de para to stauro tou iisou hi mitir autou kai hi adelfi tis mitros autou, maria hi tou klopa kai maria hi magdalini. iisous oun idon tin mitera kai ton mathitin parestota hon igapa, legei ti mitri autou gunai, idou ho uhios sou. eita legei to mathiti idou hi mitir sou. kai ap ekeinis tis horas elaben ho mathitis autin eis ta idia. meta touto eidos ho iisous hoti idi panta tetelestai, hina teleiouthi hi grafi, legei dipso. skeuos oun ekeito oxous meston. ohi de plisantes spoggon oxous kai hussopo perithentes prosinegan autou to stomati. hote oun elaben to oxos ho iisous, eipen tetelestai. kai klinas tin kefalin paredoken to pneuma. ohi oun ioudaioi, hina mi meini epi tou staurou ta somata en to sabbato, epei paraskeui in, (in gar megali hi himera ekeinou tou sabbatou), irotisan ton peilaton hina kateagosin auton ta skeli kai arthosin. ilthnon oun ohi stratiotai, kai tou men protou kateaxan ta skeli kai tou allou tou sunstaurothentos auto. epi de ton iisoun elthontes hos eidon auton idi tethnikota, ou kateaxan autou ta skeli all ehis ton stratiotion logchi autou tin pleuran enuxen, kai euthus exilthen ahima kai hudor. kai ho heorakos memarturiken kai alithini autou estin hi marturia kakeinos oiden hoti alithi legei, hina kai humeis pisteusite. egeneto gar tauta hina hi grafi plirothi ostoun ou suntribestai autou. kai palin hetera grafi legei opsontai eis hon exekentisan. meta de tauta irotisen ton peilaton ho iosif ho apo arimathias, on mathitis tou iisou kekrummenos de

dia ton fobon ton ioudaion, hina ari to soma tou iisou kai epetrepsen ho peilatos. ilthen oun kai iren to soma tou iisou. ilthen de kai nikodimos, ho elthon pros ton iisoun nuktos to proton, feron migma smurnis kai alois hos litras hekaton. elabon oun to soma tou iisou kai edisan auto en othoniois meta ton aromaton, kathos ethos estin tois ioudaiois entafiazein. in de en to topo hopou estaurothi kips, kai en to kipo mnimeion kainon, en ho oudepo oudeis etethi. ekei oun dia tin paraskeuin ton ioudaion, hoti eggus in to mnimeion, ethikan ton iisoun.

## 20

ti de mia ton sabbaton maria hi magdalini erchetai proi skotias eti ousis eis to mnimeion kai blepei ton lithon irmenon ek tou mnimeiou. trechei oun kai erchetai pros simona petron kai pros ton allon mathitin hon efilei ho iisous, kai legei autois iran ton kurion ek tou mnimeiou, kai ouk oidamen pou ethikan auton. exilthen oun ho petros kai ho allos mathitis, kai irchonto eis to mnimeion. etrechon de ohi duo homou kai ho allos mathitis proedramen tachion tou petrou kai ilthen protos eis to mnimeion kai parakupsas blepei keimena ta othonia ou mentoi eisilthen. erchetai oun simon petros akolouthon auto, kai eisilthen eis to mnimeion kai theorei ta othonia keimena, kai to soudarion, ho in epi tis kefalas autou, ou meta ton othonion keimenon alla choris entetuligmenon eis hena topon. tote oun eisilthen kai ho allos mathitis ho elthon protos eis to mnimeion, kai eiden kai episteusen oudepo gar ideisan tin grafon, hoti dei auton ek nekron anastinai. apilthon oun palin pros heautous ohi mathitai. maria de ehistikei pros to mnimeio klaioussa exo. hos oun eklaien, parekupsen eis to mnimeion kai theorei duo aggelous en leukois kathezomenous, hena pros ti kefali kai hena pros tous posin, hopou ekeito to soma tou iisou. kai legousin auti ekeinai gunai, ti klaietis; legei autois hoti iran ton kurion mou, kai ouk oida pou ethikan auton. tauta eipousa estrafi eis ta opisio, kai theorei ton iisoun hestota kai ouk idei hoti iisous estin. legei auti ho iisous gunai, ti klaietis; tina ziteis; ekeini dokousa hoti ho kipourous estin, legei auto kurie, ei su ebastasas auton, eipe moi pou ethikas auton, kago auton aro. legei auti ho iisous maria. strafeisa ekeini legei auto hebraisti hrabouni, (ho legetai didaskale). legei auti ho iisous mi mou haptou oupo gar anabebika pros ton patera mou poreuou de pros tous adelfous mou kai eipe autois anabaino pros ton patera mou kai patera humon kai theon mou kai theon humon. erchetai maria hi magdalini aggelousa tois mathitais hoti heoraken ton kurion kai tauta eipen auti. ousis

oun opsias ti himera ekeini ti mia sabbaton, kai ton thuron keklesimenon hopou isan ohi mathitai dia ton fobon ton ioudaion, ilthen ho iisous kai esti eis to meson. kai legei autois eirini humin. kai touto eipon edeixen tas cheiras kai tin pleuran autois. echarisan oun ohi mathitai idontes ton kurion. eipen oun autois ho iisous palin eirini humin kathos apestalken me ho patir, kago pempo humas. kai touto eipon enefusisen kai legei autois labete pneuma hagion an tinon afite tas hamartias, afeontai autois an tinon kratite, kekratintai. thomas de ehis ek ton dodeka, ho legomenos didumos, ouk in met auton hote ilthen ho iisous. elegon oun auto ohi alloi mathitai heorakamen ton kurion. ho de eipen autois ean mi ido en tais chersin autou ton tupon ton hilon kai balo ton daktulon mou eis ton tupon ton hilon kai balo tin cheira mou eis tin pleuran autou, ou mi pisteuso. kai meth himeras okto palin isan eso ohi mathitai autou, kai thomas met auton. erchetai ho iisous ton thuron keklesimenon kai esti eis to meson kai eipen eirini humin. eita legei to thoma fere ton daktulon sou hode kai ide tas cheiras mou kai fere tin cheira sou kai bale eis tin pleuran mou kai mi ginou apistos alla pistos. apekrithi thomas kai eipen auto ho kurios mou kai ho theos mou. legei auto ho iisous hoti heorakas me, pepisteukas makarioi ohi mi idontes kai pisteusantes. polla men oun kai alla simeia epoiisen ho iisous enopion ton mathiton autou, ha ouk estin gegrammena en to biblio touto. tauta de gegraptai hina pisteusite hoti iisous estin ho christos ho uhios tou theou, kai hina pisteuontes zoin echite en to onomati autou.

## 21

meta tauta efanerosen heauton palin ho iisous tois mathitais epi tis thalassias tis tiberiadas efanerosen de ohutos isan homou simon petros kai thomas ho legomenos didumos kai nathanail ho apo kana tis galilias kai ohi tou zebedaiou kai alloi ek ton mathiton autou duo. legei autois simon petros hupago halieuein. legousin auto erchometha kai himeis sun soi. exilthon kai enebisan eis to ploion kai en ekeini ti nukti epiasan ouden. proias de idi ginomenis esti iisous eis ton aigialon ou mentoi ideisan ohi mathitai hoti iisous estin. legei oun autois ho iisous paidia, mi ti profagion echete; apekrithisan auto ou. ho de eipen autois balete eis ta dexia meri tou ploiou to diktuon, kai ehuriset. ebalon oun, kai ouketi auto helkusai ischuon apo tou plithous ton ichthuon. legei oun ho mathitis ekeinos hon igapa ho iisous to petro ho kurios estin. simon oun petros akousas hoti ho kurios estin, ton endutun diezosato,

in gar gumnos, kai ebalen heauton eis tin thalassan. ohi de alloi mathitai to ploiarion ilthon, (ou gar isan makran apo tis gis alla hos apo pichon diakosion), surontes to diktuon ton ichthuon. hos oun apebisan eis tin gin, blepousin anthrakian keimenin kai opsarion epikeimenon kai arton. legei autois ho iisous enegkate apoton opsarion hon episate nun. anebi simon petros kai ehilkusen to diktuon eis tin gin meston ichthuon megalon hekaton pentikonta trion kai tousouton onton ouk eschisthi to diktuon. legei autois ho iisous deute aristisate. oudeis de etolma ton mathiton exetasai auton su tis ei; eidotes hoti ho kurios estin. erchetai ho iisous kai lambanei ton arton kai didosin autois, kai to opsarion homoios. touto idi triton efanerothi ho iisous tois mathitais egertheis ek nekron. hote oun iristisan, legei to simoni petro ho iisous simon iona, agapas me pleion touton; legei auto nai kurie, su oidas hoti filo se. legei auto boske ta arnia mou. legei auto palin deuteron simon iona, agapas me; legei auto nai kurie, su oidas hoti filo se. legei auto poimaine ta probata mou. legei auto to triton simon iona, fileis me; elupithi ho petros hoti eipen auto to triton fileis me; kai eipen auto kurie, su panta oidas, su ginoskeis hoti filo se. legei auto ho iisous boske ta probata mou. amin amin lego soi, hote is neoteros, ezonnues seauton kai periepateis hopou itheles hotan de girasis, ekteneis tas cheiras sou, kai allos se zosei kai oisei hopou ou theis. touto de eipen simainon poio thanato doxasei ton theon. kai touto eipon legei auto akolouthei moi. epistrafeis ho petros blepei ton mathitin hon igapa ho iisous akolouthounta, hos kai anepesen en to deipno epi to stithos autou kai eipen kurie, tis estin ho paradidous se; touton idon ho petros legei to iisou kurie, ohutos de ti; legei auto ho iisous ean auton thelo menein heos erchomai, ti pros se; su moi akolouthei. exilthen oun ho logos ohutos eis tous adelfous hoti ho mathitis ekeinos ouk apothniskai kai ouk eipen auto ho iisous hoti ouk apothniskai all ean auton thelo menein heos erchomai, ti pros se; ohutos estin ho mathitis ho marturon peri touton kai grapsas tauta, kai oidamen hoti alithis estin hi marturia autou. estin de kai alla polla hosa epoiisen ho iisous, hatina ean grafitai kath hen, oude auton oimai ton kosmon chorisai ta grafomena biblia.

