

WYCLIFFE'S APOCRYPHA

A Companion Volume to
WYCLIFFE'S BIBLE

Translated by
JOHN WYCLIFFE
and JOHN PURVEY

*A modern-spelling edition
of their 14TH century Middle English translation,
the first complete English vernacular version,
with an Introduction by*

TERENCE P. NOBLE

MY THANKS to

everyone, including pets,
who showed kindness along the way.

Quynh M. Dang,
for her word processing expertise.

the Catholic, Orthodox,
and other Christian communities,
who, for millennia, preserved and
protected these Holy Scriptures, and
shared them with ALL humanity.

“Holy is holy.”
Sean Gregory

Thanks be to
GOD
for this opportunity of a lifetime.

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For more information, contact Terence Noble at terry@smartt.com.

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INTRODUCTION

Between the “completion” of the Old Testament (that is, the “Tanakh”, or the Hebrew Scriptures), and the writing of the Greek New Testament, was a period of several hundred years. Some historians refer to this period as the “400 Silent Years”, when God allegedly did not speak to His people. But in fact during this time, God did speak, His people did hear Him, and inspired books and writings that speak with the same wisdom, beauty, and authority, indeed, the same voice, as the other books of the two Testaments, were transmitted to us through imperfect human vessels. And although these books and writings actually appear in countless Bibles, many Christians, and most others who have read the Bible, are unaware of them, and know nothing about their profundity or their provenance. These books and writings truly are the “lost books” of the Bible. They constitute, in essence, a “Third Testament” of Holy Writ. The books and writings that I refer to are the Biblical Apocrypha.

DOORS LOCKED AND UNLOCKED

...and I shall give to thee tables (or tablets) of stone, and the law, and commandments, which I have written, that thou teach them...

From within a cloud or a burning bush, from the midst of the Holy of Holies in the Temple in Jerusalem or above the summit of Mount Sinai in the desert, to prophets, priests, and patriarchs alike, YAHWEH, the Great “I AM”, “the God of revelation and grace”, spoke to His people in words they could all understand.

Moses came down from Mt. Sinai with the ten commandments, written in stone by the finger of God, in a language that the entire nation of Israel could read.

David composed his poems of praise and petition, promises and pleadings, to the Lord God of hosts, in the everyday language of his people.

Solomon penned his proverbs of wise fatherly counsel, and his songs of passionate love, in Hebrew, the language of many of his sons, and at least some of his lovers...

...then Jesus spake to the people...

By the sea or on a hilltop, in the Temple or at the well, to individuals and to multitudes alike, when Jesus walked the earth, he spoke to people in words they could understand.

Paul’s letters were written in Greek, the everyday language of those to whom they were sent. Thirty years later, the same would be true of the Gospels.

But in England 2300 years after David and Solomon, and 1300 years after Jesus and Paul, the Word of God was written almost exclusively in Latin¹, an unknown language to 99% of that society. Indeed, Latin was only understood by some of the clergy, some of the well-off, and the few who were university-educated. This did not trouble the Church princes, who long before had transformed the “Divine Commission” – to preach the Word and save souls – into the more temporal undertaking of the all-consuming drive to wield authority over every aspect of life, and in the process, to accumulate ever-greater wealth.

John Wycliffe, an Oxford University professor and theologian, was one of those few

¹ Following King Edward I’s expulsion edict of 1290, decreeing the banishment of all Jews from England, the Jewish people were absent from its soil until the mid-17th century. However Hebrew Old Testaments, commentaries, and other scholarly writings concerning the Hebrew Scriptures, were studied when the Old Testament of the “Wycliffe Bible”, including the books of the Apocrypha, was written and revised, as were Greek sources when its New Testament was written and revised.

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who had read the Latin Bible. Although a scholar living a life of privilege, he felt a strong empathy for the poor and the uneducated, those multitudes in feudal servitude, whose lives were “nasty, brutish, and short”. He challenged the princes of the Church to face their hypocrisy and widespread corruption – and to repent. He railed that the Church was no longer worthy to be The Keeper of the Word of Truth. And he proposed a truly revolutionary idea:

“The Scriptures,” Wycliffe stated, “are the property of the people, and one which no party should be allowed to wrest from them. Christ and his apostles converted much people by uncovering of Scripture, and this in the tongue which was most known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread? The faith of Christ ought therefore to be recounted to the people in both languages, Latin and English.”

Indeed, John Wycliffe earnestly believed that all of the Scriptures should be available to all of the people all of the time in their native tongue.

He believed that with the Word of God literally in hand, each individual could have a personal relationship with God, and work out his or her own salvation, with no need for any human or institutional intermediary.

And so John Wycliffe and his followers, most notably John Purvey, his secretary and close friend, and for a limited time, Nicholas Hereford², translated Jerome’s Vulgate, the

“Latin Bible”, including the books of the Apocrypha, into the first English Bible. (They also utilized original language texts; more on this below.) Their literal, respectful translation was hand-printed around 1382. Historians refer to this as the “Early Version” of the “Wycliffe Bible”.

The Church princes, long before having anointed themselves as sole arbitrator (indeed “soul” arbitrator!) between God and man, condemned this monumental achievement as heretical – and worse:

“This pestilent and wretched John Wycliffe, that son of the old serpent ...endeavour[ing] by every means to attack the very faith and sacred doctrine of Holy Church, translated from Latin into English the Gospel, [indeed all of the Scriptures], that Christ gave to the clergy and doctors of the Church. So that by his means it has become vulgar and more open to laymen and women who can read, than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel, [indeed of the Scriptures *in toto*], is scattered abroad and trodden underfoot by swine.”

Church Chronicle, 1395

The Church princes decreed that Wycliffe be removed from his professorship at Oxford, and it was done. Two years later, his health broken, he died.

In the decade following John Wycliffe’s death, his friend John Purvey revised their

² Nicholas (de) Hereford, an associate of Wycliffe’s and Purvey’s, helped write 2/3rds of the highly literal “Early Version” of the Old Testament (up to “Baruch”, a book of the Apocrypha then placed before “Ezekiel”), before he was summoned to Rome to explain his actions. Threatened with death by the Synod of Black Friars, he recanted. Pope Urbanus VI sentenced him to prison, where he possibly spent two years. When a civil insurrection broke out in Rome, the rioters set all the captives free. Hereford fled back to England and resumed his work to educate the ignorant and

aid the poor. Arrested again, this time his recantation stuck. Thenceforth, he worked tirelessly against his former colleagues, testifying at their trials, vociferously and vituperatively condemning the writing of the English Bible. For his efforts, the Church princes rewarded him with the position of Chancellor and Treasurer of Hereford Cathedral, as well as a lifelong stipend. Finally, after a long life of shifting alliances, of activities of both grace and perfidy, Hereford retired to a Carthusian monastery, an austere, ascetic order that embraced solitude, silence, and midnight masses. Perhaps, at long last, he felt he had said enough.

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Bible. The complete text, including Purvey's "Great Prologue", appeared by 1395. But portions of his revision, in particular the Gospels and other books of the New Testament, were in circulation as early as 1388.

Historians refer to this as the "Later Version" of the "Wycliffe Bible". This vernacular version retained most of the theological insight and poetry of language found in the earlier, more literal effort. But it was easier to read and understand, and quickly gained a grateful and loyal following. Each copy had to be hand-printed (Gutenberg's printing press would not be invented for more than fifty years), but this did not deter widespread distribution. The book you now hold in your hands is the Apocrypha from that "Wycliffe Bible" (*with modern spelling*).

For his efforts, the Church princes ordered John Purvey arrested and delivered to the dungeon. He would not see freedom again until he recanted of his "sin" – writing the English Bible. His spirit ultimately broken, he eventually did recant. Upon release, he was watched, hounded at every step, the Church princes determined that he would tow the party line. His life made a living hell, the co-author of the first English Bible finally disappeared into obscurity, and died unknown.

But the fury of the Church princes was unrelenting. Edicts flew. John Wycliffe's bones were dug up – and burned. Wycliffe's writings were gathered up – and burned. All unauthorized Bibles – that is, all those in the English language – were banned. All confiscated copies were burned. Those who copied out these Bibles were imprisoned. Those who distributed these Bibles were imprisoned. Those who owned an English Bible, or, as has been documented, "traded a cart-load of hay for but a few pages of the Gospel", were imprisoned. And those faithful souls who refused to "repent" the "evil" that

they had committed, were burned at the stake, the "noxious" books that they had penned, or even had merely owned, hung about their necks to be consumed by the same flames. In all, thousands were imprisoned, and many hundreds were executed. Merry olde England was engulfed in a reign of terror. All because of an English Bible. The "Wycliffe Bible".

But the spark that John Wycliffe and John Purvey, and their followers had ignited, could not, would not, be extinguished. The Word of Truth was copied, again, and again, and again. The Word of Truth was shared, from hand, to hand, to hand. The Word of Truth was read, and spoken, and heard by the common people in their own language for the first time in over 1000 years. At long last, the Word of God had been returned to simple folk who were willing to lose everything to gain all.

And so the pearl of the Scriptures was spread abroad, and planted in their hearts, by the servants of God...

216 years after Purvey's revision appeared, somewhat less than a century after Martin Luther proclaimed his theses (thereby sparking the Protestant Reformation), and Henry VIII proclaimed his divorce (thereby creating the Church of England), what would become the most famous, enduring, beloved, and revered translation of the Bible, the "Authorized" or "King James Version" (KJV), was published in 1611.

In their preface, "The Translators to the Reader", in the 1st edition of the KJV, the 54 translators detail many sources utilized, and the arduous efforts undertaken, to achieve their supreme accomplishment. Interestingly enough, they make scant mention of even the existence of earlier, unnamed English versions. And they make no specific reference to the work of John Wycliffe and John Purvey (or even William Tyndale). It is not my desire or

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intention here to speculate on the political and ecclesiastical reasons for this omission, simply to state its fact.

From 1611 until today, historians of the English Bible have uniformly followed the lead of the KJV translators, and have ignored, dismissed, or denigrated John Wycliffe's and John Purvey's contributions to, and influences upon, that ultimate translation, the KJV. To wit:

"The Bible which permeated the minds of later generations shows no direct descent from the Wycliffite versions; at most a few phrases from the later version seem to have found their way into the Tudor translations...Tyndale's return to the original languages meant that translations based on the intermediate Latin of the Vulgate would soon be out of date."

Cambridge History of the Bible,
(Vol. 2, p. 414.)

When you finish reading this book, you may reach a different conclusion.

WYCLIFFE'S BIBLE & WYCLIFFE'S APOCRYPHA

Wycliffe's Bible is comprised of *Wycliffe's Old Testament*, which is a modern-spelling version of the Old Testament found in extant copies of the "Later Version" of the "Wycliffe Bible" (excluding the books of the Apocrypha), and *Wycliffe's New Testament*, which is a modern-spelling version of the New Testament found in extant copies of the "Later Version" of the "Wycliffe Bible". *Wycliffe's Apocrypha* is a modern-spelling version of the books of the Apocrypha found in extant copies of the "Later Version" of the "Wycliffe Bible". For 99.9% of *Wycliffe's Bible* and *Wycliffe's Apocrypha*, the word order, verb forms, words in *italics*, and punctuation are as they appear in the "Later Version". In addition, words and phrases

found only in the "Early Version" are presented within square brackets, "[]", to provide more examples of John Wycliffe's and John Purvey's ground-breaking scholarship, as well as to aid comprehension and improve passage flow. Literally thousands of "Early Version" verses were transcribed, but limited space meant most could not appear in the printed books. See the online files, or the ebooks of *Wycliffe's Bible* and *Wycliffe's Apocrypha*, for these significant and interesting textual variations.

Because their very lives were at risk, and personal glory was of no consequence to either man, neither Wycliffe nor Purvey signed any extant copy of either version, attesting to authorship. This omission has allowed some historians to debate the matter. Both *Wycliffe's Bible* and *Wycliffe's Apocrypha* are unambiguously credited: "Translated by John Wycliffe and John Purvey". While authorship of a particular chapter or verse can be argued by those concerned with such matters, there is absolutely no doubt about the essential role that each of these men played in the momentous effort to bring the English Bible to the English people.

MIDDLE ENGLISH

The "Wycliffe Bible" was written in Middle English in the last three decades of the 14th century. "Middle English" is the designation of language spoken and written in England between 1150 and 1450. The year 1300 is used to divide the period into "Early Middle English" and "Late Middle English". During the time of "Late Middle English", there were 5 regional dialects in England (with a 6th dialect developing in London). Examples of at least three dialects are found in the "Later Version" of the "Wycliffe Bible".

What does one encounter reading the "Wycliffe Bible"? An alphabet with a widely used 27th letter, "ȝ", and a 28th letter, "þ", that

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already was frequently being replaced with “*th*” (even within the same sentence). A myriad of words which today are either **obsolete** (“*anentis*”: with), **archaic** (“*culver*”: dove), or at best, strangely-spelled **precursors** to our modern words (“*vpsedoun*”: upside-down). Spelling and verb forms that are not standardized, in part because they were phonetic to different dialects. For example, the word “*saw*” is spelled a dozen different ways (even differently within the same sentence), and differently for singular and plural nouns (similarly, the word “*say*”); “*have take*” and “*have taken*” are found in the same sentence, as are “*had know*” and “*had known*”; and so forth. Prepositions and pronouns that often seem misplaced and incorrectly used: “*at*”, “*for*”, “*in*”, “*of*”, “*on*”, “*there*”, “*to*”, “*what*”, and “*which*” again and again seem wrongly situated; “*themselves*” and “*themselves*” are found in the same sentence, as are “*yourselves*” and “*yourselves*”; and so forth. Capitalization, punctuation, and other grammatical conventions that are rudimentary by today’s standards, and vary greatly from sentence to sentence. For example, the **past tense** of a verb was made by adding nothing to the present tense, or an “*e*”, “*en*”, “*ed*”, “*ede*”, “*id*”, “*ide*”, or still other suffixes. In short, one encounters formidable obstacles to being able to understand (what will become) a single verse of Scripture.

KEYS TO THE KINGDOM

And so the need for *Wycliffe’s Bible* and *Wycliffe’s Apocrypha*. *Wycliffe’s Bible* and *Wycliffe’s Apocrypha* together comprise the “*Later Version*” of the “*Wycliffe Bible*”, with its irregular spelling deciphered, the verb forms made consistent, and numerous grammatical variations standardized. *Wycliffe’s Bible* and *Wycliffe’s Apocrypha* are the keys that unlock the amazing secrets found within the “*Wycliffe*

Bible”.

For more discussion about the Middle English found in the “*Wycliffe Bible*”, and how it was dealt with in the course of writing *Wycliffe’s Bible*, and later *Wycliffe’s Apocrypha*, see the **Introduction** in *Wycliffe’s Bible*.

THE BIBLICAL APOCRYPHA

The Hebrew Scriptures, or “*Tanakh*” (that is, the Old Testament), was written by several dozen authors over a millennium, and was completed in the 5TH century before the Christian Era (BCE). The New Testament was written in Aramaic and Greek by about ten authors beginning in the middle of first century of the Christian Era (CE). The time between the two Testaments has been referred to as the “*400 Silent Years*”.

Hebrew-speaking Jews believe that the Biblical canon (the body of accepted books of the Bible) has been closed for nearly twenty-five hundred years. But in the early centuries before the Christian Era (BCE), in various parts of the Ancient World, there were significant communities of Jews whose primary language was Greek, not Hebrew. This included a large, highly-cultured and influential Jewish community in Alexandria in Egypt. Beginning in the 3RD century BCE, what would swell to become a group of 70 translators worked to produce a Greek version of the Hebrew Scriptures, that is, a version in their own language. They wanted to enable Greek-speaking believers to more closely know, worship, praise and serve their God (as John Wycliffe and John Purvey likewise wanted for their fellow English-speaking believers in England more than 1500 years later). This Greek version of the Hebrew Scriptures became known as the Septuagint (meaning “*Seventy*”)

The translators believed that they were

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doing God's work, and that indeed He had inspired not only them, but also a number of writers who produced more than a dozen new books and writings that were added to the Biblical canon (more on these additions to the Bible below).

For several hundred years, the Septuagint was accepted and used by Greek-speaking (or Hellenistic) Jews in the Ancient World, including Palestine. Hebrew-speaking Jews, in particular their leaders and scholars, never accepted the Septuagint, possibly from a religious point of view (they did not believe that it was divinely-inspired), but more likely from a power point of view (another divinely-inspired translation would diminish, or at least challenge the Hebrew Scriptures, and their role as sole guardians and interpreters of them), and indeed declared this translation to be an abomination, and worse. This was analogous to the situation John Wycliffe encountered, when he wanted an English Bible for English-speaking believers, and the Church, with its Latin Scriptures, felt gravely threatened. The Septuagint was also adopted by the early Christians, and quoted in their literature. Because of this, a new Greek translation was made by Aquila of Sinope, which replaced the Septuagint in the hearts and minds of Greek-speaking Jews in the late 2ND century CE. However this translation displeased Christians because of its rendering of the Messianic passages. And so it goes.

As stated above, within the Septuagint are new books and writings (the latter are additions to books already found in the Hebrew Bible). These include: 3RD Esdras (a Greek rewriting of Ezra and part of Nehemiah; also called 3RD Ezra and 1ST Esdras), Tobit, Judith, Additions to the Greek version of Esther, 1ST, 2ND, 3RD*, and 4TH* Maccabees, Psalm 151*, Prayer of Manasseh, Wisdom of Solomon, Ecclesiasticus (also called Sirach), Psalms of Solomon*, Baruch, Epistle of

Jeremiah, and Additions to the Greek version of Daniel (including Prayer of Azariah, Song of the Three, Susanna, and Bel and the Dragon). All of these books and writings appear in the Vulgate and in the "Wycliffe Bible", with the exception of those marked with an asterisk. The Vulgate also contains 4TH Esdras, also called 4TH Ezra and 2ND Esdras, but it is not found in the "Wycliffe Bible". Some of these books were actually first written in Hebrew (including Tobit, Judith, Ecclesiasticus, and Baruch), others perhaps were (Additions to Daniel, and Epistle of Jeremiah), and the rest originated in Greek.

These intertestamental writings are collectively known as "The Apocrypha" (from the Greek, meaning "hidden" things). Sometimes this word, or its adjective, "apocryphal", is used to describe mystical, esoteric, fantastical, strange, or obscure writings. But in the Biblical sense, "Apocrypha" refers to those books outside the accepted or first canon (the so-called "proto-canonical" books), that is, the books which comprise the Hebrew Scriptures. The books of the Apocrypha comprise a second grouping of important books whose inspiration is disputed (and are the so-called "deuterocanonical" books, or books of the second canon). Hebrew-speaking Jews believe these books were not inspired, and indeed even the authors of Ecclesiasticus and 1ST Maccabees demur claiming divine inspiration (probably humility played a role here).

But Greek-speaking Jews embraced these writings, as did the early Christians, who utilized the Greek version of the Scriptures, including the books of the Apocrypha. They added this Greek "Old Testament" to their Greek "New Testament" to form the Christian Bible. And so it is not surprising that these additional books and writings are found in Old Greek and early Latin Bibles, in Jerome's Vulgate, which served as the only Bible for

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Catholics for a millennium (and they are also found in succeeding Catholic Bibles up to and including present day editions), in the “Wycliffe Bible” (the first complete English vernacular Bible), in Old German Bibles, in Luther’s translation, in 16th century English Bibles, and in the first edition of the “Authorized” or King James Version of the Bible (but dropped from later editions). These books and writings are also found in various groupings (one list varying from another) in Orthodox and other Eastern or Oriental Christian Bibles, and even in some recently published Protestant Bibles (including the *New English Bible* and the *Good News Bible*).

In the Septuagint, the Vulgate, and the “Wycliffe Bible”, the books of the Apocrypha were intermixed with other books of the Old Testament. But beginning in the 16th century, with Luther’s Bible of 1534, and Coverdale’s Bible of 1535, Protestant versions (including the first edition of the “Authorized” or King James Version) have grouped these books in a separate section between the Old and the New Testaments, and labelled them “The Apocrypha”, making them *in essence* (if not in name), a “Third Testament”.

In 1546 the (Catholic) Council of Trent declared Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, Epistle of Jeremiah, 1ST and 2ND Maccabees, Additions to Esther, and Additions to Daniel (Prayer of Azariah, Song of the Three, Susanna, and Bel and the Dragon) to be part of the canon, that is, that they were inspired. All of these books or writings are found in the “Wycliffe Bible”. Only the beautiful Prayer of Manasseh and the Greek edition or rewriting of Ezra-Nehemiah (3RD Esdras or 3RD Ezra) are missing from this list. In 1563 the (Anglican) 39 Articles declared that the books of the Apocrypha had less authority than the books of the Biblical canon, and in 1643 the (Anglican) Westminster Confession declared that the books of the Apocrypha were

not inspired. And so it continues. But we can make our own decisions.

REGARDING *WYCLIFFE’S APOCRYPHA*

Wycliffe’s Apocrypha consists of the modern-spelling versions of 14 books or writings of the Biblical Apocrypha found in the “Later Version” of the “Wycliffe Bible”, plus “Epistle to the Laodiceans”, attributed to Paul (though most scholars deny his authorship of it). Because Catholics, Anglicans, other Protestant denominations, and the various Orthodox churches all have differing lists of the books that they consider to comprise the Biblical Apocrypha, for this volume I have chosen to include all of the books of the Apocrypha found in the “Wycliffe Bible”, with no exceptions or deletions, but also with no additions or supplemental texts from other early pre-KJV Bibles. What is presented here is what John Wycliffe and John Purvey and their compeers published in their translation of the first complete English vernacular Bible, in the order that it is found there. Their only significant omission from most lists of the Biblical Apocrypha is 4TH Esdras (also called 4TH Ezra and 2ND Esdras) which does not appear in any copy of the “Wycliffe Bible” (perhaps it was omitted due to the anti-Semitic nature of some of its chapters). 4TH Esdras can be found in various forms online for those who are interested in reading it.

The books and writings of the Apocrypha that are found in the “Wycliffe Bible” are found in the same order in *Wycliffe’s Apocrypha*, which is as follows:

- Prayer of Manasseh (comprises a new Chapter 37 in 2ND Chronicles)
- 3RD Ezra (or 3RD Esdras; follows Ezra and Nehemiah, or “2ND Ezra”, and combines elements of both)
- Tobit (follows 3RD Ezra)

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- Judith (follows Tobit)
- Additions to Esther (follows Judith; these additions were added to six chapters of the Greek version of Esther)
- Wisdom of Solomon (follows Song of Songs)
- Ecclesiasticus (follows Wisdom of Solomon)
- Baruch (follows Lamentations of Jeremiah)
- Epistle of Jeremiah (follows Baruch)
- Additions to Daniel (follows Ezekiel; these additions were added to three chapters of the Greek version of Daniel)
- 1ST Maccabees (follows Malachi)
- 2ND Maccabees (follows 1ST Maccabees; closes out the “Wycliffe Old Testament”)
- Epistle to the Laodiceans (follows Paul’s Epistle to the Colossians)

“EARLY VERSION” AND “LATER VERSION”

As stated above, as with all the other books of the “Wycliffe Bible”, there are two versions of each book of the “Wycliffe Apocrypha”, the “Early Version” and the “Later Version”. Each version has its own footnotes, denoting variations between various copies of the “Wycliffe Bible”, and its own glosses, which consist of explanations of the text by the translators, and alternate renderings of words and phrases. All of the footnotes and glosses were consulted during the writing of *Wycliffe’s Apocrypha*, and many were utilized in order to produce the most accurate modern-spelling version possible. Because many of the original books of the Apocrypha were written in Greek, both versions found in the “Wycliffe Bible” are quite readable. But the “Later Version”, like its counterparts in both Testaments, is usually superior in readability compared to what is found in the “Early Version”.

However, as with the two Testaments, there are individual words and phrases which appear in the “Early Version” (“EV”) of the “Wycliffe Apocrypha”, but not in the “Later Version” (“LV”), and then reappear in the King

James Version (KJV) Apocrypha. Examples of “Early Version” “Wycliffe Apocrypha” and KJV Apocrypha word agreement include: “the Lord our God” (“our Lord God” in “LV”); “upon” (“on” in “LV”); “rightwiseness” or righteousness (“rightfulness” in “LV”); “rightwise” or righteous (“rightful” in “LV”); “unto” (“till to” in “LV”); and “them” (“those” in “LV”).

Verb placement at the start of a sentence, as opposed to after the subject, is often the same in the “EV” and the KJV, but different in the “LV”; as is verb tense (often present tense in the “EV” and the KJV, but past tense in the “LV”); and even word choice for the verb (often the same in the “EV” and the KJV, but different in the “LV”). A sampling of these “EV” phrases are given in the printed edition of *Wycliffe’s Apocrypha*, but this ebook edition contains literally 1000s more of these phrases.

For more information regarding the “Early Version” of the “Wycliffe Bible”, see the **Introduction** and **Endnotes** to *Wycliffe’s Bible*.

WORDS IN PARENTHESES

Words in parentheses have been added, usually simple words like “a”, “and”, and “the”, to aid passage flow, or to reorder a passage to help make it easier to understand.

For more information on the process of making the modern-spelling versions of *Wycliffe’s Bible* and *Wycliffe’s Apocrypha*, see “Other Minor Modifications” in the **Introduction** to *Wycliffe’s Bible*.

USE OF THE KJV

To further aid comprehension, and also to provide the reader with an additional historical text, my corrected version of the books of the Apocrypha from the 1611 (1ST) edition of the KJV (with the exception of 2ND/4TH Esdras) are presented here side-by-side with those of *Wycliffe’s Apocrypha*.

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The KJV text will help you to understand some of the more difficult phrases and words found in the “Wycliffe Apocrypha”. Also, because many of these passages have very similar (and sometimes identical) texts, having them side-by-side will clearly illustrate the influence the “Wycliffe Apocrypha” had upon the translators of the KJV.

The books of the 1611 KJV Apocrypha online at various websites have differing punctuation, and punctuation that is often used in unexpected ways³. For our purposes, the punctuation which modern readers would be most familiar with, and which would aid in understanding these writings, has been utilized here.

For more evidence of the usage of both versions of the Apocrypha in the “Wycliffe Bible” by the KJV translators, this ebook edition of *Wycliffe’s Apocrypha* contains literally 1000s of additional “Early Version” verses for which there was no room in the printed edition. These verses demonstrate via word choice, verb tense, and word order within a passage, the influence that the “Wycliffe Apocrypha” had upon the writing of the KJV Apocrypha.

Two notable exceptions, however, are the books of Tobit and Judith. Although there are some similarities, it becomes readily apparent that the Wycliffe and the KJV versions of these two books were derived from different yet similar source texts. And so, for these two books, unlike the other 12, the verses of the Wycliffe and the KJV have NOT been aligned with each other, due to the wide variance between them. For each of these books, the two versions need to be read independently. An attempt to make the verses line-up had only limited success, so in the end, the decision was made to present these two books

side-by-side, but with the verse breaks of the original translators, so as to provide the reader with more continuity **within** each version, if not **between** the two versions.

As well, while “Epistle to the Laodiceans” does not appear in the Vulgate, two translations of a 6TH century Latin version were used for comparison purposes with the two Wycliffe versions (which are similar, but not the same). While most scholars believe this Epistle is inauthentic, I believe it is of interest from an historical perspective (it was, after all, in the “Wycliffe Bible”). As well, its teaching is certainly in line with other Pauline epistles, and if not divinely-inspired, it is certainly as inspiring as say, Paul’s Epistle to Philemon. For these reasons, it is included here.

For more information on how the KJV was utilized in creating the modern-spelling version of *Wycliffe’s Bible* and *Wycliffe’s Apocrypha*, see “Use of the KJV” in the **Introduction** to *Wycliffe’s Bible*.

For more information on the meaning and historical usage of difficult or uncommon words, see the **Glossary** in *Wycliffe’s Bible*.

For more examples of John Wycliffe’s and John Purvey’s amazing scholarship, as well as the debt the KJV translators owe to them, see **In Conclusion** in *Wycliffe’s Bible*.

NAMES OF PEOPLE AND PLACES

Because of the significant variation in the spelling of names of people and places, most names found in the “Wycliffe Apocrypha” and in the KJV Apocrypha have been modernized in *Wycliffe’s Apocrypha*, as found in the *New English Bible* and the *Good News Bible*, to improve comprehension, and to better demonstrate the consistency between the two. In Chapter 5 of 3RD Ezra, with a dozen or so verses, because the variations in names and numbers were so great between the “Wycliffe Bible” and the KJV, because this list is

³ Primarily, but not exclusively, pertaining to the use of a colon, where one would expect a comma, a semi-colon, or a period.

INTRODUCTION

probably not of major significance to the modern reader, and because most modern translations have their own particular/peculiar spelling of this list of names, and differing numbers, so that the list from one translation generally does not match-up with that of another translation, I simply utilized the KJV list, rather than have scores of conflicting entries. These fourteen verses are clearly marked with a superscript “K” (^K), denoting that they come from the KJV, and I leave it at that.

RESOURCES

The primary source text for *Wycliffe’s Apocrypha*, like *Wycliffe’s Bible* before it, was Forshall and Madden’s 4-volume magnum opus, *The Holy Bible, Containing the Old and New Testaments, With the Apocryphal Books, In the Earliest English Versions, Made from the Latin Vulgate by John Wycliffe and His Followers*, published in 1850. Written over a period of twenty years in the mid-19TH century, this monumental work of scholarship was the crowning achievement of The Rev. Josiah Forshall and Sir Frederic Madden. From about 160 extant hand-printed copies of the two versions of the “Wycliffe Bible” (about 40 copies of the “Early Version”, and about 120 copies of the “Later Version”), they selected one copy from each version to serve as a “master” text, and then, by utilizing over 96,000 footnotes, correlated the other copies with these two “master” texts.

Both versions of the “Wycliffe Bible” contain prologues (introductions to each book or group of related books, mostly taken from Jerome), marginal glosses (explanations of the text by the translators, and some alternate renderings of words and phrases), and footnotes (which indicate differences between the hand-written copies). The prologues are not utilized in *Wycliffe’s Bible* or in *Wycliffe’s Apocrypha*. The glosses were consulted, and

when utilized, appear in *italics*. There are very few glosses for the “Early Version” of the “Wycliffe Apocrypha”. The copy of the “Later Version” that Forshall & Madden labelled “C” contains the most glosses for the books of the Apocrypha, followed by copies “G”, “Q”, and, for 1ST & 2ND Maccabees, “E”, “P”, “U”, and “Y”.

The footnotes in Forshall & Madden’s four volumes are a source of invaluable information. Perhaps 6000 footnotes pertain to the Apocrypha (both versions). These footnotes delineate textual divergence – changes, omissions, insertions, copyist errors – between the two “master” texts and the other hand-printed copies of both versions of the “Wycliffe Bible”. (A footnote can refer to either a single copy or to multiple copies.) Close reading of these footnotes indicates that many times when a copy of either version was written (though less frequently with the “Early Version”), the original language texts were also consulted. For time and again, words were added, or changed, to produce a more accurate rendering of the original Hebrew or the original Greek. In creating *Wycliffe’s Apocrypha*, many of these footnotes were used to provide the most precise translation, as well as the best phrasing – the most satisfying, balanced, and rhythmic read – that is found within all extant copies of the “Wycliffe Bible”.

In *Wycliffe’s Apocrypha*, a forward slash, “/”, separates different renderings of the same phrase from two different hand-written copies, usually the “master” text and an alternate rendering found in a footnote. Most of the renderings from the footnotes in *Wycliffe’s Apocrypha* (as with *Wycliffe’s Old Testament*) come from the copies labelled “I”, “N”, “S”, “R”, and “V”, for the “Later Version”, and “A”, “C”, “E”, “F”, “H”, and “G”, for the “Early Version”. It is significant that textual variations indicated by footnotes for the “Early Version” of the “Wycliffe Bible” also appear in the KJV. This strongly suggests that the KJV translators

INTRODUCTION

consulted a variety of copies of the “Wycliffe Bible” during the writing of the KJV. See the online files, or the ebooks of *Wycliffe’s Bible* and *Wycliffe’s Apocrypha*, for most of these alternate renderings taken from the footnotes.

During the writing of *Wycliffe’s Apocrypha*, regular reference was made to the Biblical Apocrypha at (www.kingjamesbibleonline.org), (www.sacred-texts.com) and (www.biblehub.com), the digitized 1611 King James Version of the Bible at (<http://sceti.library.upenn.edu>), and (www.kingjamesbibletrust.org), the *Oxford English Dictionary*, the *New Westminster Dictionary of the Bible*, the *New English Bible*, the *Good News Bible*, and numerous entries in Wikipedia. (The five websites listed above are the only new resources that were used in the writing of *Wycliffe’s Apocrypha*.)

Because *Wycliffe’s Apocrypha* is a continuation of my earlier work, *Wycliffe’s Bible*, all of the resources utilized in the completion of that book were also utilized, consciously or unconsciously, in the writing of this book. For complete bibliographical details, see the **Bibliography** in *Wycliffe’s Bible*.

A FINAL NOTE

With the spelling up-dated, and the

obsolete words replaced, the book you now hold in your hands is a fair and accurate representation of John Wycliffe’s and John Purvey’s 14th century translation of the books of the Apocrypha, found in the very first English vernacular Bible. This is *their* Apocrypha *with modern spelling* – not some 21st century variation on a medieval theme. The melodies and harmonies are distinctly Wycliffe’s and Purvey’s. Only now they are sung with words that we all can understand. Six centuries later, you can now read what those common folk were themselves at long last able to read (or more likely, have read to them). Simple, direct words, with their own rhythm and charm, their own humble, cogent beauty. Sophisticated and graceful words, their originality and newness making the well-known and fondly remembered fresh and alive once again. All because John Wycliffe and John Purvey, and their helpers, cared so deeply, and sacrificed so dearly.

Today there are scores of modern translations of the Bible in English, available at the library, in bookstores, and on the Internet. But once, there was just one. The “Wycliffe Bible”. Try to imagine the impact upon hearing (or reading) these words for the very first time (see next page):

INTRODUCTION

“WYCLIFFE BIBLE”, 1395

Wisdom of Solomon, Chapter 7:

...and Y inwardly clepide,
and the spirit of wisdom came in to me.
And Y settide wisdom before rewmes,
and seetis;
and Y said, that richessis ben nouȝt
in comparisoun therof,
and Y comparisonede not a precieuse
stoon to it;
forwhi al gold in comparisoun thereof
is a litil grauel,
and siluer schal be arettid as cley
in the siȝt therof.
Y louyde wisdom more than helthe
and fairnesse;
and Y purposide to have it for liȝt,
for the liȝt therof may not be quenched.

...

For it is tresour with out noumbre
to men,
and thei, that vsiden that tresour,
weren maad parceneris of Goddis frenschip,
and weren preisid for the ȝiftis of kunnyng.

WYCLIFFE'S APOCRYPHA, 2014

Wisdom of Solomon, 7:7-10, 14:

...and I inwardly called,
and the spirit of wisdom came into me.
And I put wisdom before realms (or
kingdoms), and seats (or thrones);
and I said, that riches be nothing
in comparison to it,
and I could not compare a precious
stone (or a gem) to it;
for all the gold compared to it
is but a little gravel (or grains of sand),
and silver shall be reckoned as clay
in the sight of it.
I loved wisdom more than health
and fairness (or beauty);
and I purposed to have it for (my) light,
for its light cannot be quenched.

...

For it is a treasure without number
to people,
and they, who possess that treasure,
are made partners of God's friendship,
and are praised for the gifts of knowledge.

A PERSONAL STATEMENT REGARDING THE APOCRYPHA

Today most Jews and Protestants know little if anything about the books and writings of the Apocrypha, and if they are aware of them, they generally ignore them. And although the Biblical Apocrypha is found in modern Catholic Bibles, reference is seldom made to them in Catholic homilies, sermons, and Bible studies. So everyone is missing out on the wisdom, beauty and reverence of the Apocrypha.

For more than a dozen years I worked daily on *Wycliffe's Bible*, a modern-spelling version of the "Wycliffe Bible" (3 years for *Wycliffe's New Testament*, and 9 years for *Wycliffe's Old Testament*). During that time a familiarity with the words and rhythms, the cadences and character of the Bible developed. And so, when I recently worked through the books and writings of the Apocrypha found in the "Wycliffe Bible", I soon realized that I was hearing the same voice that I had heard so many times before in those twelve years, a voice of wisdom and holiness, a voice of authority and compassion and justice. The voice of the Holy Spirit. This voice was not a facsimile or an imitation, emanating from the writings of a faux Old Testament-lite, writings that merely copied the Bible, as one encounters with cultish writings, old and new age. Those writings try to sound holy, majestic, and uplifting, i.e. "Biblical", but in the end ring hollow, not hallowed. No. The voice we hear in the Prayer of Manasseh, the Prayer of Azariah, and the Song of the Three is the same voice we hear in the best of David's Psalms. The voice we hear in Ecclesiasticus and the Wisdom of Solomon is the same voice we hear in Solomon's Proverbs and Ecclesiastes. The voice we hear in Baruch and the Letter of Jeremiah is the same voice we hear in Jeremiah and Isaiah. The voice we hear in 1st

Maccabees, 3rd Ezra, and the Additions to Esther is the same voice we hear in Judges, Samuel, Kings and Chronicles.

The verses from the Wisdom of Solomon quoted at the end of the Introduction, as well as the opening verses of Ecclesiasticus printed here below, are as beautiful and profound as any other passage of Scripture. Listen:

1:1 All wisdom is of (or from) the Lord God, and was (for)ever with him, and is before the world.

1:2 Who numbered the gravel (or the sand) of the sea, and the drops of rain, and the days of the world?

1:3 Who measured the highness [or the height] of heaven, and the breadth of (the) earth, and the depth of the sea? Who ensearched (or searched for, or into) the wisdom of God, that goeth before all things?

1:4 Wisdom was formed first of all things, and the understanding of prudence, from the world, *that is, from without beginning.*

As you read through this book, you will encounter many other exquisite passages of Holy Writ also found in the Apocrypha.

But, unfortunately, another voice is also sometimes heard in the Apocrypha, a discordant voice, a hurtful voice, a voice not of love, and I would be remiss if I did not address this failing. (A number of these verses are additions to the original text made by later unknown copyists, something which has occurred with other Biblical writings as well.)

As stated, my two favourite passages from the Apocrypha are found in the Wisdom of Solomon and Ecclesiasticus, the latter book

REGARDING THE APOCRYPHA

being the crown jewel of the Apocrypha. I believe that the wisdom expressed in each of these books – the practical, daily advice and the profound understanding of life – is of inestimable value, exquisitely presented, and equal to what we find in their counterparts in the Old Testament. And it is because I hold these books in such high regard, the discovery of hurtful statements in both of them is that much more disappointing.

For on the same page where we read some profound, yea, inspired wisdom, just a few lines later we may encounter statements of misogyny or potential inducements to what can only be called child abuse (two of the top three charges of social injustice most often, and sometimes rightly, levelled against the Bible, the third, of course, being “the love that dare not speak its name”, which is all but absent from the Apocrypha, with only one reference in the KJV version, and none in the Wycliffe), and then, just a few lines later, more pearls to live by. While it can be stated that such sentiments also appear in other Biblical writings, that does not justify what we find in the Apocrypha. Simply put, in terms of women and children, there are some disturbing and distressing passages, and I apologize to those who read these words and are hurt by them. But while these words are distressing, they should not be disqualifying.

I ask that we be mature enough to discern, with the help of the Holy Spirit, what indeed comes from God, and what are human prejudices, short-sightedness and cultural standards of bygone eras, that have occasionally reared their ugly heads, and have stained that Holy transmission. I ask that we separate the wheat from the chaff, and so still be able to highly esteem that which is so obviously the Word of Truth, and differentiate it from the ignorant and uncaring pronouncements made by creatures formed out of the slime and the clay.

I liken this defect to a public person that we respect and even have affection for, and then learn some disturbing aspect of their character or their personal behaviour, by which we are both disappointed and disgusted. In such a situation, now more complex than in our ignorance before, we are faced with a decision of whether to maintain our allegiance or not. We now have to decide how to reconcile these disparate elements, if they can be reconciled, and if not, how to assess this complexity of character, this mixture of the divine and the profane, which inhabits that individual, and these writings, and frankly, the lives of each and every one of us as well. Some will shake their heads, and turn and walk away; for others it will not be of much concern; but for many of us there will be a shadow of disappointment cast over that individual, and over these writings, that we would prefer not to be there. But it is there. However I believe that when mature discernment is applied, the human filter of failings and foibles through which these writings were transmitted can be readily acknowledged, but that we can go beyond that, and so not lose the wisdom that is also so clearly before us.

So I hope that you will find much here that is worthwhile and valuable and, yes, God-breathed. The Apocrypha, like the Old and the New Testaments, has been filtered through imperfect human vessels. But taken as a whole, and with the compassion and wisdom that fulfills that well-known phrase, “There but by the grace of God go I”, I believe we can clearly see the faults that are present in these writings, and still be in awe of the beauty and profundity which also appear in these pages. Read *Wycliffe’s Apocrypha*, and decide for yourself.

Terence Noble
Vancouver Canada
Spring 2014

Wycliffe's Apocrypha

PRAYER OF MANASSEH

WYCLIFFE-PURVEY, 1395

KJV, 1611

1 Lord God Almighty of our fathers, Abraham, Isaac, and Jacob, and of their just seed, [Lord God Almighty of our fathers, Abraham, Isaac, and Jacob, and to the rightwise seed of them,]

κ1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed;

2 which madest heaven and earth, with all the adorning of those, [the which madest heaven and earth with all the adorning of them,]

κ2 Who hast made heaven and earth, with all the ornament thereof;

3 which hast marked the sea by the word of thy commandment, which hast (en)closed (al)together the depth, or the deepness, of (the) waters, and hast marked *them* to (or hast sealed them by) thy fearedful and praiseable name, [that markedest the sea with the word of thy command, that closedest the deepness, and markedest to thy fearful and praiseable name,]

κ3 Who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by (or with) thy terrible and glorious name,

4 which all men dread, and tremble of the cheer of thy virtue, (whom all men fear, and tremble at the face of thy power, or before thy power,) [that all inwardly dread, and tremble from thy cheer of thy virtue,]

κ4 Whom all men fear, and tremble before thy power;

5 and the wrath, or the ire, of thy menacing on sinners is unsufferable, *either may not be sustained*. [and unsufferable wrath upon the sinful of thy threatening.]

κ5 For the majesty of thy glory cannot be borne, and thine angry threatening towards sinners is importable;

6 Soothly the mercy of thy promise is full-great and unsearchable, *either may not be comprehended by man's wit* (or cannot be comprehended by one's understanding); [Forsooth without measure great and unsearchable the mercy of thy promise;]

κ6 But thy merciful promise is unmeasurable and unsearchable;

PRAYER OF MANASSEH

WYCLIFFE-PURVEY, 1395

KJV, 1611

7 for thou art the Lord most high over all (the earth; *thou art* patient, or long-abiding, and much merciful, and doing penance, or repenting, on the malices of men. Truly, Lord, by thy goodness thou hast promised penance of forgiveness of sins, *that is, forgiving of sins for* (the) *repenting of men*; [for thou art Lord alder-highest upon all earth, long abiding and much merciful, and repenting upon the malices of men. Thou forsooth, Lord, after thy goodness hast promised penance of remission of sins;]

8 and thou, *Lord, that art* God of just men, hast not set penance to just men, (as) to Abraham, Isaac, and Jacob, (yea), to them that sinned not against thee, (but thou hast appointed repentance unto me that am a sinner). (and thou, *Lord, who art* God of the just, hast not set penance for the just, for Abraham, Isaac, and Jacob, yea, for those who sinned not against thee, but thou hast appointed repentance unto me, who is a sinner.) [and thou, God of rightwise men, hast not put penance to the rightwise, Abraham, Isaac, and Jacob, to them that to thee sinned not.]

9 For I have sinned more than the number is of the gravel of the sea; [For I have sinned over the number of gravel of the sea;]

10 my wickednesses be multiplied. I am bowed (down) with much bond(s) (or with many bands) of iron, and no breathing is to me; for I have stirred thy wrathfulness, and I have done evil before thee, and I have set (up) abominations, and I have multiplied offenses (or offences). [multiplied be my wickednesses. I am much crooked with much bond of iron, and there is not again-breathing to me; for I stirred thy wrath, and evil before thee I did, setting abominations and multiplying offenses.]

11 And now, I bow the knees of mine heart, and beseech goodness of (or from) thee, Lord. [And now I bow the knees of mine heart, praying

k7 For thou art the Most High Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance, and forgiveness to them that have sinned against thee; and (out) of thine infinite mercies hast appointed repentance unto sinners (so) that they may be saved.

k8 Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which (or who) have not sinned against thee; but thou hast appointed repentance unto me that am a sinner;

k9 For I have sinned above the number of the sands of the sea.

k10 My transgressions, O Lord, are multiplied; (yea), my transgressions are multiplied, and I am not worthy to behold and see the height of heaven, for the multitude of mine iniquitie(s). I am bowed down with many iron bands, (so) that I cannot lift up mine head, neither have any release. For I have provoked thy wrath, and done evil before thee, I did not (do) thy will, neither kept I thy commandments; I have set up abominations, and have multiplied offences.

k11 Now therefore, I bow the knee of mine heart, beseeching thee of (or for) grace;

PRAYER OF MANASSEH

WYCLIFFE-PURVEY, 1395

KJV, 1611

of the goodness, Lord.]

12 I have sinned, Lord; I have sinned, and I acknowledge my wickedness. [I sinned, Lord, I sinned, and my wickedness I know.]

κ12 I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities;

13 I ask, and I pray thee, Lord; forgive thou to me, forgive thou to me; lose (or destroy) thou me not (al)together with my wickednesses, neither reserve thou evils to me without end. [I ask, praying thee, Lord; forgive to me, forgive to me, not together lose thou me with my wickednesses, nor without end reserve thou evils to me.]

κ13 Wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me forever, by reserving evil for me, neither condemn me into the lower parts of the earth.

14 For, Lord, by thy great mercy thou shalt save me (who is) unworthy, and I shall praise thee (for)ever(more) in all the days of my life; for all the virtue, *that is, all those orders of angels*, of heavens praiseth thee (or for all the powers of the heavens praise thee), and to thee is glory into worlds of worlds. Amen. [For (though) unworthy, thou shalt save me after thy great mercy, and I shall praise thee evermore all the days of my life; for thee praiseth all the virtue of heavens, and to thee is glory into worlds of worlds. Amen.]

κ14 For thou art the God, (yea), even the God of them that repent; and in me thou wilt show all thy goodness; for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee forever all the days of my life; for all the powers of the heavens do praise thee, and thine is the glory forever and ever. Amen.

3RD E Z R A

WYCLIFFE-PURVEY, 1395

CHAPTER 1

1 And Josiah made (the) pask (or the passover) in Jerusalem to the Lord, and he offered (the) pask the fourteenth day of the month of the first month,

2 ordaining (the) priests by *their* whiles of days, clothed in stoles, *or long clothes*, in the temple of the Lord.

3 And he said to the deacons [or to the Levites], the holy servants of Israel, that they should hallow themselves to the Lord, in (the) setting of the holy ark of the Lord in the house, that king Solomon, the son of David, builded;

4 It shall not be to you *no more* to take it upon (your) shoulders; and now serveth to our Lord, and do ye (the) care of that folk of Israel, of the part after towns, and their lineages,

5 after (or according to) the writing of David, king of Israel, and after the great worshipful doing of Solomon, his son, in all the temple, and after your little fathers part of (the) princehood of them, that stand in the sight of the brethren of the sons of Israel.

6 Offer ye (the) pask, and maketh ready the sacrifices to your brethren; and do ye after the behest (or the commandment) of the Lord, that is given to Moses.

7 And Josiah gave to the folk that was found *there*, sheep, of lambs, and of kids, and of she-goats, thirty thousand; calves, three thousand.

8 These *gifts* be given (out) of the king's own

KJV, 1611

CHAPTER 1

κ1 And Josiah held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

κ2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

κ3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord, in the house that king Solomon the son of David had built;

κ4 And said, Ye shall no more bear the ark upon your shoulders; now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds.

κ5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son; and standing in the temple according to the several dignity (or dignities) of the families of you the Levites, who minister in the presence of your brethren the children of Israel.

κ6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

κ7 And unto the people that was found there, Josiah gave thirty thousand lambs, and kids, and three thousand calves; these things were given (out) of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

κ8 And Hilkiah, Zechariah, and Jehiel, the

3RD E Z R A

WYCLIFFE-PURVEY, 1395

things, after the behest (or the commandment) of *the Lord* to the people, and to (the) priests, into (the) pask; sheep in number two thousand, and calves an hundred.

9 And Jeconiah, and Samaeas, and Nathanael, *his* brother, and Sabias, and Ochiel, and Joram, gave into (the) pask, five thousand sheep, and five hundred calves.

10 And when these things were nobly done, the priests and deacons [or Levites] stood, having therf loaves by lineages.

11 And after the parts of the princehood of (the) fathers, they offered to the Lord in the sight of the people, after those things that be written in the book of Moses. [And after the parts of the princehood of fathers in the sight of the people they offered to the Lord, after those things that in the book of Moses be written.]

12 And they roasted the pask with fire, as it behooved; and they soddened hosts in seething vessels and in pots, with well-willing.

13 And they brought *it* to all that there were of the folk; and after these things they made ready to (or for) themselves and to (or for) (the) priests.

14 Forsooth the priests offered inner fatness [or tallow], unto the hour was ended; and (the) deacons prepared to (or for) themselves [or and Levites made ready to themselves], and to (or for) their brethren, and to (or) the sons of Aaron.

15 And men sacrificing [or the sacrificers] offered *their* daughters, after the order and the behests (or the commands) of David; and Asaph, and Zechariah, and Eddinous, that was of the king;

16 and the porters by all the gates *offered*, so

KJV, 1611

governors of the temple, gave to the priests for the passover, two thousand and six hundred sheep, and three hundred calves.

κ9 And Jeconiah, and Samaeas, and Nathanael his brother, and Sabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

κ10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

κ11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses. And thus did they in the morning.

κ12 And they roasted the passover with fire, as appertaineth; as for the sacrifices, they soddened them in brass pots, and pans, with a good savour.

κ13 And set them before all the people, and afterward they prepared for themselves, and for the priests their brethren the sons of Aaron.

κ14 For the priests offered the fat until night; and the Levites prepared for themselves, and the priests their brethren the sons of Aaron.

κ15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zechariah, and Eddinous, who was of the king's retinue.

κ16 Moreover, the porters were at every gate; it

3RD E Z R A

WYCLIFFE-PURVEY, 1395

that none passed his *gate*. Forsooth their brethren prepared to (or made ready for) them.

17 And so those things, that pertained to the sacrifice of the Lord, be ended. In that day they did (the) pask,

18 and offered hosts upon the sacrifice of the Lord, after the behest (or the command) of king Josiah.

19 And the sons of Israel, that were found *present*, did in that time (the) pask, and the feast day of therf loaves by seven days.

20 And there was not solemnized such a pask in Israel, from the times of Samuel, the prophet.

21 And all the kings of Israel hallowed not such a pask, as did Josiah, and the priests, and deacons [or Levites], and (the) Jews, and all Israel, that were found in the commemoration, *or mind-making* (or memory-making), at Jerusalem.

22 In the eighteenth year, Josiah reigning, *this* pask was hallowed. [The eighteenth year, reigning Josiah, is hallowed pask.]

23 And the works of Josiah be made right in the sight of the Lord, in (or with) (a) full dreading heart;

24 and those things forsooth that *were* about him be written, in the rather times of them that sinned, and the which were unreligious against the Lord, before, *or more than*, all heathen folk, and the which sinners sought not the words of the Lord upon Israel.

25 And after all this deed (or all these deeds) of Josiah, Pharaoh, king of Egypt, went up, coming to cast away in Carchemish upon Euphrates; and Josiah went into (the) meeting to (or of) him.

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was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

κ17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, (so) that they might hold the passover,

κ18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josiah.

κ19 So the children of Israel which were present, held the passover at that time, and the feast of sweet bread (for) seven days.

κ20 And such a passover was not kept in Israel since the time of the prophet Samuel.

κ21 Yea, all the kings of Israel held not such a passover as Josiah, and the priests, and the Levites, and the Jews held with all Israel that were found dwelling at Jerusalem.

κ22 In the eighteenth year of the reign of Josiah was this passover kept.

κ23 And the works of Josiah were upright before his Lord with an heart full of godliness.

κ24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

κ25 Now after all these acts of Josiah, it came to pass that Pharaoh the king of Egypt came to raise war at Carchemish upon Euphrates; and Josiah went out against him.

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26 And the king of Egypt sent to Josiah, saying, What is to me and to thee, king of Judea?

27 I am not sent of (or from) the Lord (against thee), upon Euphrates forsooth is my battle; hastily *therefore* go down.

28 And Josiah was not turned again (or did not turn back) upon the chariot, but he endeavoured himself to overcome Pharaoh [or but (he) enforced to overcome him], not taking heed to the word of the prophet (Jeremiah), from the mouth of the Lord;

29 but he set to him battle in the field of Megiddo; and (the) princes came down to (fight) king Josiah.

30 And *then* the king said to his children, *or* (to his) *servants*, Moveth me away from the battle; forsooth I am greatly made sick (or very weak). And anon (or at once) his children (or his servants) moved him away from the battle array.

31 And he went up upon his secondary chariot; and coming to Jerusalem, he died, and was buried in *his* father's sepulchre.

32 And in all Judah (or in all Jewry) they bewailed Josiah, and they that before-set with wives, wailed him unto this day; and this is granted to be done (for)evermore in all the kindred of Israel.

33 These things forsooth be written in the book of (the) stories of (the) kings of Judah, and the glory of Josiah, and his understanding in the law of God, by all (the) deeds of the doing of him; for evenly those were done of (or by) him, and the which be not written in the book of (the) kings of Israel and of Judah. [These things forsooth be

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κ26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

κ27 I am not sent out from the Lord God against thee; for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me hast(en)ing me forward. Depart from me, and be not against the Lord.

κ28 Howbeit Josiah did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy (or Jeremiah), spoken by the mouth of the Lord;

κ29 But (he) joined battle with him in the plain of Megiddo, and the princes came against king Josiah.

κ30 Then said the king unto his servants, Carry me away out of the battle, for I am very weak; and immediately his servants took him away out of the battle.

κ31 Then got he up upon his second chariot, and being brought back to Jerusalem, died (there), and was buried in his fathers' sepulchre.

κ32 And in all Jewry they mourned for Josiah, yea, Jeremy the prophet lamented for Josiah, and the chief men with the women made lamentation for him unto this day; and this was given out for an ordinance to be done continually in all the nation of Israel.

κ33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josiah did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the books of the kings of Israel and Judah.

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before-written in the book of stories of kings of Judah, and into all jests (or noteworthy actions), the deeds of Josiah, the glory of him, and his understanding in the law of God; for evenly be done of him, and those things that be not written in the book of kings of Israel and of Judah.]

34 And they that were of the kindred took Joachaz, the son of Josiah, and set him (as) king for Josiah, his father, when he was of three and thirty years (old).

35 And he reigned upon Israel three months; and *then* the king of Egypt put him away, (so) that he reigned not in Jerusalem.

36 And he polled (or extorted by taxation) the folk of (or for) an hundred talents of silver, and of (or for) a talent of gold.

37 And the king of Egypt set Joakim, his brother, king of Judea and of Jerusalem;

38 and he bound the master judges of Joakim, and taking Zarius, his brother, he brought him again to (or out of) Egypt.

39 Joakim was of five and twenty years, when he reigned in the land of Judah and of Jerusalem; and he did evil things in the sight of the Lord. [Joakim was of five and twenty years, when he reigned in the land of Judah and of Jerusalem; and he did evil in the sight of the Lord.]

40 After this forsooth Nebuchadnezzar, king of Babylon, went up, and binding Joakim in a strong bond, brought him into Babylon;

41 and Nebuchadnezzar took and brought the holy vessels of God, and (made) sacred (or consecrated) *those* in his temple in Babylon.

42 Forsooth of his uncleanness and unreligiosity it is written in the book of the times

κ34 And the people took Joachaz the son of Josiah, and made him king instead of Josiah his father, when he was twenty and three years old.

κ35 And he reigned in Judea and in Jerusalem three months; and then the king of Egypt deposed him from reigning in Jerusalem.

κ36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold.

κ37 The king of Egypt also made king Joakim his brother king of Judea and Jerusalem.

κ38 And he bound Joakim and the nobles; but Zarius his brother he apprehended, and brought him out of Egypt.

κ39 Five and twenty years old was Joakim when he was made king in the land of Judah and Jerusalem, and he did evil before the Lord.

κ40 Wherefore against him Nebuchadnezzar the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

κ41 Nebuchadnezzar also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

κ42 But those things that are recorded of (or about) him, and of (or about) his uncleanness, and

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of (the) kings.

43 And Joakim, his son, reigned for him; when forsooth he was ordained *king*, he was of eight(een) years (old).

44 Forsooth he reigned three months and ten days in Jerusalem; and did evil in (the) sight of the Lord.

45 And after a year Nebuchadnezzar sent (for), and brought him over into Babylon, together with the sacred vessels of the Lord.

46 And he set Zedekiah king of Judah and of Jerusalem, when he was of one and twenty years (old). Forsooth he reigned eleven years;

47 and he did evil in (the) sight of the Lord, and was not adread of the words that be said of Jeremy (or by Jeremiah), the prophet, from the mouth of Lord.[:]

48 And he adjured, *or charged by oath*, of (or by) king Nebuchadnezzar, forsworn went away, and his noll made hard, he over-passed the lawful things of the Lord God of Israel. [and adjured of king Nebuchadnezzar, forsworn went away, and with his hardened knoll, and with his heart trespassed the lawful things of the Lord God of Israel.]

49 And the dukes of the Lord's people bare them(selves) wickedly many things, and they did unpiously over all the wickednesses of (the) Gentiles; and they defouled (or defiled) the temple of the Lord, that was holy in Jerusalem. [And the dukes of the people of the Lord many things wickedly bare, and unpiously did over all the uncleannesses of Gentiles; and they defouled the temple of the Lord, that was holy in Jerusalem.]

50 And (the) God of their fathers sent by his

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impiety, are written in the chronicles of the kings.

κ43 And Joakim his son reigned in his stead; he was made king being eighteen years old,

κ44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

κ45 So after a year Nebuchadnezzar sent, and caused him to be brought into Babylon with the holy vessels of the Lord,

κ46 And made Zedekiah king of Judah and Jerusalem, when he was one and twenty years old, and he reigned eleven years;

κ47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him, by the prophet Jeremy from the mouth of the Lord.

κ48 And after that king Nebuchadnezzar had made him to swear by the name of the Lord, he forswore himself, and rebelled, and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel.

κ49 The governors also of the people and of the priests did many things against the laws, and (sur)passed all the pollutions of all (the) nations, and defiled the temple of the Lord which was sanctified in Jerusalem.

κ50 Nevertheless, the God of their fathers sent by

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angel to again-call them, for the which thing he spared to them, and to their tabernacles, [or and to their tabernacle], (or and also his tabernacle).

51 They forsooth scorned in their corners, and that day that the Lord spake, they were bobbing his prophets.

52 The which *Lord* is stirred to wrath upon his folk, for their irreligiosity. *And* the kings of (the) Chaldeans commanded, and went up,

53 (and) they slew the young men of them with (the) sword, about [or in the environ of] the holy temple of them; and they spared not to young man, nor to maiden, nor to old man, and to full waxen man (or to fully grown man); but also all they be taken into the hands of them;

54 and they took all the sacred vessels of the Lord, and the king's coffers, and brought those into Babylon.

55 And they burned up the house of the Lord, and destroyed the walls of Jerusalem, and they burned (up) his (or its) towers with fire.

56 And they wasted all the worshipful things, and brought *them* to nought; and they brought *the people* left of (or by) the sword into Babylon.

57 And they were his thralls, unto the time that (the) Persians reigned, in the fulfilling of the word of the Lord, in the mouth of Jeremy;

58 till that the land would do benignly their sabbaths, he sabbatized all the time of their forsaking [or all the time of their forsaking he sabbatized], in the applying of seventy years.

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his messenger to call them back, because he spared them and his tabernacle also.

κ51 But they had his messengers in derision, and look when the Lord spake unto them, they made a sport of his prophets,

κ52 So far forth, that he being wroth with his people for their great ungodliness, commanded the kings of the Chaldeans to come up against them.

κ53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child among them, for he delivered all into their hands.

κ54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

κ55 As for the house of the Lord they burnt it, and brake down the walls of Jerusalem, (and) set fire upon her towers.

κ56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought, and the people that were not slain with the sword, he carried unto Babylon;

κ57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy,

κ58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

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CHAPTER 2

1 Reigning Cyrus, king of Persia, in the fulfilling of the word of the Lord, in the mouth of Jeremy (or Jeremiah),

2 the Lord raised up the spirit of Cyrus, king of Persia; and he preached in(to) all his realm (a)together by scripture (or by writing),

3 saying, These things saith Cyrus, king of Persia, The Lord of Israel, the high Lord, hath ordained me king to the world of earths (or hath ordained me king over the whole earth);

4 and he signified to me to build to (or for) him an house in Jerusalem, that is in Judah.

5 If there is any man of your kindred, his Lord go up with him into Jerusalem.

6 Therefore how many ever dwell in places about, help they them that dwell in that place, in gold and silver, [How many ever then about places dwell, help they him that be in that place, in gold and silver,]

7 in gifts, with horse(s), and beasts, and with other things, the which after vows be laid up into the house of the Lord, that is in Jerusalem.

8 And the standing princes of (the) lineages of (the) towns of Judah, of the lineage of Benjamin, and priests and deacons [or Levites], whom the Lord stirred to wend up [or to go up], and to build up the house of the Lord, that is in Jerusalem;

9 and they, that were in the environ, *or in* (the) *compass*, of them, should help in (or with)

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CHAPTER 2

κ1 In the first year of Cyrus king of the Persians, (so) that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy,

κ2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

κ3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, the Most High Lord, hath made me king of the whole world,

κ4 And commanded me to build him an house at Jerusalem in Jewry.

κ5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel; for he is the Lord that dwelleth in Jerusalem.

κ6 Whosoever then dwell in the places about, let them help him, those I say that are his neighbours, with gold, and with silver,

κ7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

κ8 Then the chief(s) of the families of Judah, and of the tribe of Benjamin stood up; the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

κ9 And they that dwelt round about them, and helped them in all things with silver and gold, with

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all silver and gold of it, and in (or with) beasts, and in (or with) many vows; *and* many *others*, of whom the wit is stirred, *help they also*.

10 And king Cyrus brought forth the sacred vessels of the Lord, the which Nebuchadnezzar translated (or transferred) from Jerusalem, and (had made) sacred them in his (temple of) maumet(s) (or and had consecrated them in his temple of idols).

11 And Cyrus, king of Persia, bringing them forth, took *those* to Mithradates, that was upon (or over) the treasures of him.

12 Forsooth by him they be taken to Sanabassar, governor of Judea.

13 Of these things forsooth this is the number; silvern hallowed vessels of liquors (or sacred silver vessels for liquids), two thousand and four hundred; thirty silvern drinking vessels; thirty golden vials (or phials); and two thousand and four hundred silvern *vials* (or phials); and a thousand other vessels. [Of these forsooth this is the number; silver sacred vessels of liquors, two thousand and four hundred; silveren drinking vessels, thirty; golden vials, thirty; also silvern (vials), two thousand and four hundred; and other vessels, a thousand.]

14 Forsooth all the golden and silvern vessels were four thousand and four hundred and eight and sixty.

15 And they be delivered out to Sanabassar, together with them, that were come into Jerusalem of the captivity, *or thralldom*, of Babylon. [And they be delivered out to Sanabassar, together with them, that of the captivity of Babylon were come in to Jerusalem.]

16 Forsooth in the time of Artaxerxes, king of Persia, there wrote to him, of these that dwelled

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horses and cattle, and with very free gifts of (or from) a great number whose minds were stirred up thereto.

κ10 King Cyrus also brought forth the holy vessels which Nebuchadnezzar had carried away from Jerusalem, and had set up in his temple of idols.

κ11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithradates his treasurer;

κ12 And by him they were delivered to Sanabassar the governor of Judea.

κ13 And this was the number of them, a thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand, four hundred and ten, and a thousand other vessels.

κ14 So all the vessels of gold, and of silver which were carried away, were five thousand, four hundred, threescore and nine.

κ15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

κ16 But in the time of Artaxerxes king of the Persians, Belemus, and Mithradates, and Tabellius,

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in Judea and in Jerusalem, Belemus, and Mithradates, and Tabellius, and Rathymus, Beeltethmus, and Semellius, the scribe, and others dwelling in Samaria, and in other places, *they wrote this* subject letter to king Artaxerxes. [Forsooth in the time of Artaxerxes, king of Persians, written to him, of these that dwelt in Judea and in Jerusalem, Belemus, and Mithradates, and Tabellius, and Rathymus, Beeltethmus, and Semellius, scribe, and others dwelling in Samaria, and in other places, the underset letter to king Artaxerxes.]

17 Lord, thy children (or thy servants) Rathymus, and Semellius, the scribe, and other doomsmen of thy court, of things that fall in Celosyria and Phenice (or of things that be done in Greater Syria and Phoenicia).

18 And now be it know to the lord the king, that (the) Jews, the which went up from you to us, coming into Jerusalem, a city of fleers away, and a full evil *city*, they build up the ovens of it, and they (re)set the walls, and rear (or raise up) the temple. [And now be it know to the lord the king, for Jews, that went up from you to us, coming into Jerusalem, city again-flown to, and worst, build up the ovens of it, and set the walls, and rear the temple.]

19 That if this city and walls were made up (again), [or were full ended], they shall not suffer to yield tributes, but also they shall against-stand to kings.

20 And for cause that that thing is done about the temple, to have *it* rightly we have deemed to not despise that same thing,

21 but to make known to the lord [the] king, that if it shall be seen *pleasing* to the king, be it sought in the books of thy fathers;

22 and thou shalt find in (the) remembrances

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and Rathymus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem, these letters following.

κ17 To king Artaxerxes our lord, Thy servants, Rathymus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

κ18 Be it now known to the lord king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city), do build the marketplaces, and repair the walls of it, and do lay the foundation of the temple.

κ19 Now if this city, and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

κ20 And forasmuch as the things pertaining to the temple, are now in hand, we think it meet not to neglect such a matter,

κ21 But to speak unto our lord the king, to the intent that if it be thy pleasure, it may be sought out in the books of thy fathers;

κ22 And thou shalt find in the chronicles, what is

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written of them, and thou shalt know, that that city was again-flown (or rebellious), and kings and cities smiting together,

23 and (the) Jews fleeing again (or rebelling), and making battles in it always; for the which cause this city was forsaken. [and Jews again-fleeing, and making battles in it forevermore; for what cause this is desert(ed).]

24 Now therefore we make known to the lord [the] king, that if this city were built up, and the walls of it were areared, there shall be no coming down to thee into Celosyria and Phenice (or into Greater Syria and Phoenicia).

25 Then the king wrote again to Rathymus, that wrote *those* things that befell, and to Beeltethmus, and to Semellius, the scribe, and to others ordained *sovereigns* and dwelling in Syria, and in Phenice (or in Phoenicia), [or to others ordained, and dwellers in Syria, and Phenice], *he wrote to them* these things that be set under.

26 I have read the letter, that thou sentest to me. Therefore I commanded *it* to be sought; and it was found, that that city was always withstanding to kings,

27 and (the) men again-fugitive, and making battles in it; and most strong kings have been lordshipping in Jerusalem, and asking tributes of Celosyria and Phenice (or of Greater Syria and Phoenicia).

28 Now therefore I (have) command(ed) to forfend (or to prevent) those men to build up the city, and to look, that anything be not made hereafter; but that they pass not into full much, [Now then I commanded to forfend (or to prevent) those men to build up the city, and to purvey, lest anything more (than) this thing be made; but go they not forth into more,]

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written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities;

κ23 And that the Jews were rebellious, and raised always wars therein, for the which cause even this city was made desolate.

κ24 Wherefore now we do declare unto thee, (O lord the king), that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

κ25 Then the king wrote back again to Rathymus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria, and Phenice, after this manner.

κ26 I have read the epistle which ye have sent unto me; therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings.

κ27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

κ28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it,

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29 since they be of malice, so that grievances be not brought there to kings.

30 Then after these things were rehearsed (or were read), that were written of Artaxerxes (or that were from Artaxerxes), the king [or that of king Artaxerxes were written], Rathymus, and Semellius, the scribe, and they that were with them ordained [or and that with them were ordained], enjoining, hieingly (or hastily) came into Jerusalem, with horsemen, and people, and with company; and they began to forbend (or to prevent, or to hinder) the builders. And they voided (or ceased) *then* from the building of the temple [in Jerusalem], unto the second year of the realm of Darius, king of Persia.

CHAPTER 3

1 King Darius made a great supper to (or for) all his servants, and to all the master judges of Media and Persia,

2 and to all that weared (or wore) purple, and to governors, and to counsellors, and to prefects under him, from India unto Ethiopia, to an hundred and seven and twenty provinces.

3 And when they had eaten and drunken, and were fulfilled, they (re)turned again (home). Then king Darius went up in his little bed-place, and slept, and (then) was (a)waked.

4 Then those three young men, keepers of the body (or his bodyguards), the which kept the body of the king [or that kept the body of the king], said one to another,

5 Say we each of us a word, that before pass *in cunning*, (or that shall surpass in knowing, or in knowledge); and whose ever word seem wiser *than* of another [or of the tother], king Darius shall give to him great gifts,

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κ29 And that those wicked workers proceed no further to the annoyance of kings.

κ30 Then king Artaxerxes his letters being read, Rathymus, and Semellius the scribe, and the rest that were in commission with them, removing in haste towards Jerusalem with a troop of horsemen, and a multitude of people in battle array, began to hinder the builders, and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAPTER 3

κ1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

κ2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

κ3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

κ4 Then three young men that were of the guard, that kept the king's body, spake one to another,

κ5 Let everyone of us speak a sentence; he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory;

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6 and to be covered with purple, and to drink in gold, and to sleep upon gold; *and he shall give him* a golden chariot, with the bridle, and a mitre of bis (or of fine linen), and a bie (or a band) about the neck;

7 and he shall sit in the second place from Darius, for his wisdom; and he shall be called Darius' cousin [or the cousin of Darius].

8 Then each *of them three* writing his word, sealed (it), and put *those* under the pillow of king Darius;

9 and said, When the king hath risen, they will take [or they shall give] to him their things written, and whatever thing the king shall deem of (these) three, and the master judges of Persia (or whatever the king and the three master judges of Persia shall deem of these), forsooth the word of him is wiser *than of the others*, to him shall be given the victory, as it is written.

10 One wrote, Wine is strong.

11 Another wrote, The king is stronger.

12 The third wrote, Women be strongest; truth overcometh forsooth over all things [or over all things forsooth overcometh truth].

13 And when the king had risen up, they took their things written [or they took their written things], and gave *those* to him, and he read (them).

14 And he sent (forth) and called all the master judges of Persia, and of *the land* (of) Media, and the clothed men in purple, and the rulers of (the) provinces, and (the) prefects; [And sending he called all the master judges of Persia, and of Media, and the clothed in purple, and the rulers of provinces, and prefects;]

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κ6 As to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire (or a headdress) of fine linen, and a chain about his neck;

κ7 And he shall sit next to Darius, because of his wisdom, and shall be called, Darius his cousin.

κ8 And then everyone wrote his sentence, sealed it, and laid it under king Darius his pillow,

κ9 And said, that when the king is risen, some(one) will give him the writings, and of whose side the king, and the three princes of Persia shall judge, that his sentence is the wisest, to him shall the victory be given as was appointed.

κ10 The first wrote: Wine is the strongest.

κ11 The second wrote: The king is strongest.

κ12 The third wrote: Women are strongest, but above all things truth beareth away the victory.

κ13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them.

κ14 And sending forth, he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

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15 and they set in council, and the writings were read before them.

16 And the king said, Calleth the young men, and they shall show their words. And they were called, and they came in.

17 And Darius said to them, Show ye to us of these things that be written. And the first, that had said of the strength of wine, he began,

18 and said to them, Men! full (sur)passing(ly) strong is wine; to all men that drink it, it beareth down the mind; [and said, Men! how much wine is passing strong; to all men that drink it, it beareth down the mind;]

19 also it maketh the mind vain, both of (the) king and of the fatherless child; also of servant and of free men, of poor and of rich; [also of king and fatherless child it maketh the mind vain; also of servant and of free men, of poor and of rich;]

20 and it turneth all the mind into secureness, and [in]to gladness; and it remembereth not any sorrow and debt;

21 and it maketh all the entrails honest (or rich); and it remembereth not king, nor master judge; and all things it maketh speak by talent(s); [and all the entrails it maketh honest (or rich); and it remembereth not king, nor master judge; and all things by talent it maketh to speak;]

22 and when they have drunken, they remember not friendship nor brotherhood, and not long after they take (out) swords;

23 and when they have been drowned of (or by) wine, and rise, they have no mind (or memory) (of) what things they did.

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κ15 And sat him(self) down in the royal seat of judgement, and the writings were read before them.

κ16 And he said, Call the young men, and they shall declare their own sentences; so they were called, and came in.

κ17 And he said unto them, Declare unto us your mind, concerning the writings. Then began the first, who had spoken of the strength of wine;

κ18 And he said thus, O ye men, how exceeding(ly) strong is wine! it causeth all men to err that drink it;

κ19 It maketh the mind of the king, and of the fatherless child to be all one, (yea), of the bondman and of the freeman, of the poor man and of the rich;

κ20 It turneth also every thought into jollity, and mirth, so that a man remembereth neither sorrow nor debt;

κ21 And it maketh every heart rich, so that a man remembereth neither king nor governor, and it maketh to speak all things by talents;

κ22 And when they are in their cups, they forget their love both to (or for) friends and brethren, and a little after draw out swords;

κ23 But when they are from the wine, they remember not what they have done.

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24 O men! whether wine is not (sur)passingly strong, that thus constraineth men to do? And this thing said, he held his peace.

CHAPTER 4

1 And the *next* follower began to say [or And the follower began to say], that said of the strength of a king,

2 O men! whether men be not (sur)passingly strong, the which hold land and sea, and all things that be in them?

3 The king forsooth (sur)passeth above all things, and he hath lordship of them, and they do all thing(s), whatever he will say to them. [The king forsooth over all things passeth, and hath lordship of them, and all thing, whatever he shall say to them, they do.]

4 And if he send them to fighters, they go, and destroy hills, and walls, and towers;

5 they be slain and slay, and they pass not the word of the king; for if they overcome, they bring to the king all things, whatever things they have spoiled evermore, and all other things.

6 And how many ever (or however many) bear not knighthood, nor fight, but ere (or plow) the land, again when they shall reap, they bring tributes to the king.

7 And (yet) he *is* (but) one (man) alone; and if he bid to slay, they slay; and if he bid them to forgive, they forgive; [And he one alone; and if he say to slay, they slay; and if he say to forgive, they forgive;]

8 and if he say *them* to smite [or and if he say

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κ24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAPTER 4

κ1 Then the second, that had spoken of the strength of the king, began to say,

κ2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

κ3 But yet the king is more mighty, for he is lord of all these things, and hath dominion over them, and whatsoever he commandeth them, they do.

κ4 If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go, and break down mountains, (and) walls, and towers.

κ5 They slay and are slain, and transgress not the king's commandment; if they get the victory, they bring all to the king, as well the spoil(s), as all things else.

κ6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry; when they have reaped again, that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

κ7 And yet he is but one man; if he command to kill, they kill, if he command to spare, they spare.

κ8 If he command to smite, they smite; if he

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to smite], they smite; if he say to outlaw, they outlaw; if he bid *them* to build, they build;

9 if he bid to throw down, they throw adown; if he bid to plant, they plant;

10 and all (the) folk and virtues (or hosts) obeish (or obey) to him; and over *all* these things he shall sit, and drink, and sleep.

11 These forsooth keep him about [or These forsooth in environ keep him], and may not go each one (or be not able to go each one), and do their own works, but in *his* word men obeish (or obey) to him.

12 What manner wise (sur)passeth not the king before *others*, that thus is loosed? And he held his peace.

13 The third, that had said of women, and of truth; this is *said* (or he was called) Zerubbabel; he began to speak,

14 O men! the king is not great, neither many *other* men, nor wine (sur)passeth before; who is it then that hath lordship of them?

15 Whether not women, that have (be)gotten kings, and all the people, the which *kings* have lordship both of (the) sea and of (the) land, and of women they be born? [Whether not women begat the king, and all the people, that lordship to the sea, and to the earth, and of them be borne?]

16 And they brought forth them that planted vines, of the which wine is made.

17 And they make the stoles, *or long clothes*, of all men, and they do glory to men, and men may not or be not able to be severed from women.

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command to make desolate, they make desolate; if he command to build, they build;

κ9 If he command to cut down, they cut down; if he command to plant, they plant.

κ10 So all his people and his armies obey him; furthermore he lieth down, he eateth and drinketh, and taketh his rest.

κ11 And these keep (watch) round about him, neither may any one depart, and do his own business, neither disobey they him in anything.

κ12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? and he held his tongue.

κ13 Then the third, who had spoken of (or about) women, and of the truth, (this was Zerubbabel), began to speak.

κ14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them, are they not women?

κ15 Women have born the king, and all the people, that bear rule by sea and land.

κ16 (Yea), Even of them (all) came they; and they nourished them up that planted the vineyards from whence the wine cometh.

κ17 These also make garments for men; these bring glory unto men, and without women cannot men be.

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18 If they gather together gold and silver, and all fair thing, and see a woman in good(ly) array, and in good fairness,

19 they, forsaking all these things [or all these things forsaking], take heed to her, and the mouth opened, they behold *her*, and they draw more to her than to gold and [or] silver, or any precious thing.

20 A man shall forsake his father, that nourished him, and his own land, and to a woman he joineth him(self) together,

21 and with a woman he liveth his life, and neither remembereth father, nor mother, nor the land of his birth.

22 And therefore it behooveth us to know, that women have lordship of us. Whether ye sorrow not? [or Whether sorrow ye not?]

23 And *also* a man taketh his sword, and goeth in the way to do thefts, and manslaughters, and to sail over the sea, and *over* floods (or on rivers);

24 and he seeth a lion, and he goeth in darkneses; and when he hath done *his* theft, and guiles, and ravens, he bringeth it to his lief (or to his love).

25 And again a man loveth his wife more than father or mother;

26 and many men be made mad for their wives, and *many* be made thralls for them;

27 and many perished, and were strangled, and many have sinned for women. [and many perished, and be strangled, and sinned, for women.]

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κ18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman, which is comely in favour and beauty?

κ19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her, than unto silver or gold, or any goodly thing whatsoever?

κ20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

κ21 He stickest not (or only desirest) to spend his life with his wife, and remembereth neither father, nor mother, nor country.

κ22 By this also you must know, that women have dominion over you; do ye not labour and toil, and give and bring all to the woman?

κ23 Yea, a man taketh his sword, and goeth his way to rob, and to steal, to sail upon the sea, and upon rivers,

κ24 And looketh upon a lion, and goeth in the darkness, and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

κ25 Wherefore a man loveth his wife better than father or mother.

κ26 Yea, many there be that have run out of their wits for women, and become servants for their sakes;

κ27 Many also have perished, have erred, and sinned, for women.

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28 And now (be)leiveth me; forsooth a king is great, and his power [or for great is the king in his power], for all regions, *or kingdoms about*, be afeared to touch him.

29 I saw neverthelater (or nevertheless) Apame, the daughter of Bartacus, the wonderful man [or the daughter of (the) wonderful man Bartacus], the secondary wife (or the concubine) of the king, sitting beside the king at the right side;

30 and taking away the diadem (or the crown) from his head, and putting it on herself, and with the palm of her left hand she smote the king. [and taking away the diadem from his head, and putting onto herself, and with hands she smote the king of (or with) the left hand.]

31 And over these things, the mouth opened, he beheld her, and if she laugh to (or at) him, he laughed, and if she were wroth to him, he glosseth (or he flattereth), *or pleaseth*, unto the time that he be reconciled [in]to grace.

32 O men! why be not women strongest? Great is the earth, and heaven is high, that do these things. [O men! why be not women strongest? Great is the earth, and high is heaven, that these things do.]

33 Then the king and the purpled men beheld either into (the) other; and he began to speak of truth.

34 O men! whether women be not strong? Great is the earth, and heaven is high, and the course of the sun is swift; it is turned in the compass of heaven, and again it runneth again into the same place in a day. [O men! whether strong be not women? Great is the earth, and high is heaven, and swift is the course of the sun; it is turned in the compass of heaven, and again it runneth again into the same place (in) one day.]

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κ28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

κ29 Yet did I (not) see him, and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

κ30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

κ31 And yet for all this, the king gaped and gazed upon her with (an) open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, (so) that she might be reconciled to him again.

κ32 O ye men, how can it be but (that) women should be strong, seeing they do thus?

κ33 Then the king and the princes looked one upon another; (and) so he began to speak of (or about) the truth.

κ34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. (O you men, are not women strong? great is the earth, high is the heaven, swift is the sun in its course, for it compasseth the heavens round about, and runneth its course again back to its own place in one day.)

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35 Whether he is not a great doer, that maketh these things? and truth great, and stronger before all things?

36 All (the) earth calleth inwardly (the) truth, also it blesseth heaven, and all works be moved and dread it; and there is no wicked thing with it. [All earth truth inwardly calleth, heaven also it blesseth, and all works be moved and dread it; and there is not with it anything wicked.]

37 (A) Wicked king, *and* wicked women, and all the sons of men *be* wicked, [or and wicked (be) all the works of them], and there is not truth in them, and in their wickedness they shall perish;

38 and truth dwelleth, and waxeth into without end, and it liveth, and wieldeth, into worlds of worlds (or forevermore).

39 It is not with truth to out-take (or to accept) persons, and differences (or It is not with truth to show favouritism, or partiality); but it doeth those things that be rightful [or rightwise], to all unrightwise and evil men; and all men be made benign in his works.

40 And there is not wickedness in his doom [or And there is not in his doom wickedness], but *there is* strength, and realm, and power, and majesty of all (en)durings above time. Blessed be the God of truth!

41 And *then* he left (off) in speaking. And all the peoples cried, and said, Great is truth, and it (sur)passeth before *all others*.

42 Then the king said to him, Ask, if thou wilt, anything moreover, than there be written, and I shall give (it) to thee, after that thou art found (the) wiser; and next to me thou shalt sit, and thou shalt be called my cousin.

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κ35 Is he not great, that maketh these things? therefore great is the truth, and stronger than all things.

κ36 All the earth calleth upon the truth, and the heaven blesseth it, all works shake and tremble at it, and with it (there) is no unrighteous thing.

κ37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them. In their unrighteousness also they shall perish.

κ38 As for the truth, it endureth, and is always strong, it liveth and conquereth forevermore.

κ39 With her there is no accepting of persons, or rewards, but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men (who) do well like of her works.

κ40 Neither in her judgement is any unrighteousness, and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

κ41 And with that he held his peace, and all the people then shouted and said, Great is Truth, and mighty above all things.

κ42 Then said the king unto him, Ask what thou wilt, more than is appointed in the writing, and we will give it (to) thee, because thou art found (to be) the wisest, and thou shalt sit next (to) me, and shalt be called my cousin.

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43 Then said he to the king, Be thou mindful of the vow, that thou vowedest, to build up Jerusalem, in the day in which thou took the realm; [Then he saith to the king, Be thou mindful of the vow, that thou vowedest, to build Jerusalem, in the day that thou took the realm;]

44 and to send again (or away) all the vessels, that be taken from Jerusalem, the which Cyrus parted (or set apart), when he slew Babylon, and would send again those things thither.

45 And thou wouldest build up the temple, that Idumeans burned (up), for Judea is put out of their terms, *or marches*, of the Chaldeans. (And thou wouldest rebuild the Temple, that the Edomites burned up, when Judea was destroyed by the Chaldeans.)

46 And now, lord, this it is that I ask, and that I bid; this is the majesty that I ask of thee, that thou do the vow that thou vowedest to the King of heaven, of (or with) thy mouth.

47 Then Darius, the king, rising kissed him, and wrote epistles to all the dispensators, and prefects, and to men clothed in purple, that they should lead him forth, and them that were with him, all wending up [or all going up] to build Jerusalem.

48 And to all the prefects that were in (Celo)Syria and Phenice (or in Greater Syria and Phoenicia), and (in) Lebanon, he wrote epistles, that they should draw (up) cedar trees from the *hill* Lebanon into Jerusalem, (and) that they build up the city with them.

49 And he wrote to all the Jews, that went up from the realm in(to) Judea, for freedom, that any man of power, or master judge, and prefect, should not come over to the gates of them,

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κ43 Then said he unto the king, Remember thy vow, which thou hast vowed to (re)build Jerusalem in (or on) the day when thou camest to thy kingdom,

κ44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

κ45 Thou also hast vowed to build up the temple, which the Edomites burnt when Judea was made desolate by the Chaldeans.

κ46 And now, O lord the king, this is that which I require, and which I desire of (or from) thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

κ47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers and lieutenants, and captains and governors, that they should safely convey on their way, both him, and all those that go up with him to (re)build Jerusalem.

κ48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Lebanon, that they should bring cedar wood from Lebanon unto Jerusalem, and that they should build the city with him.

κ49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors,

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50 and each region, that they had hold (of), to be free from them; and that Idumeans leave up [or left] the castles of Jews, that they withheld (and that the Edomites should let go of the towns of the Jews, that they held),

κ50 And that all the country which they hold, should be free without tribute, and that the Edomites should give over the villages of the Jews which then they held,

51 and to give year by year twenty talents, into (the) making of the temple, unto the time that it be full(y) builded;

κ51 Yea, that there should be yearly given twenty talents to (or for) the building of the temple, until the time that it were built,

52 and each day to offer hosts upon the place of sacred things (or the altar), as they be commanded; to offer, by all years, (an)other ten talents; [and to offer hosts each day upon the place of sacred things, as they have behested; other ten talents to offer by all years;]

κ52 And (an)other ten talents yearly, to maintain the burnt offerings upon the altar every day, (as they had a commandment to offer seventeen);

53 and to all men, that go forth from Babylon, to make the city, as freedom were, both to them, and to the sons of them, and to [all] the priests that go before.

κ53 And that all they that went from Babylon to build the city, should have free liberty, as well they as their posterity, and all the priests that went away.

54 Forsooth also he wrote the quantity; and he commanded the sacred stole(s), *or vestment(s)*, to be given, in which they should serve;

κ54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 and he wrote (the) wages to be given to the deacons [or to the Levites], unto the day that the house should be fully ended (or until the day that the Temple was finished), and Jerusalem made out;

κ55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 and he wrote to all men keeping the city, to give to the builders lots and wages. [and to all men keeping the city he wrote, to give to them lots and wages.]

κ56 And he commanded to give to all that kept the city, pensions and wages.

57 And he left (for) them (or he let go to them) all the vessels, that Cyrus has parted (or had set apart) from Babylon; and all things, whatever Cyrus said, he commanded *it* to be done, and to be sent to Jerusalem.

κ57 He sent away also all the vessels from Babylon that Cyrus had set apart, and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 And when that young man had gone forth,

κ58 Now when this young man was gone forth,

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raising his face toward Jerusalem, he blessed the King of heaven,

59 and said, Of thee, *Lord*, is victory, and of thee is wisdom, and clearness (or glory), and I am thy servant.

60 Thou art blessed [or Blessed thou art], for thou hast given to me wisdom, and I acknowledge to thee, Lord of our fathers.

61 And he took the epistles, *or* (the) *letters*, and went forth into Babylon; and he came, and told to all his brethren, that were in Babylon.

62 And they blessed the God of their fathers, that gave to them forgiveness and refreshing,

63 that they should go up [or that they go up], and build Jerusalem, and the temple, where his name is named in it; and they joyed [full out] with musics and with gladness (for) seven days.

CHAPTER 5

1 After these things forsooth there were princes chosen of (or from) (their) towns, that they should wend up [or that they go up], by houses, by their lineages, and the wives of them, and the sons and daughters of them, and servants and handmaidens of them, and their beasts.

2 And king Darius sent together with them a thousand horsemen, to the time that they brought them into Jerusalem, with peace, and with musics, and timbres, and trumps;

3 and all the brethren were playing. And he made them to go up together with them.

4 And these be the names of the men, that went up, by their towns, into lineages, and into (the) part of the princehood of them.

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he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

κ59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

κ60 Blessed art thou who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

κ61 And so he took the letters, and went out, and came unto Babylon, and told it (to) all his brethren.

κ62 And they praised the God of their fathers, because he had given them freedom and liberty

κ63 To go up, and to (re)build Jerusalem, and the temple which is called by his name; and they feasted with instruments of music and (with) gladness, (for) seven days.

CHAPTER 5

κ1 After this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons, and daughters, with their menservants and maidservants, and their cattle.

κ2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments], (yea), tabrets and flutes;

κ3 And all their brethren played, and he made them go up together with them.

κ4 And these are the names of the men which went up, according to their families, amongst their tribes, after their several heads.

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5 Priests; the sons of Phinehas, the sons of Aaron, Jesus, (or Jeshua, or Joshua), the son of Josedek, the son of Saraeas, (and) Joakim, the son of Zerubbabel, son of Salathiel, of the house of David, of the progeny of Phares (or Perez), of the lineage forsooth of Judah,

6 that spake under Darius, king of Persia, marvellous doing words, in the second year of his realm [or of his reign], in April (or Nisan), the first month.

7 Forsooth these it be, that went up of Judah [or that of Judah went up] from the captivity, *or thralldom*, of the transmigration, whom Nebuchadnezzar, king of Babylon, translated into Babylon;

8 and each is (re)turned again into Jerusalem, and into all the cities of Judea, each into his own city, that came with Zerubbabel, and with Jesus, (or Jeshua, or Joshua); Nehemiah, Zaraeas, and Resaiah, Eneneus, Mardocheaus (or Mordecai), Beelsarus, Asphararus, Reeliah, Romelius, (and) Baana, one of the princes of them (or their princes).

9 And the number from the Gentiles of them, from the provosts, *or reeves*, of them; the sons of Phoros, two thousand an hundred seventy and two; (the sons of Saphat, four hundred seventy and two);

10^K the sons of Ares, seven hundred fifty and six;

11^K the sons of Pahath-moab, two thousand eight hundred and twelve;

12^K the sons of Elam, a thousand two hundred fifty and four; the sons of Zathui, nine hundred forty and five; the sons of Chorbe, seven hundred and five; the sons of Bani, six hundred forty and eight;

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κ5 The priests, the sons of Phinehas, the son of Aaron: Jesus, (or Jeshua, or Joshua), the son of Josedek, the son of Saraeas, and Joakim the son of Zerubbabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

κ6 Who spake wise sentences before Darius the king of Persia, in the second year of his reign, in the month Nisan, which is the first month.

κ7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon;

κ8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zerubbabel, with Jesus, (or Jeshua, or Joshua), Nehemiah, and Zaraeas, and Resaiah, Eneneus, Mardocheaus, Beelsarus, Asphararus, Reeliah, Romelius, and Baana, their guides.

κ9 The number of them of the nation, and their governors: sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two;

κ10 The sons of Ares, seven hundred fifty and six;

κ11 The sons of Pahath-moab, two thousand eight hundred and twelve;

κ12 The sons of Elam, a thousand two hundred fifty and four; the sons of Zathui, nine hundred forty and five; the sons of Chorbe, seven hundred and five; the sons of Bani, six hundred forty and eight;

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13^K the sons of Bebai, six hundred twenty and three; the sons of Astaa, three thousand two hundred twenty and two;

14^K the sons of Adonikam, six hundred sixty and seven; the sons of Bagoi, two thousand sixty and six; the sons of Adin, four hundred fifty and four;

15^K the sons of Ater (the son of) Hezekiah, ninety and two; the sons of Keilan and Azetas, threescore and seven; the sons of Azurus, four hundred thirty and two;

16^K the sons of Annias, an hundred and one; the sons of Arom, thirty-two; the sons of Bassa, three hundred twenty and three; the sons of Arsiphurith, an hundred and two (or one hundred and twelve);

17^K the sons of Baeterus, three thousand and five; the sons of Bethlomon, an hundred twenty and three;

18^K the sons of Netophah, fifty and five; the sons of Anathoth, an hundred fifty and eight; the sons of Bethasmoth, forty and two;

19^K the sons of Cariatharius, twenty and five; the sons of Caphira and Beroth, seven hundred forty and three; the sons of Pira, seven hundred;

20^K the sons of Chadias and Ammidoi, four hundred twenty and two; the sons of Cirama and Gabdes, six hundred twenty and one;

21^K the sons of Macalon, an hundred twenty and two; the sons of Betolio, fifty and two; the sons of Phinis, an hundred fifty and six;

22^K the sons of Calamolalus and Onus, seven hundred twenty and five; the sons of Jerechus, two hundred forty and five;

23^K the sons of Sanaas, three thousand three

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κ13 The sons of Bebai, six hundred twenty and three; the sons of Astaa, three thousand two hundred twenty and two;

κ14 The sons of Adonikam, six hundred sixty and seven; the sons of Bagoi, two thousand sixty and six; the sons of Adin, four hundred fifty and four;

κ15 The sons of Ater (the son of) Hezekiah, ninety and two; the sons of Keilan and Azetas, threescore and seven; the sons of Azurus, four hundred thirty and two;

κ16 The sons of Annias, an hundred and one; the sons of Arom, thirty-two; and the sons of Bassa, three hundred twenty and three; the sons of Arsiphurith, an hundred and two (or one hundred and twelve);

κ17 The sons of Baeterus, three thousand and five; the sons of Bethlomon, an hundred twenty and three;

κ18 They of Netophah, fifty and five; they of Anathoth, an hundred fifty and eight; they of Bethasmoth, forty and two;

κ19 They of Cariatharius, twenty and five; they of Caphira and Beroth, seven hundred forty and three; they of Pira, seven hundred;

κ20 They of Chadias and Ammidoi, four hundred twenty and two; they of Cirama and Gabdes, six hundred twenty and one;

κ21 They of Macalon, an hundred twenty and two; they of Betolio, fifty and two; the sons of Phinis, an hundred fifty and six;

κ22 The sons of Calamolalus and Onus, seven hundred twenty and five; the sons of Jerechus, two hundred forty and five;

κ23 The sons of Sanaas, three thousand three

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hundred and thirty.

24^K Priests: the sons of Jeddu, the son of Jesus, (or Jeshua, or Joshua), among the sons of Anasib, nine hundred seventy and two; the sons of Emmeruth (or Immer), a thousand fifty and two;

25^K the sons of Phassurus, a thousand forty and seven; the sons of Charme, a thousand and seventeen.

26 Deacons [or Levites]; the sons of Jessue, and Cadmielus, and Bannus, and Sudius, four and seventy; all the number from the two and twenty year, thirty thousand four hundred and two and sixty; sons, and daughters, and wives, all the numbering, sixty thousand two hundred and two and forty.

27 The sons of priests, that sung in the temple; the sons of Asaph, an hundred and eight and twenty.

28 Ushers forsooth (or The porters or the door-keepers); the sons of Salum, the sons of Atar, the sons of Tolmon, the sons of Dacubi, the sons of Ateta, the sons of Sabi, (in) all an hundred and nine and thirty.

29 Priests, serving in the temple (or The Temple servants); (the) sons of Esau, the sons of Asipha, the sons of Taboth, the sons of Keras, the sons of Susa, the sons of Phaleas, the sons of Labana, the sons of Aggaba,

30 the sons of Acud, the sons of Uta, the sons of Ketab, the sons of Gaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 the sons of Jairus, the sons of Desan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Ozius, the sons of Phinoe, the sons of Asara, the sons of Basthae, the sons of

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hundred and thirty.

κ24 The priests: the sons of Jeddu, the son of Jesus, (or Jeshua, or Joshua), among the sons of Anasib, nine hundred seventy and two; the sons of Emmeruth, a thousand fifty and two;

κ25 The sons of Phassurus, a thousand forty and seven; the sons of Charme, a thousand and seventeen.

κ26 The Levites: the sons of Jessue, and Cadmielus, and Bannus, and Sudius, seventy and four.

κ27 The holy singers: the sons of Asaph, an hundred twenty and eight.

κ28 The porters: the sons of Salum, the sons of Atar, the sons of Tolmon, the sons of Dacubi, the sons of Ateta, the sons of Sabi, in all an hundred thirty and nine.

κ29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Taboth, the sons of Keras, the sons of Susa, the sons of Phaleas, the sons of Labana, the sons of Aggaba,

κ30 The sons of Acud, the sons of Uta, the sons of Ketab, the sons of Gaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

κ31 The sons of Jairus, the sons of Desan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Ozius, the sons of Phinoe, the sons of Asara, the sons of Basthae, the sons of Asana, the

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Asana, the sons of Maani, the sons of Naphisi, the sons of Acum, the sons of Achipha, the sons of Asur, the sons of Pharakim, the sons of Baaloth,

32 the sons of Meedda, the sons of Coutha, the sons of Charea, the sons of Barchue, the sons of Serar, the sons of Thomi, the sons of Nasith, the sons of Atepha.

33 Solomon, the sons of him (or The sons of Solomon's servants); the sons of Asapphioth, the sons of Pharida, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Saphythi,

34 the sons of Hagia, the sons of Phacareth, the sons of Sabie, the sons of Sarothie, the sons of Masias, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Saphat, the sons of Adlon.

35 All *these were* in holy serving; and the children of Solomon *were* four hundred fourscore and two. (All the servants of the Temple, and the sons of Solomon's servants, were three hundred and seventy-two.)

36 These be the sons that went up to (or from) Thermeleth and Thelsas; the princes of them *were* Charaathalar and Alar;

37 and they might not tell out their cites, and their progenies, what manner they be; and of Israel, the sons of Dalan, the sons of Ban, the sons of Necodan, (six hundred and fifty-two).

38 And of the priests, that used (the office of the) priesthood, and were [not] found; the sons of Obdia, the sons of Accos, the sons of Joddus, that took Augia (as his) wife, (one) of the daughters of Barzillai, and they be called by the name of her;

39 and of these is sought the genealogy written [or the written genealogy] of the kindred, and they be forfended (or prevented) to use (the office

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sons of Maani, the sons of Naphisi, the sons of Acum, the sons of Achipha, the sons of Asur, the sons of Pharakim, the sons of Baaloth,

κ32 The sons of Meedda, the sons of Coutha, the sons of Charea, the sons of Barchue, the sons of Serar, the sons of Thomi, the sons of Nasith, the sons of Atepha.

κ33 The sons of the servants of Solomon: the sons of Asapphioth, the sons of Pharida, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Saphythi,

κ34 The sons of Hagia, the sons of Phacareth, the sons of Sabie, the sons of Sarothie, the sons of Masias, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Saphat, the sons of Adlon.

κ35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

κ36 These came up from Thermeleth, and Thelsas, (with) Charaathalar leading them, and Alar.

κ37 Neither could they show their families, nor their stock, how they were of Israel: the sons of Dalan, the sons of Ban, the sons of Necodan, six hundred fifty and two.

κ38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accos, the sons of Joddus, who married Augia, one of the daughters of Barzillai, and was named after his name.

κ39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the

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of the) priesthood.

office of the priesthood.

40 And Nehemiah said to them, and Attharias, that they take not part of the holy things, till the time that there arise a taught bishop, into showing (or revelation) and truth.

κ40 For unto them said Nehemiah, and Attharias, that they should not be partakers of the holy things, till there arose up an high priest, clothed with doctrine and truth (or with Urim and Thummim).

41 All Israel forsooth was twelve thousand (or All Israel twelve years of age and older), out-take (or besides) servants and handmaidens, two and forty thousand three hundred and sixty.

κ41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, besides menservants and women-servants, two thousand three hundred and sixty.

42 The servants of [them, and] (the) handmaidens were seven thousand three hundred and seven and thirty (or forty); singers and singsters [or singeresses], two hundred and five and sixty (or forty);

κ42 Their menservants and handmaids were seven thousand three hundred forty and seven; the singing men and singing women, two hundred forty and five.

43 camels, four hundred and five and thirty; horses, seven thousand six and thirty; mules, two hundred thousand and five and forty (or two hundred and five and forty); beasts under yoke, five thousand and (five hundred) and five and twenty.

κ43 (Along with) Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, (and) five thousand five hundred twenty and five beasts used to the yoke.

44 And of those provosts, *or reeves*, by towns, while they should come into the temple of God, that was in Jerusalem, to be avowed to rear up the temple in his place, after their virtue;

κ44 And certain of the chief(s) of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his (or in its) own place according to their ability;

45 and the holy treasury to be given into the temple of works [or and to be given into the temple (into) the holy treasury of works], were eleven thousand bezants, and an hundred priests' stoles.

κ45 And to give into the holy treasury of the works, a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

46 And there dwelled (the) priests, and deacons [or Levites], and *others*, that were of the people, in Jerusalem, and in the realm [or and in the region]; and the holy singers, and ushers (or the porters, or the door-keepers), and all Israel, in their regions.

κ46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country(side), the singers also, and the porters, and all (the rest of) Israel (were) in their villages.

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47 While the seventh month *yet* lasted, and when the sons of Israel were each in his own things, they came together of one accord into the porch (or the open space), that was before the east gate.

48 And while Jesus, (or Jeshua, or Joshua), the son of Josedek, and his brethren, (the) priests, stood, and Zerubbabel, the some of Salathiel, and his brethren, they made ready an altar, [And standing Jesus (or Jeshua), the son of Josedek, and his brethren, priests, and Zerubbabel, the some of Salathiel, and of this the brethren, made ready an altar,]

49 that they would offer on it burnt sacrifices, after those things that be written in the book of Moses, the man of God.

50 And there came to them of other nations of the land, and reared (up) the holy treasury in his (or its) (own) place, all the folk of the land; and they offered hosts, and burnt sacrifices of the morrowtide to the Lord.

51 And they did the feast of tabernacles, and a solemn day, as it is written in the law, and sacrifices each day, as it behooved.

52 And after these things they ordained offerings, and hosts of sabbaths, and of new moons, and of all solemn days hallowed. [And after these things, the ordained offerings, and hosts of sabbaths, and of new moons, and of all hallowed solemn days.]

53 And how many ever vowed to the Lord, from the *time of the* new moon of the seventh month, they took hosts to offer to God; and the temple of the Lord was not yet builded up [or yet was not built up].

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κ47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate, which is towards the east.

κ48 Then stood up Jesus, (or Jeshua, or Joshua), the son of Josedek, and his brethren the priests, and Zerubbabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

κ49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

κ50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his (or its) own place, because all the nations of the land were at enmity with them, and oppressed them, and they offered sacrifices according to the time, and burnt offerings to the Lord both morning, and evening.

κ51 Also they held the Feast of Tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet.

κ52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

κ53 And all they that had made any vow to God, began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

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54 And they gave money to masons, and to wrights, and drinks [or and drink] and meats, with joy.

55 And they gave cars (or carts) to (the) Sidonians and to (the) Tyrians (or the men of Tyre), that they should carry over to them from Lebanon wood cedar beams, and to make a navy [or and make a navy] into the haven of Joppa, after the decree that was written to them from Cyrus, king of Persia.

56 And in the second year (after) they came into (or back to) the temple of God, into Jerusalem; the second month Zerubbabel began, the son of Salathiel, and Jesus, (or Jeshua, or Joshua), the son of Josedek, and the brethren of them, and (the) priests, and Levites (or deacons), and all they that came from the captivity into Jerusalem; [And in the second year they coming into the temple of God, into Jerusalem, the second month began Zerubbabel, the son of Salathiel, and Jesus (or Jeshua), the son of Josedek, and the brethren of them, and priests, and Levites, and all that came from the captivity into Jerusalem;]

57 and founded the temple of God, in the new moon of the second month of the second year, when they had come into Judea and to Jerusalem;

58 and set deacons [or Levites] from *the age of* twenty years (old) upon the works of the Lord. And Jesus, (or Jeshua, or Joshua), stood, (and) his son(s), and his brethren, all the deacons [or all Levites] together casting, and executors, *or followers*, of the law, and doing works in the house of the Lord.

59 And there stood (the) priests, having stoles,

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κ54 And they gave unto the masons and carpenters money, meat and drink, with cheerfulness.

κ55 Unto them of Sidon also and Tyre, they gave cars, (so) that they should bring cedar trees from Lebanon, which should be brought by floats to the haven of Joppa, according as it was commanded (to) them by Cyrus king of the Persians.

κ56 And in the second year and second month, after his coming to the temple of God at Jerusalem, began Zerubbabel the son of Salathiel, and Jesus, (or Jeshua, or Joshua), the son of Josedek, and their brethren and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity;

κ57 And they laid the foundation of the house of God, in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

κ58 And they appointed the Levites from twenty years old, over the works of the Lord. Then stood up Jesus, (or Jeshua, or Joshua), and his sons, and brethren, and Kadmiel (or Cadoel) his brother, and the sons of Emadabun, with the sons of Joda the son of Iliadun, with their sons and brethren, all Levites, with one accord set forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

κ59 And the priests stood arrayed in their

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or long clothes, with trumps, and (the) Levites (or the deacons), the sons of Asaph, having cymbals,

60 together praising the Lord, and blessing him, after *the manner of David*, king of Israel.

61 And they sung a song to the Lord, for his sweetness and his worship into worlds, *or (for)ever*, upon all Israel.

62 And all the people sung with trumps, and cried with (a) great (or with a loud) voice, praising together the Lord, in the rearing (up) of the Lord's house. [And all the people with trumps sang, and cried with great voice, praising together the Lord, in the rearing of the house of the Lord.]

63 And there came *many* of the priests, and of (the) deacons [or Levites], and of (the) presidents after (the) towns (or of the princes of the towns), to the elders that had seen the rather house (or the first Temple), and at the building up of this *house*, with cry(ing), and with great wailing;

64 and many with trumps, and great joy,

65 so that the people heard not the trumps, for the great wailing of the people. Forsooth there was a company singing worshipfully in trumps (or with the trumpets), so that it was heard afar.

66 And the enemies heard the lineages of Judah and of Benjamin, and came to know, what was this voice of trumps (or what was the meaning of the noise of the trumpets).

67 And they knew, that they that were of the captivity builded, [or built], (or were building) the temple to the Lord God of Israel.

68 And *the enemies* coming nigh to Zerubbabel, and to Jesus, (or Jeshua, or Joshua),

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vestments with musical instruments, and trumpets; and the Levites the sons of Asaph had cymbals,

κ60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

κ61 And they sung with loud voices songs to the praise of the Lord; because his mercy and glory is forever in all Israel.

κ62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

κ63 Also of the priests and Levites, and of the chief(s) of their families, the ancients who had seen the former house, came to the building of this with weeping and great crying.

κ64 But many with trumpets and joy shouted with (a) loud voice.

κ65 Insomuch that the trumpets might not be heard for the weeping of the people; yet the multitude sounded marvellously, so that it was heard afar off.

κ66 Wherefore when the enemies of the tribe(s) of Judah and Benjamin heard it, they came (there) to know what that noise of trumpets should mean.

κ67 And they perceived, that they that were of the captivity did build the temple unto the Lord God of Israel.

κ68 So they went to Zerubbabel and Jesus, (or Jeshua, or Joshua), and to the chief(s) of the

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and to the reeves of (the) towns, they said to them, We shall build together with you. [And coming nigh to Zerubbabel, and to Jesus (or to Jeshua), and to the provosts of towns, said to them, We shall build together with you.]

69 In like manner forsooth we have heard our Lord, and we have gone together from the days of Asbasareth (or Esarhaddon), king of Assyrians, that over-passed from hence, [or that went over hence], (or that brought us here).

70 And Zerubbabel, and Jesus, (or Jeshua, or Joshua), and the princes of the towns of Israel said to them, It (be)longeth not to us and to you *together* to build up the house of our God [or It is not to us and to you to build up the house of our God];

71 forsooth we alone shall build the house of our God, after those things, that Cyrus, king of Persia, commanded.

72 The Gentiles forsooth of the land (or But the heathen of the land) living with them that be in Judea, and rearing up the work of building, and bringing forth both (their) espies and people, they forfended (or prevented) them to build up;

73 and they letted (or hindered) (the) men, haunting the goings-to, (so) that the building should not be ended in all the time of the life of the king Cyrus; and they drew along the making-up by two years, unto the reign of Darius.

CHAPTER 6

1 Forsooth in the second year of the realm of Darius, Haggai prophesied, and Zechariah, the son of Addo, a prophet, with Judea and in Jerusalem, in the name of the Lord God of Israel, upon them. [In the second forsooth year of the reign of Darius prophesied Haggai, and

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families, and said unto them, We will build together with you.

κ69 For we likewise, as you, do obey your Lord, and do sacrifice unto him from the days of Asbasareth the king of the Assyrians who brought us hither.

κ70 Then Zerubbabel and Jesus, (or Jeshua, or Joshua), and the chief(s) of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

κ71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

κ72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

κ73 And by their secret plots, and popular persuasions, and commotions, they hindered the finishing of the building, all the time that king Cyrus lived, so (that) they were hindered from building for the space of two years, until the reign of Darius.

CHAPTER 6

κ1 Now in the second year of the reign of Darius, Haggai, and Zechariah the son of Addo, the prophets prophesied unto the Jews, in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

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Zechariah, the son of Addo, prophet, with Judea and in Jerusalem, in the name of the Lord God of Israel, upon them.]

2 Then standing Zerubbabel, the son of Salathiel, and Jesus, (or Jeshua, or Joshua), the son of Josedek, *they* began to build up the house of the Lord, that is in Jerusalem; when there were nigh to them, (yea), (the) prophets of the Lord, and helped them.

3 In that time came to them Sisinnes, the under-little-king of Syria and of Phenice (or of Phoenicia), and Sathrabuzanes, and his fellows. And they said to them,

4 Who commanded to you, that ye build this house, and this roof, and many other things (that) ye perform? and who be those builders [or and who be the builders], that build up these things?

5 And the elder men of Israel had grace of (or from) the Lord, when the visitation of them was made upon them that were of the captivity;

6 and they were not letted (or they were not hindered) to build up, to the time that it were signified to Darius of all these things, and an answer were taken *again* (or was received).

7 *This is* the ensample of the letter, that Sisinnes, the under-(little-)king of Syria and of Phenice (or of Phoenicia), and Sathrabuzanes, and their fellows, rulers in Syria and in Phenice (or in Phoenicia), sent *to the king*. To king Darius, greeting(s).

8 All things be they known to the lord the king; forsooth when we came into the region of Judea, and went into Jerusalem, we found men

9 building a great house of God, and a temple

κ2 Then stood up Zerubbabel the son of Salathiel, and Jesus, (or Jeshua, or Joshua), the son of Josedek, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

κ3 At the same time came unto them Sisinnes the governor of Syria, and Phenice, with Sathrabuzanes, and his companions, and said unto them,

κ4 By whose appointment do you build this house, and this roof, and perform all the other things? and who are the workmen that perform these things?

κ5 Nevertheless, the elders of the Jews obtained favour; because the Lord had visited the captivity.

κ6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

κ7 (Here is) The copy of the letters which Sisinnes, governor of Syria, and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius, To king Darius, greeting(s).

κ8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews, that were of the captivity;

κ9 Building an house unto the Lord, great, and

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of great polished stones, and of precious materials in the walls;

10 and those works busily in making, and to help, and to make welsome in the hands of them, and in all glory, full diligently to be performed.

11 Then we asked the elder men, saying, Who suffered you (or who allowed you) to build this house, and to build [or (to) found] these works?

12 Therefore forsooth we asked them, (so) that we might make known to thee the men, and the provosts, *or reeves*; and we asked them the writing of the names of the masters of the work.

13 And they answered to us, saying, We be servants of the Lord, that made both heaven and earth [or that made heaven and earth];

14 and this house was builded before these many years of (or by) the king of Israel, that was great, and a full strong king, and it was destroyed *again*. [and this house was built before these many years of (or by) the king of Israel, great, and most strong, and it is full ended.]

15 And for our fathers stirred and sinned against [the] God of Israel, he betook them into the hands of Nebuchadnezzar, king of Babylon, king of (the) Chaldeans;

16 and they destroyed and burned up this house, and they brought the people made thrall [or captive] into Babylon.

17 In the first year reigning Cyrus, king of Babylon, king Cyrus wrote to build up this house;

18 and those holy golden vessels and silvern, that Nebuchadnezzar had borne away from the

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new, of hewn and costly stones, and the timber already laid upon the walls.

κ10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

κ11 Then asked we these elders, saying, By whose commandment build you this house, and lay the foundations of these works?

κ12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of (or from) them who were the chief doers, and we required of (or from) them the names in writing of their principal men.

κ13 So they gave us this answer: We are the servants of the Lord which made heaven and earth.

κ14 And as for this house, it was builded many years ago, by a king of Israel great and strong, and was finished.

κ15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nebuchadnezzar, king of Babylon, of the Chaldeans;

κ16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

κ17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

κ18 And the holy vessels of gold and of silver, that Nebuchadnezzar had carried away out of the

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house of *God*, that is in Jerusalem, and had (made) sacred (or had consecrated) them in his temple, again king Cyrus brought them forth from the temple that was in Babylon, and they were betaken to Zerubbabel, and to Sanabassar, the under-little-king.

19 And it was commanded to them, that they offer these vessels, and they should lay them up in the temple, that was in Jerusalem, and to build up that temple of God in that place. [And it is commanded to them, that they offer these vessels, and lay up in the temple, that was in Jerusalem, and that temple of God to build up in that place.]

20 Then Sanabassar under-laid the foundations (or the foundations) of the house of the Lord, that is in Jerusalem; and from thence unto now is (still) abuilding, and hath taken no full ending.

21 Now then, O king! if it is deemed of (or by) thee, that it be perfectly sought in the king's libraries of king Cyrus, that be in Babylon; [Now then, if it is deemed of (or by) thee, O king! be it perfectly sought in the king's libraries of king Cyrus, that be in Babylon;]

22 and if it were found in the counsel of king Cyrus, (that) the making of the house of the Lord, that is in Jerusalem, to be begun, and *if* it shall be showed of the lord our king, write he to us of these things. [and if it were found in the counsel of king Cyrus, to be begun the making of the house of the Lord, that is in Jerusalem, and it shall be showed of the lord our king, write he of these things to us.]

23 Then king Darius commanded to be inwardly sought in the libraries; and there was found in Ecbatana, a borough town, that is in the middle region, a place (or a roll), in the which were written these things.

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house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zerubbabel and to Sanabassar the ruler,

κ19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem, and that the temple of the Lord should be built in his (or in its) place.

κ20 Then the same Sanabassar being come hither, laid the foundations of the house of the Lord at Jerusalem, and from that time to this, being still abuilding, it is not yet fully ended.

κ21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus,

κ22 And if it be found, that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

κ23 Then commanded king Darius to seek among the records at Babylon; and so at Ecbatana, (in) the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

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24 The first year reigning Cyrus king, Cyrus commanded to build up the house of the Lord, that is in Jerusalem, where they burned with continual fire; [The first year reigning Cyrus king, Cyrus commanded the house of the Lord, that is in Jerusalem, to build up, where they burned with continual fire;]

25 whose height was made of sixty cubits, and the breadth of sixty cubits, squared with three polished stones, and with solar (or throne) tree of the same region, and with one new solar (or with three rows of polished stones, and one row of new wood from the same region); and costs to be given (out) of the house of king Cyrus;

26 and the holy vessels of the house of the Lord, both golden and silvern, that Nebuchadnezzar bare away, that those [or that they] be put thither into the house, that is in Jerusalem, where they were put.

27 And he commanded Sisennes, the under-little-king of Syria and Phenice (or Phoenicia), and Sathrabuzanes, and his fellows, to do *their* (own) business, and they that were in Syria and Phenice (or Phoenicia) ordained rulers, that they should abstain them(selves) from the same place.

28 And I also commanded to make *it* up (or to build *it* up) all (again), and I looked forth, that they help them that be of the captivity of (the) Jews, unto the time that the temple of the house of the Lord be full(y) ended (or finished);

29 and a quantity to be given diligently to these men of the travail of the tributes of Celosyria and Phenice (or of Greater Syria and Phoenicia), to the sacrifice of the Lord, to Zerubbabel, the prefect, to bulls, and wethers (or rams), and to lambs; [and (out) of the travail of the tributes of

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κ24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again where they do sacrifice with continual fire.

κ25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country, and (that) the expenses thereof to be given out of the house of king Cyrus.

κ26 And that the holy vessels of the house of the Lord, both of gold and silver that Nebuchadnezzar took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

κ27 And also he commanded that Sisennes the governor of Syria, and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria, and Phenice, should be careful not to meddle with the place, but suffer (or allow) Zerubbabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

κ28 I have commanded also to have it built up whole again, and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

κ29 And out of the tribute of Celosyria, and Phenice, a portion carefully to be given (to) these men, for the sacrifices of the Lord, that is, to Zerubbabel the governor, for bullocks, and rams, and lambs;

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Celosyria and Phenice diligently a quantity to be given to these men, to the sacrifice of the Lord, to Zerubbabel, prefect, to bulls, and wethers, and lambs;]

30 also forsooth both wheat, and salt, wine, and oil, busily by all years, as the priests, that be in Jerusalem, ordained to be fulfilled each day, without any delay;

31 also that there be offered offerings of liquors (or of liquid sacrifices) to the highest God, for the king, and for his children, and pray they for the life of them.

32 And be it denounced (or announced), that whosoever over-pass anything of these things that be written, either [or] despise (them), be there taken a tree of their own, and be they hanged *thereon*, and their goods be escheated (or forfeited) to the king.

33 Therefore also the Lord, whose name is inwardly called there, outlaw he each king and folk, that stretch out their hand to offend [or to forfend, (or to hinder)], or to evil treat that house of the Lord, that is in Jerusalem.

34 I, king Darius, have made a decree, to be done as most diligently after these things.

CHAPTER 7

1 Then Sisinnes, the under-little-king of Celosyria and Phenice (or the governor of Greater Syria and Phoenicia), and Sathrabuzanes, and *their* fellows, obeished (or obeyed) to these things, that were deemed of (or by) king Darius,

2 and stood full diligently into the holy works, working together with the elder men of (the) Jews, (and) princes of Syria (or the temple officers).

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κ30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify, to be daily spent;

κ31 (So) That offerings may be made to the Most High God, for the king and for his children, and that they may pray for their lives.

κ32 And he commanded, that whosoever should transgress, yea, or make light of anything afore-spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

κ33 The Lord therefore whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

κ34 I Darius the king have ordained, that according unto these things it be done with diligence.

CHAPTER 7

κ1 Then Sisinnes the governor of Celosyria, and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

κ2 Did very carefully oversee the holy works, assisting the ancients of the Jews, and (the) governors of the temple.

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3 And the holy works be made welsome, as the prophets Haggai and Zechariah prophesied.

4 And they fulfilled all things, after the behest (or the command) of the Lord God of Israel, and after the counsel of Cyrus, and of Darius, and of Artaxerxes, king(s) of Persia.

5 And our house is ended (or was finished), in the three and twentieth day of the month of March, in the sixth year of king Darius.

6 And the sons of Israel, and the priests, and (the) deacons [or Levites], and others that were of the captivity, the which be set to, did after those things that be written in the book of Moses.

7 And they offered into the dedication of the temple of the Lord, an hundred bulls, two hundred wethers (or rams), four hundred lambs;

8 (and) twelve kids, for the sins of all Israel, after the number of the twelve lineages of Israel.

9 And the priests and (the) deacons [or Levites] stood, clothed [or clad] with the stoles, by *their* lineages, upon the works of the Lord God of Israel, after the book of Moses; and *there were* porters [or ushers] by all the gates.

10 And the sons of Israel did that pask, with them that were of the captivity, in the moon of the first month, the fourteenth *day*, when the priests and (the) deacons be hallowed. [And the sons of Israel did, with them that were of the captivity, that pask, the moon of the first month, fourteenth, when be hallowed the priests and the Levites.]

11 And all the sons of (the) captivity they be not hallowed together, for (or but) all the Levites be hallowed together. [And all the sons of captivity be not together hallowed, for all the Levites be

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κ3 And so the holy works prospered, when Haggai, and Zechariah, the prophets prophesied.

κ4 And they finished these things, by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

κ5 And thus was the holy house finished, in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

κ6 And the children of Israel, the priests, and the Levites, and (the) other(s) that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

κ7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

κ8 And twelve goats for the sin of all Israel, according to the number of the chief(s) of the tribes of Israel.

κ9 The priests also and the Levites, stood arrayed in their vestments according to their kindreds, in the services of the Lord God of Israel, according to the book of Moses; and the porters (were) at every gate.

κ10 And the children of Israel that were of the captivity, held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

κ11 They that were of the captivity were not all sanctified together; but the Levites were all sanctified together,

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together hallowed.]

12 And they offered (the) pask to all the sons of (the) captivity, and to their brethren (the) priests, and to themselves.

κ12 And so they offered the passover for all (of) them of the captivity, and for their brethren the priests, and for themselves.

13 And the sons of Israel, the which were of the captivity, all they that had left (or had separated) from all the cursednesses of (the) Gentiles, *or heathen folk*, of the earth, ate, and sought the Lord;

κ13 And the children of Israel that came out of the captivity, did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 and they hallowed the feast day of therf loaves, seven days eating in the sight of the Lord;

κ14 And they kept the feast of unleavened bread (for) seven days, making merry before the Lord,

15 for he converted the counsel of the king of Assyria in (or towards) them, to comfort (or to strengthen) the hands of them to (or in) the works of the Lord God of Israel.

κ15 For that he had turned the counsel of the king of Assyria towards them to strengthen their hands in the works of the Lord God of Israel.

CHAPTER 8

CHAPTER 8

1 And after this, while Artaxerxes, king of Persia, reigned, there went to Ezra, *a man that was the son of Seraiah* (or there came Ezra, the son of Seraiah), son of Azariah, son of Hilkiah, son of Shallum,

κ1 And after these things, when Artaxerxes the king of the Persians reigned, came Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum,

2 son of Zadok, son of Ahitub, son of Amariah, son of Azariah, son of Meraioth, son of Zerahiah, son of Uzzi, son of Bukki, son of Abishua, son of Phinehas, son of Eleazar, son of Aaron, the first priest.

κ2 The son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest.

3 This Ezra went up from Babylon, when he was (a) scribe, and witty, (or witting, or knowing) in the law of Moses, the which was given of (or by) the Lord of Israel, to say *it* and do *it* [or to say and to do].

κ3 This Ezra went up from Babylon, as a scribe being very ready in the law of Moses, that was given by the God of Israel,

4 And the king gave to him glory, that he had found grace in all dignity, and in desire [or and desire], in the sight of him.

κ4 And the king did him honour; for he found grace in his sight in all his requests.

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5 And there went up with him into Jerusalem (some) of the sons of Israel, both priests, and deacons, and (the) holy singers of the temple, and ushers, (or the porters, or the door-keepers), and servants of the temple. [And there went up together with him of the sons of Israel, and priests, and Levites, and holy singers of the temple, and ushers, and servants of the temple, into Jerusalem.]

6 In the seventh year reigning Artaxerxes, in the fifth month, this is the seventh year of the realm [or of the reign], going out forsooth from Babylon in the new moon of the fifth month, they came to Jerusalem, after the behests (or the commands) of him, when the prosperity of the way was granted [or given] to them of (or by) that Lord.

7 In these things forsooth Ezra wielded great discipline, lest he passed (over) anything of those things that were of the law of the Lord, and of the behests (or the commandments), and in teaching all Israel all rightwiseness and doom (or judgements).

8 They forsooth that write the writings of king Artaxerxes, coming nigh, took writing that (or Now regarding the ordinance, or the decree), that came from king Artaxerxes to Ezra, the priest, and reader of the law of the Lord, the ensample of the which thing *written* is set next after [or of which thing the example is laid under(neath)].

9 King Artaxerxes to Ezra, the priest, and reader of the law of the Lord, *sendeth* greeting(s).

10 More benign I deeming also to benefits, commanded to them that desire of the folk of (the) Jews their own things willfully (or willingly), and of the priests, and of (the) deacons [or of Levites], that be in my realm, to fellowship with thee into Jerusalem.

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κ5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

κ6 In the seventh year of the reign of Artaxerxes, in the fifth month, (this was the king's seventh year), for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

κ7 For Ezra had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgements.

κ8 Now the copy of the commission which was written from Artaxerxes the king, and came to Ezra the priest and reader of the law of the Lord, is this that followeth.

κ9 King Artaxerxes unto Ezra the priest and reader of the law of the Lord, sendeth greeting(s).

κ10 Having determined to deal graciously, I have given (an) order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

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11 Then if any covet to go with thee, come they together, and go they forth, as it pleaseth to me, and to my seven friends (the) counsellors;

12 that they visit those things, that be done after (or unto) Judea and Jerusalem, keeping *the law*, as thou hast in the law of the Lord;

13 and bear they gifts to the Lord of Israel, whom I knew, and the friends of Jerusalem, and all the gold and the silver [or and all the gold and silver], that were found in the realm of Babylon, *be it borne* to the Lord in Jerusalem,

14 with that that is given of (or by) those folk in (or for) the temple of the Lord, of (or by) them that is in Jerusalem; that this gold be gathered and silver [or that be gathered this gold and silver], to bulls, and wethers (or rams), and to lambs, and kids, and that to these be covenable (or suitable);

15 that they offer hosts to the Lord, upon the altar of the Lord of them, that is in Jerusalem.

16 And all things whatever thou wilt do with thy brethren, perform *it* with (the) gold and silver, for *thy* will, after the behest (or the command) of the Lord thy God. [And all things whatever thou wilt with thy brethren do, with gold and silver perform, for the will, after the behest of the Lord thy God.]

17 And the sacred holy vessels, the which were given to thee, to (or for) the works of the Lord's house, thy God, that is in Jerusalem, [And the sacred holy vessels, that be given to thee, to the works of the house of the Lord thy God, that is in Jerusalem,]

18 and other things, whatever will help to (or for) the works of the temple of thy God, thou shalt give *it* (out) of the king's treasury, when thou wilt make the work with thy brethren, with

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κ11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me, and my seven friends the counsellors,

κ12 (So) That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

κ13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

κ14 With that also which is given of (or by) the people, for the temple of the Lord their God at Jerusalem; and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining,

κ15 To the end that they may offer sacrifices unto the Lord, upon the altar of the Lord their God, which is in Jerusalem.

κ16 And whatsoever thou and thy brethren will do with the silver and gold, that do according to the will of thy God.

κ17 And the holy vessels of the Lord which are given (to) thee, for the use of the temple of thy God which is in Jerusalem, thou shalt set before thy God in Jerusalem.

κ18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

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gold and silver; and perform thou all thing(s) after the will of thy Lord.

19 And I, king Artaxerxes, have commanded to [the] keepers of the treasures of Syria and of Phenice (or have commanded to the treasury officials of Syria and Phoenicia), that whatever things Ezra, the priest, and (the) reader of the law of the Lord, write for, busily (or swiftly) be it given to him,

20 unto an hundred talents of silver, also and of gold [or (in) like manner and of gold]; and unto an hundred bushels of wheat, and an hundred vessels of wine, and other things, whatever abound, without taxing.

21 All things be done (un)to the highest God, after the law of God, lest peradventure wrath arise up in the realm of the king, and of his son, and of the sons of him. [All things after the law of God be done to the highest God, lest peradventure rise up wrath in the realm of the king, and of the son, and of the sons of him.]

22 To you forsooth it was said, that to all the priests, and deacons [or Levites], and to (the) holy singers, and servants of the temple, and to (the) scribes of this temple, no tribute, nor any other forfending, (or preventing, or hindering) be borne to *them*, nor have there any man power to against-cast (or impose) anything to them.

23 Thou forsooth, Ezra, after the wisdom of God ordain doomsmen (or judges) and arbitrators, in all Syria and Phenice (or Phoenicia), and teach all (those) that know (not) the law of thy God [or and all that the law of thy God knew (not), teach];

24 that how many ever [over-]pass (or transgress) the law, they be busily (or swiftly) punished, or by death, or by torment, or also by mulcting, *or punishing*, of money, or by

κ19 And I, king Artaxerxes, have also commanded (to) the keepers of the treasures in Syria and Phenice, that whatsoever Ezra the priest, and the reader of the law of the Most High God shall send for, they should give it (to) him with speed,

κ20 To the sum of an hundred talents of silver; likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

κ21 Let all things be performed after the law of God diligently unto the Most High God, (so) that wrath come not upon the kingdom of the king and his sons.

κ22 I command you also that ye require no tax, nor any other imposition of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose anything upon them.

κ23 And thou, Ezra, according to the wisdom of God, ordain judges, and justices, (so) that they may judge in all Syria and Phenice, all those that know the law of thy God, and those that know it not thou shalt teach.

κ24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

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departing [or severing] away.

25 And Ezra, the scribe, said, Blessed be the Lord God of our fathers, that gave this will (or this desire) into the heart of the king, to clarify (or to glorify) his house, that is in Jerusalem;

κ25 Then said Ezra the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem;

26 and hath worshipped (or hath honoured) me in (the) sight of the king, and of his counsellors, and of his friends, and of his purpled men.

κ26 And hath honoured me in the sight of the king and his counsellors, and all his friends and nobles.

27 And I am made steadfast in inwit (or in conscience), after the helping of the Lord our God; and I gathered of Israel men (or I gathered men of Israel), that they should go up together with me.

κ27 Therefore was I encouraged, by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these be the provosts, after their countries, and portional princehoods of them, that with me went up from Babylon, in the realm of Artaxerxes.

κ28 And these are the chief(s) according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the sons of Phineas was Gershom; of the sons of Ithamar, Gamael; of the sons of David, Attus, the son of Sechenias;

κ29 Of the sons of Phineas, Gershom; of the sons of Ithamar, Gamael; of the sons of David, Attus the son of Sechenias;

30 of the sons of Phoros, Zechariah, and with him be turned again an hundred men and fifty;

κ30 Of the sons of Phoros, Zechariah, and with him were counted an hundred and fifty men;

31 of the sons of Pahath-moab, Eliaonias, (the son of) Zaraeas, and with him two hundred men and fifty;

κ31 Of the sons of Pahath-moab, Eliaonias, the son of Zaraeas, and with him two hundred men;

32 of the sons of Zathoe, Sechenias (the son of) Jezelus, and with him two hundred men and fifty; of the sons of Adin, Obeth (the son of) Jonathan, and with him two hundred men and fifty;

κ32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men; of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men;

33 of the sons of Elam, Jessias (the son of) Gotholias, and with him seventy men;

κ33 Of the sons of Elam, Jessias son of Gotholias, and with him seventy men;

34 of the sons of Sophotias, Zerahiah (the son of) Michael, and with him fourscore men;

κ34 Of the sons of Sophotias, Zerahiah son of Michael, and with him threescore and ten men;

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35 of the sons of Joab, Abadias (the son of) Jezelus, and with him two hundred men and twelve;

κ35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men;

36 of the sons of Bani, Assalimoth (the son of) Josiphiah, and with him an hundred men and sixty;

κ36 Of the sons of Bani, Assalimoth son of Josiphiah, and with him an hundred and threescore men;

37 of the sons of Babi, Zechariah (the son of) Bebai, and with him two hundred men and eight (or and with him twenty-eight men);

κ37 Of the sons of Babi, Zechariah son of Bebai, and with him twenty and eight men;

38 of the sons of Astath, Johanan (the son of) Hacatan, and with him an hundred men and ten;

κ38 Of the sons of Astath, Johanan son of Hacatan, and with him an hundred and ten men;

39 of the sons of Adonikam, *that be* the last, and these be the names of them, Eliphalatus, Jeuel, and Samaeas, and with them seventy men;

κ39 Of the sons of Adonikam (that be) the last, and these are the names of them, Eliphalatus, Jeuel, and Samaeas, and with them seventy men;

40 (This verse is omitted in the original text.)

κ40 (And) Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And I gathered them to the flood, that is said Theras and Methati (or And I gathered them together at the river, that is called Theras); there we were (for) three days, and I knew them.

κ41 And these I gathered together to the river, called Theras, where we pitched our tents (for) three days, and then I surveyed them.

42 And of the sons of (the) priests and of (the) Levites I found not there.

κ42 But when I had found there, none of the priests and Levites,

43 And I sent to Eleazar, and to Iduel, and Maasmas,

κ43 Then sent I unto Eleazar, and Iduel, and Maasmas,

44 and Elnathan, and Samaeas, and Joribus, Nathan, Ennatas, Zechariah, [and] Mosollamus, *the which* were leaders and wise men.

κ44 And Elnathan, and Samaeas, and Joribus, and Nathan, Ennatas, Zechariah, and Mosollamus, principal men and learned.

45 And I said to them that they should come to Doldaeus, (the chief official), that was at the place of the treasury.

κ45 And I bade them that they should go unto Doldaeus the captain, who was in the place of the treasury;

46 And I sent to them, that they should say to Doldaeus, and (to) his brethren, and to them that were in the treasury, that they should send to us

κ46 And commanded them that they should speak unto Doldaeus, and to his brethren, and to the treasurers in that place, to send us such men as

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them that should use (the office of the) priesthood in the house of the Lord our God.

47 And they brought to us, after the strong hand of the Lord our God, wise men of the sons of Mahli, son of Levi, son of Israel, Asebebias, and (his) sons, and (his) brethren, that were eighteen;

48 (and) Asebias, and Annunus, and Hosaeas, his brother, of the sons of Chanunaeus; and the sons of them, were twenty men.

49 And of them that served in the temple, the which David and they princes gave [or the which David gave, and they princes], to the working to the Levites, to the temple, of men serving, two hundred and twenty. The names of all be signified in (the) scriptures (or in the register).

50 And I vowed there fasting to (the) young men, in the sight of the Lord, (so) that I should seek of him a good way to us (or so that I should seek from him a good way for us), and *to* (or for) *them* that were with us, of sons, and beasts, for espies (or to be safe from ambush).

51 Forsooth I shamed to ask of the king (for) footmen and horsemen, in fellowship of grace, of keeping against our adversaries.

52 Forsooth we said to the king, For the virtue of the Lord shall be with them, that inwardly seek him in all effect.

53 And (so) again we prayed the Lord our God, after these things, whom also we had benignly; and we be made whole to our God.

54 And I parted (or set apart) of the provosts of the folk, and of the priests of the temple, twelve men, and Sarabias (or yea, Sarabias), and Asamias, and ten men with them of their brethren.

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might execute the priests' office in the house of the Lord.

κ47 And by the mighty hand of our Lord they brought unto us skillful men of the sons of Mahli, the son of Levi, the son of Israel, Asebebias and his sons and his brethren, who were eighteen.

κ48 And Asebias, and Annunus, and Hosaeas his brother, of the sons of Chanunaeus, and their sons, were twenty men.

κ49 And of the servants of the temple whom David had ordained, and the principal men, for the service of the Levites, (to wit), the servants of the temple, two hundred and twenty, the catalogue of whose names were showed.

κ50 And there I vowed a fast unto the young men before our Lord, to desire of him (or to seek from him) a prosperous journey, both for us and them that were with us, (and) for our children, and for the cattle.

κ51 For I was ashamed to ask the king (for) footmen, and horsemen, and conduct for safeguard against our adversaries;

κ52 For we had said unto the king, that the power of the Lord our God, should be with them that seek him, to support them in all ways.

κ53 And (so) again we besought our Lord, as touching these things, and found him favourable unto us.

κ54 Then I separated twelve of the chief(s) of the priests, Sarabias, and Asamias, and ten men of their brethren with them.

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55 And I weighed (out) to (or for) them (the) silver and (the) gold, and (the) priests' vessels, of the house of the Lord our God, the which the king had given, and his counsellors, and princes, and all Israel.

56 And when I had peised *it* (or when I had weighed *it* out), I took an hundred talents of silver and fifty, and silvern vessels of an hundred talents, and of gold an hundred talents, [And when I had peised, I took talents of silver an hundred and fifty, and silveren vessels of an hundred talents, and of gold talents an hundred,]

57 and of golden vessels sevenscore, and twelve brazen vessels of good shining metal, yielding the likeness of gold.

58 And I said to them, Both ye be holy to the Lord, and the vessels be holy, and the gold and the silver is of the avow to the Lord God of our fathers.

59 Wake ye, and keep *it*, till the time that ye take *it* of (or to) the provosts of the people, and of the priests, and of the deacons, and of (the) princes of the cities of Israel, and Jerusalem, in the privy chamber of the house of our God. [Waketh, and keepeth, to the time that ye take *it* of (or to) the provosts of the people, and of the priests, and of the Levites, and of princes of the cities of Israel, in Jerusalem, in the privy chamber of the house of our God.]

60 And these priests and deacons [or Levites], that took (the) gold and silver, and (the) vessels, that were in Jerusalem, they brought *those* into the temple of the Lord.

61 And we moved forth from the flood of Theras, the twelfth day of the first month, till that we went into Jerusalem.

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κ55 And I weighed (out for) them the gold, and the silver, and the holy vessels of the house of our Lord, which the king and his council, and the princes, and all Israel had given.

κ56 And when I had weighed it (out), I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

κ57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

κ58 And I said unto them, Both you are holy unto the Lord, and the vessels are holy, and the gold, and the silver is a vow unto the Lord, the Lord of our fathers.

κ59 Watch ye, and keep them till ye deliver them to the chief(s) of the priests and (the) Levites, and to the principal men of the families of Israel in Jerusalem, into the chambers of the house of our God.

κ60 So the priests and the Levites, who had received the silver and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

κ61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us; and from the beginning of our journey, the Lord delivered us from every enemy,

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62 And when the third day was done, the fourth day forsooth the peised gold and silver was betaken into the house of the Lord our God, to Marmathi, the son of Uri, the priest;

63 and with him was Eleazar, the son of Phinehas; and there were with them Jozabodus, the son of Jeshua, and Moeth, and Sabannus, the son of a deacon (or and Moeth, the son of Sabannus, Levites); all things (were delivered to them) at number and weight.

64 And the weight of them is written (up) in the same hour.

65 Those forsooth, that came from the captivity, offered sacrifice of (or unto) the Lord of Israel, twelve bulls for all Israel, fourscore wethers and six (or eighty-six rams),

66 two and seventy lambs, twelve goats for sin [or goats for sin twelve], and twelve kine for health; all into the sacrifice of the Lord. (seventy-two lambs, and twelve goats for a peace offering; all for a sacrifice to the Lord.)

67 And again they read the behests of the king to the king's dispensers, and to the little-under-kings (or to the under-little-kings) of Celosyria, and of Phenice; and they worshipped the folk and the temple of the Lord. (And they read the commands of the king to the king's stewards, and to the governors of Greater Syria and Phoenicia; and they honoured the people and the Temple of the Lord.)

68 And after these things were ended, they came to me, saying,

69 The kindred of Israel, and the princes, and the priests, and Levites (or deacons), and alien folks, and (the) nations of the land, have not

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and so we came to Jerusalem.

κ62 And when we had been there three days, the gold and silver that was weighed, was delivered in (or to) the house of our Lord on the fourth day unto Marmathi the priest, the son of Uri.

κ63 And with him was Eleazar the son of Phinehas, and with them were Jozabodus the son of Jeshua, and Moeth the son of Sabannus, Levites; all was delivered (to) them by number and weight.

κ64 And all the weight of them was written up (in) the same hour.

κ65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

κ66 Threescore and twelve lambs, (and) goats for a peace offering, twelve, all of them a sacrifice to the Lord.

κ67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria, and Phenice; and they honoured the people, and the temple of God.

κ68 Now when these things were done, the rulers came unto me, and said,

κ69 The nation of Israel, the princes, the priests, and Levites have not put away from them the strange people of the land, nor the pollutions of

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parted away [or severed] their uncleannesses from the Canaanites, and Hittites, and from (the) Perizzites, and Jebusites, and from the Moabites, and Egyptians, and Idumeans (or Edomites);

70 forsooth they were joined to the daughters of them, both they and their sons; and the holy seed was [or is] mingled (or mixed) together with the heathen folk of the land; and the provosts and master judges were partners of this wickedness, from the beginning of that realm.

71 And anon (or at once) as I heard these things, I cut *my* clothes, and the hallowed [or the sacred] coat, and I tore the hairs of mine head, and the beard, *and* I sat sorrowing, and dreary.

72 And there came to me then as many as ever were moved in (or by) the word of the Lord God of Israel, wailing me upon this wickedness (or while I wailed for this iniquity); and I sat sorrowful unto the eventide sacrifice. [And there came to me as many as ever were then moved in the word of the Lord God of Israel, me wailing upon the wickedness; and I sat sorrowful unto the eventide sacrifice.]

73 And *then* I rising from fasting, having my clothes cut, kneeled much, and stretching out *mine* hands to the Lord, [And rising from fasting, having the clothes cut, much kneeling, and stretching out the hands to the Lord,]

74 I said, Lord, I am confounded (or I am confused), and I am adread before thy face.

75 Forsooth our sins be multiplied upon our heads, and our wickednesses be enhanced (or be exalted) unto heaven;

76 for from the time of our fathers we have been in great sin unto this day.

77 And for our own sins, and *for the sins* of our

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the Gentiles, to wit, of the Canaanites, Hittites, Perizzites, Jebusites, and the Moabites, Egyptians, and Edomites.

κ70 For both they, and their sons, have married with their daughters, and the holy seed is mixed with the strange people of the land, and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity.

κ71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off (or out) the hair from off my head, and beard, and sat me down sad, and very heavy.

κ72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity; but I sat still full of heaviness, until the evening sacrifice.

κ73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

κ74 I said, O Lord, I am confounded, and ashamed before thy face;

κ75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

κ76 For ever since the time of our fathers we have been and are in great sin, even unto this day;

κ77 And for our sins and our fathers, we with our

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fathers we be taken, with our brethren, and with our priests, and with kings of the land, into sword, and captivity, and into prey, with confusion, unto the day that is now.

78 And now how much is *it*, that the mercy of thee, Lord God, falleth to us; leave thou to us a root and a name, into the place of thine hallowing (or in the place of thy sanctuary), [And now how much is (it), that falleth to us the mercy of thee, Lord God; left to us a root and a name, into the place of thine hallowing,]

79 to uncover (or to discover) our giver of light in the house of the Lord our God, to give to us meat in the time of our servage (or to give us food in the time of our servitude).

80 And when we served (in bondage), we were not forsaken of (or by) the Lord our God; but he set us in grace, putting to us kings of Persia to give *us* meat (or food),

81 and to clarify (or to glorify) the temple of the Lord our God, and to build (up) the deserts (or the ruins) of Zion, and to give to us stableness in Judea and in Jerusalem. [and to clarify the temple of the Lord our God, and to edify the deserts of Zion, and to give to us stableness in Judea and Jerusalem.]

82 And now, Lord, what say we, having these things? We have over-passed thy behests (or We have transgressed thy commandments), the which thou give [or the which thou gave] into the hands of thy children (or which thou gavest by the hands of thy servants), (the) prophets, that said, [or saying],

83 Forsooth the land, in(to) which ye have entered, to wield the heritage of it, is a defouled (or a defiled) land with the filths of [the] heathen men of the land, and the uncleannesses of them have full-filled all (of) it [or have full-filled it all] in

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brethren, and our kings, and our priests, were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

κ78 And now in some measure hath mercy been showed unto us, from thee, O Lord, that there should be left (to) us a root, and a name, in the place of thy sanctuary.

κ79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

κ80 Yea, when we were in bondage, we were not forsaken of (or by) our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

κ81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, (so) that they have given us a sure abiding in Jewry, and Jerusalem.

κ82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

κ83 That the land which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

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(or with) his uncleanness.

84 And now *therefore* ye shall not join your daughters to their sons, and their daughters ye shall not take to yours sons;

κ84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 and ye shall not seek to have peace with them (for) all time, (so) that coming above ye eat the best things of the land, and (so) that ye deal the heritage to your sons, forever(more).

κ85 Moreover, you shall never seek to have peace with them, (so) that ye may be strong, and eat the good things of the land, and (so) that ye may leave the inheritance of the land unto your children forevermore.

86 And those things that fall to us, be they all done for our shrewd (or depraved) works, and our great sins. [And those things that fall to us, all be done for our shrewd works, and our great sins.]

κ86 And all that is befallen, is done unto us for our wicked works, and great sins; for thou, O Lord, didest make our sins light;

87 And thou hast given to us such a root, and again we be turned again to over-pass (or to transgress) thy lawful things, (so) that the uncleannesses of the heathen folk of this land were mingled.

κ87 And didest give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Whether thou shalt not wrath to us, to lose (or to destroy) us, for till the root be forsaken, and our seed?

κ88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 Lord God of Israel, thou art soothfast; forsooth the root is forsaken, unto the day that is now.

κ89 O Lord of Israel, thou art true; for we are left a root this day.

90 Lo! now we be in thy sight in our wickednesses; forsooth it is not yet to stand before thee in these things.

κ90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And when Ezra honouring (or worshipping) acknowledged, weeping, he fell down to the earth before the temple, there be gathered before him a full great multitude of Jerusalem [or be gathered before him of Jerusalem a full great company], men, and women, and young men, and young women; forsooth the weeping was great in that multitude.

κ91 And as Ezra in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem, a very great multitude of men, and women, and children; for there was great weeping among the multitude.

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92 And when Jechonias, the son of Jeel, of the sons of Israel, had cried, Ezra said, We have sinned against the Lord (or And then Jechonias, the son of Jeel, one of the sons of Israel, cried out, and said, O Ezra, we have sinned against the Lord), *for* that we have set with us into matrimony heathen women, of the Gentiles of the land.

93 And now whosoever is over all Israel in these things, be there to us an oath of (or to) the Lord, to put away all our wives, that be, with their sons, of the heathen folk; [And now whosoever is over all Israel in these things, be there to us an oath of the Lord, to put away all our wives, that of the heathen be, with their sons;]

94 as it is deemed to (or by) thee of the greater men, after the law of the Lord. [as to thee is deemed of the more, after the law of the Lord.]

95 Arise *now* up, and show [out] *thy will*; forsooth to thee abideth this need, and we be with thee; do manly.

96 And Ezra arising up, made the princes of (the) priests, and the deacons [or the Levites], and (or of) all Israel, to swear to do after all these things; and they swore.

CHAPTER 9

1 And Ezra rising up from the fore-porch (or the court) of the temple, went into the cell (or the room) of Johanan, the son of Eliasibus.

2 And he harboured there, tasted no bread, nor drank water, for the wickednesses of the multitude. [And harboured there, he tasted no bread, nor water drank, upon the wickednesses of the multitude.]

3 And there was made a preaching in all Judea and in Jerusalem, to all that were of the captivity

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κ92 Then Jechonias the son of Jeel, one of the sons of Israel, called out and said, O Ezra, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

κ93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of (or from) the heathen, with their children,

κ94 Like as thou hast decreed, and as many as do obey the law of the Lord.

κ95 Arise, and put in execution; for to thee doeth this matter appertain, and we will be with thee; do valiantly.

κ96 So Ezra arose, and took an oath of (or from) the chief(s) of the priests, and (the) Levites of all Israel, to do after these things; and so they swore.

CHAPTER 9

κ1 Then Ezra rising from the court of the temple, went to the chamber of Johanan the son of Eliasibus,

κ2 And remained there, and did eat no meat nor drink (any) water, mourning for the great iniquities of the multitude.

κ3 And there was a proclamation in all Jewry and Jerusalem, to all (of) them that were of the

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(that they should be) gathered (together) in Jerusalem,

4 (And) Whosoever again-cometh not to the second or the third day, after the doom of the elder men sitting, his faculties shall be taken away, and (that) he be deemed alien (or stranger, or cast out) from the multitude of the captivity.

5 And all, that were of the lineage(s) of Judah and Benjamin, were gathered together, three days (later) in Jerusalem; this is the ninth month, the twentieth day of the month.

6 And all the multitude sat in the floor (or in the open space) of the temple, trembling for winter *then* being [or trembling for the present winter].

7 *And* Ezra rising up, said to Israel, Ye have done wickedly, setting to you into matrimony heathen wives, (so) that ye add to the sins of Israel.

8 And now give ye to the Lord God of our fathers confession, and great worthiness; [And now giveth shrift, and great doing to the Lord God of our fathers;]

9 and perform ye his will, and goeth away from the heathen folk of the land, and from heathen wives.

10 And all the multitude cried, and they said with a great (or with a loud) voice, We shall do, as thou hast said. [And all the multitude cried, and they said with a great voice, As thou hast said, we shall do.]

11 But for the multitude is great, and the time is winter, and we may not stand unholpen, [or unhelped], (or without help), and this work is not to (or for) us of one day, nor of two; (for) much we have sinned in these things;

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captivity, that they should be gathered together at (or in) Jerusalem,

κ4 And that whosoever met not there within two or three days according as the elders that bare rule, appointed, their cattle should be seized to (or for) the use of the temple, and himself cast out from them that were of the captivity.

κ5 And in three days were all they of the tribe(s) of Judah and Benjamin gathered together at (or in) Jerusalem the twentieth day of the ninth month.

κ6 And all the multitude sat trembling in the broad court of the temple, because of the present foul weather.

κ7 So Ezra arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

κ8 And now by confessing give glory unto the Lord God of our fathers,

κ9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

κ10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

κ11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without (or outside), and this is not a work of a day or two, seeing our sin in these things is spread far;

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12 *therefore* stand the provosts of the multitude, and all that dwell with us, and how many ever have with them heathen wives;

13 and stand they nigh in the time that is taken [or and stand they nigh in the accept(able) time of (or in) all place(s)], priests, and doomsmen, till that they lose (or turn away) the wrath of the Lord, of this need (or over this matter).

14 Jonathan forsooth, the son of Azael, and Hezekiah, (the son of) Thocanus, took after these things, and Mosollamus, and Levi, and Sabbataeus wrought together with them.

15 And all that were of the captivity stood *there*, after all these things.

16 And Ezra, (the) priest, chose to him(self) men, (the) great princes, of the fathers of them, after the names; and they sat together, in the new moon of the tenth month, to examine this need (or this matter).

17 And it is determined of the men, that had heathen wives, unto the new moons of the first month.

18 And there be found mingled (or mixed) among of the priests, that had heathen wives;

19 of the sons of Jesus, (or Jeshua, or Joshua), the son of Josedek, and of his brethren, Mathelas, and Eleazar, and Joribus, and Joadanus.

20 And they laid (or put up) *their* hands, that they should (or would) put away their wives, and for to sacrifice a ram, into prayer for their ignorance.

21 And of the sons of Emmer, Ananias, and Zabdaeus, and Manes, and Samaeus, and Jereel, (and) Azarias;

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κ12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives, come at the time appointed,

κ13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us, for (or on) this matter.

κ14 Then Jonathan the son of Azael, and Hezekiah the son of Thocanus, accordingly took this matter upon them(selves); and Mosollamus and Levi, and Sabbataeus helped them.

κ15 And they that were of the captivity, did according to all these things.

κ16 And Ezra the priest chose unto him(self) the principal men of their families, all by name; and in the first day of the tenth month, they sat together to examine the matter.

κ17 So their cause that held strange wives, was brought to an end in the first day of the first month.

κ18 And of the priests that were come together, and had strange wives, there were found:

κ19 Of the sons of Jesus, (or Jeshua, or Joshua), the son of Josedek, and his brethren: Mathelas, and Eleazar, and Joribus, and Joadanus.

κ20 And they gave their hands to put away their wives, and to offer rams, to make reconciliation for their errors.

κ21 And of the sons of Emmer: Ananias, and Zabdaeus, and Manes, and Samaeus, and Jereel, and Azarias.

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22 and of the sons of Phaesus, Elionas, Massias, Ishmael, and Nathanael, and Okidelus, and Saloas.

κ22 And of the sons of Phaesus: Elionas, Massias, Ishmael, and Nathanael, and Okidelus, and Saloas.

23 And of the deacons [or the Levites], Jozabadus, and Semis, and Colius, who was called Calitas, and Phathaeus, and Judas, and Jonas.

κ23 And of the Levites: Jozabadus, and Semis, and Colius who was called Calitas, and Phathaeus, and Judas, and Jonas.

24 And of the hallowed [or the sacred] singers, Eliasibus, (and) Bacchurus.

κ24 Of the holy singers: Eliasibus, (and) Bacchurus.

25 And of the ushers, Sallumus, and Tolbanes. (And of the porters, or the door-keepers, Shallum, and Telem.)

κ25 Of the porters: Sallumus, and Tolbanes.

26 And of Israel, of the sons of Phoros, Jermas, and Jeddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Bannaemas.

κ26 Of them of Israel, of the sons of Phoros: Jermas, and Jeddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Bannaemas.

27 And of the sons of Ela, Matthanias, and Zechariah, (and) Jezrielus, and Jeremoth, and Aedias.

κ27 Of the sons of Ela: Matthanias, Zechariah, and Jezrielus, and Jeremoth, and Aedias.

28 And of the sons of Zamoth, Eliadas, and Eliasimus, and Othonias, and Jarimoth, and Sabathus, and Zardaeus.

κ28 And of the sons of Zamoth: Eliadas, Eliasimus, Othonias, Jarimoth, and Sabathus, and Zardaeus.

29 And of the sons of Bebai, Johannes, and Ananias, and Ozabadus, and Emathis.

κ29 Of the sons of Bebai: Johannes, and Ananias and Ozabadus, and Emathis.

30 And of the sons of Mani, Olamus, and Mamuchus, and Jedaeus, and Jasubus, and Asaelus, and Jeremoth.

κ30 Of the sons of Mani: Olamus, Mamuchus, Jedaeus, Jasubus, Asaelus, and Jeremoth.

31 And of the sons of Addi, Naathus, and Moossias, and Laccunus, and Naidus, (and) Matthanias, and Sesthel, and Balnuus, and Manasseas.

κ31 And of the sons of Addi: Naathus, and Moossias, Laccunus, and Naidus, and Matthanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas, Elionas, and Asaeas, and Melchias, and Sabbaeus, and Simon Chosamaeus.

κ32 And of the sons of Annas: Elionas, and Asaeas, and Melchias, and Sabbaeus, and Simon Chosamaeus.

33 And of the sons of Asom, Altannaesus, (and)

κ33 And of the sons of Asom: Altannaesus, and

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Mattathias, and Bannaeus, and Eliphalat, and Manasseh, and Shimei.

34 And of the sons of Bani, Jeremiah, and Momdis, and Ismaerus, and Juel, and Mandae, and Paedias, and Anos, Carabasion, and Enasibus, and Mamnitanaemus, and Eliasis, and Bannus, and Eliali, and Somis, and Selemias, and Nathaniah; and of the sons of Ezora, Sessis, and Ezril, and Azael, and Samatus, and Zambris, and Josephus.

35 And of the sons of Nooma, Mazitias, and Zabadaeas, and Edaes, and Juel, (and) Banaeas.

36 All (of) these (had) joined to them(selves) heathen wives, and (now) left them (or let them go), (along) with *their* sons.

37 And (the) priests, and deacons, and they that were of Israel, dwelled in Jerusalem in an one region (or dwelled in Jerusalem, and its vicinity), (in) the new moon of the seventh month; and the sons of Israel were in their abidings. [And priests, and Levites, and they that were of Israel, dwelt in Jerusalem in one whole region, the new moon of the seventh month; and the sons of Israel were in their abidings.]

38 And all the multitude gathered together in the floor (or in the open space), that is from the east of the hallowed [or the sacred] gate.

39 And they said to Ezra, (the) bishop and reader, that he should bring forth the law of Moses, that was given of (or by) the Lord God of Israel.

40 And Ezra, the bishop, brought forth the law to all the multitude of them, from man unto woman, and to all the priests, to hear the law, in the new moon of the seventh month.

41 And he read in the floor (or in the open

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Mattathias, and Bannaeus, Eliphalat, and Manasseh, and Shimei.

κ34 And of the sons of Bani: Jeremiah, Momdis, Ismaerus, Juel, Mandae, and Paedias, and Anos, Carabasion, and Enasibus, and Mamnitanaemus, Eliasis, Bannus, Eliali, Somis, Selemias, (and) Nathaniah; and of the sons of Ezora: Sessis, Ezril, Azael, Samatus, Zambris, (and) Josephus.

κ35 And of the sons of Nooma: Mazitias, Zabadaeas, Edaes, Juel, (and) Banaeas.

κ36 All (of) these had taken strange wives, and they put them away with their children.

κ37 And the priests, and Levites, and they that were of Israel dwelt in Jerusalem, and in the country, in the first day of the seventh month; (and) so the children of Israel were in their habitations.

κ38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the east.

κ39 And they spake unto Ezra the priest and reader, that he would bring the law of Moses, that was given of (or by) the Lord God of Israel.

κ40 So Ezra the chief priest, brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

κ41 And he read in the broad court before the

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space), that is before the holy gate of the temple, from the first light *of the day* unto even(ing), before men and women; and all they gave wit, (or thought, or understanding) to the law.

42 And Ezra, the priest, and reader of the law, stood [up] upon the treen (or the wooden) chair, that was made *therefore*.

43 And there stood with him Mattathias, and Sammus, and Ananias, Azariah, Uriah, Hezekiah, and Baalsamus, at the right side;

44 and at the left side, Phaldaeus, Mishael, Melchias, Lothasubus, Nabariah, and Zechariah.

45 And Ezra took a book before all the multitude; forsooth he sat before in worship (or in honour), in the sight of all.

46 And when he had assoiled the law (or And when he had opened, or had expounded upon, the law), all they stood upright. And Ezra blessed the Lord God, alder-Highest God of (the) Sabbath, Almighty, or all mighty.

47 And all the people answered, Amen. And again they raised up *their* hands, and falling down unto the earth, they honoured (or they worshipped) the Lord.

48 And Ezra commanded, that these should teach the law, Jesus, (or Jeshua, or Joshua), and Annus, and Sarabias, and Jadinus, and Jacobus, and Sabbataeas, and Autaeas, and Maeannas, and Calitas, and Azarias, and Jozabdus, and Ananias, and Phiathas, (the) deacons [or Levites]. The which taught the law of the Lord, and in (or to) the multitude they read the law of the Lord; and each by himself, that understood the lesson, told *it* before them [or The which taught the law of the Lord, and in the multitude read the law of the Lord; and each put before them, that understood

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holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

κ42 And Ezra the priest, and reader of the law, stood up, upon a pulpit of wood which was made for that purpose.

κ43 And there stood up by him Mattathias, Sammus, Ananias, Azariah, Uriah, Hezekiah, (and) Baalsamus, upon the right hand.

κ44 And upon (or at) his left hand stood Phaldaeus, Mishael, Melchias, Lothasubus, and Nabariah, (and) Zechariah).

κ45 Then took Ezra the book of the law before the multitude; for he sat honourably in the first place in the sight of them all.

κ46 And when he opened the law, they stood all straight up (or they all stood straight up). So Ezra blessed the Lord God Most High, the God of hosts, Almighty.

κ47 And all the people answered, Amen, and lifting up their hands, they fell to the ground, and worshipped the Lord.

κ48 Also Jesus, (or Jeshua, or Joshua), Annus, Sarabias, Jadinus, Jacobus, Sabbataeas, Autaeas, Maeannas, and Calitas, Azarias, and Jozabdus, and Ananias, (and) Phiathas, the Levites, taught the law of the Lord, making them withal to understand it.

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the lesson].

49 And Attharates said to Ezra (or And the governor said to Ezra), the bishop and reader, and to the Levites that taught the multitude, saying,

κ49 Then spake Attharates unto Ezra the chief priest, and reader, and to the Levites that taught the multitude, (yea), even to all, saying,

50 This day is holy to the Lord. And all they wept [or And all wept], when they had heard the law.

κ50 This day is holy unto the Lord; for they all wept when they heard the law.

51 And Ezra said, Ye therefore, after ye be gone atwain [or Ye then, gone atwain], eateth all most fat things, and drinketh all most sweet, and send ye gifts to them that have not;

κ51 Go then and eat the fat, and drink the sweet, and send (a) part to them that have nothing.

52 forsooth this day of the Lord is holy [or forsooth holy is this day of the Lord]; and be ye not sorry, the Lord forsooth shall clarify us (or for the Lord shall glorify us).

κ52 For this day is holy unto the Lord, and be not sorrowful; for the Lord will bring you to honour.

53 And the deacons [or the Levites] denounced (or And the Levites announced), *or showed*, openly to all men, saying, This day is holy; will ye not (to) be sorry (or resolve not to be sorrowful).

κ53 So the Levites published all things to the people, saying, This day is holy to the Lord, be not sorrowful.

54 And then all they went away, to eat, and to drink, and to have plenty of meat (or food), and to give gifts to them that have not, whereof to eat plenteously. [And all went away, to eat, and to drink, and to have plenty of meat, and to give gifts to them that have not, that they plenteously eat (too).]

κ54 Then went they their way, everyone to eat and drink, and make merry, and to give (a) part to them that had nothing, and to make great cheer,

55 Greatly forsooth they be enhanced in the words, with the which they be taught. And all they were gathered into Jerusalem, to make solemn the gladness, after the testament of the Lord God of Israel.

κ55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

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CHAPTER 1

1 Tobit* was of the lineage and of the city of Naphtali, which is in the higher parts of Galilee, above Hazor, behind [or after] the way that leadeth to the west, and it hath in the left side the city of Thisbe,

**This story of Tobit befelled in the sixth year of king Hezekiah.*

2 when he was taken [or when he was caught] in the days of Shalmaneser, king of Assyrians [or king of Assyria], nevertheless he set in captivity, *either taken prisoner*, forsook not the way of truth,

3 so that he parted each day all things which he might have, with his captive brethren that were of his kin.

4 And when he was younger than all (the) others in the lineage of Naphtali, nevertheless he did no childish thing in work [or in deed].

5 Forsooth when all *the Jews* went to worship the golden calves, which Jeroboam, the king of Israel, had made, this *Tobit* alone fled the companies of all *those Jews* [or this alone flew the company of all];

6 and he went to Jerusalem, to the temple of the Lord, and there he worshipped the Lord God of Israel; and he offered faithfully all his first fruits, and his tithes;

7 so that in the third year he gave all his tithe to converts, that is, men that were turned to the belief [or the converted from Gentiles], and to comelings (or to newcomers).

8 The young man kept (or did) these things,

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CHAPTER 1

κ1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asiel, of the tribe of Naphtali,

κ2 Who in the time of Shalmaneser king of the Assyrians, was led captive out of Thisbe, which is at the right hand of that city, which is called properly Naphtali in Galilee above Hazor.

κ3 I, Tobit, have walked all the days of my life in the ways of truth, and justice, and I did many alms-deeds to (or for) my brethren, and my nation, who came with me to Nineveh, into the land of the Assyrians.

κ4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Naphtali my father, fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there where the temple of the habitation of the Most High was consecrated, and built for all ages.

κ5 Now all the tribes which together revolted, and the house of my father Naphtali sacrificed unto the heifer Baal.

κ6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first fruits, and tenths of increase, with that which was first shorn, and them gave I at the altar to the priests the children of Aaron.

κ7 The first tenth part of all increase, I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold away, and went, and spent it every year at Jerusalem.

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and things like these, by, [or after], (or according to) the law of (the) God of heaven.

9 And when he was made a man, he took a wife, Anna, of his lineage; and he (en)gendered [or he begat] of (or by) her a son, and he put his own name to him;

10 whom he taught from young childhood to dread God, and for to abstain from all sin. [whom from the time that he began to speak, he taught to dread God, and to abstain from all sin.]

11 Therefore when by captivity Tobit was come, with his wife and son, into the city of Nineveh, with all his lineage,

12 and all ate *there* of the meats of heathen men [or and all ate of the meats of Gentiles], this Tobit kept his soul, *or his conscience, clean*, and he was never defouled (or defiled) in (or with) the meats of them, *that were forbidden to* (the) Jews *by Moses' law*.

13 And for he was mindful of the Lord in all his heart, God gave grace to him in the sight of Shalmaneser, the king;

14 and he gave to Tobit power to go wither ever he would, and he had freedom to do whatever things he would.

15 Therefore he went by (or unto) all men that were in (the) captivity, and gave to them the behests of health (or of deliverance). [Then he went by all that were in the captivity, and admonishings of health he gave to them.]

16 And when he was come into Rages, a city of Media, and had ten talents of silver, of these things by [or with] which he was honoured of (or by) the king;

17 and (when) he saw Gabael needy, that was

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κ8 And the third, I gave unto them to whom it was meet, as Deborah, my father's mother, had commanded me, because I was left an orphan by my father.

κ9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

κ10 And when we were carried away captives to Nineveh, all my brethren, and those that were of my kindred, did eat of the bread of the Gentiles.

κ11 But I kept myself from eating,

κ12 Because I remembered God with all my heart.

κ13 And the Most High gave me grace, and favour before Shalmaneser, so that I was his purveyor.

κ14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver.

κ15 Now when Shalmaneser was dead, Sennacherib his son reigned in his stead, whose estate was troubled, (so) that I could not go into Media.

κ16 And in the time of Shalmaneser, I gave many alms to my brethren, and gave my bread to the hungry,

κ17 And my clothes to the naked; and if I saw any of my nation dead, or cast about the walls of Nineveh, I buried him.

κ18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily, (for in his wrath he killed many), but the bodies were not found, when they were sought for of (or by) the king.

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of his lineage, with much company of his kin, Tobit gave to him, under an obligation, [or under writing], (or pledge), the foresaid weight of silver.

18 And after much time, after that Shalmaneser, the king, was dead, when Sennacherib, his son, reigned for him [or when his son Sennacherib reigned for him], and had the sons of Israel hateful in his sight,

19 Tobit went each day by all his kindred, and comforted them, and he parted (some) of his chattel to each man, as he might [or and divided to each, as he might, of his faculties];

20 he fed hungry men, and gave clothes to naked men, and he busily ordained sepulchre(s) to (or for) dead men and (the) slain. [the hungry men he fed, and to the naked he gave clothes, and to the dead and the slain busily he found sepulchre(s).]

21 And when king Sennacherib (re)turned again, fleeing from Judea for the vengeance that God did *there* to him for his blasphemy, and was wroth, and killed [or slew] many of the sons of Israel, Tobit buried their bodies.

22 And after that this was told to the king, he commanded Tobit to be slain, and he took (away) from him all his chattel [or all his substance].

23 And Tobit fled with his son and with his wife, and he was hid naked, *that is, spoiled*, (or bereft), *of all his chattel*, for many men loved him [or for many loved him].

24 Forsooth after five and forty days, the sons of the king killed [or slew] the king;

25 and *then* Tobit (re)turned again to his house, and all his chattel [or and all his faculties] was restored to him.

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κ19 And when one of the Ninevites went, and complained of (or about) me to the king, that I buried them, and (so I) hid myself; (yea), understanding that I was sought for to be put to death, I withdrew myself for fear.

κ20 Then all my goods were forcibly taken away, neither was there anything left (to) me, besides my wife Anna, and my son Tobias.

κ21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararat, and Esarhaddon his son reigned in his stead, who appointed over his father's accounts, and over all his affairs, Ahikar, my brother Anael's son.

κ22 And Ahikar entreating for me, I returned to Nineveh; now Ahikar was cupbearer, and keeper of the signet, and steward, and overseer of the accounts; and Esarhaddon appointed him next unto him(self); and he was my brother's son.

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CHAPTER 2

1 Forsooth after these things, when a feast day of the Lord was, and a good meat (or meal) was made in the house of Tobit, he said to his son,

2 Go thou, and bring some men of our lineage, that dread God, (so) that they (can) eat with us.

3 And when he, *young* Tobias, was gone *forth*, (later) he (re)turned again, and told to his father, that one of the sons of Israel lay strangled in the street; and anon (or at once) Tobit rose up from his sitting place [or and anon starting out (or starting up) from his meat-seat], and left the meat (or the meal), and came fasting to the body;

4 and he took it, and bare *it* to his house privily, for to bury him warily [or slyly], when the sun was gone done.

