

THE BOOK OF SIRACH

INTRODUCTION¹

§ 1. SHORT ACCOUNT OF THE BOOK.

BEN-SIRA'S Book of Wisdom belongs, together with the Book of Job, a number of the Psalms, Proverbs, Ecclesiastes, and the Wisdom of Solomon (so-called), to the *Hokmah* or Wisdom Literature of the Hebrews. This literature represents the development of the crude philosophy of more ancient times, a philosophy which sought by means of proverbs and fables to express the results of reflections concerning the general questions of life. Such proverbs and fables were not necessarily of a religious character; see, e.g., Judg. ix. 8-15 (Jotham's parable), 2 Sam. v. 8, xx. 18; but they tended to become so more and more (cp. Jer. xxxi. 29, Ezek. xviii. 2); this is well exemplified by such parables as those contained in 2 Sam. xii. 1-4 (Nathan's parable of the ewe lamb), and Isa. v. 1-4 (the parable of the vineyard); and ultimately all wise sayings, upon whatsoever subjects they were uttered, came to have a religious content inasmuch as it was taught that all wisdom emanated from God. Ben-Sira, therefore, as a constructor of wise sayings, belonged to the class of Sages or *Hakamim* ('wise men') who already in the days of Jeremiah occupied a recognized position alongside of the priests and the prophets: 'For the law shall not perish from the priest, nor counsel from the wise (*hakam*), nor the word from the prophet' (Jer. xviii. 18). So that in presenting his book to his people he is making a justifiable claim when he says:

*I, indeed, came last of all,
As one that gleaneth after the grape-gatherers:
I advanced by the blessing of God,
And filled my winepress as a grape-gatherer.*

(xxxiii. 16-18 [= G xxxvi. 16^a and xxx. 25-27]).

The claim is modestly urged; but Ben-Sira, while whole-heartedly admitting his indebtedness to earlier sages, clearly reckons himself as one of the 'grape-gatherers', i.e. as one of the *Hakamim*, like the authors of Proverbs and Ecclesiastes, though the last in the succession.

A notable feature in our book is that it offers many examples of expanded proverbs; a little essay, as it were, is constructed on the basis of a proverb. A good example of this is xxxviii. 24-xxxix. 11; here the proverb, or text of the essay, is:

*The wisdom of the scribe increaseth wisdom,
And he that hath little business can become wise.*

Then Ben-Sira proceeds to expatiate upon these words by giving a number of illustrations showing that those who are occupied with ordinary trades and professions cannot possibly find the requisite leisure which must be possessed by those who would acquire wisdom (xxxviii. 25-35); and the essay concludes with an eloquent description of the ideal seeker after wisdom, thus presenting the positive side of his thesis.

Although Ben-Sira exhibits no great signs of originality there is plenty of individuality in his book; this is shown chiefly (in addition to what has just been said about the expansion of the proverb into the essay) by the use he makes of the Old Testament Scriptures. He does not merely quote from the Old Testament, but he utilizes the words and teaching of the inspired writers as the authority for what he has to say, and then proceeds to set forth his own ideas upon a given subject. An instructive example of this may be adduced. Ben-Sira's teaching on death and the hereafter is identical with that of the Old Testament, but in xli. 1-4 he offers some thoughts upon the subject of death which are evidently quite his own. He shows that two views concerning death exist among

¹ The two editors who are responsible for Sirach as a whole, apart from the Prologue and ch. xlix (the notes on which were written in consultation), shared the rest of the book between them as follows:

Mr. Box is primarily responsible for §§ 3, 6, 7, and 10 of the Introduction, and for the commentary on chs. ix. 1-13, 23, xxx-xli, xlii-xlv: Dr. Oesterley is primarily responsible for §§ 1, 2, 4, 5, 8, and 9 of the Introduction, and for the commentary on chs. i-viii, xlii. 24-xxix, xli, xlii-xlviii, 1, li.

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men; to those who are living at ease and prosperity the thought of death is bitter, but it is welcome to such as are in sickness and adversity, who are broken and have lost hope. Then he goes on to utter a word of comfort to those to whom the thought of death is painful, by saying that it is the destiny of all men, and that it is the decree of the Most High; he concludes by reminding them also that:

In Sheol there are no reproaches concerning life.

For the rest, the book contains a large collection of moral maxims and sage counsels regarding almost every conceivable emergency in life; if the majority of these appear to be merely moral, it has to be remembered, as already pointed out, that to Ben-Sira the apparently most secular forms of wisdom partake of something religious fundamentally, because all wisdom is in its multifarious and varied expressions so many offshoots of the one primeval Wisdom which emanates from God. These maxims and counsels are applicable to people in every condition of life; a large proportion of them deals with the ordinary, every-day relationships between man and man, whether in regard to the rich or the poor, the oppressed, the mourners, &c., &c.; rules of courtesy, behaviour at table, politeness, respect for one's betters, and many other similar topics, abound. Ben-Sira's intimate knowledge of human nature meets one at every turn, and is certainly one of the most instructive features of the book. It was clearly Ben-Sira's object, in writing his book, to present to the Jewish public of his day an authoritative work of reference to which recourse could be had for guidance and instruction in every circumstance of life. In doing so, however, Ben-Sira makes it his great aim to set forth the superiority of Judaism over Hellenism. For some time previously the Hellenistic spirit had been affecting the Jews both in Palestine and in the Dispersion, and though there was immense good in the wider mental horizon fostered by this spirit, yet there can be no doubt that Hellenism had assumed a debased form in Palestine,¹ and a true Jew, such as Ben-Sira was, rightly felt bound to oppose its extension in the best way he could, namely, by offering something better in its place. Nevertheless, Ben-Sira was himself not unaffected by the Hellenic genius, probably unconsciously; and his admiration for Judaism of the orthodox, traditional type is unable to conceal altogether the newer tendencies of thought brought into existence through that Greek culture by which he, too, had become possessed. The results of the past and the beginnings of a future development were still in juxtaposition—not amalgamated, but as yet not separated, nor were their further sequences in view. Alike the close of the old and the beginnings of the new are side by side in *Ecclesiasticus*. The former reaches back to the early times of Israel's glory; the latter points forward to that direction which was to find its home and centre, not in Palestine, but in Alexandria.² The traces of the influence of Greek modes of thought to be found in our book are not seen in definite form, but, as one would expect where the influence was at work unconsciously, they are to be discerned rather in the general outlook and conception; what is perhaps the most striking example of this is the way in which virtue and knowledge are identified: this is a distinct Hellenic trait, and is treated in the book as axiomatic. In the past, human and divine wisdom had been regarded as opposed, whereas, owing to Greek influence, both in our book and in the Wisdom Literature generally, it is taught that wisdom is the one thing of all others which is indispensable to him who would lead a godly life. The evil of wickedness is represented as lying in the fact that wickedness is foolishness, and therefore essentially opposed to wisdom. On the other hand, the Jews were faithful to the Law, the ordinances of which were binding because it was the revealed will of God; and, therefore, in order to reconcile this old teaching with the new teaching that wisdom was the chief requirement of the man of religion, wisdom became identified with the Law: 'The fear of the Lord is the beginning of wisdom'; by the 'fear of the Lord' is meant, of course, obedience to His commands, i.e. the observance of the Law. These words express what is, in truth, the foundation-stone of the Wisdom Literature, and this identification between wisdom and the Law formed the reconciling link between Judaism and Hellenism in this domain. Nowhere is this identification more clearly brought out than in the Book of Wisdom and in Sirach. This fully explains why Ben-Sira, following herein, without doubt, many sages before him, divides mankind into two categories, the wise and the foolish, which correspond respectively to the righteous and the wicked.

