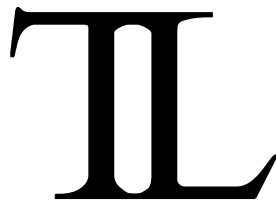


# The Book of Baruch and the Letter of Jeremiah



The Book of Baruch and the Letter of Jeremiah

A Greek Septuagint Reader



Timothy A. Lee Publishing

The Book of Baruch and the Letter of Jeremiah: A Greek Septuagint Reader

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The biblical base text is that of Codex Vaticanus as edited by Swete, which is in the public domain.

First Edition 2024

ISBN: 978-1-916854-81-9

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# Introduction

This is a Greek Septuagint reader for The Book of Baruch and the Letter of Jeremiah. It is designed as a useful cost-efficient tool for two groups of people. First, for students or scholars new to the Septuagint, or curious to explore what it is. Second, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.<sup>1</sup>

The Book of Baruch is set during the exile and purports to be written by Jeremiah's scribe Baruch (1.1–2). Its themes include confession of sins, wisdom, and deliverance. It falls into two halves (1.1–3.8 and 3.9–5.9). It appears two different texts were combined to form the Greek version of Baruch. The Greek translation varies considerable with an isomorphic style in the first half reflecting a likely Hebrew *Vorlage*. The second half, however, is a free translation or fresh composition in Greek. Notice the shift in primary conjunction from *καί* to the postpositive *δέ* after 3.9. 1 Baruch 5.5, 7–8 are dependent on the mid-first century text the Psalms of Solomon (Ps. Sol. 11.2, 4–5).<sup>2</sup> This would date the second half of Baruch to the later first century.

The Letter (or Epistle) of Jeremiah is a polemic against idols. It is an independent composition, but circulated as chapter 6 of

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<sup>1</sup> Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language is Post-Classical Greek.

<sup>2</sup> Though some argue dependence is the other way.

Baruch in the Latin Vulgate. The letter changes the prophesy of Jeremiah who stated the exile would last 70 years (Jer 29.10) to stating it would last seven generations (verse 2). This might suggest it was composed in the late fourth century when the Jews were still under foreign rule and metaphorically in exile. A papyrus fragment contains a few lines of the Letter of Jeremiah in Greek was found among the Dead Sea Scrolls (7Q2).

## What is the Septuagint?

The Septuagint basically refers to the Greek translation of the Old Testament/Hebrew Bible. However, this sentence is problematic in many ways and needs unpacking. Properly the Septuagint refers to the first translation of the Hebrew Torah into the Greek Pentateuch. A doubtful legend concerning this translation by seventy(-two) translators is recounted in the Letter of Aristeas from the second century BCE. The supposed number of translations gives us its name ‘Septuagint’, since *septuaginta* means seventy in Latin, and abbreviation LXX, which is 70 in Roman numerals. While, the Septuagint strictly refers to the initial translation of the first five books of the Bible, it has come to refer to many more books. Its boundary usually includes all those works transmitted in the great Greek uncial manuscripts, such as Codex Vaticanus, Sinaiticus, and Alexandrinus.

I retain the definite article with Septuagint, despite a modern trend to speak of septuagints in the plural. Undoubtedly there were numerous early revisions of the Septuagint, such as the Theodotion revision of Daniel quoted in the New Testament. However, these can almost all be traced back to single original ‘Ur-texts’.<sup>3</sup> In text critical circles it is common to refer to the original text as the Old Greek (OG), distinguish it from later revisions, such as Theodotion, or kaige.

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<sup>3</sup> This is not necessarily the case with the Hebrew Bible for which late revisions are evident and the search for Ur-texts as proposed by the Hebrew Bible Critical Edition is problematic.



I speak of the Greek translation of the Old Testament/Hebrew Bible, but this did not exist at the time of translation. The boundaries of the Hebrew Bible were not established at the time of the Septuagint translations. This can be inferred from the different books that made the ‘canons’ several centuries later. The Septuagint includes the deuterocanonical or apocryphal books rejected by the Rabbis and Protestants.<sup>4</sup>

## Why Read the Septuagint?

First, the Septuagint is often the Bible of the New Testament authors and church fathers. They generally cite the Septuagint, not the Hebrew proto-Masoretic Text. While almost always the same, the texts differ at some points of interest. For example, Habakkuk 2.4 plays a key role in debates recorded in the New Testament around the nature of justification (c.f. James 2.24, Romans 1.17, Galatians 3.11, Hebrews 10.38). The Septuagint translation of the verse reads a yod for waw as the pronominal suffix to **בְּאֵמוּנָתוֹ** and so changes the subject of faith. This rendering enabled a theology of justification to develop in Paul and his circles. The Hebrew Masoretic Text (MT) and kaige revision of the Septuagint disagree suggesting it is the person’s own faithfulness. On the other hand, the Septuagint leaves open room for Paul to develop his alternative understanding of justification through faith, or God’s faithfulness. Second, the Septuagint is fundamental for understanding koine or Post-Classical Greek. This is the language of the New Testament and early church fathers. Third, in places the Septuagint contains hints at early Jewish biblical interpretation, though these are more common in the Aramaic targums and genre of rewritten scripture. Fourth, an understanding of the Septuagint is fundamental for textual criticism of the Hebrew Bible. The Septuagint some-

<sup>4</sup> The Psalms of Solomon and Book of Odes are sometimes also included, although they are classified under the Pseudepigrapha.

times reflects texts slightly earlier than the Hebrew Masoretic Text.

## How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

## Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Septuagint. It is assumed that after one year's study, a student will know most common words. Students coming from the New Testament should watch out, several of these words that are common in the Septuagint are rare in the New Testament. These 372 distinct lexemes occur 3,319 times in The Book of Baruch and the Letter of Jeremiah. This accounts for 85.3% of the 3,893 words found in

the book. An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Jonah 1:4, we encounter the word **κλύδων**<sup>a</sup>. The word is uncommon, occurring only nine times in the Septuagint. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **κλύδων**. It is followed by grammatical data where necessary, in this case ending **ῶνος, ὁ** which refer to the genitival form ending (**ῶνος**) and gender (**ὁ**). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Septuagint in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.<sup>5</sup> I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, **σκοτία**<sup>b</sup> ... **σκοτία**<sup>b</sup>.

<sup>5</sup> G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

a **κλύδων**, ῶνος, ὁ. billow, surge. (9) b **σκοτία**, ας, ἡ. darkness, dark.  
(17)

## Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, ἐνέβη.<sup>a</sup> This indicates the form ἐνέβη is the aorist active indicative third-person singular of the verb ἐμβάινω. It is glossed because this root aorist differs to the present stem. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεν<sup>1</sup> (Jonah 1:3) is a second aorist active indicative third-person singular, from εὐρίσκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., **1**) which are bold and sans-serif.

## Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἰωνᾶν. These are the proper nouns that occur 90 times or fewer in the Septuagint. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰούδα is not glossed.

## Facing Parallel Texts

In this book I supply facing parallel texts. These facing parallel texts contain the Greek and English translation side-by-side. I find this particularly helpful when reading unfamiliar books such

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a ἐμβάινω. to step into, embark.  
(4) aor. act. ind. 3s

<sup>1</sup> εὐρίσκω aor. act. ind. 3s

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as The Book of Baruch and the Letter of Jeremiah. The English text is based on the public domain World English Bible (WEB) with my own headers and minor updates.

## Verb and noun paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

## Sources

The biblical base text for this reader is Codex Vaticanus. Specifically this is the text as edited by Swete in his manual editions.<sup>6</sup> Occasionally Swete standardised the text with slight changes to orthography, leaving the original forms in an appendix to each volume. To save space I have removed Swete's critical apparatus. For critical study, readers should use the Göttingen Septuagint where available. If not, Rahlfs' manual handbook, as updated by Hanhart is a good place to start.<sup>7</sup> I have inserted my own critical apparatus which compares the text against Rahlfs' handbook just mentioned.

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<sup>6</sup> Henry Barclay Swete, ed. *The Old Testament in Greek According to the Septuagint. 3 Volumes.* Cambridge: Cambridge University Press, 1887-1894.

<sup>7</sup> Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta. Rahlfs-Hanhart. Editio altera.* Stuttgart: Deutsche Bibelgesellschaft, 2006.

Siglum	Description
⊥	omission
Ⲯϵ	variant reading of single word
Ⲯκαί ϵⲓ	variant reading of phrase
ϵⲮ	transposition of single word
ϵⲮκαί ϵⲓ	transposition of multiple words

The morphological parsing and lemmatization used are my own. I made use of the artificial-intelligence software Spacy.<sup>8</sup> This Natural Language Processing (NLP) tool was 90% accurate, but had to then be manually corrected.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.<sup>9</sup> As stated, I have lightly updated the language of these and the translations offered. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.<sup>10</sup> For words not found in Abbott-Smith I have consulted Liddell, Scott, Jones, *A Greek-English Lexicon* (LSJ) accessed via Perseus.<sup>11</sup> Given these glosses are primarily for the general reader, a lexicon such as *A Greek-English Lexicon of the Septuagint* or BDAG is recommended where exegetical points are under question.<sup>12</sup>

<sup>8</sup> <https://spacy.io/>

<sup>9</sup> Abbott-Smith, *Greek Lexicon*.

<sup>10</sup> Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

<sup>11</sup> [www.perseus.tufts.edu/hopper/](http://www.perseus.tufts.edu/hopper/)

<sup>12</sup> T. Muraoka. *A Greek-English Lexicon of the Septuagint*. Leuven: Peeters, 2009. Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

For the maps, I have consulted Hurlbut's Bible Atlas,<sup>13</sup> and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

## Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: [reader-suggestions@timothyalee.com](mailto:reader-suggestions@timothyalee.com).

## Acknowledgments

This series has been a side project whilst completing my PhD at the University of Cambridge. Thanks go to the following people who have made all this possible. To Ben Kantor who encouraged me to publish these readers, and shared how he set up [KoineGreek.com](http://KoineGreek.com). To Andrew Keenan, who requested a reader of John's gospel before this project started. Also, to Cody Kingham, who drew my attention to the value of producing physical books as opposed to simply reading biblical texts on a computer screen. George Kiraz who has encouraged me to produce a Syriac reader which inspired me to also produce these Greek and Hebrew readers. Conversations with Nathan MacDonald, Geoffrey Kahn, Christian Locatell, Travis Wright, Robert Walker,

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<sup>13</sup> Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

Tyler Horton, Ben Rae, Ryan Comins, Joshua Parker, Megan Alsene-Parker, Jake Deans, Jack Day, Ellie Weiner, and Kaitlyn Hawn. Thanks to Gareth Peoples who provided the computer database infrastructure to create these books. Thanks to my parents Robert and Janet Lee who encouraged me, and Robert Harris who taught me to program a computer that ultimately led to these books. Thanks also to Lyndon Drake and Nicholas List who gave helpful formatting suggestions. Finally, thanks go to the late James (Jim) Aitken who encouraged me to get this series published before his untimely death.

*Emmanuel College, Cambridge*

*23<sup>rd</sup> May, 2024.*

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ἡδίκησαμεν<sup>a</sup> Κύριε ὁ θεὸς ἡμῶν ἐπὶ πᾶσιν τοῖς δικαιώμασίν σου. **13** ἀποστραφήτω<sup>1</sup> ὁ θυμὸς σου ἀφ' ἡμῶν ὅτι κατελείφθημεν ὀλίγοι ἐν τοῖς ἔθνεσιν οὗ διεσπειρας<sup>b</sup> ἡμᾶς ἐκεῖ. **14** εἰσάκουσον<sup>2</sup> Κύριε τῆς προσευχῆς ἡμῶν καὶ τῆς δεήσεως<sup>c</sup> ἡμῶν καὶ ἐξελοῦ<sup>3</sup> ἡμᾶς ἔνεκεν σοῦ καὶ δὸς<sup>4</sup> ἡμῖν χάριν κατὰ πρόσωπον τῶν ἀποικισάντων<sup>d</sup> ἡμᾶς, **15** ἵνα γνῶ<sup>5</sup> πᾶσα ἡ γῆ ὅτι σὺ Κύριος ὁ θεὸς ἡμῶν ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ Ἰσραὴλ καὶ ἐπὶ τὸ γένος αὐτοῦ. **16** Κύριε κάτιδε<sup>e</sup> ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ ἐννόησον<sup>f</sup> εἰς ἡμᾶς κλίνον<sup>g</sup> Κύριε τὸ οὖς<sup>6</sup> σου καὶ ἄκουσον. **17** ἀνοιξον<sup>†</sup> ὀφθαλμούς σου καὶ ἴδε ὅτι οὐχ οἱ τεθηγκότες<sup>h</sup> ἐν τῷ ἄδῃ ὧν ἐλήμφθη<sup>7</sup> τὸ πνεῦμα αὐτῶν ἀπὸ τῶν σπλάγχθων<sup>i</sup> αὐτῶν δώσουσιν<sup>8</sup> δόξαν καὶ δικαίωμα τῷ κυρίῳ **18** ἀλλὰ ἡ ψυχὴ ἁυτοῦ ἡ λυπουμένη<sup>j</sup> ἐπὶ τὸ μέγεθος<sup>k</sup> ὃ βαδίζει<sup>l</sup> κύπτον<sup>m</sup> καὶ ἀσθενοῦν<sup>n</sup> καὶ οἱ ὀφθαλμοὶ οἱ ἐκλείποντες καὶ ἡ ψυχὴ ἡ πεινώσα<sup>o</sup> δώσουσιν<sup>8</sup> σοι δόξαν καὶ δικαιοσύνην Κύριε.