apokalupsis iisou christou, hin edoken auto ho theos, deixai tois doulois autou ha dei genesthai en tachei kai esimanen aposteilas dia tou aggellou autou to doulo autou ioanni, hos emarturisen ton logon tou theou kai tin marturian iisou christou, hosa eiden. makarios ho anaginoskon kai ohi akouontes tous logous tis profiteias kai tirountes ta en auti gegrammena, ho gar kairos eggus. ioannis tais hepta ekklesiiais tais en ti asia charis humin kai eirini apo ho on kai ho in kai ho erchomenos, kai apo ton hepta pneumatou ha estin enopion tou thronou autou, kai apo iisou christou, ho martus ho pistos, ho prototokos ton nekron kai ho archon ton basileon tis gis. to agaponti himas kai lousanti himas apo ton hamarton himon en to ahimati autou kai epoiisen himas basileian, hierieis to theo kai patri autou auto hi doxa kai to kratos eis tous aionas ton aionon amin. idou erchetai meta ton nefelon, kai opsetai auton pas ofthalmos kai ohitines auton exekentisan kai kopsontai ep auton pasai ahi fulai tis gis. nai, amin. ego eimi to alfa kai to omega, legei kurios ho theos, ho on kai ho in kai ho erchomenos, ho pantokrator. ego ioannis, ho adelfos humon kai sugkoinonos en ti thlipsei kai basileia kai hupomoni en iisou, egenomin en ti niso ti kaloumeni patmo dia ton logon tou theou kai dia tin marturian iisou christou. egenomin en pneumatou en ti kuriaki himera, kai ikousa opiso mou fonin megalin hos salpiggos legousis ho blepis grapson eis biblion kai pempson tais hepta ekklesiiais, eis efeson kai eis smurnan kai eis pergamos kai eis thueteira kai eis sardeis kai eis filadelfeian kai eis laodikeian. kai epestrepsa blepein tin fonin hitis elalei met emou kai epistrepsas eidon hepta luchnias chrusas, kai en meso ton [hepta] luchnion homoion uhio anthropou, endedumenon podiri kai periezosmenon pros tois mastois zonin chrusan. hi de kefali autou kai ahi triches leukai hos erion leukon, hos chion kai ohi ofthalmoi autou hos flox puros kai ohi podes autou homoioi chalkolibano hos en kamino pepuromenoi. kai hi foni autou hos foni hudaton pollon kai echon en ti dexia cheiri autou asteras hepta kai ek tou stomatos autou hromfaia distomos oxeia ekporeuomeni kai hi opis autou hos ho hilios fainei en ti dunamei autou. kai hote eidon auton, epesa pros tous podas autou hos nekros kai ethiken tin dexian autou ep eme legon mi fobou ego eimi ho protos kai ho eschatos kai ho zon kai egenomin nekros kai idou zon eimi eis tous aionas ton aionon kai echo tas kleis tou thanatou kai tou hadou. grapson oun ha eides kai ha eisin kai ha mellei ginesthai meta tauta. to mustirion ton hepta asteron ohus eides epi tis dexias mou, kai tas hepta luchnias tas

chrusas ohi hepta asteres aggeloi ton hepta ekklesion eisin, kai ahi luchniai ahi hepta hepta ekklesiai eisin.

## 2

to aggelou tis en efeso ekklesias grapson tade legei ho kraton tous hepta asteras en ti dexia autou, ho peripaton en meso ton hepta luchnion ton chruson oida ta erga sou kai ton kopon sou kai tin hupomonin sou, kai hoti ou duni bastasai kakous kai epeirasas tous legontas heautous apostolous kai ouk eisin, kai ehures autous pseudeis kai hupomonin echeis, kai ebastasas dia to onoma mou, kai ouk ekopiasas all echo kata sou hoti tin agapin sou tin protin afikas. mnimoneue oun pothen peptokas, kai metanoiison kai ta prota erga poiison ei de mi, erchomai soi kai kiniso tin luchnian sou ek tou topou autis, ean mi metanoiisis. alla touto echeis, hoti miseis ta erga ton nikolaiton, ha kago miso. ho echon ous akousatos ti to pneuma legei tais ekklesiiais. to nikonti doso auto fagein ek tou xulou tis zois, ho estin en to paradeiso tou theou. kai to aggelou tis en smurni ekklesias grapson tade legei ho protos kai ho eschatos, hos egenoto nekros kai ezisen oida sou tin thlipsin kai tin ptocheian, (alla plousios ei), kai tin blasfimia ek ton legonton ioudaious einai heautous kai ouk eisin alla sunagogi tou satana. miden fobou ha melleis paschein. idou mellei ballein ho diabolos ex humon eis fulakin hina peirasthite kai hexete thlipsin himeron deka. ginou pistos achri thanatou, kai doso soi ton stefanon tis zois. ho echon ous akousatos ti to pneuma legei tais ekklesiiais. ho nikon ou mi adikithi ek tou thanatou tou deuteron. kai to aggelou tis en pergamou ekklesias grapson tade legei ho echon tin hromfaian tin distomon tin oxeian oida pou katoikeis, hopou ho thronos tou satana kai kratesis to onoma mou, kai ouk iriso tin pistin mou, kai en tais himerais en ahis antipas ho martus mou ho pistos, hos apektanthi par humin, hopou ho satanas katoikei. all echo kata sou oliga, hoti echeis ekei kratountas tin didachin balaaam, hos edidasken to balak balein skandalon enopion ton uhion israil fagein eidolothuta kai porneusai. ohutos echeis kai su kratountas tin didachin ton nikolaiton homoiou. metanoiison oun ei de mi, erchomai soi tachu kai polemiso met auton en ti hromfaia tou stomatos mou. ho echon ous akousatos ti to pneuma legei tais ekklesiiais. to nikonti doso auto tou manna tou kekrummenou, kai doso auto psifon leukin, kai epi tin psifon onoma kainon gegrammenon ho oudeis oiden ei mi ho lambanon. kai to aggelou tis en thuateirois ekklesias grapson tade legei ho uhios tou theou, ho echon

tous ofthalmous autou hos floga puros, kai ohi podes autou homoioi chalkolibano oida sou ta erga kai tin agapin kai tin pistin kai tin diakonian kai tin hupomonin sou, kai ta erga sou ta eschata pleiona ton proton. all echo kata sou hoti afeis tin gunaika iezabel, hi legousa heautin profitin kai didaskei kai plana tous emous doulous porneusai kai fagein eidolothuta. kai edoka auti chronon hina metanoisi kai ou thelei metanoisai ek tis porneias autis. idou ballo autin eis klinin, kai tous moicheuontas met autis eis thlipsin megalin, ean mi metanoisoin ek ton ergon autis kai ta tekna autis apoktoun en thanato kai gnosontai pasai ahi ekklesiai hoti ego eimi ho eraunon nefrous kai kardias kai doso humin hekasto kata ta erga humon. humin de lego tois loipois tois en thuaterois, hosoi ouk echousin tin didachin tautin, ohitines ouk egnosan ta bathea tou satana, hos legousin ou ballo ef humas allo baros plin ho echete kratisate achri ohu an hixo. kai ho nikon kai ho tiron achri telous ta erga mou, doso auto exousian epi ton ethnon kai poimanei autous en hrabdo sidira, hos ta skeui ta keramika suntribetai, hos kago eilifa para tou patros mou kai doso auto ton astera ton proinon. ho echon ous akousato ti to pneuma legei tais ekklesiiais.

### 3

kai to aggelos tis en sardesin ekklesias grapson tade legei ho echon ta hepta pneumata tou theou kai tous hepta asteras oida sou ta erga, hoti onoma echeis hoti zis, kai nekros ei. ginou grigoron, kai stirison ta loipa ha emellon apothanein, ou gar ehurika sou ta erga pepliromena enopion tou theou mou. mnimoneue oun pos eilifas kai ikousas, kai tirei kai metanoison. ean oun mi grigorisais, hixo [epi se] hos kleptis, kai ou mi gnosi poian horan hixo epi se. alla echeis oliga onomata en sardesin ohi ouk emolunan ta himatia auton kai peripatisousin met emou en leukois, hoti axioi eisin. ho nikon, ohutos peribaleitai en himatiois leukois, kai ou mi exaleipso to onoma autou ek tis biblou tis zois, kai homologiso to onoma autou enopion tou patros mou kai enopion ton aggelon autou. ho echon ous akousato ti to pneuma legei tais ekklesiiais. kai to aggelos tis en filadelfeia ekklesias grapson tade legei ho agios, ho alithinos, ho echon tin klein tou dauid, ho anoigon kai oudeis kleisei, kai kleion kai oudeis anoixei oida sou ta erga idou dedoka enopion sou thuran ineogmenin, hin oudeis dunatai kleisai autin, hoti mikran echeis dunamin, kai etirisas mou ton logon kai ouk irniso to onoma mou. idou dido ek tis sunagogis tou satana ton legonton heautous ioudaious einai, kai ouk eisin alla pseudontai idou poiiso autous hina hixousin

