

The Septuagint, Apocrypha, Tobit, Chapter 14, - Interlinear English – G.T. Emery.

1 Καὶ ἐπαύσατο ἐξομολογούμενος Τωβίτ.

And made an end praising Tobit.

2 Καὶ ἦν ἑτῶν πεντηκονταοκτώ, ὅτε ἀπώλεσε τὰς ὄψεις, καὶ μετὰ ἔτη ὀκτώ

And he was eight fifty, when he lost the sight, and after years eight
ἀνέβλεψε· καὶ ἐποίει ἐλεημοσύνας· καὶ προσέθετο φοβεῖσθαι Κύριον τὸν Θεόν,
he recovered sight; and he was giving alms; and he continued to fear Lord the God,
καὶ ἐξωμολογεῖτο αὐτῷ.

and was praising him.

3 Μεγάλως δὲ ἐγήρασε· καὶ ἐκάλεσε τὸν υἱὸν αὐτοῦ, καὶ τοὺς υἱοὺς αὐτοῦ,

Of great and old age; and he summoned the son of him, and the sons of him,

καὶ εἶπεν αὐτῷ, Τέκνον, λάβε τοὺς υἱοὺς σου, ἰδοὺ γεγήρακα,

and said to him, Child, let you take the sons of you, behold I have grown old,

καὶ πρὸς τὸ ἀποτρέχειν ἐκ τοῦ ζῆν εἰμι.

and unto the to depart out of the life I am.

4 Ἄπελθε εἰς τὴν Μηδίαν, τέκνον, ὅτι πέπεισμαι ὅσα ἐλάλησεν Ἰωνᾶς

Let you go into the Media, O child, for I have been persuaded how rightly spoke Jonas

ὁ προφήτης περὶ Νινευῆ, ὅτι καταστραφήσεται, ἐν δὲ τῇ Μηδίᾳ ἔσται εἰρήνη

the prophet concerning Nineve¹, that it will be destroyed, in and the Media will be peace

μᾶλλον ἕως καιροῦ, καὶ ὅτι οἱ ἀδελφοὶ ἡμῶν ἐν τῇ γῆ σκορπισθήσονται ἀπὸ τῆς

rather as much as of a time, and that the brethren of us in the land shall be dispersed from of the

ἀγαθῆς γῆς, καὶ Ἱεροσόλυμα ἔσται ἔρημος, καὶ ὁ οἶκος τοῦ Θεοῦ ἐν αὐτῇ

good land, and Jerusalem shall be desolate, and the house of the God in her

κατακαήσεται, καὶ ἔρημος ἔσται μέχρι χρόνου.

will be utterly burned down, and desolate it shall be up to a time.

5 Καὶ πάλιν ἐλεήσει αὐτοὺς ὁ Θεός, καὶ ἐπιστρέψει αὐτοὺς εἰς τὴν γῆν, καὶ

And again will pity them the God, and he will return them into the land, and

οἰκοδομήσουσι τὸν οἶκον, οὐχ οἶος ὁ πρότερος, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος·

they shall build the House, not such as the first, until should be completed times of the age;

καὶ μετὰ ταῦτα ἐπιστρέψουσιν ἐκ τῶν αἰχμαλωσιῶν, καὶ οἰκοδομήσουσιν

and after these things they will return from of the captivities, and they shall build up

Ἱερουσαλήμ ἐντίμως, καὶ ὁ οἶκος τοῦ Θεοῦ ἐν αὐτῇ οἰκοδομηθήσεται εἰς πάσας

Jerusalem honourably, and the House of the God in her will be built for all

τὰς γενεὰς τοῦ αἰῶνος οἰκοδομῆ ἐνδόξῳ, καθὼς ἐλάλησαν περὶ αὐτῆς οἱ προφῆται.

the generations of the age a House glorious, just as have spoken about her the prophets.

