

## The Septuagint, Apocrypha, 4 Maccabees, Chapter 1, Interlinear English - G.T. Emery.

1 Φιλοσοφώτατον λόγον ἐπιδείκνυσθαι μέλλων, εἰ αὐτοδέσποτός ἐστιν τῶν παθῶν  
A most philosophical matter to demonstrate I am about, if absolute master it is of the emotions  
ὁ εὐσεβῆς λογισμός, συμβουλεύσαιμ ἄν ὑμῖν ὀρθῶς ὅπως  
the religious reasoning, I would recommend to you correct *it is* in any way whatever  
προσέχητε προθύμως τῇ φιλοσοφίᾳ.  
you should pay attention earnestly to philosophy.  
2 Καὶ γὰρ ἀναγκαῖος εἰς ἐπιστήμην παντὶ ὁ λόγος, καὶ ἄλλως τῆς μεγίστης ἀρετῆς,  
And for of necessity for knowledge to all the matter, and besides of the greatest excellence,  
λέγω δὴ φρονήσεως, περιέχει ἔπαινον.  
I say there is need of prudence, embracing praise.

3 Εἰ ἄρα τῶν σωφροσύνης κωλυτικῶν παθῶν ὁ λογισμὸς φαίνεται ἐπικρατεῖν,  
If then of the prudence hindering emotions the reasoning to make known to rule over,  
γαστριμαργίας τε καὶ ἐπιθυμίας,  
gluttony both and lust,  
4 ἀλλὰ καὶ τῶν τῆς δικαιοσύνης ἐμποδιστικῶν παθῶν κυριεύειν ἀναφαίνεται, οἷον  
but also of the of justice hindering of emotions to master to make plain, such as  
κακοηθείας, καὶ τῶν τῆς ἀνδρείας ἐμποδιστικῶν παθῶν, θυμοῦ τε καὶ φόβου  
malignity, and of the of the manly spirit hindering of emotions, wrath both and of fear  
καὶ πόνου.  
and distress.

5 Πῶς οὖν, ἴσως εἴποιεν ἄν τινες, εἰ τῶν παθῶν ὁ λογισμὸς κρατεῖ, λήθης καὶ  
How then, equally might say certain, if of the emotions the reason master, of forgetfulness and  
ἀγνοίας οὐ δεσπόζει; Γελοῖον ἐπιχειροῦντες λέγειν.  
ignorance not it masters? A ridiculous attempting to say.

6 Οὐ γὰρ τῶν αὐτοῦ παθῶν ὁ λογισμὸς κρατεῖ, ἀλλὰ τῶν τῆς δικαιοσύνης καὶ  
Not for of the of it emotions the reasoning masters, but of the of the justice and  
ἀνδρείας καὶ σωφροσύνης, καὶ φρονήσεως ἐναντίων· καὶ τούτων, οὐχ ὥστε αὐτὰ  
manliness and prudence, and arrogance of opposing; and of these, not so as them  
καταλῦσαι, ἀλλ' ὥστε αὐτοῖς μὴ εἶξαι.  
to destroy, but so as to them not to give way.

7 Πολλαχόθεν μὲν οὖν καὶ ἀλλαχόθεν ἔχοιμ ἄν ὑμῖν ἐπιδείξαι ὅτι  
From many reasons indeed then and from another place I might bring to you to prove that  
αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμὸς.  
complete master its of the emotions the reasoning.

8 Πολὺ δὲ πλεον τοῦτο ἀποδείξαιμ ἀπὸ τῆς ἀνδραγαθίας τῶν ὑπὲρ ἀρετῆς  
Much but more this I may demonstrate from of the manly virtue of the by goodness  
ἀποθανόντων, Ἐλεαζάρου τε καὶ τῶν ἑπτὰ ἀδελφῶν καὶ τῆς τούτων μητρός.  
having died, Eleazar both and of the seven brothers and of the of them mother.

9 Ἄπαντες γὰρ οὗτοι τοὺς ἕως θανάτου πόνους ὑπεριδόντες, ἐπεδείξαντο ὅτι  
All together for these the until death suffering having seen, they demonstrated that  
περικρατεῖ τῶν παθῶν ὁ λογισμὸς.  
rules over of the emotions the reasoning.

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10 Τῶν μὲν οὖν ἀρετῶν ἔπεστί μοι ἐπαιεῖν τοὺς κατὰ τοῦτον τὸν καιρὸν  
Of the indeed then of goodness fitting to me to commend the according to this the time  
ὑπὲρ τῆς καλοκάγαθίας ἀποθανόντας μετὰ τῆς μητρὸς ἄνδρας, τῶν δὲ τιμῶν  
for of the nobleness having died with of the mother men, of the and of honours  
μακαρίσαιμ ἄν.

should be considered bleed.