kai proskunisousin enopion ton podon sou, kai gnosi hoti ego igapisa se. hoti etirisas ton logon tis hupomonis mou, kago se tiriso ek tis horas tou peirasmou tis mellousis erchesthai epi tis oikoumenis holis, peirasai tous katoikountas epi tis gis. erchomai tachukratei ho echeis, hina mideis labi ton stefanon sou. ho nikon, poiiso auton stulon en to nao tou theou mou, kai exo ou mi exelthi eti kai grapso ep auton to onoma tou theou mou kai to onoma tis poleos tou theou mou, tis kainis ierousalim hi katabainousa ek tou ouranou apo tou theou mou, kai to onoma mou to kainon. ho echon ous akousato ti to pneuma legei tais ekklesiiais. kai to aggelos tis en laodikeia ekklesias grapson tade legei ho amin, ho martus ho pistos kai alithinos, hi archi tis ktiseos tou theou oida sou ta erga,

hoti oute psuchros ei oute zestos. ofelon psuchros is i zestos. ohutos hoti chliaros ei, kai oute zestos oute psuchros, mello se emesai ek tou stomatos mou. hoti legeis hoti plousios eimi kai peploutika kai oudenos chreian echo, kai ouk oidas hoti su ei ho talaiporos kai ho eleeinos, kai ptochos, kai tufflos, kai gumnos, sumbouleuo soi agorasai par emou chrusion pepuromenen ek puros hina ploutisis, kai himatia leuka hina peribali kai mi fanerothi hi aischuni tis gumnotitos sou, kai kollurion egchrisai tous ofthalmous sou hina blepis. ego hosous ean filo elegcho kai paidueo ziloston oun kai metanoison. idou hestika epi tin thuran kai krouo ean tis akousi tis fonis mou kai anoixi tin thuran, eiseleusomai pros auton kai deipniso met autou kai autos met emou. ho nikon, doso auto kathisai met emou en to throno mou, hos kago enikisa kai ekathisa meta tou patros mou en to throno autou. ho echon ous akousato ti to pneuma legei tais ekklesiiais.

### 4

meta tauta eidon, kai idou thura ineogmeni en to ourano, kai hi foni hi proti hin ikousa hos salpiggos lalousis met emou legon. anaba hode, kai deixo soi ha dei genesthai meta tauta. eutheos egenomin en pneumatiki, kai idou thronos ekeito en to ourano, kai epi ton thronon kathimenos kai ho kathimenos homoios horasei litho iaspidi kai sardio kai iris kuklothen tou thronou homoiolos horasei smaragdino kai kuklothen tou thronou thronoi eikosi tessares, kai epi tous thronous eikosi tessaras presbiterous kathimenous peribeblimenous en himatiois leukois, kai epi tas kefalas auton stefanous chrusous. kai ek tou thronou eksporeuontai astrapai kai fonai kai brontai kai hepta lampades puros kaiomenai enopion tou thronou, ha estin ta hepta pneumata tou theou kai enopion tou thronou hos thalassa hualini homioia krustallo kai en meso tou thronou

kai kuklo tou thronou tessara zoa gemonta ofthalmon emprosthen kai opisthen. kai to zoon to proton homoion leonti kai to deutron zoon homoion moscho kai to triton zoon echon to prosopon hos anthropou kai to tetarton zoon homoion aeto petomeno. kai ta tessara zoa, hen kath hen auton echon ana pterugas hex, kuklothen kai esothern gemousin ofthalmon kai anapausin ouk echousin himeras kai nuktos legontes haggios haggios haggios kurios ho theos ho pantokrator, ho in kai ho on kai ho erchomenos. kai hotan dosousin ta zoa doxan kai timin kai eucharistian to kathimeno epi to throno, to zonti eis tous aionas ton aionon, pesountai ohi eikosi tessares presbuteroi enopion tou kathimenou epi tou thronou, kai proskunousin to zonti eis tous aionas ton aionon

kai balousin tous stefanou auton enopion tou thronou legontes axios ei, ho kurios kai ho theos himon, labein tin doxan kai tin timin kai tin dunamin hoti su ektisas ta panta, kai dia to thelima sou isan kai ektisthisan.

## 5

kai eidon epi tin dexian tou kathimenou epi tou thronou biblion gegrammenon esothern kai opisthen, katesfragismenon sfragisin hepta. kai eidon aggelon ischuron kirusonta en foni megali tis axios anoixai to biblion kai lusai tas sfragidas autou; kai oudeis edunato en to ourano oude epi tis gis oude hupokato tis gis anoixai to biblion oude blepein auto. kai ego eklaion polu, hoti oudeis axios ehurethi anoixai to biblion oute blepein auto. kai ehis ek ton presbuteron legei moi mi klaie idou enikisen ho leon ho ek tis fulis iouda, hi hriza dauid, anoixai to biblion kai tas hepta sfragidas autou. kai eidon en meso tou thronou kai ton tessaron zoon kai en meso ton presbuteron arnion hestikos hos esfagmenon, echon kerata hepta kai ofthalmous hepta, ha eisin ta hepta pneumata tou theou apostellomena eis pasan tin gin. kai ilthen kai eilifen ek tis dexias tou kathimenou epi tou thronou. kai hote elaben to biblion, ta tessara zoa kai ohi eikosi tessares presbuteroi epeσαν enopion tou arniou, echontes hekastos kitharan kai fialas chrusas gemousas thumiamenton, ahi eisin ahi proseuchai ton haggion. kai adousin odin kainin legontes axios ei labein to biblion kai anoixai tas sfragidas autou hoti esfagis kai igorasas to theo en to ahimati sou ek pasis fulis kai glossis kai laou kai ethnous kai epoiisas autous to theo himon basileis kai hierais kai basileusousin epi tis gis. kai eidon, kai ikousa fonin aggelon pollon kuklo tou thronou kai ton zoon kai ton presbuteron kai in ho arithmos auton muriades muriadon kai chiliades chiliadon,

legontes foni megali axios estin to arnion to esfagmenon labein tin dunamin kai plouton kai sofian kai ischun kai timin kai doxan kai eulogian. kai pan ktisma ho en to ourano kai epi tis gis kai hupokato tis gis kai epi tis thalassias estin, kai ta en autois panta, ikousa legonta to kathimeno epi to throno kai to arnio hi eulogia kai hi timi kai hi doxa kai to kratos eis tous aionas ton aionon. kai ta tessara zoa elegon amin. kai ohi presbuteroi epeσαν kai prosekunisαν.

## 6

kai eidon hote inoixen to arnion mian ek ton hepta sfragidon, kai ikousa henos ek ton tessaron zoon legontos hos foni brontis erchou [kai ide]. kai eidon, kai idou hippos leukos, kai ho kathimenos ep auton echon toxon kai edothi auto stefanos kai exilthen nikon kai hina nikisi. kai hote inoixen tin sfragida tin deuteran, ikousa tou deuterou zoou legontos erchou [kai ide]. kai exilthen allos hippos purros kai to kathimeno ep auton edothi auto labein tin eirinin ek tis gis kai hina allilous sfaxosin kai edothi auto machaira megali. kai hote inoixen tin sfragida tin tritin, ikousa tou tritou zoou legontos erchou [kai ide]. kai eidon, kai idou hippos melas kai ho kathimenos ep auton echon zugon en ti cheiri autou. kai ikousa hos fonin en meso ton tessaron zoon legousan choinix sitou dinariou, kai treis choinikes krithon dinariou kai to elaion kai ton oinon mi adikisi. kai hote inoixen tin sfragida tin tetartin, ikousa [fonin] tou tetartou zoou legontos erchou [kai ide]. kai eidon, kai idou hippos chloros kai ho kathimenos epano autou, onoma auto ho thanatos kai ho hadis ikolouthei met autou kai edothi auto exousia epi to tetarton tis gis, apokteinai en hromfaia kai en limo kai en thanato kai hupo ton thirion tis gis. kai hote inoixen tin pemptin sfragida, eidon hupokato tou thusiastirou tas psuchas ton esfagmenon dia ton logon tou theou kai dia tin marturian hin eichon. kai ekraxan foni megali legontes heos pote, ho despotis ho haggios kai alithinos, ou krineis kai ekdikeis to ahima himon ek ton katoikounton epi tis gis; kai edothi autois hekasto stoli leuki kai erethi autois hina anapausontai eti chronon mikron, heos plirothosin kai ohi sundouloi auton kai ohi adelfoi auton ohi mellontes apoktenesthai hos kai autoi. kai eidon hote inoixen tin sfragida tin hektin, kai seismos megas egeneto, kai ho hilios egeneto melas hos sakkos trichinos, kai hi selini holi egeneto hos ahima kai ohi asteres tou ouranou epeσαν eis tin gin, hos suki ballei tous oluntous autis hupo anemou megalou seiomeni. kai ho ouranos apechoristhi hos biblion helissomenon, kai pan oros kai nisos ek ton to-

pon auton ekinithisan. kai ohi basileis tis gis kai ohi megistanes kai ohi chiliarchoi kai ohi plousioi kai ohi ischuroi kai pas doulous kai eleutheros ekruptsan heautous eis ta spilaia kai eis tas petras ton oreon kai legousin tois oresin kai tais petrais pesete ef himas kai krupsate himas apo prosopou tou kathimenou epi tou thronou kai apo tis orgis tou arniou hoti ilthen hi himera hi megali tis orgis autou, kai tis dunatai stathinai;