**19** ὅτι οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν καὶ τῶν βασιλέων ἡμῶν ἡμεῖς καταβάλλομεν<sup>p</sup> τὸν ἔλεον<sup>†</sup> κατὰ

17 † + κύριε τοὺς R 18 ἁαυτοῦ] om R 19 † + ἡμῶν R

a ἀδικέω. to do wrong, act unjustly towards. (68)	h θνήσκω. to die, be dead. (90) <i>pf. act. ptc. nom. mp</i>
b διασπείρω. to scatter abroad, disperse. (67) <i>aor. act. ind. 2s</i>	i σπλάγχθον, ου, τό. inward parts, affection. (17)
c δέησις, εως, ἡ. supplication, prayer. (80)	j λυπέω. to grieve, pain. (54)
d ἀποικίζω. to send away from home. (33) <i>aor. act. ptc. gen. mp</i>	k μέγεθος, ους, τό. greatness. (18)
e καθοράω. to see clearly, look down. (8) <i>aor. act. impv. 2s</i>	l βαδίζω. to walk, go slowly, proceed. (62)
f ἐννοέω. to consider, think of. (8) <i>aor. act. impv. 2s</i>	m κύπτω. to bow the head, stoop down. (18)
g κλίνω. to bow, lay down. (55) <i>aor. act. impv. 2s</i>	n ἀσθενέω. to be weak, sick. (68)
	o πεινάω. to hunger, be hungry. (49)
	p καταβάλλω. to lay, throw down, be struck down. (46)

<sup>1</sup> ἀποστρέφω *aor. pass. impv. 3s*

<sup>2</sup> εἰσακούω *aor. act. impv. 2s*

<sup>3</sup> ἐξαιρέω *aor. act. impv. 2s*

<sup>4</sup> δίδωμι *aor. act. impv. 2s*

<sup>5</sup> γινώσκω *aor. act. subj. 3s*

<sup>6</sup> οὖς *acc. ns*

<sup>7</sup> λαμβάνω *aor. pass. ind. 3s*

<sup>8</sup> δίδωμι *fut. act. ind. 3p*

πρόσωπόν σου Κύριε ὁ θεὸς ἡμῶν, <sup>20</sup> ὅτι ἐνήκας<sup>a</sup> τὸν θυμὸν σου καὶ τὴν ὀργὴν σου εἰς ἡμᾶς καθάπερ<sup>b</sup> ἐλάλησας ἐν χειρὶ τῶν παιδῶν<sup>1</sup> σου τῶν προφητῶν <sup>†</sup> <sup>21</sup> Οὕτως εἶπεν Κύριος Κλίνετε<sup>c</sup> τὸν ὤμον<sup>d</sup> ὑμῶν καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος καὶ καθίσατε ἐπὶ τὴν γῆν ἣν <sup>†</sup> δέδωκα<sup>2</sup> τοῖς πατράσιν ὑμῶν <sup>22</sup> καὶ ἐὰν μὴ ἀκούσητε τῆς φωνῆς Κυρίου ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος, <sup>23</sup> ἐκλείψειν<sup>3</sup> ποιήσω ἐκ πόλεων Ἰούδα καὶ ἔξωθεν<sup>e</sup> Ἱερουσαλήμ φωνὴν εὐφροσύνης καὶ φωνὴν χαρμοσύνης<sup>f</sup> φωνὴν νυμφίου<sup>g</sup> καὶ φωνὴν νύμφης<sup>h</sup> καὶ ἔσται<sup>4</sup> πᾶσα ἡ γῆ εἰς ἄβατον<sup>i</sup> ἀπὸ ἐνοικούντων<sup>j</sup>. <sup>24</sup> καὶ οὐκ ἠκούσαμεν τῆς φωνῆς σου ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος καὶ ἔστησας<sup>5</sup> τοὺς λόγους σου οὓς ἐλάλησας ἐν χερσὶν τῶν παιδῶν<sup>1</sup> σου τῶν προφητῶν τοῦ ἐξενεχθῆναι<sup>k</sup> τὰ ὅστᾳ βασιλέων ἡμῶν καὶ τὰ ὅστᾳ τῶν πατέρων ἡμῶν ἐκ τοῦ τόπου αὐτῶν. <sup>25</sup> καὶ ἰδοὺ ἔστιν ἐξεριμμένα<sup>l</sup> τῷ καύματι<sup>m</sup> τῆς ἡμέρας καὶ τῷ παγετῷ<sup>n</sup> τῆς νυκτός<sup>6</sup> καὶ ἀπεθάνοσαν<sup>7</sup> ἐν πόνοις πονηροῖς ἐν λιμῷ καὶ ἐν ῥομφαίᾳ καὶ ἐν ἀποστολῇ<sup>o</sup>. <sup>26</sup> καὶ ἔθηκας<sup>8</sup> τὸν οἶκον οὗ ἐπεκλήθη τὸ ὄνομά σου ἐπ' αὐτῷ ὡς ἡ ἡμέρα αὕτη διὰ πονηρίαν<sup>p</sup> οἴκου Ἰσραὴλ καὶ οἴκου Ἰούδα.

20 <sup>†</sup> + λέγων R 21 <sup>†</sup> δέδωκα] ἔδωκα R

a ἐνίημι. to send in or into. (2) <i>aor. act. ind. 2s</i>	i ἄβατος. untrodden, impassable, inaccessible. (28)
b καθάπερ. just as, even as. (81)	j ἐνοικέω. to dwell in. (39)
c κλίνω. to bow, lay down. (55) <i>aor. act. impv. 2p</i>	k ἐκφέρω. to bring out, carry out. (84)
d ὤμος, ου, ὄ. shoulder. (52)	l ἐκρίπτω. to cast forth. (10) <i>pf. mid. ptc. nom. np</i>
e ἔξωθεν. from without, outside. (46)	m καῦμα, ατος, τό. burning heat. (19)
f χαρμόσυνος. joyful, glad. (6)	n παγετός. frost. (4)
g νυμφίος, ου, ὄ. bridegroom. (14)	o ἀποστολή, ῆς, ἡ. apostleship; sending away. (11)
h νύμφη, ης, ἡ. bride, daughter-in-law. (44)	p πονηρία, ας, ἡ. iniquity, wickedness. (69)

