

The Septuagint, Apocrypha, Wisdom, Chapter 2, Interlinear English - G.T. Emery.

Εἶπον γὰρ ἐν ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς, Ὀλίγος ἐστὶ καὶ λυπηρὸς ὁ βίος ἡμῶν, καὶ οὐκ
They said for in themselves thinking not rightly, Short is and distressing the life of us, and not
ἔστιν ἴασις ἐν τελευτῇ ἀνθρώπου, καὶ οὐκ ἐγνώσθη ὁ ἀναλύσας ἐξ ᾄδου.

is a cure in coming to end a man, and not was known the having been released from Hades.

2 Ὅτι αὐτοσχεδίως ἐγεννήθημεν, καὶ μετὰ τοῦτο ἐσόμεθα ὡς οὐχ ὑπάρξαντες· ὅτι καπνὸς ἡ
For by chance we were begotten, and after this we shall be as not having existed; for smoke the
πνοὴ ἐν ῥίσιν ἡμῶν, καὶ ὁ λόγος σπινθήρ ἐν κινήσει καρδίας ἡμῶν,

breath in nose of us, and the reason a spark in motion of of heart of us,

3 οὗ σβεσθέντος τέφρα ἀποβήσεται τὸ σῶμα, καὶ τὸ πνεῦμα διαχυθήσεται ὡς
which having been quenched ashes shall depart the body, and the spirit shall go away as
χαῦνος ἀήρ.

sparse air.

4 Καὶ τὸ ὄνομα ἡμῶν ἐπιλησθήσεται ἐν χρόνῳ, καὶ οὐθεὶς μνημονεύσει τῶν ἔργων ἡμῶν· καὶ
And the name of us will be forgotten in time, and not one shall remember of the works of us; and

παρελεύσεται ὁ βίος ἡμῶν ὡς ἴχνη νεφέλης, καὶ ὡς ὀμίχλη διασκεδασθήσεται
shall pass unnoticed the life of us as a trace of cloud, and as a mist dispersed

διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου, καὶ ὑπὸ θερμότητος αὐτοῦ βαρυνθεῖσα.

chased away by rays of sun, and by heat of it having been oppressed.

5 Σκιᾶς γὰρ πάροδος ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἀναποδισμός τῆς τελευτῆς ἡμῶν, ὅτι
A shadow for passing by the life of us, and not is a calling back of the end of us, for

κατεσφραγίσθη, καὶ οὐδεὶς ἀναστρέφει.

well sealed, and not one is brought back.

6 Δεῦτε οὖν καὶ ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν, καὶ χρῆσώμεθα τῇ κτίσει ὡς
Come then and let us take enjoyment of the things¹ good, and let us make full use of the creation as
ἐν νεότητι σπουδαίως.

in youth hastily.

7 Οἴνου πολυτελοῦς καὶ μύρων πλησθῶμεν, καὶ μὴ παροδυσάτω ἡμᾶς ἄνθος
Of wine expensive and of perfume let us fill ourselves, and not let pass by us blossom
ἀέρος.

of open air.²

8 Στεψώμεθα ῥόδων κάλυξι πρὶν ἢ μαρανθῆναι.

Let us crown ourselves of roses in bud before which to be withered away.

9 Μηδεὶς ἡμῶν ἄμοιρος ἔστω τῆς ἡμετέρας ἀγερωγίας, πανταχῇ καταλίπωμεν
Not one of us without his share let go of the our revelries, everywhere let us leave

σύμβολα τῆς εὐφροσύνης, ὅτι αὕτη ἡ μερὶς ἡμῶν καὶ ὁ κλῆρος οὗτος.

tokens of the merriment, for this the portion of us and the lot this.

10 Καταδυναστεύσωμεν πένητα δίκαιον, μὴ φεισώμεθα χήρας, μηδὲ πρεσβύτου ἐντραπῶμεν
Let us oppress poor righteous, not let us spare widow, nor of elders reverence

πολιὰς πολυχρονίους.

grey hairs ancient.

