

## The Septuagint, Apocrypha, 4 Maccabees, Chapter 2, Interlinear English - G.T. Emery.

1 Καὶ τί θαυμαστόν; Εἰ αἱ τῆς ψυχῆς ἐπιθυμίαι πρὸς τὴν τοῦ κάλλους μετουσίαν.  
And what wonder? If the of the soul lusts with the of the beautiful participation  
ἀκυροῦνται.  
are frustrated.

2 Ταύτη γοῦν ὁ σώφρων Ἰωσήφ ἐπαινεῖται, ὅτι τῷ λογισμῷ διανοίᾳ  
in this way at any rate the temperate Joseph was commended, that by reasoning thought  
περιεκράτησεν τῆς ἡδυπαθείας.  
he prevailed over of the luxurious living.

3 Νέος γὰρ ὢν καὶ ἀκμάζων πρὸς συνουσιασμόν ἠκύρωσε τῷ λογισμῷ τὸν τῶν  
Young for being and flourishing unto sexual intercourse he set aside by the reasoning the of the  
παθῶν οἴστρον.  
emotions mad passion.

4 Καὶ οὐ μόνον δὲ τὴν τῆς ἡδυπαθείας οἰστρηλασίαν ὁ λογισμὸς ἐπικρατεῖν  
And not only but the of the pleasant living dissolute way of life the reasoning to prevail over  
φαίνεται, ἀλλὰ καὶ πάσης ἐπιθυμίας.  
made clear, but also of all desires.

5 Λέγει γοῦν ὁ νόμος, Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ ὅσα  
Says any way the law, Not should you covet the wife of the neighbour of you, nor anything  
τῷ πλησίον σου ἐστίν.  
the neighbour of you it is.

6 Καίτοι ὅτε μὴ ἐπιθυμεῖν εἶρηκεν ἡμᾶς ὁ νόμος, πολὺ πλεον πείσαιμ ἂν ὑμᾶς,  
And further that not to desire has declared to us the law, much more I may persuade you,  
ὅτι τῶν ἐπιθυμιῶν κρατεῖν δύναται ὁ λογισμὸς. Ὡσπερ καὶ τῶν κωλυτικῶν  
that of the lusts to govern is able the reasoning. Just as also of the hindering  
τῆς δικαιοσύνης παθῶν.  
of the justice emotions.

7 Ἐπεὶ τίνα τρόπον μονοφάγος τις ὢν τὸ ἦθος, καὶ γαστρίμαργος, καὶ μέθυσος  
Since by which manner a solitary eater certain being the disposed, also a glutton, and drunkard  
μεταπαιδεύεται, εἰ μὴ δῆλον ὅτι κύριός ἐστιν τῶν παθῶν ὁ λογισμὸς;  
retrained, except evident that lord it is of the passions the reasoning?

8 Αὐτίκα γοῦν τῷ νόμῳ πολιτευόμενος, καὶ φιλάργυρός τις εἶν, ἦν,  
At once certainly to the law a citizen, and also a lover of money certain he was being,  
βιάζεται τὸν αὐτοῦ τρόπον, τοῖς δεομένοις δανείζων χωρὶς τόκων, καὶ τὸ δάνειον τῶν  
constrains the of him custom, to the poor lending without interest, and the debt of the  
ἐβδομάδων ἐνστασῶν χρεοκοπούμενος.  
sabbath year arriving cancels.

9 Καὶ φειδωλὸς τις ᾗ, ὑπὸ τοῦ νόμου κρατεῖται διὰ τὸν λογισμόν,  
And also unwilling to spend a certain should be, by of the law he is ruled through the reasoning,  
μήτε ἐπικαρπολογούμενος τοὺς ἀμητούς, μήτε ἐπιρρώγολογούμενος τοὺς ἀμπελῶνας,  
and not he harvests the crops, and not he strips the vineyard,  
καὶ ἐπὶ τῶν ἐτέρων δὲ ἔστιν ἐπιγινῶναι τοῦτο, ὅτι τῶν παθῶν ἐστίν ὁ λογισμὸς κρατῶν.  
and over of the others but it is recognised this, that of the passions it is the reasoning ruling.

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10 Ὁ γὰρ νόμος καὶ τῆς πρὸς γονεῖς εὐνοίας κρατεῖ, μὴ καταπροδιδούς τὴν ἀρετὴν  
The for law also of the unto parents goodwill rules, not giving up the goodness  
δι' αὐτούς·  
on account of them;

11 καὶ τῆς πρὸς γαμετὴν φιλίας ἐπικρατεῖ, διὰ τὴν παρανομίαν αὐτὴν ἀπελέγχων.  
and of the unto marriage love it rules over, by the transgression of it refuting.