11 Θαυμασθέντες γὰρ οὐ μόνον ὑπὸ πάντων ἀνθρώπων ἐπὶ τῇ ἀνδρείᾳ καὶ ὑπομονῇ,  
Being admired for not only by of all people over the manliness and patient endurance,  
ἀλλὰ καὶ ὑπὸ τῶν αἰκισαμένων, αἵτιοι κατέστησαν τοῦ καταλυθῆναι τὴν  
but also by of the persecutors, by reason they stood against of the to be destroyed the  
κατὰ τοῦ ἔθνους τυραννίδα, νικήσαντες τὸν τύραννον τῇ ὑπομονῇ, ὥστε  
against of the nation tyranny, having conquered the tyranny by the endurance, so that  
καθαρισθῆναι δι' αὐτῶν τὴν πατρίδα.  
was cleansed through of them the homeland.

12 Ἀλλὰ καὶ περὶ τούτου νῦν αὐτίκα δὴ λέγειν ἐξέσται,  
But also concerning of this now at once there is need to speak it will be allowed,  
ἀρξαμένω τῆς ὑποθέσεως, ὡσπερ εἴωθα ποιεῖν, καὶ οὕτως εἰς τὸν περὶ  
having commenced of the hypothesis, even as it is customary to do, and thus to the concerning  
αὐτῶν τρέψομαι λόγον δόξαν διδούς τῷ πανσόφῳ Θεῷ.  
of them I will turn to a doctrine glory giving to the all wise God.

13 Ζητοῦμεν δὴ, τοίνυν εἰ αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμὸς.  
Let us seek for it is needful, therefore if complete master it is of the emotions the reasoning.

14 Διακρίνομεν δὲ, τί ποτέ ἐστὶν λογισμὸς; Καὶ τί πάθος; Καὶ πόσαι  
Let us judge then, what at any time is reasoning? And what emotion? And of how many  
παθῶν ἰδέαι; Καὶ εἰ πάντων ἐπικρατεῖ τούτων ὁ λογισμὸς;  
of emotions sorts? And if of all rules over of these the reasoning?

15 Λογισμὸς μὲν δὴ τοίνυν ἐστὶν νοῦς μετὰ ὀρθοῦ βίον·  
Reasoning indeed then moreover is intellect with an upright way of life;  
πρωτιμῶν τὸν σοφίας λόγον.  
foremost the wisdom reason.

16 Σοφία δὲ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων,  
Wisdom then moreover is a knowledge of divine and of human matters,  
καὶ τῶν τούτων αἰτιῶν.  
and of the of them causes.

17 Αὕτη δὲ τοίνυν ἐστὶν ἢ τοῦ νόμου παιδεία· δι' ἧς τὰ θεῖα σεμνῶς,  
Same then moreover it is the of the law instruction; through which the things divine with reverence,  
καὶ τὰ ἀνθρώπινα συμφερόντως μαθάνομεν.  
and the things human profitably we learn.

18 Τῆς δὲ σοφίας ἰδέαι καθεστήκασιν, φρόνησις καὶ δικαιοσύνη καὶ ἀνδρεία καὶ σωφροσύνη.  
Of the and wisdom forms established, prudence and justice and manliness and moderation.

19 Κυριωτάτη δὲ πάντων ἢ φρόνησις, ἐξ ἧς δὲ τῶν παθῶν ὁ λογισμὸς ἐπικρατεῖ.  
Supreme but of these the prudence, from which then of the emotions the reasoning overrules.

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20 Παθῶν δὲ φύσεις εἰσὶν αἱ περιεκτικώταται δύο, ἡδονή τε καὶ πόνος·

Of emotions but by nature are the over riding two, pleasure both and pain;  
τούτων δὲ ἐκάτερον καὶ περὶ τὸ σῶμα καὶ περὶ τὴν ψυχὴν πέφυκεν.  
of these and each also concerning the body and concerning the soul to generate.

21 Πολλὰ δὲ καὶ περὶ τὴν ἡδονὴν καὶ τὸν πόνον παθῶν εἰσὶν ἀκολουθίαι.

Many but also concerning the pleasure and the pain emotions are surrounding.

22 Πρὸ μὲν οὖν τῆς ἡδονῆς ἐστὶν ἐπιθυμία, μετὰ δὲ τὴν ἡδονὴν χαρά.

Before indeed then of the pleasure is desire, after but the pleasure joy.

23 Πρὸ δὲ τοῦ πόνου ἐστὶν φόβος, μετὰ δὲ τὸν πόνον λύπη.

Before but of the pain is fear, after and the pain sorrow.