But while there is no sort of doubt that traces of Hellenic influence are to be discerned in the book, there is a danger which must be guarded against of seeing them where they do not exist.

¹ 'We have reason to believe that it was just in Syria that Hellenism took a baser form. The ascetic element which saved its liberty from rankness tended here more than anywhere else to be forgotten. The games, the shows, the abandonment of a life which ran riot in a gratification of the senses, grosser or more refined, these made up too much of the Hellenism which changed the face of Syria in the last centuries before Christ' (Bevan, *Jordanism under the High-priests*, p. 41).

² Edersheim in the *Speaker's Commentary*.

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Ben-Sira has here and there thoughts which at first sight look like traces of Hellenic influence, but are not so in reality; they are independent parallels, but have not otherwise anything to do with Greek culture. For example, the following might well appear at first sight to be an echo of Epicurean philosophy:

*Give not thy soul to sorrow,
And let not thyself become unsteadied with care.
Heart-joy is life for a man,
And human gladness prolongeth days.
Entice thyself and soothe thine heart,
And banish vexation from thee;
For sorrow hath slain many,
And there is no profit in vexation.
Envy and anger shorten days,
And anxiety maketh old untimely.
The sleep of a cheerful heart is like dainties,
And his food is agreeable unto him (xxx. 21-25).*

But quite similar thoughts are found in a fragment of the Gilgamesh epic found on a tablet written in the script of the Hammurabi dynasty (2000 B.C.) and published by Meissner in the *Mittheilungen der Vorderasiatischen Gesellschaft*, 1902, Heft i. On p. 8, col. iii, line 3, we read:

*... Thou, O Gilgamesh, fill indeed thy belly;
Day and night be thou joyful,
Daily ordain gladness,
Day and night rage and make merry;
Let thy garments be bright,
Thy heart purify, wash with water,
Desire thy children which thy hand possesses . . .¹*

There are other passages which might likewise seem to manifest the influence of Greek philosophy; in some of these it may well be that this is actually the case;² but it is well to be on one's guard, lest what appears to be a Hellenistic note is in reality nothing more than a parallel. While the Judaic elements in the book preponderate to an overwhelming degree, tinges of Hellenic influence are to be discovered here and there.

§ 2. THE TITLE OF THE BOOK.

As the fragments of the Hebrew text of our book which are extant only begin with the concluding words of chap. iii. 6,³ we do not know how the title ran, but the third line of the subscription reads: 'The Wisdom of Simeon, the son of Jeshua, the son of Eleazar, the son of Sira'; and the last line of the subscription in most of the Syriac manuscripts has: 'The writing or the Wisdom of Bar Sira is ended.' Jerome, however, says in his *Praef. in Libr. Sal.*, 'Fertur et παράμετος Iesu filii Sirach liber, et alius *παραβολιστὸς* qui Sapientia Salomonis inscribitur; quorum priorem Hebraicum reperi, nec Ecclesiasticum, ut apud Latinos sed *Parabolas* praenotatum'; this title = *פְּרָבֹלִים*,⁴ i.e. the Hebrew title for the Book of Proverbs, but that this was a title, in the ordinary sense, of our book is very improbable; it is more likely to have been a general title, descriptive of the contents, which was applied to the three books Ecclesiasticus, Ecclesiastes, and Canticles, for Jerome (in the context of the passage quoted above) says that these two latter were joined to Ecclesiasticus. In the Syriac Version the title is 'Wisdom of Bar Sira', while in most manuscripts of the Septuagint it runs: *Σοφία Ἰησοῦ υἱοῦ Σεμίχ*, or abbreviated in Cod. B, *Σοφία Σεμίχ*.⁵ The probability is that the original title of the book was *חכמת ישע בן־סירה* ('The Wisdom of Jesus Ben-Sira').⁶ The title 'Ecclesiasticus' of the English Versions comes from the Vulgate, though it is one which has been in use in the Western Church ever since the time of Cyprian (d. A.D. 258). It meant the 'Church Book' *par*

¹ Quoted by Barton, *Ecclesiastes* (Intern. Crit. Com.), p. 39.

² e.g. when Ben-Sira controverts the fatalistic philosophy of the Stoics.

³ According to Smend, a clause = ii. 18d is placed after vi. 17.

⁴ In later Jewish literature quotations from Sirach are sometimes prefaced with the words, 'the Parabolist said' (אמר הפרבוליסט); see Cowley-Neubauer, p. xxiv. n. v. liv, and xx. n. x.

⁵ In Cod. 248 *Ἐκκλησιαστικὸς* is placed before the ordinary title.

⁶ In some Latin manuscripts the title is 'Liber Iesu filii Sirach'.

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excellence among the 'Libri Ecclesiastici'. Among the early Greek Fathers the book is referred to as *Παράπερος Σοφία*; see, e.g., Eusebius (*Chronicon*, ed. Scheone, ii. 121); and Jerome (*Comm. in Dan.* 18) speaks of it as *ἡ Παράπερος*; Clement of Alexandria calls it *Παράπερος* (*Paed.* ii. 10, 99, &c.), and sometimes quotes from it with the words *ἡ σοφία λέγει*.¹ In the Talmud it is called 'The Book of Ben-Sira' (*Hagigah* 13 a, *Niddah* 16 b, *Berakhoth* 11 b);² and Sa'adya speaks of it as *ספר חכמה*, 'The Book of Instruction,' while other Rabbis call it *ספר בן סירא*, 'The Instruction of Ben-Sira.' Schechter (*JQR*, xii. 460 f., 1900) quotes the words of a Rabbi Joseph that the 'Proverbs of Ben-Sira' (*משלי בן סירא*) must be read because they contain useful matter.

§ 3. THE ORIGINAL HEBREW TEXT.

Apart from a few scattered citations in the Talmudic and post-Talmudic Jewish literature the Book of Ben-Sira was, until recent years, known only in the two principal ancient translations of it, viz. the Greek and Syriac versions and the secondary versions based thereon. The disappearance of the Hebrew MSS. of the book may be explained as due, ultimately, to its exclusion from the Canon, for which early rabbinical evidence exists.³ In spite of such exclusion, however, the book long retained its popularity in Jewish circles,⁴ and in Jerome's time apparently MSS. of the Hebrew text were still accessible in Palestine. In his preface to the Books of Solomon, Jerome expressly mentions one of these which he had in his possession: 'Quorum priorem—sc. Iesu filii Sirach librum—Hebraicum reperi.' In the succeeding centuries, down to the eleventh, the book was still freely quoted in a Hebrew (and also an Aramaic) form. One of the most interesting references to the existence of copies of the Hebrew text is made by Sa'adya, Gaon of Bagdad (A.D. 920), who states that vowel-points and accents—usually reserved only for canonical writings—were to be found in copies of Ben-Sira.⁵ Sa'adya also cites some seven (or eight) genuine sayings of Ben-Sira in classical Hebrew. Of the existence of the book in Spain, Provence, or among the Rabbis of France, the Rhineland, and Germany, there is no direct trace. The Hebrew text was apparently unknown (or at least inaccessible) to Rashi, the Tosafists, and even to Maimonides,⁶ and seems to have completely vanished from knowledge in the eleventh century. The recovery of large portions of it has been one of the most striking discoveries of recent years.