6 Καὶ πάντα τὰ ἔθνη ἐπιστρέψουσιν ἀληθινῶς φοβεῖσθαι Κύριον τὸν Θεόν,

And all the nations will turn truly to fear Lord the God,

καὶ κατορύξουσιν τὰ εἰδῶλα αὐτῶν,

and they will abandon the idols of them,

7 καὶ εὐλογήσουσι πάντα τὰ ἔθνη Κύριον· καὶ ὁ λαὸς αὐτοῦ ἐξομολογήσεται

and will bless all the nations Lord; and the people of him will praise

τῷ Θεῷ· καὶ ὑψώσει Κύριος τὸν λαὸν αὐτοῦ, καὶ χαρήσονται πάντες οἱ ἀγαπῶντες

the God; and will will exalt Lord the people of him, and will be glad all the loving

1 See end note.

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Κύριον τὸν Θεὸν ἐν ἀληθείᾳ καὶ δικαιοσύνῃ, ποιοῦντες ἔλεος τοῖς ἀδελφοῖς ἡμῶν.
Lord the God in truth and righteousness, making mercy to the brethren of us.

8 Καὶ νῦν, τέκνον, ἀπελθε ἀπὸ Νινευῆ, ὅτι πάντως ἔσται ἃ ἐλάλησεν ὁ
And now, O child, let you depart from Nineve, for all will be which spoke of the
προφήτης Ἰωνᾶς.
prophet Jonas.

9 Σὺ δὲ τήρησον τὸν νόμον καὶ τὰ προστάγματα, καὶ γενοῦ φιλελεήμων
You but let you watch over the Law and the commandments, and let you become compassionate
καὶ δίκαιος, ἵνα σοι καλῶς ᾗ.
and righteous, that to you good may be.

10 Καὶ θάψον με καλῶς καὶ τὴν μητέρα σου μετ' ἐμοῦ,
And let you bury me properly and the mother of you with me,
καὶ μηκέτι ἀυλισθητε εἰς Νινευῆ· τέκνον, ἰδὲ τί ἐποίησεν Ἀμὰν Ἀχιαχάρῳ τῷ θρέψαντι
and no longer stay in Nineve; O child, see what did Aman to Achiachus the having brought up
αὐτόν, ὡς ἐκ τοῦ φωτὸς ἤγαγεν αὐτόν εἰς τὸ σκότος, καὶ ὅσα ἀνταπέδωκεν αὐτῷ·
him, how out of the light he brought him into the darkness, and how much he gave back to him;
καὶ Ἀχιαχάρος μὲν ἐσώθη, ἐκείνῳ δὲ τὸ ἀνταπόδομα ἐπεδόθη, καὶ αὐτὸς
and Achiacharus indeed was saved, that person but the repayment was rewarded, and same
κατέβη εἰς τὸ σκότος.
brought down into the darkness.

Μανασσῆς ἐποίησεν ἐλεημοσύνην καὶ ἐσώθη ἐκ παγίδος θανάτου, ἧς ἐπηξεν αὐτῷ,
Manasses gave alms and was saved from snare of death, which was set for him,
Ἀμὰν δὲ ἐνέπεσεν εἰς τὴν παγίδα καὶ ἀπώλετο.
Aman but fell into the trap and died.

11 Καὶ νῦν, παιδίᾳ, ἴδετε τί ἐλεημοσύνη ποιεῖ, καὶ τί δικαιοσύνη ῥύεται·
And now, O child, let you see what alms does, and what righteousness delivers;
καὶ ταῦτα αὐτοῦ λέγοντος, ἐξέλιπεν ἡ ψυχὴ αὐτοῦ ἐπὶ τῆς κλίνης·
and these things of him saying, he gave up the soul of him upon the couch;
ἦν δὲ ἐτῶν ἑκατὸν πεντηκονταοκτῶ· καὶ ἔθαψαν αὐτόν ἐνδόξως.
he was one hundred and fifty eight; and they buried him in honour.

12 Καὶ ὅτε ἀπέθανεν Ἄννα, ἔθαψεν αὐτὴν μετὰ τοῦ πατρὸς αὐτοῦ.
And when died Anna, they buried her with the father of him.

Ἀπῆλθε δὲ Τωβίας μετὰ τῆς γυναικὸς αὐτοῦ καὶ τῶν υἱῶν
Departed and Tobias with the wife of him and the sons

13 αὐτοῦ εἰς Ἐκβάτανα πρὸς Ῥαγουήλ τὸν πενθερὸν αὐτοῦ,
of him into Ecbatane unto Raguel the father in law of him,
καὶ ἐγήρασεν ἐντίμως· καὶ ἔθαψε τοὺς πενθεροὺς αὐτοῦ ἐνδόξως,
and he aged with honour; and buried the parents in law of him in honour,
καὶ ἐκληρονόμησε τὴν οὐσίαν αὐτῶν καὶ Τωβίτ τοῦ πατρὸς αὐτοῦ.
and he inherited the property of them and of Tobit the father of him.