5 And when he had hid the body, he ate bread with mourning and trembling,

6 and remembered the word, which the Lord said by Amos, the prophet, Your feast days shall be turned into mourning and lamentation, *either wailing* [or into wailing and sorrowing].

7 And when the sun was gone down, Tobit went, and buried him.

8 Forsooth all his neighbours blamed him, and said, Now for the cause of this thing thou were commanded to be slain, and scarcely thou hast escaped the behest of death, and again thou buriest dead men? [Forsooth all his neighbours reproved him, saying, Now because of this thing thou art commanded to be slain, and scarcely thou hast escaped the commandment of death, and again thou buriest the dead?]

9 But Tobit dreaded more God than the king,

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CHAPTER 2

κ1 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared (for) me, in the which I sat down to eat.

κ2 And when I saw abundance of meat, I said to my son, Go and bring what poor man (who)soever thou shalt find out of our brethren, who is mindful of the Lord, and, lo, I (shall) tarry for thee.

κ3 But he came again and said, Father, one of our nation is strangled, and is cast out in the marketplace.

κ4 Then before I had tasted of any meat, I start(ed) up, and took him up into a room, until the going down of the sun.

κ5 Then I returned and washed myself, and ate my meat in heaviness,

κ6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

κ7 Therefore I wept; and after the going down of the sun, I went and made a grave, and buried him.

κ8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter, who fled away, and yet lo, he burieth the dead again.

κ9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered.

κ10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes, and I went to the physicians,

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and he took away the bodies of slain men, and hid *them* in his house, and buried those in the middle of (the) nights. [But Tobit, more dreading God than the king, caught (hold of) the bodies of the slain, and hid in his house, and in the midnights he buried them.]

10 And it befelled, that in (or on) a day Tobit was made weary of (or from) burying *dead bodies*; and he came home, and laid himself beside a wall, and slept *there*; [It fell forsooth, that on a day weary of burying, coming home, he had cast himself (down) beside the wall, and had fast slept;]

11 and while he slept, hot turds, or drit, fell down from the nest of swallows upon his eyes; and he was made blind.

12 And therefore the Lord suffered (or allowed) this temptation to befall to him, (so) that the ensample of his patience should be given to (his) after-comers, as also *it is* of holy Job. [This forsooth temptation therefore the Lord suffered to come to him, that to the after-comers should example be given of his patience, as and of holy Job.]

13 For why when Tobit dreaded God (for)ever(more) from his young childhood, and kept his commandments, he was not sorry, *or heavy, or grudging*, (or grumbling) against God, for that the sickness of blindness came to him; [And when from his time that he began to speak, evermore he dreaded God, and kept his behests, he sorrowed not against God, that the vengeance of blindness came to him;]

14 but he dwelled unmoveable in the dread of God, and did thankings to God in all the days of his life. [but unmovable in the dread of God abode till, graces doing to God all the days of his life.]

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but they helped me not; moreover, Ahikar did nourish me, until I went into Elymais.

κ11 And my wife Anna did take women's works to do.

κ12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

κ13 And when it was in mine house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render (or return) it to the owners, for it is not lawful to eat anything that is stolen.

κ14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners; and I was abashed at (or by) her. But she replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

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15 For why as kings upbraided saint Job, or blessed Job, so *it befelled* to this *Tobit*, that his elders and kinsmen scorned his life, and said,

16 Where is thine hope*, for which thou didest alms-deeds and burings?

**These believed the rewarding of good and of evil is only in present life, as the friends of Job did.*

17 And Tobit blamed them, and said,

18 Do not ye speak so, for we be the sons of holy men, and we abide that life, which God shall give to them that change never their faith from him. [Doeth not so speak, for the sons of hallows we be, and that life we abide, that God is to give to them that their faith nevermore change from him.]

19 And Anna, his wife, went each day to the work of weaving, and she brought *home* the livelode, [or the lifelode], (or the livelihood) which she might get of (or from) the travail of her hands.

20 Whereof it befell, that she took (or received) a kid of goats, *for her weaving*, and she brought *it* home.

21 And when her husband had heard the voice of this kid bleating, he said, Look ye, lest peradventure this kid be *gotten* of (or from) theft [or lest peradventure it be stolen], but *if it so be* yieldeth it *again* (or back) to his lords; for it is not leaveful (or lawful), either to eat either to touch anything of theft.

22 At these words the wife of Tobit was wroth, and answered, Now is openly thine hope made vain, and thine alms-deeds have appeared, *that is, feigned and void, as done for hypocrisy*. [At these things his wife wroth answered, Openly

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vain is made thine hope, and thine alms-deed
now have appeared.]

23 And by these and other such words she said
shame to him. [And in these and in other such
manner words she put reproof to him.]

CHAPTER 3

1 Then Tobit inwardly sorrowed, and began to
pray with tears, and said, [or saying],

2 Lord, thou art just, and all thy dooms be
just, and all thy ways be mercy, and truth, and
doom.

3 And now, Lord, have thou mind of (or on)
me, and take thou not vengeance of (or for) my
sins, neither have thou mind of (or on) my
trespasses [or nor remember thou my guilts],
neither of my fathers.

4 For we obeyed [or obeished] not to thy
commandments, and *therefore* we be taken into
rifling [or into wasting], and into captivity, and
into death, and into a fable or jangling, and into
shame [or into reproof] to all nations, among
which thou hast scattered us.

5 And now, Lord, thy dooms be great *and*
dreadful; for we have not done after thy
commandments, and we have not gone cleanly
[or clearly] before thee.

6 And now, Lord, by thy will do thou mercy
with me, and command thou my spirit to be
received in peace; for it speedeth more to me (or
it is more expedient for me) to die than to live.
[And now, Lord, after thy will do with me
mercy, and command in peace my spirit to be
received; it is speedful forsooth to me more to
die than to live.]

7 And also it befelled in the same day, that

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CHAPTER 3

κ1 Then I being grieved, did weep, and in my
sorrow prayed, saying,

κ2 O Lord, thou art just and all thy works, and
all thy ways are mercy and truth, and thou judgest
truly and justly forever.

κ3 Remember me, and look on me, punish me
not for my sins and ignorances, and the sins of my
fathers, who have sinned before thee.

κ4 For they obeyed not thy commandments,
wherefore thou hast delivered us for a spoil, and
unto captivity, and unto death, and for a proverb
of reproach to all the nations among whom we are
dispersed.

κ5 And now thy judgements are many and true.
Deal with me according to my sins, and my
fathers'; because we have not kept thy
commandments, neither have walked in truth
before thee.

κ6 Now therefore deal with me as seemeth best
unto thee, and command my spirit to be taken
from me, (so) that I may be dissolved, and become
earth; for it is (more) profitable for me to die, rather
than to live, because I have heard false reproaches,
and have much sorrow; command therefore that I
may now be delivered out of this distress, and go
into the everlasting place; turn not thy face away
from me.

κ7 It came to pass the same day, that in Ecbatana
a city of Media, Sarah the daughter of Raguel, was

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Sarah, the daughter of Raguel, was in Rages (or in Ecbatana), a city of Media, and she heard shame [or the reproof] of (or from) one of the handmaids of her father;

8 for she was given to seven husbands, and a fiend [or a devil], Asmodeus by name, killed them, anon (or at once) as they had entered [in] to her.

9 And when Sarah blamed her maid for her guilt/Therefore when she blamed the damsel for her guilt, (or for her sin), the damsel answered to her, and said, Thou slayeress of thine husbands, see we never upon (the) earth son either [or] daughter of thee;

10 whether also thou wilt slay me, as also thou hast slain seven men? At this word Sarah went into the higher closet [or into the over bed-place] of her house, and three days and three nights she ate not, neither drank;

11 but she continued in prayer with tears, and besought God, that he should deliver her from this shame [or this reproof].

12 And it was done in (or on) the third day, while she had fulfilled her prayer, (or her praying),

13 she blessed the Lord, and said, God of our fathers, thy name is blessed [or Blessed is thy name, God of our fathers], which when thou hast been wroth, [thou] shalt do mercy, and in time of tribulation thou forgivest sins to them, that inwardly call thee.

14 Lord, to thee I turn altogether my face; and I lift up mine eyes to thee. [To thee, Lord, I turn my face, and to thee mine eyes I rear.]

15 Lord, I ask *of thee*, that thou loose me from the bond of this shame, either certainly that thou

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also reproached by her father's maids,

κ8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

κ9 Wherefore doest thou beat us for them? If they be dead, go thy ways after them, let us never see of thee either son or daughter.

κ10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself, and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

κ11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed, and honourable forever, let all thy works praise thee forever.

κ12 And now, O Lord, I set I mine eyes and my face toward thee,

κ13 And say, take me out of the earth, (so) that I may hear no more the reproach.

κ14 Thou knowest, Lord, that I am pure from all sin with man,

κ15 And that I never polluted my name, nor the name of my father, in the land of my captivity. I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to (or for) whom I may keep myself for a wife; my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of (or for) me, (so) that I hear no more reproach.

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take me away from above the earth. [I ask, Lord, that from the bond of this reproof thou assoil me, or certainly from above the earth thou deliver me.]

16 Lord, thou knowest, that I never coveted (a) man *for fleshly lust*, and I have kept my soul clean from all covetousness [or from all lust].

17 I meddled (or I mingled) me never with players *dissolutely and dishonestly* [or Never with players I mingled me], neither I gave myself *to be* (a) partner with them that go in unstableness.

18 But, *Lord*, I consented to take an husband with thy dread, not with my lust.

19 And either I was unworthy to them, either they peradventure were not worthy to me; for in hap [or peradventure] thou hast kept me to (or for) another husband.

20 For thy counsel is not in the power of man *to know it*.

21 Forsooth each that worshipping thee hath this for certain, that if his life is in proving, he shall be crowned, *if he continue patiently*; soothly if he is in tribulation, he shall be delivered; and if he is in chastising, it shall be leaveful (or lawful) to come to thy mercy.

22 For thou delightest not in our loses; for after tempest thou makest peaceable, and after mourning and weeping thou bringest in full out joying. [Forsooth thou hast not delight in our leasings; for after tempest thou makest rest, and after tears shedding and wailing, full out joying thou pourest in.]

23 God of Israel, thy name be blessed into worlds, *that is, till into without end*.

24 In that time the prayers of both *Tobit and*

κ16 So the prayers of them both were heard before the majesty of the great God.

κ17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sarah the daughter of Raguel, for a wife to Tobias the son of Tobit, and to bind Asmodeus the evil spirit, because she belongeth to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sarah the daughter of Raguel came down from her upper chamber.

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Sarah were heard in (the) sight of the glory of the highest God [or in the sight of the glory of the most good God];

25 and Raphael, the holy angel of the Lord, was sent to heal them both, whose prayers were rehearsed in one time (or were spoken at the same time) in the sight of the Lord. [and there is sent an angel of the Lord, the holy Raphael, that he should cure them both, whose orisons one time in the sight of the Lord be rehearsed.]

CHAPTER 4

1 Therefore when Tobit guessed his prayer to be heard, that he might die, he called Tobias, his son, to him, [Then when Tobit guessed his prayer to be heard, that he might die, he called to him Tobias, his son,]

2 and said to him, My son, hear thou the words of my mouth, and build or ground thou them as a fundament (or as a foundation) in thine heart.

3 When God hath taken my soul, bury thou my body; and thou shalt have (or thou shalt give) honour to thy mother in all the days of her life/and in all the days of thy life thou shalt do honour to thy mother;

4 for thou owest to be mindful (or thou ought to remember), what perils and how great *perils* she suffered for thee in her womb.

5 And when also she hath [full-]filled or hath ended the time of her life, thou shalt bury her beside me.

6 And in all the days of thy life have thou God in mind, and be thou ware, lest anytime thou consent to sin, and forsake the behests (or the commandments) of our God. [All forsooth the days of thy life in mind have God, and beware,

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CHAPTER 4

κ1 In (or On) that day Tobit remembered the money, which he had committed to Gabael in Rages of Media,

κ2 And said with (or to) himself, I have wished for death, wherefore do I not call for my son Tobias, (so) that I may signify to him of the money before I die.

κ3 And when he had called him, he said, My son, when I am dead, bury me, and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

κ4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb, and when she is dead, bury her by me in one grave.

κ5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments; do uprightly all thy life long, and follow not the ways of unrighteousness.

κ6 For if thou deal truly, thy doings shall prosperously succeed to (or for) thee, and to (or for) all them that live justly.

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lest any time to sin thou consent, and lay aside the behests of our God.]

7 And of thy *own* chattel do thou alms-(deeds), and do not thou turn away thy face from any poor man*; and so it shall be done, that the face of the Lord be not turned away from thee. [Of thy substance do alms-deed, and do thou not turn away thy face from any poor man; so forsooth it shall be done, that neither from thee be turned away the face of the Lord.]

**If thou mayest not give chattel, give thou will (or a resolve to help), and (a) sign of compassion.*

8 As thou mayest, *that is, after thy power*, be thou merciful. [What manner wise thou shalt be able, so be thou merciful.]

9 If thou hast much, give thou plenteously; if thou hast a little, also be thou busy to part willfully, (or willingly), or gladly a little. [If much were to thee, abundantly give; if little there were, also little gladly study to part.]

10 Certainly *then* thou treasurest to thee a good meed (or a good reward), in the day of need; [Forsooth a good meed to thee thou treasurest in the day of need;]

11 for why alms-[deeds] delivereth from all sin and from death, and shall not suffer (or allow) the soul to go into darkneses.

12 Alms-(deeds) shall be the great trust before the highest God to all men doing it. [Great trust shall be alms-deeds before the most good God to all men doing it.]

13 Son, take heed to thyself, and flee from all fornication, and besides thy wife, suffer (or allow) thou never to know (that) sin. [Take heed to thee, son, from all fornication, and, besides thy wife, never suffer thou sin of evil loss to know.]

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κ7 Give alms of thy substance, and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor (person), and the face of God shall not be turned away from thee.

κ8 If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little.

κ9 For thou layest up a good treasure for thyself against the day of necessity.

κ10 Because that alms doeth deliver from death, and suffereth not to come into darkness.

κ11 For alms is a good gift unto all that give it, in the sight of the Most High.

κ12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe; for we are the children of the prophets, Noe (or Noah), Abraham, Isaac, and Jacob; remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in (or with) their children, and their seed shall inherit the land.

κ13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of (or from) them; for in pride is destruction and much trouble, and in lewdness is decay, and great want; for lewdness is the mother of famine.

κ14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand; for if thou serve God he will also repay thee; be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

κ15 Do that to no man which thou hatest; drink not wine to make thee drunken; neither let drunkenness go with thee in (or on) thy journey.

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14 And suffer (or allow) thou never pride to have lordship in thy wit, neither in thy word; for all loss, *either damnation*, took beginning in *pride*. [Pride never in thy wit or in thy word suffer thou to have lordship; in it forsooth all perdition took beginning.]

15 Whoever worketh anything to (or for) thee, yield thou anon his meed (that is, give him his reward at once), and utterly the hire of thine hired man, or thy workman, dwell *it* not with thee. [Whosoever anything to thee worketh, anon yield his meed, and the meed of thine hired man always with thee abide not.]

16 **That that thou hatest to be done to thee of (or by) another man, see thou, lest anytime thou do *that thing* to another man.** [That of another thou hatest to be done to thee, look thou, that anytime thou do it not to another.]

17 Eat thy bread with hungry men and needy, and with thy clothes cover thou naked men.

18 Ordain thy bread and thy wine on the sepulchre, or the burying, of a just [or (a) rightwise] man, and do not thou eat and drink thereof with sinners.

19 (For)Ever[more] seek thou perfectly counsel of (or from) a wise man.

20 In all time bless thou God, and ask thou of (or from) him, that he (ad)dress, (or that he direct), thy ways, and all thy counsels dwell in him. [All time bless God, and ask of him, that thy ways he make ready, and all thy counsels in him abide still.]

21 Also, my son, I show (or I tell) to thee, that while thou were yet a little child, I gave ten talents of silver to Gabael, in Rages, a city of Media; and I have his obligation with me; [I show also to thee, my son, me to have given

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κ16 Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms, and let not thine eye be envious, when thou givest alms.

κ17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

κ18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

κ19 Bless the Lord thy God always, and desire of (or from) him that thy ways may be directed, and that all thy paths, and counsels may prosper; for every nation hath not counsel, but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

κ20 And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

κ21 And fear not, my son, that we are made poor, for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

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ten talents of silver, while yet thou were a little infant, to Gabael, in Rages, city of Medes; and the writ of it with me I have;]

22 therefore inquire thou busily, how thou shalt come to him, and receive *thou* of (or from) him the foresaid weight of silver, and restore to him his obligation. [and therefore ensearch, what manner to him thou come, and receive of him the above-mentioned weight of silver, and restore to him his writ.]

23 My son, do not thou dread; forsooth we lead a poor life, but we shall have many goods (or many good things, or rewards), if we dread God, and go away from all sin*, and do well. [Do thou not dread, son (of) mine; a poor life forsooth we bear, but many goods we shall have, if we dread God, and go away from all sin, and do well.]

**That is, deadly (or mortal) sin, for we may not utterly eschew all (that is) venial in this life.*

CHAPTER 5

1 Then Tobias answered to his father and said, Father, I shall do all things, whichever thou commandedest to me; [Then answered Tobias to his father, and said, All things, whatever thou hast commanded to me, father, I shall do;]

2 but I know not, how I shall get this money; Gabael knoweth not me, and I know not him; what token shall I give to him? but neither I knew anytime the way, by which me goeth thither.

3 Then his father answered to him, and said, Certainly I have his obligation here with me, which the while thou showest *it* to him, he shall restore anon (or at once) the money. [Then his father answered to him, and said, Forsooth his writ with me I have, the which when thou to him showest, anon he shall yield the money.]

CHAPTER 5

κ1 Tobias then answered and said, Father, I will do all things, which thou hast commanded me.

κ2 But how can I receive the money, seeing, I know him not?

κ3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages, and (then) go, and receive the money.

κ4 Therefore when he went to seek a man, he found Raphael that was an angel.

κ5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

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4 But go now, and inquire to (or for) thee some faithful man, that shall go with thee for his hire safe, (so) that thou receive that money yet *while I live*. [But go now, and ensearch (or search out) to thee some faithful man, that go with thee, saved his meed, while yet I live, that thou receive it.]

5 Then Tobias went forth, and he found a shining young man, standing, tucked up, and as ready to go; [Then Tobias gone out, found a young man standing, full fair, gird(ed), and as ready to go;]

6 and he knew not that it was the angel of God. And he greeted the young *man*, and said, Of whence have we thee, good young man? [and unknowing that an angel of God he was, greeted him, and said, Whence have we thee, good young man?]

7 And he answered, *I am* of the sons of Israel. And Tobias said to him, Knowest thou the way, that leadeth into the country of Media? [And he answered, Of the sons of Israel. And Tobias said to him, Hast thou known the way, that leadeth into the region of Media?]

8 To whom he answered, I know *it*, and I have gone often all the ways thereof, and I have dwelled with Gabael, your cousin/your brother, that dwelleth in Rages, a city of Media, which *city* is set in Ecbatana. [To whom he answered, I have known, and all the ways of it oftentimes I have gone, and have dwelled with Gabael, your brother, that dwelleth in Rages, city of Media, that is set in the hill of Ecbatana.]

9 To whom Tobias said, I beseech *thee*, abide thou me *here*, till I tell these things to my father.

10 Then Tobias entered, and told all these things to his father; on the which things his father wondered, and he prayed *the young man*, that he

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κ6 To whom the angel said, I will go with thee, and I know the way well; for I have lodged with our brother Gabael.

κ7 Then Tobias said unto him, Tarry for me till I tell my father.

κ8 Then he said unto him, Go and tarry not; so he went in, and said to his father, Behold, I have found one, which will go with me. Then he said, Call him unto me, (so) that I may know of what tribe he is, and whether he be a trusty man to go with thee.

κ9 So he called him, and he came in, and they saluted one another.

κ10 Then Tobit said unto him, Brother, show me of what tribe and family thou art.

κ11 To whom he said, Doest thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred, and name.

κ12 Then he said, I am Azariah, the son of Ananias the great, and of thy brethren.

κ13 Then Tobit said, Thou art welcome, brother, (and) be not now angry with me, because I have inquired to know thy tribe, and thy family, for thou art my brother, of an honest and good stock; for I know Ananias, and Nathan, sons of that great Semelias; as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits, and they were not seduced with the error of our brethren; my brother, thou art of a good stock.

κ14 But tell me, what wages shall I give thee? wilt thou (take) a drachma a day? and things necessary as to (or for) my own son?

κ15 Yea, moreover, if ye return safe, I will add

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would enter in to him. [Then Tobias, gone in, showed all these things to his father; after the which the father, wondered, prayed, that he should come in to him;]

11 Then he entered, and greeted, or saluted, Tobit, and said *to him*, Joy be (for)ever(more) to thee! [and so gone in, saluted him, and said, Joy to thee evermore be!]

12 And Tobit said, What manner joy shall be to me, that sit in darkneses, and see not the light of heaven?

13 To whom the young man said, Be thou of strong wit; it is in the most nigh, or full nigh, *time* that thou be healed of (or by) God. [To whom saith the young man, In strong inwit be thou; full nigh it is that of God thou be cured.]

14 Then Tobit said to him, Whether thou mayest lead my son to Gabael into Rages, a city of Media, and when thou comest again, I shall restore thy meed to thee? [And so said Tobit to him, Whether shalt thou be able to full lead my son to Gabael into Rages, city of Media, and when the comest again, I shall yield to thee thy meed?]

15 And the angel said to him, I shall lead *him thither*, and bring again him to thee/and I shall lead again him whole to thee. [And the angel said to him, I shall lead, and again-lead him to thee whole.]

16 To whom Tobit answered, I pray thee, show to me, of what house, either of what lineage thou art? [To whom answered Tobit, I pray thee, show to me, of what house, and of what lineage thou art?]

17 To whom Raphael, the angel, said, Askest thou the kin [or the kindred] of the hired man, either *askest thou who is* the hired man himself,

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something to thy wages.

K16 So they were well-pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you (on) a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

K17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

K18 Be not greedy (to add) money to money; but let it be as refuse in respect of (or to) our child.

K19 For that which the Lord hath given us to live with, doeth suffice (for) us.

K20 Then said Tobit to her, Take no care, my sister, (for) he shall return in safety, and thine eyes shall see him (again).

K21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

K22 Then she made an end of (her) weeping.

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that shall go with thy son?

18 But lest peradventure I make thee doubtful, I am Azariah, *that is interpreted, the helper of God*, the son of the great Ananias, *that is interpreted, the grace of God*. [But lest peradventure I make thee stirred, I am Azariah, the son of great Ananias.]

19 And Tobit answered, Thou art of great kin; but I ask *or (I) pray thee*, that thou be not wroth, that I would know thy kin. [And Tobit answered, Of great kindred thou art; but I ask, be thou not wroth, for I would know thy kindred.]

20 And the angel said to him, I shall lead forth thy son whole [or sound], and I shall bring again to thee thy son whole [or sound]/and I shall lead him again whole [or sound] to thee.

21 And Tobit answered, and said, Well go ye, and the Lord be in (or on) your way, and his angel go with you.

22 Then when all things were ready, that should be borne in (or on) the way *with them*, Tobias made farewell to his father and his mother; and both went together/and they walked forth both together. [Then all things made ready, that were to be borne in the way, Tobias did farewell to his father and to his mother; and they went both together.]

23 And when they were gone forth, his mother began to weep, and to say *to Tobit her husband*, Thou hast taken the staff*, *or the substance*, of our eld (age) [or The staff of our eld (age) thou hast taken away], and hast sent *him* away from us;

**That is, the sustaining, for children owe to fathers and mothers the service of reverence, and of needful purveyance, if they have need.*

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24 I would that that money had never been, that thou hast sent him for, or for which thou sentest him;

25 our poverty sufficed to us, (so) that we should have areckoned this thing *to be riches to us*, or (so) that we should areckon this riches, that we see our son. [forsooth our poorness sufficed to us, that riches we should count that, that our son we saw.]

26 And Tobit said to her, Do not thou weep/Weep thou not; our son shall come safe *thither*, and he shall (re)turn again safe to us, and thine eyes shall see him (again). [And Tobit said to her, Do thou not weep; safe shall come our son, and safe (he) shall again-turn to us, and thine eyes shall see him.]

27 Soothly (or Truly) I believe, that the good angel of God goeth with him, and *he/that angel* shall dispose well all things, that be done about him, so that he (re)turn again with joy to us [or so that with joy he be (re)turned again to us].

28 At this voice, *or word*, his mother ceased to weep, and was still.

CHAPTER 6

CHAPTER 6

1 And Tobias went forth, and a dog (pur)sued him, and he dwelled, *or abode*, in the first dwelling *of his journey* beside the flood of Tigris (or by the Tigris River). [Tobias forsooth went forth, and an hound followed him, and he abode the first abiding beside the flood of Tigris.]

2 And he went forth to wash his feet; and lo! a great fish went out to devour him.

3 Which fish Tobias dreaded, and cried with (a) great (or with a loud) voice, and said, Sire, this *fish*/he assaileth me.

κ1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

κ2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

κ3 Then the angel said unto him, Take (hold of) the fish; and the young man laid hold of the fish, and drew it to land.

κ4 To whom the angel said, Open the fish, and take the heart, and the liver, and the gall, and put

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4 And the angel said to him, Take the fish by the gill, *or by the jaw*, and draw him to thee. And when he had done this thing, he drew the fish into a dry place, and it began to sprawl before his feet. [And the angel said to him, Catch his fin, and draw it to thee. The which thing when he had done, he drew it into the dry, and it began to quop (or to flap) before his feet.]

5 Then the angel said to him, Draw out the entrails of this fish, and keep to thee (or keep for thyself) his heart and gall and maw; for these things be needful to (or for) medicines profitably. [Then the angel said to him, Open this fish, and his heart and gall and maw lay up to thee; these things forsooth be profitably necessary to medicines.]

6 And when he had done this thing, he roasted the flesh thereof, and they took (it) with them in (or on) the way; and they salted (the) other things, that should suffice to them in the way, till they came into Rages, the city of Media.

7 Then Tobias asked the angel, and said to him, Azarias, brother, I beseech thee, that thou say to me, what remedy these things shall have, which thou hast commanded to be kept of the fish.

8 And the angel answered, and said to him, If thou puttest a little part of his heart upon hot coals, the smoke thereof driveth away all kind of fiends, either from man either from woman, so that it nigh (or approach) no more to them. [And the angel answering said to him, A parcel of his heart if thou put upon the coals, his smoke putteth out all the kind of devils, either from man or from woman, so that he come no more nigh to them.]

9 And the gall is much worthy to anoint eyes, in which is a web, and they shall be healed. [And the gall is worth to eyes to be anointed, in the

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them up safely.

κ5 So the young man did as the angel commanded him, and when they had roasted the fish, they did eat it; then they both went on their way, till they drew near to Ecbatana.

κ6 Then the young man said to the angel, Brother Azarias, to what use is the heart, and the liver, and the gall of the fish?

κ7 And he said unto him, Touching (or Regarding) the heart and the liver, if a devil, or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

κ8 As for the gall, it is good (for) to anoint a man that hath whiteness in his eyes, and he shall be healed.

κ9 And when they were come near to Rages,

κ10 The angel said to the young man, Brother, today we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sarah, (and) I will speak for her, (so) that she may be given (to) thee for a wife.

κ11 For to thee doeth the right of her appertain, seeing thou only art of her kindred.

κ12 And the maid is fair and wise, now therefore hear me, and I will speak to her father, and when we return from Rages, we will celebrate the marriage; for I know that Raguel cannot marry her to another according to the law of Moses, (no) but he shall be guilty of death, because the right of inheritance doeth rather appertain to thee, than to any other.

κ13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the

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which were rime, and they shall be whole.]

10 And Tobias said to him, Where wilt thou, that we dwell, *or abide*?

11 And the angel answered, and said, (Living) Here is a man, Raguel by name, a nigh man of thy lineage, and he hath a daughter, Sarah by name; but neither he hath (a) male child neither any other female or maid child, except her.

12 All his chattel [or all his substance] is due to thee; and it behooveth thee (to) have her to (or for) *thy* wife.

13 Therefore ask thou her of her father (And so ask thou her father for her); and he shall give her (for) a wife to thee. [Ask than (for) her of her father; and he shall give to thee her (for your) wife.]

14 Then Tobias answered, and said, I have heard, that she was given to seven husbands, and *all* they be dead; but I have heard this also, that a fiend killed them [or a devil slew them].

15 And therefore I dreaded, lest peradventure also these things befall to me; and since I am one alone to my father and mother, I (would) put down with sorrow their eld (age) to hells (or to the grave)/and since I am an only *son* to my father and mother, I *dread to* put down to hell their eld (age) with dreariness (or I fear to drive them to the grave through great sorrow). [I dread then, lest peradventure and these things fall to me; and since I am alone to my father and mother, I put down the eld (age) of them with sorrow to hell.]

16 Then the angel Raphael said to him, Hear thou me, and I shall show to thee, who they be, over whom the fiend hath mastery; [Then (the) angel Raphael said to him, Hear me, and I shall show to thee, who be, to whom may the devil

marriage chamber.

κ14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other(s) before; for a wicked spirit loveth her, which hurteth nobody, but those which come unto her; wherefore I also fear, lest I die, and bring my father's and my mother's life, (because of me), to the grave with sorrow, for they have no other son to bury them.

κ15 Then the angel said unto him, Doest thou not remember the precepts, which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given (to) thee to (or for) (a) wife, and make thou no reckoning of (or about) the evil spirit, for this same night shall she be given (to) thee in marriage.

κ16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart, and liver of the fish, and shalt make a smoke with it.

κ17 And the devil shall smell it, and flee away, and never come again anymore; but when thou shalt come to her, rise up both of you, and pray to God, which is merciful, who will have pity on you, and save you; fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

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have mastery;]

17 *certainly the fiend hath power over them, that take so their weddings [or (their) wedlock], that they close out God from them, and from their mind; the fiend [or the devil] hath power over them, that give so (much) attention to their lechery [or to their lusts], as an horse and a mule do, that have none understanding.*

18 But when thou hast taken her *to* (or as thy) *wife*, enter into thy bed-place, and by three days be thou continent from her or be thou chaste abstaining thee from her *in all fleshly lust*, and to none other thing thou shalt give attention (to) with her, but only to prayers.

19 Forsooth in that *first* night, when the maw of the fish is burnt, the fiend [or the devil] shall be driven away.

20 And in the second night, thou shalt be received [or admitted] in(to) the coupling, *or* (the) *marriage* (covenant), of (the) holy patriarchs.

21 And in the third night, thou shalt get blessing, that whole (or healthy) sons be (en)gendered of (or by) you. [The third forsooth night blessing thou shalt get, that sons be begotten of you sound.]

22 But when the third night is passed, (then) thou shalt take the virgin [or the maiden] with the dread of the Lord, and thou shalt be led more by the love of *begetting of* children than by lust, (so) that in the seed of Abraham thou get blessing in sons.

CHAPTER 7

1 Forsooth they entered to Raguel; and Raguel received them with joy. [Forsooth they went in to Raguel; and Raguel received them with joy.]

CHAPTER 7

k1 And when they were come to Ecbatana, they came to the house of Raguel; and Sarah met them; and after they had saluted one another, she brought them into the house.

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2 And Raguel beheld Tobias, and said to Edna, his wife, This young man is full like (or very like) my sister's son. [And Raguel, beholding Tobias, said to Edna, his wife, How like is this young man to our aunt's son.]

3 And when he had said these things, he said, Of whence be ye, young men, our brethren? And they said, We be of the lineage of Naphtali, of the captivity of Nineveh.

4 And Raguel said to them, Know ye Tobit, my brother? And they answered, We know him.

5 And when he spake many good things of (or about) Tobit, the angel said to Raguel, Tobit, of whom thou askest, is the father of this man (Tobias).

6 Then Raguel bowed down himself, and with tears he kissed Tobias, and he wept on his neck,

7 and said, My son, blessing be to thee; for thou art the son of a good and a full noble man. [said, Blessing be to thee, son (of) mine; for of (a) good and of the best man thou art the son.]

8 And Edna, his wife, and Sarah, their daughter, wept.

9 And after that they had spoken *thus*, Raguel commanded a wether (or a ram) to be slain, and a feast to be made ready. And when Raguel moved them to sit down to meat (or for the meal), [After forsooth that they had spoken, Raguel commanded a wether to be slain, and to be made ready a feast. And when he besought them to sit down to the meat,]

10 Tobias said, I shall not eat, neither drink here today, no but thou confirm first mine asking, and [thou] promise to give to me Sarah, thy daughter *to* (or for my) *wife*.

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κ2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin?(!)

κ3 And Raguel asked them, From whence are you, brethren? To whom they said, We are of the sons of Naphtali, which are captives in Nineveh.

κ4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

κ5 And they said, He is both alive, and in good health. And Tobias said, He is my father.

κ6 Then Raguel leaped up, and kissed him, and wept,

κ7 And blessed him; and said unto him, Thou art the son of an honest and good man; but when he had heard that Tobit was blind, he was sorrowful, and wept.

κ8 And likewise Edna his wife, and Sarah his daughter wept. Moreover, they entertained them cheerfully, and after that they had killed a ram of the flock, they set (a) store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things, of which thou didest talk in (or on) the way, and let this business be dispatched.

κ9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat and drink, and make merry;

κ10 For it is meet that thou shouldest marry my daughter; nevertheless, I will declare unto thee the truth.

κ11 I have given my daughter in marriage to seven men, who died that night they came in unto her; nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

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11 And when this word was heard, Raguel dreaded, witting (or knowing) what befelled to those seven men; and he began to dread, lest peradventure it should befall in like manner to this Tobias, [and he die]. And when he doubted, *or mused in this manner*, and gave none answer to the asker,

12 the angel said to him, Do not thou dread to give her to this man; for thy daughter oweth (or ought) to be given to this man dreading God (or who feareth the Lord); therefore another man might not have her.

13 Then Raguel said, I doubt not, that God hath received my prayers and my tears in his sight.

14 And I believe, that therefore the Lord made you to come to me, that also this woman should be joined to her kindred by, [or after], (or according to) the law of Moses; and now, *Tobias*, do not thou bear *any* doubt, that I shall give her to thee [or for to thee her I shall give].

15 And he took the right hand of his daughter, and gave (it) to the right hand of Tobias, and said, God of Abraham, and God of Isaac, and God of Jacob, be with you, and he join you together, and he fill his blessing in you. [And taking the right hand of his daughter took to the right hand of Tobias, saying, God of Abraham, and God of Isaac, and God of Jacob, be with you, and join you, and full-fill his blessing in you.]

16 And they took a charter, and they made together a writing *of witnessing* of the marriage. [And the charter taken, they made the conscription of the wedlock.]

17 And after these things they [plenteously] ate, and blessed God.

18 And Raguel called to him(self) Edna, his wife, and commanded (to) her to make ready

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κ12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

κ13 Then he called his daughter Sarah, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them,

κ14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

κ15 Then they began to eat.

κ16 After, Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

κ17 Which when she had done as he had bidden her, she brought her (in) thither, and she wept, and she received the tears of her daughter, and said unto her,

κ18 Be of good comfort, my daughter, the Lord of heaven and earth give thee joy for this thy sorrow; be of good comfort, my daughter.

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another bed-(place). [And Raguel called to him Edna, his wife, and commanded to her, that she should make ready another bed-place.]

19 And she led Sarah, her daughter, in to it, and Sarah wept; and Edna said to her, My daughter, be thou of strong wit [or In strong inwit be thou, daughter (of) mine]; the Lord of heaven give to thee joy, for the annoy(ance), (or all the harm), that thou hast suffered.

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1 And after that they had supped, they brought the young man *Tobias* in to her. [After forsooth that they supped, they brought the young man in to her.]

2 And Tobias bethought *him*(self) of (or on) the words of (Raphael) the angel, and brought forth, or he drew out, of (or from) his scrip a part of the maw *of the fish*, and he putted it upon (the) quick (or the live) coals. [And so Tobias recorded of (or remembered) the words of the angel, brought forth of his bag a part of the maw, and put it upon the quick coals.]

3 And then Raphael, the angel, took the fiend, and bound him *fast* (or securely) in the desert of higher Egypt. [Then (the) angel Raphael caught the devil, and bound him in the desert of the over Egypt.]

4 Then Tobias admonished the virgin, and said to her, Sarah, rise up, and pray we (to) God today, and tomorrow, and the second morrow/and after tomorrow; for in these three nights we be joined to God; and when the third night is passed, we shall be in our marriage; [Then Tobias besought the maiden, and said to her, Sarah, rise, and pray we today to God, and tomorrow, and the second morn; for these three nights we shall be joined to God; the third forsooth night passed over, we shall be in

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κ1 And when they had supped, they brought Tobias in unto her.

κ2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart, and the liver of the fish thereupon, and made a smoke therewith.

κ3 The which smell, when the evil spirit had smelled, he fled into the outmost parts of Egypt, and the angel bound him.

κ4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray, that God would have pity on us.

κ5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name forever, let the heavens bless thee, and all thy creatures.

κ6 Thou madest Adam, and gavest him Eve his wife for an helper and stay; of (or from) them came mankind; thou hast said, It is not good that man should be alone, let us make unto him an aide like to himself.

κ7 And now, O Lord, I take not this my sister for lust, but uprightly; therefore mercifully ordain, that we may become aged together.

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our wedlock;]

5 for we be the children of holy men, and we may not, or we be not able to be, joined or coupled together as (the) heathen men *be*, that know not God. [sons forsooth of hallows we be, and we may not so be joined as and Gentiles, that unknow God.]

6 Soothly they rose up together, and they both prayed together busily, that health (or deliverance) should be given to them.

7 And Tobias said, Lord God of our fathers, (the) heavens, and *all* lands or earths, and the sea, and wells, and floods (or rivers), and each creature of thine, that is in those, bless thee; [And Tobias said, Lord God of our fathers, bless thee heavens, and earths, and sea, and wells, and floods, and each (of) thy creature(s), that is in them;]

8 thou madest Adam (out) of the slime of (the) earth, and thou gavest to him an help (or a helper), Eve. [thou madest Adam of the slime of the earth, and thou gave to him help, Eve.]

9 And now, Lord, thou knowest, that I take my sister *to* (or for my) *wife* not for cause of lechery, but for love alone of heirs, or of begetting of children, in which thy name be blessed into worlds of worlds. [And now, Lord, thou knowest, for not because of lechery I take my sister, but for only love of bringing forth of children, in the which be blessed thy name into worlds of worlds.]

10 And then Sarah said, Lord, have thou mercy on us, have thou mercy on us, and wax we both eld together whole *in body and soul*.

11 And it was done about the cock's crowing or the crowing of the cock's, Raguel made his servants to be called [or Raguel commanded his

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κ8 And she said with him, Amen.

κ9 So they slept both that night, and Raguel arose, and went and made a grave,

κ10 Saying, I fear lest he also be dead.

κ11 But when Raguel was come into his house,

κ12 He said unto his wife Edna, Send one of the maids, and let her see, whether he be alive; if he be not, (so) that we may bury him, and no man know it.

κ13 So the maid opened the door, and went in, and found them both asleep,

κ14 And came forth, and told them, that he was alive.

κ15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures, and let all thine angels and thine elect praise thee forever.

κ16 Thou art to be praised, for thou hast made me joyful, and that is not come to me, which I suspected; but thou hast dealt with us according to thy great mercy.

κ17 Thou art to be praised, because thou hast had mercy of (or on) two, that were the only begotten children of their fathers; grant them mercy, O Lord, and (let them) finish their life in health, with joy and mercy.

κ18 Then Raguel bade his servants to fill (in) the grave.

κ19 And he kept the wedding feast (for) fourteen days.

κ20 For before the days of the marriage were

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servants to be called], and they went with him to dig a grave.

12 For he dreaded, lest it had befallen in like manner to Tobias, that befelled also to the other seven men, that entered *into wedlock* to (or with) Sarah *before*.

13 And when they had made ready a pit, Raguel went again to his wife, and said to her,

14 Send one of thine handmaids, and see she, whether Tobias is dead, (so) that I (can) bury him, before that (the) light of day come. [Send one of thine hand-women, and see she, if he is dead, that I bury him before it waxed light.]

15 And she sent one of her handmaids, which entered into the closet, *or* (the) *bed chamber*, and found them safe and sound, sleeping together by themselves (or with each other). [And she sent one of her hand-women, the which gone in to the bed-place, found them safe and sound, sleeping together with themselves.]

16 And she (re)turned again, and told (a) good message. And they blessed the Lord, that is, Raguel and Edna, his wife,

17 and said, Lord God of Israel, we bless thee, for it hath not befallen to us, as we (had) guessed;

18 for thou hast done thy mercy with us, and hast shut out from us the enemy pursuing us.

19 Soothly thou hast done mercy with (those) two alone. My Lord, make thou them to bless thee fullier, and for to offer to thee the sacrifice of thy praising, and of their health (or their deliverance), (so) that the university, *or the multitude*, of folks know, that thou art God alone in all (the) earth. [Done thou hast mercy to thy two alone. Make them, my Lord, to bless thee more fully, and to offer to thee sacrifice of thy

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finished, Raguel had said unto him by an oath, that he should not depart, till the fourteen days of the marriage were expired,

κ21 And then he should take the half of his goods, and go in safety to his father, and should have the rest when I and my wife be dead.

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praising, and of their health, that the university of Gentiles know, for thou art God alone in all earth.]

20 And anon (or at once) Raguel commanded his servants to fill (in) the pit, which they had made, before that (the) light of day came [or before that it waxed light].

21 And Raguel said to his wife, that she should array a feast, and make ready all things, that were needful to men making journey [or were necessary to (or for) way-goers].

22 Also he made to be slain two fat kine, and four weathers (or four rams), and [plenteous] meats to be made ready to (or for) all his neighbours, and to (or for) all his friends.

23 And Raguel made Tobias to swear, or to promise him, that he should dwell two weeks at (or with) Raguel/that he should abide with him (for) two weeks.

24 And (of) all (the) things, that Raguel had in possession, he gave the half part to Tobias; and he made this scripture (or a written obligation), that the half part, that was left of *his chattel*, should come to the lordship of Tobias after the death of him and his wife. [Of all things forsooth that Raguel wielded, the half part he gave to Tobias; and he made this scripture, that the half part that (was) left over, after their death should come to the house of Tobias.]

CHAPTER 9

CHAPTER 9

1 Then Tobias called to him(self) (Raphael) the angel, whom soothly he guessed (to be) a man. And Tobias said to him, Azarias, brother, I ask of thee, that thou harken (to) my words.

2 If I shall betake or Though I betake myself (as) [a] servant to thee, yet I shall not *by my*

κ1 Then Tobias called Raphael, and said unto him,

κ2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

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cunning, (or by my knowing, or my knowledge),
be even worthy to thy purveyance, *or wisdom*.

3 Nevertheless I beseech thee, that thou take to
(or with) thee (some) beasts, either (or and some)
servants, and go thou to Gabael into Rages, a city
of Media, and yield or betake thou to him his
obligation; and take of (or from) him the money
that he oweth to my father, and pray him to
come to my weddings. [Neverthelater I beseech
thee, that thou take to thee beasts, or services,
and go to Gabael into Rages, city of Media,
and yield to him his writ; and thou shalt
receive of him money, and pray him to come
to my bridals.]

4 For thou knowest, that my father numbereth
the days *of our journey*, and if I [shall] tarry one
day more, his soul [or his life] shall be made
sorry.

5 And certainly thou seest, how Raguel hath
charged me to dwell here with him, whose
charging I may not despise.

6 Then Raphael took four of the servants of
Raguel, and two camels, and went into Rages, a
city of Media, and he found Gabael, and gave to
him his obligation [or his writ], and received of
(or from) him all the money;

7 and he showed (or told) to him of (or about)
Tobias, the son of Tobit, *and* all (the) things that
were done. And he made Gabael to come with
him to the weddings [or to the bridals].

8 And when Gabael entered into the house of
Raguel, he found Tobias sitting at the meat (or the
meal); and he skipped up/and Tobias rose up
anon (or at once), and they kissed themselves
together (or and they greeted each other).

9 And Gabael wept, and blessed God, and
said, The Lord God of Israel bless thee, for thou art

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κ3 For Raguel hath sworn that I shall not depart.

κ4 But my father counteth the days, and if I tarry
long, he will be very sorry.

κ5 So Raphael went out, and lodged with
Gabael, and (he) gave him the handwriting, who
brought forth bags, which were sealed up, and
gave them to him.

κ6 And early in the morning they went forth
both together, and came to the wedding, and
Tobias blessed his wife.

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the son of a full good man, and just [or rightwise],
and dreading God, and doing alms-deeds;

10 and the blessing of *God* be brought *or come*
upon thy wife, and upon your fathers and
mothers, [and be there said blessing upon thy
wife, and upon your fathers and mothers,]

11 and see ye your sons, and the sons of your
sons, till into [or unto] the third and the fourth
generation; and your seed be blessed of (or by)
(the) God of Israel, that reigneth into worlds of
worlds, or without end, (or forevermore).

12 And when all men had said Amen, they
went to the feast or to (the) meat (or to the meal);
and they used the feast of those weddings with
the dread of the Lord. [And when all had said
Amen, they went to the feast; but and with the
dread of the Lord they enhaunted the feast of
bridals.]

CHAPTER 10

CHAPTER 10

1 Soothly when Tobias made tarrying for
cause of his weddings, Tobit his father was
heavied, or anguished, and he said *to his wife*,
Why guessest thou, that my son tarrieth thus,
either why he is withholden there? or he is held
there *thus long*? [When forsooth Tobias made
abidings by reason of the bridals, his father
Tobit was stirred, saying, Weenest thou, why
my son abideth, and why he is withholden
there?]

2 Guesseth thou, whether Gabael is dead, and
no man yieldeth to him the money?

3 Forsooth he began to be sorry full much,
and Anna, his wife, with him; and both began to
weep together, for that their son (re)turned not
home again to them in (or on) the day set.
[Forsooth he began to be sorry, and Anna, his
wife, with him; and they began both to weep,

κ1 Now Tobit his father counted every day, and
when the days of the journey were expired, and
they came not,

κ2 Then Tobit said, Are they detained? or is
Gabael dead? and there is no man to give him the
money?

κ3 Therefore he was very sorry.

κ4 Then his wife said unto him, My son is dead,
seeing he stayeth long, and she began to wail (for)
him, and said,

κ5 Now I care for nothing, my son, since I have
let thee go, (yea), the light of mine eyes.

κ6 To whom Tobit said, Hold thy peace, take no
care; for he is safe.

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for thy that the set day their son was not (re)turned again to them.]

4 Then his mother wept with tears without remedy [or with unremediable tears], and said, Alas to me! my son, why sent we thee *to go* (on) a pilgrimage, *thou* (who) *art* the light of our eyes, the staff* of our eld (age), the solace of our life, and the hope of our heirs, or after-comers?

**For as a sick man is sustained by a staff, so father and mother in eld (age) owe (or ought) to be sustained of (or by) sons.*

5 We had all things together in thee alone, and we ought not to have let thee go (away) from us [or we should not (have) let thee go from us].

6 To whom Tobit said, Be still, and do not thou be troubled [or disturbed]; our son is whole *and safe*; for that man is faithful enough, with whom we sent him *forth*.

7 But his mother might not be comforted in any manner, but each day she went out, and looked about *after* (or for) *him*, and compassed all the ways, by which the hope of his again-coming (or his coming again) seemed *to her*, to see him coming (from) afar, if it might be done. [She forsooth no wise might take comfort, but each day starting out, beheld about, and went about all the ways, by which seemed hope of (him) turning again, that afar she might see him coming, if it might be so.]

8 And soothly Raguel said to (Tobias), the husband of his daughter, Dwell thou here, or Abide thou here *with me*, and I shall send a messenger *to tell* of thine health to Tobit, thy father. [But forsooth Raguel said to his son-in-law, Dwell here, and I shall send a messenger of health from thee to Tobit, thy father.]

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κ7 But she said, Hold thy peace, and deceive me not; my son is dead; and she went out every day into the way which they went, and did eat no meat on (or in) the day time, and ceased not (for) whole nights, to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn, that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

κ8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him, how things go with thee.

κ9 But Tobias said, No; but let me go to my father.

κ10 Then Raguel arose, and gave him Sarah his wife, and half his goods, (and) servants, and cattle, and money.

κ11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

κ12 And he said to his daughter, Honour thy father- and thy mother-in-law, which are now thy parents, (so) that I may hear (a) good report of (or about) thee; and he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sarah before I die, (so) that I may rejoice before the Lord; behold, I commit my daughter unto thee of (or in) special trust, wherefore do not entreat her evil (or do not treat her evilly or badly).

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9 To whom Tobias said, I know, that my father and my mother reckon now the days *of mine absence from them* [or I know, that my father and my mother now count the days], and their spirit is tormented in them.

10 And when Raguel had prayed Tobias with many words, and he would not hear Raguel, or consent to him by, or for, any reason, Raguel betook to him Sarah, and half the part of all his chattel, or of all his good(s), in servants, and damsels or handmaidens, in sheep and camels, and in kine, and in much money; and he delivered from himself Tobias safe and joying, and said, [And when with many words Raguel prayed Tobias, and he him by no reason would hear, he took to him Sarah, and the half part of all his substance, in children (or servants), in hand women, in beasts, in camels, and in kine, and much money; and safe and joying he let go him from him, saying,]

11 The holy angel of the Lord be in your way, and bring you sound *home*, [or and full bring you sound], (or The holy angel of the Lord be with you on your way, and bring you *home* safe and sound), and find ye all things rightfully [or right] about your father and your mother,

12 and mine eyes see your sons, before that I die. And (then) the father and mother took their daughter, and kissed her, and let her go *forth with Tobias her husband*,

13 and admonished her to honour the father and mother of her husband [or her father- and mother-in-law], and to love her husband, and to rule *well her* meine (or her household), and to govern *wisely* her house, and to show herself unprovable (or beyond reproach).

CHAPTER 11

CHAPTER 11

1 And when they (re)turned again, they came

k1 After these things Tobias went his way,

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to Haran, which is in the middle of the way against (or towards) Nineveh, in (or on) the eleventh day (of their journey) *from departing from the house of Raguel.*

2 And (Raphael) the angel said, Tobias, brother, thou knowest, how thou leftist thy father. [And the angel said, Tobias, brother, thou knowest, (in) what manner thou leftist thy father.]

3 Therefore if it pleaseth thee, go we before; and the meine (or the household), with thy wife, together with the beasts, (pur)sue they our way with soft(er) going. [And so if it please to thee, go we before; and with soft pace the meine, together with thy wife and with the beasts, follow they our way.]

4 And when this thing pleased *Tobias*, that they should go *before*, Raphael said to Tobias, Take with thee of the gall of the fish, for it shall be needful. Then Tobias took *with him* of that gall, and they went forth.

5 And Anna sat beside the way each day in the cop (or on the top) of the hill, from whence she might behold from afar.

6 And while she beheld from the same place the coming of him, she saw (him) afar, and she knew anon (or at once) (that) her son (was) coming [or anon she knew her son (was) coming]; and she ran *home*, and told to her husband, and said, Lo! thy son cometh.

7 And Raphael said to Tobias, When thou hast entered into thine house, anon (at once) worship thou the Lord thy God, and do thou thankings to him, and *then* nigh (or approach) to thy father, and kiss him.

8 And anon (or at once) anoint on his eyes of (or with) this gall of the fish, which thou bearest

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praising God that he had given him (such) a prosperous journey, and blessed Raguel, and Edna his wife, and went on his way till they drew near unto Nineveh.

κ2 Then Raphael said to Tobias, Thou knowest, brother, how thou didest leave thy father.

κ3 Let us (make) haste before thy wife, and prepare the house.

κ4 And take in thine hand the gall of the fish; so they went their way, and the dog went after them.

κ5 Now Anna sat looking about towards the way for her son.

κ6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

κ7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

κ8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

κ9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth, I am content to die. And they wept both.

κ10 Tobit also went forth toward the door, and stumbled; but his son ran unto him,

κ11 And took hold of his father, and he strake of (or streaked with) the gall on his father's eyes, saying, Be of good hope, my father.

κ12 And when his eyes began to smart, he rubbed them.

κ13 And the whiteness pilled away from the

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with thee; for why know thou, that anon (or at once) his eyes shall be opened, and thy father shall see the light of heaven, and he shall be joyful in (or at) thy sight.

9 Then the dog [or the hound] ran (ahead) before (them), that was together in the way (or that was with them on the way), and he made joy with the fanning of his tail *to old Tobit and his wife*, as a messenger coming *and bringing good tidings*.

10 And his blind father rose up, and began to run, stumbling with his feet, and when he had given his hand to a child (or to a servant) *to lead him*, he ran against (or towards) his son. [And rising up the blind father, stumbling with the feet, began to run, and, the hand given to the child (or the servant), he came against to meet with his son.]

11 And Tobit, with his wife, received *their son*, and kissed him, and both began to weep for joy.

12 And when they had worshipped God, and had done thankings *to him*, they sat down together.

13 And then Tobias took of the gall of the fish, and anointed the eyes of his father.

14 And he (Tobit) abode the working *of that medicine* almost half an hour, and *then* the web, [or the rime], as the little skin of an egg, began to go out of his eyes.

15 Which web Tobit took, and drew *it* from his eyes, and anon (or at once) he received his sight.

16 And they glorified God, that is, Tobit, and his wife, and all that knew him.

17 And Tobit said, Lord God of Israel, I bless thee, for thou hast chastised me, and thou hast

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corners of his eyes, and when he saw his son, he fell upon his neck.

κ14 And he wept, and said, Blessed art thou, O God, and blessed is thy name forever, and blessed are all thine holy angels.

κ15 For thou hast scourged, and hast taken pity on me; for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

κ16 Then Tobit went out to meet his daughter-in-law at the gate of Nineveh, rejoicing and praising God; and they which saw him go, marvelled, because he had received his sight.

κ17 But Tobit gave thanks before them; because God had mercy on him. And when he came near to Sarah, his daughter-in-law, he blessed her, saying, Thou art welcome, daughter; God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineveh.

κ18 And Achior, and Nadab his brother's son, came.

κ19 And Tobias' wedding was kept (for) seven days with great joy.

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saved me; and lo! *now* I see Tobias, my son.

18 Then also Sarah, the wife of his son, entered after seven days, and all the *meine* (or all the household), and the beasts whole, and (the) camels, and much money of (or with) the wife, but also the money which he had received of Gabael (and also the money which Tobias had received from Gabael). [Also after seven days Sarah, the wife of his son, came in, and all the *meine*, and the beasts whole, and the camels, and much money of the wife, but and the money that had taken of Gabael.]

19 And he told to his father and mother all the benefices, [or all the benefits], or all the goodnesses of God, which he had done about him by the man, that had led him *in* (or on) *the way*.

20 And Achior and Nadab, the nigh cousins of Tobit, came to Tobit, and were joyful *with him*, and they thanked *God* with him of (or for) all the goodnesses that God had showed about him.

21 And by (or for) seven days they ate, and joyed [or gladdened] with great joy.

CHAPTER 12

1 Then Tobit called to him his son (Tobias), and said to him, What may we give to this holy man, that came with thee?

2 And Tobias answered, and said to his father, Father, what meed (or what reward) shall we give to him, either what thing may be worthy to (or for) his benefices, [or his benefits], or his goodnesses?

3 He led *me forth*, and brought me (back) whole again/and he hath brought me again whole; *and* he received of (or from) Gabael the money *that he owed to thee*; *and* he made me to

CHAPTER 12

κ1 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

κ2 And Tobias said unto him, O father, it is no harm to (or for) me to give him half of those things which I have brought.

κ3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

κ4 Then the old man said, It is due unto him.

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have a wife, and he drove away the fiend [or the devil] from her; he made joy to (or for) her father and mother; he delivered me from the devouring of a fish; and he made thee to see the light of heaven; and we be full-filled with all goods by him; what thing worthy to these things may we give to him?

4 But, father, I ask thee [or But I ask thee, father], *that is, I beseech thee*, that thou pray him, if peradventure he shall vouchsafe to take to him (or for himself) the half part of all (the) things, whatever things be brought *hither*.

5 And the father and the son called him, (that is, Raphael the angel), and took him asides half, and they began to pray *him*, that he would vouchsafe to have acceptable the half part of all (the) things, which they had brought *thither*.

6 Then *Raphael* said to them privily, Bless ye God of heaven, and acknowledge ye to him before all men living, [or before all things living], (or before all those who live), for he hath done his mercy with you.

7 For it is good to hide the private (or the secret) of an *earthly* king; but it is worshipful to show and acknowledge the works of God.

8 Prayer is good with fasting, and with alms-[deeds], more than to hide treasures of gold;

9 for why alms-[deeds] delivereth from death, and those alms(-deeds) it is that purgeth sins, and maketh *man* to find everlasting life.

10 **Forsooth they that do sin and wickedness, be enemies of their (own) soul.**

11 Therefore I (shall) show (or I shall tell) (the) truth to you, and I shall not hide from you a privy word. [Then I (shall) open to you the truth, and shall not hide from you the privy word.]

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κ5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away (or then go forth) in safety.

κ6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to show forth the works of God, therefore be not slack to praise him.

κ7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God; do that which is good, and no evil shall touch you.

κ8 Prayer is good with fasting, and alms and righteousness; a little with righteousness is better than much with unrighteousness; it is better to give alms than to lay up gold.

κ9 For alms doeth deliver from death, and shall purge away all sin. Those that exercise alms, and righteousness, shall be filled with life.

κ10 But they that sin are enemies to (or of) their own life.

κ11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

κ12 Now therefore, when thou didest pray, and Sarah thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One; and when thou didest bury the dead, I was with thee likewise.

κ13 And when thou didest not delay to rise up, and leave thy dinner to go and cover the dead, thy good deed was not hid from me; but I was with thee.

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12 When thou, *Tobit*, prayedest with tears, and buriedest dead men, and leftist *thy* meat (or thy meal), and hidest *those* dead men by day in thine house, and buriedest *them* in the night, I offered thy prayers* to the Lord. [When thou prayedest with tears, and thou buriedest the dead, and leftist the meat, and the dead by day thou hidest in thine house, and in the night thou buriedest, I offered thine orison to the Lord.]

**For angels offer to God the prayers of just men; they be spirits of service sent into service, for them that take the heritage of health (or who receive the inheritance of deliverance); to (or see) (the Book of) Hebrews, in the first Chapter.*

13 And for thou were acceptable to the Lord, it was needful that temptation should prove thee. (And in order for thou to be acceptable to, or accepted by, God, it was necessary that thou should be assayed, or tried, through temptation.) [And for thou were accepted to (or by) the Lord, it was needful that temptation should prove thee.]

14 And now (or And so) the Lord sent me for to cure thee, and to deliver Sarah, the wife of thy son, from the fiend. [And now the Lord sent me, (so) that I should heal thee, and Sarah, the wife of thy son, from the devil deliver.]

15 For I am Raphael, the angel, one of the seven that be present before the Lord. [I forsooth am Raphael, (an) angel, one of the seven that stand before the Lord.]

16 And when they had heard this, they were disturbed, or troubled, *that is, they wondered and were astonied* (or were astonished), and they fell down trembling upon their face(s).

17 And the angel said to them, Peace be to you, do not ye dread;

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κ14 And now God hath sent me to heal thee, and Sarah thy daughter-in-law.

κ15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

κ16 Then they were both troubled, and fell upon their faces; for they feared.

κ17 But he said unto them, Fear not, for it shall go well with you, praise God therefore.

κ18 For not of (or by) any favour of mine, but by the will of our God I came, wherefore praise him forever.

κ19 All these days I did appear unto you, but I did neither eat nor drink, but you did see a vision.

κ20 Now therefore give God thanks; for (now) I go up to him that sent me, but write all things which are done, in a book.

κ21 And when they arose, they saw him no more.

κ22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

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18 for when I was with you, I was (there) by God's will [or I was (there) by the will of God].
Therefore bless ye him, and sing ye to him.

19 Certainly I seemed to eat and to drink with you; but I use invisible meat, and drink that may not be seen of (or by) men.

20 Therefore it is time, that I (re)turn again to him, that sent me; but bless ye God, and tell ye out all his marvels; bless ye him, and sing ye to him.

21 And when he had said these things, he was taken away from their sight; and they might no more see him. [And when these things he had said, he is borne away from the eyes of them; and they might see him no more.]

22 Then they felled down upon their face(s) the space of three hours, and they blessed God; and (then) they rising up, told (out) all his marvels (to everyone).

CHAPTER 13

1 Forsooth the elder Tobit opened his mouth, and blessed God, and said, Lord, thou art great without end, and thy realm is into all worlds (or forevermore);

2 for thou beatest, and makest safe; thou leadest down to hells (or to the grave), and leadest (up) again; for none is that escapeth thine hand. [for thou scourgest, and savest; leadest to hells, and again-bringest; and there is not that escape thine hand.]

3 Sons of Israel, acknowledge ye to the Lord, and praise ye him in the sight of heathen men; [Acknowldgeth to the Lord, ye sons of Israel, and in the sight of Gentiles praiseth him;]

4 for therefore he scattered you among (the)

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CHAPTER 13

κ1 Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth forever, and blessed be his kingdom;

κ2 For he doeth scourge, and hath mercy; he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand.

κ3 Confess him before the Gentiles, ye children of Israel; for he hath scattered us among them.

κ4 There declare his greatness, and extol him before all the living, for he is our Lord, and he is the God our Father forever;

κ5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all (the) nations, among whom he hath scattered us.

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heathen men, that know not God, (so) that ye tell out his marvels, and make them to know, that none other God is almighty besides him/that there is none other God Almighty except him. [for therefore he scattered you among Gentiles, that unknow God, that ye tell out his marvels, and make them to know, for there is none other God Almighty besides him.]

5 He hath chastised us for our wickednesses; and he shall save us for his mercy. [He chastiseth us for our wickedness; and he shall save us for his mercy.]

6 Therefore behold ye, what things he hath done with you, and acknowledge ye to him with dread and trembling; and enhance ye (or exalt ye) the King of worlds in your works. [Beholdeth then, what things he hath done with us, and with dread and trembling acknowledgeth to him; and the king of worlds enhanceth in your works.]

7 Forsooth I in the land of my captivity shall acknowledge to him; for he hath showed his majesty upon, [or into], (or unto) a sinful folk.

8 Therefore, ye sinners, be ye converted, *that is, be ye altogether in heart, and word, and deed, turned from your sin*, and do ye rightfulness before God, and *then* believe ye, that he shall do his mercy with you. [Be-eth converted also, ye sinful men, and doeth rightwiseness before God, believing that he doeth mercy with us.]

9 Soothly I and my soul shall be glad in him.

10 All (the) chosen of the Lord, bless ye him; make ye the days of gladness, and acknowledge ye to him. [Blesseth the Lord, ye all chosen of him; doeth days of gladness, and acknowledgeth to him.]

11 Jerusalem, the city of God, the Lord hath

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κ6 If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King; in the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him; who can tell if he will accept you, and have mercy on you?

κ7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

κ8 Let all men speak, and let all praise him for his righteousness.

κ9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

κ10 Give praise to the Lord, for he is good; and praise the everlasting King, that his tabernacle may be builded in thee again with joy; and let him make joyful there in thee, those that are captives, and love in thee forever, those that are miserable.

κ11 Many nations shall come from (a)far to the name of the Lord God, with gifts in their hands, (yea), even gifts to the King of heaven; all generations shall praise thee with great joy.

κ12 Cursed are all they which hate thee, and blessed shall all be, which love thee forever.

κ13 Rejoice and be glad for the children of the just; for they shall be gathered together, and shall bless the Lord of the just.

κ14 O blessed are they which love thee, for they shall rejoice in thy peace; blessed are they which have been sorrowful for all thy scourges, for they

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chastised* thee for the works of thine hands.

**That is, shall chastise (thee), for it was not (yet) destroyed in the time of Tobit.*

12 Acknowledge thou to God in thy goods (or for thy good things), and bless thou God of worlds, *that is, without ending*, (so) that he build again in thee his tabernacle, and again-call to thee all thy prisoners [or call again to thee all thy captives]; and (so) that thou have joy into all worlds of worlds (or forevermore).

13 Thou shalt shine with bright light, and all the coasts of the earth shall worship thee. [With shining light thou shalt shine, and all the coasts of earth shall honour thee.]

14 Nations, *that is, many men from diverse countries*, shall come from (a)far to thee, and they shall bring gifts *to thee* [or Nations from afar shall come to thee], and shall worship the Lord in thee, and they shall have thy land into hallowing;

15 for they shall call in thee the great name./and in thee, *Jerusalem*, they shall inwardly call the great name *of the Lord*. [forsooth a great name they shall inwardly call in thee.]

16 And they shall be cursed, that despise thee, and they shall be damned or condemned, that blaspheme thee; and they shall be blessed, that build [up] thee.

17 Forsooth, *Jerusalem*, thou shalt be glad in thy sons, for all they shall be blessed [or for all shall be blessed], and they shall be gathered together to the Lord.

18 Blessed be all that love thee, and that have joy upon thy peace.

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shall rejoice for thee, when they have seen all thy glory, and shall be glad forever.

κ15 Let my soul bless God the great King.

κ16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stone(s); thy walls, and towers, and battlements with pure gold.

κ17 And the streets of Jerusalem shall be paved with beryl, and carbuncle, and (the) stones of Ophir.

κ18 And all her streets shall say, Hallelujah, and they shall praise him, saying, Blessed be God, which hath extolled it forever.

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19 My soul, bless thou the Lord, for the Lord our God hath delivered Jerusalem, his city, from all tribulations thereof. [My soul, bless the Lord, for he hath delivered Jerusalem, his city, from all his (or its) tribulations, the Lord our God.]

20 I shall be blessed, if the relics (or the remnants), or the after-comers of my seed shall be *abiding* to see the clearness, [or the clarity], (or the glory) of Jerusalem.

21 The gates of Jerusalem shall be builded of sapphire, and of smaragdus (or of emerald), and of precious stone(s); all the compass of the walls thereof *shall be* of white and clean stone. [The gates of Jerusalem of sapphire and of smaragdus shall be built, and of precious stone all the compass of his walls.]

22 And all the streets thereof shall be strewed; and alleluia, *that is, the praising of God*, shall be sung through(out) the streets thereof. [And of white stone and clean gold all his (or its) streets shall be paved; by his (or by its) towns alleluia shall be sung.]

23 Blessed be the Lord, that hath enhanced it (or hath exalted it), (so) that his realm be upon it into worlds of worlds (or forevermore). Amen.

CHAPTER 14

1 And *thus* the words of Tobit were ended; and after that he was lightened *of his blindness* [or after that he is lighted to see], he lived two and forty years, and saw the sons of his son's sons.

2 And when an hundred years and twain were filled, he was buried worshipfully (or honourably) in Nineveh. [And so fulfilled an hundred years and two, he is buried worshipfully in Nineveh.]

3 For he of six and fifty years lost the light of

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κ1 So Tobit made an end of praising God.

κ2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years, and he gave alms, and he increased in the fear of the Lord God, and praised him.

κ3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

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his eyes; soothly he sixty years eld received *that light.* Soothly when *Tobit* was of six and fifty years he lost the light of his eyes; and when he was sixty years (of) age he received *his sight again.* [Of six and fifty years forsooth he let go the light of eyes; forsooth in the sixtieth year of age he received (it back again).]

4 Forsooth the residue of his life was in joy, and he went in peace with (a) good increasing of God's dread. [The remnant forsooth of his life was in joy, and with good profit of the dread of God he passed in peace.]

5 And in the hour of his death, he called to him(self) Tobias, his son, and (the) seven young sons of him, his son's sons, and said to them,

6 The perishing, or (the) *destruction*, of Nineveh shall be nigh, for the word of God shall not fall away *void*; and your brethren, that be scattered from the land of Israel, shall (re)turn again to it. [Nigh (or Approaching soon) shall be the destruction of Nineveh, forsooth the word of God falleth not of; and our brethren, that be scattered from the land of Israel, shall be turned again to it.]

7 And all (the) desert land of it shall be full-filled, and the house of God, which is burnt therein, shall be builded again, and all that dread God shall (re)turn again thither. [All forsooth the desert land of it shall be full-filled, and the house of God, that in it was burnt, shall be built again, and thither shall turn again all men dreading God.]

8 And heathen men shall forsake their idols, and they shall come to Jerusalem, and shall inhabit it/and they shall dwell therein. [And Gentiles shall leave their maumets, and they shall come to Jerusalem, and dwell in it.]

9 And all the kings of (the) earth shall have joy

k4 Go into Media, my son, for I surely believe those things which Jonah the prophet spake of (or about) Nineveh, that it shall be overthrown, and that for a time peace shall rather be in Media, and that our brethren shall lie scattered in (or on) the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

k5 And that again God will have mercy on them, and bring them again into the land where they shall build a temple, but not like to the first, until the time of that age be fulfilled, and afterward they shall return from all (the) places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it forever, with a glorious building, as the prophets have spoken thereof.

k6 And all (the) nations shall turn, and fear the Lord God truly, and shall bury their idols.

k7 So shall all (the) nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people, and all those which love the Lord God in truth and justice, shall rejoice, showing mercy to our brethren.

k8 And now, my son, depart out of Nineveh, because that those things which the prophet Jonah spake, shall surely come to pass.

k9 But keep thou the law and the commandments, and show thyself merciful and just, (so) that it may go well with thee.

k10 And bury me decently, and thy mother with me, but tarry no longer at Nineveh. Remember, my son, how Nadab handled Ahikar that brought him up, how out of light he brought him into darkness, and how he rewarded him again; yet Ahikar was saved, but the other had his reward, for he went down into darkness. Ahikar gave alms, and escaped the snares of death which they had set for him/I gave alms and Ahikar escaped the

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therein, and they shall worship the King of Israel. [And there shall joy in it all kings of earth, honouring the king of Israel.]

10 Therefore, my sons, hear ye your father; serve ye the Lord in dread and in truth; and inquire ye to do those things that be pleasant to him. [Heareth then, my sons, your father; serveth to the Lord in dread and in truth; and inwardly seeketh, that ye do that (that) be pleasant to him.]

11 And command ye your sons to do rightwisenesses and alms-deeds; and that they be mindful of God, and bless God in all time, in truth, and in all their virtue or power.

12 Now therefore, my sons, hear ye me, and do not ye dwell here *in Nineveh*, but in whatever day ye have buried your mother beside me in a sepulchre, from that day (ad)dress (or direct) ye your steps, (so) that ye go out from hence; [Now then, my sons, heareth me, and doeth not dwell here, but whatever day ye bury your mother about me in one burial, from that time (ad)dresseth your goings, that ye go hence;]

13 for I see that the wickedness thereof shall give an end thereto./soothly I see that the wickedness of *Nineveh* shall bring destruction thereto. [forsooth I see that his (or its) wickedness (an) end shall give to it.]

14 And it was done after the death of his mother, Tobias went away from *Nineveh*, with his wife, and his sons, and with the sons of his sons, and he (re)turned again to the father and mother of his wife [or to his father- and mother-in-law].

15 And he found them sound in good eld (age). And he did the care of them, and he closed their eyes; and after that he took all the heritage (or all the inheritance) of the house of Raguel, and

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snare of death which they had set for him; but Nadab fell into the snare, and perished*.

*Translation confused in this verse and in this particular sentence; see the NEB and the GNB.

κ11 Wherefore now, my son, consider what alms doeth, and how righteousness doeth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he (Tobias) buried him, (that is, Tobit, his father), honourably.

κ12 And when Anna his mother was dead, he buried her with his father; but Tobias departed with his wife and children to *Ecbatana*, to Raguel his father-in-law;

κ13 Where he became old with honour, and he buried his father- and mother-in-law honourably, and he inherited their substance, and his father Tobit's.

κ14 And he died at *Ecbatana* in *Media*, being an hundred and seven and twenty years old.

κ15 But before he died, he heard of the destruction of *Nineveh*, which was taken by *Nebuchadnezzar* and *Ahasuerus*; and (so) before his death, he rejoiced over *Nineveh*.

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Tobias saw the fifth generation, the sons of his sons.

16 And when ninety years and nine were fulfilled in the dread of the Lord, they buried him with joy.

17 Forsooth all his kindred, and all his generation, dwelled perfectly in good life, and in holy conversation, so that they were acceptable both to God and to men, and to all inhabiting the earth/and to all that dwelled in (the) earth (or in the land). [All forsooth his kindred, and all his generation, in good life, and in holy conversation, abode still, so that they were accepted both to (or by) God and to (or by) men, and all dwelling in the land.]

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CHAPTER 1

1 And so Arphaxad, king of Medes, had made subject many folks to his empire; and he builded a full mighty city, which he called Ecbatana. [Arphaxad forsooth, king of Medes, had put under yoke many Gentiles to his empire; and he built up a city most mighty, that he called Ecbatana.]

2 Of square stones and carved [or hewn] he made the walls thereof, in the height of threescore cubits and ten [or seventy cubits], and in the breadth of thirty cubits. And he set the towers thereof in the height of an hundred cubits.

3 And by the squareness of the towers ever either side was stretched forth, by [or in] the space of twenty feet; and he set the gates of that city in (or to) the height of those towers.

4 And he had glory, as a mighty man in the power of his host, and in the glory of his chariots. [And he gloried, as mighty in might of his host, and in the glory of his four-horsed carts.]

5 Therefore Nebuchadnezzar, king of Assyrians, that reigned in the great city Nineveh, in the twelfth year of his realm he fought against Arphaxad, and he got, *or took, Arphaxad* in a great field, [The twelfth year therefore of his reign, Nebuchadnezzar, king of Assyrians, that reigned in the great city of Nineveh, fought against Arphaxad, and won him in the great field,]

6 that was called Ragau, beside *the flood(s)* (or the rivers) of Euphrates, and Tigris, and Hydaspes, in the field of Arioch, the king of Elamites.

7 Then the realm of Nebuchadnezzar was

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CHAPTER 1

k1 In the twelfth year of the reign of Nebuchadnezzar, who reigned in Nineveh the great city, (in the days of Arphaxad, which reigned over the Medes in Ecbatana,

k2 And built in Ecbatana walls round about of stones hewn, three cubits broad, and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits;

k3 And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits.

k4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen).

k5 Even in those days, king Nebuchadnezzar made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

k6 And there came unto him, all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch, the king of the Elamites, and very many nations of the sons of Chelod, assembled themselves to the battle.

k7 Then Nebuchadnezzar king of the Assyrians, sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Lebanon, and Antilebanon, and to all that dwelt upon the sea coast,

k8 And to those amongst the nations that were of Carmel, and Gilead, and the higher Galilee, and the great plain of Esdraelon,

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enhanced (or was exalted), and his heart was raised (up) *into pride*; and he sent to all men, that dwelled in Cilicia, and in Damascus, and in Lebanon,

8 and to (the) folks, that were in Carmel, and in Gilead, and to men dwelling in Galilee, and in the great field of Esdraelon, [and to the Gentiles, that be in Carmel, and Gilead, and to the dwellers in Galilee, and in the great field of Esdraelon,]

9 and to all men [or to all], that were in Samaria, and beyond the flood (or the river) of Jordan, unto Jerusalem; and to all the land of Goshen, till that men come to the hills of Ethiopia.

10 To all these men [or To all these], Nebuchadnezzar, king of Assyrians, sent messengers;

11 and all these (men) against-said with one will, and they sent (back) again *his messengers* void, and they casted *them* away without honour. [the which all with one will with-said, and they sent them again void, and without worship cast away.]

12 Then Nebuchadnezzar was wroth to all that land, and he swore by his realm and by his throne, that he would defend him(self) from all these countries [or regions], *that is*, (that he would) *assail all those countries*.

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κ9 And to all that were in Samaria, and the cities thereof, and beyond (the) Jordan unto Jerusalem, and Bethany, and Chelus, and Cadesh, and the river of Egypt, and Tahpanhes, and Ramses, and all the land of Goshen,

κ10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

κ11 But all the inhabitants of the land made light of the commandment of Nebuchadnezzar king of the Assyrians, neither went they with him to the battle; for they were not afraid of him; yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

κ12 Therefore Nebuchadnezzar was very angry with all this country, and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two seas.

κ13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle; for he overthrew all the power of Arphaxad, and all his horsemen and all his chariots,

κ14 And became lord of his cities, and came unto Ecbatana, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

κ15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

κ16 So he returned afterward to Nineveh, both he

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CHAPTER 2

1 In the thirteenth year of king Nebuchadnezzar, in the two and twentieth day of the first month, a word was made in the house of Nebuchadnezzar [or there is done a word in the house of Nebuchadnezzar], king of Assyrians, that he would defend him(self) *from his enemies*.

2 And he called to him(self) all his elder men, and all the dukes, (and) his warriors [or his fighters]; and had with them the private of his counsel (or his secret counsel).

3 And he said, that his thought *and intent* was set in that thing, to make subject each land to his empire. [And he said his thinking in him to be, that all the earth he should (put) under yoke to his empire.]

4 And when this saying had pleased all (his) men, king Nebuchadnezzar called Holofernes, the prince of his chivalry, and said to him,

5 Go thou out against each realm of the west, and against them principally (or specifically), that despised my commandment. [Go out against each realm of the west, and against them namely, that despised mine empire.]

6 Thine eye shall not spare any realm, and thou shalt make subject to me each strengthened (or fortified) city.

7 Then Holofernes called the dukes and (the) magistrates of the power of (the) Assyrians, and he numbered men into the making ready *of* (the) *battle*, as the king commanded to him, sixscore thousand of footmen fighters, and twelve

CHAPTER 2

and all his company of sundry nations, being a very great multitude of men of war; and there he took his ease, and banqueted, both he and his army (for) an hundred and twenty days.

κ1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nebuchadnezzar king of the Assyrians, that he should as he said avenge himself on all the earth.

κ2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

κ3 Then they decreed to destroy all flesh that did not obey the commandment of his mouth.

κ4 And when he had ended his counsel, Nebuchadnezzar king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him,

κ5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand, and the number of horses with their riders twelve thousand.

κ6 And thou shalt go against all the west country, because they disobeyed my commandment.

κ7 And thou shalt declare unto them that they prepare for me earth and water; for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them.

κ8 So that their slain shall fill their valleys, and

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thousand horsemen and archers. [Then Holofernes called dukes and the master doomsmen of the virtue of Assyrians and numbered men into the speeding, (or the expediting), as the king commanded to him, an hundred and twenty thousand of fighting footmen, and horsemen and archers twelve thousand.]

8 And he made all his purveyance to go before *him* in multitude of unnumberable camels, with those things that sufficed plenteously to his hosts, and *he sent* droves of oxen, and flocks of sheep, of which (there) was none number.

9 He ordained wheat to be made ready of (or from) all Syria in his passage. [Wheat of all Syria in his going he ordained to be made ready.]

10 And he took *with him* much gold and silver of (or from) the king's house.

11 And *Holofernes*, and all his host, went forth with chariots [or four-horsed carts], and horsemen, and archers, which covered the face of the earth, as locusts.

12 And when he had passed the ends of (the) Assyrians, he came to the great hills *called* Auge, that be at the left half of Cilicia; and he went up into all the castles (or the villages) of them, and he got each strong place there. [And when he had over-passed the coasts of Assyrians, he came to the great hills of Auge, that be from the left side of Cilicia; and he went up (on) all the castles of them, and willed each hold strengthened.]

13 And he brake *and destroyed* the most strong city *called* Bectileth, and he robbed all the sons of Rassis, and the sons of Ishmael, that were against (or towards) the face of (the) desert, and at the south *coast* of the land of (the) Cheleans.

14 And he passed [over] (the) Euphrates, and

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brooks, and the river shall be filled with their dead, till it overflow.

κ9 And I will lead them captives to the utmost parts of all the earth.

κ10 Thou therefore shalt go forth, and take beforehand for me all their coasts, and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

κ11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

κ12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

κ13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

κ14 Then Holofernes went forth from the presence of his lord, and called ail the governors and captains, and the officers of the army of Assur (or of the Assyrian army).

κ15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback.

κ16 And he ranged them as a great army is ordered for the war.

κ17 And he took camels, and asses for their carriages a very great number, and sheep, and oxen, and goats without number, for their provision,

κ18 And plenty of victual(s) (or vittles) for every man of the army, and very much gold, and silver,

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came into Mesopotamia, and he brake, *and wasted*, all the high cities that were there, from the strand [or the stream] of Abron till that men come to the sea.

15 And he occupied the ends or the coasts thereof from Cilicia unto the ends of Japheth, that be at the south.

16 And he brought *with him* all the sons of Midian (or the Midianites), and he took from them all their riches; and he killed [or he slew] by the sharpness of sword all men against-standing him.

17 And after these things he came down into the fields of Damascus, in the days of ripe corn [or in the days of reap(ing)], *that is, in harvest*, and he burnt all those corns [or and he burnt up all the sown things], and he made all the trees and vines to be cut down;

18 and his dread fell upon all men inhabiting the land, or dwelling upon (the) earth. [and the dread of him fell up(on) all the dwellers in the land.]

out of the king's house.

κ19 Then he went forth and all his power, to go before king Nebuchadnezzar in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

κ20 A great number also of sundry countries came with them, like locusts, and like the sand of the earth; for the multitude was without number.

κ21 And they went forth of (or from) Nineveh, three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain, which is at the left hand of the upper Cilicia.

κ22 Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country,

κ23 And destroyed Put and Lud, and spoiled all the children of Rassis, and the children of Ishmael, which were toward the wilderness at the south of the land of the Cheleans.

κ24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Abron, till you come to the sea.

κ25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

κ26 He compassed also all the children of Midian, and burnt up their tabernacles, and spoiled their sheepcotes.

κ27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks, and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young

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CHAPTER 3

1 Then the kings and princes of all (the) cities and provinces, that is, of Syria, of Mesopotamia, and Celosyria (or Greater Syria), and of Lebanon, and of Cilicia, sent their messengers, [or their legates], (or their ambassadors). And when they came to Holofernes, they said,

2 Thine indignation cease about us [or Cease thine indignation about us]; for it is better, that we live and serve Nebuchadnezzar, the great king, and to be subject to thee, than that we die, and suffer with our perishing the harms of our servage, or our thralldom (or our servitude), *that is, suffer more harms than is servage.*

3 Each city of ours [or All our cities], and all our possession(s), all *our* mountains, and little hills, and *our* fields, and droves of oxen, and flocks of sheep, and of goats, and of horses, and of camels, and all our riches and *our* meines (or our households) be in thy sight;

4 (yea), all things be under thy law.

5 Also we and our children be thy servants.

6 Come thou *and be thou* a peaceable lord to us, and use thou our service, as it pleaseth thee.

7 Then *Holofernes* came down from the hills, with knights in great strength (or force), and he got each city, and each man inhabiting the land/and each man that dwelled in that land. [Then he came down from the hills, with

men with the edge of the sword.

κ28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyre, and them that dwelt in Sur, and Okina, and all that dwelt in Jemnaan, and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAPTER 3

κ1 So they sent ambassadors unto him, to treat of (or for) peace, saying,

κ2 Behold, we the servants of Nebuchadnezzar the great king lie before thee; use us as shall be good in thy sight.

κ3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

κ4 Behold, even our cities and the inhabitants thereof are thy servants, come and deal with them, as seemeth good unto thee.

κ5 So the men came to Holofernes, and declared unto him after this manner.

κ6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aide(s).

κ7 So they and all the country round about, received them with garlands, with dances, and with timbrels (or tabrets).

κ8 Yet he did cast down their frontiers, and cut down their groves; for he had decreed to destroy all the gods of the land, (so) that all nations should worship Nebuchadnezzar only, and that all tongues and tribes should call upon him as God (or as a god).

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horsemen in great virtue, and wielded each city,
and all men dwelling in the land.]

8 And of all the cities he took to him helpers
(And from all of the cities he got himself helpers),
strong men and chosen to battle.

9 And so (the) great dread of *Holofernes* lay
[or fell] upon all (the) provinces, (so) that the
dwellers of all (the) cities, *and* the princes and
men of honour, went together out with *their*
peoples to meet him coming *towards them* [or
went out into meeting to him coming],

10 and received him with crowns and lamps,
and they led dances *before him* with pipes and
tympan. [receiving him with crowns and lamps,
leading dances in (or with) trumps and timbrels.]

11 Nevertheless they doing these things might
not assuage the fierceness of his heart;

12 for why both he destroyed their cities, and
hewed down their [maumet] woods.

13 For king Nebuchadnezzar had commanded
to him, that he should destroy all the gods of (the)
earth, that is, that he alone should be said god of
all these nations, that might be made subject/s by
the power of *Holofernes*. [Forsooth king
Nebuchadnezzar had commanded to him, that all
the gods of the land he should outlaw, that is,
that he god alone were said of these nations, that
might be under-yoked by the might of
Holofernes.]

14 And *Holofernes* passed over all Celosyria (or
through all Greater Syria), and all *the country of*
Appanie, and all Mesopotamia, and he came to
(the) Idumeans in the land of Geba;

15 and he took the cities of them, and dwelled
there by thirty days, in which days he
commanded all the host of his power to be

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κ9 Also he came over against Esdraelon near
unto Judea, over against the great strait of Judea.

κ10 And he pitched between Geba, and
Scythopolis, and there he tarried a whole month,
(so) that he might gather together all the carriages
of his army.

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gathered together.

CHAPTER 4

1 Then the sons of Israel, that dwelled in the land of Judea, heard these things, and they dreaded greatly of the face of *Holofernes*.

2 Also trembling and hideousness assailed the wits of them, lest he should do this thing to Jerusalem, and to the temple of the Lord, which thing he had done to other cities and temples of them. [Dread also and horror assailed the wits of them, lest that he should do to Jerusalem, and to the temple of the Lord, that (that) he had done to other cities and to their temples.]

3 And they sent into all Samaria, by compass till to Jericho, and before-occupied all the cops, (or the tops), or the heights, of the hills;

4 and they compassed their towns with walls, and gathered together wheat into the making ready of (or for) battle.

5 Also the (high) priest Joakim wrote to all men, that were *dwelling* (over) against Esdraelon, which is even against (or opposite) the face of the great field besides Dothan, and to all men by whom passage might be,

6 that they should hold [or they wield] the goings-up of the hills, by which *hills* a way *to* (or for) *their enemies* might be to Jerusalem, and that they should keep there, where (a) straight way might be *perceived* (or discovered) among the hills/by which way might be to Jerusalem, and that they should keep there, where (a) straight way might be among the hills.

7 And the sons of Israel did after this *behest* (or command), that Joakim, the (high) priest of the Lord, had ordained to them.

CHAPTER 4

κ1 Now the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nebuchadnezzar king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

κ2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.

κ3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation.

κ4 Therefore they sent into all the coasts of Samaria, and the villages, and to Beth-horon, and Belmain, and Jericho, and to Choba, and Aesora, and to the valley of Salem,

κ5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals (or vittles) for the provision of war; for their fields were of late reaped.

κ6 Also Joakim the high priest which (or who) was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomesthaim which is over against Esdraelon toward the open country near to Dothan,

κ7 Charging them to keep the passages of the hill country; for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait (or narrow) for two men at the most.

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8 And all the people cried to the Lord with great instance, *or hearty beseeching*, and they and the women of them meeked their souls in fastings.

9 And the priests clothed themselves with hair-shirts, and the young children bowed themselves against (or towards) the face of the temple of the Lord, and they covered the altar of the Lord with an hair-shirt.

10 And they cried together to the Lord God of Israel, lest the children of them should be given into prey, and the wives of them into parting, or departing, *by (the) violence of ravishers*, and their cities into destroying, and their holy things into defouling (or their temple defiled). [And they cried to the Lord God of Israel all together, lest were given their children into prey, and their wives into division, and their cities into destruction, and the holy things of them into pollution.]

11 Then Joakim, the great priest of the Lord, compassed all Israel, and spake to them, and said,

12 Know ye, that the Lord shall hear your prayers, if ye dwelling dwell perfectly [or abide still] in fastings and in prayers in the sight of the Lord.

13 Be ye mindful of Moses, the servant of the Lord, which not in fighting with iron, but in praying with holy prayers, casted down Amalek (or the Amalekites) trusting in his virtue, or in his strength, and in his power, and in his host, and in his shields, and in his chariots, and in his knights; [Be-eth mindful of Moses, the servant of the Lord, that cast down Amalek trusting in his virtue, and in his might, and in his host, and in his targets, and in his chariots, and in his horsemen, not with iron fighting, but with holy prayers praying;]

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κ8 And the children of Israel did as Joakim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

κ9 Then every man of Israel cried to God with great fervency, and with great vehemency (or with vehemence) did they humble their souls.

κ10 Both they and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

κ11 Thus every man and women, and the little children, and the inhabitants of Jerusalem fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord; also they put sackcloth about the altar,

κ12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

κ13 So God heard their prayers, and looked upon their afflictions; for the people fasted many days in all Judea, and Jerusalem, before the sanctuary of the Lord Almighty.

κ14 And Joakim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

κ15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

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14 and so shall all the enemies of Israel be cast down, if ye continue in this work, which ye have begun. [so shall be borne down all the enemies of Israel, if ye steadfastly abide in this work, that ye have begun.]

15 Therefore at this exciting, *or stirring*, of (or by) him the *men of Israel* prayed heartily to the Lord, and dwelled in the sight of the Lord, [Therefore at this exhortation of him they, praying the Lord, abode still in the sight of the Lord,]

16 so that also they, that offered burnt sacrifices to the Lord, were girt with hair-shirts, and they offered sacrifices to the Lord, and ashes were *put* upon their heads [or and there was ashes upon the head(s) of them].

17 And all men of all their heart (And everyone with all their hearts) prayed to the Lord, that he would visit his people Israel.

CHAPTER 5

1 And it was to Holofernes, (the) prince of the chivalry of (the) men of Assyria, that the children of Israel made ready themselves to against-stand *him* [or that the sons of Israel made themselves ready to withstand (him)], and that they had closed (al)together the ways of the hills.

2 And by over-great madness he burnt out into great wrathfulness; and he called all the princes of Moab, and the dukes of Ammon, [And with full much madness he burned out into great wrath; and he called all the princes of Moab, and dukes of Ammon,]

3 and said to them, Say ye to me, who this people is, that besiegeth the hilly places; either which, and what manner, and how great be their cities; also what is the virtue, or the strength, of them, either what is the multitude of them, either who is the king of their chivalry; [and said to

CHAPTER 5

κ1 Then was it declared to Holofernes the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries.

κ2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast.

κ3 And he said unto them, Tell me now, ye sons of Canaan, who this people is that dwelleth in the hill country? and what are the cities that they inhabit? and what is the multitude of their army? and wherein is their power and strength, and what king is set over them, or captain of their army?

κ4 And why have they determined not to come and meet me, more than all the inhabitants of the

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them, Saith to me, who be these people, that the hills (be)siege; and what manner, and how many be the cities of them; what also be the virtue of them, or what be the multitude of them, or who be the king of the chivalry of them;]

4 and why before all men, that dwell in the east, have these men despised me, and they have not gone out to receive us with peace? [why before all, that dwell in the east, these despised me, and went not out to meet with us, that they should take us with peace?]

5 Then Achior, duke of all the sons of Ammon, answered and said, My lord, if thou vouchest safe to hear me, I shall say the truth in thy sight of this people that dwelleth in the hilly places, and a false word shall not go out of my mouth. [Then Achior, duke of all the sons of Ammon, answering, saith, If thou vouch safe to hear, my lord, I shall say the truth in thy sight of this people that in the mountains dwelleth, and there shall not go out a false word of my mouth.]

6 This people is of the generation of (the) Chaldeans; [This people is of the progeny of Chaldeans;]

7 and this people dwelled first in Mesopotamia; for they would not (pur)sue [or follow] the gods of their fathers, that were in the land of Chaldea.

8 Therefore they forsook the ceremonies of their fathers, that were with the multitude of gods,

9 and they worshipped (the) one God of heaven, which also commanded to them to go out from thence, and to dwell in Canaan. And when hunger had covered all the land, they went down into Egypt, and there they were so multiplied by four hundred years [or and there by four hundred years so be multiplied], (so) that the

west?

κ5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill countries; and there shall no lie come out of the mouth of thy servant.

κ6 This people are descended of (or from) the Chaldeans,

κ7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

κ8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew; so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

κ9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan, where they dwelt, and were increased with gold and silver, and with very much cattle.

κ10 But when a famine covered all the land of Canaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

κ11 Therefore the king of Egypt rose up against them, and dealt subtly with them, and brought them low, with labouring in brick, and made them slaves.

κ12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues, so the Egyptians cast them out of their sight.

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host of them might not be numbered*.

**This nativity beginneth at Isaac, and endeth in the going out of Egypt.*

10 And when the king of Egypt had grieved them, and had made them subjects in the buildings of his cities in clay and tilestone [or and in building of his cities in clay and tile(stone) had under-yoked them], they cried to their God, and he smote all the land of Egypt with diverse vengeancees.

11 And when (the) men of Egypt had cast out from them(selves) the men of Israel, and the vengeance had ceased from the men of Egypt, and (then) again *when* they would take the men of Israel, and again-call *them* to their service, [And when Egyptians had cast them out from them, and vengeance had ceased from them, and again they would them take, and to their service again-call,]

12 *then* (the) God of heaven opened the sea to (or for) these men *of Israel* fleeing away, so that on this side and on that side [or so that on either side] the waters were made (as) firm as walls, and in their walking these men with dry feet passed the deepness of the sea.

13 In which place the while (an) unnumberable host of (the) men of Egypt [or the unnumberable host of Egyptians] pursued Israel, it was (or they were) so covered with waters, that there dwelled not namely one man *alive* [or there (was) left not one], that should tell the deed to (their) after-comers.

14 Also the men of Israel went out of the Red Sea (or the Reed Sea), and they occupied the deserts of the hill of Sinai [or of the mounts of Sinai], (or of Mount Sinai), in which *deserts* there might never (a) man dwell, neither *any* son of man rest *there*.

κ13 And God dried the Red Sea before them,

κ14 and brought them to mount Sinai, and Kadeshbarnea, and cast forth all that dwelt in the wilderness.

κ15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Heshbon, and passing over (the) Jordan they possessed all the hill country.

κ16 And they cast forth before them, the Canaanite, the Perizzite, the Jebusite, and the Shechemite, and all the Gergashites, and they dwelt in that country many days.

κ17 And whilest they sinned not before their God, they prospered, because the God that hateth iniquity, was with them.

κ18 But when they departed from the way which he appointed (to) them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

κ19 But now are they returned to their God, and are come up from the places, where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country, for it was desolate.

κ20 Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

κ21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

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15 There bitter wells were made sweet to them for to drink; and by forty years they got livelode (or their livelihood) from heaven.

16 And wherever they entered, their God fought for them, and he overcame *their adversaries* without bow and arrow, and without shield and sword.

17 And there was no man that casted down this people, no but when it went away from the worshipping of their Lord God (or the Lord their God). [And there was not that should assail to that people, but when it went away from the praising of the Lord his God.]

18 Soothly as often ever as they worshipped any other except that their own God, they were given into prey, and into sword, and into shame [or into reproof].

19 But as often ever as they repented that they had gone away from the worshipping of their God, (the) God of heaven gave to them virtue (or strength) to against-stand *their enemies*.

20 Certainly they casted down the king(s) of Canaanites, and of Jebusites, and of Perizzites, and of Shechemites, and of Girgashites, and of Amorites, and all the mighty men of Heshbon, and they had in possession the lands of them, and the cities of them;

21 and till that they had sinned in the sight of their God, good things *and prosperity* were with them, for the God of them hateth wickedness.

22 For why and before these years, when they had gone away from the way which God had given to them, that they should go therein, they were destroyed of (or by) *diverse* nations by (or in) many battles, and full many of them were led prisoners into a land not theirs. [For and before these years, when they had gone away from the

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κ22 And when Achior had finished these sayings, all the people standing round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the seaside, and in Moab, spake that he should kill him.

κ23 For, say they, we will not be afraid of the face of the children of Israel, for lo, it is a people that have no strength, nor power for a strong battle.

κ24 Now therefore, Lord Holofernes, we will go up, and they shall be a prey, to be devoured of (or by) all thine army.

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way that God had given to them, that they should go in it, they be destroyed with many battles of nations, and many of them be led captive into a land not theirs.]

23 But a while ago they (re)turned again to the Lord their God, and they were gathered together from the scattering, in which they were scattered; and *now* they have gone up into all these hilly places, and again they have Jerusalem in possession, where the holy of holy things be (or where the Temple is). [Forsooth not yore ago, turned again to the Lord their God, from the scattering that they were scattered, they be gathered into one; and they went up (into) all these mountains, and again wielded Jerusalem where be the holy things of hallows.]

24 Now therefore, my lord, inquire thou perfectly, if any wickedness of them is [or if there is any wickedness of them] in the sight of their God, and go we *then* up to them; for their God betaking shall betake them to thee, and they shall be made subject under the yoke of thy might.

25 Truly if none offence of this people is before their God, we be not able to against-stand them; for the God of them shall defend them, and we shall be into shame to all earth (or in reproof to all the land). [If forsooth there is none offenses of this people before their God, we shall not be able to withstand them; for their God shall defend them, and we shall be into reproof of all earth.]

26 And it was done, when Achior had ceased to speak these words, all the great men of Holofernes were wroth *against him*, and they thought to slay him, and they said together,

27 Who is this that saith, that the sons of Israel, men without armour, and without virtue, or strength, and without cunning, (or knowing, or knowledge), of the craft of fighting be able to

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against-stand king Nebuchadnezzar and his hosts? [Who is this that saith, the sons of Israel to be able to withstand to king Nebuchadnezzar and to his hosts, men without arms, (or weapons), and without virtue, and without wisdom of the craft of fighting?]

28 Therefore (so) that *this* Achior know, that he deceiveth us, go we up into the hilly places; and when the mighty men of them be taken, then he shall be pierced with a sword with the same men; [That then Achior know, for he beguileth us, go we up into the mountains; and when the mighty men of them were taken, then with the same he shall be smitten through with sword;]

29 and (then) all folk (shall) know, that Nebuchadnezzar is (the) god of (the) earth, and except him there is none other. [that all folk know, that Nebuchadnezzar is god upon earth, and besides him is not another.]

CHAPTER 6

1 And it was done, when they had ceased to speak, Holofernes had disdain greatly, and he said to Achior,

2 For thou hast prophesied to us, and saidest, that the folk of Israel is defended of (or by) their God, (so) that I show to thee, that no god is but Nebuchadnezzar;

3 when we have slain them all as one man/when we as one man have slain all the sons of Israel, then also thou shalt perish with them by the sword of (the) men of Assyria, and all Israel shall perish diversely with thee in perdition;

4 and thou shalt prove, that Nebuchadnezzar is lord of all (the) earth; and then the sword of my chivalry shall pass through thy sides, and thou shalt be pierced, and thou shalt fall among the wounded men of Israel, and thou shalt no more

CHAPTER 6

κ1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur, said unto Achior and all the Moabites, before all the company of other nations,

κ2 And who art thou Achior, and the hirelings of Ephraim, that thou hast prophesied against us as today, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nebuchadnezzar?

κ3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them; but we his servants will destroy them as one man, for they are not able to sustain the power of our horses.

κ4 For with them we will tread them underfoot,

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breath again, till thou be destroyed with them. [and thou shalt prove, for Nebuchadnezzar be lord of all earth; and then the sword of my knighthood shall pass through thy sides, and sticked thou shalt fall among the wounded men of Israel, and thou shalt no more take breath, to the time that thou be put out of the land with them.]

5 But certainly if thou guessest thy prophecy sooth, thy cheer (or thy face) fall not down [or fall not down thy cheer]; and the paleness that hath gotten thy face, go away from thee, if thou guessest that these my words may not be fulfilled.

6 But that thou know, that thou shalt feel this thing together with the children of Israel, lo! from this hour thou shalt be fellowshipped to the people of them, (so) that when they have taken, *or suffered*, worthy pains of my sword, thou be subject to like vengeance. [Forsooth that thou know, for together with them that thou shalt know by experience, lo! from this hour thou shalt be fellowshipped to the people of them, and when worthy pains of my sword they have taken, thyself shalt under-lie to like vengeance.]

7 Then Holofernes commanded to his servants to take Achior, and to lead him into Bethulia, and to betake him into the hands of the sons of Israel.

8 And the servants of Holofernes took him, and they went forth by the field places, but when they had nighed (or approached) to the hilly places [or to the mountains], slingers, or men throwing stones with slings, went out against them.

9 And they turned away from the side of the hill, and they bound Achior to a tree by *his* hands and feet, and so they left him bound with ropes [or cords], and they (re)turned again to their lord.

10 And the sons of Israel went down from

and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nebuchadnezzar, lord of all the earth; for he said, None of my words shall be in vain.

κ5 And thou Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more, from this day until I take vengeance of (or on) this nation that came out of Egypt.

κ6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

κ7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages.

κ8 And thou shalt not perish till thou be destroyed with them.

κ9 And if thou persuade thyself in thy mind, that they shall be taken, let not thy countenance fall; I have spoken it, and none of my words shall be in vain.

κ10 Then Holofernes commanded his servants that waited in his tent, to take Achior and bring him to Bethulia, and deliver him into the hands of the children of Israel.

κ11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

κ12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill, and every man that used a sling (kept them) from coming up by (the) casting of

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Bethulia, and they came to Achior, whom they unbound [or loosed], and led him to Bethulia, and they set him in the midst of the people, and they asked [him], what manner of things befell, (so) that the men of Assyria had left him bound.

11 In those days *these* princes of (the) Jews were there, Ozias, the son of Micah, of the lineage of Simeon, and Charmis, which is also called Gothoniel.

12 Therefore in the midst of (the) elder men, and in the sight of all men, Achior said all the things, which he was asked of (or by) Holofernes, and had told to *Holofernes*, and how the people of Holofernes would slay him for this word *that he had said*, [And so in the middle of the elders, and in the sight of all men, Achior said all things, that he asked of Holofernes had spoken, and what manner the people of Holofernes would for this word slay him,]

13 and how Holofernes himself was wroth, and commanded him to be betaken for this cause to the men of Israel, that the while he overcame the sons of Israel, then he commanded that also that Achior perish with diverse torments, for this thing that he had said, (that the) God of heaven is the defender of *his people*.

14 And when Achior had expounded all *these* things, all the people felled down on their face(s), and worshipped the Lord; and with common wailing and weeping they shed out to the Lord their prayers of (or with) one will, [And when all things Achior had expounded, all the people fell into the face, honouring the Lord; and with common lamenting and weeping all of one will their prayers to the Lord poured out,]

15 saying, Lord God of heaven and of earth, behold the pride of them, *thine enemies*, and behold thou to our meekness, and take heed to the face of thy saints, and show that thou

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stones against them.

κ13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

κ14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city,

κ15 Which were in those days Ozias the son of Micah of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

κ16 And they called together all the ancients of the city, and all their youth ran together, and their women to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

κ17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

κ18 Then the people fell down, and worshipped God, and cried unto God, saying,

κ19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

κ20 Then they comforted Achior and praised him greatly.

κ21 And Ozias took him out of the assembly unto his house, and made a feast to (or for) the elders, and they called on the God of Israel all that night for help.

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forsakest not men trusting in thee, and that thou makest low men trusting of (or in) themselves, and men having glory/and them that have glory of (or in) their own virtue, *or strength*.

16 Therefore when the weeping was ended, and the prayer of the people by all the day was fulfilled,

17 they comforted Achior, and said, God of our fathers, whose virtue or power thou hast preached, he is (a) rewarder *of all goodness*, and he shall give thee *grace* for this while, (so) that thou see more the perishing of them. [they comforted Achior, saying, God of our fathers, whose virtue thou hast preached, he yielder to thee this recompensation shall give, that thou rather shall see the death of them.]

18 And when the Lord our God hath given this freedom to his servants, *that we have overcome our enemies*, also the Lord be *then* with thee in the midst or in the middle of us, that as it shall please thee, so thou live with all thy thing(s) [or so with all (of) thine thou dwell].

19 Then after that this council was ended, Ozias, *the chief priest*, received Achior into his house, and made a great supper to (or for) him. [Then Ozias, the council ended, took him into his house, and made a great supper.]

20 And when all the priests were called together, after that the fasting was (ful)filled, they refreshed *Achior and themselves*. [And, all the priests called together, the fasting fulfilled, they ate.]

21 And afterward all the people was called together, and they prayed by all the night within the church, and they asked (for the) help of (the) God of Israel. [After forsooth, all the people called together, throughout all the night within the church they prayed, asking help of the God of

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Israel.]

CHAPTER 7

1 Forsooth in the tother day (or on the next day) Holofernes commanded his hosts to go up against Bethulia.

2 And there were with them sixscore thousand of footmen fighters, and twelve thousand knights, without those men, that were *there* ready, which the captivity had occupied, and were brought from (the) provinces and cities, (out) of all (the) youth, *or of able fighters*. [There were forsooth footmen of fighters an hundred and twenty thousand, and horsemen twelve thousand, beside the ready companies of those men, whom captivity had occupied, and were brought from provinces and cities, of all youth.]

3 And all *there* together made them(selves) ready to (or for) battle against the sons of Israel; and they came by the side of an hill unto the cop, (or the top), or the height *thereof*, that beholdeth Dothan, from the place which is said Balbaim unto Cyamon, which is (over) against Esdraelon.

4 And the sons of Israel, as soon as they saw the multitude of them, they bowed down themselves upon the earth, and threw [or putting] ashes upon their heads, and they prayed with one will, that God of Israel should show his mercy upon his people.

5 And they took their armours of battle, and they sat by the places by which the path of the straightway betwixt the hilly places (was), and they kept those places all the day and night. [And taking their arms of battle, set by the places that led (to) the path of straightway between the hilly places, and they were keeping them all day and night.]

6 Certainly Holofernes, the while he went

CHAPTER 7

κ1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand (or beforehand) the ascents of the hill country, and to make war against the children of Israel.

κ2 Then their strong men removed their camps in that day, and the army of the men of war was, an hundred and seventy thousand footmen, and twelve thousand horsemen, beside(s) the baggage, and other men that were afoot amongst them, a very great multitude.

κ3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothan, even to Balbaim, and in length from Bethulia unto Cyamon, which is over against Esdraelon.

κ4 Now the children of Israel when they saw the multitude of them, were greatly troubled, and said everyone to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

κ5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

κ6 But in the second day Holofernes brought forth all his horsemen, in the sight of the children of Israel which were in Bethulia,

κ7 And viewed the passages up to the city, and came to the fountain of their waters, and took them, and set garrisons of men of war over them, and he himself removed towards his people.

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about by compass, found that the well, that flowed into the water conduit of (the) *men of Israel*, was (ad)dressed (or directed) at the south part without the city, and he commanded their water conduit to be cut asunder [or to be hewn down].

7 Nevertheless (the) wells were not far from the walls of *the city*, of which wells (the) *men of Israel* were seen to draw water by stealth, or *privily*, rather to refresh *them*(selves) than to drink.

8 But the sons of Ammon (or of Edom) and of Moab nighed to (or approached) Holofernes, and they said *to him*, The sons of Israel trust not in spear and arrow, but (the) hills [or the mountains] defend them, and (the) little hills set in the rock of stone make them strong.

9 Therefore (so) that thou mayest overcome them without (the) assailing of battle, set thou keepers of (or about) *their* wells, (so) that they draw not *water* (out) of those; and thou shalt slay them without sword, either certainly when they be made faint *for default of water*, they shall betake *to thee* their city, the which *city*, *for it is set* in the hills, they guess it may not be overcome. [Then that without going to fight thou be able to overcome them, put keepers of wells, that they draw not of them; and without sword, thou shalt slay them, or certainly wearied they shall take their city (unto thee), the which they ween in the hills to be not able to be overcome.]

10 And these words pleased before Holofernes, and before all his knights; and he ordained by compass by each well an hundred men.

11 And when this keeping was filled by twenty days/And when by twenty days the keeping of the wells was fulfilled, the cisterns and the gatherings of waters failed to (or for) all the men of *Israel* dwelling in Bethulia, so that there was not

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κ8 Then came unto him all the chief(s) of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

κ9 Let our lord now hear a word, that there be not an overthrow in thine army.

κ10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

κ11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

κ12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water which issueth forth of (or from) the foot of the mountain.

κ13 For all the inhabitants of Bethulia have their water (from) thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

κ14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell.

κ15 Thus shalt thou render them an evil reward, because they rebelled, and met not thy person peaceably.

κ16 And these words pleased Holofernes, and all his servants, and he appointed to do as they had spoken.

κ17 So the camp of the children of Ammon departed, and with them five thousand of the

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(anything) *of water* within the city, whereof they should be fulfilled, namely one day, for the water was given by measure to the people each day. [And when this ward by twenty days was full ended, failed the cisterns and the gatherings of water to all the dwellers in Bethulia, so that there was not within the city, whereof they might have enough or for one day, for at measure the water was given to the peoples each day.]

12 Then all men and women, young men and eld, and little children, were gathered together to Ozias, *the chief priest*, and all *they* said together with one voice [or and all together with one voice said],

13 The Lord deem betwixt us and thee, for thou, not willing (or not desiring) to speak peaceably with the men of Assyria, hast done evil things against us, and for this thing God hath sold us into the hands of them.

14 And therefore there is none that helpeth us, when we be cast down in thirst, and in great loss before their eyes. [And therefore there is not that helpeth, when we be thrown down before the eyes of them in thirst, and in great perdition.]

15 And now *therefore* gather ye together all men, that be in *this* city, (so) that all we peoples betake us-selves by free will to Holofernes.

16 It is better that we *be made* prisoners, and bless God and live, then that we die *thus*, and we be shame to each man, and since we see our wives and our young children die *for default* (or our own failure) before our eyes. [Better it is that captive we bless God living than we die, and be reproof to all flesh, when we see our wives and our children die before our eyes,]

17 We call into witnessing today heaven and earth, and the God of our fathers, that punisheth us after our sins, that now ye betake *this* city into

Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

κ18 Then the children of Esau went up, with the children of Ammon, and camped in the hill country over against Dothan; and they sent some of them toward the south, and toward the east over against Egabel, which is near unto Chusi, that is upon the brook Mochmur, and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land, and their tents and carriages were pitched to a very great multitude.

κ19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

κ20 Thus all the company of Assur remained about them, both their footmen, chariots and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

κ21 And the cisterns were emptied, and they had not water to drink their fill, for one day; for they gave them drink by measure.

κ22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

κ23 Then all the people assembled to Ozias, and to the chief(s) of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

κ24 God be judge between us and you; for you have done us great injury in that you have not required peace of the children of Assur (or you have not acquired peace from the Assyrians).

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the hands of the chivalry of Holofernes, and that our end be *made* short in the sharpness of sword, which *end* is *now* made longer in the dryness of thirst. [We take to witness today heaven and earth, and (the) God of our fathers, that doeth vengeance on us after our sins, that now ye take the city in(to) the hand(s) of the chivalry of Holofernes, that our end be short in the mouth of sword, that longer is made in (the) drought of thirst.]

18 And when they had said these things, great weeping and yelling was made of (or by) all men in the great church, and by many hours they cried with one voice to the Lord, and said,

19 We and our fathers have sinned, we have done unjustly [or unrightwisely], and we have done wickedness.

20 Thou, *Lord*, for thou art merciful, have mercy on us, and (a)venge our wickednesses with thy scourge; and, *Lord*, do not thou betake men acknowledging thee to a people that knoweth not thee,

21 (so) that they say not among heathen men [or Gentiles], Where is the God of them?

22 And when they were made faint with these cries, and were made weary with these weepings, and were still, Ozias rose up, all beshed with tears, and said,

23 Brethren, be ye patient, and by these five days abide we the mercy of the Lord;

24 for in hap (or perhaps) he shall cut away his indignation, and he shall give glory to his name. [peradventure forsooth his indignation he shall put away, and give glory to his name.]

25 Soothly if when these five days be passed, help cometh not, we shall do these words which

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κ25 For now we have no helper; but God hath sold us into their hands, (so) that we should be thrown down before them with thirst, and great destruction.

κ26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

κ27 For it is better for us to be made a spoil unto them, than to die for thirst; for we will be his servants, (so) that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

κ28 We take to witness against you, the heaven and the earth, and our God, and Lord of our fathers, which punisheth us according to our sins, and the sins of our fathers, that he do not according as we have said this day.

κ29 Then there was great weeping with one consent in the midst of the assembly, and they cried unto the Lord God with a loud voice.

κ30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us, for he will not forsake us utterly.

κ31 And if these days pass, and there come no help unto us, I will do according to your word.

κ32 And he dispersed the people, everyone to their own charge, and they went unto the walls and towers of their city, and sent the women and children into their houses, and they were very low brought (or they were brought very low) in the city.

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ye have spoken.

CHAPTER 8

1 And it was done, when Judith, the widow, had heard these words, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elkiah, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Ahitub, the son of Elijah, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

2 And her husband was Manasseh, that was dead in the days of (the) barley harvest;

3 for he stood busily over (the) men binding together reaps in the field, and (the) heat came upon his head, and he was dead in Bethulia his city, and he was buried there with his fathers. [forsooth he stood over the men binding sheaves in the field, and there came heat upon his head, and he died in Bethulia his city, and is buried there with his fathers.]

4 And Judith left of (or by) him, *or living after him*, was (a) widow then three years and six months.

5 And in the higher parts of her house she made to her a privy closet, in which she dwelled close with her damsels [or with her handwomen];

6 and she had an hair-shirt on her loins, and she fasted all the days of (her) life, except sabbaths, and the beginnings of months, or the first days of the moon, and the feasts of the house of Israel. [and, having upon her loins an hair-shirt, fasted all the days of her life, save sabbaths, and new moons, and the feasts of the house of Israel.]

7 And she was of full seemly beholding, to whom her husband had left many riches, and plenteous meine (or household, or servants), and

CHAPTER 8

k1 Now at that time Judith heard thereof, which was the daughter of Merari the son of Ox, the son of Joseph, the son of Oziel, the son of Elkiah, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Ahitub, the son of Elijah, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

k2 And Manasseh was her husband of her tribe and kindred, who died in the barley harvest.

k3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers, in the field between Dothan and Balbaim.

k4 So Judith was a widow in her house three years, and four months.

k5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and wore her widow's apparel.

k6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts, and solemn days of the house of Israel.

k7 She was also of a goodly countenance, and very beautiful to behold; and her husband Manasseh had left her gold and silver, and menservants and maidservants, and cattle, and lands, and she remained upon them.

k8 And there was none that gave her an ill word; for she feared God greatly.

k9 Now when she heard the evil words of the

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possessions full of droves of oxen, and of flocks of sheep. [Forsooth she was with fair beholding full much, to whom her husband had left much riches, and plenteous meine, and possessions full with droves of oxen, and flocks of sheep.]

8 And this *Judith* was most famous among all men; for she dreaded God greatly, neither any was that spake of her an evil word [or nor there was that should speak of her (an) evil word].

9 Therefore when this Judith had heard, that Ozias had promised, that when the fifth day was passed, he would betake the city to *Holofernes*, she sent to (or for) the priests Chabris and Charmis.

10 And they came to her; and she said to them, What is this word, in which Ozias hath consented to betake the city to (the) men of Assyria, if within five days help come not to us? [And they came to her; and she said to them, What is this word, in which Ozias consented that he take the city to (the) Assyrians, if within five days there come not help to us?]

11 And who be ye that tempt the Lord?

12 This is no word that stirreth mercy; but rather it stirreth *God's* wrath, and kindleth *his* madness (or *his* anger).

13 Have ye set a time of (or for) the mercy doing of the Lord, and in your will (or by your determining) have ye set a day to (or for) him? [Ye have set a time of mercy doing of the Lord, and in your doom ye have ordained a day to him.]

14 But for the Lord is patient, do we penance for this sin, and ask we with tears his forgiveness;

15 for God shall not menace so as man, neither as a son of man he shall be inflamed to wrathfulness. [not forsooth as a man so God shall

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people against the governor, that they fainted for lack of water, (for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days),

K10 Then she sent her waiting-woman that had the government of all things that she had, to call Ozias, and Chabris, and Charmis, the ancients of the city.

K11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia; for your words that you have spoken before the people this day are not right, touching this oath which ye made, and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

K12 And now who are you, that have tempted God this day, and stand instead (or in place) of God amongst the children of men?

K13 And now try the Lord Almighty, but you shall never know anything.

K14 For you cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh; then how can you search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay my brethren, provoke not the Lord our God to anger.

K15 For if he will not help us within these five days, he hath power to defend us when he will, (yea), even every day, or to destroy us before our enemies.

K16 Do not bind the counsels of the Lord our God, for God is not as man, that he may be threatened, neither is he as the son of man, that he should be wavering.

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threaten, nor as the son of man to wrath he shall be inflamed.]

16 And therefore meek we our souls to him, and in a contrite spirit and made meek serve we to him; [And therefore meek we to him our souls, and in contrite spirit and meeked serve we to him;]

17 and say we weeping to the Lord, that after his will so he do his mercy with us; and as our heart is troubled [or disturbed] in the pride of them, *our enemies*, so have we glory in our meekness.

18 For we have not (pur)sued [or followed] the sins of our fathers, that forsook their God, and worshipped alien gods;

19 for which great trespass they were given to their enemies into sword, and into raven, and into confusion; but we know not another God besides him.

20 Therefore, we being meek, abide we his comfort, and he shall seek, *or (a)venge*, our blood of the torments of our enemies; and he shall make meek all folks, whichever have risen against us; and the Lord God shall make them without honour. [Abide we meek the comforting of him, and he shall seek out our blood from the tormenting of our enemies; and he shall meek all Gentiles, whosoever rise against us; and he shall make them without worship, the Lord our God.]

21 And now, brethren, for ye be priests in (or of) the people of God, and the soul of them hangeth (on the words) of you, raise ye up their hearts *to God* at (or with) your speech, (so) that they be mindful (or remember), that our fathers were tempted, (so) that they should be proved, whether they worshipped God verily (or truly) [or if verily they praised their God].

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κ17 Therefore let us wait for salvation of (or from) him, and call upon him to help us, and he will hear our voice, if it please him.

κ18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime (or before this time).

κ19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

κ20 But we know none other god; therefore we trust that he will not despise us, nor any of our nation.

κ21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled, and he will require the profanation thereof, at our mouth.

κ22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage, and we shall be an offence and a reproach to all (of) them that possess us.

κ23 For our servitude shall not be directed to favour; but the Lord our God shall turn it to dishonour.

κ24 Now therefore, O brethren, let us show an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar rest upon us.

κ25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

κ26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the

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22 They owe to be mindful (or They ought to remember), how our father Abraham was tempted, or assayed, and *how* he was proved by many tribulations, and he was made the friend of God.

23 So Isaac, so Jacob, so Moses, and all that pleased the Lord, passed forth faithful(ly) by (or after) many tribulations.

24 And they that received not (or could not take) (the) temptations with the dread of the Lord, and brought forth their unpatience, and the shame [or the reproof] of their grudging (or their grumbling) against the Lord,

25 were destroyed of (or by) a destroyer, and they perished of (or by) serpents.

26 And therefore (a)venge we not us [or ourselves] for these things which we suffer;

27 but areckon we, that these same torments be less than our sins, and believe we, as servants of the Lord that be chastised, that the beatings, or the torments, [or the scourges] of the Lord be come to (or for) *our* amending, and not to (or for) our perdition.

28 And Ozias and the priests said to Judith, All *these* things, that thou hast spoken, be sooth (or be true), and no reproving is in thy words. [And Ozias and the priests said to Judith, All things, that thou hast spoken, be sooth, and there is not in thy words any reproving.]

29 Now therefore pray thou for us, for thou art an holy woman, and dreading God.

30 And Judith said to them, As ye know (or So that ye know), that this thing, that I might speak, is of (or from) God,

31 so prove ye, if this that I have purposed to

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sheep of Laban his mother's brother.

κ27 For, he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us; but the Lord doeth scourge them that come near unto him to admonish them.

κ28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

κ29 For this is not the first day wherein thy wisdom is manifested, but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

κ30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

κ31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

κ32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all (the) generations, to the children of our nation.

κ33 You shall stand this night in (or at) the gate, and I will go forth with my waiting-woman; and within the days that you have promised to deliver the city to our enemies, the Lord will visit Israel by mine hand.

κ34 But inquire not you of mine act; for I will not declare it unto you, till the things be finished that I do.

κ35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

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do, is of (or from) God, and pray ye, that God make steadfast my counsel.

32 Ye shall stand at the gate this night, and I shall go out, or I shall go forth, with my free handmaid; and pray ye, that, as ye said, the Lord behold his people Israel *these* five days.

33 But I desire not, that ye inquire (into) my doing, and till I tell to you, none other thing be done/be there done none other thing *of* (or by) *you*, no but prayer for me to our Lord God [or but orison for me to the Lord our God].

34 And Ozias, the prince of Judah, said to her, Go thou in peace, and the Lord be with thee in the vengeance [or in the (a)venging] of our enemies. And they, *Ozias and the priests*, turned, and went away.

CHAPTER 9

1 And while they went away, Judith entered into her oratory, and she clothed herself with an hair-shirt, and putted ashes upon her head; and she bowed down herself to the Lord, and cried to the Lord, and said,

2 Lord God of my father Simeon, which gavest to him a sword into defense of (or from) (the) aliens, that were defoulers in their defouling (or defiling), and made naked the hip of a virgin [or the maiden] into *her own* confusion;

3 and thou gavest the women of them into prey, and the daughters of them into captivity, and all the prey into parting [or division] to thy servants, that loved fervently thy fervent love; Lord, I beseech *thee*, help thou me a widow.

4 For thou madest the former things, and those things thou thoughtest to make afterward, and this thing is made *to us*, which thou wouldest.

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κ36 So they returned from the tent, and went to their wards.

CHAPTER 9

κ1 Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed, and about the time, that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

κ2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of (or on) the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach, (for thou saidest it shall not be so, and yet they did so).

κ3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

κ4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children; which

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5 For all thy ways be ready, and thou hast set thy dooms in thine *own* purveyance.

6 Behold thou the strengths (or the strongholds) of the men of Assyria now, as then thou vouchested safe to behold the strengths (or the strongholds) of the men of Egypt, when they came armed after thy servants, and trusted in *their* chariots, and in the multitude of their knights, and in the multitude of *their* warriors. [Behold the tents of Assyrians now, as then the tents of Egyptians thou vouchested safe to behold, when after thy servants they ran armed, trusting in their four-horsed carts, and in their horsing, and in the multitude of fighters.]

7 But thou beheldest on the powers of them, and darkneses made them faint; [But thou beheld upon the tents of them, and darkneses over-travailed them;]

8 the bottom of the sea held their feet, and (the) waters covered them. [the sea held the feet of them, and waters covered them.]

9 Lord, also these men be made so, that trust in their multitude/Lord, be these men made also in like manner, which trust in their multitude, and in their chariots, and in *their* sharp shafts without iron [or in (their) weapons], and in their arrows; and have vain glory in their spears;

10 and they know not, that thou thyself art our God, that all-breakest battles from the beginning, and the Lord is (the) name to thee.

11 Raise up thine arm, *that is, thy power*, as *thou didest* at [or from] the beginning, and hurtle down the power of them in thy virtue (or with thy power)/and in thy virtue (or with thy power) hurledest down the power of them; (yea), the power of them fall it down in thy wrathfulness, which promise them(selves) to defoul thine holy things (or the Temple), and to defoul, (or to

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were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid; O God, O my God, hear me also a widow.

κ5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after, thou hast thought upon the things which are now, and which are to come.

κ6 Yea, what things thou didest determine were ready at hand, and said, Lo, we are here; for all thy ways are prepared, and thy judgements are in thy foreknowledge.

κ7 For behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow, and sling, and know not that thou art the Lord that breakest the battles; the Lord is thy name.

κ8 Throw down their strength in (or by) thy power, and bring down their force in thy wrath; for they have purposed to defile thy sanctuary, and to pollute the tabernacle, where thy glorious name resteth, and to cast down with sword the horn of thy altar.

κ9 Behold their pride, and send thy wrath upon their heads; give into mine hand which am a widow, the power that I have conceived.

κ10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

κ11 **For thy power standeth not in multitude, nor thy might in strong men, for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.**

κ12 I pray thee, I pray thee, O God of my father,

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defile), [or to pollute] the tabernacle of thy name/which promise them(selves) to defoul (or to defile) the tabernacle of thy name, and to cast down [or to throw down] with their sword the horn, or the might, of thine altar.

12 Lord, make thou, that the pride of them be cut off with their own sword; [Do, Lord, that the pride of them be cut away with their own sword;]

13 *and* be *Holofernes* taken with the snare of his eyes in (or on) me; and (then) thou shalt smite him with the lips of my charity, *that is, by my sweet words, and showing love.*

14 Give, *Lord*, thou to me steadfastness in soul, (so) that I despise him and his virtue, or his power, and destroy him. [Give to me in will steadfastness, that I despise him and his virtue, and I turn him upside-down.]

15 For it shall be a memorial, or a mindfulness, (or a remembrance) to thy name, when the hands of a woman have cast [or have thrown] him down.

16 For why, Lord, thy virtue, or thy power, is not in multitude, neither thy will is in the strengths of horses; and proud spirits pleased not thee at the beginning [or nor proud men pleased to thee from the beginning], but the prayer of meek men and mild hath (for)ever[more] pleased thee.

17 God of heavens, thou art (the) Creator of (the) waters, and Lord of all creature(s) (or of all Creation)/and Lord of each creature, hear thou me (a) wretched *woman* praying and trusting of (or in) thy mercy. [God of heavens, maker of waters, and Lord of each creature, hear me (but a) wretch praying, and of thy mercy principally taking trust.]

18 Lord, have thou mind of thy testament (or of

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and God of the inheritance of Israel, Lord of the heavens, and earth, Creator of the waters, King of every creature; hear thou my prayer;

κ13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Zion, and against the house of the possession of thy children.

κ14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

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thy covenant), and give a word in my mouth *to speak*, and make thou strong the counsel *of thee* in mine heart, (so) that thine house dwell perfectly in thine hallowing; [Have mind, Lord, of thy testament, and give word in my mouth, and strengthen the counsel in mine heart, that thine house in thine hallowing abide still;]

19 and that all folks know, that thou art God, and that none other is except thee. [and all Gentiles know, for thou art God, and there is none other besides thee.]

CHAPTER 10

1 And it was done, when *Judith* had ceased to cry to the Lord, she rose up from the place, in which she lay bowed down to the Lord.

2 And she called her free handmaid, and came down into her house; and she took away from herself the hair-shirt, and unclothed herself from the clothing of her widowhood.

3 And she washed her body, and anointed her[self] with (the) best myrrh, and she shedded [or she pleated] the hair of her head, and setted a mitre on her head, and she clothed her(self) with the clothes of her gladness, and clothed her feet with sandals; and she took the ornaments of (or for) (her) arms, and lilies, and earrings, and [finger] rings, and she adorned herself with all her adornments or ornaments.

4 To whom also the Lord gave brightness or fairness, for all this ornament hanged not of lechery, but of virtue; and therefore the Lord made large this fairness on her, (so) that by uncomparable fairness, or fairness that might not be comparised, she appeared *seemly* to the eyes of all men. [To whom also the Lord gave brightness, for all this composition not of lust, but of virtue hung or hanged; and therefore the Lord made more this fairness into her, that she

CHAPTER 10

κ1 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

κ2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days,

κ3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire (or a headdress) upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasseh her husband.

κ4 And she took sandals upon her feet, and put about her, her bracelets and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely to allure the eyes of all men that should see her.

κ5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread, so she folded all these things together, and laid them upon her.

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appeared to the eyes of all men with fairness uncomparable.]

5 And then she putted upon her free handmaid a bottle of wine *to bear with her*, and a vessel of oil, and meat (or food) made of meal [or pottage], and dried figs, and loaves, and cheese, and they went forth.

6 And when they were come to the gate of the city, they found Ozias and the priests of the city abiding (or waiting for) *her* (there).

7 And when they had seen her, they were astonied (or astonished), and wondered [or marvelled] full much on her fairness.

8 Nevertheless they asked her nothing, and they let *her* pass forth, and said, The God of our fathers give grace to thee, and make strong with his virtue all the counsel of thine heart, and Jerusalem have glory on thee, and thy name be in the number of holy and just men. [Nothing neverthelater asking her left (or let go) to pass, saying, God of our fathers give to thee grace, and all the counsel of thine heart with his virtue strengthen, and glory upon thee Jerusalem, be thy name in the number of saints and rightwise men.]

9 And all they, that were there, said with one voice, Be it done! be it done!

10 Certainly Judith prayed (to) the Lord, and she passed forth through the gates, and her handmaid with her. [Then Judith praying the Lord, passed through the gates, she and her free maiden.]

11 And it was done, when she came down off (or from) the hill about the rising of the day, the spyers of (the) Assyrians met her, and they held her, and said, From whence comest thou, either whither goest thou? [It is done forsooth, when she came down the hill about spring of the day,

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κ6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

κ7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

κ8 The God, the God of our fathers give thee favour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem; then they worshipped God.

κ9 And she said unto them, Command the gates of the city to be opened unto me, (so) that I may go forth to accomplish the things, whereof you have spoken with me; so they commanded the young men to open unto her, as she had spoken.

κ10 And when they had done so, Judith went out, she and her maid with her, and the men of the city looked after her, until she was gone down the mountain, and till she had passed (through) the valley, and (they) could see her no more.

κ11 Thus they went straight forth in the valley; and the first watch of the Assyrians met her;

κ12 And took (hold of) her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them; for they shall be given you to be consumed.

κ13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will show him a way, whereby he shall go, and win all the hill country, without losing the body or life of anyone of his men.

κ14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

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against-came to her the spies of the Assyrians, and held her, saying, Whence comest thou, or whither goest thou?]

12 And she answered, I am a daughter of (the) Hebrews, and therefore I have fled from the face of them, for I know, that it shall come, that they shall be given to you into prey, for they have despised you, and for they would not betake themselves willfully (or willingly) *to you*, (so) that they should have found grace in your sight.

13 And for this cause I thought within me, and I said, I shall go to the face, or the presence, of the prince Holofernes, for to show to him the privates (or the secrets) of *the men of Israel*, and I shall show to him, by what entry he may get them, so that not one man of his host fall down [or so that there fall not one man of his host].

14 And when those men had heard the words of her, they beheld her face, and wondering was in their eyes, for they wondered greatly on her fairness. [And when those men had heard her words, they beheld her face, and she was in their eyes astoning (or astonishing), for they marvelled full much (at) the fairness of her.]

15 And they said to her, Thou hast kept thy life, for thou hast found such a counsel, that thou wouldest come down to our lord.

16 And know thou this thing, that, when thou standest in his sight, he shall do well to thee, and thou shalt be most acceptable [or most accepted] in his heart. And they led her to the tabernacle (or to the tent) of Holofernes, and they showed her *to him*.

17 And when she had entered before his face, anon (or at once) Holofernes was taken by his eyes *with lust*. [And when she was come in before his face, anon Holofernes is caught in his eyes.]

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κ15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord; now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee (in)to his hands.

κ16 And when thou standest before him, be not afraid in thine heart; but show unto him according to thy word, and he will entreat (or treat) thee well.

κ17 Then they chose out of them an hundred men, to accompany her and her maid, and they brought her to the tent of Holofernes.

κ18 Then was there a concourse throughout all the camp; for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

κ19 And they wondered at her beauty, and admired the children of Israel because of her, and everyone said to his neighbour, Who would despise this people, that have among them such women,(?) surely it is not good that one man of them be left, who being let go, might deceive the whole earth.

κ20 And they that lay near Holofernes, went out, and all his servants, and they brought her into the tent.

κ21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

κ22 So they showed him of her, and he came out before his tent, with silver lamps going before him.

κ23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him; and his servants took her up.

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18 And his knights said to him, Who shall despise the people of Jews, that have so fair women, that we owe not (or we ought not) to fight skillfully against them for these women?

19 And Judith saw Holofernes sitting within a curtain, *that is, in a chair, covered with such a curtain* [or And Judith seeing Holofernes sitting in (or under) the canopy], that was wide beneath, and narrow or sharp above, that was woven of purple and gold, and smaragdus (or emerald), and most precious stones,

20 and when she had looked into his face, she worshipped him [or she honoured him], and bowed down herself on the earth; and the servants of Holofernes raised her up, for their lord commanded so.

CHAPTER 11

1 Then Holofernes said to her, Be thou comforted, and do not thou dread in thine heart, for I (have) never annoyed (or harmed) (any) man, that would serve Nebuchadnezzar, the king of *Assyria*.

2 And if thy people had not despised me, I had not raised mine hand or my power upon it.

3 But now say to me, for what cause wentest thou away from them, and *why* it pleased thee to come to us. [Now forsooth say to me, for what cause thou wentest away from them, and it pleased to thee that thou hast come to us.]

4 And Judith said, Take thou the words of thine handmaid; for, if thou (pur)suest the words of thine handmaid, the Lord shall make a perfect thing with thee. [And Judith said, Take the words of thine handmaiden; for, if thou followest the words of thine handmaiden, a perfect thing the Lord shall do with thee.]

CHAPTER 11

κ1 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart; for I never hurt any, that was willing to serve Nebuchadnezzar, the king of all the earth.

κ2 Now therefore if thy people that dwelleth in the mountains, had not set light by me, I would not have lifted up my spear against them; but they have done these things to themselves.

κ3 But now tell me wherefore (or why) thou art fled from them, and art come unto us; for (if) thou art come for safeguard, be of good comfort, (for) thou shalt live this night, and hereafter.

κ4 For none shall hurt thee, but entreat (or treat) thee well, as they do the servants of king Nebuchadnezzar my lord.

κ5 Then Judith said unto him, Receive the words of thy servant, and suffer (or allow) thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

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5 Forsooth Nebuchadnezzar, the king of earth, liveth, and his virtue or his power liveth, which is in thee to the chastising of all souls or all lives erring; for not only by thee men shall serve him, but also (the) beasts of the field shall obey to him *by thee*.

6 For the prudence of thy soul is told to all folks; and it is showed to all the world, that thou alone art good and mighty in all his realm; and thy teaching is preached in all provinces. [Forsooth the readiness of thine inwit is told to all folks; and it is open to all the world, for thou alone good and mighty art in all his realm; and thy discipline to all provinces is preached.]

7 Neither this thing is hid, which Achior hath spoken, neither that thing is unknown, which thou commandedest to befall to him. [Nor that is unknown, that Achior spake, nor that is unknown, that (to) him thou hast commanded to fall.]

8 For it is known, that our God is so offended by sins, that he hath sent by his prophets to the people, that he would betake them *to their enemies* for their sins.

9 And for the sons of Israel know, that they have offended the Lord their God, the trembling of him [or his trembling] is upon them.

10 Furthermore also hunger hath assailed them, and for dryness of water they be reckoned now among dead men. [Furthermore also hunger hath assailed them, and of the drought of water now among dead men be counted.]

11 And this thing they ordain, that they slay their beasts, and drink their blood;

12 and they have thought to give these holy things of their Lord to buy with (yea), wheat, wine, and oil, which God commanded to be not

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κ6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee, and my lord shall not fail of his purposes,

κ7 As Nebuchadnezzar king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing; for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air shall live by thy power, under Nebuchadnezzar and all his house.

κ8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

κ9 Now as concerning the matter which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

κ10 Therefore, O lord and governor, reject not his word, but lay it up in thine heart, for it is true, for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

κ11 And now, that my lord be not defeated, and frustrate(d) of (or in) his purpose, (yea), even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done.

κ12 For their victuals (or vittles) fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws,

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touched, and they will waste the things, which they ought not to touch with hands; therefore for they do these things, it is certain that they shall be given into perdition. [and the holy things of their Lord, that God commanded not to be touched, wheat, wine, and oil, these things they have thought to give out, and will waste those things, that with hands they should not touch; then for these things they do, it is certain that into losing (or destruction) they shall be given.]

13 Which thing I, thine handmaid, know, and *therefore* I fled from them, and the Lord hath sent me to tell these same things to thee.

14 For I, thine handmaid, worship God, also now with thee; and thine handmaid shall go forth, and I shall pray (to) God;

15 and he shall say to me, when he shall yield to them/*the Jews*, (for) their sin; and I shall come, and tell to thee, so that I bring thee through the midst [or by the middle] of Jerusalem, and thou shalt have all the people of Israel as sheep to which is no shepherd, and there shall not bark, or chide, *either speak foul*, against thee namely one;

16 for these things be said to me by the purveyance of God.

17 And for God is wroth to them, I am sent to tell to thee these same things.

18 Certainly all these words pleased before Holofernes, and before his servants; and they wondered [or marvelled] at the wisdom of her;

19 and one said to another [or and the one said to the tother], There is not such a woman on earth in sight, in fairness, and in wit of words.

20 And Holofernes said to her, God did well [or God hath done well], that sent thee before the people, that thou give or betake it (or them) into

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κ13 And are resolved to spend the first fruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawful for any of the people so much as to touch with their hands.

κ14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a license from the senate.

κ15 Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

κ16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

κ17 For thy servant is religious, and serveth the God of heaven day and night; now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins.

κ18 And I will come, and show it unto thee; then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

κ19 And I will lead thee through the midst of Judea, until thou come before Jerusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee; for these things were told (to) me, according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

κ20 Then her words pleased Holofernes, and all his servants, and they marvelled at her wisdom, and said,

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mine hands;

21 and for thy promise is good, if thy God doeth these things to (or for) me, he shall be also my God, and thou shalt be great in the house of Nebuchadnezzar, and thy name shall be named in all (the) earth.

CHAPTER 12

1 Then Holofernes commanded her to enter, where his treasures were kept, and he commanded her to dwell there; and he ordained, what should be given to her of his feast. [Then he commanded her to go in, where his treasures were laid up, and he commanded her to dwell there; and he ordained, what should be given to her of his feast.]

2 To whom Judith answered, and said, Now I may not eat of these things, which thou commandedest to be given to me, lest offence come on me; but I shall eat of these things, which I have brought with me.

3 To whom Holofernes said, If these things fail, which thou hast brought with thee, what shall we then do to (or for) thee?

4 And Judith said, Lord, (as) thy soul liveth, for thine handmaid shall not spend all these things, till [or to the time that] God shall do in mine hands these things which I have thought *to do*. And his servants led her into the tabernacle, wither he had commanded.

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κ21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

κ22 Likewise Holofernes said unto her, God hath done well to send thee before the people, (so) that strength might be in our hands, and destruction upon them that lightly regard my lord.

κ23 And now thou art both beautiful in thy countenance, and witty in thy words; surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nebuchadnezzar, and shalt be renowned through(out) the whole earth.

CHAPTER 12

κ1 Then he commanded to bring her in, where his plate was set, and bade that they should prepare for her (some) of his own meats, and that she should drink (some) of his own wine.

κ2 And Judith said, I will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

κ3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

κ4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand(s), the things that he hath determined (to do).

κ5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch,

κ6 And sent to Holofernes, saying, Let my lord now command, that thine handmaid may go forth unto prayer.

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5 And she asked *of* (or from) *Holofernes*, while she entered, that freedom should be given to her to go out to prayer, in the night, and before the light *of the day came*, to beseech the Lord.

6 And he commanded to his chamberlains, that, as it pleased her, she should go out, and enter in, for to pray (to) her God by (or for) three days. [And he commanded to his cubicularies, that, as it pleased to her, she should go out, and come in, to pray her God by three days.]

7 And she went out, or went forth, in (the) nights into the valley of Bethulia, and washed herself in a well of water.

8 And as she went up *there*, she prayed the Lord God of Israel, that he would (ad)dress, (or direct), [or govern] her way to the deliverance of his people.

9 And she entered in, and dwelled clean in the tabernacle, till that she took her meat (or her food) in the eventide.

10 And it was done in (or on) the fourth day, Holofernes made a supper to (or for) his servants, and he said to Bagoas, the chamberlain, Go thou, and counsel that Hebrew woman, (so) that she consent willfully (or willingly) to dwell with me. [And it is done the fourth day, Holofernes made a supper to his servants, and said to Bagoas, (a) gelding, Go, and sweetly move this Hebrew, that willfully she assent to dwell with me.]

11 For it is a foul thing with men of Assyria, if a woman scorn a man, in her doing, and that she pass free from him. [Forsooth a foul thing it is with Assyrians, if a woman scorn a man, doing that she pass from him without her office.]

12 Then Bagoas entered in to Judith, and said, A good damsel be not ashamed to enter to my lord, (so) that she be honoured before his face,

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κ7 Then Holofernes commanded his guard that they should not stay (or stop) her; thus she abode in the camp (for) three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

κ8 And when she came out, she besought the Lord God of Israel to direct her way, to the raising up of the children of her people.

κ9 So she came in clean, and remained in the tent, until she did eat her meat (or her food) at evening.

κ10 And in (or on) the fourth day Holofernes made a feast to (or for) his own servants only, and called none of the officers to the banquet.

κ11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

κ12 For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

κ13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nebuchadnezzar.

κ14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him, I will do speedily, and it shall be my joy unto the day of my death.

κ15 So she arose, and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her, over

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and that she eat with him, and drink wine with gladness. [Then went in Bagoas to Judith, and said, Be not adread, thou good child maid, to go into my lord, that she be made worshipful before his face, and eat she with him, and drink wine with gladness.]

13 To whom Judith answered, Who am I, that I against-say my lord?

14 I shall do all (the) thing(s), that shall be good and best before his eyes. And whatever thing pleaseth him, this thing shall be best to (or for) me in all the days of my life. [All thing, that shall be before his eyes good and best, I shall do. Whatever forsooth to him should please, that to me shall be best all the days of my life.]

15 And she rose up, and adorned herself with her clothes, and entered, and stood before the face of Holofernes. [And she rose, and adorned herself with her clothes, and gone in she stood before his face.]

16 And the heart of Holofernes was stirred *to lust*; for he was burning in *fleshly* covetousness of (or for) her. [Forsooth the heart of Holofernes is smitten; forsooth he was burning in the lust of her.]

17 And Holofernes said to her, Drink thou now, and take meat in gladness; for thou hast found grace before me. [And Holofernes said to her, Drink now, and sit down in joy; for thou hast found grace before me.]

18 And Judith said, Lord, I shall drink, for my soul is magnified today before all the days of my life.

19 And she took, and ate, and drank before him those things, which her handmaid had made ready to (or for) her.

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against (or before) Holofernes, which she had received of (or from) Bagoas for her daily use, (so) that she might sit, and eat upon them.

κ16 Now when Judith came in, and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company, for he (had) waited a time to deceive her, from the day that he had seen her.

κ17 Then said Holofernes unto her, Drink now, and be merry with us.

κ18 So Judith said, I will drink now my lord, because my life is magnified in me this day, more than all the days since I was born.

κ19 Then she took and ate and drank before him what her maid had prepared.

κ20 And Holofernes took great delight in her, and drank more wine, than he had drunk at any time in one day, since he was born.

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20 And Holofernes was made glad [or merry] towards her, and he drank full much wine, how much he had never drank in one day in his life.

CHAPTER 13

1 Forsooth as *soon as* eventide was made, his servants hast(en)ed to their inns, *that is*, (to their) *tents*; and Bagoas closed together the doors of the closet *where Holofernes lay*, and went forth. [As forsooth eventide is done, his servants hied to their harbourgeries; and Bagoas closed the doors of the privy chamber, and went.]

2 For all men were made faint, *or drunk*, of (or from) (the) wine;

3 and Judith alone was there within the closet (with him). [and Judith was alone in the privy chamber.]

4 Certainly Holofernes lay in the bed, asleaped with full much drunkenness. [But Holofernes lay in the bed with too much drunkenness asleep.]

5 And Judith said to her damsel, that she should stand withoutforth before the door of the closet, and espy, (or watch), *that no man were nigh*. [And Judith said to her child woman, that she should stand withoutforth before the door of the privy chamber, and wait about.]

6 And Judith stood before the bed *of Holofernes*, and she prayed with tears, and with moving of *her* lips she said in silence, [And Judith stood before the bed, praying with tears, and with moving of lips in silence, saying,]

7 Lord God of Israel, confirm me, *or make me stable*, and in this time behold thou to the works of mine hands, (so) that, as thou hast promised, thou raise up Jerusalem thy city; and that I perform this thing, which thing I believing

CHAPTER 13

κ1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord, and they went to their beds; for they were all weary, because the feast had been (so) long.

κ2 And Judith was left alone in the tent, and Holofernes lying along (and alone) upon his bed, for he was filled with wine.

κ3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth as she did daily; for she said, she would go forth to her prayers, and she spake to Bagoas, according to the same purpose.

κ4 So all went forth, and none was left in the bedchamber, neither little, nor great. Then Judith standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

κ5 For now is the time to help thine inheritance, and to execute thine enterprises, to the destruction of the enemies, which are risen against us.

κ6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his falchion from thence,

κ7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

κ8 And she smote twice upon his neck with all her might, and she took away his head from him,

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thought to be able to be done by thee. [Confirm me, Lord God of Israel, and behold in this hour to the works of mine hands, that thou rear up thy city Jerusalem, as thou hast promised; and that, that I believing to be able to be done by thee thought, I perform.]

8 And when she had said this, she nighed, (or approached), [or went] to the pillar that was at the head of his bed, and she loos(en)ed his sword, that hanged [or hung] *there* bound on the pillar.

9 And when she had drawn out of the sheath that *sword*, she took the hair of his head; and said, Lord God of Israel, confirm me in this hour. [And when she had drawn it out, she took the hair of his head, and saith, Confirm me, God of Israel, in this hour.]

10 And she smote twice on his neck, and she cutted off his head; and she took away his curtain from the pillars, and she wallowed (or rolled) away his body headless. [And she smote twice into his neck, and she cut off his head; and she took away his canopy from the pillars, and she turned out his body beheaded.]

11 And after a little [while] she went out, and she betook the head of Holofernes to her handmaid, and commanded, that she should put it into her script (or into her bag).

12 And the two women went out by their custom as (if) to (or for) prayer, and they passed the tents, *that is*, (the) *host*, of (the) *Assyrians*, and they compassed the valley, and came to the gate of the city.

13 And Judith said afar to the keepers of the walls, Open ye the gates, for God is with us, that hath done great virtue in Israel.

14 And it was done, when the men had heard her voice, they called the priests of the city.

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κ9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon (or at once) after (that) she went forth, and gave Holofernes his head to her maid.

κ10 And she put it in her bag of meat, so they twain went together according to their custom unto prayer, and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

κ11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate; God, even our God is with us, to show his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

κ12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

κ13 And then they ran all together both small and great, for it was strange unto them that she was come (back); so they opened the gate, and received them, and made a fire for a light, and stood round about them.

κ14 Then she said to them with a loud voice, Praise, praise God, praise God, (I say), for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

κ15 So she took the head out of the bag, and showed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness, and the Lord hath smitten him by the hand of a woman.

κ16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

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15 And all men from the least till to the most ran to her; for they hoped not, that she should come now (for they had not even hoped, or expected, that she would ever return).

16 And they tended (the) lights, and all men compassed about her. And she went up into an higher place, and commanded silence to be made. And when all (the) men were still [or And when all had held their peace], Judith said,

17 Praise ye the Lord our God, that hath not forsaken them that trust in him, and by me, his handmaid,

18 he hath fulfilled his mercy, which he promised to the house of Israel, and in this night he hath slain in (or by) mine hand the enemy of his people. [he hath fulfilled his mercy, that he promised to the house of Israel, and hath slain in mine hand the enemy of his people this night.]

19 And she took out of the script (or out of the bag) the head of Holofernes, and showed it to them, and said, Lo! the head of Holofernes, prince of the chivalry of (the) Assyrians; and lo! his curtain, in (or under) which he lay in his drunkenness, where also the Lord our God killed him by the hand of a woman. [And bringing forth of the script the head of Holofernes, showed to them, saying, Lo! the head of Holofernes, prince of the chivalry of Assyrians; and lo! the canopy of him, in which he lay in his drunkenness, where and by the hand of a woman smote him the Lord our God.]

20 Forsooth the Lord God liveth, for his angel hath kept me, both going from hence, and dwelling there, and (re)turning again from thence hither; and the Lord hath not suffered (or allowed) his handmaid to be defouled (or defiled), but without defouling [or pollution] of sin he hath again-called me to you, and I have joy in (the) victory of the Lord, or in his victory, and

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κ17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

κ18 Then said Ozias unto her, O daughter, blessed art thou of the Most High God, above all the women upon the earth, and blessed be the Lord God, which hath created the heavens, and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

κ19 For this thy confidence shall not depart from the heart of men, which remember the power of God forever.

κ20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God; and all the people said, So be it, so be it.

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in my escaping, and in your deliverance.

21 Acknowledge ye all to him, or to the Lord,
for he is good, for his mercy is into without end.

22 Soothly all men worshipped the Lord, and
said to her, The Lord hath blessed thee in his
virtue, for by thee he hath brought to nought our
enemies.

23 And then Ozias, the prince of the people of
Israel, said to Judith, Daughter, thou art blessed
of (or by) the high Lord God, before all women
on (the) earth. [But Ozias, the prince of the
people of Israel, said to her, Blessed thou art,
daughter, of the Lord, the high God, before all
women upon earth.]

24 Blessed be the Lord God, that made heaven
and earth, and that (ad)dressed (or directed) thee
into the wounds of the head of the prince of our
enemies;

25 for today he hath magnified so thy name,
that thy praising go not away from the mouth of
men, that shall be mindful of the virtue of the
Lord without end (or who shall remember the
power of the Lord forevermore); for which thou
sparedest not thy life for the anguishes and
tribulations of thy kin [or of thy kindred], but
helpedest the falling before the sight of our
God/for which men thou sparedest not thy life,
but puttedest it for the anguishes and tribulations
of thy kin, and thou hast holpen (or hast helped)
the falling *of the people* before the sight of our
God.

26 And all the people said, Amen! amen!/Be it
thus done! be it *thus done!* [And all the people
said, So be it! so be it!]

27 And then Achior was called, and he came;
and Judith said to him, That God of Israel, to
whom thou gavest witnessing, that he avengeth

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him(self) of his enemies, hath cut off the head of all unbelievful men in this night by mine hand.

28 And (so) that thou prove that it is so, lo! the head of Holofernes, which in the despite of his pride despised God of Israel, and he menaced death to thee, and said, When the people of Israel is taken, I shall command thy sides to be pierced with a sword. [And that thou prove for so it is, lo! the head of Holofernes, that in the despising of his pride God of Israel despised, and to thee death threatened, saying, When the people of Israel were taken, I shall command with a sword to stick him through the sides.]

29 And when Achior saw the head of Holofernes, he was anguished for dread, and he fell down on his face upon the earth, and his soul suffered anesthetizing, *that is, swooning*, [or his life quopped].

30 And after that he had taken again his spirit, and was comforted, he felled down at the feet of Judith, and worshipped [or honoured] her, and said,

31 Blessed art thou of thy God in all the tabernacles of Jacob; for in all folk, that shall hear thy name, God of Israel shall be magnified in thee.

CHAPTER 14

CHAPTER 14

1 Forsooth Judith said to all the people, Brethren, hear ye [or Heareth, brethren]; hang ye up this head upon your walls.

2 And it shall be, when the sun riseth, each man take his armours, [or each man take his arms, (or his weapons)], and go ye out with fierceness, not that ye go all down beneath *the hill*, but as *men* making (an) assault.

3 And then it shall be need(ed), that the spyers

κ1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

κ2 And so soon (or as soon) as the morning shall appear and the sun shall come forth upon the earth, take you everyone his weapons, and go forth every valiant man out of the city, and set you a captain over them, as though you would go down into the field toward the watch of the Assyrians, but go not down.

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of the land flee to raise up their prince to battle. [Then it shall need be, that the spies of the land flee to their prince to be reared up to the fight.]

4 And when the dukes of them shall run together to the tabernacle of Holofernes, and find him headless, wallowed, (or rolled up), in his (own) blood, dread shall fall down upon them. [And when the dukes of them come together to the tabernacles of Holofernes, and find him beheaded, in his blood wrapped (or wrapped in his own blood), dread shall fall upon them.]

5 And when ye know that they flee, go ye securely after them, for God shall all-break them under your feet. [And when he know them to flee, goeth after them secure, for God shall tread them under your feet.]

6 Then Achior saw the virtue that God of Israel had done, and he forsook the custom of heathenness, and he believed to (or in) God; and he circumcised the flesh of his rod, and he was put (or was joined) to the people of Israel, and all the after-coming of his kin till into this day, or unto this time. [Then Achior seeing the virtue that God of Israel had done, left (or let go of) the custom of his heathenness, and believed to God; and circumcised the flesh of his rod, and is put to the people of Israel, and all the succession of his kindred unto the day that is now.]

7 Forsooth anon (or at once) as the day rose, they hanged the head of Holofernes on the wall; and each man took his armours, (or his arms, or his weapons), and they went out with great noise and yelling. [Anon forsooth that sprung is day, they hung upon the walls the head of Holofernes; and each one took his arms, (or his weapons), and they went out with great noise and yelling.]

8 Which thing the spyers [or the spies] saw, and they ran to the tabernacle of Holofernes.

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κ3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him, then fear shall fall upon them, and they shall flee before your face.

κ4 So you, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

κ5 But before you do these things, call (unto) me Achior the Ammonite, (so) that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

κ6 Then they called Achior out of the house of Ozias, and when he was come, and saw the head of Holofernes in a man's hand, in the assembly of the people, he fell down on his face, and his spirit failed.

κ7 But when they had recovered him, he fell at Judith's feet, and revered her, and said, Blessed art thou in all the tabernacles of Judah, and in all (the) nations, which hearing thy name shall be astonished.

κ8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people, all that she had done, from the day that she went forth, until that hour she spake unto them.

κ9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

κ10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

κ11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and

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9 And they, that were in the tabernacle, came, and made noise before the entering of the bed-
(place) of *Holofernes*, and they imagined by
craft(y) unrestfulness for cause of up-raising (him),
that Holofernes should awake(n) not (because) of
the raisers, but (because) of *the noise of* (the)
sounders. [Forsooth they, that were coming in(to)
the tabernacle, and before the incoming of the
privy chamber making noise, for end to rear him,
by craft cast unrest, that not of the rearers, but of
the noise makers Holofernes should awaken.]

10 For no man was hardy, (or bold enough), to
open the tabernacle of the virtue, *that is, of the*
prince of the chivalry, of (the) Assyrians by
knocking, either by entering.

11 But when his dukes, and *his* tribunes, [or the
leaders of thousands], and all the greater men of
the host of the king of Assyria were come, they
said to the chamberlains,

12 Enter ye, and raise ye him up; for mice be
gone out of the caves, and they dare (to) move us
to battle. [Goeth, and areareth him; for mice gone
out of their caves be hardy to call forth us to
battle.]

13 Then Bagoas entered into his closet [or into
his privy chamber], and he stood before the
curtain of *his bed*, and he made beating together
(or clapping) with his hands; for he supposed him
to sleep with Judith.

14 But when by the wit, *or listening*, of his ears
he perceived not any stirring of (or by)
Holofernes lying *there*, he came nigh *and nighed*
(or approached) to the curtain, and he drew *it* up,
or he raised it, and he saw the dead body of
Holofernes without (his) head, defouled in his
(own) blood, and lying upon the earth (or the
ground), and he cried (out) with (a) great (or with
a loud) voice with weeping, and rent his clothes.
[But when no moving of him lying with the wit of

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every man took his weapons, and they went forth
by bands unto the straits of the mountain.

κ12 But when the Assyrians saw them, they sent
to their leaders, which came to their captains, and
tribunes, and to every one of their rulers.

κ13 So they came to Holofernes' tent, and said to
him that had the charge of all his things, Waken
now our lord, for the slaves have been (so) bold
(as) to come down against us to battle, (so) that
they may be utterly destroyed.

κ14 Then went in Bagoas, and knocked at the
door of the tent; for he thought that he had slept
with Judith.

κ15 But because none answered, he opened it,
and went into the bedchamber, and found him
cast upon the floor dead, and his head was taken
from him.

κ16 Therefore he cried with a loud voice, with
weeping, and sighing, and a mighty cry, and rent
his garments.

κ17 After, he went into the tent, where Judith
lodged, and when he found her not, he leaped out
to the people, and cried,

κ18 These slaves have dealt treacherously, (yea),
one woman of the Hebrews hath brought shame
upon the house of king Nebuchadnezzar; for
behold, Holofernes lieth upon the ground without
a head.

κ19 When the captains of the Assyrians' army
heard these words, they rent their coats, and their
minds were wonderfully troubled, and there was a
cry, and a very great noise throughout the camp.

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ears perceived, he went to nighing (or approaching) to the curtain, and rearing it, and seeing the carrion of Holofernes without (a) head to lie rotting in his blood upon the earth, cried out with a great voice with weeping, and cut his clothes.]

15 And Bagoas entered into the tabernacle of Judith, and found not her [or (and) found her not], and anon (or at once) he went out to the people,

16 and said, An Hebrew woman hath made confusion in the house of king Nebuchadnezzar; for lo! Holofernes lieth in the earth (or on the ground), and his head is not with him.

17 And when the princes of the virtue, or the power, of (the) Assyrians had heard this thing, all they rent their clothes, and unsufferable dread and trembling felled down upon them, and their souls were troubled greatly. [The which thing when had heard the princes of the virtue of Assyrians, all cut their clothes, and intolerable dread and trembling fell upon them, and their inwit be disturbed greatly.]

18 And (an) uncomparable cry was made by the middle of their tents./And (a) cry that might not be comparised was made throughout their tents.

CHAPTER 15

CHAPTER 15

1 And when all the host had heard (that) Holofernes (was) beheaded, mind and counsel fled from them, and they shaken by trembling and dread alone, or they stirred with only trembling and dread, took the help [or the succour] of flight,

2 so that no man spake with his neighbor; but *each man* bowing down his head, and all *their* things were forsaken or left behind (by) them, they were busy to escape the Jews or (the)

κ1 And when they that were in the tents heard, they were astonished at the thing that was done.

κ2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

κ3 They also that had camped in the mountains, round about Bethulia, fled away. Then the

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Hebrews, which they had heard to come armed upon them; and they fled by the ways of fields, and by the paths of little hills.

3 Therefore the sons of Israel saw (the) *Assyrians* fleeing, or flying away, and they (pur)sued [or followed] after them, and came down, and they sounded with (their) trumps, and yelled after them.

4 And for (the) *Assyrians* not gathered together went headlong into flight, forsooth the sons of Israel pursuing (them) with a company made feeble all the men *of them*, which they might find.

5 And Ozias sent messengers by (or to) all the cities and countries [or regions] of Israel.

6 Therefore each country and each city, [or And so all region(s) and all cities], sent forth chosen young men armed after them; and they/the Jews pursued those *Assyrians* with the sharpness of sword, till they came to the last part of their coasts.

7 And the residue men, or the remnant, of the sons of Israel, that were *left in the city of Bethulia*, entered into the tents of (the) *Assyrians*, and took away with them the prey, which (the) *Assyrians* fleeing (away) had left, and (the) *men of Israel* were greatly charged *with chattel*. [The tother men forsooth, that were in *Bethulia*, went into the tents of *Assyrians*, and the prey, that *Assyrians* fleeing had left, they took with them, and they be worshipped greatly.]

8 And they that were over-comers, *in* (or after) *their pursuit* (re)turned again to *the city* (of) *Bethulia*/But they that were overcomers, (re)turned again to *Bethulia*, and they took away with them all (the) things whatever were of those *Assyrians*, so that there was no number in sheep, and beasts, and in all (the) moveable things of

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children of Israel, everyone that was a warrior among them, rushed out upon them.

κ4 Then sent Ozias to Betomesthaim, and to Bebai, and Choba, and Kola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

κ5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Choba; likewise also they that came from Jerusalem, and from all the hill country, for men had told them what things were done in the camp of their enemies, and they that were in Gilead and in Galilee chased them with a great slaughter, until they were past Damascus, and the borders thereof.

κ6 And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

κ7 And the children of Israel that returned from the slaughter, had that which remained, and the villages, and the cities that were in the mountains, and in the plain, got many spoils; for the multitude was very great.

κ8 Then Joakim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

κ9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem; thou art the great glory of Israel; thou art the great rejoicing of our nation.

κ10 Thou hast done all these things by thine hand; thou hast done much good to (or for) Israel, and God is pleased therewith; blessed be thou of the Almighty Lord forevermore; and all the people

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them, so that from the least unto the most, all (the) men *of Israel* were made rich of (or by) the preys. [They forsooth that had been overcomers, be turned again to Bethulia, all things whatever were of them, that took away with them, so that there was no number in field beasts, and in house beasts, and in all the movable things of them, that from the least unto the much all were made rich of the prey-takings of them.]

9 Forsooth Joakim, the highest bishop [or the high bishop], came from Jerusalem into Bethulia with all the priests, to see Judith.

10 And when she had gone out to him, all they blessed her with one voice, and said, Thou art the glory of Jerusalem, and thou art the gladness of Israel, (and) thou art the honour of our people, which hast done manly,

11 and *certainly* thine heart was comforted *in God* (or was strengthened by God), for thou lovedest chastity, and after thine husband thou knew not another man; therefore and the hand of the Lord comforted (or strengthened) thee, and therefore thou shalt be blessed [into] without end.

12 And all the people said, Be it *done!* be it *done!*/Amen! amen! (or So be it! so be it!)

13 Forsooth by thirty days scarcely were the spoils of (the) men of Assyria gathered up of (or by) the men of Israel. [Forsooth by thirty days scarcely be gathered the spoils of the Assyrians of the people of Israel.]

14 Certainly they gave to Judith all (the) things, that were proved to be proper (or the property) of Holofernes, in gold, in silver, and in clothes, and in gems, and in all (ap)purtenance of household; and all (these) things were given to her of (or by) the people. [But all the proper riches of Holofernes, that be proved to have been, they gave to Judith, in gold, and silver, and clothes,

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said, So be it.

κ11 And the people spoiled the camp, (over) the space of thirty days, and they gave unto Judith Holofernes his tent, and all his plate(s), and beds, and vessels, and all his stuff; and she took it, and laid it on her mule, and made ready her carts, and laid them thereon.

κ12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them(selves) for her; and she took branches in her hand(s), and gave also to the women that were with her.

κ13 And they put a garland of olive(s) upon her, and her maid that was with her, and she went before the people in the dance, leading all the women; and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

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and gems, and in all purtenances to household;
and all things be taken to her of the people.]

15 And all (the) peoples, with women, and virgins, and with young men, made joy, in (or with) organs and harps. [And all peoples joyed, with women, and maidens, and young men, in organs and harps.]

CHAPTER 16

- 1 Then Judith sang this song to the Lord,
- 2 and said, Begin ye *to praise God* in (or with) tympany; sing ye to the Lord in (or with) cymbals; sing ye sweetly a new psalm to him; fully make ye joy, and inwardly call ye his name. [saying, Beginneth in timbrels; singeth to the Lord in cymbals; mannerly singeth to him a new psalm; full out joyeth, and inwardly calleth his name.]
- 3 The Lord all-breaketh battles, the Lord is (the) name to him;
- 4 which hath set his castles, *that is*, (his) *angels*, or his strengths, (or his strongholds) in the midst of his people, for to deliver us from the hand of all our enemies. [that put his tents in the middle of his people, that he deliver us from the hand of all our enemies.]
- 5 Assur (or The Assyrians) came from the hills, from the north, in the multitude of his strength; whose multitude stopped (the) strands [or the streams], and the horses of them covered (the) valleys.
- 6 And he said, that he should (or that he would) burn my coasts, and slay my young men with (the) sword, to give my young children into prey, and the virgins *thereof* into captivity. [And he said himself to burn up our coasts, and our young men to slay with sword, thy infants to give into prey, and maidens into captivity.]

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CHAPTER 16

- κ1 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.
- κ2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals; tune unto him a new psalm; exalt him, and call upon his name.
- κ3 For God breaketh the battles; for amongst the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.
- κ4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.
- κ5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.
- κ6 But the Almighty Lord hath disappointed them by the hand of a woman.
- κ7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him; but Judith the daughter of Merari weakened him with the beauty of her countenance.

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7 But the Lord Almighty annoyed (or harmed) him, and betook him into the hands of a woman, and she shamed [or confounded] him.

8 For the mighty *prince* of them felled not down *by* (the) *strength* of young men, neither the sons of giants killed him, neither high giants putted themselves to him; but Judith, the daughter of Merari, overcame him by the fairness of her face. [Forsooth the mighty of them fell not of young men, nor the sons of a tyrant smote him, nor high giants put them to him; but Judith, widow, the daughter of Merari, in the fairness of her face unloosed him.]

9 For she unclothed her(self) from the cloth (or the cloak) of (her) widowhood, and clothed her(self) with (or in) the cloth (or the cloak) of gladness, into the full out joying of the sons of Israel. [Forsooth she (un)clothed her from the cloth of her widowhood, and clothed her in the cloth of gladness, in full out joying of the sons of Israel.]

10 She anointed her face with ointment, and she bound together the tresses of her hairs with a coronal, to deceive him. [She anointed her face with an ointment, and she bound together her crisp hairs with a mitre, to deceive him.]

11 Her sandals ravished his eyes, her fairness made his soul captive; with a sword she cut off his neck. [Her gay shoes ravished his eyes, her fairness made his life captive; she gird off with a sword his neck.]

12 Men of Persia had hideousness of (or at) her steadfastness, and men of Media of (or at) her hardiness. [The Persians dreaded her steadfastness, and Medes her hardiness.]

13 Then the strong powers of the men of Assyria yelled *for dread*, when my meek men of *Israel*, waxing dry for thirst, appeared *to them*.

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κ8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire (or with a headdress), and took a linen garment to deceive him.

κ9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the falchion passed through his neck.

κ10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

κ11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished; these lifted up their voices, but they were overthrown.

κ12 The sons of the damsels have pierced them through, and wounded them as fugitives children (or like runaway slaves); they perished by the battle of the Lord.

κ13 I will sing unto the Lord a new song, O Lord thou art great and glorious, wonderful in strength, and invincible.

κ14 Let all creatures serve thee; for thou spakest, and they were made, thou didest send forth thy Spirit, and it created them, and there is none that can resist thy voice.

κ15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence; yet thou art merciful to them that fear thee.

κ16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient, for thy burnt offering; but he that feareth the Lord is great at all times.

κ17 Woe to the nations that rise up against my

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[Then yelled the tents of Assyrians, when appeared my meek, dry waxing in thirst.]

14 The sons of young women have pricked them, and they have killed them as children fleeing; they perished in battle from (or before) the face of my God [or the face of my Lord].

15 Sing we an hymn to the Lord, and sing we a new hymn to our God. [A new hymn sing we to the Lord our God.]

16 Lord God, thou art a great Lord, and full clear *art thou* in thy virtue, whom no man may overcome. [Lord Adonai, a great God thou art, and before all clear in thy virtue, and whom no man may overcome.]

17 Each creature of thine serve thee, for thou saidest, and so *all* things were made; thou sentest thy Spirit, and *then all* things were made (out) of nought; and none is that against-standeth thy commandment. [To thee serve all thy creatures, for thou hast said, they be made; thou sentest thy spirit, and they be formed; and there is not that withstand to thy commanding.]

18 For (the) hills shall be moved from the foundations (or their foundations) with (the) waters; and (the) stones shall float abroad as wax before thy face, [Hills from foundations shall be moved with waters; stones as wax shall melt before thy face.]

19 And they that dread thee, shall be great with thee by (or in) all things.

20 Woe to the folk rising up upon my kin [or upon my kindred]; for the Lord Almighty shall take vengeance in (or on) them, and in the day of doom he shall visit them.

21 For he shall give fire and worms in the flesh of them, (so) that they be burnt, and live,

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kindred; the Lord Almighty will take vengeance of (or on) them in the day of judgement, in (or by) putting fire and worms in their flesh, and they shall feel them, and weep forever.

κ18 Now as soon as they entered into Jerusalem, they worshipped the Lord, and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

κ19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

κ20 So the people continued feasting in Jerusalem before the sanctuary, for the space of three months, and Judith remained with them.