<sup>1</sup> παῖς *gen. mp*

<sup>2</sup> δίδωμι *pf. act. ind. 1s*

<sup>3</sup> ἐκλείπω *fut. act. inf.*

<sup>4</sup> εἰμί *fut. mid. ind. 3s*

<sup>5</sup> ἵστημι *aor. act. ind. 2s*

<sup>6</sup> νύξ *gen. fs*

<sup>7</sup> ἀποθνήσκω *aor. act. ind. 3p*

<sup>8</sup> τίθημι *aor. act. ind. 2s*

*Recall of God's Promise*

27 Καὶ ἐποίησας εἰς ἡμᾶς Κύριε ὁ θεὸς ἡμῶν κατὰ πάσαν ἐπιεικίαν<sup>a</sup> σου καὶ κατὰ πάντα οἰκτειρόν<sup>b</sup> σου τὸν μέγαν, 28 καθὰ ἐλάλησας ἐν χειρὶ παιδός<sup>1</sup> σου Μωυσῆ ἐν ἡμέρᾳ ἐντειλαμένου σου αὐτῷ γράψαι τὸν νόμον σου ἐναντίον υἱῶν Ἰσραὴλ λέγων 29 Ἐὰν μὴ ἀκούσητε τῆς φωνῆς μου εἰ μὴν ἡ βόμβησις<sup>c</sup> ἢ μεγάλη ἢ πολλή αὕτη ἀποστρέψει<sup>2</sup> εἰς μικρὰν ἐν τοῖς ἔθνεσιν οὗ διασπερώ<sup>d</sup> αὐτοὺς ἐκεῖ. 30 ὅτι ἔγνω<sup>3</sup> ὅτι οὐ μὴ ἀκούσωσίν μου ὅτι λαὸς σκληροτράχηλός<sup>e</sup> ἐστίν καὶ ἐπιστρέψουσιν ἐπὶ καρδίαν αὐτῶν ἐν γῆ ἀποικισμοῦ<sup>f</sup> αὐτῶν, 31 καὶ γνώσονται<sup>4</sup> ὅτι ἐγὼ Κύριος ὁ θεὸς αὐτῶν καὶ δώσω<sup>5</sup> αὐτοῖς καρδίαν καὶ ὄψα<sup>6</sup> ἀκούοντα, 32 καὶ αἰνέουσίν<sup>7</sup> με ἐν γῆ ἀποικισμοῦ<sup>f</sup> αὐτῶν καὶ μνησθήσονται<sup>8</sup> τοῦ ὀνόματός μου 33 καὶ ἀποστρέψουσιν<sup>9</sup> ἀπὸ τοῦ νότου<sup>g</sup> αὐτῶν τοῦ σκληροῦ<sup>h</sup> καὶ ἀπὸ πονηρῶν πραγμάτων αὐτῶν ὅτι μνησθήσονται<sup>8</sup> τῆς ὁδοῦ πατέρων αὐτῶν τῶν ἀμαρτόντων<sup>10</sup> ἔναντι Κυρίου. 34 καὶ ἀποστρέψω<sup>11</sup> αὐτοὺς εἰς τὴν γῆν ἣν ὤμοσα<sup>12</sup> τοῖς πατράσιν αὐτῶν τῷ Ἀβραὰμ καὶ τῷ Ἰσαὰκ καὶ τῷ Ἰακώβ καὶ κυριεύουσιν<sup>i</sup> αὐτῆς καὶ πληθυνῶ<sup>13</sup> αὐτοὺς καὶ οὐ μὴ σμικρυνθῶσιν<sup>j</sup> 35 καὶ στήσω<sup>14</sup> αὐτοῖς διαθήκην αἰώνιον τοῦ

a ἐπιείκεια, ας, ἡ. fairness, moderation, gentleness. (10)

b οἰκτιρόμος, οὔ, ὁ. compassion, pity. (32)

c βόμβησις. buzzing; buzzing crowd. (1)

d διασπείρω. to scatter abroad, disperse. (67) fut. act. ind. 1s

e σκληροτράχηλος, ον. stiff-necked. (8)

f ἀποικισμός. settlement of a colony. (6)

g νότος, ου, ὁ. back. (48)

h σκληρός, ἄ, ὄν. hard, harsh, stern. (58)

i κυριεύω. to be lord or master of, to rule. (52) fut. act. ind. 3p

j σμικρύνω. to think meanly of. (8) aor. pass. subj. 3p

<sup>1</sup> παῖς gen. ms

<sup>2</sup> ἀποστρέφω fut. act. ind. 3s

<sup>3</sup> γινώσκω aor. act. ind. 1s

<sup>4</sup> γινώσκω fut. mid. ind. 3p

<sup>5</sup> δίδωμι fut. act. ind. 1s

<sup>6</sup> οὖς acc. np

<sup>7</sup> αἰνέω fut. act. ind. 3p

<sup>8</sup> μιμνήσκω fut. pass. ind. 3p

<sup>9</sup> ἀποστρέφω fut. act. ind. 3p

<sup>10</sup> ἀμαρτάνω aor. act. ptc. gen. np

<sup>11</sup> ἀποστρέφω fut. act. ind. 1s

<sup>12</sup> ὀμνύω aor. act. ind. 1s

<sup>13</sup> πληθύνω fut. act. ind. 1s

<sup>14</sup> ἵστημι fut. act. ind. 1s

αὐτοῦ τὴν ἀπώλειαν ἐν τάχει<sup>a</sup> καὶ ἐπὶ τραχήλους<sup>b</sup> αὐτῶν ἐπιβήση<sup>c</sup>. **26** οἱ τρυφεροί<sup>d</sup> μου ἐπορεύθησαν ὁδοὺς τραχείας<sup>e</sup> ἤρθησαν<sup>f</sup> ὡς ποίμνιον<sup>f</sup> ἠρπασμένον<sup>g</sup> ὑπὸ ἐχθρῶν.

**27** Θαρρήσατε<sup>h</sup> τέκνα καὶ βοήσατε<sup>2</sup> πρὸς τὸν θεόν ἔσται<sup>3</sup> γὰρ ὑμῶν ὑπὸ τοῦ ἐπάγοντος μνεία<sup>i</sup>. **28** ὥσπερ γὰρ ἐγένετο ἡ διάνοια<sup>j</sup> ὑμῶν εἰς τὸ πλανηθῆναι ἀπὸ τοῦ θεοῦ δεκαπλασιάσατε<sup>k</sup> ἐπιστραφέντες ζητῆσαι αὐτόν. **29** ὁ γὰρ ἐπαγαγὼν<sup>4</sup> ὑμῖν τὰ κακὰ ἐπάξει<sup>5</sup> ὑμῖν τὴν αἰώνιον εὐφροσύνην μετὰ τῆς σωτηρίας ὑμῶν. **30** Θάρσει<sup>h</sup> Ἱερουσαλήμ παρακαλέσει σε ὁ ὀνομάσας<sup>l</sup> σε. **31** δειλαιοί<sup>m</sup> οἱ σὲ κακώσαντες<sup>n</sup> καὶ ἐπιχαρέντες<sup>o</sup> τῇ σῆ πτώσει<sup>p</sup>, **32** δειλαιοὶ<sup>m</sup> αἱ πόλεις αἷς ἐδοῦλευσαν τὰ τέκνα σου δειλαία<sup>m</sup> ἢ δεξαμένη<sup>q</sup> τοὺς υἱούς σου. **33** ὥσπερ γὰρ ἐχάρη<sup>r</sup> ἐπὶ τῇ σῆ πτώσει<sup>p</sup> καὶ εὐφράνθη<sup>6</sup> ἐπὶ τῷ πτώματι<sup>s</sup> σου οὕτως λυπηθήσεται<sup>t</sup> ἐπὶ τῇ ἐαυτῆς ἐρημία<sup>u</sup>. **34** καὶ περιελῶ<sup>v</sup> αὐτῆς