14 Καὶ ἀπέθανεν ἐτῶν ἑκατὸν εἰκοσιεπτὰ ἐν Ἐκβατάνοις τῆς Μηδίας.
And he died one hundred and twenty seven in Ekbatane of the Media.

15 Καὶ ἤκουσε πρὶν ἢ ἀποθανεῖν αὐτόν τὴν ἀπώλειαν Νινευῆ,
And he heard before which to die him the destruction of Nineve,

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ἦν ἡχμαλώτισε Ναβουχοδονόσορ, καὶ Ἀσούηρος, καὶ ἐχάρη πρὸ τοῦ
which was captured by Nabuchodonosor, and Assuerus, and he rejoiced before of the
ἀποθανεῖν ἐπὶ Νινευῆ.
to die over Nineve.

Nineveh First mentioned in [Gen 10:11](#), which is rendered in the Revised Version, "He [i.e., Nimrod] went forth into Assyria and builded Nineveh." It is not again noticed till the days of Jonah, when it is described ([Jon 3:3](#); [Jon 4:11](#)) as a great and populous city, the flourishing capital of the Assyrian empire ([Kg2 19:36](#); [Isa 37:37](#)). The book of the prophet Nahum is almost exclusively taken up with prophetic denunciations against this city. Its ruin and utter desolation are foretold ([Nah 1:14](#); [Nah 3:19](#), etc.). Zephaniah also ([Zep 2:13](#)) predicts its destruction along with the fall of the empire of which it was the capital. From this time there is no mention of it in Scripture till it is named in gospel history ([Mat 12:41](#); [Luk 11:32](#)). This "exceeding great city" lay on the eastern or left bank of the river Tigris, along which it stretched for some 30 miles, having an average breadth of 10 miles or more from the river back toward the eastern hills. This whole extensive space is now one immense area of ruins. Occupying a central position on the great highway between the Mediterranean and the Indian Ocean, thus uniting the East and the West, wealth flowed into it from many sources, so that it became the greatest of all ancient cities. About 633 B.C. the Assyrian empire began to show signs of weakness, and Nineveh was attacked by the Medes, who subsequently, about 625 B.C., being joined by the Babylonians and Susianians, again attacked it, when it fell, and was razed to the ground. The Assyrian empire then came to an end, the Medes and Babylonians dividing its provinces between them. "After having ruled for more than six hundred years with hideous tyranny and violence, from the Caucasus and the Caspian to the Persian Gulf, and from beyond the Tigris to Asia Minor and Egypt, it vanished like a dream" ([Nah 2:6](#)). Its end was strange, sudden, tragic. It was God's doing, his judgment on Assyria's pride ([Isa 10:5](#)). Forty years ago our knowledge of the great Assyrian empire and of its magnificent capital was almost wholly a blank. Vague memories had indeed survived of its power and greatness, but very little was definitely known about it. Other cities which had perished, as Palmyra, Persepolis, and Thebes, had left ruins to mark their sites and tell of their former greatness; but of this city, imperial Nineveh, not a single vestige seemed to remain, and the very place on which it had stood was only matter of conjecture. In fulfillment of prophecy, God made "an utter end of the place." It became a "desolation." In the days of the Greek historian Herodotus, 400 B.C., it had become a thing of the past; and when Xenophon the historian passed the place in the "Retreat of the Ten Thousand," the very memory of its name had been lost. It was buried out of sight, and no one knew its grave. It is never again to rise from its ruins. At length, after being lost for more than two thousand years, the city was dis-entombed. A little more than forty years ago the French consul at Mosul began to search the vast mounds that lay along the opposite bank of the river. The Arabs whom he employed in these excavations, to their great surprise, came upon the ruins of a building at the mound of Khorsabad, which, on further exploration, turned out to be the royal palace of Sargon, one of the Assyrian kings. They found their way into its extensive courts and chambers, and brought forth from its hidden depths many wonderful sculptures and other relics of those ancient times. The work of exploration has been carried on almost continuously by M. Botta, Sir Henry Layard, George Smith, and others, in the mounds of Nebi-Yunus, Nimrud, Koyunjik, and Khorsabad, and a vast treasury of specimens of old Assyrian art has been exhumed. Palace after palace has been discovered, with their decorations and their sculptured slabs, revealing the life and manners of this ancient people, their arts of war and peace, the forms of their religion, the style of their architecture, and the magnificence of their monarchs. The streets of the city have been explored, the inscriptions on the bricks and tablets and sculptured figures have been read, and now the secrets of their history have been brought to light. One of the most remarkable of recent discoveries is that of the library of King Assur-bani-pal, or, as the Greek historians call him, Sardanapalos, the grandson of Sennacherib (q.v.). (See ASNAPPER.) This library consists of about ten thousand flat bricks or tablets, all written over with Assyrian characters. They contain a record of the history, the laws, and the religion of Assyria, of the greatest value. These strange clay leaves found in the royal library form the most valuable of all the treasures of the literature of the old world. The library contains also old Accadian documents, which are the oldest extant documents in the world, dating as far back as probably about the time of Abraham. (See SARGON.) "The Assyrian royalty is, perhaps, the most luxurious of our century [reign of Assur-bani-pa].. Its victories and conquests, uninterrupted for one hundred years, have enriched it with the spoil of twenty peoples. Sargon has taken what remained to the Hittites; Sennacherib overcame Chaldea, and the treasures of Babylon were transferred to his coffers; Esarhaddon and Assur-bani-pal himself have pillaged Egypt and her great cities, Sais, Memphis, and Thebes of the hundred gates... Now foreign merchants flock into Nineveh, bringing with them the most valuable productions from all countries, gold and perfume from South Arabia and the Chaldean Sea, Egyptian linen and glass-work, carved enamels, goldsmiths' work, tin, silver, Phoenician purple; cedar wood from Lebanon, unassailable by worms; furs and iron from Asia Minor and Armenia" (Ancient Egypt and Assyria, by G. Maspero, page 271). The bas-reliefs, alabaster slabs, and sculptured monuments found in these recovered palaces serve in a remarkable