7

kai meta touto eidon tessaras aggelous hes-totas epi tas tessaras gonias tis gis, kratoun-tas tous tessaras anemous tis gis, hina mi pnei anemos epi tis gis mite epi tis thal-lassis mite epi pan dendron. kai eidon al-lon aggelon anabainonta apo anapolis hiliou, echonta sfragida theou zontos kai ekraxen foni megali tois tessarsin aggelois ohis edothi autois adikisai tin gin kai tin thalassan, legon mi adikisite tin gin mite tin thalas-san mite ta dendra, achri sfragisomen tous doulous tou theou himon epi ton metopon auton. kai ikousa ton arithmon ton esfragis-menon, hekaton tesserakonta tessares chili-ades esfragismenoi ek pasis fulis uhion israil ek fulis iouda dodeka chiliades esfragismenoi ek fulis hroubin dodeka chiliades ek fulis gad dodeka chiliades ek fulis asir dodeka chiliades ek fulis nefthalim dodeka chiliades ek fulis manassi dodeka chiliades ek fulis sumeon dodeka chiliades ek fulis leui do-deka chiliades ek fulis issachar dodeka chil-iades ek fulis zaboulon dodeka chiliades ek fulis iosif dodeka chiliades ek fulis beni-amin dodeka chiliades esfragismenoi. meta tauta eidon, kai idou ochlos polus, hon arith-misai auton oudeis edunato, ek pantos eth-nous kai fulon kai laon kai glosson, hestotes enopion tou thronou kai enopion tou arniou, peribeblimenous stolas leukas, kai foinikes en tais chersin auton. kai krazousin foni megali legontes hi sotiria to theo himon to kathimeno epi to throno kai to arnio. kai pantes ohi aggeloi ehistikeisan kuklo tou thronou kai ton presbuteron kai ton tessaron zoon kai epesan enopion tou thronou epi ta prosopa auton kai prosekunisane to theo, legontes amin hi eulogia kai hi doxa kai hi sofia kai hi eucharistia kai hi timi kai hi dunamis kai hi ischus to theo himon eis tous aionas ton aionon amin. kai apekrithi ehis ek ton presbuteron legon moi ohutoi ohi peribeblimenoi tas stolas tas leukas tines eisin kai pothen ilthon; kai eirika auto kurie mou, su oidas. kai eipen moi ohutoi eisin ohi erchomenoi ek tis thlipseos tis megalis, kai eplunan tas stolas auton kai eleukanan autas en to ahimati tou arniou. dia touto eisin enopion tou thronou tou theou, kai la-treuousin auto himeras kai nuktos en to nao

autou kai ho kathimenos epi tou thronou skinosei ep autous. ou peinasousin eti oude dipsisousin eti, oude mi pesi ep autous ho hilios oude pan kauma, hoti to arnion to ana meson tou thronou poimanei autous kai hodigisei autous epi zois pigas hudaton, kai exaleipsei ho theos pan dakruon ek ton ofthalmon auton.

8

kai hotan inoixen tin sfragida tin hebdomin, egeneto sigi en to ourano hos himiorion. kai eidon tous hepta aggelous ohi enopion tou theou hestikasin, kai edothisan autois hepta salpigges. kai allos aggelos ilthen kai es-tathi epi to thusthastirion echon libanoton chrusoun kai edothi auto thumiamata polla, hina dosei tais proseuchais ton hagion pan-ton epi to thusiastirion to chrusoun to eno-pion tou thronou. kai anebi ho kapnos ton thumiamaton tais proseuchais ton hagion ek cheiros tou aggelou enopion tou theou. kai eilifen ho aggelos ton libanoton, kai egemisen auton ek tou puros tou thusiastiriu kai ebalen eis tin gin kai egenonto fonai kai brontai kai astrapai kai seismos. kai ohi hepta aggeloi ohi echontes tas hepta salpig-gas hitoimasan heautous hina salpisosin. kai ho protos esalpisen kai egeneto chalaza kai pur memigmene en ahimati kai eblithi eis tin gin kai to triton tis gis katekai kai to triton ton dendron katekai, kai pas chor-tos chloros katekai. kai ho deuterios aggelos esalpisen kai hos oros mega puri kaiomenon eblithi eis tin thalassan kai egeneto to tri-ton tis thalassis ahima, kai apethanen to triton ton ktismaton ton en ti thalassi ta echonta psuchas, kai to triton ton ploion dieftharisan. kai ho tritos aggelos esalpisen kai epesen ek tou ouranou astir mega-s kaiomenos hos lampas kai epesen epi to tri-ton ton potamon kai epi tas pigas ton huda-ton. kai to onoma tou asteros legetai ho apsinthos kai egeneto to triton ton huda-ton eis apsinthon, kai polloi ton anthropon apethanon ek ton hudaton, hoti epikran-thisan. kai ho tetartos aggelos esalpisen kai epligi to triton tou hiliou kai to triton tis sel-nis kai to triton ton asteron, hina skotisthi to triton auton kai hi himera mi fani to triton autis, kai hi nux homoios. kai eidon, kai ik-ousa henos aetou petomenou en mesourani-mati legontos foni megali ouai ouai ouai tois katoikousin epi tis gis ek ton loipon fonon tis salpiggos ton trion aggelon ton mellon-ton salpizein.

9

kai ho pemptos aggelos esalpisen kai ei-don astera ek tou ouranou peptokota eis tin



gin kai edothi auto hi kleis tou freatos tis abussou kai inoixen to frear tis abussou, kai anebi kapnos ek tou freatos hos kapnos kaminou megalis, kai eskotisthi ho hilios kai ho air ek tou kapnou tou freatos. kai ek tou kapnou exilthon akrides eis tin gin kai edothi autais exousia hos echousin exousian ohi skorpioi tis gis. kai errethi autais hina mi adikisosin ton chorton tis gis oude pan chloron oude pan dendron, ei mi tous anthropous ohitines ouk echousin tin sfragida tou theou epi ton metopon auton. kai edothi autois hina mi apokteinosin autous, all hina basanisthisontai minas pente kai ho basanismos auton hos basanismos skorpion, hotan paisi anthropon. kai en tais himerais ekeinai zitisousin ohi anthropoi ton thanaton kai ou mi ehurisousin auton kai epithumisousin apothanein kai feugei ho thanatos ap auton. kai ta homoiomata ton akridon homoia hippos hitoimasmenois eis polemon kai epi tas kefalas auton hos stefanoi homoioi chruso kai ta prosopa auton hos prosopa anthropon kai eichon trichas hos trichas gunaikon, kai ohi odontes auton hos leonton isan kai eichon thorakas hos thorakas sidirous, kai hi foni ton pterugon auton hos foni harmaton hippon pollon trechonton eis polemon kai echousin ouras homoias skorpion kai kentra kai en tais ourais auton hi exousia auton adikisai tous anthropous minas pente. echousin ep auton basilea, ton aggelon tis abussou, onoma auto hebraisti abaddon, kai en ti helliniki onoma echei apolluon. hi ouai hi mia apilthen idou erchetai eti duo ouai meta tauta. kai ho hektos aggelos esalpisen kai ikousa fonin mian ek ton tessaron keraton tou thusiastirion tou chrusou tou enopion tou theou, legousan to hekto aggelou, ho echon tin salpigga

luson tous tessaras aggelous tous dedemenous epi to potamo to megalo eufrati. kai eluthisan ohi tessares aggeloi ohi hitoimasmenois eis tin horan kai himeran kai mina kai eniauton, hina apokteinosin to triton ton anthropon. kai ho arithmos ton strateumatou tou hippikou duo muriades muriadon, ikousa ton arithmon auton. kai ohutos eidon tous hippous en ti horasei kai tous kathimeneous ep auton, echontas thorakas purinous kai huakinthinous kai theiodeis kai ahi kefalai ton hippon hos kefalai leonton kai ek ton stomaton auton ekporeuetai pur kai kapnos kai theion. apo ton trion pligon touton apektanthisan to triton ton anthropon, ek tou puros kai tou kapnou kai tou theiou tou ekporeuomenou ek ton stomaton auton hi gar exousia ton hippon en to stomati auton estin kai en tais ourais auton ahi gar ourai auton homoiai ofesin, echousai kefalas, kai en autais adikousin. kai ohi loipoi ton anthropon, ohi ouk apektanthisan en tais pligais tautais, ou metenoisan ek ton ergon

ton cheiron auton, hina mi proskunisousin ta daimonia kai ta eidola ta chrusa kai ta argura kai ta chalka kai ta lithina kai ta xulina, ha oute blepein dunantai oute akouein oute peripatein kai ou metenoisan ek ton fonon auton oute ek ton farmakeion auton oute ek tis porneias auton oute ek ton klemmaton auton.

## 10

kai eidon allon aggelon ischuron katabainonta ek tou ouranou, peribeblimenon nefelin, kai hi iris epi tis kefalis autou, kai to prosopon autou hos ho hilios, kai ohi podes autou hos stuloi puros, kai echon en ti cheiri autou biblaridion ineogmenon. kai ethiken ton poda autou ton dexion epi tis thalassiss, ton de euonumon epi tis gis kai ekragen foni megali hosper leon mukatai kai hote ekragen, elalisan ahi hepta brontaitas heauton fonas. kai hote elalisan ahi hepta brontai, imellon grafein kai ikousa fonin ek tou ouranou legousan sfragison ha elalisan ahi hepta brontai, kai mi auta grapsis. kai ho aggelos, hon eidon hestota epi tis thalassiss kai epi tis gis, iren tin cheira autou tin dexian eis ton ouranon, kai omosen en to zonti eis tous aionas ton aionon, hos ektisen ton ouranon kai ta en auto kai tin gin kai ta en auti kai tin thalassan kai ta en auti, hoti chronos ouketi estai, all en tais himerais tis fonis tou hebdomou aggelou, hotan melli salpizein, kai etelesthi to mustirion tou theou, hos euiggelisen tous heautou doulous tous profitas. kai hi foni hin ikousa ek tou ouranou palin lalousan met emou kai legousan hupage labe to biblaridion to ineogmenon en ti cheiri tou aggelou tou hestotos epi tis thalassiss kai epi tis gis. kai apilthon pros ton aggelon, legon auto dounai moi to biblaridion. kai legei moi labe kai katafage auto kai pikranei sou tin koilian, all en to stomati sou estai gluku hos meli. kai elabon to biblaridion ek tis cheiros tou aggelou kai katefagon auto kai in en to stomati mou hos meli gluku kai hote efagon auto, epikranthi hi koilia mou. kai legousin moi dei se palin profiteusai epi laois kai ethnesin kai glossais kai basileusin pollois.