a **ταχύς, εἶα, ὑ.** quick, swift. (58)

b **τράχηλος, ου, ὁ.** neck. (76)

c **ἐπιβαίνω.** to go upon, mount, board. (58) *fut. mid. ind. 2s*

d **τρυφερός.** delicate. (9)

e **τραχύς, εἶα, ὑ.** rough. (7)

f **ποίμνιον, ου, τό.** flock. (73)

g **ἀρπάζω.** to seize, catch up, snatch away. (38) *pf. pass. ptc. acc. ns*

h **θαρσέω.** to be of good courage. (25) *aor. act. impv. 2p*

i **μνεία, ας, ἡ.** remembrance, mention. (14)

j **διάνοια, ας, ἡ.** understanding, mind. (69)

k **δεκαπλασιάζω.** to multiply by ten. (1) *aor. act. impv. 2p*

l **ὀνομάζω.** to name, mention. (24)

m **δειλαιος.** wretched. (5)

n **κακώω.** to ill-treat, afflict, distress. (64)

o **ἐπιχαίρω.** to rejoice over, exult over. (21) *aor. pass. ptc. nom. mp*

p **πτώσις, εως, ἡ.** falling, fall. (37)

q **δέχομαι.** to receive, accept, welcome. (61)

r **χαίρω.** to rejoice, be glad. (76)

s **πτώμα, ατος, τό.** fallen body, carcass, corpse. (22)

t **λυπέω.** to grieve, pain. (54)

u **ἐρημία, ας, ἡ.** solitude, desert, wilderness. (6)

v **περιαιρέω.** to take away, take off. (57) *fut. act. ind. 1s*

<sup>1</sup> **αἶρω** *aor. pass. ind. 3p*

<sup>2</sup> **βοάω** *aor. act. impv. 2p*

<sup>3</sup> **εἰμί** *fut. mid. ind. 3s*

<sup>4</sup> **ἐπάγω** *aor. act. ptc. nom. ms*

<sup>5</sup> **ἐπάγω** *fut. act. ind. 3s*

<sup>6</sup> **εὐφραίνω** *aor. pass. ind. 3s*

τὸ ἀγαλλίαμα<sup>a</sup> τῆς πολυοχλίας<sup>b</sup> καὶ τὸ ἀγαυρίαμα<sup>c</sup> αὐτῆς <sup>†</sup>  
εἰς πένθος<sup>d</sup>. **35** πῦρ γὰρ ἐπελεύσεται αὐτῇ παρὰ τοῦ αἰωνίου  
εἰς ἡμέρας μακράς<sup>e</sup> καὶ κατοικηθήσεται ὑπὸ δαιμονίων<sup>f</sup> τὸν  
πλείονα χρόνον.

**36** περίβλεψαι<sup>g</sup> πρὸς ἀνατολάς Ἱερουσαλήμ καὶ ἴδε τὴν  
εὐφροσύνην τὴν παρὰ τοῦ θεοῦ σοι ἐρχομένην. **37** ἰδοὺ  
ἔρχονται οἱ υἱοὶ σου οὓς ἐξαπέστειλας<sup>1</sup> ἔρχονται συνηγμένοι ἀπ’  
ἀνατολῶν ἕως δυσμῶν<sup>h</sup> τῷ ῥήματι<sup>2</sup> τοῦ ἁγίου χαίροντες<sup>i</sup> τῇ τοῦ  
θεοῦ δόξῃ.

**5** Ἐκδυσαι<sup>a</sup> Ἱερουσαλήμ τὴν στολὴν τοῦ πένθους<sup>b</sup> καὶ τῆς  
κακώσεώς<sup>c</sup> σου καὶ ἔνδυσαι τὴν εὐπρέπειαν<sup>d</sup> τῆς παρὰ τοῦ  
θεοῦ δόξης εἰς τὸν αἰῶνα. **2** περιβαλοῦ<sup>e</sup> τὴν διπλοῖδα<sup>f</sup> τῆς παρὰ  
τοῦ θεοῦ δικαιοσύνης ἐπίθου<sup>1</sup> τὴν μίτραν<sup>g</sup> ἐπὶ τὴν κεφαλὴν σου  
τῆς δόξης τοῦ αἰωνίου. **3** ὁ γὰρ θεὸς δεῖξει<sup>2</sup> τῇ ὑπ’ οὐρανὸν πάσῃ  
τὴν σὴν λαμπρότητα<sup>h</sup>. **4** κληθήσεται γάρ σου τὸ ὄνομα παρὰ  
τοῦ θεοῦ εἰς τὸν αἰῶνα εἰρήνην δικαιοσύνης καὶ δόξα θεοσεβίας<sup>i</sup>.

34 <sup>†</sup> + ἔσται R

a ἀγαλλίαμα, ατος, τό. transport  
of joy. (21)

b πολυοχλία. crowd of people. (3)

c ἀγαυρίαμα, ατος, τό. insolence.  
(4)

d πένθος, ους, τό. mourning,  
sorrow. (54)

e μακρός, ά, όν. long, distant.  
(26)

f δαιμόνιον, ου, τό. demon. (17)

g περιβλέπω. to look around;  
look about. (9)

h δυσμή, ἤς, ἤ. setting of the sun,  
the West. (60)

i χαίρω. to rejoice, be glad. (76)

5

a ἐκδύω. to take of, strip of,  
strip. (32)

b πένθος, ους, τό. mourning,  
sorrow. (54)

c κάκωσις, εως, ἤ. affliction,  
ill-treatment. (18)

d εὐπρέπεια, ας, ἤ. goodly  
appearance, beauty. (17)

e περιβάλλω. to throw around,  
clothe, surround. (71)

f διπλοῖς. doubled garment. (9)

g μίτρα. belt, girdle; head band.  
(14)

h λαμπρότης, ητος, ἤ. brightness,  
brilliance. (5)

i θεοσεβεία, ας, ἤ. reverence for  
God. (7)