κ21 After this time, everyone returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

κ22 And many desired her, but none knew her all the days of her life, after that Manasseh her husband was dead, and was gathered to his people.

κ23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free, (and) so she died in Bethulia; and they buried her in the cave of her husband Manasseh.

κ24 And the house of Israel lamented her (for) seven days, and before she died, she did distribute her goods to all them that are nearest of kindred to Manasseh her husband, and to them that were the nearest of her kindred.

κ25 And there was none that made the children of Israel any more afraid, in the days of Judith, nor (for) a long time after her death.

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and they feel *the fierceness thereof* till into without end. [Forsooth he shall give fire and worms in their flesh, that they be burned and live, and feel unto evermore.]

22 And it was done after these things, all the people after the victory came to Jerusalem to worship the Lord; and anon (or at once) as they were cleansed [or were purified] *after* (or according to) *the law*, all men offered burnt sacrifices, and avows, and their promises.

23 Forsooth Judith gave *then* into the cursing of forgetting all the armours, (or all the arms, or all the weapons) of battle of Holofernes, which the people had given to her, also the curtain, which she had taken away. [Forsooth Judith all the arms of battle of Holofernes, that the people gave to her, and the canopy, that she had taken, she took into the curse of forgetting.]

24 Certainly all the people was merry after (or before) the face of (the) holy men; and by three months the joy of this victory was hallowed with Judith. [Forsooth all the people was joyful after the face of saints; and by three months the joy of this victory is solemnized with Judith.]

25 And after those days each man went again into his own things, or into his own *dwelling place*; and Judith was made great in Bethulia, and she was more clear (or more glorious) than all *the women* of the land of Israel. [After those days forsooth each went again into his own; and Judith is made great in Bethulia, and was more clear to all men of the land of Israel.]

26 For chastity was joined to her virtue of *steadfastness*, so that she knew no man *fleshly* all the days of her life, since Manasseh, her husband, was dead. [Forsooth she was joined to the virtue of chastity, so that she knew no man all the days of her life, since is dead Manasseh, her husband.]

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27 Soothly in (the) feast days she came forth with great glory./In (the) holidays, (or the holy days), Judith came forth, and with great glory *she* was *worshipped* (or was honoured) *before* (all) *other women*. [Forsooth she was in feast days forth going with great glory.]

28 And she dwelled in the house of her husband an hundred years and five; and she left, (or let go), *or made* her handmaid free. And *then* Judith was dead, and she was buried with her husband in Bethulia/And (then) she was dead, and buried with her husband in Bethulia;

29 and all the people bewailed her (for) seven days.

30 Forsooth in all the space of her life, there was none that overcame, or disturbed, (or troubled) Israel, and (for) many years after her death.

31 And the day of the victory of this feast is taken of (or by) Hebrews, *and reckoned* in the number of holy days, and it is worshipped of (or it hath been honoured or celebrated by) the Jews, from that time till into this present day. [The days forsooth of this feast of victory of the Hebrews in the number of holy days is accepted, and praised of the Jews from that time unto the present day.]

ADDITIONS TO ESTHER

*The Greek version of Esther, found in the Septuagint, contains six additions not found in the Hebrew version of Esther that is in most Bibles. These additions to Esther consist of a prologue, prayers by Mordecai and Esther, the texts of the decrees from King Ahasuerus, amplifications to, and elaborations of, the narrative, and a postscript. In the "Wycliffe Bible" and the first edition of the King James Bible (1611), these additions to Esther are included, but are placed at the end of the Hebrew version of Esther, beginning with verse 4 of Chapter 10, and concluding in Chapter 16. That format is followed here; but in addition, the place where each passage occurs in the Greek version of Esther, and where it would belong in the Hebrew version of Esther, is indicated at the beginning of each section in parentheses. (Modern translations of the Apocrypha, such as the **New English Bible**, and the **Good News Bible**, print the entire Greek version of Esther with these additions clearly marked.) Also, in the Greek version of Esther, the names of several of the principals are spelled differently; in order to avoid confusion, and to aid comprehension, here they have been changed to the Hebrew names.*

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CHAPTER 10

CHAPTER 10

(In the Greek Esther, the following verses also appear as verses 4-13 of Chapter 10.)

4 And Mordecai said, These things be done of (or by) God. [And Mordecai said, Of God these things be done.]

κ4 Then Mordecai said, God hath done these things.

5 I have mind on a dream, which I saw, signifying these same things, and nothing of those was void.

κ5 For I remember a dream, which I saw concerning these matters, and nothing thereof hath failed.

6 A little well, that waxed [or grew] into a flood (or a river), and was turned into light, and (the) sun, and (then was) turned again into full many waters, *this well* is Esther, whom the king took into wife, and would that she were his queen.

κ6 A little fountain became a river, and there was light, and the sun, and much water; this river is Esther, whom the king married, and made queen.

7 And the two dragons, I am, and Haman;

κ7 And the two dragons are I, and Haman.

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8 and (the) folks that came together, be these, that enforced (or that endeavoured) to do away the name of (the) Jews.

9 But my folk Israel it is, that cried to the Lord; and the Lord made safe his people, and he hath delivered us from all evils, and he hath done great signs, or tokens, and wonders among (the) heathen men; [Forsooth my folk is Israel, that cried to the Lord; and the Lord made safe his people, and delivered us from all evils, and made great signs and wonders among the Gentiles;]

10 and he hath commanded two lots to be, one of God's people, and the other of all heathen men. [and commanded two lots to be, one of the people of God, and another of all Gentiles.]

11 And then ever either lot came into a day ordained, or determined, from that time before God and all folks. [And either lot came into the set day before God now from that time to all (the) Gentiles.]

12 And the Lord had mind on his people, and had mercy on his heritage.

13 And these days shall be kept in the month (of) Adar, *or March*, in the fourteenth and the fifteenth day of the same month, with all busyness and joy of the people gathered into one company, into all the generations of the people of Israel afterward. [And these days shall be kept in the month of Adar, the fourteenth and the fifteenth day of the same month, with all busyness and joy of the people gathered into one company, into all there afterward generations of the people of Israel.]

CHAPTER 11

(In the Greek Esther, and likewise for the Hebrew Esther, the following verse serves as a Postscript after the 10 new verses added to

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κ8 And the nations were those that were assembled, to destroy the name of the Jews.

κ9 And my nation is this Israel, which cried to God and were saved; for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs, and great wonders, which have not been done among the Gentiles.

κ10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

κ11 And these two lots came at the hour, and time, and day of judgement, before God amongst all (the) nations.

κ12 So God remembered his people, and justified his inheritance.

κ13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness, before God, according to the generations forever among his people.

CHAPTER 11

ADDITIONS TO ESTHER

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Chapter 10.)

1 In the fourth year, when Ptolemy and Cleopatra reigned, Dositheus, that said himself to be a priest and of the kin of Levi, and Ptolemy, his son, brought this epistle of lots into Jerusalem, which epistle they said, that Lysimachus, the son of Ptolemy, translated. *This is a rubric; for this beginning was in the common translation, which beginning is not told in Hebrew, neither at any of the translators.* [The fourth year, reigning Ptolemy and Cleopatra, Dositheus, that a priest and of Levi kindred said himself to be, and Ptolemy, his son, brought this epistle of Purim, the which they said, Lysimachus, the son of Ptolemy, in Jerusalem to have interpreted. *This forsooth was the beginning in the common translation, that neither in Hebrew, nor with any of the interpreters is told.*]

(In the Greek Esther, verses 2-12 that follow, serve as a Prologue to Chapter 1; in the Hebrew Esther, they would be placed at verse 5 of Chapter 2.)

2 In the second year, when Artaxerxes*, (that is, Xerxes, or Ahasuerus) the most reigned/the mightiest *king* reigned, Mordecai, the son of Jair, the son of Shimei, the son of Kish, of the lineage of Benjamin, saw a dream in the first day of the month Nisan, *that is, June*; [The second year, reigning Artaxerxes* the most, the first day of the month Nisan, Mordecai, the son of Jair, son of Shimei, son of Kish, of the lineage of Benjamin,]

*In the Hebrew Esther, this king is called Ahasuerus; his son is called Artaxerxes (though historically the son may have been "Artaxerxes II" and the father "Artaxerxes I"). In order to avoid confusion, and to aid comprehension, the Hebrew name of the king will be used in this translation.

3 and *Mordecai* was a man a Jew, that

κ1 In the fourth year of the reign of Ptolemy, and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought this epistle of Purim, which they said was the same, and that Lysimachus the son of Ptolemy, that was in Jerusalem, had interpreted it.

κ2 In the second year of the reign of Artaxerxes*, (that is, Xerxes, or Ahasuerus) the great, in the first day of the month Nisan, Mordecai the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin, had a dream.

κ3 Who was a Jew and dwelt in the city of Susa,

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dwelled in the city of Susa, a great man, and among the chief men, or the first men, of the king's hall. [a man Jew, that dwelt in the city of Susa, a great man, and among the first of the king's hall, saw a sweven (or a dream).]

4 And he was of that number of prisoners [or captives], which Nebuchadnezzar, the king of Babylon, had translated (or had transferred) from Jerusalem with Jeconiah, king of Judah. And this was his dream.

5 *He saw that* voices, and noises, and thunders, and earth-movings, and *great* troubling, appeared upon the earth. [There seemed voices, and noises, and thunders, and earthquakes, and disturbing (or troubling) upon the earth.]

6 And lo! two great dragons, and *they were* made ready against themselves into battle;

7 at whose cry all (the) nations were stirred together, to fight against the folk of just men. [at whose cry all nations be stirred together, that they fight against the folk of rightwise men.]

8 And that was a day of darkneses, and of peril, of tribulation, and of anguish, and great dread was *then* upon the earth. [And that day was of darkneses, and of peril, of tribulation, and of anguish, and great fear upon earth.]

9 And the folk of just [or rightwise] men, dreading their (own) evils, was disturbed (or troubled), and made ready to (or for) (the) death.

10 And they cried to God; and when they cried, a little well increased [or waxed] into a full great flood, and it turned again into full many waters.

11 *And then* the light and the sun rose up; and meek men were enhanced (or exalted), and devoured (the) noble men. [Light and the sun is

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a great man, being a servitor in the king's court.

κ4 He was also one of the captives, which Nebuchadnezzar the king of Babylon carried (away) from Jerusalem, with Jeconiah king of Judea; and this was his dream.

κ5 Behold a noise of a tumult with thunder, and earthquakes, and uproar in the land.

κ6 And behold, two great dragons came forth ready to fight, and their cry was great.

κ7 And at their cry all (the) nations were prepared to (or for) battle, (so) that they might fight against the righteous people.

κ8 And lo, a day of darkness and obscurity, tribulation, and anguish, affliction, and (a) great uproar upon the earth.

κ9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

κ10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, (yea), even much water.

κ11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

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sprung; and meek men be enhanced, and they devoured the glorious.]

12 And when Mordecai *in his sleep* had seen this thing, and had risen from his bed, he thought, what God would do, and he had fast set in his soul *this vision*, and coveted to know, what the dream signified. [The which thing when Mordecai had seen, and risen of the bed, he thought, what God would do, and fixed he had in the inwit, coveting to know, what the sweven should betoken.]

κ12 Now when Mordecai, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAPTER 12

CHAPTER 12

(In the Greek Esther, verses 1-6 that follow conclude the Prologue to Chapter 1; in the Hebrew Esther, they would be placed at verse 21 of Chapter 2.)

1 Forsooth Mordecai dwelled (at) that time in the hall of the king, with Bigthan (or Gabatha) and Teresh (or Tharra), the honest servants and chaste (or the honest and chaste servants) of the king, that were porters, (or doorkeepers, or guards), of the palace. [Forsooth he dwelt (at) that time in the hall of the king, with Bigthan and Teresh, geldings of the king, that porters were of the palace.]

κ1 And Mordecai took his rest in the court with Bigthan (or Gabatha), and Teresh (or Tharra), the two eunuchs of the king, and keepers of the palace.

2 And when he had understood the thoughts of them, and had before-seen full diligently their busynesses, he learned that they enforced (or that they endeavoured) them(selves) to set, [or to put], their hand(s) upon the king Ahasuerus, and he told of that thing to the king.

κ2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Ahasuerus the king, and so he certified the king of them (or notified the king about them).

3 And when enquiring was had of ever either of *them*, the king commanded them, that acknowledged *their treason*, to be led to the death. [The which each, of either question had confessed, he commanded to be had to death.]

κ3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king wrote in books that thing, that

κ4 And the king made a record of these things,

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was done, and also Mordecai took mind of this thing to *be written in* letters./Forsooth the king wrote in books that, that was done, but also Mordecai betook the mind (or the memory or the remembrance) of the thing to letters.

5 And the king commanded Mordecai, that he should dwell in the hall of the palace, and he gave to him gifts for the telling.

6 Forsooth Haman, the son of Hammedatha, a Bougaean (or an Agagite), was most glorious before the king, and he would have annoyed (or harmed) Mordecai, and his people, for the twain honest (and chaste) servants (or the two eunuchs) of the king that were slain. *Hitherto is the proem; those things, that (pur)sue (or that follow), were set in that place where it is written in the book, And they took away the goods, either the chattels of them; which things we found in the common translation. [Haman forsooth, the son of Hammedatha, (a) gelding, was most glorious before the king, and would annoy (or do harm) to Mordecai, and his people, for the two geldings of the king that were slain. Hitherto the proem; those things, that follow, in that place were put, where is written in the volume, And they wasted the goods, or their substances; the which only in the common translation we have found.]*

CHAPTER 13

(In the Greek Esther, verses 1-7 below follow verse 13 of Chapter 3; in the Hebrew Esther, these 7 verses would also follow verse 13 of Chapter 3.)

1 *Soothly this was the sampler of the epistle.* The greatest king Ahasuerus, from India unto Ethiopia, saith health to the princes and dukes of an hundred and seven and twenty provinces, which *princes and dukes* be subject/s to his empire. *[Of the epistle forsooth this was the sampler.* The most king Ahasuerus, from India

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and Mordecai also wrote thereof.

κ5 So the king commanded Mordecai to serve in the court, and for this he rewarded him.

κ6 Howbeit Haman the son of Hammedatha the Agagite, who was in great honour with the king, sought to molest Mordecai and his people, because of the two eunuchs of the king.

CHAPTER 13

κ1 The copy of the letters was this. The great king Ahasuerus, writeth these things to the princes, and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

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unto Ethiopia, of an hundred and seven and twenty provinces, to princes and dukes, that to his empire be subject, greeting saith.]

2 When I was lord of full many folks, and I had made subject all the world to my lordship, I would not mis-use the greatness of (my) power, but govern *my* subjects by (or with) mercy and softness, (so) that they, leading *their* life in silence without any dread, should use peace coveted of (or by) all deadly (or mortal) men. [When to many folks I should command, and all the world had subjected to my commanding, I would not the muchliness of my power mis-use, but with mercy and softness govern the subjects, that, without any dread over-passing the life in silence, they should use the peace desired to all deadly men.]

3 And when I asked of my counsellors, how this might be (ful)filled, one, Haman by name, that (sur)passed other men in wisdom and faithfulness, and was the second after the king, [Me forsooth seeking of my counsellors, how that might be fulfilled, one, that in wisdom and faith other men passed, and was after the king the second, Haman by name,]

4 showed to me, that a people was scattered in all the roundness of lands, the which *people* used new laws, and did against the custom of all folks, and despised the commandments of kings, and defouled by his dissention the according of all nations. [told to me in all the world of lands to be a people scattered, that new should use laws, and, against the custom of all Gentiles doing, the behests of the kings despise, and the one accord or the concord of diverse nations with their dissentions defoul.]

5 And when we had learned this thing, and saw, that one folk rebel against all the kind of men, *and that it* used wayward laws, and was contrary to our commandments, and disturbed, or troubled, the peace and according of provinces

κ2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace which is desired of (or by) all men.

κ3 Now when I asked my counsellors how this might be brought to pass, Haman, that excelled in wisdom among us, and was approved for his constant good will, and steadfast fidelity, and had the honour of the second place in the kingdom,

κ4 Declared unto us, that in all (the) nations throughout the world, there was scattered a certain malicious people, that had laws contrary to ail nations, and continually despised the commandments of kings, so as the uniting of our kingdoms honourably intended by us, cannot go forward.

κ5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief (that) they can, (so) that our kingdom may not be

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subject to us, [The which thing when we had learned, seeing one folk rebel against all kind of men to use shrewd (or depraved) laws, and to our behests to go against, and to disturb the peace and the accord of the provinces subject to us,]

6 we commanded, that whichever Haman showed, which (or who) is sovereign of all (the) provinces, and *is* the second from the king, and whom we honour in the place of (a) father, (that) they with their wives and children, be done away of (or by) their enemies, and no man have mercy upon them, in the fourteen day of the twelfth month (of) Adar, *or March*, of the present year; [we commanded, that whosoever Haman, that is provost to all provinces, and second from the king, and whom instead of a father we worship, shall show, with wives and free children be they done away of their enemies, and no man have mercy on them, the fourteenth day of the twelfth month Adar, of the year present;]

7 (so) that (the) cursed men go down to hell (or into the grave) in one day, and yield peace to our empire, which they had troubled. *Hitherto is the sampler of the epistle; these things, that (pur)sue, I found written after that place, where it is read*, And Mordecai went, and did all things, which Esther had commanded to him; *nevertheless those things be not had in Hebrew, and utterly those be not said at any of the translators.* [that wicked men, one day to hell going down, yield to our empire the peace, that they have disturbed. *Hitherto the sample of the epistle; those things, that follow, after that place written I found, where is read*, And going Mordecai did all things, that Esther had commanded to him; *and neverthelater they be not had in Hebrew, and with no man of the interpreters they be utterly told.*]

(In the Greek Esther, verses 8-19 below follow verse 17 of Chapter 4; in the Hebrew Esther, these 11 verses would also follow verse 17 of

firmly established;

κ6 Therefore have we commanded that all they that are signified in writing unto you by Haman, (who is ordained over the affairs, and is next unto us), shall all with their wives and children be utterly destroyed, by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year;

κ7 (So) That they, who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter, cause our affairs to be well-settled, and without trouble.

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Chapter 4.)

8 Forsooth Mordecai besought the Lord, and was mindful of all his works/and he was mindful of all the works of the Lord, [Mordecai forsooth prayed the Lord, mindful of all his works,]

9 and said, Lord God, King Almighty, all things be set in thy lordship, *either power*, and there is none, that may against-stand thy will; if thou deemest for to save Israel, we shall be delivered anon (or at once). [and said, Lord, Lord, king almighty, in thy power all things be set, and there is not, that may withstand to thy will; if thou deem to save Israel anon we shall be delivered.]

10 Thou madest heaven and earth, and whatever thing is contained in the compass of heaven. [Thou madest heaven and earth, and all thing that is contained in the compass of heaven.]

11 Thou *art* Lord of all things, and there is none that against-standeth thy majesty. [Lord of all things thou art, nor there is that withstand to thy majesty.]

12 Thou knowest all things, and knowest, that not for pride and spite, *neither* for any covetousness of *vain* glory I did this thing, that I worshipped not Haman the most proud *man*; [All things thou knew, and knewest, that not for pride and strife and any covetousness of glory I do this, that I honour not the most proud Haman;]

13 for I was ready willfully (or willingly) to kiss/for I was ready to have kissed willfully (or willingly), yea, the steps of his feet for the health (or the deliverance) of Israel, [forsooth gladly for the health of Israel also the steps of his feet I were ready to kiss,]

14 but I dreaded, lest I should bear over to man, or to a man, the honour of my God, and

κ8 Then Mordecai thought upon all the works of the Lord, and made his prayer unto him,

κ9 Saying, O Lord, Lord, the King Almighty, for the whole world is in thy power; and if thou hast appointed to save Israel, there is no man that can gainsay thee.

κ10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

κ11 Thou art Lord of all things, and there is no man that can resist thee, which (or who) art the Lord.

κ12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman.

κ13 For I could have been content with good will for the salvation of Israel, to kiss the soles of his feet.

κ14 But I did this, (so) that I might not prefer the glory of man above the glory of God; neither will I

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lest I should worship any man except my God. [but I dreaded, lest the worship of my God I should bear over to man, and lest any man I should honour besides my God.]

15 And now, Lord King, God of Abraham, have thou mercy on thy people, for our enemies will lose us (or they desire to destroy us), and do away thine heritage; [And now, Lord king, God of Abraham, have thou mercy of thy people, for our enemies will lose us, and thine heritage do away;]

16 despise not thy part, which thou again-boughtest (or redeemedest) from Egypt. [not despise thou thy part, that thou hast again-bought from Egypt.]

17 Hear thou my prayer, and be thou merciful to the lot, and the part of thine heritage; and turn thou our mourning into joy, (so) that we living praise thy name, Lord; and close thou not the mouths of men praising thee. [Hear my prayer, and merciful be thou to the lot, and the little cord of thine heritage; and turn our wailing into joy, that living we praise thy name, Lord; and not close thou the mouths of men praising thee.]

18 And all Israel with like mind and beseeching cried to the Lord, for cause that certain death nighed to them (or because that certain death approached to them). [And all Israel (with) like mind and beseeching cried to the Lord, for thy that to them should hang in certain death.]

CHAPTER 14

(In the Greek Esther, verses 1-19 below follow the preceding verses, prior to Chapter 5; in the Hebrew Esther, these 19 verses would also follow the preceding verses, prior to Chapter 5.)

1 Also queen Esther fled to the Lord, and dreaded the peril, that nighed (or approached).

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worship any but thee, O God, neither will I do it in pride.

κ15 And now, O Lord God, and King, spare thy people; for their eyes are upon us, to bring us to nought, yea, they desire to destroy the inheritance that hath been thine from the beginning.

κ16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

κ17 Hear my prayer, and be merciful unto thine inheritance; turn our sorrow into joy, (so) that we may live, O Lord, and praise thy name; and destroy not the mouths of them that praise thee, O Lord.

κ18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

CHAPTER 14

κ1 Queen Esther also being in fear of death, resorted unto the Lord,

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[Esther also the queen flew to the Lord, dreading the peril, that waxed above.]

2 And when she had put away the king's clothes *that pertained to the queen*, she took clothes covenable to (or suitable for) weepings and mourning; and for diverse ointments, she filled (or covered) her head with ashes and drit, or vile power, *or dust*, and she meeked (or humbled) her body with fastings; and with braiding, or twisting away of her hair, she filled all (the) places, in which she was wont to be glad; [And when she had done down her king's clothes, she took covenable clothes to weepings and to wailing; and for diverse ointments with ashes and drit she full-filled her head, and her body meeked with fastings; and all places, in the which she was wont to glad, with tearing or pulling of hairs she fulfilled.]

3 and she besought the Lord God of Israel, and said, My Lord, which alone art our King, help me a woman left alone, and of whom none other helper is except thee; [And she prayed the Lord God of Israel, saying, My Lord, that art king alone, help me (who is) solitary (or alone), and of whom save thee is none other helper;]

4 my peril is in my hands.

5 I have heard of (or from) my father, that thou, *Lord*, hast taken away Israel from all folks [or shouldest have taken Israel from all Gentiles], and our fathers from all their greater men before, (so) that thou shouldest wield an everlasting heritage; and thou hast done to them, as thou hast spoken, *or (hast) promised* (them).

6 We have sinned in thy sight, and therefore thou hast betaken us into the hands of our enemies;

7 for we worshipped the gods of them. Lord, thou art just; [forsooth we have praised the gods

κ2 And laid away her glorious apparel, and put on the garments of anguish, and mourning; and instead of precious ointments, she covered her head with ashes, and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

κ3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King; help me (a) desolate woman, which have no helper but thee;

κ4 For my danger is in mine hand.

κ5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all (the) people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didest promise (to) them.

κ6 And now we have sinned before thee; therefore hast thou given us into the hands of our enemies,

κ7 Because we worshipped their gods; O Lord, thou art righteous.

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of them. Rightwise thou art, Lord;]

8 and now it sufficeth not to them, that they oppress us with hardest servage (or with the harshest servitude), but they reckon the strength of their hands to the power of (their) idols, [and now it sufficeth not to them, that with most hard service they oppress us, but, the strength of their hands witting to the power of maumets,]

9 and *therefore* they will change thy behests (or thy commands), and do away thine heritage, and close the mouths of men praising thee, and quench the glory of thy temple and (of thine) altar, [will (or desire to) change thy behests, and do away thine heritage, and close the mouths of men praising thee, and quench out the glory of the temple and of thine altar,]

10 that they open the mouths of heathen men/and they will open the mouths of heathen men, and praise the strength of (their) idols, and preach a fleshly king without end. [that they open the mouths of Gentiles, and praise the strength of maumets, and preach a fleshly king into evermore.]

11 Lord, give thou not thy king's rod (or thy sceptre) to them, that be nought, lest they laugh at our falling; but turn thou the counsel of them upon themselves, and destroy thou him, that began to be cruel against us. [Not take thou, Lord, thy king's dignity to them, that be not, lest they laugh at our falling; but turn the counsel of them upon them, and him that in us began to wax fears, scatter.]

12 Lord, have thou mind, and show thee to us in the time of tribulation; and, Lord, King of gods, and *King* of all power, give thou trust to me; [Have mind, Lord, and show thee to us in time of our tribulation; and give to me trust, Lord, king of Jews, and of all power;]

κ8 Nevertheless, it satisfieth them not, that we are in bitter captivity, but they have stricken hands with their idols,

κ9 (So) That they will abolish the thing, that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

κ10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king forever.

κ11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall, but turn their device upon themselves, and make him an example that hath begun this against us.

κ12 Remember, O Lord, make thyself known in (the) time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

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13 give thou a word well (ad)dressed, (or well-directed), in my mouth in the sight of the lion *Ahasuerus**, and turn over his heart into the hatred of our enemy, (so) that both he perish, and other men that consented to him. [give a seemly word in my mouth in the sight of the lion, and bear over the heart of him into the hate of our enemy, that and he perish, and others that consent to him.]

*“Ahasuerus” is here in the original text.

14 But deliver us in (or with) thine hand, and help me, having none other help but thee,

15 Lord, that hast the cunning (or the knowing, or the knowledge) of all things; and Lord, thou knowest that I hate the glory of wicked men, and that I loathe the bed of uncircumcised men, and of each alien. [Lord, that hast the cunning of all things. And thou hast known for I hated the glory of wicked men, and loathe the bed of uncircumcised men, and of all heathen.]

16 *Lord*, thou knowest my frailty and my need, that I hold abominable the sign of my pride and of my glory, which is on mine head in the days of my showing, and that I loathe it as the cloth of a woman having unclean blood, and I bear (it) not, *or use it*, in the days of my stillness, [Thou knowest infirmity and my need, that I loathe the sign of pride and of my glory, that is upon mine head in the days of my showing, and I loathe it as the cloth of the woman in flux of blood, and I bear not in the days of my silence,]

17 and that I eat not in the board of Haman (or at Haman’s table), neither the feast of the king pleased me, and I drank not the wine of moist sacrifices (or the drink offerings), [and that I eat not in the board of Haman, nor to me pleased the feast of the king, and I drank not wine of sacrifices;]

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κ13 Give me eloquent speech in my mouth before the lion; turn his heart to hate him that fighteth against us, (so) that there may be an end of him, and of all that are like-minded to him.

κ14 But deliver us with thine hand, and help me that am desolate, and which have no other helper but thee.

κ15 Thou knowest all things, O Lord, thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

κ16 Thou knowest my necessity; for I abhor the sign of my high estate, which is upon mine head, in the days wherein I show myself, and that I abhor it as a menstruous rag, and that I wear it not when I am (in) private by myself.

κ17 And that thine handmaid hath not eaten at Haman’s table, and that I have not greatly esteemed the king’s feast, nor drunk the wine of the drink offerings;

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18 and that thine handmaid was never glad, since I was translated (or brought) hither till into (the) present day, but in thee, Lord God of Abraham. [and never gladded thine hand-woman, since hither I am translated unto the present day, but in thee, Lord God of Abraham.]

19 A! (O!) strong God above all, hear thou the voice of them, that have none other hope *than thee*, and deliver thou us from the hand(s) of wicked men, and deliver thou me from my dread. [Strong God over all, hear the voice of them, that none other hope have, and deliver us from the hand of wicked men, and pull out me from my dread.]

CHAPTER 15

(In the Greek Esther, the next 2 verses would follow verse 8 of Chapter 4; in the Hebrew Esther, these 2 verses would also follow verse 8 of Chapter 4.)

1' And no doubt that Mordecai sent to Esther, that she should enter to the king, and pray for her people, and for her country. [And no doubt that Mordecai sent to her, that Esther should go in to the king, and pray for her people, and for her country.]

1" He said, Be thou mindful of the days of thy meekness, how thou were nourished (or brought up) in (or by) mine hand; for Haman, ordained the second from the king, or which is ordained the second *person in power* from the king, spake against us into death; *therefore* thou inwardly call the Lord, and speak to the king for us, and deliver us from death. [Mindful, he saith, be thou of the days of thy meekness, how thou art nourished in mine hand; for Haman, ordained the second of the king, spake against us into death; and thou inwardly call the Lord, and speak to the king for us, and deliver us from death.]

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κ18 Neither had thine handmaid any joy, since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

κ19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAPTER 15

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(In the Greek Esther, verses 1-16 below follow Esther's prayer, which follows Mordecai's prayer, all of which precede Chapter 5; in the Hebrew Esther, these 16 verses would replace the first 2 verses of Chapter 5.)

1 Forsooth in the third day she putted off the clothes of her adorning (or of her mourning), and was compassed with her glory. [Forsooth the third day she did down the clothes of her adorning (or of her mourning), and her own glory is done about.]

2 And when she shined in the king's (or in the royal) clothing, and had inwardly called the Governor of all things and the Saviour God, she took two servantesses,

3 and soothly she leaned on one, as not sustaining to bear her body, for delights and full great tenderness; [and upon the one forsooth she leaned, as for delights and full much tenderness not suffering to bear her own body;]

4 but the other servantess (pur)sued the lady, and bare up her clothes trailing down upon the earth (or upon the ground). [the tother forsooth of the damsels followed the lady, bearing up the clothes flowing down into the earth.]

5 Soothly she was beshed with (the) colour of roses in the cheer, or in (or on) her face/And Esther in her face was coloured with rose colours, and with her pleasant and shining eyes she covered her sorrowful soul, that was drawn together with full much dread. [She forsooth thrused the cheer with rose colour, and freely, with bright eyes she covered the dreary inwit, and drawn together with full much dread.]

6 Therefore she entered through all the doors by order, and she stood against (or before) the king, where he sat upon the seat of his realm, and was clothed in the king's clothes, and shined in

κ1 And upon the third day when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

κ2 And being gloriously adorned, after she had called upon God, who is the beholder and Saviour of all things, she took two maids with her.

κ3 And upon the one she leaned, as carrying herself daintily.

κ4 And the other followed, bearing up her train.

κ5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful, and very amiable; but her heart was in anguish for fear.

κ6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious

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gold and precious stones, and he was dreadful in sight. [Then she gone in all the doors by order, stood against (or before) the king, where he sat upon the see (or the throne) of his reign, clothed with king's clothes, and shining with gold and precious stones; and he was fearful in sight.]

stones, and he was very dreadful.

7 And when he had raised up his face, and had showed the madness, or austereness, of his heart with burning eyes, the queen felled down *before him*; and when her colour was changed into paleness, she rested her head bowed down upon her handmaid. [And when he had reared up the face, and with burning eyes the madness of the breast had showed, the queen fell down; and the colour changed into paleness, the weary head upon the handmaid she bowed down.]

κ7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her; and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 And God turned the spirit of the king into mildness, and he hasted, and dreaded, and skipped out of the seat/and the king hasting, and dreading, rose up anon of (or at once from) his seat; and he sustained her/and he held up the queen with his arms, till she came again to herself; and he spake fair *to her* by these words,

κ8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what *grief* hast thou? I am thy brother; do not thou dread, [What hast thou, Esther? I am thy brother; do thou not dread,]

κ9 Esther, what is the matter? I am thy brother, be of good cheer.

10 thou shalt not die, *for this coming to me without (my) calling*; for this law is not made for thee, but for all (other) *men*. Therefore nigh thou hither (And so approach thou to me), [thou shalt not die; forsooth not for thee, but for all (others) this law is ordained. Come hither then,]

κ10 Thou shalt not die, though our commandment be general; come near.

11 and touch the sceptre, *that is, the king's rod*. And when she was still, he took the golden rod, and putted (it) on her neck; [and touch the king's rod. And when she held her peace, he took the king's rod, and put (it) upon her neck;]

κ11 And so he held up his golden sceptre, and laid it upon her neck,

12 and he kissed her, and said, Why speakest

κ12 And embraced her, and said, Speak unto me.

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thou not to me? [and kissed her, and saith, Why to me speakest thou not?]

13 And she answered, Lord, I saw thee as an angel of God, and mine heart was troubled for the dread of thy glory; [The which answered, I saw thee, lord, as the angel of God, and mine heart is disturbed for dread of thy glory;]

14 for, lord, thou art full wonderful, and thy face is full of graces.

15 And when she spake, again she felled down *in a swoon*, and was almost dead. [And when she spake, again she fell down, and utterly swooned.]

16 Soothly the king was troubled, and all his servants comforted her.

κ13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

κ14 For wonderful art thou, lord, and thy countenance is full of grace.

κ15 And as she was speaking, she fell down for faintness.

κ16 Then the king was troubled, and ail his servants comforted her.

CHAPTER 16

CHAPTER 16

(In the Greek Esther, verses 1-24 below follow verse 12 of Chapter 8; in the Hebrew Esther, these 24 verses would also follow verse 12 of Chapter 8.)

1' *The sampler of the letter of king Ahasuerus, which he sent for the Jews to all the provinces of his realm; and this same sampler is not had in the book of Hebrew. [The sample of the epistle of king Ahasuerus, that for the Jews he sent to all the provinces of his realm; the which and it is not had in (the) Hebrew volume.]*

1 The great king Ahasuerus, from India unto Ethiopia, saith health to the dukes and princes of an hundred and seven and twenty provinces, that obey to our commandment. [Ahasuerus, the great king, from India unto Ethiopia, of an hundred and seven and twenty provinces, to dukes and princes, that to our commanding obeish, saith greeting(s).]

2 Many men mis-use into pride the goodness

κ1 The great king Ahasuerus unto the princes and governors of an hundred and seven and twenty provinces, from India unto Ethiopia, and unto all our faithful subjects, greeting(s).

κ2 Many, the more often they are honoured with

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and (the) honour of princes, which is given to them; [Many the goodness of princes and (the) worship, that into them is given, have mis-used into pride;]

3 and not only they enforce (or they endeavor) to oppress subjects to kings, but they bear not *duly* the glory given to them, and make ready treasons against them, that gave *their glory to them*. [and not only enforce (or endeavor) to oppress the subjects to the king, but the glory given to them not bearing, into them that give (or lay) wait (for) espies;]

4 And they be not appeased (or satisfied) to do not thankings for (these) benefices or goodnesses, and to defoul in themselves the laws of courtesy; but also they deem, that they may flee, or be able to flee, the sentence of God seeing all things. [nor be not satisfied to not do graces to benefits, and defoul the rights of humanity into them; but also deem themselves to be able to flee the sentence of God deeming all things.]

5 And they break out into so much madness, that they enforce (or endeavor) *them(selves)* with (the) ropes of leasings (or of lies) to destroy them, that keep diligently the offices betaken to them, and do so all things, (so) that they be worthy (of) the praising of all men; [And in so much to madness break out, that to them that busily keep the offices taken to them, and so all things do, that they be worthy (of) the praising of all men, with the privy and subtle flatterings, or little cords, of leasings they enforce to turn upside-down,]

6 while by subtle fraud *false men* deceive the simple ears of kings, and guessing other men by (or to be of) their own kind./and while *malicious men* guessing other men by (or to be of) their own kind *blameful* by subtle fraud, they deceive the simple ears of kings. [while the simple ears of princes and of their kind other men esteeming

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the great bounty of their gracious princes, the more proud they are waxen,

k3 and endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good.

k4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

k5 Often times also fair speech of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities,

k6 Beguiling with the falsehood and deceit of their lewd disposition, the innocence and goodness of princes.

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with fell guile deceive.]

7 Which thing is proved both by eld stories, and by these things that be done each day; how the studies of kings be made shrewd (or depraved) by evil suggestions of some men. [The which thing and of old stories is proved, and of these things that be done each day; how by evil suggestions of some men the studies of kings be depraved.]

8 Wherefore it is to purvey for the peace of all (the) provinces.

9 And though we command diverse things, ye owe (or ye ought) not to guess, that this cometh of (or from) the unstableness of our soul, or of our heart; but that we give sentence *by our counsel* for the manner and need of times, as the profit of the common thing asketh.

10 And that ye understand more openly that thing, that we say; Haman the son of Hammedatha, a man of Macedonia by soul and folk, and an alien from the blood of Persians, and defouling our piety with his cruelty, was a pilgrim, *or a stranger*, and was received of (or by) us; [And that ye more openly understand that we have said; Haman, the son of Hammedatha, will and kindred of Macedonia, and alien from the blood of Persians, and our piety with his cruelty defouling, a pilgrim is taken of us;]

11 and he feeled (or experienced) in himself so great courtesy *of (or from) us*, that he was called our father, and he was worshipped of (or by) all men *as the second person* after the king; [and so much humanity expert (or experienced) in himself, that our father he were called, and honoured of all men the second after the king;]

12 the which Haman was raised into so great swelling of pride, that he enforced (or he

κ7 Now ye may see this as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

κ8 And we must take care for the time to come, (so) that our kingdom may be quiet and peaceable for all men,

κ9 Both by changing our purposes, and always judging things that are evident, with more equal proceeding.

κ10 For Haman, a Macedonian, the son of Hammedatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of (or by) us,

κ11 Had so far forth obtained the favour that we show toward(s) every nation, as that he was called our father, and was continually honoured of (or by) all men, as the next person unto the king.

κ12 But he not bearing his great dignity, went about to deprive us of our kingdom and life;

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endeavoured) to deprive us of the realm and of our life. [the which in so much swelling of pride is borne, that he enforced to deprive us (of) the realm and spirit.]

13 For by some new and unheard (of) casts he asked into death Mordecai, by whose faith and benefices we live, and *also* the fellow of our realm, Esther, with all her folk; [For Mordecai, by whose faith and benefits we live, and the fellow of our realm Esther, with all her folk, with new manner and unheard (of) engines full out asked into death;]

14 and he thought these things, that when they were slain, he should set treason to our aloneness, *that is, to us-self alone*, [or our only-hood], and that he should translate, (or transfer), [or over-bear, (or bear over)] the realm of (the) Persians into *the realm of the* Macedonians.

15 Forsooth we found not the Jews in any guilt utterly, that were ordained to death by *him that is* the worst of deadly (or mortal) men; but again-ward (or on the contrary) that they/the Jews, use just laws, [We forsooth utterly find in no blame the Jews, ordained to death of (or by) the worst man of deadly men; but again-ward, using right laws,]

16 and be the sons of the highest and most God, and ever-living/and be the sons of the highest and most, and of everlasting God, by whose benefice, or goodness, the realm was given both to our fathers and to us, and is kept unto this day. [and (be) the sons of the highest, and the most, and (for)evermore living God, through whose benefit and to our fathers and to us the realm is taken, and unto today is kept.]

17 Wherefore know ye, that those letters be void, which that Haman sent under our name. [Wherefore those letters, that under our name he gave forth, knoweth to be as none.]

κ13 Having by manifold and cunning deceits sought of (or from) us the destruction as well of Mordecai, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

κ14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

κ15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws;

κ16 And that they be (the) children of the Most High and most mighty living God, who hath ordered the kingdom both unto us, and to our progenitors in the most excellent manner.

κ17 Wherefore ye shall do well not to put in execution the letters sent unto you by Haman the son of Hammedatha.

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18 For which great trespass both he that imagined *it*, and all his kindred, hangeth in gibbets before the gates of the city of Susa; for not we, but God yielded to him that, that he deserved. [For the which hideous guilt before the gates of this city, that is, Susa, and he that cast, and all his kindred, hangeth in gibbets; not us, but God to him yielding that (that) he deserved.]

19 Forsooth this commandment, which we send now, be (it) set forth in all (the) cities/Therefore this behest, that we send forth now, be *it* set up in all (the) cities, that it be leaveful to (or lawful for) the Jews to use their (own) laws. [This forsooth commandment, that we now send, in all cities be purposed, that it be leaveful to (or lawful for) (the) Jews to use their laws.]

20 Which Jews or Whom *also* ye owe (or ye ought) to help, (so) that they may slay them, that made themselves ready to (or for) the death of (the) Jews, in the thirteenth day of the twelfth month, which is called *Adar, or March*; [To whom ye shall be to help, that those men, the which themselves to their death had made ready, they be able to slay, the fourteenth day of the twelfth month, that is called *Adar*;]

21 for Almighty God hath turned this day of wailing and of mourning into joy to (or for) them. [this forsooth day of sorrow and of wailing the Almighty God turned to them into joy.]

22 Wherefore and ye (shall) have this day among other feast days, and hallow it with all gladness;

23 (so) that it be known afterward, that all men, that obey faithfully to *the kings of Persia*, receive worthy meed (or reward) for their faith; and that they, that set treason to the realm of them, perish for the felony. [and hereafter all men know, that faithful(ly) obeish to Persians, for faith to take

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κ18 For he that was the worker of these things, is hanged at the gates of Susa with all his family; God, who ruleth all things, speedily rendering vengeance to him according to his deserts (or what he hath deserved).

κ19 Therefore ye shall publish the copy of this letter in all places, (so) that the Jews may freely live after their own laws.

κ20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month *Adar*, they may be avenged on them, who in the time of their affliction shall set upon them.

κ21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

κ22 You shall therefore among your solemn feasts keep it (as) an high day with all feasting,

κ23 (So) That both now and hereafter there may be safety to us, and the well-affected Persians; but to those which do conspire against us, a memorial of destruction.

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worthy meed; they forsooth that (lay in) wait to the reign of them, to perish for the hideous guilt.]

24 And each province and city, that will not be partner of this solemnity, perish by (the) sword and by fire; and be it so undone or destroyed, that not only it be without way to men, but also to beasts without end, for (an) ensample of despising and unobedience. [Each forsooth province and city, that will not of this solemnity be partner, by sword and fire perish he; and so be he done away, that not only to men but to beasts without way be into evermore, for example of despising and unobeisance.]

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κ24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls forever.

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CHAPTER 1

CHAPTER 1

1 Ye that deem the earth, love rightfulness; feel ye of the Lord in goodness, and seek ye him in the simpleness of heart. [Love ye rightwiseness, that deem the earth; feeleth of the Lord in goodness, and in simpleness of heart seeketh him.]

κ1 Love righteousness, ye that be judges of the earth; think of the Lord with a good (heart), and in simplicity of heart seek him.

2 For he is found of them, that tempt not him; forsooth he appeareth to them, that have faith into him. [For he is found of them, that tempt him not; he appeareth forsooth to them, that faith have in him.] (For he is found by those, who do not tempt him; he appeareth to those, who have faith in him.)

κ2 For he will be found of (or by) them that tempt him not; and showeth himself unto such as do not distrust him.

3 For why wayward thoughts part (one) from God; but proved virtue reproveth unwise men. [Shrewd (or depraved) forsooth thoughts sever from God; proved forsooth virtue chastiseth unwise men.]

κ3 For froward thoughts separate from God; and his power, when it is tried, reproveth the unwise.

4 For why wisdom shall not enter into an evil-willed soul; neither *it* shall dwell in a body subject to sins. [For into an evil-willing soul shall not go in wisdom; nor shall dwell in a body subject to sins.]

κ4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 Forsooth the Holy Ghost of wisdom shall fly or flee away from a feigned man, and he shall take away himself from thoughts, that be without understanding; and *the unwise man* shall be punished of (or by) wickedness coming above (or upon him). [An holy spirit forsooth shall flee the feigner, or the feigned thing, of discipline, and shall take himself away from thoughts, that be

κ5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding; and will not abide when unrighteousness cometh in.

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without understanding; and he shall be chastised from the over-coming wickedness.]

6 For the spirit of wisdom is benign, and he shall not deliver a cursed man from his lips; for why God is witness of his reins, and the searcher of his heart is true, and the hearer of his tongue.

7 For why the Spirit of the Lord hath filled the world; and this thing, that containeth all things, hath the cunning (or the knowing) of (the) voice.

8 Therefore this he that speaketh wicked thing, may not be hid; and doom and punishing shall not pass (by) him. [For that he that speaketh wicked things, may not lurk; nor chastising doom shall beside pass him.]

9 For why asking shall be in the thoughts of a wicked man. Forsooth the hearing of his words shall come to God, and to the punishing of his wickednesses; [In the thoughts forsooth of the unpious asking shall be. Of the sermons forsooth of him hearing to God shall come, and to the correction of the wickedness of him;]

10 for the ear of fervent love heareth all things [or for the ear of the jealous heareth all things], and the noise of grudgings (or of grumblings) shall not be hid.

11 Therefore keep ye you from grudging (or from grumbling), that profiteth nothing, and from backbiting spare ye the tongue; for a dark word shall not go into vain; forsooth the mouth that lieth, slayeth the soul.

12 Do not ye covet death, in the error of your life, neither get ye perdition in (or with) the works of your hands; [Willeth not (or Desireth not) (to) love death, in error of your life, nor purchase ye perdition in the works of your hands;]

13 for God made not death, neither he is glad

κ6 For wisdom is a loving spirit; and will not acquit a blasphemmer of (or for) his words; for God is (a) witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

κ7 For the Spirit of the Lord filleth the world; and that which containeth all things hath knowledge of the voice.

κ8 Therefore he that speaketh unrighteous things, cannot be hid; neither shall vengeance, when it punisheth, pass by him.

κ9 For inquisition shall be made into the counsels of the ungodly; and the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.

κ10 For the ear of jealousy heareth all things; and the noise of murmurings is not hid.

κ11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting; for there is no word so secret that shall go for nought; and the mouth that belieth, slayeth the soul.

κ12 Seek not death in the error of your life; and pull not upon yourselves destruction, with the works of your hands.

κ13 For God made not death; neither hath he

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in the perdition of living men. [for God made not death, nor gladdeth in the losing (or in the destroying) of men alive.]

14 For why God made (out) of nought all things, that those should be; and he made the nations of the world able to be healed. For why medicine of destroying is not in those men, neither the realm of hells is in (the) earth. [Forsooth God made, that all things were; and able to health he made the nations of the roundness of lands. Forsooth there is not in them leeching of destruction, nor the realm of hell is in the earth.]

15 For rightfulness is everlasting, and undeadly (or immortal); but unrightfulness *is* (the) getting of death. [Rightwiseness forsooth is perpetual, and undeadly; unrightwiseness forsooth purchasing of death.]

16 Forsooth wicked men called that *unrightfulness* by hands and words, and they guessed it a friend, and floated away, and they putted promises to it; for they be worthy (of) the death, that be of the part thereof. [Unpious men forsooth with hands and words haunted it, and esteemed it a friend, flowed down, and promises they putted to it; for death they be worthy, that be of the part of it.]

CHAPTER 2

1 Forsooth wicked men said, thinking with themselves not rightfully, The time of our life is little, and with annoyance (or harm); no refreshing is in the end of a man, and none there is, that is known, that (re)turned again from hells (or from the grave). [Forsooth unpious men said, thinking with themselves not right, Little and with annoyance is the time of our life; there is not refreshing in the end of a man, and there is not, (any) that be known, turned again from hell.]

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pleasure in the destruction of the living.

κ14 For he created all things, (so) that they might have their being; and the generations of the world were healthful; and there is no poison of destruction in them; nor the kingdom of death upon the earth.

κ15 For righteousness is immortal.

κ16 But ungodly men with their works, and words called it to them; for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAPTER 2

κ1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy; neither was there any man known to have returned from the grave.

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2 For we were born (out) of nought, and after this *time* we shall be, as if we had not been; for why smoke is blown out in (or of) our nostrils, and a word of sparkle to stir our heart. [For of nought we be born, and after these things we shall be, as though we had not been; for smoke and blast is in our nostrils, and sermon of a sparkle to stir (al)together our heart.]

κ2 For we are born at all adventure; and we shall be hereafter as though we had never been; for the breath in our nostrils is as smoke, and a little spark in the moving of our heart.

3 For our body shall be quenched ashes, and the spirit shall be scattered abroad as soft air; and our life shall pass as the step of a cloud, and it shall be departed as a mist, which is driven away of (or by) the beams of the sun, and is grieved of (or by) the heart thereof.

κ3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air.

4 And our name shall take forgetting by *the passing of* time; and no man shall have mind (or remembrance) of our works.

κ4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud; and (it) shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For why our time is the passing of a shadow, and no (re)turning again of (or after) our end there is; for it is asealed, and no man (re)turneth again. [Forsooth the passing of the shadow is our time, and there is not turning again of our end; for it is all closed, and no man turneth again.]

κ5 For our time is a very shadow that passeth away; and after our end there is no returning; for it is fast-sealed, so that no man cometh again.

6 Therefore come ye [or Cometh then], and use we the goods that be, and use we a creature, as in youth, swiftly.

κ6 Come on therefore, let us enjoy the good things that are present; and let us speedily use the creatures like as in youth.

7 Fill we us with precious wine and ointments; and the flower of time pass not (by) us.

κ7 Let us fill ourselves with costly wine, and ointments; and let no flower of the spring pass by us.

8 Crown we us with roses, before that they wither; no meadow be, that our lechery pass not by. [Crown we us with roses, ere they wither; no meadow be, that our lechery pass not through.]

κ8 Let us crown ourselves with rosebuds, before they be withered.

9 No man of us be there without part of our

κ9 Let none of us go without his part of our

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lechery; everywhere leave we the signs of gladness; for this is our part, and this is our heritage, (or our inheritance). [None of us be without lot of our lechery; over all leave we signs of gladness; for this is our part, and this is our lot.]

voluptuousness; let us leave tokens of our joyfulness in every place; for this is our portion, and our lot is this.

10 Oppress we a poor just man, and spare we not a widow, neither reverence we hoar hairs of an old man of much time. [Oppress we the rightwise poor man, and spare we not to the widow, nor worship we hoar hairs of the old man of much time.]

κ10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 But our strength be the law of rightfulness; for why that that is feeble, is found unprofitable.

κ11 Let our strength be the law of justice; for that which is feeble is found to be nothing worth.

12 Therefore deceive we a just man, for he is unprofitable to us, and *he is* contrary to our works; and he upbraideth to us the sins of (the) law, and he defameth on us the sins of our teaching. [Beguile we then the rightwise man, for unprofitable he is to us, and contrary to our works; and reprovngly putteth to us the sins of law, and defameth against us the sins of our discipline.]

κ12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings; he upbraideth us with (or because of) our offending the law, and objecteth to our infamy the transgressings of our education.

13 He promiseth that he hath the cunning (or the knowing) of God, and he nameth himself the son of God.

κ13 He professeth to have the knowledge of God; and he calleth himself the child of the Lord.

14 He is made to us into showing of our thoughts.

κ14 He was made to reprove our thoughts.

15 He is grievous to us, yea, to see; for why his life is unlike to other men, and his ways be changed.

κ15 He is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion.

16 We be guessed of him *to be* triflers, *that is, men of no virtue*, and he abstaineth himself from our ways, as from uncleannesses; and he before-setteth the last things of just men, and he hath glory, that he hath God (as) *his* father. [As triflers we be esteemed of him, and he abstaineth

κ16 We are esteemed of (or by) him as counterfeits; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

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himself from our ways, as from uncleannesses; and he telleth before the last things of rightwise men, and he glorieth himself to have God to father.]

17 Therefore see we, if his words be true; and assay we, what things shall come to him; and we shall know, what shall be the last things of him.

18 For if he is the very (or the true) son of God, he shall up-take him, and shall deliver him from the hands of them that be contrary *to him*. [If forsooth he is the very son of God, he shall undertake him, and deliver him from the hands of the contrarious.]

19 Ask we him by despising and torment, (so) that we know his reverence, and that we prove his patience.

20 By most foul death condemn we him, for why beholding shall be of his words. [By most foul death condemn we him; forsooth respect shall be of the words of him.]

21 They thought these things, and they erred; for why their malice blinded them. [These things they thought, and erred; and the malice of them blinded them.]

22 And they knew not the sacraments of God, neither they hoped (for) the meed (or the reward) of rightfulness [or nor hoped (they for) the meed of rightwiseness], neither they deemed the honour of holy souls.

23 For why God made man unable to be destroyed, (or immortal), and *God* made man to the image of his likeness. [For God made man undeadly, and to the image of his likeness made him.]

24 But by envy of (or from) the devil death entered into the world; forsooth they (pur)sue

κ17 Let us see if his words be true; and let us prove what shall happen in (or at) the end of him.

κ18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

κ19 Let us examine him with despitefulness and torture, (so) that we may know his meekness, and prove his patience.

κ20 Let us condemn him with a shameful death; for by his own saying, he shall be respected.

κ21 Such things they did imagine, and were deceived; for their own wickedness hath blinded them.

κ22 As for the mysteries of God, they knew them not; neither hoped they for the wages of righteousness; nor discerned a reward for blameless souls.

κ23 For God created man to be immortal, and made him to be an image of his own eternity.

κ24 Nevertheless, through envy of (or from) the devil came death into the world; and they that do

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him, that be of his part. [Forsooth through the envy of the devil death came into the roundness of (the) earth's; forsooth they follow him, that be of the part of him.]

CHAPTER 3

1 Forsooth the souls of just men be in the hand of God; and the torment of death shall not touch them. [The souls of rightwise men be in the hand of God; and torment of death shall not touch them.]

2 They seemed to the eyes of unwise men to die; and torment was deemed the outgoing of them.

3 And from (a) just way they went into destroying, and that that is of (or for) us the way of destroying; but they be in peace. [And from a rightwise way they went into destruction, and that of us is way of destruction; they forsooth be in peace.]

4 Though they suffered torments before men, the hope of them is full of undeadliness (or of immortality).

5 They were travailed in a few things, *and they* shall be disposed well in many things; for why God assayed them, and found them worthy to (or for) himself. [In few things travailed, in many things they shall be well disposed; for God tempted them, and found them worthy himself.]

6 He proved them as gold in a furnace, and he took them as the offering of (a) burnt sacrifice; [As gold in furnace he proved them, and as burnt sacrifice of host he allowed them;]

7 and the beholding of them shall be in (the) time of *yielding*. Just men shall shine, and they shall run about as sparkles in a place of reeds. [and in time shall be the beholding of them.]

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hold of his side do find it.

CHAPTER 3

κ1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

κ2 In the sight of the unwise they seemed to die; and their departure is taken for misery,

κ3 And their going from us to be utter destruction; but they are in (or at) peace.

κ4 For though they be punished in the sight of men; yet is their hope full of immortality.

κ5 And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself.

κ6 As gold in the furnace hath he tried them, and received them as a burnt offering.

κ7 And in the time of their visitation, they shall shine and run to and fro, like sparks among the stubble.

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They shall shine rightwise, and as sparkles in reedy places they shall run hither and thither.]

8 They shall deem nations, and shall be lords of peoples; and the Lord of them shall reign without end. [They shall deem nations, and lordship to peoples; and the Lord of them shall reign into without end.]

9 They that trust on (or in) him, shall understand truth; and faithful men in love shall assent to him; for why (free) gift and peace is to his chosen men. [Who trust in him, shall understand truth; and faithful in love they shall assent to him; for free gift and peace is to the chosen men of him.]

10 But wicked men, by those things that they thought, shall have punishing; which despised just thing, and went away from the Lord. [Unpious men forsooth, after that (that) they thought, corrections shall have; that despised the rightwise, and from the Lord went away.]

11 For he that casteth away wisdom and lore, is cursed [or is unhappy]; and the hope of wicked men is void, and their travails *be* without fruit, and their works *be* unhabitable [or unable to dwell in], and unprofitable.

12 The women of them be unwitty, and the sons of them *be* full wayward. [The women of them be unwise, and most wicked the sons of them.]

13 The creature (or the generation) of them *is* cursed; for why *the woman* barren and undefouled is blessed [or for happy is the barren, and the undefouled], that hath not known the bed in trespass; she shall have fruit in the beholding of holy souls.

14 And a man unmighty to (en)gender, or to (be)get, *is blessed*, that hath not wrought

κ8 They shall judge the nations, and have dominion over the people(s), and their Lord shall reign forever.

κ9 They that put their trust in him, shall understand the truth; and such as be faithful in love, shall abide with him; for grace and mercy is to (or for) his saints, and he hath care for his elect.

κ10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

κ11 For whoso despiseth wisdom, and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable.

κ12 Their wives are foolish, and their children wicked.

κ13 Their offspring is cursed; wherefore blessed is the barren that is undefiled, which hath not known the sinful bed; she shall have fruit in the visitation of souls.

κ14 And blessed is the eunuch which with his hands hath wrought no iniquity; nor imagined

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wickedness by (or with) his hands, neither thought most wayward things against the Lord; for why a chosen (free) gift of faith shall be given to him, and a most acceptable heritage (or inheritance) in the temple of God. [And the gelding, that wrought not by his hands wickedness, nor thought against the Lord most wicked things; forsooth there shall be given to him the chosen free gift of the belief, and lot in the temple of God most allowed.]

15 For why the fruits of good travails is glorious, and the root of wisdom that falleth not down.

16 But the sons of adulterers shall be in destroying, and the seed of a wicked bed shall be destroyed. [The sons forsooth of adulterers in ending shall be, and from the wicked bed the seed shall be outlawed.]

17 And soothly though they shall be of long life, they shall be areckoned into nought; and the last eld (age) of them shall be without honour. [And if forsooth of long life they shall be, in nought they shall be counted; and without worship shall be the last eld (age) of them.]

18 And if they be dead swiftlier, they shall not have hope, neither allowing in the day of knowing. [And if swiftlier they shall be dead, they shall not have hope, nor in the day of acknowledging speech.]

19 Forsooth wicked nations be of hard ending.

CHAPTER 4

1 How fair is a chaste generation with clearness [or clarity]; for the mind thereof is undeadly, for it is known, both with God, and with men.

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wicked things against God; for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

κ15 For glorious is the fruit of good labours; and the root of wisdom shall never fall away.

κ16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

κ17 For though they live long, yet shall they be nothing regarded; and their last age shall be without honour.

κ18 Or if they die quickly, they have no hope, neither comfort in the day of trial.

κ19 For horrible is the end of the unrighteous generation.

CHAPTER 4

κ1 Better it is to have no children, and to have virtue; for the memorial thereof is immortal; because it is known with God and with men.

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2 When it is present, they (pur)sue it; and they desire it, when it hath led out itself, and it overcoming getteth by victory the meed of battles undefouled, and is crowned without end. [When present it is, they follow; and desire it, when they have led out themselves, and it crowned into without end beareth the victory, taking by victory the meed of the undefouled strives.]

κ2 When it is present, men take example at it, and when it is gone, they desire it; it weareth a crown, and triumpheth forever, having gotten the victory, striving for undefiled rewards.

3 But the many-fold (en)gendered multitude of wicked men shall not be profitable; and (as) plantings of adultery they shall not give deep roots, neither shall set stable steadfastness. [Forsooth the many-fold (be)gotten multitude of unpius men shall not be profitable; and adulterous plantings shall not give high roots, nor stable steadfastness set.]

κ3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 Though they burgeon in boughs for a time, they set unsteadfastly shall be moved of (or by) the wind, and they shall be drawn out by the root of the greatness of winds. [And if in the branches in the time burgeon, unstably set of the wind they shall be all-stirred, and of the muchliness of winds pulled up by the roots.]

κ4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind; and through the force of winds they shall be rooted out.

5 For why boughs unperfect shall be broken (al)together; and the fruits of them *be* unprofitable, and sour to eat, and covenable to (or suitable for) nothing. [Forsooth branches unended shall be broken; and the fruits of them unprofitable, and sour to eat, and to nothing able.]

κ5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat; yea, meet for nothing.

6 For why all (the) sons, that be born of wicked men, be witnesses of wickedness against fathers and mothers, in their asking.

κ6 For children begotten of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But a just man, though he be before-occupied by death, shall be in refreshing. [The rightwise forsooth, if he were before-occupied by death, in refreshing shall be.]

κ7 But though the righteous be prevented with death; yet shall he be in rest.

8 For why worshipful eld (age) is not of long

κ8 For honourable age is not that which standeth

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time [or (of) long (en)during], neither it is reckoned by the number of years;

9 the wits of a man be hoary, and the age of eld (or old age) *is* life without wem, (or spot). [hoary be the wits of man, and the age of eld life undefouled.]

10 He pleased God, and was made dearworth(y), [or loved], and he living among sinners was translated, *or borne over*;

11 he was ravished, lest malice should change his understanding, either lest feigning should deceive [or beguile] his soul.

12 For why deceiving of trifling maketh dark good things, and the unstableness of covetousness turneth over [or overturneth] the wit without malice.

13 He was ended in short time, and [ful]filled many times;

14 for why his soul was pleasant to God; for this thing *God* hast(en)ed to lead him out from the midst of wickednesses; [pleased forsooth to God was the soul of him; for that he went to bring him out from the middle of shrewdness (or depravity);]

15 but peoples saw and understood not, neither setted [or putted] such things in their hearts or entrails. For the grace and mercy of God is on (or with) his saints, and (the) beholding [or (the) respect] *of God* is on (or for) his chosen men.

16 Forsooth a just man dead condemneth quick wicked men; and youth ended swiftlier *condemneth* the long life of an unjust man. [Forsooth the rightwise dead condemneth the unpious men alive; and youth swiftlier ended, the long life of the unrightwise.]

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in length of time, nor that is measured by number of years.

κ9 But wisdom is the gray hair unto men, and an unspotted life is old age.

κ10 He pleased God, and was beloved of (or by) him; so that living amongst sinners, he was translated.

κ11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

κ12 For the bewitching of naughtiness doeth obscure things that are honest; and the wandering of concupiscence, doeth undermine the simple mind.

κ13 He being made perfect in a short time, fulfilled a long time.

κ14 For his soul pleased the Lord; therefore hast(en)ed he to take him away, from among the wicked.

κ15 This the people saw, and understood it not; neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.

κ16 Thus the righteous that is dead, shall condemn the ungodly, which are living, and youth that is soon perfected, the many years and old age of the unrighteous.

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17 For they shall see the end of a wise man, and they shall not understand, what thing God thought of him, and why the Lord made him less. [Forsooth they shall see the end of the wise man, and they shall not understand, what God hath thought of him, and why the Lord diminished him.]

κ17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of (or for) him, and to what end the Lord hath set him in safety.

18 For they shall see, and shall despise him; but the Lord shall scorn them. And after these things they shall be falling down without honour, and in despising among dead men without end. [They shall see, and despise him; them forsooth the Lord shall scorn. And they shall be after these things falling down without worship, and in wrong blaming among the dead into without end.]

κ18 They shall see him and despise him, but God shall laugh them to scorn, and they shall hereafter be a vile carcass, and a reproach among the dead forevermore.

19 For he shall all-break them swollen without voice, and he shall move them from the foundations (or the foundations); and they shall be desolate till to the last thing. And they shall be wailing, and the mind (or the memory) of them shall perish. [For them inwardly blown he shall all-break without voice, and stir them from the foundations; and unto the highest they shall be desolate. And they shall be wailing, and the mind (or the memory) of them shall perish.]

κ19 For he shall rend them, and cast them down headlong, (so) that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 They shall come fearedful in the thought of their sins; and their wickednesses on the contrary side shall lead them over.

κ20 And when they cast up the accounts of their sins, they shall come with fear; and their own iniquities shall convince them to their face.

CHAPTER 5

CHAPTER 5

1 Then just men shall stand in great steadfastness against them that anguished them, and which took away their travails. [Then shall stand rightwise men in great steadfastness against them that anguished them, and that took away the travails of them.]

κ1 Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours.

2 They shall see (it), and shall be disturbed (or troubled) with horrible dread, and they shall

κ2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the

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wonder in the suddenty of *their* health (or of *their* deliverance) unhoped (for); [Seeing they shall be disturbed with horrible dread, and shall marvel in the suddenness of the unhoped (for) health,]

strangeness of his salvation, so far beyond all that they looked for.

3 and they shall wail for anguish of spirit, and they shall say, doing penance within themselves, and wailing for the anguish of spirit, These men it be, which we had sometime into scorn, and into likeness of upbraiding. [wailing for anguish of spirit, saying, within themselves penance doing, and for anguish of spirit wailing, These be, whom we had sometime into scorn, and into likeness of reproof.]

κ3 And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and (for) a proverb of reproach.

4 We mad men guessed their life madness, and the end of them without honour; [We unwise esteemed the life of them madness, and the end of them without worship;]

κ4 We fools accounted his life madness, and his end to be without honour.

5 how therefore be they reckoned among the sons of God, and their part is among (the) saints! [how then be they counted among the sons of God, and among saints the lot of them is?]

κ5 How is he (or How he is) numbered among the children of God, and his lot is among the saints?(!)

6 Therefore we erred from the way of truth, and the light of rightfulness [or of rightwiseness] shined not to us, and the sun of understanding rose not up to (or on) us.

κ6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the Sun of righteousness rose not upon us.

7 We were made weary in the way of wickedness and of perdition; and we went hard ways. But we knew not the way of the Lord; [Weary we be in the way of wickedness, and of perdition; and we have gone hard ways. The way forsooth of the Lord we knew not;]

κ7 We wearied ourselves in the way of wickedness, and destruction; yea, we have gone through deserts, where there lay no way; but as for the way of the Lord, we have not known it.

8 what profited pride to us, either what brought the boast of riches to us? [what profited to us pride, or boast of riches what gave it to us?] (what hath riches and all our boasting brought us?)

κ8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things passed as (a) shadow, and as

κ9 All those things are passed away like a

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a messenger before running. [All those things passed as shadow, and as a messenger running before.]

shadow, and as a post that hast(en)ed by.

10 And as a ship, that passeth through the flowing water, of [the] which when it hath passed, it is not to find a step [or a step is not to find], neither the path of the bottom thereof in (the) waves.

κ10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves.

11 Either as a bird, that flyeth over in the air, of which no proof is found of the way thereof, but only the sound of wings beating (the) light wind, and carving the air by the might of (the) way, and with wings moved together it flew over, and after this no sign is found of the way thereof. [Or as a bird, that over-flyeth in the air, of the which none evidence is found of his way, but only the sound of wings beating the light wind, and cutting by force the air of the way, and together stirred the wings over-flyeth, and after that no sign is found of his way.]

κ11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went, is to be found.

12 Either as an arrow shot out into a place ordained, the air is parted, and is closed again anon (or at once), (so) that the passing thereof be not known. [Or as an arrow sent out into the ordained place, the air divided continually is reclosed in it, that the passing of it be unknown.]

κ12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through.

13 Right so we born ceased anon (or at once) to be, and soothly we might show no sign of virtue; but we were wasted in our malice. They that sinned, said such things in hell (or in the grave).

κ13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show, but were consumed in (or by) our own wickedness.

14 For the hope of a wicked man [or the unpiou] is as the flower of a briar, [or (a) *thistle-down*], which is taken away of (or by) the wind, and as small froth [or foam] which is scattered abroad of (or by) a tempest, and as smoke which is spread abroad of (or by) (the) wind, and as the mind of a guest of one day, that passeth forth.

κ14 For the hope of the ungodly is like dust that is blown away with the wind, like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But just men shall live without end, and the

κ15 But the righteous live forevermore, their

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meed of them is with the Lord; and the thought of them *is* with the Highest. [Rightwise men forsooth into without end shall live, and with the Lord is the mead of them; and the thought of them with the Highest.]

reward also is with the Lord, and the care of them is with the Most High.

16 Therefore they shall take of (or from) the hand of the Lord the realm of fairness, and a diadem of comeliness; for he shall govern them with his right hand, and he shall defend them with his holy arm. [Therefore they shall take the realm of worship, and the diadem of fairness of (or from) the hand of the Lord; for with his right hand he shall cover them, and with his holy arm defend them.]

κ16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall he cover them, and with his arm shall he protect them.

17 And his fervent love shall take armour, and he shall arm the creature to the vengeance of (his) enemies. [And the jealousy of him shall take armour, and arm creature to the venging of enemies.]

κ17 He shall take to him(self) his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall clothe rightfulness for an habergeon (or a breastplate), and he shall take certain doom for a basinet (or a helmet); [He shall clothe for the breastplate rightwiseness, and he shall take for the helmet certain doom;]

κ18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 he shall take a shield that may not be overcome, equity, *either evenness*; [he shall take the shield unquenchable equity;]

κ19 He shall take holiness for an invincible shield.

20 forsooth he shall whet hard wrath into a spear, and the world shall fight with him against unwitty (or unwitting) men. [he shall sharpen forsooth hard wrath into a spear, and the roundness of (the) earth's shall fight with him against the unwise.]

κ20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Straight sendings-out of lightnings shall go, and as the sides of a rainbow, when the bow of clouds is crooked, they shall be destroyed; and they shall skip into a certain place. [The sendings-out of lightnings shall go even right, and as at the

κ21 Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark.

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teasing the bow of clouds bent, they shall be outlawed; and to a certain place they shall leap in.]

22 And full hailstones shall be sent from a stony wrath, and the water of the sea shall wax white against them, and (the) floods shall run (al)together hard.

23 The spirit of virtue shall stand against them, and as the whirling of wind it shall depart them; and the wickedness of them shall bring all the land to desert, and malice shall destroy the seats of mighty men. Wisdom is better than strengths (or strongholds), and a prudent man doeth more than a strong man [or Better is wisdom than strengths, and a man prudent more than a strong man].

CHAPTER 6

1 Therefore, ye kings, hear, and understand; and ye judges of the coasts of (the) earth, learn. [Heareth then, ye kings, and understandeth; learneth, ye doomsmen of the coasts of the earth.]

2 Ye that hold together multitudes, and please you(rselves) in the companies of nations, give ears; [Giveth ears, ye that hold together multitudes, and please to you(rselves) in (the) companies of nations;]

3 for why power is given of (or from) the Lord to you, and virtue *is given* of (or from) the Highest, that shall ask (about) your works, and shall search (your) thoughts.

4 For when ye were ministers of his realm, ye deemed not rightfully, neither ye kept the law of rightfulness, neither ye went by the will of God. [For when ye were ministers of his realm, not rightly ye deemed, nor kept the law of rightwiseness, nor after the will of God ye went.]

5 Hideously and soon he shall appear to you;

κ22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

κ23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste (to) the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

CHAPTER 6

κ1 Hear therefore, O ye kings, and understand, learn ye that be judges of the ends of the earth.

κ2 Give ear you that rule the people, and glory in the multitude of nations.

κ3 For power is given (to) you of (or from) the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

κ4 Because being ministers of his kingdom, you have not judged aright, nor kept the law, nor walked after the counsel of God,

κ5 Horribly and speedily shall he come upon

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for why harshest doom shall be made in (or on) them, that be sovereigns. [Horribly and soon he shall appear to you; for most hard doom shall be done in (or to) them, that be before.]

you; for a sharp judgement shall be to them that be in high places.

6 Forsooth mercy is granted to a little man; but mighty men shall suffer torments mightily. [Forsooth to the little is granted mercy; mighty men forsooth mightily torments shall suffer.]

κ6 For mercy will soon pardon the meanest (or a common or an average person); but mighty men shall be mightily tormented.

7 For the Lord, which (or who) is lord of all things, shall not withdraw the person of any man, neither he shall dread the greatness of any man; for he made both the little man and the great man, and charge is to him evenly of all men [or for little and great he made, and evenly care is to him of all].

κ7 For he which is Lord over all, shall fear no man's person; neither shall he stand in awe of any man's greatness; for he hath made the small and (the) great, and careth for all alike.

8 But stronger torment nigheth (or approacheth) to stronger men.

κ8 But a sore trial shall come upon the mighty.

9 Therefore, ye kings, these my words be to you, (so) that ye learn wisdom, and that ye fall not down. [To you then, kings, be these my words, that ye learn wisdom, and that ye fall not.]

κ9 Unto you therefore, O kings, do I speak, (so) that ye may learn wisdom, and not fall away.

10 For they that keep rightfulness, shall be deemed rightfully; and they, that learn just things, shall find, what they shall answer. [Who forsooth shall keep rightwiseness, rightly shall be deemed; and that shall learn right things, shall find, what they answer.]

κ10 For they that keep holiness holily, shall be judged holy; and they that have learned such things, shall find what to answer.

11 Therefore covet ye my words, and love ye those; and ye shall have teaching. [Coveteth than my words, and loveth them; and ye shall have discipline.]

κ11 Wherefore set your affection upon my words, desire them, and ye shall be instructed.

12 Wisdom is clear, and that shall never fade; and it is seen lightly of (or easily by) them that love it, and it is found of (or by) them that seek it.

κ12 Wisdom is glorious and never fadeth away; yea, she is easily seen of (or by) them that love her, and found of (or by) such as seek her.

13 It before-occupieth them that covet it, (so)

κ13 She preventeth them that desire her, in

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that it show itself the former (or first) to them.

making herself first known unto them.

14 He that waketh by light to it, shall not travail; forsooth he shall find it sitting nigh his gates. [Who from light shall wake to it, shall not travail; forsooth he shall find it sitting in his gates.]

κ14 Whoso seeketh her early, shall have no great travail; for he shall find her sitting at his doors.

15 Therefore to think on wisdom is perfect wit, and he that waketh (or watcheth) for it, shall soon be secure.

κ15 To think therefore upon her is perfection of wisdom; and whoso watcheth for her, shall quickly be without care(s) (or concerns).

16 For why it goeth about, and seeketh men worthy to (or of) it; and in their ways [or and in his ways] it shall show itself gladly to them, and in all purveyance it shall meet them.

κ16 For she goeth about seeking such as are worthy of her, showeth herself favourably unto them in (or on) the ways, and meeteth them in every thought.

17 For why the beginning of wisdom is the veriest (or the truest) covetousness of learning. Therefore the busyness of learning is love; [The beginning forsooth of it most very coveting of discipline. Then care of discipline is loving;]

κ17 For the very true beginning of her, is the desire of (or for) discipline, and the care of (or the concern for) discipline is love;

18 and love is the keeping of (the) laws thereof. Soothly the keeping of laws is (the) perfection of uncorruption; [and loving is keeping of his laws. Keeping forsooth of laws is full ending of uncorruption;]

κ18 And love is the keeping of her laws; and the giving heed unto her laws, is the assurance of incorruption.

19 forsooth uncorruption maketh (us) to be next to God.

κ19 And incorruption maketh us near unto God.

20 Therefore the covetousness of wisdom shall bring (one) to (an) everlasting realm. [And so coveting of wisdom shall lead forth to the everlasting kingdom.]

κ20 Therefore the desire of wisdom bringeth (one) to a kingdom.

21 Therefore if ye, kings of the people, delight in seats (or thrones), and in kings' rods, or *regalties*, (or sceptres), love ye wisdom, (so) that ye reign without end. All ye, that be sovereigns to peoples, love the light of wisdom. [If then ye delight in seats, and in kings' dignities, O! ye kings of the people, loveth wisdom, that into

κ21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom (so) that ye may reign forevermore.

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without end ye reign.]

22 Soothly what is wisdom, and how it is made, I shall tell (you); and I shall not hide from you the sacraments (or the secrets) of God; but from the beginning of birth I shall seek (for), and I shall set into the light the cunning thereof (or the knowing of it), and I shall not pass (by) (the) truth. [What is forsooth wisdom, and how it be made, I shall tell; and I shall not hide from you the sacraments of God; but from the beginning of birth I shall ensearch, and put into light the cunning of it, and I shall not pass beside the truth.]

23 And I shall not have (or go) (the) way with envy waxing rotten; for such a man shall not be a partner of (or with) wisdom. [Nor with the quittering (or rotting) envy way I shall have; for such a man shall be partner of wisdom.]

24 Forsooth the multitude of wise men is the health (or the deliverance) of the world; and a wise king is the establishing [or the stability] of the people.

25 Therefore take ye teaching by my words, and it shall profit to you. [Then taketh discipline by my words, and it shall profit to you.]

CHAPTER 7

1 Forsooth and I am a deadly (or a mortal) man, like *other* men, and of (the) earthly kind of him that was made first, [I am forsooth and a deadly man, like to men, and of the earthy kind of him that rather is made,]

2 and in the womb of *my* mother I was formed flesh. In the time of ten months I was crudded (or curdled) together in blood, of the seed of man, and by (the) according delight of (or with) sleep. [and in the womb of the mother figured I am flesh. In time of ten months crudded I am into

κ22 As for wisdom what she is, and how she came up, I will tell you, and will not hide (any) mysteries from you; but will seek her out from the beginning of her nativity, and bring the knowledge of her into (the) light, and will not pass over the truth.

κ23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

κ24 But the multitude of the wise is the welfare of the world; and a wise king is the upholding of the people.

κ25 Receive therefore instruction through my words, and it shall do you good.

CHAPTER 7

κ1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

κ2 And in my mother's womb was fashioned to be flesh in the time of ten months being compacted in blood, of the seed of man, and the pleasure that came with sleep.

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blood, of the seed of man, and of covenable delighting of sleep.]

3 And I was born, and took common air, and in like manner I fell down into (or onto) the earth made; and I weeping sent out the first voice, like all men. [And I born took common air, and like manner fell down into the made earth; and the first voice, like all, I put out weeping.]

4 I was nursed in wrappings, and in great busynesses; [I was nursed in swaddling clothes, and in great busynesses;]

5 for why no man of kings had other beginning of birth.

6 Therefore one entering (or one entrance) to life is to (or for) all men, and like going out. [One entry is to (or for) all to life, and like issue.]

7 Wherefore I desired, and wit (or understanding) was given to me; **and I inwardly called, and the spirit of wisdom came into me.** [For that I desired, and there is given to me wit; and I inwardly called, and there came to me the spirit of wisdom.]

8 **And I setted wisdom before realms (or kingdoms), and seats (or thrones); and I said, that riches be nought in comparison thereof,** [And I put it before to realms, and seats; and riches I said nothing to be in comparison of it,]

9 **and I comparised not a precious stone to it; for why all gold in comparison thereof is (but) a little gravel, and silver shall be areckoned as clay in the sight thereof.** [nor I comparised to it a precious stone; for all gold in comparison of it (or to it) is (but) a little gravel, and as clay silver shall be esteemed in the sight of it.]

10 **I loved wisdom more than health and fairness; and I purposed to have it for light, for**

κ3 And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered, was crying, as all others do.

κ4 I was nursed in swaddling clothes, and that with cares.

κ5 For there is no king that had any other beginning of birth.

κ6 For all men have one entrance into life, and the like going out.

κ7 Wherefore I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me.

κ8 I preferred her before sceptres, and thrones, and esteemed riches nothing in comparison of (or to) her.

κ9 Neither compared I unto her any precious stone, because all gold in respect of (or to) her is as a little sand, and silver shall be counted as clay before her.

κ10 I loved her above health and beauty, and chose to have her instead of light; for the light that

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the light thereof may not be quenched. [Over health and fairness I loved it; and I purposed for light to have it, for unquenchable is the light of it.]

cometh from her never goeth out.

11 Forsooth all goods (or all good things) came together to me with it; and unnumberable honesty (or incalculable honour) *is* by the works thereof. [Forsooth there came to me all goods together with it; and unnumberable honesty by the hands of it.]

κ11 All good things together came to me with her, and innumerable riches in her hands.

12 And I was glad in all things; for this wisdom went before me, and I knew not, for it is the mother of all goods (or and I did not know, that she is the mother of all good things). [And I gladdened in all things; for this wisdom went before me, and I knew not, for of all goods it is mother.]

κ12 And I rejoiced in them all, because wisdom goeth before them; and I knew not that she was the mother of them.

13 Which *wisdom* I learned without feigning, and I commune without envy; and I hide not the honesty, (or the honour, or the riches) thereof. [For without feigning I learned, and without envy I commune; and the honesty of it I hid not.]

κ13 I learned diligently, and do communicate her liberally; I do not hide her riches.

14 For it is treasure without number to men, and they, that used that treasure, were made partners of God's friendship, and were praised for the gifts of cunning (or of knowing). [Forsooth treasure it is without end to men, the which who used, partner be made of the friendship of God, (and were) commended for the gifts of discipline.]

κ14 For she is a treasure unto men that never faileth; which they that use, become the friends of God; being commended for the gifts that come from learning.

15 Forsooth God gave to me to say of sentence, and to before take [or and to take before] (the) worthy things of these things that be given to me; for he is the leader of wisdom, and amender of wise men.

κ15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given (to) me; because it is he that leadeth unto wisdom, and directeth the wise.

16 For why both we, and our words, and all wisdom, and learning of cunning (or of knowing) of works *be* in his hand. [In the hand forsooth of him and we, and our words, and all wisdom, and discipline of the cunning of works.]

κ16 For in his hand are both we and our words; all wisdom also and knowledge of workmanship.

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17 Forsooth he gave to me the very cunning (or the true knowing) of these things that be, (so) that I know the disposition of the world, and the virtues of (the) elements;

18 the beginning, and the ending, and the middle of times; the changings of whiles, and the endings of times; the changings of manners, and (the) departings [or the divisions] of times;

19 the courses of the year, and the dispositions of (the) stars;

20 the kinds of beasts, and the wraths of wild beasts; the strength of (the) winds, and the thoughts of men; the differences of trees, and the virtues of roots.

21 And I learned whatever things be hid and unpurveyed; [And whatever thing(s) be hid and unpurveyed, I learned;]

22 for why wisdom, the craftsman of all things, taught me. For in that *wisdom unmade* is the spirit of understanding, holy, many-fold, one alone, subtle, temperate, wise, moveable, undefouled, certain, sweet, loving a good deed, which *spirit* forbiddeth nothing to do well; [forsooth the craftsman of all things taught me by wisdom. Forsooth there is in it the spirit of understanding, holy, many-fold, only, subtle, mannerly, fair speaking, moveable, undefouled, certain, sweet, loving a good deed, that nothing prevented or hindered to do well;]

23 courteous, benign, stable, secure, having all virtue, beholding all things, and which taketh all spirits able to understand [or and that taketh all intelligible spirits], *he is* clean, and subtle.

24 For why wisdom is more moveable than all moveable things; forsooth it stretcheth forth everywhere [or forsooth it attaineth over all], for his cleanness.

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κ17 For he hath given me certain knowledge of the things that are, namely to know how the world was made, and the operation of the elements;

κ18 The beginning, ending, and midst of the times; the alterations of the turning of the sun, and the change of (the) seasons;

κ19 The circuits of (the) years, and the positions of (the) stars;

κ20 The natures of living creatures, and the furies of wild beasts; the violence of (the) winds, and the reasonings of men; the diversities of (the) plants, and the virtues of roots;

κ21 And all such things as are either secret or manifest; (all of) them I know.

κ22 For wisdom which is the worker of all things, taught me; for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick (or alive), which cannot be letted (or hindered), ready to do good;

κ23 Kind to man, steadfast, sure, free from care(s) (or concerns), having all power, overseeing all things, and going through all understanding, pure, and most subtle spirits.

κ24 For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness.

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25 For it is a breathing of God's virtue (or God's power), and it is some clean coming forth of the clearness of Almighty God; and therefore no defouled thing runneth into it. [Forsooth the humour of the virtue of God it is, and the manner going out is a clean clearness of the Almighty God; and therefore nothing defouled runneth into it.]

κ25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her.

26 For it is (the) brightness of everlasting light, and *it is* a mirror without wem of God's majesty, and *it is* an image of his goodness. [Forsooth whiteness it is of the everlasting light, and a mirror without wem of the majesty of God, and an image of the goodness of him.]

κ26 **For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.**

27 And when it is one, it may (or it can do) all things; and it dwelleth in itself, and reneweth all things, and by nations it beareth over itself into holy souls; it maketh the friends of God, and prophets. [And since it is one, all things it may; and abiding still in itself, all things it reneweth, and by nations to holy souls it beareth over itself; the friends of God and prophets it ordaineth.]

κ27 And being but one she can do all things; and remaining in herself, she maketh all things new; and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth no man, but him that dwelleth with wisdom.

κ28 For God loveth none but him, that dwelleth with wisdom.

29 For why this *wisdom* is fairer than the sun, and *is* above all the disposition of (the) stars; wisdom comparised to light, [it] is found the former (or better or before it).

κ29 For she is more beautiful than the sun, and above all the order of (the) stars, (and) being compared with the light, she is found before it.

30 For why night cometh after the light; but wisdom overcometh malice. [To it forsooth night goeth down; wisdom forsooth malice overcometh not.]

κ30 For after this cometh night; but vice shall not prevail against wisdom.

CHAPTER 8

CHAPTER 8

1 Therefore wisdom stretcheth forth from the end till to the end strongly, and disposeth all things sweetly. [Therefore it attaineth from end unto end strongly, and disposeth all things

κ1 Wisdom reacheth from one end to another mightily; and sweetly doeth she order all things.

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sweetly.]

2 I loved this *wisdom made*, and I sought it out from my youth; and I sought to take it (as) a spousess to me, and I am made a lover of the fairness thereof. [This I loved, and sought it out from my youth; and I sought to take it (as) a spouse to me, and lover I am made of the form of it.]

3 He that hath the fellowship of God, glorifieth the gentleness thereof; but also the Lord of all things loved it. [It having the company of God, glorifieth the gentleness of it; but and of all things the Lord loved it.]

4 For it is the teacheress of the learning [or of the discipline] of God, and chooserss of his works.

5 And if riches be coveted [or be desired] in life, what *is* richer than wisdom, that worketh all things?

6 Soothly if wit worketh, who is a craftsman more than wisdom, of these things that be? [If forsooth wit worketh, who of (all) these that be, more is (a)craftsman than it?]

7 And if a man loveth rightfulness, the travails of this *wisdom* have great virtues; for it teacheth soberness, and prudence, and rightfulness, and virtue; and nothing is profitabler than these in life to men. [And if rightwiseness a man loveth, the travails of this have great virtues; soberness forsooth and prudence it teacheth, and rightwiseness, and virtue; than the which more profitable nothing is in life to men.]

8 And if a man desireth (a) multitude of cunning (or much knowing), wisdom knoweth things (which have) passed, and guesseth of things to coming; it knoweth the fellnesses or falsenesses of words, and (the) assoilings of

κ2 I loved her and sought her out, from my youth I desired to make her my spouse, and I was a lover of her beauty.

κ3 In that she is conversant with God, she magnifieth her nobility; yea, the Lord of all things himself loved her.

κ4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

κ5 If riches be a possession to be desired in this life, what is richer than wisdom that worketh all things?

κ6 And if prudence work, who of all that are, is a more cunning workman than she?

κ7 And if a man love righteousness, her labours are virtues; for she teacheth temperance and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life.

κ8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches, and can expound dark sentences; she foreseeeth signs and wonders, and the events of

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arguments; it knoweth signs and showings of things to coming, before that they be made [or the tokens and wonders it knoweth, ere they be done]; and the befallings [or chances] of times and of worlds.

9 Therefore I purposed to bring to me this *wisdom* [or Then I purposed this to bring to me], to live together (with me); witting that it shall commune with me of goods (or about good things), and speaking together of (or about) my thought(s), and of mine annoyances, (or about my troubles), shall be.

10 For this *wisdom* I shall have clearness at (or with) companies, and honour at (or with) (the) elder men; [I have for this to companies clearness, and worship with the elders;]

11 I shall be found young and sharp in doom (or in judgement), and in the sight of mighty men I shall be wonderful, and the faces of princes shall worship me. [young and sharp I shall be found in doom, and in the sight of mighty men marvellous I shall be, and the faces of princes shall marvel (at) me.]

12 They shall abide me, being still, and they shall behold me, speaking; and the while I speak many things, they shall set (their) hands on their mouth(s). [They shall sustain me, being still, and me speaking, behold; and me sermoning many things, hands to their mouth they shall put.]

13 Furthermore by this *wisdom* I shall have undeadliness (or immortality); and I shall leave everlasting mind to them, that shall come after me.

14 I shall dispose peoples; and nations shall be subject to me.

15 Hideous kings hearing me shall dread (or

seasons and times.

κ9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares (or concerns) and grief.

κ10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

κ11 I shall be found of (or with) a quick conceit in judgement, and shall be admired in the sight of great men.

κ12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me; if I talk much, they shall lay their hands upon their mouth(s).

κ13 Moreover, by the means of her, I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

κ14 I shall set the people in order, and the nations shall be subject unto me.

κ15 Horrible tyrants shall be afraid when they do

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fear); and in (the) multitude I shall be seen good, and strong in battle.

16 I shall enter into mine house, and I shall rest with wisdom; for the conversation thereof hath no bitterness, and the dwelling together thereof hath none annoyance (or troubles), but gladness and joy.

17 I thought these things at (or within) me, and I remembered in mine heart; for why wisdom is undeadly (or immortal) in thought [or for undeadly is wisdom in thinking],

18 and good delighting *is* in the friendship thereof; and honesty (or honour) without default *is* in the works of (the) hands thereof; and wisdom *is* in the strife of (the) speech thereof; and great clearness *is* in the communing of (the) words thereof; I went about, seeking to take *wisdom* to me. [and in the friendship of it good delighting; and in the works of the hands of it honesty without failing, and in the strife of the speech of it wisdom; and great opening in communication of the words of it; I went about, seeking that to me it I should take.]

19 Forsooth I was a witty child, and I got a good soul.

20 And when I was more good, I came to a body undefouled.

21 And as I knew, that else I may not be chaste, no but God give it, and this same thing was wisdom, to know whose this gift was; I went to the Lord, and I besought him, and I said, of (or with) all mine entrails (of mine heart). [And as I knew, for otherwise I may not be continent, *either chaste*, but God give, and that self was wisdom, to know of whom was that gift; I went to the Lord, and prayed him and said, of all the entrails of mine heart.]

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but hear of me, I shall be found good among the multitude, and valiant in war.

κ16 After I am come into mine house, I will repose myself with her; for her conversation hath no bitterness, and to live with her, hath no sorrow, but mirth and joy.

κ17 Now when I considered these things in (or with) myself, and pondered them in my heart, how that to be allied unto wisdom, is immortality,

κ18 And (what) great pleasure it is to have her friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

κ19 For I was a witty child, and had a good spirit.

κ20 Yea, rather being good, I came into a body undefiled.

κ21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her (to) me, (and that was a point of wisdom also to know whose gift she was), I prayed unto the Lord, and besought him, and with my whole heart I said,

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CHAPTER 9

1 God of my fathers, and Lord of mercy, that madest all things by thy word [or with thy word],

2 and ordainedest man by thy wisdom, that he should be lord of (the) creature(s), which is made of (or by) thee, [and with thy wisdom ordainedest man, that he should lordship of the creature, that of thee is made,]

3 that he dispose the world in equity and rightfulness [or rightwiseness], and deem doom in right ruling of heart;

4 give thou to me wisdom, that standeth nigh (to) thy seats; and do not thou reprove me from (among) thy children.

5 For I am thy servant, and the son of thine handmaid; *I am* a sick [or a feeble] man, and of little time, and less to the understanding of doom and of laws.

6 And if any man is perfect among the sons of me, if thy wisdom fleeth away from him, he shall be reckoned into nought.

7 Forsooth thou hast chosen me (to be a) king to thy people, and a judge [or (a) doomsman] of thy sons and daughters;

8 and thou saidest, that I should build a temple in thine holy hill, and an altar in the city of thy dwelling place; the likeness of thine holy tabernacle, which thou madest ready at the beginning [or that thou preparedest from the beginning].

9 And thy wisdom *is* with thee, that knoweth thy works, which also was present then, when thou madest the world, and knew what was pleasant (or pleasing) to thine eyes, and what was (ad)dressed, (or directed), [or right] in thy

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CHAPTER 9

κ1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,

κ2 And ordained man through thy wisdom, that he should have dominion over the creatures, which thou hast made,

κ3 And order the world according to equity and righteousness, and execute judgement with an upright heart;

κ4 Give me wisdom, that sitteth by thy throne, and reject me not from among thy children.

κ5 For I thy servant and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgement and laws.

κ6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

κ7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters.

κ8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning.

κ9 And wisdom was with thee; which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

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commandments.

10 Send thou that *wisdom* from thine holy heavens, and from the seat of thy greatness, (so) that it be with me, and travail with me; and that I know what is acceptable [or allowed] with thee.

κ10 O send her out of thy holy heavens, and from the throne of thy glory, (so) that being present she may labour with me, (so) that I may know what is pleasing unto thee.

11 For why that *wisdom* knoweth and understandeth all things; and it shall lead me forth in my works soberly, and it shall keep me in his power.

κ11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 And my works shall be acceptable, and I shall dispose thy people justly [or rightwisely], and I shall be worthy of the seats (or of the seat) of my father.

κ12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For who of men may know the counsel of God? either who may think, what (is the) will (of) God?

κ13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For why the thoughts of deadly (or of mortal) men *be* dreadful (or fearful), and our purveyances *be* uncertain.

κ14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For why the body that is corrupt[ed], grieveth the soul; and (the) earthly dwelling presseth down the wit, thinking many things.

κ15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And of hard we guess *those things*, that be in (or on) (the) earth; and we find with travail *those things*, that be in beholding. But who shall search *those things*, that be in (the) heavens? [or That forsooth in heavens be, who shall ensearch?]

κ16 And hardly do we guess aright at things that are upon (the) earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath searched (them) out?

17 But who shall know thy wit, no but thou give wisdom/but if thou give wisdom, and send thine Holy Spirit from (the) highest things?

κ17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 And if the paths of them, that be in lands, be amended, and if men have learned *those things*, that please thee. For why, Lord, whichever pleased thee from the beginning, were made whole by wisdom.

κ18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

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CHAPTER 10

1 This *wisdom of God* kept him, that was formed first of God, the father of the world, when he alone was made (out) of nought. And *this wisdom* led him out of his trespass, and led him [or brought him] out of the slime of the earth,

2 and gave to him virtue (or power) to hold together all things, *that is, gave to him the lordship over all lower things.*

3 As the unjust man in his ire went away from this *wisdom*, brotherhood perished by the ire of man-quelling. [From this as the unrightwise went away in his wrath, by the wrath of manslaughter perished fraternity.]

4 For which thing when the water did away the earth, wisdom healed (it) again; governing a just [or the rightwise] man by a despicable tree.

5 This *wisdom* also in the consent of pride, when nations had raised themselves, knew a just man [or knew the rightwise], and kept (him) without (com)plaint [or blame] to God; and *this wisdom* kept strong mercy in sons.

6 And it delivered a just man fleeing from wicked men perishing, when fire came down into the place of five cities. [This the rightwise from the perishing unpious men delivered fleeing, fire descended into the regions of five cities.]

7 For which *wicked men* the land smoking is made desert, into witnessing of waywardness, [or shrewdness, (or depravity)], and trees having fruits in uncertain time; and the mind of an unbelievful soul standing an image of salt.

8 For why men passing (by, or ignoring) wisdom, not only fell in this, that they knew not goods [or (the) good things], but also they left to

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CHAPTER 10

κ1 She preserved the first formed father of the world that was created alone, and brought him out of his fall,

κ2 And gave him power to rule (over) all things.

κ3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

κ4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous, in (or with) a piece of wood, of small value.

κ5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion towards his son.

κ6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

κ7 Of whose wickedness even to this day the wasteland that smoketh, is a testimony, and plants bearing fruit that never come to ripeness; and a standing pillar of salt is a monument of an unbelieving soul.

κ8 For regarding not wisdom, they got not only this hurt, that they knew not the things which were good; but also left behind them to the world a

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men the mind of their unwisdom, (so) that in these sins, which they did, they might not be hid.

memorial of their foolishness; so that in the things wherein they offended, they could not so much as be hid.

9 Forsooth wisdom delivered them from sorrows, that keep it.

κ9 But wisdom delivered from pain those that attended upon her.

10 Soothly this *wisdom* led forth a just man by rightful ways, that fled from the ire of his brother; and it showed him the realm of God, and gave to him the cunning (or the knowing) of saints; it made him honest (or rich) in travails, and fulfilled his travails. [This forsooth the far fugitive, or *fleeing* rightwise from the wrath of the brother, led away by right ways; and showed to him the kingdom of God, and gave to him the cunning of saints; it honested him in travails, and fulfilled the travails of him.]

κ10 When the righteous fled from his brother's wrath, she guided him in right paths; showed him the kingdom of God; and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

11 It helped him in the fraud of deceivers, and made him honest, (or honourable, or rich). [In the guile of the men coming about to him, it was nigh, and honest, (or honourable, or rich) made him.]

κ11 In the covetousness of such as oppressed him, she stood by him, and made him rich.

12 It kept him from (his) enemies, and defended him from deceivers; and it gave to him a strong battle, (so) that he should overcome, and know, that wisdom is the mightiest of all.

κ12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory, (so) that he might know that godliness is stronger than all.

13 This *wisdom* forsook not the just [or rightwise] man (when he was) sold, *that is Joseph, when his brothers sold him to men of Ishmael*, but delivered him from (the) sinners; and it went down with him into a ditch, *that is, (in)to the prison of the king of Egypt*;

κ13 When the righteous was sold, she forsook him not, but delivered him from sin; she went down with him into the pit,

14 and it forsook not him in bonds, till it brought to him the sceptre of the realm, and power against them that oppressed him; and it showed them (to be) liars, that defouled him, and it gave to him everlasting clearness (or glory).

κ14 And left him not in bonds till she brought him the sceptre of the kingdom and power against those that oppressed him; as for them that had accused him, she showed them to be liars, and gave them (or gave **him**) perpetual glory.

15 This *wisdom* delivered a just people, and

κ15 She delivered the righteous people, and

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wholly without (com)plaint, from (the) nations that oppressed it. [This the rightwise people, and wholly without blame, delivered from nations, that it oppressed.]

blameless seed from the nation that oppressed them.

16 *It* entered into the soul of God's servant, and he stood against hideous kings, in great wonders and miracles [or in great wonders and signs].

κ16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs,

17 And it yielded to (the) just men the meed of their travails, and led them forth in a wonderful way; and it was to them in (a) covering of the day, and in the light of stars by night. [And it yielded to the rightwise men the mead of their travails, and brought them thence in a marvellous way; and it was to them in the covering of the day, and in light of stars by the night.]

κ17 Rendered to the righteous a reward of (or for) their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 And it translated, *either led over*, them through the Reed Sea (or the Red Sea); and bare them over through full much water. [And he bare them over through the Red Sea; and he over-carried them through full much water.]

κ18 Brought them through the Red Sea, and led them through much water.

19 But it drenched (or drowned) down the enemies of them into the sea; and led them out from the depth of hells, *that is, from the bottom of the sea*. [The enemies forsooth of them he drenched in the sea; and from the deepness of hell he led them out.]

κ19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore just men take away the spoils of wicked men; and, Lord, they magnified in song thine holy name, and praised together thine hand, (their) overcomer. [Therefore rightwise men took away the spoils of unpius men; and highly sung, Lord, thine holy name, and thine hand (their) overcomer they praised (al)together.]

κ20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For why wisdom opened the mouth of dumb men, and made the tongues of young children not speaking to be wise [or (to be) fair speaking].

κ21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak, eloquent.

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CHAPTER 11

1 He (ad)dressed (or directed) the works of them, in the hands of an holy prophet. [It right-ruled the works of them, in the hands of the holy prophet.]

2 They made journey by deserts, that were not inhabited; and they made little houses, *or cottages*, in desert places.

3 They stood against kings, and (a)vengeed them(selves) of (their) enemies. [They stood against enemies, and of the enemies they venged themselves.]

4 They thirsted, and they inwardly called thee; and water (out) of (or from) a full high stone was given to them, and (the) rest of thirst *was given to them* (out) of (or from) an hard stone. [They thirsted, and inwardly called thee; and there is given to them water of the highest stone, and rest of thirst of the hard stone.]

5 For by which things the enemies of them suffered pains, for (the) default(ing) of their drink, and the sons of Israel were glad, when they had plenty; by these things, when these failed to those *enemies*, it was done well with them. [By those things forsooth that the enemies of them suffered pains, from the defaulting of their drink, and when the sons of Israel had plenty, gladded; by these things, when to them had failed, well with them is done.]

6 For soothly for the well of everlasting flood, thou gavest man's blood to unjust men. [For why forsooth for the well of the everlasting flood, man's blood thou gave to unrightwise men.]

7 And when they were made less, in the leading away of young children slain, thou gavest suddenly plenteous water to them; [The which when they were diminished, in the over-leading

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κ1 She prospered their works in the hand of the holy prophet.

κ2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

κ3 They stood against their enemies, and were avenged of their adversaries.

κ4 When they were thirsty they called upon thee, and water was given (to) them out of the flinty rock, and their thirst was quenched out of the hard stone.

κ5 For by what things their enemies were punished, by the same they in their need were benefited.

κ6 For instead of a fountain of a perpetual running river, troubled with foul blood,

κ7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them (an) abundance of water by a means which they hoped not for,

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of the slain little children, thou gave to them
abounding water in manner not hoped (for);]

8 and showedest by the thirst, that was then,
how thou wouldest enhance thy *servants*, and
wouldest slay the adversaries of them.

9 For when they were assayed, soothly they
took chastising with mercy; they knew, how
wicked men deemed with ire, should suffer
torments. [When forsooth they were tempted,
forsooth and with mercy discipline they took;
they knew, how with wrath the unpious men
deemed, torments should suffer.]

10 Soothly thou admonishing as a father,
provedest these men; but thou as an hard king
asking condemnedest them (or the others). [These
forsooth as a father warned, thou provedest; them
forsooth as an hard king asking, thou
condemnedest.]

11 For why men absent and *men* present were
tormented in like manner. [Forsooth the absent
men and the present (in) like manner were
tormented.]

12 For why double annoyance (or troubles) had
taken them, and wailing with the mind (or the
remembrance) of things passed.

13 Soothly when they heard, that it was done
well with themselves by their torments, they
bethought on the Lord, and wondered on the end
of the out-going. [When forsooth they heard, by
their torments well with them to be done, they
remembered the Lord, marveling into the end of
the going out.]

14 For at the end of the befalling, they
worshipped (or honoured) him, whom they
scorned (had) cast out in shrewd (or depraved)
putting forth; and thou didest not in like manner
to just men. [Whom forsooth in a shrewd (or

κ8 Declaring by that thirst then, how thou hadst
punished their adversaries.

κ9 For when they were tried, albeit but in mercy
chastised, they knew how the ungodly were
judged in wrath, and tormented thirsting in
another manner than the just.

κ10 For these thou didest admonish, and try as a
father; but the other as a severe king thou didest
condemn and punish.

κ11 Whether they were absent, or present, they
were vexed alike.

κ12 For a double grief came upon them, and a
groaning for the remembrance of things past.

κ13 For when they heard by their own
punishments the other to be benefited, they had
some feeling of (or for) the Lord.

κ14 For whom they rejected with scorn when he
was long before thrown out at the casting forth of
the infants, him in the end, when they saw what
came to pass, they admired.

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depraved) putting out they scorned cast afar, and into the end of that that fell, they marvelled; not (in) like manner to rightwise men doing.]

15 Forsooth for unwise thoughts the wickednesses of them *were punished*; for some men erring worshipped dumb serpents [or adders], and superfluous beasts, thou sentest into them a multitude of dumb beasts, into vengeance;

16 (so) that they should know, that by what things a man sinneth, he is tormented also by these things. [that they should know, for by those things that a man sinneth, by those things also he shall be tormented.]

17 For why thine hand almighty [or thine almighty hand], that made the world of matter unseen, was not unmighty to send into them a multitude of bears, either [or] hardy lions,

18 either beasts of new kind full of ire, and unknown beasts, either *beasts* frothing heat of fires, either bringing forth the odour of smoke, either sending out from the eyes hideous sparkles (or sparks); [or of new kind of unknown beasts, and full of wrath, or spitting breathing(s) of fires, or bringing forth smell of smoke, or putting out grizzly (or dreadful) sparks from (the) eyes;]

19 of which *beasts* not only the hurting might destroy them, but also the sight might slay by dread [or but and the looking by dread slay].

20 For why and without these *beasts* they might be slain by one spirit, and suffer persecution of those (or by them) (for) their own deeds, and be scattered by the spirit of thy virtue (or by the breath of thy power). But also thou hast disposed all things in measure, and in number, and in weight; [But and without these with one spirit they might be slain, suffered persecution of their deeds self, and scattered by the spirit of his

κ15 But for the foolish devices of their wickedness, wherewith being deceived, they worshipped serpents void of reason, and vile beasts; thou didest send a multitude of unreasonable beasts upon them for vengeance,

κ16 (So) That they might know that wherewithal a man sinneth, by the same also shall he be punished.

κ17 For thy Almighty hand that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

κ18 Or unknown wild beasts full of rage newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles (or sparks) out of their eyes;

κ19 Whereof not only the harm might dispatch them at once; but also the terrible sight utterly destroy them.

κ20 Yea, and without these might they have fallen down with one blast, being persecuted of (or for) vengeance, and scattered abroad through the breath of thy power, but thou hast ordered all things in measure, and number, and weight.

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virtue. But and all things in measure, and number, weight thou disposedest;]

21 for it was left ever to thee alone to be able to do much; and who shall against-stand the virtue (or the power) of thine arm?

22 For as the tongue (or a pointer) of a balance, so is the world before thee; and as a drop of dew rising before the light, that cometh down into (or onto) (the) earth. [For as a point(er) of a balance, so is before thee the roundness of earths; and as a drop of morrowtide dew, that goeth down into the earth.]

23 And thou hast mercy of (or for) all things [or for all], for thou mayest (or thou be able to) (do) all things; and thou dissemblest, *either forbearrest*, the sins of men, for penance. [And thou hast mercy of all, for all things thou mayest (or thou can do); and thou forbearrest the sins of men, for penance.]

24 For thou lovest all things that be, and thou hatest nothing of those, that thou madest; for thou not hating anything ordainedest, either madest. [Forsooth thou lovest all things that be, and nothing thou hatedest of them, that thou madest; not forsooth hating anything thou ordainedest, or madest.]

25 But how might anything dwell, no but thou wouldest?/but if thou wouldest? (or if thou haddest not willed it?) either how should a *thing* be kept, that were not called of (or by) thee? [How forsooth might anything abide still, but thou haddest would? or that of thee were not called, should be kept?]

26 But, Lord, thou lovest souls, thou sparest all things; for those things be thine. [Thou sparest forsooth to all; for thine they be, Lord, that lovest souls.]

κ21 For thou canst show thy great strength at all times when thou wilt, and who may withstand the power of thine arm?

κ22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

κ23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men; because they should amend.

κ24 For thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldest thou have made anything, if thou hadst hated it.

κ25 And how could anything have endured, if it had not been thy will? or been preserved, if not called by thee?

κ26 But thou sparest all; for they are thine, O Lord, thou lover of souls.

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CHAPTER 12

1 Lord, how good, and how sweet is thy Spirit in all things; [O! how good, and how sweet, Lord, is thy Spirit in us;]

2 and therefore thou chastisest by parts these men that err; and thou admonishest, of which things they sin, and thou speakest *to them*, (so) that when they have forsaken (the) malice, they believe in thee, Lord. [therefore that out err in parts, thou chastisest; and of the which things they sin, thou warnest, and speakest to, that, the malice left, they believe in thee, Lord.]

3 For *thou wouldest lose* (or destroy) those eld [or old] dwellers of thine holy land, which thou loathest;

4 for they did works hateful to thee, by medicines, *that is, by witchcrafts, and false divinings, and sacrifices offered to fiends*, and unjust [or unrightwise] sacrifices;

5 and the slayers of their sons, without mercy, and eaters of (the) entrails [or of the bowels] of men, and (the) devourers of blood;

6 and by the hands of our fathers thou wouldest lose (or destroy) from thy middle sacrament, *that is, from Judea*, fathers and mothers, authors of souls, *that is, of their children*, unhelped; [and the fathers and the mothers, authors of the souls unhelped, lose thou wouldest not from thy middle sacrament, by the hands of their fathers and mothers;]

7 (so) that our fathers should take the worthy pilgrimage of God's children, which is to thee the dearworthiest land of all.

8 But also thou sparedest these as men, and thou sentest wasps, the before-goers of thine host, (so) that those [or they] should destroy them (by)

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CHAPTER 12

κ1 For thine incorruptible Spirit is in all things.

κ2 Therefore chastenest thou them by little, and little, that offend, and warnest them by putting them in remembrance, wherein they have offended, (so) that leaving their wickedness they may believe on thee, O Lord.

κ3 For it was thy will to destroy by the hands of our fathers, both those old inhabitants of thy holy land,

κ4 Whom thou hatedest for doing most odious works of witchcrafts, and wicked sacrifices;

κ5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood;

κ6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands, souls destitute of help;

κ7 (So) That the land which thou esteemedest above all other(s), might receive a worthy colony of God's children.

κ8 Nevertheless, even those thou sparedest as men, and didest send wasps, forerunners of thine host, to destroy them by little and little.

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little and little.

9 Not for thou were unmighty to make wicked men subject to just men in battle, either to destroy at once, by cruel beasts, either by an hard word; [Not for thou were unmighty in battle to subject unpius men to rightwise men, or by cruel beasts, or by hard word to destroy (al)together;]

10 but thou deemedest by parts, and gavest place to penance, and knewest, that the nation of them was wayward, and their malice was kindly (or by kind), *that is, made hard by long custom*, and that their thought might not be changed without end. [but by parts deeming, thou gave place of penance, not unknowing, for shrewd (or depraved) is the nation of them, and kindly the malice of them, and for the thought of them might not be changed into evermore.]

11 For it was a cursed seed at the beginning. And thou not dreading any man, gavest forgiveness to the sins of them. [The seed forsooth was cursed from the beginning. Not dreading any man, forgiveness thou gave to the sins of them.]

12 For why who shall say to thee, What hast thou done? either who shall stand against thy doom? either who shall come in thy sight, *to be* (the) avenger of wicked men? either who shall areckon to thee, if nations perish, which thou madest? [Who forsooth shall say to thee, What madest thou? or who shall stand against thy doom? or who in thy sight shall come, venger of wicked or who shall reckon to thee, if nations perish, that thou hast made?]

13 For why none other than thou is God, to whom is charge of all things, that thou show, that thou deemest doom not unjustly. [Forsooth there is none other God than thou, to whom is care of all, that thou show, for not unrightwisely thou

κ9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word;

κ10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice, was bred in them, and that their cogitation would never be changed.

κ11 For it was a cursed seed, from the beginning, neither didest thou for fear of any man give them pardon for those things wherein they sinned.

κ12 For who shall say, What hast thou done? or who shall withstand thy judgement? or who shall accuse thee for the nations that perish whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men?

κ13 For neither is there any God but thou, that careth for all, to whom thou mightest show that thy judgement is not unright.

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deemest doom.]

14 Neither king neither tyrant in thy sight shall inquire of these men, which thou hast lost. [Neither king nor tyrant in thy sight shall ensearch of these things, that thou hast destroyed.]

κ14 Neither shall king or tyrant be able to set his face against thee, for any whom thou hast punished.

15 Therefore since thou art just, thou disposest justly all things; also father, thou condemnest him, that oweth (or ought) not to be punished*, and thou guessest him a stranger from thy virtue. [Since then thou art rightwise, all things rightwisely thou disposest; him also, O! father, that oweth not to be punished, condemning, and strange thou esteemest from thy virtue.]

κ15 For so much (or For as much) then as thou art righteous thyself, thou orderest all things righteously; thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

**That is, punishest sometime, to (or for) (the) proving of his patience, (as) it is open(ly) (known) of saint Job.*

16 For why thy virtue (or thy power) is the beginning of rightfulness; and for this (or because of this), that thou art lord (or the Lord) of all men, thou makest thee to spare all men. [Forsooth thy virtue is the beginning of rightwiseness; and for that, that of all thou art lord, to all thou makest thee to spare.]

κ16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For thou, that art not believed to be perfect [or full ended] in virtue (or in strength), thou showest virtue (or strength); and thou ledest over these men, that know not thee, in hardiness.

κ17 For when men will not believe, that thou art of a full power, thou showest thy strength, and among them that know it, thou makest their boldness manifest.

18 But thou, lord [or lordshipper] of virtue, deemest with peaceableness, and disposest us with great reverence; for it is subject to thee to be able to, when thou wilt.

κ18 But thou, mastering thy power, judgest with equity, and orderest us with great favour; for thou mayest use power when thou wilt.

19 Forsooth thou hast taught thy people by such works, that it behooveth *a judge* to be just, and benign, *either merciful*; and thou madest thy sons (to be) of good hope, for thou deemest, and givest place to (or for) penance in sins. [Forsooth thou taughtest thy people by such works, for it

κ19 But by such works hast thou taught thy people, that the just man should be merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

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behoveth to be rightwise, and manly; and thou madest thy sons of good hope, for deeming thou givest place of penance in sins.]

20 For it thou tormentedest the enemies of thy servants, and men due to death with so great perceiving, *either attentiveness*, and deliveredest, and gavest time and place [or giving time and place], by which they might be changed from malice;

21 with how great diligence deemest thou thy sons, to whose fathers thou gavest oaths and covenants of good promises?

22 Therefore when thou givest chastising [or discipline] to us, thou beatest [or thou scourgest] many-fold our enemies, (so) that we, (when) deeming, think (of) thy goodness; and when it is deemed of us, that we hope (for) thy mercy.

23 Wherefore and to them, that lived unwisely, and unjustly in their life, thou gavest sovereign torments, by these things which they worshipped. [Wherefore and to them, that in their life unwisely and unrightfully lived, by those things, that they praised, that gave greatest torments.]

24 For they erred full long in the way of error, and guessed *to be* gods these things that be superfluous in beasts, and lived by custom of young children unwittily. [Forsooth in the way of error longer they erred, esteeming gods those things that in beasts be over-vain, living by manner of unwise young children.]

25 For this thing thou gavest doom, into scorn, as to children unwitty; [For that as to unwise children thou gave doom, into scorn;]

26 but they, that were not amended by scornings and blamings, feeled the worthy doom of God. [who forsooth with reproves and

κ20 For if thou didest punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice.(:)

κ21 With how great circumspection didest thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

κ22 Therefore whereas thou doest chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

κ23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

κ24 For they went astray very far in the ways of error, and held them for gods, (which even amongst the beasts of their enemies were despised), being deceived as children of no understanding.

κ25 Therefore unto them, as to children without the use of reason, thou didest send a judgement to mock them.

κ26 But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgement worthy of God.

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blamings be not amended, the worthy doom of God be expert (or experienced), *or feeled.*]

27 For they bare heavily in these things, which they suffered, in which things they suffering had indignation; they seeing him, whom they denied sometime them to know, knew *him* (as the) very (or the true) God, by these things which they guessed (to be) gods among them, when those were destroyed; for which thing and the end of their condemnation shall come on them. [In these things forsooth that they suffered, heavily they bare, in the which suffering they disdained; by those things that they guessed gods, in them when they were destroyed, seeing him, whom sometime they denied them to have known, very God they knew; for the which and the end of the condemning of them shall come on them.]

κ27 For look, for what things they grudged (or grumbled) when they were punished, (that is), for them whom they thought to be gods, [now] being punished in (or through) them; when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAPTER 13

CHAPTER 13

1 Forsooth all men be vain, *that is, void of truth*, in which the cunning (or the knowing) of God is not; and of these things that be seen good, they might not understand him, that is, and they perceiving the works knew not, who was the worker; [Vain forsooth be all men, in which underlieth not the cunning of God; and of those that be seen good things, they might not understand him, that is, not to the works taking heed, knew who was (the) craftsman;]

κ1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen, know him that is; neither by considering the works, did they acknowledge the workmaster;

2 but they guessed (to be the) gods (and) governours of the world, either the fire, either the wind, either the air made swift, either the compass of stars, either full much water, either the sun and moon; [but or fire, or spirit, or swift air, or compass of stars, or full much water, or sun, or moon, the governors of the roundness of lands gods guessed (or they guessed to be gods);]

κ2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world;

3 and if they delighted in the fairness of those things, and guessed *them* (to be) gods, know they, how much the Lord of those things is fairer

κ3 With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is; for the first author of

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than those; for why the (en)genderer of fairness made all these things. [in whose fairness delighted, if they guessed (to be) gods, know they, how much than these the lordshipper of them is the fairer; the (be)getter forsooth of fairness all these thing ordained.]

4 Either [Or] if they wondered on the virtue and works of those things, understand they of those [things], that he that made these things, is stronger than those;

5 for by the greatness of fairness and of (the) creature(s) the Creator of these might be seen knowingly, *either might be known by his works.* [forsooth of the muchliness of fairness, and of (the) creature(s), knowingly shall be able the creator of these (to) be seen.]

6 But nevertheless yet in these men is less (com)plaint; for they err, in hap seeking God, and willing (or desiring) to find (him). [But never the latter yet in these less plaint is; and these forsooth peradventure err, seeking God, and willing to find.]

7 For when they live in his works, they seek, and hold for a sooth (or a truth), that those things be good, that be seen.

8 Again soothly it oweth (or it ought) not to be forgiven to these men. [Again forsooth nor to these oweth to be forgiven.]

9 For if they might know so much, that they might guess (at) the world, how found they not lightlier (or easier) the Lord thereof?

10 forsooth they be cursed, and the hope of them is among dead men, that called gods the works of men's hands, gold, and silver, the finding of craft, and likenesses of beasts, either a stone unprofitable, the work of an eld hand. [Unhappy forsooth they be, and among the dead

beauty hath created them.

κ4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

κ5 For by the greatness and beauty of the creatures, proportionally the Maker of them is seen.

κ6 But yet for this they are the less to be blamed; for they peradventure err seeking God, and (be) desirous to find him.

κ7 For being conversant in his works, they search (for) him diligently, and believe their sight; because the things are beautiful that are seen.

κ8 Howbeit, neither are they to be pardoned.

κ9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

κ10 But miserable are they, and in dead things is their hope, who call them gods which are the works of men's hands, gold and silver, to show art (there)in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

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the hope of them is, that called gods the works of the hands of men, gold, and silver, the finding of craft, and the likenesses of beasts, or unprofitable stone, the work of the old hand.]

11 Either [Or] if any craftsman, a carpenter, heweth down of the woods a straight tree, and eraseth away perfectly all the rind thereof [or and of this taughtly pare away all the rind], and useth his craft diligently, and maketh a vessel full profitable into conversation of life;

12 soothly he useth the reliefs (or the remnants) of this work to the making ready of (his) meat;

13 and the residue of these things, which he maketh to no work [or that to none use], a crooked tree, and full of knots, he (en)graveth diligently by his voidness, *that is, made of* (or by) *him by his* (en)graving, and by the cunning (or the knowing) of his craft he figureth it, and likeneth it to the image of a man,

14 either maketh it like to some of beasts, and anointeth (it) with red colour, and maketh the colour thereof ruddy with painture, and anointeth, [or daubing, or painting] each spot which is in it,

15 and maketh to (or for) it a worthy dwelling place, and setteth it in the wall, and he fasteneth it with iron, [and make it a worthy dwelling, putting it in a wall, and fasten it with iron,]

16 lest peradventure it fall down; and he purveyeth for it, and knoweth, that it may not help itself; for it is an image, and help is needful thereto.

17 And he maketh a vow, and inquireth of his chattel, and of his sons, and of weddings; he is not ashamed to speak with him, that is without (a) soul;

κ11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skillfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

κ12 And after spending the refuse of his work to dress his meat, hath filled himself;

κ13 And taking the very refuse among those which served to no use, (being a crooked piece of wood, and full of knots), hath carved it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

κ14 Or made it like some vile beast, laying it over with vermilion, and with paint, colouring it red, and covering every spot therein;

κ15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron;

κ16 For he provided for it, (so) that it might not fall; knowing that it was unable to help itself, (for it is an image, and hath need of help).

κ17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

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18 and soothly for health he beseecheth a thing unmighty, and for life he prayeth (to) a thing without life, and he calleth an unprofitable thing into (or for) help. And for (a good) journey he asketh of that thing, that may not go; [and for health forsooth the feeble he beseecheth, and for life he prayeth (to) the dead, and into help he inwardly calleth the unprofitable. And for the going asketh of it, that may not go;]

19 and of getting and of working, and of (the) befalling of all things he asketh of him, which is unprofitable in all things. [and of purchasing, and of working, and of the chance of all things he asketh of it, that in all things is unprofitable.]

CHAPTER 14

1 Again another man thinking to sail in a ship [or Again another thinking to sail], and beginning to make journey through fierce waves, inwardly calleth (upon) a tree (or a piece of wood) more frail than the tree (or the piece of wood) that beareth him.

2 For why covetousness to get *money* found (or was the reason to create) that *idol*; and a craftsman made it by his wisdom. [That forsooth covetousness of winning or purchasing thought out; and a craftsman forged (it) by his wisdom.]

3 But thou, Father, governest by purveyance, for thou gavest (a) way in the sea [or for thou hast given in the sea way], and a most steadfast path among (the) waves;

4 showing that thou art mighty to make whole of [or to heal] all things, yea, (even) if a man goeth to the sea without (a) ship;

5 but that the works of thy wisdom should not be void, for this thing men betake their lives, yea, to a little tree, and they pass (over) the sea, and be delivered (or saved) by a ship. [but that the

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κ18 For health, he calleth upon that which is weak; for life, prayeth to that which is dead; for aid, humbly beseecheth that which hath (the) least means to help; and for a good journey, he asketh of that which cannot set a foot forward;

κ19 And for gaining and getting, and for good success of his hands, asketh ability to do, of (or by) him that is most unable to do anything.

CHAPTER 14

κ1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

κ2 For verily desire of gain devised that, and the workman built it by his skill.

κ3 But thy providence, O Father, governeth it; for thou hast made a way in the sea, and a safe path in the waves;

κ4 Showing that thou canst save from all danger; yea, though a man went to sea without art (or skill).

κ5 Nevertheless, thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing (through) the rough sea in a

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works of thy wisdom were not be void, for that also men taking their lives to a little tree, and passing (over) the sea, by a ship be delivered.]

6 But at the beginning, when proud giants perished, the hope of the world fled to a ship, and sent again seed of birth to the world, which was governed by thine hand. [But from the beginning, when proud giants perished, the hope of the roundness of earths to a ship fleeing, and sent again to the world seed of birth, that by thine hand was governed.]

7 For why blessed is the tree (or the wood), by which rightfulness was made. [Blessed forsooth is the tree, by the which is done rightwiseness.]

8 But the idol which is made by hand(s) is cursed, both it, and he that made it, for soothly he wrought great trespass; soothly that *idol*, when it was frail, was named God (or a god). [The maumet forsooth, that is made by hands, is cursed, and it, and he that made it, for he wrought unbelievfulness; that forsooth, when it was brittle, is named God.]

9 Forsooth in like manner the wicked man and his wickedness be hateful to God. [(In) Like manner forsooth to hate be to God the unpious, and the unpiousness of him.]

10 For why that that is made shall suffer torments, with him that made *it*.

11 For this thing and to the idols of nations shall not be (a) beholding [or (a) reward]; for the creatures of God be made into hatred, and into temptation to the soul of men, and into a trap, [or a mouse-catch], to the feet of unwise men.

12 For the beginning of fornication, *that is, idolatry, which is ghostly* (or spiritual) *fornication*, is the seeking out of idols, and the

weak vessel, are saved.

κ6 For in the old time also when the proud giants perished, the hope of the world governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

κ7 For blessed is the wood, whereby righteousness cometh.

κ8 But that which is made with hands, is cursed, as well it, as he that made it; he, because he made it, and it, because being corruptible, it was called God (or a god).

κ9 For the ungodly and his ungodliness are both alike hateful unto God.

κ10 For that which is made, shall be punished together with him that made it.

κ11 Therefore even upon the idols of the Gentiles shall there be a visitation; because in the creature(s) (or in the Creation) of God they are become an abomination and stumbling blocks to the souls of men, and a snare to the feet of the unwise.

κ12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

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finding of those *idols* is the corruption of life. [The beginning forsooth of fornication is the out-seeking of maumets, and the finding of them is corruption of life.]

13 Forsooth those were not at the beginning, neither those shall be without end. [Forsooth they were not from the beginning, nor shall be into without end.]

14 For why the voidness of men found (or brought) these *idols* into the world; and therefore the end of those is (or shall be) found short(ly) (or soon). [The overvoidness forsooth of men these things found into the roundness of earths; and therefore short the end of them is found.]

15 For why the father making sorrow with bitter mourning, made soon to him an image of the son *that was ravished*; and began to worship (or to honour) him now as a god, that was dead then as a man; and he ordained holy things and sacrifices among his servants. [Forsooth with bitter wailing the father sorrowing, soon of the ravished son made an image; and him, that then as a man was dead, now as a god he beginneth to praise; and ordained among his servants temples and sacrifices.]

16 Afterward in time coming betwixt, when the wicked custom was strong, this error was kept as a law, and images were worshipped by (the) lordship (or under the commands) of tyrants. [Afterward in the mean coming time waxing shrewd (or depraved) custom, this error as a law is kept, and by commandments of tyrants false works be praised.]

17 The figure of them was brought from (a)far, which the men might not honour in open, for they were far (off); and they made an open image of the king, whom they would honour; that by their busyness they should worship him as present, that was absent. [These whom in open

κ13 For neither were they from the beginning, neither shall they be forever.

κ14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

κ15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices.

κ16 Thus in process of time an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of kings,

κ17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from (a)far, and made an express image of a king whom they honoured, to the end that by this their forwardness, they might flatter him that was absent, as if he were present.

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men might not worship, for that afar they were, from afar the figure of them is brought; the evident image of the king, whom worship they would, they made; that him that was afar, as present they should praise with busyness.]

18 Forsooth the noble diligence of a craftsman brought in also them, that knew not, to the worshipping of these *things*, or of these *kings*. [Forsooth the great diligence of the craftsman drew to the praising of them and them, that unknew.]

19 For he willing (or desiring) more to please the *king*, that took him, *that is, chose him to make an image to* (or of) *the king*, travailed perfectly by his craft, to make a likeness into better, *that is, in making the king* (appear) *fairer*. [He forsooth willing more to please to him, that him took, travailed out by his craft, that the likeness into better he should figure.]

20 Soothly the multitude of men, deceived by the fairness of (the) work, guessed [or esteemed] him now a god, that was honoured as a man before *that* time.

21 And this was the deceit of man's life; for why men serving greatly, either to affection, either to kings, putted to stones and trees the name that may not be communed, (or communicated). [And this was deceiving of man's life; for to affection, or to king's men deserving, the uncommunicable name to stones and trees they put.]

22 And it sufficed not, that they erred about the cunning (or the knowing) of God; but also they living in great battle of uncunning, call so many and so great evils peace.

23 For either they slaying their sons in sacrifice, either making dark sacrifices, either having wakings full of madness, [Or forsooth their sons

κ18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

κ19 For he peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

κ20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

κ21 And this was an occasion to deceive the world; for men serving either (to) calamity or (to) tyranny, did ascribe unto stones, and stocks, the incommunicable name.

κ22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace.

κ23 For whilest they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites,

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sacrificing, or dark sacrifices making, or having full watches of madness,]

24 keep now neither clean life, neither clean weddings; but also one man slayeth another man by envy, either (by) doing adultery maketh sorry *his neighbor*. [nor life, nor clean spousals now they keep; but another another by envy slayeth, or adultery sorroweth.]

25 And all things be meddled, [or mingled], (or mixed) together, blood, manslaying [or manslaughter], theft, and feigning, corruption, unfaithfulness, disturbing (or troubling), and forswearing,

26 noise, forgetting of goods of the Lord (or of the good things from the Lord), defouling of souls, changing of birth (or gender), unsteadfastness of weddings, unordaining of lechery and of unchastity. [strife, the unminding of the goods of the Lord, the defouling of souls, the mis-changing of birth, the unstableness of bridals, the unordaining of lechery and of uncleanness.]

27 For why the worshipping of cursed idols is the cause, and the beginning, and the end, of all evil.

28 For why either they wax mad, while they be glad; either [or] certainly they prophesy false things, either [or] they live unjustly, either [or] they forswear soon.

29 For the while they trust in idols, that be without soul, they swear evil, and hope not, that they shall be annoyed (or harmed). [While forsooth they trust in maumets, that be without soul, evil swearing, they hope not themselves to be annoyed (or harmed).]

30 Therefore ever either shall come to them worthily; for they deemed evil of God, and gave

κ24 They kept neither lives nor marriages any longer undefiled; but either one slew another traitorously, or grieved him by adultery.

κ25 So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

κ26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

κ27 For the worshipping of idols not to be named, is the beginning, the cause, and the end of all evil.

κ28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

κ29 For insomuch as their trust is in idols which have no life, though they swear falsely, yet they look not to be hurt.

κ30 Howbeit for both causes shall they be justly punished; both because they thought not well of

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attention to idols, and they swore unjustly in an idol, and they despised rightfulness. [Either than to them come worthily; for evil they feeled of God, taking heed to maumets, and swore unrightwisely in the maumet, despising rightwiseness.]

31 For why an oath is not virtue, but the pain of sinners goeth forth (for)ever(more), into the breaking of just things. [Forsooth of men swearing the oath is not virtue, but the pain of sinners through goeth evermore, into the law breaking of rightwise things.]

CHAPTER 15

1 Forsooth thou, our God, *art* sweet, and true, and patient, and disposeth all things in mercy. [Thou forsooth, our God, sweet, and very, and patient, and in mercy disposing all things.]

2 For if we sin, we be thine, and know thy greatness; and if we sin not, we know, that we be accounted at thee. [Forsooth if we sin, thine we be, knowing thy muchliness; and if we sin not, we know, for with thee we be counted.]

3 For why to know thee, is perfect rightfulness; and to know thy rightfulness, and virtue, is the root of undeadliness (or immortality). [Forsooth to have known thee, is full ended rightwiseness; and to know rightwiseness, and thy virtue, root is of undeadliness.]

4 Forsooth the thinking out of evil craft of men brought not us into error, neither the shadow of painture travail without fruit, an image graven by diverse colours; [Forsooth not into error in-led us the out-thinking of the evil craft of men, nor the shadow of painting travail without fruit, the graven likeness by diverse colours;]

5 whose beholding giveth covetousness to an

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God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

κ31 For it is not the power of them by whom they swear; but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAPTER 15

κ1 But thou, O God, art gracious and true; longsuffering, and in mercy ordering all things.

κ2 For if we sin we are thine, knowing thy power; but we will not sin, knowing that we are counted thine.

κ3 For to know thee is perfect righteousness; yea, to know thy power is the root of immortality.

κ4 For neither did the mischievous invention of men deceive us; nor an image spotted with diverse colours, the painter's fruitless labour.

κ5 The sight whereof enticeth fools to lust after

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unwise man, and he loveth the likeness of a dead image without (a) soul. [whose sight to the unwise giveth coveting, and loveth the likeness of the dead image without soul.]

6 The lovers of evils be worthy (of) the death, that have hope in such [things]; and they that make those, and they that love (them), and they that worship (them) *be worthy (of) the death.*

7 But also a potter, thrusting (or squeezing) [the] nesh earth, by great travail maketh each vessel to (or for) our uses; and (out) of the same clay he maketh vessels that be clean to use (or be for clean uses), and in like manner those that be contrary to these; forsooth what use is of these vessels, the potter is (the) judge.

8 And (then) he that was made of earth a little before, maketh a god of the same clay with vain travail; and the potter, asked *to yield* the debt of the soul which he had, leadeth himself after a little time (back) *to the earth*, from whence he was taken. [And with vain travail (a) god he maketh (out) of the same clay, he that a little before of earth was made; and after a little he leadeth himself (from) whence he is taken, again asked (for) the debt of the soul that he had.]

9 But he hath care, not for he shall travail, neither for his life is short, but he striveth with goldsmiths and silversmiths; but also he (pur)sueth workers of brass, and setteth before glory; for he maketh superfluous things. [But and there is care to him, not for he is to travail, nor for his life is short, but that men (dis)pute with goldsmiths and silversmiths; but and metal makers he followeth, and glory he beareth before; for things overvoid he maketh.]

10 For the heart of him is ashes, and superfluous earth is his hope, and his life is viler [or fouler] than clay.

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it, and so they desire the form of a dead image that hath no breath.

κ6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

κ7 For the potter tempering soft earth, fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses; and likewise also all such as (that) serve to the contrary; but what is the use of either sort, the potter himself is the judge.

κ8 And employing his labours lewdly, he maketh a vain God (or a vain god) of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken; **when his life which was lent (to) him shall be demanded (back).**

κ9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short; but striveth to excel goldsmiths, and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

κ10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay.

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11 For he knew not *God*, that made him, and that inspired a soul (in)to him; and he loveth those things which he hath wrought; and *he knew not God*, that blowed in him a spirit of life. [For he knew not that made him, and that inspired to him a soul; and loveth that he wrought; and blew into him a lively spirit.]

12 But they guessed fleshly delighting [or a playing place] to be our life, and the conversation of life *to be* made to (or for) winning, *either covetousness*, and that it behooveth to get on each side, yea, of (or by) evil.

13 Forsooth this man that maketh frail vessels, and graven images of the matter (or material) of earth, knoweth that he trespasseth above all men. [This forsooth knoweth himself over all men to trespass, that of the matter of earth brittle vessels and graven maketh.]

14 Forsooth, *Lord*, all (the) unwise men and cursed be proud over the measure of their soul, and *be* enemies of thy people, and upbraid it [or (be) mis-saying to it];

15 for they guessed all the idols of (the) nations *to be* gods, that have neither sight of eyes to see, neither nostrils to perceive a spirit, *either wind*, neither ears to hear, neither fingers of hands to touch, but also their feet *be* slow to go. [for all the maumets of nations gods they esteemed, to the which neither sight of eyes is to see, nor nostrils to perceive spirit, nor ears to hear, nor fingers of hands to grope, but and the feet of them slow to go.]

16 For why a man made those, and he that borrowed a spirit, made those; for why no man may make a god like himself. [A man forsooth made them, and that the spirit borrowed, he feigned them; no man forsooth may make a god like to him.]

κ11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

κ12 But they counted our life (as) a pastime, and our time here (as) a market for gain; for, say they, we must be getting (by) every way, though it be by (good or) evil means.

κ13 For this man that of (or from) earthly matter maketh brickle (or brittle) vessels, and graven images, knoweth himself to offend above all others.

κ14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very (or true) babes.

κ15 For they counted all the idols of the heathen to be gods; which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to go.

κ16 For man made them, **and he that borrowed his own spirit** fashioned them, but no man can make a god like unto himself.

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17 For since he is deadly (or mortal), by wicked hands he maketh a dead *idol*; for he is better than these *gods*, which he worshippeth; for soothly he lived, when he was deadly (or mortal), but they *lived* never. [When forsooth he be deadly, the dead he maketh with wicked hands; better forsooth is he than these, that he praiseth; for he forsooth lived, when he was deadly, they forsooth never.]

18 But also most wretched men worship beasts; for why unreasonable *beasts*, comparised to these men, be worse than they. [But and they most wretched praised beasts; witless forsooth, comparised to these, be worse than those.]

19 But neither by sight any man may of these beasts behold goods; forsooth they have driven away the praising of God, and his blessing. [But neither with sight anything of these beasts may behold good things; forsooth they fled the praising of God, and the blessing of him.]

CHAPTER 16

1 For these things, and things like these, they suffered torments worthily, and they were destroyed by (a) multitude of beasts. [For these, and like things to these, worthily they suffered torments, and by (a) multitude of beasts they be destroyed.]

2 For which torments thou disposedest well thy people, to which thou gavest covetousness of their delighting a new savour, making ready meat to (or for) them a curlew, *that is, a multitude of curlews*. [For which torments thou disposedest well thy people, by which thou gave coveting of their delight a new savour, preparing curlew meat to them.]

3 That soothly they coveting meat, were turned away, yea, from needful coveting, for those things that were showed, and sent to them;

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κ17 For being mortal he worketh a dead thing with wicked hands; for he himself is better than the things which he worshippeth; whereas he lived once, but they never.

κ18 Yea, they worshipped those beasts also that are most hateful; for being compared together, some are worse than others.

κ19 Neither are they beautiful, so much, as to be desired in respect of beasts, but they went without the praise of God and his blessing.

CHAPTER 16

κ1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

κ2 Instead of which punishment, dealing graciously with thine own people thou preparedest for them meat of (or with) a strange taste; (yea), even quails to stir up their appetite.

κ3 To the end that they desiring food, might for the ugly sight of the beasts sent among them, loathe even that which they must needs desire; but

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but these men made poor in short time, tasted new meat. [That they forsooth coveting meat, for those things that to them be showed, and sent, also from needful coveting they should be turned away; these forsooth needy made in short, tasted new meat.]

4 For soothly it behooved perishing to come on them without excusing, using tyranny; but to show only to these *Hebrews*, how their enemies were destroyed. [Forsooth it behooved to them, haunting tyranny, death to come on without excusation; to them forsooth only to show, how the enemies of them were destroyed.]

5 Forsooth when the fierce ire of beasts came on them, they were destroyed by the bitings of wayward serpents. But, *Lord*, thine ire dwelled not without end; [Forsooth when to them came on the cruel wrath of beasts, by the bitings of shrewd (or depraved) shadow adders they were destroyed. But not into evermore thy wrath abode still;]

6 but they were troubled in short time (un)to (their) amending [or correction], and had a sign of health (or of deliverance), to (the) remembering of the commandment of thy law.

7 For he that was converted, was healed not by that that he saw, but by thee, (the) Saviour of all men. [Who forsooth is turned, not by that that he saw, he was healed, but by thee, (the) saviour of all.]

8 Forsooth in this thou showedest to our enemies, that thou it art, that deliverest from all evil. [In that forsooth thou showedest to our enemies, for thou art, that deliverest from all evil.]

9 Forsooth the bitings of locusts and of flies killed them, and health of (or for) their life was not found; for they were worthy to be destroyed

these suffering penury for a short space, might be made partakers of a strange taste.

κ4 For it was requisite, that upon them exercising tyranny should come penury which they could not avoid; but to these it should only be showed how their enemies were tormented.

κ5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not forever.

κ6 But they were troubled for a small season (so) that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

κ7 For he that turned himself towards it, was not saved by the thing that he saw; but by thee that (or who) art the Saviour of all.

κ8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil.

κ9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life; for they were worthy to be punished by

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of (or by) such things. [Them forsooth the bitings of flies and of locusts slew, and there is not found health to the soul of them; for worthy they were of such things to be destroyed.]

such.

10 But neither the teeth of dragons, neither of venomous beasts overcame thy children; for why thy mercy came, and healed them. [Thy sons forsooth, neither the teeth of dragons, nor of venomous things over-came; forsooth thy mercy coming to, healed them.]

κ10 But thy sons, not the very teeth of venomous dragons overcame; for thy mercy was ever by them, and healed them.

11 For they were tormented in mind of (or by) thy words, *that is, that they should be mindful of thy behests*, and they were healed swiftly; lest they falling into deep forgetting of God, (they) might not use thine help. [In the mind forsooth of thy words they were destroyed, and swiftly they were saved; lest into high forgetting falling, they might not use thine help.]

κ11 For they were pricked, (so) that they should remember thy words, and were quickly saved, (so) that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For neither herb, neither plaster healed them; but, Lord, thy word, that healeth all things. [Forsooth neither herb, nor plaster healed them; but thy word, Lord, that healeth all things.]

κ12 For it was neither herb, nor mollifying plaster that restored them to health; but thy word, O Lord, which healeth all things.

13 Lord, thou art, that hast (the) power of life and of death; and leadest forth to the gates of death, and leadest (up) again. [Thou art, Lord, that of life and death hast power; and bringest down to the gates of death, and again-bringest.]

κ13 For thou hast power of life and death; thou leadest (down) to the gates of hell, and bringest up again.

14 But soothly a man slayeth his soul by malice; and when the spirit is gone out, it shall not (re)turn again, neither *the body* shall again-call the soul, which is received; [A man forsooth slayeth by malice his soul; and when the spirit goeth out, he shall not turn again, nor the soul, that is received, shall again-call;]

κ14 A man indeed killeth through his malice; and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh (back) again.

15 but it is impossible to escape thine hand.

κ15 But it is not possible to escape thine hand.

16 For why wicked men, denying to know thee, were tormented by the strength of thine arm; they

κ16 For the ungodly that denied to know thee, were scourged by the strength of thine arm; with

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suffered persecution by new waters, and hails, and rains, and were wasted by fire. [Unpious men forsooth, denying to have known thee, by the strength of thine arm be scourged; with new waters, and hails, and rains, they suffered persecution, and by fire be wasted.]

strange rains, hails, and showers were they persecuted, that they could not avoid, and through fire were they consumed.

17 For why that was wonderful, the fire had more might in the water, that quencheth all things; for why the world was (a)venger of (or for) just [or rightwise] men.

κ17 For, which is most to be wondered at, the fire had more force in the water that quencheth all things; for the world fighteth for the righteous.

18 For why sometime the fire was mild [or tamed], lest the beasts should be burnt, that were sent to (or sent against) wicked [or unpious] men; but that they seeing should know, that they suffer persecution by the doom of God.

κ18 For sometimes the flame was mitigated, (so) that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgement of God.

19 And sometime *the fire* burnt on high on each side in the water, above the virtue (or the power) of fire, to destroy the wicked nation of the land.

κ19 And at another time it burneth even in the midst of (the) water, above the power of fire, (so) that it might destroy the fruits of an unjust land.

20 For which things thou nourishedest thy people with (the) meat of angels, and thou gavest from heaven bread made ready to (or for) them, without travail; having all delighting in itself, and the sweetness of all savour. [For the which with the meat of angels thou nourishedest thy people, and thou gave to them bread made ready from heaven, without travail; having all delighting in itself, and sweetness of all savour.]

κ20 Instead whereof thou feddest thine own people, with angels' food, and didest send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thou showedest thy chattel, and thy sweetness, which thou hast, to sons; and *the bread* serving to the will of each man, was turned to that, that each man would (or desired). [Forsooth thy substance, and thy sweetness, that into sons thou hast, thou showedest; and serving to the will of each one, to what each would, it was converted.]

κ21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater tempered itself to every man's liking.

22 Forsooth snow and ice suffered the might of (the) fire, and melted not; (so) that they should

κ22 But snow and ice endured the fire and melted not, (so) that they might know that fire burning in

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know, that fire burning, in hail and rain lightning, destroyed the fruits of (the) enemies. [Snow forsooth and ice suffered the strength of fire, and flowed not; that they should know, for burning fire, lightning in hail and rain, destroyed the fruits of the enemies.]

the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 Soothly again this was wonderful, also (the) fire forgot his (own) virtue, (so) that (the) just men should be nourished. [That forsooth again, that the rightwise man should be nourished, the fire also forgot his virtue.]

κ23 But this again did even forget his own strength, (so) that the righteous might be nourished.

24 For why the creature serving to thee the Maker, waxeth white into torment against unjust men [or burneth out into torment against unrightwise men], and is made lighter [or softer] to do well, for them that trust in thee.

κ24 For the creature that serveth thee who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 For this thing and all things transfigured then, *that is, changed from the property of their kind*, served to thy grace, nourisher of all things, to the will of them, that be desired of (or by) thee;

κ25 Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need;

26 (so) that, Lord, thy sons should know, which thou lovedest, that not the fruits of birth, *that is, not only* (the) *fruits coming forth of* (or from) (the) *earth*, feed men, but thy word keepeth them, that believe in thee. [that thy sons, whom thou lovedest, Lord, should know, for not the fruit of birth fed men, but thy word kept them, that in the believed.]

κ26 (So) That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nourisheth man; but that it is thy word which preserveth them that put their trust in thee.

27 For why that that might not be destroyed of (or by) (the) fire, *that is, manna*, melted anon (or at once) *as it was made hot of* (or by) a little beam of the sun; [That forsooth that of fire might not be destroyed, anon of a little beam of sun chaffed, flowed;]

κ27 For that which was not destroyed of (or by) the fire, being warmed with a little sunbeam, soon melted away,

28 (so) that it were known to all men, that it behooveth to come before the sun to thy blessing, and to worship thee at the rising of the light. [that it were known to all, for it behooveth

κ28 (So) That it might be known, that we must prevent (or proceed before) the sun, to give thee thanks, and at the dayspring pray unto thee.

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to come before the sun to thy blessing, and at the springing of light to honour thee.]

29 Forsooth the hope of an unkind man shall melt away as (the) ice of winter, and shall perish as superfluous water. [Forsooth the hope of the unkind as cold ice shall flow, and disperse as water over-void.]

CHAPTER 17

1 Forsooth, Lord, thy dooms be great, and thy words may not be (or be not able to be) fully told out; unlearned souls erred for these. [Forsooth great be thy dooms, Lord, and untellable thy words; for these the undisciplined souls erred.]

2 For the while wicked men hold for steadfast, (so) that they may be lords of (the) holy nation, they were fettered with bonds of darkneses, and of long night, and were closed under roofs; and they fugitives were subject to everlasting purveyance. [While forsooth wicked men have full proved, to be able to lordship to the holy nation, in bonds of darkneses, and of long night gyved, enclosed under roofs, fugitive to perpetual providence, pleased.]

3 And the while they guess them(selves) to be hid in (their) dark sins, they were scattered by (the) dark hiding of forgetting, dreading hideously, and disturbed (or troubled) with full great wondering. [And while they guess them to lurk in dark sins, by the dark veil of forgetting they be scattered, dreading grisfully, and with full much wondering disturbed.]

4 For the den that withheld them, kept not without dread; for why sound coming down disturbed (or troubled) them, and sorrowful persons appearing to them, gave dread to them. [Nor forsooth the den that held them, without dread kept; for descending sound disturbed them, and dreary persons appearing to them, gave

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κ29 For the hope of the unfaithful, shall melt away as the winter's hoarfrost, and shall run away as unprofitable water.

CHAPTER 17

κ1 For great are thy judgements, and cannot be expressed; therefore unnurtured souls have erred.

κ2 For when unrighteous men thought to oppress the holy nation, they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

κ3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with (strange) apparitions.

κ4 For neither might the corner that held them keep them from fear; but noises (as of waters) falling down, sounded about them, and sad visions appeared unto them with heavy countenances.

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inward fear to them.]

5 And soothly no might of fire might give light to them, and the clear flames of stars might not lighten that hideous night. [And no strength forsooth of the fire might to them give light, nor the clear flames of the stars might lighten that grisly-ful night.]

6 Soothly sudden fire full of dread appeared to them; and they were smitten with the dread of that face, that was not seen, and guessed those things to be worse, that were seen. [Forsooth there appeared to them sudden fire, full of dread; and smitten with the dread of that face, that was not seen, they esteemed or estimated worse to be, that were seen.]

7 And (the) scorns of witchcraft were laid to (it), and the glory of wisdom was chastising with despising. [And of divining craft the scorns were laid to (it), and the glory of wisdom correction with strife.]

8 For they, that promised themselves to put away dreads and disturbings [or perturbations] from a sick soul, were full with scorn, and were sick for dread.

9 For why though nothing of the wonders against kind disturbed them, they were moved [or stirred (up)] by the passing of beasts, and by the hissing of adders,

10 and they trembled, and perished [or fearful, they perished]; and denied, that they saw the air, which a man might not escape [or flee] (from) by any reason; for why worst things before-occupy often, while the conscience reproveth.

11 For since wickedness is dreadful, it is given into condemnation of (or by) all men; for why a conscience disturbed (or troubled) presumeth (for)ever(more) wicked things. [When forsooth

κ5 No power of the fire might give them light; neither could the bright flames of the stars endure to lighten that horrible night.

κ6 Only there appeared unto them a fire kindled of itself, very dreadful; for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

κ7 As for the illusions of art magic, they were put down, and their vaunting in wisdom was reprovèd with disgrace.

κ8 For they that promised to drive away terrors, and troubles from a sick soul, were sick themselves of (or from) fear worthy to be laughed at.

κ9 For though no terrible thing did fear (or frighten) them; yet being scared with beasts that passed by, and (the) hissing of serpents,

κ10 They died for (or from) fear, denying that they saw the air, which could of (or on) no side be avoided.

κ11 For wickedness condemned by their own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

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there is fearful shrewdness (or depravity), it is given into the condemnation of all things; evermore presumeth cruel things a conscience disturbed.]

12 For why dread is nothing, but help of presumption, and showing of thought of helps. [Nothing forsooth is dread, but help of presumption, (and a) betraying of the helps of thought.]

13 And the while less abiding is from within, it guesseth greater power of that cause, of which it giveth torment. [And while from within less is the abiding, the more it guesseth the power of his (or its) cause, of the which torment it giveth.]

14 Forsooth they, that came into a mighty night, and coming above (or upon) from (the) lowest things, and from (the) highest things, they sleeping the same sleep, [They forsooth, that verily the unmighty night, and sleeping the same sleep, overcoming from the lowest, and from the highest,]

15 were hurled sometime by dread of wonders against kind, sometime the souls failed by leading over; for why sudden dread and unhoped (for), came on them. [otherwhile they were stirred hither and thither, by the dread of the wonders, otherwhile the lives failed by over-leading; forsooth to them sudden and unhoped dread overcame.]

16 Afterward if any of them had fell down, he was kept closed in (a) prison, without iron (bars); [Thereafter if any of them had fallen down, he was kept in prison, without iron, reclosed;]

17 for if any churl was, either shepherd, either a workman of (the) fields, and was before-occupied, he suffered need that might not be escaped. For why all men were bound together by one chain of darkneses; [if forsooth a churl

κ12 For fear is nothing else, but a betraying of the succours which reason offereth.

κ13 And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.

κ14 But they sleeping the same sleep that night which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

κ15 Were partly vexed with monstrous apparitions, and partly fainted, their heart(s) failing them; for a sudden fear and not looked for, came upon them.

κ16 So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.

κ17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided; for they were all bound with one chain of darkness.

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who were, or a shepherd, or a worker of fields, were before-occupied, unescapable, *or that might not be fled*, need he suffered. With one forsooth chain of darkneses all they were bound together;]

18 either a wind hissing, either (a) sweet sound of birds betwixt the thick boughs of trees, either the fierceness of water running down greatly, [or puffing wind, or sweet sound of birds among thick branches of trees, or strength of full much running down water,]

19 either a strong sound of stones cast down, either the running unseen of beasts playing, either the strong voice of beasts lowing, either (an) echo sounding again from (the) highest hills, made them failing for dread. [or strong sound of stones falled down, or the unseen course of playing beasts, or the strong voice of lowing beasts, or the again-sounding rebounding of sound from the highest hills, made them failing for dread.]

20 Forsooth all the world was lightened with clear light, and was not withholden in works hindered. [Forsooth all the roundness of (the) earth's was lighted with clear light, and contained in works not letted (or hindered).]

21 But a grievous night, the image of darkneses, that was to coming on them, was set on them alone; therefore they were grievouser to themselves than the darkneses. [Forsooth only to them was overset a grievous night, image of darkneses, that was to come onto, or unto, them; then they to themselves were more grievous than the darkneses.]

CHAPTER 18

1 But full great light there was to thine holy *servants*, and soothly (the) enemies heard the voice of them, but they saw not the figure, *either*

κ18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

κ19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

κ20 For the whole world shined with clear light, and none were hindered in their labour.

κ21 Over them only was spread an heavy night, an image of that darkness which should afterwards receive them; but yet were they unto themselves more grievous than the darkness.

CHAPTER 18

κ1 Nevertheless, thy saints had a very great light, whose voice they hearing and not seeing their shape, because they also had not suffered the same

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shape; and for also they suffered not by the same things, they magnified thee. [To thy saints forsooth was most light, and the voice forsooth of these the enemies heard, but the figure they saw not; and for not and they by the same things had suffered, they magnified thee.]

2 And for they were hurt before, they did thankings to thee, for they were not hurt; and that (a) difference should be *betwixt them and* (the) *Egyptians*, they asked thee, God. [And for before hurt they were, for they were not hurt, graces they did to thee; and that there were difference, thee, God, they asked.]

3 For which thing they had a burning pillar of fire, the leader of (the) unknown way; and thou gavest the sun, without hurting of good harbour.

4 Forsooth they *were* worthy to want [or to lack] light, and to suffer the prison of darkneses, which held [or kept] thy sons enclosed; by which *sons* [or by whom] the uncorrupt light of (the) law began to be given to the world.

5 When they thought to slay the young children of (the) just men; and when one son was put forth, and delivered, (to reprove them), thou tookest away the multitude of (their) sons, *that is, of the first* (en)gendered of *Egypt*, for the leading over of them, and thou lostest, (or destroyedest), them (a)together in strong water. [When they thought to slay the infants of rightwise men; and one son laid out, and delivered, and into the overleading of them, thou took away the multitude of sons, and together them thou spoiledst in strong water.]

6 Forsooth that night was known before of (or by) our fathers, that they witting verily to which oaths they believed, should be more patient. [That forsooth night is known before of (or by) our fathers, that verily witting by what oaths they

things, they counted them(selves) happy.

κ2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought (from) them (a) pardon, for that they had been enemies.

κ3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of (or for) the unknown journey, and an harmless sun to entertain them honourably.

κ4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

κ5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved; to reprove them, thou tookest away the multitude of their children, and destroyedest them altogether in a mighty water.

κ6 Of that night were our fathers certified afore (or before), that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

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believed, they should be more steadfast.]

7 Forsooth health (or the deliverance) of just men was received verily of thy people, and also destroying of unjust men. [Forsooth there is taken of thy people health, forsooth of rightwise men; of unrightwise men forsooth destroying.]

8 For as thou hurtedest our adversaries, so thou excitedest also us, and magnifiedest us. [Forsooth as thou hurtedest our adversaries, so and us stirring, thou magnifiedest.]

9 For why (the) just children of good men made sacrifice privily, and disposed the law of rightfulness into according; they *disposed* just men to receive goods and evils in like manner, and sung praisings to the Father of all men. [Hiddenly forsooth the rightwise children of good men sacrificed, and the law of rightwiseness they disposed to accord; (in) like manner rightwise men goods and evils to receive, noble praisings to the father of all singing.]

10 But (the) unseemly voice of (the) enemies sounded, and weepful wailing of beweepers of young children was heard. [Forsooth the uncovenable voice of enemies sounded, and weepful wailing of bewept young children was heard.]

11 Forsooth the servant was tormented by like pain with the lord; and a man of the people suffered things like the king.

12 Therefore in like manner all men by one name of death had dead men unnumberable, for neither quick (or living) men sufficed to bury (those dead); for why the nation of them, that was clearer *than* (the) *others*, was destroyed in one moment. [Then (in) like manner all with one name of death had unnumberable dead men, nor the quick forsooth sufficed to bury; for (in) one moment the nation of them, that was more clear,

κ7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

κ8 For wherewith thou didest punish our adversaries, by the same thou didest glorify us whom thou hadst called.

κ9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

κ10 But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

κ11 The master and the servant were punished after one manner, and like as the king, so suffered the common person.

κ12 So they all together had innumerable dead with one kind of death, neither were the living sufficient to bury them; for in one moment the noblest offspring of them was destroyed.

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is destroyed.]

13 Forsooth of all (the) *Egyptians* men not believing for benefices, promised them(selves) then to be God's people, when the destroying of the first (en)gendered things was first. [Of all forsooth they not believing for the benefits, then when first was the death of the first (be)gotten, they promised themselves the people of God to be.]

14 Forsooth when all things held restful silence, and the night had the middle way in his course, [When forsooth quiet silence contained all things, and the night in his course had the mean way,]

15 Lord, thy word almighty coming swiftly from heaven, came from the king's seats (or throne); [thine almighty word, Lord, going out from heaven, from the king's seats (or seat) came;]

16 a sharp sword bearing thy commandment not feigned, came forth, overcomer into the middle of the land of destroying; and it stood, and filled all things with death, and it stood in (or on) (the) earth, and stretched forth till to heaven. [an hard overcomer it is, into the middle land of death; leap forth a sharp sword bearing into thy likened empire; and standing fulfilled all things with death, and unto heaven attained, standing in (or on) the earth.]

17 Then anon the sights of evil dreams disturbed them, and dreads not hoped (for) came above. (Then at once the sights of evil dreams troubled them, and fears not hoped for came upon them.) [Then anon the sight of evil swevens disturbed them, and dreads on-came un hoped (for).]

18 And another man cast forth half quick into another place, showed for what cause of death he died. [And another elsewhere cast forth half alive, for what cause of death he died, he showed.]

κ13 For whereas they would not believe anything by reason of the enchantments, upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

κ14 For while all things were in quiet silence, and that night was in the midst of her swift course,

κ15 Thine almighty word (or Thy Almighty Word) leaped down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

κ16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death, and it touched the heaven, but it stood upon the earth.

κ17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

κ18 And one thrown here, and another there half dead, showed the cause of his death.

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19 For why sights that disturbed (or troubled) them, before-warned (of) these things, (so) that they should perish not unwittingly, why they suffered evils. [Forsooth the visions that disturbed them, these things before-warned, that they should not perish uncunning, why they suffered evils.]

κ19 For the dreams that troubled them, did foreshow this, lest they should perish, and not know why they were afflicted.

20 Forsooth (the) temptation of death, *that is, punishment by death*, touched then also just men, and moving (al)together of (the) multitude was made in (the) desert; but thine ire dwelled not long. [Then forsooth touched and rightwise men the temptation of death, and there is made of the multitude a stirring in (the) wilderness; but not long abode still thy wrath.]

κ20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness; but the wrath endured not long.

21 For a man without (com)plaint hast(en)ed to beseech for (the) peoples, and he brought forth prayer the shield of his service, and he alleged (or he offered up) prayer by incense, and against-stood ire; and he setted an end to the need, and showed that he was thy servant. [A man forsooth going without blame to pray for (the) peoples, bringing forth of his service the shield of an orison, and by incense praying alleging, withstood to the wrath, and end put to the need, showing for thy servant he is,]

κ21 For then the blameless man made haste, and stood forth to defend them, and bringing the shield of his proper ministry (or of his own ministry), (yea), even prayer and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 Forsooth he overcame companies, not by virtue of body, neither by armour, (or arms, or weapons) of power; but he remembered the oaths, and the testament(s) of (the) fathers (or the covenants made with the fathers), and by word he made him(self) subject, that travailed himself. [Forsooth he overcame companies, not in virtue of body, nor in armour of power; but in word him that over-travailed him, he undercast, or he overcast, remembering the oaths of (or made with) (the) fathers, and testament(s) (or covenants).]

κ22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants made with the fathers.

23 For when dead men fell down by heaps, each on (the) other, he stood betwixt *dead men and living*, or *the dead and the quick* (or the dead

κ23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to (or for) the

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and the living), and cut away the fierceness of *burning*, and parted that way, that led to quick (or living) men. [When forsooth now heap-meal they had fallen dead, either upon other, he stood between, and cut away the force, and divided that way, that to the men alive led.]

24 For why all the world was in the cloth (or the cloak) lasting to the heels, which he had; and the great things of (the) fathers were (en)graven in four orders of stones; and, *Lord*, thy magnificence was written in (or on) the diadem of his head. [Forsooth in the clothing of the priest('s) cape, that he had, was all the roundness of (the) earth's; and the great things of (the) fathers were graven in four orders of stones; and thy great doing in (or on) the diadem of his head was written.]

25 Forsooth he that destroyed, gave stead to these things, and dreaded these things, for why the temptation alone was sufficient to ire. [To these forsooth he gave stead, that destroyed, and these things he full out dreaded; forsooth there was alone sufficient tempting of wrath.]

CHAPTER 19

1 Forsooth ire without mercy came on wicked men till into the last, *that is, till to the drenching* (or the drowning) *of them*; for why *God* before-knew also the things to coming of them. [To the unpius forsooth and to the last without mercy wrath came upon; forsooth he knew before and the things to come of them.]

2 For when they were turned, and had suffered (or allowed), that they should lead out them, and had before-sent them with great busyness, the deeds of repenting (pur)sued them. [For when they were turned, and had suffered, that they should lead them, and with great busyness they had sent them before, there followed forsooth them the deed of penance.]

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living.

κ24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

κ25 Unto these the destroyer gave place, and was afraid of them; for it was enough that they only tasted of the wrath.

CHAPTER 19

κ1 As for the ungodly, wrath came upon them without mercy unto the end; for he knew before what they would do;

κ2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

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3 For they having yet mourning betwixt the hands, and they beweeeping at the sepulchres of dead men, took to them(selves) another thought of uncunning, (or of unknowing, or of ignorance); and they pursued those *Hebrews*, as fleers away, which they praying had sent forth. [Yet forsooth among the hands having wailing, and weeping at the monuments of the dead, another thinking of uncunning they took to them; and whom praying they had thrown away, them as fugitives they pursued.]

4 For why worthy need led them to this end, and they lost remembering of these things, that had befallen, that punishing should (ful)fill those things, that failed of torments, [Forsooth there led them to that end worthy necessity, and of these things that had fallen, the mind thy lost, that that lacked of torments, punishing should fulfill,]

5 and that soothly thy people should pass wonderfully; forsooth that they should find a new death.

6 For why each creature serving to thine behests (or to thy commands), was reformed to his kind at the beginning, (so) that thy children should be kept unhurt. [Each creature forsooth to his kind from the beginning was again-figured, serving to thine behests, that thy children should be kept unhurt.]

7 For why a cloud beshadowed the castles of them (or their camp), and dry earth appeared in water that was before (or where water was before), and a way without letting (or hindrance) *appeared* in the Reed Sea (or the Red Sea), and a field burgeoning from (a) full great depth; [For a cloud shadowed the tents of them, and in the water that was before, the earth appeared dry; and in the Red Sea (a) way without letting (or hindrance), and a burgeoning field of full great depth;]

κ3 For whilest they were yet mourning, and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.

κ4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, (so) that they might fulfill the punishment which was wanting to (or for) their torments,

κ5 And that thy people might pass a wonderful way; but they might find a strange death.

κ6 For the whole creature in his proper kind (or the entire Creation with all its members) was fashioned again anew, serving the peculiar commandments that were given unto them, (so) that thy children might be kept without hurt.

κ7 As namely, a cloud shadowing the camp, and where water stood before, dry land (now) appeared, and out of the Red Sea a way without impediment, and out of the violent stream a green field;

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8 by which *field* all the nation passed, that was covered with thine hand; forsooth they saw thy marvels and wonders. [by the which all (the) nation passed, that was covered with thine hand; seeing forsooth thy marvels and wonders.]

9 For they as horses devoured meat, *that is, took the armours of (the) Egyptians, which they saw dead on the brink of the sea,* and as lambs they made full out joy, magnifying thee, Lord, that deliveredest them. [As horses forsooth they gnawed meat, and as lambs they full out joyed, magnifying thee, Lord, for thou deliveredest them.]

10 For they were mindful yet of those things, that were done in the dwelling of them *among (the) Egyptians;* how the land brought forth flies, for the nation of beasts, and the flood (or the river) brought forth (a) multitude of paddocks [or frogs] for fishes.

11 Forsooth at the last they saw a new creature of birds, when they were led by covetousness, and asked (for) meats of feast. [At the last forsooth they saw a new creature of birds, when, led by lust, they asked (for) meats of delicious eating.]

12 For in the speaking to, *that is, at the asking of them,* of (or for) their desire, a curlew ascended to them from the sea; [In the speech forsooth of the desire, went up to them from the sea a curlew;]

13 and dis-eases came on (the) sinners, and not without provings of those things, that were done before by the fierceness of floods. For they suffered justly, by their wickednesses; for they ordained more abominable unhospitality. [and travails to sinners came upon, not without those evidences, that were made by the force of floods. Rightwisely forsooth they suffered, after their shrewdnesses (or depravities); forsooth into abominable hospitality they stood in.]

κ8 Where-through all the people went that were defended with (or by) thy hand, seeing thy marvellous strange wonders.

κ9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

κ10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

κ11 But afterwards they saw a new generation of fowls, when being led with their appetite, they asked (for) delicate meats.

κ12 For quails came up unto them from the sea, for their contentment.

κ13 And punishments came upon the sinners not without former signs by the force of thunders; for they suffered justly, according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

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14 Soothly some received not unknown comelings; soothly others took good men harboured into thralldom. [Others forsooth unknown comelings received not; others forsooth good guests into servage (or servitude) took.]

15 And not only *they did* these things, but soothly also another beholding of them was, that they against their will received strangers. [And not only these things, but another forsooth respect of them was, for maugre theirs, (or in spite of, or against their will), they received strangers.]

16 Forsooth they that used the same ordinances, tormented with cruelest sorrows them, that received with gladness. [Who forsooth with gladness received them, that had used the same informings, with most cruel sorrows they tormented.]

17 Forsooth they were smitten with blindness, as they in the gates of the just man, when they were covered with sudden darkneses; each man sought the passing (out) of his (own) door. [Smitten forsooth they be with blindness, as they in the gates of the rightwise, with sudden darkneses, when they be covered; each one sought the passing out of his door.]

18 Forsooth while elements be turned into themselves, as the sound of manner is changed in (an) organ, and (yet) all things keep their sound; wherefore it may be guessed of that certain sight. [Into themselves forsooth while the elements be turned, as in an organ of quality the sound is changed, and all keep their sound; wherefore of that certain sight it may be estimated.]

19 Beasts of the field were turned into beasts of water; whatever were swimming things, went in (or on) the land. [Fieldy wild things into watery be turned; whatever were swimming, in (or on) the earth passed.]

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κ14 For the Sodomites did not receive those whom they knew not when they came; but these brought friends into bondage, that had well-deserved of them (or who had done good service unto them).

κ15 And not only so; but peradventure some respect shall be had of those (or for them), because they used strangers not friendly.

κ16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

κ17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man; when being compassed about with horrible great darkness, everyone sought the passage of his own doors.

κ18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

κ19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

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20 Fire in water had power above his virtue; and (the) water forgot the kind quenching. [Fire in the water had strength over his virtue; and water forgot his quenching kind.]

21 Again-ward flames of corruptible beasts diseased not the fleshes of (the) *Hebrews* going together (with them); neither departed that good meat, that was departed (as) lightly as ice. [Flames again-ward travailed not the flesh of the corruptible beasts going together (with them); nor dissolved it, that lightly was dissolved as ice, good meat.]

22 Forsooth, Lord, thou magnifiedest thy people in all things, and hounouredest; and despisedest not, and helpedest them in each time and in each place. [In all things forsooth thou magnifiedest thy people, Lord, and worshippedest; and despisedest not, in all time and in all place standing nigh to them.]

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κ20 The fire had power in the water, forgetting his own virtue (or its own power); and the water forgot his (or its) own quenching nature.

κ21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

κ22 For in all things, O Lord, thou didest magnify thy people, and glorify them, neither didest thou lightly regard them; but didest assist them in every time and place.

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CHAPTER 1

CHAPTER 1

1 All wisdom is of (or from) the Lord God, and was ever with him, and is before the world.

κ1 All wisdom cometh from the Lord, and is with him forever.

2 Who numbered the gravel of the sea, and the drops of rain, and the days of the world?

κ2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who measured the highness [or the height] of heaven, and the breadth of (the) earth, and the depth of the sea? Who ensearched (or searched for) the wisdom of God, that goeth before all things?

κ3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom was formed first of all things, and the understanding of prudence, from the world, *that is, from without beginning.*

κ4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The well of wisdom is the son of God in high things; and the entering of that *wisdom* is (the) everlasting commandments. [The well of wisdom (is) the word of God in heights; and the in-going of it (is) everlasting commandments.]

κ5 The word of God Most High, is the fountain of wisdom, and her ways are (the) everlasting commandments.

6 To whom was the root of wisdom showed? and who knew the subtleties thereof?

κ6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 To whom was the lore [or the discipline] of wisdom showed, and made open? and who understood the multiplying of the entering thereof, *that is, of the work thereof?*

κ7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 One is the highest Creator of all things, almighty, and a mighty king, and worthy to be dreaded full much (or greatly to be feared and revered), sitting on the throne of that *wisdom*, and God having lordship. [One is the highest maker (out) of nought of all things, almighty, and a mighty king, and worthy to be dreaded full much, sitting upon the throne of him, and God lordshipping.]

κ8 There is one wise and greatly to be feared; the Lord sitting upon his throne.