24 Θυμὸς δὲ κοινὸν πάθος ἐστὶν ἡδονῆς καὶ πόνου, εἰς ἃν ἐννοηθῆ τις ὅτι αὐτῷ

Wrath but a common emotion it is of pleasure and of pain, if should reflect any one that to it  
περιέπεσεν.  
falls foul.

25 Ἐν δὲ τῇ ἡδονῇ ἐστὶν καὶ ἡ κακοήθης διάθεσις, πολυτροπώτατη πάντων οὕσα τῶν

In but the pleasure is also the malicious disposition, most variable of all impressions of the  
παθῶν.  
emotions.

26 Κατὰ μὲν ψυχῆς ἀλαζονεία, καὶ φιλαργυρία, καὶ φιλοδοξία, καὶ φιλονεικία  
ἀπιστία καὶ βασκανία·

faithlessness and malice;

27 κατὰ δὲ τὸ σῶμα, παντοφαγία, καὶ λαιμαργία, καὶ μονοφαγία.

according to and the body, indiscriminate eating, and gluttony, and eating alone.

28 Καθάπερ οὖν δεῖν τοῦ σώματος καὶ τῆς ψυχῆς φυτῶν ὄντων ἡδονῆς τε καὶ πόνου,

Just as then to enter of the body and of the soul offspring being pleasure both and pain,  
πολλὰ τούτων τῶν φυτῶν εἰσὶν παραφυάδες.  
many of these of the planted are side growths.

29 Ἰὼν ἐκάστην ὁ παγγέωργος λογισμὸς περικαθαίρων τε καὶ ἀποκνίζων, καὶ

Of which each the master-gardener reasoning purging both and pruning, and  
περιπλέκων, καὶ ἐπάρδων, καὶ πάντα τρόπον μεταχέων, ἐξημεροῖ τὰς τῶν  
folding around, and irrigating, and every way transplanting, it improves the things of the  
ἡθῶν καὶ παθῶν ὕλας.  
filtering through and of emotions matters.

30 Ὁ γὰρ λογισμὸς τῶν μὲν ἀρετῶν ἐστὶν ἡγεμών, τῶν δὲ παθῶν αὐτοκράτωρ.

The for reasoning of the indeed of virtues it is leader, of the but emotions absolute ruler.

Ἐπιθεωρεῖτε τοίνυν πρῶτον διὰ τῶν κωλυτικῶν τῆς σωφροσύνης ἔργων, ὅτι  
Let you observe, therefore, first through of the hindering of the prudence of works, that  
αὐτοδέσποτος ἐστὶν τῶν παθῶν ὁ λογισμὸς.

absolute ruler it is of the emotions the reasoning.

31 Σωφροσύνη δὲ τοίνυν ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν.

Prudence therefore is mastery of the desires.

32 Τῶν δὲ ἐπιθυμιῶν αἱ μὲν εἰσὶν ψυχικαί, αἱ δὲ σωματικαί, καὶ τούτων ἀμφοτέρων

Of the but lusts the indeed are spiritual, the and bodily, and of these each

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ἐπικρατεῖν ὁ λογισμὸς φαίνεται.

to rule over the reasoning it appears.

33 Ἐπεὶ πόθεν κινούμενοι πρὸς τὰς ἀπειρημένας τροφὰς, ἀποστρεφόμεθα τὰς  
From whence being disturbed unto the having been ordered otherwise, we are turned away the  
ἐξ αὐτῶν ἡδονάς;

from of them pleasure?

Οὐχ ὅτι δύναται τῶν ὀρέξεων ἐπικρατεῖν ὁ λογισμὸς;

Not that to be able of the appetite over rule the reasoning?

Ἐγὼ μὲν οἶμαι.

I indeed believe.

34 Τοιγαροῦν ἐνύδρων ἐπιθυμοῦντες καὶ ὀρνέων καὶ τετραπόδων, καὶ παντοίων

Accordingly of water animals<sup>1</sup> desiring and of birds and four footed animals, and of all sorts

βρωμάτων τῶν ἀπηγορευμένων ἡμῖν κατὰ τὸν νόμον ἀπεχόμεθα διὰ τὴν

of the foods of the having been forbidden us according to the law we abstain from through the

τοῦ λογισμοῦ ἐπικράτειαν.

of the reasoning mastery.

35 Ἀνέχεται γὰρ τὰ τῶν ὀρέξεων πάθη ὑπὸ τοῦ σώφρονος νοῦς ἀνακοπτόμενα,

Held back for the things of the appetite emotion by of the moderate mind being beaten back,

καὶ φιμοῦται πάντα τὰ τοῦ σώματος κινήματα ὑπὸ τοῦ λογισμοῦ.

and being silenced all the things of the body movement by of the reasoning.

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1 The law forbids the eating of shell fish and eels.