(a) *The recovery of portions of the lost Hebrew original.*

It was in 1896 that the first portion of the lost Hebrew text came to light—a single leaf containing the text of ch. xxxix. 15–xl. 7, among some manuscript fragments brought from the East by Mrs. Lewis and Mrs. Gibson, together with the famous palimpsest of the Syriac Gospels. This leaf was examined by Dr. Schechter, then Reader in Talmudic in the University of Cambridge, who recognized its contents and published it, with an English translation, introduction and notes, in *The Expositor* for July, 1896. Almost simultaneously Professor Sayce presented to the Bodleian a box of Hebrew and Arabic fragments, among which Messrs. Cowley and Neubauer 'recognized another portion of the same text of Sirach, consisting of nine leaves, and forming the continuation of Mrs. Lewis's leaf from chapter xl. 9 to xlix. 11'.⁷ Both fragments proved to be furnished with marginal notes 'giving the variants of another copy of Sirach, or more probably of two other copies. . . . In the Bodleian fragment there are also at least two Persian glosses (ff. 1 and 5^b), which point to its having been written in Bagdad or Persia, possibly transcribed from Sa'adya's copy'.⁸

These fragments had come from the Genizah at Cairo. In consequence Schechter at once proceeded thither, and, having obtained the necessary authority, made an examination of the manuscript material there deposited, with the result that a considerable amount of the collection was brought to Cambridge. In this collection other fragments of Sirach were discovered by Schechter, all from the same MS. (denoted B by Schechter), covering parts of chapters xxx–xxxviii, as well as the final portion, covering chapters l–li. Two additional fragments of the same MS., containing xxxi. 12–31 and xxxvi. 24–xxxvii. 26, were secured for the British Museum, and edited by the Rev. G. Margoliouth (*JQR*, xii. 1–33). Meanwhile Schechter had discovered in the Genizah collection at Cambridge fragments of a second MS. of the Hebrew text (= MS. A), containing

¹ Cp. Hart, *Ecclesiasticus in Greek*, p. 333.

² *JE*, xi. 388 a.

³ Cp. *Tosefta*, *Yadayim* ii. 13 (ed. Zuckermann 683), which runs: 'The gilyōnim and the books of the heretics (*minim*) do not defile the hands [i.e. are not canonical]; the books of Ben-Sira and all books written after the prophetic period do not defile the hands'; cp. also T. J. *Nanh.* 28 a.

⁴ For its influence on early Jewish and Christian literature cp. § 7 below.

⁵ *Sefer ha-guluy*, p. 162 (cp. Cowley-Neub. *O. H.* p. x f.).

⁶ Cowley-Neub. *op. cit.*, *ibid.*

⁷ *Ibid.*, p. xii.

⁸ *Ibid.*, p. xiii, where see a full description of the MS. and its peculiarities.

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ch. iii. 6-xvi. 6, with a hiatus from vii. 29 to xi. 34, which was afterwards made good by some leaves that came into the possession of Mr. Elkan Adler. When the remaining contents of the Genizah were sold Israel Lévi discovered a fragment of a fresh MS. (= MS. D) in a single leaf covering ch. xxxvi. 24-xxxviii. 1 (thus providing a second text against that of MS. B for this portion of the book). Finally, Sehechter, Gaster, and Lévi found in material derived from the same Genizah fragments of an anthology of the Book of Ben-Sira (= MS. C) embracing the following: iv. 23 b, 30, 31; v. 4-8, 9-13; vi. 18-19, 28, 35; vii. 1, 4, 6, 17, 20-21, 23-25; xviii. 30-31; xix. 1-2; xx. 4-6, 12 (?); xxv. 7 c, 8 c, 8 d, 12, 16-23; xxvi. 1-2; xxxvi. 16; xxxvii. 19, 22, 24, 26. The MSS. may be classified as follows:—

(a) MANUSCRIPT A, containing ch. iii. 6-xvi. 26; this consists of six leaves, and may be of the eleventh century. There are 28-29 lines to the page; in some places vowels are added, and, in one or two cases, accents. The size of the page is 11 x 11 cm.

(b) MANUSCRIPT B, containing xxx. 11-xxxiii. 3, xxxv. 11-xxxviii. 27, xxxix. 15-li. 30; this consists of 19 leaves, and may be of the twelfth century. 'The MS. is written on oriental paper, and is arranged in lines, 18 to the page, and the lines are divided into hemistichs.'¹ There are many marginal notes, containing, apparently, variant readings from two other codices, one of which is closely related to MS. D. 'As a rule, the body of the text corresponds to the Greek version, and the glosses in the margin to the Syriac; but occasionally the reverse is the case.'² The size of the page is 19.1 x 17 cm.

(c) MANUSCRIPT C (= Lévi's D), containing an anthology from chapters iv-vii, xviii-xx, xxv, xxvi, xxxvii (as specified above). This MS. consists of four leaves, and, according to Gaster, is older than the other MSS. It contains 12 lines to the page, the size of which is 14.6 x 10 cm. 'The text is often preferable to that of A, and offers variants agreeing with the Greek version, while the readings of A correspond to the Syriac.'³

(d) MANUSCRIPT D (= Lévi's C), containing xxxvi. 29-xxxviii. 1. This MS. consists of a single leaf; there are 20 lines to the page, which measures 16 x 12 cm. Words, and in some cases entire verses, are provided with vowels and accents.

It will thus be seen that the MSS. so far recovered yield a Hebrew text for something like two-thirds of the entire book. In some cases two MSS., and for four verses three, are available for the restoration of the text.

The following list shows the extent of the Hebrew MS. authority for different parts of the text:

(a) The portions of the text for which one manuscript authority only is available are: From MS. A, iii. 6-iv. 23 a, iv. 24-29, v. 1-3, 8, 14-15, vi. 1-17, 18 (C), 20-25, 27, 29-33, 36-37, vii. 3, 5, 7-16, 18-19, 22, 26, 29-36, viii. 1-xvi. 26; from MS. C, xviii. 30-31 [32-33], xix. 1-2, xx. 4-6 [5-7], 12 [13], xxv. 7 c, 8 c, 8 d, 12 [13], 16-23 [17-24]; xxvi. 1-2; from MS. B, xxx. 11-xxxiii. 3, xxxv. 11-xxxvi. 15, xxxvii. 17-28, xxxviii. 2-27; xxxix. 15-li. 30.

(b) The portions of the text for which two MSS. are available are: iv. 23 b, 30-31; v. 4-7, 9-13; vi. 19, 28, 35; vii. 1, 2, 4, 6, 17, 20-21, 23-25; xxxvi. 16; xxxvii. 29-xxxviii. 1.

(c) The portions of the text for which three MSS. are available are: xxxviii. 19, 22, 24, 26.

