

The Septuagint, Wisdom, Chapter 16, Interlinear English - G.T. Emery.

1 Διὰ τοῦτο δι' ὁμοίων ἐκολάσθησαν ἀξίως, καὶ διὰ πλήθους κνωδάλων ἐβασανίσθησαν.
Therefore by like they were punished worthily, and by multitude of vermin they were tormented.

2 Ἄνθ' ἧς κολάσεως εὐεργετήσας τὸν λαόν σου, εἰς ἐπιθυμίαν
Instead of which punishment you showed kindness to the people of you, for you offered
ὀρέξεως ξένην γεῦσιν, τροφήν ἠτοίμασας ὀρτυγομήτραν,
an appetency of foreign taste, food you prepared quails,¹

3 ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφήν, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων
in order that those there indeed desiring food, by the ugly sight of the creatures
καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφονται, αὐτοὶ δὲ ἐπ' ὀλίγον ἐνδεεῖς γενόμενοι
and the necessity force to turn away, to them but a little wanting having come to pass
καὶ ξένης μετὰσχωσι γεύσεως.
and strange they might share of taste.

4 Ἔδει γὰρ ἐκείνοις μὲν ἀπαραίτητον ἐνδειαν ἐπελθεῖν τυραννοῦσιν, τούτοις δὲ
There is need for those persons indeed not evade want to come upon tyrants, to these
μόνον δειχθῆναι πῶς οἱ ἐχθροὶ αὐτῶν ἐβασανίζοντο.
only it should be showed how the enemies of them were tormented.

5 Καὶ γὰρ ὅτε αὐτοῖς δεινὸς ἐπῆλθεν θηρίων θυμὸς, δῆγμασίν τε σκολιῶν
And for which to them terrible come upon wild animals fierce, bites and of crooked
διεφθείροντο ὄφρων, οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου.
they were perishing of serpents, not as far as end remain the wrath of you.

6 Εἰς νοθεσίαν δὲ πρὸς ὀλίγον ἐταράχθησαν, σύμβολον ἔχοντες σωτηρίας, εἰς ἀνάμνησιν
For admonished but unto a little they were troubled, a pledge having of salvation, for remembrance
ἐντολῆς νόμου σου.
of command of Law of you.

7 Ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τὸ θεωρούμενον ἐσώζετο,
He for having been turned not by the beholding were being saved,
ἀλλὰ διὰ σὲ τὸν πάντων σωτῆρα.
but by you the of all Saviour.

8 Καὶ ἐν τούτῳ δὲ ἐπεισας τοὺς ἐχθροὺς ἡμῶν, ὅτι σὺ εἶ ὁ ῥυόμενος ἐκ παντὸς κακοῦ.
Also by this but you convinced the enemies of us, that you are the deliverer fro of all evil.

9 Οὓς μὲν γὰρ ἀκρίδων καὶ μυιῶν ἀπέκτεινεν δῆγματα, καὶ οὐχ εὐρέθη ἴαμα τῇ ψυχῇ
Which indeed for locusts and flies² killed them stings, and not was found a healing for the life
αὐτῶν, ὅτι ἀξιοὶ ἦσαν ὑπὸ τοιούτων κολασθῆναι.
of them, for worthy they were by such as these to be punished.

10 Τοὺς δὲ υἱούς σου οὐδὲ ἰοβόλων δρακόντων ἐνίκησαν ὀδόντες, τὸ ἔλεος γὰρ σου
The but sons of you not of poisonous dragons overpowered teeth, the mercy for of you
ἀντιπαρῆλθεν καὶ ἰάσατο αὐτούς.
came up beside and healed them.

11 Εἰς γὰρ ὑπόμνησιν τῶν λογίων σου ἐνεκεντριζόντο, καὶ ὀξεῶς διεσώζοντο, ἵνα μὴ
Into for reminding of the words of you they were bitten, and sharply were preserved, that not
εἰς βαθεῖαν ἐμπεσόντες λήθην, ἀπερίσπαστοι γένωνται
into a deep having fallen into unseen, free from distractions they should come to be away

1 St. Jerome translated this word into Latin as 'ortygometrans' – lit. the quail that leads the flock – so 'quail'

2 μυιῶν – of mysteries but Jerome translated this as 'muscarum' – 'flies' and this is still the favoured translation.

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τῆς σῆς εὐεργεσίας.
of the your goodness.

12 Καὶ γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἐθεράπευσεν αὐτούς, ἀλλὰ ὁ σὸς Κύριε λόγος ὁ
And for neither herb nor ointment healed them, but the your Lord word the
πάντας ἰώμενος.
all things curing.

13 Σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατάγεις εἰς πύλας ᾄδου
You for of life and of death authority over you have, and having broken into gates of Hades
καὶ ἀνάγεις.
and lead up.

14 Ἄνθρωπος δὲ ἀποκτείνει μὲν τῇ κακίᾳ αὐτοῦ, ἐξελθὼν δὲ πνεῦμα οὐκ ἀναστρέφει,
A man but kills indeed by evil of him, having gone but spirit not it returns,
οὐδὲ ἀναλύει ψυχὴν παραλημφθεῖσαν.
nor set free spirit recalled.

15 Τὴν δὲ σὴν χεῖρα φυγεῖν ἀδύνατόν ἐστιν.
The but your hand to escape not possible it is.