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manner to confirm the Old Testament history of the kings of Israel. The appearance of the ruins shows that the destruction of the city was due not only to the assailing foe but also to the flood and the fire, thus confirming the ancient prophecies concerning it. "The recent excavations," says Rawlinson, "have shown that fire was a great instrument in the destruction of the Nineveh palaces. Calcined alabaster, charred wood, and charcoal, colossal statues split through with heat, are met with in parts of the Nineveh mounds, and attest the veracity of prophecy." Nineveh in its glory was ([Jon 3:4](#)) an "exceeding great city of three days' journey", i.e., probably in circuit. This would give a circumference of about 60 miles. At the four corners of an irregular quadrangle are the ruins of Kouyunjik, Nimrud, Karamless and Khorsabad. These four great masses of ruins, with the whole area included within the parallelogram they form by lines drawn from the one to the other, are generally regarded as composing the whole ruins of Nineveh.

Nebuchadnezzar In the Babylonian orthography Nabu-kudur-uzur, which means "Nebo, protect the crown!" or the "frontiers." In an inscription he styles himself "Nebo's favourite." He was the son and successor of Nabopolassar, who delivered Babylon from its dependence on Assyria and laid Nineveh in ruins. He was the greatest and most powerful of all the Babylonian kings. He married the daughter of Cyaxares, and thus the Median and Babylonian dynasties were united. Necho II., the king of Egypt, gained a victory over the Assyrians at Carchemish. (See [JOSIAH](#); [MEGIDDO](#).) This secured to Egypt the possession of the Syrian provinces of Assyria, including Palestine. The remaining provinces of the Assyrian empire were divided between Babylonia and Media. But Nabopolassar was ambitious of reconquering from Necho the western provinces of Syria, and for this purpose he sent his son with a powerful army westward ([Dan 1:1](#)). The Egyptians met him at Carchemish, where a furious battle was fought, resulting in the complete rout of the Egyptians, who were driven back ([Jer 46:2](#)), and Syria and Phoenicia brought under the sway of Babylon (606 B.C.). From that time "the king of Egypt came not again any more out of his land" ([Kg2 24:7](#)). Nebuchadnezzar also subdued the whole of Palestine, and took Jerusalem, carrying away captive a great multitude of the Jews, among whom were Daniel and his companions ([Dan 1:1](#), [Dan 1:2](#); [Jer 27:19](#); [Jer 40:1](#)). Three years after this, Jehoiakim, who had reigned in Jerusalem as a Babylonian vassal, rebelled against the oppressor, trusting to help from Egypt ([Kg2 24:1](#)). This led Nebuchadnezzar to march an army again to the conquest of Jerusalem, which at once yielded to him (598 B.C.). A third time he came against it, and deposed Jehoiachin, whom he carried into Babylon, with a large portion of the population of the city, and the sacred vessels of the temple, placing Zedekiah on the throne of Judah in his stead. He also, heedless of the warnings of the prophet, entered into an alliance with Egypt, and rebelled against Babylon. This brought about the final siege of the city, which was at length taken and utterly destroyed (586 B.C.). Zedekiah was taken captive, and had his eyes put out by order of the king of Babylon, who made him a prisoner for the remainder of his life. An onyx cameo, now in the museum of Florence, bears on it an arrow-headed inscription, which is certainly ancient and genuine. The helmeted profile