## 11

kai edothi moi kalamos homoios hradbo, legon egeire kai metrison ton naon tou theou kai to thusiastirion kai tous proskounontas en auto kai tin aulin tin exothen tou naou ekbale exo kai mi autin metrisis, hoti edothi tois ethnesin, kai tin polin tin hagian patisousin minas tessarakonta duo. kai doso tois dusin martusin mou, kai profiteusousin himeras chalias diakosias hexikonta

peribleblimenoi sakkous. ohutoi eisin ahi duo elaijai kai ahi duo luhnai ahi enopion tou kuriou tis gis hestotes. kai ei tis autous thelei adikisai, pur eksporeuetai ek tou stomatos auton kai katesthieie tous echthrous auton kai ei tis thelei autous adikisai, ohutos dei auton apoktanthinai. ohutoi echousin tin exousian kleisai ton ouranon, hina mi hues tois brechi tas himeras tis profiteias auton kai exousian echousin epi ton hudaton streifein auta eis ahima kai pataxai tin gin en pasi pligi hosakis ean thelisosin. kai hotan telesosin tin marturian auton, to thirion to anabainon ek tis abussou poiisei met auton polemon kai nikisei autous kai apoktenei autous kai to ptoma auton epi tis plateias tis poleos tis megalis, hitis kaleitai pneumatikos sodoma kai aiguptos, hopou kai ho kurios auton estaurothi. kai blepousin ek ton laon kai fulon kai glosson kai ethnon to ptoma auton himeras treis kai himisu, kai ta ptomata auton ouk afiousin tethinai eis mnima. kai ohi katoikountes epi tis gis chairousin ep autois kai eufraintai kai dora pempousin allilois, hoti ohutoi ohi duo profitai ebanisan tous katoikountas epi tis gis. kai meta tas treis himeras kai himisu pneuma zois ek tou theou eisilthen en autois kai estisan epi tous podas auton, kai fobos megas epepen epi tous theorountas autous. kai ikousa fonin megalin ek tou ouranou legousan autois anabate hode. kai anebisan eis ton ouranon en ti nefeli, kai etheorisan autous ohi echthrois auton. kai en ekeini ti hora egeneto seismos megas kai to dekatan tis poleos epepen, kai apektanthisan en to seismo onomata anthron chiliades hepta kai ohi loipoi emboboi egenonto kai edokan doxan to theo tou ouranou. hi ouai hi deutera apilthen idou hi ouai hi triti erchetai tachu. kai ho hebdomos aggelos esalpisen kai egenonto fonai megalai en to ourano legontes egeneto hi basileia tou kosmou tou kuriou himon kai tou christou autou, kai basileusei eis tous aionas ton aionon. kai ohi eikosi tessares presbuteroi ohi enopion tou theou kathimenoi epi tous thronous auton epesan epi ta prosopa auton kai prosekunisan to theo, legontes eucharistoumen soi, kurie ho theos ho pantokrator, ho on kai ho in, hoti eilifas tin dunamin sou tin megalin kai ebasileusas. kai ta ethni orgisthisan kai ilthen hi orgi sou kai ho kairos ton nekron krithinai, kai dounai ton misthon tois doulois sou tois profitais kai tois hagiois kai tois foboumenois to onoma sou, tous mikrous kai tous megalous, kai diaftheirai tous diaftheirontas tin gin. kai inoigi ho naos tou theou en to ourano, kai ofthi hi kibotos tis diathikis autou en to nao autou, kai egenonto astrapai kai fonai kai brontai kai seismos kai chalaza megali.

kai simeion mega ofthi en to ourano, guni peribleblimeni ton hilion, kai hi selini hupokato ton podon autis, kai epi tis kefalas autis stefanos asteron dodeka. kai en gastri echousa krazei, odinouse kai basanizomeni tekein. kai ofthi allo simeion en ton ourano, kai idou drakon purros megas, echon kefalas hepta kai kerata deka kai epi tas kefalas autou hepta diadimata kai hi oura autou surei to triton ton asteron tou ouranou, kai ebalen autous eis tin gin. kai ho drakon hestiken enopion tis gunaikos tis mellousis tekein, hina hotan teki to teknon autis katafagi. kai eteken union arsena, hos mellei poimainein panta ta ethni en hradbo sidira kai hirpasthi to teknon autis pros ton theon kai pros ton thronon autou. kai hi guni efugen eis tin erimon, hopou echei ekei topon hitoimasmenon apo tou theou, hina ekei trefosin autin himeras chalias diakosias hexikonta. kai egeneto polemos en to ourano, ho michail kai ohi aggeloi autou tou polemisai meta tou drakontos. kai ho drakon epolemisen kai ohi aggeloi autou kai ouk ischusen, oude topos ehurethi auton eti en to ourano. kai eblithi ho drakon ho megas, ho ofis ho archaios, ho kaloumenos diabolos kai ho satanas, ho planon tin oikoumenin holin, eblithi eis tin gin, kai ohi aggeloi autou met autou eblithisan. kai ikousa fonin megalin en to ourano legousan arti egeneto hi sotiria kai hi dunamis kai hi basileia tou theou himon kai hi exousia tou christou autou, hoti eblithi ho katigoros ton adelfon himon, ho katigoron autous enopion tou theou himon himeras kai nuktos kai autoi enikisan auton dia to ahima tou arniou kai dia ton logon tis marturias auton kai ouk igapisan tin psuchin auton achri thanatou. dia touto eufraindesthe, ohi ouranoi kai ohi en autois skinountes. ouai ti gi kai ti thalassi, hoti katebi ho diabolos pros humas echon thumon megan, eidos hoti oligon kairon echei. kai hote eiden ho drakon hoti eblithi eis tin gin, edioxen tin gunaika hitis eteken ton arsena. kai edothisan ti gunaiki ahi duo pteruges tou aetou tou megalou, hina petitai eis tin erimon eis ton topon autis, hopou trefetai ekei kairon kai kairous kai himisu kairou apo prosopou tou ofeos. kai ebalen ho ofis ek tou stomatos autou opiso tis gunaikos hudor hos potamon, hina autin potamoforiton poiisi kai eboithisen hi gi ti gunaiki kai inoixen hi gi to stoma autis kai katepien ton potamon hon ebalen ho drakon ek tou stomatos autou. kai orgisthi ho drakon epi ti gunaiki, kai apilthen poiisai polemon meta ton loipon tou spermatos autis, ton tirounton tas entolas tou theou kai echonton tin marturian iisou. kai estathin epi tin ammon tis thalassiss

kai eidon ek tis thalassis thirion anabainon, echon kerata deka kai kefalas hepta, kai epi ton keraton autou deka diadimata, kai epi tas kefalas autou onomata blasfimias. kai to thirion ho eidon in homoion pardalei, kai ohi podes autou hos arkou, kai to stoma autou hos stoma leontos kai edoken auto ho drakon tin dunamin autou kai ton thronon autou kai exousian megalin kai mian ek ton kefalon autou hos esfagmenin eis thanaton kai hi pligi tou thanatou autou etherapeuthi, kai ethaumasthi holi hi gi opiso tou thiriou. kai prosekunisano to drakonti, hoti edoken tin exousian to thirio kai prosekunisano to thirion legontes tis homoios to thirio, kai tis dunatai polemisai met autou; kai edothi auto stoma laloun megala kai blasfimias kai edothi auto exousia poiisai minas tesserakonta duo. kai inoixen to stoma autou eis blasfimias pros ton theon, blasfimisai to onoma autou kai tin skinin autou kai tous en to ourano skinountas. kai edothi auto poiisai polemon meta ton hagion kai nikisai autous. kai edothi auto exousia epi pasan fulin kai laon kai glossan kai ethnos. kai proskunisousin auton pantes ohi katoikountes epi tis gis, hon ou gegraptai to onoma en to biblio tis zois tou arniou tou esfagmenou apo katabolis kosmou. ei tis echei ous, akousato. ei tis eis aichmalosian [apagei], eis aichmalosian hupagei ei tis en machairi apokteinei, dei auton en machairi apoktanthinai. hode estin hi hupomoni kai hi pistis ton hagion. kai eidon allo thirion anabainon ek tis gis kai eichen kerata duo homoia arnio kai elalei hos drakon. kai tin exousian tou protou thiriou pasan poiei enopion autou, kai poiei tin gin kai tous en auti katoikountas hina proskunisousin to thirion to proton, ohi etherapeuthi hi pligi tou thanatou autou. kai poiei simeia megala, hina kai pur poi ek tou ouranou katabainein eis tin gin enopion ton anthropon. kai plana tous katoikountas epi tis gis dia ta simeia ha edothi auto poiisai enopion tou thiriou, legon tois katoikousin epi tis gis poiisai eikona to thirio, hos echei tin pligin tis machairis kai ezisen. kai edothi auto dounai pneuma ti eikoni tou thiriou, hina kai lalisi hi eikon tou thiriou, kai poiisi hina hosoi ean mi proskunisousin tin eikona tou thiriou apokanthosin. kai poiei pantas, tous mikrous kai tous megalous, kai tous plousious kai tous ptochous, kai tous eleutherous kai tous doulous, hina dosin autois charagma epi tis cheiros auton tis dexias i epi to metopon auton kai hina mi tis dunitai agorasai i polisai ei mi ho echon to charagma, to onoma tou thiriou i ton arithmon tou onomatatos autou. hode hi sofia estin. ho echon noun psifisato ton arithmon tou thiriou, arithmos gar an-

thropou estin kai ho arithmos autou hexakosioi hexikonta hex.

