

## The Septuagint, Apocrypha, Wisdom, Chapter 13, Interlinear English - G.T. Emery.

- 1 Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν Θεοῦ ἀγνωσία,  
Vain indeed for all men by nature, who was being near of God not knowing,  
καὶ ἐκ τῶν ὀρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα,  
and from of the seeing of good things not having power to have known the existing<sup>1</sup>  
οὔτε τοῖς ἔργοις προσέχοντες ἐπέγνωσαν τὸν τεχνίτην,  
nor the works devoting to they witnessed the craftsman.  
2 Ἄλλ' ἢ πῦρ ἢ πνεῦμα ἢ ταχινὸν ἀέρα ἢ κύκλον ἄστρων ἢ βίαιον ὕδωρ ἢ φωστῆρας οὐρανοῦ  
But or fire or wind or turbulent air or circle of stars or violent water or lights of heaven  
πρυτάνεις κόσμου θεοὺς ἐνόμισαν.  
lords of world gods they held as custom.  
3 Ὡς εἰ μὲν τῇ καλλονῇ τερπόμενοι ταῦτα θεοὺς ὑπελάμβανον, γνῶτωσαν πόσῳ  
Who if indeed the beauty delighting these things gods they were taking as, let them know how much  
τούτων ὁ δεσπότης ἐστὶ βελτίων, ὁ γὰρ τοῦ κάλλους γενεσιάρχης ἔκτισεν αὐτά.  
of them the Lord is better, the for of the beauty creator he made good them.  
4 Εἰ δὲ δύνανται καὶ ἐνέργειαν ἐκπλαγέντες, νοησάτωσαν ἀπ' αὐτῶν  
If but by power and energy of them they having been awestruck, let them be aware from of them  
πόσῳ ὁ κατασκευάσας αὐτὰ δυνατώτερός ἐστιν.  
how much the having made them more powerful he is
- 5 Ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται.  
From for of greatness and of beauty of creatures proportionate the creator of them is beheld.  
6 Ἄλλ' ὅμως ἐπὶ τούτοις μέμψις ἐστὶν ὀλίγη, καὶ γὰρ αὐτοὶ τάχα πλανῶνται  
But nevertheless upon to these blame it is little, and for them quickly they wander  
Θεὸν ζητοῦντες, καὶ θέλοντες εὐρεῖν.  
God seeking, and wishing to find.  
7 Ἐν γὰρ τοῖς ἔργοις αὐτοῦ ἀναστρεφόμενοι διερευνῶσιν, καὶ πείθονται τῇ  
By for the works of him closely studying they inquire diligently, and they are won over by the  
ὄψει, ὅτι καλὰ τὰ βλεπόμενα.  
appearance, because beautiful the things they are seeing.  
8 Πάλιν δὲ οὐδ' αὐτοὶ συγγνωστοί.  
Contrariwise but nor to them be pardon.  
9 Εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα δύνωνται στοχάσασθαι τὸν  
If for so much having ability to have known, that they should be capable to guess at the  
αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὔρον;  
eternity, the of these Lord how more quickly not they found?
- 10 Ταλαίπωροι δὲ καὶ ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν, οἵτινες ἐκάλεσαν θεοὺς ἔργα χειρῶν  
Miserable but also in dead things the hope of them, who called gods works of hands  
ἀνθρώπων, χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα, καὶ ἀπεικάσματα ζώων,  
of men, gold and silver fashioned by art, and representations of living creatures,  
ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας.  
or a stone useless of hand work ancient?  
11 Εἰ δὲ καὶ τις ὑλοτόμος τέκτων εὐκίνητον φυτὸν ἐκπρίσας,  
If and also a certain cutting craftsman a convenient plant having sawn down,

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1 God.

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περιέξυσεν εύμαθῶς πάντα τὸν φλοιὸν αὐτοῦ, καὶ τεχνησάμενος εὐπρεπῶς  
round about with skill stripping all the bark of it, and having worked it comely  
κατεσκεύασεν χρήσιμον σκεῦος εἰς ὑπηρεσίαν ζωῆς,  
made ready a useful vessel for of service of living,  
12 τὰ δὲ ἀποβλήματα τῆς ἐργασίας εἰς ἐτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη,  
the things but refuse of the work for preparation of victuals using up was filled quite full,  
13 τὸ δὲ ἐξ αὐτῶν ἀπόβλημα εἰς οὐθὲν εὐχρηστον, ξύλον σκολιὸν καὶ ὄζοις συμπεφυκός,  
the but from of it refuse for nothing useful, a piece of wood twisted and knots having united,  
λαβῶν ἔγλυψεν ἐν ἐπιμελείᾳ ἀργίας αὐτὸ, καὶ ἐμπειρίᾳ συνέσεως  
having grasped carved in with diligence quiet moments same, and by skill of understanding  
ἐτύπωσεν αὐτὸ, ἀπέικασεν αὐτὸ εἰκόνι ἀνθρώπου,  
he fashioned same, in likeness same to image of a man,  
14 ἢ ζῶντινι εὐτελεῖ ὡμοίωσεν αὐτὸ καταχρίσας μίλτω, καὶ  
or a beast certain contemptible smearing with red it dressing surface with red paint<sup>2</sup>, and  
φύκει ἐρυθίνης χροῖαν αὐτοῦ, καὶ πᾶσαν κηλίδα τὴν ἐν αὐτῷ καταχρίσας.  
rouge<sup>3</sup> making red to colour it, and every blemish the in it covered over.  
15 Καὶ ποιήσας αὐτῷ αὐτοῦ ἄξιον οἶκημα ἐν τοίχῳ ἔθηκεν αὐτὸ ἀσφαλισάμενος σιδήρῳ·  
And having made it of it worthy a chamber in a wall he stands it having secured with iron;  
16 ἵνα μὲν οὖν μὴ καταπέσῃ, προενόησεν αὐτοῦ, εἰδὼς ὅτι ἀδυνατεῖ  
so that indeed by no means might it fall, he perceives of it, having known that being impossible  
ἑαυτῷ βοηθῆσαι, καὶ γὰρ ἐστὶν εἰκὼν, καὶ χρεῖαν ἔχει βοηθείας.  
itself to assist, and for it is an image, and needs it has of help.

17 Περὶ δὲ κτημάτων καὶ γάμων αὐτοῦ καὶ τέκνων προσευχόμενος, οὐκ αἰσχύνεται  
Concerning and of possessions and wife of him and of children he prays, not ashamed  
τῷ ἀψύχῳ προσλαλῶν.  
to the lifeless talking.

18 Καὶ περὶ μὲν ὑγείας τὸ ἀσθενὲς ἐπικαλεῖται, περὶ δὲ ζωῆς τὸ νεκρὸν ἀξιοῖ,  
And about indeed health the weak he summons, about and of life to the dead thing he points,  
περὶ δὲ ἐπικουρίας τὸ ἀπειρότατον ἰκετεύει, περὶ δὲ ὁδοιπορίας τὸ  
concerning and of succour to the inexperienced of supplication, about and walking to the  
μηδὲ βάσει χρῆσθαι δυνάμενον,  
and not a step to furnish being able.

19 περὶ δὲ πορισμοῦ καὶ ἐργασίας καὶ χειρῶν ἐπιτυχίας τὸ ἀδρανέστατον  
about and of providing and of business and of hands success to the unable to do anything  
ταῖς χερσὶν εὐδράνειαν αἰτεῖται.  
with the hands in handicraft<sup>4</sup> he asks.

2 μίλτω – red earth.

3 φύκει – a seaweed or sedge from which the cosmetic rouge was made.

4 A series of non-dictionary words here.