(d) The portions of the text for which no Hebr. MS. is yet available are: i. 1-iii. 5; xvi. 27-xviii. 3; xix. 3-xx. 4, 8-12; xx. 14-xxv. 6, xxv. 9-12, 14-16, 25-26; xxvi. 3-xxx. 10; xxxiii. 4-xxxv. 8 (10); xxxviii. 28-xxxix. 14.

(b) *The value and authenticity of the recovered fragments.*

The questions touched upon in this section have given rise to much controversy which it will be impossible to review here in detail. All that will be attempted will be to indicate the main lines and directions of the best critical opinion.

The problems raised by the Hebrew fragments are of an exceedingly complex character. The first point to determine, in a general way, is the relation of the MSS. to each other. The manuscript material that has been recovered, fortunately, is sufficiently extensive—overlapping as it does for certain parts of the text of the book—to make it possible to establish certain relations.

(i) *The relation of the Hebrew MSS. to each other.*

The most important point of relation between the MSS. is the frequent agreement of the marginal variants of B with D against the text of B in the section where comparison is possible, i.e. where the two MSS. overlap (xxxvi. 29-xxxviii. 1). A good example of this is to be seen in xxxvii. 16:

¹ Cowley-Neub., *op. cit.*, p. xiii.

² I. Lévi in *JE*, xi. 393 a.

³ Lévi, *op. cit.*, xi. 392 b.

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Here B^{margin} and D have

ראש כל מעשה מאמר
לפני כל פועל (פעל D) היא מחשבת
*The beginning of every action is speech,
And before every work is the thought.*

For this B^{text} has

ראש כל מעשה דבר
וראש כל פעל היא מחשבת

Another good example is afforded by xxxvii. 25, where B^{margin} and D read ישרון against ישראל of B^{text}. According to Peters¹, about 75 per cent. of the variants conform to this rule; in the other cases where D has a variant not attested in B^{margin} some are explicable as scribal errors in D, or as corruptions produced under the influence of the text of B. In several cases B^{margin} and D agree in purely orthographic variants, and even in reproducing identical scribal errors. The important conclusion deducible from these phenomena is that the marginal variants of B are not the emendations of the scribe, but represent readings derived from another MS. which has close affinities with D. Probably the marginal variants of the rest of B are derived from an identical or related source. Regarding the relation of C to B and D the material for comparison is too slight to enable any certain conclusions to be drawn. In one striking case, however, C = B^{text} in reading נאל against B^{margin} and D which read נאל. Hence Peters concludes that C is to be ranked with the B type of text (against D + B^{margin}). The other important area of contact is iv. 23-vii. 25, where C and A partly overlap and comparison is possible. Here the divergence is occasionally considerable, as in iv. 30, 31 (see next subsection). But this must not be unduly exaggerated. The similarity of whole verses is so marked as to make it clear that we are confronted with different recensions of the same archetypal text, and not with independent types of text.²

(ii) *The general character of the Hebrew fragments and their relation to the Versions.*

The relation of the Hebrew fragments to the Versions presents many difficult textual problems which cannot be said yet to have been fully solved.³ In the case of MSS. A and B, which may conveniently be considered first, the Hebrew sometimes agrees with the Greek version against the Syriac, sometimes differs from both, and occasionally explains one or the other, or both. The cases in which the Hebrew seems to follow the Syriac and to be dependent on it are, perhaps, the most crucial. In this connexion the doublets, which are particularly numerous in B, are most important. These have been indicated in the critical notes of the commentary. The following example will illustrate many others. In xxxi. 13 B¹ has:

- (1) זכור (דע. marg.) כי רעה עין רעה
 - (2) רע עין שונא אל
 - (3) ורע טמנו לא ברא:
 - (4) כי זה מפני כל דבר חזוע (חזוע. marg.) עין
 - (5) ומפנים דמעה תרמט (חזוע? marg.)
 - (6) רע מעין לא חלק אל
 - (7) על בן (על כל. marg.) מפני (מלפני) כל נס לחה:
- (1) Remember that an evil eye is an evil thing;
 - (2) The man of evil eye God hateth,
 - (3) And He hath created nothing more evil than him.
 - (4) For this—by reason of everything the eye quivereth,
 - (5) And from the face it maketh tears.
 - (6) God hath created nothing more evil than the eye,
 - (7) Therefore by reason of everything its freshness is abated.

¹ *Der jüngst wiederentdeckte hebräische Text des Buches Ecclesiasticus* (1902), p. 23*.

² Schechter (*JQR*, xii. 458) pertinently remarks: 'Had we here to deal with different translations, it is impossible that they should agree as closely as they [MSS. C and A] do. Those who are inclined to doubt this obvious fact should take the trouble to compare these same fourteen verses [covering iv. 23-v. 13 + xxxvi. 24] in the three Hebrew versions we possess of Ben-Sira, viz. by Ben Zeeb, Frankel, and Joshua Duklo, and he will see at once the difference between independent translations and families of MSS. differing but descendant from the same common origin. In the first case he will, before a closer reading, hardly be aware that they represent the same work, whilst in the latter it will take him some time before he detects their differences.'

³ The most elaborate and detailed reconstruction of the text, taking the fullest account of all relevant data, is that of Smend (as cited in § 10).

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Here (1) (6) (7) substantially = \mathfrak{C} ; and (2) (3) and (4) = \mathfrak{S} (see crit. note on xxxi. 23 in the following commentary): (5) is a doublet of (4) and (7). It is noticeable that \mathfrak{U} does not, as it stands, yield an exactly corresponding text either to \mathfrak{C} or \mathfrak{S} , while it provides one doublet (5) and (7) which corresponds to neither. The simplest explanation is that \mathfrak{U} embodies variants from different recensions of the original text that lie behind \mathfrak{C} and \mathfrak{S} .¹ Not improbably \mathfrak{U} itself has been glossed and emended by scribes. The variant in (7) above ('its freshness is abated') may, perhaps, be explained in this way (from Deut. xxxiv. 7). As another example of a gloss in \mathfrak{U} to which nothing corresponds in \mathfrak{C} or \mathfrak{S} xxxi. 2 may be cited. Here \mathfrak{U} adds the following two lines:

רע נאמן תניד חרפה
וטסחיר סוד אוהב כנפשו

*Reproach putteth to flight the faithful friend,
But he that hideth a secret loveth (a friend) as his own soul.*

As this couplet does not harmonize with the context it is probably a gloss (? from the margin of a MS.). In general \mathfrak{U} has many scribal errors and corruptions in its text, which is also marked by the occasional presence of strong Syriasms² and late Rabbinical expressions.³

In the case of \mathfrak{U}^1 the number of marginal variants is comparatively small. There are a certain number of doublets which exhibit features on the whole similar to those of \mathfrak{U} illustrated above. But \mathfrak{U}^1 diverges more from the text of \mathfrak{C} than is the case with \mathfrak{U} —it very rarely sides with \mathfrak{C} against \mathfrak{S} . It has certain orthographical peculiarities of its own, and is marked by a number of errors due to the carelessness of the copyist.⁴ In the case of \mathfrak{U}^2 , which covers xxxvi. 29–xxxviii. 1, and provides (with \mathfrak{U}^1) a duplicate text for this section of the book, we have, on the whole, a text superior to that of \mathfrak{U} , though there are numerous cases of corruption. In two instances it yields a text which agrees with \mathfrak{U} against the common text of \mathfrak{C} , viz. in xxxvii. 26⁵, where it reads כבוד (= δόξαν 248 and \mathfrak{U}) against πῶτον of the ordinary text of \mathfrak{C} ; and in xxxvii. 28⁶ where, against \mathfrak{U} which = \mathfrak{C} , it reads:

ולא לכל נפש כל זן תבחר

which = \mathfrak{U} (*et non omni animae omne genus placet*). In this MS. late Hebrew expressions are of frequent occurrence. In the three fragments of selections which make up \mathfrak{U}^1 a type of text is preserved which is, on the whole, remarkably free from the corruptions and blemishes which disfigure the other MSS. It agrees sometimes with \mathfrak{C} , sometimes with \mathfrak{S} , and occasionally with neither (e.g. v. 11). In those parts of the book where it coincides with \mathfrak{U}^1 it often agrees with the text of \mathfrak{C} against \mathfrak{S} .