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9 He formed it in the Holy Ghost, and he saw, and numbered, and he measured (it). And he shedded out it on all his works, [He formed it in the Holy Ghost, and he saw, and distinctly numbered, and measured; and poured out it upon all his works,]

10 and on each flesh by his gift; he giveth it to them that love him. [and upon all flesh after his gift; he giveth it to men loving itself.]

11 The dread of the Lord *is* glory, and glorying [or joying], and gladness, and a crown of full out joying.

12 The dread of the Lord shall delight the heart; and shall give gladness and joy into [the] length of days.

13 To him that dreadeth God, it shall be well in the last things, or in the last days, [or in the last ends]; and he shall be blessed in the day of his death. Forsooth they to whom *wisdom* appeareth in sight, *that is, by (the) revelation of prophecy*, love it in sight, and in (the) knowing of his great things [or To whom forsooth it shall appear in sight, they love it in (the) seeing (of it), and in (the) knowing of his great things]. The love of God *is* honourable wisdom.

14 The beginning of wisdom *is* the dread of the Lord; and it is formed together in the womb with faithful men, and it goeth with chosen women, and it is known with just men and faithful. [The beginning of wisdom dread of the Lord; and with faithful men in the womb he is together formed, and with chosen women he goeth, and with rightwise and faithful men he is known.]

15 The dread of the Lord *is* religiosity of cunning (or of knowing, or of knowledge). Religiosity shall keep, and shall justify the heart; and shall give mirth and joy. It shall be well to him that dreadeth God; and he shall be blessed

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κ9 He created her, and saw her, and numbered her, and poured her out upon all his works.

κ10 She [is] with all flesh according to his gift, and he hath given her to them that love him.

κ11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

κ12 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

κ13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

κ14 To fear the Lord, is the beginning of wisdom; and it was created with the faithful in the womb.

κ15 She hath built an everlasting foundation with men, and she shall continue with their seed.

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in the days of his comfort [or and in the days of (the) ending of him he shall be blessed].

16 The fullness of wisdom *is* for to dread God; and fullness *is* of the fruits thereof.

17 It shall fill each gift of him of (or for) generations, and (the) receipts of (or the receptacles with) the treasures thereof. [Each house of him it shall fulfill from generations, and the receiving places from the treasures of him.]

18 The crown of wisdom *is* the dread of the Lord, and filleth peace [or fulfilling peace], and the fruit of health. And he saw, and numbered it; forsooth ever either be the gifts of God.

19 Wisdom shall part the cunning (or the knowing) and understanding of prudence; and it enhanceth the glory of them, that hold it.

20 The root of wisdom is for to dread God; forsooth the branches thereof *be* long (en)during [or The root of wisdom is to dread God; the branches forsooth of it long living]. Understanding and religiosity of cunning (or of knowing) *be* in the treasures of wisdom; but wisdom *is* abomination to sinners.

21 The dread of the Lord putteth away sin, for he that is without dread *of God*, may not be justified [or shall not be able to be justified];

22 for why the wrathfulness of his pride [or of (his) willfulness] is the destroying of him.

23 A patient man shall suffer *the dis-eases of a proud man* till into (a) time; and afterward there shall be yielding of mirth. [Unto (a) time the patient shall suffer; and afterward is yielding again of full mirth.]

24 Good wit shall hide the words of him till into a time; and the lips of many men shall tell

κ16 To fear the Lord, is fullness of wisdom, and filleth men with her fruits.

κ17 She filleth all their house(s) with things desirable, and the garners with her increase.

κ18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish, both which are the gifts of God; and it enlargeth their rejoicing that love him.

κ19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

κ20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

κ21 The fear of the Lord driveth away sins; and where it is present, it turneth away wrath.

κ22 A furious man cannot be justified, for the sway of his fury shall be his destruction.

κ23 A patient man will bear for a time, and afterward joy shall spring up unto him.

κ24 He will hide his words for a time, and the lips of many shall declare his wisdom.

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out the wit of him.

25 In the treasures of wisdom is signifying of cunning (or of knowing); but the worshipping of God is abomination to a sinner. [In the treasures of wisdom is tokening of discipline; cursing forsooth to the sinner is the praising of God.]

26 A! (O!) son, coveting wisdom, keep thou rightfulness [or keep rightwiseness], and God shall give it to thee.

27 For why the dread of the Lord *is* wisdom, and cunning, (or knowing), and that that is well pleasant (or well-pleasing) to him *is* faith and mildness (or meekness); and *God* shall fill the treasures of him. [Wisdom forsooth and discipline the dread of the Lord, and that well-pleased is to him, faith and debonairness; and it shall full-fill the treasures of him.]

28 Be thou not rebel(lious), and unbelievel to the dread of the Lord; and nigh (or approach) thou not to him in (a) double heart. [Be thou not rebel, and mis-believel to the dread of the Lord; and not nigh thou to him with double heart.]

29 Be thou not an hypocrite in the sight of men; and be thou not slandered in (or caused to stumble by) thy lips.

30 Take thou keep (or care) to those (things), lest thou fall, and bring dishonor to thy soul; and lest God show thy privates (or thy secrets), and hurtle thee down in the midst of the synagogue, *that is, of (the) gathering together of faithful men*; for thou nighedest (or approachedest) wickedly to the Lord, and thine heart was full of guile and of falseness. [Take heed in those things, lest peradventure thou fall, and bring to thy soul unworshipping; and God openeth in hid things, and in the middle of the synagogue he hurtle thee; for thou nighedest (or approachedest) maliciously to the Lord, and thine heart is full of

k25 The parables of knowledge are in the treasures of wisdom; but godliness is an abomination to a sinner.

k26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

k27 For the fear of the Lord is wisdom, and instruction; and faith and meekness are his delight.

k28 Distrust not the fear of the Lord when thou art poor; and come not unto him with a double heart.

k29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

k30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth, to the fear of the Lord; but thy heart is full of deceit.

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treachery and deceit.]

CHAPTER 2

1 Son, nighing (or approaching) to the service of God, stand thou in rightfulness, and dread; and make ready thy soul to (or for) temptation. [Son, nighing (or approaching) to the servage of God, stand in rightwiseness, and dread; and prepare thou thy soul to tempting.]

2 Bear down thine heart, and suffer, and bow down thine ear, and take the words of understanding, and haste thou not into the time of death. [Bear down thine heart, and suffer, and bow in thine ear, and undertake the words of understanding, and hie thou not in time of oppressing.]

3 Suffer thou the sustainings of God; be thou joined to God, and abide thou, (so) that thy life wax, (or grow, or increase) in the last time.

4 Take thou all thing that is set to thee, and suffer thou in sorrow, and have thou patience in thy lowness. [All that to thee shall be laid to, take and in sorrow sustain, and in thy meekness have patience.]

5 For why gold and silver is proved in fire; forsooth men worthy to be received *be proved* in the chimney of lowness. [For in fire is proved gold and silver; men forsooth receivable in the chimney of meekness.]

6 Believe thou to God, and he shall recover thee; and (ad)dress (or direct) thou thy way, and hope thou into him. Keep thou his dread, and wax thou eld therein. [Give faith to God, and he shall recover thee; and (ad)dress thy way, and hope into him. Keep the dread of him, and in him wax old.]

7 Ye that dread the Lord, abide his mercy, and

CHAPTER 2

κ1 **My son, if thou come to serve the Lord, prepare thy soul for temptation.**

κ2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

κ3 Cleave unto him, and depart not away, (so) that thou mayest be increased at thy last end.

κ4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

κ5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

κ6 Believe in him, and he will help thee, order thy way aright, and trust in him.

κ7 Ye that fear the Lord, wait for his mercy, and

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bow ye not away from him, lest ye fall down [or lest ye fall].

go not aside, lest ye fall.

8 Ye that dread the Lord, believe to (or in) him, and your meed (or your reward) shall not be voided (away). [Ye that dread the Lord, giveth faith to him, and there shall not be voided away your meed.]

κ8 Ye that fear the Lord, believe him, and your reward shall not fail.

9 Ye that dread the Lord, hope into him, and mercy shall come to you into delighting. [Ye that dread the Lord, hopeth into him, and into liking shall come to you mercy.]

κ9 Ye that fear the Lord, hope for good, and foreverlasting joy and mercy.

10 Ye that dread the Lord, love him, and your hearts shall be lightened or enlightened. Sons, behold ye the nations of men, and know ye, that no man hoped in the Lord, and was shamed (or was confounded); *none* dwelled [or abode still] in his behests (or in his commandments), and was forsaken; either who inwardly called him, and he despised him?

κ10 Look at the generations of old, and see, did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For why God is piteous (or compassionate), and merciful, and he shall forgive sins in the day of tribulation; and he is (the) defender to (or of) all men, that seek him in truth.

κ11 For the Lord is full of compassion, and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in (the) time of affliction.

12 Woe *to the* double in heart, and with cursed lips, and mis-doing hands; and to a sinner entering into the land by two ways. [Woe to the double in heart, and to the lips of the hideously guiltling, and to the hands evil-doing; and to the sinner going into the earth two ways.]

κ12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways.

13 Woe to them that be dissolute of heart, that believe not to God; and therefore they shall not be defended of (or by) him. [Woe to the dissolute, *or unstable*, in heart, that give not faith to God; and therefore they shall not be defended of him.]

κ13 Woe unto him that is fainthearted, for he believeth not, therefore shall he not be defended.

14 Woe to them that have lost patience, and that have forsaken rightful ways, and have turned

κ14 Woe unto you that have lost patience; and what will ye do when the Lord shall visit you?

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away into shrewd (or depraved) ways. And what shall they do, when the Lord shall begin to behold (upon them)? [Woe to them that have lost suffering, and that have forsaken right ways, and have turned aside into shrewd ways. And what shall they do, when the Lord shall begin to inwardly look?]

15 They that dread the Lord, shall not be unbelieful to his word; and they that love him, shall keep his way(s).

16 They that dread the Lord, shall inquire (of) those things, that be well pleasant (or well-pleasing) to him; and they that love him, shall be filled with his law. [Who dread the Lord, shall inwardly seek, that be well-pleased things to him; and that love him, shall be full-filled with the law of him.]

17 They that dread the Lord, shall make ready [or shall prepare] their hearts, and shall hallow their souls in his sight. They that dread the Lord, shall keep his commandments, and they shall have patience till to the beholding of him;

18 and shall say, If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. For by the greatness of him, so and his mercy is with him. The sons of wisdom *be* the church of just men, and the nation of them *is* obedience and love. [saying, If penance we shall not do, we shall fall into the hands of the Lord, and not into the hands of men. Forsooth after the muchliness of him, so and his mercy is with him. The sons of wisdom the church of rightwise men, and the nation of them obeisance and loving.]

CHAPTER 3

1 Dearworthy sons, hear ye the doom of the father; and do ye so, (so) that ye be safe (or saved). [The doom of the father heareth, ye loved

κ15 They that fear the Lord, will not disobey his word, and they that love him, will keep his ways.

κ16 They that fear the Lord, will seek that which is well-pleasing unto him, and they that love him, shall be filled with the law.

κ17 They that fear the Lord, will prepare their hearts, and humble their souls in his sight,

κ18 Saying, We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so is his mercy.

CHAPTER 3

κ1 Hear me your father, O children, and do thereafter, (so) that ye may be safe.

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sons; and so doeth, that ye be safe.]

2 For why God honoured the father in (or over) (the) sons, and he seeketh, and hath made steadfast the doom of the mother into (or over) (the) sons.

3 He that loveth God, shall pray for (his) sins, and he shall abstain himself from those, and he shall be heard in the prayer of days. [Who loveth God, shall full out pray for sins, and shall withhold him from them, and in the orison of days he shall be full out heard.]

4 And as he that treasureth, so he that honoureth his mother.

5 He that honoureth his father, shall be made merry in sons, and he shall be heard in the day of his prayer. [Who worshippeth his father, shall be made merry in sons, and in the day of his orison he shall be full out heard.]

6 He that honoureth his father, shall live by [or with] longer life; and he that obeyeth [or obeisheth] to the father, shall refresh the mother, *that is, shall comfort her.*

7 He that dreadeth the Lord, honoureth father and mother; and he shall serve in work, and word, and in all patience to them that (en)gendered [or begat] him, as to lords.

8 Honour thy father, (so) that the blessing of God come to thee; and his blessing dwelleth in the last.

9 The blessing of the father maketh steadfast the houses of sons; but the cursing of the mother draweth out the foundations (or the foundations) [by the root].

10 Have thou not glory in the despising of thy father; for it is not glory to thee, but confusion.

κ2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

κ3 Whoso honoureth his father, maketh an atonement for his sins.

κ4 And he that honoureth his mother, is as one that layeth up treasure.

κ5 Whoso honoureth his father, shall have (or get) joy of (or from) his own children, and when he maketh his prayer, he shall be heard.

κ6 He that honoureth his father, shall have a long life, and he that is obedient unto the Lord, shall be a comfort to his mother.

κ7 He that feareth the Lord, will honour his father, and will do service unto his parents, as to his masters.

κ8 Honour thy father and mother, both in word and deed, (so) that a blessing may come upon thee from them.

κ9 For the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations.

κ10 Glory not in the dishonour of thy father, for thy father's dishonour is no glory unto thee.

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[Not glory thou in the wrong of thy father; forsooth it is not to thee glory, but shame.]

11 For why the glory of a man *is* of the honour of his father; and the shame (or the reproof) of the son *is* a father without honour.

12 Son, receive the eld (age) of thy father, and make thou not him sorry in his life; [Son, meekly take the last age of thy father, and not sorrow thou him in his life;]

13 and if he faileth in wit, give thou forgiveness, and despise thou not him in thy virtue (or in thy strength);

14 for why the alms-(deeds) of (or for) the father shall not be (in) forgetting (or forgotten). For why good shall be restored to thee for the sin of the mother, and building (up) shall be made to thee in rightfulness; [forsooth the alms-deed of the father shall not be in forgetting. For why for the sin of the mother shall be restored to thee good, and in rightwiseness it shall be built up to thee;]

15 and it shall remember of thee in the day of tribulation, and thy sins shall be released, as ice in (the) clearness, *either heat*, of the sun. [and in the day of tribulation it shall be remembered of thee, and as ice in clear, thy sins shall be loos(en)ed.]

16 He is of full evil fame, that forsaketh the father; and he that wratheth the mother, is cursed of (or by) God.

17 Son, perform thy works in mildness (or in meekness), and thou shalt be loved over the glory of men.

18 In as much as thou art great, make thee meek in all things, and thou shalt find grace before God;

κ11 For the glory of a man, is from the honour of his father, and a mother in dishonour, is a reproach to the children.

κ12 My son, help thy father in his (old) age, and grieve him not as long as he liveth.

κ13 And if his understanding fail, have patience with him, and despise him not, when thou art in thy full strength.

κ14 For the relieving of thy father shall not be forgotten; and instead of sins it shall be added to build thee up.

κ15 In the day of thine affliction it shall be remembered, thy sins also shall melt away, as the ice in the fair warm weather.

κ16 He that forsaketh his father, is as a blasphemer, and he that angereth his mother, is cursed of (or by) God.

κ17 My son, go on with thy business in meekness, so shalt thou be beloved of (or by) him that is approved.

κ18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

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- 19 (This verse is omitted in the original text.)
- 20 for why the power of God alone is great, and he is honoured of (or by) meek men.
- 21 Seek thou not higher things than thou, and inquire thou not (about) stronger things than thou; [Higher things than thyself seek thou not, and stronger things than thyself not search thou;]
- 22 but (for)ever(more) think thou (upon) those things, which God commanded to thee; and be thou not curious in (or about) (the) full many works of him. For it is not needful to (or for) thee to see with thine eyes those things, that be hid. [but the things that God commanded to thee, think (upon) them evermore; and in (the) many works of him be thou not curious. Forsooth it is not needful to thee, those things that be hid, to see with thine eyes.]
- 23 In superfluous things do not thou seek many-fold; and be thou not curious in (the) many works of him; for why full many things above the wit of men be showed to thee. [In overvoid things do thou not ensearch many-fold; and in many works of him thou shalt not be curious; many forsooth things over the wit of men be showed to them.]
- 24 For the suspicion of many men hath deceived them(selves), and withheld their wits in vanity. [Many forsooth supplanted the suspicion of them, and in vanity held down the wits of them.]
- 25 (This verse is omitted in the original text.)
- 26 An hard heart shall have evil in the last time; and he that loveth peril shall perish therein. An heart that entereth by two ways, *that is, that hath the knowing of good in understanding, and malice in will*, shall not have prosperities, *either*

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- κ19 Many are in (a) high place, and of renown; but mysteries are revealed unto the meek.
- κ20 For the power of the Lord is great, and he is honoured of (or by) the lowly.
- κ21 Seek not out things that are too hard for thee, neither search (out or for) the things that are above thy strength.
- κ22 But what is commanded (to) thee, think thereupon with reverence, for it is not needful for thee, to see with thine eyes, the things that are in secret.
- κ23 Be not curious in unnecessary matters; for more things are showed unto thee, than men understand.
- κ24 For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgement.
- κ25 Without eyes thou shalt want light; profess not the knowledge therefore that thou hast not.
- κ26 A stubborn heart shall fare evil at the last, and he that loveth danger shall perish therein.

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rest; and a man of shrewd (or depraved) heart, shall be slandered in those (or shall be caused to stumble by them). [The hard heart shall have evil in the last; and that loveth peril, in it shall perish. The heart going into two ways, shall not have welsome chances; and the shrewd (or depraved) heart in them shall be caused to stumble.]

27 A wicked heart shall be grieved in sorrows; and a sinner shall heap to, or add to, [or lay to], to do sin.

28 Health (or Deliverance) shall not be to the synagogue of proud men; for why the thick wood of sin shall be drawn out by the root in them, and it shall not be understood, *of* (or by) *sinner*s who *will not think on God's dooms*. [To the synagogue of proud men shall not be health; forsooth the thick bush of sin in them shall be taken up by the root, and it shall not be understood.]

29 The heart of a wise man is understood in wisdom, and a good ear shall hear wisdom with all covetousness. A wise heart and able to understand shall abstain itself from sins, and shall have prosperities in the works of rightfulness. [The heart of the wise man is understood in wisdom, and the good ear shall hear with all coveting wisdom. The wise heart and understandable shall abstain himself from sins, and in works of rightwiseness welsome after-comings shall have.]

30 Water quenbeth (a) fire burning, and alms-[deeds] against-standeth sins.

31 And God, the beholder of him that yieldeth grace, *that is*, (that) *doeth alms*-(deeds), hath mind afterward; and he shall find steadfastness in the time of his fall. [And God is the forelooker of him that yieldeth grace; he hath mind into afterward, and in time of his falling he shall find fastening.]

κ27 An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.

κ28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

κ29 The heart of the prudent will understand a parable, and an attentive ear is the desire of a wise man.

κ30 Water will quench a flaming fire, and alms maketh an atonement for sins.

κ31 And he that requiteth good turns, is mindful of that which may come hereafter; and when he falleth he shall find a stay.

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CHAPTER 4

1 Son, defraud thou not the alms-[deed(s)] of a poor man, and turn not over (or away) thine eyes from a poor man [or from the poor].

2 Despise thou not an hungry man, and wrath thou not a poor man in his neediness. [The hungering soul not despise thou, and stir thou not out to wrath the poor in his mis-ease.]

3 Torment thou not the heart of a needy man, and tarry thou not the gift to a man *that is* set in anguish. [The heart of the helpless not torment thou, and draw thou not along (a) gift to the man put in straits.]

4 Cast thou not away the praying of a man set in tribulation, and turn not away thy face from a needy man. [The praying of the troubled not cast thou away, and turn thou not away thy face from the needy.]

5 Turn not away thine eyes from a poor man for ire, and give not *occasion* to men asking to curse thee (from) behind. [From the helpless not turn thou away thine eyes for wrath, and leave thou not, *or give thou not cause*, to men seeking to curse behind to thee.]

6 For the prayer of him that curseth thee in the bitterness of soul, shall be heard; forsooth he that made him, shall hear him. [Forsooth of the man cursing to thee in bitterness of soul, full out heard shall be the prayer of him; forsooth he shall hear him, that made him.]

7 Make thee easy to speak to the congregation of poor men, and make meek thy soul to a priest, *that is, do thou due reverence to an eld man*, and make meek thine head to a great man.

8 Bow down without sorrow thine ear to a poor man [or to the poor], and yield thy debt, and

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CHAPTER 4

κ1 My son, defraud not the poor of his living, and make not the needy eyes to wait long.

κ2 Make not an hungry soul sorrowful, neither provoke a man in his distress.

κ3 Add not more trouble to an heart that is vexed, and defer not to give to him that is in need.

κ4 Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

κ5 Turn not away thine eye from the needy, and give him none occasion to curse thee.

κ6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of (or by) him that made him.

κ7 Get thyself the love of the congregation, and bow thy head to a great man.

κ8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with

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answer thou peaceably in mildness (or with meekness).

meekness.

9 Deliver thou him that suffereth wrong from the hand of a proud man, and bear thou not heavily in thy soul (when deeming).

κ9 Deliver him that suffereth wrong, from the hand of the oppressor, and be not fainthearted when thou sittest in judgement.

10 In deeming be thou merciful as a father to fatherless children, and *be thou* for an husband to the mother of them; and thou shalt be as an obedient [or as an obeisant] son of the Highest, and he shall have mercy on thee more than a mother *hath mercy on her child*.

κ10 Be as a father unto the fatherless, and instead of an husband unto their mother, so shalt thou be as the son of the Most High, and he shall love thee more than thy mother doeth.

11 Wisdom inspireth life to his sons, and receiveth men seeking him, and shall go before in the way of rightfulness; [Wisdom to his sons inbreathed life, and receiveth the men out seeking him, and he shall go before in the way of rightwiseness;]

κ11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 and he that loveth that *wisdom*, loveth life, and they that wake to it, shall embrace the peaceableness, *either sweetness*, thereof. [and he that loveth it, loveth life, and that wake to it, shall embrace (al)together the gladness, or *peaceableness*, of it.]

κ12 He that loveth her, loveth life, and they that seek to (or for) her early (or they who seek her out early), shall be filled with joy.

13 They that hold it, shall inherit life; and whither it shall enter, God shall bless.

κ13 He that holdeth her fast, shall inherit glory, and wheresoever she entereth, the Lord will bless.

14 They that serve it, shall be obeying to the Holy (One); and God loveth them, that love it [or them that love it, God loveth].

κ14 They that serve her, shall minister to the Holy One, and them that love her, the Lord doeth love.

15 He that heareth it, deemeth folks; and he that beholdeth it, shall dwell trustily. [Who heareth it, deemeth folks of kind; and who beholdeth it, shall abide still trusting.]

κ15 Whoso giveth ear unto her, shall judge the nations, and he that attendeth unto her, shall dwell securely.

16 If a man believeth to it, he shall dwell, and inherit it; and the creatures of them shall be in confirming, *that is, the works of them shall be confirmed in good*. [If he shall give faith to it, he

κ16 If a man commit himself unto her, he shall inherit her, and his generation shall hold her in possession.

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shall abide still, and heritage it; and the creatures of them shall be in fastening together.]

17 For in temptation it goeth with him, and among the first it chooseth him. It shall bring in on him dread, and fear, and proving, and it shall torment him in the tribulation of his doctrine, till it tempt him in his thoughts, and (it) believe to (or in) his soul. [For in temptation it goeth with him, and in the first things it choose him. Dread, and fear, and proving it shall bring in upon him, and shall torment him in tribulation of his teaching, to the time that it tempt him in his thoughts, and he believe to his soul.]

18 And it shall make him steadfast, and shall bring (the) right way to him, and it shall make him glad; and shall make naked his privates to him (or shall make open his secrets to him), and shall treasure on him cunning (or knowing), and understanding of rightfulness. [And it shall fasten him, and a right even way bring to him, and gladden him; and nakeded his hid things to him, and treasure upon him cunning, and understanding of rightwiseness.]

19 Forsooth if he erreth, *God* shall forsake him, and shall betake him into the hands of his enemy. [If forsooth he shall full out err, it shall forsake him, and it shall take him in the hand of his enemy.]

20 Son, keep thou (the) time, and eschew thou from evil. Be thou not ashamed (even) for thy life to say (the) truth; [Son, wait (on the) time, and shun away from evil. For thy soul, *or life*, be thou not confounded to say (the) sooth;]

21 for why there is shame that bringeth sin, and there is shame that bringeth glory and grace.

22 Take thou not a face against thy face, *that is, against thy soul*, neither a leasing (or a lie) against thy soul.

κ17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by (or with) her laws.

κ18 Then will she return the straight way unto him, and comfort him, and show him her secrets.

κ19 But if he go wrong, she will forsake him, and give him over to his own ruin.

κ20 Observe the opportunity, and beware of evil, and be not ashamed when it concerneth thy soul.

κ21 For there is a shame that bringeth sin, and there is a shame which is glory and grace.

κ22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

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23 Shame thou not thy neighbour in his fall[ing], neither withhold thou a word in the time of health.

24 Hide not thy wisdom in the fairness thereof; for why wisdom is known in (the) tongue, and wit, and cunning, (or knowing), and teaching in the word of a wise man; and steadfastness *is* in the works of rightfulness. [Hide thou not thy wisdom in the fairness of it; in the tongue forsooth wisdom is known, and wit, and cunning, and teaching, in the word of the well-feeling; and fastening in the works of rightwiseness.]

25 Against-say thou not (or Say thou not against) the word of truth in any manner; and be thou ashamed of the leasing (or of the lies) of thy mis-learning.

26 Be thou not ashamed to acknowledge thy sins; and make thee not subject to each man for sin.

27 Do not thou stand against [or withstand] the face of the mighty, neither enforce (or endeavor) thou against the stroke of the flood (or of the river).

28 For rightfulness fight thou for *the health* of thy soul, and till to the death strive thou for rightfulness; and God shall overcome thine enemies for thee. [For rightwiseness fight for thy soul, and unto death strive for rightwiseness; and God shall out-fight, *or overcome*, for thee thine enemies.]

29 Do not thou be swift in (or with) thy tongue, and unprofitable and slack, [or sloth(ful)], in (or with) thy works.

30 Do not thou be as a lion in thine house, turning upside-down thy menials, and oppressing them that be subject/s to thee.

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κ23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

κ24 For by speech wisdom shall be known, and learning by the word of the tongue.

κ25 In no wise speak against the truth, but be abashed of the error of thine ignorance.

κ26 Be not ashamed to confess thy sins, and force not the course of the river.

κ27 Make not thyself an underling to a foolish man, neither accept (or favour) the person of the mighty.

κ28 **Strive for the truth unto death, and the Lord shall fight for thee.**

κ29 Be not hasty in (or with) thy tongue, and in (or with) thy deeds slack and remiss.

κ30 Be not as a lion in thy house, nor frantic among thy servants.

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31 Thine hand be not ready to take, and closed (al)together to give. [Be not thine hand put forth to take, and to give drawn (back) (al)together.]

CHAPTER 5

1 Do not thou take heed to wicked possessions, and say thou not, Sufficient life is to me, *that is, long is to coming to me, therefore I must get many things*; for it shall nothing profit in the time of vengeance, and of failing, *either death*. [Do thou not take heed to wicked possessions, and not say thou, There is to me sufficient life; nothing forsooth it shall profit in the time of vengeance, and of oppressing, *or death*.]

2 (Pur)Sue thou not the covetousness of thine heart in thy strength, [Not follow thou in thy strength the coveting of thine heart,]

3 and say thou not, As I might, either who shall make me subject for my deeds? For why God (a)venging shall (a)venge. [and not say thou, What manner might I, or who me shall subject for my deeds? God forsooth venging shall venge.]

4 Say thou not, I have sinned, and what sorrowful thing befell to me? For the Highest is a patient yielder.

5 Of the forgiveness of sins, do not thou be without dread, neither heap thou, [or lay thou], sin upon sin.

6 And say thou not, The merciful doing of God is great; he shall have mercy on the multitude of my sins. For why mercy and ire nigheth (or approacheth) soon from him, and his ire beholdeth on sinners. [And say thou not, The mercy of God is great; of the multitude of my sins he shall have mercy. Mercy forsooth and wrath from him soon nigheth (or approacheth), and into sinners beholdeth the wrath of him.]

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κ31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

CHAPTER 5

κ1 Set not thy heart upon thy goods, and say not, I have enough for my (own) life.

κ2 Follow not thine own mind, and thy strength, to walk in the ways of thy heart;

κ3 And say not, Who shall control me for my works? for the Lord will surely revenge thy pride.

κ4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

κ5 Concerning propitiation, be not without fear to add sin unto sin.

κ6 And say not, His mercy is great, he will be pacified for the multitude of my sins; for mercy and wrath come from him, and his indignation resteth upon sinners.

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7 Tarry thou not to be converted to the Lord, and delay thou not from day into day. For why his ire shall come suddenly, and he shall lose (or shall destroy) thee in the time of vengeance. [Not tarry thou to be converted to the Lord, and not put thou it off from day into day. Suddenly forsooth shall come the wrath of him, and in time of vengeance he shall destroy thee.]

8 Do not thou be anguished in unjust riches; for those shall not profit in the day of failing, *either of death*, and of vengeance. [Do not thou be anguished in unright riches; forsooth they shall not profit in the day of death, and of vengeance.]

9 Winnow thee not into each wind, and go thou not into each way; for so a sinner is proved in (or with) (a) double tongue. [Not throw thou thee out into each wind, and go thou not into each way; so forsooth a sinner is proved in double tongue.]

10 Be thou steadfast in the way of the Lord, and in truth and cunning (or the knowing) of thy wit; and the word of peace and of rightfulness (pur)sue thee perfectly. [Be thou steadfast in the way of the Lord, and in the truth of thy wit and cunning; and perfectly follow thee the word of peace and of rightwiseness.]

11 Be thou mild (or meek) to hear the word of God, (so) that thou understand, and with wisdom bring thou forth a true answer. [Be thou debonair to hear the word of God, that thou understand, and with wisdom thou shalt bring forth a sooth answer.]

12 If thou hast understanding, answer thy neighbor; else thine hand be on thy mouth, lest thou be taken in a word unwisely taught, and be ashamed. [If there is to thee understanding, answer to thy neighbour; else forsooth thine hand be upon thy mouth, lest thou be taken in an

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κ7 Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

κ8 Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

κ9 Winnow not with every wind, and go not into every way; for so doeth the sinner that hath a double tongue.

κ10 Be steadfast in thy understanding, and let thy word be the same.

κ11 Be swift to hear, and let thy life be sincere, and with patience give answer.

κ12 If thou hast understanding, answer thy neighbour, if not, lay thy hand upon thy mouth.

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undisciplined word, and thou be confounded.]

13 Honour and glory *is* in the word of a wise man; but the tongue of an unprudent man is his destroying. [Worship and glory in the word of the well-feeling; the tongue forsooth of the unprudent is the turning upside-down of him.]

14 Be thou not called a privy evil speaker, in thy life, and be thou not taken in (or with) thy tongue, and be ashamed. Shame and penance is on a thief, and worst shame, *either cursing, is* on a man of (or with) (a) double tongue. Forsooth hatred and enmity and despising *is* to a privy backbiter. [Be thou not called a twisel tongue, *or a privy backbiter*, in thy life, and be thou not taken in thy tongue, and confounded. Forsooth upon a thief is confusion, and pain taking, and worst reproof upon the twisel tongue. To the privy grudgers (or grumblers) hate, and enmity, and strife.]

15 Justify thou a little man and a great man in like manner. [Justify thou (in) like manner the little and the great.]

CHAPTER 6

1 Do not thou for a friend (or instead of a friend) be made (an) enemy to *thy* neighbour; for why an evil man shall inherit upbraiding and despising, and each sinner envious and double-tongued. [Do thou not be made for a friend (an) enemy to thy neighbour; reproof forsooth and strife the evil man shall heritage, and each sinner envious and twisel-tongued.]

2 Enhance thee not in the thought of thy soul, as a bull *doeth*; lest thy virtue be hurtled down by folly, [Not enhance thou thee in the thinking of thy soul, as a bull; lest peradventure be hurtled away thy strength by folly,]

3 and it eat thy leaves, and lose (or destroy)

κ13 Honour and shame is in talk; and the tongue of man is his fall.

κ14 Be not called a whisperer, and lie not in wait with thy tongue; for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

κ15 Be not ignorant of anything, in a great matter or a small (one).

CHAPTER 6

κ1 Instead of a friend, become not (or be made not) an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach; even so shall a sinner that hath a double tongue.

κ2 Extol not thyself in the counsel of thine own heart, (so) that thy soul be not torn in pieces as a bull [straying alone].

κ3 Thou shalt (or They shall) eat up thy leaves,

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thy fruits, and thou be left as a dry tree in (the) desert. [and thy leaves it eat, and thy fruits it lose, and thou be left as a dry tree in wilderness.]

and lose (or destroy) thy fruit, and leave thyself as a dry tree.

4 Forsooth a wicked soul shall lose him that hath it, and it giveth him into the joy of the enemy, and it shall lead forth into the part of wicked men. [A shrewd (or depraved) forsooth soul shall destroy him that hath it, and into joy of his enemy it giveth him, and shall bring down into the lot of unpius men.]

κ4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of (or by) his enemies.

5 A sweet word multiplieth friends, and assuageth enemies; and a tongue well gracious shall be plenteous in a good man. [A sweet word multiplieth friends, and assuageth enemies; and a gracious tongue in a good man shall abound.]

κ5 Sweet language will multiply friends; and a fair-speaking tongue will increase kind greetings.

6 Many peaceable men be to thee, and (or but) one (out) of a thousand be a counsellor to thee. [Many peaceable be to thee, and counsellor be to thee one of a thousand.]

κ6 Be in (or at) peace with many; nevertheless, have but one counsellor (out) of a thousand.

7 If thou hast a friend, have him in temptation, *that is, prove thou him in thine adversity*, and betake not lightly thyself to him. [if thou wieldest a friend, in temptation wield him, and not lightly open, *or trust*, thou thyself to him.]

κ7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.

8 For there is a friend by (or for) his (own) time, and he shall not dwell in the day of tribulation. [There is forsooth a friend after his time, and shall not abide still in the day of tribulation.]

κ8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend which is turned to enmity; and there is a friend, that shall show openly hatred, and chiding, and despisings. [And there is a friend that is turned to enmity; and there is a friend, that hate, and strife, and reproofs shall discover.]

κ9 And there is a friend, who being turned to enmity, and strife, will discover thy reproach.

10 Forsooth there is a friend, (a) fellow of (the) table, and (he) dwelleth not in the day of need.

κ10 Again some friend is a companion at the table, and will not continue in the day of thy

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[There is forsooth a friend, fellow of the board, and abideth not still in the day of need.]

11 If a friend dwelleth steadfast, he shall be as a man even with thee, and he shall do trustily in thy menial [or homely] things.

12 If he meeketh himself before thee, and hideth him(self) from thy face, thou shalt have good friendship of one accord [or of one will].

13 Be thou parted from thine enemies, and take heed of thy friends.

14 A faithful friend *is* a strong defending [or a strong protection]; forsooth he that findeth him, findeth treasure.

15 No comparison is to a faithful friend; weighing of gold and of silver is not worthy against the goodness of his faithfulness. [To a faithful friend is no comparison; there is not worthy peising of gold and of silver against the goodness of the faith of him.]

16 A faithful friend *is* (the) medicine of life, and of undeadliness (or of immortality); and they that dread the Lord, shall find him.

17 He that dreadeth the Lord, shall have evenly good friendship [or Who dreadeth the Lord, evenly shall have good friendship]; for why his friend shall be at the likeness of him.

18 Son, from thy youth take thou doctrine, and till to [thine] hoar hairs thou shalt find wisdom.

19 As he that erreth (or that ploweth), and that soweth, nigh (or approach) thou to it, and abide thou (for) the good fruits thereof. For thou shalt travail a little in the work thereof, and thou shalt eat soon of the generations thereof. [As he that erreth, and that soweth, nigh thou to it, and sustain the good fruits of it. In the work forsooth

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affliction.

κ11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

κ12 If thou be brought low, he will be against thee, and will hide himself from thy face.

κ13 Separate thyself from thine enemies, and take heed of thy friends.

κ14 A faithful friend is a strong defence; and he that hath found such an one, hath found a treasure.

κ15 Nothing doeth countervail a faithful friend, and his excellency is unvaluable.

κ16 A faithful friend is the medicine of life, and they that fear the Lord shall find him.

κ17 Whoso feareth the Lord, shall direct his friendship aright, for as he is, so shall his neighbour be also.

κ18 My son, gather instruction from thy youth up; so shalt thou find wisdom till thine old age.

κ19 Come unto her as one that ploweth, and soweth, and wait for her good fruits, for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

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of it a little thou shalt travail, and soon thou shalt eat of the gettings of it.]

20 Wisdom is over-sharp or is full-sharp to untaught men, and an heartless man shall not dwell therein. [How sharp full much is wisdom to unwise men, and there shall not abide still in it the heartless.]

21 As the virtue (or the strength) of a stone, proving shall be in them; and they shall not tarry to cast away it [or to throw it afar].

22 Forsooth the wisdom of teaching is by the name thereof, and it is not open to many men; but it dwelleth with them, of whom it is known, till to the sight of God. [The wisdom forsooth of doctrine is after the name of it, and not to many it is opened; to whom forsooth it is known, it abideth still, unto the sight of God.]

23 Son, hear thou [or Hear, son], and take the counsel of understanding, and cast thou not away my counsel.

24 Set in thy foot into the stocks thereof, and thy neck into the bies, (or the bands), thereof. [Throw in thy feet into the givens of it, and into the collars of it thy neck.]

25 Make subject thy shoulder, and bear it, and be thou not annoyed (or harmed) in the bonds thereof. [Underlay thy shoulder, and bear it, and not bear thou heavysomely in the bonds of it.]

26 In all thy will go to it, and in all thy virtue keep the ways thereof [or the ways of it].

27 Inquire thou (of or about) it [or Ensearch it], and it shall be made open to thee; and thou made holding *wisdom* forsake not it.

28 For in the last things thou shalt find rest therein, and it shall turn to thee into delighting.

κ20 She is very unpleasant to the unlearned; he that is without understanding, will not remain with her.

κ21 She will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long.

κ22 For wisdom is according to her name, and she is not manifest unto many.

κ23 Give ear, my son, receive my advice, and refuse not my counsel,

κ24 And put thy feet into her fetters, and thy neck into her chain.

κ25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

κ26 Come unto her with thy whole heart, and keep her ways with all thy power.

κ27 Search and seek, and she shall be made known unto thee, and when thou hast got(ten) hold of her, let her not go.

κ28 For at the last thou shalt find her rest, and that shall be turned (in)to thy joy.

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[In the last things forsooth thou shalt find rest in it, and it shall be turned to thee into liking.]

29 And the stocks thereof shall be to thee in defence of strength, and the foundations of virtue, and the bie(s), (or the bands), thereof, in(to) a stole of glory. [And the gives of it shall be to thee into protection of strength, and the feet of virtue, and the collars of it in(to) a stole of glory.]

30 For why the fairness of life is in wisdom, and the bonds thereof *be* healful or healthful binding. [The fairness forsooth of life is in it, and the bonds of it wholesome binding.]

31 Thou shalt wear it as a stole of glory, and thou shalt set [or thou shalt put] on thee a crown of thanking.

32 Son, if thou takest heed to me, thou shalt learn wisdom; and if thou givest thy will, thou shalt be wise. [Son, if thou shalt take heed to me, thou shalt learn it; and if thou leanest to, *or* (ad)dressest, (or directest) thine inwit, thou shalt be wise.]

33 If thou bowest down thine ear, thou shalt take (or receive) teaching; and if thou lovest for to hear, thou shalt be wise. [If thou bowest in thine ear, thou shalt take doctrine; and if thou love to hear, thou shalt be wise.]

34 Stand thou in the multitude of prudent priests, and be thou joined of (or in) heart to the wisdom of them;

35 (so) that thou mayest hear each telling of God, and the proverbs of praising fly not away from thee. [that all the telling of God thou be able to hear, and the proverbs of praising escape not from thee.]

36 And if thou seest a wise man, wake thou to him, and thy foot [often] tread on the grees (or on

κ29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

κ30 For there is a golden ornament upon her, and her bands are purple lace.

κ31 Thou shalt put her on as a robe of honour; and shalt put her about thee as a crown of joy.

κ32 My son, if thou wilt, thou shalt be taught; and if thou wilt apply thy mind, thou shalt be prudent.

κ33 If thou love to hear, thou shalt receive understanding; and if thou bow (in) thine ear, thou shalt be wise.

κ34 Stand in the multitude of the elders, and cleave unto him that is wise.

κ35 Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

κ36 And if thou seest a man of understanding, get thee betimes (or very early) unto him, and let thy

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the steps) of his doors.

37 Have thou thought in (or on) the commandments of God, and be thou most busy in his behests; and he shall give to thee (an) heart, and covetousness of wisdom shall be given to thee. [Thinking have thou in the behests of God, and in the commandments of him most busy be thou; and he shall give to thee an heart, and coveting of wisdom shall be given to thee.]

CHAPTER 7

1 Do not thou do evils, and those shall not take thee. [Do thou not do evils, and they shall not catch thee.]

2 Depart thou from wickedness, and evils shall fail from thee. [Go away from the wicked, and there shall fail evils from thee.]

3 Sow thou not evils in the furrows of unrightfulness, and thou shalt not reap those in sevenfold. [Sow thou not evils in furrows of unrightwiseness, and thou shalt not reap them into the seventhfold.]

4 Do not thou seek of a man (the) leading, neither of a king the chair of honour. [Do not thou seek of a man the dignity of a leader, nor of a king the chair of worship.]

5 Justify thou not thee (or thyself) before God, for he is the knower of the heart; and do not thou desire to be seen wise with the king.

6 Do not thou seek to be made a judge, no but thou mayest break wickednesses by (thy) virtue; lest thou dread the face of a mighty man, and set slander (or a cause of stumbling) in thy swiftness. [Do thou not seek to be made a doomsman, but if thou be able by virtue (to) break wickednesses; lest peradventure thou out dread the face of the mighty, and put a cause of

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foot wear (out) the steps of his door.

κ37 Let thy mind be upon the ordinances of the Lord, and meditate continually in (or on) his commandments; he shall establish thine heart, and give thee wisdom at thine own desire.

CHAPTER 7

κ1 Do no evil, so shall no harm come unto thee.

κ2 Depart from the unjust, and iniquity shall turn away from thee.

κ3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

κ4 Seek not of (or from) the Lord pre-eminence, neither of (or from) the king the seat of honour.

κ5 justify not thyself before the Lord, and boast not of (or about) thy wisdom before the king.

κ6 Seek not to be judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness.

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stumbling in thine hither and thither
deliberateness.]

7 Do not thou sin in (or against) the multitude
of a city, neither send thee (or thyself) (down) into
the people; [Sin thou not in the multitude of the
city, nor put thee into the people;]

8 neither bind thou [to] double sins, for thou
shalt not be guiltless in one.

9 Do not thou be a coward in thy soul, to
pray; and despise thou not to do alms-[deeds].

10 Say thou not, God shall behold in the
multitude of my gifts; and when I shall offer to
God alder-highest [or to the highest God], he
shall take my gifts.

11 Scorn thou not a man in the bitterness of
(his) soul; for why God is the beholder, that
maketh meek, and enhanceth (or exalteth). [Scorn
thou not a man in the bitterness of soul; God
forsooth the looker about is, that enhanceth and
meeketh.]

12 Do not thou love a leasing (or a lie) against
thy brother; neither do thou in like manner
against a friend.

13 Do not thou desire to lie any leasing (or any
lie); for why the continuance thereof is not good.
[Do thou not desire to lie each leasing; the
busyness forsooth of them is not good.]

14 Do not thou be a jangler [or full of words] in
the multitude of priests; and rehearse thou not a
word in thy prayer.

15 Hate thou not travailous works, and earth-
tithing, made of (or from) the Highest. [Hate thou
not travailous works, and churlish doing formed
of the Highest.]

κ7 Offend not against the multitude of a city, and
then thou shalt not cast thyself down among the
people.

κ8 Bind not one sin upon another, for in one
thou shalt not be unpunished.

κ9 Say not, God will look upon the multitude of
my oblations, and when I offer to the Most High
God, he will accept it.

κ10 Be not fainthearted when thou makest thy
prayer, and neglect not to give alms.

κ11 Laugh no man to scorn in the bitterness of his
soul; for there is one which humbleth and exalteth.

κ12 Devise not a lie against thy brother; neither
do the like to thy friend.

κ13 Use not to make any manner of lie; for the
custom thereof is not good.

κ14 Use not many words in a multitude of elders,
and make not much babbling when thou prayest.

κ15 Hate not labourious work, neither husbandry,
which the Most High hath ordained.

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16 Areckon thou not thee in the multitude of unlearned men. Have thou mind on ire, for it shall not tarry. [Not account thou thee in the multitude of men without discipline. Have mind of wrath, for it shall not tarry.]

17 Make thou meek greatly thy spirit, for why the vengeance of the flesh of an unpious man is fire, and worm(s). [Meek greatly thy spirit, for vengeance of the flesh of the unpious, fire and worm.]

18 Do not thou trespass against thy friend delaying money; neither despise thou a full dearworth(y) brother for gold.

19 Do not thou depart [or go away] from a wise woman, and good, whom thou hast gotten in the dread of the Lord; for why the grace of her shamefastness *is* above gold.

20 Hurt thou not a servant working in truth, neither [or nor] an hired man giving his life.

21 A witty, (or a witting, or a knowing) servant be dearworthy to thee as thy (own) soul; defraud thou not him of freedom, neither forsake thou him (when) needy. [A well feeling servant be to thee loved as thy soul; beguile thou not him from freedom, nor forsake thou him helpless.]

22 Beasts be to thee? take thou heed to those; and if those be profitable, dwell those still at thee. [Beasts be to thee? take thou heed to them; and if they be profitable, abide they still with thee.]

23 Sons be to thee? teach thou them, and bow thou them *under chastising* from their childhood. [Sons be to thee? teach them, and bow them from the childhood of them.]

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κ16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

κ17 Humble thyself greatly; for the vengeance of the ungodly is fire and worms.

κ18 (Ex)Change not a friend for any good(s) by no means; neither a faithful brother for the gold of Ophir.

κ19 Forego not a wise and good woman; for her grace is above gold.

κ20 Whereas thy servant worketh truly, entreat him not evil (or do not treat him badly or evilly), nor the hireling that bestoweth himself wholly for thee.

κ21 Let thy soul love a good servant, and defraud him not of liberty.

κ22 Hast thou cattle? have an eye to (or out for) them, and if they be for thy profit, keep them with thee.

κ23 Hast thou children? instruct them, and bow down their neck from their youth.

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24 Daughters be to thee? keep thou the body of them, and show thou not (a) glad face to them. [Daughters be to thee? keep the body of them, and show thou not thy face glad to them.]

25 Give thy daughter *to marriage*, and thou doest a great work; and give thou her to a wise man.

26 If a woman is to thee after thy soul, cast her not away; and (or but) betake thou not thee in all thine heart to an hateful *woman*.

27 Honour thy father; and forget thou not the wailings of thy mother.

28 Have thou mind that thou haddest not been, no but by them, and yield thou to them as they *did* to thee. [Have mind for but by them thou haddest not been, and yield to them (by) what manner and they to thee.]

29 In all thy soul dread thou God, and hallow thou his priests.

30 In all thy virtue (or strength) love thou him that made thee; and forsake thou not his ministers [or (his) servants].

31 Honour thou God of (or with) all thy soul; and honour thou priests, and cleanse thee with (thine) arms, *that is, by offerings gotten with thy travail*. Give thou to them the part of the first fruits, and of purging, as also it is commanded to thee; and of thy negligence purge thou thee with few men. Thou shalt offer to the Lord the gift of thine arms, and the sacrifice of hallowing, the beginnings, *that is, the first fruits and dimes* (or tithes), of holy men. [Worship thou God of all thy soul; and worship priests, and purge thee forth with arms. Give to them part, as and commandment is to thee, of first fruits, and of purging; and of thy negligence purge thee with few. The gift of thine arms, and the sacrifice of

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κ24 Hast thou daughters? have a care of (or for) their body, and show not thyself cheerful toward(s) them.

κ25 Marry thy daughter, and so shalt thou have performed a weighty matter; but give her to a man of understanding.

κ26 Hast thou a wife after thy mind? forsake her not, but give not thyself over to a light (or an easy) woman.

κ27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

κ28 Remember that thou wast begot(ten) of (or by) them, and how canst thou recompense them (for) the things that they have done for thee?

κ29 Fear the Lord with all thy soul, and reverence his priests.

κ30 Love him that made thee with all thy strength, and forsake not his ministers.

κ31 Fear the Lord, and honor the priest; and give him his portion, as it is commanded (to) thee, the first fruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first fruits of the holy things.

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hallowing, thou shalt offer to the Lord, the beginnings of holy things.]

32 And (ad)dress (or direct) thine hand to a poor man, (so) that thy mercy and (thy) blessing be performed. [And to the poor put forth thine hand, that pleasing be performed, and thy blessing.]

33 Grace is given in the sight of each that liveth; and forbid thou not grace to a dead man. [Grace of gift in the sight of all living; and to the dead hinder or prohibit thou not grace.]

34 Fail thou not in (or to do) comfort to them that weep; and go thou with them that mourn. [Fail thou not to weeping men to be in comforting; and with wailing men go thou.]

35 Be thou not slow to visit a sick man [or the sick]; for by these things thou shalt be made steadfast in love.

36 In all thy works have thou mind on thy last things; and thou shalt not do sin without end. [In all thy works have in mind thy last things; and without end thou shalt not sin.]

CHAPTER 8

1 Chide thou not with a mighty man, lest thou fall into his hands. [Strive thou not with a mighty man, lest peradventure thou fall in the hands of him.]

2 Strive thou not with a rich man, lest peradventure he make (a) play again-ward to (or towards) thee [or lest again-ward he set strife to thee]. For why gold and silver hath lost (or destroyed) many men; and it stretcheth forth till to the heart[s] of kings, and turneth (them).

3 Chide thou not with a man, a jangler, and lay thou not trees into his fire. [Strive thou not

κ32 And stretch thine hand unto the poor, (so) that thy blessing may be perfected.

κ33 A gift hath grace in the sight of every man living, and for the dead detain it not.

κ34 Fail not to be with them that weep, and mourn with them that mourn.

κ35 Be not slow to visit the sick; for that shall make thee to be beloved.

κ36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAPTER 8

κ1 Strive not with a mighty man, lest thou fall into his hands.

κ2 Be not at variance with a rich man, lest he overweigh thee; for gold hath destroyed many, and perverted the hearts of kings.

κ3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

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with a tonguy man, and do not prepare thou into the fire of him wood.]

4 Commune thou not with an untaught man, lest he speak evil of thy kindred.

5 Despise thou not a man turning away himself from sin, neither upbraid thou him [or nor put thou reproof to him]; have thou mind, that all we be in corruption.

6 Despise thou not a man in his eld (age); for why (some) of us men wax eld. [Not despise thou a man in his eld; forsooth of us they wax old.]

7 Do not thou make joy of (or over) thine enemy (being) dead, witting that all we die (or that we all die), and will (or desire) not (to) come into joy *of* (or with) *our enemies*.

8 Despise thou not the telling of wise priests, and be thou conversant in the proverbs of them [or and in the proverbs of them (al)together dwell thou]; for of (or from) them thou shalt learn wisdom, and teaching of understanding, and to serve without (com)plaint to great men.

9 The telling of elder men pass not (by) thee [or Pass not beside thee the telling of elders]; for they have learned of (or from) their fathers. For of (or from) them thou shalt learn understanding; and in the time of need thou shalt give [an] answer.

10 Kindle thou not the coals of sinners, and reprove them; and be thou not burnt with the flame of [the] fire of their sins.

11 Stand thou not against the face of a man full of despising [or the face of the strifeful]; lest he sit as an espyer to thy mouth.

12 Do not thou lend to a man stronger than thou; that (or but) if thou hast lent, have thou it as

κ4 Jest not with a rude man, lest thy ancestors be disgraced.

κ5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

κ6 Dishonour not a man in his old age; for even some of us wax old.

κ7 Rejoice not over thy greatest enemy being dead, but remember that we die all (or that we all die).

κ8 Despise not the discourse of the wise, but acquaint thyself with their proverbs; for of (or from) them thou shalt learn instruction, and how to serve great men with ease.

κ9 Miss not the discourse of the elders; for they also learned of (or from) their fathers, and of (or from) them thou shalt learn understanding, and to give (an) answer as need requireth.

κ10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

κ11 Rise not up (in anger) at the presence of an injurious person, lest he lie in wait to entrap thee in (or with) thy words.

κ12 Lend not unto him that is mightier than thyself; for if thou lendest (to) him, count it (as) but

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lost. [Do thou not lend to a man stronger than thyself; that if thou lendest, have it as lost.]

lost.

13 Promise thou not above [or over] thy power or virtue; that (or but) if thou hast promised, bethink thou as yielding, *for thou art holden to do thy might* (that is, thou art held to pay it back).

κ13 Be not surety above thy power; for if thou be surety, take care to pay it.

14 Deem thou not against a judge; for he deemeth after that, that is just.

κ14 Go not to law (or to the court) with a judge, for they will judge for him according to his honour.

15 Go thou not in the way with an hardy man, lest peradventure he aggregate (or weigh down) his evils in (or on) thee; for he goeth after his (own) will (or his own desire), and thou shalt perish together with (him through) his folly.

κ15 Travel not by the way with a bold fellow, lest he become grievous unto thee; for he will do according to his own will, and thou shalt perish with him through his folly.

16 Make thou not chiding [or jangling] with a wrathful man, and go thou not into (a) desert with an hardy man; for why blood, *that is, shedding out of innocent blood*, is as nought before him, and where none help is, [or and where is not help], (or where there is no help), he shall hurtle thee down.

κ16 Strive not with an angry man, and go not with him into a solitary place; for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Have thou not counsel with fools; for they may not love (or be not able to love), no but those things that please them.

κ17 Consult not with a fool; for he cannot keep counsel.

18 Make thou not a counsel before a stranger; for thou knowest not, what he shall bring forth.

κ18 Do no secret thing before a stranger, for thou knowest not what he will bring forth.

19 Make not thine heart known to each man, *but only to a very* (or to a true) *friend, and proved*; lest peradventure he bring to thee false grace, *that is, feigned friendship*, and despise thee. [To all men thine heart open thou not; lest peradventure it bring into thee false grace, and it put reproof to thee.]

κ19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAPTER 9

CHAPTER 9

1 Love thou not jealously the woman of thy

κ1 Be not jealous over the wife of thy bosom,

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bosom; lest she show on thee the malice of evil doctrine. [Be thou not jealous to the woman of thy bosom; lest she show upon thee the malice of shrewd (or depraved) doctrine.]

2 Give thou not to a woman the power of (or over) thy soul; lest she enter in thy virtue, and thou be shamed [or be confounded].

3 Behold thou not a woman of many wills (or desires), *that coveteth now this man, now that man*; lest peradventure thou fall into the snares of her.

4 Be thou not customable with a dancress [or with a leaperess, *or (a) tumbler*], neither hire thou her; lest peradventure thou perish in the speedy work of her.

5 Behold thou not a virgin [or a maiden]; lest peradventure thou be caused to stumble in (or by) the fairness of her.

6 Give thou not thy soul to whores in anything; lest thou lose thee, and thy soul, and thine heritage (or lest thou destroy thyself, and thy soul, and thy inheritance).

7 Do not thou behold about in the lanes of the city; neither err thou in the large streets thereof. [Do thou not behold about in the ways of the city; nor err thou about in the streets of it.]

8 Turn away thy face from a woman well arrayed; and behold thou not about the fairness of another or of another *man's wife*. Many men have perished for the fairness of a woman; and thereby covetousness [or lust] burneth on high as fire/and thereby concupiscence burneth out as fire. Each woman which is an whore, *either customable to fornication*, shall be defouled as a fen, or a turd, in the way [or Each woman that is lecherous, as a thost (or dung) in the way shall be trodden]. Many men wondering on the fairness

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and teach her not an evil lesson against thyself.

K2 Give not thy soul unto a woman, to set her foot upon thy substance.

K3 Meet not with an harlot, lest thou fall into her snares.

K4 Use not much the company of a woman that is a singer, lest thou be taken (in) with (or by) her attempts.

K5 Gaze not on a maid, (so) that thou fall not by those things, that are precious in (or about) her.

K6 Give not thy soul unto harlots, (so) that thou lose not thine inheritance.

K7 Look not round about thee, in the streets of the city, neither wander thou in the solitary places thereof.

K8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

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of an alien woman were made reprovabyl, for why the speech of her burneth on high as fire.

9 Sit thou not in any manner with an alien woman, neither rest thou with her on a bed; and jangle thou not with her in wine, lest peradventure thine heart bow into her, and thou fall into perdition by thy blood. [With an alien woman utterly sit thou not, nor lie thou with her upon the arm; and strive thou not with her in wine, lest peradventure she bow down thine heart into her, and by thy blood thou slide into perdition.]

10 Forsake thou not an eld friend; for a new friend shall not be like him. New wine *is* (like) a new friend; (after) it shall wax eld, and (then) thou shalt drink it with sweetness. [Forsake thou not an old friend; forsooth the new shall not be like to him. New wine a new friend; it shall wax old, and with sweetness thou shalt drink it.]

11 Covet thou not the glory and riches of a sinner; for thou knowest not, what destroying of him shall come. [Love thou not the glory and riches of the sinner; forsooth thou knowest not, what be to come (of) the turning upside-down of him.]

12 The wrong of unjust men please not thee, and know thou that a wicked man shall not please till to hells (or unto the grave). [Please not to thee the wrong of unrightwise men, witting for unto hell the unpious shall not (be able to) please.]

13 Be thou far from a man that hath power to slay, *that is, from a cruel tyrant*, and thou shalt not have suspicion of the dread of death; and if thou nighest (or approachest) to him, do not thou do any trespass, lest peradventure he take away thy life. Know thou the communing of death; for thou shalt enter into the midst of snares, and thou shalt go on the armours, (or the arms, or the

κ9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at (or for) the wine, lest thine heart incline unto her, and so through thy desire thou fall into destruction.

κ10 Forsake not an old friend, for the new is not comparable to him; a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

κ11 Envy not the glory of a sinner; for thou knowest not what shall be his end.

κ12 Delight not in the thing that the ungodly have pleasure in, but remember (that) they shall not go unpunished unto their grave.

κ13 Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death; and if thou come unto him, make no fault, lest he take away thy life presently; remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

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weapons), of them that sorrow. [Afar be thou away from a man having power of slaying, and not of rearing, and thou shalt not over-trust the dread of death; and if thou nighest to him, do thou not anything do amiss, lest peradventure he take away thy life. The communion of death know thou; for in the middle of grins (or snares) thou shalt go in, and upon the arms of men sorrowing thou shalt go.]

14 By thy virtue keep thee (away) from thy neighbour *that may speak against thee to a tyrant*; and treat thou with wise men and prudent men.

15 Just men be guests, *or meat-frères*, (or meal companions), to thee; and thy glorying be in the dread of God. [Rightwise men be they to thee meat-fellows; and in the dread of God be to thee glorying.]

16 And the thought of God be to thee in wit, *that is, apply thy wit to think on God*; and all thy telling *be* in the behests (or about the commands) of the Highest. [And in the wit be to thee thinking of God; and all thy telling-out in the behests of the Highest.]

17 Works shall be praised in (or from) the hand of craftsmen, and the prince of the people in the wisdom of his word; forsooth in the wit of elder men a word *shall be praised*. [In the hand of craftsmen works shall be praised, and the prince of a people in wisdom of his sermon; in the wit forsooth of elders a word.]

18 A man, a jangler is dreadful in his city; and a fool-hardy man in his word shall be hateful. [Fearful is in his city a tonguey man; and the fool-hardy in his word hateful shall be.]

CHAPTER 10

1 A wise judge shall deem his people; and the

κ14 As near as thou canst, guess at thy neighbour, and consult with the wise.

κ15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

κ16 And let just men eat and drink with thee, and let thy glorying be in the fear of the Lord.

κ17 For the hand of the artificer, the work shall be commended; and the wise ruler of the people, for his speech.

κ18 A man of (or with) an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.

CHAPTER 10

κ1 A wise judge will instruct his people, and the

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princehood of a witty, (or a witting, or a knowing) man shall be steadfast [or be stable].

2 After the judge of the people, so and his ministers [or the servants of him]; and what manner man is the governor of the city, such *be* also men dwelling therein.

3 An unwise king shall lose (or shall destroy) his people; and (or but) cities shall be inhabited by the wit of prudent men.

4 The power of (the) earth *is* in the hand of God, and all the wickedness of heathen men is abominable; and he shall raise (up) a profitable governor at a time on it. [In the hand of God the power of the earth, and abominable all wickednesses of the Gentiles; and a profitable governor in (due) time he shall rear upon it.]

5 The power of man *is* in the hand of God; and he shall set his honour on the face of a wise man in the law. [In the hand of God is the power of man; and upon the face of the scribe, *or* (the) *man of* (the) *law*, he shall put upon his worship.]

6 Have thou not mind on all the wrong of the neighbour; and do thou nothing in the works of wrong(-doing). [Of all the wrong of thy neighbour have thou not mind; and nothing do thou in the works of wrong.]

7 Pride is hateful before God and men; and all the wickedness of (the) heathen men [or of Gentiles] *is* abominable.

8 A realm is translated, *either taken away*, from a folk into folk for unrightfulnesses, and wrongs, and despisings, and diverse guiles. [Realm from folk into folk is borne over, for unrightwisenesses, and wrongs, and strives, and diverse treacheries.]

9 Nothing is curseder than an avarice man.

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government of a prudent man is well-ordered.

κ2 As the judge of the people is himself, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein.

κ3 An unwise king destroyeth his people, but through the prudence of them which are in authority, the city shall be inhabited.

κ4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

κ5 In the hand of God is the prosperity of man; and upon the person of the scribe shall he lay his honour.

κ6 Bear not hatred to(ward) thy neighbour for every wrong, and do nothing at all by injurious practises.

κ7 Pride is hateful before God, and man; and by both doeth one commit iniquity.

κ8 Because of unrighteous dealings, injuries, and riches got(ten) by deceit, the kingdom is translated from one people to another.

κ9 Why is earth and ashes proud? There is not a

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What (or Why) art thou proud, thou earth and ashes? Nothing is worse, than for to love money; for why this man hath, yea, his soul set to (or for) sale, for in his life he hath cast away his innerest things. [Forsooth than the avarice man nothing is more full of hideous guilt. What pridest thou, earth and ashes? Nothing is more wicked, than to love money; this forsooth hath his soul sellable, *or able to be sold*, for in his life he threw away his inward things.]

10 Each power *is* short life (or *is* short-lived); long sickness grieveth the leech (or the physician). A leech (or The physician) cutteth away short sickness; so and a king is today, and tomorrow he shall die. [Of each mightihood short life; longer infirmity grieveth the leech. Short sickness the leech cutteth off; so and a king today is, and tomorrow shall die.]

11 Forsooth when a man shall die, he shall inherit serpents, and beasts, and worms.

12 The beginning of (the) pride of man *was* to be apostate from God; for his heart went away from him that made him. [The beginning of the pride of man to go backward from God; for from him that made him his heart went away.]

13 For why pride is the beginning of all sin; he that holdeth it, shall be filled with cursings, and it shall destroy him into the end. Therefore the Lord hath shamed the convents (or the gatherings) of evil men, and hath destroyed them unto the end. [For the beginning of all sin is pride; who shall hold it, shall be full-filled with curses, and it shall turn him upside-down into the end. Therefore the Lord despised the convents of evil men, and destroyed them unto the end.]

14 God destroyed the seats (or the thrones) of proud dukes; and made mild men to sit for them.

15 God made dry the roots of proud folks; and

more wicked thing, than a covetous man; for such an one setteth his own soul to (or for) sale, because while he liveth, he casteth away his bowels.

κ10 The physician cutteth off a long disease, and he that is today a king, tomorrow shall die.

κ11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

κ12 The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

κ13 For pride is the beginning of sin, and he that hath it, shall pour out abomination; and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

κ14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

κ15 The Lord hath plucked up the roots of the

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planted meek men of those folks.

16 The Lord destroyed the lands of folks; and lost those unto the fundament (or destroyed them unto the foundation of the earth). [The lands of Gentiles the Lord turned away; and destroyed them unto the fundament.]

17 He made dry *the roots* of them, and lost (or destroyed) them; and made the mind of them (or their memory) to cease from the earth. God lost the mind of proud men; and left the mind of meek men in wit (God destroyed the memory of the proud; but left the memory of the humble).

18 Pride was not made to (or for) men; neither wrathfulness to (or for) the nation of women, *that is, to all men born of women.*

19 This seed of men that dreadeth God, shall be honoured; but this seed shall be dishonoured, that over-passeth (or that passeth over) the commandments of the Lord.

20 In the midst of brethren the governor of them *is* in honour; and they that dread God, shall be in his eyes, *that is, shall be honourable, and please him.*

21 (This verse is omitted in the original text.)

22 The glory of rich men honoured and of poor men is the dread of God.

23 Do not thou despise a just [or the rightwise] poor man; and do not thou magnify a rich sinful man.

24 The judge is great, and he is mighty in honour; and (or but) he is not greater than that

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proud nations; and planted the lowly in their place.

κ16 The Lord overthrew (the) countries of the heathen; and destroyed them (un)to the foundations of the earth.

κ17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

κ18 Pride was not made for men, nor furious anger for them that are born of a woman.

κ19 They that fear the Lord are a sure seed, and they that love him, an honourable plant; they that regard not the law, are a dishonourable seed, (and) they that transgress the commandments, are a deceivable seed.

κ20 Among brethren he that is chief is honorable, so are they that fear the Lord in his eyes.

κ21 The fear of the Lord goeth before the obtaining of authority; but roughness and pride, is the losing thereof.

κ22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

κ23 It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man.

κ24 Great men, and judges, and potentates shall be honoured, yet is there none of them greater

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man that dreadeth God. [Great is a judge, and the mighty is in worship; and (or but) he is not more than he that dreadeth God.]

25 Free children serve a witty (or a witting) servant; and a prudent man and learned shall not grudge (or grumble), *when he is* blamed, and an uncunning, (or an unknowing, or an ignorant) man shall not be honored. [To the servant well feeling (or perceiving) shall serve free men; and a man prudent and learned shall not grudge chastised, and the uncunning shall not be worshipped.]

26 Do not thou enhance thee in thy work to be done; and do not thou be slow [or despair] in the time of anguish.

27 He is better that worketh, and hath plenty in all things, than he that hath glory, and needeth bread. [Better is that worketh, and aboundeth in all things, than that glorieth, and needeth bread.]

28 Son, keep thy soul in mildness (or in meekness), *that holdeth due measure, and refraineth* (from) *excess*; and give thou honour to it, after his (or its) merit.

29 Who shall justify him that sinneth against his (own) soul? and who shall honour him that dishonoureth his (own) soul?

30 A poor man hath glory by his learning and dread; and there is a man that is honoured for his chattel. [The poor glorieth by discipline and his dread; and there is a man that is worshipped for his substance.]

31 Forsooth if a man hath glory in poverty, how much more in chattel? and he that hath glory in chattel, dread poverty. [Who forsooth glorieth in poorness, how much more in substance? and who glorieth in substance, poorness shameth.]

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than he that feareth the Lord.

κ25 Unto the servant that is wise, shall they that are free do service; and he that hath knowledge, will not grudge (or grumble) when he is reformed.

κ26 Be not over-wise in doing thy business, and boast not (about) thyself in the time of thy distress.

κ27 Better is he that laboureth and aboundeth in all things, than he that boasteth (about) himself, and wanteth bread.

κ28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

κ29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

κ30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

κ31 He that is honoured in poverty, how much more in riches? And he that is dishonourable in riches, how much more in poverty?

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CHAPTER 11

1 The wisdom of a man made meek shall enhance his head; and shall make him to sit in the midst of great men. [The wisdom of the meeked shall enhance the head of him; and in the middle of great men to sit shall make him.]

2 Praise thou not a man in (or for) his fairness; neither despise thou a man in (or for) his sight.

3 A bee is little among birds; and his fruit hath the beginning of sweetness.

4 Have thou never glory in clothing, and be thou not enhanced (or exalted) in the day of thine honour; for why the works of the Highest alone *be* wonderful, and his works *be* glorious, and hid, and unseen.

5 Many tyrants have set in (or upon) (a) throne; and a man of whom was no supposing bare the diadem.

6 Many mighty men be oppressed strongly; and glorious men be given into the hands of other men. [Many mighty men be oppressed greatly; and the glorious be taken into the hands of other men.]

7 Before that thou ask, blame thou not any man; and when thou hast asked, blame thou justly. [Before that thou ask, not blame thou any man; and when thou shalt ask, chastise thou rightly.]

8 Before that thou hear, answer thou not a word; and in the midst of elder men add thou not to speak. [Before that thou hear, not answer thou a word; and in the middle of elder men not lay thou to speak.]

9 Strive thou not, of (or in) that thing that dis-easeth not thee; and stand thou not in the doom

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CHAPTER 11

κ1 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

κ2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

κ3 The bee is little among such as (do) fly, but her fruit is the chief of sweet things.

κ4 Boast not of (or about) thy clothing and raiment, and exalt not thyself in the day of honour; for the works of the Lord are wonderful, and his works among men are hidden.

κ5 Many kings have sit down (or have sat down) upon the ground, and one that was never thought of, hath worn the crown.

κ6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

κ7 Blame not before thou hast examined the truth; understand first, and then rebuke.

κ8 Answer not, before thou hast heard the cause; neither interrupt men in the midst of their talk.

κ9 Strive not in a matter that concerneth thee not; and sit not in judgement with sinners.

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of sins. [Of that thing that grieveth not thee, strive thou not; and in the middle of sinners not abide thou.]

10 Son, thy deeds be not in many things; and if thou art rich, thou shalt not be without part of guilt. For if thou (pur)suest (after), thou shalt not (over-)take; and thou shalt not escape, if thou runnest before. [Son, be not in many things thy deeds; and if thou were rich, thou shalt not be guiltless from trespass. If forsooth thou shalt follow, thou shalt not over-take; and if thou shall run before, thou shalt not escape.]

11 There is a man travailing, and hast(en)ing, and sorrowing, and unpious; and by so much the more he shall not have plenty [or he shall not abound].

12 There is a man fade, *that is, feeble, failing more than others*, needy of recovering, failing more in virtue, and plenteous in poverty; and the eye of God beheld him in good, and raised him (up) from his lowness, [There is a man withered, needing recovering, more failing in virtue, and abounding in poorness; and the eye of God beheld him in good, and reared him (up) from his lowness;]

13 and enhanced his head; and many men wondered in (or about) him, and honoured God. [and enhanced his head; and many marvelled in (or at) him, and worshipped God.]

14 Goods and evils, *that is, prosperities and adversities*, life and death, poverty [or poorness] and honesty, (or poverty and honours or riches), be of (or from) God.

15 Wisdom, and learning, and cunning (or knowing) of the law *be* with the Lord; love and the ways of good men *be* at (or from) him. [Wisdom, and discipline, and cunning of the law with the Lord; loving and the ways of good men

κ10 My son, meddle not with many matters; for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by flying (or by fleeing).

κ11 There is one that laboureth and taketh pains, and maketh haste, and is so much the more behind.

κ12 Again, there is another that is slow, and hath need of help, wanting (or lacking in) ability, and full of poverty, yet the eye of the Lord looked upon him for good, and set him up from his low estate,

κ13 And lifted up his head from misery, so that many that saw it, marvelled at him.

κ14 Prosperity and adversity, life and death, poverty and riches, come of (or from) the Lord.

κ15 Wisdom, knowledge, and understanding of the law, are of (or from) the Lord; love, and the way of good works, are from him.

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with him.]

16 Error and darkneses be made together to (or with) sinners; forsooth they that make full out joy in evil, wax eld together into evils. [Error and darkneses to sinners be formed; who forsooth full out joy into evil, wax old together into evils.]

17 The gift of God dwelleth to (or with) just [or rightwise] men; and (the) increasings of him shall have prosperities [into] without end.

18 *Some* man there is made rich in doing scarcely, and this *is* the part of his meed, [There is that is made rich (in) scarcely doing, and this (is) the part of the meed of him,]

19 in that that he saith, I have found rest to (or for) me, and now I alone shall eat of my goods. And he know not that time passeth him, and death nigheth (or approacheth), and he shall leave all things to other men, and shall die [or and die].

20 Stand thou in thy testament, and speak thou (al)together in it; and wax thou eld in the work of thy behests (or thy commands). [Stand in thy testament, and in it speak (al)together; and in the work of thy behests wax old.]

21 Dwell [or Abide] thou not in the works of sinners; but trust thou in God, and dwell in thy place. For it is easy in the eyes of God, suddenly to make honest (or rich) a poor man.

22 The blessing of God hast(en)eth into the meed of a just man; and the going forth of him maketh fruit in swift honour. [The blessing of God into the meed of the rightwise hieth; and in swift worship the forth going of him maketh fruit.]

23 Say thou not, What is need to me? and what goods shall be (for) me hereafter? (Say thou not, What do I need? and what good things shall be

κ16 Error and darkness had their beginning together with sinners; and evil shall wax old with them that glory therein.

κ17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity forever.

κ18 There is that waxeth rich by his wariness, and pinching, and this is the portion of his reward;

κ19 Whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

κ20 Be steadfast in thy covenant, and be conversant therein, and wax old in (or at) thy work.

κ21 Marvel not at the works of sinners, but trust in the Lord, and abide in thy labour; for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

κ22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

κ23 Say not, What profit is there of (or for) my service? and what good things shall I have hereafter?

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for me hereafter?)

24 Say thou not, I am sufficient, and what shall I be made worse hereafter?

κ24 Again, say not, I have enough, and possess many things; and what evil can come to me hereafter?

25 In the day of goods (or of good things) be thou not unmindful of evils, and in the day of evils be thou not unmindful of goods (or of good things); (On a good day do not forget the bad days, and on a bad day do not forget the good days;)

κ25 In the day of prosperity, there is a forgetfulness of affliction; and in the day of affliction, there is no remembrance of prosperity.

26 for it is easy before God to yield in the day of death, to each man after his ways. [for light (or easy) (it) is before God in the day of death, to yield to each after his ways.]

κ26 For it is an easy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The malice of one hour maketh forgetting of most lechery; and in the end of a man *is* making naked of his works.

κ27 The affliction of (or for) an hour, maketh a man forget pleasure; and in his end, his deeds shall be discovered.

28 Praise thou not any man before his death; for why a man is known in (or by) his sons.

κ28 Judge none blessed before his death; for a man shall be known in (or by) his children.

29 Bring thou not each man into thine house; for why many treasons be of a guileful man.

κ29 Bring not every man into thine house, for the deceitful man hath many trains.

30 For why as the entrails of stinking things break out, and as a partridge is led into a trap, *either* (a) *net*, and as a capret is led into a snare, so and the heart of proud men; and as a beholder [or the for-looker] seeing the fall of his neighbour.

κ30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall.

31 For he turneth goods [or good things] into evils, and setteth treasons, and putteth a wem, (or a spot, or a blemish) on chosen men.

κ31 For he lieth in wait, and turneth good into evil, and in (or for) things worthy (of) praise, will lay blame upon thee.

32 Fire is increased of a sparkle (or from a spark), and blood is increased of (or by) a guileful man; for why a sinful man setteth treason to (or for) blood. [Of one sparkle (or one spark) fire is added, and of one (who is) treacherous, blood is increased; a man forsooth sinner waiteth to (or

κ32 Of (or From) a spark of fire, a heap of coals is kindled; and a sinful man layeth (in) wait for blood.

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lieth in wait for) blood.]

33 Take heed to thee from a guileful man, for he maketh evils; lest peradventure he bring in on thee scorning without end. [Take heed to thee from the death-bearer, forsooth he forgeth evils; lest peradventure he bring upon thee scorning into without end.]

κ33 Take heed of a mischievous man, (for he worketh wickedness), lest he bring upon thee a perpetual blot.

34 Receive thou an alien to thee, and he shall destroy thee in a whirlwind, and he shall make thee alien (or alienated) from thine own ways. [Receive to thee an alien woman, and she shall turn thee upside-down in a whirlwind, and alien(ate) thee from thy proper ways.]

κ34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

CHAPTER 12

CHAPTER 12

1 If thou doest well, know thou to whom thou doest (it); and much grace shall be to thy goods (or for thy good doings). [If thou shalt well do, know thou to whom thou shalt well do; and there shall be much grace in thy goods.]

κ1 When thou wilt do good, know to whom thou doest it, so shalt thou be thanked for thy benefits.

2 Do thou well to a just man, and thou shalt find great yielding; though not of (or from) him, certainly of (or from) the Lord. [Well do to the rightwise, and thou shalt find great yielding; and if not of him, certainly of the Lord.]

κ2 Do good to the godly man, and thou shalt find a recompense, and if not from him, yet from the Most High.

3 It is not well to him that is customable in evils, and to him that giveth not alms; for why the Highest both hateth sinners, and doeth mercy to them that do penance. [It is not well to him that is busy in evils, and to the not giving alms-deeds; for and the Highest to hate hath sinners, and hath mercy to penance-doers.]

κ3 There can no good come to him that is always occupied in (or with) evil; nor to him that giveth no alms.

4 Give thou to a merciful man, and receive thou not a sinner, *that is, (one) obstinate in sins*; God shall yield vengeance both to unfaithful men and to sinners, keeping them in the day of vengeance. Give thou to a good man, and receive thou not a sinner. [Give to the merciful,

κ4 Give to the godly man, and help not a sinner.

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and undertake, *or receive* thou not the sinner; and to unpious and sinners he shall yield vengeance, keeping them in the day of vengeance. Give to the good, and receive thou not the sinner.]

5 Do thou good to a meek man, and give thou not to an unpious man, *that is, obstinate in sin*; forbid thou (or forbid thyself) to give loaves to him, lest in those, he be(come) mightier than thou. For (then) thou shalt find double evils in all goods, whichever thou doest to (or for) him; [Well do to the meek, and give thou not to the unpious; forbid thou to give to him loaves, lest in them he be mightier than thou. For double evils thou shalt find in all goods, whatever thou shalt do to him;]

6 for why the Highest both hateth sinners, and shall yield vengeance to unfaithful men. [for and the Highest to hate hath sinners, and to the unpious he shall yield vengeance.]

7 (This verse is omitted in the original text.).

8 A friend shall not be known in goods (or in good times), and an enemy shall not be hid in evils, *that is, adversities*.

9 In the goods (or in the good times) of a man, his enemies *be sorry*; and a friend is known in the sorrow and malice of him, *that is, in (the) adversity of him*. [In the goods of a man the enemies of him; and in the sorrow and in the malice of him the friend is known.]

10 Believe thou never to thine enemy; for his wickedness rusteth as (or like) iron. [Not trust, or believe, thou to thine enemy into without end; forsooth as brass rusteth out, (so) the shrewdness (or the depravity) of him.]

11 Though he be made meek, and go low, cast away thy soul, and keep thee from him. [And if

κ5 Do well unto him that is lowly, but give not to the ungodly; hold back thy bread, and give it not unto him, lest he overmaster thee thereby. For [else] thou shalt receive twice as much evil, for all the good thou shalt have done unto him.

κ6 For the Most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

κ7 Give unto the good, and help not the sinner.

κ8 A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

κ9 In the prosperity of a man, enemies will be grieved, but in his adversity, even a friend will depart.

κ10 Never trust thine enemy; for like as iron rusteth, so is his wickedness.

κ11 Though he humble himself, and go crouching, yet take good heed, and beware of him,

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meeked he go crooked, throw away thy will, and keep thee from him.]

12 Set thou not him beside thee, neither sit he at thy right side, lest he turn (against thee), and stand in thy place; lest peradventure he turn into thy place, and inquire (about) thy chair, and in (or at) the last time thou know (or remember) my words, and be pricked in (or with) my words. [Set not him beside thee, and sit he not at thy right half, lest turned he stand in thy place; lest peradventure turned into thy place he inwardly seek thy chair, and in the last thou know my words, and in my words thou be pricked.]

13 Who shall do medicine to an enchanter smitten of (or by) a serpent, and to all men that nigh to (or approach) beasts,

14 and *to him* that goeth with an evil man, and is wrapped (up) in the sins of him? [and that followeth with the wicked man, and is about-wrapped in his sins?]

15 In one hour he shall dwell with thee; soothly if thou bowest away, he shall not bear up. [One hour with thee he shall abide still; if forsooth thou bow down, he shall not under-bear.]

16 The enemy maketh sweet in (or with) his lips, and in his heart he setteth treason to overturn thee into the ditch. The enemy weepeth in (or with) his eyes; and (or but) if he findeth (the) time, he shall not be filled of (or with) (enough) blood [or he shall not be full-filled with blood].

17 If evils befall to thee [or if there shall fall to thee evils], thou shalt find him the former (or the first) there. The enemy shall weep before thine eyes, and he as helping shall undermine thy feet.

18 He shall stir his head, and he shall beat with (his) hand(s); and he shall speak privily many

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and thou shalt be unto him, as if thou hadst wiped a looking glass, and thou shalt know that his rust hath not been altogether wiped away.

κ12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place, neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

κ13 Who will pity a charmer that is bitten with (or by) a serpent, or any such as come nigh wild beasts?

κ14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

κ15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

κ16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit; he will weep with his eyes, but if he find opportunity, he will not be satisfied with (only) blood.

κ17 If adversity come upon thee, thou shalt find him there first, and though he pretend to help thee, yet shall he undermine thee.

κ18 He will shake his head and clap his hands, and whisper much, and change his countenance.

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evils of (or about) thee, and shall change his cheer (or his face). [His head he shall move, and flap (or clap) for joy with the hand(s); and many things grudgingly (or grumblingly) whispering shall with change his cheer.]

CHAPTER 13

1 He that toucheth pitch, shall be defouled of (or by) it; and he that communeth with a proud man, shall (be) clothe(d) (with) [or in] pride*.

**For why men be inclined to undue desire of (or for) their own excellence, wherein pride standeth, wherefore it cleaveth lightly (or easily) to a man.*

2 He raiseth a weight on himself, that communeth with a more honest (or more honoured) man than himself; and be thou not fellow to a man richer than thou. What (or How) shall a caldron commune to (or with) a pot? for when those hurtle themselves together, *the pot* shall be broken. [Burden upon him(self) he taketh, that communeth to the honester than himself; and to the richer than thou, thou shalt not be (a) fellow. What shall commune the caldron to the pot? when forsooth they shall hurtle themselves, it shall be broken.]

3 A rich man shall do unjustly, and shall gnash, *as ready yet to do worse*; but a poor man hurt shall be still. [The rich man unrightwisely did, and shall gnash; the poor man forsooth hurt shall hold his peace.]

4 If thou givest, he shall take (from) thee; and if thou hast not, he shall forsake thee. [If thou shall give, he shall take thee; and if thou have not, he shall forsake thee.]

5 If thou hast, he shall live together with thee, and shall make thee void; and he shall not have sorrow on thee. [If thou have, he shall live with

CHAPTER 13

κ1 He that toucheth pitch, shall be defiled therewith, and he that hath fellowship with a proud man, shall be like unto him.

κ2 Burden not thyself above thy power, while thou livest, and have no fellowship with one that is mightier, and richer than thyself. For how (can) agree the kettle and the earthen pot together? (or how can the kettle and the earthen pot be compatible with each other?) for if the one be smitten against the other, it shall be broken.

κ3 The rich man hath done wrong, and yet he threateneth withal; the poor is wronged, and he must entreat also.

κ4 If thou be for his profit, he will use thee; but if thou have nothing, he will forsake thee.

κ5 If thou have anything, he will live with thee, yea, he will make thee bare, and will not be sorry for it.

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thee, and avoid thee out; and he shall not sorrow upon thee.]

6 If thou art needful to him, he shall deceive thee; and he shall flatter, and shall give hope, telling to thee all goods (or every good thing); and shall say, What is need to thee? [If thou were necessary to him, he shall beguile thee; and under laughing hope he shall give, telling to thee all goods; and shall say, What need is to thee?]

7 And he shall shame thee in his meats, till he annihilate or extinguish thee twice and thrice, and at the last he shall scorn thee; afterward he shall see, and shall forsake thee, and he shall move his head to (or at) thee. Be thou made meek to God, and abide thou his hands.

8 Take heed, lest thou be deceived, and be made low in folly. Do not thou be low in thy wisdom, lest thou be made low, and be deceived into folly.

9 When thou art called of (or by) a mightier man, go thou away; for by this he shall more call thee.

10 Be thou not greatly pressing, lest thou be hurtled down; and be thou not far from him, lest thou go into forgetting. [Be thou not too greedy, lest thou be put again; and be thou not far from him, lest thou go into forgetting.]

11 Withhold thou not to speak with him evenly [or Not withhold thou of even to speak with him], *that is, speak thou to him without reverence*, and believe thou not to his many words; for of (or with) much speech he shall tempt thee, and he shall laugh privily, and shall ask thee of (or about) thine hid things.

12 His cruel soul shall keep thy words, and he shall not spare of malice, and of bonds. [And he shall (al)together keep thy words, and not spare

κ6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope, (and) he will speak (to) thee fair, and say, What wantest thou?

κ7 And he will shame thee by his meats (or with his food), until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn; afterward when he seeth thee, he will forsake thee, and shake his head at thee.

κ8 Beware that thou be not deceived, and brought down in thy jollity.

κ9 If thou be invited of (or by) a mighty man, withdraw thyself, and so much the more will he invite thee.

κ10 Press thou not upon him, lest thou be put back, stand not far off, lest thou be forgotten.

κ11 Affect not to be made equal unto him in talk, and believe not his many words; for with much communication will he tempt thee, and smiling upon thee will get out thy secrets.

κ12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

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from malice, and from bonds.]

13 Beware to thee, and take heed diligently to thine hearing; for thou goest with thy destroying. But thou hearing those things, see as in sleep, and thou shalt wake. [(Be)Ware to thee, and take heed busily to thine hearing; for with thy turning upside-down thou goest. Hearing forsooth those things, as in swevens see, and thou shalt wake.]

14 In all thy life love thou God, and inwardly call thou him in thine health, *that is, for thine health* (or deliverance), (both) *temporal and everlasting*. [In all thy life love God, and inwardly call him in thine health.]

15 Each beast loveth *a beast* like itself; so and each man *oweth* (or ought) *to love* his neighbour.

16 Each flesh shall be joined to *flesh* like itself, and each man shall be fellowshipped to *a man* like himself. [Each flesh to his like shall be joined, and each man to his like shall be fellowshipped.]

17 As a wolf shall commune sometime with a lamb, so a sinner with a just man. [As a wolf shall commune to a lamb otherwhile, so a sinner to a rightwise.]

18 What communing [or What communication] *is* of an holy man to (or with) a dog? either what good part *is* of a rich man to (or with) a poor man?

19 The hunting of a lion *is* a wild ass in (the) desert; so (in) the pastures of rich men be poor men. [Hunting of a lion an ass in wilderness; so poor men be (in) the pasture of rich men.]

20 And as meekness is (an) abomination to a proud man, so and a poor man is (an) abomination of (or to) a rich man. [And as abomination to a proud man is meekness, so and cursing of the rich is the poor.]

κ13 Observe and take good heed, for thou walkest in peril of thy overthrowing; when thou hearest these things, awake in (or from) thy sleep.

κ14 Love the Lord all thy life, and call upon him for thy salvation.

κ15 Every beast loveth his like, and every man loveth his neighbor.

κ16 All flesh consorteth according to kind, and a man will cleave to his like.

κ17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

κ18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

κ19 As the wild ass is the lion's prey in the wilderness; so the rich eat up the poor.

κ20 As the proud hate humility; so doeth the rich abhor the poor.

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21 A rich man moved, *that is, disturbed, either hurled*, is confirmed of (or by) his friends; but a meek man, when he falleth, shall be cast out, yea, of known men, (or by his friends), [or shall be put out also from (his) known].

22 Many recoverers (or helpers) be to a rich man deceived; he spake proudly, and they justified him. (But) A meek man is deceived, furthermore also he is reprov'd; he spake wisely, and no place was given to him. [To the rich deceived many be recoverers; he spake proudly, and they justified him. The meek is deceived, furthermore and reprov'd; he spake wisely well, and there is not given to him a place.]

23 The rich man spake, and all men were still; and they shall bring his word till to the clouds. (But) A poor man spake, and they say, Who is this? and if he offendeth (or if he stumble), they shall destroy him. [The rich spake, and all held their peace; and the word of him unto the clouds they shall bear. The poor spake, and they say, Who is this? and if he shall offend, they shall turn him upside-down.]

24 Chattel is good *to him*, to whom is no sin in conscience; and the worst poverty is in the mouth of a wicked man. [Good is substance, to whom is not sin in conscience; and most wicked is poorness in the mouth of the unpious.]

25 The heart of a man changeth his face, either in good either in evil. Of hard and with travail, thou shalt find the step of a good heart, and a good face (together). [The heart of a man changeth the face of him, or in good or in evil. The step of a good heart, and a good face, hard thou shalt find, and with travail.]

26 (This verse is omitted in the original text.)

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κ21 A rich man beginning to fall, is held up of (or by) his friends; but a poor man being down, is thrust also away by his friends.

κ22 When a rich man is fallen, he hath many helpers; he speaketh things not to be spoken, and yet men justify him; (but) the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

κ23 When a rich man speaketh, every man holdeth his tongue, and look what he saith, (yea), they extol it to the clouds; but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

κ24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

κ25 The heart of a man changeth his countenance, whether it be for good or evil; and a merry heart maketh a cheerful countenance.

κ26 A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables, is a wearisome labour of the mind.

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CHAPTER 14

1 Blessed *is* the man, that stood not by the word of his mouth, and was not pricked in (or with) the sorrow of trespass. [Blessful the man, that is not slide in word from his mouth, and is not pricked in sorrow sloth of guilt.]

2 *He is* blessed, that hath not sorrow of (or in) his soul, and falleth not down from his hope. [Happy, *or blessed*, that had not sorrow sloth of his inwit, and falleth not away from his hope.]

3 Chattel, *that is, riches*, is without reason to a covetous man, and hard niggard (or stingy or miserly); and whereto *is* gold to an envious man? [To the covetous man, and hard, without reason is substance; and to an envious man, whereto gold?]

4 He that gathereth of his will unjustly, gathereth to (or for) other men; and another man shall make waste [or do lechery] in (or with) his goods.

5 To what other man shall he be good, which is wicked to himself? and he shall not be merry in his goods. [Who to himself is shrewd (or depraved), to what other shall he be good? and he shall not be merry in his goods.]

6 Nothing is worse, than he that hath envy to himself; and this is the yielding of his malice. [Nothing is worse, than he that envieth to himself; and this is the yielding of his malice.]

7 And if he doeth good, he doeth (it) unwittingly, and not willfully (or willingly); and at the last he showeth his malice.

8 The eye of an envious man is wicked, and turning away the face, and despising his soul.

9 The eye of the covetous man *is* never filled;

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CHAPTER 14

κ1 Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

κ2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

κ3 Riches are not comely for a niggard (or for a miser); and what should an envious man do with money?

κ4 He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously.

κ5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his (own) goods.

κ6 There is none worse than he that envieth himself; and this is a recompense of (or for) his wickedness.

κ7 And if he doeth good, he doeth it unwillingly, and at the last he will declare his wickedness.

κ8 The envious man hath a wicked eye, he turneth away his face and despiseth men.

κ9 A covetous man's eye is not satisfied with his

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he shall not be filled into the part of wickedness, till he perform unrightfulness, and make dry his soul. [Unfillable the eye of the covetous; into the part of wickedness he shall not be filled, to the time that he fully end unrightwiseness, making dry his soul.]

portion, and the iniquity of the wicked drieth up his soul.

10 An evil eye to evils, and the needy man shall not be filled of (or with) bread; and he shall be in sorrow on (or at) his table. [The evil eye to evils, and needy shall not be filled with bread; and in sorrow sloth he shall be upon his board.]

κ10 A wicked eye envieth [his] bread, and he is a niggard (or a miser) at his table.

11 Son, if thou hast, do well with thyself, and offer thou worthy offerings to God. [Son, if thou hast, well do with thee, and offer to God worthy offerings.]

κ11 My son, according to thy ability do good (un)to thyself, and give the Lord his due offering.

12 Be thou mindful that death shall not tarry, and the testament of hells [or of hell], *that is, the ordinance of God, of the death of each man*, which is showed to thee; for why the testament of this world shall die by death.

κ12 Remember that death will not be long in coming, and that the covenant of the grave is not showed unto thee.

13 Before (thy) death do thou good to (or for) thy friend, and by thy might stretch thou forth, and give to a poor man. [Before death well do to thy friend, and after thy strengths putting out, give to the poor.]

κ13 Do good unto thy friend before thou die, and according to thy ability, stretch out thy hand and give to him.

14 Be thou not deceived [or beguiled] of (or from) a good day, and a little part of a good day pass not thee (unfulfilled or unappreciated).

κ14 Defraud not thyself of (or from) the good day, and let not the part of a good desire overpass (or pass by) thee.

15 Whether thou shalt not leave to other men thy sorrows, and [thy] travails?

κ15 Shalt thou not leave (the fruits of) thy travails unto another? and (the fruits of) thy labours to be divided by lot?

16 In the parting of lot give thou, and take, and justify thy soul.

κ16 Give, and take, and sanctify thy soul, for there is no seeking of dainties in the grave.

17 Before thy death work thou rightfulness; for at hells (or in the grave), it is not to find meat. [Before thy death work rightwiseness; for to find

κ17 All flesh waxeth old as a garment; for the covenant from the beginning is, Thou shalt die the death.

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meat is not with (or in) hell.]

18 Each man shall wax eld [or old] as hay, and as a leaf bringing fruit in a green tree. Others be (en)gendered, and others be cast [or fall] down; so the generation of flesh and blood, another is ended, and another is born.

19 Each corruptible work shall fail in the end; and he that worketh it, shall go with it. And all chosen work shall be justified; and he that worketh it, shall be honoured in (or by) it. [Each corruptible work in the end shall fail; and he that worketh it, shall go with it. And each chosen work shall be justified; and he that worketh it, shall be worshipped in it.]

20 Blessed *is* the man, that shall dwell in wisdom, and that shall bethink in rightfulness, and shall think in wit (about) the beholding of God. [Blessful the man, that shall dwell in wisdom, and that in rightwiseness sweetly shall think, and in wit shall think the looking about of God.]

21 Which [or Who] thinketh out, *either findeth out*, the ways of him in his heart, and shall be understanding in the hid things of him;

22 going as a searcher after it, and standing in the ways of it. [going after it as ensearcher, and in the ways of it being still.]

23 Which beholdeth by the windows thereof, and heareth in (or at) the gates thereof; [Who beholdeth by the windows of it, and in the gates of it is hearing;]

24 which resteth nigh the house thereof, and setteth a stake in the walls thereof. [who resteth beside the house of it, and in the walls of it pitcheth a pale.]

25 He shall set his little house at the hands of

κ18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

κ19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

κ20 Blessed is the man that doeth meditate (on) good things in wisdom, and that reasoneth of (or on) holy things by (or with) his understanding.

κ21 He that considereth her ways in his heart, shall also have understanding in (or of) her secrets.

κ22 Go after her as one that traceth, and lie in wait in her ways.

κ23 He that prieth in at her windows, shall also harken at her doors.

κ24 He that doeth lodge near her house, shall also fasten a pin in her walls.

κ25 He shall pitch his tent nigh unto her, and

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him, and goods (or good things) shall rest in his little house, by (the) (en)during of the world; [He shall ordain his little house at the hands of it (or of him), and there shall rest in the little houses of him goods, by angels (en)during;]

26 he shall set his sons under the covering thereof, and he shall dwell under the boughs thereof; [he shall set his sons under the roof of it, and under the branches of it he shall dwell;]

27 he shall be covered under the covering thereof from heat, and he shall rest in the glory thereof. [he shall be defended under the roof of it from burning heat, and in the glory of it he shall rest.]

CHAPTER 15

1 He that dreadeth God, shall do good *works*; and he that holdeth rightfulness [or rightwiseness], shall take (or shall receive) it, *that is, wisdom*.

2 And it as a mother honoured shall meet him, and as a woman from virginity [or from maidenhood] it shall take him (or shall receive him).

3 It shall feed him with the bread of life, and of understanding; and it shall give drink to him with water of healful [or of wholesome] wisdom;

4 it shall be made steadfast in him, and he shall not be bowed (or turned away) *from the evenness of rightfulness*. And it shall hold him, and he shall not be shamed [or be confounded];

5 and it shall enhance him at (or it shall exalt him above) his neighbours. And in the midst of the church he shall open his mouth; and *God* shall fill him with the spirit of wisdom, and of understanding, and shall clothe him with the stole of glory. [and it shall enhance him with his

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shall lodge in a lodging where good things are.

κ26 He shall set his children under her shelter, and shall lodge under her branches.

κ27 By her he shall be covered from heat, and in her glory shall he dwell.

CHAPTER 15

κ1 He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.

κ2 And as a mother shall she meet him, and receive him as a wife married of (or as) a virgin.

κ3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

κ4 He shall be stayed upon her, and shall not be moved, and shall rely upon her, and shall not be confounded.

κ5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

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neighbours. And in the middle of the church it shall open his mouth, and shall fulfill him with the spirit of wisdom, and of understanding; and with (the) stole of glory it shall clothe him.]

6 *God* shall treasure on him mirth, and full out joying; and shall inherit him with (an) everlasting name. [Mirth and full out joying it shall treasure upon him; and in everlasting name it shall heritage him.]

7 Fond (or Foolish) men shall not take that *wisdom*, and (or but) witty men shall meet it. (Yea,) Fond men shall not see it; [Men fools shall not take it, and (or but) men well feeling shall meet to (or with) it. Men fools shall not see it,]

8 for why it goeth away far from pride, and guile. Men leasing-mongers shall not be mindful thereof, and soothfast men be found therein; and shall have prosperity unto the beholding of God. [far forsooth it is, far away from pride, and from treachery. Men liars shall not be mindful of it; and soothfast men be found in it; and welsome after-coming they shall have unto the looking of God.]

9 Praising is not fair in the mouth of a sinner, for he is not sent of the Lord (or it was not sent to him from the Lord).

10 For why wisdom went forth from God; forsooth praising shall stand nigh (to) the wisdom of God, and it shall be plenteous [or abound] in a faithful mouth, and the Lord shall give it to him.

11 Say thou not, It goeth away by God; for why do thou not those things, which *God* hateth. [Thou shalt not say, By God it is away; those things forsooth it hateth, thou shalt not do.]

12 Say thou not, He made me for to err; for why wicked men be not needful to him. [Not say thou, He made me deceived; forsooth unpious

κ6 He shall find joy, and a crown of gladness, and she shall cause him to inherit an everlasting name.

κ7 But foolish men shall not attain unto her, and sinners shall not see her.

κ8 For she is far from pride, and men that are liars cannot remember her.

κ9 Praise is not seemly in the mouth of a sinner, for it was not sent (to) him of (or from) the Lord.

κ10 For praise shall be uttered in wisdom, and the Lord will prosper it.

κ11 Say not thou, It is through the Lord, that I fell away, for thou oughtest not to do the things that he hateth.

κ12 Say not thou, He hath caused me to err, for he hath no need of the sinful man.

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men be not needful to him.]

13 The Lord hateth all cursedness of error, and it (also) shall not be amiable [or loveful] to them, that dread him.

κ13 The Lord hateth all abomination, and they that fear God love it not.

14 At the beginning God made man, and left him (or let him go) in the hand of his counsel. [God from the beginning ordained man, and left him in the hand of his counsel.]

κ14 He himself made man from the beginning, and left him in the hand of his counsel,

15 He added his commandments, and laws; if thou wilt keep the commandments, those shall keep thee, and keep pleasant (or pleasing) faith without end. [He laid to commandments, and his behests; if thou wilt the commandments keep, they shall keep thee, and to keep pleased faith into without end.]

κ15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set to thee water and fire; (ad)dress, (or direct), [or put forth] thine hand to that, that thou wilt.

κ16 He hath set fire and water before thee; stretch forth thy hand unto whether (or whichever) thou wilt.

17 Before man is life and death, good and evil; that, that pleaseth him, shall be given to him.

κ17 Before man is life and death, and whether him liketh (or whichever he liketh) shall be given (to) him.

18 For why the wisdom of God is much, and he is strong in power [or in might], and seeth all men without ceasing.

κ18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things,

19 The eyes of the Lord *be* to them, that dread him; and he knoweth all the travail [or all the work] of man.

κ19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He commanded not to any man to do wickedly [or unpiouly]; and he gave not to any man space to do sin.

κ20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

CHAPTER 16

CHAPTER 16

1 For he coveteth not the multitude of sons unfaithful and unprofitable. [Forsooth he coveteth not the multitude of unfaithful sons and

κ1 Desire not a multitude of unprofitable children, neither delight in ungodly sons.

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unprofitable.]

2 Be thou not glad in wicked sons, if they be multiplied; neither delight thou on (or in) them, if the dread of God is not in them. [Make thou not merry in unpius sons, if they be multiplied; nor delight thou upon them, if there is not the dread of God in them.]

3 Believe thou not to the life of them, and behold thou not into the travails of them. For why better is one dreading God, than a thousand wicked sons. And it is more profitable to die without sons, than to leave wicked sons. [Not give thou faith to the life of them, and not behold thou into the travails of them. Better is forsooth one dreading God, than a thousand unpius sons. And profitable it is to die without sons, than to leave unpius sons.]

4 A country shall be inhabited of (or by) one witty man; and it shall be made (a) desert of (or by) three wicked men. [Of one well feeling man shall be inhabited the city; and of three unpius it shall be forsaken.]

5 Mine eye saw many other things [or Many other things mine eye saw], and mine ear heard stronger things than these.

6 Fire shall burn on high in the synagogue of sinners, and ire shall burn on high in a folk unbelievful. [In the synagogue of sinning men fire shall out-burn, and in the unbelievful folk of kind wrath shall wax full out tend(ed).]

7 Eld [or Old] giants that were destroyed, trusting on their virtue (or in their own strength), prayed not for their sins;

8 and *God* spared not the pilgrimage of them, *that is, their life, which is a pilgrimage on earth*, but he killed them, and cursed them, for the pride of their word. [and he spared not to the

k2 Though they multiply, rejoice not in them, except (if) the fear of the Lord be with them.

k3 Trust not thou in their life, neither respect their multitude; for one that is just, is better than a thousand, and better it is to die without children, than to have them that are ungodly.

k4 For by one that hath understanding, shall the city be replenished, but the kindred of the wicked, shall speedily become desolate.

k5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

k6 In the congregation of the ungodly, shall a fire be kindled, and in a rebellious nation, wrath is set on fire.

k7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.

k8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

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pilgrimage of them, but he smote them, and cursed them, for the pride of them.]

9 He had not mercy on them, and he lost [or destroying] all the folk enhancing (or exalting) themselves in their sins.

10 And as *he killed* six hundred thousand of footmen, that were gathered together in the hardness of their heart(s), *that is, rebely* (or in rebellion) *against God*;

11 and if one had been hard-nolled, (it is a wonder if he had been guiltless (or without guilt). For why mercy and ire is with him; prayer is mighty, and shedding out ire. [and if one were reared up the noll, (it is a) wonder if he had been harmless (or without harm). Mercy forsooth and wrath is with him; mighty is the full out orison, and pouring out wrath.]

12 By his mercy, so *is* the chastising of each man; he is deemed by his works. [After his mercy, so the chastising of him; he deemeth a man after his works.]

13 A sinner in (or with) (his) raven shall not escape; and the sufferance of him that doeth mercy shall not tarry. [The sinner shall not escape out into raven; and the suffering of the doing mercy shall not tarry behind.]

14 All mercy shall make (a) place to (or for) each man, after the merit of his works, and after the understanding of his pilgrimage. [Each mercy shall make (a) place to (or for) each one, after the desert (or the deserving) of his works, and after the understanding of the pilgrimaging of him.]

15 (This verse is omitted in the original text.)

16 (This verse is omitted in the original text.)

κ9 He pitied not the people of perdition, who were taken away in (or for) their sins.

κ10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

κ11 And if there be one stiff-necked among the people, it is (a) marvel, if he escape unpunished; for mercy and wrath are with him, he is mighty to forgive, and to pour out displeasure.

κ12 As his mercy is great, so is his correction also; he judgeth a man according to his works.

κ13 The sinner shall not escape with his spoils, and the patience of the godly shall not be frustrate(d).

κ14 Make way for every work of mercy; for every man shall find according to his works.

κ15 The Lord hardened Pharaoh, (so) that he should not know him, (so) that his powerful works might be known to the world.

κ16 His mercy is manifest to every creature, and

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17 Say thou not, I shall be hid from God; and from the highest, *that is, heaven*, who shall have mind on me? *Say thou not*, I shall not be known in (such) a great (number of) people; for why which (or what) is my soul in so great a (number of) creature(s)? [or what forsooth is my soul in so great a (number of) creature(s) without measure?]

18 Lo! heaven, and the heavens of heavens, the great ocean, and all (the) earth, and those things that be in those, shall be moved in his sight; [Lo! heaven, and heavens of heavens, the sea, *or (the) deepness*, and all the earth, and that in them be, in the sight of him shall be moved (al)together;]

19 (the) mountains (al)together, and (the) little hills, and the foundations (or the foundations) of (the) earth; and when God beholdeth those, those shall be shaken (al)together with trembling. [mountains (al)together, and hills, and the foundations of the earth; and when God shall behold them, by trembling they shall be smitten together.]

20 And in all these things the heart is unwise, and (or but) each heart is understood of (or by) him. And who understandeth his ways? [And in all these things mis-feeling, *or unwitty*, is the heart, and each heart is understood of him. And the ways of him who understandeth?]

21 and a tempest, which the eye of man saw not? For why full many works of him be in hid things,

22 but who shall tell out the works of his rightfulness, either [or] who shall suffer (them)? For why the testament is far from some men; and the asking of men is in the ending.

he hath separated his light from the darkness with an adamant.

κ17 Say not thou, I will hide myself from the Lord; shall any remember me from above? I shall not be remembered among so many people; for what is my soul among such an infinite number of creatures?

κ18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

κ19 The mountains also, and (the) foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

κ20 No heart can think upon these things worthily; and who is able to conceive his ways?

κ21 It is a tempest, which no man can see; for the most part of his works are hidden.

κ22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

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23 He that is made little in heart, thinketh (upon) vain things; and a man unprudent and a fool thinketh (upon) fond things. [Who is less(en)ed in heart, thinketh idle things; and the unprudent man and erring thinketh follies.]

24 Son, hear thou me, and learn thou teaching [or discipline] of wit, and give thou attention to my words in thine heart;

25 and I shall say teaching in equity, and I shall seek to tell out wisdom. And give thou attention to my words in thine heart; and I say in equity of spirit the virtues, which God hath set on his works at the beginning [or that God put into his works from the beginning], and in truth I tell out the cunning (or the knowing) of him.

26 In the doom of God *be* his works from the beginning; and in the ordinance of those, he parted the parts of those, and *he parted* the beginnings of those in his folks. [In the doom of God his works from the beginning; and from the ordaining of those men he severed the parts of them, and the beginnings of them in their folks of kind/in his folks of kind.]

27 He adorned without end the works of them; they hungered not, neither travailed, and they ceased not of their works.

28 Each shall not make strait [or anguish] the next to him, till into without end. Be thou not unbelievelful to the word of him.

29 After these things God beheld into the earth, and filled it with his goods (or with his good things).

30 Forsooth the soul of each living thing told before his face; and that *soul is* again the turning again of those things.

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κ23 He that wanteth (or lacketh) understanding, will think upon vain things; and a foolish man erring, imagineth follies.

κ24 My son, harken unto me, and learn knowledge, and mark my words with thy heart.

κ25 I will show forth doctrine in weight, and declare his (or its) knowledge exactly.

κ26 The works of the Lord are done in judgement from the beginning; and from the time he made them, he disposed the parts thereof.

κ27 He garnished his works forever, and in his hand are the chief(s) of them unto all generations; they neither labour, nor are weary, nor cease from their works.

κ28 None of them hindereth another, and they shall never disobey his word.

κ29 After this, the Lord looked upon the earth, and filled it with his blessings.

κ30 With all manner of living things hath he covered the face thereof, and they shall return into it again.

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CHAPTER 17

1 God formed man (out) of (the) earth; and after his image he made man. [God with the right hand formed man; and after his image made him.]

2 And again he turned man into that *image*; and after himself he clothed him with virtue (or with power or with strength).

3 He gave to him the number of days, and (a short) time; and he gave to him power of (or over) those things that be on (the) earth.

4 He setted the dread of man on all flesh, and he was lord of beasts and of flying birds. [He put the dread of him upon all flesh, and he lordshipped of beasts and of fowls.]

5 He formed of man an help like him; [He formed of him help like to himself;]

6 he gave to them counsel, and tongue, and eyes, and ears, and heart to think out (things); and he filled them with teaching of understanding. [counsel, and tongue, and eyes, and ears, and heart, he gave to them, of (or for) thinking out; and the discipline of understanding full-filled them.]

7 He made to them the cunning (or the knowing) of spirit, he filled the heart of them with wit (or with understanding); and he showed to them evils and goods.

8 He setted the eye of them (or He set his eye) on the hearts of them, to show to them the great things of his works, (so) that they praise (al)together the name of hallowing;

9 and to have glory in his marvels, (so) that

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CHAPTER 17

κ1 The Lord created man (out) of the earth, and (re)turned him into it again.

κ2 He gave them (a) few days, and a short time, and power also over the things therein.

κ3 He endued them with strength by themselves, and made them according to his image,

κ4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

κ5 [They received the use of the five operations of the Lord, and in the sixth place he imparted (to) them understanding, and in the seventh, speech, an interpreter of the cogitations thereof.]

κ6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

κ7 Withal, he filled them with the knowledge of understanding, and showed them good and evil.

κ8 He set his eye upon their hearts, (so) that he might show them the greatness of his works.

κ9 He gave them to glory in his marvellous acts

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they tell out the great things of his works. [and to glory in the marvellous things of him, that they tell out the great things of his works.]

10 (This verse is omitted in the original text.)

11 He added to them teaching; and he inherited them with the law of life. [He added to them discipline; and the law of life he heritaged them.]

12 He ordained an everlasting testament with them; and he showed to them his rightfulness, and dooms.

13 And the eye(s) of them saw the great things of his honour, and the ears of them heard the honour of (his) voice;

14 and he said to them, Take heed to you from all wicked thing. And he commanded to them, to each man of his neighbour.

15 The ways of them be ever before him; those be not hid from his eyes. [The ways of them before him be evermore; and they be not hid from the eyes of him.]

16 (This verse is omitted in the original text.)

17 On each folk he made sovereign a governor; and Israel was made the open part of God. [Into each folk of kind he before-set a governor; and Israel the part of God is made open.]

18 (This verse is omitted in the original text.)

19 And all the works of them *be* as the sun in the sight of God; and his eyes behold without ceasing in (or on) the ways of them.

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forever, (so) that they might declare his works with understanding.

κ10 And the elect shall praise his holy name.

κ11 Beside(s) this he gave them knowledge, and the law of life for an heritage.

κ12 He made an everlasting covenant with them, and showed them his judgements.

κ13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

κ14 And he said unto them, Beware of all unrighteousness, and he gave every man commandment concerning his neighbour.

κ15 Their ways are ever before him, and shall not be hid from his eyes.

κ16 Every man from his youth is given to evil, neither could they make to (or for) themselves flesh(l)y hearts for stony.

κ17 For in the division of the nations of the whole earth, he set a ruler over every people, but Israel is the Lord's portion.

κ18 Whom being his firstborn, he nourisheth with discipline, and giving him (or them) the light of his love, doeth not forsake him (or them).

κ19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

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20 Testaments were not hid from the wickedness of them; and all the wickednesses of them *were* in the sight of God.

21 (This verse is omitted in the original text.)

22 The alms of a man *is* as a bag [or as a little sack] with him, and it shall keep the grace of a man as the apple of the eye;

23 and afterward *man* shall rise again, and it shall yield to them a yielding, to each *man* into (or onto) the head of them; and (it) shall (re)turn into the lower parts of (the) earth. [and afterward it shall rise again, and yield to them yielding, to each into the head of them; and turn into the lower parts of the earth.]

24 Forsooth it gave to men repenting the way of rightfulness, and confirmed men failing to suffer, and ordained to them the part of truth. [To men doing penance forsooth he gave the way of rightwiseness, and confirmed men failing to suffer, and ordained to them the lot of truth.]

25 (Re)Turn thou to the Lord, and forsake thy sins; pray thou before the face of the Lord, and make thou less hurtings. [Turn thou to the Lord, and leave thy sins; pray thou before the face of the Lord, and make less the occasions of guilts.]

26 Turn thou again to the Lord, and turn thou away from thine unrightfulness [or from thine unrightwiseness], and hate thou greatly cursing, *that is, cursed sin*.

27 And know thou the rightfulnesses, and (the) dooms of God; and stand thou in the part of good purpose, and of prayer of (or to) the highest God. Go thou into the parts of the holy world, with men living [or with men alive], and giving

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κ20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

κ21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

κ22 The alms of a man *is* as a signet with him, and he will keep the good deeds of man, as the apple of the eye, and give repentance to his sons and daughters.

κ23 Afterward he will rise up and reward them, and render their recompense upon their heads.

κ24 But unto them that repent, he granted them return, and comforted those that fail in patience.

κ25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

κ26 Turn again to the Most High, and turn away from iniquity; for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

κ27 Who shall praise the Most High in the grave, instead of them which live and give thanks?

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acknowledging to God.

28 Dwell thou not in the error of wicked men. Acknowledge thou before death; acknowledging perisheth from a dead man, as nothing. Living thou shalt acknowledge, living and whole thou shalt acknowledge, and shalt praise God; and thou shalt have glory in the merciful doings of him. [Not fast abide thou in the error of unpius men. Before death acknowledge; from the dead as nought perisheth confession. Thou shalt acknowledge living, living and whole thou shalt acknowledge, and praise God; and glory in the mercy doings of him.]

29 The mercy of God *is* full great, and his help to them that convert to him. [How great the mercy of God, and the mitigation, *or help*, of him to men converting to him.]

30 For why not all things may be (or be able to be) in men; for why the son of man is not undeadly (or immortal), and malices pleased into vanity [or and into vanity of malice they pleased].

31 What *is* clearer [or more clear] than the sun? and this shall fail; either [or] what *is* worse than that, that flesh and blood thought out? and of this he shall be reprov'd.

32 He beholdeth the virtue of [the] highness of heaven; and all men *be* (but) earth and ashes.

CHAPTER 18

1 He that liveth without beginning and end, made (out) of nought all things together;

2 God alone shall be justified,

3 and he dwelleth a King unovercome without end. [and dwelleth unvanquished king without end.]

κ28 Thanksgiving perisheth from the dead, as from one that is not; the living and sound in heart, shall praise the Lord.

κ29 How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto him in holiness?(!)

κ30 For all things cannot be in men, because the son of man is not immortal.

κ31 What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

κ32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAPTER 18

κ1 He that liveth forever, created all things in general.

κ2 The Lord only is righteous, and there is none other but he.

κ3 Who governeth the world with the palm of his hand, and all things obey his will, for he is the King of all, by his power dividing holy things

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4 Who shall suffice to tell out his works? for why who shall seek (out) the great things of him? [Who shall suffice to tell out the works of him? who shall ensearch the great worthy things of him?]

5 But who shall tell out the virtue (or the strength) of his greatness? either [or] who shall lay to for to tell out his mercy?

6 It is not to make less, neither to lay to; neither it is to find the great things of God. [There is not to lessen, nor to add; nor there is to find the great worthy things of God.]

7 When a man hath ended, then he shall begin [or then he beginneth]; and when he hath rested, (then) he shall work.

8 What is a man, and what is the glory of him? and what is good, either [or] what is the wicked thing of him?

9 The number of the days of men, *that be* commonly an hundred years, [The number of the days of men, as much (as) an hundred years,]

10 be areckoned as the drops of the water of the sea; and as the stone (or as a stone) of gravel, so a few years in the day of everlastingness. [as drops of the water of the sea they be ordained; and as a little stone of gravel, so few years in the day of the spiritual world.]

11 For this thing God is patient in (or with) them, and sheddeth out on them his mercy. [For that patient is God in them, and he shall pour out upon them his mercy.]

12 He saw the presumption, [*or pride*], of their heart, for it was evil; and he knew the destroying of them, for it was wicked, [*or shrewd, (or*

among them from (the) profane.

κ4 To whom hath he given power to declare his works? and who shall find out his noble acts?

κ5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

κ6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may anything be put unto them, neither can the ground of them be found out.

κ7 When a man hath done, then he beginneth, and when he leaveth off, then he shall be doubtful.

κ8 What is man, and whereto serveth he? what is his good, and what is his evil?

κ9 The number of a man's days at the most are an hundred years.

κ10 As a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the days of eternity.

κ11 Therefore is God patient with them, and poureth forth his mercy upon them.

κ12 He saw and perceived their end to be evil, therefore he multiplied his compassion.

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depraved]). Therefore he filled his mercy in them, and showed to them the way of equity.

13 The merciful doing of man *is* about his neighbour; but the mercy of the Lord *is* over each flesh. He that hath mercy, and teacheth, and chastiseth as a shepherd his flock, [The mercy doing of man about his neighbour; the mercy forsooth of the Lord upon all flesh. He that hath mercy, and learneth, and teacheth, as a shepherd his flock,]

14 do *he* mercy, taking the teaching of merciful doing; and he that hast(en)eth in the dooms thereof. [have he mercy, taking out doctrine of mercy doing; and that hie in the dooms of him.]

15 Son, in goods give thou not (com)plaint, and in (or with) each gift give thou not heaviness of an evil word. [Son, in good things give thou not (com)plaint, and in all gift give thou not sorrowy sloth, *or heaviness*, of an evil word.]

16 Whether dew shall not cool heat? so and a word *is* better than (a) gift.

17 Lo! whether a word *is* not above a good gift? but ever either *is* with a man justified. [Lo! whether not a word over a good gift? but either with a justified man.]

18 A fool shall upbraid sharply [or The fool sharply shall give reproof]; and the gift of an untaught man maketh (the) eyes to fail.

19 Before the doom make thou ready rightfulness to thee; and learn thou, before that thou speak. Before sickness give thou medicine [or Before sickness take medicine];

20 and before the doom ask thyself, and thou shalt find mercy in the sight of God. [and before the doom ask thou thyself, and in the sight of God thou shalt find mercy.]

κ13 The mercy of man is toward his neighbour, but the mercy of the Lord is upon all flesh; he reproveth, and nurtureth, and teacheth, and bringeth again as a shepherd his flock.

κ14 He hath mercy on them that receive discipline, and that diligently seek after his judgements.

κ15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest anything.

κ16 Shall not the dew assuage the heat? so is a word better than a gift.

κ17 Lo, is not a word better than a gift? but both are with a gracious man.

κ18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

κ19 Learn before thou speak, and use physic, or ever thou (shalt) be sick.

κ20 Before judgement examine thyself, and in the day of visitation thou shalt find mercy.

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21 Before sickness make thee meek, and in the time of sickness show thy living. [Before sickness meek thee, and in the time of infirmity show thou thy conversation, *or living.*]

22 Be thou not hindered to pray ever(more), and dread thou not to be justified till to death; for why the meed of God dwelleth without end. [Be thou not letted to pray evermore, and dread thou not unto the dead to be justified; for the meed of God dwelleth into without end.]

23 Before prayer make ready [or prepare] thy soul; and do not thou be as a man that tempteth God, *that is, that a man betake himself to peril, and believe that that he may do reasonably, and (then) abide to be delivered of (or by) God.*

24 Have thou mind of (or remember) (the) ire in the day of ending; and make thou in living the time of yielding. [Have mind of wrath in the day of ending; and time of yielding in conversation thou shalt make.]

25 Have thou mind of (or remember) poverty in the day of abundance; and the need of poverty in the time of riches. [Have mind of poverty in the time of plenty; and the need of poverty in the day of riches.]

26 From the morrowtide unto the eventide the time shall be changed; and all these things *be* swift in the eyes of God. [From the early unto even the time shall be changed; and all these things hasted in the eyes of God.]

27 A wise man shall dread in all things; and in the days of trespasses he shall flee from uncunning (or unknowing), *either sloth.*

28 Each fell, [or witty, (or witting)] man, *that is, attentive to eschew evils, by God's dread,* knoweth wisdom; and to him that findeth it, he shall give acknowledging (to it).

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κ21 Humble thyself before thou be sick, and in the time of sins show repentance.

κ22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

κ23 Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.

κ24 Think upon the wrath that shall be at the end; and the time of vengeance when he shall turn away his face.

κ25 When thou hast enough remember the time of hunger, and when thou art rich think upon poverty and need.

κ26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

κ27 A wise man will fear in everything, and in the day of sinning he will beware of offence (or of stumbling); but a fool will not observe (the) time(s).

κ28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

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29 Witty (or Witting, or knowing) men in words also they did wisely, and understood truth, and rightfulness; and besought proverbs and dooms.

30 Go thou not after thy covetousnesses; and be thou turned away from thy will. [After thy lusts go thou not; and from thy will turn thee away.]

31 If thou givest to thy soul the covetousnesses thereof [or If thou give to thy soul his lusts], it shall make thee into joy to thine enemies.

32 Delight thou not in companies, neither in little *companies*; for why the sinning of them is continual. [Not delight thou in companies, nor in small things; soothly the trespassing of them is continual.]

33 Be thou not mean in the striving of love, and something is (not) to thee in the bag; for why thou shalt be envious to thy soul. [Not be thou mean in the strife (or in the striving) for money, and there is not to thee nothing in the world; forsooth thou shalt be envious to thy soul.]

CHAPTER 19

1 A drunken workman shall not be made rich; and he that chargeth not little *sins*, falleth down into *grievouser sins*, little and little. [The drunkard workman shall not be made rich; and who despiseth little things, little-meal down falleth.]

2 Wine and women make to be apostates, yea, wise man [or Wine and women make also wise men to go backward]; and they reprove witty men. And he that joineth himself to whores, shall be wicked;

3 rot and worms shall inherit him, and he shall be set on high into more ensample, and his soul shall be taken away from (the) number of *chosen men*. [rottenness and worms shall heritage him,

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κ29 They that were of (or had) understanding in sayings, became also wise themselves, and poured forth exquisite parables.

κ30 Go not after thy lusts, but refrain thyself from thine appetites.

κ31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies, that malign thee.

κ32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

κ33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse, for thou shalt lie in wait for thine own life; and be talked on (or about).

CHAPTER 19

κ1 A labouring man that is given to drunkenness shall not be rich, and he that contemneth (or scorneth) small things, shall fall by little and little.

κ2 Wine and women will make men of understanding to fall away, and he that cleaveth to harlots will become impudent.

κ3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

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and his soul shall be taken away from the number.]

4 He that believeth soon, is unstable in heart, and shall be made less; and he that trespasseth against his (own) soul, shall be had furthermore. [Who believeth soon, is light in heart, and shall be less(en)ed; and who trespasseth into his soul, furthermore shall be had.]

5 He that joineth in wickedness, shall be cursed; and he that hateth blaming, shall be made less in life; [Who joyeth in wickedness, shall be reproved; and who hateth correction, shall be less(en)ed in life;]

6 and he that hateth jangling, quencheth malice. He that sinneth against his (own) soul, shall (not) repent; and that is merry in malice, shall be cursed. [and who hateth much speech, quencheth malice. And who sinneth into his soul, shall not do penance; and who is merry in malice, shall be reproved.]

7 Rehearse thou (or repeat) not an hard word, and wicked, [or shrewd, (or depraved)]; and thou shalt not be made less.

8 Do not thou tell thy wit to friend and (or) to; and if trespass is to thee, do not thou make (it) naked. [To friend and enemy do thou not tell thy wit; and if there is to thee guilt, do thou not nakeden (it).]

9 For he shall hear thee, and shall keep thee, and he as defending the sin shall hate thee; and so he shall be ever(more) with thee. [Forsooth he shall hear thee, and keep thee, and as defending sin he shall hate thee; and so he shall be nigh to thee.]

10 Thou hast heard a word against thy neighbour; die it (al)together in (or with) thee, and trust thou that it shall not break thee.

κ4 He that is hasty to give credit is light-minded, and he that sinneth shall offend against his own soul.

κ5 Whoso taketh pleasure in wickedness shall be condemned, but he that resisteth pleasures, crowneth his life.

κ6 He that can rule his tongue shall live without strife, and he that hateth babbling, shall have less evil.

κ7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

κ8 Whether it be to friend or foe, talk not of (or about) other men's lives, and if thou canst without offence, reveal them not.

κ9 For he heard and observed thee, and when (the) time cometh he will hate thee.

κ10 If thou hast heard a word, let it die with thee, and be bold, (for) it will not burst thee.

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11 A fool travaileth greatly of (or in) the face of a word, as the sorrow of (the) bearing of a young child [or as the wailing of the birth of a child].

12 An arrow fastened in the hip of a dog, so a word in the heart of a fool. [An arrow fixed into the hip of an hound, so a word in the heart of a fool.]

13 Reprove thou a friend, lest peradventure he understand not, and say, I did (it) not; either if he hath done (it), lest he add to do (it) again. [Chastise a friend, lest peradventure he understand not, and say, I did not; or if he have done (it), lest again he add to do (it).]

14 Reprove thou a neighbour, lest peradventure he say (it) not; and if he saith (it), lest peradventure he rehearse (or repeat) (it). [Chastise a neighbour, lest peradventure he shall not say; and if he said (it), lest peradventure he rehearse (or repeat) (it).]

15 Reprove thou a friend, for why trespassing is done often; and believe thou not to each word. [Chastise a friend, oft forsooth is done trespass; and not to each word believe thou.]

16 There is a man that falleth [or that slideth] by his tongue, but not of will, *that is, wittingly and of* (or on) *purpose*. For why who is he, that trespasseth not in (or with) his tongue?

17 Reprove thou a neighbour, *betwixt thee and him*, before that thou menace (him); and give thou place to the dread of the Highest. [Chastise a neighbour, ere that thou threaten (him); and give place to the dread of the Highest.]

18 (This verse is omitted in the original text.)

19 (This verse is omitted in the original text.)

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κ11 A fool travaileth with a word, as a woman in labour of (or with) a child.

κ12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

κ13 Admonish a friend, it may be (that) he hath not done it, and if he have [done it], that he (will) do it no more.

κ14 Admonish thy friend, it may be (that) he hath not said it, and if he have (spoken it), that he (will) speak it not again.

κ15 Admonish a friend; for many times it is a slander, and believe not every tale.

κ16 There is one that slippeth in his speech, but not from his heart, and who is he that hath not offended with his tongue?

κ17 Admonish thy neighbour, before thou threaten him, and not being angry, give place to the law of the Most High.

κ18 The fear of the Lord is the first step to be accepted [of (or by) him], and wisdom obtaineth his love.

κ19 The knowledge of the commandments of the

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20 For why all wisdom *is* the dread of God, and in that *wisdom* for to dread God; and the ordinance of (the) law *is* in all wisdom. [For each wisdom the dread of God, and in it to dread God; and in all wisdom the disposing of the law.]

21 (This verse is omitted in the original text.)

22 And the teaching of wickedness is not wisdom; and the prudence of sins is not good thought. [And wisdom is not the discipline of shrewdness (or of depravity); and good thinking is not the prudence of sins.]

23 There is wickedness of prudence, and cursedness *is* therein; and there is an unwise man, which is made little in wisdom. [There is shrewdness (or depravity) of prudence, and in it cursing; and there is an unwise man, that is less(en)ed in wisdom.]

24 Better is a man that hath little wisdom, and failing in wit, in the dread of God, than he that hath plenty of wit, and breaketh the law of the Highest. [Better is a man that is less(en)ed in wisdom, and failing wit in the dread of God, than that aboundeth in wit, and over-passeth the law of the Highest.]

25 There is (a) certain subtlety [or slyness], and it is wicked. And there is a man, that sendeth out a certain word, telling out (the) truth.

26 There is a man that meeketh himself wickedly *to deceive men the more*; and his inner things be full of guile. [There is, that shrewdly meeketh himself; and the entrails of him be full of

Lord, is the doctrine of life, and they that do things that please him, shall receive the fruit of the tree of immortality.

κ20 The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotence.

κ21 If a servant say to his master, I will not do as it pleaseth thee, though afterward he do it, he angereth him that nourisheth him.

κ22 The knowledge of wickedness is not wisdom, neither at any time (is) the counsel of sinners, prudence.

κ23 There is a wickedness, and the same an abomination, and there is a fool wanting (or lacking) in wisdom.

κ24 He that hath small understanding and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

κ25 There is an exquisite subtlety, and the same is unjust, and there is one that turneth aside to make judgement appear; and there is a wise man that justifieth in judgement.

κ26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

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treachery.]

27 And there is a just man, that maketh low greatly himself of (or by) much meekness; and there is a just man, that boweth the face, and feigneth him(self) to see not that, that is unknown. [And there is a rightwise man, that much underputteth himself of (or by) much meekness; and there is a rightwise (man), that boweth in the face, and feigneth him not to see that (that) is unknown.]

28 Though he is forbidden of (or by) feebleness of strengths to do sin; if he findeth (the) time to do evil, he shall do evil. [And if of infirmity of strengths he is forbidden to sin; if he shall find time of evil doing, he shall evil do.]

29 A man is known by (his) sight (or by his appearance); and a witty (or a witting, or a knowing) man is known by meeting of face.

30 The clothing of (the) body, and the laughing of teeth, and the entering [or the going in] of a man, tell out of him.

CHAPTER 20

1 There is false reprovng in the ire of a man full of despising; and there is doom which is not proved to be good; and there is a still man, and he is prudent. [There is lying correction in wrath of the wrongful; and there is doom that is not proved to be good; and there is a bearer (or a person being) still, and he is prudent.]

2 It is full good to reprove, *more* than to be wrath, and to forbid not a man acknowledging in prayer. [How good (it) is to reprove, than to wrath, and to not forbid the acknowledger in orison.]

3 The covetousness of a gelding hath defouled the maidenhood of a young woman, so (or is as)

κ27 Casting down his countenance, and making as if he heard not; where he is not known, he will do thee a mischief before thou be aware.

κ28 And if for want (or lack) of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

κ29 A man may be known by his look(s), and one that hath understanding, by his countenance, when thou meetest him.

κ30 A man's attire, and excessive laughter, and gait, show what he is.

CHAPTER 20

κ1 There is a reproof that is not comely; again some man holdeth his tongue, and he is wise.

κ2 It is much better to reprove, than to be angry secretly, and he that confesseth his fault, shall be preserved from hurt.

κ3 How good is it when thou art reprovd, to show repentance?! for so shalt thou escape willful

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he that maketh wicked doom by violence. [The lust of the gelding deflowered the young woman, or (made her) bereft of her maidenhood, so he that doeth by force wicked doom.]

4 It is full good, that a man *that is* reprovéd, show openly penance; for so thou shalt escape willful sin. [How good (it) is, the chastised to show penance; so forsooth thou shalt flee away (from) willful sin.]

5 There is a still man, which is found wise; and he (that) is hateful, which is fool-hardy to speak. [There is a still man, that is found wise; and there is an hateful, that is greedy to speak.]

6 Soothly there is a still man, not having wit of speech; and there is a still man, knowing the season of covenable, (or of suitable, or of opportune) time. [There is forsooth a still man, not having wit of speech; and there is a still man, witting time of covenable time.]

7 A wise man shall be still till to (the right) time; but a jolly man and unprudent man shall not keep time. [A wise man shall be still unto time; the reckless, or *wild*, forsooth and the unprudent shall not keep time.]

8 He that useth many words, hurteth his soul; and he that taketh power to himself unjustly [or wrongfully], shall be hated.

9 There is going forth in evils to a man unlearned; and there is finding into (im)pairing. [There is going forth in evils to a man undisciplined; and there is finding into harm.]

10 There is a gift, which is not profitable; and there is a gift, whose yielding is double.

11 There is making less for glory; and there is a man, which shall raise the head from meekness.

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sin.

κ4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgement with violence.

κ5 There is one that keepeth silence and is found wise; and another by much babbling cometh hateful.

κ6 Some man holdeth his tongue, because he hath not to answer (or he hath not an answer), and some keepeth silence, knowing his time.

κ7 A wise man will hold his tongue till he see (an) opportunity; but a babbler and a fool will regard no time.

κ8 He that useth many words, shall be abhorred; and he that taketh to himself authority therein, shall be hated.

κ9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

κ10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

κ11 There is an abasement because of glory; and there is (he) that lifteth up his head from a low estate.

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12 There is a man, that again-buyeth many *sins* for (a) little price, and restoreth those in sevenfold. [There is, that many things again-buy for little price, and restoring them into sevenfold.]

13 A wise man in words maketh himself amiable; but the graces of fools shall be shed out. [A wise man in words maketh himself lovable; the graces forsooth of fools shall be poured out.]

14 The gift of an unwise man shall not be profitable to thee; for his eyes be sevenfold, *that is, his intent is many-fold and diverse.*

15 He shall give little things, and he shall upbraid many things; and the opening of his mouth is enflaming. Today a man lendeth, and tomorrow he asketh (for it again); and such a man is hateful. [Few things he shall give, and many things he shall upbraid; and the opening of the mouth of him is enflaming. Today lendeth a man, and tomorrow he asketh it by plea; and hateful is such a manner man.]

16 A friend shall not be to a fool [or To a fool shall not be a friend], and grace shall not be to his goods. For they that eat his bread, be of false tongue, *that is, flatterers praising his follies;*

17 how often, and how many men shall scorn him?(!) For he parteth [or he dealed] not by even wit that, that was worthy to be had; in like manner and that, that was not worthy to be had.

18 The falling of a false tongue *is* as he that falleth in (or on) the pavement; so the falls of evil men shall come hastily. [The sliding of the false tongue as he that is falling in (or on) the pavement; so the fallings of evil men hastily shall come.]

19 A man without grace *is* as a vain fable; and it shall be customable in the mouth of unlearned

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κ12 There is (he) that buyeth much for a little, and repayeth it sevenfold.

κ13 A wise man by his words maketh him(self) beloved; but the graces of fools shall be poured out.

κ14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity; for he looketh to receive many things for one.

κ15 He giveth little and upbraideth much; he openeth his mouth like a crier; today he lendeth, and tomorrow will he ask (for) it again; such an one is to be hated of (or by) God and man.

κ16 The fool saith, I have no friends, I have no thank(s) for all my good deeds; and they that eat my bread speak evil of me.

κ17 How oft, and of (or by) how many shall he be laughed to scorn?(!) for he knoweth not aright what it is to have; and it is all one unto him, as if he had it not.

κ18 To slip upon a pavement, is better than to slip with the tongue; so, the fall of the wicked shall come speedily.

κ19 An unseasonable tale will always be in the mouth of the unwise.

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men. [An unkind man as a vain fable; and it shall be often in the mouth of the undisciplined.]

20 A parable, *that is, a true sentence and great*, shall be reprov'd (when it cometh out) of the mouth of a fool; for he saith not it in his (or its) time [or forsooth he saith it not in his (or its) time].

21 There is a man, that is forbidden to do sin, for (or because of) poverty; and he shall (not) be pricked in his rest. [There is, that is forbidden for mis-ease to sin; and in his rest shall be pricked.]

22 There is a man, that shall lose (or shall destroy) his (own) soul for shame; and for the unprudence of a person he shall lose it. Forsooth he shall lose (or shall destroy) himself for the taking (or the favouring) of a person. [And there is, that shall lose his soul for confusion; and of unprudence of person he shall lose it. Forsooth by exception, (or acceptance, or favouring) of person he shall lose himself.]

23 There is a man, that for shame promiseth to a friend; and he hath gotten him(self) (an) enemy without cause. [There is, that for confusion promiseth to a friend; and hath won him an enemy willfully.]

24 Leasing (or Lying) *is* a wicked shame in a man; and it shall be customably in the mouth of unlearned men. [Wicked reproof in a man (is) a leasing; and in the mouth of the undisciplined it shall be busily.]

25 Better, *or less evil*, is a thief than the customableness of a man, a leasing-monger, (that is, a man accustomed to lying); forsooth both they (or both of them) shall inherit perdition. [Better is a thief than the busyness of a man liar; forsooth both shall heritage perdition.]

26 The manners of men leasing-mongers [or

k20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

k21 There is (he) that is hindered from sinning through want (or lack); and when he taketh rest, he shall not be troubled.

k22 There is (he) that destroyeth his own soul through bashfulness, and by (the) accepting (or favouring) of persons overthroweth himself.

k23 There is (he) that for bashfulness promiseth to his friend, and (in so doing) maketh him his enemy for nothing.

k24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

k25 A thief is better than a man that is accustomed to lie; but they both shall have destruction to (or for) (their) heritage.

k26 The disposition of a liar is dishonourable, and

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liars] *be* without honour; and their shame *is* with them without ceasing.

27 A wise man in words shall bring forth himself; and a prudent man shall please great men.

28 He that worketh his land, shall make high the heap of fruits; and he that worketh rightfulness, shall be enhanced (or exalted) [or and who worketh rightwiseness, he shall much be enhanced]. Soothly he that pleaseth great men, shall escape wickedness.

29 Presents and gifts blind the eyes of judges; and as (one) dumb in the mouth it turneth away the chastisings of them. [Presents and gifts full out blind the eyes of doomsmen; and as a dumb in the mouth he turneth away the chastisings of them.]

30 Wisdom hid, and treasure unseen, what profit *is* in ever either?

31 He is better, that hideth his unwisdom, than a man that hideth his wisdom. [Better is, that covereth his unwisdom, than a man that hideth his wisdom.]

32 (This verse is omitted in the original text.)

CHAPTER 21

1 Son, thou hast done sin? add thou (to it) not again; but beseech thou for the former *sins*, that those be forgiven to thee. [Son, hast thou sinned? not add thou to again; but of thy rather lowly pray, that to thee they be forgiven.]

2 As from the face of a serpent flee thou sins; and if thou nighest (or approachest) to them, those shall take thee. The teeth of a lion *be* (as) the teeth thereof, that slay the souls of men. [As

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his shame is ever with him.

κ27 A wise man shall promote himself to honour with his words; and he that hath understanding, will please great men.

κ28 He that tilleth his land, shall increase his heap; and he that pleaseth great men, shall get pardon for iniquity.

κ29 Presents and gifts blind the eyes of the wise, and stop up his mouth (so) that he cannot reprove.

κ30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

κ31 Better is he that hideth his folly, than a man that hideth his wisdom.

κ32 Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide.

CHAPTER 21

κ1 My son, hast thou sinned? do so no more, but ask (for) pardon for thy former sins.

κ2 Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee; the teeth thereof, are as the teeth of a lion, slaying the souls of men.

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from the face of a shadow adder flee sins; and if thou shalt nigh to them, they shall take thee. The teeth of a lion the teeth of it, slaying the souls of men.]

3 All wickedness *is* as a sharp sword on either side; health is not to the wound thereof [or of the wound of it is no health].

4 Chidings and wrongs shall destroy chattel; and an house that is over-rich, shall be destroyed by pride; so the chattel of a proud man shall be drawn up by the root. [Against-chiding and wrongs to nought shall bring substance; and the house that full much is rich, shall be brought to nought by pride; so the substance of the proud shall be taken up by the root.]

5 The prayer of a poor man shall come from the mouth unto (the) ears of *God*; and doom shall come to him hastily.

6 He that hateth reproving, is (in) a step of the sinner; and (or but) he that dreadeth God, shall be turned to (him in) his heart. [Who hateth chastising, the step is of a sinner; and who dreadeth God, shall be converted to (him in) his heart.]

7 A mighty man with an hardy tongue is known afar; and a witty man can or knoweth how to keep himself [or to slide] from that *man*.

8 He that buildeth his house with other men's costs, *is* as he that gathereth his stones in winter.

9 Sheaves or stubble, [or flax top(s)], gathered together *is* the synagogue of sinners; and the ending of them *is* the flame of fire.

10 The way of sinners *is* set (al)together [or planted] with stones; and in the end of them *be* hells* [or hell], and darkneses, and pains.

κ3 All iniquity is as a two-edged sword, the wounds whereof (or of which) cannot be healed.

κ4 To terrify and do wrong, will waste riches; thus the house of proud men shall be made desolate.

κ5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgement cometh speedily.

κ6 He that hateth to be reproved, is in (or shall go) the way of sinners; but he that feareth the Lord, will repent from his heart.

κ7 An eloquent man is known far and near, but a man of understanding knoweth when he slippeth.

κ8 He that buildeth his house with other men's money, is like one that gathereth (for) himself stones for the tomb of his (own) burial.

κ9 The congregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to destroy them.

κ10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

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**It is said 'hells' in plural number, for many places be there.*

11 He that keepeth rightfulness, shall hold the wit (or the understanding) thereof. The perfection of God's dread *is* wisdom and wit.

κ11 He that keepeth the law of the Lord, getteth the understanding thereof; and the perfection of the fear of the Lord, *is* wisdom.

12 He shall not be taught, which is not wise in good. Forsooth unwisdom *is*, which is plenteous in evil; and wit is not, where (there) is bitterness. [He shall not be learned, that is not wise in good. There is forsooth unwisdom, that aboundeth in evil; and there is not wit, where is bitterness.]

κ12 He that is not wise, will not be taught; but there is a wisdom which multiplieth bitterness.

13 The cunning (or The knowing, or the knowledge,) of a wise man shall be plenteous [or abound] as flowing (water); and the counsel of him dwelleth as a well of life.

κ13 The knowledge of a wise man shall abound like a flood; and his counsel is like a pure fountain of life.

14 The heart of a fool *is* as a broken vessel; and it shall not hold any wisdom.

κ14 The inner parts of a fool, are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 Whatever wise word a cunning (or a knowing) man heareth, he shall praise (it), and lay to (or add to it). A lecherous man heard (it), and it shall displease him; and he shall cast it away [or he shall throw it away] behind his back.

κ15 If a skillful man hear a wise word, he will commend it, and add unto it; but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The telling of a fool *is* as a burden in (or on) the way; for why grace shall be found in (or on) the lips of a wise man.

κ16 The talking of a fool is like a burden in (or on) the way; but grace shall be found in (or on) the lips of the wise.

17 The mouth of a prudent man is sought in the church; and *men* shall think (on) his words in their hearts.

κ17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart(s).

18 As an house destroyed, so *is* wisdom to a fool; and the cunning (or the knowing) of an unwise man *is* words that may not be (or that be not able to be) told out [or untellable].

κ18 As is a house that is destroyed, so is wisdom to a fool; and the knowledge of the unwise, is as talk without sense.

19 Stocks in (or on) the feet *is* teaching [or doctrine] to a fool; and as bonds of hands on the

κ19 Doctrine unto fools, is as fetters on the feet, and like manacles on the right hand.

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right hand.

20 A fool enhanceth his voice in laughing; but a wise man shall laugh scarcely still.

κ20 A fool lifteth up his voice with laughter, but a wise man doeth scarce(ly) smile a little.

21 Teaching *is* a golden ornament to a prudent man; and as an ornament of the arm [or an arm-circle] in (or on) the right arm.

κ21 Learning is unto a wise man, as an ornament of gold, and like a bracelet upon his right arm.

22 The foot of a fool *is* light (or easily) into the house of a neighbour; and a wise man shall be ashamed of the person of a mighty man.

κ22 A foolish man's foot is soon in his [neighbour's] house; but a man of experience is ashamed of him.

23 A fool beholdeth from the window into the house; but a learned man shall stand withoutforth.

κ23 A fool will peep in at the door into the house, but he that is well-nurtured, will stand without.

24 It *is* folly of a man to harken by the door; and a prudent man shall be grieved by despising [or with strife].

κ24 It is the rudeness of a man to harken at the door; but a wise man will be grieved with the disgrace.

25 The lips of unprudent men shall tell fond things [or follies]; but the words of prudent men shall be weighed in a balance.

κ25 The lips of talkers will be telling such things as pertain not unto them; but the words of such as have understanding, are weighed in the balance.

26 The heart of fools *is* in their mouth; and the mouth of wise men *is* in their heart.

κ26 The heart of fools is in their mouth, but the mouth of the wise is in their heart.

27 When a wicked man curseth the devil, he curseth his own soul. [When the ungodly curseth the devil, he curseth his own soul.]

κ27 When the ungodly curseth Satan, he curseth his own soul.

28 A privy backbiter shall defoul his soul, and in all things he shall be hated, and he that dwelleth, shall be hated; a still man and wise shall be honoured.

κ28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAPTER 22

CHAPTER 22

1 A slow man is stoned in (or is compared to) a stone of clay; and all men shall speak on the (great) despising of him [or and all shall speak of the great despising of him].

κ1 A slothful man is compared to a filthy stone, and everyone will hiss him out to his disgrace.

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2 A slow man is stoned of (or is compared to) the dung of oxes [or the drit of oxen]; and each man that toucheth him, shall shake the hands.

3 The shame of a father is of a son unlearned; but a fond daughter shall be in decreasing of *the honour of father and mother*. [The confusion of the father is of the undisciplined son; forsooth a fool(ish) daughter in great diminishing shall be.]

4 A prudent daughter *is* heritage to her husband; for she that shameth *her husband*, is in despising [or in reproof] of (or by) the father.

5 A bold *woman, that is, shameless*, shameth the father and husband, and shall not be made less than unfaithful men; forsooth she shall not be honoured of (or by) ever either.

6 Melody in mourning *is* uncovenable (or is unsuitable) telling; beatings and teaching, [or scourges and doctrine], (be) in all time with wisdom.

7 He that teacheth a fool, (is) as he that glueth together a tilestone. He that telleth a word to him that heareth not, *is* as he that raiseth a man sleeping from a grievous sleep. [Who teacheth a fool, as that glueth together a sherd (or a shard). He that telleth a word to the not hearing, as that reareth a sleeping man from an heavy sleep.]

8 He that telleth wisdom to a fool, speaketh with a man sleeping; and in the end of the telling he shall say, Who is this?

9 (This verse is omitted in the original text.)

10 (This verse is omitted in the original text.)

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κ2 A slothful man is compared to the filth of a dunghill; every man that takes it up, will shake (it off) his hand.

κ3 An evil-nurtured man is the dishonour of his father that begat him; and a [foolish] daughter is born to his loss.

κ4 A wise daughter shall bring an inheritance to her husband; but she that liveth dishonestly, is her father's heaviness.

κ5 She that is bold, dishonoureth both her father and her husband, but they both shall despise her.

κ6 A tale out of season [is as] music in mourning; but stripes and correction of wisdom are never out of time.

κ7 Whoso teacheth a fool, is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

κ8 He that telleth a tale to a fool, speaketh to one in a slumber; when he hath told his tale, he will say, What is the matter?

κ9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

κ10 But children being haughty through disdain, and want of nurture, do stain the nobility of their kindred.

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11 Weep thou on (or for) a dead man, for why his light failed [or forsooth the light of him failed]; and weep thou on (or for) a fool, for he failed of wit. Weep thou a little on (or for) a dead man, for he hath rested. Forsooth the life of a full wicked man *is* full wicked, more than the death of a fool.

12 The mourning of (or for) a dead man *is* seven days; but *the mourning* of (or for) a fool and of (or for) a wicked [or (an) unpious] man *is* all the days of their life.

13 Speak thou not much with a fool, and go thou not with an unwise man. Keep thee from him, (so) that thou have not dis-ease [or grief]; and thou shalt not be defouled in the sin of him. Bow thou away from him, and thou shalt find rest; and be thou not annoyed by his folly.

14 What shall be made heavier than lead? and what other name than a fool *is* to it? [Over (or More than) lead what shall be heavy? and what other name to him than a fool?]

15 It is lighter (or easier) to bear gravel, and salt, and a gobbet of iron, than a man unprudent, and a fool, and unfaithful. [Lighter (it) is to bear gravel, and salt, and a gobbet of iron, than an imprudent man, and a fool, and unpious.]

16 As an heap of trees, bound together in the fundament of the building, shall not be unbound, so and an heart confirmed in the thought of counsel. [As joining of trees, bound together to the fundament of the building, shall not be unloosed, so and the heart fastened together in the thinking of counsel.]

17 The thought of a wise man shall not be made shrewd (or depraved) in any time, neither dreaded.

18 As chaffs in high places, and sand without meddling of him [or and mortar without due

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κ11 Weep for the dead, for he hath lost the light; and weep for the fool, for he wanteth (or lacketh) understanding; make little weeping for the dead, for he is at rest; but the life of the fool is worse than death.

κ12 Seven days do men mourn for him that is dead; but for a fool, and an ungodly man, all the days of his life.

κ13 Talk not much with a fool, and go not to him that hath no understanding, beware of him lest thou have trouble, and thou shalt never be defiled with his fooleries; depart from him, and thou shalt find rest, and never be disquieted with madness.

κ14 What is heavier than lead? and what is the name thereof, but a fool?

κ15 Sand, and salt, and a mass of iron is easier to bear than a man without understanding.

κ16 As timber girt and bound together in a building, cannot be loos(en)ed with shaking; so the heart that is established by advised counsel, shall fear at no time.

κ17 A heart settled upon a thought of understanding, is as a fair plastering on the wall of a gallery.

κ18 Pales set on an high place will never stand against the wind; so a fearful heart in the

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cost], set against the face of the wind, shall not dwell; so and a dreadful heart in the thought [or in the thinking] of a fool against-standeth not against the fierceness of dread. As adorning, *either pargeting*, full of gravel in a clear wall, so and a fearedful heart in the thought of a fool [or so and the trembling heart in the thinking of a fool] shall not dread in any time; so and he that dwelleth (for)ever[more] in the behests (or the commands) of God.

19 He that pricketh the eye, shall lead out tears; and he that pricketh the heart, bringeth forth wit.

20 He that casteth a stone to (or at) birds, shall cast down those; so and he that doeth wrong to a friend, departeth friendship. [Throwing a stone into fowls, throweth them down; so and that putteth reproof to a friend, loseth friendship.]

21 Though thou bringest forth a sword to a friend, despair thou not; for there is going again to the friend.

22 If he openeth a sorrowful [or a dreary] mouth, dread thou not; for why there is according, except (for) despising, and shame, and pride, and showing [or opening] of private(s) (or of secrets), and a treacherous wound; in all these things a friend shall fly away [or shall flee away].

23 Have thou faith with a friend in his poverty, (so) that thou be glad also in his goods. In the time of his tribulations, dwell thou faithful to him [or abide still to him faithful], (so) that also thou be ever-heir in the heritage of him.

24 Heat and smoke of fire *is* made high before the fire of a chimney; so and cursings, and despisings, and menaces, *come* before blood. [Before fire of the chimney, moist issue, and the

imagination of a fool, cannot stand against any fear.

κ19 He that pricketh the eye, will make tears to fall; and he that pricketh the heart, maketh it to show her knowledge.

κ20 Whoso casteth a stone at the birds, frayeth (or frighteneth) them away; and he that upbraideth his friend, breaketh friendship.

κ21 Though thou drewest a sword at thy friend, yet despair not, for there way (or there may) be a returning (to favour).

κ22 If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation; except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound, for, for these things every friend will depart.

κ23 Be faithful to thy neighbour in his poverty, (so) that thou mayest rejoice in his prosperity; abide steadfast unto him in the time of his trouble, (so) that thou mayest be heir with him in his heritage; for a mean estate is not always to be contemned, nor the rich that is foolish, to be had in admiration.

κ24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

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smoke of fire, is enhanced; so and before blood curses, and wrongs, and threats.]

25 I shall not be ashamed for to greet [or to salute] a friend, and I shall not hide me from his face;

26 though evils come to me by him, I shall suffer. Each man that shall hear, shall keep warily himself from him. [and if evils shall come to me by him, I shall suffer. Each that shall hear, shall shun himself from him.]

27 Who shall give keeping to my mouth, and a certain sealing on my lips, (so) that I fall not by those, and that my tongue lose (or destroy) not me? [Who shall give to my mouth ward, and upon my lips a certain mark, that I fall not from them, and my tongue lose me?]

CHAPTER 23

1 Lord, father, and lordly governor of my life, forsake thou me not in the thought and (the) counsel of them, *that is, of fools and unfaithful men*; neither suffer (or allow) thou me to fall in that shame. [Lord, father, and lordshipper of my life, not forsake thou me in the thinking and the counsel of them; and suffer thou me not to fall in that reproving.]

2 Who setteth above in my thought(s) beatings, and in mine heart the teaching of wisdom, that in the uncunnings, (or the unknowings, or ignorances) of them he spare not me, and that the trespasses of them appear not? [Who putteth upon in my thinking scourges, and in mine heart doctrine of wisdom, that to the unknowings of them he spare not to me, and appear not the guilts of them?]

3 Lest mine uncunnings (or my unknowings, or mine ignorances) increase, and my trespasses be multiplied, and my sins be plenteous; and lest

κ25 I will not be ashamed to defend a friend; neither will I hide myself from him.

κ26 And if any evil happen unto me by him, everyone that heareth it, will beware of him.

κ27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, (so) that I fall not suddenly by them, and that my tongue destroy me not?

CHAPTER 23

κ1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

κ2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? (so) that they spare me not for mine ignorances, and it pass not by my sins.

κ3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me,

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I fall in the sight of mine adversaries, and mine enemy have joy. [Lest wax to mine uncunningnesses, and be multiplied my guilts, and my sins abound; and I fall in the sight of mine adversaries, and mine enemy joy.]

whose hope is far from thy mercy.

4 Lord, Father, and God of my life, forsake thou not me in the thought(s) of them. Give thou not to me enhancing of mine eyes, *yea, suffer not (or do not allow) that pride be lord over me;*

κ4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind;

5 and turn thou away from me all shrewd (or depraved) desire. [and all desire turn away from me.]

κ5 Turn away from me vain hopes, and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Do thou away from me the covetousnesses of the womb, and the covetousnesses of lechery take me not; and give thou not me (over) (in)to a soul unreverent and indiscreet or unsavoury. [Do away from me lusts of the womb, and the lyings of lust not take they me; and to unreverent inwit and indiscreet not take thou me.]

κ6 Let not the greediness of the belly, nor lust of the flesh take hold of me, and give not over me, thy servant, into an impudent mind.

7 Sons, hear ye the teaching of (the) mouth; and he that keepeth it, shall not perish by his lips, neither shall be caused to stumble in worst works. [The doctrine of the mouth hear ye, sons; and that shall keep it, shall not perish in his lips, nor shall be caused to stumble in wickedest works.]

κ7 Hear, O ye children, the discipline of the mouth. He that keepeth it, shall never be taken in (or by) his lips.

8 A sinner and proud man shall be taken in his vanity; and a cursed man shall be caused to stumble in those. [In his vanity is caught the sinner and the proud man; and the cursed shall be caused to stumble in them.]

κ8 The sinner shall be left in his foolishness; both the evil speaker and the proud shall fall thereby.

9 Thy mouth be not customable to swearing; for why many fallings *be* therein. [To swearing use not thy mouth; many forsooth fallings be in it.]

κ9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 Forsooth the naming of God be not customable in thy mouth, and be thou not

κ10 For as a servant that is continually beaten, shall not be without a blue mark; so he that

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meddled to, (or mixed with), the names of saints; for thou shalt not be guiltless of them. [The naming forsooth of God be not continual in thy mouth, and to the names of saints be thou not mingled (or mixed with); for thou shalt not be harmless of them.]

11 For as a servant *that is* asked busily, shall not want (or lack) wanness, [*or envy*]; so each man swearing and naming shall not purged of sin in all. A man swearing much shall be filled with wickedness; and vengeance shall not go away from his house. And if he deceiveth a brother, his trespass shall be above him; and if he feigneth, he shall trespass doubly [*or And if he shall beguile the brother, the guilt of him upon him shall be; and if he shall feign, he shall trespass double*]. And if he sweareth in vain, he shall not be justified; for why his house shall be filled with worst yielding.

12 Also againward another speech is into death [*or There is and another speech againward into death*]; be it not found in the heritage of Jacob. For why all these things shall be done away from merciful men; and they shall not delight in trespasses.

13 Thy mouth be not customable (or accustomed) to unreverent speech; for why a word of sin is in it. [*To the undisciplined speech use not thy mouth; forsooth there is in it the word of sin.*]

14 Have thou mind (or Think upon) thy father and mother; for (or when) thou standest in the midst of great men. Lest peradventure God forget thee in the sight of them; and lest thou made a fool by thus customableness, suffer shame, *either scorning* [*or and through thy busyness greatly made (a) fool, reproof thou suffer*], and haddest rather to be not born, and curse the day of thy birth.

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sweareth and nameth God continually, shall not be faultless.

κ11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house. If he shall offend, his sin shall be upon him; and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

κ12 There is a word that is clothed about with death. God grant that it be not found in the heritage of Jacob, for all such things shall be far from the godly, and they shall not wallow in their sins.

κ13 Use not thy mouth to untemperate swearing, for therein is the word of sin.

κ14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

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15 A man customable in the words of shame, in all (his) days shall not be taught. [A man used in (or to) words of reproof, in all his days shall not be learned.]

κ15 The man that is accustomed to opprobrious words, will never be reformed (in) all the days of his life.

16 Two kinds be plenteous [or abound] in sins, and the third bringeth ire [or wrath] and perdition. An hot soul burning as fire shall not be quenched, till it swallow something; and a wicked, [or shrewd, (or depraved)] man in the mouth of his flesh shall not fail, till he kindle (a) fire.

κ16 Two sorts of men multiply sin, and the third will bring wrath; a hot mind is as a burning fire, it will never be quenched till it be consumed; a fornicator in the body of his flesh, will never cease till he hath kindled a fire.

17 Each bread *is* sweet to a lecherous man; he shall not be made weary, trespassing till to the end.

κ17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 Each man that passeth [or that over-goeth] his bed, doeth despite against his soul, and saith, [or saying], Who seeth me? Darknesses (en)compass me, and (the) walls cover me, and no man beholdeth me. Whom dread I? The Highest shall not have mind on my sins.

κ18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness; the walls cover me; and nobody seeth me, what need (have) I to fear? The Most High will not remember my sins.

19 And he understandeth not, that the eye of him, *that is, of God*, seeth all things; for why the dread of such a man putteth away from him the dread of God, and the eyes of men that dread him *put away from him God's dread*. And he knew not, that the eyes of the Lord be much more clearer than the sun, and behold all the ways of men, and the depth of the sea, and they behold the hearts of men into hid parts. [And he understandeth not, for all things the eye of him seeth, for he put away from him the dread of God; of such a manner man is dread, and the eyes of men dreading him. And he knew not, for the eyes of the Lord be much more lighter over the sun, beholding about all the ways of men, and the depth of the sea, and the hearts of men beholding into the hid parts.]

κ19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 For why all things were known to the Lord, before that they were made (out) of nought; so

κ20 He knew all things ere ever they were created, so also after they were perfected, he

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and after the making, he beholdeth all things. [To the Lord God forsooth, ere they were formed, all things be known; so and after the performed he beholdeth all things.]

looked upon them all.

21 This *man* shall be punished in the streets of the city; he shall be driven away as an horse colt, and he shall be taken, where he hopeth not. And he shall be shame to all men; for he understood not the dread of the Lord. [This in the streets of the city shall be venged; as an horse colt he shall be driven (away), and where he hopeth not, he shall be caught. And he shall be villainy, (or vileness), to all men; for-thy that he understood not the dread of the Lord.]

κ21 This man shall be punished in the streets of the city, and where he suspecteth not, he shall be taken.

22 So and each woman forsaking her husband shall do sin, and ordaining heritage, *that is*, (an) *heir of her husband*, of (or by) an alien matrimony.

κ22 Thus shall it go also with the wife, that leaveth her husband, and bringeth in an heir by another.

23 For first she was unbelievelful in the law of the Highest, and the second time she forsook her husband; and the third time she was defouled in adultery, and ordained to him sons of (or by) another man. [First in the law of the Highest she was unbelievelful, and (in) the second her husband she forsook; (and in) the third in adultery she did lechery, and of another man's sons she set to herself.]

κ23 For first, she hath disobeyed the law of the Most High, and secondly, she hath trespassed against her own husband, and thirdly, she hath played the whore in adultery, and brought (forth) children by another man.

24 She this/This *woman* shall be brought into the church, and men shall behold on her sons.

κ24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her sons shall not give, and her branches shall not give fruit. [The sons of her shall not take roots, and the branches of her shall not give fruit.]

κ25 Her children shall not take root, and her branches shall bring forth no fruit.

26 They shall leave the mind (or the memory) of her into cursing, and the shame, [or the villainy, (or the vileness)] of her shall not be done away.

κ26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

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27 And they that be left shall know, that nothing *is* better than the dread of God, and nothing *is* sweeter than to behold in the commandments of the Lord.

28 It is great glory to (pur)sue [or to follow] the Lord; for why length of days shall be taken of him (or shall be received from him).

CHAPTER 24

1 Wisdom shall praise his soul, and he shall be honoured in God; and he shall have glory in the midst of his people.

2 And he shall open his mouth in the churches of the Highest; and he shall have glory in the sight of his virtue (or of his power). And he shall be enhanced in the midst of his people; and he shall wonder in holy fullness, *either plenty*. And in the multitude of chosen men he shall have praising; and among blessed men he shall be blessed, and say, [And in the churches of the Highest he shall open his mouth; and in the sight of the virtue of him he shall glory. And in the middle of his people he shall be enhanced; and in holy plenty he shall much wonder. And in the multitude of chosen men he shall have praising; and among blessed men he shall be blessed, saying,]

3 I, the first (en)gendered before each creature, came forth from the mouth of the Highest. I (was) made in (the) heavens, that (or where) light never failing rose up, and as a cloud I covered all (the) earth, [I (out) of the mouth of the Highest came forth, first (be)gotten before each creature. I made in heavens, that unfailing light should spring, and as a little cloud I covered each flesh,]

4 I dwelled in highest things, and my throne (is) in a pillar of cloud. [I in the highest things dwelled, and my throne in a pillar of a cloud.]

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κ27 And they that remain, shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandment(s) of the Lord.

κ28 It is great glory to follow the Lord, and to be received of (or by) him is long life.

CHAPTER 24

κ1 Wisdom shall praise herself, and shall glory in the midst of her people.

κ2 In the congregation of the Most High, shall she open her mouth, and triumph before his power.

κ3 I came out of the mouth of the Most High, and covered the earth as a cloud.

κ4 I dwelt in high places, and my throne is in a cloudy pillar.

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5 I alone went about the compass of heaven, and I pierced the depth of the sea; [The circle of heaven I compassed alone, and the depth of the sea I drilled;]

κ5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 and I went in the waves of the sea, and I stood in (or on) all the land. And I had the first dignity in each people, and in each folk; and I trod by virtue (or power) on the necks of all excellent men and meek; [and in the floods of the sea I went, and in all earth I stood. And in all people, and in all folk of kind the firsthood I had; and of all high and low the hearts by virtue I trod;]

κ6 In the waves of the sea, and in all the earth, and in every people, and nation, I got a possession.

7 and in all these *men* I sought rest, and I shall dwell in the heritage of the Lord. [and in all these things rest I sought, and in the heritage of him I shall dwell.]

κ7 With all these I sought rest; and in whose inheritance shall I abide?

8 Then the Creator of all commanded, and said to me; and he that formed me, rested in my tabernacle; and he said to me, Dwell thou in Jacob, and take thou heritage in Israel, and send thou roots in(to) my chosen men. [Then commanded, and said to me, the Former of all things; and he that formed me, rested in my tabernacle; and said to me, In Jacob dwell thou, and in Israel heritage thou, and in(to) my chosen put roots.]

κ8 So the Creator of all things gave me a commandment, and he that made me, caused my tabernacle to rest; and (he) said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 I was (en)gendered from the beginning and before worlds, and I shall not fail unto the world coming; [From the beginning and before worlds I am formed, and unto the world to come I shall not cease to be;]

κ9 He created me from the beginning before the world, and I shall never fail.

10 and I ministered in an holy dwelling before him [or and in (an) holy dwelling before him I served]. And so I was made steadfast in Zion,

κ10 In the holy tabernacle I served before him; and so was I established in Zion.

11 and in like manner I rested in a city hallowed, and my power was in Jerusalem. [and in an hallowed city (in) like manner I rested, and

κ11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

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in Jerusalem (was) my power.]

12 And I rooted in a people honoured; and the heritage thereof into the parts of my God [or and into the parts of my God the heritage of him], and my withholding in the plenty or the fullness of saints.

13 I was enhanced as a cedar in Lebanon, and as a cypress tree in the hill of Zion.

14 I was enhanced as a palm tree in Cades or in Kedesh (or in Engedi), and as the planting of (a) rose in Jericho. And as a fair olive tree in fields; and I was enhanced as a plane [or a platan] tree besides (the) water in streets.

15 As canel and balm giving great smell, I gave odour; as chosen myrrh I gave the sweetness of odour. And as storax, and galbanum, and ungulam, and gum, and as Lebanon not cut down, I made hot [or I smoked] my dwelling place; and mine odour as balm not meddled [or and as balsam not mingled, (or mixed), is my smell].

16 I as terebinth stretched forth my boughs; and my boughs *be* boughs (or branches) of honour, and of glory. [I as terebinth straightened out my branches; and my branches of worship, and of grace.]

17 I as a vine made fruit the sweetness of odour; and my flowers *be* the fruits of honour, and of honesty (or of riches).

18 I *am* a mother of fair love, and of dread, and of knowing, and of holy hope. In me *is* all grace of way, and of truth; in me *is* all hope of life and of virtue.

19 All ye that covet me, pass (or come) to me; and be ye filled of (or with) my generations. [Passeth to me, all that covet me; and of my

κ12 And I took root in an honourable people, (yea), even in the portion of the Lord's inheritance.

κ13 I was exalted like a cedar in Lebanon, and as a cypress tree upon the mountains of Hermon.

κ14 I was exalted like a palm tree in Engedi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

κ15 I gave a sweet smell like cinnamon, and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the (per)fume of frankincense in the tabernacle.

κ16 As the turpentine tree, I stretched out my branches, and my branches are the branches of honour and grace.

κ17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

κ18 I am the mother of fair love, and fear, and knowledge, and holy hope, I therefore being eternal, am given to all my children which are named of him.

κ19 Come unto me all ye that be desirous of me, and fill yourselves with my fruits.

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generations be ye full-filled.]

20 For why my spirit *is* sweet above honey; and mine heritage *is* above honey, and honeycomb. My mind *is* in the generation of worlds (or I shall always be remembered). [My spirit forsooth over honey sweet; and mine heritage over honey, and honeycomb. My mind in the generation of worlds.]

21 They that eat me, shall hunger yet; and they that drink me, shall thirst yet. [They that eat me, yet shall hunger; and that drink me, yet shall thirst.]

22 He that heareth me, shall not be shamed [or be confounded]; and they that work in me, shall not do sin; and they that declare me, shall have everlasting life.

23 All these things *is* the book of life, and the testament of the Highest, and the knowing [or the acknowledging] of (the) truth. Moses commanded a law in the commandments of rightfulnesses [or in the behests of rightwisenesses], and (for an) heritage to the house of Jacob, and (the) promises to Israel.

24 He setted, *that is, ordained, either promised,* to David, his child, to raise [up] of (or from) him a king most strong, and sitting without end in the throne of honour.

25 Which *king* filleth wisdom, as Pishon *sheddeth out water;* and as Tigris in the days of new things.

26 Which, as Euphrates, (full-)filleth wit; which multiplieth, as (the) Jordan in the time of harvest. [That full-filleth, as Euphrates, wit; that multiplieth, as Jordan in the time of reap(ing).]

27 Which sendeth teaching [or doctrine] as (the) light; and is nigh *all men,* as Gihon in the day of vintage.

κ20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

κ21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

κ22 He that obeyeth me, shall never be confounded, and they that work by me, shall not do amiss.