## 14

kai eidon, kai idou to arnio hestos epi to oros sion, kai met autou hekaton tesserakonta tessares chiliades echousai to onoma autou kai to onoma tou patros autou gegrammenon epi ton metopon auton. kai ikousa fonin ek tou ouranou hos fonin hudaton pollon kai hos fonin brontis megalis kai hi foni hin ikousa hos kitharodon kitharizonton en tais kitharais auton kai adousin odin kainin enopion tou thronou kai enopion ton tessaron zoon kai ton presbuteron. kai oudeis edunato mathein tin odin ei mi ahi hekaton tesserakonta tessares chiliades, ohi igorasmenoi apo tis gis. ohutoi eisino ohi meta gunaikon ouk emolunthisan, parthenoi gar eisino ohutoi ohi akolouthountes to arnio hopou an hupagi ohutoi igorasthisan apo ton anthropon aparchi to theo kai to arnio kai en to stomati auton ouch ehurethi pseudos amomoi eisino. kai eidon allon aggelon petomenon en mesouranimati, echonta euaggelion aionion euaggelisai epi tous kathimenous epi tis gis kai epi pan ethnos kai fulin kai glossan kai laon, legon en foni megali fobithite ton theon kai dote auto doxan, hoti ilthen hi hora tis kriseos autou kai proskunisate to poiisanti ton ouranon kai tin gin kai tin thalassan kai pigas hudaton. kai allos deuterous aggelos ikolouthisen legon epesen epesen babulon hi megali, hi ek tou oinou tou thumou tis porneias autis pepotiken panta ta ethni. kai allos aggelos tritos ikolouthisen autois legon en foni megali ei tis proskunei to thirion kai tin eikona autou, kai lambanei charagma epi tou metopou autou i epi tin cheira autou, kai autotopietai ek tou oinou tou thumou tou theou tou kekerasmenou aktratou en to potirio tis orgis autou kai basanisthsetai en puri kai theio enopion aggelon hagion kai enopion tou arniou. kai ho kapnos tou basanismou autou eis aionas aionon anabainei, kai ouk echousin anapausin himeras kai nuktos ohi proskunountes to thirion kai tin eikona autou, kai ei tis lambanei to charagma tou onomatatos autou. hode hi hupomoni ton hagion estin, ohi tirountes tas entolas tou theou kai tin pistin iisou. kai ikousa fonis ek tou ouranou legousis grapson makarioi ohi nekroi ohi en kurio apothniskontes ap arti. nai, legei to pneuma, hina anapaisontai ek ton kopon auton, ta gar erga auton akolouthei met auton. kai eidon, kai idou nefeli leuki, kai epi tin nefelin kathimenon homoion uhio anthropou, echon epi tis kefalas autou stefanon chrusoun kai en ti cheiri autou drepanon oxu. kai allos aggelos exilthen ek tou naou, krazon en foni me-

gali to kathimeno epi tis nefelis pempson to drepanon sou kai therison hoti ilthen hi hora therisai, hoti exiranthi ho therismos tis gis. kai ebalen ho kathimenos epi tis nefelis to drepanon autou epi tin gin, kai etheristhi hi gi. kai allos angelos exilthen ek tou naou tou en to ourano, echon kai autos drepanon oxu. kai allos angelos exilthen ek tou thusiastiriu, echon exousian epi tou puros kai efonisen kraugi megali to echonti to drepanon to oxu legon pempson sou to drepanon to oxu kai trugison tous botruas tis ampelou tis gis, hoti ikmasan ahi stafulai autis. kai ebalen ho angelos to drepanon autou eis tin gin, kai etrugisen tin ampelon tis gis kai ebalen eis tin linon tou thumou tou theou tin megalin. kai epatithi hi linos exothen tis poleos kai exilthen ahima ek tis linou achri ton chalinon ton hippon, apo stadion chilion hexakosion.

15

kai eidon allo simeion en to ourano mega kai thaumaston, angelous hepta echontas pligas hepta tas eschatas hoti en autais etelesthi ho thumos tou theou. kai eidon hos thalassan hualinin memigmenin puri, kai tous nikontas ek tou thiriu kai ek tis eikonos autou kai ek tou arithmou tou onomatos autou hestotas epi tin thalassan tin hualinin, echontas kitharas tou theou. kai adousin tin odin mouseos, tou doulou tou theou, kai tin odin tou arniou, legontes megala kai thaumasta ta erga sou, kurie ho theos ho pantokrator dikaiiai kai alithinai ahi hodoi sou, ho basileus ton ethnon tis se ou mi fobithi, kurie, kai doxasi to onoma sou; hoti monos hosios hoti panta ta ethni hixousin kai proskunisousin enopion sou hoti ta dikaioмата sou efanerotherisan. kai meta tauta eidon, kai inoigi ho naos tis skinis tou marturiou en to ourano. kai exilthon ohi hepta angeloi ohi echontes tas hepta pligas ek tou naou, endedumenoi linon katharon lampron kai periezosmenoi peri ta stithi zonas chrusas. kai hen ek ton tessaron zoon edoken tois hepta aggelois hepta fialas chrusas gemousas tou thumou tou theou tou zontos eis tous aionas ton aionon. kai egemisthi ho naos kapnou ek tis doxis tou theou kai ek tis dunameos autou kai oudeis edunato eiselthein eis ton naon achri telesthsin ahi hepta pligai ton hepta aggelon.

16

kai ikousa megalis fonis ek tou naou legousis tois hepta aggelois hupagete kai ekcheete tas hepta fialas tou thumou tou theou eis tin gin. kai apilthen ho protos kai execheen

tin fialin autou eis tin gin kai egeneto helkos kakon kai poniron epi tous anthropous tous echontas to charagma tou thiriu kai tous proskunountas tin eikona autou. kai ho deuterous execheen tin fialin autou eis tin thalassan kai egeneto ahima hos nekrou kai pasa psuchi zois apethanen en ti thalassi. kai ho tritos execheen tin fialin autou eis tous potamous kai eis tas pligas ton hudaton kai egeneto ahima. kai ikousa tou aggelou ton hudaton legontos dikaios ei, ho on kai ho in, ho hosios, hoti tauta ekrinas hoti ahima hagian kai profiton exechean, kai ahima autois edokas piein axioi eisin. kai ikousa tou thusiastiriu legontos nai kurie ho theos ho pantokrator, alithinai kai dikaiiai ahi kriseis sou. kai ho tetartos execheen tin fialin autou epi ton hilion kai edothi auto kaumatias tous anthropous en puri kai ekaumatisthisan ohi anthropoi kauma mega kai eblasfimisanto onoma tou theou tou echontos exousian epi tas pligas tautas, kai ou metenoisan dounai auto doxan. kai ho pemptos execheen tin fialin autou epi ton thronon tou thiriu kai egeneto hi basileia autou eskotomeni kai emasonto tas glossas auton ek tou ponou kai eblasfimisanto ton theon tou ouranou ek ton ponon auton kai ek ton helkon auton, kai ou metenoisan ek ton ergon auton. kai ho hektos execheen tin fialin autou epi ton potamon ton megan eufratin kai exiranthi to hudor autou, hina hetoimasthi hi hodos ton basileon ton apo anatolis hiliou. kai eidon ek tou stomatos tou drakontos kai ek tou stomatos tou thiriu kai ek tou stomatos tou pseudoprofitou pneumatia tria akatharta hos batrachoi eisin gar pneumatia daimonion poiounta simeia, ha eksporeuetai epi tous basileis tis oikoumenis holis, sunagagein autous eis ton polemon tis himeras ekein nis tis megalis tou theou tou pantokratoros. idou erchomai hos kleptis. makarios ho grigoron kai tiron ta himatia autou, hina mi gumnos peripati kai bleposin tin aschimosunin autou. kai sunigagen autous eis ton topon ton kaloumenon hebraisti harmagedon. kai ho hebdomos execheen tin fialin autou epi ton aera kai exilthen foni megali apo tou naou tou ouranou apo tou thronou legousa gegonen. kai egenonto astrapai kai fonai kai brontai kai seismos egeneto megas, ohios ouk egeneto af' ohu ohi anthropoi egenonto epi tis gis, tilikouts seismos ohuto megas. kai egeneto hi polis hi megali eis tria meri kai ahi poleis ton ethnon epesan kai babulon hi megali emnisthi enopion tou theou dounai auti to potirion tou oinou tou thumou tis orgis autou. kai pasa nisos efugen, kai ori ouch ehurethisan kai chalaza megali hos talanti-aia katabainei ek tou ouranou epi tous anthropous kai eblasfimisanto ohi anthropoi ton theon ek tis pligis tis chalazis hoti megali

estin hi pligi autis sfodra.

17

kai ilthen ehis ek ton hepta aggelon ton echonton tas hepta fialas, kai elalisen met emou legon deuro deixo soi to krima tis pornis tis megalis tis kathimenis epi ton hudaton ton pollon, meth his eporneusan ohi basileis tis gis kai emethusthisan ohi katoikountes tin gin ek tou oinou tis porneias autis. kai apinegken me eis erimon en pneumatī kai eidon gunaika kathimenin epi thirion kokkinon, gemonta onomata blasfimias, echonta kefalas hepta kai kerata deka. kai hi guni in peribeblymeni porfyrōn kai kokkinon, kai kechrusomeni chrusio kai litho timio kai margaritais, echousa potirion chrusoun en ti cheiri autis gemon bdelugmaton kai ta akatharta tis porneias autis kai epi to metopon autis onoma gegrammenon mustirion, babulon hi megali, hi mitir ton pornon kai ton bdelugmaton tis gis. kai eidon tin gunaika methuousan ek tou ahimatos ton hagon kai ek tou ahimatos ton marturon iisou kai ethaumasa idon autin thauma mega. kai eipen moi ho aggelos dia ti ethaumasas; ego ero soi to mustirion tis gunaikos kai tou thiriou tou bazizontos autin tou echontos tas hepta kefalas kai ta deka kerata. to thirion ho eides in kai ouk estin kai mellei anabainein ek tis abusou kai eis apoleian hupagein kai thaumasthisontai ohi katoikountes epi tis gis, hon ou gegraptai ta onomata epi to biblion tis zois apo katabolis kosmou, blepontōn to thirion, hoti in kai ouk estin kai parestai. hode ho nous, ho echon sofian ahi hepta kefalai hepta ori eisin, hopou hi guni kathitai ep auton kai basileis hepta eisin ohi pente epesan ho ehis estin ho allos oupo ilthen, kai hotan elthi oligon auton dei meinai. kai to thirion ho in kai ouk estin kai autos ogdoos estin, kai ek ton hepta estin, kai eis apoleian hupagei. kai ta deka kerata ha eides deka basileis eisin, ohitines basileian oupo elabon, alla exousian hos basileis mian horan lambanousin meta tou thiriou. ohutoi mian gnomin echousin, kai tin dunamin kai tin exousian auton to thirio didoasin. ohutoi meta tou arniou polemīsousin kai to arnion nikisei autous, hoti kurios kurion estin kai basileus basileon, kai ohi met autou klitoi kai eklektoi kai pistoi. kai legei moi ta hudata ha eides, ohi hi porni kathitai, laoi kai ochloi eisin kai ethni kai glossai. kai ta deka kerata ha eides kai to thirion, ohutoi misisousin tin pornin, kai irimomenin poisousin autin kai gummin, kai tas sarkas autis fagontai, kai autin katakausousin en puri ho gar theos edoken eis tas kardias auton poisai tin gnomin autou kai poisai mian gnomin kai dounai tin basileian auton to thirio, achri

telesthisontai ohi logoi tou theou. kai hi guni hin eides estin hi polis hi megali hi echousa basileian epi ton basileon tis gis.