The relation of the Hebrew fragments to the citations of Sirach that occur in the Talmudic and Rabbinic literature⁷ is not easy to determine owing to the uncertain state of the Talmudic and Rabbinic texts, and also to the loose way in which such citations are often made. It would appear that in some cases the two Talmuds had different texts of Ben-Sira before them. Thus iii. 21 is cited in one form in T.J. Hag. 77c (agreeing with \mathfrak{U}^1 in first and last word), and in another (doublet) form in T.B. Hag. 13a (also in Midr. rabba Gen. viii). In the latter the first couplet agrees with \mathfrak{S} and \mathfrak{C} (and partly with \mathfrak{U}^1); the second diverges considerably from all the other forms of the text (though agreeing in one word with \mathfrak{U}^1 , and in another with T.J. Hag.). The most natural inference to draw from these phenomena is that two divergent types of text of Sirach were current in the fifth century A.D. The citations from Sirach in Sa'adya (*Sefer ha-galuy*) are of a different character. They agree much more closely with the text of \mathfrak{U} , give the impression of being more exact citations, and are apparently derived from substantially the same text as that represented in the Hebrew fragments.

It is important to note, in this connexion, that collections of detached sayings derived from Sirach were apparently in existence in the Talmudic period. The only long continuous quotation from Ben-Sira given in the Talmud (T.B. Sanhedrin 100b) is apparently made from such a *florilegium*. It consists of the following passages in the following order: xxvi. 1–4; ix. 8, 9; xi. 29–34, and vi. 10. Another such collection is represented in the fragments denoted \mathfrak{U}^1 . Such collections

¹ See further the discussion in the next subsection.

² e.g. מַסְחִיר xlii. 5, which apparently = inf. Pael (Syr. *mēmāḥayū*); וְתַסְחִיר xlii. 12, 'converse' = Syr. 'estawwed' = ὁμιλεῖν; וְתַסְחִיר xlii. 12 = perhaps 'among' (Syr. *bēth*).

³ e.g. בִּיטָא xxxviii. 17, 'such as befits him' (in \mathfrak{U}^1 ; also in \mathfrak{U}^2 x. 28); נִסְיוֹן li. 23.

⁴ Of differences of diction the following is the most notable: \mathfrak{U}^1 writes נִסְיוֹן where \mathfrak{U} has נִסּוֹן. See further Taylor-Schechter, *WBS*, pp. 7–12.

⁵ This verse is wanting in \mathfrak{U}^2 .

⁶ For a collection of the citations conveniently grouped together see Cowley-Neub., pp. xix–xxx; also Schechter in *JQR*, iii. 682–706 (with full critical notes).

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seem to have superseded the original Hebrew text of the entire book after it fell under the ban and was reckoned among 'the books of the heretics'. The 'good things' profitable for reading were excerpted; the rest consigned to neglect.¹ It is worth noting that some of the sayings of Ben-Sira are cited in an Aramaic form, which implies that an Aramaic translation of parts of the book was at some time or other made. This factor must be allowed for as a possible source of corruption in the diction of the fragments.

(iii) *The authenticity of the Hebrew fragments.*

The authenticity of the Hebrew fragments was early called in question by Professor D. S. Margoliouth,² who, noting the decadent nature of the diction, coloured as it is by the frequent presence of Syriasms and Arabisms, as well as of neo-Hebraisms, and struck by the presence of Persian glosses in \mathfrak{M} , propounded the theory that \mathfrak{M} is itself a retranslation of a Persian version, which was based partly on the Greek and partly on the Syriac versions of the book. The hypothesis is that a Syriac version, which had been revised by the Greek, was used as the basis of a Persian rendering, and that this Persian translation was rendered by an unintelligent Persian Jew, who knew neither Syriac nor Greek, into Hebrew. 'The theory is incompatible with the known facts; the agreements (often literal) and the disagreements of the Hebrew with the primary versions make it practically inconceivable that it could have arisen in the way described.'³ The obscurities in the Hebrew text alleged to be due to a misunderstanding of Persian expressions are all susceptible of a different—and more probable—explanation.⁴ Consequently the hypothesis of a Persian basis for the text of \mathfrak{M} may be ruled out. But in a modified form the hypothesis of retranslation may be made much more defensible, viz. on the basis of the Syriac—and Greek—versions. It is not, indeed, alleged that the whole of the recovered Hebrew text can be explained in this way, but the dependence of parts of the text on \mathfrak{S} or \mathfrak{G} is seriously maintained by some scholars. It will, therefore, be necessary to subject some of the crucial cases adduced to examination. Nestle⁵ brings forward a number of cases from \mathfrak{M} in which he concludes that the Hebrew text of these passages 'cannot be explained in any other way than by the supposition that it rests on a corrupt and glossed text, sometimes of \mathfrak{S} , sometimes of \mathfrak{G} '. He, however, does not allege of \mathfrak{M} as a whole that it is a *simple retranslation* of \mathfrak{S} , 'for even in \mathfrak{M} there are passages which are at variance with \mathfrak{S} '. The passages in question are iv. 30, 31, v. 9 b, 13 b, vii. 25, xxv. 17. The first and last of these may be taken as crucial examples.

In iv. 30 \mathfrak{G} has:

μὴ ἔσθι ὡς λέων ἐν τῷ οἴκῳ (v. l. τῇ οἰκίᾳ) σου
καὶ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου.

\mathfrak{L}

noli esse sicut leo in domo tua;
evertens domesticos tuos et opprimens subiectos tibi.

Be not a *dog* (כלב) in thy house,
And rebuking and fearful in thy works.

\mathfrak{M}^A

אל תהי ככלב בביתך

\mathfrak{M}^B

ומיור ומתירא במלאכתך
אל תהי בארירה בביתך
ומתפחז בעבודתך:

Here \mathfrak{M}^A 'like a dog' (כלב) = \mathfrak{S} ; and \mathfrak{M}^B 'like a lion' (בארירה) = \mathfrak{G} . 'Can there be any doubt,' says Nestle, 'that A (\mathfrak{M}^A) agrees with \mathfrak{S} and C (\mathfrak{M}^B) with \mathfrak{G} ?' The mistake in \mathfrak{S} (כלב) may be due to a misreading of כלבי (= כלביא) 'like a lion'. He, however, admits that the couplets as they stand cannot be explained entirely as retranslations. In particular, 'how would a late Jewish translator hit upon מתפחז to render so obscure a word as φαντασιοκοπῶν?' But if the two couplets are not retranslations the obvious inference is that they represent two recensions of the original Hebrew text, one of which lies behind \mathfrak{S} and the other behind \mathfrak{G} . In \mathfrak{M}^A כלב is a corruption of כלב = כלבי (כלביא), which may be explained as a variant on the true reading (preserved in \mathfrak{M}^B) בארירה : במיור may be a gloss: במלאכתך has come in by mistake from the previous verse; the correct reading is preserved

¹ Cf. Schechter in *JQR*, xii. 461.