κ23 All these things are the book of the covenant of the Most High God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

κ24 Faint not to be strong in the Lord; (so) that he may confirm you, (and) cleave unto him; for the Lord Almighty is God alone, and besides him there is no other Saviour.

κ25 He filleth all things with his wisdom, as Pishon, and as Tigris in the time of the new fruits.

κ26 He maketh the understanding to abound like Euphrates, and as (the) Jordan in the time of the harvest.

κ27 He maketh the doctrine of knowledge appear as the light, and as Gihon in the time of vintage.

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28 Which maketh perfectly first to know that *wisdom*; and a feebler man shall not ensearch it. [That performeth first to know it; and the feebler shall not ensearch it.]

κ28 The first man knew her not perfectly; no more shall the last find her out.

29 For why the thought(s) thereof shall be (as) plenteous of (or as) the sea, *that is, his knowing is more plenteous than the sea*; and his counsel in the great ocean [or and the counsel of him in the great deepness] *is uncomprehensible*. I wisdom shedded out [or poured out] floods; I as a way, *that is, a strong running*, of full great water [or water without measure] of the flood.

κ29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I as the flood Dorix, and as a water conduit I went out of [or from] paradise.

κ30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I shall water my garden of plantings; and I shall greatly fill the fruit of my child-bearing. And lo! a plenteous way of water is made to (or for) me; and my flood nighed (or approached) to the sea.

κ31 I said, I will water my best garden, and will water abundantly my garden bed; and, lo, my brook became a river, and my river became a sea.

32 For I (en)lighten teaching as the cheer morrowtide to all men; and I shall tell out it unto far. I shall pierce all the lower parts of (the) earth, and I shall behold all that sleep; and I shall (en)lighten all that hope in the Lord. [For doctrine as morrowtide light I light to all; and I shall tell out it unto afar. I shall pierce all the nether parts of the earth, and I shall behold all sleeping; and I shall (en)lighten all hoping in the Lord.]

κ32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 Yet I shall shed out teaching on prophecy, and I shall leave it to them that seek wisdom; and I shall not fail into the generations of them, till into the holy world. [Yet doctrine as prophecy I shall pour out, and I shall leave it to men seeking wisdom; and I shall not cease into the progenies of them, unto the holy spiritual world.]

κ33 I will yet pour out doctrine as prophecy, and leave it to all ages forever.

34 See ye, that I travailed not to me alone, but to all that seek out (the) truth.

κ34 Behold, that I have not laboured for myself only, but for all them that seek wisdom.

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CHAPTER 25

1 In three things it is pleased to my spirit, which be approved before God and men; (the) according [or the accord] of brethren, and (the) love of neighbours, [and] a man and woman well consenting to themselves.

2 My soul hated three species, (or kinds), and I am grieved greatly to (or by) the soul of them; a poor man proud, and a rich man (that is a) liar, and an eld man (that is) a fool and unwitty (or unwise). [Three species hated my soul, and I am grieved greatly to (or by) the soul of them; a poor man proud, and a rich man a liar, and an old man a fool and doted.]

3 How shalt thou find in thine eld (age) those things, which thou gathered not in thy youth? [What things in thy youth thou hast not gathered, how shalt thou find (them) in thine eld (age).]

4 *Doom of discretion is full fair in hoariness, either (an) eld man,* and to priests to know counsel. [How fair the doom in hoariness, and to priests to know counsel.]

5 *Wisdom is full fair to eld men, and glorious understanding, and counsel.* [How fair to old men wisdom, and glorious understanding, and counsel.]

6 The crown of eld men *is* in much cunning (or knowing); and the glory of them *is* the dread of God. [The crown of old men much wisdom; and the glory of them dread of God.]

7 I magnified nine things unsuspect(ed) of the heart; and I shall say the tenth thing by tongue to men. A man which living is merry in sons, and seeing the destroying of his enemies. [Nine unover-trowable things of the heart I magnified; and the tenth I shall tell in tongue to men. A man that is joyed in sons living, and seeing the turning

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CHAPTER 25

κ1 In three things I was beautified, and stood up beautiful, both before God and men: the unity of brethren, the love of neighbours, (and) a man and a wife that agree together.

κ2 Three sorts of men my soul hateth, and I am greatly offended at (or by) their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

κ3 If thou hast gathered nothing in thy youth, how canst thou find anything in thine (old) age?

κ4 Oh how comely a thing is judgement for gray hairs, and for ancient men to know counsel?(!)

κ5 Oh how comely is the wisdom of old men, and understanding and counsel to men of honour?(!)

κ6 Much experience is the crown of old men, and the fear of God is their glory.

κ7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: a man that hath joy of (or in) his children, and he that liveth to see the fall of his enemy.

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upside-down of his enemies.]

8 *He is blessed that dwelleth with a witty (or with a wise) woman, and he that fell not by his tongue, and he that served not to men unworthy to himself. [Blessful or Blissful that dwelleth with a woman well feeling, or well perceiving, and that in his tongue is not slidden, and that served not to the unworthy (to) himself.]*

9 *He is blessed that findeth a very (or a true) friend, and he that telleth out rightfulness to an ear hearing. [Blessful or Blissful that findeth a very friend, and that telleth out rightwiseness to the hearing ear.]*

10 *He is full great that findeth wisdom and cunning (or knowing); but he is not above him that dreadeth God*. [How great that findeth wisdom and cunning; but not over the (one) dreading God.]*

**The dread of God is the more (or the most) good, and passeth all (other) goods before said.*

11 *The dread of God hath set itself above all things. Blessed is the man to whom it is given to have the dread of God; to whom shall he be likened, that holdeth that dread? [The dread of God over all things himself set above. Blessful the man to whom it is given to have the dread of God; who holdeth it, to whom shall he be likened?]*

12 *The dread of God is the beginning of his love; forsooth the beginning of faith is to be fast-joined thereto. [The dread of God the beginning of his love; the beginning forsooth of faith is to be joined to him.]*

13 *The sorrow of (the) heart is each wound; and the wickedness of a woman is all malice*. A leech (or A physician) shall see each wound, and (or but) not the wound of (the) heart; and all*

κ8 *Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself.*

κ9 *Well is him that hath found prudence, and he that speaketh in the ears of them that will hear.*

κ10 *Oh how great is he that findeth wisdom! yet is there none above him that feareth the Lord.*

κ11 *But the love of the Lord passeth all things for illumination; he that holdeth it, whereto (or to what) shall he be likened?*

κ12 *The fear of the Lord is the beginning of his love; and faith is the beginning of cleaving unto him.*

κ13 *[Give me] any plague, but the plague of the heart; and any wickedness, but the wickedness of a woman.*

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wickedness, and (or but) not the wickedness of a woman; [All vengeance is the dreary sloth of heart; and each malice the wickedness of a woman. And each wound, and not wound she shall see of heart; and all shrewdness (or depravity), and not shrewdness of a woman;]

**That is, as the sorrow of heart passeth each wound of (the) body, so the malice of a woman passeth all the malice of a man. (This verse, and those which follow to the end of this chapter, are only found in some early copies of this book, and are more reflective of that author's bitter personal experience, than of divine inspiration. T.P.N.)*

14 and each covering, *that is, (the) colouring of malice*, and not the covering of haters; and each vengeance, and not the vengeance of enemies. [and all hid thing, and not (the) hid thing of hating men; and all vengeance, and not (the) vengeance of enemies.]

15 None head is worse than the head of an adder dwelling in (a) shadow; and none ire is above the ire of a woman. [There is not an head wickeder over the head of a shadow adder; and there is not wrath over the wrath of a woman.]

16 It shall please more to dwell with a lion and a dragon, than to dwell with a wicked woman.

17 The wickedness of a woman changeth her face; and she blinded her cheer (or her face) as a bear *doeth*, and she shall show as a sack(cloth) in the midst of (her) neighbours.

18 Her husband wailed; and his *wicked wife* heard, and sighed a little. [The husband of her greatly wailed; and hearing (her), sighed a little.]

19 All malice *is* short on (or is little compared to) the malice of a woman; the part of sinners, *that is, the pain of hell*, fall on her. [Short all malice over the malice of a woman; the lot of

κ14 And any affliction, but the affliction from them that hate me; and any revenge, but the revenge of enemies.

κ15 There is no head above the head of a serpent, and there is no wrath above the wrath of an enemy.

κ16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

κ17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

κ18 Her husband shall sit among his neighbours; and when he heareth it, shall sigh bitterly.

κ19 All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her.

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sins fall upon her.]

20 As a going-up (or an ascent) full of gravel in (or to) the feet of an eld man, so *is* a woman (that is) a great jangler to a peaceable man. [As a gravelly going up in (or to) the feet of an old man, so a tonguey woman to a quiet man.]

21 Behold thou not the fairness of a woman, and covet thou not a woman for (her) fairness.

22 The ire and unreverence of a woman *to her husband is* a great shame (or reproof). If a woman hath the first dignity, *either chief governail*, she is contrary to her husband. [The wrath of a woman and the mis-reverence, great shame. A woman if she have mastery, she is contrary to her husband.]

23 A low heart, and (a) sorrowful face, and (a) wound of death, *is* (from) a wicked woman. Feeble hands and knees unbound, (resulteth from) a woman that blesseth not her husband. [A low heart, and a dreary face, and a wound of death, a shrewd (or depraved) woman. Feeble hands and unloos(en)ed knees, a woman that maketh not blissful or blessing her husband.]

24 The beginning of sin was made of (or by) a woman; and all we die by her. [Of a woman is made the beginning of sin; and by her all we die.]

25 Give thou not issue to thy water, yea, not a little issue; neither to a wicked woman freedom of going forth. [Give thou not to thy water issue, not a little; nor to a shrewd (or a depraved) woman forgiveness, *or leave, or freedom*, of going out.]

26 If she goeth not at thine hand, she shall shame thee in the sight of (thine) enemies. Cut her away from thy flesh, lest (for)ever(more) she mis-use thee. [If she go not to thine hand, she shall confound thee in the sight of enemies. From thy flesh cut her away, lest evermore she

κ20 As the climbing up (of) a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

κ21 Stumble not at the beauty of a woman, and desire her not for pleasure.

κ22 A woman, if she maintain (or supporteth) her husband, is full of anger, impudency (or impudence), and much reproach.

κ23 A wicked woman abateth the courage, maketh a heavy countenance, and a wounded heart; a woman that will not comfort her husband in distress maketh weak hands, and feeble knees.

κ24 Of the woman came the beginning of sin, and through her we all die.

κ25 Give the water no passage; neither a wicked woman liberty to gad abroad.

κ26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

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mis-use thee.]

CHAPTER 26

1 The husband of a good woman is blessed; for why the number of her years *is* double. [Blessed is the man of a good woman; the number forsooth of the years of him double.]

2 A strong woman, *that is, against sins*, delighteth her husband; and (he) shall [ful]fill in peace the years of his life.

3 A good woman *is* a good part (or partner); in the good part of them that dread God, she shall be given to a man for [his] good deeds.

4 Forsooth (if) the heart of a rich man and (or) of a poor man *is* good; in all time their cheer (or *his* face) *is* glad. [Of rich forsooth and (or) poor the good heart; in all time the cheer of them gladsome.]

5 Mine heart dreaded of three things, and my face dreaded in (or of) the fourth thing [or Of three things dreaded mine heart, and in (or of) the fourth my face was afeared]. Betraying of a city, and the gathering together of people, *that is, in conspiring of the people against the prince*, and false challenge; all (these) things (be more) grievous on (or worse than) death.

6 The sorrow of heart, and mourning, *is* a jealous woman. In a jealous woman *is* (a) beating of (the) tongue, and she communeth with all men. [Sorrow of heart, and wailing, a jealous woman. In a jealous woman scourge of tongue, to all communing.]

7 As a yoke of oxes which is moved, so and a wicked woman; he that holdeth her, *is* as he that taketh (hold of) a scorpion. [As a yoke of oxen that is moved, so a shrewd (or a depraved) woman; who holdeth her, as (if) he caught a

CHAPTER 26

κ1 Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

κ2 A virtuous woman rejoiceth her husband, and he shall fulfill the years of his life in peace.

κ3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

κ4 Whether a man be rich or poor, if he have a good heart towards the Lord, he shall at all times rejoice with a cheerful countenance.

κ5 There be three things that mine heart feareth, and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation; all these are worse than death.

κ6 But a grief of heart and sorrow, is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

κ7 An evil wife is a yoke shaken to and fro; he that hath hold of her, is as though he held a scorpion.

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scorpion.]

8 A drunken woman *is* great ire, and despising; and her filth(hood) shall not be covered. [A drunken woman great wrath and strife; the filthhood of her shall not be covered.]

9 The fornication of a woman *is* in the raising of (her) eyes; and [she] shall be known in (or by) the eyelids of her.

10 Make thou firm the keeping in (or of) a daughter not turning away herself; lest she mis-use herself, if she findeth (an) occasion. [In a daughter not turning away herself fasten ward; lest, occasion found, she mis-use herself.]

11 Be thou ware of all unreverence of her eyes; and wonder thou not, if she despiseth thee. [From or For all the irreverence of the eyes of her (be)ware; and not wonder thou, if she despise thee.]

12 As a way-goer thirsting shall open the mouth at a well, and shall drink of each water next; and *the foresaid daughter* shall sit against each pale, and shall open the arrow case against each arrow [or and against all arrow(s) shall open the quiver], till she fail.

13 The grace of a busy woman shall delight her husband; and shall make fat his bones. [The grace of a busy woman shall delight her man; and the bones of him she shall fatten.]

14 The cunning (or the knowing) of her is the gift of God. A wise woman and a still (one) is not changing of a learned soul. [The discipline of her is the gift of God. A well-feeling woman and a still is not the changing of the taught soul.]

15 Grace [up]on grace is an holy woman, and shamefast. Forsooth all weighing is not worth a continent soul.

κ8 A drunken woman and a gadder abroad, causeth great anger, and she will not cover her own shame.

κ9 The whoredom of a woman may be known in (or by) her haughty looks, and eyelids.

κ10 If thy daughter be shameless, keep her in straitly; lest she abuse herself through overmuch liberty.

κ11 Watch over an impudent eye; and marvel not, if she trespass against thee.

κ12 She will open her mouth as a thirsty traveller, when he hath found a fountain; and drink of every water near her; by every hedge will she sit down, and open her quiver against every arrow.

κ13 The grace of a wife delighteth her husband, and her discretion will fat(ten) his bones.

κ14 A silent and loving woman is a gift of the Lord, and there is nothing so much worth, as a mind well-instructed.

κ15 A shamefast and faithful woman is a double grace, and her continent mind cannot be valued.

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16 As the sun rising in the world in the highest things of God, so the fairness of a good woman *is* into the ornament, or the adornment, [or the adorning] of her house.

17 A lantern shining on an holy candlestick, and the fairness of a face on (or in) steadfast age, *that is, as such a lantern lighteneth the church, and such a face maketh fair ripe age, so a good woman maketh fair her house.* [A shining lantern upon an holy candlestick, and the fairness of the face upon the stable age.]

18 Golden pillars on silvern foundations, and steadfast feet on the soles of a steadfast [or a stable] woman. Everlasting foundations on a firm stone, and the behests, (or the commands), [or the commandments] of God in the heart of an holy woman.

19 (This verse is omitted in the original text.)

20 (This verse is omitted in the original text.)

21 (This verse is omitted in the original text.)

22 (This verse is omitted in the original text.)

23 (This verse is omitted in the original text.)

24 (This verse is omitted in the original text.)

25 (This verse is omitted in the original text.)

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κ16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

κ17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

κ18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

κ19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

κ20 When thou hast gotten a fruitful possession through all the field; sow it with thine own seed, trusting in the goodness of thy stock.

κ21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

κ22 An harlot shall be accounted as spittle; but a married woman is a tower against death to (or for) her husband.

κ23 A wicked woman is given as a portion to a wicked man; but a godly woman is given to him that feareth the Lord.

κ24 A dishonest woman contemneth (or scorneth) shame, but an honest woman will reverence her husband.

κ25 A shameless woman shall be counted as a

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26 (This verse is omitted in the original text.)

dog; but she that is shamefast will fear the Lord.

κ26 A woman that honoureth her husband, shall be judged wise of (or by) all; but she that dishonoureth him in her pride, shall be counted ungodly of (or by) all.

27 (This verse is omitted in the original text.)

κ27 A loud(ly) crying woman, and a scold, shall be sought out to drive away the enemies.

28 In two things mine heart was made sorry, and in the third thing wrathfulness came to me. A man warrior failing by neediness, and a wise man despised. And God hath made him ready to (or for) the sword, that passeth over from rightfulness to sin. [In two things mine heart is made sorrowful, and in the third wrathing to me came. A man fighter failing by mis-ease, and a man well feeling, or perceiving, despised. And that over-goeth from rightwiseness to sin, God prepared him to (or for) a two-biting sword.]

κ28 There be two things that grieve my heart, and the third maketh me angry: a man of war that suffereth poverty, and men of understanding that are not set by, and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 Two species appeared hard and perilous to me; a merchant is delivered of hard from his negligence [or hard is delivered the chafferer from his negligence], and a taverner shall not be justified of [or from] (the) sins of lips.

κ29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

CHAPTER 27

CHAPTER 27

1 Many men have trespassed for neediness [or for mis-ease]; and he that seeketh to be made rich, turneth away his eye.

κ1 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a stake is fastened in the midst of a heap of stones, so and a man shall be anguished by sins betwixt the midst of selling and buying. Trespass shall be all-broken with him that trespasseth. [As in the middle of a joining of stones a pale, or a stake, fixed is, so between the middle of buying and selling he shall be anguished with sins. He shall be treaded with guilt.]

κ2 As a nail sticketh fast between the joinings of the stones; so doeth sin stick close between buying and selling.

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3 If thou holdest not thee diligently in the dread of the Lord, thine house shall soon be turned up-side down.

4 As dust shall dwell in the holes of a riddle, so the anguish of a man *shall dwell* in the thought(s) of him. [As in the smiting of a sieve shall abide still powder, so the poorness of a man in the thinking of him.]

5 A furnace proveth the vessels of a potter; and the temptation of tribulation *proveth* just [or rightwise] men.

6 As churl-like travail about a tree showeth the fruit thereof, so a word of thought *showeth* the heart of man. [As the earth-working of a tree showeth the fruit of him, so a word of thinking the heart of a man.]

7 Praise thou not a man before a word *fully ended*; for why this is the temptation, *that is*, (the) *proving*, of men.

8 If thou (pur)suest rightfulness, thou shalt take it; thou shalt clothe it as a long cloth, (or a cloak), of honour, and thou shalt dwell with it, and it shall defend thee without end, and in the day of knowing thou shalt find steadfastness. [If thou followest rightwiseness, thou shalt take it; and thou shalt clothe it as an aube of worship, and thou shalt dwell with it, and it shall defend thee into evermore, and in the day of acknowledging thou shalt find (stead)fastening.]

9 Volatiles [or Fowls] come together to *birds* like themselves; and truth shall (re)turn again to them that work it.

10 A(s) (a) lion setteth espies (for)ever(more) to hunting; so sins to them that work wickedness. [A lion to hunting waiteth (or lieth in wait) (for)evermore; so sins to men working wickedness.]

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κ3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

κ4 As when one sifteth with a sieve, the refuse remaineth, so the filth of man in his talk.

κ5 The furnace proveth the potter's vessels; so the trial of (a) man is in his reasoning.

κ6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of (a) man.

κ7 Praise no man before thou hearest him speak, for this is the trial of men.

κ8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

κ9 The birds will resort unto their like, so will truth return unto them that practise in her.

κ10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

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11 An holy man dwelleth in wisdom, as the sun *dwellleth*; for why a fool is changed as the moon. [An holy man in wisdom dwelleth, as the sun; for the fool as the moon is changed.]

12 In the midst of unwise men keep thou a word to (the) time; but be thou busy in the midst of them that think (upon) the law of God.

13 The telling of sinners *is* hateful; and the laughing of them *is* in the trespasses of sin.

14 Speech swearing much shall make (for) standing up of hairs, for astoning (or astonishing), to the head; and unreverence thereof is stopping of (the) ears. [The much swearing speech shall set standing of hair, for far, to the head; and irreverence of it in stopping of ears.]

15 The shedding out of blood *is* in the chiding [or jangling] of proud men; and the cursing of them *is* grievous hearing, *for in their chiding they blaspheme God often, and it is full grievous to faithful ears to hear such blasphemy of God.*

16 He that showeth openly the privates (or the secrets) of a friend, loseth (or destroyeth) faithfulness; and he shall not find a friend to his soul. [Who nakeneth privates, loseth the faith of a friend; and he findeth not a friend to his inwit.]

17 Love thou a neighbour, and be thou joined with him in faith. For (or But) if thou showest openly the privates (or the secrets) of him, thou shalt not perfectly (pur)sue after him. [Love a neighbour, and be thou joined in faith with him. That if thou shall make naked the hid things of him, pursue thou not after him.]

18 For as a man that loseth his friend, so he that loseth the friendship of his neighbour.

19 And as a man that letteth go a bird from his hand [or And as he that letteth (go) a bird out of

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κ11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

κ12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

κ13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

κ14 The talk of him that sweareth much, maketh the hair stand upright; and their brawls make one stop his ears.

κ15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

κ16 Whoso discovereth (or uncovereth, or discloseth) secrets loseth his credit; and shall never find (a) friend to his mind.

κ17 Love thy friend, and be faithful unto him; but if thou betrayest his secrets, follow no more after him.

κ18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbor.

κ19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go; and (thou) shalt

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his hand], so thou that hast forsaken thy neighbour, and thou shalt not take him (or get him again).

not get him again.

20 Thou shalt not (pur)sue him, for he is far absent; for he escaped as a capret from a snare, for the soul of him is wounded. [Thou shalt not follow him, for far he is away; forsooth he flew out as a capret from the grin, for wounded is the soul of him.]

κ20 Follow after him no more, for he is too far off, he is as a roe escaped out of the snare.

21 Thou shalt no more be able to bind him together; but of (or after) evil saying is according. Soothly to show openly the privates (or the secrets) of a friend, is despair of a soul unblessed. [Thou shalt not be able to moreover bind him together; but of the cursed is according together. To make naked forsooth the privates of a friend, is the despairing of the unfaithful soul.]

κ21 As for a wound it may be bound up, and after reviling there may be reconcilment; but he that betrayeth secrets is without hope.

22 He that twinkleth with the eye, maketh [or forgeth] wicked things; and no man shall cast him away.

κ22 He that winketh with the eyes worketh evil, and he that knoweth him, will depart from him.

23 In the sight of thine eyes he shall defoul his mouth, and he shall wonder on thy words; but at the last he shall turn waywardly his mouth, and in his word he shall give slander. [In the sight of thine eyes he shall defoul thy mouth, and upon thy words he shall wonder; at the last he shall pervert his mouth, and in (or regarding) thy words he shall give slander.]

κ23 When thou art present he will speak sweetly, and will admire thy words; but at the last he will writhe his mouth, and slander thy sayings.

24 I (have) heard many things, *that is, evils*, and I made (them) not even to him, *yea, I reckoned not another malice even to the malice of this man*; and the Lord shall hate him. [Many things I have heard, and I have not evened to him; and the Lord shall hate him.]

κ24 I have hated many things, but nothing like him, for the Lord will hate him.

25 If a man casteth a stone on high, it shall fall on his (own) head; and the guileful wound of a guileful man shall part wounds. [Who into high sendeth a stone, upon his head it shall fall; and

κ25 Whoso casteth a stone on high, casteth it (up)on his own head, and a deceitful stroke shall make wounds.

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the wound of the treacherous shall divide wounds.]

26 And he that diggeth a ditch, shall fall into it; and he that setteth a stone to a neighbour, shall offend therein [or shall stumble in it]; and he that setteth a snare to another man, shall perish therein.

27 If a man maketh worst [or wicked] counsel, it shall be turned [up]on him; and he shall not know from whence it shall come to him.

28 The scorning and despising of proud men and vengeance shall set espy to him, as a lion doeth. [Illusion, *or scorn*, and reproof of proud men and vengeance, as a lion, shall espy to him.]

29 They that delight in the fall of just [or of rightwise] men, shall perish by a snare; forsooth sorrow shall waste them, before that [or ere] they die.

30 Ire [or Wrath] and madness or rage, ever either be abominable; and a sinful man shall hold those [or them].

CHAPTER 28

1 He that will be (a)venged, shall find of (or from) the Lord vengeance; and he keeping shall keep his sins *to be punished harder by his rightfulness*. [Who will take vengeance, of the Lord shall find vengeance; and the sins of him keeping he shall keep.]

2 Forgive thou to thy neighbour that annoyeth (or harmeth) thee, and then (thy) sins shall be released [or shall be forgiven] to thee (after) praying.

3 A man keepeth ire to (or for) (a) man; and seeketh he of (or from) God medicine (or remedy)? [A man to (or for) a man keepeth wrath; and of (or from) God he seeketh leeching or

κ26 Whoso diggeth a pit shall fall therein; and he that setteth a trap shall be taken therein.

κ27 He that worketh mischief, it shall fall upon him, and he shall not know (from) whence it cometh.

κ28 Mockery and reproach are from the proud; but vengeance as a lion shall lie in wait for them.

κ29 They that rejoice at the fall of the righteous shall be taken in the snare, and anguish shall consume them before they die.

κ30 Malice and wrath, even these are abominations, and the sinful man shall have them both.

CHAPTER 28

κ1 He that revengeth shall find vengeance from the Lord, and he will surely keep his sins (in remembrance).

κ2 **Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.**

κ3 One man beareth hatred against another, and doeth he seek pardon from the Lord?

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medicine.(?)

4 He hath no mercy on a man like himself; and (yet) beseecheth he the Highest for his own sins?

κ4 He showeth no mercy to a man, which is like himself; and doeth he ask forgiveness of (or for) his own sins?

5 He the while he is flesh, reserveth ire; and asketh he of God mercy? who shall pray for his sins?

κ5 If he that is but flesh nourish hatred, who will entreat for (a) pardon of (or for) his sins?

6 Have thou mind on the last things, and cease thou to be (anyone's) enemy. For why failing and death nigh (or approach) not in the commandments of God. [Have mind of thy last things, and leave (off) to be (anyone's) enemy. Rottenness forsooth and death, stand on in the behests of him.]

κ6 Remember thy end, and let enmity cease, [remember] corruption and death, and abide in the commandments.

7 Have thou mind on the dread of the Lord, and be not wroth to the neighbour. Have thou mind on the testament of the Highest, and despise thou the ignorance of thy neighbour. [Remember the dread of the Lord, and thou shalt not wrath to the neighbour. Remember the testament of the Highest, and despise the ignorance of thy neighbour.]

κ7 Remember the commandments, and bear no malice to (or for) thy neighbour; [remember] the covenant of the Highest, and wink at ignorance.

8 Abstain thee from strife, and thou shalt decrease [or lessen], *either abridge*, (thy) sins. For why a wrathful man kindleth strife;

κ8 Abstain from strife, and thou shalt diminish thy sins; for a furious man will kindle strife.

9 and a sinful man, *that is, a sower of discords*, shall disturb (or shall trouble) friends, and he shall send in enmity in the midst [or in the middle] of men having peace.

κ9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 For why after the trees of the wood, so fire shall burn on high; and after the might of a man, so his wrathfulness shall be, and after his chattel he shall enhance his ire. [After forsooth the trees of the wood, so the fire burneth; and after the virtue of a man, so the wrath of him shall be, and after his substance he shall enhance his wrath.]

κ10 As the matter of the fire is, so it burneth; and as a man's strength is, so is his wrath, and according to his riches his anger riseth, and the stronger they are which contend, the more they will be inflamed.

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11 Hasty striving shall kindle fire, and hasty chiding shall shed out blood; and a tongue bearing witnessing shall bring death. [An hasted strife shall tend fire, and hasting chiding shed out blood; and a tongue witnessing shall bring to death.]

κ11 An hasty contention kindleth a fire, and an hasty fighting sheddeth (out) blood.

12 If thou blowest, as fire it shall burn on high; and if thou spittest thereon, it shall be quenched; ever either, *that is, a word kindling ire, and a word refraining it*, come forth (out) of the mouth. [If it shall blow, as fire it shall burn; and if thou shalt spit upon it, it shall be quenched; either from the mouth go forth.]

κ12 If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched, and both these come out of thy mouth.

13 A privy backbiter, and a double-tongued man, *yea, he that speaketh fair before a man, and evil behind him*, is cursed; for he disturbed (or troubled) many men having peace. [The whispering grudger (or grumbler), and the twisel tongue (is) cursed; forsooth many having peace he disturbed.]

κ13 Curse the whisperer, and (the) double-tongued; for such have destroyed many that were at peace.

14 The third tongue hath stirred many men, and hath scattered them from folk into folk. It hath destroyed walled cities of rich men, and hath mined down (or undermined) the houses of great men. It hath cut down the virtues of peoples, and hath unknit strong folks. [The third tongue many men stirred, and scattered them from folk into folk. Walled cities of rich men it destroyed, and the houses of great men it minded out. The virtues of peoples it hewed down, and strong folks of kind it unknit.]

κ14 A backbiting tongue hath disquieted many, and driven them from nation to nation, strong cities hath it pulled down, and overthrown the houses of great men.

15 The third tongue hath cast out wedded, or honest, women, and hath (de)prived them of their travails.

κ15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 He that beholdeth *the third tongue* [or Who beholdeth it], shall not have rest; neither shall have a friend, in whom he shall rest.

κ16 Whoso harkeneth unto it, shall never find rest, and never dwell quietly.

17 The wound of beating maketh wanness; but

κ17 The stroke of the whip maketh marks in the

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the wound of (the) tongue shall make less the bones. [The wound of a scourge maketh wanness; the wound forsooth of a tongue shall bruise or shall break bones.]

18 Many men fell down by the sharpness of (the) sword; but not so (many) (or not as many) as they that perished [or died] by their tongue.

19 *He is* blessed that is covered from a wicked tongue [Blessful or Blissful that is covered from a shrewd (or a depraved) tongue]; and he that passed not in the wrathfulness thereof, and he that drew not the yoke thereof, and was not bound in the bonds thereof.

20 For why the yoke thereof is an iron yoke, and the bond thereof is a brazen bond.

21 The death thereof *is* the worst death; and hell *is* more profitable, *that is, the pain of hell is less evil*, than it.

22 The perseverance thereof shall not dwell, but it shall hold the ways of unjust men; in his flame it shall not burn just men. [The steadfastness of it shall not abide still, but shall hold the ways of unrightwise men; in his flame he shall not burn rightwise men.]

23 They that forsake God, shall fall into it; and it shall burn greatly in them, and it shall not be quenched; and as a lion it shall be sent into them [or it shall be sent into them as a lion], and as a (leo)pard it shall hurt them.

24 Beset thine ears with thorns, and do not thou hear a wicked tongue; and make thou doors to (or for) thy mouth, and locks to (or for) thine ears. Well thou, *or temper thou*, thy gold, and thy silver; [Hedge thine ears with thorns, and do thou not hear the shrewd (or depraved) tongue; and to thy mouth make thou doors, and locks to thine ears. Thy gold and thy silver melt together;]

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flesh, but the stroke of the tongue breaketh the bones.

κ18 Many have fallen by the edge of the sword; but not so many (or not as many) as have fallen by the tongue.

κ19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

κ20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

κ21 The death thereof is an evil death, the grave were (or is) better than it.

κ22 It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.

κ23 Such as forsake the Lord shall fall into it, and it shall burn in them, and not be quenched, it shall be sent upon them as a lion, and devour them as a leopard.

κ24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold;

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25 and make thou a balance to (or for) thy words, and rightful bridles to (or for) thy mouth. [and to thy words make thou a balance, and right bridles to thy mouth.]

26 And take heed, lest peradventure thou slide in (or with) (the) tongue, and fall in the sight of enemies, setting treason, to (or for) thee, and thy fall be uncurable into death. [And take heed, lest peradventure thou slide in the tongue, and thou fall in the sight of enemies, waiting to thee (or lying in wait for thee), and thy falling be unhealable into death.]

CHAPTER 29

1 He that doeth mercy, lendeth to his neighbour; and he that is full mighty in hand, keepeth the commandments.

2 Lend thou to thy neighbour in the time of his need; and again yield thou to a neighbour in his time. [Lend to thy neighbour in time of his need; and again yield to a neighbour in his time.]

3 Confirm thou a word, and do thou faithfully with him; and in all time thou shalt find that, that is needful to thee.

4 Many men guessed borrowing as finding, and gave dis-ease to those men that helped them. [Many as finding esteemed usury, and gave grief to them that helped them.]

5 Till they take (or receive), they kiss the hands of the giver; and in promises they make meek their voice. And in (or at) the time of yielding, he shall ask (for more) time, and he shall speak words of annoy(ance), (or of hurt), and of grudgings, (or of grumblings), and he shall challenge falsely the time, *to tarry the paying of (the) debt*. [To the time that they take, they kiss the hands of the giver; and in promises they meek their voice. And in time of yielding he shall ask

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κ25 And weigh thy words in a balance, and make a door and (a) bar (or a bolt) for thy mouth.

κ26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAPTER 29

κ1 He that is merciful, will lend unto his neighbour, and he that strengtheneth his hand, keepeth the commandments.

κ2 Lend to thy neighbour in (the) time of his need, and pay thou thy neighbour again in due season.

κ3 Keep thy word and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

κ4 Many, when a thing was lent (to) them, reckoned it to be found, and put them to trouble that helped them.

κ5 Till he hath received, he will kiss a man's hand; and for his neighbour's money, he will speak submissively; but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

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delaying, and he shall speak words of annoy(ance), (or hurt), and of grudgings, and the time he shall plead (for) or complain (about).]

6 Forsooth if he may yield, he shall be adversary; of a shilling scarcely he shall yield the half, and he shall reckon that as (re)funding. Else he shall defraud him in (or of) his money, and *the lender* shall have him (as) an enemy without cause. And he shall yield to him, *that is, to the lender*, wrongs and cursings; and for honour and benefice, he shall yield to him despising. [If forsooth he shall be able to yield, he shall be enemy; scarcely of the whole he shall yield the half, and he shall count it as (re)funding. Else forsooth he shall beguile him his money, and shall have him enemy willfully. And reproofs and curses he shall yield to him; and for worship (or honour) and benefit he shall yield to him wrong.]

7 Many men lend not, not for cause of wickedness, but they dreaded to be defrauded without cause. [Many, not because of shrewdness (or depravity), lend not, but to be beguiled willfully, they dreaded.]

8 Nevertheless on (or for) a meek man in soul, *that is, a full poor debtor*, be thou stronger; and for alms[-deed(s)] draw thou not him (along).

9 For the commandment *of God* take (or receive) thou a poor man; and for his neediness leave thou not him void (or do not let him go away empty-handed). [Many, not because of shrewdness (or depravity), lend not, but to be beguiled willfully, they dreaded.]

10 Lose thou money for a brother and friend, and hide thou not it under a stone, into perdition.

11 Put thy treasure in the commandments of the Highest; and it shall profit to thee more than gold.

κ6 If he prevail, he shall hardly receive the half, and he will count (it) as if he had found it; if not, he hath deprived him(self) of his money, and he hath gotten him(self) an enemy without cause; he payeth him with cursings, and railings; and for honour he will pay him disgrace.

κ7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

κ8 Yet have thou patience with a man in poor estate, and delay not to show him mercy.

κ9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

κ10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

κ11 Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

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12 Close thou alms in the bosom of a poor man; and this *alms* shall pray for thee *to be delivered of* (or by) *God* from all evil. The alms of a man *is* as a bag [or as a little sack] with him; and it shall keep the grace of [a] man, *that is, God's grace, given to man*, as the apple of the eye. And afterward it shall rise again, and shall yield to them a yielding, to each man into (or onto) the head of them.

13 Above, [or Over, (or Better than)] the shield of a mighty man, and above, [or over, (or better than)] a spear it shall fight against thine enemy.

14 A good man maketh faith to (or for) his neighbour *in becoming* (a) *borrow(er)*, (or a guarantor), *for him in need*; and he that loseth, shall leave shame to him.

15 Forget thou not the grace of the borrower (or of the guarantor); for he gave his life for thee.

16 A sinful man [or The sinner] and unclean fleeth the promiser. A sinner areckoneth to himself the good words of the borrower (or of the guarantor);

17 and the unkind man in wit forsaketh a man delivering him.

18 A man promiseth for his neighbour; and when *he* hath lost reverence, *that is, shamefastness before God and man*, *the borrower* shall be forsaken of (or by) him. Worst promise, *by which the neighbour promised falsely to deliver his borrow*, hath lost many loving men, and hath moved them as the waves of the sea. It going in compass made mighty men to pass over; and (then) they wandered about among alien folks. [A man again-promiseth of his neighbour; and when he hath lost reverence, he shall be forsaken of him. Most shrewd (or depraved) again-promising spoiled many loving men, and (al)together stirred them as the floods,

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κ12 Shut up alms in thy storehouses; and it shall deliver thee from all affliction.

κ13 It shall fight for thee against thine enemies, better than a mighty shield and (a) strong spear.

κ14 An honest man is surety for his neighbor; but he that is impudent, will forsake him.

κ15 Forget not the friendship of thy surety; for he hath given his life for thee.

κ16 A sinner will overthrow the good estate of his surety;

κ17 And he that is of an unthankful mind, will leave him in [danger] that delivered him.

κ18 Suretyship hath undone many of good estate, and shak(en)ed them as a wave of the sea; mighty men hath it driven from their houses, so that they wandered among strange nations.

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or waves, of the sea. Compassing it made mighty men to go out; and wandered in alien folks.]

19 A sinner breaking [or over-passing] the commandment of the Lord shall fall into a wicked promise; and he that enforceth (or endeavoureth) to do many things, shall fall into doom.

20 Recover thy neighbour by thy virtue (or according to thy power); and take heed to thyself, lest thou fall (in the same manner). [Recover thy neighbour after thy virtue; and take heed to thee, that thou in-fall not.]

21 The beginning of (the) life of a man *is* water, and bread, and clothing, and (a) house covering filth[hood] (or nakedness).

22 Better is the lifelode (or the livelihood) of a poor man under the covering of spars, than [plenteous] shining feasts in pilgrimage without (a) house,

23 The least thing pleaseth thee for a great thing, and thou shalt not hear the shame of pilgrimage. [The least thing for great please to thee; the reproof of pilgrimaging thou shalt not hear.]

24 *It is* (a) wicked life to seek harbour from house into house; and where he shall be harboured, he shall not do trustily, neither he shall open the mouth. [A shrewd (or depraved) life, of harbouring from house into house; and where he shall be harboured, he shall not faithfully do, nor open the mouth.]

25 He shall be harboured, and he shall feed, and give drink to unkind men; and yet he shall hear bitter things.

26 Pass, thou that art harboured, and array a table; and give thou meats to other men, (of) those things that thou hast in the hand. [Go,

κ19 A wicked man transgressing the commandments of the Lord, shall fall into suretyship; and he that undertaketh and followeth other men's business for gain, shall fall into (law)suits.

κ20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

κ21 The chief thing for life is water and bread, and clothing, and an house to cover shame.

κ22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

κ23 Be it little or much, hold thee contented, (so) that thou hear not the reproach of thy house (or from thy family).

κ24 For it is a miserable life to go from house to house; for where thou art a stranger, thou darest not open thy mouth.

κ25 Thou shalt entertain, and feast, and have no thanks; moreover, thou shalt hear bitter words:

κ26 Come, thou stranger, and furnish a table, and feed me of that (that) thou hast ready.

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guest, and adorn the board; and (of) those things that in thine hand thou hast, feed others.]

27 Go thou out from the face of the honour of my friends, for the friendship, *either affinity*, of mine house [or for (the) need of mine house]; by harbouring thou art made a brother to me.

28 These things *be* grievous to a man having wit; the reprovng of house, and the despising of the usurer. [Grievous these things to a man having wit; reprovng of the house, and reproof of the lender.]

CHAPTER 30

1 He that loveth his son, giveth busily beatings to him, (so) that he be glad in his last thing, and (so) that *the son* touch not the doors of (the) neighbours. [Who loveth his son, busily giveth to him scourges, that he glad in his last, and that he grope not the doors of neighbours.]

2 He that teacheth his son, shall be praised in (or for) him; and shall have glory in him in the midst of (his) menials.

3 He that teacheth his son, sendeth the enemy into envy; and in the midst of friends he shall have glory in that *son*. [Who teacheth his son, into envy sendeth the enemy; and in the middle of friends he shall glory in him.]

4 (And though) The father of him is dead, and (yet) he is as not dead; for he hath left after him a *son* like him. [Dead is the father of him, and he is as not dead; like forsooth to him he hath left after him.]

5 He saw in his life, and was glad in (or over) him; and in his death he was not sorry, neither was ashamed before (his) enemies. [In his life he saw, and gladdened in him; and in his death he sorrowed not, nor is confounded before the

κ27 Give place, thou stranger, to an honourable man, (yea), my brother cometh to be lodged, and I have need of mine house.

κ28 These things are grievous to a man of understanding; the upbraiding of house-room (or of a guest-room), and (the) reproaching of the lender.

CHAPTER 30

κ1 He that loveth his son, causeth him oft to feel the rod, (so) that he may have joy of (or over) him in the end.

κ2 He that chastiseth his son, shall have joy in him, and shall rejoice of (or about) him among his acquaintance(s).

κ3 He that teacheth his son, grieveth the enemy; and before his friends he shall rejoice of (or over) him.

κ4 Though his father die, yet he is as though he were not dead; for he hath left one behind him that is like himself.

κ5 While he lived, he saw and rejoiced in (or over) him; and when he died, he was not sorrowful.

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enemies.]

6 For he left a defender of the house against (his) enemies; and (one) yielding grace to (his) friends. [Forsooth he hath left the defender of the house against the enemies; and to friends the yielding of grace.]

7 For *defending* the souls (or the lives) of *his* sons, he shall bind together his wounds; and his entrails [or the bowels of him] shall be disturbed (or troubled) on each voice.

8 An horse untamed, *either unchastised*, shall escape hard, and a son unchastised shall escape heady (or become headstrong).

9 Flatter thou the son, and he shall make thee dreading; play thou with him, and he shall make thee sorry. [Flatter the son, and he shall make thee dreading; play with him, and he shall sorrow thee.]

10 Laugh thou not with him *of* (or about) *his follies*, lest thou have sorrow together, and at the last thy teeth shall be astonied (or astonished) [or and in the last thy teeth shall wax astonied].

11 Give thou not power to him in youth, and despise thou not his thoughts.

12 Bow thou (down) his neck in youth, and beat thou his sides, while he is a young child; lest peradventure he wax hard, and believe not to thee, and he shall be (a) sorrow of (or to) (thy) soul to thee. [Crook the noll of him in youth, and beat the sides of him, while he is an infant; lest peradventure he inwardly harden, and believe not to thee, and he shall be to thee sorrow of soul.]

13 Teach thy son, and work in him; lest thou offend into the filth of him (or lest his filthy behaviour offend thee).

κ6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

κ7 He that maketh too much of his son, shall bind up his wounds, and his bowels will be troubled at every cry.

κ8 An horse not broken becometh headstrong; and a child left to himself will be willful.

κ9 Cocker thy child, and he shall make thee afraid; play with him, and he will bring thee to heaviness.

κ10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

κ11 Give him no liberty in his youth, and wink not at his follies.

κ12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

κ13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

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14 Better is a poor man whole, and strong in mightes [or in strengths], than a rich man feeble, and beaten [or scourged] with malice.

15 The health of (the) soul (or of the body) *is* in the holiness of rightfulness, and it is better than any gold and silver; and a strong body *is better* than full much chattel. [Health of soul in holiness of rightwiseness, and better is than all gold and silver; and a strong body than money without measure.]

16 No chattel is above the chattel of (the) health of (the) body; and no liking is above the joy of (the) heart. [There is not money over the money of the health of (the) body; and there is not liking over the joy of (the) heart.]

17 Better is death than bitter life, and everlasting rest *is better* than sickness dwelling continually. [Better is death than bitter life, and everlasting rest than (en)during sickness.]

18 Goods hid in a closed mouth *be* as settings forth of meats set about a sepulchre. [Goods hid in a mouth closed, as layings-to of plenteous meats, set about to a sepulchre.]

19 What shall sacrifice profit to an idol? [or What shall profit sacrifice to the maumet?] for why it shall not eat, neither shall smell. So he that is driven away from the Lord,

20 and beareth the meeds (or the rewards) of wickedness, [or of shrewdness, (or of depravity)], seeing with eyes, and wailing inwardly, as a gelding embracing a virgin [or a maiden], and sighing.

21 Give thou not sorrow to thy soul, *that is, unreasonable sorrow, that annoyeth* (or harmeth) *both body and soul*, and torment not thyself in (or with) thy (own) counsel, *as they do that despair through sorrow, and then slay*

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κ14 Better is the poor (man), being sound and strong of constitution, than a rich man that is afflicted in his body.

κ15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

κ16 There is no riches above a sound body, and no joy above the joy of the heart.

κ17 Death is better than a bitter life, or continual sickness.

κ18 Delicates poured upon a mouth shut up, (or closed), are as messes of meat (or offerings of food) set upon a grave.

κ19 What good doeth the offering unto an idol? for neither can it eat nor smell; so is he that is persecuted of (or by) the Lord.

κ20 He seeth with his eyes, and groaneth, as an eunuch that embraceth a virgin, and sigheth.

κ21 Give not over thy mind to heaviness, and afflict not thyself in (or with) thine own counsel.

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themselves. [Sorrowy idleness give thou not to thy soul, nor torment thou thyself in thy counsel.]

22 Mirth of heart, this is the life of man, and *is* (a) treasure of holiness without failing; and full out joying of a man is long life [or long living].

23 Have thou mercy on thy soul, and please thou God; and hold together and gather together thine heart in the holiness of him, and put far away sorrow from thee. For why sorrow hath slain many men; and none health is therein [or and there is not profit in it].

24 Envy and wrathfulness shall make (for) less days; and thoughts shall bring eldness before the time. [Envy and wrath shall lessen days; and before time thinking shall bring to eld (age).]

25 A shining heart *is* good in meats (or for meals, or for digestion); for why meats thereof be made diligently. [A bright heart good in meatships; the meatships forsooth of him diligently be made.]

CHAPTER 31

1 Waking of honesty shall make flesh to fail (Waiting for, or Watching over, riches shall make the flesh to pine away); and (the much) thought thereof shall take away sleep. [The waking of honesty, (or The waiting for, or The watching over, riches), shall dwindle the flesh; and the thinking of (or about) it shall do away sleep.]

2 Thought(s) of before-knowing turneth away wit; and grievous sickness maketh sober the soul. [The thinking of before-cunning turneth away wit; and heavy infirmity sober maketh the soul.]

3 A rich man travailed in the gathering of (his) chattel; and in his rest he shall be filled with his goods. [The rich man travailed in the gathering of substance; and in his rest he shall be full-filled

κ22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

κ23 Love thine own soul, and comfort thy heart, remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein.

κ24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

κ25 A cheerful and good heart will have a care of his meat and diet (or for his food).

CHAPTER 31

κ1 Watching for (or over) riches, consumeth the flesh, and the care thereof driveth away sleep.

κ2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

κ3 The rich hath great labour in gathering riches together, and when he resteth, he is filled with his delicates.

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with his goods.]

4 A poor man travailed in (the) decreasing [or in the less(en)ing] of (his) lifelode; and in the end he is made needy. (A poor man worked hard, even though his livelihood continued to decrease; and in the end, he is still needy.)

5 He that loveth gold, shall not be justified; and he that (pur)sueth [or followeth] (after) wasting (or corruption), shall be [full-]filled thereof.

6 Many men be given into the fallings of gold, *that is, many men felled into sins for gold*; and the perdition of them was made in the fairness thereof. [Many be given into the fallings of gold; and the loss of them is made in the fairness of it.]

7 A tree of offence (or of stumbling) is the gold of them that make sacrifice; woe to them that (pur)sue [or follow] it, and each unprudent man shall perish therein.

8 Blessed is a rich man, which is found without wem *of covetousness and avarice*; and that went not after gold, neither hoped in money, and treasures. [Blessful is the rich man, that is found without wem; and that after gold went not, nor hoped in money, and treasures.]

9 Who is this, and we shall praise him? for he did marvels in his life.

10 Which is proved, (or tried, or tested) therein, and is found perfect, and everlasting glory shall be to him? which might trespass, and trespassed not, and do evils, and did not. [Who is proved in it (or Who is tested by it), and perfect is found, and shall be to him everlasting glory? that might trespass, trespassed not, and do evils, and did not.]

11 Therefore his goods be established in the

κ4 The poor laboureth in his poor estate, and when he leaveth off, he is still needy.

κ5 He that loveth gold, shall not be justified, and he that followeth corruption, shall have enough thereof.

κ6 Gold hath been the ruin of many, and their destruction was present.

κ7 It is a stumbling block unto them that sacrifice unto it, and every fool shall be taken therewith.

κ8 Blessed is the rich that is found without blemish, and hath not gone after gold.

κ9 Who is he? and we will call him blessed; for wonderful things hath he done among his people.

κ10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended, or done evil, and hath not done it?

κ11 His goods shall be established, and the

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Lord; and all the church of saints shall tell out his alms-deeds.

12 Thou hast set at a great board (or at a bountiful table); open thou not first thy cheek on it, *that is, begin thou not to eat first.* [And] Say thou not, whether those be many things, that be on it.

13 Have thou mind, that an evil eye is wayward [or evil is the shrewd (or the depraved) eye]. What thing worse, than an eye is made? therefore of all his face he shall weep, when he seeth. (Remember that an evil eye is a wicked thing. Yea, what worse thing is made, than an eye? for out of all the parts of a face, it shall weep, when one seeth.)

14 Stretch thou not forth first thine hand; and thou defouled by envy, be ashamed. Be thou not oppressed of (or by) wine in a feast. [Not stretch thou out thine hand rather (or first); and by envy defouled, thou shame. Not be thou thrust together in the feast with wine.]

15 Understand of thyself the things, that be of thy neighbour. [Understand what be of thy neighbour, of thyself.]

16 Use thou as a discreet and temperate man these things that be set forth to thee; and (so) be thou not hated, when thou eatest (too) much. [Use as a temperate man these things that be laid to thee; and not when thou eatest, much to hate thou be had.]

17 Cease thou first because of learning, *either nurture*; and do not thou be outrageous, lest peradventure thou offend. [Cease rather (or first) because of discipline; and do thou not be too much, lest peradventure thou offend.]

18 And if thou hast set in the midst [or in the middle] of many men, stretch not forth [or not

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congregation shall declare his alms.

κ12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it (or There is so much food here!).

κ13 Remember that a wicked eye is an evil thing; and what is created more wicked than an eye? therefore it weepeth upon every occasion.

κ14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

κ15 Judge of thy neighbour by thyself; and be discreet in every point.

κ16 Eat as it becometh a man those things which are set before thee; and devour not, lest thou be hated.

κ17 Leave off first for manners' sake, and be not unsatiable, lest thou offend.

κ18 When thou sittest among many, reach not thine hand out first of all.

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stretch thou out] thine hand sooner than they;
and ask thou not first for to drink.

19 A little wine is full(y) sufficient to a learned man; and in sleeping thou shalt not travail for that *wine*, and thou shalt not feel travail.

20 Waking, and choler, *either bitter moisture*, and gnawing [or anguish] to an indiscreet and untemperate man. But the sleep of health *is* in a scarce (or a moderate) man; he shall sleep unto the morrowtide; and his soul (or his body) shall delight with him.

21 And if thou art constrained in eating [too] much, rise thou from the midst, and spew thou; and it shall refresh thee, and thou shalt not bring sickness to thy body.

22 Son, hear thou me, and despise thou not me; and at the last thou shalt find (that) my words (be true). In all thy works be thou swift; and all sickness shall not come to thee.

23 The lips of many men shall bless a shining man in loaves; and the witnessing of his truth *is* faithful. [The shining in loaves the lips of many shall bless; and the witnessing of the truth of him faithful.]

24 The city shall grudge (or grumble) in the worst bread; and the witnessing of wickedness thereof is sooth. [In the most wicked bread grudged the city; and the witnessing of the wickedness of it is very (or it is true).]

25 Do not thou excite them that be diligent in wine [or Busy men in wine do not thou stir (or Do not thou stir up men busy with wine)]; for why wine hath destroyed many men.

26 Fire proveth hard iron; so wine drunken in drunkenness shall reprove the hearts of proud men.

κ19 A very little is sufficient for a man well-nurtured, and he fetcheth not his wind short upon his bed.

κ20 Sound sleep cometh of (or from) moderate eating; he riseth early, and his wits are with him, but the pain of watching and choler, and pangs of the belly are with an unsatiable man.

κ21 And if thou hast been forced to eat, arise, go forth, vomit, and (then) thou shalt have rest.

κ22 My son, hear me, and despise me not, and at the last thou shalt find (it) as I told thee; in all thy works be quick, so shall there no sickness come unto thee.

κ23 Whoso is liberal of his meat (or with his food), men shall speak well of him, and the report of his good house-keeping will be believed.

κ24 But against him that is a niggard of his meat (or is a miser, or is stingy, with his food) the whole city shall murmur; and the testimonies of his niggardness (or of his stinginess) shall not be doubted of.

κ25 Show not thy valiantness in (or with) wine, for wine hath destroyed many.

κ26 The furnace proveth the edge by dipping; so doeth wine the hearts of the proud by drunkenness.

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27 Even life to men *is* wine *drunken* in soberness; if thou drinkest it measurably, thou shalt be sober. What is the life which is made less by wine? What defraudeth life? death. Wine was made in gladness, not in drunkenness, at the beginning. [Even life to men wine in soberness; if thou drinkest it measurably, thou shalt be sober. What is the life that is less(en)ed with wine? What beguileth the life? death. Wine in mirth is formed, not in drunkenhood, from the beginning.]

28 Wine drunken measurably *is* full out joying of soul and of body. Sober drink is (the) health of (the) soul and of (the) body.

29 Wine drunken much maketh voiding, and ire, and many fallings, *or mischiefs*. [Wine much drunk stirring, and wrath, and many fallings maketh.]

30 Wine drunken much *is* bitterness of (the) soul. Strength of drunkenness and hurting of an unprudent man maketh virtue less, and making wounds. [Bitterness of soul wine much drunken. The willfulness of drunkenhood the offenses of the unprudent, less(en)ing virtue, and making wounds.]

31 In the feast of wine, reprove thou not a neighbour; and despise thou not him in his mirth. Say thou not words of shame [or of reproof] to him; and oppress thou not him in [again]-asking.

CHAPTER 32

1 They have set thee a governor, do not thou be enhanced (or exalted); be thou among them as one of them. Have thou (the) care of them, and so behold thou; and when all thy care is filled, sit thou to meat [or (to) rest].

2 That thou be glad for them, and take the ornament of grace; and get (a) crown, and (the)

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κ27 Wine is as good as life to a man, if it be drunk moderately; what life is then to a man that is without wine? for it was made to make men glad.

κ28 Wine measurably drunk, and in season, bringeth gladness of (or to) the heart, and cheerfulness of (or to) the mind.

κ29 But wine drunken with (or in) excess, maketh bitterness of the mind, with brawling and quarrelling.

κ30 Drunkenness increaseth the rage of a fool till he offend, it diminisheth strength, and maketh wounds.

κ31 Rebuke not thy neighbour at (or over) the wine, and despise him not in his mirth; give him no despiteful words, and press not upon him with urging him (to drink).

CHAPTER 32

κ1 If thou be made the master (of the feast), lift not thyself up, but be among them as one of the rest, take diligent care for them, and so (or then) sit down.

κ2 And when thou hast done all thy office, take thy place (so) that thou mayest be merry with

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dignity of (the) congregation.

them, and receive a crown for thy well-ordering of the feast.

3 Speak thou, the greater man in birth; for why the word of him that loveth cunning (or knowing) become thee first; and hinder thou not (the) music. [Speak thou (the) more-through-birth; forsooth there seemeth thee first the word of loving cunning; and let (or hinder) thou not music.]

κ3 Speak thou that art the elder, for it becometh thee, but with sound judgement, and hinder not (the) music.

4 Where hearing is not, shed thou not out a word; and do not thou be enhanced unconvenably (or inopportunely) in thy wisdom. [Where is not hearing, pour thou not out a sermon; and unconvenably do thou not be enhanced in thy wisdom.]

κ4 Pour not out words where there is a musician, and show not forth wisdom out of (its) time.

5 A gem of carbuncle in the ornament of gold; and comparison of musics in the feast of wine.

κ5 A concert of music in a banquet of wine, is as a signet of carbuncle set in gold.

6 As in the making [or (the) forging] of gold is a signet of smaragdus (or of emerald), so the number of musics *is* in merry and measurable [or temperate] wine.

κ6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Hear thou (while being) still, and good grace shall come to thee for reverence. Young man, speak thou scarcely in (or for) thy cause, (only) when need is. If thou art asked twice, the head have thine answer. [Hear thou (while) being still, and for reverence shall fall to thee good grace. Thou a young full waxen man, speak in thine own cause scarcely, (only) when need shall be. If twice thou were asked, have the head thine answer.]

κ7 Speak, young man, if there be need of thee; and yet scarcely when thou art twice asked.

8 In many things be thou as uncunning (or as unknowing), and hear thou (while being) still (al)together, and asking. [In many things be thou as uncunning, and hear thou being still (al)together and seeking.]

κ8 Let thy speech be short, comprehending much in (or with) (a) few words, be as one that knoweth, and yet holdeth his tongue.

9 And presume thou not to speak in the midst

κ9 If thou be among great men, make not thyself

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of great men; and where eld men be, speak thou not much. [To speak in the middle of great men not before take thou; and where be old men, not much speak thou.]

10 Lightning shall go before hail, and grace shall go before shamefastness, and good grace shall come to thee for reverence. [Before hail shall go lightning, and before shamefastness shall go grace, and for reverence shall fall to thee good grace.]

11 And in the hour of rising, trifle thee not, *that is, make thee no tarrying in arraying, either trifling of hairs, as women do*; forsooth run thou before first into thine house, and there call thou thee to *answer* [or and there be thou called to], and there play thou.

12 And do thy conceits [or thy conceivings], *that is, perform thy good purpose conceived there*, and not in sins, and in a proud word.

13 On all these things, bless thou the Lord, that made thee, and filling thee greatly of (or with) all his goods.

14 He that dreadeth God, shall take his teaching; and they that wake to him, shall find blessing. [Who dreadeth God, shall take the doctrine of him; and who shall wake to him, shall find blessing.]

15 He that seeketh the law, shall be filled thereof; and he that doeth traitorously, shall be caused to stumble therein.

16 They that dread God, shall find just doom; and shall kindle righteousness as (a) light.

17 A sinful man, *that is, obstinate in sin*, shall eschew blaming [or shall shun correction]; and after his will (or according to his desire), he shall find comparison.

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equal with them, and when ancient men are in place, use not many words.

κ10 Before the thunder goeth lightning; and before a shamefast man shall go favour.

κ11 Rise up betimes (or early), and be not the last; but get thee home without delay.

κ12 There take thy pastime, and do what thou wilt; but sin not by (or with) proud speech.

κ13 And for these things bless him that made thee, and hath replenished thee with his good things.

κ14 Whoso feareth the Lord, will receive his discipline, and they that seek him early, shall find favour.

κ15 He that seeketh the law, shall be filled therewith; but the hypocrite will be offended (or caused to stumble) thereat.

κ16 They that fear the Lord, shall find judgement, and shall kindle justice as a light.

κ17 A sinful man will not be reproved, but findeth an excuse according to his will.

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18 A man of counsel shall not lose understanding; (but) a man alien and proud shall not dread dreading. Yea, after that he hath done with that *dread* without counsel, and he shall be reproved by his (pur)suings. [A man of counsel shall not destroy understanding; and an alien and a proud shall not full(y) dread dread. Also after that he did with him without counsel, and in his followings he shall be reproved.]

19 Son, do thou nothing without counsel; and after the deed thou shalt not repent.

20 Go thou not in the way of falling, and offend (or stumble) thou not against (the) stones. [In the way of falling go thou not, and thou shalt not offend (or stumble) against stones.]

21 Betake thou not thee to a travailous way, lest thou set slander to thy soul (or thou cause thy soul to stumble);

22 and be thou ware of thy sons, and perceive thou [or take heed] of thy menials.

23 In all thy work believe thou by (or in) (the) faith of thy soul; for why this is the keeping of (the) commandments. [In all thy work believe of (or in) the faith of thy soul; this is forsooth the keeping of the behests.]

24 He that believeth to (or in) God, taketh heed to the commandments; and he that trusteth in him, shall not be made less, *either deceived*.

CHAPTER 33

1 Evils shall not come to him that dreadeth God; but God shall keep (or shall guard) him in temptation, and shall deliver (him) from evils. [To the dreading God evils shall not meet; but in tempting God shall keep him, and deliver him from evils.]

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κ18 A man of counsel will be considerate, but a strange and proud man is not daunted with fear, even when of (or for) himself he hath done without counsel.

κ19 Do nothing without advice, and when thou hast once done, repent not.

κ20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

κ21 Be not (over-)confident in (or on) a plain way.

κ22 And beware of thine own children.

κ23 In every good work trust thy own soul; for this is the keeping of the commandments.

κ24 He that believeth in the Lord, taketh heed to the commandment(s), and he that trusteth in him, shall fare never the worse.

CHAPTER 33

κ1 There shall no evil happen unto him that feareth the Lord, but in temptation (yea), even again he will deliver him.

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2 A wise man hateth not the commandments, and rightfulnesses; and he shall not be hurtled down, as in the tempest of a ship (or as a ship in a tempest).

3 A wise man believeth in the law of God, and the law *is* faithful to him.

4 He that maketh open asking, shall make ready [or shall prepare] a word; and so he shall pray, and shall be heard, and he shall keep (the) teaching, and then he shall answer.

5 The entrails of a fool *be* as a wheel of a cart, and his thoughts as an axle able to turn about.

6 An horse a stallion, so and a friend a scorners, neigheth under each (one) sitting above.

7 Why a day overcometh a day, and again the light *overcometh* light, and a year *overcometh* a year, (and) the sun *overcometh* the sun? [Why day the day overcometh, and again light the light, and year the year, sun the sun?]

8 Those be parted of (or separated by) the cunning (or the knowing) of the Lord, by the sun made, and keeping the commandment of God. [Of the cunning of the Lord they be severed, the sun made, and keeping the behest; by the wisdom of God they be divided.]

9 And it shall change times and the feast days of them, and in those *times the Jews* hallowed holy days, or holidays, at an hour. God enhanced and magnified of those *holy days or holidays*; and of those he setted into the number of days; [And he shall change the times and the feast days of them, and in them the feast days they hallowed at the hour. Of them God enhanced and magnified; and of them he put into the number of days and years;]

10 and *God made* all men of firm earth, and of

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κ2 A wise man hateth not the law, but he that is an hypocrite therein, is as a ship in a storm.

κ3 A man of understanding trusteth in the law, and the law is faithful unto him, as an oracle.

κ4 Prepare what to say, and so thou shalt be heard, and bind up instruction, and then make (an) answer.

κ5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

κ6 A stallion horse is as a mocking friend, (yea), he neigheth under everyone that sitteth upon him.

κ7 Why doeth one day excel another? when as all the light of every day in the year is of (or from) the sun.

κ8 By the knowledge of the Lord, they were distinguished; and he altered seasons and feasts.

κ9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

κ10 And all men are from the ground, and Adam

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nesh earth, whereof Adam was formed. [and all men of the soil, and of the earth, whereof Adam was formed.]

was created of earth.

11 In the multitude of (the) cunning (or the knowing) of the Lord, he parted [or he severed] them, and changed the ways of them.

κ11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 (Some) Of them *God* blessed, and enhanced (or exalted); and (some) of them he hallowed, and chose to (or for) himself; (some) of them he cursed, and made low, and turned them from the departing of them. [And of them he blessed, and enhanced; and of them he hallowed, and to himself he presented; of them he cursed, and meeked, and turned them to the severing of them.]

κ12 Some of them hath he blessed, and exalted, and some of them he sanctified, and set near (to) himself; but some of them hath he cursed, and brought low, and turned out of their places.

13 As (the) clay of a potter *is* in the hand of him, to make and dispose, (so) that all the ways thereof *be* after the ordinance of him; so a man *is* in the hand of him that made him; and he shall yield to him by his doom. [As the clay of the crocker in the hand of him to form and to dispose it, all the ways of it after his disposition; so a man in his hand that made him; and he shall yield to them after his doom.]

κ13 As the clay is in the potter's hand to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.

14 Against evil is good, and against life is death; so and a sinner *is* against a just man [or the rightwise].

κ14 Good is set against evil, and life against death; so is the godly against the sinner, and the sinner against the godly.

15 And so behold thou into all the works of the Highest; two things against twain, and one thing against one [or two against two, one against one].

κ15 So look upon all the works of the Most High, and there are two and two, one against another.

16 And I the last wak(en)ed, and as he that gathereth dregs of grapes, after the gathers of grapes. And I hoped in the blessing of God [or In the blessing of God and I myself hoped]; and as he that gathereth grapes, I filled the presser.

κ16 I awak(en)ed up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord I profited, and filled my winepress, like a gatherer of grapes.

17 Behold ye, for I travailed not to (or for) me alone, but to all that seek cunning, (or knowing,

κ17 Consider that I laboured not for myself only, but for all (of) them that seek learning;

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or knowledge), [or discipline].

18 Great men, and all peoples hear ye me; and ye governors of the church, perceive with ears. [Hearerth me, ye great men, and all peoples; and ye governors of the church, with ears perceive.]

19 Give thou not power over thee in thy life to a son, and to a woman, to a brother, and to a friend; and give thou not thy possession to another man, lest peradventure it repent thee, and thou beseech for those (again). [To son, and wife, brother, and friend, give thou not power upon thee in thy life; and give thou not to another thy possession, lest it repent thee, and thou lowly pray for them (again).]

20 While thou art alive, [*or livest*], and breathest yet, each man shall not change thee.

21 For it is better, that thy sons pray thee, than that thou behold into the hands of thy sons.

22 In all thy works be thou sovereign; give thou not a wem into thy glory.

23 In the day of (the) ending of (the) days of thy life, and in the time of thy going out, part thine heritage. [In the day of the full ending of the days of thy life, and in time of thy death deal (out) thine heritage.]

24 Meats, and a rod, and a burden to an ass; bread, and chastising [or discipline], and work to (or for) a servant.

25 He worketh in, *or under*, chastising, and seeketh to have rest; slake or slack thou (thine) hands to him, and he seeketh freedom.

26 A yoke and bridle bow down an hard neck; and busy workings bow down a servant. Torment

κ18 Hear me, O ye great men of the people, and harken with your ears, ye rulers of the congregation.

κ19 Give not thy son, and wife, thy brother and friend, power over thee while thou livest; and give not thy goods to another, lest it repent thee; and (then) thou entreat for the same (back) again.

κ20 As long as thou livest and hast breath in thee, give not thyself over to any.

κ21 For better it is that thy children should seek to (or from) thee, than that thou shouldest stand to (or through) their courtesy.

κ22 In all thy works keep to thyself the pre-eminence, (and) leave not a stain in (or upon) thine honour.

κ23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

κ24 Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

κ25 If thou set thy servant to labour, thou shalt find rest; but if thou let him go idle, he shall seek liberty.

κ26 A yoke and a collar do bow the neck; so are tortures and torments for an evil servant.

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and stocks to (or for) an evil-willed servant;

27 send thou him into working, lest he be idle; for why idleness hath taught much malice.

28 Ordain thou him in work, for so it becometh him; (so) that if he obeyeth not, bow thou down him in stocks, [In work set him, so forsooth it seemeth him; that if he hear not, bow him with gives,]

29 and make thou not *him* large over any man, *that is, give thou not to him power over any man*, but without doom, do thou nothing grievous. [and make thou not large upon all flesh, but without doom, nothing do thou heavy.]

30 If a faithful servant is to thee, be he as thy soul to thee; treat thou him so as a brother, for thou hast bought him in (or with) the blood of life. [If there is to thee a faithful servant, be he to thee as thy life; as a brother so treat him, for in blood of life thou boughtest him.]

31 If thou hurtest him unjustly, he shall be turned into fleeing away [or into flight]; and if he enhancing goeth away, thou knowest not whom thou shalt seek, and in what way thou shalt seek him.

CHAPTER 34

1 Vain hope and a leasing (or a lie), to an unwise man; and dreams [or swevens] enhance unprudent men.

2 As he that taketh [or catcheth (at)] a shadow, and pursueth wind, so and he that taketh heed to leasings seen, [or to the seen leasings], *or in vain dreams*.

3 After this thing *is* the sight of dreams [or of swevens]; before the face of a man *is* the likeness of another man.

κ27 Send him to labour (so) that he be not idle; for idleness teacheth much evil.

κ28 Set him to work, as is fit for him; if he be not obedient, put on more heavy fetters.

κ29 But be not excessive toward any, and without discretion do nothing.

κ30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with (or for) a price.

κ31 If thou have a servant, entreat (or treat) him as a brother; for thou hast need of him, as of thine own soul; if thou entreat (or treat) him evil, and he run from thee, which way wilt thou go to seek him?

CHAPTER 34

κ1 The hopes of a man void of understanding are vain, and false; and dreams lift up fools.

κ2 Whoso regardeth dreams, is like him that catcheth at a shadow, and followeth after the wind.

κ3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

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4 What shall be cleansed of him that is unclean, and what true thing shall be said of a liar? [Of the unclean, what shall be cleansed, and of the liar, what sooth (or truth) shall be said?]

5 False divining of error, and false divinings by chittering (or chattering) of birds, and dreams of witches, (all) is vanity. And as *the heart* of a woman travailing of child, thine heart suffereth fantasies; [Divining of error, and divining by chittering of birds, leasings, and swevens of evil-doing men, (all) is vanity. And as of the woman bearing child, thine heart suffereth fantasies;]

6 no but visitation is sent out of (or from) the Highest, give thou not thine heart in (or to) those *dreams*. [no but of the Highest were sent out visiting, not give thou in (or to) them thine heart.]

7 For why dreams have made many men for to err, and men hoping in those fell down. [Many men forsooth swevens made to err, and (they) fell away hoping in them.]

8 The word of the law *of God and of his prophets*, shall be made perfect without leasing (or without lies); and wisdom in the mouth of a faithful man shall be made plain.

9 What know he, that is not assayed? A man assayed in many things, shall think many things; and he that learned many things, shall tell out understanding. [Who is not tempted, what know he? A man in many things expert (or experienced), shall think many things; and he that many things learned, shall tell out understanding.]

10 He that is not assayed, knoweth few things; forsooth he that is a fool in many things, shall multiply malice. [Who is not expert (or experienced), few things knoweth; who forsooth in many things is a fool, shall multiply malice.]

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κ4 Of an unclean thing, what can be cleansed? and from that thing which is false, what truth can come?

κ5 Divinations, and soothsayings, and dreams are vain; and the heart fancieth as a woman's heart in travail.

κ6 If they be not sent from the Most High in thy visitation, set not thy heart upon them.

κ7 For dreams have deceived many, and they have failed that put their trust in them.

κ8 The law shall be found perfect without lies; and wisdom is perfection to a faithful mouth.

κ9 A man that hath travelled knoweth many things; and he that hath much experience, will declare wisdom.

κ10 He that hath no experience, knoweth little; but he that hath travelled, is full of prudence.

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11 What manner things know he, that is not assayed? He that is not planted, *that is, hath not set root of (or in) understanding, and desire in (or for) good*, shall be plenteous in wickedness. I saw many things in telling out, and full many customs of words. [Who is not tempted, what manner things know he? Who is unplanted, shall abound shrewdness. Many things I saw in telling out, and many customs of words.]

κ11 When I travelled, I saw many things; and I understand more, than I can express.

12 Sometime I was in peril unto death, for the cause of these things; and I was delivered by the grace of God.

κ12 I was oftentimes in danger of death, yet I was delivered because of these things.

13 The spirit of them that dread God is sought, and shall be blessed in the beholding of him. For why the hope of them *is* into *God* saving them; and the eyes of the Lord *be* into (or upon) them, that love him.

κ13 The spirit of those that fear the Lord shall live, for their hope is in him that saveth them.

14 He that dreadeth God, shall not tremble for anything, and he shall not dread; for why *God* is his hope. [Who dreadeth God, (for) nothing shall quake, and he shall not inwardly dread; for he is his hope.]

κ14 Whoso feareth the Lord, shall not fear nor be afraid, for he is his hope.

15 The soul of him that dreadeth the Lord, is blessed. To whom beholdeth he, and who is his strength? [Of the dreading the Lord, blessed is his soul. To whom beholdeth he, and who is the strength of him?]

κ15 Blessed is the soul of him that feareth the Lord; to whom doeth he look? and who is his strength?

16 The eyes of the Lord *be* on them that dread him. *God is* a defender of might, steadfastness [or firmament] of virtue, covering of heat, and a shadowing place of (or at) midday; beseeching of offending, *that is, hearing beseeching for offenses*, and help of (or from) falling,

κ16 For the eyes of the Lord are upon them that love him, he is their mighty protection, and strong stay, a defence from (the) heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 enhancing the soul, and lightening the eyes, and giving health, and life, and blessing.

κ17 He raiseth up the soul, and lighteneth the eyes; he giveth health, life, and blessing.

18 The offering of him that offereth of wicked thing, *that is, of thing gotten unjustly*, is

κ18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous, and the gifts of

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defouled; and the scornings of unjust men be not well pleasant [or well-pleasing].

19 The Lord alone *is* to them that abide him in the way of truth, and of rightfulness [or of rightwiseness]. The Highest approveth not (of) the gifts of wicked men, neither beholdeth in (or on) the offerings of wicked men, neither in (or for) the multitude of their sacrifices he shall do [or he shall have] mercy to (or for) (their) sins.

20 He that offereth sacrifice of the chattel of poor men, *is* as he that slayeth the son in the sight of his father. [Who offereth sacrifices of the substance of poor men, as he that slayeth to sacrifice the son in the sight of his father.]

21 The bread of needy men is the life of a poor man; he that defraudeth him, is a man of blood. [The bread of needy men is the life of the poor; who beguileth him, is a man of blood.]

22 He that taketh away bread (earned) in (or with) sweat, *is* as he that slayeth his neighbour. He that sheddeth out blood, and he that doeth fraud to an hired man, be brethren.

23 One building, and one destroying; what profiteth it to them, no but travail?

24 One praying, and one cursing; whose voice shall the Lord hear?

25 What profiteth the washing of him, that is washed for a dead body, and toucheth again a dead body? [That (or Who) is baptised from the dead, and again toucheth the dead, what profiteth his washing?]

26 So a man that fasteth in his sins, and again doing the same sins, what profiteth he in meeking himself? who shall hear his prayer?

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unjust men are not accepted.

κ19 The Most High is not pleased with the offerings of the wicked, neither is he pacified for sin by the multitude of sacrifices.

κ20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

κ21 The bread of the needy, is their life; he that defraudeth him thereof, is a man of blood.

κ22 He that taketh away his neighbour's living, slayeth him; and he that defraudeth the labourer of his hire, is a blood-shedder.

κ23 When one buildeth, and another pulleth down, what profit have they then but (their) labour?

κ24 When one prayeth, and another curseth, whose voice will the Lord hear?

κ25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

κ26 So is it with a man that fasteth for his sins, and goeth again and doeth the same; who will hear his prayer, or what doeth his humbling profit him?

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CHAPTER 35

1 He that keepeth the word *of God*, multiplieth prayer. Wholeful sacrifice is to take heed to (or of) the commandments, and to depart from all wickedness. And to offer the pleasing of sacrifice for unrightfulnesses, and beseeching for sins, *is* to go away from unrightfulness. [Who keepeth the word, multiplieth orison. Wholesome sacrifice is to take heed to the commandments, and to go away from all wickedness. And to sacrifice pleasing of sacrifice upon unrightwisenesses, and lowly praying for sins, to go away from unrightwiseness.]

2 He that offereth purest flour of wheat, shall yield grace, *that is, shall give a pleasant* (or a pleasing) *service to God*; and he that doeth mercy, offereth a sacrifice. [He shall yield grace, that offereth tried flour; and he that doeth mercy, offereth sacrifice.]

3 It is well pleasant to the Lord, to go away from wickedness; and prayer *is* to go away from unrightfulness. [Well-pleasing thing (it) is to the Lord, to go away from wickedness; and lowly praying, to go away from unrightwiseness.]

4 Thou shalt not appear void (or empty) before the sight of God;

5 for why all these things be done for the behests, (or for the commands, or the commandments) of God.

6 The offering of a just man maketh fat the altar, and is (the) odour of sweetness in the sight of the Highest. [The offering of the rightwise fatteth the altar; and the smell of sweetness is in the sight of the Highest.]

7 The sacrifice of a just man is acceptable, and the Lord shall not forget the mind (or the memory) of him. [The sacrifice of the rightwise is

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CHAPTER 35

κ1 He that keepeth the law, bringeth offerings enough; he that taketh heed to the commandment, offereth a peace offering.

κ2 He that requiteth a good turn, offereth fine flour; and he that giveth alms, sacrificeth praise.

κ3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness, is a propitiation.

κ4 Thou shalt not appear empty before the Lord;

κ5 For all these things [are to be done] because of the commandment.

κ6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the Most High.

κ7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

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accepted, and the mind of him the Lord shall not forget.]

8 With good will yield thou glory to God, and make thou not less the first fruits of thine hands.

9 In each gift make glad thy cheer, and in full out joying hallow thy tithes. [In all gifts glad make thy cheer, and in full out joying hallow thy dimes.]

10 Give thou to the Highest after his gift [or Give to the Highest after the free gift of him], *that is, after the quantity of thy goods, which thou hast of (or from) God*; and with good eye make thou the findings of thine hands, *that is, with rightful intent, ordain thy good works, to the praising of God and not of man*.

11 For why the Lord is a yielder, and he shall yield sevenfold so much to thee. [For yielding is the Lord, and seven times as much he shall yield to thee.]

12 Do not thou offer shrewd (or depraved) gifts; for he shall not receive those. And do not thou behold an unjust sacrifice; for the Lord is judge, and glory, *or taking*, (or favouring) of person(s) is not at him. [Do thou not offer shrewd gifts; forsooth he shall not take them. And do thou not behold the unrightwise sacrifice; for the Lord is doomsman, and there is not with him glory of person(s).]

13 The Lord shall not take a person against a poor man (The Lord will not favour someone over a poor person); and he shall hear the prayer of him that is hurt.

14 He shall not despise the prayers of a fatherless child, neither a widow, if she sheddeth out (the) speech of wailing. [He shall not despise the prayers of the fatherless child, nor the widow, if she poured out the speech of wailing.]

κ8 Give the Lord his honour with a good eye, and diminish not the first fruits of thine hands.

κ9 In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness.

κ10 Give unto the Most High, according as he hath enriched thee, and as thou hast gotten, give with a cheerful eye.

κ11 For the Lord recompenseth, and will give thee seven times as much.

κ12 Do not think to corrupt with gifts, for such he will not receive (them); and trust not to (or in) unrighteous sacrifices, for the Lord is judge, and with him is no respect (or favouring) of persons.

κ13 He will not accept any person against a poor man; but will hear the prayer of the oppressed.

κ14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

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15 Whether the tears of a widow go not down to the cheek, and the crying of her on him that leadeth forth those *tears*? For why those ascend from the cheek unto heaven, and the Lord hearing shall not delight in those [or in them].

16 He that worshippeth God in delighting, shall be received; and his prayer shall nigh (or shall approach) unto the clouds.

17 The prayer of him that meeketh himself shall pierce (the) clouds, and till it nigheth (or approacheth), he shall not be comforted, and he shall not go away, till the Highest behold (him). And the Lord shall not be far [or long away], but he shall judge just [or rightwise] men, and shall make doom;

18 and the Strongest shall not have patience in those (or towards them), that (or till) he trouble the back(s) of them. And he shall yield vengeance to folks, till he take away the fullness of proud men, and trouble (al)together the sceptres of wicked men; [and the strongest shall not have in them patience, that he trouble the rig(s) of them. And to Gentiles he shall yield vengeance, to the time that he take away the plenty of proud men, and the king's dignities of wicked men he trouble;]

19 till he yield to men after their deeds, and after the works of Adam*, and after the presumption of him; till he deem the doom of his people, and shall delight just [or rightwise] men in his mercy.

**By (or For) Hebrews, this word 'Adam' signifieth man commonly.*

20 The mercy of God *is* fair in the time of tribulation, as clouds of rain in the time of dryness. [Fair is the mercy of God in time of tribulation, as a cloud of rain in time of drought.]

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κ15 Doeth not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

κ16 He that serveth the Lord, shall be accepted with favour, and his prayer shall reach unto the clouds.

κ17 The prayer of the humble pierceth the clouds; and till it come nigh he will not be comforted; and (he) will not depart, till the Most High shall behold (him) to judge righteously, and (to) execute judgement.

κ18 For the Lord will not be slack, neither will the Mighty be patient towards them, till he hath smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

κ19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

κ20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

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CHAPTER 36

1 God of all things, have thou mercy on us; and behold thou us, and show to us the light of thy merciful doings. [Have mercy of us, God of all things; and behold us, and show to us the light of thy mercy doings.]

2 And send thy dread on heathen men, that sought not thee, (so) that they know that no God is, no but thou; that they tell out thy great deeds. [And send in thy dread upon Gentiles, that sought not thee, that they know for there is not God, but thou; that they tell out they great worthy deeds.]

3 Raise thine hand on heathen men aliens, (so) that they see thy power. [Rear up thine hand upon alien folks, that they see thy might.]

4 For as thou were hallowed in us in the sight of them, so in our sight thou shalt be magnified in them;

5 (so) that they know thee, as and we have known (thee), that none other is God, except thee, Lord. [that they know thee, as we have known, for there is none other God, save thee, Lord.]

6 Make thou new signs, and change thou marvels; glorify the hand, and the right arm.

7 Raise thou strong vengeance, and shed out ire; take away the adversary, and torment the enemy. [Rear up madness, (or anger), and pour out wrath; enhance, (or raise, that is, raze) the adversary, and torment the enemy.]

8 Haste(n) thou the time, and have thou mind on the end, (so) that they tell out thy marvels. [Hie thou the time, and have mind of the end, that they tell out thy marvels.]

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CHAPTER 36

κ1 Have mercy upon us, O Lord God of all, and behold us;

κ2 And send thy fear upon all the nations that seek not after thee.

κ3 Lift up thy hand against the strange nations, and let them see thy power.

κ4 As thou wast sanctified in us before them; so be thou magnified among them before us.

κ5 And let them know thee, as we have known thee, that there is no God, but only thou, O God.

κ6 Show new signs, and make other strange wonders; glorify thy hand and thy right arm, (so) that they may set forth thy wondrous works.

κ7 Raise up indignation, and pour out wrath; take away the adversary and destroy the enemy.

κ8 Make the time short, remember the covenant, and let them declare thy wonderful works.

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9 And he that is saved, be devoured in the ire of flame; and they that treat worst thy people, find perdition.

10 All-break thou the head(s) of princes, and of enemies, saying, None other is, except us. [Bruise or break thou the head(s) of princes, and of the enemy, saying, There is none other, save we.]

11 Gather thou together all the lineages of Jacob, and know they that no God is, no but thou, (so) that they tell out thy great deeds; and thou shalt inherit them, as at the beginning. [Gather together all the lineages of Jacob, and know they for there is no God but thou, that they tell out thy great worthy deeds; and thou shalt heritage them, as from the beginning.]

12 Have thou mercy on thy people, on which thy name is called in to help; and on Israel, whom thou madest even to thy first (en)gendered son. [Have mercy on thy people, upon which is inwardly called thy name; and to Israel, whom thou hast evened to thy first (be)gotten.]

13 Have thou mercy on Jerusalem, the city of thine hallowing, on the city of thy rest. [Have mercy to Jerusalem, the city of thine hallowing, the city of thy rest.]

14 Fill thou Zion with thy virtues, that may not be told out, and *fill* thy people with thy glory. [Full-fill Zion with thine untellable virtues, and thy people with thy glory.]

15 Give thou witnessing, that at the beginning they were thy creatures; and raise thou (the) prayers, which the former prophets spake in thy name. [Give witnessing, for from the beginning thy creatures they be; and rear the prayers, that the rather prophets spake in thy name.]

16 Lord, give thou meed (or reward) to them that abide thee, (so) that thy prophets be found

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κ9 Let him that escapeth, be consumed by the rage of the fire, and let them perish that oppress the people.

κ10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

κ11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

κ12 O Lord, have mercy upon the people, that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

κ13 O be merciful unto Jerusalem thy holy city, the place of thy rest.

κ14 Fill Zion with thine unspeakable oracles, and thy people with thy glory.

κ15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

κ16 Reward them that wait for thee, and let thy prophets be found faithful.

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true; [Give meed, Lord, to men sustaining thee, that thy prophets faithful be found;]

17 and hear thou the prayer of thy servants. After the blessing of Aaron give thou to thy people, and (ad)dress (or direct) thou us into the way of rightfulness; (so) that all men know, that dwell in (or on) (the) earth, that thou art God, the beholder of worlds. [and hear thou the orison of thy servants. After the blessing of Aaron give to thy people, and right rule us into the way of rightwiseness; that they all know, that dwell in the earth, for thou art God, beholder of worlds.]

18 The womb shall eat all meat(s), and *one* meat is better than *another* meat.

19 Cheeks touch meat almost, and an unwise heart *receiveth* false words. [Cheeks touch nigh the meat, and the mis-feeling heart leasing (or lying) words.]

20 A shrewd (or A depraved) heart shall give heaviness, and a wise man shall against-stand it. [The shrewd heart shall give sorrowly sloth, and the wise man shall withstand to it.]

21 A woman shall take each knave child, and (or but) a daughter is better than a son. [The woman shall take each male child, and (or but) there is a daughter better than the son.]

22 The fairness of a woman maketh glad the face of her husband, and (so) she shall bring desire (for herself) over all the covetousness [or all (the) lust] of (her) man.

23 If there is a tongue of healing, [or of curing, (or of caring)], there is also (one) of assuaging, and of mercy; (and) the husband of her is not after (or like) (most of) the (other) sons of men.

24 He that hath in possession a good woman, beginneth (a) possession; she is an help like (to)

κ17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, (so) that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

κ18 The belly devoureth all meats, yet is one meat better than another.

κ19 As the palate tasteth diverse kinds of venison; so doeth an heart of understanding false speeches.

κ20 A froward heart causeth heaviness; but a man of experience will recompense him.

κ21 A woman will receive every man, yet is one daughter better than another.

κ22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

κ23 If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men (or then her husband is not like other men or is more fortunate than other men).

κ24 He that getteth a wife, beginneth a possession, a help like unto himself, and a pillar of

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him(self), and a pillar as (or of) rest.

25 Where an hedge is not, the possession shall be ravished away [or broken]; and where a woman is not, a needy man wailleth.

26 To whom believeth he that hath no nest, and boweth down wherever it is dark, as a thief girt, skipping out from city into city? [To whom believeth he that hath not a nest, and bowing down wherever shall be dark, as a girded up thief, leaping out from city into city?]

CHAPTER 37

1 Each friend shall say, And I have coupled friendship; but that is a friend, a friend by name alone. [Each friend shall say, And I friendship coupled; but there is a friend, by only name a friend.]

2 Whether sorrow is not till to death? Forsooth a fellow of (the) table and a friend shall be turned to enmity. [Whether not sorrow is unto death? A meat-fellow forsooth a friend to enmity shall be turned.]

3 A! the worst presumption, whereof art thou made to cover dry malice, and the guilefulness thereof? [O! most shrewd (or most depraved) presumption, whence art thou formed to cover dry malice, and the treachery of it?]

4 A fellow of (the) table shall be merry with a friend in delightings, and in the day of tribulation he shall be (an) adversary.

5 A fellow of (the) table shall have sorrow with a friend, for cause [or because] of the womb (or the belly); and he shall take (up a) shield against an enemy.

6 Forget thou not thy friend in thy soul, and be thou not unmindful of him in thy works. Do not

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rest.

κ25 Where no hedge is, there the possession is spoiled; and he that hath no wife will wander up and down mourning.

κ26 Who will trust a thief well-appointed, that skippeth from city to city? so [who will believe] a man that hath no house? and lodgeth wheresoever the night taketh him?

CHAPTER 37

κ1 Every friend saith, I am his friend also; but there is a friend which is only a friend in name.

κ2 Is it not a grief unto death, when a companion and friend is turned (in)to an enemy?

κ3 O wicked imagination, whence camest thou in to cover the earth with deceit?

κ4 There is a companion, which rejoiceth in the prosperity of a friend; but in the time of trouble will be against him.

κ5 There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.

κ6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

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thou take counsel with the father of thy wife; and hide thou counsel from them that have envy to thee.

7 Each counsellor showeth counsel, but there is a counsellor to, [or in], (or only for) himself.

8 Keep thy soul from an evil counsellor; first know thou, what is his need, and what he shall think in his soul; lest peradventure he send a stake into the earth, [From an evil counsellor keep thy soul; first know thou, what be the need of him, and what he in his inwit shall think; lest peradventure he put a pole, or a pale, *or a stake*, into the earth,]

9 and say to thee, Thy way is good, and (then) he stand againward, to see what shall befall to thee. [and say to thee, Good is thy way, and stand againward, to see what fall to thee.]

10 With an unreligious man treat thou* (**not**) of (or about) holiness, and with an unjust man (**not**) of (or about) rightfulness, [With an unreligious man treat of holiness, and with the unrightwise man of rightwiseness,]

**The author of this book speaketh here (and also in verse 11) in scorn, and understandeth the contrary of his saying.*

***In verse 12 of the Early Version, but not in the Later Version, the following sentence appears: Do thou not counsel with him that hath thee suspect, and from men envying to thee, hide thou thy counsel. See verse 10 of the KJV, opposite.*

11 and with a woman (**not**) of (or about) these things which she hateth. With a fearedful man treat thou (**not**) of (or about) battle, with a merchant (**not**) of (or about) carrying over of merchandises *to chapping*; with a buyer, (**not**) of (or about) selling, with an envious man, (**not**) of (or about) graces to be done; with an unpiteous

κ7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

κ8 Beware of a counsellor, and know before what need he hath, (for he will counsel for himself), lest he cast the lot upon thee;

κ9 And say unto thee, Thy way is good; and afterward he stand on the other side, to see what shall befall thee.

κ10 Consult not with one that suspecteth thee; and hide thy counsel from such as envy thee.

κ11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of (or about) selling; nor with an envious man of (or about) thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor

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man, (**not**) of (or about) pity, with an dishonest man, (**not**) of (or about) honesty, with a workman of the field, (**not**) of (or about) each work; with a workman hired by the year, (**not**) of (or about) the ending of the year, with a slow servant, (**not**) of (or about) much working. Give thou not attention to these men in all counsel, [and with a woman of those things that she envieth. Do thou not counsel with him that hath thee suspect, and from men envying to thee, hide thou thy counsel. With the dreadful treat of battle, and with the merchant, treat of (ex)changing; with the buyer, of selling, with the envious man, of graces to be done; with the unpiteous, of pity, with the dishonest, of honesty, with the worker, of all work; with the annual worker, of the full ending of the year, with the slow servant, of much working. Take thou not heed to these in all counsel,]

with an hireling for a year, of finishing work; nor with an idle servant of (or about) much busyness. Harken not unto these in any matter of counsel.

12 but be thou busy with an holy man, whomever thou knowest (is) keeping God's dread, whose soul is after thy soul. Whoever doubteth in darkneses, shall not have sorrow with thee.

K12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And establish thou the heart of good counsel with thee; for why another thing is not more than it (is) to thee. [And heart of good counsel set thou with thee; there is not forsooth to thee other more than it.]

K13 And let the counsel of thine own heart stand; for there is no man more faithful unto thee than it.

14 The soul of an holy man telleth out truths sometime; more than seven beholders [or seven lookers about] sitting on high for to behold.

K14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And in all these things beseech thou the Highest, that he (ad)dress, (or direct), [or right rule] thy way in truth.

K15 And above all this pray to the Most High, (so) that he will direct thy way in truth.

16 Before all works a soothfast (or a true) word go before thee; and a steadfast counsel go before each deed. [Before all works a very word go before thee; and before all deeds stable counsel.]

K16 Let reason go before every enterprise, and counsel before every action.

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17 A wicked, [or A shrewd, (or A depraved)] word shall change the heart,

18 of which *heart* four parts come forth; good and evil, life and death; and a busy tongue is lord of those. [of the which four parts spring; good and evil, life and death; and the lordship of these is a busy tongue.]

19 A wise man hath taught many men, and (or but) he is (not) sweet to his (own) soul.

20 He that speaketh sophistically, *either by sophism*, is hateful; he shall be defrauded in each thing. [Who sophistically speaketh, is hateful; in all thing he shall be beguiled.]

21 For why grace is not given of (or from) the Lord to him, for he is defrauded of all wisdom.

22 A wise man is wise to his (own) soul, and the fruits of his wit be worthy to be praised. [There is a wise man wise to his soul, and the fruits of the wit of him be praiseable.]

23 A wise man teacheth his people, and the fruits of his wit be faithful.

24 A wise man shall be filled with blessings, and they that see him shall praise *him*.

25 The life of a man *is* in the number of days; but the days of Israel be unnumberable.

26 A wise man in the people shall inherit honour, and his name shall be living without end.

27 Son, assay thy soul in thy life; and if it is wicked, give thou not power to it;

28 for why not all things speed to (or be expedient for) all men, and not each kind pleaseth each soul. [forsooth not all things to all

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κ17 The countenance is a sign of (the) changing of the heart.

κ18 Four manner of things appear: good and evil, life and death; but the tongue ruleth over them continually.

κ19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

κ20 There is one that showeth wisdom in words, and is hated; he shall be destitute of all food.

κ21 For grace is not given (to) him from the Lord; because he is deprived of all wisdom.

κ22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

κ23 A wise man instructeth his people, and the fruits of his understanding fail not.

κ24 A wise man shall be filled with blessing, and all they that see him, shall count him happy.

κ25 The days of the life of (a) man may be numbered; but the days of Israel are innumerable.

κ26 A wise man shall inherit glory among his people, and his name shall be perpetual.

κ27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

κ28 For all things are not profitable for all men, neither hath every soul pleasure in everything.

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speed or to all good, and not to each soul each kind pleaseth.]

29 Do not thou be greedy in each eating, and shed thou not out thee on each meat. [Do thou not be greedy in all plenteous meat-giving, and pour thee not out upon each meat.]

30 For in many meats shall be sickness, and greediness shall nigh (or shall approach) unto choler.

31 Many men died for gluttony; but he that is abstinent, shall increase (his) life. [For (or From) gluttony many men died; who forsooth is abstinent, shall add life.]

CHAPTER 38

1 Honour thou a leech (or Honour a physician), for need; for why the Highest hath made [or formed] him.

2 For why all medicine is of (or from) God; and he shall take of the king (or he shall receive from the king) a gift. [Of God forsooth is all leeching; and from the king he shall take giving.]

3 The cunning of a leech shall enhance his head (The knowledge of a physician shall exalt, or shall lift up, his head); and he shall be praised in the sight of great men. [The discipline of the leech shall enhance the head of him; and in the sight of great men he shall be praised.]

4 The Highest hath made (out) of the earth medicine; and a prudent man shall not loathe it. [The Highest formed of the earth medicine; and the prudent man shall not greatly fear it.]

5 Whether bitter water was not made sweet of (or by) a tree? The virtue of those things *came by experience* to the knowing of men;

κ29 Be not unsatiable in (or for) any dainty thing; nor too greedy upon meats (or for food).

κ30 For excess of meats (or food), bringeth sickness, and surfeiting will turn into choler.

κ31 By surfeiting have many perished, but he that taketh heed, prolongeth his life.

CHAPTER 38

κ1 Honour a physician with the honour due unto him, for the uses which you may have of him; for the Lord hath created him.

κ2 For of the Most High cometh healing, and he shall receive honour of (or from) the king.

κ3 The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration.

κ4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

κ5 Was not the water made sweet with wood, (so) that the virtue thereof might be known?

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6 and the Highest gave cunning (or knowing) to men, for to be honoured in his marvels.

7 A man healing in (or with) these things, shall assuage sorrow, [In these things he curing, shall assuage sorrow,]

8 and an ointment-maker shall make pigments of sweetness, and shall make anointings of health; and his works shall not be ended. For why the peace of God is on the face of (the) earth.

9 My son, despise not thyself in thy sickness; but pray thou the Lord, and he shall heal thee. [My son, in thine infirmity not despise thou thyself; but pray the Lord, and he shall cure thee.]

10 Turn thou away from sin, and (ad)dress (or direct) thine hands, and cleanse thine heart from all sin.

11 Give thou sweetness, and the mind (or a memorial) of clean [or tried] flour of wheat, and make thou (a) fat offering;

12 and give thou place to a leech (or to a physician). For the Lord made him, and depart he not from thee; for his works be needful to thee. [and give stead to the leech. Forsooth the Lord formed him, and go he not away from thee; for his works be needful.]

13 For why time is, when thou shalt fall into the hands of them. [There is forsooth time, when thou run into the hands of them.]

14 Forsooth they shall beseech the Lord, that he (ad)dress, (or direct), [or right rule] the work of them, and health for their living.

15 He that trespasseth in the sight of him, that made him, shall fall into the hands of the leech (or the physician).

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κ6 And he hath given men skill, (so) that he might be honoured in (or for) his marvellous works.

κ7 With such doeth he heal [men], and taketh away their pains.

κ8 Of such doeth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

κ9 My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole.

κ10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

κ11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

κ12 Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him.

κ13 There is a time when in their hands there is good success.

κ14 For they shall also pray unto the Lord, that he would prosper that, which they give, for ease and remedy to prolong life.

κ15 He that sinneth before his Maker, let him fall into the hand(s) of the physician.

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16 Son, bring thou forth tears on (or over) a dead man, and thou as suffering hard things begin to weep; and by [or after] doom, (or according to custom), cover thou the body of him, and despise thou not his burying.

17 But for backbiting, bear thou bitterly the mourning of him (for) one day; and be thou comforted for sorrow. And make thou mourning after his merit (for) one day, either twain, for backbiting. [For the accusing forsooth bitterly bear wailing of him one day; and take comfort for heaviness. And do wailing after the deserving of him one day, or two, for backbiting.]

18 For why death hast(en)eth of (or from) sorrow, and covereth virtue (or strength); and the sorrow of heart boweth the head. [Of sorrowy sloth forsooth hieth death, and covereth virtue; and sorrowy sloth of heart boweth the noll.]

19 Sorrow dwelleth in leading away; and the chattel of a needy man *is* after his heart. [In leading away dwelleth still sorrowy sloth; and the substance of the helpless after the heart of him.]

20 Give thou not thine heart in sorrow [or in sorrowy sloth], but put it away from thee; and have thou mind on the last things,

21 and do not thou forget. For why no (re)turning is, and thou shalt nothing profit to this *dead man*; and thou shalt harm worst thyself. [and do thou not forget. Not forsooth there is conversation, and to this thou shalt nothing profit; and thyself thou shalt worst treat.]

22 Be thou mindful of my doom, [or Mindful be thou of my doom], (or Remember my judgement); for also thine shall be thus, to me yesterday, and to thee today.

23 In the rest of a dead man, make thou his mind (or his memory) to have rest; and comfort

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κ16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

κ17 Weep bitterly, and make great moan(ing), and use lamentation, as he is worthy, and that (for) a day or two, lest thou be evil spoken of; and then comfort thyself for thy heaviness.

κ18 For of (or from) heaviness cometh death, and the heaviness of the heart, breaketh strength.

κ19 In affliction also sorrow remaineth; and the life of the poor, is the curse of the heart.

κ20 Take no heaviness to heart; drive it away, and remember the last end.

κ21 Forget it not, for there is no (re)turning again; thou shalt not do him (any) good, but hurt (only) thyself.

κ22 Remember my judgement; for thine also shall be so; yesterday for me, and today for thee.

κ23 When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is

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thou him, in the going out of his spirit. [In the rest of the dead make to rest the mind of him; and comfort him in the going out of his spirit.]

departed from him.

24 Write thou wisdom in the time of voidness; and he that is made less in (doing) deeds, shall perceive wisdom; for he shall be filled of wisdom. [Wisdom write in time of voidness; and who is less(en)ed in deeds, wisdom shall perceive (or shall perceive wisdom); for with wisdom he shall be full-filled.]

κ24 The wisdom of a learned man cometh by opportunity of leisure; and he that hath little busyness shall become wise.

25 He that holdeth the plow (or the plough), and he that hath glory in a goad, driveth oxen with a prick, and he liveth in the works of those; and his telling *is* in the sons of bulls. [Who holdeth the plow, and who glorieth in the spear, with the prick stirreth the oxen, and dwelleth in the works of them; and the telling of him in the sons of bulls.]

κ25 How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in (or with) their labours, and whose talk is of bullocks?

26 He shall give his heart to turn furrows; and his waking *shall be* about the fatness of (the) kine.

κ26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So each carpenter, and principal workman, that passeth the night as the day; that (en)graveth images graven, and the busyness of him diverseth the painture; he shall give his heart to the likeness of painture (or of painting), and by his waking he performeth the work. [So each smith, and chief worker, the which (en)graved graven broaches, and the busyness of him varieth the painture; his heart he shall give into the likeness of painture, and his waking performeth the work.]

κ27 So every carpenter, and workmaster, that laboureth night and day; and they that cut and (en)grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.

28 So a smith sitting beside the anafelt (or the anvil), and beholding the work of iron, the heat of fire burneth his flesh [or So the ironsmith sitting beside the stithy, and beholding the work of the iron, the humour of the fire burneth his flesh]; and he striveth in the heat of the furnace. The voice of a hammer maketh new his ear; and his eye *is* against (or towards) the likeness of a vessel. He shall give his heart into the performing

κ28 The smith also sitting by the anvil, and considering the iron work; the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace; the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh, (and) he setteth his mind to finish his work, and watcheth to polish it perfectly.

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of (the) works; and by his waking he shall adorn unperfection, *that is, matter* (or material) *which he bringeth to perfection of form.*

29 So a potter sitting at his work, turning a wheel with his feet, which is put (for)ever[more] in busyness for his work; and all his working is unnumberable [or and without number is all the working of him].

30 In his arm he shall form (the) clay; and before his feet he shall bow (down) his virtue (or his strength). He shall give his heart to end perfectly something; and by his waking he shall cleanse the furnace.

31 All these men hoped in their hands; and each man is wise in his craft.

32 A city is not builded without all these men. And they shall not dwell, neither go; [Without all these is not built up the city. And they shall not dwell in, nor go in;]

33 and they shall not skip over [or over-leap] into the church. They shall not sit on the seat of a judge; and they shall not understand the testament of doom, neither they shall make open teaching and doom; and they shall not be found in parables.

34 But they shall confirm the creature (or the nature) of the world, and their prayer *is* the working of craft;

CHAPTER 39

1 and they give their soul, and they ask together [or together seeking] in the law of the Highest. A wise man shall seek out the wisdom of all eld [or all old] men; and he shall give attention in (or to) (the) prophets.

2 He shall keep the telling(s) of (the) named

κ29 So doeth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work; and maketh all his work by number.

κ30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace.

κ31 All these trust to (or in) their hands; and everyone is wise in his work.

κ32 Without these cannot a city be inhabited; and (or but) they shall not dwell where they will, nor go up and down.

κ33 They shall not be sought for in public counsel; nor sit high in the congregation; they shall not sit on the judge's seat, nor understand the sentence of judgement; they cannot declare justice, and judgement, and they shall not be found where parables are spoken.

κ34 But they will maintain the state of the world, and [all] their desire is in the work of their craft.

CHAPTER 39

κ1 But he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient(s), and be occupied in (or with) prophecies.

κ2 He will keep the sayings of the renowned

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men; and he shall enter (a)together into the hard sentences of parables. [The telling of the named men he shall keep; and into the slynesses of parables (a)together he shall enter.]

3 He shall seek out the privy things of proverbs; and he shall be conversant in the hid things of parables.

4 He shall minister in the midst of great men; and he shall appear in the sight of the chief judge. He shall pass into the land of alien folks; for he shall assay goods, and evils in all *things*.

5 He shall give his heart to wake early to the Lord that made him; and he shall beseech [or he shall lowly pray] in the sight of the Highest. He shall open his mouth in prayer; and he shall beseech for his trespasses.

6 For if the great Lord will (or desire to), he shall fill him with the spirit of understanding. And he shall send the words of his wisdom, as rains; and in prayer he shall acknowledge to the Lord.

7 And he, *that is, the Lord*, shall (ad)dress (or direct) his counsel, and teaching; and shall counsel in his hid things. [And he shall right rule the counsel of him, and discipline; and in his hid things shall counsel.]

8 He shall make open the wisdom of his teaching; and he shall have glory in the law of the testament of the Lord.

9 Many men shall praise his wisdom; and it shall not be done away till into the world. His mind shall not go away; and his name shall be sought from generation into generation. [Many shall praise the wisdom of him; and unto the world he shall not be done away. The memory of him shall not go away; and the name of him shall be sought from generation into generation.]

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men; and where subtle parables are, he will be there also.

κ3 He will seek out the secrets of grave sentences, and be conversant in (or with) dark parables.

κ4 He shall serve among great men, and appear before princes; he will travel through strange countries, for he hath tried (or tested) the good, and the evil among men.

κ5 He will give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

κ6 When the great Lord will (or desire it), he shall be filled with the spirit of understanding; he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

κ7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

κ8 He shall show forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

κ9 Many shall commend his understanding, and so long (or as long) as the world endureth, it shall not be blotted out, his memorial shall not depart away, and his name shall live from generation to generation.

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10 Folks shall tell out his wisdom; and the church shall tell [out] his praising.

11 If his name dwelleth, he shall leave more than a thousand; and if he resteth, it shall profit to him.

12 Yet I shall take counsel to tell out, for I am (full-)filled as with madness; and *mine inner spirit* saith in voice, [Yet I shall counsel that I tell out, as with madness forsooth I am full-filled; and in voice he saith,]

13 Ye fruits of God, hear me, and make ye fruit, as roses planted on (or by) the rivers of waters. [All about heareth me, ye God's fruits, and as roses planted upon (or by) rivers of waters, maketh fruits.]

14 Have ye odour of sweetness, as the Lebanon *hath*. Bring forth flowers, as a lily; give ye odour, and make ye boughs into grace [or Flowereth flowers, as (a) lily; giveth smell, and brancheth into grace]. And praise ye together a song; and bless ye the Lord in his works.

15 Give ye great honour to his name, and acknowledge ye to him in the voice of your lips, in songs of lips, and in harps; and thus ye shall say in acknowledging,

16 All the works of the Lord be full good.

17 Forsooth water as an heap of *stones* stood at his word; and as receptacles of waters in the word of his mouth. [In the word forsooth of him stood the water as an heap; and in the word of the mouth of him as receiving places of waters.]

18 For why peaceableness is made in his commandment; and no default is in the health of him [or and there is not less(en)ing in the health

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κ10 Nations shall show forth his wisdom, and the congregation shall declare his praise.

κ11 If he die, he shall leave a greater name than a thousand; and if he live, he shall increase it.

κ12 Yet have I more to say which I have thought upon, for I am filled as the moon at the full.

κ13 Harken unto me, ye holy children, and bud forth as a rose growing by the brook of the field.

κ14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

κ15 Magnify his name, and show forth his praise with the songs of your lips, and with harps, and in praising him you shall say after this manner:

κ16 All the works of the Lord are exceeding good, and whatsoever he commandeth, shall be accomplished in due season.

κ17 And none may say, What is this? wherefore is that? for at (a) time convenient they shall all be sought out; at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

κ18 At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.

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of him], *that is, in (the) saving made by him.*

19 The works of each flesh *be* before him; and nothing is hid from his eyes. [The works of all flesh before him; and there is not anything hid from his eyes.]

κ19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He beholdeth from the world till into the world; and nothing is wonderful [or is marvellous] in his sight.

κ20 He seeth from everlasting to everlasting, and there is nothing wonderful before him.

21 It is not to say, What is this thing, either, What is that thing? [or What is this, or, What is that?] for why all things shall be sought in their time.

κ21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 The blessing of him shall flow as a flood;

κ22 His blessing covered the dry land as a river, and watered it as a flood.

23 and as the great flood filled greatly the earth, so his ire shall inherit in folks, that sought not him. [and as the universal flood full-filled the earth, so the wrath of him shall heritage Gentiles, that sought him not out.]

κ23 As he hath turned the waters into saltiness; so shall the heathen inherit his wrath.

24 As he turned waters into drynesses, and the earth was dried, and his ways were (ad)dressed (or directed) to the ways of them; so offenses (or stumbling blocks) in his ire *be* (ad)dressed (or directed) to sinners. [What manner he turned waters into drought, and the earth is dried, and the ways of it to the ways of them be forth straight; so to sinners offenses in the wrath of him.]

κ24 As his ways are plain unto the holy, so are they stumbling blocks unto the wicked.

25 Good things were made at the beginning to (or for) good men; so good things and evil *be made* to (or for) worst men. [Goods to good men be formed from the beginning; so to most wicked men goods and evils.]

κ25 For the good, are good things created from the beginning; so evil things for sinners.

26 The beginning of needful thing(s) to the life of men, (be) water, fire, and iron, and salt, and milk, and bread of clean flour of wheat, and

κ26 The principal things for the whole use of man's life, are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape,

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honey, and a cluster of grape(s), and oil, and cloth(es). [The beginning of necessary thing(s) to the life of men, (be) water, fire, iron, and salt, and milk, and bread of tried flour, and honey, and cluster of grape(s), and oil, and clothing.]

and oil, and clothing.

27 All these things shall turn to holy men into goods; so and to unfaithful men and to sinners into evils. [All these to holy men into goods; so and to unpius men and to sinners into evils they shall be all turned.]

κ27 All these things are for good to the godly; so to the sinners they are turned into evil.

28 Spirits be that be made to vengeance [or There be spirits that to vengeance be formed]; and in their madness they confirmed their torments. And in the time of ending they shall shed out [or they shall pour out] virtue; and they shall confound (or confuse) the strong vengeance of him that made them.

κ28 There be spirits that are created for vengeance, which in their fury lay on sore strokes, in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, hail, hunger, and death; all these things be made [or be formed] to (or for) vengeance;

κ29 Fire, and hail, and famine, and death; all these were created for vengeance;

30 the teeth of beasts, and scorpions, and serpents, and a sword punishing wicked men into destroying.

κ30 Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked (un)to destruction.

31 In the commandments of him, those shall eat, and those shall be made ready on the earth, in need; and in their times those shall not (over-)pass one word. [In the behests of him they shall plenteously eat, and upon the earth in need they shall be prepared; and in their times they shall not pass beside a word.]

κ31 They shall rejoice in his commandment, and they shall be ready upon (the) earth when need is, and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was confirmed (or certain); and I counselled, and thought, and left (it all) written (down) [or and scripts left].

κ32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord *be* good; and each work shall serve in his (or in its) hour. [All the works of the Lord good; and each work in his hour shall under-minister.]

κ33 All the works of the Lord are good; and he will give every needful thing in due season.

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34 It is not to say, This is worse than that; for why all things shall be (ap)proved in their time [or forsooth all things in their time shall be (ap)proved].

35 And now in all the heart and mouth praise ye together, and bless ye the name of the Lord.

CHAPTER 40

1 Great occupation is made to all men, and an heavy yoke on the sons of Adam, from the day of the going out of the womb of their mother, till into the day of burying into the mother of all men, *that is, into the earth*. [Great occupation is shaped to all men, and a grievous yoke upon the sons of Adam, from the day of the going out from the womb of the mother of them, unto the day of the burying into the mother of all things.]

2 The thoughts of them, and the dreads of (the) heart, (the) findings of abiding, and the day of ending;

3 from him that sitteth before on a glorious seat (or on a throne of glory), unto a man made low into earth and ashes;

4 from him that useth jacinth, (or hyacinth), [or blue silk], and beareth a crown, unto him that is covered with raw linen cloth (or a linen cloak),

5 madness (or anger), envy, noise, doubting, and dread of death, wrathfulness dwelling continually [or steadfastly abiding], and strife; and in the time of resting [or of repast] in the bed, the sleep of night changeth his cunning (or his knowing, or his knowledge).

6 Forsooth a little *is* as nought in rest; beholding *is* of him in sleep as in the day. He is disturbed (or troubled) in the sight of his heart, as he that escapeth [or (that) escaped] in the day of

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κ34 So that a man cannot say, This is worse than that; for in time they shall all be well-approved.

κ35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAPTER 40

κ1 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

κ2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cause] fear of heart;

κ3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes.

κ4 From him that weareth purple, and a crown, unto him that is clothed with a linen frock.

κ5 Wrath, and envy, trouble and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night sleep do change his knowledge.

κ6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

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battle.

7 He rose up in the day of his health, (or his deliverance), and dreading not at any dread, [In the time of his health he rose out, and wondering at no dread,]

κ7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 with all flesh, from man unto beast, and sevenfold (more), *that is, grievous punishment, shall come* on sinners.

κ8 [Such things happen] unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 At these things, death, blood, striving, and sword, oppressings, hunger, and sorrow, and beatings; [To these things, death, blood, strife, and two-biting sword, oppression, hungers, and treading, and scourges;]

κ9 Death and bloodshed, strife and sword, calamities, famine, tribulation, and the scourge;

10 all these things be made on wicked men, and the great flood was made for them. [upon wicked men be formed all these things, and for them was made the general flood.]

κ10 These things are created for the wicked, and for their sakes came the flood.

11 For why all (the) things that be of the earth, shall (re)turn into the earth; and all (the) things that be of (the) waters shall (re)turn into the sea.

κ11 All things that are of the earth, shall (re)turn to the earth again; and that which is of the waters, doeth return into the sea.

12 All gift, *given for (the) destroying of rightfulness*, and wickedness, *done for gift*, shall be done away; and faith shall stand into the world (or but faith shall stand forever). [All gift and wickedness shall be done away; and faith into the world shall stand.]

κ12 All bribery and injustice shall be blotted out; but true dealing shall endure forever.

13 The riches of unjust men shall be made dry as a flood; and shall sound as a great thunder in (the) rain. [The substances of unrightwise men as a flood shall be dried (up); and as a great thunder in rain they shall sound full.]

κ13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in (the) rain.

14 *An unjust man* shall be glad in opening his hands; so trespassers shall fail in the end. [As the rightwise man in opening his hands shall glad; so the law-breakers in the end shall wane away.]

κ14 While he openeth his hand he shall rejoice; so shall transgressors come to nought.

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15 The sons of (the) sons of wicked [or of unpius] men shall not multiply branches; and (be like) unclean roots sown on the cop (or on the top) of a stone.

16 Greenness beside each water; and at the brink of the flood it shall be drawn out by the root before all (the) hay. [Upon each water greenness; and at the hour of the flood before all the hay it shall be pulled up.]

17 Grace as paradise in blessings; and mercy dwelleth into the world (or forever).

18 The life of a workman sufficient to himself shall be made sweet; and thou shalt find treasure therein.

19 (The) Building of a city shall confirm a name; and a woman without wem shall be reckoned above this, *for why her steadfastness shall stand without end.* [The building up of the city shall confirm the name; and over this an undefouled woman shall be counted.]

20 Wine and music make glad the heart; and (or but) (the) love of wisdom *gladdeth* above ever either. [Wine and melody gladden the heart; and over either the loving of wisdom.]

21 Pipes and psaltery make sweet melody; and (or but) a sweet tongue (is) above ever either. [Trumps and psaltery make sweet melody; and over either the sweet tongue.]

22 An eye shall desire grace and fairness; and green sewings above these things. [Grace and fairness the eye shall desire; and over these green tilthes.]

23 A friend and fellow coming together in time; and (or but) a woman with a man (is) above ever either. [A friend and a meat-fellow in time of coming together; and over either a woman with a

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κ15 The children of the ungodly shall not bring forth many branches; but are as unclean roots upon a hard rock.

κ16 The weed growing upon every water, and bank of a river, shall be pulled up before all (the) grass.

κ17 Bountifulness is as a most fruitful garden, and mercifulness endureth forever.

κ18 To labour and to be content with that (that) a man hath, is a sweet life; but he that findeth a treasure, is above them both.

κ19 Children and the building of a city continue a man's name; but a blameless wife is counted above them both.

κ20 Wine and music rejoice the heart; but the love of wisdom is above them both.

κ21 The pipe and the psaltery make sweet melody; but a pleasant tongue is above them both.

κ22 Thine eye desireth favour and beauty; but more than both, corn while it is green.

κ23 A friend and companion never meet amiss; but above (them) both is a wife with her husband.

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man.]

24 Brethren into help in the time of tribulation *comfort much*; and (or but) mercy shall deliver more than they [or over them].

κ24 Brethren and help are against (a) time of trouble; but alms shall deliver more than them both.

25 Gold and silver, and setting of feet; and (or but) counsel well-pleasing *is* above [or over] ever either.

κ25 Gold and silver make the foot stand sure; but counsel is esteemed above them both.

26 Riches and virtues enhance the heart; and (or but) the dread of the Lord (is) more than this. Making less is not in the dread of the Lord; and in that *dread* it is not to seek help. [Faculties and virtues enhance the heart; and over these the dread of the Lord. There is not in the dread of the Lord less(en)ing; and there is not in it to seek help.]

κ26 Riches and strength lift up the heart; but the fear of the Lord is above them both; (for) there is no want (or lack) in the fear of the Lord, and it needeth not to seek help.

27 The dread of the Lord *is* as (a) paradise of blessing; and *the blessings of God* covered him above all glory.

κ27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 Son, in the time of thy life, be thou not needy, *that is, in (the) time of (thy) present life, granted to thee to work well, be thou not idle*; for it is better to die, than to be needy [or better (it) is to die, then to need], *that is, it is better to die bodily, than to be idle, by which a man dieth ghostly* (or spiritually).

κ28 My son, lead not a beggar's life; for better it is to die than to beg.

29 A man beholding into another man's board, his life is not in the thought of lifelode (or about livelihood); for he sustaineth his life with other men's meats. Forsooth a chastised man and learned, shall keep himself. [A man beholding into another man's board, the life of him is not in the thinking of lifelode; forsooth he nourisheth his life with other men's meats. A man forsooth disciplined and taught, shall keep himself.]

κ29 The life of him that dependeth on another man's table, is not to be counted for a life; for he polluteth himself with other men's meat (or food), but a wise man well-nurtured will beware thereof.

30 Neediness shall be defouled in the mouth of an unprudent, *or (a) slow and idle* man; and (or but) fire shall burn in his womb. [In the mouth of

κ30 Begging is sweet in the mouth of the shameless; but in his belly there shall burn a fire.

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the unprudent shall be made mis-ease; and in the womb of him fire shall burn.]

CHAPTER 41

1 A! death, thy mind is full bitter to an unjust man, and having peace in his riches; to a restful man, and whose ways be (ad)dressed (or directed) in all things, *that is, hath prosperity in all temporal things*, and yet mighty to take meat. [O! death, how bitter is thy mind to an unrightwise man, and having peace in his substances; to a quiet man, and whose ways be right straight, or right strait, in all things, and yet mighty to take meat.]

2 A! death, thy doom (or thy judgement) is good to a needy man, and which is made less in strengths, and faileth for age, and to whom is care of all things, and unbelievelful, that loseth (or that destroyeth) wisdom. [O! death, good is thy doom to a man needy, and that is less(en)ed in strength, failing through age, and to whom of all things is care, and to the unbelievelful, that loseth wisdom.]

3 Do not thou dread the doom of death, *that is, set thou thee in such a state, (so) that the doom of death be good to (or for) thee*; have thou mind what things were before thee, and what things shall come on (or after) thee; this doom *is* of the Lord to each man. [Do thou not dread the doom of death; have mind what before thee were, and what upon be to come to (or after) thee; this doom from the Lord to all flesh.]

4 And those things that shall come on (or after) thee in the good pleasance (or through the good pleasure) of the Highest; whether ten years, either an hundred, either a thousand. For why none accusing (or excusing) of life is in hell (or in the grave), *that is, no man may excuse him(self) there, in alleging (the) goodness of (his) life*. [And that shall overcome to thee in the well-pleased

CHAPTER 41

κ1 O death, how bitter is the remembrance of thee to a man that liveth at rest in (or with) his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat (or to enjoy his meal)?(!)

κ2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with (or by) all things, and to him that despaireth and hath lost patience.

κ3 Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

κ4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.

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thing of the Highest; whether ten, or an hundred, or a thousand years. Forsooth there is not in hell accusing (or excusing) of life.]

5 The sons of abominations be the sons of sinners; and they that dwell beside the houses of wicked [or of unpius] men.

6 The heritage of the sons of sinners shall perish; and the continuance of shame with the seed of them. [The heritage of the sons of sinners shall perish; and with the seed of them the busyness of reproof.]

7 (The) Sons (will) (com)plain of a wicked father; for they be in shame for him. [Of the unpius father (com)plain, *or wail*, sons, for for him they be in reproof.]

8 Woe to you, ye wicked men, that have forsaken the law of the Highest. [Woe to you, unpius men, that have forsaken the law of the highest Lord.]

9 And if ye be born, ye shall be born in cursedness; and if ye be dead, your part shall be in cursedness. [And if ye shall be born, in cursing ye shall be born; and if ye shall die, in cursing shall be your part.]

10 All things that be of the earth, shall (re)turn into the earth; so wicked [or unpius] men *shall turn* from cursing into perdition.

11 The mourning of men *is* in (or for) the body of them; but the name of wicked men shall be done away.

12 Have thou busyness of (or for) a good name; for why this shall dwell more with thee, than a thousand treasures great and precious. [Care have thou of a good name; that forsooth more shall abide still with thee, than a thousand great treasures and precious.]

κ5 The children of sinners are abominable children; and they that are conversant in the dwelling of the ungodly.

κ6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

κ7 The children will complain of an ungodly father, because they shall be reproached for his sake.

κ8 Woe be unto you ungodly men which have forsaken the law of the Most High God; for if you increase, it shall be to your destruction.

κ9 And if you be born, you shall be born to a curse; and if you die, a curse shall be your portion.

κ10 All that are of the earth shall (re)turn to (the) earth again; so the ungodly shall go from a curse to destruction.

κ11 The mourning of men is about their bodies; but an ill-name of sinners shall be blotted out.

κ12 Have regard to (or for) thy name; for that shall continue with thee above a thousand great treasures of gold.

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13 The number of days *is the term* of (a) good life; but a good name shall dwell without end. [Of (a) good life (is) the number of days; forsooth (a) good name shall abide still into the spiritual world.]

14 Sons, keep ye teaching in peace; for why wisdom hid, and treasure unseen, what profit is in ever either? [Discipline in peace keepeth, ye sons; hid forsooth wisdom, and treasure unseen, what profit in ever either?]

15 Better is a man that hideth his folly, than a man that hideth his wisdom.

16 Nevertheless (re)turn ye again in these things that come forth of (or from) my mouth. For it is not good to keep all unreverence, and not all things please all men in faith. [Neverthelater turneth again in these things that go out of my mouth. Forsooth it is not good to wait about, *or to keep*, all unreverence, and not all things in all please in faith.]

17 Be ye ashamed of fornication, before father, and before mother; and of a leasing (or of a lie), before a justice, and before a mighty man;

18 and of trespass, before a prince, and before a judge; and of wickedness, before a synagogue, and a people; and of unrightfulness, or unrightwiseness, before a fellow, and a friend;

19 and of theft, in the place wherein thou dwellest; of the truth and the testament of God; of sitting at the meat in loaves; and of the blemishing of gift (or of giving), and (of) taking; [and of the place in the which thou dwellest, of theft; of the truth of God, and the testament; of sitting down in loaves; and of the darkening of the given thing, and of (the) taken;]

20 of stillness, before them that greet (thee); of the beholding of a lecherous woman; and of the

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κ13 A good life hath but (a) few days; but a good name endureth forever.

κ14 My children, keep discipline in peace; for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

κ15 A man that hideth his foolishness is better than a man that hideth his wisdom.

κ16 Therefore be shamefast according to my word; for it is not good to retain all shamefastness, neither is it altogether approved in everything.

κ17 Be ashamed of whoredom before father and mother, and of a lie before a prince and a mighty man;

κ18 Of an offence before a judge and (a) ruler, of iniquity before a congregation and (a) people, of unjust dealing before thy partner and (thy) friend;

κ19 And of theft in regard of (or to) the place where thou sojournest, and in regard of (or to) the truth of God and his covenant, and to lean with thine elbow upon the meat (or at the table), and of scorning to give and take;

κ20 And of silence before them that salute thee, and to look upon an harlot;

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turning away of the cheer (or the face) of a cousin. [from men saluting, of stillness; from beholding of a fornicary woman, and from the turning away of the cheer of the cousin.]

21 Turn thou not away thy face from thy neighbour; and *be thou ware* of taking away a part, and not restoring (it). Behold thou not the woman of another man; [Not turn thou away the face from thy neighbour; and from taking away part, and not restoring. Behold thou not a woman of another man;]

22 and ensearch thou not her handmaid, neither stand thou at her bed. Be thou ware of friends, of the words of upbraiding; and when thou hast given, upbraid thou not. [and not ensearch thou the handwoman of him, and stand thou not at the bed of her. Beware of friends, of words of reproof; and when thou hast given, not upbraid thou.]

23 Double thou not a word of hearing, (and) of the showing of an hid word; [Not double thou the sermon of hearing, of the opening of the hid word;]

24 and thou shalt be verily (or truly) without shame [or confusion], and thou shalt find grace in the sight of all men.

CHAPTER 42

1 Be thou not (a)shamed for all these things; and take thou not a person, (so) that thou do trespass. [Not for all these things be thou confounded; and not accept thou (a) person, that thou guilty]

2 *Be thou ware* of the law and testament of the Highest, of doom to justify a wicked man; [of the law of the Highest, and of the testament of doom, to justify the unpiouſ;]

κ21 And to turn away thy face from thy kinsman, or to take away a portion or a gift, or to gaze upon another man's wife,

κ22 Or to be over-busy with his maid, and come not near her bed, or of upbraiding speeches before friends; and after thou hast given, upbraid not;

κ23 Or of (re-)iterating and speaking again that which thou hast heard, and of (the) revealing of secrets.

κ24 So shalt thou be truly shamefast, and find favour before all men.

CHAPTER 42

κ1 Of these things be not thou ashamed, and accept no person to sin thereby.

κ2 Of the law of the Most High, and his covenant, and of judgement to justify the ungodly;

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3 of the word of fellows, and of way-goers, and of the giving of (the) heritage of friends;

4 of the evenness of balance, and of weights, of the getting of many things, and of few things;

5 of (the) corruption of buying, and of merchants, and of much chastising of sons; and of a worst servant, to make the side to bleed. [of the evenness of balances, and of weights, of purchasing of many things, and of few;]

6 A sealing, *either closing*, is good on a wicked woman. Where be many hands, close thou (up);

7 and whatever thing thou shalt betake, number thou, and weigh thou [or peise]; forsooth describe thou, *either write* (down), each gift, and taking (or receiving in).

8 *Abstain thou* from the teaching of an unwitty man, and fool, and of elder men that be deemed of (or by the) young men; and thou shalt be learned in all things, and thou shalt be commendable in the sight of all men. [Of the discipline of the mis-feeling (or of the mis-thinking), and of the fool, and of the elders, that be deemed, of the young, waxen men; and thou shalt be learned in all things, and (ap)provable (or approved) in the sight of all men.]

9 An hid daughter of a father is waking and busyness of (or for) him; she shall take away sleep; lest peradventure she be made (an) adulteress in her young waxing age, and lest she dwelling with the husband, be made hateful; [The daughter of the father is hid, the watch and the busyness of her shall do away sleep; lest peradventure in her young waxen age (an) adulteress she be made, and with a man dwelling, hateful she be made;]

10 lest anytime she be defouled in her virginity

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κ3 Of reckoning with thy partners, and (fellow-) travelers; or of the gift of the heritage of friends;

κ4 Of exactness of balance, and weights; or of getting much or little;

κ5 And of merchants' indifferent selling, of much correction of children, and to make the side of an evil servant to bleed.

κ6 Sure keeping is good, where an evil wife is, and shut up where many hands are.

κ7 Deliver all things in number and weight, and put all in writing that thou givest out, or receivest in.

κ8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young, thus shalt thou be truly learned and approved of (or by) all men living.

κ9 The father waketh for the daughter when no man knoweth, and the care for her taketh away (his) sleep; when she is young, lest she pass away the flower of her age, and being married, lest she should be hated;

κ10 In her virginity, lest she should be defiled,

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[or lest anytime she be polluted in her maidenhood], and be found with child in the keeping of her father; lest peradventure she dwelling with the husband, do trespass [or she trespass], either certainly be made barren.

and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Ordain thou keeping on a lecherous daughter, lest any time she make thee to come into shame to (thine) enemies, of backbiting in the city, and of casting out of the people; and she make thee ashamed in the multitude of people. [Upon a lecherous daughter set ward, lest any time she make thee into reproof to come to thine enemies, of backbiting in the city, and of casting away of the people; and she confound thee in the multitude of the people.]

κ11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Do not thou take heed to each man (or to each person) in the fairness, *that is, in delighting in the beholding of his* (or their) *fairness*; and do not thou dwell in the midst of women.

κ12 Behold not everybody's beauty, and sit not in the midst of women.

13 For why a moth cometh forth of (or from) clothes, and (the) wickedness of a man *cometh forth* of (or from) a woman. [Forsooth of clothes cometh the moth, and of a woman the wickedness of a man.]

κ13 For from garments cometh a moth, and from women wickedness.

14 For why the wickedness of a man is better, *that is, less evil*, than a woman doing well, and a woman shaming into shame (or reproach). [Better forsooth is the wickedness of a man, then a woman doing benefit, and a woman confounded into reproof.]*

κ14 Better is the churlishness of a man, than a courteous woman, a woman I say, which bringeth shame and reproach.

*See note above, Chapter 25, verse 13.

15 Therefore be thou mindful of the works of the Lord; and I shall tell (out) the works of the Lord, which I saw, in the words of the Lord. [Mindful be I shall therefore of the works of the Lord; and that (that) I saw, I shall show out, in the words of the Lord, his works.]

κ15 I will now remember the works of the Lord, and declare the things that I have seen; in the words of the Lord are his works.

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16 The sun lightening beheld by all things; and the work thereof is full of the glory of the Lord. [The sun shining through all things beheld; and of the glory of the Lord full is his work.]

17 Whether the Lord made not holy men to tell out all his marvels, which the Lord Almighty steadfast in his glory shall confirm? [Whether not the Lord made saints to tell out all his marvels, the which the Lord almighty shall confirm stable in his glory?]

18 He shall ensearch the depth, and the heart of men; and he shall think in (or on) the fellness, [or the sly wit, *or guile*], of them. For the Lord knew all cunning (or all knowing), and beheld into the sign(s) of the world;

19 telling [out] those things that be passed, and those things that shall come; showing [or opening] the steps of hid things.

20 And no thought passeth him (by), and no word hideth itself from him.

21 He made fair the great works of his wisdom, which is before the world, and till into the world; neither anything is increased, neither is decreased, and he hath no need to the counsel of any. [He made fair the great worthy works of his wisdom, the which is before the world, and unto the world; nor it is added, nor it is less(en)ed, and it needeth not the counsel of any man.]

22 All his works be full desirable, and to behold, as a sparkle which is. [How desirable be all the works of him, and as a sparkle that is, to behold.]

23 All these things live, and dwell into the world (or forever); and all things obey to him in all need. [All these things live, and dwell into the world; and in all need all things obeish to him.]

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κ16 The sun that giveth light, looketh upon all things; and the work thereof is full of the glory of the Lord.

κ17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

κ18 He seeketh out the deep and the heart, and considereth their crafty devices; for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

κ19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

κ20 No thought escapeth him, neither any word is hidden from him.

κ21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting, unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

κ22 O how desirable are all his works; and that a man may see (yea), even to a spark.

κ23 All these things live and remain forever, for all uses, and they are all obedient.

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24 All things *be* double, one against one; and he made not anything to fail.

25 He shall confirm the goods of each; and who shall be filled, seeing his glory? [Of everything he shall confirm the goods; and who shall be full-filled, seeing the glory of him, and who witting shall confirm the strength of him?]

CHAPTER 43

1 The firmament of highness is the fairness thereof; the fairness of heaven in the sight of glory. [The firmament of the height is the fairness of him; and the fairness of heaven in the sight of glory.]

2 The sun in beholding, telling in going out, is a wonderful vessel, the work of (the) high *God*. [The sun in the sight, showing out in the issue, a marvellous vessel, the work of the (Most) High.]

3 In the time of midday it burneth the earth; and who shall be able to suffer (or to endure) in the sight of his (or its) heat?

4 Keeping a furnace in the works of heat; the sun burning hills in three manners, sending out beams of fire [or blasting out fiery beams], and shining again with his (or its) beams, blindeth (the) eyes.

5 The Lord *is* great, that made it; and in the words of him it hast(en)ed (its) journey. [Great is the Lord, that made it; and in the words of it he hied the way.]

6 And the moon in all *men* in his (or its) time *is* (a) showing of time, and a sign of the world. [And the moon in all things in his time showing of time, and token of the spiritual world.]

7 A sign of the feast day *is taken* of (or from) the moon; the light which is made little in the

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κ24 All things are double one against another; and he hath made nothing unperfect.

κ25 One thing establisheth the good of another; and who shall be filled with beholding his glory?

CHAPTER 43

κ1 The pride of the height, the clear firmament, the beauty of heaven, with his (or its) glorious show;

κ2 The sun when it appeareth, declaring at his (or its) rising, (yea), a marvellous instrument, the work of the Most High.

κ3 At noon it parcheth the country, and who can abide the burning heat thereof?

κ4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

κ5 Great is the Lord that made it, and at his commandment it runneth hastily.

κ6 He made the moon also to serve in her (or its) season, for a declaration of times, and a sign of (or for) the world.

κ7 From the moon is the sign of (or for) feasts, a light that decreaseth in her perfection.

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end. [Of (or From) the moon the sign of the holy day; a light-giver that is less(en)ed in the ending.]

8 The month is increasing by the name thereof, wonderfully into the ending. A vessel of castles (or of the hosts) in high things, shining gloriously in the firmament of heaven. [The month after his name is waxing, marvellously into the full ending. A vessel of tents (or the hosts) in high things, in the firmament of heaven shining gloriously.]

9 The fairness of heaven *is* the glory of stars; the Lord on high lighteneth the world. [The fairness of heaven, glory of stars; the Lord lightening the world in heights.]

10 In (or At) the words of the Holy (One), those (or they) shall stand at the doom; and those shall not fail in their wakings. [In words holy men shall stand at the doom; and they shall not fail in their watches.]

11 See thou the *rainbow*, and bless thou him that made it; it is full fair in his (or its) shining.

12 It went about heaven in the compass of his (or its) glory; the hands of (the) high *God* opened it. [He compassed heaven in the circuit of his glory (or It compassed heaven in the circuit of its glory); the hands of the (Most) High opened it.]

13 By his commandment he hast(en)ed the snow; and he hast(en)eth to send out the lightnings of his doom.

14 Therefore (the) treasures were opened, and clouds fled out as bees. [Therefore opened be the treasures, and flew away the little clouds as birds.]

15 In his greatness he setted clouds; and stones of hail were broken. [In his muchliness he put the

κ8 The month is called after her (or its) name, increasing wonderfully in her (or its) changing, being an instrument of the armies above, shining in the firmament of heaven,

κ9 (Yea), The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

κ10 At the commandment of the Holy One, they will stand in their order, and never faint in their watches.

κ11 Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof.

κ12 It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it.

κ13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgement.

κ14 Through this the treasures are opened, and clouds fly forth as fowls.

κ15 By his great power he maketh the clouds firm, and the hailstones are broken small.

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clouds; and be broken the stones of the hail.]

16 Hills shall be moved in (or at) his sight; and the south wind shall blow in (or at) his will. [In his sight shall be stirred (al)together the hills; and in his will shall (ex)spire, *or breath* out the south.]

17 The voice of his thunder shall beat the earth; the tempest of the north, and the gathering together of (the) wind. And as a bird putting down to sit sprinkleth (or scattereth) (the) snow, and the coming down of that *snow is* as a locust drenching (or drowning) down. [The voice of his thunder beateth the earth; and the tempest of the north, and the gathering of wind. And as a bird putting down to sit sprinkleth the snow, and as a locust drenching the descendings of it.]

18 The eye shall wonder on the fairness of (the) whiteness thereof; and an heart dreadeth on the rain thereof. [The fairness of the shining of it the eye shall marvel; and upon the weather of him the heart quaketh.]

19 He shall shed out frost as salt on the earth; and while *the wind* bloweth, it shall be made as (the) cops (or the tops) of a briar. [Frost as salt he shall pour out upon the earth; and while he bloweth, he (or it) shall be made as the cops (or the tops) of the bramble(bush).]

20 The cold northern wind blew, and (the) crystal of (the) water froze together [or and the crystal freezed from the water]; it resteth, on all the gathering together of waters, and it clotheth itself with waters, as with an habergeon.

21 And it shall devour hills, and it shall burn the desert; and it shall quench green thing as fire. [And it shall devour hills, and burn out the desert; and quench out the green as fire.]

22 The medicine of all things *is* in the hast(en)ing of a cloud; a dew, meeting *the heat*

κ16 At his sight the mountains are shaken, and at his will the south wind bloweth.

κ17 The noise of the thunder maketh the earth to tremble; so doeth the northern storm, and the whirlwind; as birds flying he scattereth the snow, and the falling down thereof, is as (a)lighting (or the landing) of grasshoppers.

κ18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

κ19 The hoarfrost also as salt he poureth (out) on the earth, and being congealed, it lieth on the top(s) of sharp stakes.

κ20 When the cold North Wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

κ21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

κ22 A present remedy of (or for) all is a mist coming speedily; a dew coming after heat, (that)

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coming of (or after) (the) burning, shall make it low.

23 The wind was still in the word *of God*; by his thought he made peaceable the depth of (the) waters; and the Lord Jesus*, *that is, God, which is (the) Saviour of all men*, planted it. [In his word the wind held his peace; by his thinking he shall (make) peace(ful) the sea; and the Lord Jesus* planted it.]

**Though the author of this book, that was an Hebrew man, wrote this book in Greek, nevertheless he setted in here an Hebrew name. (The gloss above from the "Wycliffe Bible" notwithstanding, modern translations do not have this or any name here. T.P.N.)*

24 They that sail in (or on) the sea, tell out the perils thereof; and we hearing with our ears, shall wonder. [Who sail the sea, shall tell out the perils of it; and hearing with our ears we shall wonder.]

25 There *be* full clear works, and wonderful [or marvellous], diverse kinds of beasts, and of all little beasts, and the creature(s) (or the creation) of wonderful fishes.

26 The end of (the) way is confirmed for it; and all things be made in (or by) the word of him. [For him is confirmed the end of the way; and in the word of him all things be made together.]

27 We say many things, and (yet) we fail in words; forsooth he is the (full) ending of words. [Many things we say, and fail in words; full ending forsooth of words he is.]

28 To what thing shall we be mighty, that have (or who hath) glory in all things? for he *is* all-mighty above all his works. [In all things glorying, to what shall we be mighty? he forsooth is all-mighty over all his works.]

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refresheth.

κ23 By his counsel he appeaseth the deep, and planteth islands therein.

κ24 They that sail on the sea, tell of the danger thereof, and when we hear it with our ears, we marvel thereat.

κ25 For therein be strange and wondrous works, variety of all kinds of beasts, and whales created.

κ26 By him the end of them hath prosperous success, and by his word all things consist.

κ27 We may speak much, and yet come short; wherefore in sum, he is all.

κ28 How shall we be able to magnify him? for he is great above all his works.

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29 The Lord *is* fearedful, and full great; and his power *is* wonderful. [Fearful the Lord, and great hugely; and marvellous the power of him.]

30 Glorify ye the Lord as much as ever ye may (or as ye be able to), yet he shall be mightier; and his great doing *is* wonderful. Ye blessing the Lord, enhance (or exalt) him as much as ye may (or as ye be able to); for he is more than all praising. Ye enhancing him shall be filled with virtue; travail ye not *to know God perfectly in this life*, for ye shall not take (or shall not receive) (it) perfectly, *that is, for it is impossible*. [Glorifying the Lord how much ever ye shall be able to, he shall be over-worthy yet; and full marvellous the great doing of him. Blessing the Lord, enhance ye him as much as ye be able to; more forsooth he is than all praising. Enhancing him ye shall be fulfilled with virtue; nor travail ye, forsooth ye shall not full come.]

31 Who saw him, and shall tell (it) out? and who shall magnify him, as he is from the beginning?

32 Many things greater than these be hid *from us*; for we have seen (only a) few things of his works. [Many hid things be more than these; forsooth few things we have seen of his works.]

33 Forsooth the Lord made all things; and he gave wisdom to men doing faithfully. [All things forsooth the Lord made; and to men piously doing he gave wisdom.]

CHAPTER 44

1 Praise we glorious men, and our fathers in their generation. [We praise glorious men, and our fathers and mothers in their generation.]

2 The Lord made much glory by his great doing, from the world. [Much glory the Lord did in his great doing.]

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κ29 The Lord is terrible and very great, and marvellous is his power.

κ30 When you glorify the Lord exalt him as much as you can; for even yet will he far exceed, and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough.

κ31 Who hath seen him, that he might tell us? and who can magnify him as he is?

κ32 There are yet hid greater things than these be, for we have seen but (only) a few of his works.

κ33 For the Lord hath made all things, and to the godly hath he given wisdom.

CHAPTER 44

κ1 Let us now praise famous men, and our fathers that begat us.

κ2 The Lord hath wrought great glory by them, through his great power from the beginning.

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3 Great men in virtue were lords in their powers, and rich in their prudence; telling in (or by) (the) prophets (or by prophecies) the dignity of (the) prophets, [From the world be men lordshipping in their powers, great men in virtue, and by their prudence before others made rich; telling in (or by) prophets (or by prophecies) the dignity of prophets,]

4 and commanding in (the) present people, and *telling* holiest words to (the) peoples, by the virtue of prudence. [and commanding in the present people, and by virtue of prudence of the people, most holy words.]

5 Seeking manners of music in their cunning (or in their knowing), and telling songs of scriptures. [In their wisdom seeking the music manners, and telling the ditties of scriptures.]

6 Rich men in virtue, having the study of fairness, making peace in their houses.

7 All these men got glory in the generations of their folk; and be had in praisings in their days.

8 They that were born of them, left a name to tell the praisings of them.

9 And *some* there be, of which is no mind (or memory); they perished as they that were not, and they were born as not born; and their sons *perished* with them. [And there be, of whom is no mind; they perished as that were not, and be born as not born; and the sons of them with them.]

10 But also the men of mercy be, whose pieties failed not; [But they men of mercy be, of whom the piousnesses failed not;]

11 and good heritage dwelled continually with the seed of them. And the seed of their sons'

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κ3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies;

κ4 Leaders of the people by their counsels, and learning meet for the people, wise and eloquent in their instructions.

κ5 Such as found out musical tunes, and recited verses in writing.

κ6 Rich men furnished with ability, living peaceably in their habitations.

κ7 All these were honoured in their generations, and were the glory of their times.

κ8 There be of them, that have left a name behind them, (so) that their praises might be reported.

κ9 And some there be, which have no memorial, who are perished as though they had never been, and are become as though they had never been born, and their children after them.

κ10 But these (others) were merciful men, whose righteousness hath not been forgotten.

κ11 With their seed shall continually remain a good inheritance, and their children are within the

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sons stood in (the) testament, [and with the seed of them dwelled still good heritage. And the seed of the sons' sons of them stood in the testament,]

covenant.

12 and the heritage of their sons dwelleth for them, till into without end;

κ12 Their seed stands fast, (or secure, or firm), and their children for their sakes.

13 the seed of them, and the glory of them, shall not be forsaken.

κ13 Their seed shall remain forever, and their glory shall not be blotted out.

14 The bodies of them be buried in peace; and the name of them shall live into generations and generations.

κ14 Their bodies are buried in peace, but their name liveth forevermore.

15 (The) Peoples (shall) tell (of) the wisdom of them; and the church telleth the praising of them. [The wisdom of them peoples shall tell; and the praising of them the church shall show out.]

κ15 The people will tell of their wisdom, and the congregation will show forth their praise.

16 Enoch* pleased God, and was translated into paradise, (so) that he give wisdom to folks.

κ16 Enoch pleased the Lord, and was translated, being an example of repentance, to all generations.

**He shall come again from paradise about the world's end, with Elijah, to preach against (the) Antichrist.*

17 Noah was found perfect and just, and he was made reconciling in the time of wrathfulness. Therefore residue seed was left to (the) earth, when the great flood was made. [Noah is found a perfect, rightwise man, and in time of wrath he is made reconciling. Therefore is left the remnant of the earth, when the flood was done.]

κ17 Noah was found perfect and righteous, (and) in the time of wrath, he was taken in exchange (for the world), therefore was he left as a remnant unto the earth, when the flood came.

18 (The) Testaments of the world were set with him, lest all flesh might be done away by the great flood.

κ18 An everlasting covenant was made with him, (so) that all flesh should perish no more by the flood.

19 Abraham was the great father of the multitude of folks; and none was found like him in glory, *that is, in virtuous work*, [Abraham the father of the multitude of the folk of kind; and there is not found like to him in glory,]

κ19 Abraham was a great father of many people; in glory was there none like unto him;

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20 which kept the law of (the) high *God*, and was in testament (or in covenant) with him. He made a testament to stand in his flesh; and he was found faithful in temptation. [that kept the law of the Highest, and was in testament with him. In his flesh he made to stand the testament; and in tempting he is found faithful.]

21 Therefore *God* with an oath gave to him glory in his folk; *God made* him to increase, as an heap of earth, and to enhance his seed as (the) stars, and to inherit them from the sea unto the sea, from the flood (or the river) unto the ends of (the) earth. [Therefore by oath he gave to him glory in his folk of kind, to increase him as an hillock of earth; and to enhance the seed of him as the stars, and to heritage him from the sea unto the sea, and from the flood unto the terms of the earth.]

22 And to (or for) Isaac God did in the same manner, (as) for Abraham, his father. The Lord gave to him the blessing of all folks; and confirmed his testament [And to Isaac he did the same manner, for Abraham, his father. The blessing of all folk of kind the Lord gave to him; and his testament he confirmed]

23 on the head of Jacob. He knew him in his blessings, and gave heritage to him; and parted to him a part in (the) twelve lineages. [upon the head of Jacob. He knew him in his blessings, and gave to him the heritage; and he divided to him (his) part in the twelve lineages.]

CHAPTER 45

1 And he kept to him men of mercy, finding grace in the sight of each man. Moses was loved of (or by) God and of (or by) men; whose mind (or memory) is in blessing. [And he kept to him sons of mercy, finding grace in the sight of all flesh. Moses loved of God and of men; whose mind is in blessing.]

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κ20 Who kept the law of the Most High, and was in covenant with him, (yea), he established the covenant in his flesh, and when he was proved, he was found faithful.

κ21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him, as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

κ22 With Isaac did he establish likewise, [for Abraham his father's sake], the blessing of all men and the covenant,

κ23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

CHAPTER 45

κ1 And he brought out of him a merciful man, which found favour in the sight of all flesh, (yea), even Moses beloved of God and men, whose memorial is blessed.

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2 He made him like in (or to) the glory of (the) saints, and he magnified him in the dread of (his) enemies;

3 and in his words he made peaceable the wonders against kind. He glorified him in the sight of kings, and he commanded to him before his people, and showed his glory to him. [and in his words he ceased hideous wonders. He glorified him in the sight of kings, and he commanded to him before all his people, and he showed to him his glory.]

4 In the faith and mildness (or meekness) of him *God* made him holy; and chose him (out) of all men.

5 For he heard him, and his voice; and led him in(to) a cloud. And gave to him an heart to (the) commandments, and to the law of life, and to teaching (And gave to him an heart for the commandments, and for the law of life, and for teaching); to teach Jacob a testament, and Israel his dooms. [Forsooth he heard him, and the voice of him; and he led him in(to) a cloud. And he gave him an heart to the behests, and to the law of life, and of discipline; to teach Jacob his testament, and Israel his dooms.]

6 He made high Aaron, his brother, and like him of the lineage of Levi. [High he made Aaron, his brother, and a like to him of the lineage of Levi.]

7 He ordained to him an everlasting testament, *or covenant*, and gave to him the priesthood of the folk. And he made him blessful in glory, and girt him with a girdle of rightfulness; and (he) clothed him with a stole of glory, and crowned him in the ornaments or the adornments of virtue. [He set to him an everlasting testament, and he gave to him the priesthood of the folk of kind; and he made him blessful in glory. And he girded him about with the girdle of rightwiseness;

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κ2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

κ3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and showed him part of his glory.

κ4 He sanctified him in his faithfulness, and meekness, and chose him out of all men.

κ5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, (yea), even the law of life and knowledge, (so) that he might teach Jacob his covenants, and Israel his judgements.

κ6 He exalted Aaron an holy man like unto him, (yea), even his brother, of the tribe of Levi.

κ7 An everlasting covenant he made with him, and gave him the priesthood among the people, (and) he beautified him with comely ornaments, and clothed him with a robe of glory.

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and he clothed him (in) the stole of glory, and crowned him in vessels of virtue.]

8 He setted on him sandals, and breeches, and a cloth (or a cloak) on the shoulder, [Shoes, and breeches, and cape he put to (or on) him,]

9 and girt him about with full many small golden bells in compass; to give sound in his going, (and) to make (the) sound heard in the temple, into mind to the sons of his folk. [and girded him about with many little golden bells in compass; to give sound in his going in, and to make the sound heard in the temple, into mind to the sons of his folk.]

10 *God gave to him* an holy stole, a woven work, with gold and jacinth (or hyacinth), and purple, the work of a wise man, made rich with doom and truth (or with Urim and Thummim); [An holy stole, with gold, and blue violet silk, and sanguine silk, the work woven, through the doom of the wise man, and through the truth of the adorned;]

11 the work of a craftsman, in writhed red thread, with precious gems (en)graven in the binding of gold, and (en)graved by the work of a craftsman of stones, into mind, by the number of the lineages of Israel. [with fire-red silk folded again, the work of the crafts(man), with precious gems figured in binding of gold, and with work of the lapidary (en)graved, into the mind, after the number of the lineages of Israel.]

12 A golden crown on his mitre, set forth with the sign of holiness, the glory of honour, and the work of virtue, adorned to (or for) (the) desire of (the) eyes. [A gold crown upon the mitre of him, expressed with the token of holiness, the glory of worship, and the work of virtue, to the desire of eyes adorned.]

13 Such things so fair were not before him,

κ8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod;

κ9 And he compassed him with pomegranates, and with many golden bells round about, (so) that as he went, there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

κ10 With an holy garment, with gold and blue silk, and purple the work of the embroiderer; with a breastplate of judgement, and with Urim and Thummim.

κ11 With twisted scarlet, the work of the cunning (or a knowing, or a knowledgeable) workman, with precious stones (en)graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

κ12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

κ13 Before him there were none such, neither did

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unto the east. None alien was clothed therein, but only his sons, and his sons' sons alone, by (or for) all time. [So fair before him were not such things, unto the east. There is not clothed with it any alien, but only alone the sons of him, and the cousins of him, by (or for) all time.]

ever any stranger put them on, but only his children, and his children's children perpetually.

14 His sacrifices were ended each day by fire. [The sacrifices of him be full ended with fire each day.]

κ14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses filled his hands, *that is*, (made him) *sacred* (or consecrated him), and anointed him with holy oil. It was made to him into (an) everlasting testament, and to his seed as the days of heaven, to use [the office of] priesthood, and to have praising, *that is*, to have the office to praise God, and to glorify his people in his name.

κ15 Moses consecrated him, and anointed him with holy oil, this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, (so) that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 God chose him (out) of each living man, to offer sacrifice to God, incense, and good odour, into mind, for to please for his people. [Him he chose (out) of all (the) living, to offer sacrifice to God, incense, and good smell, into mind, to make peace for his people.]

κ16 He chose him out of all men living to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make reconciliation for his people.

17 And he gave to him power in his commandments, and in the testaments of dooms, to teach Jacob (the) witnessings, and in his law to give light to Israel.

κ17 He gave unto him his commandments, and authority in the statutes of judgements, (so) that he should teach Jacob the testimonies, and inform Israel in (or of) his laws.

18 For aliens stood against him, and men that were with Dathan and Abiram, and the congregation of Korah, in wrathfulness compassed him for envy, in (the) desert. [For against him stood aliens, and for envy there compassed him men in (the) desert, that were with Dathan and Abiram, and the congregation of Korah, into full wrath.]

κ18 Strangers conspired together against him, and maligned him in the wilderness, (yea), even the men that were of Dathan's, and Abiram's side, and the congregation of Korah with fury and wrath.

19 The Lord saw (this), and it pleased not him; and they were wasted in the fierceness of (his) wrathfulness. He made to them wonders against kind, and in the flame of fire he wasted them, for

κ19 This the Lord saw and it displeased him, and in his wrathful indignation, were they consumed; he did wonders upon them, to consume them with the fiery flame.

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the earth swallowed them, and they went down quick (or alive) into hell. [The Lord saw, and it pleased not to him; and they be wasted in the rush of full wrath. He made to them hideous vengeance, and he wasted them in the flame of fire.]

20 And he increased glory to Aaron, and gave (an) heritage to him; and he parted to Aaron the first things of (the) fruits of the earth. He made ready his bread in the first things, into fullness; [And he added to Aaron glory, and he gave to him heritage; and the chief of the fruits of the earth he divided to him. The bread of him in the first, into fullness he prepared;]

21 for why and they shall eat the sacrifices of the Lord, which he gave to him, and to his seed.

22 But in the land of his folk he shall not have heritage, and no part is to (or for) him among the folk; for why *God* is the part and heritage of him.

23 Phineas, the son of Eleazar, was the third in glory, in (pur)suing [or following] him in the dread of God, and to stand in the reverence of the folk; in the goodness and gladness of his soul he pleased God of Israel.

24 Therefore God ordained to him the testament of peace, and *made him* (the) prince of (the) holy men, and of his folk; (so) that the dignity of (the) priesthood be to him and to his seed, without end. [Therefore he set to him a testament of peace, and a prince of saints, and of his folk; that there be to him and to his seed dignity of priesthood, into without end.]

25 And the testament of David, the son of Jesse, of the lineage of Judah, was heritage to him, and to his seed;

κ20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the first fruits of the increase, especially he prepared bread in abundance.

κ21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

κ22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people, for the Lord himself is his portion and inheritance.

κ23 The third in glory is Phineas the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back, and made reconciliation for Israel.

κ24 Therefore was there a covenant of peace made with him, (so) that he should be the chief of the sanctuary, and of his people, and that he, and his posterity should have the dignity of the priesthood forever.

κ25 According to the covenant made with David son of Jesse, of the tribe of Judah, that the inheritance of the king should be to his posterity alone; so the inheritance of Aaron should also be unto his seed.

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26 (so) that he should give wisdom into our heart(s), to deem his folk in rightfulness, lest their goods shall be done away; and he made the glory of them to be everlasting, in the folk of them. [that he should give wisdom into our heart, to deem his folk in rightwiseness, lest were done away the goods of them; and the glory of them, into the folk of them, he made everlasting.]

CHAPTER 46

1 Jesus (or Joshua, the son of) Nun, the successor of Moses in prophets (or in prophecies), was strong in battle, that was great by [or after] his name. The greatest into the health (or the deliverance) of (the) chosen men of God, to overcome enemies rising against *them*, (so) that he should get the heritage of Israel.

2 Which glory he got in raising (up) his hands, and in casting sharp arrows against (the) cities. [What glory he had in taking up his hands, and in casting against the cities two biting swords.]

3 Who before him against-stood so? for why the Lord himself smote the enemies. [Who before him so withstood? for why the enemies the Lord smote.]

4 Whether the sun was not letted (or hindered) in the wrathfulness of him, and one day was made as twain? [or as two?]

5 He called to help the highest *God*, mighty in overcoming enemies on each side; and God, great and holy, heard him, [He inwardly called the Highest, mighty in against-fighting his enemies on either side; and the great and holy God heard him,]

6 in stones of hail of full great virtue. He made assault against the folk enemy, and in the coming down he lost (or destroyed) the adversaries; (so) that (the) heathen men know the

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κ26 God give you wisdom in your heart to judge his people in righteousness, (so) that their good things be not abolished, and (so) that their glory may endure forever.

CHAPTER 46

κ1 Jesus (or Joshua) the son of Nun was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of (or on) the enemies that rose up against them, (so) that he might set Israel in their inheritance.

κ2 How great glory got he when he did lift up his hands, and stretched out his sword against the cities?(!)

κ3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

κ4 Did not the sun go back by his means? and was not one day as long as two?

κ5 He called upon the Most High Lord, when the enemies pressed upon him on every side, and the great Lord heard him.

κ6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent (of Beth-horon) he destroyed them that resisted, (so) that the nations might know

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might of him, for it is not easy to fight against the Lord; and he (pur)sued (the) mighty men at the back. [in the great stones of hail of full great virtue. A rush he made against the hostile folk; in the going down he destroyed the contrarious; that the Gentiles know the might of him, for against the Lord to fight is not light (or easy); and he followed the mighty men behind.]

7 And in the days of Moses he and Caleb, the son of Jephunneh, did mercy; to stand against the enemy, and to forbid the folk from sins, and to refrain the grudging (or the grumbling) of malice. [And in the days of Moses mercy did he, and Caleb, the son of Jephunneh; to stand against the enemy, and to forbid the folk from sins, and to draw away the grudging of the malice.]

8 And they twain [or they two] were steadfast, and were delivered from peril, of (or from) the number of six hundred thousand footmen, to bring them into the heritage, into the land that floweth (with) milk and honey.

9 And the Lord gave strength to that Caleb, and till into *his* eld (age) virtue (or strength) dwelled perfectly to (or with) him; (so) that he went up into the high place(s) of the land, and his seed got (an) heritage. [And the Lord gave to Caleb strength, and unto eld (age) abode still to him virtue; that he should ascend (or go up) into the high place of the earth, and the seed of him hold the heritage.]

10 And all the children of Israel saw, that it is good to obey to (the) holy God. [And all the sons of Israel saw, for it is good to obeish to the holy God.]

11 And all (the) judges by their name, the heart of whom was not corrupt(ed) *by avarice*, *but were strong in battle*, (and) which were not turned away from the Lord *by idolatry*; (so) that the mind (or the memory) of them be in blessing,

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all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

κ7 In the time of Moses also, he did a work of mercy, he and Caleb the son of Jephunneh, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

κ8 And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, (yea), even unto the land that floweth with milk and honey.

κ9 The Lord gave strength also unto Caleb, which remained with him unto his old age, so that he entered upon the high places of the land, and his seed obtained it for an heritage.

κ10 (So) That all the children of Israel might see that it is good to follow the Lord.

κ11 And concerning the judges, everyone by name, whose heart went not awhoring, nor departed from the Lord, let their memory be blessed.

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12 and their bones appear from their place; and their name dwelleth without end, for the glory of holy men dwelleth at (or with) the sons of them. [and the bones of them burgeon from their place, and the name of them abideth still into without end, the glory of those holy men abiding still to the sons of them.]

κ12 Let their bones flourish out of their place, and let the name of them that were honoured, be continued upon their children.

13 Samuel, the prophet of the Lord, *that was* loved of (or by) his Lord God, made new the empire, and anointed princes in (or over) his folk. [Samuel the prophet of the Lord, loved of the Lord his God, renewed the empire, and anointed princes in his folk.]

κ13 Samuel the prophet of the Lord, beloved of (or by) his Lord, established a kingdom, and anointed princes over his people.

14 In the law of the Lord, he deemed the congregation, and he saw the Lord of Jacob,

κ14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 and in his faith, he was proved a (true) prophet. And he was known faithful in (or by) his words, for he saw the Lord of light.

κ15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 And he called into help the Lord Almighty, in overcoming enemies standing about on each side, in the offering of a man undefouled (or undefiled). [And he inwardly called the almighty Lord, in against-fighting the enemies about standing on each side, in the offering of the man undefouled.]

κ16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and in (or with) [a] great sound he made his voice heard.

κ17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he all-brake the princes of (the) men of Tyre, and the dukes of (the) Philistines. [And he trod (down) the princes of (the) Tyrians, and all the dukes of the Philistines.]

κ18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before the time of (the) end of his life, and of the world, he gave witnessing in the sight of the Lord, and of Christ (or of his christ, or his anointed), *that is, Saul, anointed into king*; he took not of (or from) any man riches, yea, till to the shoe; and no man accused him. [And before

κ19 And before his long sleep he made protestations in the sight of the Lord, and his anointed, (saying), I have not taken any man's goods, so much as a shoe, and no man did accuse him.

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the time of the end of his life, and he gave witnessing of the world, in the sight of the Lord, and of Christ; monies and unto the shoe, of all flesh he took not; and there accused him not a man.]

20 And after this he slept, and he made known to the king, *that is*, (to) *Saul*, and he showed to him the end of his life; and he enhanced his voice from the earth in prophecy, to do away the wickedness of the folk. [And after that he slept, and made known to the king, and showed to him the end of his life; and enhanced his voice from the earth in prophecy, to do away the unpiusness of the folk.]

κ20 And after his death he prophesied, and showed the king his end, and lift(ed) up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAPTER 47

CHAPTER 47

1 After these things Nathan, the prophet, rose (up), in the days of David. [After these things rose Nathan, the prophet, in the days of David.]

κ1 And after him rose up Nathan to prophesy in the time of David.

2 And as inner fatness departed from the flesh, so David from the sons of Israel. [As tallow severed from the flesh, so David from the sons of Israel.]

κ2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

3 He played with lions, as with lambs; he did in like manner with bears, as with lambs of sheep.

κ3 He played with lions as with kids, and with bears as with lambs.

4 Whether in his youth he killed not a giant, and took away shame from the folk? In raising (up) the hand in (or with) a stone of a sling, he casted down the full out joying of Goliath, [In his youth whether he slew not a giant, and took away reproof from the folk? In taking the hand in the stone of the sling, he threw down the joy of Goliath,]

κ4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 where he called to help [or he inwardly called] the Lord Almighty; and he gave in his right hand to do away a strong man in battle, and to enhance the horn of his folk.

κ5 For he called upon the Most High Lord, and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

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6 So he glorified him, *that is, made him to be praised*, in (or with) ten thousand, and he praised him in the blessings of the Lord, in offering to him the crown of glory. [So in ten thousands he glorified him, and praised him in the blessings of the Lord, in offering to him a crown of glory.]

κ6 So the people honoured him with ten thousands, and praised him in (or for) the blessings of the Lord, in that he gave him a crown of glory.

7 For he all-brake enemies on each side, and drew out by the root (the) Philistines contrary [or and destroyed the Philistines contrarious], unto this day; he all-brake the horn of them unto without end.

κ7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder (or asunder) unto this day.

8 *David* in each work gave acknowledging to (the) holy *God*, and high in the word of glory (or to the Most High with words of glory). Of (or With) all his heart he praised God, and he loved the Lord that made him, and gave to him power against (the) enemies. [In all work he gave acknowledging unto the holy (One), and to the (most) High in the word of glory. Of all his heart he praised God, and loved the Lord that made him, and gave to him against the enemies might.]

κ8 In all his works he praised the Holy One Most High, with words of glory, (yea), with his whole heart he sung songs, and loved him that made him.

9 And he made singers to stand against (or before) the altar; and he made sweet motets in the sound of them. [And he made to stand singers against (or before) the altar; and in the sound of them he made sweet motets.]

κ9 He set singers also before the altar, (so) that by their voices they might make sweet melody, and daily sing praises in their songs.

10 And he gave fairness in hallowings, and he adorned times, *or solemnities*, unto the ending of life; (so) that they should praise the holy name of the Lord, and make large (or magnify) early the holiness of God.

κ10 He beautified their feasts, and set in order the solemn times, until the end, (so) that they might praise his holy name, and (so) that the temple might sound from morning.

11 Christ* purged the sins of him, and enhanced his horn without end; and he gave to him the testament of kings, and the seat of glory [or a seat of glory] in Israel.

κ11 The Lord took away his sins, and exalted his horn forever; he gave him a covenant of kings, and a throne of glory in Israel.

*All modern translations have "The Lord" here.

12 After him rose (up) a witty (or a wise) son;

κ12 After him rose up a wise son, and for his sake

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and for him he, (that is, God), casted down all the power [or all the might] of (their) enemies.

he dwelt at large.

13 Solomon reigned in the days of peace, to whom God made subject all (the) enemies, (so) that he should make an house in the name of God, and make ready holiness (or the sanctuary) without end, as he was learned in his youth. [Solomon commanded in days of peace, to whom God subjected all the enemies, that he should make an house in his name, and prepare holiness into evermore, as he was taught in his youth.]

κ13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, (so) that he might build an house in his name, and prepare his sanctuary forever.

14 And he was filled with wisdom as a flood *is filled*; and his soul uncovered the earth. [And he is full-filled as a flood with wisdom; and his soul again-covered the earth.]

κ14 How wise wast thou in thy youth, and as a flood (or a river), filled with understanding.(!)

15 And thou, *Solomon*, filledest dark figurative speeches in likenesses; [And thou fulfilleddest in comparisons dark proverbs;]

κ15 Thy soul covered the whole earth, and thou filledest it with dark parables.

16 and thy name was published to isles afar, and thou were loved in (or for) thy peace.

κ16 Thy name went far unto the islands, and for thy peace thou wast beloved.

17 Lands, *that is, men dwelling in* (those) *lands*, wondered in songs, and in proverbs, and in likenesses [or in comparisons], (or wondered at, or about, thy songs, and proverbs, and likenesses, or comparisons), and interpretings, *either expositions*;

κ17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 and in the name of the Lord, to whom the surname is God of Israel [or to whom is the surname God of Israel]. Thou gatheredest together gold as latten, and thou filledest silver as lead.

κ18 By the name of the Lord God, which (or who) is called the Lord God of Israel, thou didest gather gold as tin, and didest multiply silver as lead.

19 And thou bowedest thy thighs to women; thou haddest power in thy body *to fill the lust of thy body*. [And thou bowedest in thine hips to women; power thou haddest in thy body.]

κ19 (But) Thou (also) didest bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou hast given a wem in thy glory, and

κ20 Thou didest stain thy honour, and pollute thy

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madest unholy thy seed, to bring in wrathfulness to thy children, and thy folly in other men; [Thou gave a wem in thy glory, and cursedest thy seed, to bring in wrathfulness to thy free children, and in other things thy folly;]

21 (so) that thou shouldest make the realm parted into twain, and of Ephraim to command an hard commandment. [that thou shouldest make the empire parted on (or in) two, and of Ephraim to command an hard commandment.]

22 But God shall not forsake his mercy, and shall not destroy, neither do away his works, neither he shall lose (or destroy) from generation the sons' sons of his chosen *king David*; and he shall not destroy the seed of him that loveth the Lord. Forsooth *God* gave (a) remnant to Jacob, and to David of that generation. [God forsooth shall not leave (off) his mercy, and he shall not spoil, nor do away his works, nor lose from the stock his chosen sons' sons; and the seed of him that loveth the Lord he shall not shame. He gave forsooth another (to) Jacob, and (to) David of that lineage.]

23 And Solomon had an end with his fathers. And he left after him of his seed Rehoboam, (yea), the folly of the folk, and made less [or diminished] from prudence; which *Rehoboam* turned away the folk by his counsel. And Jeroboam, the son of Nebat, that made Israel to do sin, and gave to Ephraim (the) way to do sin;

24 and full many sins of them were plenteous, for they turned them(selves) away greatly from their land, *that is, sins great and horrible made them to be prisoners far from their land*. [and full many redounded the sins of them greatly, forsooth they turned them away from their land.]

25 And *the lineage of Ephraim* sought (out) all wickednesses, till defence came to them; and (he) delivered them from all (their) sins. [And he sought all wickednesses, unto the time that

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seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

κ21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

κ22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away; wherefore he gave a remnant unto Jacob, and out of him a root unto David.