16 Ἄρνούμενοι γὰρ σε εἰδέναι ἀσεβεῖς, ἐν ἰσχύι βραχίονός σου ἐμαστιγώθησαν, ξένοις ὑετοῖς
Denying for you to know ungodly, by strength of arm of you were scourged, strange rains
καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτοις, καὶ πυρὶ καταναλισκόμενοι.
and hails and inundations pursuing inexorably, and by fire they were condumed.

17 Τὸ γὰρ παραδοξότατον ἐν τῷ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τὸ πῦρ·
The for most incredible by the all extinguishes water more was activating the fire;
ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶν δικαίων.
a defender for the world it is of righteous.

18 Ποτὲ μὲν γὰρ ἡμεροῦτο φλόξ, ἵνα μὴ καταφλέξῃ τὰ ἐπ' ἀσεβεῖς
At some time indeed for was moderated flame, that not it should burn up the things upon ungodly
ἀπεσταλμένα ζῶα, ἀλλ' αὐτοὶ βλέποντες εἰδῶσιν, ὅτι Θεοῦ κρίσει
having sent creatures, but they seeing they may have known, that of God judgment
ἐλαύνονται.
they are struck.

19 Ποτὲ δὲ καὶ μεταξύ ὕδατος ὑπὲρ τὴν πυρὸς δύναμιν φλέγει,
At another time but also in midst of water above the fire power they might be burned up,,
ἵνα ἀδίκου γῆς γενήματα διαφθείρῃ.
that unrighteous of earth fruits might be utterly destroyed.

20 Ἄνθ' ὧν ἀγγέλων τροφήν ἐψώμισας τὸν λαόν σου, καὶ ἔτοιμον ἄρτον ἀπ' οὐρανοῦ
Whereas of angels food you fed the people of you, and prepared bread from of heaven
παρέσχες αὐτοῖς ἀκοπιάτως, πᾶσαν ἡδονὴν ἰσχύοντα καὶ πρὸς πᾶσαν ἀρμόνιον
you presented to them without their own labour, every delight being able and with every taste
γεῦσιν.
suited.

21 Ἡ μὲν γὰρ ὑπόστασις σου γλυκύτητα τὴν σὴν πρὸς τέκνα ἐνεφάνιζεν, τῇ δὲ τοῦ
The indeed for sustenance of you sweetness the your unto children was showing forth, the and of the
προσφερομένου ἐπιθυμίας ὑπηρετῶν, πρὸς ὅ τις ἐβούλετο μετεκρινᾶτο.
bringing to longing servants, unto which anyone wishing was changed.

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22 Χιῶν δὲ καὶ κρύσταλλος ὑπέμεινε πῦρ, καὶ οὐκ ἐτήκετο, ἵνα γινῶσιν ὅτι τοὺς
Snow but and ice endured fire, and not was melting, that they should know that the
τῶν ἐχθρῶν καρπούς κατέφθειρε πῦρ φλεγόμενον, ἐν τῇ χαλάζῃ καὶ ἐν τοῖς ὑετοῖς
of the enemies fruits was destroying fire burning up, in the hail and in the rain
διαστράπτων.
moving through quickly.

23 Τοῦτο πάλιν δ' ἵνα τραφῶσιν δίκαιοι, καὶ τῆς ἰδίας ἐπιλέλησται δυνάμεως.
This again but that might be nourished righteous, also of the own has forgotten its power.
24 Ἡ γὰρ κτίσις σοὶ τῷ ποιήσαντι ὑπηρετοῦσα, ἐπιτείνεται εἰς κόλασιν κατὰ τῶν
The for creature to you to the Maker serving, increases for punishment against the
ἀδίκων, καὶ ἀνίεται εἰς εὐεργεσίαν ὑπὲρ τῶν ἐπὶ σοὶ πεποιθότων.
unrighteous, and it relaxes for benefit over of the upon you having trusted.

25 Διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλεομένη, τῇ παντοτρόφῳ σου
Therefore even then into all fashions having been transformed, the nourishing all things of you
δωρεᾶ ὑπηρετεῖ, πρὸς τὴν τῶν δεομένων θέλησιν·
bounty it ministered, unto the of the of need desire;

26 ἵνα μάθωσιν οἱ υἱοὶ σου, οὓς ἠγάπησας, Κύριε, ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν
that should learn the sons of you, whom you love, O Lord, that not the production of the fruits
τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ.
nourishing mankind, but the word of you the to you trusting in for preservation.

27 Τὸ γὰρ ὑπὸ πυρὸς μὴ φθειρόμενον. ἀπλῶς ὑπὸ βραχείας ἀκτίνος ἡλίου θερμαινόμενον
The for by fire not destroying, simply by soon ray of sun heating
ἐτήκετο·
was melting down;

28 ὅπως γνωστόν ἦ, ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ' εὐχαριστίαν σου, καὶ πρὸς
that it might be known, that it behoves to bring light the sun upon thankfulness of you, and with
ἀνατολὴν φωτὸς ἐντυγχάνειν σοὶ.
rising light to meet with you.

29 Ἀχαρίστου γὰρ ἐλπίς ὡς χειμέριος πάχνη τακῆσεται, καὶ ῥυήσεται ὡς ὕδωρ
Of ingratitude for hope as winter hoar-frost shall melt away, and flow as water
ἄχρηστον.
useless.