² *The Origin of the 'Original' Hebrew of Ecclesiasticus* (1899).

³ Toy in *EB*, ii. col. 1168.

⁴ For a detailed criticism of these alleged cases see Taylor-Schechter, *WBS*.

⁵ Art. 'Sirach' in *Hastings's DB*, iv. 547 f.

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in \mathfrak{W}^c בעבודתך (cf. \mathfrak{G} and \mathfrak{S}); ומתירא is probably original, and \mathfrak{W}^c a corruption of ומתפחד a variant on ומתירא. Thus the original Hebrew of the couplet may be restored:

אל תהי כאריה בביתך
ומתירא בעבודתך:

*Be not like a lion in thy family,
And timid among thy slaves.*

[Smend, however, keeps ומתירא in line 2: then render

And shy and timid among thy slaves.]

In the text so read מתירא affords an excellent word-play (suggested by Amos iii. 8) on אריה in line 1—quite in the style of Ben-Sira.¹

Again, in xxv. 17:

The wickedness of a woman . . . darkeneth her countenance like sackcloth (A.V. marg. 'or like a bear'): R.V. *as a bear doth*.

\mathfrak{G}^H &c. $\omega\varsigma$ $\sigma\acute{\alpha}\kappa\kappa\omicron\upsilon$: $\mathfrak{G}^{\text{Syr}}$ 55, 106, 155, 157, 248, 253, Syro-Hex. $\omega\varsigma$ $\acute{\alpha}\rho\kappa\omicron\varsigma$: \mathfrak{L} (combining both readings) *tanquam ursus et quasi saccum*.

\mathfrak{S} . . . maketh pale the face of her husband, and
Maketh it black like the colour of a sack.

\mathfrak{W}^c רע אשה ישחיר מראה איש
ויקריר פניו לרוב:

From these data Nestle concludes that 'all rules of textual criticism . . . must be naught, or C (\mathfrak{W}^c) is here the retranslation of a corrupt Greek text.' The assumption is that $\acute{\alpha}\rho\kappa\omicron\varsigma$ is an inner (Greek) corruption of $\sigma\acute{\alpha}\kappa\kappa\omicron\upsilon$, and that \mathfrak{W}^c here has followed a Greek text which had the corruption. But it should be noted that \mathfrak{W}^c for the rest of the verse diverges strongly from \mathfrak{G} , and agrees with \mathfrak{S} against \mathfrak{G} (1) in adding איש, and (2) in making the following word (פניו) refer to the husband (his face). We are, therefore, driven to suppose that \mathfrak{W}^c has here followed \mathfrak{G} in one word only, viz. in reading 'bear' for 'sack'; in the rest of the verse it is independent of \mathfrak{G} , and approximates to (though it does not coincide with) \mathfrak{S} . The phenomena point in the same direction as in the other case examined, viz. to the existence of divergent recensions of the text of \mathfrak{W} , one of which has been followed by \mathfrak{G} and another by \mathfrak{S} . \mathfrak{W}^c partly agreeing with both. At least two alternatives are possible to Nestle's hypothesis, either of which is to be preferred to his solution: either (1) $\sigma\acute{\alpha}\kappa\kappa\omicron\upsilon$ is an inner (Greek) corruption of $\acute{\alpha}\rho\kappa\omicron\varsigma$ which has affected \mathfrak{S} , or (2) the readings שק and רוב existed in different recensions of \mathfrak{W} . In either case רוב is probably the true reading of the original Hebrew, which may be restored from \mathfrak{W}^c thus:

רע אשה ישחיר מראה
ויקריר פניה לרוב:

*The wickedness of a woman maketh black her look,
And darkeneth her countenance like a bear's.*

The meaning of the couplet appears to be that wickedness makes a woman sinister of aspect and fierce; the alternative reading 'like sackcloth' would introduce the idea of sadness and mourning, which does not harmonize so well with the context. As the previous couplet² suggests the comparison of the wicked woman to a lion or dragon, the further comparison of her aspect to a bear's is in keeping. What is referred to, apparently, is the hardening effect of a course of wickedness, which makes a woman brazen. The context, therefore, does not really favour the idea that a woman's wickedness makes her sad of countenance ('darkeneth her countenance like sackcloth'). Schechter³ aptly cites in illustration a passage from the *Midrash* (*Gen. rabba*, § 87. 4) where Potiphar's wife is compared to a bear ('I will incite against thee the bear'). The bear is proverbially associated with fierceness in the O. T.; cp. Prov. xvii. 12, 2 Sam. xvii. 8, Hos. xiii. 8.

The hypothesis of partial retranslation of \mathfrak{S} in \mathfrak{W} has been urged by Prof. I. Lévi with much force. It may be stated in his own words: 'Certain details indicate that both A (\mathfrak{W}^A) and B (\mathfrak{W}^B) are derived from a copy characterized by interpolations due to a retranslation from Syriac into Hebrew. In a number of passages the same verse is given in two distinct renderings, one of which usually corre-

¹ So Taylor in *JQR*, xv. 611.

² *I would rather dwell with a lion and a dragon than keep house with a wicked woman.*

³ *JQR*, xv. 464.

⁴ *JE*, xi. 393 (art. 'Sirach').

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sponds to the Syriac, even when this text represents merely a faulty or biased translation of the original. These verses, moreover, in their conformity to the Syriac, become at times so meaningless that they can be explained only as incorrect translations from that language. Such suspicious passages are characterized by a comparatively modern style and language, by a commonplace phraseology, and by a break in the parallelism which is affected by Ecclesiasticus. It may, therefore, be safely concluded that these doublets are merely additions made to render the Syriac version more intelligible. The same statement holds true of certain textual emendations made by the glossarist. In this, however, there is nothing strange, since it is a well-known fact that the Jews of certain sections were familiar with Syriac, as is shown by the quotations made by Nahmanides from the Wisdom of Solomon, from Judith, and from Bel and the Dragon, and also by the introduction of the Peshitta of Proverbs into the Targum of the Hagiographa.¹ The alleged cases in the doublets of **B** in which retranslation from **S** is assumed by Lévi have been subjected to close examination by A. Fuchs,² who has shown good grounds for rejecting the hypothesis. The alternative view that these doublets represent variant readings derived from different recensions of **B** is strongly upheld by Fuchs, and may be said to hold the field. With regard to the final acrostic hymn (li. 13-30), of which the version in **B**³ is, according to Lévi, a retranslation from **S**,⁴ Lévi's hypothesis is again rejected by Fuchs, and also by Dr. C. Taylor, who, after a careful discussion,⁵ concludes as follows: 'Further study of **B** has now brought out much positive evidence for its independence of **S**, and, seemingly none to the contrary.' A word must be said in conclusion regarding the canticle which follows li. 12, and does not appear in any of the Versions. Is this a genuine part of the original Hebrew text of Ben-Sira? In favour of its authenticity may be urged the presence of the sentence:

Give thanks unto Him that chooseth the sons of Zadok to be priests,

which apparently contains an allusion to the pre-Maccabean high-priests who were descended from Zadok. The absence, too, of any reference to specifically Pharisaic ideas, such as the doctrine of the resurrection of the body, may also be cited in favour of its genuineness. Its omission in the Greek translation of Ben-Sira's grandson may be explained by the reference to the 'sons of Zadok'—which might have proved a source of offence at a time when the high-priesthood was no longer held by descendants of that line. On the other hand, the sentiment expressed in the line:

Give thanks unto Him that maketh the horn of the House of David to bud

is directly opposed to that expressed in ch. xxxvi, and in the entire 'Hymn of the Fathers' (ch. xlii-xlviii). Perhaps the solution reached by Fuchs⁶ is least open to objection. Fuchs concludes that the Psalm, which is not a genuine part of the original Book of Ben-Sira, is old and originally existed in an independent form; it was inserted in the Hebrew text of Ben-Sira before the year 153 B.C. by a reader who thought the context, which already contained psalm-pieces, a suitable one. It may have emanated from the circles of the *Hasidim* ('the Assideans'), who had already taken a stand against Hellenism before the Maccabean revolt.

Enough has been said to show that the text of **B**, though it is disfigured by scribal errors and corruptions, and—in some places—by the presence of glosses, is yet essentially independent of **S** and **S**; the hypothesis of retranslation breaks down, at best a plausible case for the influence of such a factor can only be made out for an insignificant number of verses, where, however, an alternative—and, on the whole, more probable—explanation is possible.

On the other hand, it is all-important to remember that **B** constantly explains the variations in the Versions. This is one of the surest indications of its essential genuineness. One or two examples will illustrate many others. In vi. 30 **B** reads: עֲלֵי זָהָב עֲרִי and **S** has *χρυσὸς γὰρ ἐκράνεις ἐν τῇ αὐτῇ*. Here the first word in **B** can be corrected by **S** to *עֲרִי* ('ornament'), thus yielding the line:

An ornament of gold is her yoke.

At the same time the third word in **B** explains **S**'s *ἐν τῇ αὐτῇ*, which is obviously due to *עֲלֵי* being misread *עֲרִי*.

The following is an example of a different kind. In xiii. 1 **B** has:

חֹבֵר אֶל לֵן יִלְמַד דְּרָבו

And he that associateth with a scorner will learn his way. **S** has *καὶ ὁ συνωνὸς ἐπεμψάτω ἀποσθησεται αὐτόν*. **S** *He that associateth with a godless man is clothed with his way.*

Here **S** reads *חֹבֵר דְּרָבו* for **B**'s *יִלְמַד דְּרָבו*; **S** has apparently corrected the expression (cf. **B**);

¹ *Textkritische Untersuchungen zum hebräischen Ecclesiasticus* (Freiburg i. B., 1907).

² 'The hymn, which follows the Syriac version closely throughout, is evidently a retranslation from the latter' (*JE*, xi, 393). For Lévi's detailed arguments see his *Ecclesiastique*, ii, pp. xxx-xxvii.

³ *Journal of Philology*, xxx, pp. 95-132.

⁴ *Op. cit.*, pp. 102-110.

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יִלְכַּד and יִלְבַּשׁ may have arisen by confusion; or יִלְכַּד may be a correction of an original יִלְבַּשׁ. In any case *B* independently throws light on the text; even its corruptions are illuminating. Another indication of originality in *B* is the frequent word-plays. A good example of such is viii. 18: לִפְנֵי זֶרַע עֵץ תִּנְעַשׂ רִז. Here זֶרַע and רִז provide an excellent instance, and will serve to illustrate numerous others.

If any further confirmation be needed as to the value and genuineness of the Hebrew fragments as a whole it may be furnished from the words of Prof. Lévi, who, as has been pointed out above, feels constrained to adopt the hypothesis of retranslation in the case of a restricted number of verses (mostly doublets). Yet, despite these assumed 'corrections and interpolations', he declares that 'the originality of the text in these fragments of Ben-Sira cannot be denied. Besides the fact that many scholars deny the existence of any interpolations, there are portions in which it is easy to recognize the author's hand, for he has a characteristic technique, style, vocabulary, and syntax which are evident in all the Versions. It may safely be said that in the main the work of Ben-Sira has been preserved just as it left his hands, while the chief variant marginal readings recorded in the fragments and confirmed by the translations may be regarded as evidences of the existence of two separate editions written by Ben-Sira himself. It is self-evident, moreover, that Ecclesiasticus has undergone some alterations at the hands of scribes, and it would have been strange indeed if this book alone should have wholly escaped the common lot of such writings. No more conclusive proof could be found, were any necessary, of the fidelity of the Hebrew version than its frequent agreement, in citations from the Bible, with the text on which the Septuagint is based rather than with the Massorah, as in the case of 1 Sam. xii. 3 as compared with Sirach xlv. 19, or Isa. xxxviii. 17 with Sirach l. 2.¹

(c) *The secondary Hebrew recension.*

The indications that point to the existence of a secondary Greek version of Sirach are discussed and set forth in the next section (§ 4). It is there shown that this secondary and amplified recension—undertaken clearly in order to make the teaching of the book more acceptable to later orthodox (Pharisaic) circles—is not fully represented in any group of Greek MSS.; it has affected most extensively the 248 group, and is largely in evidence in the Old Latin and also in the Syriac versions.² Originally, however, it seems probable that it existed in a complete and independent form, of which the readings mentioned above are traces. In other words, the secondary Greek recension has affected in varying degrees certain groups of the Greek MSS. of the book, and also the Versions. The question arises: was this secondary Greek version due to a purely Greek revision of the book, or does it depend upon a revised Hebrew text—in other words, upon a secondary Hebrew recension? The phenomena of the text point unmistakably to the latter alternative; *the secondary Greek text depends essentially upon, and is a translation of, a younger Hebrew recension of the book.*

Traces of this younger recension remain in the MSS. of *B*, though there are only traces; it has in fact affected these MSS. only partially, and its influence can also be seen in the Rabbinic citations. The following from among the examples cited by Smend³ will illustrate what has just been said. In xvi. 3 *c* the ordinary Greek text (*B*, & *c*), which represents the original Ben-Sira, has:

κρείσσων γὰρ εἰς ἡ χίλιοι.

For this *B*¹ has an expanded text, viz.:

כִּי טוֹב אַחֵד עֲשֵׂה רָצוֹן מֵאַלֶּף (so *S* exactly).

Chrysostom, in citing the verse, has the doublet:

καὶ κρείσσων εἰς ποιῶν τὸ θέλημα κυρίου ἢ μύριοι παράνομοι.

*B*² has the doublet:

κρείσσων γὰρ εἰς δίκαιος ποιῶν θέλημα κυρίου ἢ μύριοι παράνομοι.