κ23 Thus rested Solomon with his fathers, and of his seed he left behind him Rehoboam, (yea), even the foolishness of the people, and one that had no understanding; who turned away the people through his counsel; there was also Jeroboam the son of Nebat, who caused Israel to sin, and showed Ephraim the way of sin;

κ24 And their sins were multiplied exceedingly, (so) that they were driven out of the land.

κ25 For they sought out all wickedness, till the vengeance came upon them.

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defending full came to them; and from all sins he delivered them.]

CHAPTER 48

1 And Elijah, the prophet, rose (up) as fire, *that is, burning in the fervent love of God*; for why his word burnt as a brand (or as a torch). [And Elijah, the prophet, rose as fire; and his word as a brand burned.]

2 Which brought in hunger on them, and they (pur)suing him were made few for envy; for they might not suffer the commandments of the Lord. [The which brought in to them hunger, and following him by their envy be made few; forsooth they might not suffer the behests of the Lord.]

3 By the word of the Lord he held together heaven, and casted down from it fire to the earth, *that is, by the virtue of his prayer, he made fire come down from heaven, on his burnt sacrifice*. [Through the word of the Lord he withheld heaven, and cast down from him fire to the earth.]

4 So Elijah was alarged, (or was enlarged, or was magnified) in his marvels; and who may have glory in like manner with thee, [So made large is Elijah in his marvels; and who may (in) like manner glory to thee,]

5 which tookest away a dead man from hells, (or from the grave), (yea), from the heritage of death, in the word of the Lord God? [the which hast borne up the dead from hell, from the lot of death, in the word of the Lord God?]

6 Which castedest down kings to death, and hast broken (al)together lightly (or easily) the power of them, and glorious men from their bed. [The which threw down kings to death, and thou broke lightly the might of them, and the glorious

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κ1 Then stood up Elijah the prophet as fire, and his word burnt like a lamp.

κ2 He brought a sore famine upon them, and by his zeal he diminished their number.

κ3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

κ4 O Elijah, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

κ5 Who didest raise up a dead man from death, and his soul from the place of the dead by the word of the Most High.

κ6 Who broughtest kings to destruction, and honorable men from their bed.

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from their bed.]

7 Which heardest (the) doom in Sinai, and in Horeb dooms of defence, *that is, of God's vengeance.*

8 Which anointest kings to penance, and makest prophets (to be) successors after thee.

9 Which were received in a whirlwind of fire, in a chariot of horses of fire. [That art received in (a) whirlwind of fire, in a chariot of fiery horses.]

10 Which art written in the dooms of (their) times, to please (or to appease) the wrathfulness of the Lord, to reconcile the heart of the father to the son, and to restore the lineages of Jacob. [That art in-written in dooms of times, to assuage the wrath of the Lord, and to join, *or accord*, the heart of the father to the son, and to restore the lineages of Jacob.]

11 They be blessed, that saw thee, and were made fair in thy friendship; for why we live only in life, but after death our name shall not be such. [Blessful be they, that thee have heard, and in thy friendship be made fair; for why we with life live only, after death forsooth such shall not be our name.]

12 Elijah, that was covered in (or with) a whirlwind; and his spirit was filled in(to) Elisha. *Elisha* in his days dreaded not the prince, and no man overcame him by power; [Elijah forsooth in a whirlwind is covered; and in Elisha full-filled is his spirit. In his days he dreaded not a prince, and by might no man overcame him;]

13 neither any word overcame him, and his dead body prophesied.

14 In his life he did wonders against kind; and in death he wrought marvels. [In his life he did huge wonders; and in death marvellous things he

κ7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance.

κ8 Who anointed kings to take revenge, and prophets to succeed after him.

κ9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horses.

κ10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgement before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

κ11 Blessed are they that saw thee, and slept in love, for we shall surely live.

κ12 Elijah it was, who was covered with a whirlwind; and Elisha was filled with his spirit; whilst he lived he was not moved [with the presence] of any prince, neither could any bring him into subjection.

κ13 No word could overcome him, and after his death his body prophesied.

κ14 He did wonders in his life, and at his death were his works marvellous.

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wrought.]

15 In all these things the people did not penance, and [they] went not away from their sins, till when they were cast away from their land, and were scattered into each land. And a full few folk was left [or And there is left full few folk], and a prince in the house of David.

16 Some of them did that, that pleased God; but others did many sins.

17 Hezekiah made strong his city [or Hezekiah strengthened his city], and brought water into the midst thereof; and he digged a rock with iron, and builded a pit to (or for) (the) water.

18 In his days Sennacherib ascended, or went up, and sent Rabshakeh; and he raised (up) his hand against Zion, and was made proud in his power [or in his might].

19 Then the hearts and hands of them were moved; and they had sorrow as women travailing of child. [Then moved be the hearts and the hands of them; and they sorrowed as women travailing with child.]

20 And they called to help the merciful Lord, and they spreaded abroad the hands, and raised (them) to heaven; and the holy Lord God heard soon the voice of them. He had not mind on their sins, neither gave them to their enemies; but he purged them in or (by) the hand of Isaiah, the holy prophet, *by Isaiah praying for them*. [And they inwardly called the merciful Lord, and stretching out hands, they reared (them) up to heaven; and the holy Lord God heard anon (or at once) the voice of them. He remembered not the sins of them, nor gave them to their enemies; but purged them in (or by) the hand of Isaiah, the holy prophet.]

21 The angel of the Lord casted down the

κ15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth; yet there remained a small (number of) people, and a ruler in the house of David.

κ16 Of whom, some did that which was pleasing to God, and some multiplied sins.

κ17 Hezekiah fortified his city, and brought in water into the midst thereof; he digged the hard rock with iron, and made wells for waters.

κ18 In his time Sennacherib came up, and sent (forth) Rabshakeh, and lift(ed) up his hand against Zion, and boasted proudly.

κ19 Then trembled their hearts and hands, and they were in pain as women in travail.

κ20 But they called upon the Lord which (or who) is merciful, and stretched out their hands towards him, and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Isaiah.

κ21 He smote the host(s) of the Assyrians, and his

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castles (or the hosts) of (the) Assyrians, and all-brake them. [He threw down the tents (or the hosts) of Assyrians, and them bruised the angel of the Lord (or and the angel of the Lord altogether broke them).]

angel destroyed them.

22 For why Hezekiah did that that pleased the Lord, and went strongly in the way of David, his father; which way Isaiah, the great prophet, and faithful in the sight of God, commanded [or sent] to him.

κ22 For Hezekiah had done the thing that pleased the Lord, and was strong in the ways of David his father, as Isaiah the prophet, who was great and faithful in his vision, had commanded him.

23 In the days of him the sun went again aback; and *God* increased life to the king. [In his days backward went again the sun; and (he) added to the king('s) life.]

κ23 In his time the sun went backward, and he lengthened the king's life.

24 With (or By) (a) great spirit he saw the last things; and he comforted the mourners in Zion, into without end. [With a great spirit he saw the last things; and comforted the wailing men in Zion, unto evermore.]

κ24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Zion.

25 He showed things to coming and hid things, before that those came. [He showed things to come, and hid, ere that they fell.]

κ25 He showed what should come to pass forever, and secret things or ever (or before) they came.

CHAPTER 49

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1 The mind (or the memory) of Josiah made in the making of odour, is (like) the work of a pigment-maker. In each mouth his mind (or his memory) shall be made (as) sweet as honey, and as music [or as melody] in the feast of wine.

κ1 The remembrance of Josiah is like the composition of the perfume that is made by the art of the apothecary; it is (as) sweet as honey in all mouths, and as music at a banquet of wine.

2 He was (ad)dressed (or directed) of (or by) God in the penance of (the) folk, *for he brought the people of his realm to penance for their sins, and to the worshipping of (the) very (or the true) God, and destroyed idolatry*; and he took away the abominations of wickedness. [He is even right godly in the penance of (the) folk; and he took away the abominations of unpioussness.]

κ2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

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3 And the heart of him governed (un)to the Lord [or And he governed (un)to the Lord his heart]; and in the days of sins he strengthened piety.

4 Except David, Hezekiah, and Josiah, all (the) kings did sin [or Save David, Hezekiah, and Josiah, all the kings did sin]. For why the kings of Judah left the law of (the) mighty *God*, and despised the dread of God.

5 For they gave their realm to other men, and their glory to an alien folk. [Forsooth they gave their kingdom to others, and their glory to an alien folk.]

6 They burnt the chosen city of holiness; and they made the ways thereof forsaken [or desert(ed)] in the hand of Jeremy (or Jeremiah).

7 For they treated evil him, which from the womb of the mother was hallowed a prophet, to turn upside-down, and to lose, (or to destroy), and again to build (up), and make new. [For why evil they treated him, that from the womb of the mother is (made) sacred, (or consecrated), a prophet, to turn upside-down, and to lose, (or to destroy), and again to build up, and to renew.]

8 (It was) Ezekiel, that saw the sight of glory, which *the Lord* showed to him in (or on) the chariot of cherubim.

9 For he made mind of (the) enemies in (the) rain, *that is, in (the) word of his prophecy*, to do well to (or for) them, that showed rightful ways. [For why he remembered of the enemies in weather, to well do to them, that showed right ways.]

10 And the bones of (the) twelve prophets appear from their place; and they strengthened Jacob, and again-bought (or redeemed) them in (or by) the faith of their virtue. [And the bones of

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κ3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

κ4 All, except David, and Hezekiah, and Josiah, were defective; for they forsook the law of the Most High, (yea), (even) the kings of Judah failed.

κ5 Therefore he gave their power unto others, and their glory to a strange nation.

κ6 They burnt the chosen city of the sanctuary, and made the streets desolate according to the prophecy of Jeremiah.

κ7 For they entreated him evil (or they treated him badly or evilly), who nevertheless was a prophet sanctified in his mother's womb, (so) that he might root out and afflict and destroy, and (so) that he might build up also and plant.

κ8 It was Ezekiel who saw the glorious vision, which was showed (to) him upon the chariot of the cherubims.

κ9 For he made mention of the enemies under [the figure of] the rain, and directed them that went right.

κ10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place; for they comforted Jacob, and delivered them by assured hope.

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the twelve prophets spring out from their place; for why they strengthened Jacob, and again-bought themselves in faith of his virtue.]

11 How shall we alarge, (or enlarge, or magnify) Zerubbabel, *that is, praise him worthily?* for why and he was a sign (or a signet) in (or on) the right hand *of God* to Israel; [What manner shall we make large Zerubbabel? for why and he as a token in the right hand of Israel;]

12 and Jesus (or Joshua), the son of Jehozadak? which in their days builded an house [or the which in their days built up the house], and enhanced the holy temple to the Lord, made ready into everlasting glory.

13 And Nehemiah in the mind of much time, that raised [up] to (or for) us the walls, *that were* cast down, and made the gates and (the) locks to stand; which *Nehemiah* raised [up] our houses.

14 No man born in (or on) (the) earth was such as Enoch; for why and he was received (or taken up) from the earth. [No man is born in the earth such as Enoch; for why and he is received from the earth.]

15 And Joseph, that was born a man, the prince of brethren, the steadfastness of (the) folk, the governor of (his) brethren, the establishing of (the) people; and his bones were visited, and prophesied after (his) death. [And Joseph, that is born of man, prince of brethren, fastening of folk of kind, governor of brethren, stabling of people; and the bones of him be visited, and after the death they prophesied.]

16 Seth and Shem, these got glory with men, and over each man in the generation of Adam. [Seth and Shem, these with men had gotten glory, and over all life in the springing of Adam.]

κ11 How shall we magnify Zerubbabel? (yea), even he was as a signet on the (Lord's) right hand.

κ12 So was Jesus (or Joshua) the son of Jehozadak; who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

κ13 And among the elect was Nehemiah whose renown is great, who raised up for us, the walls that were fallen (down), and set up the gates and the bars, and raised up our ruins again.

κ14 But upon the earth was no man created like Enoch, for he was taken (up) from the earth.

κ15 Neither was there a young man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of (or by) the Lord.

κ16 Shem and Seth were in great honour among men, and so was Adam above every living thing in Creation.

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CHAPTER 50

1 Simon, the son of Onias, was a great priest [or Simon, Onias' son, the great priest], which in his life undersetted the house, and in his days strengthened the temple.

2 Also the highness of the temple was builded of (or by) him, *that is, repaired*, (yea), the double building, and (the) high walls of the temple. [Also the height of the temple of (or by) him is founded, the double building, and the high walls of the temple.]

3 In the days of him the pits of (or for) (the) waters came forth; and as the sea, those were filled above measure. [In his days sprung out the pits of waters; and as the sea they be full-filled over manner.]

4 Which *Simon* healed his folk, and delivered it from perdition. Which was mighty to alarge the city; [That cured (or cared for) his folk, and delivered it from perdition. That had the mastery to make large the city;]

5 which got glory in the conversation of (the) folk; and alarged (or enlarged) the entering of the house, and of the large compass about. [that got glory into the living of (the) folk; and the in-coming of the house, and of the porch he made large.]

6 As the day star in the midst of a cloud, and as a full moon shineth in his (or in its) days; [As the morrowtide star in the middle of the little cloud, and as the full moon in his days he lighteneth;]

7 and as the sun shining, so he shined in the temple of God; as a rainbow shining among the clouds of glory, [and as the shining sun, so he shineth out in the temple of God; as the again-shining bow between the little clouds of glory,]

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κ1 Simon the high priest the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

κ2 And by him was built from the foundation the double height, the high fortress of the wall about the temple.

κ3 In his days the cistern to receive water being in compass as the sea, was covered with plates of brass.

κ4 He took care of the temple (so) that it should not fall, and fortified the city against besieging.

κ5 How was he honoured in the midst of the people, in his coming out of the sanctuary?

κ6 He was as the morning star in the midst of a cloud; and as the moon at the full.

κ7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds.

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8 and as a flower of roses in the days of veer (or of springtime), and as lilies, that be in the passing of water, and as incense smelling in the days of summer; [and as the flower of roses in the days of veer, and as lilies, that be in the goings of water, and as incense smelling in the days of summer;]

κ8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer.

9 as fire shining, and incense burning in fire; as a firm vessel of gold, adorned with each precious stone; [as fire shining out, and incense burning in fire; as a massive vessel of gold, adorned with all manner (of) precious stone(s);]

κ9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones,

10 as an olive tree springing forth, and a cypress tree raising itself on high; [as a burgeoning olive (tree), and (a) cypress into (the) height(s) putting out itself;]

κ10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 while he took the stole (or the robe) of glory, and was clothed in the perfection of virtue. In the ascending of (or in the going up to) the holy altar, the clothing of holiness gave glory. [in taking him the stole of glory, and to be clad him in the full ending of virtue. In the going up of the holy altar, glory he gave (to) the amice of holiness.]

κ11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 Forsooth in taking (the) parts (out) of the hand(s) of (the) priests, *that is, the tithe of tithes, which the priests took of* (or received from) *the people*, and he stood beside the altar. The crown of brethren, as a planting of (a) cedar in the hill Lebanon, was about him; so they stood about him as boughs of palm tree(s), [In taking forsooth parts of the hand of priests, and he standing beside the altar. About him the crown of brethren, as the planting of a cedar in Lebanon hill; so about him they stood as palm branches,]

κ12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Lebanon, and as palm trees compassed they him round about.

13 and all the sons of Aaron *stood* in their glory. Soothly the offering of the Lord was in the hands of them, before all the synagogue of Israel; [and all the sons of Aaron in their glory. The

κ13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

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offering forsooth of the Lord in the hands of them, before all the gathering of Israel;]

14 and he used full ending on the altar, to alarge (or to magnify) the offering of the high King. [and the full ending using into the altar, to make large the offering of the high king,]

15 And he (ad)dressed (or directed) his hand in (or to) (the) moist sacrifice; and sacrificed in (or with) the blood of (the) grape. He shedded out in the fundament (or at the foundation) of the altar, the odour of God to the high prince. [he straight(en)ed out his hand in the sacrificing of liquors (or he stretched out his hand in the sacrificing of the liquid sacrifices); and he sacrificed in (or with) the blood of a grape. He poured out in the fundament of the altar, godly smell to the high prince.]

16 Then the sons of Aaron cried (a)loud [or Then cried out the sons of Aaron]; they sounded in (or with) trumps beaten out with hammers, and made a great voice (or a loud noise) heard into mind before God.

17 Then all the people hast(en)ed together, and fell down on the face on the earth, for to worship their Lord God, and to give prayers to Almighty God on high. [Then all the people together went forth, and fell into the face upon the earth, to honour the Lord their God, and to give prayers to the almighty high God.]

18 And men singing in their voices alarged, *that is, praised God largely*; and a sound full of sweetness was made in the great house. [And they (en)larged singing in their voices; and in the great house is made a sound full of sweetness.]

19 And the people prayed (to) the high Lord in prayer, till that the honour of the Lord was done perfectly, and they performed their gift, (or his service). [And the people prayed the high Lord in

κ14 And finishing the service at the altar, (so) that he might adorn the offering of the Most High Almighty,

κ15 He stretched out his hand to the cup, and poured (out some) of the blood of the grape, (yea), he poured (it) out at the foot of the altar, a sweet-smelling savour unto the Most High King of all.

κ16 Then shouted the sons of Aaron, and sounded the silver trumpets, and (they) made a great noise to be heard, for a remembrance before the Most High.

κ17 Then all the people together hast(en)ed, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

κ18 The singers also sang praises with their voices, (and) with (a) great variety of sounds was there made (a) sweet melody.

κ19 And the people besought the Lord the Most High by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

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prayer, unto the time that full done is the honour of the Lord, and his gift they performed.]

20 Then *Simon* came down, and raised (up) his hands into all the congregation of the sons of Israel, to give glory to God by (or with) his lips, and to have glory in the name of him. [Then coming down, his hands he put out into all the congregation of the sons of Israel, to give glory to God of his lips, and in his name to glory.]

21 And he rehearsed (or repeated) his prayer, willing (or desiring) to show the virtue of God.

22 And he prayed more (to) the Lord of all, that made great things in each land; which increased our days from the womb of our mother, and did with us by his mercy. [And after again more he prayed (to) the God of all, that great things did in all earth; that increased our days from the womb of our mother, and did with us after his mercy.]

23 Give he gladness of heart to us, and that peace be made in Israel by everlasting days; [Give he to us inward joy of heart, and to be made peace in our days in Israel by everlasting days;]

24 that Israel believe, that God's mercy is with us, (and) that he deliver them in their days.

25 My soul hateth two folks; but the third is not a folk, whom I hate.

26 They that sit in the hill of Samaria, and the Philistines, and the fond [or the fool(ish)] people, that dwelleth in Shechem.

27 Jesus, the son of Sirach, a man of Jerusalem, wrote in this book the teaching [or the doctrine] of wisdom, and of cunning, (or of knowing, or knowledge); and he renewed (the) wisdom of (or from) his heart.

κ20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

κ21 And they bowed themselves down to worship the second time, (so) that they might receive a blessing from the Most High.

κ22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

κ23 (May) He grant us joyfulness of heart, and that peace may be in our days in Israel forever.

κ24 That he would confirm his mercy with us, and deliver us at (or in) his (good) time.

κ25 There be two manner of nations which my heart abhorreth, and the third is no nation.

κ26 They that sit upon the mountain of Samaria, and they that dwell amongst the Philistines, and that foolish people that dwell in Shechem.

κ27 Jesus the son of Sirach of Jerusalem hath written in this book, the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

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28 He *is* blessed, that dwelleth in these goods; he that setteth those in his heart, shall (for)ever(more) be wise. [Blessful that in these goods or these things abideth; that putteth those things in his heart, wise shall be evermore.]

29 For if he doeth these things, he shall be mighty to all things; for why the light of God is the step of him. [If forsooth these things he shall do, to all things he shall be mighty; for the light of God is the step of him.]

CHAPTER 51

1 Lord King, I shall acknowledge to thee; and I shall (al)together praise thee, my Saviour. I shall acknowledge to thy name, [I shall acknowledge to thee, Lord king; and I shall all-praise thee, God my saviour. I shall acknowledge to thy name,]

2 for thou art made an helper and defender to me; and thou hast delivered my body from perdition, from the snare of a wicked tongue, and from the lips of them that work a leasing (or a lie); and in the sight of them that stand nigh, thou art made an helper to me.

3 And thou hast delivered me, by the multitude of mercy of thy name, from roarers made ready to (or for) meat; from the hands of them that sought my soul, and from many tribulations that (en)compassed me; [And thou hast delivered me, after the multitude of the mercy of thy name, from the roaring men prepared to meat; from the hands of men seeking my soul, and of many tribulations that environed me;]

4 from (the) over-laying of flame that compassed me, and in the midst of (the) fire I was not burnt; [from the tormenting of flame that compassed me, and in the middle of the fire I am not burned out;]

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κ28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart, shall become wise.

κ29 For if he do them, he shall be strong to (or in) all things, for the light of the Lord leadeth him, who giveth wisdom to the godly; blessed be the name of the Lord forever. Amen. Amen.

CHAPTER 51

κ1 [A Prayer of Jesus the son of Sirach.] I will thank thee, O Lord and King, and praise thee, O God my Saviour, I do give praise unto thy name.

κ2 For thou art my defender, and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries.

κ3 And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

κ4 From the choking of fire on every side, and from the midst of the fire, which I kindled not;

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5 from the depth of the womb of hell, and from a tongue defouled, (or defiled), and from a word of leasing (or from lying words); [from the height of the womb of hell, and from the defouled tongue, and from the word of leasing;]

6 from a wicked king, and from a tongue unjust [or from an unrightwise tongue]. Unto the death, my soul shall praise thee, Lord; and my life was nighing (or approaching) in (or to) hell (or the grave) beneath.

7 They compassed me on each side, and none was that helped (me); I was beholding into (or for) the help of men, and none was. [They compassed me on each side, and there was not that would help; beholding I was to (or for) the help of men, and there was not.]

8 Lord, I had mind on thy mercy, and on thy working (al)together, that be from the world; for thou deliverest them that abide thee, and thou deliverest them from the hand(s) of heathen men. [I had mind of thy mercy, Lord, and of thy well working, that from the world be; for thou takest out men sustaining thee, and deliverest them from the hand of Gentiles.]

9 Thou enhancedest my dwelling on (the) earth; and I besought for death floating down. [Thou enhancedest upon the earth my dwelling; and from death flowing down I lowly prayed.]

10 I called to help the Lord, (the) father of my Lord (or the Father of my Lord), that he forsake not me in the day of my tribulation, and *forsake not me* without help, in the time of them that be proud. [I inwardly called the Lord, father of my Lord, that he forsake not me in the day of my tribulation, and in time of proud men, without help.]

11 I shall praise thy name continually, and I shall praise it (al)together in acknowledging; and

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κ5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

κ6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, (yea), my life was near to the hell (or to the grave) beneath.

κ7 They compassed me on every side, and there was no man to help me; I looked for the succour of men, but there was none.

κ8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

κ9 Then lifted I up my supplications from the earth, and prayed for deliverance from death.

κ10 I called upon the Lord the father of my Lord (or I called upon the Lord the Father of my Lord), that he would not leave me in the days of my trouble, and in the time of the proud when there was no help.

κ11 I will praise thy name continually, and will sing praise(s) with thanksgiving, and so my prayer

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my prayer is heard. [I shall praise thy name busily, and I shall with-praise it (or altogether praise it) in confession; and full out heard is mine orison.]

12 And thou hast delivered me from perdition, and thou hast delivered me from the wicked time. Therefore I shall acknowledge, and I shall say praising to thee; and I shall bless the name of the Lord.

13 When yet I was younger, before that I erred, *or that I wandered*, (or before that I travelled abroad), I sought wisdom openly in my prayer.

14 Before the time *of eld* (age), I asked for it, and unto the last things, I shall inquire (for) it; [Before time I asked for it, and unto the last things I shall greatly seek it;]

15 and it shall flower as a grape ripe before others. Mine heart was glad therein, my foot went a rightful way; from my youth I sought it. [and it shall flower as a first ripe grape. Mine heart gladdened in it, my foot went a right way; from my youth I ensearched it.]

16 I bowed down a little mine ear, and I took it. I found much wisdom in myself,

17 and I profited much therein. I shall give glory to him, that giveth wisdom to me. [and much I profited in it. To the (One) giving to me wisdom I shall give glory.]

18 For why I took counsel to do it; I loved fervently good, (or I fervently loved that which is good), and I shall not be shamed. [I counselled forsooth for to do it; greatly I loved good, and I shall not be confounded.]

19 My soul wrestled together therein; and I was confirmed in doing it. I stretched forth mine hands on high; and my soul shined in the

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was heard.

κ12 For thou savedest me from destruction, and deliverest me from the evil time; therefore will I give thanks and praise thee, and bless thy name, O Lord.

κ13 When I was yet young, or ever (or before) I went abroad, I desired wisdom openly in my prayer.

κ14 I prayed for her before the temple, and will seek her out, (yea), even to the end;

κ15 (Yea), Even from the flower till the grape was ripe, hath my heart delighted in her, my foot went the right way, (and) from my youth up sought I after her.

κ16 I bowed down mine ear a little and received her, and got much learning.

κ17 I profited therein, [therefore] will I ascribe glory unto him that giveth me wisdom.

κ18 For I purposed to do after her, and earnestly I followed that which is good, so shall I not be confounded.

κ19 My soul hath wrestled with her, and in my doings I was exact, I stretched forth my hands to the heaven above, and bewailed my ignorances of

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wisdom of him, and he lightened mine uncunnings (or he enlightened my unknowings, or my ignorances). [My soul wrestled in it; and in doing it I am confirmed. My hands I straight(en)ed out into high; and in the wisdom of him wailed my soul, and mine uncunnings (or my ignorances) he lighted.]

20 I (ad)dressed my soul to it; and I found it in knowing (I directed my soul to it; and I found it in knowledge). I had peaceably from the beginning an heart with those, *that is, works either (en)lightenings of wisdom*; for this thing I shall not be forsaken. [My soul I right ruled to it; and in knowing I found it. I welded with them (my) heart from the beginning (or I have joined my heart with it from the beginning); for that I shall not be forsaken.]

21 My soul was disturbed (or troubled) in seeking it; therefore I shall have peaceably a good possession. [My womb is disturbed in seeking it; therefore good possession I shall wield.]

22 For why the Lord gave to me a tongue (for) my meed (or for my reward); and in it I shall praise him (and I shall praise him with it). [The Lord forsooth gave to me a tongue (for) my meed; and in it I shall praise him.]

23 Ye untaught men, nigh to (or approach) me; and gather ye you into the house of teaching. [Cometh nigh to me, ye untaught; and gathereth you(rselves) together in the house of discipline.]

24 What tarry ye yet? and what say ye in these things? your souls thirst greatly. [What, yet ye tarry? and what say ye in these things? your souls thirst hugely.]

25 I opened my mouth, and I spake, Buy ye wisdom to you (or for yourselves) without silver,

her.

κ20 I directed my soul unto her, and I found her in pureness, I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

κ21 My heart was troubled in seeking her; therefore have I gotten a good possession.

κ22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

κ23 Draw near unto me, you unlearned, and dwell in the house of learning.

κ24 Wherefore are you slow, and what say you of these things, seeing (that) your souls are very thirsty?

κ25 I opened my mouth, and said, Buy her for yourselves without money.

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26 and make your neck subject to the yoke thereof, and your soul receive teaching; for why it is in the next to find it. [and your neck underlayeth to the yoke of it, and your soul undertake discipline; in the next forsooth is to find it.]

27 See ye with your eyes, that I travailed (only) a little, and (then) I found much rest to (or for) me. [Seeth with your eyes, for a little I travailed, and I found to me much rest.]

28 Take ye teaching in (or for) much number of silver, and wield ye plenteous gold therein. [Taketh to discipline in much number of silver, and plenteous gold wieldeth in it.]

29 Your soul be glad in the mercy of him; and ye shall not be (a)shamed in the praising of him. [Glad your soul in the mercy of it; and be ye not confounded in the praising of it.]

30 Work ye your work before the time; and he shall give to you your meed in his time (and he shall give to you your reward in his good time). [Worketh your work before time; and it shall give to you your meed in his time.]

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κ26 Put your neck under the yoke, and let your soul receive instruction, she is hard at hand to find (or she is near at hand to be found).

κ27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

κ28 Get learning with a great sum of money, and get much gold by her.

κ29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

κ30 Work your work betimes (or early or at the proper time), and in his (good) time he will give you your reward.

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CHAPTER 1

1 And these be the words of the book, which Baruch, the son of Neriah, son of Mahseiah, son of Zedekiah, son of Hasadiah, son of Hilkiah, wrote in Babylon;

2 in the fifth year, in the seventh day of the month, in the time wherein (the) Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book to the ears of Jeconiah, son of Jehoiakim (or son of Joachim), king of Judah, and to the ears of all the people coming to (hear) the book;

4 and to the ears of the mighty [men], (and of the) sons of (the) kings, and to the ears of (the) priests, and to the ears of the people, from the most unto the least of them [or from the least unto the most of them], of all (those) dwelling in Babylon, and at the flood Sud (or by the Sud River).

5 Which heard, and wept, and fasted, and prayed in the sight of the Lord.

6 And they gathered money, by [or after] that that each man's hand might;

7 and [they] sent (it) into Jerusalem to Jehoiakim, the (high) priest, the son of Hilkiah, son of Shallum, and to the priests, and to all the people that were found with him in Jerusalem;

8 when he took (or when he received) the vessels of the temple of the Lord, that were taken away from the temple, to again-call (them) into the land of Judah, in the tenth day of the month Sivan, *or May*; the silver vessels, which Zedekiah, the king of Judah, the son of Josiah, (had) made [or the silver vessels, that Zedekiah,

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CHAPTER 1

κ1 And these are the words of the book, which Baruch the son of Neriah, the son of Mahseiah, the son of Zedekiah, the son of Hasadiah, the son of Hilkiah, wrote in Babylon,

κ2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

κ3 And Baruch did read the words of this book, in the hearing of Jeconiah, the son of Jehoiakim (or the son of Joachim) king of Judah, and in the ears of all the people, that came to [hear] the book.

κ4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people from the lowest unto the highest, even of all them that dwelt at Babylon, by the river Sud.

κ5 Whereupon they wept, fasted, and prayed before the Lord.

κ6 They made also a collection of money, according to every man's power.

κ7 And they sent it to Jerusalem unto Jehoiakim the high priest, the son of Hilkiah, son of Shallum, and to the priests, and to all the people which were found with him at Jerusalem,

κ8 At the same time, when he received the vessels of the house of the Lord that were carried out of the temple, to return them into the land of Judah the tenth day of the month Sivan, [namely] silver vessels, which Zedekiah the son of Josiah king of Judah had made,

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the son of Josiah, king of Judah, made],

9 after that Nebuchadnezzar, king of Babylon, had taken (away) Jeconiah, and (the) princes, and all (the) mighty men, and the people of the land from Jerusalem, and led them bound into Babylon [or and brought them gyved (or in fetters) into Babylon].

10 And they said, Lo! we have sent to you riches, of which buy ye burnt sacrifices, and incense, and make ye sacrifice, and offer ye for sin at the altar of your Lord God. [And they said, Lo! we have sent to you monies, of which buyeth burnt sacrifice(s), and incense, and maketh manna, and offereth for sin at the altar of the Lord our God.]

11 And pray ye for the life of Nebuchadnezzar, king of Babylon, and for the life of Belshazzar, his son, that the days of them be on (the) earth as the days of heaven;

12 that the Lord give virtue (or strength) to us, and (en)lighten our eyes, that we live under the shadow of Nebuchadnezzar, king of Babylon, and under the shadow of Belshazzar, his son; and that we serve them by many days [or and serve we to them (for) many days], and find grace in the sight of them.

13 And pray ye for us to our Lord God, for we have sinned to our Lord God, and his strong vengeance is not turned away from us, till into this day. [And for ourselves prayeth to the Lord our God, for we have sinned to the Lord our God, and turned away is not his madness (or his rage) from us, unto this day.]

14 And read ye this book, which we [have] sent to you, to be rehearsed (or to be read aloud) in the temple of the Lord, in a solemn day, and in a covenable day (or on solemn days, and on other suitable days).

κ9 After that Nebuchadnezzar king of Babylon, had carried away Jeconiah, and the princes, and the captives, and the mighty men, and the people of the land from Jerusalem, and brought them unto Babylon.

κ10 And they said, Behold, we have sent you money, to buy (for) you(rselves) burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God,

κ11 And pray for the life of Nebuchadnezzar king of Babylon, and for the life of Belshazzar his son, that their days may be upon (the) earth as the days of heaven.

κ12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nebuchadnezzar king of Babylon, and under the shadow of Belshazzar his son, and we shall serve them many days, and find favour in their sight.

κ13 Pray for us also unto the Lord our God, (for we have sinned against the Lord our God, and unto this day the fury of the Lord, and his wrath is not turned (away) from us).

κ14 And ye shall read this book, which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

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15 And ye shall say, Rightfulness *is* to our Lord God, but shame of our face *is* to us, as this day (it) is, to all Judah, and to (the) dwellers in Jerusalem, [And ye shall say, To the Lord our God rightwiseness, to us forsooth confusion of our face, as (it) is this day to all Judah, and to the dwellers in Jerusalem,]

16 to our kings, and to our princes, to our priests, and to our prophets, and to our fathers.

17 We sinned before our Lord God, [We have sinned before the Lord our God,]

18 and believed not, and trusted not in him. And we were not ready to be subject to him, and we obeyed not to the voice of our Lord God, (so) that we went in his commandments, which he gave to us; [and we have not believed, mistrusting in him. And we were not subjectable (or capable of being subjected) to him, and we well-heard not the voice of the Lord our God, that we should go in his commandments that he gave to us;]

19 from the day in which he led our fathers out of the land of Egypt, till into this day, we were unbelievelful to our Lord God; and we were scattered, and went away, (so) that we heard not the voice of him. [from the day that he led out our fathers from the land of Egypt, unto this day, we were mis-trowable to the Lord our God; and scattered we went away, lest we should hear the voice of him.]

20 And many evils and cursings, which the Lord ordained to his servant Moses, cleaved to us; which *Lord* led our fathers out of the land of Egypt, to give to us a land flowing (with) milk and honey, as (it is) in this day. [And there cleaved to us many evils, and cursings, the which the Lord set to his servant Moses; that led out our fathers from the land of Egypt, to give to us the land flowing milk and honey, as in this day.]

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κ15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day unto them of Judah, and to the inhabitants of Jerusalem,

κ16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

κ17 For we have sinned before the Lord,

κ18 And disobeyed him, and have not harkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly;

κ19 (Yea), Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

κ20 Wherefore the evils cleaved unto us, and the curse which the Lord appointed by Moses his servant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

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21 And we heard not the voice of our Lord God, by all the words of (the) prophets, which he sent to us, and to our judges; [And we heard not the voice of the Lord our God, after all the words of prophets, that he sent to us, and to our judges;]

22 and we went away, each man into the wit (or the understanding) of his evil heart, to work to alien gods (or to work for, or to serve, foreign gods), and we did evils before the eyes of our Lord God. [and we went away, each into the wit of our shrewd (or our depraved) heart, to work to alien gods, doing evils before the eyes of the Lord our God.]

CHAPTER 2

1 For which thing our Lord God setted steadfastly his word [or For which thing ordained the Lord our God his word], which he spake to us, and to our judges, that deemed in Israel, and to our kings, and to our princes, and to all Israel and Judah;

2 that the Lord should bring on us great evils, that were not done under heaven, as those be done in Jerusalem; by those things that be written in the law of Moses, [that the Lord should bring to upon us great evils, that be not done under heaven, as be done in Jerusalem; after that be written in the law of Moses,]

3 that a man should eat the flesh of his (own) son, and the flesh of his (own) daughter. [that a man should eat the flesh of his son, and the flesh of his daughter.]

4 And he gave them into the hand of all (the) kings, that be in our compass, into shame [or into reproof], and into desolation in all peoples, among which the Lord scattered us.

5 And we be made beneath, and not above;

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κ21 Nevertheless, we have not harkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us.

κ22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAPTER 2

κ1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Judah,

κ2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses,

κ3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

κ4 Moreover, he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

κ5 Thus we were cast down and not exalted,

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for we sinned to our Lord God, in not obeying to the voice of him. [And we be made underneath, and not above; for we have sinned to the Lord our God, not well-hearing the voice of him.]

6 Rightfulness *is* to our Lord God, but shame of face *is* to us and to our fathers, as this day (it) is. [To the Lord our God rightwiseness, to us forsooth and to our fathers shame of the face, as (it) is this day.]

7 For the Lord spake on us all these evils, that came on us. [For the Lord spake upon us all these evils, that came upon us.]

8 And we besought not the face of our Lord God, that we should turn again, each of us from our worst ways. [And we lowly prayed not the face of the Lord our God, that we should turn again, each of us from our worst ways.]

9 And the Lord waked in evils (or watched for evils), and brought those on us; for the Lord is just in all his works, which he commanded to us. [And the Lord woke in evils, and brought them upon us; for rightwise is the Lord in all his works that he sent to us.]

10 And we heard not the voice of him, that we should go in the commandments of the Lord, which he gave before our face.

11 And now, Lord God of Israel, that leddest thy people out of the land of Egypt in (or with) a strong hand, and in (or with) miracles, and in (or with) great wonders, and in thy great virtue (or with thy great power), and in (or with) an high arm, and madest to thee a name, as this day (it) is; [And now, Lord God of Israel, that broughtest out thy people from the land of Egypt in a strong hand, and in signs, and in wonders, and in thy great virtue, and in an high arm, and madest to thee a name, as (it) is this day;]

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because we have sinned against the Lord our God, and have not been obedient unto his voice.

κ6 To the Lord our God appertaineth righteousness; but unto us and to our fathers open shame, as appeareth this day.

κ7 For all these plagues are come upon us, which the Lord hath pronounced against us,

κ8 Yet have we not prayed before the Lord, (so) that we might turn everyone from the imaginations of his wicked heart.

κ9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us; for the Lord is righteous in all his works, which he hath commanded (to) us.

κ10 Yet we have not harkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

κ11 And now O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day;

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12 we have sinned, we have done unfaithfully, we have done wickedly, our Lord God, in all thy rightfulnesses. [we have sinned, unpiously we have borne us, wickedly we have done, Lord our God, in all thy rightwisenesses.]

13 (Let) Thy wrath be turned away from us; for we be left a few among (the) heathen men, where thou hast scattered us. [Be turned away thy wrath from us; for we be left a few among Gentiles, where thou hast scattered us.]

14 Lord, hear thou our askings, and our prayers, and lead us out for thee; and give thou to us to find grace before the face of them, that led us away; [Hear, Lord, our prayers, and our orisons, and bring us out for thee; and give to us to find grace before the face of them, that led us away;]

15 (so) that all (the) earth know, that thou art our Lord God, and that thy name is called to help on Israel, and on the kin of him (or that thy name is called on for help by Israel, and by his kin). [that all earth know, for thou art Lord our God, and for thy name is inwardly called upon Israel, and upon the kind of him.]

16 Lord, behold thou from thine holy house on us, and bow down thine ear, and hear us.

17 Open thine eyes, and see; for not (the) dead men that be in hell (or in the grave), whose spirit is taken from their entrails, shall give honour and justifying to the Lord; [Open thine eyes, and see; for not the dead that be in hell, whose spirit is taken from their bowels, shall give worship and justifying to the Lord;]

18 but a soul which is sorry on the greatness of evil, and goeth bowed, and sick (or feeble), and eyes failing, and an hungry soul, giveth glory to thee, and rightfulness to the Lord. [but the soul that is sorry upon the muchliness of evil, and

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κ12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

κ13 Let thy wrath turn from us; for we are but a few left among the heathen, where thou hast scattered us.

κ14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away;

κ15 (So) That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

κ16 O Lord look down from thine holy house, and consider us; bow down thine ear, O Lord, to hear us.

κ17 Open thine eyes and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness.

κ18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul will give thee praise and righteousness O Lord.

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goeth bowed, and meeked, and the eyes failing,
and the soul hungering, giveth to thee glory, and
rightwiseness, Lord.]

19 For not by [or after] the rightwisenesses of
our fathers we poured out prayers, and asked (for)
mercy before thy sight, our Lord God [or Lord our
God];

20 but for thou sentest thy wrath and thy strong
vengeance on us, as thou spakest in the hands of
thy children (the) prophets (or as thou spakest by
thy servants the prophets), and saidest, [or
saying],

21 Thus saith the Lord, Bow ye your
shoulder[s], and your neck(s) [or your nolls], and
do ye travail to (or for) the king of Babylon; and
ye shall sit in the land, which I gave to your
fathers.

22 That (or But) if ye do not, neither hear the
voice of your Lord God, to work to (or for) the
king of Babylon, [That (or But) if ye shall not do,
nor hear the voice of the Lord our God, to work
to (or for) the king of Babylon,]

23 I shall make your failing from the cities of
Judah, and from the gates of Jerusalem; and I
shall take away from you the voice of gladness
[or the voice of mirth], and the voice of joy, and
the voice of (the) spouse, and the voice of (the)
spouses; and all the land shall be without step of
them that dwell therein [or from the dwellers in
to it].

24 And they heard not thy voice, that they
should work to (or for) the king of Babylon; and
(so) thou hast set steadfastly thy words, which
thou spakest in the hands of thy children, (the)
prophets (or which thou spakest by thy servants
the prophets); that the bones of our kings, and the
bones of our fathers should be borne over [or
translated] from their place.

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κ19 Therefore we do not make our humble
supplication before thee, O Lord our God, for the
righteousness of our fathers, and of our kings.

κ20 For thou hast sent out thy wrath and
indignation upon us, as thou hast spoken by thy
servants the prophets, saying,

κ21 Thus saith the Lord, Bow down your
shoulders to serve the king of Babylon; so shall ye
remain in the land that I gave unto your fathers.

κ22 But if ye will not hear the voice of the Lord to
serve the king of Babylon,

κ23 I will cause to cease out of the cities of Judah,
and from without Jerusalem the voice of mirth, and
the voice of joy, the voice of the bridegroom, and
the voice of the bride, and the whole land shall be
desolate of inhabitants.

κ24 But we would not harken unto thy voice, to
serve the king of Babylon; therefore hast thou
made good the words that thou spakest by thy
servants the prophets, namely, that the bones of
our kings, and the bones of our fathers should be
taken out of their places.

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25 And lo! they be cast forth in the heat of the sun, and in the frost of the night; and *men* be dead [or and they be dead] in the worst sorrows, in hunger, and in sword, and in sending out.

26 And thou hast set (or hast brought down low) the temple in which thy name was called to (or for) help, as this day *showeth*, for the wickedness of the house of Israel, and of the house of Judah.

27 And thou, our Lord God, hast done in (or with) us by all thy goodness, and by all that great merciful doing of thee, [And thou hast done in (or with) us, Lord our God, after all thy goodness, and after all that thy great mercy doing,]

28 as thou spakest in the hand of thy child Moses (or as thou spakest by thy servant Moses), in the day in which thou commandedest to him to write thy law before the sons of Israel, and saidest, [or saying],

29 If ye hear not my voice, this great adorning and much shall be turned into the least among (the) heathen men, whither I shall scatter them. [If ye shall not hear my voice, this great multitude shall be turned into the least folk of kind, for them I shall scatter;(.)]

30 For I knew, that the people shall not hear me, for it is a people of (or with) [an] hard noll. And it (or But they) shall (re)turn to their heart(s) in the land of their captivity;

31 and they shall know, that I am the Lord God of them. And I shall give to them an heart, and they shall understand, and ears, and they shall hear.

32 And they shall praise me in the land of their captivity, and they shall be mindful of my name.

33 [And] They shall turn away themselves from

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κ25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries, by famine, by sword, and by pestilence.

κ26 And the house which is called by thy name (hast thou laid waste), as it is to be seen this day, for the wickedness of the house of Israel, and the house of Judah.

κ27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine.

κ28 As thou spakest by thy servant Moses in the day when thou didest command him to write thy law, before the children of Israel, saying,

κ29 If ye will not hear my voice, surely this very great multitude shall be turned into a small [number] among the nations, where I will scatter them.

κ30 For I knew that they would not hear me; because it is a stiff-necked people; but in the land of their captivities, they shall remember themselves,

κ31 And shall know that I am the Lord their God. For I give them an heart, and ears to hear.

κ32 And they shall praise me in the land of their captivity, and think upon my name,

κ33 And return from their stiff neck, and from

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their hard back, and from their wickednesses; for they shall have mind of [or they shall remember] the way of their fathers, that sinned against me.

34 And I shall again-call them into the land, which I swore *to give* to the fathers of them, to Abraham, Isaac, and Jacob; and they shall be lords of it. And I shall multiply them, and they [shall] not be made less.

35 And I shall ordain to them another testament everlasting [or And I shall set to them a testament ever-enduring], that I be to them into God, and they shall be to me into a people. And I shall no more move my people, the sons of Israel, from the land which I gave to them.

CHAPTER 3

1 And now, Lord Almighty, God of Israel, a soul in anguishes, and a spirit annoyed (or harmed), crieth to thee. [And now, Lord God of Israel, the soul in anguishes, and the spirit tormented, crieth to thee.]

2 Lord, hear thou, and have mercy, for thou art merciful God [or Hear, Lord, and have mercy, for God thou art merciful]; and have thou mercy on us, for we have sinned before thee,

3 (for) thou sittest without end, and we shall not perish without end.

4 Lord God Almighty, God of Israel, hear thou now the prayer of the dead men of Israel, and of the sons of them, that (have) sinned before thee, and heard not the voice of their Lord God, and evils be fastened to us. [Lord God Almighty, God of Israel, hear now the orison of the dead men of Israel, and of the sons of them, for they have sinned before thee, and they heard not the voice of the Lord their God, and joined be to us evils.]

5 Do not thou have mind on the wickedness

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their wicked deeds; for they shall remember the way of their fathers which sinned before the Lord.

κ34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it, and I will increase them, and they shall not be diminished.

κ35 And I will make an everlasting covenant with them, to be their God, and they shall be my people; and I will no more drive my people of Israel out of the land that I have given them.

CHAPTER 3

κ1 O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit crieth unto thee.

κ2 Hear O Lord, and have mercy, for thou art merciful; and have pity upon us, because we have sinned before thee.

κ3 For thou endurest forever, and we perish utterly.

κ4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not harkened unto the voice of thee their God; for the which cause these plagues cleave unto us.

κ5 Remember not the iniquities of our

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of our fathers, but have thou mind on thine hand, and on thy name, in this time;

6 for thou art our Lord God, and, Lord, we shall praise thee. [for thou art (the) Lord our God, and we shall praise thee, Lord.]

7 For why for this thing thou hast given thy dread in our hearts, (so) that we call (on) thy name to (or for) help, and praise thee in our captivity; for we shall be converted from the wickedness of our fathers, that sinned against thee. [For that thou hast given thy dread in our hearts, that we inwardly call thy name, and praise thee in our captivity; for we shall be turned from the wickedness of our fathers, that sinned in thee.]

8 And lo! we be in our captivity today, whither thou scatterdest us, into shame, and into cursing, and into sin, by all the wickedness of our fathers, that went away from thee, thou our Lord God. [And lo! we in our captivity be today, that us thou hast scattered, into reproof, and into cursing, and into sin, after all the wickednesses of our fathers, that went away from thee, Lord our God.]

9 Israel, hear thou the commandments of life; perceive thou with ears, (so) that thou know prudence. [Hear thou, Israel, the commandments of life; with ears perceive, that thou know prudence.]

10 Israel, what (or why) is it [or What (or Why) is (it), Israel], that thou art in the land of (thy) enemies? Thou waxedest eld in an alien land, thou art defouled with dead men,

11 (and) thou art areckoned with them, that go down into hell (or into the grave)?

12 Thou hast forsaken the well of wisdom;

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forefathers; but think upon thy power and thy name, now at this time.

κ6 For thou art the Lord our God, and thee, O Lord, will we praise.

κ7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity; for we have called to mind all the iniquity of our forefathers that sinned before thee.

κ8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers which departed from the Lord our God.

κ9 Hear, Israel, the commandments of life, give ear to understand wisdom.

κ10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead?

κ11 (And) That thou art counted with them that go down into the grave?

κ12 Thou hast forsaken the fountain of wisdom.

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13 for why if thou haddest gone in the ways of God, soothly thou haddest dwelled in peace on (the) earth. [for if in the ways of God thou haddest gone, thou shouldest have dwelled forsooth in peace upon earth.]

14 Learn thou, where is wisdom, where is prudence, where is virtue, where is understanding, (so) that thou know (al)together, where is long (en)during of life, [or where be long abiding of life], and lifelode, (or livelihood), (and) where is (the) light of (the) eyes, and peace.

15 Who found the place thereof, and who entered into the treasures thereof? [Who found his place? who entered into his treasures?]

16 Where be the princes of (the) heathen men, and that be lords over the beasts, that be on (the) earth?

17 Which played with the birds of heaven; which treasure silver and gold, in which men trust, and none end is [or and there is none end] of the purchasing of them?

18 Which make silver, and be busy, and no finding is of their works? [That forge silver, and be busy, nor there is finding of the works of them?]

19 They be destroyed, and went down to hells, [or to hell], (or to the grave); and other men rose (up) in the place of them.

20 The young men of them saw light, and dwelled on (the) earth. But they knew not the way of wisdom, [The young men of them saw light, and dwelt on earth. Soothly they knew not the way of discipline,]

21 neither understood the paths thereof [or neither understood the paths of it]; neither the sons of them received it. It was made far from

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κ13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace forever.

κ14 Learn where is wisdom, where is strength, where is understanding, (so) that thou mayest know also where is length of days, and life, (and) where is the light of the eyes and peace.

κ15 Who hath found out her place? or who hath come into her treasures?

κ16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth.(?)

κ17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold wherein men trust, and made no end of their getting?

κ18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

κ19 They are vanished, and gone down to the grave, and others are come up in their steads.

κ20 Young men have seen light, and dwelt upon the earth; but the way of knowledge have they not known,

κ21 Nor understood the paths thereof; nor laid hold of it; their children were far off from that way.

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the face of them;

22 it is not heard (of) in the land of Canaan, neither [it] is seen in Teman.

23 Also the sons of Hagar, that sought out prudence which is of (or on) (the) earth, the merchants of (the) earth, and of Teman, and the tale tellers [or the fblers, *or janglers*], and seekers out of prudence, and of understanding. But they knew not the way of wisdom, neither had mind on the paths thereof.

24 O! Israel, the house of God is full great, and the place of his possession is great; [O! Israel, how great is the house of God, and *how* great (is) the place of his possession;]

25 it is great and hath none end, high and great without measure. [great and not having end, high and without measure great.]

26 (The) Named giants were there; they that were of great stature at the beginning, and knew battle. [There were (the) named giants; those that from the beginning were in great stature, witting (in) battle.]

27 The Lord chose not these, neither they found the way of wisdom [or of discipline]; therefore they perished.

28 And for they had not wisdom, they perished for their unwisdom.

29 Who ascended, or went up, into heaven, and took that *wisdom*, and brought it down from the clouds?

30 Who (hath) passed over the sea, and found it, and brought it more than chosen gold?

31 None is, that may know the way thereof,

κ22 It hath not been heard of in Canaan; neither hath it been seen in Teman.

κ23 The Hagarites that seek wisdom upon (the) earth, the merchants of Merran, and of Teman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

κ24 O Israel, how great is the house of God?(!) and how large is the place of his possession?(!)

κ25 Great, and hath none end; high, and unmeasurable.

κ26 There were the giants, famous from the beginning, that were of so great stature, and so expert in war.

κ27 Those did not the Lord choose, neither gave he the way of knowledge unto them.

κ28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

κ29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

κ30 Who hath gone over the sea, and found her, and will bring her for pure gold?

κ31 No man knoweth her way, nor thinketh of her

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neither that seeketh (out) the paths thereof; [There is not, that may know the way thereof, neither that seeketh out the paths thereof;]

32 but he that have all things [or but he that knoweth all things], knew it, and found it by his prudence. Which made ready the earth in everlasting time, and filled it with two-footed beasts, and (with) four-footed beasts.

33 Which sendeth out (the) light, and it goeth, and called it (again); and it obeyeth to him in trembling.

34 Forsooth (the) stars gave light in their keepings, and were glad; those were called, and those said, We be present; and those shined to him with mirth, that made those. [Forsooth stars gave light in their keepings, and gladdened; they be called, and they said, We come to (thee); and they shined to him with mirth, that made them.]

35 This is our God, and none other shall be guessed against him.

36 (*He*) This found each way of wisdom, and gave it to Jacob, his child (or his servant), and to Israel, his darling. [*He* this found all way of discipline, and betook to Jacob, his child, and to Israel, his dearworth.]

37 After these things he was seen in lands [or in earth's (or upon the earth)], and lived with men.

CHAPTER 4

1 This (is the) book of God's behests (or of God's commandments), and the law which is without end. All that hold it, shall come to life. But they that have forsaken it, *shall come* into death. [This book of the commandments of God, and the law that is into without end. All men that hold it, shall perfectly come to life. Forsooth they that shall forsake it, into death.]

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path.

κ32 But he that knoweth all things, knoweth her, and hath found her out with his understanding; he that prepared the earth forevermore, (and) hath filled it with four-footed beasts.

κ33 He that sendeth forth (the) light, and it goeth; calleth it again, and it obeyeth him with fear.

κ34 The stars shined in their watches, and rejoiced; when he calleth them, they say, Here we be, and so with cheerfulness they showed light unto him that made them.

κ35 This is our God, and there shall none other be accounted of in comparison of (or to) him.

κ36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

κ37 Afterward did he show himself upon (the) earth, and conversed with men.

CHAPTER 4

κ1 This is the book of the commandments of God; and the law that endureth forever; all they that keep it, shall come to life; but such as leave it, shall die.

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2 Jacob, be thou converted, and take thou (hold of) it; go thou by the way at the brightness thereof, against the light thereof. [Jacob, be thou converted, and catch it; walk by the way to the shining of it, against the light of it.]

3 Give thou not thy glory to another, and thy dignity to an alien, (or to a strange, or a foreign) folk.

4 Israel, we be blessed; for those things that please God, be open to us. [Israel, we be blessed; for what things be pleasant to God, be known to us.]

5 The people of God, Israel worthy to be had in mind, be thou patienter, *either of better comfort*. [Thou people of God, be of evener inwit, *or more stable*, thou Israel, worthy of mind.]

6 Ye be sold to (the) heathen men, not into perdition; but for that that ye in ire stirred God to wrathfulness [or but for that in wrath ye stirred God to wrathfulness], ye be betaken to adversaries.

7 For ye wrathed that God everlasting, that made you; and ye offered to fiends, and not to God. [Forsooth ye stirred to bitterness the everlasting God, that made you; offering to devils, and not to God.]

8 For ye forgot him that nourished or nursed you, and ye made sorry your nurse, Jerusalem. [Soothly ye have forgotten him that nourished or nursed you, and ye have made sorrowful Jerusalem, your nurse.]

9 For it saw (the) wrathfulness of God coming to you, and it said, Ye nigh coasts of Zion, hear; forsooth God hath brought great mourning to me [or forsooth God brought to me great mourning].

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κ2 Turn thee, O Jacob, and take heed of it; walk in the presence of the light thereof, (so) that thou mayest be illuminated.

κ3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

κ4 O Israel, happy are we; for things that are pleasing to God, are made known unto us.

κ5 Be of good cheer, my people, the memorial of Israel.

κ6 Ye were sold to the nations, not for [your] destruction; but because you moved God to wrath, ye were delivered unto the enemies.

κ7 For ye provoked him that made you, by sacrificing unto devils, and not to God.

κ8 Ye have forgotten the everlasting God, that brought you up, and ye have grieved Jerusalem, that nursed (or that nourished) you.

κ9 For when she saw the wrath of God coming upon you, she said, Harken, O ye that dwell about Zion; God hath brought upon me great mourning.

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10 For I saw the captivity of my people, of my sons and daughters, which he that is without beginning and end brought on them. [Forsooth I saw the captivity of my people, of my sons and daughters, which the Everlasting above-brought to them.]

11 For I nourished them with mirth; but I left them (or I let them go) with weeping and mourning.

12 No man have joy on (or over) me, a widow and desolate. I am forsaken [or left] of (or by) many, for the sins of my sons; for they bowed away from the law of God.

13 Forsooth they knew not (the) rightfulnesses of him; neither they went [or walked] by the ways of God's behests (or God's commandments), neither by the paths of his truth they entered with rightfulness [or with rightwiseness].

14 The nigh coasts of Zion come, and have they mind on the captivity of my sons and daughters, which he that is without beginning and end brought on them. [Come the nigh coasts of Zion, and bethink they (of) the captivity of my sons and daughters, which the Everlasting above-brought to them.]

15 For he brought on them a folk from (a)far, an evil folk, and of another language; that revered not an eld man, neither had mercy on children; [Forsooth he brought upon them a folk from far, a folk unsatiabable, *or unrestful*, and of another tongue; which dreaded not with reverence an old man, neither had mercy of children;]

16 and they led away the dearworthy *sons* of a widow, and made a woman alone desolate of sons. [and led away the sons of widow, and made desolate the alone *woman* from sons.]

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κ10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

κ11 With joy did I nourish them; but sent them away with weeping and mourning.

κ12 Let no man rejoice over me a widow, and forsaken of (or by) many, who for the sins of my children, am left desolate; because they departed from the law of God.

κ13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

κ14 Let them that dwell about Zion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

κ15 For he hath brought a nation upon them from (a)far; a shameless nation, and of (or with) a strange language, who neither revered old man, nor pitied child.

κ16 These have carried away the dear(ly) beloved children of the widow, and left her that was alone, desolate without daughters.

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17 But what may I help you? (or How can I help you?)

18 For he that brought on you evils, shall deliver you from the hands of your enemies. [Forsooth he that brought evil things upon you, shall deliver you from the hands of your enemies.]

19 Go ye, sons, go ye; for I am forsaken, or I am left alone.

20 I have unclothed me of the stole, *either long robe*, of peace; but I have clothed me with a sackcloth of beseeching, and I shall cry to the Highest in my days.

21 Sons, be ye of better comfort [or Sons, be of better heart, *or stabler*]; cry ye to the Lord, and he shall deliver you from the hand of princes, that *be your enemies*.

22 For I hoped (for) your health without end, and joy came to me from the Holy (One) on mercy, that shall come to you from your Saviour without beginning and end. [Soothly I hoped into without end (for) your health, and joy came to me of the holy (One) upon mercy, that shall come to you of your Saviour Everlasting.]

23 For I sent you out with mourning and weeping; but God shall bring you again to me, with joy and mirth without end. [Forsooth I sent you out with mourning and weeping; forsooth God shall again lead you to me with joy and mirth into without end.]

24 For as the neighbouresses [or the neighbours] of Zion saw your captivity *made* of (or by) God, so they shall see and in swiftness [or in haste] your health of (or your deliverance from) (our) God, which *health* shall come to you from above, with great honour and everlasting shining.

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κ17 But what can I help you? (or How can I help you?)

κ18 For he that brought these plagues upon you, will deliver you from the hands of your enemies.

κ19 Go your way, O my children, go your way; for I am left desolate.

κ20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer. I will cry unto the Everlasting in (all) my days.

κ21 Be of good cheer, O my children, cry unto the Lord; and he shall deliver you from the power and (the) hand of the enemies.

κ22 For my hope is in the Everlasting that he will save you, and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

κ23 For I sent you out with mourning and weeping; but God will give you to me again, with joy and gladness forever.

κ24 Like as now the neighbours of Zion have seen your captivity; so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

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25 Sons, suffer ye patiently (the) ire [or the wrath] that came on you; for thine enemy pursued thee, but thou shalt see soon the perdition of him [or but soon thou shalt see the perdition of him], and thou shalt ascend (or go) upon the necks of him.

26 My delicate men went (in) sharp ways; for they as a flock *that is* ravished were led (away) of (or by) (the) enemies. [My delicates, *or nourished in delights*, walked sharp ways; soothly they were led as a flock ravished with enemies.]

27 Sons, be ye patienter, and cry ye (a)far to the Lord; for why your mind shall be of (or on) him that leadeth you. [Sons, be ye of evener heart, *or stabler*, and afar cry ye to the Lord; soothly your mind shall be of him that leadeth you.]

28 For as your wit was, that ye erred from God [or Forsooth as your wit was for to err from God], ye shall convert again, and shall seek him ten times so much (the more).

29 For he that brought in evils to you, shall bring again everlasting mirth to you with your health (or with your deliverance). [Forsooth he that led into you evil things, shall bring again to you mirth everlasting with your health.]

30 Jerusalem, be thou of better comfort; for he that named thee, exciteth thee. [Jerusalem, be thou more stable, *or of better heart*; soothly he that named thee, admonisheth thee.]

31 They that travailed thee, shall perish guilty; and they that thanked, (*or joyed*), in (or at) thy falling, shall be punished. [They that travailed thee, shall appear annoying, (or annoyed), *or guilty*; and they that thanked, *or joyed*, in (or at) thy falling, shall be punished.]

32 (The) Cities to which thy sons served, shall be punished, and that city that took thy sons,

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κ25 My children, suffer patiently the wrath that is come upon you from God; for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

κ26 My delicate ones have gone rough ways, and were taken away as a flock caught of (or by) the enemies.

κ27 Be of good comfort, O my children, and cry unto God; for you shall be remembered of (or by) him that brought these things upon you.

κ28 For as it was your mind to go astray from God; so being returned (now) seek him ten times (the) more.

κ29 For he that hath brought these plagues upon you, shall bring you everlasting joy again with your salvation.

κ30 Take a good heart, O Jerusalem; for he that gave thee that name, will comfort thee.

κ31 Miserable are they that afflicted thee, and (who) rejoiced at thy fall.

κ32 Miserable are the cities which thy children served; miserable is she that received thy sons.

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shall be punished. [The cities to whom thy sons served, shall be punished, and it that took thy sons.]

33 For as *Babylon* made joy in thy hurling down, and was glad in thy fall, so it shall be made sorry in his (own) desolation. [Soothly as it joyed in thy falling, and gladdened in thy case, or *tribulation*, so it shall be sorrowful in his desolation.]

34 And the full out joy of the multitude thereof shall be cut away, and the joy thereof shall be into mourning.

35 For why fire shall come on it from him that is without beginning and end, in full long days; and it shall be inhabited of (or by) fiends, into the multitude of time. [Forsooth fire shall above-come to it of (or from) the Everlasting, and long (en)during days; and it shall be inhabited of (or by) devils, into (the) muchliness of time.]

36 Jerusalem, behold about to the east, and see thou (the) mirth coming of (or from) God to thee. [Jerusalem, behold about to the east, and see the mirth coming to thee of God.]

37 For lo! thy sons come, which thou leftest (or thou lettest go) scattered; they come gathered from the east unto the west, in (or by) the word of the Holy (One), and make joy to the honour of God. [Lo! forsooth thy sons come, whom thou leftist scattered; they gathered come to thee from the east unto the west in the word of the Holy (One), joying into honour of God.]

CHAPTER 5

1 Jerusalem, unclothe thee of the stole of thy mourning, and travailing; and clothe thou thee in the fairness, and (the) honour of it, which is of (or from) God to thee in everlasting glory. [Jerusalem, unclothe thee (of) the stole of mourning, and of

κ33 For as she rejoiced at thy ruin, and was glad of (or at) thy fall; so shall she be grieved for her own desolation.

κ34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

κ35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of (or by) devils for a great time.

κ36 O Jerusalem, look about thee toward(s) the east, and behold the joy that cometh unto thee from God.

κ37 Lo, thy sons come whom thou sentest away; they come gathered together from the east to the west, by the word of the Holy One, rejoicing in the glory of God.

CHAPTER 5

κ1 Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God forever.

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thy travail; and clothe thee with fairness, and honour of it, that is to thee of (or from) God in everlasting glory.]

2 God of rightfulness shall (en)compass thee with a double cloth (or with a double cloak), and shall set on thine head a mitre of everlasting honour. [Forsooth God shall environ thee with (a) double cloth of rightwiseness, and shall put to (or on) thine head a mitre of everlasting honour.]

3 For God shall show his brightness in (or to) thee, which is under heaven.

4 For thy name shall be named of (or by) God to thee without end, The peace of rightfulness [or (The) Peace of rightwiseness], and The honour of piety.

5 Jerusalem, rise up, and stand in an high place [or stand in (or on) high], and behold about to the east; and see thy sons gathered together from the sun rising till to the west in (or by) the word of the Holy (One), that make joy [or joying] in the mind of God.

6 For they went out from thee, and were led (away) of enemies on feet (or and were led away on foot by their enemies); but the Lord shall bring to thee them borne into honour, as the sons of (the) realm. [Forsooth they went out from thee, led in feet of enemies (or led away on foot by the enemies); forsooth the Lord shall bring to thee them borne into honour, as the sons of (the) kingdom.]

7 For God hath ordained to make low each high hill, and (the) everlasting rocks of stones, and great valleys, to fill the unevenness of (the) earth [or and for to full-fill the even valleys into the evenness of (the) earth]; (so) that Israel (may) go diligently into the honour of God.

8 Forsooth the woods, and each tree of

κ2 Cast about thee a double garment of the righteousness which cometh from God, and set a diadem on thine head of the glory of the Everlasting.

κ3 For God will show thy brightness unto every country under heaven.

κ4 For thy name shall be called of (or by) God forever, The peace of righteousness, and The glory of God's worship.

κ5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

κ6 For they departed from thee on foot, and were led away of (or by) their enemies; but God bringeth them unto thee exalted with glory, as children of the kingdom.

κ7 For God hath appointed that every high hill, and banks of long continuance should be cast down, and (the) valleys filled up, to make even the ground, (so) that Israel may go safely in the glory of God.

κ8 Moreover, even the woods, and every sweet-

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sweetness, (over)shadowed Israel, by the commandment of God.

9 For God shall bring Israel with mirth, into the light of his majesty, with mercy and rightfulness, which is of (or from) him. [Forsooth God shall lead-to Israel with mirth, in the light of his majesty, with mercy and rightwiseness, that is in him.]

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smelling tree, shall overshadow Israel by the commandment of God.

κ9 For God shall lead Israel with joy, in the light of his glory, with the mercy and righteousness that cometh from him.

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1 *Here beginneth a sample of the epistle of the same Baruch, which epistle Jeremy (or Jeremiah) sent to the Jews, that were led away (as) prisoners into Babylon, of (or by) the king of (the) Babylonians, that he should tell to them, by that that was commanded of (or by) God to him. [Here beginneth the ensample of the same epistle, which Jeremy sent to the captives led away into Babylon, of (or by) the king of (the) men of Babylon, that he should show to them, after that it is commanded to him of (or by) God.]*

2 For the sins which ye sinned before God, ye shall be led (away) (as) prisoners [or (as) captives] into Babylon, of (or by) Nebuchadnezzar, king of (the) Babylonians.

3 Therefore ye shall enter into Babylon [or And so ye go into Babylon], and ye shall be there full many years, and into (a) long time, till to seven generations; forsooth after this I shall lead out you from thence with peace.

4 But now ye shall see in Babylon gods of gold, and of silver, and of stone, and of tree (or of wood), to be borne on shoulders, showing dread to (the) heathen men [or to (the) folks].

5 Therefore see ye, lest also ye be made like (to) alien deeds, and lest ye dread, and dread take you in them. Therefore when ye see a company behind and before (them), worship ye *God*, [Therefore see ye, lest and ye be made like to alien deeds, and lest ye dread, and that dread take you in them. And so the company of people seen from behind and from before worshipping,]

κ1 A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon, by the king of the Babylonians, to certify them as it was commanded (to) him of (or by) God.

κ2 Because of the sins which ye have committed before God, ye shall be led away (as) captives unto Babylon by Nebuchadnezzar king of the Babylonians.

κ3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely seven generations; and after that I will bring you away peaceably from thence.

κ4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

κ5 Beware therefore that ye in no wise be like to (these) strangers, neither be ye afraid of them, when ye see the multitude before them, and behind them, worshipping them.

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6 (then) say in your hearts, Lord God, it behooveth that thou be worshipped. [say in your hearts, Lord God, it behooveth thee for to be worshipped.]

κ6 But say ye in your hearts, O Lord, we must worship thee.

7 Forsooth mine angel is with you, but (or and) I shall seek your souls. [Forsooth mine angel is with you, forsooth I myself shall seek out your souls.]

κ7 For mine angel is with you, and I myself (am) caring for your souls.

8 For why the trees (or the wood) of them be polished of (or by) a carpenter; also they be arrayed with gold, and arrayed with silver, and be false [or they also engolded and ensilvered be false], and may not (or be not able to) speak.

κ8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver, yet are they but false, and cannot speak.

9 And as to a virgin [or to a maiden] loving ornaments, so, when gold is taken, *ornaments* be made *to* (or for) (the) *idols*. Certainly the gods of them have golden crowns on their heads;

κ9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

10 wherefore priests withdraw from those *gods* gold and silver, and spend it in (or on) themselves.

κ10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Soothly they give also of that to whores, and array [or adorn] whores; and again when they receive that of (or from) whores, they array [or they adorn] their gods.

κ11 Yea, they will give thereof to the common harlots, and deck them (out) as men with garments, [being] gods of silver, and gods of gold, and wood.

12 But those [or these] *gods* be not delivered from rust and moths. Forsooth when they be covered with a cloth (or a cloak) of purple,

κ12 Yet cannot these gods (or Yet these gods cannot) save themselves from rust and moths, though they be covered with purple raiment.

13 *priests* shall wipe the face(s) of them, for (the) dust of the house (or because of the dust of the temple), which is full much among those *gods*. [they shall wipe the face(s) of them, for dust of the house, that is full much among them.]

κ13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 Forsooth (these) *idols* have a sceptre, as a man *hath*; (yea), as the judge of a country, (but) that slayeth not a man sinning against himself. [Forsooth they have a sceptre, or *king's rod*, as a

κ14 And he that cannot put to death one that offendeth him, holdeth a sceptre as though he were a judge of the country.

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man; as a judge of a country, that slayeth not the sinning (one) into him.]

15 Also they have in the hand a sword, and an ax; but they deliver not themselves from battle and from thieves. [Forsooth they have also in the hand sword and ax; forsooth they deliver not themselves from battle and day thieves.]

16 Wherefore be it known to you, that they be not gods; therefore worship (or dread) ye not them.

17 For as a broken vessel of a man is made unprofitable, such also be the gods of them. When they be set (up) in the house (or in the temple), the eyes of them be full of dust, of (or from) the feet of men entering [in].

18 And as [the] gates be set about a man, that offended the king, either as when a dead man is brought to the sepulchre, so priests keep securely the doors with closings, and locks, lest they be robbed of (or by) thieves.

19 They tend lanterns to (or for) them, and soothly many *lanterns*, of which they may (or be able to) see none;

20 forsooth they be as (the) beams in an house (or in the temple). Soothly *men* say that (the) serpents, that be of (the) earth, lick out the hearts of them; (yet) while *the serpents* eat them, and their cloth(es), and they feel *it* not. [forsooth they be as beams in the house. Soothly serpents that be of the earth, be said to lick out the hearts of them; (yet) the while they eat them, and (the) clothing of them, and they feel (it) not.]

21 The faces of them be black of (or from) the smoke, which is made in the house (or in the temple).

κ15 He hath also in his right hand a dagger, and an ax; but (he) cannot deliver himself from war and thieves.

κ16 Whereby they are known not to be gods, therefore fear them not.

κ17 For like as a vessel that a man useth, is nothing worth (or is worth nothing) when it is broken; even so it is with their gods; when they be set up in the temple, their eyes be full of dust, through the feet of them that come in.

κ18 And as the doors are made sure on every side, upon him that offendeth the king, as being committed to suffer death; even so the priests make fast (or secure) their temples, with doors, with locks and bars, lest their gods be spoiled with (or by) robbers.

κ19 They light (for) them candles, yea, more than for themselves, whereof they cannot see one.

κ20 They are as one of the beams of the temple, yet they say, their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.

κ21 Their faces are black(en)ed, through the smoke that comes out of the temple.

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22 Night crows (or bats) and swallows fly above the body (or the bodies) of them, and above the head(s) of them, and birds also, and cats in like manner. [Above the body (or the bodies) of them, and above the head(s) of them, bats, or *rearmice*, and swallows fly, and birds also, and also cats.]

κ22 Upon their bodies and heads, sit bats, (and) swallows, and birds, and the cats also.

23 Wherefore know ye, that they be not gods; therefore dread ye not them. [Whereof know ye, for they be not gods; therefore ye shall not dread them.]

κ23 By this you may know that they are no gods; therefore fear them not.

24 Also the gold which they have, is to (or for) (their) fairness; no but some man wipe away the rust, they shall not shine. For they (even) feeled (it) not, the while those were welled together [or Forsooth neither (even) the while they were molten together, they feeled (it)].

κ24 Notwithstanding the gold that is about them, to make them beautiful, except they wipe off the rust, they will not shine; for neither when they were molten, did they feel it.

25 They be bought of all price (or for a very high price), in which no spirit (or breath) is in them. [They be bought of all price, in which things spirit is not in them.]

κ25 The things wherein there is no breath, are bought for a most high price.

26 They without feet be borne on (the) shoulders of men, and show openly their unnobility to men;

κ26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth (or that they be worth nothing).

27 be they shamed also that worship them. Therefore if they fall down to (the) earth, they shall not rise (up) of (or by) themselves; and if any man setteth that *idol* upright, it shall not stand by itself, but as to dead things [or as to dead men] shoulders shall (or must) be put to them.

κ27 They also that serve them, are ashamed; for if they fall to the ground at any time, they cannot rise up again of (or by) themselves; neither if one set them upright, can they move of (or by) themselves; neither if they be bowed down, can they make themselves straight; but (or and yet) they set gifts before them as unto dead men.

28 The priests of them sell the sacrifices of them, and mis-use; in like manner and the women of them ravish [or taking] away, neither to a sick man, neither to a beggar, they give anything.

κ28 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent, they give nothing of it.

29 Of their sacrifices foul women, and in unclean blood, touch. Therefore know ye by these things, that they be not gods, and dread ye

κ29 Menstruous women, and women in childbed eat their sacrifices; by these things ye may know that they are no gods; fear them not.

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not them. [Of the sacrifices of them women with child, and menstruate, *or in unclean blood*, touch (al)together. And so witting of these things, for they be not gods, dread ye them not.]

30 For whereof be they called gods? For women set sacrifices to gods of silver, and of gold, and of tree (or of wood);

31 and (the) priests that have coats rent, and (their) heads and beard(s) shaven, whose heads be naked, sit in the houses of them (or in their temples). [and in the houses of them sit (the) priests having torn, *or cut*, coats, and heads and beard(s) shaven, whose heads be naked.]

32 Soothly they roar and cry against (or before) their gods, as in the supper of a dead man.

33 (And the) Priests take away the clothes of them, and clothe their wives, and their children.

34 And if they suffer anything of evil of (or from) any man, or if they *suffer* anything of good, they may not (or be not able to) yield back (or to repay it). Neither they may (or be able to) ordain [or (to) make] a king, neither do (him) away.

35 In like manner they may neither give riches, neither yield evil (thing). If any man maketh a vow to them, and yieldeth not, they ask not (for) this. [Also neither they may or be able to give riches, neither yield evil thing. If any man shall avow to them, and shall not yield, neither they require, *or ask*, (for) this thing.]

36 They deliver not a man from death, neither ravish a sick (or a weak) man from a mightier. [They deliver not a man from death, neither deliver a sick man from a more mighty.]

37 They restore not a blind man to sight; they shall not deliver a man from need.

κ30 For how can they be called gods? because women set meat before the gods of silver, (and) gold, and wood.

κ31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

κ32 They roar and cry before their gods; as men do at the feast when one is dead.

κ33 The priests also take off their garments, and clothe their wives and children (with them).

κ34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it; they can neither set up a king, nor put him down.

κ35 In like manner, they can neither give riches nor money; though a man make a vow unto them, and keep it not, they will not require it.

κ36 They can save no man from death, neither deliver the weak from the mighty.

κ37 They cannot restore a blind man to his sight, nor help any man in his distress.

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38 They shall not have mercy on a widow, neither they shall do good to fatherless children. [They shall not have mercy of the widow, neither they shall do well to the fatherless and motherless.]

39 Their gods of tree (or of wood), and of stone, and of gold, and of silver, be like (the) stones of the mountain; forsooth they that worship them, shall be shamed [or shall be confounded].

40 How therefore is it to guess, either to say [or to be said], that they be gods? for why yet when (even the) Chaldeans honour not them.

41 Which when they hear that a dumb man may not speak, offer him to Bel, and ask of him to (be able to) speak; as if they that have no stirring, may (or be able to) feel. [Which when they shall hear the dumb not to be able to speak, offer him to Bel, asking of him for to speak; as (if) they be able to feel, which have not moving.]

42 And they, when they shall understand, shall forsake those *idols*; for those gods of them have no wit. [And they when they shall understand, shall forsake them; soothly those gods of them have not wit.]

43 Forsooth women gird (about) with ropes sit in ways, and kindled (or burned) bones of olives. Soothly when any of these *women* is drawn away of (or by) any man passing, and sleepeth *with him*, she despiseth her neighbouress, that she is not had worthy as herself, neither her rope is broken. [Forsooth women given about, *or bound*, with cords sit in ways, burning bones of olives. Forsooth when any of them drawn away of any man passing hath slept, she despiseth her neighbour, for she is not had worthy as she, neither her cord is broken.]

44 Forsooth all things that be done to them, be false. How therefore is it to guess, either to say,

κ38 They can show no mercy to the widow, nor do (any) good to (or for) the fatherless.

κ39 Their gods of wood, and which are overlaid with gold, and silver, are like the stones that be hewn out of the mountain; they that worship them shall be confounded.

κ40 How should a man then think and say that they are gods? when even the Chaldeans themselves dishonour them.

κ41 Who if they shall see one dumb (man) that cannot speak, they bring him, and entreat Bel (so) that he may speak, as though he were able to understand (them).

κ42 Yet they cannot understand this themselves, and leave them; for they have no knowledge.

κ43 The women also with cords about them, sitting in the ways, burn bran for perfume; but if any of them drawn by some that passeth by, lie with him, she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken.

κ44 Whatsoever is done among them is false; how may it then be thought or said that they are gods?

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that those (or that they) be gods? [Forsooth all things that be done to them, be false. How is it to be guessed, or to be said, them to be gods?]

45 Forsooth *those idols* be made of (or by) smiths, and of (or by) goldsmiths. They shall be none other thing, no but that that (the) priests will (or desire) that they be. [Forsooth of carpenters and goldsmiths they be made. They shall none other thing be, no but that that priests will for to be.]

46 Also those goldsmiths that make them, be not of much time; therefore whether those things [or the things] that be made of (or by) them may be (or be able to be) gods?

47 Soothly they left false things, and shame (or reproof) to men to coming afterward. [Forsooth they left false things, and shame to men to coming after.]

48 For why when battles and evils come on them, priests think, where they shall hide themselves with those. [For why when battle shall above come to them, and evil things, priests think, where they shall hide themselves with them.]

49 How therefore owe (or ought) those to be deemed, that they be gods, which neither deliver themselves from battle, neither deliver themselves from evils? [Therefore how owe they for to be feeled, *or deemed*, for they be gods, which neither deliver them from battle, neither deliver them from evil things?]

50 For why when those be of tree (or of wood), and of stone, and of gold, and of silver, it shall be known afterward [For why when they be treen (or wooden), and stone, and engolded, and ensilvered, it shall be known afterward, for they be false,]

51 of (or by) all folks, and kings, that those

κ45 They are made of (or by) carpenters, and goldsmiths, they can be nothing else, than (what) the workmen will have them to be.

κ46 And (if) they themselves that made them, can never continue long, how should then the things that are made of (or by) them, be gods?

κ47 For they left lies and reproaches to them that come after.

κ48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

κ49 How then cannot men perceive, that they be no gods, which can neither save themselves from war nor from plague?

κ50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false.

κ51 And it shall manifestly appear to all nations

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things be false, that be made open; for those be not gods, but the works of (the) hands of men, and no work of God is with (or is in) them. [to all folks and kings; which be open, *or known*, for they be not gods, but (the) works of men's hands, and no work of God (is) with (or is in) them.]

and kings, that they are no gods; but the works of men's hands, and that there is no work of God in them.

52 Whereof therefore it is know, that they be not gods, but the works of (the) hands of men [or but (the) works of men's hands], and no work of God is in them.

κ52 Who then may not know that they are no gods?

53 They raise not a king to a country, neither shall give rain to men.

κ53 For neither can they set up a king in the land, nor give rain unto men.

54 Also they shall not deem (a) doom, neither they shall deliver the country from wrong. For those may (or be able to) (do) nothing, as little crows betwixt the midst of heaven and of (the) earth. [Also they shall not describe, *or judge*, a doom, neither they shall deliver a country from wrong. For they may (do) nothing, as little crows betwixt the middle of heaven and earth.]

κ54 Neither can they judge their own cause, nor redress a wrong, being unable; for they are as crows between heaven and earth.

55 For when fire falleth into the house of gods of tree (or of wood), and of gold, and of silver, soothly the priests of those [or the priests of them] shall flee, and shall be delivered; but they shall be burnt as (the) beams in the midst.

κ55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will fly away, and escape; but they themselves shall be burnt asunder like (the) beams.

56 Forsooth they shall not against-stand a king and battle. How therefore is it to guess, or to receive, that they be gods? [Forsooth they shall not against-stand a king and battle. How therefore is it to be guessed, or to be received, for they be gods?]

κ56 Moreover, they cannot withstand any king or enemies; (so) how can it then be thought or said that they be gods?

57 Gods of tree (or of wood), and of stone, and of gold, and of silver, shall not deliver themselves from night thieves, neither from day thieves, and wicked men be stronger than those gods.

κ57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 They shall take away gold, and silver and cloth(es), by which those be covered, and (then)

κ58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do

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they shall go away; neither they (be able to) help themselves. [They shall take away from them gold, and silver and clothing, by which they be covered, and they shall go away; neither they bear help to themselves.]

take, and go away withal; neither are they able to help themselves.

59 Therefore it is better to be a king showing his virtue (or his power), either [or (else)] a profitable vessel in the house, in which he shall have glory that wieldeth it, than false gods; either [or (else)] a door in the house, that keepeth those things that be in it, *is better* than false gods.

κ59 Therefore it is better to be a king that showeth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 Forsooth the sun, and moon, and stars, when they be bright [or when they be shining], and sent out to profits, obey.

κ60 For (the) sun, (and) moon, and stars, being bright and sent to do their offices, are obedient.

61 In like manner and [the] lightning, when it appeareth, is clear. Soothly the same thing and (the) wind breatheth in each country.

κ61 In like manner the lightning when it breaketh forth is easy to be seen, and after the same manner the wind bloweth in every country.

62 And (the) clouds, to which, when it is commanded of (or by) God to go through all the world, perform that, that is commanded to those [or do what thing is commanded to them].

κ62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 Also (the) fire sent from above, to waste mountains and woods, doeth that, that is commanded to it [or doeth what thing is commanded to it]; but these *idols* be not like to one of those things, neither by forms, neither by virtues (or in power).

κ63 And the fire sent from above to consume hills and woods, doeth as it is commanded; but these are like unto them neither in show, nor (in) power.

64 Wherefore it is neither to guess, neither to say, that they be gods, when they may not (or be not able to) neither deem doom, neither do (good) to men. [Whereof neither it is to be guessed, neither to be said, them for to be gods, when they may neither deem doom, neither do to men.]

κ64 Wherefore it is neither to be supposed nor said, that they are gods, seeing they are able, neither to judge causes, nor to do good unto men.

65 Therefore know ye that those be not gods, and dread ye not them. [And so witting for they be not gods, therefore ye shall not dread them.]

κ65 Knowing therefore that they are no gods, fear them not.

EPISTLE OF JEREMIAH

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66 For they shall neither curse, neither bless kings.

κ66 For they can neither curse nor bless kings.

67 Also they show not to (the) heathen men signs in (the) heaven(s), neither those shall shine as the sun, neither they shall give light as the moon. [Forsooth they show not to folks tokens in heaven, neither they shall shine as sun, neither shall lighten as the moon.]

κ67 Neither can they show signs in the heavens among the heathen; nor shine as the sun, nor give light as the moon.

68 Beasts that may (or be able to) fly under a roof, and do profit to themselves, be better than they. [Beasts be better than they, which may fly under a roof, and profit to themselves.]

κ68 The beasts are better than they; for they can get under a covert, and help themselves.

69 Therefore by no manner it is open to you, that they be gods. For which thing, dread ye not them. [And so by no manner it is known to you, for they be gods. For which thing dread ye not them.]

κ69 It is then by no means manifest unto us that they are gods; therefore fear them not.

70 For why as a man of rags, or shoeless, in a place where gourds [or cucumbers, *that be bitter herbs*], waxed, keepeth nothing, so be their gods of tree (or of wood), and of silver, and of gold.

κ70 For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and laid over with silver and gold.

71 In the same manner and a whitethorn in a garden [or in a yard] *keepeth nothing*, on which *thorn* each bird sitteth, (and) in like manner and their gods of tree (or of wood), and of gold, and of silver, be like [to] a dead man cast forth in(to) (the) darkneses.

κ71 And likewise their gods of wood, and laid over with silver and gold, are like to a whitethorn in an orchard that every bird sitteth upon; as also to a dead body, that is cast into the dark.

72 Also of purple and of marble, which they hold above it; therefore ye shall know, that they be not gods. Also those be eaten at the last, and it shall be into shame in the country. [And of the purple and marble, that they hold above them(selves), ye shall know also, for they be no gods. Also at the last they themselves be eaten, and it shall be into reproof in the country.]

κ72 And you shall know them to be no gods, by the bright purple that rotteth upon them; and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better is a just man, that hath no simulacra, for why he shall be far from shames (or reproofs).

κ73 Better therefore is the just man that hath none idols; for he shall be far from reproach.

PRAYER OF AZARIAH & SONG OF THE THREE

WYCLIFFE-PURVEY, 1395

1 And they walked in the midst of the flame, and praised God, and blessed the Lord. [And they walked in the middle of the flame, praising God, and blessing the Lord.]

2 Forsooth Azariah stood, and prayed thus; and he opened his mouth in the midst of the fire, and said, [Forsooth Azariah standing prayed thus; and opening his mouth in middle of the fire, saith,]

3 Lord, God of our fathers, thou art blessed, and worthy to be praised, and thy name is glorious into worlds; [Blessed art thou, Lord God of our Fathers, and praiseful, *or worthy to be praised*, and thy name glorious into worlds;]

4 for thou art rightful in all (the) things which thou didest to us, and all thy works *be* true; and thy ways *be* rightful, and thy dooms (or thy judgements) *be* true. [for thou art just in all things which thou didest to us, and all thy works true, and thy ways right, and all thy dooms very.]

5 For thou hast done true dooms, by all (the) things which thou broughtest in on us, and on Jerusalem, the holy city of our fathers; for in truth and in doom thou broughtest in all these things for our sins. [Forsooth thou hast done very dooms, after all things that thou leddest in upon us, and upon the holy city of our fathers, Jerusalem; for in truth and doom thou leddest in all these things for our sins.]

6 For we sinned, and did wickedly, going away from thee, [Soothly we sinned, and did wickedly, going away from thee,]

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κ1 [And they walked in the midst of the fire, praising God, and blessing the Lord.]

κ2 Then Azariah stood up and prayed on (or in) this manner, and opening his mouth in the midst of the fire, said,

κ3 Blessed art thou, O Lord God of our fathers; thy name is worthy to be praised, and glorified forevermore.

κ4 For thou art righteous in all the things that thou hast done to us; yea, true are all thy works; thy ways are right, and all thy judgements truth.

κ5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgement; for according to truth and judgement, didest thou bring all these things upon us, because of our sins.

κ6 For we have sinned and committed iniquity, departing from thee.

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7 and we trespassed in all things, and we heard not, neither kept thy commandments, neither we did as thou commandedest to us, (so) that it should be well to (or with) us. [and trespassed in all things, and heard not thine behests, neither kept (them), neither did as thou commandedest to us, that it were well to us.]

κ7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, (so) that it might go well with us.

8 Therefore thou didest by thy very doom (or in thy true judgement) all (the) things which thou broughtest in on us, and all (the) things which thou didest to us; [Therefore all (the) things that thou leddest in upon us, and all (the) things that thou didest to us, in very doom thou hast done;]

κ8 Wherefore all that thou hast brought upon us, and everything that thou hast done to us, thou hast done in true judgement.

9 and thou hast betaken us in(to) the hands of (our) enemies, wicked men, and worst trespassers, and to the unjust king, and worst over all (the) earth. [and thou hast betaken us in(to) the hands of (our) enemies, wicked and worst trespassers, and to the unjust king, and worst over all (the) earth.]

κ9 And thou didest deliver us into the hands of lawless enemies, most hateful forsakers [of God], and to an unjust king, and the most wicked in all the world.

10 And now we may not (or we be not able to) open the mouth; we be made (a) shame and (a) reproof to thy servants, and to them that worship thee. [And now we may not or we be not able to open the mouth; we be made confusion and shame to thy servants, and to these that worship thee.]

κ10 And now we cannot open our mouths, we are become a shame, and (a) reproach to thy servants, and to them that worship thee.

11 We beseech, give thou not us *to* (our) *enemies* without end, for thy name, and destroy thou not thy testament, (or thy covenant), [We pray, betake not us into without end, for thy name, and destroy not thy testament,]

κ11 Yet deliver us not up wholly for thy name's sake, neither disannul thou thy covenant;

12 and take thou not away thy mercy from us, for Abraham, thy darling, and Isaac, thy servant, and Israel, thine holy (one); [neither do away thy mercy from us, for Abraham, thy dear-worthy, and Isaac, thy servant, and Israel, *or Jacob*, thine holy;]

κ12 And cause not thy mercy to depart from us; for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake.

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13 to which thou spakest, promising that thou shouldest multiply their seed as the stars of heaven, and as (the) gravel which is in (or on) the brink of the sea. [to which thou spake, promising that thou shouldest multiply the seed of them as the stars of heaven, and as (the) gravel that is in (or on) the brink of the sea.]

κ13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

14 For why, Lord, we be made little, more than all folks, and we be low in all (the) earth today, for our sins. [For, Lord, we be made little, more than all heathen men, and we be meek, *or low*, in each land this day, for our sins.]

κ14 For we, O Lord, are become less than any nation, and be kept under this day in all the world, because of our sins.

15 And in this time is no prince, and (or) duke, and (or) prophet, neither burnt sacrifice, neither sacrifice, neither offering, neither incense, neither place of first fruits before thee, (so) that we may (or that we be able to) find thy mercy; [And there is not in this time prince, and (or) duke, and (or) prophet, neither burnt sacrifice, neither sacrifice, neither offering, neither incense, nor place of primacies before thee, (so) that we may (or that we be able to) find thy mercy;]

κ15 Neither is there at this time, prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 but be we received in (or with) (a) contrite soul, and in (or with) (a) spirit of meekness. [but in contrite soul, *or inwit*, and in spirit of meekness be we received.]

κ16 Nevertheless, in (or with) a contrite heart, and an humble spirit, let us be accepted.

17 As in (the) burnt sacrifice of rams, and of bulls, and as in thousands of fat lambs, so our sacrifice be made today in thy sight, that it please thee; for no shame is to them that trust in thee. [As in burnt sacrifice of wethers, and bulls, and as in thousands of fat lambs, so our sacrifice be made today in thy sight, that it please to thee; for confusion, *or shame*, is not to men trusting in thee.]

κ17 Like as in the burnt offering of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice be in thy sight this day, and [grant] that we may wholly go after thee; for they shall not be confounded that put their trust in thee.

18 And now we (pur)sue (or follow) thee in (or with) all the heart, and we dread thee, and we seek thy face. [And now we (pur)sue thee in all heart, and dread thee, and seek thy face.]

κ18 And now we follow thee, with all our heart, we fear thee, and seek thy face.

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19 Shame thou not us, but do with us by thy mildness, and by the multitude of thy mercy. [Confound thou not us, but do with us after thy mildness, and after the muchliness (or the greatness) of thy mercy.]

20 And deliver thou us in thy marvels, and give thou glory to thy name, Lord; and all men be shamed, that show evils to thy servants; [And deliver us in thy marvels, and give glory to thy name, Lord; and confounded be all, that show to thy servants evil things;]

21 be they shamed in all thy might (or in all their might), and the strength of them be all-broken; [be they confounded in all thy power (or in all their power), and the strength of them be broken (al)together;]

22 and they shall know, that thou art the Lord God alone, and glorious on (or over) the roundness of (the) lands. [and they shall know, for thou art the Lord God alone, and glorious upon the roundness of earths.] (Amen).

23 And the ministers (or the servants) of the king, that had sent them (in), ceased not to make hot the furnace with cement, and hards of flax, and pitch, and scions of vines. [And they ceased not, the ministers of the king, that sent them (there), for to tend the furnace with naphtha, hards of hemp, *or flax*, and pitch, and cuttings of vines.]

24 And the flame was shed out over the furnace by nine and forty cubits, [And the flame was poured out over the furnace by nine and forty cubits,]

25 and brake out, and burnt them that it found of (the) Chaldeans beside the furnace. [and brake out, and burnt whom of (the) Chaldeans it found beside the furnace.]

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κ19 Put us not to shame; but deal with us after thy loving kindness, and according to the multitude of thy mercies.

κ20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord, and let all (of) them that do thy servants hurt be ashamed.

κ21 And let them be confounded in all their power and might, and let their strength be broken.

κ22 And let them know that thou art Lord, the only God, and glorious over the whole world. (Amen.)

κ23 And the king's servants that put them in, ceased not to make the oven hot with rosin (or resin), pitch, tow, and small (pieces of) wood.

κ24 So that the flame streamed forth above the furnace, forty and nine cubits;

κ25 And it passed through, and burnt those Chaldeans (that) it found about the furnace.

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26 Forsooth the angel of the Lord came down with Azariah and his fellows, into the furnace, and smote out the flame of the fire from the furnace; [Forsooth an angel of the Lord came down with Azariah and his fellows, into the furnace, and smote over the flame of fire of the furnace;]

κ26 But the angel of the Lord came down into the oven, together with Azariah and his fellows, and smote the flame of the fire out of the oven;

27 and made the midst of the furnace as the wind of dew blowing; and utterly the fire touched not them, neither made sorry, neither did anything of dis-ease. [and made the middle of the furnace as wind of dew blowing; and the fire touched not them on all manner, neither made sorrowful, neither brought in anything of heaviness.]

κ27 And made the midst of the furnace, as (if) it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then these three as of one mouth praised and glorified God, and blessed God in the furnace, and said, [Then these three as of one mouth praised God, and glorified, and blessed God in the furnace, saying,]

κ28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 Lord God of our fathers, thou art blessed, and worthy to be praised, and glorious, and above enhanced into worlds (or forevermore); [Blessed are thou, Lord God of our fathers, and worthy to be praised, and glorious, and above enhanced into worlds;]

κ29 Blessed art thou, O Lord God of our fathers; and to be praised and exalted above all forever.

30 and blessed *is* the name of thy glory, which *name* is holy, and worthy to be praised, and above enhanced in(to) all worlds. [and blessed (is) the name of thy glory, the which is holy, and worthy to be praised, and above raised in(to) all worlds.]

κ30 And blessed is thy glorious and holy name; and to be praised and exalted above all forever.

31 Thou art blessed in the holy temple of thy glory, and above praiseable, and glorious into worlds. [Blessed art thou in the holy temple of thy glory, and thou above praiseable, and glorious into worlds.]

κ31 Blessed art thou in the temple of thine holy glory; and to be praised and glorified above all forever.

32 Thou art blessed in (or on) the throne of thy

κ32 Blessed art thou that beholdest the depths,

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realm, and above praiseable, and above enhanced into worlds. [Blessed art thou in the throne of thy realm, and above praiseful, and above raised into worlds.]

33 Thou art blessed, that beholdest (the) depths of (the) waters, and sittest on cherubim, and praiseable, and above enhanced into worlds. [Blessed art thou, that beholdest (the) deepnesses, and sittest upon cherubim, and praiseful, and above raised into worlds.]

34 Thou art blessed in the firmament of heaven, and praiseable, and glorious into worlds. [Blessed art thou in the firmament of heaven, and praiseful, and glorious into worlds.]

35 All (the) works of the Lord, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Bless ye, all the works of the Lord, to the Lord; praise ye, and above enhance ye him into worlds.]

36 Angels of the Lord, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Bless ye, angels of the Lord, to the Lord; praise ye, and above raise ye him into worlds.]

37 Heavens, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Bless ye, heavens, to the Lord; praise ye, and above raise ye him into worlds.]

38 All (the) waters, that be above (the) heavens, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Bless ye, all (the) waters that be upon (the) heavens, to the Lord; praise ye, and above raise ye him into worlds.]

39 All the virtues of the Lord, bless ye the Lord; praise ye, and above enhance ye him into worlds. (All the hosts or All the powers of the Lord, bless ye the Lord; praise ye, and exalt him above all forevermore.) [All virtues of the Lord, bless ye to

and sittest upon the cherubims; and to be praised and exalted above all forever.

κ33 Blessed art thou on the glorious throne of thy kingdom; and to be praised and glorified above all forever.

κ34 Blessed art thou in the firmament of heaven; and above ail to be praised and glorified forever.

κ35 O all ye works of the Lord, bless ye the Lord; praise and exalt him above all forever.

κ36 O ye heavens, bless ye the Lord; praise and exalt him above all forever.

κ37 O ye angels of the Lord, bless ye the Lord; praise and exalt him above all forever.

κ38 O all ye waters that be above the heaven, bless ye the Lord; praise and exalt him above all forever.

κ39 O all ye powers of the Lord, bless ye the Lord; praise and exalt him above all forever.

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the Lord; praise ye, and above raise ye him into worlds.]

40 Sun and moon, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Sun and moon, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

41 Stars of heaven, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Stars of heaven, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

42 Rain and dew, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Rain and dew, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

43 Each spirit of God, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Each spirit of God, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

44 Fire and heat, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Fire and heat, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

45 Cold and summer, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Cold and summer, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

46 Dews and white frost, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Dews and white frost, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

47 Black frost and cold, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Binding frost and cold, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

48 Ices and snows, bless ye the Lord; praise ye,

κ40 O ye sun and moon, bless ye the Lord; praise and exalt him above all forever.

κ41 O ye stars of heaven, bless ye the Lord; praise and exalt him above all forever.

κ42 O every shower and (drop of) dew, bless ye the Lord; praise and exalt him above all forever.

κ43 O all ye winds, bless ye the Lord; praise and exalt him above all forever.

κ44 O ye fire and heat, bless ye the Lord; praise and exalt him above all forever.

κ45 O ye winter and summer, bless ye the Lord; praise and exalt him above all forever.

κ46 O ye dews and storms of snow, bless ye the Lord; praise and exalt him above all forever.

κ47 O ye nights and days, bless ye the Lord; praise and exalt him above all forever.

κ48 O ye light and darkness, bless ye the Lord;

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and above enhance ye him into worlds. [Ices and snows, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

49 Nights and days, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Nights and days, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

50 Light and darkness, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Light and darkneses, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

51 Lightnings and clouds, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Lightnings and clouds, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

52 The earth bless the Lord; praise it, and above enhance it him into worlds. [Bless the earth the Lord; praise it, and above raise him into worlds.]

53 Mountains and little hills, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Mountains and small hills, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

54 All burgeoning things in (the) earth, bless ye the Lord; praise ye, and above enhance ye him into worlds. [All burgeoning things in earth, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

55 Wells, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Wells, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

56 Seas and floods (or Seas and rivers), bless ye the Lord; praise ye, and above enhance ye him into worlds. [Seas and floods, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

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praise and exalt him above all forever.

κ49 O ye ice and cold, bless ye the Lord; praise and exalt him above all forever.

κ50 O ye frost and snow, bless ye the Lord; praise and exalt him above all forever.

κ51 O ye lightnings and clouds, bless ye the Lord; praise and exalt him above all forever.

κ52 O let the earth bless the Lord; praise and exalt him above all forever.

κ53 O ye mountains and little hills, bless ye the Lord; praise and exalt him above all forever.

κ54 O all ye things that grow on the earth, bless ye the Lord; praise and exalt him above all forever.

κ55 O ye fountains, bless ye the Lord; praise and exalt him above all forever.

κ56 O ye seas and rivers, bless ye the Lord; praise and exalt him above all forever.

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57 Whales, and all things that be moved in (the waters (or Whales, and all things that move in the waters), bless ye the Lord; praise ye, and above enhance ye him into worlds. [Whales, and all things that be moved in waters, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ57 O ye whales and all that move in the waters, bless ye the Lord; praise and exalt him above all forever.

58 All birds of the air, bless ye the Lord; praise ye, and above enhance ye him into worlds. [All fowls of heaven, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ58 O all ye fowls of the air, bless ye the Lord; praise and exalt him above all forever.

59 All wild beasts and tame beasts, bless ye the Lord; praise ye, and above enhance ye him into worlds. [All beasts and eatable (or edible), or *little*, beasts, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ59 O all ye beasts and cattle, bless ye the Lord; praise and exalt him above all forever.

60 Sons of men, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Sons of men, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ60 O ye children of men, bless ye the Lord; praise and exalt him above all forever.

61 Israel bless the Lord; praise it, and above enhance it him into worlds. [Bless Israel the Lord; praise it, and above raise him into worlds.]

κ61 O Israel, bless ye the Lord; praise and exalt him above all forever.

62 Priests of the Lord, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Priests of the Lord, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ62 O ye priests of the Lord, bless ye the Lord; praise and exalt him above all forever.

63 Servants of the Lord, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Servants of the Lord, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ63 O ye servants of the Lord, bless ye the Lord; praise and exalt him above all forever.

64 Spirits and souls of just men, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Spirits and souls of just men, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

κ64 O ye spirits and souls of the righteous, bless ye the Lord; praise and exalt him above all forever.

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65 Holy men and meek of heart, bless ye the Lord; praise ye, and above enhance ye him into worlds. [Holy and meek in heart, bless ye to the Lord; praise ye, and above raise ye him into worlds.]

66 Hananiah, Azariah, and Mishael, bless ye the Lord; praise ye, and above enhance ye him into worlds. The which *Lord* ravished us from hell, and saved (us) from the hand of death, and delivered us from the midst of flame burning, and ravished us from the midst of (the) fire (or The which *Lord* delivered us from the grave, and saved us from the hand of death, and delivered us from the midst of the burning flame, yea, and delivered us from the midst of the fire). [Hananiah, Azariah, and Mishael, bless ye to the Lord; praise ye, and above raise ye him into worlds. Which delivered us from hell, and made safe from the hand of death, and delivered from the middle of the burning flame, and ravished us out of the middle of the fire.]

67 Acknowledge ye to the Lord, for he is good; for his mercy *is* into the world (or forevermore). [Acknowledge ye to the Lord, for he is good; for into the world the mercy of him.]

68 All religious men, bless ye the Lord, God of gods; praise ye, and acknowledge to him, for his mercy *is* into all worlds (or forevermore). [All religious, bless ye to the Lord, God of gods; praise ye, and acknowledge ye to him, for into all worlds the mercy of him.]

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κ65 O ye holy and humble men of heart, bless ye the Lord; praise and exalt him above all forever.

κ66 O Hananiah, Azariah, and Mishael, bless ye the Lord; praise and exalt him above all forever; for he hath delivered us from hell (or from the grave), and saved us from the hand of death, and delivered us out of the midst of the furnace, [and] (the) burning flame; (yea), even out of the midst of the fire hath he delivered us.

κ67 O give thanks unto the Lord, because he is gracious; for his mercy endureth forever.

κ68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks; for his mercy endureth forever.

DANIEL AND SUSANNA

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1 A man was in Babylon, and his name was Joakim. *Here beginneth an epistle of (or about) holy Susanna.* In those days a man was in Babylon, and his name was Joakim. [A man was in Babylon, and the name of him Joakim.]

κ1 There dwelt a man in Babylon, called Joakim.

2 And he took a wife, Susanna by name, the daughter of Hilkiyah, a *woman* full fair, and dreading the Lord.

κ2 And he took a wife, whose name was Susanna, the daughter of Hilkiyah, a very fair woman, and one that feared the Lord.

3 Forsooth her father and mother, when they were rightful, taught their daughter* by the law of Moses. [Forsooth the father and mother of her, when they were just, learned their daughter after the law of Moses.]

κ3 Her parents also were righteous, and taught their daughter according to the law of Moses.

**Here fathers and mothers be admonished to teach by the law of God, not only their sons, but also their daughters.*

4 Soothly Joakim was full rich, and had a garden nigh his house; and the Jews came to him, for he was the most worshipful of (or than) all (the others). [Forsooth Joakim was full rich, and to him was a garden nigh to his house; and Jews came together to him, for he was more honourable of all.]

κ4 Now Joakim was a great rich man, and had a fair garden (a)joining unto his house, and to him resorted the Jews, because he was more honourable than all (the) others.

5 And twain eld men were ordained to be judges in that year, of which the Lord spake, that wickedness went out of Babylon, of (or from) the elder judges, that seemed to govern the people. [And two old doomsmen be ordained in that year, of which the Lord spake, for wickedness went out of Babylon, of the elder judges which were seen for to rule the people.]

κ5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

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6 These *judges* used often the house of Joakim; and all men that had dooms came to them. [These often haunted the house of Joakim; and all that had dooms came to them.]

κ6 These kept much at Joakim's house; and all that had any suits in law (or any lawsuits), came unto them.

7 Forsooth when the people had (re)turned again (home) after midday, Susanna entered, and walked in the garden of her husband.

κ7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the (two) elder men saw her entering each day, and walking; and they burnt out into the covetousness or concupiscence of (or for) her. [And the (two) elder men saw her each day entering, and walking; and they burned in the covetousness of her.]

κ8 And the two elders saw her going in every day and walking; so that their lust was inflamed toward(s) her.

9 And they turned away their wit, and bowed down their eyes, (so) that they saw not heaven, neither bethought on just dooms. [And they turned away their wit, and bowed away their eyes, that they should not see heaven, neither should have mind on just dooms.]

κ9 And they perverted their own mind, and turned away their eyes, (so) that they might not look unto heaven, nor remember just judgements.

10 Soothly both were wounded by the love of (or for) her, and they showed not their sorrow to themselves together (or to each other); [Forsooth both were wounded in the love of her, neither showed to themselves their sorrow;]

κ10 And albeit they both were wounded with her love; yet durst not one show another (or to the other) his grief.

11 for they were ashamed to show to themselves (or to each other) their covetousness or concupiscence, willing (or desiring) to lie fleshly by her. [forsooth they shamed for to show to themselves their covetousness, willing for to lie with her.]

κ11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 And they espied each day more busily to see her. [And they espied each day busilier for to see her.]

κ12 Yet they watched diligently from day to day to see her.

13 And the one said to the tother, Go we home, for the hour of meat is.

κ13 And (then one day) the one said to the other, Let us now go home; for it is dinnertime.

14 And they went out, and parted from

κ14 So when they were gone out, they parted the

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themselves. And when they had (re)turned again, they came into one place (or But then they returned again, and they came to the same place); and they asked each of (the) other (or each other) the cause, and they acknowledged their covetousness. And then in common they ordained a time, when they might find her alone.

15 Forsooth it was done, when they espied a covenable (or an opportune) day, she entered sometime, as yesterday and the third day ago, with two damsels alone, and would be washed in the garden; for why heat was (or it was hot).

16 And there was not any man (there)/And no man was there, except the two eld [or (the) two old] men hid, beholding her.

17 Therefore she said to the damsels, Bring ye to me oil, and ointments; and close the doors of the garden, (so) that I (can) be washed. [And she said to the maidens, Bring ye to me oil, and soap, *or ointment*; and shut ye the doors of the garden, that I be washed.]

18 And they did as she commanded; and they closed the doors of the garden, and went out by a postern (or by a back door), to bring those things that she had commanded. And they knew not, that the (two) eld [or the (two) old] men were hid within.

19 Soothly when the damsels were gone out, (the) twain eld men rised (up), and ran to her, and said, [Soothly when the damsels were gone out, the two old men rose, and ran to her, and said,]

20 Lo! the doors of the garden be closed, and no man seeth us, and we be in the covetousness or concupiscence of (or for) thee. Wherefore assent thou to us, and be thou meddled (or mingled) with us. [Lo! doors of the garden be closed, and no man seeth us, and we be in the covetousness of thee. Wherefore accord to us,

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one from the other, and (then) turning back again they came to the same place, and after that they had asked one another the cause, they acknowledged their lust; then appointed they a time both together, when they might find her alone.

κ15 And it fell out as they watched (for) a fit time, she went in as before, with two maids only, and she was desirous to wash herself in the garden; for it was hot.

κ16 And there was nobody there save the two elders, that had hid themselves, and watched her.

κ17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, (so) that I may wash me.

κ18 And they did as she bade them, and shut the garden doors, and went out themselves at (or by) (the) privy doors to fetch the things that she had commanded (to) them; but they saw not the elders, because they were hid.

κ19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

κ20 Behold, the garden doors are shut, (so) that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

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and be joined with us.]

21 And if thou wilt not, we shall say witnessing against thee, that a young man was with thee, and for this cause thou sentest out the damsels from thee.

κ21 (But) If thou wilt not, we will bear witness against thee, that a young man was with thee; and therefore thou didest send away thy maids from thee.

22 And Susanna inwardly sorrowed, and said, Anguishes be to me on each side; for if I do this (thing), death is to me; forsooth if I do (it) not, I shall not escape your hands. [And Susanna inwardly sorrowed, and saith, Anguishes be to me on each side; forsooth if I shall do this thing, death is to me; soothly if I shall not do, I shall not escape your hands.]

κ22 Then Susanna sighed and said, I am straited on every side; for if I do this thing, it is death unto me; and if I do it not, I cannot escape your hands.

23 But it is better for me to fall into your hands, without work, than to do sin in the sight of the Lord. [But better it is to me for to fall without work into your hands, than for to sin in the sight of the Lord.]

κ23 (But) It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 And (then) Susanna cried with (a) great (or with a loud) voice, but also the eld men cried (out) against her. [And Susanna cried with a great voice, forsooth and the old men cried against her.]

κ24 With that Susanna cried with a loud voice; and the two elders (also) cried out against her.

25 Forsooth one ran, and opened the door of (or to) the garden. [Soothly the one ran, and opened the door of the garden.]

κ25 Then ran the one, and opened the garden door.

26 Soothly when the servants of the house had heard the cry in the garden, they fell in by the postern (or by the back door), to see what it was.

κ26 So when the servants of the house heard the cry in the garden, they rushed in at (or by) a privy door to see what was done unto her.

27 But after that the eld men spake, the servants were ashamed greatly, for never was such a word said of (or about) Susanna. [Forsooth after that the old men spake, the servants shamed greatly, for such word was never heard of Susanna.]

κ27 But when the elders had declared their matter, the servants were greatly ashamed; for there was never such a report made of (or about) Susanna.

28 And the morrow day was made. And when the people was come to Joakim, her husband,

κ28 And (so) it came to pass the next day, when the people were assembled to her husband Joakim,

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also the two priests (or the two eld men) full of wicked thoughts came against Susanna, for to slay her. [And the morrow day is made. And when the people came to her husband Joakim, and the two priests (or the two old men) came full of evil thought against Susanna, for to slay her.]

29 And they said before all the people, Send ye to Susanna (or Send for Susanna), the daughter of Hilkihah, the wife of Joakim. And anon (or at once) they sent (for her).

30 And she came with her father, and mother, and children, and all [her] kinsmen.

31 And certainly Susanna was full delicate, *either tender*, and fair of shape. [Forsooth Susanna was full delicate, and fair of form, or shape.]

32 And those wicked men commanded, that she should be uncovered, for she was covered; that namely so (or so that namely) they should be filled of (or with) her fairness. [And those wicked men commanded, that she should be uncovered, soothly she was covered; that or so they were full-filled with fairness of her.]

33 Therefore her *kinsmen* wept, and all that knew her. [Therefore her nigh friends wept, and all that knew her.]

34 Forsooth the two priests (or the two old men) rised together in the midst of the people, and set their hands on the head of her. [Soothly (the) two priests rising together in (the) middle of the people, putted their hands upon the head of her.]

35 And she wept, and beheld to heaven, for her heart had trust in the Lord. [Which weeping beheld to heaven, forsooth the heart of her was having trust in the Lord.]

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the two elders came also full of mischievous imagination against Susanna (for) to put her to death,

κ29 And (they) said before the people, Send for Susanna, the daughter of Hilkihah, Joakim's wife. And so they sent (for her).

κ30 So she came with her father and mother, her children and all her kindred.

κ31 Now Susanna was a very delicate woman and beauteous to behold.

κ32 And these wicked men commanded (her) to uncover her face, (for she was covered), (so) that they might be filled with her beauty.

κ33 Therefore her friends, and all that saw her, wept.

κ34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

κ35 And she weeping looked up towards heaven; for her heart trusted in the Lord.

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36 And the priests (or the two old men) said, When we walked alone in the garden, this *Susanna* entered with two damsels; and she closed the door of the garden, and let go the damsels. [And the priests said, When we walked alone in the garden, she this came in with two maidens; and closed the door of the garden, and left the damsels.]

37 And a young man, that was hid, came to her, and lay by her. [And a young man, that was hid, came to her, and did lechery with her.]

38 Certainly when we were in a corner of the garden, we saw the wickedness, and ran to them, [Forsooth we, when we were in a corner of the garden, seeing the wickedness, ran to them,]

39 and we saw them meddled together. And soothly we might not take (hold of) him, for he was stronger than we; and when he had opened the doors, he skipped out. [and we saw them for to be mingled together. And soothly we might not catch him, for he was stronger than we; and the doors opened, he leapt out.]

40 But when we had taken (hold of) this *woman*, we asked, who was the young man; and she would not show to us. Of this thing we be witnesses. [Soothly when we had caught this (woman), we asked, who was that young man; and she would not show to us. Of this thing we be witnesses.]

41 The multitude believed to them, as to (or because they were) the elder men and judges of the people, and condemned her to death.

42 Forsooth *Susanna* cried loud with (a) great voice, and said, Lord God, without beginning and end, thou art/that art (the) knower of hid things, that knowest all things before that they be done; [Forsooth *Susanna* cried with great voice, and said, Lord God everlasting, that art knower of

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κ36 And the elders said, As we walked in the garden alone, this woman came in, with two maids, and shut the garden doors, and (then) sent the maids away.

κ37 Then a young man who there was hid, came unto her and lay with her.

κ38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

κ39 And when we saw them together, the man we could not hold (onto); for he was stronger than we, and (he) opened the door, and leaped out.

κ40 But having taken this woman, we asked who the young man was; but she would not tell us; (to) these things do we testify.

κ41 Then the assembly believed them, as those that were the elders and judges of the people; (and) so they condemned her to death.

κ42 Then *Susanna* cried out with a loud voice and said, O everlasting God that knowest the secrets, and knowest all things before (that) they be;

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hid things, that hast known all things before they be made;]

43 thou knowest, that they have borne false witnessing against me. And lo! I die, when I have not done any of these things, which these men have made (out) maliciously against me. [thou knowest, for they have borne false witnessing against me. And lo! I die, when I did nought of these things, which these (men) maliciously make together against me.]

44 Forsooth the Lord heard the voice of her.

45 And when she was led to the death, the Lord raised (up) the holy spirit of a young child (or of a young man), whose name was Daniel.

46 And he cried (out) loud with a great voice, I am clean of (or I am clear from) the blood of this *woman*.

47 And all the people turned again to(wards) him, and said, What is this word, which thou hast spoken? [And all the people together turned to him said, What is this word, whom thou hast spoken?]

48 And when he stood in the midst of them, he said, So ye, fond children of Israel, not deeming neither knowing that that is true, (have) condemned the daughter of Israel. [Which, when he stood in the middle of them, said, So ye, fools, sons of Israel, not deeming neither knowing that thing that is just, condemned the daughter of Israel.]

49 Turn ye again to the doom (or Return to the judgement seat), for they spake false witnessing against her. [Turn ye again to doom, for they have spoken false witnessing against her.]

50 Therefore the people (re)turned again with haste. And the (other) eld men *of the people, not*

κ43 Thou knowest that they have borne false witness against me, and behold (now) I must die; whereas I never did such things, as these men have maliciously invented against me.

κ44 And the Lord heard her voice.

κ45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel,

κ46 Who cried with a loud voice, I am clear from (or I am clean of) the blood of this woman.

κ47 Then all the people turned them(selves) towards him, and said, What mean these words that thou hast spoken?

κ48 So he standing in the midst of them, said, Are ye such fools ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?

κ49 Return again to the place of judgement; for they have borne false witness against her.

κ50 Wherefore all the people (re)turned again in haste, and the elders said unto him, Come sit

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those two priests (or not those two old men), said to him, Come thou, and sit in the midst of us, and show (it) to us; for God hath given to thee the honour of (an) elder. [Therefore the people turned again with hieing. And the old men said to him, Come thou, and sit in (the) middle of us, and show thou to us; for God gave to thee honour of elder.]

51 And Daniel said to them, Part ye (or Separate) them atwain afar, and I shall deem them. [And Daniel said to them, Part ye them from atwain, *or each from (the) other*, far, and I shall wisely deem them.]

52 Therefore, when they were parted one from the other, he called one of them, and said to him, Thou eld man of evil days, now thy sins be come, which thou wroughtest before, [Therefore, when they were parted the tother from the tother, he called one of them, and said to him, Thou old of evil days, now thy sins come on thee, which thou wroughtest before,]

53 deeming unjust dooms, oppressing innocents, and delivering (or freeing) guilty men, when the Lord saith, Thou shalt not slay an innocent and just man. [deeming unjust dooms, oppressing innocents, and delivering (the) guilty, saying the Lord, Thou shalt not slay the innocent and just man.]

54 But now, if thou sawest her, say thou, under what tree thou sawest them speaking together to themselves (or with each other)? Which said, Under an haw(thorn) tree. [Now forsooth, if thou sawest her, say thou, under what tree thou saw them speaking to themselves (or to each other)? Which said, Under a sloe tree (or a blackthorn tree).]

55 Forsooth Daniel said, Rightly thou liest in (or against) thine (own) head; for lo! the angel of the Lord, by a sentence taken of (or from) him, shall

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down among us, and show it (to) us, seeing God hath given thee the honour of an elder.

K51 Then said Daniel unto them, Put these two aside, one far from another (or one far from the other), and I will examine them.

K52 So when they were put asunder one from another (or one from the other), he called one of them, and said unto him, O thou that art waxen old in wickedness; now thy sins which thou hast committed aforetime (or before this time), are come [to light].

K53 For thou hast pronounced false judgement, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, The innocent and righteous shalt thou not slay.

K54 Now then if thou hast seen her, tell me, under what tree sawest thou them companying together? who answered, Under a mastic tree.

K55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of (or from) God,

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cut thee by (or across) the middle. [Soothly Daniel said, Rightly thou liest into thine head; lo! forsooth an angel of the Lord, the sentence took of him, shall cut thee (across) the middle.]

56 And when he was (re)moved away, he commanded the tother to come, and said to him, Thou seed of Canaan, and not of Judah, fairness hath deceived thee, and covetousness hath mis-turned thine heart; [And him removed away, he commanded the tother for to come, and said to him, Seed of Canaan, and not of Judah, form, *or fairness*, deceived thee, and covetousness turned thine heart upside-down;]

57 thus ye did to (or with) the daughters of Israel, and they dreaded, and spake to (or with) you, but the daughter of Judah suffered not (or would not allow) your wickedness. [thus ye did to daughters of Israel, and they dreading spake with you, but the daughter of Judah suffered not your wickedness.]

58 Now therefore say to me, under what tree thou sawest them speaking together to themselves (or with each other)? Which said, Under a blackthorn (tree or shrub). [Now therefore say to me, under what tree thou sawest them speaking to themselves? Which saith, Under a plum tree.]

59 Forsooth Daniel said to him, Rightly also thou liest in (or against) thine (own) head; for the angel of the Lord dwelleth, and hath a sword, that he cut thee by (or across) the middle, and slay you. [Soothly Daniel said to him, Rightly and thou liest into thine head; forsooth an angel of the Lord dwelleth, having a sword, that he cut thee (across) the middle, and slay you.]

60 Therefore all the people cried (out) loud with (a) great voice, and blessed God, that saveth them that hope in him. [And so all the people cried with great voice, and blessed the Lord, that

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(which is) to cut thee in two.

κ56 So he put him aside, and commanded (them) to bring the other, and said unto him, O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thine heart.

κ57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you; but the daughter (or this daughter) of Judah would not abide your wickedness.

κ58 Now therefore tell me, under what tree didest thou take them companying together? who answered, Under an holm tree (or Under an oak tree).

κ59 Then said Daniel unto him, (Very) Well; thou hast also lied against thine own head; for the angel of God waiteth with the sword to cut thee in two, (so) that he may destroy you.

κ60 With that all the assembly cried out with a loud voice, and praised God who saveth them that trust in him.

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saveth men hoping in him.]

61 And they rised (up) together against the two priests (or the two old men); for Daniel had convicted them by (or with) their (own) mouth(s), (so) that they had borne false witnessing; [And they rose together against the two priests; soothly Daniel had convicted them of their mouth, for to have said false witnessing;]

62 and they did to them, as they had done evil (or had intended evilly to do) against the neighbouress, that they should do by the law of Moses, and they killed them. And (so) (the) guiltless blood was saved in that day. [and they did to them, as they had done evil against the neighbour, that they did after the law of Moses, and slew them. And the guiltless blood is saved in that day.]

63 Forsooth Hilkiah and his wife praised the Lord in that day for Susanna, their daughter, with Joakim, her husband, and with all her kinsmen, for a foul thing was not found in her. [Forsooth Hilkiah and his wife praised God in that day, for their daughter Susanna, with Joakim, her husband, and all her cousins, for foul thing was not found in her.]

64 Forsooth Daniel was made great in the sight of the people, from that day and afterward.

κ61 And they arose against the two elders, (for Daniel had convicted them of false witness by (or with) their own mouth(s)),

κ62 And (as) according to the law of Moses, they did unto them in such sort as they maliciously (had) intended to do to their neighbour. And (so) they put them to death. Thus the innocent blood was saved the same day (or that very day).

κ63 Therefore Hilkiah and his wife praised God for their daughter Susanna, with Joakim her husband, and all the(ir) kindred, because there was no dishonesty found in her.

κ64 From that day forth was Daniel had (or held) in great reputation in the sight of the people.

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1 And king Astyages was put to his fathers, and Cyrus of Persia took his realm. [And king Astyages is put to his fathers, and Cyrus of Persia received the kingdom of him.]

κ1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 Forsooth Daniel ate with the king, and was honoured above all the friends of him. [Forsooth Daniel was meat-frère of the king, and honoured above all the friends of him.]

κ2 And Daniel conversed with the king, and was honoured above all his friends.

3 Also an idol, Bel by name, was at Babylon, and twelve measures of clean flour, of which *measures* each contained three bushels, and forty sheep, and six measures of wine, *that be called amphoras*, were spended in it (or were spent upon it) each day. [And an idol, Bel by name, was with (the) men of Babylon, and there were spended in it by all days twelve *measures* artabis, and one contained three bushels of flour, and forty sheep, and of wine six amphoras.]

κ3 Now the Babylonians had an idol called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped that *Bel*, and went each day to honour him; certainly Daniel worshipped his God. And the king said to him, Why worshippest thou not Bel? [And the king worshipped him, and went by all days for to honour it; forsooth Daniel honoured his God. And the king said to him, Why honourest thou not Bel?]

κ4 And the king worshipped it, and went daily to adore it; but Daniel worshipped his own God. And (so) the king said unto him, Why doest not thou worship Bel?

5 Which answered, and said to him, For I worship not idols made by hand, but God living, that made (out) of nought heaven and earth, and hath power of (or over) each flesh. [Which answering saith to him, For I worship not idols made by hand, but (the) living God, that made of nought heaven and earth, and hath power of

κ5 Who answered and said, Because I may not worship idols made with hands, but (only) the living God, who hath created the heaven, and the earth, and hath sovereignty over all flesh.

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each flesh.]

6 And the king said to him, Whether it seemeth not to thee, that Bel is a living god? whether thou seest not, how great things he eateth and drinketh each day? [And the king said to him, Whether Bel is not seen to thee a living God? whether thou seest not, how many things he eateth and drinketh each day?]

7 And Daniel said laughing, King, err thou not; for why this *Bel* is (made) of clay within, and of brass withoutforth, and eateth not, (neither drinketh), any time. [And Daniel laughing saith, King, err thou not; this is withinforth of clay, and withoutforth of brass, neither eateth any time, neither drinketh.]

8 And the king was wroth, and called the priests thereof, and said to them, If ye say not to me, who it is that eateth these costs, *either expenses*, ye shall die. [And the king wroth called the priests of him, and said to them, No but ye shall say to me, who eateth these gifts, ye shall die.]

9 Forsooth if ye show that Bel eateth these things, Daniel shall die, for he blasphemed Bel. And Daniel said to the king, Be it done by thy word. [Forsooth if ye shall show for Bel eateth these, Daniel shall die, for he blasphemed Bel. And Daniel said to the king, Be it done after thy word.]

10 Forsooth the priests of Bel were seventy, besides (their) wives, and little children, *either servants*, and sons. And the king came with Daniel into the temple of Bel. [Forsooth there were of Bel seventy priests, besides wives, and little children, and sons. And the king with Daniel came into the temple of Bel.]

11 And the priests of Bel said, Lo! We shall go out, and thou, king, set (forth) (the) meats, and

κ6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?

κ7 Then Daniel smiled, and said, O king, be not deceived; for this is but clay within, and brass without, and did never eat or drink anything.

κ8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is (or who it is) that devoureth these expenses, ye shall die.

κ9 But if ye can certify (to) me that Bel devoureth them, then Daniel shall die; for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

κ10 (Now the priests of Bel were threescore and ten, beside(s) their wives and children). And (so) the king went with Daniel into the temple of Bel.

κ11 So Bel's priests said, Lo, we (shall) go out; but thou, O king, set on the meat (or bring forth the

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meddle (or mix) (the) wine, and close thou the door, and aseal *it* with thy ring. [And priests of Bel said, Lo! We shall go out, and thou, king, put meats, and mingle wine, and shut the door, and seal it with thy ring.]

12 And when thou comest (in) early, if thou findest not all things eaten of (or by) Bel, we shall die by death, either Daniel *shall die*, that lied against us. [And when thou shalt come in early, no but thou shalt find all things eaten of Bel, by death we shall die, or Daniel, that lied against us.]

13 Soothly they trusted, for they had made a privy entering under the board (or And they were confident, for they had made a secret entrance under the table), and by it they entered ever (or repeatedly), and devoured those things. [Forsooth they despised, *or set at nought*, (or thought nothing of it), for they had made an hid entering (or a hidden entrance) under the board, and thereby they entered (for)evermore, and devoured those things.]

14 Forsooth it was done, after that they went out, and the king setted (forth) (the) meats before Bel, Daniel commanded to his children (or to his servants), and they brought ashes, and he riddled (them) through(out) all the temple, before the king (alone). And (then) they went out, and closed the door, and asealed (it) with the ring of the king, and went forth. [Forsooth it is done, after that they went out, and the king putted meats before Bel, Daniel commanded his children, and they brought to ashes, and by all the temple he riddled before the king. And they gone out closed the door, and sealing with ring of the king went away.]

15 But the priests entered in the night, by their custom, and the wives, and (the) children of them, and ate and drank all things. [Soothly the priests went in in night, after their custom, and

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food), and make ready the wine, and shut the door fast (or secure), and seal it with thine own signet.

κ12 And (then) tomorrow, when thou comest in, if thou findest not that Bel hath eaten up all (of it), we will suffer death; or else Daniel, that speaketh falsely against us.

κ13 And they little regarded it (or they had little concern); for under the table they had made a privy (or private) entrance, whereby they entered in continually, and consumed those things.

κ14 So when they were gone forth, the king set (the) meats (or brought forth the food) before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple, in the presence of the king alone; then went they out and shut the door, and sealed it with the king's signet, and so (they) departed.

κ15 Now in the night came the priests with their wives and children, (as they were wont to do), and did eat and drink up all.

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wives, and sons of them, and ate all the things, and drank.]

16 Forsooth the king rose most early, and Daniel with him. [Soothly the king rose in the highest spring of day, and Daniel with him.]

17 And the king said, Daniel, whether the seals be safe? And he answered, King, *those* (or they) *be* safe. [And the king saith, Daniel, whether the seals be safe? Which answered, King, safe.]

18 And anon (or at once) when they had opened the door, the king beheld the board (or he looked at the table), and he cried on high with a great (or with a loud) voice, Bel, thou art great, and no guile is at thee. [And anon when they had opened the door, the king beheld the board, and he cried with great voice, Great art thou, Bel, and no guile is with thee.]

19 And Daniel laughed, and he held the king, (so) that he entered not within. And *Daniel* said, Lo! the pavement, perceive thou whose steps these be. [And Daniel laughed, and he held the king, lest he entered withinforth; and said, Lo! the pavement, perceive whose steps these be.]

20 And the king said, I see (the) steps of men, and of women, and of young children. And the king was wroth. [And the king said, I see steps of men, and women, and young children. And the king is wroth.]

21 Then the king took (hold of) the priests, and the wives, and (the) children of them; and they showed to him (the) little privy doors, by which they entered, and wasted those things that were on the board (and they showed him the secret doors, by which they entered, and consumed those things that were on the table). [Then the king caught the priests, and wives, and sons of them; and they showed to him (the) small doors hid(den), by whom they entered, and wasted

κ16 In the morning be(fore)time, (or very early), the king arose, and Daniel with him.

κ17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

κ18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

κ19 Then laughed Daniel, and held the king (so) that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

κ20 And the king said, I see the footsteps of men, women, and children; and then the king was (very) angry,

κ21 And (he) took (hold of) the priests, with their wives and children, who showed him the privy doors, where they came in, and consumed such things as were upon the table.

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what things were on the board.]

22 Therefore the king killed them, and betook Bel into the power of Daniel, which destroyed that *Bel*, and his temple. [Therefore the king slew them, and betook Bel into power of Daniel, which destroyed him, and his temple.]

23 And a great dragon (or a large snake) was (also) in that place, and (the) Babylonians worshipped it. [And a great dragon was in that place, and men of Babylonia worshipped him.]

24 And the king said to Daniel, Lo! now thou mayest not say, that this is not a quick (or a living) god; therefore worship thou him. [And the king said to Daniel, Lo! now thou mayest not say, that this is not god living; therefore worship him.]

25 And Daniel said to the king, I worship my Lord God, for he is God living. [And Daniel said to the king, I worship the Lord my God, for he is (the) living God.]

26 But thou, king, give power to me, and I shall slay the dragon (or I will kill the snake), without sword or staff. And the king said, I give (leave) to thee. [Thou forsooth, king, give to me power, that I slay the dragon, without sword and staff. And the king saith, I give to thee.]

27 Therefore Daniel took pitch, and tallow, and hairs, and seethed (them) together; and he made gobbets, and gave (them) into the mouth of the dragon, and the dragon was all-broken. And Daniel said, Lo! whom ye worship. (And so Daniel took pitch, and fat, and hair, and boiled it all up, and he made lumps of it, and put it into the mouth of the snake, and the snake burst apart. And Daniel said, Behold! whom or what ye worship.) [Therefore Daniel took pitch, and fatness, and hairs, and seethed together; and he made gobbets, and gave into the mouth of the dragon, and the dragon is burst. And Daniel said,

κ22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

κ23 And in that same place there was a great dragon (or a large snake), which they of Babylon worshipped.

κ24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh, thou canst not say, that he is no living God (or god); therefore worship him.

κ25 Then said Daniel unto the king, I will worship the Lord my God; for he is the living God.

κ26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

κ27 Then Daniel took pitch, fat, and hair, and did seethe them together, and made lumps thereof; this he put in(to) the dragon's mouth, and so the dragon burst in sunder (or asunder); and Daniel said, Lo, these are the gods (that) you worship.

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Lo! whom ye worship.]

28 And when (the) Babylonians had heard this thing, they had indignation greatly; and they were gathered (together) against the king, and said, The king is made a Jew; he destroyed Bel, and killed the dragon (or the snake), and slew the priests. [Which thing when men of Babylonia heard, they had indignation greatly; and they be gathered against the king, and said, The king is made a Jew; he destroyed Bel, and slew the dragon, and killed priests.]

29 And they said, when they were come to the king, Betake thou to us Daniel, that destroyed Bel, and killed the dragon (or the snake); (or) else we shall slay thee, and thine house. [And they said, when they came to the king, Give to us Daniel, that destroyed Bel, and slew the dragon; else we shall slay thee, and thine house.]

30 Therefore the king saw, that they fell in on him greatly; and he was compelled by need, and he betook Daniel to them. [Therefore the king saw, that they fell into him greatly; and by need he constrained, gave to them Daniel.]

31 Which sent him into the pit of lions, and he was there (for) seven days. [Which sent him into the lake of lions, and he was there seven days.]

32 Certainly seven lions were in the pit, and two bodies and two sheep were given to them each day. And then those were not given to them, (so) that they should devour Daniel. [Forsooth in the lake were seven lions, and each day two bodies and two sheep were given to them. And then they were not given to them, that they should devour Daniel.]

33 Forsooth Habakkuk, the prophet, was in Judea, and he had sodden pottage, and had set in loaves in a little pannier, (and had put some loaves in a little basket or bowl); and he went

κ28 (Now) When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

κ29 So they came to the king, and said, Deliver (to) us Daniel, or else we will destroy thee and thine house.

κ30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them.

κ31 Who cast him into the lions' den, where he was (for) six days.

κ32 And in the den there were seven lions, and they had given them every day two carcasses, and two sheep; which then were not given to them, to (or for) the intent (or so that) they might devour Daniel.

κ33 Now there was in Jewry a prophet called Habakkuk, who had made (some) pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

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into the field, to bear (it) to (the) reapers. [Forsooth Habakkuk was a prophet in Judea, and he had sodden pottage, and had set in loaves in a little vessel, and went into the field, for to bear to reapers.]

34 And the angel of the Lord said to Habakkuk, Bear thou the meat (or Take the meal), which thou hast, into Babylon, to Daniel, which is in the pit of (the) lions. [And an angel of the Lord said to Habakkuk, Bear thou the meat, that thou hast, into Babylon, to Daniel, that is in the lake of lions.]

35 And Habakkuk said, Lord, I saw not Babylon, and I knew not (where) the pit (is). [And Habakkuk said, Lord, I saw not Babylon, and I know not the lake.]

36 And the angel of the Lord took him by his top, and bare him by the hair of his head; and set him (down) in Babylon, on (or above) the pit, in the fierceness of his spirit. [And the angel of the Lord took him in the poll of him, and put him in Babylon, on the lake, in birr of his spirit.]

37 And Habakkuk cried, and said, Daniel, the servant of God, take thou the meat (or the meal), that God hath sent to thee. [And Habakkuk cried, saying, Daniel, servant of God, take thou the meat, that God sent to thee.]

38 And Daniel said, Lord God, thou hast mind on me, and hast not forsaken them that love thee. [And Daniel saith, Lord God, thou hast mind of me, and forsakest not men loving thee.]

39 And Daniel rose, and ate; certainly the angel of the Lord restored Habakkuk anon (or at once) in his (own) place (again). [And Daniel rising ate; forsooth the angel of the Lord restored anon Habakkuk in his place.]

40 Therefore the king came in (or on) the

κ34 But the angel of the Lord said unto Habakkuk, Go (and) carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

κ35 And Habakkuk said, Lord, I never saw Babylon; neither do I know where the den is.

κ36 Then the angel of the Lord took him by the crown (of his head), and bare him by the hair of his head, and through the vehemency (or the vehemence) of his spirit, set him (down) in Babylon over the den.

κ37 And Habakkuk cried (out), saying, O Daniel, Daniel, take the dinner which God hath sent thee.

κ38 And Daniel said, Thou hast remembered me, O God; neither hast thou forsaken them that seek thee, and love thee.

κ39 So Daniel arose and did eat; and the angel of the Lord set Habakkuk (back) in his own place again immediately.

κ40 Upon the seventh day the king went to

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seventh day to bewail Daniel; and he came to the pit, and looked in, and lo! Daniel (was) sitting in the midst of (the) lions. [Therefore the king came in the seventh day for to wail Daniel; and he came to the lake, and looked within, and lo! Daniel sitting in the middle of lions.]

41 (And) The king cried on high with (a) great (or with a loud) voice, and said, Lord God of Daniel, thou art great; [And the king cried with (a) great voice, saying, Great art thou, Lord God of Daniel;]

42 and *the king* drew him out of the pit. Certainly he sent into the pit them, that were (the) cause of his perdition, and they were devoured in a moment before him. [and drew out him of the lake. Forsooth he sent into the lake them, that were cause of his perdition, and they be devoured in a moment before him.]

43 Then the king said, They that dwell in all the earth, dread the God of Daniel, for he is God living into worlds (or he is the living God forevermore); he is (the) deliverer, and (the) Saviour, doing miracles and marvels in heaven and in earth, that delivered Daniel from the pit of (the) lions. [Then the king saith, Men dwelling in all earth, dread the God of Daniel; for he is deliverer, and saver, doing signs and miracles in heaven and in earth, that delivered Daniel of the lake of lions.]

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bewail Daniel; and when he came to the den, he looked in, and behold, Daniel was sitting (there).

κ41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

κ42 And he drew him out; and cast those that were the cause of his destruction into the den; and they were devoured in a moment before his face.

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CHAPTER 1

1 And it was done, after that Alexander (the son) of Philip, king of Macedonia, which reigned first in Greece, and went out of the land of Kittim, smote Darius, king of Persians and of Medes/king of Persia and of Media,

2 he ordained many battles [or and ordained many battles], and got strengths (or strongholds) of (or from) all; and he slew the kings of (the) earth,

3 and passed forth till to the ends of (the) earth, and took spoils of (or from) (a) multitude of folks; and (then) the earth was still in the sight of him.

4 And he gathered virtue, and host full strong [or and full strong host] (or And he gathered a very strong army), and the heart of him was enhanced and lift(ed) up. And he got the countries of folks, and tyrants, *either strong men*; and they were made to him into tribute.

5 And after these things he fell into the bed, and knew that he should die.

6 And he called his noble children (or And he called his honourable servants), that were nourished with him from their youth, and parted to them his kingdom, when he lived yet [or when yet he lived].

7 And (so) Alexander reigned twelve years, and was dead.

8 And his children wielded the realm (or And his servants ruled the kingdom), each in his place,

9 and all putted to them diadems (or they all

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κ1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Kittim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

κ2 And made many wars, and won many strongholds, and slew the kings of the earth,

κ3 And went through to the ends of the earth, and took spoils of many nations, insomuch, that the earth was quiet before him, whereupon he was exalted, and his heart was lifted up.

κ4 And he gathered a mighty strong host, and ruled over countries, and nations and kings, who became tributaries unto him.

κ5 And after these things he fell sick, and perceived that he should die.

κ6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

κ7 So Alexander reigned twelve years, and (then) died.

κ8 And his servants bare rule, everyone in his place.

κ9 And after his death they all put crowns [upon

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put crowns upon themselves) after his death, and the sons of them after them, (for) many years; and evils were multiplied in (or on) (the) earth.

10 And there went out of them a root of sin, Antiochus the noble (or Antiochus Epiphanes), the son of Antiochus the king, that was at Rome in hostage, and reigned in the hundred and seven and thirtieth year of the realm of (the) Greeks.

11 In those days wicked sons of Israel went out, and counselled many, and said, [or saying], Go we, and ordain we [a] testament (or a covenant) with (the) heathen men, that be about us; for since we parted from them, many evils found us.

12 And the word was seen good before the eyes of them.

13 And some of the people sent, and went to the king; and he gave power to them for to do (the) rightfulness of (the) heathen men.

14 And they builded a school in Jerusalem, by [or after] (the) laws of (the) nations;

15 and made to them prepuces (or made themselves uncircumcised), and went away from the holy testament, and were joined to (the) nations, and were sold for to do evil.

16 And the realm had prosperity in the sight of Antiochus, and he began to reign in the land of Egypt, (so) that he should reign on two realms.

17 And he entered into Egypt with a grievous multitude, in (or with) chariots, and elephants, and horsemen, *either knights*, and [a] plenteous multitude of ships,

18 and he ordained battle against Ptolemy, king of Egypt, and Ptolemy dreaded of his face, and

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themselves], (and) so did their sons after them, (for) many years, and evils were multiplied in (or on) the earth.

κ10 And there came out of them a wicked root, Antiochus [surnamed] Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

κ11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go, and make a covenant with the heathen, that are round about us; for since we departed from them, we have had much sorrow.

κ12 So this device pleased them well.

κ13 Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen.

κ14 Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen,

κ15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

κ16 Now when the kingdom was established, before Antiochus, he thought to reign over Egypt, (so) that he might have the dominion of two realms.

κ17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

κ18 And made war against Ptolemy king of Egypt, but Ptolemy was afraid of him, and fled; and many

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flew (or fled); and many were wounded, and fell down [or and many wounded fell down].

19 And he took the strong cities in the land of Egypt, and [he] took the preys of the land of Egypt.

20 And Antiochus (re)turned, after that he (had) smote Egypt, in the hundred and three and fortieth year, and went up to Israel. And he ascended or went up to Jerusalem with a grievous multitude,

21 and entered into the hallowing (or into the Temple) with pride; and he took (away) the golden altar, and the candlestick of light, and all the vessels thereof,

22 and the board of proposition (or the table of the showbread), and (the) vessels of floating (or of liquid) sacrifices, and (the) cruets, and (the) golden mortars, and (the) veil, and (the) crowns, and (the) golden ornament that was in the face (or on the front) of the temple; and he brake all.

23 And he took (the) silver and gold, and all (the) desirable vessels, and he took the privy treasures (or the hidden treasures), which he found;

24 and when he had taken up all things, he went into his land. And he made (a) slaughter of men, and spake in (or with) great pride.

25 And great wailing was made in Israel, and in each place of them;

26 and (the) princes sorrowed inwardly, and (the) elder men, and (the) maidens, and (the) young men were made sick (or feeble), and (the) fairness of women was changed.

27 Each husband took (up) wailing, and they that sat in (the) husband's bed, mourned.

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were wounded to death.

κ19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

κ20 And after that Antiochus had smitten Egypt, he returned again in the hundred (and) forty and third year, and went up against Israel and Jerusalem with a great multitude,

κ21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

κ22 And the table of the showbread, and the pouring vessels, and the vials (or the phials), and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all (of) which he pulled off.

κ23 He took also the silver and the gold, and the precious vessels; also he took the hidden treasures which he (had) found;

κ24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

κ25 Therefore there was great mourning in Israel, in every place where they were;

κ26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

κ27 Every bridegroom took up lamentation, and she that sat in the marriage chamber, was in

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28 And the land was moved (al)together on (or for) (the) men dwelling therein, and all the house of Jacob was clothed with confusion.

29 And after two years of days, the king sent a prince of tributes into the cities of Judea, and he came to Jerusalem with (a) great company.

30 And he spake to them peaceable words in guile, and they believed to him. And suddenly he fell in on the city, and smote it with a great wound, and lost (or destroyed) much people of Israel.

31 And he took preys of the city, and burnt it with fire, and destroyed (the) houses thereof, and (the) walls thereof in compass.

32 And they led (the) women captive, and (the) children, and wielded (the) beasts.

33 And they builded the city of David with [a] great wall and firm, and firm towers; and it was made to them into an high tower, *either strength* (or into a stronghold).

34 And they putted there a folk of sinners, wicked men, and they were strong in it;

35 and they putted armours (or arms, or weapons), and meats (or food), and gathered (the) preys of Jerusalem; and putted up there, and were made into a great snare.

36 And this thing was made into espysing in evil, *either treasons*, to (the) hallowing (or against the Temple), and into an evil devil in Israel (for)evermore.

37 And they shed out innocent blood, by compass of the hallowing, and defouled the

heaviness.

κ28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

κ29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Judea, who came unto Jerusalem with a great multitude,

κ30 And spake peaceable words unto them, but [all was] deceit; for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

κ31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses, and (the) walls thereof on every side.

κ32 But the women and children took they captive, and possessed the cattle.

κ33 Then builded they the city of David with a great and strong wall, [and] with mighty towers, and made it a stronghold for them(selves),

κ34 And they put therein a sinful nation, wicked men, and fortified [themselves] therein.

κ35 They stored it also with armour and victuals, (or vittles), and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare;

κ36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

κ37 Thus they shed innocent blood on every side of the sanctuary, and defiled it.

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hallowing. (And they shed out innocent blood all around the Temple, and defiled the Temple.)

38 And (the) dwellers of Jerusalem fled for them, and it was made (an) habitation of strangers, and it was made strange, *either alien*, to his seed, and (the) sons thereof forsook it.

39 The hallowing thereof (or Its Temple) was (as) desolate as (a) wilderness; (the) feast days thereof were turned into mourning, (the) sabbaths thereof into shame (or reproof), (and) (the) honours thereof into nought.

40 By [or After] the glory thereof, the evil fame thereof was multiplied, and (the) highness thereof was turned into mourning.

41 And king Antiochus wrote to all his realm, that all the people should be one.

42 And they forsook each man his law; and all folks consented by [or after] the word of king Antiochus,

43 and many of Israel consented to him, and sacrificed to idols, and defouled (or defiled) (the) sabbath.

44 And king Antiochus sent books by the hands of messengers into Jerusalem, and into all cities of Judea, that they should (pur)sue (or follow) (the) laws of (the) folks of (the) earth,

45 and should forbid burnt sacrifices, and sacrifices, and pleatings for to be done in the temple of God, and that they should forbid the sabbath for to be hallowed, and solemn days,

46 and holy things for to be defouled (or that they should defile the Temple), and the holy people of Israel.

κ38 Insomuch that the inhabitants of Jerusalem fled because of them, whereupon [the city] was made an habitation of strangers, and became strange to those that were born in her, and her own children left her.

κ39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, (and) her honour into contempt.

κ40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

κ41 Moreover, king Antiochus wrote to his whole kingdom, that all should be one people,

κ42 And everyone should leave his laws; so all the heathen agreed, according to the commandment of the king.

κ43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

κ44 For the king had sent letters by messengers unto Jerusalem, and the cities of Judea, that they should follow the strange laws of the land,

κ45 And forbid burnt offerings, and sacrifice, and drink offerings in the temple; and that they should profane the sabbaths, and festival days;

κ46 And pollute the sanctuary and (the) holy people;

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47 And he commanded altars for to be builded, and temples, and idols; and swine's flesh for to be sacrificed, and unclean beasts;

48 and for to leave their sons uncircumcised, and the souls of them for to be defouled (or defiled) in all uncleannesses and abominations,

49 so that they should forget the law, and should change all the justifyinges of God.

50 And (that) whoever did not by the word of king Antiochus, should die.

51 By all these words he wrote to all his realm, and above-set [or before-set] princes to the people (and set leaders over the people), which should constrain these things for to be done. And they commanded to (the) cities of Judea for to make sacrifice.

52 And many of the people were gathered to them, which forsook the law of the Lord, and did evils on (the) earth (or in the land).

53 And they drived out the people of Israel from (or into) privy places, and in(to) hid places of fugitives, *either fleeing men*. [and drove out the people of Israel of privy places, and in hid places of fugitives, *or fleeing men*.]

54 In the fifteenth day of the month Kislev, *that answereth to our November*, in the hundred and five and fortieth year, king Antiochus builded (the) abominable idol of desolation, *either* [or (of)] *discomfort*, on the altar of God; and by all (the) cities of Judea in compass they builded altars.

55 And before the gates of the houses and in streets, they burnt incenses, and sacrificed;

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κ47 (And) Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts;

κ48 (And) That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness, and profanation;

κ49 To the end (that) they might forget the law, and change all the ordinances.

κ50 And whosoever would not do according to the commandment of the king, [he said], (that) he should die.

κ51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Judea to sacrifice, city by city.

κ52 Then many of the people were gathered unto them, to wit, everyone that forsook the law, and so they committed evils in the land;

κ53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

κ54 Now the fifteenth day of the month Kislev, in the hundred (and) forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judea, on every side;

κ55 And burnt incense at the doors of their houses, and in the streets.

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56 and burnt by fire the books of the law of God, and carved them (up).

57 And with whomever the books of [the] testament of the Lord were found, and whoever kept the law of the Lord, by [or after] the commandment of the king, they slew him.

58 In their virtue, *either power*, they did these things to the people of Israel, that was found in each month in the cities.

59 And in the five and twentieth day of the month, they sacrificed on the (idol) altar, that was against (or on top of) the altar of God.

60 And women, that circumcised their sons, were strangled, by [or after] (the) commandment of king Antiochus;

61 and they hanged (the) children by the necks, by all (the) houses of them, and strangled them that (had) circumcised them.

62 And many of the people of Israel determined, *either fully deemed*, with(in) them(selves), that they should not eat unclean things,

63 and choosed more for to die, than for to be defouled with unclean meats. And they would not break the holy law of God, and they were slain;

64 and full great wrath was made on the people (of Israel).

CHAPTER 2

1 In those days Mattathias, the son of John, son of Simeon, and he was a priest of the sons of Joarib, rose from Jerusalem, and sat in the hill

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κ56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

κ57 And wheresoever (or whosoever) was found with any (of) the book(s) of the testament, or if any(one) consented to the law, the king's commandment was, that they should put him to death.

κ58 Thus did they by their authority, unto the Israelites every month, to as many as were found in the cities.

κ59 Now the five and twentieth day of the month, they did sacrifice upon the idol altar, which was upon the altar of God.

κ60 At which time, according to the commandment, they put to death certain women that had caused their children to be circumcised.

κ61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

κ62 Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any unclean thing.

κ63 Wherefore they chose rather to die, (so) that they might not be defiled with meats, and (so) that they might not profane the holy covenant. So then they died.

κ64 And there was very great wrath upon Israel.

CHAPTER 2

κ1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

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Modin. [In those days Mattathias rose, the son of John, son of Simeon, he a priest of the sons of Joarib, of Jerusalem, and sat in the hill Modin.]

2 And he had five sons; John was named Gaddis;

3 and Simon, that was named Thassis;

4 and Judas, that was called Maccabeus;

5 and Eleazar, that was named Avaran; and Jonathan, that was named Apphus.

6 These saw the evils that were done in (or to) the people of Judea and Jerusalem.

7 And Mattathias said, Woe to me! whereto am I born, for to see the destroying [or (the) constriction] of my people, and the defouling (or the defiling) of the holy city, and for to sit there, when it is given into the hands of (our) enemies? Holy things be made in the hand of strangers (The Temple is given into the hands of strangers);

8 the temple thereof (is) as a man un noble;

9 (the) vessels of glory thereof be led away captive. Eld men thereof be slain in (the) streets [or Old men be slain in streets thereof], and young men thereof fell down by (the) sword of (the) enemies.

10 What folk inherited not the kingdom thereof, and wielded not (the) preys thereof?

11 All (the) adorning thereof is borne away; she that was free, is made the handmaiden.

12 And lo! our holy thing, and our fairness, and our clarity, is desolate, and heathen men defouled it. (And lo! our Temple, yea, our beauty, and our glory, is made desolate, and the heathen

κ2 And he had five sons, John, called Gaddis;

κ3 Simon, called Thassis;

κ4 Judas, who was called Maccabeus;

κ5 Eleazar, called Avaran; and Jonathan, whose surname was Apphus.

κ6 And when he saw the blasphemies that were committed in Judea and Jerusalem,

κ7 He said, Woe is me, wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

κ8 Her temple is become as a man without glory.

κ9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

κ10 What nation hath not had a part in her kingdom, and gotten (some) of her spoils?

κ11 All her ornaments are taken away, of (or from) a free woman, she is (now) become a bondslave.

κ12 And behold, our sanctuary, even our beauty, and our glory, is laid waste, and the Gentiles have profaned it.

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men have defiled it.)

13 What therefore is it to us for to live (any longer)? [What therefore yet to us for to live?]

κ13 To what end therefore shall we live any longer?

14 And Mattathias and his sons rent their clothes, and covered them(selves) with hair-shirts, and wailed greatly.

κ14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 And they that were sent of (or by) king Antiochus, came thither, for to constrain them that fled together into the city of Modin, for to offer and burn incenses, and for to depart from the law of God.

κ15 In the meanwhile the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And many of the people of Israel consented, and came to them; but Mattathias and his sons stood steadfastly.

κ16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 And they answered, that were sent of (or by) Antiochus, and said to Mattathias, Thou art (a) prince, and most clear (or glorious), and great in this city, and adorned with sons and brethren.

κ17 Then answered the king's officers, and said to Mattathias on this wise (or in this manner), Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren.

18 Therefore go thou the former (or be the first), and do the commandment of the king, as all (the) folks have done, and (the) men of Judea, and they that (be) left in Jerusalem. And thou shalt be, and thy sons, among (the) friends of the king, and made large in silver and gold, and many gifts.

κ18 Now therefore come thou first, and fulfill the king's commandment, like as all the heathen have done; yea, and the men of Judea also, and such as remain at Jerusalem; so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver, and gold, and many rewards.

19 And Mattathias answered, and said with (a) great (or with a loud) voice, Though all (the) folks obey to king Antiochus, (so) that they go away each man from the service of the law of his fathers, and consent to his commandments,

κ19 Then Mattathias answered, and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away everyone from the religion of their fathers, and give consent to his commandments;

20 I, and my sons, and my brethren shall obey to the law of our fathers.

κ20 Yet will I, and my sons, and my brethren walk in the covenant of our fathers.

21 God be helpful to us; it is not profitable to us for to forsake the law, and (the) rightfulnesses of God.

κ21 God forbid that we should forsake the law, and the ordinances.

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22 We shall not hear the words of king Antiochus, neither shall make sacrifice/s *to idols*, and break the commandments of our law, that we go by another way.

23 And as he ceased for to speak these words, some Jew went to, before the eyes of all men, for to sacrifice to idols on the altar, in the city of Modin, by [or after] (the) commandment of the king.

24 And Mattathias saw, and sorrowed, and his reins trembled together, and his madness, *that is, great wrath by* (or because of) (his) *fervent love*, was kindled by [or after] (the) doom of the law; and he leaped in, and slew him on the altar.

25 But and (or also) he slew in that time the man whom king Antiochus sent, which compelled (them) for to offer, and he destroyed the altar.

26 And he loved fervently the law, as Phinehas did to Zimri, son of Salu.

27 And Mattathias cried with (a) great (or with a loud) voice in the city, and said, Each man that hath fervent love of (or for) the law, ordain a testament, *that is, a covenant*, and go he out after me.

28 And he flew (or fled), and his sons, into (the) mountains, and left whatever things they had in the city.

29 Then many seeking doom and rightwiseness, went down into (the) desert, that they should sit there,

30 they and the sons of them, and (the) women of them, and (the) beasts of them; for evils were hard on them.

31 And it was told to men of the king, and to

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κ22 We will not harken to the king's words, to go from our religion, either on the right hand, or the left.

κ23 Now when he had left (off) speaking these words, there came one of the Jews in the sight of all, to sacrifice on the altar, which was at Modin, according to the king's commandment.

κ24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to show his anger according to judgement; wherefore he ran, and slew him upon the altar.

κ25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

κ26 Thus dealt he zealously for the law of God, like as Phinehas did unto Zimri the son of Salu.

κ27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of (or for) the law, and maintaineth the covenant, let him follow me.

κ28 So he and his sons fled into the mountains, and left all that ever they had in the city.

κ29 Then many that sought after justice and judgement, went down into the wilderness, to dwell there.

κ30 Both they, and their children, and their wives, and their cattle, because afflictions increased sore upon them.

κ31 Now when it was told (to) the king's servants,

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the host, that were in Jerusalem, [in] the city of David, that some men went away, that destroyed the commandment of the king, into privy places in (the) desert; and many had gone after them.

32 And anon (or at once) they went to (or after) them, and ordained against them battle, in the day of sabbaths;

33 and said to them, Against-stand ye also now yet? go ye out, and do after the word of king Antiochus, and ye shall live.

34 And they said, We shall not go out, neither [we] shall do the word of the king, that we defoul (or defile) the day of sabbaths.

35 And (so then) they stirred (the) battle against them.

36 And they answered not to them, neither threw a stone to (or at) them, neither stopped privy places,

37 and said, Die we all in our simpleness (or in our innocence), and heaven and earth shall be witnesses on us (or for us), that unjustly ye lose (or destroy) us.

38 And they gave to them battle in (or on) (the) sabbaths, and they were dead, and (the) wives of them, and (the) sons of them, and (the) beasts of them, till to a thousand persons of men.

39 And Mattathias knew, and his friends; and they had mourning on them greatly.

40 And a man said to his neighbor, If we all shall do as our brethren did, and shall not fight against (the) heathen men, for our lives, and our justifyinges, the sooner they shall destroy us from (off) the earth.

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and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness.(.)

κ32 They pursued after them, a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

κ33 And they said unto them, Let that which you have done hitherto, suffice. Come forth, and do according to the commandment of the king, and you shall live.

κ34 But they said, We will not come forth, neither will we do the king's commandment to profane the sabbath day.

κ35 So then they gave them the battle with all speed.

κ36 Howbeit, they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid,

κ37 But said, Let us die all in our innocency (or in our innocence); heaven and earth will testify for us, that you put us to death wrongfully.

κ38 So they rose up against them in battle on the sabbath, and they slew them with their wives and children, and their cattle, to the number of a thousand people.

κ39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

κ40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives, and (for our) laws against the heathen, they will now quickly root us out of the earth.

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41 And they thought in that day, and said, Each man whoever cometh to us in battle, in the day of sabbaths, fight we against him, and die we not all, as our brethren be dead in (the) privy places. [And they thought in that day, saying, Each man whoever shall come to us in battle, in day of sabbaths, fight we against him, and die we not all, as our brethren be dead in privy places.]

42 Then the synagogue of (the) Jews, strong in mightes of Israel, was gathered to them. Every willful man in the law,

43 and all that fled from evils, were added to them, and they were made to them to steadfastness.

44 And they gathered an host, and smited sinners in their wrath, and wicked men in their indignation; and the others fled to (the) nations, for to escape.

45 And Mattathias environed, and his friends, and destroyed (the) altars,

46 and circumcised children uncircumcised, how many ever they found in the coasts of Israel, in strength.

47 And they pursued the sons of pride, and the work had prosperity in their hands.

48 And they got the law from (or out of) the hands of (the) heathen men, and from (or out of) the hands of kings, and gave not strength to the sinner.

49 And (the) days of Mattathias of (or for) dying nighed (or approached), and he said to his sons, Now pride is comforted (or is strengthened), and chastising, and (the) time of destruction, and the wrath of indignation.

50 Now therefore, sons, be ye (pur)suers, *either*

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κ41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him, neither will we die all, as our brethren that were murdered in the secret places.

κ42 Then came there unto him a company of Hasideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

κ43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

κ44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath; but the rest fled to the heathen for succour.

κ45 Then Mattathias and his friends went round about, and pulled down the altars.

κ46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

κ47 They pursued also after the proud men, and the work prospered in their hand.

κ48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

κ49 Now when the time drew near, that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation.

κ50 Now therefore, my sons, be ye zealous for

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lovers, of the law, and give ye your lives for the testament (or the covenant) of (our) fathers.

51 And bethink ye on the works of (our) fathers, which they did in their generations, and ye shall receive great glory, and (an) everlasting name.

52 Whether in temptation Abraham was not found true, *either faithful*, and it was areckoned to him to rightwiseness? [Whether Abraham in temptation was not found faithful, and it is areckoned to him to rightwiseness?]

53 Joseph, in (the) time of his anguish, kept (the) commandment, and was made lord of Egypt.

54 Phinehas, our father, in fervently loving the fervent love of God, took (the) testament (or received the covenant) of (an) everlasting priesthood.

55 Jesus, *either Joshua*, while he [ful]filled the word, was made (a) duke in Israel.

56 Caleb, while he witnessed [or he witnesseth] in the church (or before the congregation), took heritage (or received the inheritance).

57 David, in (or for) his mercy, got the seat of (the) kingdom, into worlds (or forevermore).

58 Elijah, while he fervently loved the fervent love of the law, was received into heaven.

59 Hananiah, Azariah, and Mishael, believed, and were delivered from the flame. [Hananiah, Azariah, Mishael, by believing be delivered of flame.]

60 Daniel, in his simpleness (or in his integrity), was delivered from the mouth of lions.

61 And thus bethink ye by generation and generation, for all that hope into him be not

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the law, and give your lives for the covenant of your fathers.

κ51 Call to remembrance what acts our fathers did in their time, so shall ye receive great honour, and an everlasting name.

κ52 Was not Abraham found faithful in tentation (or in temptation), and it was imputed unto him for righteousness?

κ53 Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt.

κ54 Phinehas, our father, in being zealous and fervent, obtained the covenant of an everlasting priesthood.

κ55 Jesus (or Joshua), for fulfilling the word, was made a judge in Israel.

κ56 Caleb, for bearing witness before the congregation, received the heritage of the land.

κ57 David, for being merciful, possessed the throne of an everlasting kingdom.

κ58 Elijah, for being zealous and fervent for the law, was taken up into heaven.

κ59 Hananiah, Azariah, and Mishael, by believing, were saved out of the flame.

κ60 Daniel, for his innocency (or his innocence), was delivered from the mouth of lions.

κ61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

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made unsteadfast.

62 And dread ye not of the words of a man a sinner, for the glory of him is turd(s) and worm(s);

κ62 Fear not then the words of a sinful man; for his glory shall be dung and worms.

63 today he is enhanced (or is exalted), and tomorrow he shall not be found, for he is (re)turned into his earth, and his thought shall perish.

κ63 Today he shall be lifted up, and tomorrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Therefore, ye sons, be comforted (or be strengthened), and do ye manly in the law; for when ye shall do those things that be bidden to you in the law of your Lord God [or in the law of the Lord your God], in it ye shall be glorious.

κ64 Wherefore, you my sons, be valiant, and show yourselves men in (or on) the behalf of the law, for by it shall you obtain glory.

65 And lo! Simon, your brother; I know, that he is a man of counsel, hear ye him (for)evermore, and he shall be (a) father to you.

κ65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always; he shall be a father unto you.

66 And Judas Maccabeus, strong in might from his youth, be to you a prince in [or of] (the) knighthood, and he shall do (the) battle of (or for) the people.

κ66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up, let him be your captain, and fight the battle of (or for) the people.

67 And ye shall bring to you all (the) doers of the law, and (a)venge ye the vengeance of your people.

κ67 Take also unto you, all those that observe the law, and avenge ye the wrong of your people.

68 Yield ye yielding to (the) heathen men, and take ye attention to the behest(s) (or to the commandments) of the law.

κ68 Recompense fully the heathen, and take heed to the commandments of the law.

69 And he blessed them, and was put to his fathers.

κ69 So he blessed them, and was gathered to his fathers.

70 And he was dead in the hundred and six and fortieth year, and was buried of (or by) his sons into (the) sepulchre of his fathers in Modin; and all Israel wailed him with great wailing.

κ70 And he died in the hundred (and) forty and sixth year, and his sons buried him in the sepulchre of his fathers, at Modin, and all Israel made great lamentation for him.

CHAPTER 3

CHAPTER 3

1 And Judas, that was called Maccabeus, the

κ1 Then his son Judas, called Maccabeus, rose

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son of Mattathias, rose (up) for him.

up in his stead.

2 And all his brethren helped him, and all that joined them(selves) to his father, and they fought the battle of Israel with gladness.

κ2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness, the battle of (or for) Israel.

3 And he alarged (or enlarged) glory to his people, and clothed him(self) with an habergeon as a giant, and girt him(self) with his armours of battle in battles, and defended castles (or the host, or his army) with his sword.

κ3 So he got his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him(self), and he made battles, protecting the host with his sword.

4 He was made like a lion in his works, and as a whelp of a lion roaring in his hunting.

κ4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he pursued wicked men, and sought them (out); and he burnt them in flames, that disturbed, or troubled, his people.

κ5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 And his enemies were put aback for dread of him, and all workers of wickedness were troubled (al)together; and health was (ad)dressed in his hand (or deliverance was directed by his hand).

κ6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 And he wrathed many kings, and gladded Jacob, *that is, the people of Israel*, in his works, and into (the) world (or forevermore) his mind (or his memory) *is* in blessing.

κ7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed forever.

8 And he went through the cities of Judea, and lost (or destroyed) (the) unpius men of them, and turned away wrath from Israel.

κ8 Moreover, he went through the cities of Judea, destroying the ungodly out of them, and turning away wrath from Israel.

9 And he was named till to the utmost of (the) earth, and he gathered men perishing.

κ9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 And Apollonius gathered (the) folks, and from Samaria much virtue, and great (or a very great host, or army, from Samaria), for to fight against Israel.

κ10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria to fight against Israel.

11 And Judas knew, and went out against him,

κ11 Which thing when Judas perceived, he went

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and smote, and slew him. And many wounded fell down, and the others fled;

12 and he took (the) preys of them. And Judas took away the sword of Apollonius, and was fighting therewith in all (his) days.

13 And Seron, (a) prince of the host of Syria, heard, that Judas gathered a gathering, and the church (or the congregation) of faithful men with him.

14 And he said, I shall make to me a name, and I shall be glorified in the realm, and I shall overcome Judas, and them that be with him, which despised the king's word.

15 And he made ready him(self); and the castles (or the host) of unpius men, strong helpers, went up with him, for to do vengeance on the sons of Israel.

16 And they nighed (or approached) unto Beth-horon; and Judas went out against them, with (a) few men.

17 Forsooth as they saw the host coming to them in meeting, they said to Judas, How may we few (or How be we few able to), fight against so great (a) multitude, (and) so strong; and we be made weary by fasting this day?

18 And Judas said, It is light, *either easy*, that many be closed (up) (al)together in (the) hand(s) of (a) few; and difference is not in (the) sight of God of heaven, for to deliver in (or with) many either in (or with) (a) few; [And Judas saith, It is light, *or easy*, many for to be closed together in hand of few; and difference is not in the sight of God of heaven, for to deliver in many or in few;]

19 for not in (the) multitude of host *is* the victory of battle, but of (or from) heaven is

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forth to meet him, and so he smote him, and slew him, (and) many also fell down slain, but the rest fled.

κ12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought, all his life long.

κ13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful, to go out with him to war.(.)

κ14 He said, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who despise the king's commandment.

κ15 So he made him(self) ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of (or on) the children of Israel.

κ16 And when he came near to the going up of Beth-horon, Judas went forth to meet him with a small company.

κ17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude, and so strong, seeing we are ready to faint with fasting all this day?

κ18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one (or it is all the same), to deliver with a great multitude, or (with) a small company.

κ19 For the victory of battle standeth not in the multitude of an host, but strength cometh from

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strength.

heaven.

20 They come to us in rebel multitude, and pride, for to destroy us, and our wives, and our sons, and for to rob us.

κ20 They come against us in (or with) much pride and iniquity to destroy us, and our wives and children, and to spoil us.

21 Forsooth we shall fight for our lives, and our laws;

κ21 But we fight for our lives, and our laws.

22 and the Lord himself shall all-break them before our face; forsooth dread ye not them. [and he the Lord shall break them (al)together before our face; forsooth dread ye not them.]

κ22 Wherefore the Lord himself will overthrow them before our face; and as for you, be ye not afraid of them.

23 Soothly as he ceased for to speak, he hurled into them suddenly; and Seron was all-broken, and his host, in the sight of him.

κ23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And he pursued him in the going down of Beth-horon, till into the field; and eight hundred men of them fell down, the others forsooth fled into the land of (the) Philistines.

κ24 And they pursued them from the going down of Beth-horon, unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 And the dread of Judas, and of his brethren, and the inward fearedness, fell on all (the) heathen men in compass of them;

κ25 Then began the fear of Judas and his brethren, and an exceeding(ly) great dread to fall upon the nations round about them.