is said (Schrader) to be genuine also, but it is more probable that it is the portrait of a usurper in the time of Darius (Hystaspes), called Nidinta-Bel, who took the name of "Nebuchadnezzar." The inscription has been thus translated: "In honour of Merodach, his lord, Nebuchadnezzar, king of Babylon, in his lifetime had this made." A clay tablet, now in the British Museum, bears the following inscription, the only one as yet found which refers to his wars: "In the thirty-seventh year of Nebuchadnezzar, king of the country of Babylon, he went to Egypt [Misr] to make war. Amasis, king of Egypt, collected [his army], and marched and spread abroad." Thus were fulfilled the words of the prophet ([Jer 46:13](#); [Ezek. 29:2-20](#)). Having completed the subjugation of Phoenicia, and inflicted chastisement on Egypt, Nebuchadnezzar now set himself to rebuild and adorn the city of Babylon ([Dan 4:30](#)), and to add to the greatness and prosperity of his kingdom by constructing canals and aqueducts and reservoirs surpassing in grandeur and magnificence everything of the kind mentioned in history ([Dan 2:37](#)). He is represented as a "king of kings," ruling over a vast kingdom of many provinces, with a long list of officers and rulers under him, "princes, governors, captains," etc. ([Dan 3:2](#), [Dan 3:3](#), [Dan 3:27](#)). He may, indeed, be said to have created the mighty empire over which he ruled. "Modern research has shown that Nebuchadnezzar was the greatest monarch that Babylon, or perhaps the East generally, ever produced. He must have possessed an enormous command of human labour, nine-tenths of Babylon itself, and nineteen-twentieths of all the other ruins that in almost countless profusion cover the land, are composed of bricks stamped with his name. He appears to have built or restored almost every city and temple in the whole country. His inscriptions give an elaborate account of the immense works which he constructed in and about Babylon itself, abundantly illustrating the boast, 'Is not this great Babylon which I have build?'" Rawlinson, *Hist. Illustrations*. After the incident of the "burning fiery furnace" ([Dan. 3](#)) into which the three Hebrew confessors were cast, Nebuchadnezzar was afflicted with some peculiar mental aberration as a punishment for his pride and vanity, probably the form of madness known as lycanthropy (i.e., "the change of a man into a wolf"). A remarkable confirmation of the Scripture narrative is afforded by the recent discovery of a bronze door-step, which bears an inscription to the effect that it was presented by Nebuchadnezzar to the great temple at Borsippa as a votive offering on account of his recovery from a terrible illness. (See [DANIEL](#).) He survived his recovery for some years, and died 562 B.C., in the eighty-third or eighty-fourth year of his age, after a reign of forty-three years, and was succeeded by his son Evil-merodach, who, after a reign of two years, was succeeded by Neriglissar (559-555), who was

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succeeded by Nabonadius (555-538), at the close of whose reign (less than a quarter of a century after the death of Nebuchadnezzar) Babylon fell under Cyrus at the head of the combined armies of Media and Persia. "I have examined," says Sir H. Rawlinson, "the bricks belonging perhaps to a hundred different towns and cities in the neighbourhood of Baghdad, and I never found any other legend than that of Nebuchadnezzar, son of Nabopolassar, king of Babylon." Nine-tenths of all the bricks amid the ruins of Babylon are stamped with his name.