<sup>1</sup> ἐξαποστέλλω aor. act. ind. 2s

<sup>2</sup> ῥήμα dat. ns

<sup>1</sup> ἐπιτίθημι aor. act. impv. 2s

<sup>2</sup> δεικνύω fut. act. ind. 3s

τῶν τεθνηκότων Ἰσραὴλ καὶ υἰῶν τῶν ἀμαρτανόντων ἐναντίον σου οἳ οὐκ ἤκουσαν τῆς φωνῆς ἱ σου ἱ θεοῦ αὐτῶν καὶ ἐκολλήθη ἡμῖν τὰ κακὰ. <sup>5</sup> μὴ μνησθῆς ἀδικιῶν πατέρων ἡμῶν ἀλλὰ μνήσθητι χειρός σου καὶ ὀνόματός σου ἐν τῷ καιρῷ τούτῳ <sup>6</sup> ὅτι σὺ Κύριος ὁ θεὸς ἡμῶν καὶ αἰνέσομέν σε Κύριε. <sup>7</sup> ὅτι διὰ τοῦτο ἔδωκας τὸν φόβον σου ἐπὶ καρδίαν ἡμῶν ἱ καὶ ἱ ἐπικαλεῖσθαι τὸ ὄνομά σου καὶ αἰνέσομέν σε ἐν τῇ ἀποικίᾳ ἡμῶν ὅτι ἀπεστρέψαμεν ἀπὸ καρδίας ἡμῶν πᾶσαν ἀδικίαν πατέρων ἡμῶν τῶν ἡμαρτηκότων ἐναντίον σου. <sup>8</sup> ἰδοὺ ἡμεῖς σήμερον ἐν τῇ ἀποικίᾳ ἡμῶν οὗ διέσπειρας ἡμᾶς ἐκεῖ εἰς ὄνειδισμόν καὶ εἰς ἄραν καὶ εἰς ὄφλησιν κατὰ πάσας τὰς ἀδικίας πατέρων ἡμῶν οἳ ἀπέστησαν ἀπὸ Κυρίου θεοῦ ἡμῶν.

*Praise for Wisdom*

<sup>9</sup> Ἄκουε Ἰσραὴλ ἐντολὰς ζωῆς ἐνωτίσασθε γνῶναι φρόνησιν. <sup>10</sup> τί ἐστὶν Ἰσραὴλ τί ὅτι ἐν γῇ τῶν ἐχθρῶν εἶ ἐπαλαιώθης ἐν γῇ ἀλλοτρίᾳ συνεμιάνθης τοῖς νεκροῖς, <sup>11</sup> προσελογίσθης μετὰ τῶν εἰς ἄδου, <sup>12</sup> ἐγκατέλιπες τὴν πηγὴν τῆς σοφίας. <sup>13</sup> τῇ ὁδῷ τοῦ θεοῦ εἰ ἐπορεύθης κατώκεις ἂν ἐν εἰρήνῃ τὸν αἰῶνα. <sup>14</sup> μάθε ποῦ ἐστὶν φρόνησις ποῦ ἐστὶν ἰσχὺς ποῦ ἐστὶν σύνεσις τοῦ γνῶναι ἅμα ποῦ ἐστὶν μακροβίωσις καὶ ζωὴ ποῦ ἐστὶν φῶς ὀφθαλμῶν καὶ εἰρήνη. <sup>15</sup> τίς εὔρεν τὸν τόπον αὐτῆς καὶ τίς εἰσῆλθεν εἰς τοὺς θησαυροὺς αὐτῆς; <sup>16</sup> ποῦ εἰσιν οἱ ἄρχοντες τῶν ἔθνῶν καὶ οἱ κυριεύοντες τῶν θηρίων τῶν ἐπὶ τῆς γῆς, <sup>17</sup> οἱ ἐν τοῖς ὀρνέοις τοῦ οὐρανοῦ ἐμπαίζοντες καὶ τὸ ἀργύριον θησαυρίζοντες καὶ τὸ χρυσίον ᾧ ἐπεποιθήσαν ἄνθρωποι καὶ οὐκ ἔστιν τέλος τῆς κτήσεως αὐτῶν; <sup>18</sup> ὅτι οἱ τὸ ἀργύριον τεκταίνοντες καὶ μεριμνῶντες καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν, <sup>19</sup> ἠφανίσθησαν καὶ εἰς ἄδου κατέβησαν καὶ ἄλλοι

you are enthroned forever, and we keep perishing. <sup>4</sup> O Lord Almighty, you God of Israel, hear now the prayer of the dead Israelites, and of the children of those who were sinners before you, who didn't listen to the voice of you their God; because of this, these plagues cling to us. <sup>5</sup> Don't remember the iniquities of our fathers, but remember your power and your name at this time. <sup>6</sup> For you are the Lord our God, and we will praise you, O Lord. <sup>7</sup> For this cause, you have put your fear in our hearts, to the intent that we should call upon your name. We will praise you in our captivity, for we have called to mind all the iniquity of our fathers who sinned before you. <sup>8</sup> Behold, we are yet this day in our captivity where you have scattered us, for a reproach and a curse, and to be subject to penalty according to all the iniquities of our fathers who departed from the Lord our God.

*Praise for Wisdom*

<sup>9</sup> Hear, O Israel, the commandments of life! Give ear to understand wisdom! <sup>10</sup> How is it, O Israel, that you are in your enemies' land, that you have become old in a strange country, that you are defiled with the dead, <sup>11</sup> that you are counted with those who are in Hades? <sup>12</sup> You have forsaken the fountain of wisdom. <sup>13</sup> If you had walked in the way of God, you would have dwelled in peace forever. <sup>14</sup> Learn where there is wisdom, where there is strength, and where there is understanding, that you may also know where there is length of days and life, where there is the light of the eyes and peace. <sup>15</sup> Who has found out her place? Who has come into her treasuries? <sup>16</sup> Where are the princes of the heathen, and those who ruled the beasts that are on the earth, <sup>17</sup> those who had their pastime with the fowls of the air, and those who hoarded up silver and gold, in which people trust, and of their getting there is no end? <sup>18</sup> For

ἀντανέστησαν ἀντ' αὐτῶν.

**20** Νεώτεροι ἴδον φῶς καὶ κατώκησαν ἐπὶ τῆς γῆς ὁδὸν δὲ ἐπιστήμης οὐκ ἔγνωσαν **21** οὐδὲ συνήκαν τρίβους αὐτῆς οὐδὲ ἀντελάβοντο αὐτῆς οἱ υἱοὶ αὐτῶν ἀπὸ τῆς ὁδοῦ αὐτῶν πόρρω ἐγενήθησαν, **22** οὐδὲ ἠκούσθη ἐν Χανάαν οὐδὲ ὤφθη ἐν Θαιμάν.