26 and the name of him came to the king, and all (the) folks told of the battles of Judas.

κ26 Insomuch as his fame came unto the king, and all (the) nations talked of (or about) the battles of Judas.

27 Soothly as king Antiochus heard these words, he was wroth in soul [or in inwit]; and he sent, and gathered the host of all his realm, full strong castles (yea, a very strong host, or army).

κ27 Now when King Antiochus heard these things, he was full of indignation; wherefore he sent (for), and gathered together all the forces of his realm, (yea), [even] a very strong army.

28 And he opened his treasury, and gave solds (or wages) to his host, into (or for) a year, and commanded them, that they should be ready to (or for) all things.

κ28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready, whensoever he should need them.

29 And (then) he saw, that money failed of (or from) his treasures, and (the) tributes of the country were little, for (the) dissention and

κ29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissention, and

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vengeance that he did in the land, for to do away the lawful things that were of the first days.

plague which he had brought upon the land, in taking away the laws which had been of old time,

30 And he dreaded, that he should not have as once and twice into (the) costs and gifts, which he had given before with (a) large hand; and he was rich [or abounded] over kings that were before him.

κ30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally, as he did before; for he had abounded above the kings that were before him.

31 And he was astonied (or astonished) in soul greatly, and thought for to go into Persia, and for to take tributes of (or from) (the) countries, and for to gather much silver.

κ31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, (and) there to take the tributes of (or from) the countries, and to gather much money.

32 And (so) he left Lysias, a noble man of the king's kin, on (or over) the king's needs, from the flood Euphrates, till to the flood of Egypt (from the Euphrates River, unto the Nile River);

κ32 So he left Lysias, a noble man, and one of the blood royal, to oversee the affairs of the king, from the river Euphrates, unto the borders of Egypt;

33 and that he should nourish (up) Antiochus, his son, till he came again.

κ33 And to bring up his son Antiochus, until he came (back) again.

34 And he betook to him the half of his host, and elephants, and commanded to him of all these things that he would (have done), and of (or about) (the) men inhabiting Judea and Jerusalem;

κ34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Judea and Jerusalem.

35 and that he should send to them a host, for to all-break, and to destroy utterly the virtue (or the strength) of Israel, and the reliefs, [or and the relics], (or the remnants) of Jerusalem, and for to do away the mind (or the memory) of them from (that) place;

κ35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 and for to ordain (as) dwellers (the) sons (of) aliens in all the coasts of them, and by lot for to part the land of them. [and for to ordain aliens' sons (as) dwellers in all the coasts of them, and by lot for to part the land of them.]

κ36 And that he should place strangers in all their quarters, and divide their land by lot.

37 And the king took a part of the residue host, and went out of (or from) Antioch, (the) city of his realm, in the hundred and seven and fortieth

κ37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred (and) forty and seventh year; and

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year; and passed over the flood Euphrates, and went through the higher countries.

38 And Lysias chose Ptolemy, the son of Dorymenes and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he sent with them forty thousand of men, and seven thousand of horsemen, *either knights*, that they should come into the land of Judea, and destroy it, by [or after] the word of the king.

40 And they went forth, for to go with all their power; and they came, and landed (or encamped) at Emmaus, in the field land.

41 And (the) merchants of countries (or of the country) heard the name of them, and took silver and gold full much, and children (or servants), and came into castles (or to the camp), for to take the sons of Israel into servants (or slaves); and the hosts of Syria, and (of) the lands of aliens, were added to them.

42 And Judas saw, and his brethren, that evils were multiplied, and the host applied, *or landed*, (or encamped), at the coasts of them; and they knew the words of the king, which he commanded the people for to do, into perishing and ending.

43 And they said, each man to his neighbour, Raise we (up) the casting down of our people, and fight we for our people, and our holy things (or and for our Temple).

44 And (the) coming together of (the) host was gathered, for to be ready into battle, and for to pray, and ask (for) mercy, and (for) merciful doings [or and mercy doings].

45 And Jerusalem was not inhabited, but was as (a) desert; there was not that entered and went

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having passed the river Euphrates, he went through the high countries.

κ38 Then Lysias chose Ptolemy, the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends;

κ39 And with them he sent forty thousand footmen, and seven thousand horsemen to go into the land of Judea, and to destroy it as the king commanded.

κ40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

κ41 And the merchants of the country, hearing the fame of them, took silver, and gold very much, with servants, and came into the camp to buy the children of Israel for slaves. A power also of Syria, and of the land of the Philistines, joined themselves unto them.

κ42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves (with)in their borders, (for they knew how the king had given commandment to destroy the people, and utterly abolish them).(.)

κ43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

κ44 Then was the congregation gathered together, (so) that they might be ready for battle, and (so) that they might pray, and ask (for) mercy and compassion.

κ45 Now Jerusalem lay void as a wilderness, (and) there was none of her children that went in or out;

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out, of (its) children thereof; and the holy thing was defouled (or and the Temple was defiled), and (the) sons of aliens were in the high tower, (yea), there was the dwelling of (the) heathen men; and the liking (or joy) was done away from Jacob, and pipe and harp failed there.

the sanctuary also was trodden down, and aliens kept the stronghold; the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceased.

46 And they were gathered, and came into Mizpeh (over) against (or opposite) Jerusalem; for (the) place of prayer was in Mizpeh, sooner, (or earlier), [or before] then in Jerusalem.

κ46 Wherefore the Israelites assembled themselves together, and came to Mizpeh, over against Jerusalem; for in Mizpeh was the place where they prayed aforetime (or before that time) in Israel.

47 And they fasted in that day, and clothed them(selves) with hair-shirts, and putted ashes in (or on) their head(s), and rent their clothes.

κ47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes;

48 And they spreaded abroad (the) books of the law, (out) of the which (the) heathen men sought (the) likeness of their simulacra (or of their idols, or their images);

κ48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 and they brought (the) ornaments of (the) priests, and (the) first fruits, and (the) tithes; and they raised (or stirred) (up) (the) Nazirites, that had [ful]filled (their) days.

κ49 They brought also the priests' garments, and the first fruits, and the tithes, and the Nazirites they stirred up, who had accomplished their days.

50 And they cried with (a) great (or with a loud) voice to heaven, and said, [or saying], What shall we do to (or with) these, and whither shall we lead them?

κ50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 And thine holy things be trodden, and defouled (or And thy Temple is trodden down, and defiled), and thy priests be made into mourning, and into casting down, *either despising*.

κ51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo! (the) nations came together against us, for to destroy us; thou knowest what things they think against us.

κ52 And lo, the heathen are assembled together against us, to destroy us; what things they imagine against us, thou knowest.

53 How shall we be able to withstand before the face of them, no but thou, God, help us?

κ53 How shall we be able to stand against them, except thou, (O God), be our help?

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54 And they cried in (or with) trumps, (and) with (a) great (or with a loud) voice.

55 And after these things Judas ordained dukes of the people, tribunes, *that is*, [one] *leading a thousand*, and centurions, (one) *leading an hundred*, and pentacontrarks, (one) *leading fifty*, and decurions, (one) *leading ten*.

56 And he said to these that builded houses, and wedded wives, and planted vineyards, and to dreadful men, that they should (re)turn again, each man into his house, by [or after] the law.

57 And they moved castles, *either* (the) *host(s) of armed men*, and they setted together at the south of Emmaus.

58 And Judas said, Be ye gird, and be ye mighty sons, and be ye ready in the morrowing, and (so) that ye fight against these nations, that came together for to destroy us, and our holy things (or and our Temple).

59 For better *it* is, that we die in battle, than for to see evils of our folk, and holy things (or and of our Temple). [For better is us for to die in battle, than for to see evil of our folk and holy things.]

60 Soothly as (the) will (of God) shall be in heaven, so be it done.

CHAPTER 4

1 And Gorgias took five thousand of men, and a thousand chosen horsemen; and they moved (the) tents by night,

2 for to apply to (or to attack) the tents of (the) Jews, and for to smite them suddenly; and (the) sons that were of the high tower, were (the) leaders of them.

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κ54 Then sounded they with trumpets, and cried with a loud voice.

κ55 And after this, Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

κ56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

κ57 So the camp removed, and pitched upon the south side of Emmaus.

κ58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, (so) that ye may fight with these nations, that are assembled together against us, to destroy us and our sanctuary.

κ59 For it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

κ60 Nevertheless, as the will [of God] is in heaven, so let him do.

CHAPTER 4

κ1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

κ2 To the end (that) he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

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3 And Judas heard (of this), and he rose (up), and (his) mighty men, for to smite the power of (the) hosts of the king, that was in Emmaus;

κ3 Now when Judas heard thereof, he himself removed, and the valiant men with him, (so) that he might smite the king's army which was at Emmaus,

4 for yet the host was scattered from (the) tents.

κ4 While as yet the forces were dispersed from the camp.

5 And Gorgias came into the tents of Judas by night, and found no man; and they sought them in (the) hills, for he said, These flee from us.

κ5 In the mean season (or In the meantime) came Gorgias by night into the camp of Judas; and when he found no man there, he sought them in the mountains; for said he, These fellows flee from us.

6 And when day was made, Judas appeared in the field with three thousands of men only, which had not coverings and swords.

κ6 But as soon as it was day, Judas showed himself in the plain with three thousand men, who nevertheless had neither armour, nor swords to their minds.

7 And they saw the tents of (the) heathen men strong, and (the) men habergeoned, and the multitude of horsemen in compass of them, and these were taught to battle.

κ7 And they saw the camp of the heathen, that it was strong and well-harnessed, and compassed round about with horsemen; and these were expert(s) of (or in) war.

8 And Judas said to his men, that were with him, Dread ye not the multitude of them, and dread ye not inwardly the fierceness of them.

κ8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Bethink ye how our fathers were made safe in the Reed Sea (or Remember how our fathers were saved in the Red Sea), when Pharaoh pursued them with much host.

κ9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 And now cry we to heaven, and the Lord shall have mercy on us, and shall be mindful of the testament (or shall remember the covenant) of our fathers, and shall all-break this host before our face today.

κ10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day.

11 And (then) all (the) folks shall know, that it is God, that shall again-buy (or who shall redeem), and deliver Israel.

κ11 That so (or So that) all the heathen may know that there is one, who delivereth and saveth Israel.

12 And (the) aliens raised (up) their eyes, and

κ12 Then the strangers lift(ed) up their eyes, and

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saw them coming of (or from) the contrary part, [or even *against* (them)],

13 and went out of (the) tents into battle. And they that were with Judas, sang in (or with) trump(s).

14 And they went together, and (the) heathen men were all-broken, and fled into the field;

15 forsooth the last fell down by (the) sword. And they pursued them till to Gazara, and till into the fields of Idumea (or of Edom), and Azotus, and Jamnia; and there fell down of them till to three thousands of men.

16 And Judas (re)turned again, and his host (pur)suing him.

17 And he said to the people, Covet ye not (the) preys, for (a) battle is against us (or a battle is before us),

18 and Gorgias and his host *be* in the hill nigh us; but stand ye now against our enemies, and overcome them, and after these things ye shall take preys securely, [or and after these things ye securely shall take preys], (or and after these things ye shall securely, or shall boldly, take the preys).

19 And yet while Judas spake these things, lo! some part (of them) appeared, beholding forth from the hill. [And yet Judas speaking these things, lo! some part appeared, beholding forth of the hill.]

20 And Gorgias saw, that his *helpers* were (al)together turned into flight, and (the) tents were burnt; for (the) smoke that was seen, declared that that was done.

21 And when they beheld these things, they dreaded greatly, beholding together both Judas

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saw them coming over against (or towards) them.

κ13 Wherefore they went out of the camp to battle, but they that were with Judas sounded their trumpets.

κ14 So they joined battle, and the heathen being discomfited, fled into the plain.

κ15 Howbeit all the hind(er)most of them were slain with the sword; for they pursued them unto Gazara, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of (or by) them, upon a three thousand men.

κ16 This done, Judas returned again with his host from pursuing them,

κ17 And said to the people, Be not greedy of (or for) the spoils, inasmuch as there is a battle before us,

κ18 And Gorgias and his host are here by us in the mountain, but stand ye now against our enemies, and overcome them, and after this you may boldly take the spoils.

κ19 As Judas was yet speaking these words, there appeared a part of them looking out of (or from) the mountain.

κ20 Who when they perceived that the Jews had put their host to flight, and were burning the tents, (for the smoke that was seen declared what was done);

κ21 When therefore they perceived these things, they were sore afraid, and seeing also the host of

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and the host, ready to (or for) battle in the field
[or in the field, ready to battle].

22 And they fled all in(to) the field of aliens,

23 and Judas (re)turned again to (the) preys of
the tents; and they took much gold, and silver,
and jacinth (or hyacinth), and purple of the sea,
and great riches.

24 And they converted (or turned and went
back), and sung an hymn, *or praising*, and
blessed God into heaven; for he is good, for the
mercy of him *is* into the world (or forevermore).

25 And great health was made in Israel in that
day.

26 Forsooth whoever of (the) aliens (had)
escaped, came, and told to Lysias all (the) things
that befell.

27 And when he heard these things, he was
astonied (or astonished) in soul, and failed; for
not what manner things he would, such befell in
Israel, and what manner things the king
commanded.

28 And in the year (pur)suing (or in the
following year), Lysias gathered of chosen men
sixty thousand, and of horsemen five thousand,
for to overcome them.

29 And they came into Judea, and setted tents
in Beth-horon (or And they came into Idumea,
and set up their tents in Bethsura); and Judas ran
to them with ten thousand of men.

30 And they saw (the) strong host, and he
prayed, and said, Blessed art thou, (O) Saviour of
Israel, that hast all-broken the fierceness of the
mighty *Goliath* in (or by) the hand of thy servant
David, and betookest the castles [or *tents*], *or*
(the) *hosts*, of (the) aliens into the hands of

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Judas in the plain ready to fight;

κ22 They fled everyone into the land of strangers.

κ23 Then Judas returned to spoil the tents, where
they got much gold, and silver, and blue silk, and
purple of the sea, and great riches.

κ24 After this, they went home, and sung a song
of thanksgiving, and praised the Lord in heaven;
because it is good, because his mercy endureth
forever.

κ25 Thus Israel had a great deliverance that day.

κ26 Now all the strangers that had escaped, came
and told Lysias, what had happened.

κ27 Who, when he (had) heard thereof, was
confounded, and discouraged, because neither
such things as he would, were done unto Israel,
nor such things as the king commanded him were
come to pass.

κ28 The next year therefore following, Lysias
gathered together threescore thousand choice men
of foot, and five thousand horsemen, (so) that he
might subdue them.

κ29 So they came into Idumea, and pitched their
tents at Bethsura, and Judas met them with ten
thousand men.

κ30 And when he saw that mighty army, he
prayed, and said, Blessed art thou, O Saviour of
Israel, who didest quell the violence of the mighty
man by the hand of thy servant David, and gavest
the host of strangers into the hands of Jonathan the
son of Saul, and his armour-bearer.

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Jonathan, son of Saul, and of his squire.

31 Close thou (up) (al)together [or Close thou together] also this host in the hand of thy people Israel, and be they confounded in their host, and horsemen.

κ31 Shut up this army in the hand of thy people Israel, and let them be confounded in (or by) their power and horsemen.

32 Give thou to them inward dread, and make the hardiness of their virtue to fail, and be they moved (al)together in their breaking (al)together.

κ32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their (own) destruction.

33 Cast down them by the sword of men loving thee, and all that know thy name, (al)together praise thee in (or with) hymns. [Cast them down in the sword of men loving thee, and (al)together praise thee all that knew thy name, in hymns.]

κ33 Cast them down with the sword of them that love thee, and let all those that know thy name, praise thee with thanksgiving.

34 And they joined together battle, and five thousand of men fell down of the host of Lysias.

κ34 So they joined battle, and there were slain of the host of Lysias about five thousand men, (yea), even before them were they slain.

35 Lysias forsooth saw the flight of his men, and the hardiness of (the) Jews; and that they were ready either for to live, either for to die strongly. And he went to Antioch, and chose knights, that they multiplied should come again into Judea.

κ35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready, either to live or (to) die valiantly, he went into Antioch, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Forsooth Judas said to his brethren [or Forsooth Judas said, and his brethren], Lo! our enemies be all-broken; go we up or ascend we now, for to cleanse (the) holy things, and make new (or for to cleanse the Temple, and to make it new again).

κ36 Then said Judas and his brethren, Behold, our enemies are discomfited; let us go up to cleanse, and dedicate the sanctuary.

37 And all the host was gathered, and they went up into the hill of Zion.

κ37 Upon this all the host assembled themselves together, and went up into (or onto) mount Zion.

38 And they saw (the) hallowing desert(ed), *either forsaken* (or And they saw the Temple deserted), and the altar unhallowed, *or defouled by idolatry*, and the gates burnt, and in the porches tender trees grown, as in (the) wild

κ38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs growing in the courts, as in a forest, or in (or on) one of the mountains, yea, and the priests' chambers pulled down,

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wood, or (in the) mountains, and (the) little cells destroyed.

39 And they rent their clothes, and wailed with great wailing; and putted ashes on their head(s),

40 and fell on the face of the earth, and cried in (or with) (the) trumpets of signs, and cried into heaven.

41 Then Judas ordained (some) men, for to fight against them that were in the high tower, as long as they cleansed holy things (or until he had cleansed the Temple).

42 And he chose priests without wem, (or spot, or blemish), having will in (or desire for, or devotion to) the law of God;

43 and they cleansed (the) holy things (or and they cleansed the Temple), and took away (the) stones of defouling into an unclean place.

44 And he thought on (or about) the altar of burnt sacrifices, that was unhallowed, (and) what he should do thereof.

45 And a good counsel fell into him, for to destroy it, lest it were to them into shame (or reproof), for (the) heathen men (had) defouled it.

46 And (so) they destroyed it, and kept [or putted] (the) stones in the hill of the house, in (a) covenable (or a suitable) place, till that a prophet came, and answered [or should answer] of (or for) them, (or told what should be done about them).

47 And they took whole stones, by the law, and builded a new altar, like that that was (there) before. [And they took whole stones, after the law, and builded a new altar, after that that was before.]

κ39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

κ40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

κ41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

κ42 So he chose priests of blameless conversation, such as had pleasure in the law.

κ43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

κ44 And when as they consulted what to do with the altar of burnt offerings which was profaned,

κ45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it; wherefore they pulled it down,

κ46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet, to show what should be done with them.

κ47 Then they took whole stones according to the law, and built a new altar, according to the former;

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48 And they builded (the) holy things (or And they rebuilt the Temple), and the things that were within the house withinforth; and they hallowed the house, and the porches.

49 And they made new holy vessels, and brought in a candlestick, and (the) altar of incenses, and a board (or a table) into the temple.

50 And putted incense on the altar, and tended (the) lanterns, that were on the candlestick, and gave light in the temple.

51 And they putted loaves on the board, (or on the table), and hanged veils, and ended all (the) works that they (had) made.

52 And before morrowtide they rose (up), in the five and twentieth day of the ninth month, this is the month Kislev, *that is, November-December*, of the hundred and eight and fortieth year.

53 And they offered sacrifice by [or after] the law, on the new altar of burnt sacrifices, which they made by [or after] (a) time.

54 And by, (or on) the day in which (the) heathen men (had) defouled it, in that, (or on that day), it was made new, in (or with) songs, and harps, and citherns, *that be instruments of music, either gitterns*, and cymbals.

55 And all the people fell on their face(s), and worshipped *God*, and blessed into heaven him that made prosperity to (or for) them.

56 And (so) they made (the) hallowing of the altar in (or for) eight days, and offered burnt sacrifices with gladness, and helpful things of praising.

57 And they adorned the face of the temple

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κ48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

κ49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

κ50 And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, (so) that they might give light in the temple.

κ51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

κ52 Now on the five and twentieth day of the ninth month, (which is called the month Kislev), in the hundred (and) forty and eight(h) year, they rose up betimes (or early) in the morning,

κ53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

κ54 Look at what time, and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

κ55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

κ56 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

κ57 They decked also the forefront of the temple

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with golden crowns, and small shields; and hallowed (the) gates, and (the) little houses, *either* (the) *small cells*, and putted (on)to them gates (or doors).

58 And full great gladness was made in the people, and the shame (or the reproof) of (the) heathen men was turned away.

59 And Judas ordained, and his brethren, and all the church (or all the congregation) of Israel, that the day of hallowing of the altar be done in his (or its) times, from year into year, by eight days, from the five and twentieth day of the month Kislev, *that is, December*, with gladness and joy.

60 And they builded in that time the hill of Zion, and by compass high walls, and firm towers, lest any time (the) heathen men would come, and defoul it, as they did before.

61 And he set there an host [or a company], for to keep it; and he warded it, for to keep Bethsura, (so) that the people should have strengthening [or warding] against the face of Idumea (or of Edom).

CHAPTER 5

1 And it was done, as (the) heathen men heard in compass, that the altar was builded, and the saintuary (or the sanctuary) as before, they were wroth greatly.

2 And they thought for to do away, *either destroy*, the kin of Jacob, that was among them; and they began for to slay of the people, and pursue (after them).

3 And Judas overcame the sons of Esau in Idumea, and them that were in Acrabattene, for they sat about (the) men of Israel; and he smote them with a great wound.

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with crowns of gold, and with shields; and the gates, and the chambers they renewed, and hanged doors upon them.

κ58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

κ59 Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar, should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Kislev, with mirth and gladness.

κ60 At that time also they builded up the mount Zion with high walls, and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

κ61 And they set there a garrison to keep it; and fortified Bethsura to preserve it, (so) that the people might have a defence against Idumea.

CHAPTER 5

κ1 Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

κ2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

κ3 Then Judas fought against the children of Esau in Idumea at Acrabattene, because they besieged Israel; and he gave them a great overthrow, and abated their courage, and took their spoils.

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4 And he thought on the malice of the sons of Bean, that were into (a) snare, and into (an) offence to the people of Israel, and espied it, *either set ambushments to it*, in (or on) the way(s).

5 And these were closed (up) (al)together from him in the towers; and he applied to them (or he encamped near them), and cursed them, and burnt with fire the towers of them, with all (the) men that were in them.

6 And he passed (over) to the sons of Ammon, and found (a) strong hand, and plenteous people, and Timothy (or Timotheus), (the) duke of them.

7 And he smote many battles with them, and they were broken in (or at) the sight of him; and he smote them.

8 And he took the city (of) Jazer, and (the) villages thereof; and he (re)turned again into Judea.

9 And (the) heathen men that were in Gilead, were gathered against (the) Israelites, that were in the coasts of them, to do away them [or to do them away]; and they fled into the strengthening (or the stronghold) of Dathema.

10 And they sent letters to Judas, and his brethren, and said, (The) Heathen men be gathered against us by compass, (so) that they do away us; [And they sent letters to Judas, and his brethren, saying, Heathen men be gathered against us by compass, that they do us away;]

11 and they make ready for to come, and occupy the strengthening (or the stronghold), into which we fled; and Timothy (or Timotheus) is duke of the host of them.

12 Now therefore come thou, and deliver us from their hands, for a multitude of us fell down;

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κ4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in (or on) the ways.

κ5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burnt the towers of that place with fire, and all that were therein.

κ6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

κ7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

κ8 And when he had taken Jazer, with the towns belonging thereto, he returned into Judea.

κ9 Then the heathen that were at Gilead, assembled themselves together against the Israelites that were in their quarters to destroy them; but they fled to the fortress of Dathema;

κ10 And (they) sent letters unto Judas and his brethren, (saying), The heathen that are round about us, are assembled together against us to destroy us;

κ11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

κ12 Come now therefore and deliver us from their hands, for many of us are slain.

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13 and all our brethren that were in (the) places of Tubias, everywhere be slain; and they led away captive the wives of them, and (their) children, and took (their) spoils; and killed there almost a thousand men.

14 And yet (while these) epistles were read, and lo! other messengers came from Galilee, with coats rent (or torn), and told by these words,

15 and said, *that* men came together against them from Ptolemais, and Tyre, and Sidon, and all Galilee is [full-]filled with aliens, for to destroy us.

16 Soothly as Judas heard, and the people, these words, a great church (or a great congregation) came together, for to think what they should do to (or for) their brethren, that were in tribulation, and were overcome of (or by) them.

17 And Judas said to Simon, his brother, Choose to thee (some) men, and go, and deliver thy brethren in Galilee; I forsooth and my brother Jonathan, shall go into Gilead.

18 And (so) he left Joseph, son of Zechariah, and Azariah, dukes of the people, with the residue host in Judea to keeping (it) (or to guard it);

19 and (he) commanded to them, and said, Be ye sovereigns to this people, and do not ye smite battle against (the) heathen men, till we (re)turn again. [And he commanded them, saying, Before be ye to this people, and do not ye smite battle against heathen men, till we turn again.]

20 And men were given to Simon three thousands, for to go into Galilee; to Judas soothly eight thousand, into Gilead. [And three thousand

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κ13 Yea, all our brethren that were in the places of Tubias, are put to death, (and) their wives, and their children; also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

κ14 While these letters (they) were yet reading, behold there came other messengers from Galilee with their clothes rent, who reported on this wise (or in this manner),

κ15 And said, They of Ptolemais, and of Tyre, and Sidon, and all Galilee of the Gentiles are assembled together against us to consume us.

κ16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble and assaulted of (or by) them.

κ17 Then said Judas unto Simon his brother, Choose thee out men, and go, and deliver thy brethren that are in Galilee, for I and Jonathan my brother, will go into the country of Gilead.

κ18 So he left Joseph the son of Zechariah, and Azariah, (as) captains of the people, with the remnant of the host in Judea to keep it,

κ19 Unto whom he gave (a) commandment, saying, Take ye the charge of this people, and see that you make not war against the heathen, until the time that we come (back) again.

κ20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Gilead.

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men be given to Simon, for to go into Galilee; to Judas soothly eight thousand, into Gilead.]

21 And Simon went into Galilee, and joined many battles with (the) heathen men. And (the) heathen men were all-broken from his face,

22 and he pursued them till to the gate of Ptolemais. And there fell down of (the) heathen men almost three thousand of men; and he took the spoils of them.

23 And he took them that were in Galilee, and in Arbattis, with (their) wives, and (their) children, and all things that were to them; and brought (them) into Judea with great gladness.

24 And Judas Maccabeus, and Jonathan, and his brethren passed (over) (the) Jordan, and went forth the way of three days into (the) desert.

25 And (the) Nabathites (or the Nabateans) came against, (or towards, or unto) them, and received them peaceably, and told to them all things that befell to their brethren in Gilead;

26 and that many of them were taken [or caught] in Bozrah, and Bosor, and in Alema, and in Casphor, and Maked, and Carnaim; all these were strong cities and great.

27 But and in other cities of Gilead they be holden caught. And on the morrow they ordained for to move the host to those cities, and for to take (them), and (to) do away them in one day.

28 And Judas turned, and his host, the way into (the) desert of Bozrah suddenly; and [he] occupied the city, and slew each male by the sharpness of (the) sword, and took all the spoils of them, and burnt it with fire.

29 And they rose (up) thence in (the) night, and

κ21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

κ22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

κ23 And those that were in Galilee and in Arbattis, with their wives and their children, and all that they had, took he away [with him], and brought them into Judea, with great joy.

κ24 Judas Maccabeus also and his brother Jonathan, went over (the) Jordan, and travelled three days' journey in the wilderness,

κ25 Where they met with the Nabathites, who came unto them in (a) peaceable manner, and told them everything that had happened to their brethren in the land of Gilead,

κ26 And how that many of them were shut up in Bozrah, and Bosor, and Alema, Casphor, Maked, and Carnaim, (all these cities are strong and great).

κ27 And that they were shut up in the rest of the cities of the country of Gilead, and that against tomorrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

κ28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bozrah, and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burnt the city with fire.

κ29 From whence he removed by night, and went

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went unto the strengthening (or to the stronghold).

till he came to the fortress.

30 And it was made in (the) springing of (the) day, when they raised (up) their eyes, and lo! much people, of whom was no number, bearing ladders and engines, for to take the strengthening (or the stronghold), and overcome them.

κ30 And betimes (or early) in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war, to take the fortress; for they assaulted them.

31 And Judas saw, that (the) battle (had) began, and (the) cry of battle ascended into heaven, as [a] trump (or with trumpets), and (a) great cry of (or from) (the) city.

κ31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 And he said to his host, Fight ye today for your brethren.

κ32 He said unto his host, Fight this day for your brethren.

33 And he came, and three orders after them, and they cried with trumps, and cried in prayer. [And he came in three orders after them, and they cried with trumps, and cried in prayer.]

κ33 So he went forth behind them in three companies, who sounded their trumpets, and cried with (or in) prayer.

34 And (the) hosts of Timothy (or of Timotheus) knew, that it was Maccabeus, and they fled from his face. And they have smitten them with (a) great wound; and there fell down of them in that day almost eight thousand of men.

κ34 Then the host of Timotheus knowing that it was Maccabeus, fled from him; wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 And Judas turned away into Mizpeh; and [he] overcame (it), and took it, and slew each male thereof, and took (the) spoils of it, and burnt it with fire.

κ35 This done, Judas turned aside to Mizpeh, and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence he went, and took Casphor, and Maked, and Bosor, and other cities of Gilead.

κ36 From thence went he, and took Casphor, Maked, Bosor, and the other cities of the country of Gilead.

37 Forsooth after these words, Timothy (or Timotheus) gathered another host, and putted tents against Raphon, over the stream.

κ37 After these things, gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 And Judas sent for to behold the host, and they told again to him, and said, That all (the) heathen men that be in our compass, full much

κ38 So Judas sent [men] to espy the host, who brought him word, saying, All the heathen that be round about us, are assembled unto them, (yea),

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host, came together to him. [And Judas sent for to behold the host, and they told again to him, saying, For all heathen men that be in our compass came together to him, and a full much host.]

even a very great host.

39 And they hired (the) Arabians into help to (or for) them, and they have set (up their) tents over the stream, *and be* ready for to come to thee into battle. And Judas went against (or towards) them.

κ39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon (hearing) this Judas went (out) to meet them.

40 And Timothy (or Timotheus) said to the princes of his host, When Judas nigheth (or approacheth), and his host, to the stream of water, if he passeth former (or over first) to us, we shall not be able to abide him, for he mighty shall be able to be against us.

κ40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him, for he will mightily prevail against us.

41 Soothly if he dreadeth for to pass (over), and setteth (up his) tents beyond the flood (or on the other side of the river), pass we over to them, and we shall be able to be against him.

κ41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Forsooth as Judas nighed (or approached) to the stream of water, he ordained (the) scribes, *either writers*, of the people, beside the stream, and commanded to them, and said, [or saying], Leave ye none of (the) men, but come all (or let all come) into (the) battle.

κ42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook; unto whom he gave (a) commandment, saying, Suffer (or Allow) no man to remain in the camp, but let all come to the battle.

43 And he the former (or the first) passed over to them, and all the people after him. And all these heathen men were all-broken from the face of them, and they casted away their armours (or their arms, or weapons); and they fled to the temple, that was at Carnaim.

κ43 So he went first over unto them, and all the people after him; then all the heathen being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 And *Judas* occupied that city, and burnt the temple with fire, and all that were in it; and Carnaim was oppressed, and might not abide [or sustain] against the face of Judas.

κ44 But they took the city, and burnt the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 And Judas gathered all (the) Israelites that

κ45 Then Judas gathered together all the Israelites

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were in Gilead, from the least to the most, and (the) wives of them, and (their) children, and a full great host, (so) that they should come into the land of Judea.

that were in the country of Gilead, from the least unto the greatest, even their wives and their children, and their stuff, (yea), a very great host, to the end (that) they might come into the land of Judea.

46 And they came till to Ephron, and this great city, put in the entry, was full strong; and there was not for to bow away from it, in (or on) (the) right half or (the) left, but the way was through the middle.

κ46 Now when they came unto Ephron, (this was a great city in (or on) the way as they should go, very well-fortified), they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 And they that were in the city closed in them(selves), and stopped (up) the gates with stones. [And they that were in the city closed them(selves) in, and stopped the gates with stones.]

κ47 Then they of the city shut them out, and stopped up the gates with stones.

48 And Judas sent to them with peaceable words, and said, [or saying], Pass we by your land, for to go into our land, and no man shall annoy (or shall harm) you, only on feet we shall go. And they would not open to them.

κ48 Whereupon Judas sent unto them in (or with) (a) peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt, we will only pass through on foot; howbeit they would not open unto him.

49 And Judas commanded for to preach in (the) tents, *either* (the) *host*, that each man should apply, (or encamp at), in what place he was.

κ49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 And (the) men of virtue applied them (or And the fighting men encamped themselves), and he fought against that city all day and all night, and the city was betaken in(to) his hand(s).

κ50 So the soldiers pitched, and assaulted the city all that day, and all that night, till at the length the city was delivered into his hands.

51 And they slew each male by the sharpness of (the) sword, and drew up by the roots it [or and drew it up by the roots], and took the spoils thereof, and passed by all the city on the slain men.

κ51 Who then slew all the males with the edge of the sword, and razed the city, and took the spoils thereof, and passed through the city over them that were slain.

52 And they passed over (the) Jordan, in the great field against the face of (or opposite) Bethshan.

κ52 After this went they over (the) Jordan, into the great plain before Bethshan.

53 And Judas was gathering the last men, and

κ53 And Judas gathered together those that came

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admonished the people by all the way, till they came into the land of Judea.

behind, and exhorted the people all the way through, till they came into the land of Judea.

54 And they went up into the hill of Zion with gladness and joy, and offered burnt sacrifices, that no man of them fell down, *or was dead*, till they (re)turned again in peace.

κ54 So they went up to mount Zion with joy and gladness, where they offered burnt offerings, because not one of them were slain, until they had returned in peace.

55 And in the days in which Judas was, and Jonathan, in the land of Gilead, and Simon, his brother, in Galilee, against the face of Ptolemais,

κ55 Now what time as Judas and Jonathan were in the land of Gilead, and Simon his brother in Galilee before Ptolemais,

56 Joseph, son of Zechariah, heard, and Azariah, prince of virtue (or the leaders of the hosts), the things done well [or the things well done], and (the) battles that were made.

κ56 Joseph the son of Zechariah, and Azariah, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 And he said, Make we also a name to (or for) us, and go we for to fight against (the) heathen men, that be in our compass.

κ57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 And he commanded to these that were in his host, and they went forth to Jamnia.

κ58 So when they had given charge unto the garrison that was with them, they went towards Jamnia.

59 And Gorgias went out of the city, and his men, against them, into (the) fight.

κ59 Then came Gorgias and his men out of the city to fight against them.

60 And Joseph and Azariah were driven into, or unto, the ends of Judea; and there fell down in that day of the people of Israel, men to two thousands [or men (of) two thousands].

κ60 And so it was, that Joseph and Azariah were put to flight, and pursued unto the borders of Judea, and there were slain that day of the people of Israel about two thousand men.

61 And a great wound was made in the people; for they heard not (or did not listen to) Judas and his brethren, and guessed them(selves) to do (something) strongly.

κ61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas, and his brethren, but thought to do some valiant act.

62 Forsooth they were not of (or from) the seed of those men, by which health (or deliverance) was made in Israel.

κ62 Moreover, these men came not of (or from) the seed of those, by whose hand deliverance was given unto Israel.

63 And (the) men of Juda(s) were magnified greatly in the sight of all Israel (or And Judas and

κ63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of

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his men were greatly magnified in the sight of all Israel), and of all (the) heathen men, where the name of them was heard.

64 And they came together, crying to them prosperity, *either praising*s.

65 And Judas went out, and his brethren, and overcame the sons of Esau, in the land that is at the south; and he smote Hebron, and (the) villages thereof, and destroyed the wardings, or the walls, thereof, and burnt with fire (the) towers thereof in compass.

66 And he moved (the) tents, for to go into the land of (the) aliens; and went through Samaria.

67 In that day (some) priests fell down in battle, while they would (or desired to) do strongly, while (or for) without counsel they went out into battle.

68 And Judas bowed away (or turned) into Azotus, in the land of (the) aliens, and destroyed (the) altars of them, and burnt in fire the spoils of their gods, and took (the) preys of (the) cities; and (then) (re)turned again into the land of Judea.

CHAPTER 6

1 And king Antiochus walked through the high countries, and heard that a city, Elymais, was in Persia [or and he heard a city for to be, Elymais, in Persia], the noblest and (most) plenteous in silver and gold;

2 and a temple in it was full rich (or and in it was a very rich temple), and there were golden veils, and habergeons, and shields, which Alexander (the son) of Philip, king of Macedonia, left, that reigned the first in Greece [or that reigned first in Greece].

3 And he came, and sought for to take the

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all the heathen wheresoever their name was heard of,

κ64 Insomuch as the people assembled unto them with joyful acclamations.

κ65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about.

κ66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

κ67 At that time certain priests desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

κ68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burnt their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAPTER 6

κ1 About that time king Antiochus, travelling through the high countries, heard say that Elymais, in the country of Persia, was a city greatly renowned for riches, silver, and gold,

κ2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

κ3 Wherefore he came and sought to take the

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city, and (to) rob it; and he might not, for the word was known to them that were in the city.

4 And they rised up into battle, and he flew from thence, and went away with great heaviness, and (re)turned again to Babylon.

5 And there came *one*, that told to him in Persia, that the hosts that were in the land of Judea were driven (away),

6 and that Lysias went with strong virtue in, (or with the great power of), the first, *or* (the) *best men*, and was driven (away) from the face of (the) Jews, and (that) they waxed strong in armours, and strengths (and that they grew strong in arms, or weapons, and strongholds), and many preys, which they took of (or from) (the) tents, *either* (the) *hosts*, that they slew;

7 and that they destroyed the abomination, which he builded on the altar that was in Jerusalem, and they compassed with high walls the hallowing (or the Temple), as before, but and Bethsura, his city.

8 And it was done, as the king heard these words, he dreaded, and was moved greatly, and fell down into a bed, and fell into a great sickness for heaviness, for it was not done as he thought.

9 And he was there many days, for great heaviness was renewed in him, and he deemed himself for to die.

10 And he called all his friends, and said to them, Sleep passed away from mine eyes, and I failed in heart, and fell down for busyness/and I failed, and fell down for busyness in mine heart; [And he called all his friends, and said to them, Sleep passed away from mine eyes, and I departed, and fell down in heart for busyness;]

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city, and to spoil it, but he was not able, because they of the city having had warning thereof,

κ4 Rose up against him in battle. So he fled, and departed thence with great heaviness, and returned to Babylon.

κ5 Moreover, there came one, who brought in tidings into Persia, that the armies which went against the land of Judea, were put to flight;

κ6 And that Lysias who went forth first with a great power, was driven away of (or by) the Jews, and that they were made strong by the armour, and power, and store of spoils, which they had gotten of (or from) the armies, whom they had destroyed.

κ7 Also that they had pulled down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and his city Bethsura.

κ8 Now when the king heard these words, he was astonished, and sore moved, whereupon he laid him(self) down upon his bed, and fell sick for grief, because it had not befallen (unto) him as he (had) looked for.

κ9 And there he continued (for) many days; for his grief was ever more and more, and he made account that he should die.

κ10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

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11 and I said in mine heart, Into how great tribulation became I [or Into how great tribulation came I], and into what waves of heaviness in which I am now, that was merry, and beloved in my power?

κ11 And I thought with(in) myself, Into what tribulation am I come, and how great a flood [of misery] is it wherein now I am? for I was bountiful, and beloved in my power.

12 Now forsooth I bethink on the evils that I did to Jerusalem, from whence and I took all (the) golden spoils, and silvern, that were therein; and I sent without cause, that men dwelling in Judea to be done away.

κ12 But now I remember the evils that I did at (or in) Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 Therefore I knew that these evils found me therefore, and lo! I perish by great heaviness in an alien land. [Therefore I knew for these evils have found me; therefore and lo! I perish by great heaviness in an alien land.]

κ13 I perceive therefore that for this cause these troubles are come upon me, and behold I perish through great grief in a strange land.

14 And he called (for) Philip, one of his friends, and made him sovereign on all his realm;

κ14 Then called he for Philip, one of his friends, who he made ruler over all his realm;

15 and gave to him a diadem, and his stole, and ring, for to lead Antiochus, his son, and nourish him (up) (or to nurse him), and that he should reign. [and he gave to him the diadem, and his stole, and ring, for to lead to Antiochus, his son, and to nourish him, and for to reign.]

κ15 And (he) gave (to) him the crown and his robe, and his signet, to the end (that) he should bring up his son Antiochus, and nourish him up for the kingdom.

16 And king Antiochus died there, in the hundred and nine and fortieth year.

κ16 So king Antiochus died there in the hundred (and) forty and ninth year.

17 And Lysias knew, that the king was dead, and [he] ordained Antiochus, the son of him, for to reign, whom he nourished (up) (or nursed) (being) young; and [he] called his name Eupator.

κ17 Now when Lysias knew that the king was dead, he set up Antiochus his son, (whom he had brought up being young), to reign in his stead, and his name he called Eupator.

18 And they that were in the high tower, closed (up) (al)together Israel in compass of (the) holy things (or about the Temple), and sought to (or for) them evils (for)evermore, to (or for) (the) strengthening of (the) heathen men.

κ18 About this time, they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 And Judas thought for to destroy them, and called together all the people, for to besiege

κ19 Wherefore Judas purposing to destroy them, called all the people together to besiege them.

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them.

20 And they came together, and besieged them, in the hundred and fiftieth year; and they made arblasts (or arrow-blasters), *that is, an instrument for to cast shafts, and stones*, and engines.

κ20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and [other] engines.

21 And some of them that were besieged, went out; and some unfaithful [or unpious] men of Israel joined themselves to them,

κ21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves.

22 and went to the king, and said, How long doest thou not doom, and (a)vengest not our brethren?

κ22 And they went unto the king and said, How long will it be ere thou execute judgement, and avenge our brethren?

23 And we deemed for to serve thy father, and for to walk in his behests (or by his commands), and obey [or obeish] to his commandments.

κ23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments.

24 And the sons of our people aliened them (or alienated themselves) from us for this thing; and whichever (or whomever) were found of us, were slain, and our heritages were ravished away. [And the sons of our people for this thing aliened them(selves) from us; and whichever were found of us, were slain, and our heritages were ravished away.]

κ24 For which cause they of our nation besiege the tower, and are alienated from us. Moreover, as many of us as they could light on, they slew, and spoiled our inheritance.

25 And not only to us they stretched out the hand, but and into all our coasts.

κ25 Neither have they stretched out their hand against us only, but also against their borders.

26 And lo! they applied today to the high tower in Jerusalem, for to occupy it, and they strengthened a strengthening in Bethsura. (And lo! today they encamped at, or they besieged the high tower in Jerusalem, to occupy it; and they have strengthened the sanctuary and Bethsura.)

κ26 And behold this day are they besieging the tower at Jerusalem, to take it; the sanctuary also, and Bethsura have they fortified.

27 And if thou shalt not before come them more swiftly, they shall do greater things than these, and thou shalt not be able to wield them.

κ27 Wherefore if thou doest not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 And the king was wroth, as he heard this thing, and called together all his friends, and

κ28 Now when the king heard this, he was angry, and gathered together all his friends, and the

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princes of his host, and them that were over (the) horsemen;

29 but also an hired host from other realms, and (the) isles, and (the) coasts came to him. [but and of other realms, and isles, and of the sea coasts came to him an hired host.]

30 And the number of his host was an hundred thousand of footmen, and twenty thousand of horsemen, and two and thirty elephants taught to battle.

31 And they came by Idumea (or through Edom), and they applied to Bethsura (or they encamped at Bethsura), and fought (for) many days; and they made engines, and they went out, and burnt them in (or with) fire, and fought manly.

32 And Judas went (out) from the high tower, and moved tents to Bethzechariah, (over) against (or opposite) (the) tents of the king.

33 And the king rose before the light, and stirred the host into fierceness, against (or towards) the way of Bethzechariah; and the hosts made ready them(selves) (al)together into (or for) battle [or and the hosts made them(selves) (al)together ready into (or for) battle], and sang in (or with) trumps.

34 And to (the) elephants they showed (the) blood of grape(s), and (of) morus, *or* (of) *mulberry trees*, for to whet them into battle.

35 And they parted the beasts by (or among) (the) legions; and to each elephant a thousand men stood nigh in habergeons chained, *or mailed*, together, and brazen helmets in (or on) their heads, and five hundred horsemen chosen were ordained to (or for) each beast. [And they parted the beasts by legions; and to each elephant a thousand men stood nigh in mailed

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captains of his army, and those that had charge of the horse(s).

κ29 There came also unto him from other kingdoms, and from (the) isles of the sea bands of hired soldiers.

κ30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

κ31 These went through Idumea, and pitched against (or towards) Bethsura, which they assaulted (for) many days, making engines of war; but they [of Bethsura] came out, and burnt them with fire, and fought valiantly.

κ32 Upon this Judas removed from the tower, and pitched in Bethzechariah, over against the king's camp.

κ33 Then the king rising very early, marched fiercely with his host toward Bethzechariah, where his armies made them(selves) ready to (or for) battle, and sounded the trumpets.

κ34 And to the end (that) they might provoke the elephants to fight, they showed them the blood of grapes and (of) mulberries.

κ35 Moreover, they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads, and besides this, for every beast were ordained five hundred horsemen of the best.

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together habergeons, and brazen helmets in their heads, and five hundred chosen horsemen were ordained to each beast.]

36 These were there before the time, wherever the beast was; and whither ever it went, they went, and departed not therefrom.

37 But and firm towers of tree (or of wood) were on them, defending by all the beasts, and on them were engines, and on each by themselves men of virtue (or strong men) two and thirty, which fought from above, and within was the master of the beast.

38 And he ordained the residue multitude of (the) horsemen on this half and (on) that half, into two parts, for to move (al)together the host with (the) trumps, and for to constrain the men made thick in their legions [or and for to constrain the armed men in his legions].

39 And as the sun shined into (or onto) the golden shields, and brazen, the hills shined again of (or from) them, and shined again, as lamps of fire.

40 And a part of the king's host was parted by (or to) (the) high hills, and other(s) by (or to) (the) low places; and they went warily, and ordinally.

41 And all men dwelling in the land were moved (al)together of (or by) the voice of (the) multitude of them, and (the) in-going of (the) company, and (the) hurtling together of (the) armours; for the host was full great and strong.

42 And Judas and his host nighed (or approached) into battle; and there fell down of the king's host six hundred men.

43 And Eleazar, the son of Avaran, saw one of

κ36 These were ready at every occasion; wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

κ37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices; there were also upon every one (of them) two and thirty strong men, that fought upon them, beside the Indian that ruled him.

κ38 As for the remnant of the horsemen, they set them on this side, and that side, at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks.

κ39 Now when the sun shone upon the shields of gold, and brass, the mountains glistened (or glistened) therewith, and shined like lamps of fire.

κ40 So (with) part of the king's army being spread upon the high mountains, and (with a) part on the valleys below, they marched on safely, and in order.

κ41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness(es), were moved; for the army was very great and mighty.

κ42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

κ43 Eleazar also (surnamed) Avaran (or And

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the beasts habergeoned with habergeons of the king, and it was high standing over (the) other beasts; and it was seen to him (or it seemed to him), that the king was on it.

Eleazar, surnamed Avaran), perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 And he gave himself for to deliver his people, (and) for to get to him(self) a name everlasting.

κ44 Put himself in jeopardy, to the end (that) he might deliver his people, and get (for) him(self) a perpetual name.

45 And he ran thereto hardily, into the middle of (the) legion, and killed on the right half and on the left [or slaying on the right half and left]; and they fell down from him hither and thither.

κ45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand, and on the left, so that they were divided from him on both sides.

46 And he went under the feet of the elephant, and under-putted himself thereto, and slew it [or and slew him]; and it fell down into (or onto) (the) earth on him, and he was dead there.

κ46 Which done, he crept under the elephant, and thrust him(self) under and slew him; whereupon the elephant fell down upon him, and there he died.

47 And they saw the virtue (or the strength) of the king, and the fierceness of his host, and turned away themselves from them. [And they seeing the virtue of the king, and fierceness of his host, turned away themselves from them.]

κ47 Howbeit [the rest of the Jews] seeing the strength of the king, and the violence of his forces, turned away from them.

48 Forsooth (the) tents (or the host) of the king went up against them, into Jerusalem; and (the) tents of the king applied to Judea, and to the hill of Zion (or and the king pitched his tents before or towards Judea, and mount Zion);

κ48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against (or towards) Judea, and against (or towards) mount Zion.

49 and he made peace with these that were in Bethsura. And they went out of the city, for foods were not to them closed (up) (al)together there, for the sabbaths of (the) earth were.

κ49 But with them that were in Bethsura, he made peace; for they came out of the city, because they had no victuals (or vittles) there, to endure the siege, it being a year of rest to (or for) the land.

50 And the king took Bethsura, and ordained there (a) keeping, for to keep it.

κ50 So the king took Bethsura, and set a garrison there to keep it.

51 And he turned the tents to the place of hallowing (for) many days (or And he turned the host, to besiege the Temple for many days); and ordained there arblasts (or arrow-blasters), and engines, and darts, *or castings*, of fire, and

κ51 As for the sanctuary he besieged it (for) many days; and set there artillery with engines, and instruments to cast fire and stones, and pieces to cast darts, and slings.

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torments for to cast stones and darts, and scorpions for to shoot arrows, and slings.

52 Forsooth and they made engines against the engines of them, and [they] fought (for) many days.

53 Forsooth meats were not in the city, for that it was the seventh year; and they that (were) left of (the) heathen men in Judea, had wasted the reliefs, [or the relics], (or had eaten the remnants) of those things that were kept.

54 And few men left in holy things (or And there were only a few men left in the Temple), for hunger had taken them; and they were scattered, each man into his (own) place.

55 And Lysias heard, that Philip, whom king Antiochus ordained, when he lived yet [or when yet he lived], that he should nourish (up) Antiochus, his son, (so) that he should reign,

56 (re)turned again from Persia and Media, and the host that went with him. And that he [or for he] seeketh for take the causes of the realm,

57 *Lysias* hast(en)ed for to go, and said to the king, and (the) dukes of the host, We fail each day, and little meat (or food) is (left) to (or for) us, and the place which we besiege, is strong, and it falleth to us for to ordain of the realm.

58 Therefore now give we right hands to these men, and make we peace with them, and with all the folk of them;

59 and ordain we to them, (so) that they go in lawful things as before; for why for the lawful things of them which we despised, they be wroth [or soothly for the lawful things of them they be wroth], and have done all these things.

κ52 Whereupon they also made engines, against their engines, and held them (in) battle (for) a long season.

κ53 Yet at the last their vessels being without victuals, (or vittles), (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store),

κ54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

κ55 At that time Lysias heard say, that Philip, (whom Antiochus the king whiles he lived had appointed to bring up his son Antiochus, (so) that he might be king),

κ56 Was returned out of Persia, and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

κ57 Wherefore he went in all haste, and said to the king, and the captains of the host, and the company, We decay daily, and our victuals are but small (or our vittles are but few), and the place we lay siege unto is strong; and the affairs of the kingdom lie upon us.

κ58 Now therefore let us be friends with these men, and make peace with them, and with all their nation.

κ59 And covenant with them, (so) that they shall live after their laws, as they did before; for they are therefore displeased, and have done all these things because we abolished their laws.

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60 And the word pleased in the sight of the king, and of (the) princes; and he sent to them for to make peace, and they received it.

61 And the king swore to them, and (the) princes; and they went out of the strengthening (or out of the stronghold).

62 And the king entered into the mount Zion, and he saw the strengthening of the place; and he brake full soon the oath that he swore, and commanded for to destroy the wall in compass.

63 And he departed away hastily, and (re)turned again to Antioch, and found Philip reigning in the city; and he fought against him, and occupied the city by strength.

CHAPTER 7

1 In the hundred year and one and fifty, Demetrius, son of Seleucus, went out from the city of Rome, and went up with a few men into a city nigh the sea, and reigned there.

2 And it was done, as he entered into the house of the realm of his fathers, the host caught Antiochus, and Lysias, for to bring them to him.

3 And the thing was known to him, and he said, Do not ye show to me the face(s) of them.

4 And (so) the host slew them. And Demetrius sat on the seat (or on the throne) of his realm;

5 and wicked men and unfaithful of Israel came to him, and Alcimus, duke of them, that would be made (the) (high) priest; [and wicked men and unpious of Israel came to him, and Alcimus, duke of them, that would be made (high) priest.]

6 and accused the people with the king, and

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κ60 So the king and the princes were content; wherefore he sent unto them to make peace, and they accepted thereof.

κ61 Also the king and the princes made an oath unto them; whereupon they went out of the stronghold.

κ62 Then the king entered into mount Zion, but when he saw the strength of the place, he brake his oath that he had made, and gave (a) commandment to pull down the wall round about.

κ63 Afterward departed he in all haste, and returned unto Antioch, where he found Philip to be (the) master of the city. So he fought against him, and took the city by force.

CHAPTER 7

κ1 In the hundred and one and fiftieth year, Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

κ2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias to bring them unto him.

κ3 Wherefore, when he knew it, he said, Let me not see their faces.

κ4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

κ5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, (who was desirous to be (the) high priest), for their captain.

κ6 And they accused the people to the king,

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said, Judas and his brethren lost (or destroyed) (all) thy friends, and diversely lost (or drove) us from our land. [And they accused the people with the king, saying, Judas and his brethren have lost thy friends, and scattered us from our land.]

saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send thou a man, to whom thou believest, that he go, and see all the destroying that he hath done to us, and to (the) countries of the king; and (then) he punish all (the) friends of him, and (the) helpers of them.

κ7 Now therefore send some man whom thou trustest, and let him go and see what havoc he hath made amongst us, and in the king's land, and let him punish them with all them that aid them.

8 And the king chose of his friends Bacchides, that was lord over the great flood (or beyond the Euphrates) in the realm, and true to the king,

κ8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, (or the river) and was a great man in the kingdom, and faithful to the king.

9 and [he] sent him, for to see the destroying that Judas did; and he ordained unfaithful [or unpius] Alcimus into (the) priesthood, and bade (or commanded) him (to) do vengeance on the sons of Israel.

κ9 And him he sent with that wicked Alcimus, whom he (had) made (the) high priest, and commanded that he should take vengeance of (or on) the children of Israel.

10 And they rose, and came with (a) great host into the land of Judea; and they sent messengers, and spake to Judas and his brethren, with peaceable words in guile.

κ10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 And they gave not attention to their words; for they saw, that they came with (a) great host.

κ11 But they gave no heed to their words, for they saw that they were come with a great power.

12 And the congregation of scribes came together to Alcimus and Bacchides, for to ask (for) those things that be just;

κ12 Then did there assemble unto Alcimus and Bacchides, a company of scribes, to require justice.

13 and the first Hasideans, that were among the sons of Israel, and they asked of them peace. (and the Hasideans were the first, that were among the sons of Israel, that asked for peace from them.)

κ13 Now the Hasideans were the first among the children of Israel, that sought peace of (or from) them.

14 For they said, A man, (a) priest of the seed of Aaron, cometh, (and) he shall not deceive us.

κ14 For, said they, one that is a priest of the seed of Aaron, is come with this army, and he will do us no wrong.

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15 And he spake with them peaceable words, and swore to them, and said, [or saying], We shall not bring into you evils, neither to your friends.

16 And they believed to him. And (then) he caught of them sixty men, and slew them in one day, by [or after] the word that is written,

17 They shed out the fleshs of thy saints, and (the) blood of them in compass of Jerusalem, and there was not that buried (them).

18 And dread and trembling fell into all the people, for they said, There is not truth and doom in them; for they have broken the statute, *or* (the) ordinance, and the oath that they swore.

19 And Bacchides moved tents from Jerusalem, and applied into Bethzaith (or and encamped at Bethzaith); and sent (for), and caught many of them that fled from him; and he killed some of the people, and casted (them) into a great pit.

20 And he betook the country to Alcimus, and left with him help, into (the) helping of him. And Bacchides went to the king,

21 and Alcimus did enough, for the princehood of his priesthood.

22 And all came together to him, which disturbed, or troubled, their people, and wielded the land of Judea; and [they] did great vengeance in Israel.

23 And Judas saw all the evils, that Alcimus did, and they that were with him, to the sons of Israel, much more than (the) heathen men.

24 And he went out into all the coasts of Judea in compass, and did vengeance on men forsakers,

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κ15 So he spake unto them peaceably, and swore unto them, saying, We will procure the harm neither of you nor your friends.

κ16 Whereupon they believed him; howbeit he took of (or from) them threescore men, and slew them in one day, according to the words which he wrote,

κ17 The flesh of thy saints [have they cast out], and their blood have they shed round about Jerusalem, and there was none to bury them.

κ18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth, nor righteousness in them; for they have broken the covenant and oath that they made.

κ19 After this, removed Bacchides from Jerusalem, and pitched his tents in Bethzaith, where he sent (for) and took (hold of) many of the men that had forsaken him, and certain of the people also, and when he had slain them, [he cast them] into the great pit.

κ20 Then committed he the country to Alcimus, and left with him a power to aid him; (and) so Bacchides went to the king.

κ21 But Alcimus contended for the high priesthood.

κ22 And unto him resorted all such as troubled the people, who after they had gotten the land of Judea into their power, did much hurt in Israel.

κ23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above (or more than) the heathen,

κ24 He went out into all the coast(s) of Judea round about, and took vengeance of (or on) them

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and they ceased for to go out further into the country.

25 Forsooth Alcimus saw, that Judas had (the) victory, and they that were with him; and he knew that he may not (or he was not able to) abide them, and he went again to the king, and accused them in (or of) many sins.

26 And the king sent Nicanor, one of his nobler princes, that was haunting enmities against Israel, and commanded him for to destroy the people.

27 And Nicanor came into Jerusalem, with (a) great host, and he sent to Judas and his brethren with guile, by peaceable words, saying,

28 Fight be not betwixt me and you; I shall come with (a) few men, for to see your faces with peace.

29 And he came to Judas, and they greeted them(selves) together peaceably; and (the) enemies were ready for to ravish Judas (or but the enemies were ready to kidnap Judas).

30 And the word was known to Judas, that with guile he came to him; and he was afeared of him, and he would no more see his face.

31 And Nicanor knew, that his counsel was known, and he went out against Judas into fight, beside Capharsalama.

32 And there fell down of Nicanor's host almost five thousand men, and they fled into the city of David.

33 And after these words Nicanor ascended or went up into the hill of Zion, and there went out of (the Temple some) priests of the people, for to greet him in peace, and for to show to him (the)

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that had revolted from him, so that they durst no more go forth into the country.

κ25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of (or about) them that he could.

κ26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with (a) commandment to destroy the people.

κ27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

κ28 Let there be no battle between me and you, I will come with a few men, (so) that I may see you in peace.

κ29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

κ30 Which thing after it was known to Judas, (to wit), that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

κ31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside (or near) Capharsalama.

κ32 Where there were slain of Nicanor's side, about five thousand men, and [the rest] fled into the city of David.

κ33 After this went Nicanor up to mount Zion, and there came out of the sanctuary certain of the priests, and certain of the elders of the people to salute him peaceably, and to show him the burnt

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burnt sacrifices, that were offered for the king.

34 And he scorned and despised them, and defouled (them), and spake proudly,

35 and swore with wrath, saying, If Judas shall not be taken, and his host, into mine hands, anon (or at once) when I shall (re)turn again in peace, I shall burn (down) this house. And he went out with great wrath.

36 And (the) priests entered, and stood before the face of the altar and (the) temple, and weeping, they said,

37 Thou, Lord, hast chosen this house, for to call to help thy name in it [or for to in-call thy name in it], that it should be an house of prayer and beseeching to (or for) thy people;

38 do thou vengeance in (or to) this man, and his host, and fall they by (the) sword; have mind on their blasphemies, and give not to them that they abide (any longer).

39 And Nicanor went out from Jerusalem, and applied tents to Beth-horon (or and pitched his tents in Beth-horon); and the host of Syria came to him.

40 And Judas applied in Adasa (or Judas encamped at Adasa), with three thousand men. And Judas prayed, and said,

41 Lord, an angel went out, and smote an hundred thousand fourscore and five thousands of them [or and smote an hundred and fourscore and five thousands of them], that were sent from king Sennacherib, for they blasphemed thee;

42 so all-break this host in our sight today, and (so that) other men know, that he spake evil on thine holy things (or that he spoke evil against thy Temple); and deem thou him by the malice of

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sacrifice that was offered for the king.

κ34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

κ35 And swore in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house; and with that he went out in a great rage.

κ36 Then the priests entered in, and stood before the altar, and the temple, weeping, and saying,

κ37 Thou, O Lord, didest choose this house, to be called by thy name, and to be a house of prayer and petition for thy people.

κ38 Be avenged of (or on) this man and his host, and let them fall by the sword. Remember their blasphemies, and suffer them not to continue any longer.

κ39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where an host out of Syria met him.

κ40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

κ41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote a hundred, fourscore and five thousand of them.

κ42 Even so destroy thou this host before us this day, (so) that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

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him. [so break thou (al)together this host in our sight today, and know other men, for evil he spake evil on thine holy things (or that he spoke evil against thy Temple); and deem thou him after the malice of him.]

43 And the hosts joined battle in the thirteenth day of the month Adar, *that is, February-March*; and the tents, (or the host), of Nicanor were all broken, and he fell down first in (the) battle.

κ43 So the thirteenth day of the month Adar, the hosts joined battle, but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Soothly as his host saw, that Nicanor fell down, they casted away their armours (or their arms, or their weapons), and fled.

κ44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 And they pursued them the way of one day, from Adasa till men come into Gazara; and they sung in (or with) trumps after them with signifyings.

κ45 Then they pursued after them a day's journey, from Adasa, unto Gazara, sounding an alarm after them with their trumpets.

46 And they went out of all (the) castles, (or all the towns) of Judea in compass, and winnowed them with horns, and again they were converted (or they were turned back) to them; and all falled by (the) sword [or and they fell all in sword], and there was left of them not one.

κ46 Whereupon they came forth out of all the towns of Judea round about, and closed them in, so that they turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 And they took the spoils of them [in]to prey; and they girded [or and they cutted] off the head of Nicanor, and his right hand which he stretched forth (so) proudly, and they brought (them), and hanged (them up) against (or towards) Jerusalem.

κ47 Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up, towards Jerusalem.

48 And the people was gladdened greatly, and they did that day in great gladness; [And the people gladdened greatly, and did that day in great gladness;]

κ48 For this cause the people rejoiced greatly, and they kept that day, (yea), a day of great gladness.

49 and ordained this day for to be done in all years, in the thirteenth day of the month Adar.

κ49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 And the land of Judea was still (for) a few days.

κ50 Thus the land of Judea was in (or at) rest (for) a little while.

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CHAPTER 8

1 And Judas heard the name of Romans (or And Judas had heard of the fame of the Romans), that they be mighty in strengths, and accord to all things that be asked of them; and whoever went to them, they ordained with them friendships;

2 and that they be mighty in strengths. And they heard (of the) battles of them, and good virtues, that they did in Galatia (or among the Galatians), for they wielded them, and led *them* under tribute;

3 and how many things they did in the country of Spain, and that they brought into power metals of silver and gold that be there;

4 and (that) they wielded each place with their counsel, and (with) patience, *or wisdom*, (yea), places that were full far from them; and they all-brake (the) kings that came on them from the utmost places of (the) earth, and they smited them with (a) great wound [or and kings that came above to them from the utmost places of (the) earth, they brake (al)together, and smited them with great plague]; forsooth others give to them tribute by all years.

5 And they all-brake in battle Philip, and Perseus, kings of Kittim [or king of Kittim], and others that bare armours, (or arms, or weapons) against them, and wielded them.

6 And *they wielded* Antiochus, the great king of Asia, that gave battle to them, and had an hundred and twenty elephants [or having an hundred and twenty elephants], and multitude of horsemen, and chariots, and full great host all-broken of (or by) them;

7 and that they took him quick (or that they captured him alive), and ordained to him, that he should give great tribute, and they that reigned

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κ1 Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them,

κ2 And that they were men of great valour. It was told (to) him also of their wars and noble acts which they had done amongst the Galatians, and how they had conquered them, and brought them under tribute.

κ3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

κ4 And that by their policy and patience, they had conquered all the place, (though it were very far from them), and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year.

κ5 Besides this, how they had discomfited in battle Philip, and Perseus, king of the Kittims, with others that lift(ed) up themselves against them, and had overcome them.

κ6 How also Antiochus, the great king of Asia that came against them in battle, having an hundred and twenty elephants, with horsemen and chariots, and a very great army, was discomfited by them.

κ7 And how they took him alive, and covenanted that he and such as reigned after him, should pay a great tribute, and give hostages, and

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after him; and that he should give pledges and ordinance,

that which was agreed upon,

8 in the country of India; and *they putted out* men of Media, and of Lydia, from the best countries of them, and they gave those *countries* taken of them to king Eumenes; [and the country of India, and men of Media, and of Lydia, (and) of the best countries of them, and they gave them taken of them to king Eumenes;]

κ8 And the country of India, and Media, and Lydia, and of the goodliest countries; which they took of (or from) him, and gave to king Eumenes.

9 and that they that were with (the) Greeks, would go, and take away them; [and for they that were with (the) Greeks, would go, and take them;]

κ9 Moreover, how the Grecians had determined to come and destroy them.

10 and the word was known to these *Romans*, and they sent to them one duke, and they fought against them; and many of them fell, and they led their wives captives, and sons, and robbed them; and wielded the land of them, and destroyed the walls of them, and brought them into servage (or into servitude), till into this day.

κ10 And that they having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away (as) captives, their wives, and their children, and spoiled them, and took possession of their lands, and pulled down their strongholds, and brought them to be their servants unto this day.

11 And they destroyed other realms and isles, that sometime against-stood them, and brought [*them*] into (or under) (their) power.

κ11 [It was told him besides] how they destroyed and brought under their dominion, all other kingdoms and isles that at any time resisted them.

12 Forsooth with their friends, and (they) that had rest in them, they kept friendship, and they wielded realms that were next (or were near), and that were far; for whoever heard the name of them, dreaded them.

κ12 But with their friends, and such as relied upon them, they kept amity; and that they had conquered kingdoms, both far and nigh, insomuch as all that heard of their name were afraid of them.

13 For they reigned, to whom they would be in help for to reign; forsooth which they would, they disturbed (or displaced) from (their) realm [or and whom they would, from (their) realm they disturbed]; and they were greatly enhanced (or exalted).

κ13 Also that whom they would help (un)to a kingdom, those reign(ed); and whom again they would (or desired to), they displace(d); finally, that they were greatly exalted.

14 (Yet) In all these *Romans* [or In all these], no man bare (a) diadem, neither was clothed in purple, for to be magnified therein.

κ14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby.

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15 And [for] they made to them (or for themselves) a court, and each day they counselled three hundred and twenty, doing counsel (for)evermore of (the) multitude, (so) that they do what things be worthy.

16 And they betake to one man their mastery, *either chief governance*, by each year, for to be lord of all their land; and all obeish (or obey) to one, and envy is not, neither wrath among them.

17 And Judas chose Eupolemus, the son of John, son of Accos, and Jason, the son of Eleazar, and sent them to Rome, for to ordain with them friendship and fellowship;

18 and (so) that they should take away from them the yoke of (the) Greeks, for they saw that they oppressed the realm of Israel into servage (or into servitude).

19 And they went to Rome, a full great way, and they entered into the court, and said,

20 Judas Maccabeus, and his brethren, and the people of (the) Jews, sent us to you, for to ordain with you fellowship and peace, and for to write together us (as) your fellows and friends [or and for together write us your fellows and friends].

21 And the word pleased in the sight of them.

22 And this is the again-writing, which they again-wrote in brazen tables (or which they wrote upon bronze tablets), and sent into Jerusalem, (so) that it were there a memorial, *either a thing of mind*, of peace and fellowship.

23 Be it well to (the) Romans, and to the folk of (the) Jews, in the sea and (the) land, without end; and sword and enemy be far from them.

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κ15 Moreover, how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting always for the people, to the end (that) they might be well-ordered (or well-governed).

κ16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy, nor emulation amongst them.

κ17 In consideration of these things Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

κ18 [And to entreat them] that they would take the yoke from them, for they saw that the kingdom of the Grecians did oppress Israel with servitude.

κ19 They went therefore to Rome, (which was a very great journey), and came into the senate, where they spake, and said,

κ20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy, and peace with you, and that we might be registered your confederates and friends.

κ21 So that matter pleased the Romans well.

κ22 And this is the copy of the epistle which (the senate) wrote back again, in tables of brass (or on bronze tablets); and sent to Jerusalem, (so) that there they might have by (or with) them a memorial of (their) peace and confederacy.

κ23 Good success be to the Romans and to the people of the Jews, by sea, and by land forever; the sword also and (the) enemy, be far from them.

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24 That if battle befall to (the) Romans before, [or former], (or first), either to all fellows of them in all the lordship of them,

25 the folk of (the) Jews shall bear help, as time asketh [or as time shall ask], with (their) full heart;

26 and the *Romans* shall not give, neither privily minister to the *Jews* fighting [or nor they shall give, neither privily minister to the fighting], wheat, armours, (or arms, or weapons), money, ships, as it pleased to (the) Romans; and they shall keep the commandments of them, and take nothing of (or from) them.

27 Forsooth in like manner, and if battle falleth before (or first) to the folk of (the) Jews, (the) Romans shall help of (or with) (a) [*good*] heart, as time suffereth (or alloweth) them [or as time shall suffer them];

28 and to (the) *Romans* helping wheat shall not be given, neither armours, (nor arms, or weapons), money, neither ships, as it pleased to (the) Romans; and they shall keep the commandments of them without guile. [and to them helping wheat shall not be given, arms, money, ships, as it pleased to Romans; and they shall keep the commandments of them without guile.]

29 By [or After] these words the Romans ordained to the people of (the) Jews,

30 That if after these words, these either they will put anything to, either do away, they shall do of (or by) their common assent; and whatever things they shall put to, either do away, they shall be steadfast. [That if after these words, these or they shall will (or desire) for to put anything to, or do away, they shall do of their purposing; and whatever things they shall put to, or do away, they shall be steadfast.]

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κ24 If there come first any war upon the Romans or (to) any of their confederates throughout all their dominion,

κ25 The people of the Jews shall help them, as the time shall be appointed, with all their heart.

κ26 Neither shall they give anything, unto them that make war upon them, or aid them with victuals, (or vittles), weapons, money, or ships, as it hath seemed good unto the Romans, but they shall keep their covenant without taking anything therefore.

κ27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed (to) them.

κ28 Neither shall victuals (or vittles) be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

κ29 According to these articles did the Romans make a covenant with the people of the Jews.

κ30 Howbeit, if hereafter the one party or the other, shall think (it) meet to add (to) or diminish anything, they may do it at their pleasures, and whatsoever they shall add or (shall) take away, shall be ratified.

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31 But also of (the) evils which king Demetrius hath done against them, we have written to him, and we said, Why hast thou grieved thy yoke on our friends and fellows, the Jews? [But and of evils which king Demetrius hath done into them, we have written to him, saying, Why hast thou grieved thy yoke upon our friends and fellows, the Jews?]

32 Therefore if again they shall come to us against thee, we shall do doom to them, and shall fight with thee by land and (by) sea.

CHAPTER 9

1 In the meantime, where (or when) Demetrius heard that Nicanor fell, and his host, in battle, he putted to again for to send Bacchides and Alcimus into Judea, and the right half of the battle array [or and the right horn] with them.

2 And they went the way that leadeth into Gilgal, and they setted (up their) tents in Mesaloth, that is in Arbela; and they occupied it, and slew many persons of men.

3 In the first month of the hundred and two and fifty year, they applied the host to Jerusalem (or they pitched their tents near Jerusalem).

4 And twenty thousand of men, and two thousand of horsemen, have risen, and went into Berea.

5 And Judas setted (up his) tents in Eleasa, and three thousand men chosen with him. [And Judas set tents in Eleasa, and three thousand chosen men with him.]

6 And they saw the multitude of the host, that they be many, and they dreaded greatly; and many withdrew them(selves) from (the) tents (or out of the host), and there (were) left not of them no but eight hundred men.

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κ31 And as (for) touching (or concerning) the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore (or Why hast) thou made thy yoke heavy upon our friends, and confederates, the Jews?

κ32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAPTER 9

κ1 Furthermore, when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host.

κ2 Who went forth by the way that leadeth to Gilgal, and pitched their tents before Mesaloth, which is in Arbela, and after they had won it, they slew much people.

κ3 Also the first month of the hundred (and) fifty and second year, they encamped before Jerusalem.

κ4 From whence they removed and went to Berea, with twenty thousand footmen, and two thousand horsemen.

κ5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him.

κ6 Who seeing the multitude of the other army to be so great, were sore afraid, whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

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7 And Judas saw that his host fled away, and (that the) battle constrained him, and he was broken (al)together in heart, for he had not time to gather them, and he was discomforted [or dissolved].

8 And he said to these that were residue, Rise we, and go we to our adversaries, if we shall be able to fight against them.

9 And they turned away (from) him, and said, [or saying], We shall not be able to, but deliver we [now] our own lives, and (re)turn again we to our brethren, and then we shall fight against them; forsooth we be few.

10 And Judas said, Far be it for to do this thing, that we flee from them; and if our time hath nighed (or hath approached), die we in virtue (or bravely) for our brethren, and give we not crime to our glory.

11 And the host (of Bacchides) moved from (their) tents, and they stood against (or before) them. And (the) horsemen were parted into two parts, and slingers and archers went before the host, and the first men of battle (were) all the mighty (men).

12 Forsooth Bacchides was in the right horn, or battle array. And the legion of two parts came nigh, and cried with (the) trumpets.

13 Forsooth and these that were on [or of] the part of Judas, cried also, and the earth was moved (al)together of (or by) the voice (or the noise) of (the) hosts, and (the) battle was joined from the morrowtide till to eventide [or from morrow unto even(ing)].

14 And Judas saw, that the part of Bacchides' host was firmer in (or on) the right half, and all (the) steadfast in heart came together with him.

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κ7 When Judas therefore saw that his host (had) slipped away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed for that he had no time to gather them together.

κ8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

κ9 But they dehorted, (or exhorted, or tried to dissuade) him, saying, We shall never be able (to). Let us now rather save our lives, and hereafter we will return with our brethren, and fight against them; for we are but few.

κ10 Then Judas said, God forbid that I should do this thing, and flee away from them. If our time be come, let us die manfully for our brethren, and let us not stain our honour.

κ11 With that the host [of Bacchides] removed out of their tents, and stood over against (or before) them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the forward were all mighty men.

κ12 As for Bacchides, he was in the right wing, (and) so the host drew near on the two parts, and sounded their trumpets.

κ13 They also of (or on) Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

κ14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

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15 And the right part was all-broken of (or by) them; and he pursued them unto the hill of Azotus.

16 And they that were in the left horn, *or battle array*, saw, that the right horn, *or battle array*, was all-broken, and they (pur)sued (or followed) at the back after Judas, and them that were with him [or and they (pur)sued after Judas, and them that were with him at the back].

17 And the battle was made grievous, and there fell many wounded of these and of them.

18 And (then) Judas fell, and the others fled.

19 And Jonathan and Simon took their brother Judas, and buried him in the sepulchre of his fathers, in the city of Modin.

20 And all Israel bewept him with great wailing, and mourned (for) many days, and said,

21 How fell the mighty, that made Israel safe.

22 And other words of (the) battles of Judas, and of (the) virtues that he did, and of his greatneses, be not written (here); for those [or they] were full many.

23 And it was done, after the death of Judas, all wicked men in all the coasts of Israel rose out (or rose up), and all that wrought wickedness came forth.

24 In those days full great hunger was made, and all the country of them betook themselves to Bacchides with them.

25 And Bacchides chose unpious men, and ordained them lords of the country.

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κ15 Who discomfited the right wing, and pursued them unto the mount Azotus.

κ16 But when they of the left wing, saw that they of the right wing were discomfited, they followed upon Judas and those that were with him, hard at the heels from behind.

κ17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

κ18 Judas also was killed, and the remnant fled.

κ19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

κ20 Moreover, they bewailed him, and all Israel made great lamentation for him, and mourned (for) many days, saying,

κ21 How is the valiant man fallen, that delivered Israel?(!)

κ22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written (here); for they were very many.

κ23 Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

κ24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

κ25 Then Bacchides chose the wicked men, and made them lords of the country.

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26 And they asked out (or they asked about), and sought (out) the friends of Judas, and brought them to Bacchides; and he (a)venged on [or into] them, and scorned (them).

27 And great tribulation was made in Israel, what manner was not from the day in which a prophet was not seen in Israel.

28 And all the friends of Judas were gathered, and said to Jonathan,

29 Since thy brother Judas is dead, there is no man like him, that shall go out against (our) enemies, Bacchides and them that be (the) enemies of our folk.

30 Therefore now we choose thee today for to be prince and duke to us for him, for to fight our battle(s).

31 And (so) Jonathan received in that time the principhood, and rose (up) in the place of Judas, his brother.

32 And Bacchides knew (this), and sought for to slay him.

33 And Jonathan knew (that), and Simon, his brother, and all that were with him, and [they] fled into (the) desert of Tekoa, and sat together at the water of the lake Asphar.

34 And Bacchides knew (this), and in the day of sabbath he came, and all his host, over (the) Jordan.

35 And *Jonathan* sent his brother (John,) (a) leader of *that* people [or duke of the people], and (he) prayed (the) Nabathites, (or the Nabateans), his friends, that he should betake to them his apparel, (or their baggage), that was plenteous.

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κ26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of (or on) them, and used them despitefully.

κ27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen amongst them.

κ28 For this cause all (of) Judas' friends came together, and said unto Jonathan,

κ29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

κ30 Now therefore we have chosen thee this day to be our prince, and captain in his stead, (so) that thou mayest fight our battles.

κ31 Upon this, Jonathan took the governance upon him(self) at that time, and rose up instead (or in place) of his brother Judas.

κ32 But when Bacchides got knowledge thereof, he sought for to slay him.

κ33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Tekoa, and pitched their tents by the water of the pool Asphar.

κ34 Which when Bacchides understood (this), he came near to (the) Jordan with all his host upon the sabbath day.

κ35 Now Jonathan had sent his brother [John], a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage (or their baggage), which was much.

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36 And (or But) (the) sons of Jambri went out of Medaba, and caught John, and all (the) things that he had, and went away, having (or taking) those things [or and went away, having them].

37 After these words it was told again to Jonathan, and Simon, his brother, that the sons of Jambri make great weddings, and wed a wife of Nadabath, the daughter of one of the great princes of Canaan, with great pride and apparel.

38 And they bethought on the blood of John, their brother, and went up, and hid themselves under (the) covering of the hill.

39 And they raised (up) their eyes, and saw, and lo! noise (or a commotion), and great apparel; and a spouse, *or* (the) *husband*, came forth, and his friends, and his brethren, against (or towards) them, with tympan, and musics, and many armours, (or many arms, or weapons).

40 And they rose (up) to (or against) them from (the) ambushments, and slew them, and many wounded fell down, and the residues fled into the hill, and they took all the spoils of them;

41 and (the) weddings were converted into mourning, and (the) voice of their musics (or the sound of their music) into wailing.

42 And (so) they (a)venged the vengeance of their brother's blood, and (then) [they] (re)turned again to the brink of (the) Jordan.

43 And Bacchides heard, and came in the day of sabbaths till to the utmost part of (the) Jordan, in (or with) great strength.

44 And Jonathan said to his (men), Rise we (up), and fight against our enemies; for it is not today as yesterday, and the third day ago.

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κ36 But the children of Jambri came out of Medaba, and took John and all that he had, and went their way with it.

κ37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabath with a great train, as being the daughter of one of the great princes of Canaan.

κ38 Therefore they remembered John their brother, and went up and hid themselves under the covert of the mountain.

κ39 Where they lift(ed) up their eyes, and looked, and behold, there was much ado and great carriage; and the bridegroom came forth, and his friends and brethren to meet them with drums and instruments of music, and many weapons.

κ40 Then Jonathan and they that were with him, rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

κ41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

κ42 So when they had avenged fully the blood of their brother (John), they (re)turned again to the marsh of (the) Jordan.

κ43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of (the) Jordan with a great power.

κ44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us today, as in time past.

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45 For lo! (the) battle *is* even against (or before) (us); soothly the water of (the) Jordan *is* on this half and on that half, and rivers, and marshes, and forests [or and wild woods], and there is no place of turning away (or and there is no place for turning aside).

46 Now therefore cry ye into heaven, (so) that ye be delivered from (the) hand of your enemies.

47 And (the) battle was joined. And Jonathan straightened out (or stretched forth) his hand, for to smite Bacchides, and (or but) he turned away from him behind.

48 And Jonathan skipped down [or leaped out], and they that were with him, into (the) Jordan, and swam over (the) Jordan to them.

49 And there fell of Bacchides part in that day a thousand men,

50 and they, *that is, Bacchides and his men*, (re)turned again into Jerusalem; and (re)builded (the) strong cities in Judea, the strength (or the stronghold) that was in Jericho, and in Emmaus, and in Beth-horon, and Bethel, and Timnath-pharathon, and Tephon, with high walls, and gates, and locks.

51 And he setted keeping in them, (so) that they should haunt enmities in (or upon) Israel;

52 and he strengthened the city (of) Bethsura, and Gazara, and the high tower, and putted in them helps, and apparel of meats (or food).

53 And he took the sons of (the) princes of the country in (or for) hostage(s), *or pledges*, and putted them in the high tower in Jerusalem, in keeping.

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κ45 For behold, the battle is before us and behind us, and the water of (the) Jordan on this side, and (on) that side, (and) the marsh likewise, and (the) wood(s), neither is there (any) place for us to turn aside.

κ46 Wherefore cry ye now unto heaven, (so) that ye may be delivered from the hand of your enemies.

κ47 With that they joined (the) battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

κ48 Then Jonathan and they that were with him, leapt into (the) Jordan, and swam over unto the farther bank; howbeit the other(s) passed not over (the) Jordan unto them.

κ49 So there were slain of (or on) Bacchides' side that day about a thousand men.

κ50 Afterward returned [Bacchides] to Jerusalem, and repaired the strong cites in Judea: the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Timnath-pharathon, and Tephon, (these did he strengthen with high walls, (and) with gates, and with bars).

κ51 And in them he set a garrison, (so) that they might work malice upon Israel.

κ52 He fortified also the city (of) Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals (or of vittles).

κ53 Besides (or As well), he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

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54 And in the hundred year and three and fifty [or And in the hundred year and three and fiftieth], in the second month, Alcimus commanded (that) the walls of the holy inner house for to be destroyed, and the works of (the) prophets for to be destroyed,

55 and he began for to destroy (them). In (or At) that time Alcimus was smitten, and the works of him were letted (or were hindered). And his mouth was closed, and he was dissolved, *either made feeble*, by palsy, neither he might speak more a word, and command of (or to) his house.

56 And Alcimus was dead in that time, with great torment.

57 And Bacchides saw, that Alcimus was dead, and he (re)turned again to the king, and the land was still (for) two years.

58 And all (the) wicked men thought, saying, Lo! Jonathan, and they that be with him, dwell in silence, and trust [or trusting]; now therefore bring we Bacchides (here), and he shall take them all in one night.

59 And they went forth, and gave counsel to him.

60 And he rose (up), for to come with much host. And he sent epistles privily to his fellows, that were in Judea, that they should catch Jonathan, and them that were with him; but they might not, for their counsel was known to them.

61 And *Jonathan* caught (those) of (the) men of the country, that were (the) princes of (the) knighthood, (about) fifty men, and slew them.

62 And Jonathan and Simon went, and they that were with him, into Bethbasi, that is in (the) desert, and (re)builded the destroyed things thereof, and made it strong.

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κ54 Moreover, in the hundred (and) fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down, (and) he pulled down also the works of the prophets.

κ55 And as he began to pull (them) down, even at that time was Alcimus plagued, and his enterprises hindered; for his mouth was stopped, and he was taken with a palsy, so that he could no more speak anything, nor give (any) order concerning his house.

κ56 So Alcimus died at that time with great torment.

κ57 Now when Bacchides saw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in (or at) rest (for) two years.

κ58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without (a) care; now therefore we will bring Bacchides hither, who shall take them all in one night.

κ59 So they went, and consulted with him.

κ60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan, and those that were with him. Howbeit they could not, because their counsel was known unto them.

κ61 Wherefore they took (hold) of the men of the country that were (the) authors of that mischief, about fifty persons, and slew them.

κ62 Afterward Jonathan and Simon, and they that were with him, got them(selves) away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

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63 And Bacchides knew (this), and gathered all his multitude, and denounced (or announced) to them that were of Judea.

64 And he came, and setted (up his) tents above Bethbasi, and fought against it (for) many days, and made engines (of war).

65 And Jonathan left Simon, his brother, in the city, and went out into the country, and came with (a) number (of men);

66 and smote Odomera, and his brethren, and (the) sons of Phasiron, in the tabernacles of them (or in their tents),

67 and [he] began for to smite, and wax in virtues (or and to increase his forces). Simon soothly, and they that were with him, went out of the city, and burnt (up) (the) engines (of war).

68 And they fought against Bacchides, and he was all-broken of (or by) them; and they tormented him greatly, for his counsel and his assailing was void (or was in vain).

69 And he was wroth against (the) wicked men, that gave counsel to him for to come into their country, and slew many of them; forsooth he thought with others for to go (or to return) into his country.

70 And Jonathan knew, and sent legates (or ambassadors) to him, for to make peace with him, and to yield to him (the Jewish) prisoners.

71 And willfully he took (or And willingly he accepted), and did by his words, and swore that he should not do to him any evil in all the days of his life. [And willfully he took, and did after his words, and swore him to doing to him nothing of evil all days of his life.]

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κ63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

κ64 Then went he and laid siege against Bethbasi, and they fought against it (for) a long season, and made engines of war.

κ65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

κ66 And he smote Odomera and his brethren, and the children of Phasiron in their tent(s).

κ67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war,

κ68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore. For his counsel and travail was in vain.

κ69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as (or that) he slew many of them, and purposed to return into his own country.

κ70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end (that) he should make peace with him, and deliver (to) them the (Jewish) prisoners.

κ71 Which thing he accepted, and did according to his demands, and swore unto him that he would never do him (any) harm (in) all the days of his life.

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72 And he yielded to him the captivity, *that is*, (the Jewish) *prisoners*, which he took by prey before (out) of the land of Judea. And he (re)turned, and went into his land, and putted no more for to come into his coasts (or into their land).

73 And (so the) sword cease from Israel. And Jonathan dwelled in Michmash, and there Jonathan began for to deem the people, and he destroyed the unfaithful [or unpious] men (out) of Israel.

CHAPTER 10

1 And in the hundred and sixtieth year Alexander, the son of Antiochus, went up, that is named noble (or who was surnamed Epiphanes), and occupied Ptolemais; and they received him, and he reigned there. [And in the hundred and sixtieth year Alexander, son of Antiochus, that is named noble, went up, and occupied Ptolemais; and they received him, and he reigned there.]

2 And king Demetrius heard, and gathered an host full copious, and went out against him into battle.

3 And Demetrius sent [an] epistle to Jonathan with peaceable words, for to magnify him.

4 For he said, Before take we for to make peace with him, before that he make (an accord) with Alexander against us;

5 for he shall have mind of or on all (the) evils, that we have done against him, and against his brother(s), and against his folk.

6 And he gave to him [or And he gave him] power to gather (an) host, and for to make armours, (or arms, or weapons), and him for to be his fellow. And he commanded (that the)

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κ72 When therefore, he had restored unto him the (Jewish) prisoners that he had taken aforetime (or before that time) out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

κ73 Thus the sword ceased from Israel; but Jonathan dwelt at Michmash, and began to govern the people, and he destroyed the ungodly men out of Israel.

CHAPTER 10

κ1 In the hundred and sixtieth year, Alexander the son of Antiochus surnamed Epiphanes, went up and took Ptolemais; for the people had received him, by means whereof he reigned there.

κ2 Now when king Demetrius heard thereof, he gathered together an exceeding(ly) great host, and went forth against him to fight.

κ3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

κ4 For, said he, Let us first make peace with him before he join with Alexander against us.

κ5 (Or) Else he will remember all the evils that we have done against him, and against his brethren and his people.

κ6 Wherefore he gave him authority to gather together an host, and to provide weapons (so) that he might aid him in battle; he commanded also that the hostages that were in the tower, should be

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hostages, *either* (the) *pledges*, that were in the high tower, for to be given to him.

delivered (to) him.

7 And Jonathan came into Jerusalem, and read (the) epistles (or read the letter), in (the) hearing of all the people, and of them that were in the high tower.

κ7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower.

8 And they dreaded with great dread, for they heard, that the king gave him power to gather an host.

κ8 Who were sore afraid when they heard that the king had given him authority to gather together an host.

9 And (the) hostages were betaken to Jonathan, and he yielded them to their fathers and mothers.

κ9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 And Jonathan dwelt in Jerusalem, and began for to build and renew the city.

κ10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he said to men doing (the) works, that they should make up the walls, and the hill of Zion in compass, with square stones to (or for) strengthening; and they did so.

κ11 And he commanded the workmen to build the walls, and the mount Zion round about with square stones, for fortification, and they did so.

12 And (the) aliens fled, that were in the strengths (or in the strongholds), which Bacchides had builded;

κ12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 and each man left his place, and went into his (own) land.

κ13 Insomuch as every man left his place, and went into his own country.

14 Only in Bethsura dwelt some of them, that forsook the law and the behests (or the commandments) of God; for why this was to (or for) them the (place of) refuge.

κ14 Only at Bethsura, certain (ones) of those that had forsaken the law, and the commandments, remained still; for it was their place of refuge.

15 And Alexander the king heard (the) promises [or And king Alexander heard the promises], that Demetrius (had) promised to Jonathan, and they told to him (of) the battles and virtues which he did, and his brethren, and the travails which they travailed (or had endured).

κ15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan, when also it was told (to) him of the battles, and noble acts which he and his brethren had done, and of the pains that they had endured,

16 And he said, Whether we shall find any such

κ16 He said, Shall we find such another man? (or

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man? And now make we him our friend and fellow.

17 And he wrote (an) epistle, and sent (it to him), by [or after] these words, saying,

18 King Alexander to Jonathan, brother, health.

19 We have heard of thee, that thou art a mighty man in strengths, and art able that thou be our friend.

20 And now we ordain thee today (to be the highest priest of thy folk, and that thou be called (the) friend of the king. And he sent to him purple, and a golden crown, that thou feel with us what things be ours, and keep friendships to (or with) us.

21 And Jonathan clothed him(self) with an holy stole [or with the holy stole], in the seventh month, in the hundred and sixtieth year, in the solemn day of Scenopegia (or of Cenophe). And he gathered an host, and made copious or plenteous armours. (And so in the seventh month of the hundred and sixtieth year, Jonathan clothed himself with the holy stole, at the Feast of Tabernacles. And he gathered an army, and prepared many arms, or weapons.)

22 And Demetrius heard these words, and was made full sorrowful, and said,

23 What have we done this thing, that Alexander before-occupied us, for to catch (the) friendship of (or with) (the) Jews, to his (own) strengthening?

24 And I shall write to him praying words, and (promise him) dignities, and gifts, (so) that he be with me in help.

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Shall we find another man such as he?) Now therefore we will make him our friend, and confederate.

κ17 Upon this he wrote a letter and sent it unto him according to these words, saying,

κ18 King Alexander to his brother Jonathan, sendeth greeting(s).

κ19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

κ20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend, (and therewithal he sent him a purple robe and a crown of gold), [and require thee] to take our part, and keep friendship with us.

κ21 So in the seventh month of the hundred and sixtieth year, at the Feast of the Tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

κ22 Whereof when Demetrius heard, he was very sorry, and said,

κ23 What have we done that Alexander hath prevented us, in making amity with the Jews to strengthen himself?

κ24 I also will write unto them words of encouragement [and promise them] dignities and gifts, (so) that I may have their aid.

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25 And (so) he wrote to him by these words,
King Demetrius to the folk of (the) Jews, health.

26 For ye kept to us covenant, and dwelt in our
friendship, and went not to our enemies, we
heard, and joyed.

27 And now last ye yet for to keep to us faith;
and we shall (re)quite to you good things, for
these things that ye did to (or for) us,

28 and we shall forgive to you many [givings
of] rents, and we shall give gifts to you.

29 And now I assoil (or I absolve) you, and all
(the) Jews, of tributes, and I forgive *to you* the
prices of salt, and forgive crowns (or crown
taxes),

30 and the third part of (the) seed; and I leave
to you from this day and afterward, the half part
of (the) fruit of the tree(s), that is of my portion,
(so) that it be not taken of (or from) the land of
Judea, and of (or from) (the) three cities that be
added thereto, of Samaria and Galilee, from this
day and into all time. [and the thirds of seed;
and the half part of fruit of tree, that is of my
portion, I leave to you from this day, and
withinth, that it be not taken of the land of
Judea, and of three cities that be added thereto,
of Samaria and Galilee, from this day into all
time.]

31 And (let) Jerusalem be holy, and free, with
his (or its) coasts; and tithes and tributes be of it.

32 Also I forgive the power of the high tower,
that is in Jerusalem; and I give it to the high
priest, or to the highest priest, that he ordain
therein men, whichever he shall choose [or
whomever he shall choose], that shall keep it.

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κ25 He sent unto them therefore, to this effect,
King Demetrius unto the people of the Jews,
sendeth greeting(s).

κ26 Whereas you have kept covenants with us,
and continued in our friendship, not joining
yourselves with our enemies, we have heard
hereof, and are glad.

κ27 Wherefore now continue ye still to be faithful
unto us, and we will well-recompense you for the
things (that) you do in (or on) our behalf,

κ28 And will grant you many immunities, and
give you rewards.

κ29 And now do I free you, and for your sake I
release all the Jews, from tributes, and from the
customs of salt, and from crown taxes,

κ30 And from that which appertaineth unto me to
receive for the third part of the seed, and the half
of the fruit of the trees, I release it from this day
forth, so that they shall not be taken of (or from)
the land of Judea, nor of (or from) the three
governments which are added thereunto out of the
country of Samaria and Galilee, from this day forth
forevermore.

κ31 Let Jerusalem also be holy and free, with the
borders thereof, both from tenths and tributes.

κ32 And as for the tower which is at Jerusalem, I
yield up authority over it, and give the high priest,
(so) that he may set in it such men as he shall
choose to keep it.

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33 And each person of (the) Jews, that is captive (out) of the land of Judea, in all my realm, I deliver free willfully, *or without money*, (so) that all be assoiled, (or absolved, or relieved) of their tributes, yea, (even) of (or for) their beasts.

34 And all solemn days, and sabbaths, and new moons, and all days ordained, and three days before the solemn day, and three days after the solemn day, all these be days of immunity, *or franchise* [or be all days of immunity, *or franchise*], and of remission, to all (the) Jews that be in my realm.

35 And no man shall have power for to do anything, and move needs, *or causes*, against any of them in (or for) any cause.

36 And that there be written (in) of (the) Jews in the king's host, (up) to thirty thousands of men; and plenties shall be given to them, as it behooveth to all (the) hosts of the king.

37 And of them shall be ordained, that be in the great strengths (or in the great strongholds) of the king; of them shall be ordained over (the) needs of the realm, that be done of (or in) faith, and (their) princes (or their overseers) be of them; and walk they in their laws, as the king commanded in the land of Judea.

38 And (the) three cities, that be added to Judea of (or from) the country of Samaria, be areckoned, *or deemed*, with Judea; (so) that they be under one, and obey not to (any) other power, no but to the highest priest;

39 (As for) Ptolemais, and the coasts thereof, which I have given (as) a gift to (the) holy men that be in Jerusalem, to needful costs of saints. (As for Ptolemais, and the land thereof, I give it as a gift to the Temple that is in Jerusalem, for the necessary expenses of the Temple.)

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K33 Moreover, I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea, into any part of my kingdom, and I will (or I desire) that all my officers remit the tributes, even of their cattle.

K34 Furthermore, I will (or I desire) that all the feasts and sabbaths, and new moons and solemn days, and the three days before the feast, and the three days after the feast, shall be all of immunity and freedom for all the Jews in my realm.

K35 Also no man shall have authority to meddle with, or to molest any of them in any matter.

K36 [I will (or I desire) further] that there be enrolled amongst the king's forces about thirty thousand men of the Jews, unto whom pay shall be given as belongeth to all the king's forces.

K37 And of them some shall be placed in the king's strongholds, of whom also some shall be set over the affairs of the kingdom, which are of trust; and I will (or I desire) that their overseers and governors be of (or from) themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

K38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, (so) that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

K39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem, for the necessary expenses of the sanctuary.

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40 And I shall give in each year fifteen thousand of shekels of silver, (out) of the king's reasons (or accounts), that pertain to me;

41 and all that is residue, which they that were over (the) needs yielded not in former years, from this time (forth) they shall give into the works of the house.

42 And over this, five thousand shekels of silver, which they took of reason of holy things by each year (or which they took out of the accounts of the Temple by each year); and these things shall pertain to (the) priests, that use [or that be set in] ministry.

43 And whoever shall flee to the temple that is in Jerusalem, and in all (the) coasts thereof, and be guilty to the king, in (or for) any cause, be dismissed, *or released*; and have they free all things, that be to them in my realm.

44 And to build, *or restore*, works of holy things, costs, *or expenses*, shall be given of the king's reason, *or rent*, (or And to build, *or to restore*, the works of the Temple, costs, *or expenses*, shall be given out of the king's accounts,)

45 and for to build out the walls of Jerusalem; and for to make (them) strong in compass, expenses shall be given (out) of the king's reason, *or rent* (or expenses shall be given out of the king's accounts), (and) for to make out (the) walls in Judea.

46 As Jonathan and the people heard these words, they believed not to them, neither received *them*; for they had (in) mind of the great malice that he had done in Israel, and (that he) had troubled them greatly.

47 And it pleased (al)together to them in Alexander (or But they were altogether pleased

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κ40 Moreover, I give every year fifteen thousand shekels of silver, out of the king's accounts from the places appertaining.

κ41 And all the overplus which the officers paid not in as in former time, from henceforth shall be given towards the works of the temple.

κ42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

κ43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

κ44 For the building also and repairing of the works of the sanctuary, expenses shall be given (out) of the king's accounts.

κ45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for (the) building of the walls in Judea.

κ46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

κ47 But with Alexander they were well-pleased, because he was the first that entreated of (or for)

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with Alexander), for he was to them (the) prince of words of peace(-making), and to him they bare help in all days.

48 And king Alexander gathered a great host, and moved (his) tents against Demetrius.

49 And the kings joined battle, and the host of Demetrius fled; and Alexander pursued him, and lay on them;

50 and the battle was full strong, till the sun went down, and Demetrius fell in that day.

51 And Alexander sent to Ptolemy, king of Egypt, legates by these words (or ambassadors with these words), and said, [or saying],

52 For I came again into my realm [or For I am gone again into my realm], and sat in the seat of my fathers; and I have wielded princehood, and I have all-broken Demetrius, and have wielded our country;

53 and I have joined fight with him, and he and his hosts be all-fouled [or is broken (al)together] of (or by) us, and we sat in the seat of his realm.

54 And now ordain we together friendship, and give thy daughter (as) a wife to me [or and give to me thy daughter (as) wife], and I shall be thy daughter('s) husband; and I shall give to thee gifts, and to her dignity.

55 And king Ptolemy answered, saying, Blessed be the day in which thou (re)turnedest again to the land of thy fathers, and hast sat in the seat (or on the throne) of the realm of them.

56 And now I shall do to thee which things thou hast written; but come thou against me to Ptolemais (or but come thou and meet me in Ptolemais), (so) that we see us together (or each

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true peace with them, and they were confederate with him always.

κ48 Then gathered king Alexander great forces, and camped over against Demetrius.

κ49 And after the two kings had joined battle, Demetrius' host fled; but Alexander followed after him, and prevailed against them.

κ50 And he continued the battle very sore until the sun went down, and that day was Demetrius slain.

κ51 Afterward Alexander sent ambassadors to Ptolemy king of Egypt, with a message to this effect:

κ52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

κ53 (For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom.)

κ54 Now therefore let us make a league of amity together, and give me now thy daughter to (or for) (my) wife; and I will be thy son-in-law, and will give both thee and her, gifts according to thy dignity.

κ55 Then Ptolemy the king gave answer, saying, Happy be the day wherein thou didest return into the land of thy fathers, and satest in (or on) the throne of their kingdom.

κ56 And now will I do to thee, as thou hast written; meet me therefore at Ptolemais, (so) that we may see one another, for I will marry my daughter to thee according to thy desire.

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other), and I promise to thee, as thou saidest.

57 And Ptolemy went out of Egypt, he and Cleopatra, his daughter; and he came to Ptolemais, in the hundred and two and sixtieth year.

κ57 So Ptolemy went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred (and) threescore and second year.

58 And Alexander, the king, came to him [or And king Alexander came to him]; and he gave to him Cleopatra, his daughter, and made his weddings at Ptolemais, as kings in great glory (do).

κ58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 And king Alexander wrote to Jonathan, that he should come against him (or that he should come to meet him).

κ59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 And he went with glory to Ptolemais, and met there (the) two kings, and gave to them much silver, and gold, and gifts; and found grace in the sight of them.

κ60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 And men of Israel, full of venom, came together against him, wicked men, asking against him, and (or but) the king took no attention to them;

κ61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him; but the king would not hear them.

62 and commanded Jonathan for to be made naked of his clothes, and him for to be clothed in purple; and they did so.

κ62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple; and they did so.

63 And the king setted him for to sit with him, and said to his princes, Go ye out with him into the middle of the city, and preach ye, that no man ask against him of (or about) any need, *or cause*, neither any man be heavy to him of (or for) any reason.

κ63 Also he made him (to) sit by himself, and said unto his princes, Go with him into the midst of the city, and make (a) proclamation, that no man complain against him of (or about) any matter, and that no man trouble him for any manner of cause.

64 And it was done, as they that asked, [*or appealed* (against) *him*], (or And it was done, when they that had accused him), saw his glory that was preached, and him covered with purple, (they) all fled (away).

κ64 Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away.

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65 And the king magnified him, and wrote him among the first friends, and putted him (a) duke, and partner, *or fellow*, of (his) princehood.

66 And Jonathan (re)turned again into Jerusalem, with peace and gladness.

67 In the hundred year and five and sixtieth, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

68 And king Alexander heard, and was made full sorrowful, and (re)turned again to Antioch.

69 And Demetrius ordained Apollonius duke, that was sovereign of Celosyria (or who was the governor of Greater Syria); and he gathered his great host, and came to Jamnia; and sent to Jonathan, the highest priest, and said, [or saying],

70 Thou alone against-standest us; I am made into scorn and shame (or reproof) therefore, for thou hauntest power in (the) hills against us.

71 Now therefore if thou trustest in thy virtues (or in thine own strength), come down to us into the field; and there assemble we together [or and there comparison we together], for with me is (the) virtue (or the power) of battles.

72 Ask thou, and learn who I am, and others that be in help to me, and which say, that your foot may not stand against our face, for thy fathers were converted into flight twice into (or in) their (own) land.

73 And now how shalt thou be able to sustain (the) multitude of horsemen, and so great (a) host in the field, where is no stone, nor rock, neither place of fleeing?

74 Soothly as Jonathan heard these words of Apollonius, he was moved in (his) heart; and he

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κ65 So the king honoured him, and wrote him amongst his chief friends, and made him a duke, and partaker of his dominion.

κ66 Afterward Jonathan returned to Jerusalem with peace and gladness.

κ67 Furthermore, in the hundred (and) threescore and fifth year, came Demetrius son of Demetrius, out of Crete into the land of his fathers.

κ68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

κ69 Then Demetrius made Apollonius, the governor of Celosyria, his general, who (then) gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

κ70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached, and why doest thou vaunt thy power against us in the mountains?

κ71 Now therefore if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together, for with me is the power of the cities.

κ72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

κ73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

κ74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and

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chose ten thousand men, and went out from Jerusalem, and Simon, his brother, came to him into help.

choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And they applied (or pitched) (their) tents in Joppa, and it, *that is, the people of Joppa*, shutted out him [or shut him out] from the city, for Joppa was the keeping of Apollonius;

κ75 And he pitched his tents against Joppa; but they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 and he fought against it, *that is, Jonathan fought against Joppa*. And they were aghast, that were within the city, and opened to him; and (so) Jonathan wielded Joppa.

κ76 Then Jonathan laid siege unto it; whereupon they of the city let him in for fear; and so Jonathan won Joppa.

77 And Apollonius heard, and moved three thousand of horsemen, and much host; and went to Azotus, as making (the) way. And anon (or at once) he went out into the field, for that he had (a) multitude of horsemen, and he trusted in them;

κ77 Whereof when Apollonius heard, he took three thousand horsemen with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 and Jonathan (pur)sued him into Azotus, and they joined battle.

κ78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 And Apollonius left in (the) tents (or left of his host) a thousand horsemen behind them privily.

κ79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that ambushments were behind him, and they environed his tents (or his host), and casted darts into the people, from the morrow till to eventide [or from morrow unto even(ing)].

κ80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 Forsooth the people stood, as Jonathan commanded, and the horses of them travailed out.

κ81 But the people stood still, as Jonathan had commanded them; and so the enemies' horses were tired.

82 And Simon led out his host, and joined (battle) against the legion; forsooth (the) horsemen were made weary, and were all-broken of (or by) him, and fled.

κ82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent), who were discomfited by him, and fled.

83 And they that were scattered in the field,

κ83 The horsemen also being scattered in the

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fled into Azotus; and entered into the house of Dagon [or and they entered into Bethdagon], their idol, (so) that there they should deliver themselves.

84 And Jonathan burnt Azotus, and (the) cities that were in compass thereof, and took (the) spoils of them; and he burnt in (or with) fire the temple of Dagon, and them that (had) fled into it.

85 And there were that fell by (the) sword with them that were burnt, almost eight thousand men.

86 And from thence Jonathan moved (his) tents, and applied them to Ascalon; and they went out of the city against him in great glory. (And from thence Jonathan moved his host, and encamped near Ascalon; and they came out of the city to meet him with great glory.)

87 And Jonathan (re)turned again to Jerusalem with his men, having many spoils.

88 And it was done, as king Alexander heard these words, he putted to yet for to glorify Jonathan.

89 And he sent to him a golden lace, *either* (an) *ouch*, (or a clasp, or a buckle), as custom is (or as it is customary) to be given to (the) cousins of kings; and he gave to him Accaron, and all (the) coasts thereof in possession.

CHAPTER 11

1 And the king of Egypt gathered an host, as gravel that is about the brink of the sea, and many ships; and sought for to wield the realm of Alexander in guile, and add it to his realm.

2 And he went out into Syria with peaceable words, and they opened to him cities, and came

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field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

κ84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils, and the temple of Dagon, with them that were fled into it, he burnt with fire.

κ85 Thus there were burnt and slain with the sword, well nigh eight thousand men.

κ86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

κ87 After this, returned Jonathan and his host unto Jerusalem, having many spoils.

κ88 Now when king Alexander heard these things, he honoured Jonathan yet more,

κ89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood; he gave him also Accaron with the borders thereof in possession.

CHAPTER 11

κ1 And the king of Egypt gathered together a great host like the sand that lieth upon the seashore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

κ2 Whereupon he took his journey into Syria in (a) peaceable manner, so as they of the cities

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to him; for why king Alexander commanded for to go out against him (or for king Alexander had commanded them to go and meet him), for he was (the) father of the king's wife.

3 Soothly when Ptolemy entered into a city, he putted keepings of knights in each city.

4 And as he nighed to (or approached) Azotus, they showed to him the temple of Dagon burnt in (or with) fire, and Azotus, and other things thereof (that) were destroyed, and (the) bodies cast forth, and the burials of them that were slain in battle, which they made beside the way.

5 And they told to the king that Jonathan did these things, for to make envy to him; and (or but) the king was still.

6 And Jonathan came to the king with glory into Joppa, and they greeted them(selves) together; and they slept (or lodged) there.

7 And Jonathan went with the king till to the flood that is called Eleutherus, and (re)turned again into Jerusalem.

8 Soothly king Ptolemy wielded the lordship of (the) cities till to Seleucia, by the sea coast, and thought against Alexander evil counsels;

9 and sent legates (or ambassadors) to Demetrius, and said, [or saying], Come thou, make we betwixt us (a) covenant, and I shall give to thee my daughter, whom Alexander hath, and thou shalt reign in the realm of thy father.

10 For it rueth me, that I gave to him my daughter; for he sought for to slay me.

11 And he despised him therefore, for he

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opened unto him, and met him; for king Alexander had commanded them so to do, because he was his father-in-law.

κ3 Now as Ptolemy entered into the cities, he set in every one of them a garrison of soldiers to keep it.

κ4 And when he came near to Azotus, they showed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he should pass.

κ5 Also they told the king whatsoever Jonathan had done, to the intent (that) he might blame him; but the king held his peace.

κ6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

κ7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

κ8 King Ptolemy therefore having gotten the dominion of the cities by the sea, unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

κ9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom.

κ10 For I repent that I gave my daughter unto him, for he sought to slay me.

κ11 Thus did he slander him, because he was

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coveted the realm of him.

desirous of his kingdom.

12 And he took away his daughter, and gave her to Demetrius, and aliened him (or alienated himself) from Alexander; and his enmities were made known.

κ12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 And Ptolemy entered into Antioch, and putted two diadems (on)to his head, of Egypt and of Asia.

κ13 Then Ptolemy entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 Forsooth Alexander, the king, was in Cilicia in those days, for they rebelled, that were in those places.

κ14 In the mean season (or In the meantime) was king Alexander in Cilicia, because those that dwelt in those parts, had revolted from him.

15 And Alexander heard, and came to him into battle; and Ptolemy, the king, brought forth the host, and came to him in (or with) (a) strong hand, and drove him away.

κ15 But when Alexander heard of this, he came to war against him, whereupon king Ptolemy brought forth his host, and met him with a mighty power, and put him to flight.

16 And Alexander flew into Arabia, for to be defended there; soothly king Ptolemy was enhanced (or was exalted).

κ16 So Alexander fled into Arabia, there to be defended, but king Ptolemy was exalted.

17 And Zabdiel of Arabia took away Alexander's head, and sent (it) to Ptolemy.

κ17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemy.

18 And king Ptolemy was dead in the third day (after); and they that were in (the) strengths perished, of them that were within the castles (and those who were in the strongholds, perished by those who were in the villages).

κ18 King Ptolemy also died the third day after, and they that were in the strongholds, were slain one of another (or by the local inhabitants).

19 And Demetrius reigned in the hundred year and seven and sixtieth.

κ19 By this means Demetrius reigned in the hundred (and) threescore and seventh year.

20 In those days Jonathan gathered them that were in Judea, for to overcome the high tower, that is in Jerusalem; and they made against it many engines.

κ20 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem, and he made many engines of war against it.

21 And some wicked men, that hated their (own) folk, went to the king Demetrius [or went to king Demetrius], and told to him, that Jonathan

κ21 Then certain ungodly persons who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

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besieged the high tower.

22 And as he heard (this), he was wroth, and anon (or at once) he came to Ptolemais, and wrote to Jonathan, that he should not besiege the high tower, but should come to him in haste, to speak together.

23 Soothly as Jonathan heard (this), he commanded for to besiege (it still); and he chose (some) of the elder men of Israel, and (the) priests, and gave him(self) to peril.

24 And he took gold, and silver, and cloth(es), and many other presents; and went to the king, to Ptolemais, and found grace in the sight of him.

25 And some wicked men of his folk asked against him;

26 and the king did to him, as they that were before him, did to him; and he enhanced (or exalted) him in (the) sight of all his friends,

27 and ordained to him (the) princehood of (the) priesthood, and whatever other precious things (that) he had before; and made him prince of his friends.

28 And Jonathan asked of the king, that he should make Judea free, and (also the) three princehoods of three places, and Samaria, and nigh coasts thereof; and he promised to him (in return) three hundred talents. (And Jonathan requested to the king, that he would make Judea, and the three regions of Samaria, free from tribute, or taxes; and he promised him three hundred talents in return.)

29 And the king consented, and wrote to Jonathan epistles of (or about) all these things, containing (or in) this manner.

κ22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

κ23 Nevertheless, Jonathan when he heard this, commanded to besiege it [still], and he chose certain of the elders of Israel, and the priests, and put himself in peril.

κ24 And (he) took silver and gold, and raiment, and diverse presents besides, and went to Ptolemais, unto the king, where he found favour in his sight.

κ25 And though certain ungodly men of the people, had made complaints against him,

κ26 Yet the king entreated (or treated) him as his predecessors had done before, and promoted him in the sight of all his friends,

κ27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

κ28 Then Jonathan desired the king (or requested to the king), that he would make Judea free from tribute, as also the three governments with the country of Samaria, and he promised him (in return) three hundred talents (in return).

κ29 So the king consented, and wrote letters unto Jonathan, of (or about) all these things, after (or in) this manner.

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30 King Demetrius to Jonathan, brother, health, and to the folk of (the) Jews.

31 The ensample of (the) epistle, which we have written to Lasthenes, our father, of you, we sent to you, that ye should know. (A copy of the letter, which we have written to Lasthenes, our kinsman, about you, we now send you, so that ye can know what I have written.)

32 King Demetrius to Lasthenes, father (or our kinsman), health.

33 To the people of (the) Jews, our friends, and keeping which things be just with us, we deemed for to do well, for (the) benignity of them that they have with us.

34 Therefor we ordained to them, all the coasts of Judea, and (the) three cities of offerings [or and three cities], Lydda, and Ramathaim, and Apherema, that be added to Judea, and Samaria (or from Samaria), and all the nigh coast of them, for to be sequestered, *or parted*, to all men doing sacrifice in Jerusalem, for these things that the king took before of them by all years, and for (the) fruits of the earth, and of apples (or to replace the things that the king received before from them yearly, or annually, out of the fruits of the earth, and of the trees).

35 And of other things that pertained to us, of tithes, and tributes, from this time (forth) we forgive to them; and the plain places of salt-making, and the crowns that were borne to us (or the crown taxes, that be due to us), all things we grant to them;

36 and nothing of these shall be void, from this *time* and into all time.

37 Now therefore busy ye for to make (an) ensample (or a copy) of these things, and be it

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κ30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting(s).

κ31 We send you here a copy of the letter, which we did write unto our cousin Lasthenes, concerning you, (so) that you might see it.

κ32 King Demetrius, unto his father Lasthenes, sendeth greeting(s).

κ33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will towards us.

κ34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathaim, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all such, as do sacrifice in Jerusalem, instead of the payments, which the king received of (or from) them yearly aforetime (or before this time) out of the fruits of the earth, and of (or from) trees.

κ35 And as for other things that belong unto us of the tithes and customs pertaining unto us, as also the salt pits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

κ36 And nothing hereof shall be revoked from this time forth forever.

κ37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan,

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given to Jonathan, and be (it) put in the holy mount, and in the solemn [or in the holy] place, (or and set it upon the holy mount in a prominent place).

38 And king Demetrius saw, that the land was still in his sight, and that nothing against-stood him, and left (or let go) all his host, each man into his (own) place, except the strange host (or except for the host of strangers, or of foreigners), that he drew from (the) isles of (the) heathen men; and all the hosts of his fathers were enemies to him.

39 Forsooth one Tryphon was of the parts of Alexander before, and he saw that all the host grudged (or grumbled) against Demetrius; and he went to Imalcue (the) Arabian, that nourished (up) (or who had nursed) Antiochus, the son of Alexander.

40 And he made great instance (or great insistence) to him, that he should betake him to him, for to reign instead of his father; and [he] told out to him, how great things Demetrius had done, and the enmities of his hosts against him; and he dwelt there many days.

41 And Jonathan sent to king Demetrius, that he should cast out them [or that he should cast them out], that were in the high tower in Jerusalem, and which were in (the) helps, *or* (the) *strengths*, (or in the strongholds), for they impugned Israel.

42 And Demetrius sent to Jonathan, and said, [or saying], Not only this I shall do to (or for) thee, and thy folk, but I shall make thee noble by glory, and thy folk, when it shall be covenable (or opportune).

43 Now therefore rightly thou shalt do, if thou shalt send men into help to me (or shall send men to help me), for all mine host went away.

and set upon the holy mount in a conspicuous place.

κ38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces everyone to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen, wherefore all the forces of his fathers hated him.

κ39 Moreover, there was one Tryphon, that had been of Alexander's part afore (or before), who seeing that all the host murmured against Demetrius, went to Imalcue the Arabian, that (had) brought up Antiochus, the young son of Alexander,

κ40 And lay sore upon him, to deliver him [this young Antiochus], (so) that he might reign in his father's stead; he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

κ41 In the meantime Jonathan sent unto king Demetrius, (so) that he would cast those of the tower out of Jerusalem, and those also in the fortresses. For they fought against Israel.

κ42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee, and thy people, but I will greatly honour thee, and thy nation, if opportunity serve.

κ43 Now therefore thou shalt do well if thou send me men to help me; for all my forces are gone from me.

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44 And Jonathan sent to him three thousand of strong men, to Antioch; and they came to the king, and the king delighted in the coming of them.

45 And there came together that were of the city sixscore thousand of men [or an hundred and twenty thousand of men], and would slay the king.

46 And the king fled into the hall. And they that were of the city occupied the ways of the city, and begun for to fight.

47 And the king called (the) Jews into help, and all came together to him, and all were scattered by the city; and slew in that day an hundred thousand of men,

48 and [they] burnt the city, and took many spoils in that day, and delivered the king.

49 And they saw, (they) that were of the city, that (the) Jews had taken the city as they would; and they were made unsteadfast in their soul, and cried to the king with prayers, and said, [or saying],

50 Give to us right hands, and cease the Jews for to fight against us and the city.

51 And they casted away their armours, (or their arms, or weapons), and made peace. And (the) Jews were glorified in the sight of the king, and in the sight of all men that were in his realm, and were named in the realm. And they went again into Jerusalem, having many spoils.

52 And king Demetrius sat in the seat of his realm (or on the throne of his kingdom), and the land was still (or quiet) in his sight.

53 And he lied (in) all things, whatever he said, and aliened him(self) from Jonathan, and yielded

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κ44 Upon this Jonathan sent him three thousand strong men unto Antioch, and when they came to the king, the king was very glad of (or for) their coming.

κ45 Howbeit, they that were of the city, gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

κ46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

κ47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through(out) the city, slew that day in the city to the number of an hundred thousand.

κ48 Also they set fire on the city, and got many spoils that day, and delivered the king.

κ49 So when they of the city saw, that the Jews had got(ten) the city as they would, their courage was abated, wherefore they made supplication to the king, and cried, saying,

κ50 Grant us peace, and let the Jews cease from assaulting us and the city.

κ51 With that they cast away their weapons, and made peace, and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm, and they returned to Jerusalem having great spoils.

κ52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

κ53 Nevertheless, he dissembled in all that ever he spake, and estranged himself from Jonathan,

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not to him by [or after] (the) benefices, which he had given to him; and *Demetrius* travailed him greatly. (But he lied in everything, whatever he said, and alienated himself from Jonathan, and yielded not to him after the benefits, which he had received from him; and so *Demetrius* troubled him greatly.)

54 After these things Tryphon (re)turned again, and (had) Antiochus, a young child, with him; and (he) reigned, and putted on him a diadem.

55 And all (the) hosts were gathered (un)to him, which king *Demetrius* (had) scattered; and they fought against him, and he flew, and turned backs.

56 And Tryphon took (the) beasts, *that is*, (the) *elephants of the host of Demetrius*, and wielded Antioch.

57 And Antiochus the young wrote to Jonathan, and said, [or saying], I ordain to thee (the high) priesthood, and I ordain thee on (the) four cities, (and) that thou be (one) of the king's friends.

58 And he sent to him golden vessels, into ministry (or for service), and gave to him power to drink in gold, and for to be in purple, and for to have a golden lace, *either* (an) *ouch*, (or a clasp, or a buckle).

59 And he ordained Simon, his brother, duke from the ends of Tyre, till to the ends of Egypt.

60 And Jonathan went out, and walked over the flood (or beyond the river) by the cities; and all the host of Syria was gathered to him into help. And he came to Ascalon, and they of the city came against him worshipfully (or they of the city came out to meet him honourably or with due honour or deference).

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neither rewarded he him, according to the benefits which he had received of (or from) him, but troubled him very sore.

κ54 After this returned Tryphon, and with him the young child Antiochus, who reigned and was crowned.

κ55 Then there gathered unto him all the men of war whom *Demetrius* had put away, and they fought against *Demetrius*, who turned his back and fled.

κ56 Moreover, Tryphon took the elephants, and won Antioch.

κ57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

κ58 Upon this he sent him golden vessels to be served in (or with), and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

κ59 His brother Simon also he made captain from the place called The ladder of Tyre, unto the borders of Egypt.

κ60 Then Jonathan went forth and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him, for to help him; and when he came to Ascalon, they of the city met him honourably.

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61 And from thence he went to Gaza, and they that were at Gaza closed (up) them(selves) (al)together, and he besieged it. And he burnt what things were in compass of the city, and spoiled it by (or for) prey.

62 And (the) men of Gaza prayed Jonathan, and he gave to them (the) right hand, *either peace*. And he took the sons of them in(to) hostage (or for hostages), or (as) pledges, and he sent them into Jerusalem, and walked through the country till to Damascus.

63 And Jonathan heard, that the princes of Demetrius trespassed in Kedesh, that is in Galilee, with much host, willing (or desiring) to remove him from (the) need of the realm;

64 and he came against them (or he came to meet them). Forsooth he left Simon, his brother, within the province.

65 And Simon applied to (or encamped at) Bethsura, and fought against it (for) many days, and closed (up) (al)together them [or and closed them (up) (al)together].

66 And they asked of him for to take right hands, and he gave (it) to them. And he casted out them from thence [or And he casted them out from thence], and took the city, and putted therein (a) strength (or a stronghold).

67 And Jonathan and his host applied to the water of Gennesar, (or encamped at the Lake of Gennesaret or at Lake Galilee), and before the light they walked in the light of Asor [or and before the light they walked in the field of Asor].

68 And lo! the hosts of aliens came against (them) (or met them) in the field, and setted to him espies, (or ambushments, or men in ambush), in the hills. Soothly he came against (them) of (or on) the contrary part.

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κ61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

κ62 Afterward when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of the chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

κ63 Now when Jonathan heard that Demetrius' princes were come to Kedesh which is in Galilee, with a great power, purposing to remove him out of the country,

κ64 He went to meet them, and left Simon his brother in the country.

κ65 Then Simon encamped against Bethsura, and fought against it (for) a long season, and shut it up.

κ66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

κ67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they got them(selves) to the plain of Asor.

κ68 And behold, the host of strangers met them in (or on) the plain, who having laid men in ambush for him in the mountains, came themselves over against him.

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69 Soothly the espies or the ambushments, (that is, the men in ambush), rose up (out) of their places, and joined battle. And all that were of Jonathan's part fled,

70 and no man of them was left, no but Mattathias, son of Absalom, and Judas, son of Chalphi, prince(s) of (the) knighthood and host (or the leaders of the army).

71 And Jonathan rent (or tore) his clothings, and putted earth in (or on) his head, and prayed.

72 And Jonathan (re)turned again to them into battle, and (al)together turned them into flight, and fought (them).

73 And they of his part that fled saw (this), and they (re)turned again to him, and pursued with him till to Kedesh, to their (own) tents, and fully [they] came till thither.

74 And there felled down in that day of (the) aliens three thousand of them, and Jonathan (re)turned again into Jerusalem.

CHAPTER 12

1 And Jonathan saw that the time helped him; and he chose men, and sent them to Rome, for to ordain and renew friendship with them.

2 And to (the) Spartans (or to the Lacedaemonians), and to other places, he sent epistles by [or after] the same form.

3 And they went to Rome, and entered into the court, and said, Jonathan, (the) highest priest, and the folk of (the) Jews, sent us, for to renew friendship and fellowship, by, [or after], (or as in) the former (times).

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κ69 So when they that lay in ambush rose (up) out of their places, and joined battle, all that were of (or at) Jonathan's side fled.

κ70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Chalphi, the captains of the host.

κ71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

κ72 Afterwards (re)turning again to battle, he put them to flight, and so they ran away.

κ73 Now when his own men that were fled saw this, they (re)turned again unto him, and with him pursued them to Kedesh, (yea), even unto their own tents, and there they camped.

κ74 So there were slain of the heathen that day, about three thousand men, but Jonathan returned to Jerusalem.

CHAPTER 12

κ1 Now when Jonathan saw that time served him, he chose certain men and sent them to Rome, for to confirm and renew the friendship that they had with them.

κ2 He sent letters also to the Lacedaemonians, and to other places, for the same purpose.

κ3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews sent us unto you, to the end (that) you should renew the friendship which you had with them, and league, as in former (the) time(s).

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4 And they gave to them epistles to them by places, (so) that they should lead forth them [or that they should lead them forth] into the land of Judea with peace.

5 And this is the ensample of (the) epistles, which Jonathan wrote to (the) Spartans (or to the Lacedaemonians).

6 Jonathan, (the) highest priest, and the elder men of the folk, and (the) priests, and (the) other people of (the) Jews, to (the) Spartans (or to the Lacedaemonians), brethren, health.

7 Now before epistles were sent to Onias, (the) highest priest, from Darius, that reigned with you; for ye be our brethren, as the rescript, [or (the) *writing*], containeth, that is under-put.

8 And Onias received the man, that was sent, with honour [or And Onias received the man with honour, that was sent], and took (the) epistles (and received the letters), in which was signified of (the) fellowship and friendship.

9 When we had no need of these, and had in comfort [or having in solace] (the) holy books that be in our hands, we had rather for to send to you,

10 for to renew brotherhood and friendship, lest peradventure we be made aliens from you (or be made strangers to you); for why many times passed, since ye sent to us.

11 We therefore in all time without ceasing, in solemn days, and others, in which it behooveth, be mindful of you in (the) sacrifices that we offer, and in observances, as leaveful is (or as it is lawful), and beseemeth, for to have had mind of (our) brethren.

12 Therefore we be glad of your glory.

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κ4 Upon this the Romans gave them letters unto the governors of every place, (so) that they should bring them into the land of Judea peaceably.

κ5 And this is the copy of the letters (or the letter) which Jonathan wrote to the Lacedaemonians:

κ6 Jonathan the high priest, and the elders of the nation, and the priests and the other of the Jews, unto the Lacedaemonians their brethren, send greeting(s).

κ7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that you are our brethren, as the copy here underwritten doeth specify.

κ8 At which time Onias entreated (or treated) the ambassador that was sent, honourably, and received the letters, wherein declaration was made of (or about) the league and friendship.

κ9 Therefore we also, albeit we need none of these things, for that we have the holy books of Scripture in our hands to comfort us,

κ10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether; for there is a long time passed since you sent unto us.

κ11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren.

κ12 And we are right glad of (or for) your honour.

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13 Forsooth many tribulations and many battles environed us; and kings, that be in our compass, fought against us.

14 Therefore we would not be grievous to you, neither to other fellows, and our friends, in these battles.

15 For we had help of (or from) heaven, and be delivered, and our enemies be made low.

16 Therefore we have chosen Numenius, *the son* of Antiochus, and Antipater, son of Jason, and sent (them) to (the) Romans, for to renew with them both friendship and former fellowship.

17 Therefore we commanded to them, that they come also to you, and greet you, and yield to you our epistles of (the) renewing of our brotherhood.

18 And now ye shall do well, answering to us to [or of] these things.

19 And this is the rescript, *or* (the) *again-writing*, of (the) epistles, that Oniars (or that Arius), the king of (the) Spartans, sent. (And this is the copy of the letter that Arius sent to Onias.)

20 Oniars (or Arius) to Jonathan, great priest, health. (Arius king of the Spartans, or of the Lacedaemonians, to Onias, the great priest, greetings.)

21 It is found in (the) writing of (the) Spartans (or of the Lacedaemonians), and of (the) Jews, that they be brethren, and that they be of the kin of Abraham.

22 And now since we know these things, ye do well, writing to us of your peace.

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κ13 As for ourselves, we have had great troubles and wars on every side, forso much as (or forasmuch that) the kings that are round about us have fought against us.

κ14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends in these wars.

κ15 For we have (had) help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought underfoot.

κ16 For this cause we chose Numenius the son of Antiochus, and Antipater he son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

κ17 We commanded them also to go unto you, and to salute you, and to deliver (to) you our letters, concerning the renewing of our brotherhood.

κ18 Wherefore now ye shall do well to give us an answer thereto.

κ19 And this is the copy of the letters (or the letter) which Oniars (or Arius) sent:

κ20 Arius king of the Lacedaemonians, to Onias the high priest, greeting(s).

κ21 It is found in writing, that the Lacedaemonians and (the) Jews are brethren, and that they (both) are of the stock of Abraham.

κ22 Now therefore, since this is come to our knowledge, you shall do well to write unto us of your prosperity.

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23 But and we have again-written to you [or But and we again-write to you]. Our beasts and our possessions be yours, and yours ours. Therefore we command (our legates), for to tell these things to you.

24 And (then) Jonathan heard, that the princes of Demetrius went out with much host, over that (than) before, for to fight against him.

25 And he went out from Jerusalem, and ran against them (or met them) in the country of Hamath; for he gave no space to them, for to enter into his country.

26 And he sent espies into (or unto) the tents of them, and they (re)turned again, and told (him), that they ordained for to come over thither in (the) night.

27 And when the sun had gone down, Jonathan bade his *men* (to) wake (or to watch), and be ready in armours, (or with arms, or weapons) to battle all (the) night. And he setted keepers by compass of (the) tents (or about the host);

28 and (the) adversaries heard, that Jonathan was ready with his *men* in battle, and they dreaded, and inwardly were aghast in their heart(s), and tended fires in their tents (or in their camp), *as if they dwelled still in their tents, but they fled privily* (away).

29 Forsooth Jonathan, and they that were with him, knew not till to the morrow; for they saw (the) lights burning.

30 And Jonathan (pur)sued them, and caught not them, [or and caught them not], (or but could not catch them); for they passed (over) the flood Eleutherus.

31 And Jonathan turned to (the) Arabians, that were called Zabadeans; and smote them, and

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κ23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore [our ambassadors] to make (a) report unto you on this wise.

κ24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore (or before),

κ25 He removed from Jerusalem, and met them in the land of Hamath; for he gave them no respite to enter his country.

κ26 He sent spies also unto their tents, who came again, and told him, that they were appointed to come upon them in the night season.

κ27 Wherefore so soon (or as soon) as the sun was down, Jonathan commanded his men to watch, and to be in arms, (so) that all the night long they might be ready to fight. Also he sent forth sentinels round about the host.

κ28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

κ29 Howbeit Jonathan and his company knew it not till the morning; for they saw the lights burning.

κ30 Then Jonathan pursued after them, but overtook them not; for they were gone over the river Eleutherus.

κ31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and

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took spoils of (or from) them;

took their spoils.

32 and [he] joined *in gathering together his host*, and came to Damascus, and walked by (or through) all that country.

κ32 And removing thence, he came to Damascus, and so passed through all the country.

33 Forsooth Simon went out, and came till to Ascalon, and to the next strengths (or to the next strongholds); and he bowed down into Joppa, and occupied it.

κ33 Simon also went forth, and passed through the country unto Ascalon, and the (strong)holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he heard, that they would give (the) help (or the stronghold) to (the) parties (or to the supporters) of Demetrius; and he putted there keepers, for to keep it.

κ34 For he had heard that they would deliver the (strong)hold unto them that took Demetrius' part, wherefore he set a garrison there to keep it.

35 And Jonathan (re)turned again, and called together the elder men of the people, and thought with them for to build strengths (or strongholds) in Judea,

κ35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strongholds in Judea,

36 and for to build walls in Jerusalem, and for to raise a great height (or a mound), betwixt the middle of the high tower and the city, for to part (or to separate) it from the city, (so) that it were alone, and neither they buy, neither sell [or nor sell], (in it).

κ36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone (or so that it might be separate), (so) that men might neither sell nor buy in it.

37 And they came together, for to build (up) the city. And the wall fell down (al)together (or And the wall had completely fallen down), that was on the stream, from the rising of the sun; and he repaired it, that is called Caphenatha.

κ37 Upon this they came together, to build up the city, forasmuch as [part of] the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 And Simon builded Adida in Sephela, and strengthened it, and putted on gates and locks.

κ38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 And when Tryphon thought for to reign at (or in) Asia, and take a diadem, and stretch out (his) hand into (or upon) Antiochus (the) king [or into (or upon) king Antiochus],

κ39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, (so) that he might set the crown upon his own head.

40 he dreaded, lest peradventure Jonathan should not suffer (or allow) him, but fight against

κ40 Howbeit, he was afraid that Jonathan would not suffer (or allow) him, and that he would fight

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him; and he sought for to catch him, and slay (him). And he rose up, and went into Bethshan.

against him, wherefore he sought a way, how to take Jonathan, (so) that he might kill him. So he removed, and came to Bethsan.

41 And Jonathan went out against *him* (or to meet him), with forty thousand of chosen men into battle, and came to Bethshan.

κ41 Then Jonathan went out to meet him with forty thousand men, chosen for the battle, and came to Bethshan.

42 And Tryphon saw, that Jonathan came with (a) much host, for to stretch out hands into (or against) him.

κ42 Now when Tryphon saw Jonathan came with so great a force, he durst not stretch (out) his hand against him,

43 And (so) he dreaded, and (or but) received him with honour, and commended him to all his friends; and gave to him gifts, and commanded to his hosts, for to obey to him as to himself.

κ43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 And he said to Jonathan, Whereto (or Why) hast thou travailed all the people, when battle is not to us?

κ44 Unto Jonathan also he said, Why hast thou brought all this people to (or for) so great trouble, seeing there is no war betwixt us?

45 And now send again them into their (own) houses [or And now send them again into their houses]. But choose thou to thee (or for thyself) a few men, that be with thee, and come thou with me to Ptolemais, and I shall give it to thee, and other strengths, and host(s) (or other strongholds, and armies), and all sovereigns of offices [or and all provosts, *or sovereigns*, of need]; and I shall (re)turn, and I shall go away. For why therefore I came.

κ45 Therefore send them now home again, and choose a few men to wait on (or with) thee, and come thou with me to Ptolemais, for I will give it (to) thee, and the rest of the strongholds and forces, and all that have any charge; as for me, I will return and depart; for this is the cause of my coming.

46 And he believed to him, and did as he said, and left the host (or And Jonathan believed Tryphon, and did as he said, and let go, or sent away, his army); and they went away into the land of Judea.

κ46 So Jonathan believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 Forsooth he withheld with him(self) three thousand of men, of which he sent again into Galilee two thousand; soothly a thousand came with him.

κ47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Forsooth as Jonathan entered into Ptolemais,

κ48 Now as soon as Jonathan entered into

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(the) men of Ptolemais shutted the gates, and caught (hold of) him; and slew by (the) sword, all that entered with him. [Forsooth as Jonathan entered into Ptolemais, men of Ptolemais shut the gates and caught him; and all that entered with him they slew with sword.]

49 And Tryphon sent (an) host, and horsemen into Galilee, and into the great field, for to lose (or to destroy) all the fellows of Jonathan.

50 And when they knew that Jonathan was taken, and (had) perished, and all that were with him, they admonished themselves, and went out ready into battle.

51 And they saw that pursued, that thing was to them for the life, and turned (back) again. (And so they that pursued them, saw that they were ready to fight for their lives, and turned back again.) [And they seeing, that pursued, for for the soul, *or life*, the thing is to them, turned (back) again.]

52 Forsooth they came all with peace into the land of Judea. And they bewailed Jonathan greatly, and all that were with him, and Israel mourned with great mourning.

53 And all (the) heathen men that were in the compass of them, sought for to all-break them; for they said, They have no prince and helper [or They have no prince and helping]; now therefore overcome we them, and take away from men the mind (or the memory) of them.

CHAPTER 13

1 And as Simon heard, that Tryphon (had) gathered a great host, for to come into the land of Judea, and for to destroy it,

2 and saw that the people was in trembling and dread, he went up to Jerusalem, and gathered the people;

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Ptolemais, they of Ptolemais shut the gates, and took (hold of) him, and all (of) them that came with him, (and) they slew (them) with the sword.

κ49 Then sent Tryphon an host of footmen, and horsemen, into Galilee, and into the great plain, to destroy all (of) Jonathan's company.

κ50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

κ51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

κ52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan and them that were with him, and they were sore afraid, wherefore all Israel made great lamentation.

κ53 Then all the heathen that were round about them, sought to destroy them. For, said they, they have no captain, nor any to help them. Now therefore let us make war upon them, and take away their memorial from amongst men.

CHAPTER 13

κ1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

κ2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

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3 and admonished, and said, Ye know, how great things I, and my brethren, and the house of my father, have done, for (the) laws, and for (the) holy things (or and for the Temple), (the) battles, and what manner anguishes we saw.

κ3 And gave them exhortation, saying, Ye yourselves know, what great things I and my brethren, and my father's house have done for the laws, and the sanctuary, the battles also, and troubles which we have seen,

4 For love, [or For grace, *or cause*], of these things all my brethren perished for Israel, and I alone am left.

κ4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 And now befall it not to me, for to spare my (own) life, [or my soul], in all the time of tribulation; for I am no better than my brethren.

κ5 Now therefore be it far from me, that I should spare mine own life in any time of trouble; for I am no better than my brethren.

6 Therefore I shall (a)venge my folk, and holy things (or and the Temple), and our children, and (our) wives; for all (the) heathen men be gathered, for to destroy us, because of enmity.

κ6 Doubtless I will avenge my nation and the sanctuary, and our wives, and our children; for all the heathen are gathered to destroy us, (out) of very malice (or because of true hatred).

7 And the spirit of the people was kindled together, as it (or as they) heard these words.

κ7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with (a) great (or with a loud) voice, saying, Thou art our duke instead of Judas, and Jonathan, thy brother(s);

κ8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 fight thou our battle(s), and all things whatever thou shalt say to us, we shall do.

κ9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 And he gathered all (the) men fighters, and hast(en)ed for to end (or to finish) all the walls of Jerusalem, and [he] strengthened it in compass.

κ10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan, the son of Absalom, and with him a new host, into Joppa. And when he had put out [or cast out] these men that were in it, he dwelt there.

κ11 Also he sent Jonathan the son of Absalom, and with him a great power to Joppa, who casting out them that were therein, remained there in it.

12 And Tryphon moved from Ptolemais, with much host, for to come into the land of Judea, and Jonathan (was) with him in keeping (or as his prisoner).

κ12 So Tryphon removed from Ptolemais, with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 Forsooth Simon applied in Adida (or But

κ13 But Simon pitched his tents at Adida, over

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Simon encamped at Adida), (over) against the face of the field.

against the plain.

14 And as Tryphon knew, that Simon rose (up), in the stead of his brother Jonathan [or instead of his brother Jonathan], and that he was to joining battle with him, he sent to him legates (or messengers), and said, [or saying],

κ14 Now when Tryphon knew that Simon was risen up instead of (or in place of) his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 For (the) silver, that thy brother Jonathan ought (or owed), in (the) accounts of the king, (is the reason that) we (have) withheld him.

κ15 Whereas we have Jonathan thy brother in hold(ing), it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 And now send thou an hundred talents of silver, and his two sons (as) pledges (or as hostages), (so) that he not dismissed (or released) flee from us, and we shall again-send him (or we shall let him go).

κ16 Wherefore, now send an hundred talents of silver, and two of his sons for hostages, (so) that when he is at liberty he may not revolt from (or against) us, and we will let him go.

17 And Simon knew, that with guile he spake with him. Nevertheless he commanded the silver for to be given, and (the) children, lest he should take (or get) great enmity of (or from) the people of Israel,

κ17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money, and the children, lest peradventure he should procure to (or for) himself great hatred of (or from) the people (of Israel),

18 saying, For he sent not to him (the) silver and (the) children, therefore he (Jonathan) perished.

κ18 Who might have said, Because I sent him not the money, and the children, therefore is [Jonathan] dead.

19 And he sent the children, and an hundred talents. And he lied, and dismissed not Jonathan (or But Tryphon lied, and would not let Jonathan go).

κ19 So he sent them the children, and the hundred talents. Howbeit, [Tryphon] dissembled, neither would he let Jonathan go.

20 And after these things, Tryphon came within the country, for to destroy it. And they compassed by the way that leadeth to Adora; and Simon and his host walked into each place, whither ever they went.

κ20 And after this, came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora, but Simon and his host marched against him in every place wheresoever he went.

21 Soothly they that were in the high tower, sent legates, or messengers, to Tryphon, for to hasten (himself) to come by (the) desert, and send

κ21 Now they that were in the tower, sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the

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to them foods.

22 And Tryphon made ready all the multitude of horsemen, for to come in that night. Soothly there was full much snow, and (so) he came not (there, but instead went) into Gilead. [And Tryphon made ready all the riding, for to come in that night; soothly there was full much snow, and he came not into Gilead.]

23 And when he nighed to (or approached) Bascama, he slew Jonathan, and his sons, there.

24 And (then) Tryphon (re)turned, and went into his land.

25 And Simon sent, and took the bones of Jonathan, his brother, and buried those in Modin, the city of his fathers.

26 And all Israel bewailed him with great wailing, and they bemoaned him [or and they mourned him] (for) many days.

27 And Simon builded on the sepulchre of his father and his brethren an high building in (or to) the sight, with stone(s) polished, *or fair dighted*, (or hewn), behind and before. [And Simon builded on the sepulchre of his father and his brethren an high building, with stone polished behind and before.]

28 And he ordained seven small buildings, *broad beneath and sharp above*, one against one, to (or for) (his) father, and (his) mother, and (his) four brethren.

29 And to these he putted about great pillars, and on the pillars (their) armours, to (or for) everlasting mind; and beside (the) armours ships graven (or carved), [or and beside (the) armours graven ships], which should be seen of (or by) men sailing in (or on) the sea.

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wilderness, and send them victuals (or vittles).

κ22 Wherefore Tryphon made ready all his horsemen to come that night, but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Gilead.

κ23 And when he came near to Bascama, he slew Jonathan, who was buried there.

κ24 Afterward Tryphon returned, and went into his own land.

κ25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

κ26 And all Israel made great lamentation for him, and bewailed him (for) many days.

κ27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone(s) behind and before.

κ28 Moreover, he set up seven pyramids, one against (or opposite) another, for his father and his mother, and his four brethren.

κ29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour, ships carved, (so) that they might be seen of (or by) all that sail on the sea.

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30 This is the sepulchre that *Simon* made in Modin, (and it standeth there) till into this day.

31 Forsooth when Tryphon made way with Antiochus, the young king, in guile he slew him,

32 and reigned in his stead; and [he] putted on him(self) the diadem of Asia, and made great vengeance in the land.

33 And Simon builded (the) strengths of Judea (or And Simon built up the strongholds of Judea), and warded them with high towers, and great walls, and gates, and locks; and putted foods in (the) strengthenings (or put food in those strongholds).

34 And Simon chose men, and sent to King Demetrius, (so) that he should make remission (or give forgiveness) to the country, for all (the) deeds of Tryphon were done by ravishing.

35 And king Demetrius answered to him to (or with) these words, and wrote such an epistle. [And to these words king Demetrius answered to him, and wrote such an epistle.]

36 King Demetrius to Simon, (the) highest priest, and friend of kings, and to the elder men, and folk of (the) Jews, health.

37 We received the golden crown, and (the) baheu, *that is, an ornament of (or for) the neck, made with gold rings*, which ye sent [or The golden crown, and baheu, which ye sent, we received], and be ready for to make with you great peace, and for to write to (the) provosts of the king, for to release to you what things we forgave;

38 for whatever things we ordain to you, be stable. The strengths that ye builded, be to you (or The strongholds that ye have built, be yours);

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κ30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

κ31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him,

κ32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

κ33 Then Simon built up the strongholds in Judea, and fenced them about with high towers, and great walls and gates and bars, and laid up victuals (or vittles) therein.

κ34 Moreover, Simon chose men, and sent to king Demetrius, to the end (that) he should give the land an immunity, because all that Tryphon did, was to spoil (it).

κ35 Unto whom king Demetrius answered and wrote after this manner:

κ36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and (the) nation of the Jews, sendeth greeting(s).

κ37 The golden crown, and the scarlet robe which ye sent unto us, we have received, and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted (thee).

κ38 And whatsoever covenants we have made with you, shall stand, and the strongholds which ye have builded shall be your own.

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39 and we forgive ignorances and sins, till into this day, and the crown that ye ought (or also the crown tax that ye owe us); and if any other thing was tributary, *either bound to tribute*, in Jerusalem, now be it not tributary.

40 And if any of you be able for to be written together among our men, be they written together, and peace *be* betwixt us.

41 In the hundred year and seventieth, the yoke of (the) heathen men was taken away from Israel.

42 And the people began to write in tables (or on tablets), and common [or open] doings, in the first year under Simon, (the) highest priest, (the) great duke, and prince of (the) Jews.

43 In those days Simon applied to Gazara (or encamped at Gazara), and environed it with tents, *either men of armours*, [or *men of arms*], (or with armed men), and made engines, and applied to the city (and set them close to the city), and smote one tower [or and smote a tower], and took it.

44 And they that brake out, were within the engine in the city (or And they that were within the engine, brake out into the city), and (then a) great stirring was made in the city.

45 And they went up, that were in the city, with their wives, and sons, on the wall(s), with their coats cut, (or rent, or torn), and cried with (a) great (or with a loud) voice, asking of Simon that right hands be given to them,

46 and said, Yield thou not to us by our malices, but by thy mercies, and we shall serve to thee. [and said, Yield thou not to us after our malices, but after thy mercies, and we shall serve to thee.]

47 And Simon was bowed, *either folded*, and

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κ39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also which ye owe us, (and) if there were any other tribute paid in Jerusalem, it shall no more be paid.

κ40 And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

κ41 Thus the yoke of the heathen was taken away from Israel, in the hundred and seventieth year.

κ42 Then the people of Israel began to write in their instruments, and contracts, In the first year of Simon the high priest, the governor, and leader of the Jews.

κ43 In those days Simon camped against Gazara (or Gaza), and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

κ44 And they that were in the engine leapt into the city, whereupon there was a great uproar in the city.

κ45 Insomuch as the people of the city rent their clothes, and climbed upon the walls, with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

κ46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

κ47 So Simon was appeased towards them, and

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fought not against them; nevertheless he casted them out of the city, and cleansed fully the houses in which were simulacra (or idols), and then he entered into it with hymns, and blessed the Lord. [And Simon was bowed, *or folded*, fought not against them, *or overcame not them*; nevertheless he casted them out of the city, and cleansed out the houses in which were simulacra, and then he entered into it with hymns, blessing the Lord.]

48 And when all uncleanness was cast out thereof, he setted therein men, that should do the law; and he strengthened it, and made an habitation to (or for) him(self). [And all uncleanness cast out thereof, he set therein men, that should do the law; and he strengthened it, and made to (or for) him(self) (an) habitation.]

49 Forsooth they that were in the high tower of Jerusalem, were forbidden for to go out and go in, into the country, and buy, and sell; and they hungered greatly, and many of them perished for hunger.

50 And they cried to Simon, for to take right hands, and he gave (it) to them; and he casted out them from thence, and cleansed the high tower from defouling (or defilings).

51 And they entered into it in the three and twentieth day of the second month, in the hundred and one and seventy year, with praising, and branches of palms, and instruments of music, *either gitterns*, (or citherns), and cymbals, and harps, [*or psalteries*], and hymns, and songs, for the great enemy of Israel was all-broken.

52 And he ordained, that in all years these days should be done with gladness. And he strengthened the hill of the temple, that was beside the high tower, and dwelt there, he, and they that were with him.

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fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were; and so entered into it, with songs, and thanksgiving.

κ48 Yea, he put all uncleanness out of it, and placed such men there, as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

κ49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell, wherefore they were in great distress for want of victuals (or need of vittles, or food), and a great number of them perished through famine.

κ50 Then cried they to Simon, beseeching him to be at one with them, which thing he granted (to) them, and when he had put them out from thence, he cleansed the tower from (the) pollutions.

κ51 And (they) entered into it the three and twentieth day of the second month, in the hundred (and) seventy and one (or first) year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs; because there was destroyed a great enemy out of Israel.

κ52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

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53 And Simon saw John, his son, that he was a man of battle, and he putted him duke of all virtues, *that is, warriors*, (or of all the hosts), and he dwelt in Gazara.

CHAPTER 14

1 In the hundred and two and seventy [or and seventieth] year, king Demetrius gathered his host, and went to Media, for to draw together helps to (or for) him(self), for to overcome Tryphon.

2 And as Arsaces, (the) king of Persia and Media, heard that Demetrius entered into his nigh coasts, he sent one of his princes, for to take him quick (or alive), and (so) that he should bring him (back) to himself.

3 And he went, and smote the host of Demetrius, and took him, and led him to Arsaces, and he putted him into keeping (or into prison).

4 And the land of Judea was still, *either peaceable*, in all the days of Simon, and he sought good things of (or for) his folk; and his power and his glory pleased them in all days.

5 And with all his glory he took Joppa into haven, and made entry into (the) isles of the sea;

6 and alarged (or enlarged) the coasts of his people, and wielded the country.

7 And he gathered much captivity, and was lord in Gazara, and Bethsura, and the high tower; and he did away (the) uncleannesses of it, and there was not that against-stood him.

8 And each man tilled his own land in peace, and the land of Judea gave his (or its) fruits, and (the) trees of (the) fields [or and trees of the field]

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κ53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts and dwelt in Gazara.

CHAPTER 14

κ1 Now in the hundred (and) threescore and twelfth year, king Demetrius gathered his forces together, and went into Media, to get him(self) help to fight against Tryphon.

κ2 But when Arsaces the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive.

κ3 Who went and smote the host of Demetrius, and took him and brought him to Arsaces, by whom he was put in ward.

κ4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation, in such wise, as that evermore his authority and honour pleased them well.

κ5 And as he was honourable (in all his acts) so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

κ6 And enlarged the bounds of his nation, and recovered the country,

κ7 And gathered together a great number of captives, and had the dominion of Gazara and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

κ8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

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their fruit.

9 (The) Elder men sat all in (the) streets [or All elder men sat in streets], and treated of (the) goods of the land; and (the) young men clothed them(selves) in glory, and (the) stoles of battle, *that is armours, in the time of peace.*

10 And to the cities he gave foods, and ordained those, that those were vessels of strengthening [or and ordained them, that they were vessels of strengthening], till that the name of his glory was named till to the last of (the) earth.

11 He made peace on the land, and Israel was glad [or gladdened] with great gladness;

12 and each man sat under his vine, and under his fig tree, neither there was that feared them (or and there was none that made them afraid).

13 The fighting man against them failed on (the) earth; (the) kings were all-broken in those days.

14 And he confirmed all meek men of his people, and he sought out the law, and did away all evil and wickedness;

15 and he glorified holy things, and multiplied vessels of holy things. (and he beautified the Temple, and multiplied the vessels of the Temple.)

16 And it was heard at Rome, that Jonathan was dead, and till into (the) Spartans, and they were full sorrowful.

17 Forsooth as they heard, that Simon, his brother, was made highest priest in his stead, and he wielded the country, and (the) cities in it,

κ9 The ancient men sat all in the streets, communing together of (or about) (the) good things, and the young men put on glorious and warlike apparel.

κ10 He provided victuals (or vittles) for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end(s) of the world.

κ11 He made peace in the land, and Israel rejoiced with great joy;

κ12 For every man sat under his vine, and his fig tree, and there was none to fray them (or to make them afraid).

κ13 Neither was there any left in the land to fight against them; yea, the kings themselves were overthrown in those days.

κ14 Moreover, he strengthened all those of his people that were brought low; the law he searched out, and every contemner of the law, and wicked person, he took away.

κ15 He beautified the sanctuary, and multiplied (the) vessels of the temple.

κ16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

κ17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein,

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18 they wrote to him in brazen tables (or on bronze tablets), for to renew (the) friendship, and fellowship, that they made with Judas and Jonathan, his brethren;

19 and they were read in the sight of the church (or the congregation) in Jerusalem.

20 And this *is* the ensample (or a copy) of (the) epistles, that (the) Spartans (or the Lacedaemonians) sent. The prince and the cities, *that is*, (the) *governors of the cities*, of (the) Spartans (or of the Lacedaemonians) to Simon, (the) great priest, and to the elder men, and priests, and to (the) other people of (the) Jews, brethren, health.

21 (The) Legates that were sent to our people, told to us of your glory, and honour, and gladness, and we joyed in (or at) the entry of them.

22 And we have written what things were said of them in (the) councils [or in (the) council] of (the) people, thus. Numenius, *the son* of Antiochus, and Antipater, the son of Jason, (the) legates of (the) Jews, came to us, and renewed with us the former friendship.

23 And it pleased to the people, for to receive the men gloriously, and to put (an) ensample of their words in departed books of the people (or and to put a copy of their address in the public records), that it be to mind to the people of (the) Spartans (or so that it be in the mind of, or remembered by, the Lacedaemonians); forsooth we have written (an) ensample (or a copy) of these things to Simon, the great priest.

24 Forsooth after these things, Simon sent Numenius to Rome, having a great golden shield, in (the) weight of a thousand bezants, for to ordain fellowship with them.

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κ18 They wrote unto him in tables of brass (or on bronze tablets), to renew the friendship and league which they had made with Judas and Jonathan his brethren;

κ19 Which writings were read before the congregation at Jerusalem.

κ20 And this is the copy of the letters (or the letter) that the Lacedaemonians sent: The rulers of the Lacedaemonians, with the city, unto Simon the high priest, and the elders and priests, and residue of the people of the Jews, our brethren, send greeting(s).

κ21 The ambassadors that were sent unto our people, certified us of your glory and honour, wherefore we were glad of (or for) their coming,

κ22 And did register the things that they spake, in the council of the people in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us, to renew the friendship (that) they had with us.

κ23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in (the) public records, to the end (that) the people of the Lacedaemonians might have a memorial thereof; furthermore we have written a copy thereof unto Simon the high priest.

κ24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirm the league with them.

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25 Soothly when the people of Rome heard these words, they said, What doing of thankings shall we yield to Simon, and his sons?

26 For he restored his brethren, and overcame the enemies of Israel from them. And they ordained to him liberty, [Forsooth he restored his brethren, and overcame the enemies of Israel from them. And they ordained to them (their) liberty,]

27 and wrote in brazen tables, and (the) *Jews* putted in titles, in the mount of Zion (or and wrote it on bronze tablets, which the *Jews* set upon pillars on mount Zion). And this is (an) ensample (or a copy) of (the) writing. In the eighteenth day of the month Elul, *that is, August*, in the hundred and two and seventy [or and seventieth] year, the third year under Simon, (the) great priest,

28 in Saramel, in the great coming together of (the) priests, (and) of the people, and (the) princes, and (the) folk, and the elder men [or and seniors] of the country, these things were made known;

29 for many times battles were done [or be made] in your country. Forsooth Simon, the son of Mattathias, of the sons of Jarib, and his brethren, gave themselves to peril, and againststood (the) adversaries of their folk, (so) that their holy things (or their Temple) and (the) law should stand; and by great glory they glorified their folk (or and they brought great glory to their people).

30 And Jonathan gathered his folk (together), and was made to them a great priest, and is put to his people.

31 And the enemies of them would defoul (the) holy things, and destroy the country of them, and stretch forth hands into (the) holy things of them. (And their enemies would defile the Temple, and

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κ25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

κ26 For he and his brethren, and the house of his father, have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

κ27 So then they wrote [it] in tables of brass (or on bronze tablets), which they set upon pillars in mount Zion, and this is the copy of the writing: The eighteenth day of the month Elul, in the hundred (and) threescore and twelfth year, being the third year of Simon the high priest,

κ28 At Saramel, in the great congregation of the priests and people, and rulers of the nation, and elders of the country, were these things notified unto us.

κ29 Forsomuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation, did their nation great honour.

κ30 (For after that Jonathan having gathered his nation together, and (had) been their high priest, was added to his people,

κ31 Their enemies purposed to invade their country (so) that they might destroy it, and lay hands on the sanctuary.

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destroy their country, and stretch forth hands upon their Temple.)

32 Then Simon against-stood, and fought for his people, and gave many riches [or and gave much money], and armed (the) men of virtue of his folk, and gave to them solds (or wages);

33 and strengthened the cities of Judea, and Bethsura, that was in the ends of Judea, where before were (the) armours of (the) enemies, and he putted there (a) help, [*or* (a) *strength*], (or a stronghold), (yea), (with) men of (the) Jews.

34 And he strengthened Joppa, that was at the sea, and Gazara, that was in the coasts of Azotus, in which (the) enemies (had) dwelt before; and he setted there Jews, and whatever things were able to (the) amending of them, he putted in them.

35 And the people saw the doing of Simon, and (the) glory that he thought for to do to (or for) his folk, and they made him their duke, and prince of priests, for that he had done all these things, and (for the) rightwiseness, and faith that he kept to his folk; and he sought out in all manner for to raise (up) his people.

36 And in his days it had prosperity in his hands, (so) that (the) heathen men were taken away from the country of them, (and) which were (also) in the city of David in Jerusalem, in the high tower, from which they came out, and defouled all things that were in compass of holy things (or from which they came out, and defiled all the things that were around the Temple), and gave great wound to (its) chastity (or to its purity).

37 And he setted therein men Jews, to defending of the country, and (the) city, and raised (up) the walls in (or of) Jerusalem.

38 And king Demetrius ordained to him the highest priesthood;

κ32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,

κ33 And fortified the cities of Judea, together with Bethsura that lieth upon the borders of Judea, where the armour of the enemies had been before, but he set a garrison of Jews there.

κ34 Moreover, he fortified Joppa, which lieth upon the sea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before; but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

κ35 The people therefore seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

κ36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place.

κ37 But he placed Jews therein, and fortified it for the safety of the country, and the city, and raised up the walls of Jerusalem.

κ38 King Demetrius also confirmed him in the high priesthood, according to those things,

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39 by this he made him his friend, and glorified him in great glory.

40 For he heard, that (the) Jews were called of (or by) (the) Romans friends, and fellows, and brethren, and that they received (the) legates (or the ambassadors) of Simon gloriously;

41 and that (the) Jews, and (the) priests of them, consented, him for to be their duke, and highest priest [into] without end, till there rise a faithful prophet;

42 and that he be duke on them, and care, or *busyness*, were to him for (the) holy things; and that he should ordain governors [or provosts] on the works of them, and on the country, and on armours, and on strengths; and care be to him of (the) holy things; (and that he be the leader over them, and that he should take charge of the Temple; and that he should ordain governors over their works, and over the country, and over the armour, or the arms, or the weapons, and over the strongholds; and that he should take charge of the Temple;)

43 and that he be heard of (or obeyed by) all men, and all (the) writings in the country be written together under the name of him, and that he be covered with purple and gold;

44 and that it be not leaveful to (or lawful for) any of the people, and to (or for) priests, for to make anything of these void, and against-say (or say against, or gainsay) to these things that be said of (or by) him, either for to call together (a) convent (or an assembly) in the country without him; and for to be clothed in purple, and for to use a golden lace, or (an) ouch (or to be clothed in purple, or to wear a gold clasp, or a buckle).

45 Soothly he that shall do without this, either [or] shall make void any of these (things), shall be guilty.

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κ39 And made him one of his friends, and honoured him with great honour.

κ40 For he had heard say, that the Romans had called the Jews their friends, and confederates, and brethren, and that they had entertained the ambassadors of Simon honourably.

κ41 Also that the Jews and priests were well-pleased that Simon should be their governor, and high priest forever, until there should arise a faithful prophet.

κ42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, (I say), he should take charge of the sanctuary.

κ43 Besides this, that he should be obeyed of (or by) every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold.

κ44 Also that it should be lawful for none of the people or priests, to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or (to) wear a buckle of gold.

κ45 And whosoever should do otherwise, or break any of these things, he should be punished.

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46 And (so) it pleased (al)together to all the people, for to ordain Simon, and do by [or and to do after] these words.

47 And Simon received (this), and it pleased him, that he should use [or that he was set in] (the) high priesthood or (the) highest priesthood, and be duke and prince of the folk of (the) Jews, and priests, and be the sovereign of all men.

48 And they ordained for to put this writing in brazen tables, and put them in the wall about the compassing of (the) holy things [or and put them in the walking place of holy things], in solemn place; (And they ordained to put this writing on bronze tablets, and to put them within the Temple area, or precincts, in an esteemed or a prominent place;)

49 forsooth for to put (an) ensample of these in the treasury, (so) that Simon have and his sons. (and also to put a copy of them in the treasury, so that Simon and his sons would have them.)

CHAPTER 15

1 And king Antiochus, the son of Demetrius, sent epistles from (the) isles of the sea to Simon, the priest, and prince of the folk of (the) Jews, and to all the folk;

2 and those were containing this manner (and they contained these contents). King Antiochus to Simon, (the) great priest, and to the folk of (the) Jews, health.

3 For (as) some men bearing pestilence wielded the realm of our fathers, forsooth I will challenge the realm, and restore it, as it was before; I made a chosen multitude of host, and I made ships of war [or I made the chosen multitude of host, and made ships of war].

4 Forsooth I will go forth by countries (or

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κ46 Thus it liked (or pleased) all the people to deal with Simon, and to do as hath been said.

κ47 Then Simon accepted hereof, and was well-pleased to be high priest, and captain, and governor of the Jews, and priests, and to defend them all.

κ48 So they commanded that this writing should be put in tables of brass (or on bronze tablets), and that they should be set up within the compass of the sanctuary in a conspicuous place.

κ49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAPTER 15

κ1 Moreover, Antiochus son of Demetrius the king, sent letters from the isles of the sea, unto Simon the priest, and prince of the Jews, and to all the people.

κ2 The contents whereof were these: King Antiochus, to Simon the high priest, and prince of his nation, and to the people of the Jews, greeting(s).

κ3 Forasmuch as certain pestilent men, have usurped the kingdom of our fathers, and my purpose is to challenge it again, (so) that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war.

κ4 My meaning also being to go through the

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through the country), (so) that I do vengeance on them that destroyed our country, and that made many cities desolate in my realm.

5 Now therefore I ordain, *either confirm*, to thee all (the) offerings, that (the) kings before me forgave to thee, and whatever other gifts they forgave to thee;

6 and I suffer (or I allow) thee for to make print, or smiting, of thine own money, in thy region, *or* (in thy) *country*.

7 Soothly *I suffer* Jerusalem for to be holy and free (or And I allow Jerusalem and the Temple to be free), and all armours, (or all arms, or weapons) that be made, and strengths (or strongholds), that thou hast made out, and that thou holdest, dwell to thee (or to remain with thee);

8 and all debt of (or owing to) the king, and those that be to coming of (the) king's things, from this time and into all-time be forgiven to thee [or from this into all-time be forgiven to thee].

9 Soothly when we shall wield our realm, we shall glorify thee, and thy folk, and (thy) temple, with great glory, so that your glory be showed in all (the) earth.

10 In the hundred year and four and seventieth year (or In the hundred and four and seventieth year) Antiochus went out into the land of his fathers, and all (the) hosts came together to him, so that few were left with Tryphon.

11 And king Antiochus pursued him, and *Tryphon* came into Dora, and fled [or fleeing] by the sea coast;

12 for he knew, that evils were gathered on him, and (that) the host forsook him.

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country, (so) that I may be avenged of (or on) them that have destroyed it, and made many cities in the kingdom desolate.

K5 Now therefore I confirm unto thee, all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

K6 I give thee leave also to coin money for thy country with thine own stamp.

K7 And as concerning Jerusalem, and the sanctuary, let them be free, and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

K8 And if anything be, or shall be owing to the king, let it be forgiven thee, from this time forth forevermore.

K9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple with great honour, so that your honour shall be known throughout the world.

K10 In the hundred (and) threescore and fourteenth year, went Antiochus into the land of his fathers, at which time all the forces came together unto him, so that few were left with Tryphon.

K11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the seaside.

K12 For he saw, that troubles came upon him all at once, and that his forces had forsaken him.

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13 And Antiochus applied on Dora (or encamped at Dora), with sixscore thousand [or with an hundred and twenty thousand] of fighting men, and eight thousand of horsemen;

14 and he compassed the city, and ships came from the sea; and they travailed the city by land and (by) sea, and suffered (or allowed) no man for to enter, either [or] go out.

15 Forsooth Numenius came, and they that were with him, from Rome, and had epistles written to (the) kings and countries [or having epistles written to kings and countries], in which these things were contained.

16 Lucius, consul, *or chief governor*, of (the) Romans, to king Ptolemy, health.

17 (The) Legates, *either messengers*, of (the) Jews came to us, our friends, renewing the former friendship and fellowship, sent of Simon, (the) prince of priests, and (the) people of (the) Jews. (The ambassadors of the Jews, who be our friends, came to us to renew the former friendship and fellowship, sent from Simon, the high priest, and from the people of the Jews.)

18 Soothly they brought also a golden shield of a thousand bezants.

19 Therefore [or And so] it pleased to us for to write to (the) kings and countries, that they do not (do) evils to them, neither impugn (or fight against) them, and their cities, and their countries, and that they bear not help to men fighting against them.

20 Forsooth it is seen to us, for to receive of (or from) them the shield.

21 Therefore if any men of pestilence shall flee from the country of them to you, betake ye them to Simon, (the) prince of priests, (so) that he do

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κ13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

κ14 And when he had compassed the city round about, and joined ships close to the town on the seaside, he vexed the city by land, and by sea, neither suffered (or allowed) he any to go out or in.

κ15 In the mean season (or In the meantime) came Numenius, and his company from Rome having letters to the kings and countries, wherein were written these things:

κ16 Lucius, consul of the Romans, unto king Ptolemy, greeting(s).

κ17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews.

κ18 And they brought a shield of gold, of a thousand pound(s).

κ19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

κ20 It seemed also good to us, to receive the shield of (or from) them.

κ21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, (so) that he may

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vengeance on them by [or after] his law.

22 These same things be written to king Demetrius, and Attalus, and Ariarathes, and Arsaces,

23 and into all (the) countries, and (to) Sampsames, and (the) Spartans (or the Lacedaemonians), and Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodes, and Aradus (or Phaselis), and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 Forsooth they have written (an) ensample (or a copy) of these to Simon, (the) prince of priests, and to the people of (the) Jews. [Forsooth (the) ensample of these they have written to Simon, prince of priests, and to the people of Jews.]

25 Forsooth Antiochus, the king, applied tents in Dora (or pitched his tents at Dora) the second time, moving to it evermore hands, and making engines; and he closed (up) (al)together Tryphon, lest he went out.

26 And Simon sent to him two thousand of chosen men, into help, and silver, and gold, and plenteous vessels;

27 and he would not take those. But he brake all things that he covenanted with him before, and aliened (or alienated) himself from him.

28 And he sent to him Athenobius, one of his friends, for to treat with him, and said, Ye hold Joppa, and Gazara, and the high tower that is in Jerusalem, cities of my realm;

29 ye have wasted the coasts of them, and have done great destroying in the land, and without (or throughout) the coasts of Judea ye be lords by

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punish them according to their own law.

κ22 The same thing wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

κ23 And to all the countries, and to Sampsames, and the Lacedaemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodes, and Aradus (or Phaselis), and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

κ24 And the copy hereof they wrote, to Simon the high priest.

κ25 So Antiochus the king camped against Dora, the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, (so) that he could neither go out nor in.

κ26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

κ27 Nevertheless, he would not receive them, but brake all the covenants which he had made with him afore (or before), and became strange unto him.

κ28 Furthermore he sent unto him Athenobius, one of his friends to commune with him and say, You withhold Joppa and Gazara with the tower that is in Jerusalem, which are cities of my realm.

κ29 The borders thereof ye have wasted and done great hurt in the land, and got the dominion of (or over) many places within my kingdom.

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many places in my realm. [the coasts of them ye have wasted, and have done a great vengeance in the land, and ye lordship by many places in my realm.]