18

meta tauta eidon allon aggelon katabainonta ek tou ouranou, echonta exousian megalin kai hi gi efotisthi ek tis doxis autou. kai ekraxen en ischura foni legon epesen epesen babulon hi megali, kai egeneto katoikitirion daimonion kai fulaki pantos pneumatos akathartou kai fulaki pantos orneou akathartou kai memisimenou hoti ek tou oinou tou thumou tis porneias autis pepoken panta ta ethni, kai ohi basileis tis gis met autis eporneusan, kai ohi emporoi tis gis ek tis dunameos tou strinōus autis eploutisāsan. kai ikousa allin fonin ek tou ouranou legousan exelthate ex autis, ho laos mou, hina mi sugkoinoniste tais hamartiais autis, kai ek ton pligon autis hina mi labite hoti ekollithisan autis ahi hamartiai achri tou ouranou kai emnimoneusen ho theos ta adikimata autis. apodote auti hos kai auti apedoken, kai diplosate auti dipla kata ta erga autis en to potirio ho ekerasen kerasate auti diploun, hosa edoxasen heautin kai estriniasen, tousonton tote auti basanison kai penthos. hoti en ti kardia autis legei hoti kathimai basilissa kai chira ouk eimi kai penthos ou mi ido dia touto en mia himera hixousin ahi pligai autis, thanatos kai penthos kai limos, kai en puri katakauthisetai hoti ischuros kurios ho theos ho krinas autin. kai klausontai kai koposontai ep autin ohi basileis tis gis ohi met autis porneusantes kai striniasantes, hotan blepsin ton kapnon tis puroseos autis, apo makrothen hestikotes dia ton fobon tou basanismou autis, legontes ouai ouai, hi polis hi megali, babulon hi polis hi ischura, hoti mia hora ilthen hi krisis sou. kai ohi emporoi tis gis klaiousin kai penthousin ep autin, hoti ton gomon auton oudeis agorazei ouketi, gomon chrusou kai argouro kai lithou timiou kai margariton kai bussinou kai porfuras kai sirikou kai kokkinou, kai pan xulon thuinon kai pan skeuos elefantinon kai pan skeuos ek xulou timiotatou kai chalkou kai sidirou kai marmarou kai kinnamomon kai amomon kai thumiamata kai muron kai libanon kai oionon kai elaion kai semidalin kai siton kai ktini kai probata, kai hippon kai hredon kai somaton, kai psuchas anthron. kai hi opora tis epithumias tis psuchis sou apilthen apo sou kai panta ta lipara kai ta lampira apoletō apo sou kai ouketi ou mi auta ehurisousin. ohi emporoi touton, ohi ploutisantes ap autis, apo makrothen stisontai dia ton fobon tou basanismou autis klaiontes kai penthountes, legontes ouai ouai, hi polis hi megali, hi peribeblymeni bussinon kai por-

furoun kai kokkinon, kai kechrusomeni en chrusio kai litho timio kai margaritais, hoti mia hora irimothi ho tosoutos ploutos. kai pas kubernitis kai pas ho epi topon pleon kai nautai kai hosoi tin thalassan ergazontai apo makrothen estisan kai ekrazon blepontes ton kapnon tis puseos autis legontes tis homoia ti polei ti megali; kai ebalon choun epi tas kefalas auton, kai ekrazon klaiontes kai penthountes legontes ouai ouai, hi polis hi megali, en hi eploutisan pantes ohi echontes ta ploia en ti thalassi ek tis timi- otitos autis, hoti mia hora irimothi. eu- frainou ep auti, ourane kai ohi hagioi kai ohi apostoloi kai ohi profitai, hoti ekrinen ho theos to krima humon ex autis. kai iren ehis aggelos ischuros lithon hos mulon megan, kai ebalen eis tin thalassan legon ohutos hormi- mati blithisetai babulon hi megali polis, kai ou mi ehurethi eti. kai foni kitharodon kai mousikon kai auliton kai salpiston ou mi ak- oushti en soi eti kai pas technitis pasis tech- nis ou mi ehurethi en soi eti kai foni mulou ou mi akoushti en soi eti. kai fos luchnou ou mi fani en soi eti kai foni numfiou kai numfis ou mi akoushti en soi eti hoti ohi emporoi sou isan ohi megistanes tis gis hoti en ti far- makeia sou eplanithisan panta ta ethni. kai en auti ahimata profiton kai hagian ehurethi kai panton ton esfagmenon epi tis gis.

## 19

meta tauta ikousa hos fonin megalin ochlou pollou en to ourano legonton allilouia, hi sotiria kai hi doxa kai hi dunamis tou theou himon hoti alithinai kai dikaiai ahi kri- seis autou hoti ekrinen tin pornin tin me- galin hitis eftheiren tin gin en ti porneia autis, kai exedikisen to ahima ton doulon autou ek cheiros autis. kai deuteron eirikan allilouia, kai ho kapnos autis anabainei eis tous aionas ton aionon. kai epesan ohi pres- buteroi ohi eikosi tessares kai ta tessara zoa, kai prosekunisan to theo to kathimeno epi to throno legontes amin, allilouia. kai foni apo tou thronou exilthen legousa aineite to theo himon, pantes ohi douloi autou kai ohi foboumenoi autou, ohi mikroí kai ohi megaloi. kai ikousa hos fonin ochlou pol- lou kai hos fonin hudaton pollon kai hos fonin bronton ischuron legonton allilouia, hoti ebasileusen kurios ho theos himon ho pantokrator. chairomen kai agalliomen, kai domen tin doxan auto hoti ilthen ho gamos tou arniou kai hi guni autou hitoimasen heautin kai edothi auti hina peribalitai bussinon lampron [kai] katharon, to gar bussinon ta dikaiomata ton hagian estin. kai legei moi grapson makarioi ohi eis to deipnon tou gamou tou arniou keklimenoi. kai legei moi ohutoi ohi logoi ohi alithinoi tou theou eisin. kai epesa emprosthen ton

podon autou proskunisai auto. kai legei moi hora mi sundoulos sou eimi kai ton adel- fon sou ton echonton tin marturian iisou to theo proskunison, hi gar marturia iisou estin to pneuma tis profiteias. kai eidon ton oura- non ineogmenon, kai idou hippos leukos, kai ho kathimenos ep auton [kaloumenos] pis- tos kai alithinos kai en dikaiosis krinei kai polemei. ohi de ofthalmoi autou flox puros kai epi tin kefalin autou diadimata polla echon onoma gegrammenon ho oudeis oiden ei mi autos kai peribeblimenos himation be- bammenon ahimati kai keklitai to onoma autou ho logos tou theou kai ta strateu- mata ta en to ourano ikolouthei auto ef hip- pois leukois, endedumenoi bussinon leukon kai katharon kai ek tou stomatos autou ekporeuetai hromfaia distomos oxeia, hina en auti pataxi ta ethni kai autos poimanei autous en hrabdo sidira, kai autos patei tin linon tou oinou tou thumou tis orgis tou theou tou pantokratoros kai echei epi to himation kai epi ton miron autou onoma gegrammenon basileus basileon kai kurios kurion. kai eidon hena aggelon hestota en to hilio kai ekraxen foni megali legon pasin tois orneois tois petomenois en mesourani- mati deute sunachthite eis to deipnon to mega tou theou hina fagite sarkas basileon kai sarkas chiliarchon kai sarkas ischuron kai sarkas hippon kai ton kathimenon ep auton, kai sarkas panton eleutheron te kai doulon, mikron te kai megalon. kai eidon to thirion kai tous basileis tis gis kai ta strateumata autou sunigmena poisai ton polemon meta tou kathimenou epi tou hippou kai meta tou strateumatatos autou. kai epiasthi to thirion kai ho met autou pseudoprofitis ho poisas ta simeia enopion autou, en ohis eplanisen tous labontas to charagma tou thiriu kai tous proskunountas tin eikona autou. zontes eblithisan ohi duo eis tin limnin tou puros tin kaiomenin en theio kai ohi loipoi apek- tanthisan en ti hromfaia tou kathimenou epi tou hippou ti exelthousi ek tou stomatos autou, kai panta ta ornea echortasthisan ek ton sarkon autou.

