

## The Septuagint, Apocrypha, 4 Maccabees, Chapter 3, Interlinear English - G.T. Emery.

1 Ἔστι δὲ κοιμητὴ γελῶσις ὁ λόγος· οὐ γὰρ τῶν ἑαυτοῦ παθῶν ὁ λογισμὸς ἐπικρατεῖν φαίνεται, ἀλλὰ τῶν σωματικῶν.

It is but quite laughable the argument; not for of the of itself the emotions the reasoning rules over is evident, but of the bodily.

2 Οἷον ἐπιθυμίαν τις οὐ δύναται ἐκκόψαι ἡμῶν, ἀλλὰ μὴ δουλωθῆναι τῇ ἐπιθυμίᾳ δύναται ὁ λογισμὸς παρασχέσθαι.

Such as a yearning after certain not able to beat off of us, but not to be enslaved by the yearning able the reasoning to provide.

3 Θυμὸν τις οὐ δύναται ἐκκόψαι ὑμῶν τῆς ψυχῆς, ἀλλὰ τῷ θυμῷ δυνατὸν τὸν λογισμὸν βοηθῆσαι.

Anger certain not able to cut out of them of the soul, but the anger able the reasoning to resist.

4 Κακοῦθιαν τις ἡμῶν οὐ δύναται ἐκκόψαι, ἀλλὰ τὸ μὴ καμφθῆναι τῇ κακοῦθειᾳ δύναται ἂν ὁ λογισμὸς συμμαχῆσαι.

Malignity anyone of you not to be able to cut out, but the not to be subject to the malignity may be able the reasoning to assist.

5 Οὐ γὰρ ἐκριζωτῆς τῶν παθῶν ὁ λογισμὸς ἐστίν, ἀλλὰ ἀνταγωνιστής.

Not for a destroyer of the emotions the reasoning it is, but an opponent.

6 Ἔστιν γοῦν τοῦτο διὰ τῆς Δαυὶδ τοῦ βασιλέως δίψης σαφέστερον ἐπιλογίσασθαι.

It is any way this through of the David of the king thirst more plainly to be considered. Since for through whole day having fought against the foreign tribes the David many of them ἀπέκτεινεν μετὰ τῶν τοῦ ἔθνους στρατιωτῶν·

he slew with of the of the nations of soldiers;

8 τότε δὴ γενομένης ἑσπέρας, ἰδρῶν καὶ σφόδρα κεκμηκῶς, ἐπὶ τὴν βασιλείου σκηνὴν ἦλθεν, περὶ ἣν ὁ πᾶς τῶν προγόνων στρατὸς ἐστρατοπεδεύκει.

then when having come evening, sweating and exceedingly having wearied, upon the royal tent he came, about which the entire of the ancestors army had encamped.

9 Οἱ μὲν οὖν ἄλλοι πάντες ἐπὶ τὸ δεῖπνον ἦσαν.

The indeed then others all at the supper were,

10 Ὁ δὲ βασιλεὺς ὡς μάλιστα διψῶν, καίπερ ἀφθόνους ἔχων πηγὰς, οὐκ ἠδύνατο δι' αὐτῶν ἰάσασθαι τὴν δίψαν·

The but king as exceedingly of thirst, although plentiful having springs, not could he from of them to satisfy the thirst;

11 ἀλλὰ τις αὐτὸν ἀλόγιστος ἐπιθυμία τοῦ παρὰ τοῖς πολεμίοις ὕδατος ἐπιτείνουσα συνέφρυγεν, καὶ λύουσα κατέφλεγεν.

12 Ὅθεν τῶν ὑπασπιστῶν ἐπὶ τῇ τοῦ βασιλέως ἐπιθυμία σχετλιαζόντων,

When of the guards over the of the king craving complained bitterly, δύο νεανίσκοι στρατιῶται καρτεροὶ καταιδεσθέντες τὴν τοῦ βασιλέως two young soldiers staunch having been affected by the of the king

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ἐπιθυμίαν, τὰς παντευχίας καθωπλίσαντο, καὶ κάλπην λαβόντες ὑπερέβησαν  
craving, the complete armour equipped themselves, and a pitcher having taken they scaled  
τοὺς τῶν πολεμίων χάρακας·

the of the enemy palisades;

13 καὶ λαθόντες τοὺς τῶν πυλῶν ἀκροφύλακας, διεξήεσαν ἀνερευνόμενοι  
and having taken the of the gates avoiding guards, they were passing through searching out  
κατὰ πᾶν τὸ τῶν πολεμίων στρατόπεδον.

throughout all the of the enemy encampment.

14 Καὶ ἀνευράμενοι τὴν πηγὴν, ἐξ αὐτῆς θαρράλέως ἐκόμισαν τῷ βασιλεῖ τὸ ποτόν.  
And having found the spring, from of it boldly they carried away to the king the drink.

15 Ὁ δὲ καίπερ τῇ δίψῃ διαπυρούμενος, ἐλογίσατο πάνδεινον εἶναι κίνδυνον ψυχῆ  
He but although the thirst burning, reasoned terrible to be danger to soul  
λογισθὲν ἰσοδύναμον ποτόν αἵματι.

regarding it equal to to drink blood.

16 Ὅθεν ἀντιθεὶς τῇ ἐπιθυμίᾳ τὸν λογισμόν, ἔσπεισεν τὸ πόμα τῷ Θεῷ.

Therefore he having set against the craving the reasoning, he poured out the drink to the God.

17 Δυνατὸς γὰρ ὁ σώφρων νοῦς νικῆσαι τὰς τῶν παθῶν ἀνάγκας, καὶ σβέσαι

Able for the moderate mind to conquer the of the emotions forces, and to quench  
τὰς τῶν οἴστρων φλεγμονάς,

the of the insane passions fiery heats.

18 καὶ τὰς τῶν σωμάτων ἀλγηδόνας καθ' ὑπερβολὴν οὔσας καταπαλαῖσαι,

and the of the body sufferings however excessive being to throw down,

καὶ τῇ καλοκάγαθίᾳ τοῦ λογισμοῦ ἀποπτύσαι πάσας τὰς τῶν παθῶν

and by the nobleness of the reasoning to spurn all the of the emotions

ἐπικρατείας.

mastery.

19 Ἦδη δὲ καὶ ὁ καιρὸς ἡμᾶς καλεῖ ἐπὶ τὴν ἀπόδειξιν τῆς ἱστορίας τοῦ σώφρονος

Now but also the occasion us invites over the display of the account of the moderate  
λογισμοῦ.

reasoning.

20 Ἐπειδὴ γὰρ βαθεῖαν εἰρήνην διὰ τὴν εὐνομίαν οἱ πατέρες ἡμῶν εἶχον, καὶ

When for profound peace through the obedience to law the fathers of us were having, and

ἔπραττον καλῶς, ὥστε καὶ τὸν τῆς Ἀσίας βασιλέα Σέλευκον τὸν Νικάνορα καὶ

they were achieving prosperity, so that also the of Asia king Seleucus the Nicanor and

χρήματα εἰς τὴν ἱερουργίαν αὐτοῖς ἀφορίσαι, καὶ τὴν πολιτείαν αὐτῶν

sums of money for the temple service to them assigned, and the citizenship of them

ἀποδέχεσθαι·

to accept;

21 τότε δὲ τινες πρὸς τὴν κοινὴν νεωτερίσαντες ὁμόνοιαν πολυτρόποις ἐχρήσαντο

then indeed certain with the new having acted against concord by various ways caused

συμφοραῖς.

misfortunes.