12 Καὶ τῆς τέκνων φιλίας κυριεύει, διὰ κακίαν αὐτὰ κολάζων,  
And of the children love it masters, on account of badness same being punished,  
καὶ τῆς φίλων συνηθείας δεσπάζει, διὰ πονηρίαν αὐτούς ἐξελέγχων.  
and of the loving intimate it dominates, on account of wickedness them convicts.

13 Καὶ μὴ νομίσητε παράδοξον εἶναι, ὅπου καὶ ἔχθρας ὁ λογισμὸς ἐπικρατεῖν  
And not should you deem it incredible to be, wherever also enmity the reasoning to rule over  
δύναται διὰ τὸν νόμον,  
able through the law,

14 μήδε δενδροτομῶν τὰ ἡμέρα τῶν πολεμίων φυτὰ, τὰ δὲ τῶν ἐχθρῶν τοῖς  
and not laying waste the any day of the enemy plants, the things but of the enemy to the  
ἀπολέσασιν διασώζων, καὶ τὰ πεπτωκότα συνεγείρων.  
having utterly destroyed reserving, and the things having fallen down being raised up together.

15 Καὶ τῶν βιαιοτέρων δὲ παθῶν κρατεῖν ὁ λογισμὸς φαίνεται, φιλαρχίας,  
Also of the violent and emotions to master the reasoning it appears, lust of power,  
καὶ κενοδοξίας, καὶ ἀλαζονείας, καὶ μεγαλαυχίας, καὶ βασκανίας.  
and conceit, and boastfulness, and arrogance, and slander.

16 Πάντα γὰρ ταῦτα τὰ κακοήθη πάθη ὁ σώφρων νοῦς ἀπωθεῖται, ὡςπερ καὶ  
All for these the malicious emotions the temperate mind drives away, just as also  
τὸν θυμὸν καὶ γὰρ τούτου δεσπάζει.  
the wrath; and for of this it masters.

17 Θυμούμενός γέ τοι Μωυσῆς κατὰ Δάθαν καὶ Ἀβιρῶν, οὐ θυμῶ τι κατ'  
Being angered when that Moses against Dathan and Abiram, not in wrath anything against  
αὐτῶν ἐποίησεν, ἀλλὰ λογισμῶ τὸν θυμὸν διήτησεν.  
of them he did, but by reasoning the anger controlled.

18 Δυνατὸς γὰρ ὁ σώφρων νοῦς, ὡς ἔφην, κατὰ τῶν παθῶν ἀριστεῦσαι,  
Able for the temperate mind, as I was saying, against of the emotions to prevail,  
καὶ τὰ μὲν αὐτῶν μεταθεῖναι, τὰ δὲ καὶ ἀκυρῶσαι.  
and the things indeed of them to change, the things but also render powerless.

19 Ἐπεὶ διὰ τί ὁ πάνσοφος ἡμῶν πατὴρ Ἰακώβ τοὺς περὶ Συμεῶν καὶ Λευὶν  
Wherefore the all-wise of us father Jacob the concerning Simeon and Levi  
αἰτιᾶται, μὴ λογισμῶ τοὺς Σικιμίτας ἔθνηδὸν ἀποσφάξαντας, λέγων,  
censure, not reasonable the Shechemites as a whole nation having slaughtered, saying,  
Ἐπικατάρατος ὁ θυμὸς αὐτῶν;  
Accursed the anger of them?

20 Εἰ μὴ γὰρ ἐδύνατο τοῦ θυμοῦ ὁ λογισμὸς κρατεῖν, οὐκ ἂν εἶπεν οὕτως.  
Except for was strong enough of the anger the reasoning to master, not would he speak thus.

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21 Ὅπηνίκα γὰρ ὁ Θεὸς τὸν ἄνθρωπον κατεσκεύασεν, τὰ πάθη αὐτοῦ καὶ τὰ ἥθη  
When for the God the mankind made, the emotions of him and the characters  
περιεφύτευσεν.

he planted concerning *him*.

22 Καὶ τήνικαῦτα δὲ περὶ πάντων τὸν ἱερόν ἡγεμόνα νοῦν διὰ τῶν αἰσθητηρίων  
Also at that time and among of all the sacred leader a mind through of the faculties  
ἐνεθρόνισεν·

he enthroned;

23 καὶ τούτῳ νόμον ἔδωκεν, καθ' ὃν πολιτευόμενος βασιλεύσει βασιλείαν σώφρονά  
and to this law he gave, by which one living will rule a kingdom temperate  
τε, καὶ δικαίαν, καὶ ἀγαθὴν, καὶ ἀνδρείαν.

both, also just, and good, and courageous.

24 Πῶς οὖν, εἴποι τις ἄν, εἰ τῶν παθῶν δεσπότης ἐστὶν ὁ λογισμὸς, λήθης καὶ  
How then, might say a certain, if of the emotions master it is the reasoning, forgetfulness and  
ἀγνοίας οὐ κρατεῖ;

ignorance not it masters?