**23** Ἰοὶ τε ἱ υἱοὶ Ἀγάρ οἱ ἐκζητοῦντες τὴν σύνεσιν Ἰοὶ ἐπὶ τῆς γῆς οἱ ἔμποροι τῆς Μερράν καὶ Θαιμάν ἰ καὶ οἱ μυθολόγοι καὶ οἱ ἐκζητηταὶ τῆς συνέσεως ὁδὸν Ἰδὲ τῆς σοφίας οὐκ ἔγνωσαν οὐδὲ ἐμνήσθησαν τὰς τρίβους αὐτῆς.

**24** Ὡς Ἰσραὴλ ὡς μέγας ὁ οἶκος τοῦ θεοῦ καὶ ἐπιμήκης ὁ τόπος τῆς κτήσεως αὐτοῦ **25** μέγας καὶ οὐκ ἔχει τελευτὴν ὑψηλὸς καὶ ἀμέτρητος. **26** ἐκεῖ ἐγεννήθησαν οἱ γίγαντες οἱ ὀνομαστοὶ Ἰ ἀπ' ἀρχῆς γενόμενοι εὐμεγέθεις ἐπιστάμενοι πόλεμον. **27** οὐ τούτους ἐξελέξατο ὁ θεός οὐδὲ ὁδὸν ἐπιστήμης ἔδωκεν αὐτοῖς **28** καὶ ἀπώλοντο παρὰ τὸ μὴ ἔχειν φρόνησιν ἀπώλοντο διὰ τὴν ἀβουλίαν αὐτῶν. **29** τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ ἔλαβεν αὐτὴν καὶ κατεβίβασεν αὐτὴν ἐκ τῶν νεφελῶν; **30** τίς διέβη πέραν τῆς θαλάσσης καὶ εὔρεν αὐτὴν καὶ οἶσει αὐτὴν χρυσοῦ ἐκλεκτοῦ; **31** οὐκ ἔστιν ὁ γινώσκων τὴν ὁδὸν αὐτῆς οὐδὲ ὁ ἐνθυμούμενος τὴν τρίβον αὐτῆς. **32** ἀλλὰ ὁ εἰδὼς τὰ πάντα γινώσκει αὐτὴν ἐξεῦρεν αὐτὴν τῆς συνέσεως αὐτοῦ ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον ἐπέπλησεν αὐτὴν κτηνῶν τετραπόδων **33** ὁ ἀποστέλλων τὸ φῶς καὶ πορεύεται ἐκάλεισεν αὐτὸ καὶ ὑπήκουσεν αὐτῷ τρόμῳ **34** οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν καὶ εὐφράνθησαν **35** ἐκάλεισεν αὐτούς καὶ εἶπον Πάρεσμεν ἔλαμψαν μετ' εὐφροσύνης τῷ ποιήσαντι αὐτούς. **36** οὗτος ὁ θεὸς ἡμῶν οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. **37** ἐξεῦρεν πᾶσαν

23 Ἰοὶ...] οὐτε R Ἰοὶ] om R Ἰ + τῆς R ἰ καὶ] om R Ἰδὲ] om R Ἰ + τῆς R 26 Ἰ + οἱ R



those who diligently sought silver, and were so anxious, and whose works are past finding out, <sup>19</sup> they have vanished and gone down to Hades, and others have come up in their place.

<sup>20</sup> Younger men have seen the light and lived upon the earth, but they haven't known the way of knowledge, <sup>21</sup> nor understood its paths. Their children haven't embraced it. They are far off from their way. <sup>22</sup> It has not been heard of in Canaan, neither has it been seen in Teman. <sup>23</sup> The sons also of Agar who seek understanding, which are in the land, the merchants of Merran and Teman, and the authors of fables, and the searchers out of understanding—none of these have known the way of wisdom or remembered her paths.

<sup>24</sup> O Israel, how great is the house of God! How large is the place of his possession! <sup>25</sup> It is great and has no end. It is high and unmeasurable. <sup>26</sup> Giants were born that were famous of old, great of stature, and expert in war. <sup>27</sup> God didn't choose these, nor did he give the way of knowledge to them, <sup>28</sup> so they perished, because they had no wisdom. They perished through their own foolishness. <sup>29</sup> Who has gone up into heaven, taken her, and brought her down from the clouds? <sup>30</sup> Who has gone over the sea, found her, and will bring her for choice gold? <sup>31</sup> There is no one who knows her way, nor any who comprehend her path. <sup>32</sup> But he that knows all things knows her, he found her out with his understanding. He who prepared the earth for all time has filled it with four-footed beasts. <sup>33</sup> It is he who sends forth the light, and it goes. He called it, and it obeyed him with fear. <sup>34</sup> The stars shone in their watches, and were glad. When he called them, they said, "Here we are." They shone with gladness to him who made them. <sup>35</sup> This is our God. No other can be compared to him. <sup>36</sup> He has found out all the way of knowledge, and has given it to Jacob his servant and

**Relative pronoun**

		Masc.	Fem.	Neut.
Sg.	Nom.	ὃς	ἥ	ὅ
	Acc.	ὃν	ἥν	ὅ
	Gen.	οὗ	ἥς	οὗ
	Dat.	ᾧ	ἣ	ᾧ
Pl.	Nom.	οἱ	αἱ	ἅ
	Acc.	οὓς	ἅς	ἅ
	Gen.	ᾧν	ᾧν	ᾧν
	Dat.	οἷς	αἰς	οἷς

**Indefinite pronoun τις, τι, someone, anyone**

		Masc./Fem.	Neut.
Sg.	Nom.	τις	τι
	Acc.	τινα	τι
	Gen.	τινος	τινος
	Dat.	τινι	τινι
Pl.	Nom.	τινες	τινα
	Acc.	τινας	τινα
	Gen.	τινων	τινων
	Dat.	τισι(ν)	τισι(ν)

In the rare occasions when an accent is placed on the indefinite pronoun, unlike the interrogative pronoun, this will be on the ultima; for example, *τινά*.

Interrogative pronoun **τίς, τί**, who? which? what?  
why?

		Masc./Fem.	Neut.
Sg.	Nom.	τίς	τί
	Acc.	τίνα	τί
	Gen.	τίνος	τίνος
	Dat.	τίνι	τίνι
Pl.	Nom.	τίνες	τίνα
	Acc.	τίνας	τίνα
	Gen.	τίνων	τίνων
	Dat.	τίσι(ν)	τίσι(ν)

## Nouns

These are some representative nouns that show the variety found among the different declensions.