30 Now therefore give ye the cities, which ye occupied, and (the) tributes of places, of which ye be lords [or which ye lordship], out of (the) ends of Judea.

31 Either [Or] else give ye for them five hundred talents of silver, and of (or for) (the) destroying that ye have destroyed, and of (or for) (the) tributes of (the) cities, (an)other five hundred talents; either [or] else we shall come, and overcome you.

32 And Athenobius, (the) friend of the king, came into Jerusalem, and saw the glory of Simon, and clearness, in gold, and silver, and plenteous apparel, and was astonied (or astonished); and [he] told to him the words of the king.

33 And Simon answered, and said to him, Neither we took alien land, neither withheld other men's things, but (this is the) heritage of our fathers, that was wielded sometime unjustly of (or by) our enemies.

34 Soothly we have time, and challenge the heritage of our fathers. [Soothly we, having time, challenge the heritage of our fathers.]

35 For why of Joppa and Gazara that thou askest (for), they did great vengeance in (or to) our people, and [in our] country; of these we give an hundred talents (or we shall give thee an hundred talents for them). And Athenobius answered not a word.

36 Soothly he (re)turned again with wrath to the king, and told again to him these words, and the glory of Simon, and all (the) things that he saw. And the king was wroth with great wrath.

κ30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without (or beyond) the borders of Judea.

κ31 Or else give me for them five hundred talents of silver, and for the harm that you have done, and the tributes of the cities, (an)other five hundred talents; if not, we will come and fight against you.

κ32 So Athenobius the king's friend came to Jerusalem, and when he saw the glory of Simon, and the cupboard of gold, and silver plate, and his great attendance, he was astonished and told him the king's message.

κ33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession (for) a certain time.

κ34 Wherefore we having opportunity, hold the inheritance of our fathers.

κ35 And whereas thou demandest Joppa and Gazara; albeit they did great harm unto the people in our country, yet will we give (thee) an hundred talents for them. Hereunto Athenobius answered him not a word,

κ36 But returned in a rage to the king, and made (a) report unto him of these speeches, and of the glory of Simon, and of all that he had seen; whereupon the king was exceeding wroth.

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37 Forsooth Tryphon flew (or fled) by ship into Orthosia.

38 And the king ordained Cendebeus, duke of the sea coast, and gave to him (an) host of footmen and horsemen;

39 and commanded him for to move (his) tents against (or towards) the face of Judah; and commanded him for to (re)build Kedron, and (to) stop (or to strengthen) the gates of the city, and overcome the people; forsooth the king (himself) pursued Tryphon.

40 And Cendebeus came to Jamnia, and began for to stir the people to wrath, and for to defoul Judea, and make the people captive, and slay (them),

41 and (to) (re)build Kedron. And he setted there horsemen and (a) host, (so) that they should go out, and should walk by (the) way(s) of Judea, as the king ordained to him.

CHAPTER 16

1 And John ascended or went up from Gazara, and told to Simon, his father, what things Cendebeus did in (or to) the people of them.

2 And Simon called his twain elder sons [or his two older sons], Judah and John, and said to them, I, and my brethren, and the house of my father, have overcome the enemies of Israel, from youth till into this day; and it had prosperity in our hands, for to deliver Israel sometimes.

3 Forsooth now I have elded [or Forsooth now I have olded], but be ye in my stead, and of my brother, and go ye out, and fight for our folk; forsooth (the) help of heaven be with you.

4 And he chose (out) of the country twenty

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κ37 In the meantime fled Tryphon by ship unto Orthosia.

κ38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

κ39 And commanded him to remove his host toward Judea; also he commanded him to build up Kedron, and to fortify the gates, and to war against the people, but as for the king [himself] he pursued Tryphon.

κ40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

κ41 And when he had built up Kedron, he set horsemen there, and an host [of footmen] to the end that issuing out, they might make outroads upon the ways of Judea, as the king had commanded him.

CHAPTER 16

κ1 Then came up John from Gazara, and told Simon his father, what Cendebeus had done.

κ2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I and my brethren, and my father's house have ever from my youth unto this day fought against the enemies of Israel, and things have prospered so well in our hands, that we have delivered Israel oftentimes.

κ3 But now I am old, and ye [by God's mercy] are of a sufficient age. Be ye instead of me, and my brother, and go and fight for our nation, and the help from heaven be with you.

κ4 So he chose out of the country twenty

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thousand of fighting men, and horsemen; and they went out to (or against) Cendebeus, and slept in Modin.

5 And they rose early, and went into the field, and lo! a copious host *came* into the meeting of them, of footmen and horsemen; and a running flood (or a river) was betwixt the midst of them.

6 And he and his people moved the battle array [or the tents] (over) against the face of them, (or opposite them), and he saw the people trembling to pass over the stream of water, and he passed over the first; and (the) men saw him, and passed (over) after him.

7 And he parted the people, and (set the) horsemen in the middle of (the) footmen; forsooth the multitude of (the) horsemen of (the) adversaries was full plenteous.

8 And they cried on high with (the) holy trumps; and Cendebeus was turned into flight, and his host, and many of them fell wounded; soothly the residues fled into (the) strength (or and the rest fled into the stronghold).

9 Then Judas, the brother of John, was wounded; forsooth John pursued them, till *Cendebeus* came to Kedron, which he (had) builded (again).

10 And they fled till to (the) towers, that were in the fields of Azotus, and he burnt them with fire; and there fell of them two thousand of men, and he (re)turned again into Judea in peace.

11 And Ptolemy (or Ptolemeus), the son of Abubus, was ordained duke in the field of Jericho, and [he] had much silver and gold;

12 for he wedded the daughter of the highest

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thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

κ5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen, and horsemen, came against them. Howbeit there was a water brook betwixt them.

κ6 So he and his people pitched over against them, and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him, passed through after him.

κ7 [That done] he divided his men, and set the horsemen in the midst of the footmen; for the enemies' horsemen were very many.

κ8 Then sounded they with the holy trumpets; whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant got them(selves) to the stronghold.

κ9 At that time was Judas, John's brother, wounded. But John still followed after them, until he came to Kedron, which [Cendebeus] had built.

κ10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire. So that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

κ11 Moreover, in the plain of Jericho was Ptolemy the son of Abubus made captain, and he had (an) abundance of silver and gold.

κ12 For he was the high priest's son-in-law.

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priest.

13 And the heart of him was raised (up), and he would wield the country; and he thought guile against Simon and his sons, for to do away them (or to do them away).

14 Forsooth Simon walked by (the) cities that were in the country of Judea, and bare busyness of them (or took care of their needs), and came down into Jericho, he, and Mattathias, his son, and Judas, in the hundred year and seven and seventieth, in the eleventh month; this is the month of Shebat, *that is, January-February*. [Forsooth Simon walking by cities that were in the country of Judea, and bearing the busyness of them, came down into Jericho, he, and Mattathias, his son, and Judas, in the hundred year and seven and seventieth, in the eleventh month; this is the month of Shebat.]

15 And (Ptolemy) the son of Abubus, received them into a little strength (or into a small stronghold), that is called Docus, with guile, which he (had) builded; and made to them a great feast, and hid men there (or but he had men hidden there).

16 And when Simon was full of drink, and his sons, Ptolemy rose (up) with his *men*, and took their armours, (or their arms, or weapons), and entered into the feast, and slew him, and his two sons, and some children of him (or some of his servants).

17 And he did a great deceit in Israel, and yielded evils for goods.

18 And Ptolemy wrote these things, and sent to the king, for to send to him an host into help, and he should (or then he would) betake to him the country and (the) cities of them, and (the) tributes.

κ13 Wherefore his heart being lifted up, he thought to get the country to (or for) himself, and thereupon consulted deceitfully against Simon and his sons, to destroy them.

κ14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred (and) threescore and seventeenth year, in the eleventh month, called Shebat.

κ15 Where (Ptolemy) the son of Abubus receiving them deceitfully into a little (strong)hold called Docus, which he had built, made them a great banquet; howbeit he had hid(den) men there.

κ16 So when Simon and his sons had drunk largely, Ptolemy and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him and his two sons, and certain of his servants.

κ17 In which doing, he committed a great treachery, and recompensed evil for good.

κ18 Then Ptolemy wrote these things, and sent to the king, that he should send him an host to aid him, and (then) he would deliver (to) him the country and (the) cities.

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19 And he sent others into Gazara, for to do away John; and to the tribunes he sent epistles, that they should come to him, and he should give to them silver, and gold, and gifts.

20 And he sent other men [or And he sent others], for to occupy Jerusalem, and the mount of the temple.

21 And some man ran before, and told to John in Gazara, that his father (had) perished, and his brethren, and that he (Ptolemy, hath) sent (orders) that thou also be slain.

22 Forsooth as he heard, he wondered [or he dreaded] greatly; and (so) he caught the men that came to lose (or to destroy) him, and he slew them; for he knew, that they sought for to lose (or to destroy) him.

23 And other things of John's words, and of his battles, and good virtues, in which he did strongly, and of (the) building of (the) walls, which he fully made, and of things done of (or by) him,

24 lo! these be written in the book of days of his priesthood, since he was made prince of priests after his father.

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κ19 He sent others also to Gazara to kill John, and unto the tribunes he sent letters to come unto him, (so) that he might give them silver, and gold, and rewards.

κ20 And others he sent to take Jerusalem, and the mountain of the temple.

κ21 Now one had run afore (or before) to Gazara, and told John that his father and brethren were slain, and [quoth he] Ptolemy hath sent to slay thee also.

κ22 Hereof when he heard, he was sore astonished. So he laid hands on them that were come to destroy him, and slew them, for he knew that they sought to make him (or to do him) away.

κ23 As concerning the rest of the acts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings,

κ24 Behold, these are written in the chronicles of his priesthood, from the time (that) he was made high priest after his father.

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CHAPTER 1

1 To brethren Jews, that be *scattered* through(out) Egypt, (the) brethren, that be in Jerusalem, (the) Jews, and that be in the country of Judea, say health and good peace.

2 God do well to you, and have mind of his testament (or of his covenant), that he spake to Abraham, Isaac, and Jacob, *that be of the number of his true servants*; [God do well to you, and have mind of his testament, that he spake to Abraham, Isaac, and Jacob, his true servants;]

3 and give he (an) heart to you all, (so) that ye worship him, and do the will of him with great heart and willful (or and a willing) soul [or and willful inwit].

4 Open he your heart in his law, and in his behests (or in his commandments), and make he peace;

5 hear he graciously your prayers, and be reconciled to you, neither forsake you in evil time.

6 And now we be here praying for you.

7 While Demetrius reigneth in the hundred year and sixty and ninth, we Jews have written to you in tribulation and fierceness, that came above to us (or that came upon us) in these years, and since Jason went out of the holy land and realm.

8 They burnt the gate, and shedded out innocent blood; and we prayed to the Lord, and we be graciously heard, and we have offered sacrifice, and clean flour, and have tended lanterns, and have put forth loaves.

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CHAPTER 1

κ1 The brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace.

κ2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

κ3 And give you all an heart to serve him, and to do his will, with a good courage, and a willing mind;

κ4 And open your hearts in his law and commandments, and send you peace;

κ5 And hear your prayers, and be at one with you, and never forsake you in (a) time of trouble.

κ6 And now we be here praying for you.

κ7 What time as Demetrius reigned, in the hundred (and) threescore and ninth year, we the Jews wrote unto you, in the extremity of trouble, that came upon us in those years, from the time that Jason and his company revolted from the holy land, and kingdom,

κ8 And burnt the porch, and shed innocent blood. Then we prayed unto the Lord, and were heard; we offered also sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

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9 And now make ye solemn the days of Scenopegia (or the Feast of Tabernacles), *either* (the) *cleansing of the temple*, of the month Kislev, *that is, November*.

10 In the hundred year and eight and eightieth, the people that is in Jerusalem, and in Judea, and the elder men [or and the senate], and Judas, to Aristobulus, master (or teacher) of Ptolemy, (the) king, that is of the kin of (the) anointed priests, and to them that be in Egypt, Jews, health of soul, and health of body.

11 We delivered of (or by) God from great perils, do thankings to him hugely, as we that have fought against such a king.

12 For he made for to boil out of Persia them that fought against us and the holy city.

13 For why when the duke himself was in Persia, and with him a great host, he fell in the temple of Nanea, and deceived by the counsel of the priest(s) of Nanea.

14 Forsooth Antiochus came to the place, as to dwelling with him, and his friends, and for to take many riches [or much monies] by (or in) (the) name of (a) dowry.

15 And when (the) priests of Nanea had put forth those [or had put them forth], and he with few entered within the compass of the temple, they closed the temple, when Antiochus had entered.

16 And when the privy entry (or a private or a secret entrance) of the temple was opened [or And the privy entry of the temple opened], they threw stones, and smited the duke, and them that were with him, and they parted (them) limb-meal (or limb for limb); and when the heads were girded off, they casted (them) (with)outforth.

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κ9 And now see that ye keep the Feast of Tabernacles in the month Kislev.

κ10 In the hundred, (and) fourscore, and eight(h) year, the people that were at Jerusalem, and in Judea, and the council, and Judas, sent greeting(s) and health unto Aristobulus, king Ptolemy's master, who was of the stock of the anointed priests, and to the Jews that were in Egypt.

κ11 Insomuch (or Inasmuch) as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

κ12 For he cast them out that fought within the holy city.

κ13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests.

κ14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in (the) name of a dowry.

κ15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in.

κ16 And opening a privy door of (or on) the roof, they threw (down) stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

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17 By all things blessed *be* God, that betook unpiuous men.

18 Therefore we to making purifying, *or cleansing*, of the temple, in the five and twentieth day of the month Kislev, *that is, November*, led needful for to signify to you, that and ye do also the day of Scenopegia (or the Feast of Tabernacles), and the day of fire, that was given, when Nehemiah offered sacrifices, after that the temple and the altar were builded.

19 For why when our fathers were led into Persia, (the) priests that then were worshippers of God, hid privily fire taken of (or from) the altar, in a valley, where was a deep pit, and dry; and therein they kept it, so that the place was unknown to all men.

20 Forsooth when many years had passed, and it pleased God that Nehemiah was sent from the king of Persia, he sent the sons' sons of the priests that (had) hidden (it), for to seek the fire; and as they told to us, they found not fire, but fat water.

21 And he commanded them for to draw (it up), and bring (it) to him. And Nehemiah, the priest, commanded the sacrifices, that were put on, for to be sprinkled with the water, those and the trees (or the wood), and those things that were put above (or that were put upon them).

22 And as this was done, and the time came, in which the sun shone again, that before was in (a) cloud, a great fire was kindled, so that all men wondered.

23 Forsooth all (the) priests made (a) prayer, while the sacrifice was ended; and Jonathan began, and others forsooth answered. [Forsooth all priests made prayer, while the sacrifice was ended; Jonathan beginning, others forsooth answering.]

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κ17 Blessed be our God in all things, who hath delivered up the ungodly.

κ18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Kislev, we thought it necessary to certify you thereof, (so) that ye also might keep it, as the [Feast] of the Tabernacles, and of the fire [which was given (to) us] when Nehemiah offered sacrifice, after that he had builded the temple, and the altar.

κ19 For when our fathers were led into Persia, the priests that were then devout, took the fire of (or from) the altar privily (or secretly), and hid it in a hollow place of a pit without water, where they kept it sure (or safe), so that the place was unknown to all men.

κ20 Now after many years, when it pleased God, Nehemiah being sent from the king of Persia, did send (some) of the posterity of those priests that had hid it, to the fire; but when they told us they (had) found no fire, but thick water,

κ21 Then commanded he them to draw it up, and to bring it (to him); and when the sacrifices were laid on (the wood), Nehemiah commanded the priests to sprinkle the wood, and the things laid thereupon with the water.

κ22 When this was done, and the time came that the sun shone which afore (or before) was hid in the cloud, there was a great fire kindled, so that every man marvelled.

κ23 And the priests made a prayer whilst the sacrifice was consuming, [I say] both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Nehemiah did.

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24 And the prayer of Nehemiah was having this manner. Lord God, Maker (out) of nought of all things, dreadful and strong, just and merciful, which alone art (the) good King,

25 alone giving, alone just, and almighty, and without beginning and end, which deliverest Israel from all evil, which madest (the) fathers chosen [or which madest chosen (the) fathers], and hallowedest them;

26 take thou (the) sacrifice for all thy people Israel, and keep thy part, and hallow (it).

27 Gather our dispersion, *or scattering*, deliver them that serve to heathen men, and behold thou despised men, and made abominable, (so) that (the) heathen men know, that thou art our God.

28 Torment thou men oppressing us, and doing despite in pride.

29 Ordain thy people in thine holy place, as Moses said.

30 Forsooth (the) priests sung hymns, till the sacrifice was ended.

31 Forsooth when the sacrifice was ended, Nehemiah commanded (that) the more (or the great) stones for to be beshed of (or with) the residue water;

32 and as this thing was done, (a) flame was kindled of (or from) them, but it was wasted of (or by) the light, that again-shined of (or from) the altar.

33 Forsooth after the thing was known, it was told to the king of Persia, that in the place in which the priests that were translated (or who were led away), had hid fire, water appeared, of (or with) which Nehemiah and they that were

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κ24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful, and strong, and righteous, and merciful, and the only, and gracious King,

κ25 The only giver of all things, the only just, almighty and everlasting, thou that deliverest Israel from all trouble, and didest choose the fathers, and sanctify them;

κ26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

κ27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

κ28 Punish them that oppress us, and with pride do us wrong.

κ29 Plant thy people again in thy holy place, as Moses hath spoken.

κ30 And the priests sung psalms of thanksgiving.

κ31 Now when the sacrifice was consumed, Nehemiah commanded the water that was left, to be poured on the great stones.

κ32 When this was done, there was kindled a flame; but it was consumed by the light that shined from the altar.

κ33 So when this matter was known, it was told (to) the king of Persia, that in the place, where the priests that were led away, had hid the fire, there appeared water, and that Nehemiah had purified the sacrifices therewith.

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with him cleansed (the) sacrifices.

34 Forsooth the king beholding and diligently examining the thing, made a temple to (or for) him(self), for to prove that thing that was done.

35 And when he had proved (it), he gave many goods to (the) priests, and other gifts; and he took (them) with his hand, and he gave (them) to them.

36 Forsooth Nehemiah called this place Nephthar, that is interpreted, *either expounded*, cleansing; forsooth with many it is called Naphtha.

κ34 Then the king enclosing the place, made it holy after he had tried (or had assessed) the matter.

κ35 And the king took many gifts, and bestowed thereof, on those whom he would gratify.

κ36 And Nehemiah called this thing Nephthar, which is as much as to say as a cleansing; but many men call it Naphtha.

CHAPTER 2

CHAPTER 2

1 Forsooth it is found in (the) writings [or in (the) describings] of Jeremy (or Jeremiah), the prophet, that he commanded them that passed over (or who were carried away), for to take (of the) fire, as it is signified, and as he bade to men passing over, *or* (taken) *captive*.

2 And he gave to them the law, lest they forgot the behests (or the commandments) of the Lord; and that they should not err in (their) souls, [*or understandings*], seeing golden and silvern simulacra, and (the) ornaments or adornments of them.

3 And he said other such things, and admonished, that they should not remove the law from their hearts.

4 Soothly it was in that writing, how the prophet bade, by God's answer made to him, that the tabernacle and the ark follow with them (or with him), till he went out into the hill in which Moses ascended, and saw the heritage of God.

5 And Jeremy came, and found there a place of [a] den (or a cave), and brought in thither the

κ1 It is also found in the records, that Jeremy (or Jeremiah) the prophet, commanded them that were carried away, to take of the fire as it hath been signified,

κ2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver, and gold, with their ornaments.

κ3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

κ4 It was also contained in the same writing, that the prophet being warned of (or by) God, commanded the tabernacle, and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

κ5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and

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tabernacle, and the ark, and (the) altar of incense, and stopped the door.

the ark, and the altar of incense, and so (or then) stopped the door.

6 And some men came together that followed, for to mark the place to (or for) them, and [they] might not find (it).

κ6 And some of those that followed him, came to mark the way, but they could not find it.

7 Forsooth as Jeremy knew, he blamed them, and said, that the place shall be unknown, till God gather the congregation (together) of people, and be made helpful, *or merciful*. [Forsooth as Jeremy knew, he blaming them said, that the place shall be unknown, till God gather the congregation together of people, and be made healthful, *or merciful*.]

κ7 Which, when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 And then the Lord shall show these things, and the majesty of the Lord shall appear; and a cloud shall be, as to Moses it was showed, and as when Solomon asked, that the place should be hallowed to the great God, this *cloud* showed; [And then the Lord shall show these things, and the majesty of the Lord shall appear; and a cloud shall be, as and to Moses was showed, and as when Solomon asked, that the place should be hallowed to great God;]

κ8 Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also as it was showed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 and as having wisdom, he offered (the) sacrifice of (the) hallowing, and of (the) performing (or of the completion) of the temple.

κ9 It was also declared that he being wise, offered the sacrifice of dedication, and of the finishing of the temple.

10 As and Moses prayed to the Lord, and fire came down from heaven, and wasted the burnt sacrifice(s); as and Solomon prayed, and fire came down from heaven, and wasted the burnt sacrifice[s].

κ10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, For that it is not cleansed, that was for sin, and (so) it was wasted.

κ11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 Also and Solomon in eight days made solemn the hallowing (or celebrated the feast).

κ12 So Solomon kept those eight days.

13 Forsooth and these same things were put in

κ13 The same things also were reported in the

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descriptions, and expositions of Nehemiah; and as he made a little bible (or a library), and gathered books of countries, and of prophets, and of David, and epistles of kings, and gifts. [Forsooth and these same things were born in descriptions, and the almeries (or the aumbries) of Nehemiah; and as he making a little bible (or a library), gathered of countries books, and of prophets, and of David, and epistles of kings, and gifts.]

14 Also soothly and Judas gathered all those things which he learned by battle, that befell to us, and they be with us.

15 Therefore if ye desire these, send ye (someone) which shall bear (them) to you.

16 Therefore we doing purifying, have written to you; therefore ye shall do well, if ye shall do these days.

17 Forsooth it is God that delivered his people, and yielded his heritage to all, and realm, and priesthood, and hallowing (or the Temple),

18 as he promised in the law, we hope that soon he shall have mercy on us, and shall gather (us together) from under heaven into the holy place; for he delivered us from great perils, and purged the place.

19 Soothly of Judas Maccabeus, and his brethren, and of (the) purifying of the great temple, and of (the) hallowing of the altar;

20 but and of the battles, that pertain to Antiochus the noble, (or Antiochus Epiphanes), and his son Eupator;

21 and of lightnings that were made from heaven, to them that strongly did for (the) Jews, so that, when they were few, they avenged all the country, and drove (out) an heathen multitude,

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writings, and commentaries of Nehemiah, and how he founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

κ14 In like manner also, Judas gathered together all those things that were lost, by reason of the war we had, and they remain with us.

κ15 Wherefore if ye have need thereof, send some(one) to fetch them unto you.

κ16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well if ye keep the same days.

κ17 We hope also that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

κ18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place; for he hath delivered us out of great troubles, and hath purified the place.

κ19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

κ20 And the wars against Antiochus Epiphanes, and Eupator his son,

κ21 And the manifest signs that came from heaven, unto those that behaved themselves manfully to (or for) their honour for Judaism; so that being but a few, they overcame the whole

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22 and recovered the most famous temple in all the world; and delivered the city, (so) that the laws that were done away were restored; for the Lord was made helpful to them, with all peaceability.

23 And also we attempted, or assayed for to abridge in one book, (all the) things comprehended of (or by) Jason of Cyrene in five books.

24 Forsooth we beheld [or we beholding] the multitude and (the) hardness (or the difficulty) of books, to men willing (or desiring) for to begin the tellings of stories, for (the) multitude of things;

25 and soothly we had busyness, (or concern), [or soothly we cared], that it were delectation, *or liking*, of soul to men willing (or desiring) for to read; forsooth to studious men, that they might lightlier (or easier) betake to mind; forsooth that to all men reading profit be given.

26 And soothly we took to us-selves [or to ourselves] that received this work, by cause (or because) of abridging, not (an) easy travail, but soothly a work full of wakings (or of watching) and [of] sweat.

27 As these that make ready a feast, and seek for to please to the will of other men, for (the) grace of many men, we suffer willfully travail (or willingly we suffer this travail);

28 forsooth we grant the truth of all authors, but we us-self study to shortness, by the form given. [forsooth granting the truth of all authors, but we ourselves studying to shortness, after the form given.]

29 Forsooth as it is to the chief carpenter of a new house, to be busy of (or for) all the building

country, and chased barbarous multitudes,

κ22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws, which were going down, the Lord being gracious unto them with all favour;

κ23 All these things, (I say), being declared by Jason of Cyrene in five books, we will assay (or try) to abridge in one volume.

κ24 For considering the infinite number, and the difficulty, which they find that desire to look into the narrations of the story, for the variety of the matter,

κ25 We have been careful, (so) that they that will read may have delight, and (so) that they that are desirous to commit to memory, might have ease, and (so) that all, into whose hands it comes might have profit.

κ26 Therefore to (or for) us that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat, and watching (or care).

κ27 Even as it is no ease unto him, that prepareth a banquet, and seeketh the benefit of others; yet for the pleasuring of many we will undertake gladly this great pains;

κ28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

κ29 For as the master builder of a new house, must care for the whole building; but he that

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[Forsooth as it is for to care, *or* (to be) *busy*, to the wright of the new house, of (or for) all the building]; to him soothly that busyeth for to paint, those things be to be sought out, that be covenable to (or suitable for) adorning; so it is to be guessed also in (or with) us.

30 Forsooth for to gather understanding, and ordain a word, and full busily for to inquire all parts of the story, each by themselves, accordeth to an author;

31 forsooth for to (pur)sue (or to follow) shortness of saying, and for to eschew out (pur)suings of things, is to be granted to the abridger.

32 Therefore from henceforth we shall begin the telling; be it enough for to have said so much of prefaction (or of prefacing), *or before speaking*; for it is folly for to float out, *either be long*, before the story, but in that story for to be made short.

CHAPTER 3

1 Therefore when the holy city was inhabited in all peace, laws also yet were best kept, for the faithfulness of Onias, (the) bishop [or for ordinance and piety of Onias, (the high) priest], and for souls hating evil things,

2 it was made, that both they kings and princes led the place worthy (to the) highest honour, and lighted the temple with (their) greatest gifts;

3 so that Seleucus, king of Asia, gave of his rents all (the) expenses pertaining to the service of (the) sacrifices.

4 Forsooth Simon, of the lineage of Benjamin, that was ordained sovereign [or provost] of the temple, when the prince of priests against-stood him, strove for to cast some wicked thing in the

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undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof; even so I think it is with us.

κ30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story.

κ31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

κ32 Here then will we begin the story; only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAPTER 3

κ1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

κ2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

κ3 Insomuch that Seleucus king of Asia, (out) of his own revenues, bare all the costs belonging to the service of the sacrifices.

κ4 But one Simon of the tribe of Benjamin, who was made (the) governor of the temple, fell out with the high priest about disorder in the city.

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city.

5 But when he might not overcome Onias, he came to Apollonius, son of Thraseus, that in that time was duke of Celosyria and Phenice (who was then governor of Greater Syria and Phoenicia);

6 and told to him, that the treasury in Jerusalem was full with riches [or with monies] unnumberable; and that common riches be great, which pertain not to the reason (or to the account) of (the) sacrifices; forsooth that it was possible, that all things fall under (the) power of the king.

7 And when Apollonius had told to the king of (the) riches [or monies] that were borne in, he sent Heliodorus called, that was on (or over) his needs, with commandments for to bear out the foresaid money.

8 And anon (or at once) Heliodorus took the way, soothly by form as if he were to passing by Celosyria and Phenice cities (or as if he were visiting the cities of Greater Syria and Phoenicia), but in true thing to performing the king's purpose.

9 But when he came to Jerusalem, and was received benignly of (or by) the highest priest in the city, he told of (the) doom given of the riches [or of monies], and opened for cause of what thing he came; forsooth he asked, if verily these things were so.

10 Then the highest priest showed, that these things were kept to the lifelodes, [or to the livelodes], (or for the livelihoods) of widows, and of fatherless either motherless children;

11 that some soothly were of Hyrcanus (son of) Tobias, a man full noble in these things, that unpious Simon had told; forsooth that all the

κ5 And when he could not overcome Onias, he got him(self) to Apollonius the son of Thraseus, who then was governor of Celosyria, and Phenice,

κ6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring (it) all into the king's hand.

κ7 Now when Apollonius came to the king, and had showed him of (or about) the money, whereof (or after) he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment, to bring him the foresaid money.

κ8 So forthwith Heliodorus took his journey under a colour of visiting the cities of Celosyria, and Phenice, but indeed to fulfill the king's purpose.

κ9 And when he was come to Jerusalem, and had been courteously received of (or by) the high priest of the city, he told him what intelligence was given of (or about) the money, and declared wherefore he came, and asked if these things were so indeed.

κ10 Then the high priest told him that there was such money laid up for the relief of widows, and fatherless children,

κ11 And that some of it belonged to Hyrcanus, son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed; the sum

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talents of silver were four hundred, and of gold two hundred;

12 for that it was impossible on all manner, that they be deceived, that betook their things to be kept to the place and temple, that by (or in) all the world was honoured for his worshipping, (or for its distinction) and (its) holiness.

13 And he said, for these things that he had in commandments of the king, That in all kind those should be borne to the king. [And for these things that he had in commandments of the king, he said, in all kind them for to be borne to the king.]

14 Forsooth in the day ordained Heliodorus entered, to ordain of these things; forsooth there was not a little trembling through all the city.

15 Forsooth (the) priests casted themselves before the altar, with (their) priests' stoles, and called to help from heaven him that gave (a) law of things put in keeping, (so) that he should keep those things safe to (or for) them that had put those [or that had put them] in keeping.

16 Now forsooth he that saw the cheer (or the face) of the highest priest, was wounded in soul; for the face and colour was changed, and declared the inward sorrow of (his) soul.

17 For some (or such) sorrowfulness was shed about to the man, and hideousness of (the) body, by which the sorrow of (his) heart was made known to men beholding.

18 Also other men gathered together flock-meal, and came out of (their) houses, beseeching with open beseeching, for that that the place was to coming into despite.

19 And (the) women were gird on the breast with hair-shirts, and flowed together by (or in) (the) streets; but and virgins, that were closed (up)

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whereof in all was four hundred talents of silver, and two hundred of gold,

κ12 And that it was altogether impossible that such wrong should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

κ13 But Heliodorus because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

κ14 So at the day which he appointed, he entered in to order this matter, wherefore, there was no small agony throughout the whole city.

κ15 But the priests prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

κ16 Then whoso had looked the high priest in the face, it would have wounded his heart; for his countenance, and the changing of his colour, declared the inward agony of his mind.

κ17 For the man was so compassed with fear, and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

κ18 Others ran flocking out of their houses to the general supplication, because the place was like(ly) to come into contempt.

κ19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in, ran, some to the gates,

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(al)together, ran to Onias; others forsooth to the walls, some soothly beheld by (the) windows.

and some to the walls, and others looked out of the windows.

20 Forsooth all held forth hands into heaven, and besought; [Forsooth all holding forth hands into heaven besought;]

κ20 And all holding their hands towards heaven, made supplication.

21 for there was a wretched abiding of (the) multitude mingled (or mixed), and of the highest priest ordained in strife, *or anguish*.

κ21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony.

22 And these soothly called Almighty God to help, that things taken in keeping should be kept in all holiness, to (or for) them that had put those [or that had put them] in keeping.

κ22 They then called upon the Almighty Lord, to keep the things committed of (or in) trust, safe and sure, for those that had committed them.

23 Forsooth Heliodorus performed that thing, that he had deemed,

κ23 Nevertheless, Heliodorus executed that which was decreed.

24 and he was present with his knights in the same place about the treasury. But the Spirit of Almighty God made great evidence of his showing, so that all that were hardy for to obey to him, fell down by (the) virtue (or the power) of God, and were converted into feebleness, [*or unstrength*], and inward dread.

κ24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him, were astonished at the power of God, and fainted, and were sore afraid.

25 For an horse appeared to them, and had a dreadful sitter (upon him), adorned with (the) best coverings; and he with fierceness rushed the former feet to Heliodorus (or and he rushed with fierceness at Heliodorus with his forefeet); forsooth he that sat on him, seemed [or was seen] for to have golden armours.

κ25 For there appeared unto them an horse, with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse, had (a) complete harness of gold.

26 Also two other young men appeared, fair in virtue (or in strength), best in glory, and fair in clothing, that stood about him, and on each side scourged him without ceasing, and beat (him) with many wounds.

κ26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 Soothly forsooth Heliodorus fell down to the earth, and they ravished him shed about with much darkness, and casted out him [or and

κ27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness; but they that were with him, took him up, and put

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casted him out], put in(to) a pack saddle, *either* (a) *horse's litter*.

28 And he that entered with many runners and knights into the foresaid treasury, was borne, when no man helped him, for the open virtue (or the manifest power) of God was known;

29 and forsooth by God's virtue he lay dumb, and (de)prived of all hope and health.

30 Forsooth these Jews blessed the Lord, for he magnified his place; and the temple, that a little before was full of dread and noise, is (now) filled with joy and gladness, for the Lord Almighty appeared. [Forsooth these blessed the Lord, for he magnified his place; and the temple, that a little before was full of dread and noise, the Lord almighty appearing, is (now) full-filled with joy and gladness.]

31 Then forsooth some of Heliodorus' friends prayed anon (or at once) Onias, for to call to help the Highest, and for to give life to him, that was set in the last spirit.

32 Soothly the highest priest beheld, lest peradventure the king would suppose any malice fully done of (or by) (the) Jews about Heliodorus, and offered for (the) health of the man a wholeful or an healthful sacrifice. [Soothly the highest priest beholding, lest peradventure the king supposed any malice of Jews fully done against Heliodorus, he offered for health of the man an healthful sacrifice.]

33 And when the highest priest prayed, the same younglings, clothed in the same clothes, stood nigh [to] Heliodorus, and said, Do thou thankings to Onias, the priest; for why for him the Lord hath given life to thee;

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him into a litter.

κ28 Thus him that lately came with a great train, and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons; and manifestly they acknowledged the power of God.

κ29 For he by the hand of God was cast down, and lay speechless without all hope of life.

κ30 But they praised the Lord, that had miraculously honoured his own place; for the temple which a little afore (or before) was full of fear and trouble, when the Almighty Lord appeared, was (now) filled with joy and gladness.

κ31 Then straightways (or straightaway) certain of Heliodorus' friends, prayed Onias that he would call upon the Most High to grant him his life, who lay ready to give up the ghost.

κ32 So the high priest suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

κ33 Now as the high priest was making an atonement, the same young men, in the same clothing, appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch (or inasmuch) as for his sake the Lord hath granted thee life.

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34 thou soothly, that art scourged of (or by) God, tell to all men the great doings and power of God. And when these things were said, they appeared not.

35 Heliodorus soothly, when a sacrifice was offered to God, and great avows were promised to him, that granted him for to live, and did thankings, or thanks, to Onias; and when his host was received, he went again to the king. [Heliodorus soothly, a sacrifice offered to God, and great avows promised to him, that granted to him for to live, and doing thankings to Onias, his host received, went again to the king.]

36 Soothly he witnessed to all men (about) the works of (the) great God, which he saw under (or with) his (own) eyes.

37 Forsooth when the king asked Heliodorus, who was able to be sent yet once (again) to Jerusalem, he said,

38 If thou hast any enemy, either traitor of thy realm, send thither, and thou shalt receive him beaten, if nevertheless he shall escape; for some virtue (or power) of God is verily (or is truly) in the place [or for that in the place is verily some virtue of God].

39 For why he that hath dwelling in heavens, is (a) visitor and (a) helper of that place; and he smiteth and loseth (or destroyeth) them, that come to mis-do.

40 Therefore of Heliodorus, and (the) keeping of the treasury, thus the thing hath itself.

CHAPTER 4

1 Simon forsooth before-said (of), (an) accuser of (the) riches [or of monies], and of the country, spake evil of Onias, as if he had stirred Heliodorus to these things, and he had been (the)

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K34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God; and when they had spoken these words, they appeared no more.

K35 So Heliodorus after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

K36 Then testified he to all men, (about) the works of the great God, which he had seen with his (own) eyes.

K37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

K38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well-scourged, if he escape with his life; for in that place, no doubt, there is an especial power of God.

K39 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

K40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAPTER 4

K1 This Simon now, (of whom we spake afore, (or before)), having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these

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stirrer of evils;

evils.

2 and he durst say the purveyor of the city, and defender of his folk, and lover of the law of God, (was a) traitor [or (an) enemy] of the realm.

κ2 Thus was he bold to call him a traitor, that had deserved well of the city (or who had served his city well), and tendered his own nation, and was so zealous of (or for) the laws.

3 But when (their) enmities came forth in so much, that also by some familiar, [*or nigh*], friends of Simon, man-slayings were done,

κ3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias beheld the peril of strife [or Onias, beholding the peril of strife], and that Apollonius was mad, as duke of Celosyria and Phenice (or as the governor of Greater Syria and Phoenicia), for to increase the malice of Simon.

κ4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 And *Onias* gave himself to the king; not as (an) accuser of (the) citizens, but beholding with himself the common profit of all the multitude.

κ5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public, and private.

6 For he saw, that it was impossible that peace were given to things without the king's purveyance, and that Simon might not cease of (or from) his folly.

κ6 For he saw that it was impossible, that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the passing out of Seleucus' life, when Antiochus, that was called noble (or who was called Epiphanes), had taken (the) realm, Jason, the brother of Onias, coveted the highest priesthood or the high priesthood;

κ7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias, laboured underhand(edly) to be (made) high priest,

8 and *Jason* went to the king, and promised to him three hundred talents and sixty of silver (or three hundred and sixty talents of silver), and of other rents fourscore *talents*; [the king gone to, promising him three hundred talents and sixty of silver, and of other rents fourscore;]

κ8 Promising unto the king by intercession, three hundred and threescore talents of silver, and of (or from) another revenue, eighty talents.

9 over these things he promised also other *talents* an hundred and fifty, if it were granted to his power, for to ordain a school, and (a) gathering of young men to him; and for to write them that were in Jerusalem (who were known

κ9 Besides this, he promised to assign an hundred and fifty more, if he might have license to set him(self) up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write (or to enroll) them of Jerusalem [by

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as) (the) Antiochenes, *or* (the) *men of Antiochus*.

the name of] Antiochians (or Antiochenes).

10 And when the king had granted this, and he wielded the princehood, anon (or at once) he began to translate to heathen custom(s), (the) men of his lineage. [Which thing when the king had granted, and he wielded the princehood, anon he began for to transfer to heathen custom, *or observance*, men of his lineage.]

κ10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to Greekish fashion.

11 And when these things were done away, which by cause (or because) of humanity, *either courtesy*, were ordained of (or by) kings to (the) Jews by John, the father of Eupolemus, which was ordained in lawful message of friendship and fellowship with (the) Romans, he destroyed (the) rights, *or* (the) *laws*, of (the) citizens, and made shrewd (or depraved) ordinances;

κ11 And the royal privileges granted of special favour to the Jews, by the means of John the father of Eupolemus, who went (as) ambassador to Rome, for amity and aid, he took away, and putting down the governments which were according to the law, he brought up new customs against the law.

12 for he was hardy for to ordain a school of heatheness under that high tower, and for to put all the best of (the) fair young men in bordel houses.

κ12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Forsooth this was not (the) beginning, but some increasing and profit of heathen and alien life, for the unleaveful (or the unlawful) and unheard great trespass of unpious(ness), and not priest Jason;

κ13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 so that (the) priests not now were given about offices of the altar, but they despised the temple, and left (the) sacrifices, and they hast(en)ed for to be made fellows of wrestling or of rassling, and of unjust giving of him, *that is, of his giving of* (the) *worst teaching*, and in occupations of a dish, *either playing with a leaden dish* (or discus).

κ14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth.

15 And soothly they had (the) honours of (their) fathers at nought, and deemed (the) Greek glories best. [And they having honours of fathers at nought, deemed Greek glories best.]

κ15 (And so) Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

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16 For cause of which perilous contention had them, and they followed their ordinances; and by all things they coveted them for to be like them, which they had (as their) enemies and destroyers. [For grace of which perilous contention had them, and their ordinances they followed, *or loved*; and by all things they coveted for to like to them, whom they had enemies and destroyers.]

17 Forsooth for to do unfaithfully [or unpiously] against God's laws it befalleth not without pain, but the time (pur)suing (or following) shall declare these things.

18 Soothly when Justus, done once in five years (Now when the athletic game that was done every five years), was made solemnly in Tyre, and the king was present,

19 Jason, full of great trespasses, sent from Jerusalem men sinners, (or some Antiochenes), bearing three hundred double drachmas of silver into (or for) (the) sacrifice of Hercules; which these men that bare out asked, that those were not given in sacrifices, for it needed not, but that those shall be ordained into other expenses. [Jason, full of great trespasses sent from Jerusalem men sinners, bearing three hundred drachmas of silver into sacrifice of Hercules; which these men that bare out asked, that they were not given in sacrifices, for it needed not, but into other expenses them for to be ordained.]

20 But soothly these were offered of (or by) him that sent into (or for) the sacrifice of Hercules; soothly for (the) men present those [or they] were given into (the) making of great ships.

21 Forsooth Apollonius, son of Menestheus, was sent into Egypt for primates, *or princes*, of Ptolemy Philometor, the king (or was sent into Egypt for the coronation of Ptolemeus Philometor, the king); when Antiochus knew him made alien from needs of the realm, he

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κ16 By reason whereof sore calamity came upon them; for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

κ17 For it is not a light thing to do wickedly against the laws of God, but the time following shall declare these things.

κ18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

κ19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians (or Antiochenes), to carry three hundred drachmas of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

κ20 This money then in regard of (or to) the sender, was appointed to Hercules' sacrifice, but because of the bearers thereof, it was employed to (or for) the making of gallies.

κ21 Now when Apollonius the son of Menestheus was sent into Egypt, for the coronation of king Ptolemy Philometor, Antiochus understanding him not to be well-affected to (or in) his affairs, provided for his own safety; whereupon he came to Joppa, and from thence to Jerusalem.

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counselled for [or to] his own profits, and went from thence, and came to Joppa, and from thence to Jerusalem.

22 And he was received of (or by) Jason and the city worshipfully (or honourably), with (the) lights of brands, and praisings, and went in, and from thence he turned the host into Phenice (or unto Phoenicia).

23 And after the time of three years Jason sent Menelaus, the brother of Simon above-said, bearing riches [or monies] to the king, and of necessary causes to bearing answers.

24 And he was commended to the king, and, when he had magnified the face of his power, he turned into (or unto) himself the highest priesthood, and setted above Jason three hundred talents of silver (or he got for himself the highest priesthood, and offered more than Jason by three hundred talents of silver). [And he commended to the king, when he had magnified the face of his power, turned into himself the highest priesthood, above putting to Jason three hundred talents of silver.]

25 And by commandments taken of (or from) the king, he came, soothly having nothing worthy to (or of) (the) priesthood; but he bare the soul of a cruel tyrant, and (the) wrath of [a] wild beast.

26 And soothly that Jason, that took his own brother captive, was deceived, and was outlawed, and put out into the country of (the) Ammonites.

27 But Menelaus forsooth wielded the princehood, but of (or as for) (the) riches promised to the king he did nothing, when Sostratus, that was (the) sovereign of the high tower, made exaction, or *masterful asking*, [But Menelaus forsooth wielded the princehood, but of (or as for) (the) monies promised to the king he

κ22 Where he was honourably received of (or by) Jason, and of (or by) the city, and was brought in with torchlight, and with great shoutings; and so afterward went with his host unto Phenice.

κ23 Three years afterward, Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

κ24 But he being brought to the presence of the king, when he had magnified him, for the glorious appearance of his power, got the priesthood to (or for) himself, offering more than Jason by three hundred talents of silver.

κ25 So he came with the king's mandate, bringing nothing worthy (of or to) the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

κ26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

κ27 So Menelaus got the principality, but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it.

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had nothing, when Sostratus, that was provost of the high rock, made exaction, *or unjust asking,*]

28 for why raising [or extraction] of tributes pertained to him; for which cause both were called to the king.

29 And Menelaus was removed from (the) priesthood, and Lysimachus, his brother, was (his) successor; soothly Sostratus was made sovereign of (the) men of Cyprus.

30 And when these things were done, it befell (to them of) Tarsus and Mallus for to move debate, for that they were given in gift to the concubine of Antiochus, the king.

31 Therefore the king hastily came, for to assuage them, and left one of his earls suffectus (or suffect consuls), Andronicus, in dignity, *or* (as his) *lieutenant*.

32 Forsooth Menelaus deemed that he had taken covenable (or opportune) time, and stole some golden vessels of (or from) the temple, and gave (some of them) to Andronicus, and he sold to Tyre others, and by (or to) (the) nigh cities. [Forsooth Menelaus deeming him for to have taken covenable time, stealing some golden vessels of the temple, gave to Andronicus, and others he sold to Tyre, and by nigh cities.]

33 And when Onias had known this thing most certainly, he reprov'd him, and held (or took) himself in(to) a secure place at Antiochia, beside Daphne. [Which thing when Onias had known most certainly, he reprov'd him, he holding himself in a securer place at Antiochia, beside Daphne.]

34 Wherefore Menelaus went to Andronicus, and prayed that he would slay Onias. And when he came to Onias, and had given right hands with an oath, though he was suspect to him, he

κ28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

κ29 Now Menelaus left his brother Lysimachus in his stead in the priesthood, and Sostratus left Crates, who was (the) governor of the Cyprians.

κ30 While those things were in doing, they of Tarsus and Mallus made insurrection, because they were given to the king's concubine (who was) called Antiochis.

κ31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

κ32 Now Menelaus supposing that he had gotten a convenient time, stole certain vessels of gold, out of the temple, and gave some of them to Andronicus, and some he sold into Tyre, and the cities round about.

κ33 Which when Onias knew of a surety, he reprov'd him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

κ34 Wherefore Menelaus, taking Andronicus apart (or aside), prayed him to get Onias into his hands, who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with

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counselled him for to go forth (out) of asylum (or out of the place of refuge), and anon (or at once) he slew him, and dreaded not rightwiseness (or and had no fear of reckoning or of retribution). [Whereof Menelaus going to Andronicus, prayed that he slay Onias. Which when he came to Onias, and right hands given with oath, though he was suspect to him, counselled him for to go forth of asylum, anon slew him, not dreading rightwiseness.]

35 For which cause not only (the) Jews, but and other nations, were wroth, and bare heavily of (or for) the unjust death of so great a man.

36 But (the) Jews at Antioch, and (the) Greeks, together (com)plained of (or about) the unjust death of Onias, and went to the king, that (re)turned again from (the) places of (or about) Cilicia.

37 Therefore the king Antiochus was sorry in soul for Onias, and was bowed to mercy, and shedded tears, and bethought on the soberness and mildness (or humility) of the dead man.

38 And his heart was kindled, and he commanded that Andronicus, unclothed of (his) purple, be led about by all the city, and that in that place in which he had done unpious(ly) against Onias, the cursed man be (de)prived of life; for the Lord gave to him even-worthy pain.

39 Forsooth when many sacrileges were done of (or by) Lysimachus, by counsel of Menelaus, in the temple (or in the city), and the fame (or the story) was published, (a) multitude was gathered against Lysimachus; for much gold was then borne out. [Forsooth many sacrileges done in the temple of Lysimachus, by counsel of Menelaus, and fame published, a multitude is gathered against Lysimachus, much gold now borne out.]

oaths, and though he were suspected (by him), yet persuaded he him to come forth (out) of the sanctuary; whom forthwith he shut up without regard of (or for) justice.

κ35 For the which cause not only the Jews, but many also of other nations took great indignation, and were much grieved for the unjust murder of the man.

κ36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks, that abhorred the fact also, complained because Onias was slain without cause.

κ37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

κ38 And being kindled with anger, forthwith he took away (from) Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

κ39 Now when many sacrileges had been committed in the city by Lysimachus, with the consent of Menelaus, and the bruit (or the report) thereof was spread abroad, the multitude gathered themselves together against Lysimachus, (after) many vessels of gold being already carried away.

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40 Forsooth when the companies rose, and souls were filled with wrath, Lysimachus began for to use almost three thousand armed wicked hands, by some tyrant leader, eld in age, and also in madness. [Forsooth the companies again-rising, and the inwits full-filled with wrath, Lysimachus almost three thousand armed wicked hands began to use, some tyrant duke, old in age and also madness.]

41 But as they understood the enforcing (or the endeavouring) of Lysimachus, others took stones, others strong staffs, (and) some soothly casted ashes into (or onto) Lysimachus.

42 And many soothly were wounded, some forsooth were cast down, all forsooth were (al)together turned into flight; also they slew him (the) sacrileger, *either* (the) *thief of* (the) *holy things*, beside the treasury.

43 Therefore of these things doom began for to be moved against Menelaus.

44 And when the king came to Tyre, three men were sent of (or from) the elder men, and brought the cause to him.

45 And when Menelaus was overcome, he promised for to give many riches [or many monies] to Ptolemy, for to counsel the king.

46 Therefore Ptolemy went to the king, set in some porch, as for cause of refreshing, either colding, [*or cooling*], and led away from (the) sentence;[.]

47 and (he) assoiled (or absolved) from (the) crimes Menelaus, guilty truly of all the malice [or And he assoiled (or absolved) Menelaus, guilty truly of crimes, of all the malice]. Forsooth he damned or condemned by death these wretches,

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κ40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence on (or to) Auranus, being the leader, a man far gone in years, and no less in folly.

κ41 They then seeing the attempt of Lysimachus, some of them caught (or took up) stones, some clubs, others taking handfuls of dust, that was next at hand, (and) cast them all together upon Lysimachus, and those that set upon them.

κ42 Thus many of them they wounded, and some they stroke (or struck) (down) to the ground, and all [of them] they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

κ43 Of these matters therefore there was an accusation laid against Menelaus.

κ44 Now when the king came to Tyre, three men that were sent from the senate, pleaded the cause before him.

κ45 But Menelaus, being now convicted, promised Ptolemy the son of Dorymenes, to give him much money, if he would pacify the king towards him.

κ46 Whereupon Ptolemy taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind;

κ47 Inasmuch (or Inasmuch) that he discharged Menelaus from the accusations, who notwithstanding was (the) cause of all the mischief; and those poor men, who, if they had told their cause, yea, before the Scythians, should have been

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which should be deemed innocents, yea, if they had led cause with (the) Scythians.

48 Therefore soon they gave unjust pain to them, that pursued (the) cause for the city, and [for the] people, and (for the) holy vessels.

49 Wherefore and (the) men of Tyre were wroth, and were most liberal with the burying of them.

50 Forsooth for (the) covetousness of them that were in power, Menelaus dwelt in power, waxing (or growing) in malice, and to deceits (or in the deceiving) of (the) citizens.

CHAPTER 5

1 In the same time Antiochus made ready the second going into Egypt.

2 Forsooth it befell, that by each city (or through all the city) of (the) men of Jerusalem, were seen by forty days [or for to be seen forty days], horsemen running about by the air, having golden stoles, and shafts, as companies of knights armed;

3 and courses of horses wisely set by orders, and assailings, *or fightings together*, for to be made nigh, and movings of shields, and multitude of helmeted men, with (unre)strained swords, and castings of darts, and shining of golden armours, and of all kind of habergeons (or breastplates).

4 Wherefore all men prayed, that the monsters, *or wonders, tokens of things to coming*, be converted [or be (al)together turned] into good.

5 But when false tiding [or false rumour] went out, as if Antiochus had gone out of life, Jason suddenly assailed the city, with men taken not

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judged innocent, them he condemned to death.

κ48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

κ49 Wherefore even they of Tyre moved with hatred of (or for) that wicked deed, caused them to be honourably buried.

κ50 And so through the covetousness of them that were in power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAPTER 5

κ1 About the same time Antiochus prepared his second voyage into Egypt.

κ2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth(es) of gold, and armed with lances, like a band of soldiers,

κ3 And troops of horsemen in array, encountering, and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

κ4 Wherefore every man prayed that that apparition might turn to good.

κ5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly

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less than a thousand [or (with) a thousand men taken to (there), not less]; and when (the) citizens fled to the wall together, and at the last the city was taken, Menelaus fled into the high tower.

made an assault upon the city, and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the castle.

6 Forsooth Jason spared not in slaying his citizens, neither he thought prosperity against (his) cousins; and he deemed it for to be most evil [or deeming (it) most evil], that he should take victories of (his) enemies, and not of (his) citizens.

κ6 But Jason slew his own citizens without mercy, (not considering that to get the day of them of (or for) his own nation, would be a most unhappy day for him(self); but thinking they had been his enemies, and not his countrymen, whom he conquered).

7 And soothly he wielded not (the) princehood, but took confusion end of his deceits, or his espies, (or his treason); and he flew again, and went into (or unto) (the) Ammonites.

κ7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 And at the last into (the) undoing of him, he was closed together of Aretas (or he was accused before Aretas), (the) tyrant of (the) Arabians, and flew [or fleeing] from city into city, and was odious to all men, as (an) apostate, *or (a) forsaker of (the) laws*, and abominable, as (an) enemy of (his) country and citizens, and was cast out into Egypt.

κ8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of (or by) all men, hated as a forsaker of the laws, and being had in abomination, as an open enemy of his country, and countrymen, he was cast out into Egypt.

9 And he that had put out many of their country, perished in pilgrimage, and went [or going] to (the) Lacedaemonians, (or to the Spartans), as for cousinage to have there refuge.

κ9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedaemonians, and thinking there to find succour by reason of his kindred.

10 And he that had casted away many unburied, is cast out both unwailed and unburied, and neither useth strange sepulchre, neither taketh part of (his) fathers' sepulchre.

κ10 And he that had cast out many unburied, had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 And when these things were done so, the king supposed, that (the) Jews should forsake fellowship; and for this he went out of Egypt with mad souls (or with a furious mind), and took the city soothly with armours, [or with arms, (or weapons)].

κ11 Now when this that was done came to the king's ear, he thought that Judea had revolted, whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 Forsooth he commanded to the knights, for

κ12 And commanded his men of war not to spare

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to slay, neither [to] spare to men running against (or towards) (them), and to go up by houses, and strangle.

such as they met, and to slay such as went up upon the houses.

13 Therefore there were made slayings of young and elder, destroyings of women and children, and deaths of maidens and little children.

κ13 Thus there was killing of young and old, making away of men, women and children, slaying of virgins and infants.

14 Forsooth in all three days, fourscore thousand were slain, forty thousand bound, forsooth not less sold;

κ14 And there were destroyed within the space of three whole days, fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold, than slain.

15 but neither these things sufficed. Also he was hardy for to enter into the temple holier than all the land, by Menelaus leader (led by Menelaus), that was traitor of (or to) (the) laws and (to his) country.

κ15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide.

16 And he touched unworthily, and defouled, taking in cursed hands the holy vessels, that were put (there) of (or by) other kings and cities, to (the) adorning and glory of the place.

κ16 And taking the holy vessels with polluted hands, and with profane hands, pulling down the things that were dedicated by other kings, to the augmentation and glory and honour of the place, (and) he gave them away.

17 Antiochus was so aliened (or alienated) from mind, *or understanding*, and beheld not, that, for (the) sins of men inhabiting, the Lord was wroth (for) a little (while) to the city; for which thing also despising befell about the place.

κ17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for (or because of) the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 (Or) Else if it had not befallen them for to be wrapped in many sins, as Heliodorus, that was sent from king Seleucus for to rob the treasury, also this (man) anon (or at once) coming should be beaten, and forsooth put aback from (his) hardiness.

κ18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But the Lord chose not the folk for the place, but (the) place for the folk.

κ19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore also that place was made

κ20 And therefore the place itself that was

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partner of (the) evils of the people; afterward forsooth it shall be made fellow also of (the) goods, and it, that is forsaken in (the) wrath of Almighty God, again in reconciling of the great Lord, shall be enhanced with great glory.

21 Therefore Antiochus, when he had taken away a thousand and eight hundred talents of the temple, swiftly (re)turned again to Antiochia, and deemed him(self) for pride to lead the land for to sail [or deeming him(self) for pride to leading the land to sail], (and) the sea forsooth for to make journey, for (the) pride of (his) soul.

22 Forsooth he left also sovereigns, to torment the folk, in Jerusalem soothly Philip, of the kin of (the) Phyrigians, crueler than himself in manners, of whom he was ordained; [Forsooth he left provosts, to torment the folk, in Jerusalem soothly Philip, of the kin of Phyrigians, in manners crueler than himself, of whom he is ordained;]

23 forsooth in Gerizim, Andronicus and Menelaus, which more grievously than others lay on, [*or annoyed, (or harmed)*], (the) citizens. And when he was set against (the) Jews,

24 he sent an odious prince, Apollonius, with an host (of) two and twenty thousands, and commanded to him [or commanding to him] for to slay all of perfect age, (and) for to sell (the) women and young children.

25 Which when he came to Jerusalem, feigned peace, and rested till the holy day of sabbath. And then while (the) Jews held (the) holiday, or the holy day, he commanded his men for take armours, (or arms, or weapons), [Which when he came to Jerusalem, feigning peace, rested unto the holy day of sabbath. And then, the Jews holding holy day, he commanding his for to take arms,]

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partaker with them of the adversities that happened to the nation, did afterward communicate in the benefits sent from the Lord; and as it was forsaken in the wrath of the Almighty, so again the great Lord being reconciled, it was set up with all glory.

κ21 So when Antiochus had carried out of the temple, a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot; such was the haughtiness of his mind.

κ22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

κ23 And at Gerizim, Andronicus; and besides, Menelaus, who worse than all the rest, bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

κ24 He sent also that detestable ringleader Apollonius, with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort.

κ25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

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26 and (*he*) strangled all that came forth together to the spectacle, *or* (the) *beholding*; and he ran about the city with armed men, and slew a great multitude. [and *he* strangled together all that came forth together to the spectacle, *or* *beholding*; and he running about the city with armed men, slew a great multitude.]

27 Forsooth Judas Maccabeus, that was the tenth, went into (a) desert place, and there led life with men, among wild beasts in (the) hills; and [they] dwelt eating meat (or meals) of hay, lest they were partners of defouling.

CHAPTER 6

1 But not after much time, the king sent an eld man of Antiochia, (or the king sent an old man of Athens), which should constrain (the) Jews, that they should translate themselves from (the) laws of (the) fathers, and of God; [But not after much time, the king sent some old Antiochene, which should constrain Jews, that they should transfer them from the laws of fathers and of God;]

2 also he should defoul the temple in Jerusalem (or and they should defile the Temple in Jerusalem), and should call it (the Temple) of Jupiter Olympus, and in Gerizim, as they were, that inhabited the place, (the Temple) of Jupiter (of) Hospitality.

3 Forsooth the falling in of evils was worst and grievous to all;

4 for why the temple was full of lechery and gluttony of (the) heathen men, and of men doing lechery with whores, and women bare in themselves to (the) hallowed houses, at their own will, bearing within those things which it was not leaveful (or lawful).

5 Also the altar was full of unleaveful (or of

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κ26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons, slew great multitudes.

κ27 But Judas Maccabeus, with nine others, or thereabout(s), withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAPTER 6

κ1 Not long after this, the king sent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God;

κ2 And to pollute also the temple in Jerusalem, and to call it the Temple of Jupiter Olympus; and that in Gerizim, of Jupiter the Defender of Strangers, as they did desire that dwelt in the place.

κ3 The coming in of this mischief was sore and grievous to the people;

κ4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that, brought in things that were not lawful.

κ5 The altar also was filled with profane things,

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unlawful) things, which were forbidden by laws (or by the law).

which the law forbiddeth.

6 Soothly neither sabbaths were kept, neither solemn days of (the) fathers were kept, neither simply, neither openly, [*or plainly*], any man acknowledged him(self) (to be) a Jew.

κ6 Neither was it lawful for a man to keep sabbath days, or ancient feasts, or to profess himself at all to be a Jew.

7 Forsooth they were led with bitter need in the day of the king's birth to sacrifices. And when (the) holy things of Liber, *that is Bacchus, either a false god, which the heathen men called (the) god of wine*, were made solemnly, [*or were hallowed*], they were crowned with ivy, and were constrained for to go about with Liber (or unto Bacchus).

κ7 And in (or on) the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the Feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Soothly the doom went out into the next cities of (the) heathen men, by Ptolemy procuring, that in like manner also they should do against (the) Jews, that they should do sacrifice;

κ8 Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemy, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices.

9 soothly that they should slay them, that would not pass (or agree) to the ordinances of (the) heathen men. Therefore it was to see wretchedness [*or Therefore it was wretchedness for to see these things*].

κ9 And whoso would not conform themselves to the manners of the Gentiles, should be put to death. Then might a man have seen the present misery.

10 For why two women were accused, that they had circumcised their children; and when they had led them about openly by the city, with (the) infants hanged at *their* breasts, they casted (them) down by the walls. [*Forsooth two women were accused, for to have circumcised their children; whom when they had led about openly by the city, the infants hanged at (their) breasts, they casted them down by the walls.*]

κ10 For there were two women brought, who had circumcised their children, whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 Forsooth other men went together to the next dens (or caves), and hallowed privily the day of sabbath, (and) when they were showed to Philip, they were burnt in flames, for they dreaded for religion and observance, for to bear

κ11 And others that had run together into caves nearby, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves, for the honour of the most sacred day.

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help to themselves with hand.

12 Therefore I beseech them, that shall read this book, that they dread not for adversities; but areckon they those things that befell to be not to perishing, but to [or but for] (the) amending of our kin.

13 For why for to not suffer by much time sinners for to do of sentence, [*or doom*], but anon (or at once) for to give vengeance, is the showing of (his) great benefice.

14 For why, not as in other nations, the Lord abideth patiently, (so) that when the day of doom shall come, he punish them in (the) plenty of (their) sins, so and in us he ordaineth,

15 that when our sins be turned about into (the) end, so at the last he (a)venge on us.

16 For which thing soothly he never removeth his mercy from us; but he chastiseth his people, and forsaketh not in adversities.

17 But these things be said of (or by) us [or be said to you] in (a) few *words* to the admonishing of men reading; now forsooth it is to come to the telling.

18 Therefore Eleazar, one of the former (or the first, or the principal), of the scribes, *or men of (the) law*, and a man waxed (or grown) in age, and fair in cheer, was compelled, yawning with (an) open mouth, for to eat swine's flesh.

19 And he embraced, *or chose*, more glorious death, than hateful life, and willfully (or willingly) went before to torment. [And he embracing, *or desiring*, more glorious death, than hateful life, willfully went before to torment.]

20 Forsooth he beheld how it behooved for to go, and suffered patiently, and ordained for to not

κ12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

κ13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

κ14 For not as with other nations whom the Lord patiently forbearth to punish, till they be come to the fullness of their sins, so dealeth he with us,

κ15 Lest that being come to the height of sin, afterwards he should take vengeance of (or on) us.

κ16 And therefore he never withdraweth his mercy from us; and though he punish with adversity, yet doeth he never forsake his people.

κ17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in (a) few words.

κ18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

κ19 But he choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

κ20 As it behooved them to come, that are resolute to stand out against such things, as are not

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do unleaveful (or unlawful) things for the love of life.

21 Soothly these that stood nigh, were moved (al)together by wicked mercy, for eld [or old] friendship of the man, and they took him privily [or taking him privily], and prayed that fleshes should be brought, which it was leaveful (or lawful) to him for to eat, (so) that he were feigned to have eaten, as the king commanded, of the flesh of sacrifice;

22 (so) that by this deed he should be delivered from death; and for eld friendship of the man, they did this humanity, *or courtesy*, to him. [that this thing feigned, he were delivered from death; and for old friendship of the man, they did this humanity, *or courtesy*, in him.]

23 And he began for to think (about) the worthy excellence of age, and of his eld (age), and the free-born hoariness of nobility, and of (his) best living from child(hood); and by the ordinances of (the) holy law, and made of (or by) God, he answered soon, saying, that he would be sent before into hell (or to the grave). [And he began for to think the worthy excellence of age, and his eld, and the free born hoariness, *or nobility*, and from childhood of best living; and after the ordinances of holy law, and made of God, he answered soon, saying, him for to will to be sent before into hell.]

24 For he said, It is not worthy to (or for) our age for to feign, (so) that many young men deem, that Eleazar of fourscore year and ten, hath passed to the life of aliens, (or to the religion of strangers),

25 and that they be deceived by my feigning, and that for (a) little time of corruptible life, and that by this I get spot and execration, *or cursedness*, to mine eld (age).

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lawful for love of life to be tasted.

κ21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh, taken from the sacrifice commanded by the king,

κ22 That in so doing he might be delivered from death, and for the old friendship with them, find favour.

κ23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made, and given by God; therefore he answered accordingly, and willed them straightways (or straightaway) to send him to the grave.

κ24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think, that Eleazar, being fourscore years old and ten, were now gone to a strange religion.

κ25 And so they through mine hypocrisy, and desire to live a little time, and a moment longer, should be deceived by me, and I get a stain to (or on) mine old age, and make it abominable.

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26 For why though in present time I be delivered from (the) torments of men, but neither quick (or alive), neither dead, I shall (not) escape the hand of [the] Almighty.

27 Wherefore in passing the life strongly, *that is, in dying for the law of God*, soothly I shall appear worthy of (my) age;

28 forsooth I shall leave strong ensample to young men, if I use perfectly honest death with ready will [or if I be perfectly set in honest death with ready inwit], and strongly for the worthiest and holiest laws. When these things were said, anon (or at once) he was drawn to (the) torment.

29 Forsooth these that led him, and (that) a little before were milder, were turned into wrath, for the words said of (or by) him, which they deemed brought forth by pride of heart.

30 But when he should be slain with wounds, he sorrowed inwardly, and said, Lord, that hast holy cunning (or knowing, or knowledge), openly thou knowest, that when I might be delivered from death, I (now) suffer hard sorrows of (or in) (my) body; forsooth by soul willfully (or willingly) I suffer these things, for thy dread.

31 And soothly this man on this manner [or in this manner] departed from life; not only leaving the mind (or the memory) of his death to young men, but and to all the folk, to (or for) (an) ensample of virtue and strength.

CHAPTER 7

1 Forsooth it befell, that seven brethren taken together with the mother, were constrained of (or by) the king, for to taste against the law swine's flesh; and were tormented with scourgings, and torment made of (or from) bull's leather.

2 Forsooth one of them, that was the first, said

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κ26 For though for the present time I should be delivered from the punishment of men; yet should I not escape the hand of the Almighty, neither alive, nor dead.

κ27 Wherefore now manfully (ex)changing this life, I will show myself such an one, as mine age requireth,

κ28 And leave a notable example to such as be young, to die willingly, and courageously, for the honourable and holy laws. And when he had said these words, immediately he went to the torment,

κ29 They that led him, (ex)changing the good will they bare him a little before, into hatred, because the foresaid speeches proceeded as they thought, from a desperate mind.

κ30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I [now] endure sore pains in (my) body, by being beaten; but in soul (I) am well content to suffer these things, because I fear him.

κ31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue not only unto young men, but unto all his nation.

CHAPTER 7

κ1 It came to pass also that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges, and whips.

κ2 But one of them that spake first said thus,

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thus, What seekest thou? and what wilt thou learn of (or from) us? we be ready for to die, more than to break the fathers' laws of God.

3 Therefore the king was wroth, and commanded brazen pans, [or pans of brass], and brass pots for to be made full hot.

4 And when those anon (or at once) were made full hot [or Which anon tended], he commanded the tongue for to be cut off from him that spake first; and when the skin of the head (or of his head) was drawn away, *he bade* (or he commanded) both the highest parts of his hands and of his feet for to be cut off, the while the other brethren of him and the mother of him beheld.

5 And when he was made then unprofitable by (or in) all things [or And when he was made now unprofitable by all things], he commanded fire for to be brought to him, and yet all quick (or still alive), (and) breathing, *or groaning*, for to be burnt in the brazen pan; in which when he was long tormented, the others together with the mother, admonished them(selves) together for to die strongly, saying,

6 The Lord God shall behold truth, and shall give comfort, *or give solace*, in (or to) us, as Moses declared in (the) before-witnessing of his song, (saying), and in (or to) his servants he shall give comfort.

7 Therefore when that first was dead in this manner, they led forth the next for to be scorned; and when the skin of his head was drawn off, with the hairs, they asked, if he would eat, before that he were punished in all the body, by all (the) members by themselves.

8 And he answered by the [country] voice (or in the language) of (his) fathers, and said, I shall not do *it*. For which thing, and this in (the)

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What wouldest thou ask, or learn of (or from) us? we are ready to die, rather than to transgress the laws of our fathers.

κ3 Then the king being in a rage, commanded pans, and caldrons to be made hot.

κ4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren, and his mother looking on.

κ5 Now when he was thus maimed in all his members, he commanded him being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another, with the mother, to die manfully, saying thus:

κ6 The Lord God looketh upon us, and in truth hath comfort in us (or compassion on us), as Moses in his song, which witnessed to their faces declared, saying, And he shall be comforted in (or have compassion on) his servants.

κ7 So when the first was dead, after this manner, they brought the second to make him a mocking stock; and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before (that) thou be punished throughout every member of thy body?

κ8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

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(pur)suing, (or in the following, or in the next) place, received like torments of (or as) the first.

9 And when he was ordained in the last spirit, he said thus, Soothly thou most wicked, *or cursed*, lokest (or destroyest) us in this life, but the King of the world shall raise us (up) *that be* dead for his laws, in (the) again-rising (or in the resurrection) of everlasting life.

10 After this the third was scorned; and when he was bidden, he proffered soon forth his tongue, and steadfastly held forth his hands,

11 and said with trust, Of heaven I wield these limbs, but for the laws of God now I despise these same; for I hope, that I shall receive those [or them] of (or from) him (again).

12 So that the king, and they that were with him, wondered on the wisdom of the young man, that he led the torments as nought.

13 And when this was thus dead, they travailed the fourth, and tormented him in like manner.

14 And when he was then at the death, he said thus, Well the rather it is need, that men given to death of (or by) men, abide the hope of God, for they shall be raised-again again of (or by) him; forsooth again-rising to life shall not be to thee. [And when he was now at death, he saith thus, Rather it is, men given to death of men, for to abide hope of God being to be raised-again again of him; forsooth again-rising to life shall not be to thee.]

15 And when they had brought the fifth, they travailed him.

16 And he beheld into him, and said, Thou hast power among men, and though thou be corruptible, thou doest what thou wilt; but do not

κ9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

κ10 After him was the third made a mocking stock, and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

κ11 And said courageously, These I had from heaven, and (now) for his laws I despise them, and from him I hope to receive them (back) again.

κ12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

κ13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

κ14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him; as for thee thou shalt have no resurrection to life.

κ15 Afterward they brought the fifth also, and mangled him.

κ16 Then looked he unto the king and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt, yet think not that our nation

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thou guess, that our kin is forsaken of (or by) God.

is forsaken of (or by) God.

17 But abide thou patiently, and thou shalt see the great power of him, how he shall torment thee, and thy seed.

κ17 But abide a while, and behold his great power, how he will torment thee, and thy seed.

18 After [this] they brought also the sixth; and this began for to die, and said thus [or and this beginning for to die, saith thus], Do not thou err idly; for we suffer these things for ourselves, sinning against our God, and things worthy of wondering be made in us;

κ18 After him also they brought the sixth, who being ready to die, said, Be not deceived without cause; for we suffer these things for ourselves, having sinned against our God. Therefore marvellous things are done (unto us).

19 but deem thou not, that it shall be without pain to (or for) thee, that thou hast tempted for to fight against God.

κ19 But think not thou that takest in hand to strive against God, that thou shalt escape unpunished.

20 Forsooth the marvellous mother of them/Forsooth the mother (of them) is wonderful above manner, and worthy (of) the mind of good men (and worthy to be remembered by all good people), which beheld (her) seven sons perishing under the time of one day, and suffered above manner with good will, for the hope that she had into God;

κ20 But the mother was marvellous above all, and worthy of honourable memory; for when she saw her seven sons slain within the space of one day, she bare it (all) with a good courage, because of the hope that she had in the Lord.

21 she admonished each of them by (the) voice of (her) fathers, [or by voice of (her) country], and was strongly filled with wisdom, and setted man's wit to woman's thought, and said to them,

κ21 Yea, she exhorted every one of them in her own language, filled with courageous spirits, and stirring up her womanish thoughts, with a manly stomach, she said unto them,

22 Sons, I know not how ye appeared in my womb; for neither I have given to you spirit, and (or) soul, and (or) life, and I myself joined not together the members of each (of you);

κ22 I cannot tell how you came into my womb; for I neither gave you breath, nor life, neither was it I that formed the members of every one of you.

23 but [or soothly] the Maker (out) of nought of the world, that formed the nativity of man, and found (out the) beginning of all, shall yield again to you spirit (or shall give you again breath or a spirit), and life, with mercy, as now ye despise yourselves for the laws of him.

κ23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of (or in) his own mercy give you breath, and life again, as you now regard not your own selves for his laws' sake.

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24 Forsooth Antiochus deemed him(self) for to be despised, and also by (the) despicable voice of a reprover, and when yet the younger was alive, not only he admonished by words, but with an oath he affirmed to make him rich and blissful, and to have him (for) a friend, translated, (or transferred, or turned) from (the) laws of (his) fathers, and to give to him needful things. [Forsooth Antiochus, deeming him(self) for to be despised, and also despised by voice of the reproving, when yet the younger was alive, not only he admonished by words, but and with (an) oath he affirmed, to making him rich and blessed, and to having him (for a) friend, translated from (the) country laws, and to giving (him) needful things.]

25 But when the young man was not bowed to these things, the king called the mother, and softly counselled her, that she should be made to the young man into health (or his deliverance).

26 Forsooth when he admonished her by many words, she promised him for to counsel her son.

27 Therefore she bowed down to him, and scorned the cruel tyrant [or scorning the cruel tyrant], and said in (her) country voice (or in her country's language), Son, have mercy on me, that bare thee in (my) womb (for) nine months, and gave (thee) milk by (or for) three years, and nourished or nursed (thee), and fully brought (thee) into this age.

28 I ask, child, that thou behold to heaven and earth, and all things that be in them, and understand, that God made them (out) of nought, and the kind of men (or and mankind also).

29 So it shall be done, that thou dread not this tormentor, but be thou made worthy to (or of) thy brethren, and receive death, (so) that in that mercy doing I receive thee (again) with thy

κ24 Now Antiochus thinking himself despised, and suspecting it to be a reproachful speech, whiles the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich, and a happy man, if he would turn from the laws of his fathers, and that also he would take him for his friend, and trust him with affairs.

κ25 But when the young man would in no case harken unto him, the king called his mother, and exhorted her, (so) that she would counsel the young man to save his (own) life.

κ26 And when he had exhorted her with many words, she promised him that she would counsel her son.

κ27 But she bowing herself towards him, laughing the cruel tyrant to scorn, spake in her country('s) language on (or in) this manner: O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck (for) three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

κ28 I beseech thee, my son, look upon the heaven, and the earth, and all that is therein, and consider that God made them (out) of things that were not, and so was mankind made likewise;

κ29 Fear not this tormentor, but being worthy of thy brethren, take thy death, (so) that I may receive thee again in mercy with (all) thy brethren.

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brethren.

30 When she said yet these things [or When she yet said these things], the young man said, Whom abide ye? I obey not to the bidding of the king, but to (the) commandment of the law, that was given to us by Moses.

κ30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment, but I will obey the commandment of the law that was given unto our fathers by Moses.

31 Forsooth thou, that art made (the) finder of all malice against (the) Hebrews, shalt not escape the hand of God.

κ31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer these things for our sins;

κ32 For we suffer because of our sins.

33 and though our Lord be a little wroth to (or with) us, for (our) blaming and chastising, but again he shall be reconciled to his servants.

κ33 And though the living Lord be angry with us (for) a little while for our chastening and correction, yet shall he be at one again, with his servants.

34 Forsooth thou cursed, and most flagitious, *or fullest of evil doings, and stirrings*, of all men, do not thou vainly be enhanced, that art enflamed by vain hope against his servants;

κ34 But thou, O godless man, and of all other(s) most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God;

35 for thou hast not escaped yet the doom of Almighty God, and beholding all things.

κ35 For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36 For my brethren suffered now a little sorrow, and be made under (the) testament (or God's covenant) of everlasting life; thou soothly by (the) doom of God shall pay just pains of (or for) (thy) pride.

κ36 For our brethren who now have suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgement of God, shalt receive just punishment for thy pride.

37 Soothly I, as my brethren, betake my soul and (my) body for the laws of (our) fathers; and I call God to help [or in-calling God], that more ripely he be made helpful to our folk, and that thou acknowledge with (or after) torments and beatings, that he is God alone.

κ37 But I, as my brethren, offer up my body, and (my) life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation, and that thou by (or after) torments and plagues, mayest confess, that he alone is God;

38 Forsooth the wrath of (the) Almighty shall fail, or shall have an end, in me, and in my brethren, which is justly brought in on all our kin. [For in me and in my brethren, the wrath of (the)

κ38 And that in me, and my brethren, the wrath of the Almighty, which is justly brought upon our nation, may cease.

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Almighty shall fail (or shall cease), which is justly brought in upon all our kin.]

39 Then the king was kindled with wrath, and was fierce against him more cruelly above all; and bare (it) unworthily, *either heavily*, himself (to be) scorned.

40 Therefore this (man) was clean (or undefouled), and died, trusting by all things in the Lord.

41 Forsooth at the last also the mother was wasted, *either died*, after the sons.

42 Therefore of sacrifices, and over-great cruelties, is enough said.

CHAPTER 8

1 Forsooth Judas Maccabeus, and they that were with him, entered privily into (the) castles (or entered privately, or secretly, into the towns); and called together cousins, and friends, and took them that dwelt in Judea [or in Jewry], *or in* (the) *keeping of the law of* (the) *Jews*, and led out men to six thousands.

2 And they called the Lord to (or for) help, for to behold on the people, that was defouled of (or who were trampled upon by) all men; (and) for to have mercy on the temple, that was defouled of (or defiled by) unpius men;

3 and for to have mercy on (the) destroying of the city, that was anon to be made plain (al)together (or that was at once to be levelled to the ground); and for to hear the voice of (the) blood crying to him,

4 and for to have mind on the wickedest deaths of little children innocents, and of (the) blasphemies given to (or against) his name; and

κ39 Then the king being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

κ40 So this man died undefiled, and put his whole trust in the Lord.

κ41 Last of all after the sons, the mother died.

κ42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAPTER 8

κ1 Then Judas Maccabeus and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

κ2 And they called upon the Lord, that he would look upon the people that was trodden down of (or by) all, and also pity the temple, profaned of (or by) ungodly men,

κ3 And that he would have compassion upon the city sore defaced and ready to be made even with the ground, and hear the blood that cried unto him,

κ4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name, and that he would show his

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for to have indignation on (or for) these things.

hatred against the wicked.

5 And Maccabeus, with the multitude gathered, was made unsufferable to (the) heathen men; for the wrath of the Lord was converted into mercy.

κ5 Now when Maccabeus had his company about him, he could not be withstood by the heathen; for the wrath of the Lord was turned into mercy.

6 And he above-came to castles and cities, unwarned (or And he came unannounced into towns and cities), and burnt them (up); and occupied covenable (or opportune) places, and gave not few slayings of (his) enemies.

κ6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 Soothly in (the) nights he was most borne to seek out runnings; and fame of his virtue was shed out, *either showed*, everywhere.

κ7 But specially took he advantage of the night, for such privy attempts, insomuch that the bruit of his manliness was spread everywhere.

8 Forsooth Philip saw, that the man by little and little came to increase, and that full often things befell to him in prosperity; and he wrote to Ptolemy, duke of Celosyria and Phenice (or to Ptolemeus, the governor of Greater Syria and Phoenicia), that he should bear help to the king's needs.

κ8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 And he swiftly sent Nicanor (the son) of Patroclus, (one) of the former, (or the first), *or* (the) *worthier*, friends, and gave to him not less than twenty thousands of armed folks mingled (al)together, for to do away all the kin of (the) Jews; and joined to him Gorgias, a knightly man, and most expert (or experienced) in things of battle [or in things of battle most expert].

κ9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 Forsooth Nicanor promised steadfastly to the king, that he should fill the tribute that was to be given to (the) Romans, two thousands of talents, (out) of (or from) the (sale of the) captivity of (the) Jews (or the Jewish captives).

κ10 So Nicanor undertook to make so much money (out) of (or from) the (sale of the) captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 And anon (or at once) he sent to (the) cites of the sea coast, and called together to (or for) even-buying of (the) prisoners, *or of* (the) *bondmen*, of (the) Jews; and promised, that he

κ11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not

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shall sell ninety bondmen for a talent, not beholding to the vengeance that should (pur)sue him of Almighty *God* (or not expecting the vengeance that would follow him from Almighty *God*). [And anon he sent to cities of the sea coast, calling together to even-buying of bond men of Jews; promising him to selling ninety bondmen for one talent, not beholding to vengeance that was to following him of the Almighty.]

expecting the vengeance that was to follow upon him from the Almighty God.

12 Forsooth when Judas found (out about this), he showed (or told) to these Jews that were with him, (about) the coming of Nicanor.

κ12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him, that the army was at hand,

13 Of which [or Of whom] some inwardly dreaded, and believed not to (or in) the rightwiseness of God, and were turned into flight;

κ13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 others soothly, if any left of them, came (or others sold all that they had left, and came), and together besought the Lord, for to deliver them from (the) wicked Nicanor, which had sold them before that he came nigh;

κ14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together;

15 and though not for them(selves), but for the testament (or for the covenant) that was to (or with) the fathers of them, and for the calling to help of his holy name and great on them.

κ15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 Forsooth Maccabeus called together seven thousands that were with him, and prayed, that they should not be reconciled to (the) enemies, neither should dread the multitude of (the) enemies wickedly coming against them, but strongly should fight;

κ16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror (or fear) of the enemy, nor to fear the great multitude of the heathen who came wrongly against them, but to fight manfully,

17 having before the(ir) eyes, the despite that was done in the holy place, unjustly of (or by) them, and also the wrong of the city, had in scorning; yet also the ordinances of (the) eld men destroyed [or yet also the ordinances of (the) old men destroyed (al)together].

κ17 And to set before their eyes, the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers.

18 For why he said, They soothly trust in

κ18 For they, said he, trust in their weapons and

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armours, (or in arms, or in weapons) (al)together and hardiness; forsooth we trust in the Lord Almighty, that may do away with one looking, both them that come against us, and all the world.

19 Forsooth he admonished them also of (the) helps of God, that were done against, (or towards, or for) (their) fathers; and that under Sennacherib an hundred thousand fourscore thousand and five thousand [or an hundred fourscore and five thousand] perished;

20 and of the battle that was to them against (the) Galatians, in Babylon; whether if it come to the thing, *or* (the) *truth*, when all fellows Macedonians doubted [or doubting], they six thousands alone slew an hundred thousand and twenty thousands [or an hundred and twenty thousands], for (or because of) (the) help given to them from heaven; and for these things they had full many benefices.

21 By these words they were made steadfast, and ready for to die for (the) laws and (the) country.

22 Therefore he ordained his brethren leaders to (or of) each order, Simon, and Joseph, and Jonathan, and made subject to each a thousand and five hundred (men).

23 Also to this thing, when the holy book was read to them of Ezra, and a token was given of God's help, he was duke (or the leader) in the first battle array, and joined battle with Nicanor.

24 And for the Almighty was made (the) helper to (or of) them, they slew over nine thousand of men; forsooth they constrained the more part of Nicanor's host, made feeble by wounds, for to flee.

25 Forsooth when the riches [or the monies] of

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boldness, but our confidence is in the Almighty God, who at a beck (or but with a nod, or a wink), can cast down both them that come against us, and also all the world.

κ19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred (and) fourscore and five thousand perished.

κ20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

κ21 Thus when he had made them bold with these words, and ready to die for the laws, and the country, he divided his army into four parts;

κ22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

κ23 Also (he appointed) Eleazar to read the holy book; and when he had given them this watchword, The help of God, himself leading the first band, he joined battle with Nicanor.

κ24 And by the help of the Almighty, they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

κ25 And took their money that came to buy them,

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them, that came to (or for) the buying of them, were taken up, on each side they pursued them; but they (re)turned again, closed (al)together by an hour;

26 for why it was before (the) sabbath, for which cause they lasted not (in) pursuing (them).

27 Forsooth they gathered the armours of them, and (the) spoils, and did (the) sabbath, and blessed the Lord [or blessing the Lord], that delivered them in (or unto) this day, dropping into (or upon) them (the) beginning of mercy.

28 Forsooth after the sabbath, they parted (the) spoils to the feeble folks, and fatherless, and motherless, and widows; and they with theirs had the residues.

29 When these things were thus done, and commonly of (or by) all men beseeching was made, they asked the merciful Lord, for to be reconciled into the end to his servants.

30 And of these that were with Timothy (or with Timotheus) and Bacchides, striving against themselves, they slew over twenty thousand, and they wielded his strengths (or his strongholds); and they parted more preys, and made even portion to (the) feeble folks, (and the) fatherless, and motherless, and widows, but and (also) to (the) elder men.

31 And when they had gathered the armours of them, diligently they putted together, *or kept*, all things in covenable (or in suitable) places; forsooth they bare to Jerusalem the residue spoils.

32 And they slew Philarches, that was with Timothy (or Timotheus), a man full of great trespasses, that had tormented (the) Jews in many things.

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and pursued them far; but lacking time, they returned.

κ26 For it was the day before the sabbath, and therefore they would no longer pursue them.

κ27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise, and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy, distilling upon them.

κ28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves, and their servants.

κ29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants forever.

κ30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds (or and very easily got some high strongholds), and divided amongst themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils [with] themselves.

κ31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

κ32 They slew also Philarches that wicked person who was [with] Timotheus, and had annoyed (or had harmed) the Jews (in) many ways.

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33 And when (the) feasts of [or for] (the) victory were done in Jerusalem, they burnt them that had burnt (the) holy gates, that is to say (or including), Callisthenes, when he had flown into an house; for why worthy meed (or reward) was yielded to them for their unpioussnesses.

34 Forsooth the wickedest Nicanor, that brought a thousand merchants to the selling [or to (the) buying] of (the) Jews,

35 was meeked, *or made low*, by (the) help of the Lord, of them which he guessed none (or by them whom he thought to be nothing); and when he had put away the cloth(es) of glory, he fled alone by privy places, and came to Antioch, and had (the) highest infelicity, *or wretchedness*, of (or over) the death of his host. [meeked, *or made low*, by help of the Lord, of them which he guessed none; the cloth(es) of glory put down, by middle earth fleeing alone, came to Antioch, having highest infelicity, *or most wretchedness*, of the death of his host.]

36 And he that (had) promised him(self) to restore tribute to (the) Romans, of (or from) the captivity of (the) men of Jerusalem, preached now that (the) Jews had one defender God, and for (or because of) him, they were unable for to be wounded, for they (pur)sued laws ordained of him (or for they followed the laws ordained by him).

CHAPTER 9

1 In the same time Antiochus (re)turned again unhoneſtly (or with disgrace or dishonour) from Persia.

2 For he had entered into that city, that is said Persepolis, *that is, the chief city of Persia*, and he attempted for to rob the temple, and oppress the city; but for (or because) the multitude ran together [or but the multitude running together]

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κ33 Furthermore at such time as they kept the feast for the victory in their country, they burnt Callisthenes that had set fire upon the holy gates, who was fled into a little house, and so he received a reward meet for his wickedness.

κ34 As for that most ungracious Nicanor, who had brought a thousand merchants (for) to buy the Jews,

κ35 He was through the help of the Lord brought down by them, of whom he made least account, and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour for that his host was destroyed.

κ36 Thus he that took upon him(self) to make good to the Romans, their tribute by means of (selling) the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAPTER 9

κ1 About that time came Antiochus with dishonour out of the country of Persia.

κ2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themselves with their weapons, put them to flight, and so it happened that Antiochus being put to

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to (their) armours, (or with their arms, or their weapons), they were turned into flight; and so it befell, that Antiochus after flight vile-like (or vilely), [or lowly, (or basely)], (re)turned again.

3 And when he came about Ecbatana, he knew what things were done against Nicanor and Timothy (or Timotheus).

4 Forsooth he was enhanced in wrath, and deemed that he might (re)turn into (the) Jews the wrong of them, that had driven him (away). And therefore he bade (or he ordered) the chariot to be led in haste, doing journey without ceasing; for why heavenly doom drove, *or constrained*, him, for that he spake so proudly, that he shall come to Jerusalem, and to make it a gathering of (the) sepulchre(s) of (the) Jews. [Forsooth he wroth deemed in wrath, him for to be able to turn into Jews the wrong of them, that drove him (away). And therefore he bade the chariot for to be led, without ceasing doing journey; heavenly doom driving, or constraining, for that he spake so proudly, him coming to Jerusalem, and to making it the gathering of a sepulchre of Jews.]

5 But the Lord God of Israel, that beholdeth all things, smote him with a wound incurable and invisible; for as he ended this same word, an hard sorrow of entrails took him, and bitter torments of inward things.

6 And soothly justly enough, for he that had tormented the entrails of other men, with many and new torments,

7 though he in no manner ceased of (or from) his malice. Forsooth over this he was filled with pride, and breathed fire in (his) soul against (the) Jews, and commanding the need for (it) to be hast(en)ed, it befell, that he going in fierceness fell down off the chariot, and that the members were travailed with the grievous hurtling (al)together of (his) body.

flight of (or by) the inhabitants, returned with shame.

κ3 Now when he came to Ecbatana, news was brought (to) him (about) what had happened unto Nicanor and Timotheus.

κ4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that (had) made him flee. Therefore commanded he his chariot man to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, that he would come to Jerusalem, and make it a common burying place of (or for) (all) the Jews.

κ5 But the Lord Almighty, the God of Israel smote him with an incurable and invisible plague; for as soon as he had spoken these words, a pain of the bowels that was remediless, came upon him, and sore torments of the inner parts.

κ6 And that most justly; for he had tormented other men's bowels with many and strange torments.

κ7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste(n) the journey; but it came to pass that he fell down from his chariot, carried violently, so that having a sore fall, all the members of his body were much pained.

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8 And he that seemed to himself for to command also to (the) waves of the sea, and over man's manner was filled with pride, and for to weigh in (the) balance the heights of (the) hills, was then made low [or meeked] to (the) earth, and was borne in a bier, *either* (a) *horse-litter*, and witnessed in (or by) himself [or witnessing in himself] the open virtue (or the manifest power) of God;

9 so that (the) worms boiled out of the body of the unpius man, and the quick (or the living) fleshes of him floated out in sorrows. Also with the savour of him, and stinking, his host was grieved;

10 and (now) no man might bear him, for unsuffering of stink (or and now no one could carry him, because of his insufferable smell), that a little before (had) deemed him(self) for to touch the stars of heaven. [and he, that a little before deemed him(self) to touch the stars of heaven, (now) no man might bear him, for (the) unsuffering of (his) stink.]

11 Therefore hereby he was led down from grievous pride, and began for to come to (the) knowing of himself, and was warned by God's vengeance, for by all moments his sorrows took increases [or by all moments his sorrows taking increases].

12 And when he might not then suffer his (own) stink, thus he said, It is just for to be subject to God, and that a deadly (or a mortal) man feel not even things to God. [And when he might not now suffer his stink, thus he saith, It is just for to be subject to God, and a deadly creature not for to feel even things to God.]

13 Forsooth the cursed man prayed (to) the Lord of these things, of whom he should not get mercy or of whom he should get no mercy.

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κ8 And thus he that a little afore (or before) thought he might command the waves of the sea, (so proud was he beyond the condition of man), and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, showing forth unto all, the manifest power of God.

κ9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

κ10 And (so) the man that thought a little afore (or before) (that) he could reach to the stars of heaven, (now) no man could endure to carry (him) for his intolerable stink.

κ11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge [of himself] by the scourge of God, his pain increasing every moment.

κ12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal, should not proudly think of himself, as if he were God.

κ13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him), saying thus,

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14 And now he desireth to yield free the city, to which he came hast(en)ing, for to draw down it to (the) earth, (or to the ground) and for to make a sepulchre of things borne together. [And the city, to whom he hasting came, for to lead it down to earth, and for to make a sepulchre of things borne together, now he desireth for to yield free.]

κ14 That the holy city, (to the which he was going in haste to lay it even with the ground, and to make it a common burying place), he would set at liberty.

15 And now he promiseth to make the Jews even to (the) men of Athens, which *Jews* he said that he should not have worthy, yea, of (a) sepulchre, but to betake to fowls and wild beasts, for to be drawn, and to destroy with (their) little children; [And the Jews, whom he said himself to having neither soothly worthy of sepulchre, but to betaking to fowls and wild beasts, for to be drawn, and to destroying with little children, now he promiseth to making even to Athenians, *or men of Athens*;

κ15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of (or by) the fowls and (the) wild beasts, he would make them all equals to the citizens of Athens,

16 also to adorn with best gifts the holy temple, which he (had) robbed before, and to multiply (its) holy vessels, and to (the) giving of his rents (for the) costs (or the charges) pertaining to (the) sacrifices;

κ16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices;

17 over these things and that he shall be made a Jew, and to walk by each place of the land, and to preach the power of God.

κ17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But, for (the) sorrows ceased not, the just doom of God had above come on him (or had come upon him), he despaired, and wrote to (the) Jews [or he despairing wrote to (the) Jews], by manner of beseeching, an epistle, containing these things.

κ18 But for all this his pains would not cease; for the just judgement of God was come upon him; therefore despairing of (or for) his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner.

19 To the best citizens, (the) Jews, most health, and welfare, and to be rich, *or in prosperity*, the king and prince Antiochus.

κ19 Antiochus king and governor, to the good Jews his citizens, wisheth much joy, health, and prosperity.

20 If ye fare well, and your sons, and all things be to you of sentence, *that is, befall at* (or to) *your will*, we do most thankings.

κ20 If ye, and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

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21 And I am ordained in sickness, and soothly I am mindful benignly of you, and I (re)turned again from places of Persia [or turning again from places of Persia], and am caught with (a) grievous infirmity, and I led (it) needful for to have care for (the) common profit;

22 and I despair not of (or for) myself, but I have much hope to escape (this) sickness. [not despairing (for) myself, but having much hope of escaping the infirmity, *or sickness*.]

23 For I behold that also my father [or Forsooth I beholding that and my father], in what times he led (an) host in(to) (the) higher places, showed, who after him should receive princehood;

24 if that any contrary thing befell, or hard thing were told, these that were in countries (or in the land), shall know to whom the sum, *or charge*, of things was left [or witting to whom the sum, *or charge*, of all things was left], and should not be troubled.

25 To these things I beheld of (or to) next [or To these things I beholding of next], that all the mighty men and neighbours espy times, and abide coming, and I have ordained my son Antiochus king, whom I, running again often into (the) high realms (or to the high provinces of my kingdom), commended to many of you, and I wrote to him what things be subject.

26 Therefore I pray you, and ask, that ye be mindful of (the) benefices openly and privily (or generally and privately or individually), and that each *of you* keep faith to(wards) me, and to(wards) my son.

27 For I trust, that he shall do mildly, and manly (or humanely), *or courteously*, and (pur)sue (or follow) my purpose, and be common, *or treatable*, to you.

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κ21 As for me I was weak, or else I would have remembered kindly your honour, and good will. (But) Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all;

κ22 Not distrusting mine health, but having great hope to escape this sickness,

κ23 But considering that even my father, at what (or which) time he led an army into the high countries, appointed a successor,

κ24 To the end, that if anything fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled.

κ25 Again considering, how that the princes that are borderers, and neighbours unto my kingdom, wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed, and commended unto many of you, when I went up into the high provinces, to whom I have written as followeth.

κ26 Therefore I pray, and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me, and my son.

κ27 For I am persuaded that he understanding my mind, will favourably and graciously yield to your desires.

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28 Therefore the man-queller and blasphemmer was smitten worst, and as he had treated others, he died in pilgrimage in (the) mountains, in wretchedful death.

29 Forsooth Philip, his even-sucker, translated, *or bare over*, the body; which dreaded the son of Antiochus, and went to Ptolemy Philometor, into Egypt. [Forsooth Philip, his even-sucker, transferred the body; which, dreading the son of Antiochus, went to Ptolemy Philometor, into Egypt.]

CHAPTER 10

1 Forsooth Maccabeus, and they that were with him, for the Lord defended them [or the Lord defending them], received soothly the temple, and (the) city.

2 Forsooth he destroyed the altars, that (the) aliens made by (or in) (the) streets, and also [the] temples of washing.

3 And when the temple was purged, they made another altar, and of stones fired, *or flints*, by fire conceived, they offered sacrifices after two years, and putted incense, and lanterns, and loaves of proposition.

4 And when these things were done, they were cast down to (the) earth, and prayed the Lord, that they should no more fall in[to] such evils; but though in anytime they had sinned, that they should be chastised of (or by) him more easily, and should not be betaken to barbarians, [*or heathen*], and blasphemous men.

5 Forsooth in what day the temple was defouled of (or by) (the) aliens, it befell that in the same day cleansing was made, in the five and twentieth day of the month, that was Kislev.

6 And with gladness in (or for) eight days they

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κ28 Thus the murderer, and blasphemmer having suffered most grievously, as he entreated (or had treated) other men, so died he a miserable death in a strange country in the mountains.

κ29 And Philip that was brought up with him, carried away his body, who also fearing the son of Antiochus, went into Egypt to Ptolemy Philometor.

CHAPTER 10

κ1 Now Maccabeus, and his company, the Lord guiding them, recovered the temple, and the city.

κ2 But the altars, which the heathen had built in the open street, and also the chapels they pulled down.

κ3 And having cleansed the temple, they made another altar, and striking stones, they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and showbread.

κ4 When that was done, they fell flat down (or they fell down flat), and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous, and barbarous nations.

κ5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Kislev.

κ6 And they kept (the) eight days with gladness

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did by manner of (the Feast of) Tabernacles, bethinking that before a little of time they had done the solemn day of Tabernacles, in hills and in dens [or in hills and dens], by (the) custom of beasts.

7 For which thing they bare before rods, and green branches, and palms, to him that gave prosperity for to cleanse his place.

8 And they deemed with common behest (or command), and with doom, to all the folk of (the) Jews, for to do these feast days in all years.

9 And the ending of (the) life of Antiochus, that was called noble, (or who was called Epiphanes), had it thus.

10 Now forsooth we shall tell of Eupator, son of (the) unpious Antiochus (or And now we shall tell of Antiochus Eupator, who was the son of this unpious man), what things were done, and abridge, *or shortly tell*, the evils that were done in battles [or abridging the evils that be done in battles].

11 For when this *Eupator* had received the realm, he ordained on (or over) (the) needs of the realm a man (called) Lysias, prince of knighthood, of Phenice and (Celo)Syria (or the governor of Phoenicia and Greater Syria).

12 For why Ptolemy, that was said (or that was called) Macron, ordained for to hold just things against (or unto) (the) Jews, and most(ly) for (the) wickedness that was done against them, and peaceably for to do with them.

13 But for this thing he was accused of (or by) (the king's) friends with (or before) Eupator, when he heard often, *Thou* traitor, for that he had forsaken Cyprus, betaken to him of (or by) Philometor, and had translated to Antiochus

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as in the Feast of the Tabernacles, remembering that not long afore (or before) they had held the Feast of the Tabernacles, when as they wandered in the mountains, and dens, like beasts.

κ7 Therefore they bare branches, and fair boughs and palms also, and sang psalms unto him, that had given them good success in cleansing his place.

κ8 They ordained also by a common statute, and decree, That every year those days should be kept of (or by) the whole nation of the Jews.

κ9 And this was the end of Antiochus called Epiphanes.

κ10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

κ11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and [appointed him] his chief governor of (or in) Celosyria and Phenice.

κ12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

κ13 Whereupon being accused of (or by) [the king's] friends before Eupator, and called (a) traitor at every word, because he had left Cyprus that Philometor had committed unto him, and departed to Antiochus Epiphanes; and seeing that he was in

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noble (or had gone over to Antiochus Epiphanes), also he had gone away from him, (and) with venom (or poison) he ended the life.

14 Forsooth Gorgias, when he was duke of places, with comelings taken, overcame often [or oft overcame] (the) Jews in battle.

15 Forsooth (the) Jews that held covenable strengths (or suitable strongholds), received men driven from Jerusalem, and assayed, *either attempted*, for to fight.

16 These forsooth that were with Maccabeus, prayed the Lord by prayers, that he should be (a) helper to them, and they made (an) assault into (the) strengths of (the) Idumeans (or upon the strongholds of the Edomites).

17 And they were busy by much strength, and wielded places, and slew men running again, and strangled all together, not less than five and twenty thousands. [And they by much strength against-standing, wielded places, slew men running again, and strangled all together, not less than five and twenty thousands.]

18 Forsooth when some fled together into two towers full strong, having all apparel to against-fight,

19 Maccabeus left Simon, and Joseph, and again Zacchaeus, and them that were with them (or and also Zacchaeus, and them that were with him), many enough, to the over-coming of them; and he was converted [or turned again] to those battles that constrained more.

20 Soothly these that were with Simon, were led by covetousness, and were counselled by money, of (or by) some that were in the towers; and when they had taken seventy thousand

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no honourable place, he was so discouraged, that he poisoned himself and died.

κ14 But when Gorgias was governor of the (strong)holds, he hired soldiers, and nourished war continually with the Jews.

κ15 And therewithal the Idumeans, having gotten into their hands the most commodious (strong)holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

κ16 Then they that were with Maccabeus made supplication, and besought God, that he would be their helper, and so they ran with violence upon the strongholds of the Idumeans,

κ17 And assaulting them strongly, they won the (strong)holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

κ18 And because certain, (who were no less than nine thousand), were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

κ19 Maccabeus left Simon, and Joseph, and Zacchaeus also, and them that were with him, who were enough to besiege them, and departed himself unto those places, which more needed his help.

κ20 Now they that were with Simon, being led with covetousness, were persuaded for money, (through certain of those that were in the castle), and took seventy thousand drachmas, and let some

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double drachmas, they let some [to] flee out.

of them escape.

21 Forsooth when that thing that was done, was told to Maccabeus, he gathered the princes of (the) people, and he accused (them), that they had sold (their) brethren for money, for they delivered, [or dismissed], (or had freed) (the) adversaries of them.

κ21 But when it was told (to) Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 Therefore he slew these made traitors, and anon (or at once) occupied the two towers.

κ22 So he slew those that were found traitors, and immediately took the two castles.

23 Forsooth in doing all things welsomely, *either by prosperity*, in armours, and hands, he slew in the two strengths more than twenty thousands. (And doing everything successfully with his arms, or his weapons, taken in hand, he killed in the two strongholds more than twenty thousand.)

κ23 And having good success with his weapons in all (the) things (that) he took in hand, he slew in the two (strong)holds, more than twenty thousand.

24 And Timothy (or Timotheus), that before was overcome of (or by) (the) Jews, called [or gathered] together an host of strange (or foreign) multitude, and gathered the multitude of horsemen of Asia, and came with armours, (or with arms, or weapons), as to take Judea.

κ24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry (or Judea) by force of arms.

25 Forsooth Maccabeus, and they that were with him, when he nighed (or approached), besought God, and besprinkled the(ir) head(s) with earth, and before-girded the(ir) loins with hair-shirts,

κ25 But when he drew near, they that were with Maccabeus, turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 and kneeled down at the brink of the altar, (so) that he should be helpful to them, forsooth that to (the) enemies of them he were (an) enemy [or forsooth that he were (an) enemy to the enemies of them], and were (an) adversary to (their) adversaries, as the law saith.

κ26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 And so after (the) prayer, when they had taken armours, (or arms, or weapons), they went forth far from the city, and they were made next to (their) enemies, and sat (waiting).

κ27 So after the prayer, they took their weapons, and went on further from the city; and when they drew near to their enemies, they kept by themselves.

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28 Forsooth in (or at) the first rising of the sun, both joined battle; these soothly had the Lord (as a) promiser of victory and prosperity; for they had (their own) hardiness (as) the duke of (the) battle. [Forsooth in the first rising of the sun, both joined; these soothly having the Lord promiser of victory and prosperity; they forsooth had their own inwit, *or will*, duke of battle.]

κ28 Now the sun being newly risen, they joined both together; the one part having, together with their virtue, their refuge also unto the Lord, for a pledge of their success and victory; the other side making their rage (the) leader of their battle.

29 But when (the) great fight was, five fair man, *that is, angels in the likeness of men*, on horses with golden bridles, appeared to (the) adversaries from heaven, and gave leading to (the) Jews;

κ29 But when the battle waxed strong, there appeared unto the enemies from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 of which twain [or of whom two] had Maccabeus in the middle, and set about with their armours, (or their arms, or their weapons), and kept him sound, *either without harm*. Forsooth they casted darts and lightnings against (the) adversaries; of which thing and they were shamed [or confused] with blindness, and were [full-]filled with perturbation, and fell down.

κ30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies; so that being confounded with blindness, and full of trouble, they were killed.

31 Forsooth there were slain of footmen twenty thousand and five hundred, and horsemen six hundred.

κ31 And there were slain [of footmen] twenty thousand and five hundred, and six hundred horsemen.

32 Soothly Timothy (or Timotheus) fled into the stronghold [or into a stronghold] of Gazara, of which *stronghold* Chereas was sovereign.

κ32 As for Timotheus himself, he fled into a very strong (strong)hold, called Gazara, where Chereas was governor.

33 Forsooth Maccabeus, and they that were with him, were glad, and besieged the stronghold by four days.

κ33 But they that were with Maccabeus, laid siege against the fortress courageously (for) four days.

34 And they that were within, trusted in the secureness of the place, and cursed above manner, and casted, *or proudly pronounced*, cursed words, *that is, blasphemy against God*. [And they that were within, trusting in the secureness of the place, above manner cursed, and casted cursed words.]

κ34 And they that were within, trusting to (or in) the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 But when the fifth day shined, twenty young

κ35 Nevertheless, upon the fifth day early, twenty

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men of these that were with Maccabeus, were kindled in (their) souls for (the) blasphemy, and went manly to the wall, and they went with fierce will, and went up [or and with fierce inwit going, they went up];

36 but and others also ascended [or but and others also going up], and assailed for to burn (the) towers and (the) gates, and (al)together burn the cursers quick (or alive). Forsooth by continual two days they wasted the stronghold,

37 and slew Timothy (or Timotheus), hiding himself, found in some place; and they slew his brother Chereas, and Apollophanes.

38 When these things were done, they blessed the Lord in (or with) hymns and confessions, which (or who) did great things in Israel, and gave them (the) victory.

CHAPTER 11

1 But a little time after, Lysias, the procurator of the king, and kinsman, and sovereign of offices [or provost of needs], bare grievously of these things that befell,

2 and gathered fourscore thousands, and all the multitude of horsemen, and came against (the) Jews, and deemed himself [or deeming himself] to make the city taken a dwelling to (or for) (the) heathen men,

3 forsooth to have the temple into winning of money, as other temples of (the) heathen men, and (the) priesthood set to sale [or vendable] by each year;

4 and bethought not on the power of God [or not bethinking (on) the power of God], but in mind, *or understanding*, he was made without bridle, and trusted in (the) multitude of footmen,

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young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

κ36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires, burnt the blasphemers alive, and others broke open the gates, and having received in the rest of the army, took the city,

κ37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

κ38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAPTER 11

κ1 Not long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

κ2 And when he had gathered about fourscore thousand, with all the horsemen, he came against the Jews, thinking to make the city an habitation of (or for) the Gentiles,

κ3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to (or for) sale every year;

κ4 Not at all considering the power of God, but puffed up with his ten thousand footmen, and his thousand horsemen, and his fourscore elephants.

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and in thousands of horsemen, and in fourscore elephants.

5 Soothly he went into Judea, and came nigh to Bethsura, that was in a strait place, from Jerusalem in (the) space of five furlongs, and fought against that strength (or that stronghold).

6 Soothly when Maccabeus, and they that were with him, knew that (the) strengths (or the strongholds) were impugned, with weeping and tears they prayed the Lord, and all the company together, for to send a good angel to the health (or for the deliverance) of Israel.

7 And Maccabeus himself took first armours, (or arms, or weapons), and admonished others to take together peril with him, and bear help to (or for) their brethren.

8 And when they went forth together with ready will from Jerusalem, an horseman, *that is, an angel in the likeness of an horseman, or knight*, appeared going before them in white cloth(es), in golden armours, and flourishing a shaft [or and golden armours, flourishing a shaft].

9 Then all together (they) blessed the merciful Lord, and waxed strong in souls (or grew confident); and were ready for to pierce not only men, but and most fierce beasts, and iron walls.

10 Therefore they went ready, having an helper of (or from) heaven, and the Lord having mercy on them.

11 Soothly by (or in) (the) custom of lions, in fierceness they hurled into (the) enemies, and casted down of them eleven thousands of footmen, and a thousand and six hundred of horsemen. Soothly they turned all (the others) into flight; [Soothly by custom of lions, in fierceness they hurling into enemies, casted

κ5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

κ6 Now when they that were with Maccabeus heard that he besieged the (strong)holds, they and all the people with lamentation and tears besought the Lord, (so) that he would send a good angel to deliver Israel.

κ7 Then Maccabeus himself first of all took weapons, exhorting the other(s), that they would jeopardy(ize) themselves together with him, to help their brethren; so they went forth together with a willing mind.

κ8 And as they were at Jerusalem, there appeared before them on horseback, one in white clothing, shaking his armour of gold.

κ9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

κ10 Thus they marched forward in their armour, having an helper from heaven; for the Lord was merciful unto them.

κ11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other(s) to flight.

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down of them eleven thousand of footmen, and of horsemen a thousand and six hundred. Soothly they turned all (the others) into flight;]

12 forsooth many of them wounded, escaped naked, but and Lysias himself foully fleeing escaped.

13 And for he was not witless, he areckoned with(in) himself the making less done against him, and understood that (the) Hebrews be unovercome, and trust to (or in) (the) help of Almighty God; [And for he was not witless, he reckoning with himself the making less done against him, and understanding the Hebrews for to be unovercome, enforcing, (or endeavouring), or *trusting*, to help of almighty God,]

14 and he sent to them, and promised him(self) to consent to all things that be just, and to compel the king for to be made (a) friend (to them).

15 Forsooth Maccabeus granted to the prayers of Lysias, and counselled to profit in all things; and whatever things Maccabeus wrote of (the) Jews to Lysias, the king granted those things. [Forsooth Maccabeus granted to the prayers of Lysias, in all things counselling to profit; and whatever things Maccabeus wrote to Lysias of Jews, the king granted them.]

16 For why epistles were written to (the) Jews from Lysias, containing (or in) this manner. Lysias to the people of (the) Jews, health.

17 John and Absalom, that were sent from you, betook writs, and asked, that I should [ful]fill those things that were signified by them.

18 Therefore whatever things might be brought forth to the king, I expounded, and which the thing suffered, *that is, was covenable* (or suitable)

κ12 Many of them also being wounded, escaped naked, and Lysias himself fled away shamefully, and so escaped.

κ13 Who as he was a man of understanding, casting with(in) himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

κ14 And persuaded them to agree to all reasonable conditions, and [promised] that he would persuade the king, that he must needs be a friend unto them.

κ15 Then Maccabeus consented to all that Lysias desired, being careful of (or for) the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

κ16 For there were letters written unto the Jews from Lysias, to this effect: Lysias unto the people of the Jews, sendeth greeting(s).

κ17 John and Absalom, who were sent from you, delivered (to) me the petition subscribed, and made request for the performance of the contents thereof.

κ18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

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and just, he granted.

19 Therefore if in needs ye [shall] keep faith, also from henceforth I shall enforce (or I shall endeavour), *or attempt*, for to be (the) cause of good things to (or for) you.

20 Of other things soothly I commanded by all words, both to these and to them that be sent of (or from) me, for to speak together with you.

21 Fare ye well. In the hundred year and eight and fortieth, in the four and twentieth day of the month Dioscorinthius [or the four and twentieth day of the month Dioscorinthius], *that is, in June*.

22 Forsooth the epistle of the king contained these things. King Antiochus to Lysias, brother, health.

23 For our father is translated among (the) gods, we will (or we desire) that they that be in our realm do without noise, and give diligence to their things;

24 we have heard that (the) Jews assented not to the father (or to our father), to be translated (or transferred over) to the custom of (the) Greeks, but will (or desire) [for to] hold their (own) ordinance, and that therefore they ask of us, that their lawful things be granted to them.

25 Therefore we will (or we desire) that also this folk be quiet, and have ordained and deemed, that the temple be restored to them, (so) that they should do by [or after] the custom of their greater men.

26 Therefore thou shalt do well, if thou shalt send to them, and shalt give (to them) (the) right hand; (so) that, when our will (or our desire) is known, they be in (or of) good comfort, and serve to their own profits.

κ19 If then you will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of (or for) your good.

κ20 But of the particulars I have given order(s), both to these, and (to) the other(s) that came from me, to commune with you.

κ21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

κ22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting(s).

κ23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, (so) that everyone may attend upon his own affairs.

κ24 We understand also that the Jews would not consent to our father for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living; for the which cause they require of (or from) us, that we should suffer (or allow) them to live after their own laws.

κ25 Wherefore our mind is, that this nation shall be in (or at) rest, and we have determined to restore (to) them their temple, (so) that they may live according to the customs of their forefathers.

κ26 Thou shalt do well therefore to send unto them, and grant them peace, (so) that when they are certified of our mind (or so that when they know our thinking), they may be of good comfort, and ever go cheerfully about their own affairs.

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27 Soothly to the Jews the king's epistle was such. King Antiochus to the senate, *or* (the) *elder men*, of (the) Jews, and to other Jews, health.

28 If ye fare well, so it *is* as we will (or it is as we desire), but and we (our)selves fare well.

29 Menelaus came to us, and said, that ye will (or that ye desire to) go down to yours, that be with us.

30 Therefore to these that (shall) go together, we give right hands of secureness till to the thirtieth day of the month Xanthicus, *that is, April,*

31 (and) that (the) Jews use their (own) meats, and laws, as and before [or as before]; and no man of them in any manner suffer dis-ease (because) of these things, that be done by ignorance.

32 Soothly we sent also Menelaus, that shall speak to you.

33 Fare ye well. In the hundred year and eight and fortieth, the fifteenth day of the month Xanthicus,

34 also (the) Romans sent an epistle, having it thus. Quintus Memmius, and Titus Manlius, legates (or ambassadors) of (the) Romans, to the people of (the) Jews, health.

35 Of these things that Lysias, (the) cousin of the king, hath granted to you, also we granted.

36 Forsooth of which things he deemed to be told again to the king, anon (or at once) send ye some man; and speak ye among you diligentlier, (so) that we deem as it accordeth unto you. For we go to Antioch,

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κ27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting(s) unto the council, and the rest of the Jews.

κ28 If ye fare well, we have our desire, (and) we are also in good health.

κ29 Menelaus declared unto us, that your desire was to return home, and to follow your own business.

κ30 Wherefore they that will depart shall have safe conduct, till the thirtieth day of Xanthicus with security.

κ31 And the Jews shall use their own kind of meats (or food), and laws, as before, and none of them (in) any manner of ways shall be molested, for things ignorantly done.

κ32 I have sent also Menelaus, (so) that he may comfort you.

κ33 Fare ye well. In the hundred (and) forty and eight(h) year, and the fifteenth day of the month Xanthicus.

κ34 The Romans also sent unto them a letter containing these words: Quintus Memmius, and Titus Manlius, ambassadors of the Romans, send greeting(s) unto the people of the Jews.

κ35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well-pleased.

κ36 But touching such things as he judged to be referred to the king; after you have advised thereof, send one forthwith, (so) that we may declare as it is convenient for you; for we are now going to Antioch.

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37 and therefore haste ye for to again-write, that and we know of what will ye be (or so that we know what your thinking, or your desire, is).

38 Fare ye well. In the hundred year and four and fortieth, in the fifteenth day of the month Xanthicus [or the fifteenth day of the month Xanthicus],

CHAPTER 12

1 when these covenants were made, Lysias went to the king; forsooth (the) Jews gave work to earth-tilling.

2 But these that dwelt, *or were resident*, Timothy (or Timotheus), and Apollonius, the son of Gennaeus, but and Jerome, and Demophon proud, and Nicanor, prince of Cyprus, suffered not them (or did not allow them) for to do (or to be) in silence and quiet, *or rest*.

3 Forsooth men of Joppa have done such a felony; they prayed (the) Jews with which they dwelt, for to go up, with (their) wives, and sons, into small boats, which they had made ready, as if none enmities lay privily among them.

4 Therefore by the common doom of the city, and for they accorded, and for (the) cause of peace, had nothing suspect, when they came into the depth, they drowned two hundred (of them), not less. [Forsooth after the common doom of the city, and them according, and for cause of peace, and having nothing suspect, when they came into deep, they drenched two hundred, not less.]

5 And as (or when) Judas knew (of) this cruelty done against (some) men of his folk, he commanded to (the) men that were with him;

6 and he called to help [or in-called] the just doomsman God, and he came against the slayers of (his) brethren, and by night he burnt the haven,

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κ37 Therefore send some(one) with speed, (so) that we may know what is (in) your mind.

κ38 Farewell, this hundred and eight and fortie(th) year, the fifteenth day of the month Xanthicus.

CHAPTER 12

κ1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

κ2 But of the governors of several places, Timotheus, and Apollonius the son of Gennaeus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus would not suffer (or allow) them to be quiet, and live in peace.

κ3 The men of Joppa also did such an ungodly deed (as this): they prayed the Jews that dwelt among them, to go with their wives, and children, into the boats which they had prepared, as though they had meant them no hurt.

κ4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing; but when they were gone forth into the deep, they drowned no less than two hundred of them.

κ5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him [to make them(selves) ready].

κ6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire,

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he burnt the boats, (and) forsooth he slew by sword them that fled from the fire.

and those that fled thither, he slew.

7 And when he had done these things, he went away, as again to (re)turning again, and utterly to destroying [or to destroy] all men of Joppa.

κ7 And when the town was shut up, he went backward, as if he would return to root out all (of) them of (or from) the city of Joppa.

8 But when he knew, that also they that were at Jamnia would do in like manner to (the) Jews dwelling with them,

κ8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 also to (the) Jamnites [or and (so) to the Jamnites] he above came by night, and burnt the haven, with (the) ships; so that the light appeared to Jerusalem from two hundred furlongs and forty (away).

κ9 He came upon the Jamnites also by night, and set fire on the haven, and the navy, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 When they had gone then from thence by nine furlongs [or When now they had gone thence by nine furlongs], and made journey to(wards) Timothy (or Timotheus), men of Arabia, five thousand men, and horsemen five hundred, joined battle with him.

κ10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot, and five hundred horsemen of the Arabians, set upon him.

11 And when (a) strong fight was made, and by (the) help of God it befell easily, *or by prosperity*, the residue of (the) men of Arabia, *that were overcome*, asked of Judas the right hands for to be given to them; promising themselves to give pastures, and to profiting in other things.

κ11 Whereupon there was a very sore battle; but Judas' side, by (or with) the help of God got the victory, so that the nomads of Arabia being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure (or to profit) him otherwise.

12 Forsooth Judas deemed verily (or truly) them (to be) profitable in many things, and promised (them) peace; and when they had taken right hands, they departed to their tabernacles (or to their tents). [Forsooth Judas deeming verily them profitable in many things, promised peace; and, the right hands taken, they departed to their tabernacles.]

κ12 Then Judas thinking indeed that they would be profitable in many things, granted them peace, whereupon they shook hands, and so they departed to their tents.

13 Forsooth he assailed also some city (made) firm by bridges (or buttresses), and about-set (or set about) with walls, which was inhabited of (or

κ13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of diverse

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by) companies of heathen men mingled (or mixed), both men and women, to which the name (of it) was Caspin.

14 Forsooth these that were within, trusted in the stableness of (the) walls, and in (the) apparel of foods, and did slacklier, stirring Judas with curses, *either swearings*, and blaspheming, and speaking which things it is not leaveful (or lawful) (to speak).

15 Soothly Maccabeus called to help [or in-called] the great Prince of the world, which without wethers, *that be engines like wethers* (or rams), and without engines, in the times of Jesus, *either Joshua*, casted down Jericho; and hurled fiercely to the walls,

16 and took the city by (the) will of the Lord, and did unnumberable slayings; so that the pool of standing water of two furlongs of (or in) breadth, seemed [or was seen] to flow with (the) blood of slain men.

17 From thence they went seven hundred and fifty furlongs, and came into Charax, to the Jews that be called Tubians.

18 And soothly they caught not Timothy (or Timotheus) in those places; and (or for) when no journey [or no need] was fully done, *Timothy* (re)turned again, while (a) most firm strength (or force) was left in a certain place.

19 Forsooth Dositheus and Sosipater, that were dukes with Maccabeus, slew ten thousand men left of Timothy in the strength (or left by Timotheus in the stronghold).

20 And Maccabeus ordained about him six thousand, and ordained by cohorts, *or companies of knights*, and went forth against Timothy (or Timotheus), having with him an hundred and twenty thousand of footmen, and of horsemen

countries, and the name of it was Caspin.

κ14 But they that were within it put such trust in the strength of the walls, and (the) provision of victuals (or vittles), that they behaved themselves rudely towards them that were with Judas, railing and blaspheming, and uttering such words, as were not to be spoken.

κ15 Wherefore Judas with his company, calling upon the great Lord of the world, (who without any rams, or engines of war did cast down Jericho in the time of Joshua), gave a fierce assault against the walls,

κ16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was seen running with blood.

κ17 Then departed they from thence seven hundred and fifty furlongs, and came to Charax, unto the Jews that are called Tubians.

κ18 But as for Timotheus they found him not in the places, for before he had dispatched anything, he departed from thence, having left a very strong garrison in a certain (strong)hold.

κ19 Howbeit, Dositheus, and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

κ20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot (or on foot), and two thousand, and five hundred horsemen.

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two thousand and five hundred.

21 Forsooth when the coming of Judas was known, Timothy (or Timotheus) before-sent (the) women, and sons, and (the) other apparel into a strength (or a stronghold) that is called Carnaim; for it was unable to be overcome, and hard in going-to, for (the) straitnesses of (the) places.

22 And when the first company of Judas appeared, dread was made [or in-smitten] to (the) enemies by (the) presence of God, that beholdeth all things; and they were turned into flight, one after another, so that they were cast down more of (or by) their own, and were feebled with strokes of their (own) swords.

23 Judas soothly continued greatly, punishing unholy men, and [he] casted down of them (about) thirty thousand of men.

24 Timothy (or Timotheus) soothly himself fell into the parts (or into the hands) of Dositheus and Sosipater; and he asked by many prayers, that he were delivered quick (or alive); for he had fathers, and mothers, and brethren, of many of (the) Jews, which it should befall for to be deceived by his death.

25 And when he had given faith, that he should restore them by covenant, [or after (the) thing ordained], they dismissed him unhurt, for (the) health (or the deliverance) of (their) brethren.

26 Forsooth Judas (re)turned again from Carnaim, after that he had slain five and twenty thousands.

27 After the flight and death of these, he moved the host to(wards) Ephron, (a) strong city, in which the multitude of diverse folks dwelt; and strong young men, standing together for (the) walls, strongly fought against (him); forsooth in this were many engines, and apparels of darts.

κ21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children, and the other baggage unto a fortress called Carnaim, (for the town was hard to besiege and uneasy to come unto, by reason of the straitness of all the places).

κ22 But when Judas his first band came in sight, the enemies, (being smitten with fear, and terror, through the appearing of him who seeth all things), fled amain (or with great haste), one running this way, another that way, so as that they were often hurt of (or by) their own men, and wounded with the points of their own swords.

κ23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

κ24 Moreover, Timotheus himself fell into the hands of Dositheus, and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

κ25 So when he had assured them with many words, that he would restore them without hurt according to the agreement, they let him go for the saving of their brethren.

κ26 Then Maccabeus marched forth to Carnaim, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

κ27 And after he had put to flight, and destroyed them, Judas removed the host towards Ephron, a strong city, wherein Lysias abode, and a great multitude of diverse nations, and the strong young men kept the walls, and defended them mightily; wherein also was great provision of engines, and

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28 But when they had called to help the Almighty, that by his power all-breaketh (the) mightes of (his) enemies, they took the city, and casted down of them that were within five and twenty thousand.

29 From thence they went to the city of Scythes (or Scythopolis), which was far from Jerusalem (by) six hundred furlongs.

30 Forsooth for these Jews that were with (the) Scythopolitans witnessed, that they were had of them benignly, yea, in times of adversity, and that they did mildly with them,

31 they did thankings to them; and also stirred from henceforth for to be benign against (or towards) their kin, and came to Jerusalem, when the solemn day of weeks nighed, [or the solemn day of weeks nighing], (or the Feast of Weeks approaching).

32 And after Pentecost, they went against Gorgias, (the) sovereign [or provost] of Idumea (or of Edom).

33 Soothly he went out with three thousand footmen, and four hundred horsemen;

34 and when they were assembled, it befell that a few of (the) Jews felled down.

35 Forsooth Dositheus, an horsemen of Bacenor, a strong man, held Gorgias; and when he would take him quick (or alive), an horseman of Thracia fell on him, and cutted off his shoulder, and so Gorgias flew into Marisa.

36 And when they that were with Gorgias (had) fought longer, and they were made weary, Judas

darts.

κ28 But when Judas and his company had called upon Almighty God, (who with his power breaketh the strength of his enemies), they won the city, and slew twenty and five thousand of them that were within.

κ29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

κ30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated (or had treated) them kindly in the time of their adversity,

κ31 They gave them thanks, desiring them to be friendly still unto them, and so they came to Jerusalem, the Feast of the Weeks approaching.

κ32 And after the feast called Pentecost, they went forth against Gorgias the governor of Idumea,

κ33 Who came out [with] three thousand men of foot (or on foot), and four hundred horsemen.

κ34 And it happened that in their fighting together, a few of the Jews were slain.

κ35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat, drew him by force, and (or but) when he would have taken that cursed man alive, a horseman of Thracia coming upon him, smote off his shoulder, so that Gorgias fled unto Marisa.

κ36 Now when they that were with Gorgias had fought long and were weary, Judas called upon the

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inwardly called the Lord for to be made (their) helper, and duke (or the leader) of (the) battle;

37 and he began with (a) country voice (or in his own language), and with hymns raised (a) cry, and made the knights of Gorgias to flee.

38 Forsooth Judas with the host gathered, came into the city (of) Adullam; and when the seventh day came above, they were cleansed by [or after] (the) custom, and did (the) sabbath in the same place.

39 And in the day (pur)suing (or following), Judas came with his *men*, for to take away the bodies of (the) men cast down, and for to put (them) with (their) fathers, and mothers, in (the) sepulchres of (their) fathers.

40 Forsooth they found under (the) coats of (the) slain men, of the gifts of idols (or gifts for the idols) that were at Jamnia, from which the law forbiddeth (to the) Jews; therefore it was made known to all men, that they fell down for this cause [or (that) for this cause them for to have fallen (down)].

41 And therefore all blessed the just doom of the Lord, which made privy things known.

42 And so they converted (or turned) to prayers, and prayed, that that trespass that was done, were (or was) betaken to forgetting. And soothly the strongest Judas admonished the people, for to keep them(selves) without sin, seeing under (or right before) (their) eyes, what things were done for (the) sins of them that were cast down.

43 And when (a) collection was made, he sent twelve thousand drachmas of silver to Jerusalem, to be offered (as) a sacrifice for (the) sins of (the) dead men, and bethought well and religiously of

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Lord that he would show himself to be their helper, and leader of the battle.

κ37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

κ38 So Judas gathered his host, and came into the city of Adullam. And when the seventh day came, they purified themselves, (as the custom was), and kept the sabbath in the same place.

κ39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen, in their fathers' graves.

κ40 Now under the coats of everyone that was slain, they found things consecrated to the idols of the Jamnites, which is forbidden (to) the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

κ41 All men therefore praising the Lord the righteous Judge, who had opened the things that were hid,

κ42 Betook themselves unto prayer, and besought him that the sin committed, might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forso much (or forasmuch) as they saw before their eyes the things that came to pass, for the sins of those that were slain.

κ43 And when he had made a gathering (or a collection) throughout the company, to the sum of two thousand drachmas of silver, he sent it to Jerusalem to offer a sin offering, doing therein very

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(the) again-rising (or of the resurrection), [or well and religiously bethinking of (the) again-rising];

44 for if he hoped not, that they that fell should rise again, it was seen (as) superfluous and vain for to pray for (the) dead men;

45 and for he beheld, that they that took sleeping, *or death*, with piety, had best grace kept. Therefore holy and healthful thinking (it) is, for to pray for dead men, that they be released of (or from) (their) sins.

CHAPTER 13

1 In the hundred and nine and fortieth year Judas knew, that Antiochus Eupator came with (a) multitude against Judea;

2 and with him *came* Lysias, procurator and sovereign of offices [or provost of needs], having with him an hundred and ten thousand of footmen, and of horsemen five thousand, and elephants two and twenty, (and) chariots with scythes [or with sickles] three hundred.

3 Forsooth and Menelaus joined him(self) to them, and with great deceit besought Antiochus, not for (the) health (or for the deliverance) of the country, but hoping that he should be ordained into princehood.

4 But the King of kings raised the wills of Antiochus against the sinner; and when Lysias showed that he was (the) cause of all evils, he commanded, as custom is to them, him (to be) taken (and) for to be slain in the same place.

5 Soothly in the same place was a tower of fifty cubits, having on each side a gathering of ashes (or full of ashes); this was beholding into a ditch.

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well, and honestly, in that he was mindful of the resurrection.

κ44 (For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain, to pray for the dead.)

κ45 And also in that he perceived that there was great favour laid up for those that died godly. (it was an holy, and good thought), whereupon he made a reconciliation for the dead, (so) that they might be delivered from sin.

CHAPTER 13

κ1 In the hundred (and) forty and ninth year it was told (to) Judas, that Antiochus Eupator was coming with a great power into Judea;

κ2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand, and three hundred, and elephants two and twenty, and three hundred chariots armed [with] hooks.

κ3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought (that himself for) to have been made governor.

κ4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king, that this man was the cause of all (the) mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

κ5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

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6 From thence he commanded the sacrileger, *or* (the) *cursed man*, for to be cast down into (the) ashes, when all men putted forth him to the death [or all men putting him forth to the death].

7 And by such (a) law it befell the breaker of (the) law for to die, neither (that) Menelaus for to be given to (the) earth. And forsooth justly enough;

8 for why for he did many trespasses against the altar of God, whose fire and ashes was (or were) holy, (so) he was condemned in the death of (or by) ashes.

9 But the king without bridle in (or of) mind, *or understanding*, came to show him(self) worse to (the) Jews, than his father.

10 And when these things were known, Judas commanded the people, that by night and day they should call to help the Lord [or Which things known, Judas commanded the people night and day for to in-call the Lord]; that as (for)evermore, also now he should help them; which soothly dreaded for to be (de)prived of (the) law, and (their) country, and [of] (the) holy temple;

11 and that he suffered not (or would not allow) the people, that (just) a while (a)go had a little quickened again, for to be subject again to blasphemous nations.

12 Therefore when all men did together that thing, and asked (for) mercy of (or from) the Lord with weeping, in fasting/s by (or for) all three days, and kneeled [or cast down], Judas admonished them for to make them(selves) ready.

13 Forsooth he with (the) elder men thought for to go out, before that the king moved (his) host to Judea, and got the city, and to betake the end of the thing to the doom of the Lord. [Forsooth he with elder men thought, before that the king

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κ6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

κ7 Such a death it happened (for) that wicked man (Menelaus) to die, not having so much as (a) burial in the earth, and that most justly.

κ8 For inasmuch as he had committed many sins about the altar whose fire and ashes were holy, he received his death in (or by) ashes.

κ9 Now the king came with a barbarous and haughty mind, to do far worse to the Jews than had been done in his father's time.

κ10 Which things when Judas (had) perceived, he commanded the multitude to call upon the Lord night and day, (so) that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple;

κ11 And that he would not suffer (or allow) the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

κ12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground (for) three days long, Judas having exhorted them, commanded (that) they should be in a readiness.

κ13 And Judas, being apart with the elders, determined before (that) the king's host should enter into Judea, and get the city, to go forth and try the matter [in fight] by (or with) the help of the Lord.

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moved host to Judea, and got the city, for to go out, and to betake to doom of the Lord the outgoing, *or end*, of the thing.]

14 Therefore he gave power of all things to God, (the) Maker (out) of nought of the world, and admonished his (men) to fight strongly, and stand till to the death [or unto death], for (the) laws, (the) temple, (the) city, (the) country, and (the) citizens; and he ordained the host about Modin.

15 And when a token was given to his (men) of (the) victory of (or from) God, he chose the strongest young men [or the strongest young men chosen], and by night he assailed the king's hall in (the) tents, and he slew fourteen thousand men, and the most (or the greatest) of (the) elephants, with these (men) that were put above (or with those men who were put upon him).

16 And they filled the tents of (the) enemies with (the) highest dread and disturbing, (or troubling), and when (or after) these things were done easily, [*or welsomely*], *either in prosperity*, they went away.

17 Forsooth this was done in the day lighting, for the protection of the Lord helped him.

18 But when the king had taken (a) taste of (the) hardiness of (the) Jews by craft, he assayed [or attempted] (the) hardinesses of places;

19 and moved the tents to Bethsura, that was a stronghold of (the) Jews; but he was driven (away), (and) hurtled, and (di)minished, *or wasted*.

20 Forsooth to these that were within, Judas sent needful things.

21 Forsooth Rhodocus, some man of the host of (the) Jews, told out (the) privates (or the secrets) to

κ14 So when he had committed [all] to the Creator of the world, and exhorted his soldiers to fight manfully, even unto (the) death, for the laws, the temple, the city, the country, and the commonwealth (or the commonweal), he camped by Modin.

κ15 And having given the watchword to them that were about him, Victory is of (or from) God; with the most valiant and choice young men, he went in into the king's tent(s) by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

κ16 And at last they filled the camp with fear and tumult, and departed with good success.

κ17 This was done in (or at) the break of the day, because the protection of the Lord did help him.

κ18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the (strong)holds by policy,

κ19 And marched toward Bethsura, which was a stronghold of the Jews, but he was put to flight, (and) failed, and lost (many) of his men.

κ20 For Judas had conveyed unto them that were in it, such things as were necessary.

κ21 But Rhodocus who was in the Jews' host, disclosed the secrets to the enemies, therefore he

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(the) enemies; which was sought, and taken, and (im)prisoned.

22 Again the king had (a) word to (or with) them that were in Bethsura, and gave the right hand, and received (theirs), and went away. He joined battle with Judas, and *Judas* was overcome (or He joined battle with Judas, but was overcome).

23 Forsooth as he knew that Philip had rebelled at Antioch, which was left on needs, he was astonished (or astonished) in mind, *either understanding*, and besought (the) Jews, and was subject to them, and swore of (or to) all things, of which it was seen just; and he was reconciled, and offered sacrifice, and worshipped (or honoured) the temple, and putted gifts (forth).

24 He embraced, *or kissed*, Maccabeus, and made him prince and duke from Ptolemais till to (the) Gerrhenians, (or Gerar, or Gerra).

25 Soothly as he came to Ptolemais, men of Ptolemais bare grievously (the) according of friendship, and had indignation, lest peradventure they would break (the) peace.

26 Then Lysias went up into the doom place, and expounded reason, and ceased the people, and (re)turned again to Antioch; and in this manner the king's going out and (re)turning again went forth.

CHAPTER 14

1 But after (the) time of three years Judas knew, and they that were with him, that Demetrius (the son of) Seleucus ascended or went up to covenable (or to opportune) places, with (a) strong multitude, and ships, by the haven of Tripoli,

2 and hath holden countries (or had taken the

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was sought out, and when they had gotten him, they put him in(to) prison.

κ22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, (but) was overcome;

κ23 (Then he) Heard that Philip who was left over the affairs in Antioch was desperately bent, confounded, (had) entreated the Jews, submitted himself, and swore to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

κ24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians,

κ25 Came to Ptolemais, the people there were grieved for the covenants; for they stormed because they would make their covenants void.

κ26 (Then) Lysias went up to the judgement seat, said as much as could be in defense of the cause, persuaded, pacified, made them well-affected, (and) returned to Antioch. Thus it went touching the king's coming and departing.

CHAPTER 14

κ1 After three years was Judas informed that Demetrius the son of Seleucus having entered by the haven of Tripoli with a great power and navy,

κ2 Had taken the country, and killed Antiochus,

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country) against Antiochus, and his duke Lysias.

and Lysias his protector.

3 Forsooth one Alcimus, that was (the) highest priest, but willfully was defouled (or willingly was defiled) in times of mingling together, beheld that in no manner health (or deliverance) was to (or for) him, neither access, *or nighing* (or approaching), to the altar, [Forsooth some Alcimus, that was highest priest, but willfully was defouled in time of mingling together, beholding in no manner health (or deliverance) for to be to him, neither access, *or coming to*, to the altar,]

κ3 Now one Alcimus who had been (the) high priest, and had defiled himself willfully in the times of their mingling (with the Gentiles), seeing that by no means he could save himself, nor have any more access to the holy altar,

4 and he came to king Demetrius, in the hundred and fiftieth year, and offered to him a golden crown, and (a) palm, (and) over these things and offered vessels, that were seen to be of (or from) the temple; and soothly in that day he was still. [came to king Demetrius, in the hundred and fortieth year, offering to him a golden crown, and a palm, over these things and offering vessels, that were seen for to be of the temple; and soothly in that day was still.]

κ4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple; and so that day he held his peace.

5 Forsooth he got [or he getting] a covenable (or an opportune) time of (or for) his madness, and he was called of (or by) Demetrius to counsel, and was asked with what things and counsels (the) Jews enforced (or endeavoured), and he answered,

κ5 Howbeit having gotten opportunity to further his foolish enterprise, [and] being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto, (and said),

6 They that be said Hasideans of (the) Jews, of which [or to whom] Judas Maccabeus is (the) sovereign, nourish battles, and move dissensions, neither suffer the realm for to be quiet.

κ6 Those of the Jews that be called Hasideans, (whose captain is Judas Maccabeus), nourish war and are seditious; and will not let the realm be in (or at) peace.

7 For why and I am defrauded of (the) glory of (my) father and mother, soothly I say, of (the) highest priesthood, and I came hither,

κ7 Therefore I being deprived of mine ancestors' honour, (I mean the high priesthood), am now come hither.

8 first, soothly keeping faith to the king's profits, (and) the second time, soothly counselling also to citizens, for why by (the) shrewdness (or the depravity) of them, all our kin is travailed

κ8 First verily, for the unfeigned care I have of (or for) things pertaining to the king, and secondly, even for that I intend the good of mine own countrymen; for all our nation is in no small

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greatly.

misery, through the unadvised dealing of (or by) them aforesaid.

9 But I pray, thou king, when all these things be known, behold to the country, and kin, by [or after] thy manliness (or according to thy humanity), *or courtesy*, showed to all men.

κ9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily showest unto all.

10 For why as long as Judas liveth, it is impossible that peace be to needs.

κ10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 Forsooth when such things were said of (or by) him, and other friends, having them enmity, enflamed Demetrius against Judas.

κ11 This was no sooner spoken of (or by) him, but others of the king's friends being maliciously set against Judas, did more incense (or anger) Demetrius.

12 Which anon (or at once) sent Nicanor, sovereign of (the) elephants, (as) a duke into Judea,

κ12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 with commandments given for to take that Judas quick (or alive), for to scatter soothly them that were with him, and for to ordain Alcimus highest priest of the most (or the great) temple.

κ13 Commanding him to slay Judas, and to scatter them that were [with] him, and to make Alcimus (the) high priest of the great temple.

14 Then (the) heathen men, that fled Judas from Judea, flock-meal joined them(selves) to Nicanor, and guessed the wretchednesses and deaths of (the) Jews [or guessing the mis-eases and deaths of Jews] (to be) prosperities of (or for) their things.

κ14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews, to be their welfare.

15 Therefore when (the) coming of Nicanor was heard, and (the) coming together of (the) nations, (the) Jews besprinkled with earth prayed him, that ordained his people into without end for to keep, and which covereth, *or defendeth*, his part with open signs.

κ15 Now when the Jews (had) heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people forever, and who always helpeth his portion with manifestation of his presence.

16 Forsooth for the duke commanded, anon (or at once) they (re)moved from thence, and came together to the castle Dessau (or to the town of Adasa).

κ16 So at the commandment of the captain, they removed straightways (or straightaway) from thence, and came near unto them, at the town of Dessau.

17 Simon forsooth, brother of Judas, joined

κ17 Now Simon, Judas' brother, had joined battle

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battle with Nicanor, but he was all-broken with (the) sudden coming of (the) adversaries.

18 Nevertheless Nicanor heard (of) the virtue (or of the might) of Judas' fellows [or Nevertheless Nicanor hearing the virtue of Judas' fellows], and greatness of hardiness, which they had for strives of the country (or to fight for the country), and dreaded for to make doom by blood.

19 Wherefore he before-sent Posidonius, and Theodotus, and Mattathias, for to give right hands, and take (or to make) (peace).

20 And when long counsel was done of (or on) these things, and the duke himself had told to the multitude, one sentence was of all, for to grant to friendships.

21 Therefore they ordained a day [or And so they ordained a day], in which they should do privily betwixt themselves; and stools, *or small seats*, were brought forth, and set to (or set out) (for) each.

22 Forsooth Judas commanded armed men for to be in covenable (or in opportune) places, lest peradventure anything of evil should rise suddenly of (or from) (the) enemies; and they made a covenable (or a fitting) speech together.

23 Forsooth Nicanor dwelt in Jerusalem, and nothing did evil (or and did no evil); and he left (or let go) (the) flocks of (the) companies, that were gathered (unto him).

24 Forsooth he had Judas (for)evermore dearworthy of heart, and was bowed to the man;

25 and prayed him for to wed a wife, and [to] (en)gender sons; and he made weddings, did quietly, and they lived commonly, or

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with Nicanor, but was somewhat discomfited, through the sudden silence of his enemies.

κ18 Nevertheless, Nicanor hearing of the manliness of them that were with Judas, and the courageousness that they had to fight (or in fighting) for their country, durst not try the matter by (or with) the sword.

κ19 Wherefore he sent Posidonius, and Theodotus, and Mattathias to make peace.

κ20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

κ21 And appointed a day to meet in together by themselves, and when the day came, and stools were set (forth) for either of them,

κ22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practiced by the enemies; so they made a peaceable conference.

κ23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

κ24 And he would not willingly have Judas out of his sight; for he loved the man from his heart.

κ25 He prayed him also to take a wife, and to beget children; so he married, was quiet, and took part of (or in) this life.

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communally, *or together*.

26 Alcimus forsooth saw the charity (or the love) of them together, and accordings, and came to Demetrius, and said, that Nicanor assenteth to alien, *either other men's*, things, and hath ordained Judas, (a) traitor of the realm, (to be) (the) successor to him. [Alcimus forsooth, seeing the charity of them together, and accordings, came to Demetrius, and said, Nicanor for to assent to alien, *or other men's*, things, and to have ordained Judas, traitor of the realm, successor to him.]

27 Therefore the king was made sharp, and stirred to wrath with such worst accusings, and wrote to Nicanor, and said, [or saying], that soothly he bare grievously of (the) according of friendship, and nevertheless commanded for to send Maccabeus bound to Antioch.

28 And when these things were know, Nicanor was astonied (or astonished), and grievously bare (it), if he made void those things that were accorded [or if he made void those things that accorded], and (as) he was nothing hurt, *or harmed*, of (or by) the man;

29 but for he might not against-stand the king, he kept covenability (or he waited for an opportunity), in which he should perform the commandment.

30 And Maccabeus saw, that Nicanor did with him most sternly, and gave fiercelier customable coming together, and he understood that this sternness was not of (or for) good [or and fiercelier giving customable coming together, understanding this fierceness for to be not of (or for) good], and with a few of his gathered, he hid him(self) from Nicanor.

31 And as he knew this thing, that he was strongly before-come, *or espied*, of the man, he

κ26 But Alcimus perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well-affected towards the state, for that he had ordained Judas, a traitor to his realm, to be the king's successor.

κ27 Then the king being in a rage, and provoked with the accusations of the (or by that) most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus (as a) prisoner in all haste unto Antioch.

κ28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously, that he should make void the articles which were agreed upon, the man being in no fault.

κ29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

κ30 Notwithstanding when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated (or treated) him more roughly than he was wont, perceiving that such sour behaviour came not of (or for) good, he gathered together not a few of his men, and withdrew himself from Nicanor.

κ31 But the other knowing that he was notably prevented by Judas' policy, came into the great

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came to the most and holiest temple, and he commanded to the priests offering customable (or the accustomed) sacrifices, that the man be betaken (or be delivered) to him.

32 And when they said with (an) oath, that they knew not, where he was that was sought,

33 he stretched forth the hand to the temple, and swore, If ye shall not betake to me Judas bound, I shall draw down this temple of God into plainness (or even with the ground), and dig out the altar, and I shall hallow this temple to Liber (or Pater), *or Bacchus, that is, (the) god of wine,* the father [or and I shall hallow this temple to the free father].

34 And when he had said these things, he went away. Forsooth the priests held forth (their) hands into heaven, and called him to help that (for)ever(more) is (a) for-fighter of the folk of them, and said these things, [And these things said, he went away. Forsooth the priests holding forth hands into heaven, in-called him that ever is for-fighter of the folk of them, saying these things,]

35 Thou, Lord of all creatures, [or Thou, Lord of university, *or of all creatures*], (or O Lord of all Creation), that of nothing hast need, wouldest (or desiredest) that the temple of thine habitation be made in (or among) us.

36 And now, thou Lord, holy of all holy, keep without end this house undefouled, that (just) a little (while) ago was cleansed. [And now, thou holy of all holy, Lord, keep into without end this house undefouled, that a little (a)go was cleansed.]

37 Forsooth Razis, one of the elder men of Jerusalem, was accused to Nicanor; and *Razis* was a man, (a) lover of the city, and well-hearing (or and well heard of)/and well-praising (or and

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and holy temple, and commanded the priests that were offering their usual sacrifices, to deliver him the man (or to deliver the man unto him).

κ32 And when they swore that they could not tell where the man was, whom he sought,

κ33 He stretched out his right hand toward the temple, and made an oath in this manner: If you will not deliver (to) me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

κ34 After these words he departed; then the priests lift(ed) up their hands towards heaven, and besought him that was ever a defender of their nation, saying in this manner:

κ35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us.

κ36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

κ37 Now was there accused unto Nicanor, one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

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highly praised), that for affection, *or love*, was called (the) father of (the) Jews.

38 This man many times held purpose of continence in Judea [or in Jewry], and was appeased (or was satisfied) for to betake body and soul for perseverance, *or lasting*.

39 Forsooth Nicanor would show the hatred, that he had against (the) Jews, and sent five hundred knights, for to take him. [Forsooth Nicanor, willing for to show the hate, that he had against Jews, sent five hundred knights, for to take him.]

40 For he guessed, if he had deceived him, that he should bring in most death to (the) Jews. [Forsooth he guessed, if he had deceived him, himself to giving most death to Jews.]

41 Forsooth when (the) companies coveted for to fall into his house, and for to break the gate, and for to move to fire, when now he was taken, *that is, was nigh the taking*, he assailed himself with (a) sword;

42 choosing to die nobly, rather than to be made subject to sinners, and against his birth for to be led with unworthy wrongs.

43 But when by hast(en)ing he had given wound with uncertain stroke, and (the) companies betwixt (the) doors burst in, he ran again hardily to the wall, and casted down himself manly into the companies. [But when by hasting with uncertain stroke he had given wound, and companies betwixt doors burst in, he running again hardily to the wall, casted down himself manly into the companies.]

44 And when they gave swiftly place to his fall [or Which swiftly giving place to his fall], he

κ38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard(ize) his body and (his) life with all vehemency (or with all vehemence) for the religion of the Jews.

κ39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war (for) to take him.

κ40 For he thought (that) by taking him, to do [the Jews] much hurt.

κ41 Now when the multitude would have taken the tower, and (had) violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword,

κ42 Choosing rather to die manfully, than to come into the hands of the wicked to be abused otherwise than (that that) beseemed his noble birth.

κ43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

κ44 But they quickly giving (or going) back, and a space being made, he fell down into the midst of

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came by the middle of the knoll,

the void place.

45 and yet while he breathed, he was kindled in heart, and rose (up). And when his blood with great flowing flowed down, and with most grievous wounds he was wounded, by running he passed the company; and stood on an high stone [or and standing upon some high stone],

κ45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up, and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng, and (then) standing upon a steep rock,

46 and now was made without blood, and embraced his entrails with both hands, and casted (them) forth on the companies, and called to help the lordshipper of life and spirit [or he in-calling the lordshipper of life and spirit], that he should yield again these things to him; and thus he was dead from life.

κ46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAPTER 15

CHAPTER 15

1 Forsooth as Nicanor found that Judas was in the place of Samaria, he thought for to join battle in (or on) the day of sabbath with all fierceness.

κ1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Forsooth when (the) Jews, that (pur)sued (or followed) him by need, said, Do thou not so fiercely and heathenly, but give thou honour to the day of hallowing, and worship thou him, that beholdeth all things.

κ2 Nevertheless, the Jews that were compelled to go with him, said, O destroy not so cruelly and barbarously, but give honour to that day, which he that seeth all things, hath honoured with holiness above [other days].

3 And he (who was) unblessed, asked, If there is a Mighty (One) in heaven, that commanded the day of sabbaths for to be done?

κ3 Then this most ungracious wretch demanded, if there were a Mighty One in heaven, that had commanded the sabbath day to be kept. (Then this most ungracious wretch demanded, Is there a Mighty One in heaven, who hath commanded that the Sabbath Day be kept?)

4 And when they answered, There is a quick (or a living) Lord [or There is one Lord], and he is mighty in heaven, that commanded the seventh day for to be done.

κ4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept,

5 And he said, And I am mighty on (the) earth, which command armours, (or arms, or weapons)

κ5 Then said the other, And I also am mighty upon (the) earth, and I command to take arms, and

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for to be taken, and needs of the king for to be fulfilled. Nevertheless he got not, for to perform counsel.

6 And soothly Nicanor was enhanced (or was exalted) with sovereign or masterful pride, and thought for to ordain a common victory of (or over) Judas.

7 Forsooth Maccabeus trusted (for)evermore with all hope, that help should come to him of (or from) the Lord,

8 and he admonished his (people), that they should not inwardly dread at the coming to (them) of (the) nations, but should have in mind the helps done to (or for) them of (or from) heaven, and now should hope that the victory should come to them of (or from) the Almighty.

9 And he spake to them of the law, and (the) prophets, and admonished (them) of (the) battles which they did before, and (so he) ordained them readier. [And speaking to them of law, and prophets, and admonishing what things they did before, he ordained, *or confirmed*, them readier.]

10 And so when the souls of them were raised (up), he showed (al)together the falseness of (the) heathen men, and (the) breaking of oaths.

11 Forsooth he armed each of them, not by (the) strengthening of shield and shaft, but with (the) best words and admonishings, and expounded a sweven worthy of believe (or a dream worthy of belief), by which he gladdened all.

12 Soothly the vision was such. *Judas saw Onias*, that was (the) highest priest, a good man and benign, shamefast in sight, and mild (or meek) in manners, and fair in speech, and which was exercised in virtues from a child, holding

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to do the king's business. Yet he obtained not to have (or did not succeed in having) his wicked will done.

κ6 So Nicanor in (or with) exceeding pride and haughtiness, determined to set up a public monument of (or for) his victory over Judas, and them that were with him.

κ7 But Maccabeus had ever sure confidence that the Lord would help him.

κ8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory, and aid which should come unto them from the Almighty.

κ9 And so comforting them out of the law, and the prophets, and withal putting them in mind of the battles that they (had) won afore (or before), he made them more cheerful.

κ10 And when he had stirred up their minds, he gave them their charge, showing them therewithal the falsehood of the heathen, and the breach (or the breaking) of (their) oaths.

κ11 Thus he armed every one of them, not so much with (the) defence of shields and spears, as (or but) with comfortable and good words; and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not (just) a little rejoice them.

κ12 And this was his vision: that Onias, who had been (the) high priest, a virtuous, and a good man, reverend in conversation, gentle in condition, well-spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for

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forth the hands for to pray for all the people of (the) Jews.

the whole body of the Jews.

13 After this thing that also another man appeared, wonderful in age and glory, and in having of great fairness about him.

κ13 This done, in like manner there appeared a man with gray hairs, and exceeding(ly) glorious, who was of a wonderful and excellent majesty.

14 Forsooth *he saw* Onias answering for to have said, This is the lover of (the) brethren, and of the people of Israel; this is he, that much prayeth for the people, and [for] all the holy city, Jeremy (or Jeremiah), the prophet of God.

κ14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, (to wit), Jeremiah the prophet of God.

15 Forsooth *he saw* that Jeremy hath straight(ened) (or stretched) forth the right hand, and hath given a golden sword to Judas, and said,

κ15 Whereupon Jeremiah, holding forth his right hand, gave to Judas a sword of gold, and in giving it spake thus:

16 Take thou the holy sword, a gift of (or from) God, in (or with) which thou shalt cast down the adversaries of my people Israel.

κ16 Take this holy sword a gift from God, with the which thou shalt wound the adversaries.

17 Therefore they were admonished with (the) full great words of Judas [or And so they admonished with words of Judas full good], of (or by) which (their) fierceness might be enhanced, (or lifted up) and (the) souls of (the) young men be comforted (or strengthened), and they ordained for to fight, and torment (al)together strongly, that virtue should deem of needs, *or causes*, for that the holy city, and (the) temple were in peril.

κ17 Thus being well-comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city, and the sanctuary, and the temple were in danger.

18 For why [or Soothly] for (their) wives, and (their) sons, and also for (their) brethren, and cousins, was less busyness (or less care), but the most and first dread was [for] (the) holiness of the temple (or but their first and foremost fear was for the holy Temple).

κ18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them; but the greatest and principal fear, was for the holy temple.

19 But not (the) least busyness (or care) had them that were in the city, for these that should assail, *or fight* together.

κ19 Also they that were in the city, took not the least care, being troubled for the conflict abroad.

20 And when now all men hoped doom to be,

κ20 And now when as all looked (at) what should

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and (the) enemies come [or and (the) enemies came], and the host was ordained, (and the) beasts and horsemen put together in covenable (or in suitable) place(s),

21 Maccabeus beheld the coming of (the) multitude [or Maccabeus beholding the coming of multitude], and diverse apparel of armours, and (the) fierceness of (the) beasts, and he stretched out the hands to heaven, and called to help the Lord doing great wonders, which not by [or after] (the) power of armours, (or of arms, or weapons), but as it pleaseth to him, giveth victory to worthy men.

22 Forsooth he said, calling to help in this manner, Thou Lord, that sentest thine angel under Hezekiah, king of Judea, and hast slain of (or in) the tents, *either hosts*, of Sennacherib, an hundred thousand fourscore and five thousand [or an hundred (and) fourscore and five thousand];

23 and now, lordshipper of heavens, send thou thy good angel before us, in dread and trembling of (the) greatness of thine arm,

24 (so) that they dread, that come with blasphemy against thine holy people. And soothly thus he perfectly prayed. [that they dread, that come against thine holy people. And by these things thus he perfectly prayed.]

25 Forsooth Nicanor, and they that were with him, moved to(wards) (them) with trumps and songs.

26 Judas forsooth, and they that were with him, called God to help by (or with) prayers [of acknowledging], and went together.

27 Soothly they fighting with (their) hand(s), but praying (to) God in (or with) (their) hearts, casted down five and thirty thousand, not less, and

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be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in (the) wings;

κ21 Maccabeus seeing the coming of the multitude, and the diverse preparations of armour, and the fierceness of the beasts, stretched out his hands towards heaven, and called upon the Lord, that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy.

κ22 Therefore in his prayer he said after this manner: O Lord, thou didest send thine angel in the time of Hezekiah king of Judea, and didest slay in the host of Sennacherib, an hundred, (and) fourscore, and five thousand.

κ23 Wherefore now also, O Lord of heaven, send a good angel before us, for a fear, and dread unto them.

κ24 And through the might of thine arm, let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

κ25 Then Nicanor, and they that were with him came forward with trumpets, and songs.

κ26 But Judas, and his company, encountered the enemies with invocation, and prayer.

κ27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men; for through the

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(were) delighted greatly by (the) presence of God [or by (or in) the presence of God greatly delighting].

28 And when they had ceased, and with joy (re)turned again, they knew that Nicanor had fallen, with his armours.

29 Therefore when (a) cry was made, and (a) perturbation was stirred, by (their) country('s) voice (or in their own language) they blessed the Lord Almighty.

30 Forsooth Judas, that by all things in body and soul was ready for to die for (the) citizens, bade [or commanded], that the head of Nicanor, and (his) hand with the shoulder gird(ed) off, should be brought forth to Jerusalem.

31 Whither when he fully came, when men of his lineage were called together, and (the) priests to the altar, he called also them that were in the high tower.

32 And when the head of Nicanor was showed, and the cursed hand, which he holding forth against the holy house of Almighty God greatly gloried,

33 also he commanded (that) the tongue of (the) unpius Nicanor (be) cut off, for to be given to (the) birds gobbet-meal (or piecemeal); forsooth *he commanded* the hand of the mad man for to be hanged up against (or opposite) the temple.

34 Therefore all blessed the Lord of heaven, and said, [or saying], Blessed *be* the Lord, that kept his place undefouled.

35 Forsooth he hanged up Nicanor's head in the highest tower, (so) that it were (an) evident, *or known*, and open sign of the help of God.

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appearance of God, they were greatly cheered.

κ28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

κ29 Then they made a great shout, and a noise, praising the Almighty in their own language.

κ30 And Judas, who was ever the chief defender of the citizens both in body, and mind, and who continued his love toward his countrymen all (of) his life, commanded to strike off Nicanor's head, and his hand, with his shoulder, and bring them (back) to Jerusalem.

κ31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of (or in) the tower,

κ32 And showed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

κ33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

κ34 So every man praised towards the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

κ35 He hanged also Nicanor's head upon the tower, an evident, and manifest sign unto all, of the help of the Lord.

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36 Therefore all men, by common counsel, deemed in no manner for to pass this day without solemnity, but for to have solemnity [or worshipping] in (or on) the thirteenth day of the month Adar, that is said, by voice of Syria, (or in the Syrian language), the first day of Mordecai.

37 Therefore when these things were done against Nicanor, and of those times when the city was wielded of (or by) (the) Hebrews, also I in these things shall make an end of (my) word(s).

38 And soothly if well, and as it accordeth to the story, this thing and I will (or I desire); if (or) else less worthily, it is to forgive, [or to be granted], (or to be forgiven) to me.

39 Soothly as for to drink (for)evermore wine, either [or] (for)evermore water, it is contrary, but for to use changeable, *either [or] now one, now another*, is delightable; so to men reading, if the word be (for)evermore sought to (or for) each part, it shall not be covenable, (or suitable), *or pleasing*; therefore here it shall be ended.

Here endeth the second book of Maccabees, which is (the) end of the Old Testament; see now the New Testament. [Here endeth the story of Maccabees, the which is the last book of the Old Testament. And now beginneth the New Testament; first is the prologue of Matthew, apostle and evangelist.]

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κ36 And they ordained all with a common decree, in no case to let that day pass without solemnity; but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mordecai's day.

κ37 Thus went it (or Thus it went) with Nicanor, and from that time forth, the Hebrews had the city in their power. And here will I make an end.

κ38 And if I have done well, and as is (be)fitting the story, it is that which I desired; but if slenderly, and meanly, it is that which I could (only) attain unto.

κ39 For as it is hurtful to drink wine, or water alone; and as wine mingled with water is pleasant, and delighteth the taste; even so speech finely framed, delighteth the ears of them that read the story. And (so) here shall be an end.

EPISTLE TO THE LAODICEANS

The Epistle to the Laodiceans appears in over one hundred copies of early Latin Bibles (including the Vulgate), as well as early German, English, Czech (or Bohemian), Flemish, and Quaker Bibles.

LATIN VERSION, 546

L1 Paul, an apostle not from men nor through man, but through Jesus Christ, to the brethren who are of Laodicea.¹/Paul, an apostle not of men nor by man, but by Jesus Christ, unto the brethren that are at Laodicea.²

L2 Grace to you and peace from God the Father and the Lord Jesus Christ./Grace be unto you and peace from God the Father and the Lord Jesus Christ.

L3 I give thanks to Christ through all my prayers, that you are continuing in him and persevering in his works, looking forward to the promise [of salvation] in the day of judgment./I give thanks unto Christ in all my prayers, that ye continue in him and persevere in his works, looking for the promise at the day of judgement.

L4 Neither does the vain prattling of some intruders beguile you, (so) that they may divert you from the truth of the Gospel which is preached by me./Neither do the vain talkings of some overset you, which creep in, (so) that they may turn you away from the truth of the Gospel which is preached by me.

L5 And now God will cause that those who are [disciples] of mine will continue serving, to the increase of the truth of the Gospel, and performing goodness and the work of salvation of eternal life./And now shall God cause that they

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1 Paul, (an) apostle, not of men, nor by man, but by Jesus Christ, to the brethren that be at Laodicea, [Paul, apostle, not of men, nor by man, but by Jesus Christ, to the brethren that be of Laodicea,]

2 grace to you, and peace of God the father, and of the Lord Jesus Christ. [grace to you, and peace of God the father, and of the Lord Jesus Christ.]

3 I do thankings to my God by (or in) all my prayer(s), that ye be dwelling and lasting in him, abiding the promise in the day of doom. [Graces I do to Christ by all mine orison, that ye be dwelling in him and lasting, by the promise abiding in the day of doom.]

4 For neither the vain speaking of some unwise men hath letted (or hath hindered) you, the which would turn you from the truth of the gospel, that is preached of (or by) me. [Nor he unordained us of some vain speech feigning, that us overturn from the soothfastness of the gospel, that of me is preached.]

5 And now them that be of me, to the profit of the truth of the gospel, God shall make (to continue) serving, and doing benignity of works, and of health (or of the salvation) of everlasting life. [Also now shall God do (to) them (who be)

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that are of me shall continue ministering unto the increase of the truth of the Gospel and accomplishing goodness, and the work of salvation, (yea), even eternal life.

L6 And now well-known (or manifest) are my bonds which I suffer in Christ, in which I rejoice and am glad./And now are my bonds seen of (or by) all men, which I suffer in Christ, wherein I rejoice and am glad.

L7 And this to me is for everlasting salvation, which also is wrought by your prayers, and by the superintendence of the Holy Spirit, whether through life or through death./And unto me this is for everlasting salvation, which also is brought about by your prayers, and the ministry of the Holy Ghost, whether by life or by death.

L8 For to me, to live is to be in Christ, and to die is joy./For verily to me, life is in Christ, and to die is joy.

L9 And likewise he will work his mercy in you, (so) that you may have the same love, and may be of one mind./And also shall he work his mercy in you, (so) that ye may have the same love, and be of one mind.

L10 Therefore, dearly beloved, as you have heard in my presence, so hold fast and work in the fear of God, and it will be life eternal for you./Therefore, dearly beloved, as ye have heard in my presence, so hold fast and work in the fear of God, and it shall be unto you for life eternal.

L11 For it is God who works in you./For it is God that worketh in you.

L12 And do without retreating whatever you do./And do ye without afterthought whatsoever ye do.

L13 And for the rest, dearly beloved, rejoice in

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believing, and doing of blessedness of works, which health of life is.]

6 And now my bonds be open, which I suffer in Christ Jesus, in which I glad and joy. [And now openly be my bonds, which I suffer in Christ Jesus, in which I glad and joy.]

7 And that is to me to everlasting health (or for eternal salvation), that this same thing be done by your prayers, and (the) ministering of the Holy Ghost, either by life, either by death. [And that is to me health everlasting, that that I did with our prayers, and ministering the Holy Spirit, by life, or by death.]

8 Forsooth to me, it is life to live in Christ, and to die (is) joy. [It is forsooth to me life into Christ, and to die joy without end.]

9 And his mercy shall do in you the same thing, (so) that ye may have the same love, and that ye be of one will. [In us he shall do his mercy, that ye have the same loving, and that ye be of one will.]

10 Therefore, ye well-beloved brethren, hold ye, and do ye in the dread of God, as ye have heard (in) the presence of me; and life shall be to you without end. [Therefore, darlings, as ye have heard in presence of me, hold ye, and do ye in dread of God; and it shall be to you life without end.]

11 Soothly it is God that worketh in you. [It is forsooth God that worketh in us.]

12 And, my well-beloved brethren, do ye without any withdrawing, whatever things ye do. [And do ye without any withdrawing, whatsoever ye do.]

13 Joy ye in Christ, and eschew ye men defouled

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Christ, and beware of those who are sordid in worldly gain./And for the rest, dearly beloved, rejoice in Christ, and beware of them that are filthy in lucre.

L14 Let all your petitions be made openly before God, and be firm in the thinking of Christ./Let all your petitions be made openly before God, and be ye steadfast in the mind of Christ.

L15 And do those things that are sound, and true, and sober, and just, and amiable./And what things are sound, and true, and sober, and just, and (able) to be loved, do ye.

L16 And what you have heard and received, retain in your heart./And what ye have heard and received, keep fast in your heart.

L17 And peace shall be with you./And peace shall be unto you.

L18 The saints salute you./The saints salute you.

L19 The grace of the Lord Jesus be with your spirit./The grace of the Lord Jesus be with your spirit.

L20 And cause [this letter] to be read to the Colossians and that of the Colossians to you./And cause this epistle to be read unto them of Colossae, and the epistle of the Colossians to be read unto you.

¹ Latin text by J. B. Lightfoot, 1876, English translation by Michael D. Marlowe, (c)2012, webmaster of <http://www.bible-researcher.com>; permission to use is gratefully acknowledged.

² Translation by M. R. James, 1924; available at <http://wesley.nnu.edu/sermons-essays-books/noncanonical-literature/noncanonical-literature-writings/epistle-to-the-laodiceans/>.

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in lucre, *either foul winning*. [And that it is, darlings, joy ye in Christ, and flee ye (those) made foul in clay.]

14 Be all your askings open with God, and be ye steadfast in the wit of Christ. [All your askings be open with God, and be ye fastened in the wit of Christ.]

15 And do ye those things that be whole, and true, and chaste, and just, and able to be loved; [And which be whole, and sooth, and chaste, and rightwise, and loveable, do ye;]

16 and keep ye in (your) heart, those things that ye have heard and taken (or have received); [and which heard, and taken in heart, hold ye;]

17 and peace shall be to you. [and it shall be to you peace.]

18 All (the) holy men greet you. [Holy men greet you well,]

19 The grace of our Lord Jesus Christ be with your spirit. [in the grace of our Lord Jesus Christ, with the Holy Ghost.]

20 And do ye (or have) that epistle of (the) Colossians to be read to you. [And do ye that epistle of Colossians to be read to you. Amen.]

The **Epistle to the Laodiceans**, as it first appears above, is found in 10 copies of the “Wycliffe Bible”; the alternate version, which follows in square brackets, “[]”, is found in only one copy of the “Wycliffe Bible”.

ABOUT THE AUTHOR

Terry Noble attended the University of British Columbia (BA'75) and the Vancouver School of Theology. His articles have appeared in numerous magazines and newspapers. His books include *The Sculpture of Elek Imredy* (1993), *Wycliffe's New Testament* (2001), *Wycliffe's Old Testament* (2001, 2010), the revised *Wycliffe's New Testament* (2011), *Wycliffe's Bible* (2012), and *Wycliffe's Apocrypha* (2014). His interests in photography and travel have taken him to the 7 continents. Terry and Quynh live in Vancouver, Canada.