## 20

kai eidon aggelon katabainonta ek tou oura- nou, echonta tin klein tis abussou kai halusin megalin epi tin cheira autou. kai ekratisen ton drakonta, ton ofin ton archaion, hos es- tin diabolos kai ho satanas, kai edisen autou chilia eti kai ebalen auton eis tin abussou, kai ekleisen kai esfragisen epano autou, hina mi plana eti ta ethni, achri telesthi ta chilia eti meta tauta dei auton luthinai mikron chronon. kai eidon thronous, kai ekathisan ep autous, kai krima edothi autois kai tas psuchas ton pepelekismenon dia tin mar- turian iisou kai dia ton logon tou theou kai

ohitines ou prosekunisan to thirion oude tin eikona autou kai ouk elabon to charagma epi to metopon kai epi tin cheira auton kai ezisan kai ebasileusan meta tou christou chilia eti ohi loipoi ton nekron ouk ezisan achri telesthi ta chilia eti. ahuti hi anastasis hi proti. makarios kai hagios ho echon meros en ti anastasei ti proti epi touton ho deuterous thanatos ouk echei exousian all esontai hieries tou theou kai tou christou, kai basileusousin met autou chilia eti. kai hotan telesthi ta chilia eti, luthisetai ho satanas ek tis fulakis autou kai exeleusetai planisai ta ethni ta en tais tesarasin goniais tis gis, ton gog kai ton magog, sunagagein autous eis ton polemon, hon ho arithmos auton hos hi ammos tis thalassiss. kai anebisan epi to platos tis gis, kai ekuklosan tin parembolin ton hagian kai tin polin tin igapimenin, kai katebi pur ek tou ouranou [apo tou theou] kai katefagen autous. kai ho diabolos ho planon autous eblithi eis tin limnin tou puros kai theiou, hopou kai to thirion kai ho pseudoprofitis kai basanisthisontai himeras kai nuktos eis tous aionas ton aionon. kai eidon throneon megan leukon kai ton kathimenon ep auton, ohu apo tou prosopou efugen hi gi kai ho ouranos kai topos ouch ehurethi autois. kai eidon tous nekrous, tous megalous kai tous mikrous, hestotas enopion tou throneou kai biblia inoichthisan kai allo biblion inoichthi, ho estin tis zois. kai ekritthisan ohi nekroi ek ton gegrammenon en tois bibliois kata ta erga auton. kai edoken hi thalassa tous nekrous tous en auti kai ho thanatos kai ho hadis edokan tous nekrous tous en autois, kai ekritthisan hekastos kata ta erga auton. kai ho thanatos kai ho hadis eblithisan eis tin limnin tou puros ohutos ho thanatos ho deuterous estin, hi limni tou puros. kai ei tis ouch ehurethi en ti biblo tis zois gegrammenos, eblithi eis tin limnin tou puros.

## 21

kai eidon ouranon kainon kai gin kainin ho gar protos ouranos kai hi proti gi apilthan, kai hi thalassa ouk estin eti. kai tin polin tin hagian, ierousalim kainin, eidon katabainousan ek tou ouranou apo tou theou, hitoimasmenin hos numfin kekosmimenin to andri autis. kai ikousa fonis megalis ek tou ouranou legousis idou hi skini tou theou meta ton anthron, kai skinoisei met auton kai autoi laos autou esontai, kai autos ho theos met auton estai, auton theos. kai exaleipsei ho theos pan dakruon apo ton ofthalmon auton kai ho thanatos ouk estai eti oute penthos oute kraugi oute ponos ouk estai eti, hoti ta prota apilthan. kai eipen ho kathimenos epi to throneo idou kaina poio panta. kai legei [moi] grapson,

hoti ohutoi ohi logoi pistoi kai alithinoi eisin. kai eipen moi gegonen. ego eimi to alfa kai to o, hi archi kai to telos. ego to dipsonti doso ek tis pigis tou hudatos tis zois dorean. ho nikon klironomisei tauta, kai esomai auto theos kai autos estai moi uhios. tois de deilois kai apistois kai ebdelugmenois kai foneusin kai pornois kai farmakois kai eidololatrais kai pasin tois pseudessin to meros auton en ti limni ti kaiomeni puri kai theio, ho estin ho thanatos ho deuterous. kai ilthen ehis ek ton hepta aggelon ton echonton tas hepta fialas gemousas ton hepta pligon ton eschaton, kai elalisen met emou legon deuro, deixo soi tin numfin tin gunaika tou arniou. kai apinegken me en pneumatikis ep oros mega kai hupsilon, kai edeixen moi tin polin tin hagian, hierousalim, katabainousan ek tou ouranou apo tou theou, echousan tin doxan tou theou. ho fostir autis homoios litho timiotato, hos litho iaspidi krustallizonti. echousa teichos mega kai hupsilon echousa pulonas dodeka, kai epi tois pulosin aggelous dodeka, kai onomata epigegrammena, ha estin ton dodeka fulon uhion israil apo anatholous pulones treis kai apo borra pulones treis kai apo notou pulones treis kai apo dusmon pulones treis. kai to teichos tis poleos echon themelious dodeka, kai ep auton dodeka onomata ton dodeka apostolon tou arniou. kai ho lalon met emou eichen metron kalamon chrusoun, hina metrisi tin polin kai tous pulonas autis kai to teichos autis. kai hi polis tetragonos keitai, kai to mikros autis hoson kai to platos. kai emetrisen tin polin to kalamo epi stadious dodeka chiliadon to mikros kai to platos kai to hupsos autis isa estin. kai emetrisen to teichos autis hekaton tesserakonta tessaron pichon, metron anthropou, ho estin aggelou. kai in hi endomisis tou teichous autis iaspis kai hi polis chrusion katharon homoion hualo katharo. ohi themelioi tou teichous tis poleos panti litho timio kekosmimenoi ho themelios ho protos iaspis, ho deuterous sapheiros, ho tritos chalkidon, ho tetartos smaragdos, ho pemptos sardonux, ho hektos sardion, ho hebdemos chrusolithos, ho ogdoos birullos, ho enatos topazion, ho dekatos chrusoprasos, ho hendekatos huakinthos, ho dodekatos amethystos. kai ohi dodeka pulones dodeka margaritai, ana ehis hekastos ton pulonon in ex henos margaritou kai hi plateia tis poleos chrusion katharon hos hualos diaugis. kai naon ouk eidon en auti ho gar kurios ho theos ho pantokrator naos autis estin, kai to arnion. kai hi polis ou chreian echei tou hilou oude tis selinis, hina fainosin auti hi gar doxa tou theou efotisen autin, kai ho luchnos autis to arnion. kai peripatisousin ta ethni dia tou fotos autis kai ohi basileis tis gis ferousin tin doxan auton eis autin. kai ohi pulones autis ou mi kleisthosin himeras, nux

gar ouk estai ekei. kai oisousin tin doxan kai tin timin ton ethnon eis autin. kai ou mi eiselhthi eis autin pan koinon kai ho poion bdelugma kai pseudos, ei mi ohi gegrammenoi en to biblio tis zois tou arniou.

## 22

kai edeixen moi potamon hudatos zois lampron hos krustallon, ekporeuomenon ek tou thronou tou theou kai tou arniou. en meso tis plateias autis kai tou potamou enteuthen kai ekeithen xulon zois poioun karpous dodeka, kata mina hekaston apodidoun ton karpon autou kai ta fulla tou xulou eis therapeian ton ethnon. kai pan katathema ouk estai eti kai ho thronos tou theou kai tou arniou en auti estai kai ohi douloi autou latreuousin auto, kai opsontai to prosopon autou, kai to onoma autou epi ton metopon auton. kai nux ouk estai eti, kai ou chreia luhnou kai fotos hiliou hoti kurios ho theos fotiei ep autous kai basileuousin eis tous aionas ton aionon. kai eipen moi ohutoi ohi logoi pistoi kai alithinoi kai ho kurios ho theos ton pneumaton ton profiton apesteilen ton aggelon autou deixai tois doulois autou ha dei genesthai en tachei. kai idou erchomai tachu. makarios ho tiron tous logous tis profiteias tou bibliou toutou. kago ioannis ho akouon kai blepon tauta kai hote ikousa kai hote eidon, epesa proskunisai emprosthen ton podon tou aggelou tou deiknontos moi tauta. kai legei moi hora mi sundoulos sou eimi kai ton adelfon sou ton profiton kai ton tiroun ton tous logous tou bibliou toutou to theo proskunison. kai legei moi mi sfragisis tous logous tis profiteias tou bibliou toutou ho kairos eggus estin. ho adikon adikisato eti kai ho hruparos hrupareuthito eti kai ho dikaios dikaosunin poiisato eti kai ho hagios hagiasthito eti. idou erchomai tachu, kai ho misthos mou met emou, apodounai hekasto hos to ergon autou estai. ego to alfa kai to o, ho protos kai ho eschatos, hi archi kai to telos. makarioi ohi plunontes tas stolas auton, hina estai hi exousia auton epi to xulon tis zois kai tois pulosin eiselhthosin eis tin polin. exo ohi kunes kai ohi farmakoi kai ohi pornoi kai ohi foneis kai ohi eidololatrai kai pas filon kai poion pseudos. ego iisous epempsa ton aggelon mou marturisai humin tauta en tais

ekklisiais. ego eimi hi hriza kai to genos dauid, ho astir ho lampros ho proinos. kai to pneuma kai hi numfi legousin erchou. kai ho akouon eipato erchou. kai ho dipson erchestho ho thelon labeto hudor zois dorean. marturo ego panti to akouonti tous logous tis profiteias tou bibliou toutou, ean tis epithi ep auta, epithisei ho theos ep auton tas pligas tas gegrammenas en to biblio touto kai ean tis afeli apo ton logon tou bibliou tis profiteias tautis, afelei ho theos to meros autou apo tou xulou tis zois kai ek tis poleos tis hacias, ton gegrammenon en to biblio touto. legei ho marturon tauta nai, erchomai tachu. amin erchou kurie iisou. hi charis tou kuriou iisou christou meta panton ton hagian.