	1 Fem.	1 Fem.	1 Fem.	1 Masc.
Nom.	ἡμέρα	φωνή	δόξα	προφήτης
Acc.	ἡμέραν	φωνήν	δόξαν	προφήτην
Gen.	ἡμέρας	φωνῆς	δόξης	προφήτου
Dat.	ἡμέρα	φωνῇ	δόξει	προφήτη
Nom.	ἡμέραι	φωναί	δόξαι	προφήται
Acc.	ἡμέρας	φωνάς	δόξας	προφήτας
Gen.	ἡμερῶν	φωνῶν	δοξῶν	προφητῶν
Dat.	ἡμέραις	φωναῖς	δόξαις	προφήταις

		Active				
		Pre.	Fut.	Impf.	Aor.	Pf.
Ind.	1s	ἰδῶμι	ἰδῶσω	ἰδίδου	ἰδῶκα	ἰδέδωκα
	2s	ἰδῶς	ἰδῶσεις	ἰδίδου	ἰδῶκας	ἰδέδωκας
	3s	ἰδῶσι(ν)	ἰδῶσει	ἰδίδου	ἰδῶκε(ν)	ἰδέδωκε(ν)
	1pl	ἰδῶμεν	ἰδῶσομεν	ἰδίδομεν	ἰδῶκαμεν	ἰδέδωκαμεν
	2pl	ἰδίστε	ἰδῶσατε	ἰδίδοτε	ἰδῶκατε	ἰδέδωκατε
	3pl	ἰδῶσι(ν)	ἰδῶσουσι(ν)	ἰδίδουσι(ν)	ἰδῶσαν	ἰδέδωκαν
Subj.	1s	ἰδῶ			ἰδῶ	
	2s	ἰδῶς			ἰδῶς	
	3s	ἰδῶ			ἰδῶ	
Impv.	1pl	ἰδῶμεν			ἰδῶμεν	
	2pl	ἰδίωτε			ἰδίωτε	
	3pl	ἰδῶσι(ν)			ἰδῶσι(ν)	
Inf.	2s	ἰδίω			ἰδίω	
	3s	ἰδίτω			ἰδίτω	
	2pl	ἰδίστε			ἰδίστε	
	3pl	ἰδίτωσαν			ἰδίτωσαν	
		ἰδόναι	ἰδῶσαι	ἰδόναι	ἰδόναι	ἰδέσθαι

		Middle				Passive			
		Fut.	Impf.	Aor.	Pf.	Plpf.	Fut.	Aor.	
Ind.	1s	δώσομαι	ἐδιδόμην	ἐδόμην	δέδομαι	(ἐ)δέδομην	δοθήσομαι	ἐδόθην	
	2s	δίδοσαι	ἐδίδοσο	ἔδου	δέδοσαι	(ἐ)δέδοσο	δοθήσῃ	ἐδόθης	
	3s	δίδοται	ἐδίδοτο	ἔδοτο	δέδοται	(ἐ)δέδοτο	δοθήσεται	ἐδόθη	
Impv.	2s	δίδοσο	ἐδίδομεθα	ἐδόμεθα	δέδομεθα	(ἐ)δέδομεθα	δοθησόμεθα	ἐδοθήμεν	
	3s	δίδοσθε	ἐδίδοσθε	ἔδοσθε	δέδοσθε	(ἐ)δέδοσθε	δοθήσεσθε	ἐδόθητε	
	3pl	διδόνται	ἐδίδοντο	ἔδοντο	δέδονται	(ἐ)δέδοντο	δοθήσονται	ἐδοθήσαν	
Subj.	1s	διδώμαι		δώμαι				δοθῶ	
	2s	διδῶ		δῶ				δοθῆς	
	3s	διδῶται		δῶται				δοθῆ	
Impv.	1pl	διδώμεθα		δώμεθα				δοθώμεν	
	2pl	διδώσθε		δώσθε				δοθήτε	
	3pl	διδῶνται		δώνται				δοθῶσι(ν)	
Inf.	2s	δίδοσο		δοῦ				δοθήητι	
	3s	δίδοσθω		δόσθω				δοθήτω	
	2pl	διδόσθε		δόσθε				δοθήητε	
Inf.	3pl	διδόσθωσαν		δόσθωσαν				δοθήτωσαν	
		διδόσθαι		δόσθαι	δεδοσθαι		δοθήσεσθαι	δοθήναι	

		Active Participles			
		Present		Aorist	
		Masc.	Neut.	Masc.	Neut.
Nom.	λύων		λύον	λύσας	λύσασα
Acc.	λύοντα		λύον	λύσαντα	λύσαν
Gen.	λύοντος		λύοντος	λύσαντος	λύσαντος
Dat.	λύοντι		λύοντι	λύσαντι	λύσαντι
Nom.	λύοντες		λύοντα	λύσαντες	λύσαντα
Acc.	λύοντας		λύοντα	λύσαντας	λύσαντα
Gen.	λύόντων		λύόντων	λύσάντων	λύσάντων
Dat.	λύουσι(ν)		λύουσι(ν)	λύσασι(ν)	λύσασι(ν)
Perfect					
		Fem.		Neut.	
Nom.	λελυκώς	λελυκυία	λελυκόσ		
Acc.	λελυκότα	λελυκυίαν	λελυκόσ		
Gen.	λελυκότος	λελυκυίας	λελυκότος		
Dat.	λελυκότι	λελυκυία	λελυκότι		
Nom.	λελυκότες	λελυκυίαι	λελυκότα		
Acc.	λελυκότας	λελυκυίας	λελυκότα		
Gen.	λελυκότων	λελυκυίων	λελυκότων		
Dat.	λελυκούσι(ν)	λελυκυίας	λελυκούσι(ν)		

## Middle Participles

		Present			Aorist		
		Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.		λυόμενος	λυομένη	λυόμενον	λυσάμενος	λυσαμένη	λυσάμενον
Acc.		λυόμενον	λυομένην	λυόμενον	λυσάμενον	λυσαμένην	λυσάμενον
Gen.		λυομένου	λυομένης	λυομένου	λυσαμένου	λυσαμένης	λυσαμένου
Dat.		λυομένῳ	λυομένη	λυομένῳ	λυσαμένῳ	λυσαμένη	λυσαμένῳ
Nom.		λυόμενοι	λυόμεναι	λυόμενα	λυσάμενοι	λυσαμέναι	λυσάμενα
Acc.		λυομένους	λυομένας	λυόμενα	λυσαμένους	λυσαμένας	λυσάμενα
Gen.		λυομένων	λυομένων	λυομένων	λυσαμένων	λυσαμένων	λυσαμένων
Dat.		λυομένοις	λυομέναις	λυομένοις	λυσαμένοις	λυσαμέναις	λυσαμένοις

## Aorist Passive Participles

		Masc.	Fem.	Neut.
Nom.		λυθείς	λυθείσα	λυθέν
Acc.		λυθέντα	λυθείσαν	λυθέν
Gen.		λυθέντος	λυθείσης	λυθέντος
Dat.		λυθέντι	λυθείσῃ	λυθέντι
Nom.		λυθέντες	λυθείσαι	λυθέντα
Acc.		λυθέντας	λυθείσας	λυθέντα
Gen.		λυθέντων	λυθεισῶν	λυθέντων
Dat.		λυθείσι(ν)	λυθείσαις	λυθείσι(ν)