1 This word is derived from the word for 'ass' and one of its meanings is 'beaker'.

2 Usually translated 'spring'.

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11 Ἔστω δὲ ἡμῶν ἡ ἰσχὺς νόμος τῆς δικαιοσύνης, τὸ γὰρ ἀσθενὲς ἄχρηστον ἐλέγχεται.
Let it be and of us the strength law of the justice, the for weakness useless it proves.

12 Ἐνεδρεύσωμεν δὲ τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστὶ καὶ ἐναντιοῦται τοῖς ἔργοις ἡμῶν, καὶ ὀνειδίζει ἡμῖν ἁμαρτήματα νόμου, καὶ ἐπιφημίζει ἡμῖν ἁμαρτήματα παιδείας ἡμῶν.
Let us lie in wait but for the righteous, for intractable to us he is and he is opposed to the deeds of us, and casts reproach on us offences of Law, and declares against us transgressions of culture of us.

13 Ἐπαγγέλλεται γινῶσιν ἔχειν Θεοῦ, καὶ παῖδα Κυρίου ἑαυτὸν ὀνομάζει.
He professes knowledge to have of God, and a child of Lord himself he calls.

14 Ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν. Βαρύς ἐστὶν ἡμῖν καὶ βλεπόμενος,
He became to us for a refutation of intents of us. Grievous he is to us even beholding,

15 ὅτι ἀνόμιος τοῖς ἄλλοις ὁ βίος αὐτοῦ, καὶ ἐξηλλαγμένοι αἱ τρίβοι αὐτοῦ.
for unlike to the others the life of him, and strange the paths of him.

16 Εἰς κίβδηλον ἐλογίσθημεν αὐτῷ, καὶ ἀπέχεται τῶν ὁδῶν ἡμῶν ὡς ἀπὸ ἀκαθαρσιῶν· μακαρίζει ἔσχατα δικαίων, καὶ ἀλαζονεύεται πατέρα Θεόν.
For fraudulent we are reckoned to him, and he keeps away from of the ways of us as from foulness; he deems happy end of righteous, and makes pretence that father of him is God.

17 Ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς, καὶ πειράσωμεν τὰ ἐν ἐκβάσει αὐτοῦ.
Let us see if the words of him true, and lets us make a test of the things in end of life of him.

18 Εἰ γὰρ ἐστὶν ὁ δίκαιος υἱὸς Θεοῦ, ἀντιλήψεται αὐτοῦ, καὶ ρύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.
If for he is the righteous son of God, will assist him, and rescue him out of hand those having stood against him.

19 Ὑβρεὶ καὶ βασάνῳ ἐτάσωμεν αὐτόν, ἵνα γινῶμεν τὴν ἐπικείκειαν αὐτοῦ, καὶ δοκιμάσωμεν τὴν ἀνεξικακίαν αὐτοῦ.
By violation and torture let us test³ him, that we should know the virtuousness of him, and may scrutinise the forbearance of him.

20 Θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν· ἔσται γὰρ αὐτοῦ ἐπισκοπὴ ἐκ λόγων αὐτοῦ.
To a death shameful let us condemn him; he will for of him a watching over out of words of him.

21 Ταῦτα ἐλόγισαντο, καὶ ἐπλανήθησαν· ἀπετύφλωσε γὰρ αὐτοὺς ἡ κακία αὐτῶν,
These things they concluded, and they were deceived; blinded for them the badness of them,

22 καὶ οὐκ ἔγνωσαν μυστήρια Θεοῦ, οὐδὲ μισθὸν ἤλπισαν ὁσιότητος, οὐδὲ ἔκριναν γέρας ψυχῶν ἀμώμων.
and not they knew mystery of God, neither wages they hoped for of holiness, nor they adjudged a prize of souls unblemished.

23 Ὅτι ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας
For the God brought into being the mankind upon immortality, and an image of the own

3 σωματιον – view the tortured body of a martyr – Arndt & Gingrich.

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ιδιότητος ἐποίησεν αὐτόν.

particular nature⁴ he made him.

24 Φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον· πειράζουσι δὲ αὐτὸν οἱ τῆς
Envy but of Devil death entered into the world; they make trial and *of* it the of the
ἐκείνου μερίδος ὄντες.

that portion being.

4 The particular nature - eternal.