Gr 70 248 have for 3 *c*:

κρείσσων γὰρ εἰς δίκαιος ἢ χίλιοι (70 + ἀμαρτωλοί).

B *Melior est enim unus timens deum quam mille filii impij.*

What Ben-Sira wrote was:

כִּי טוֹב אַחֵד מֵאַלֶּף

The addition עֲשֵׂה רָצוֹן belongs to the secondary Hebrew recension which underlies the revised Greek

¹ *JE*, xi. 394.

² The Syriac version, though made directly from the Hebrew, has apparently been influenced often by Greek MSS., which contained secondary readings; see § 5 below and cp. Smend, § 12 (p. cxxxix f.).

³ *Op. cit.*, xcii f.

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text. Another example shows the same verse as it appeared in the original Hebrew text and in the secondary recension. Ch. v. 11 is preserved in two forms in \mathfrak{M}^a and \mathfrak{M}^c . In \mathfrak{M}^a it runs:

היה ממהר להאין
ובארך רוח השב פתום:

*Be swift to give ear,
And with patience of spirit return answer.*

In \mathfrak{M}^c it runs:

היה נכון בשמועה טובה
ובארך ענה חענה נכונה:

$\mathfrak{S} = \mathfrak{M}^a$.

\mathfrak{S} has:

γίγναι ταχὺς ἐν ἀρρώσει σου (248 + ἄγαθῇ)
καὶ ἐν μακροθυμίᾳ φθέγγων ἀπόκρισιν (248 &c. + ἀρθῇν).

Here clearly the Greek MSS. 248 &c. have corrected the older text of \mathfrak{S} according to the later Hebrew recension represented in \mathfrak{M}^c ; the ordinary text of \mathfrak{S} and $\mathfrak{S} = \mathfrak{M}^a$ (except that \mathfrak{S} appears to have read *בשמועה* for *להאין*, the latter being a variant of the former perhaps).

In some cases the doublets in \mathfrak{M} , to which reference has been made in the former part of this section, are to be explained in this way, one couplet reproducing the older Hebrew text, another the younger.¹ It might be argued that these additions in the text of \mathfrak{S} are merely glosses and independent amplifications made in the Greek MSS. which have affected the Hebrew fragments. But Smend, after a very close and exhaustive investigation, has made it probable (a) that the additions as a whole—though a certain small amount of inner Greek amplification, perhaps under Christian influence, must be allowed for—possess a number of striking and peculiar features which point to a common origin and their being part of a comprehensive and deliberate revision; in other words, they belong to a special recension: and (b) that this recension depends upon a Hebrew basis: many of the expressions and phrases used are fundamentally Hebrew, and are clearly translations of Hebrew originals.² The difficulties of the hypothesis which would account for the presence of such elements in the Hebrew MSS. as due to retranslation have already been discussed.

(d) *The reconstruction of the original Hebrew text.*

It has already been shown that the Hebrew fragments contain the genuine original text, though with many corruptions and with a certain amount of text-mixture due to the existence of different recensions. The first task of criticism, therefore, is to free the text, as it has been handed down in the MSS., from corruptions, glosses, and scribal errors. For this purpose the Hebrew text itself offers, in the first place, the most valuable aid. Ben-Sira's language constantly echoes that of the Old Testament, and it is remarkable how clearly and frequently these reminiscences display themselves in the text of \mathfrak{M} .³ Then, again, the form of the text in couplets of short lines of a certain approximately equal length and defined rhythm is of material assistance. It is often possible to reduce the lines to the normal length and rhythm by the removal of a superfluous word or words. The use of the ancient Versions—especially of \mathfrak{S} and \mathfrak{S} —is often of great value for reconstructing the original Hebrew, though it must not be forgotten that these Versions are themselves beset with many drawbacks. Both have suffered much from textual deterioration; both are often free and not literal renderings; even the original form of \mathfrak{S} , as it was made by the author's grandson, does not, it would seem, depend upon the Hebrew text of Ben-Sira's autograph, but upon a later transcript. Yet, when all possible reservations have been made, the ancient Versions constantly afford aid of inestimable value for the work of reconstruction. Finally, the data derived from \mathfrak{M} is often of the greatest possible value for criticizing those parts of the book for which no portions of the Hebrew text have been recovered. These points receive ample illustration in the text and textual notes which are printed in the following commentary. We are unable to subscribe to the verdict of Prof. Toy when he says:⁴ 'In general the text of Ben-Sira remains nearly as it was before the discovery of the fragments.' On the contrary, a careful study of \mathfrak{M} , and the use of it for the purpose of constructing

¹ Cp. xxxiv. 20 a b, xxxv. 22 in \mathfrak{M} ; xi. 15, 16, which appears in \mathfrak{M}^a , apparently belongs also to the secondary recension, and so xvi. 15, 16.

² Such expressions as ἐντολαὶ νόμων (i. 5), γνώσις ἐντολῶν (xix. 19), μακρότης ἡμερῶν are of this kind: δειδῆρον ἀθανασίας (xix. 19) = עֵץ חַיִּים; in some cases the renderings amount to mistranslations, e.g. φασισμός ἐγκύριος (xvii. 26) = אִשׁוּר הַחַיִּים; see further Smend, p. cxv f.

³ See e.g. the elaborate list of parallel passages given in Taylor-Schechter, *WBS*, pp. 13-32.

⁴ *EB*, iv, col. 4651.

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a critical text of the book, has confirmed to us the verdict of the distinguished scholars who first made it available for the scientific world. How far-reaching and transforming its effect on the old currently-received Greek Sirach really has been will be apparent to any careful reader who will take the trouble to compare the critical version of the text, as it appears in the following commentary, with that printed in the Authorized and Revised English versions.¹

§ 4. THE GREEK VERSION AND THE SECONDARY GREEK TEXT.

Among the versions of Sirach this is the most important as being the earliest. As the Prologue tells us, the Greek translation was made from the original Hebrew by the author's grandson; there was, therefore, not a long period of time between the original writing and its Greek translation. The Greek form of the book was that in which it was first officially received by the Church. Another fact which enhances the importance of this version is that in a number of instances the text represents a purer form of the original Hebrew than that contained in the manuscripts of the Hebrew text recently discovered. This fact makes the use of the Greek version extremely valuable, and indeed indispensable, for the reconstruction of the Hebrew text.

The text of this version, as the critical notes in the commentary will amply show, has come down to us in a bad condition; not infrequently it defies emendation. But in connexion with this two points must be taken into account when using the Greek text for the purpose of reconstructing the Hebrew. In the first place, there is in many cases of an apparently bad condition of the text the possibility that it was always so; that is to say, that it may be due to the initial inability of Ben-Sira's grandson to give a proper translation, so that what appears now as a bad text was so from the beginning. 'Ye are entreated, therefore,' says the translator in his Prologue, 'to make your perusal with favour and attention, and to be indulgent if in any parts of what we have laboured to interpret we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them when they are translated into another tongue.' And, secondly, Ben-Sira's grandson clearly does not consider it the duty of a translator to give anything in the shape of a literal translation of his original; he seeks, rightly, to present as far as possible a well-constructed Greek interpretation rather than a slavish reproduction of what he translates; and when, as in the present case, it is poetry which is in question, the translator's freedom is of course increased. These two points must, therefore, not be lost sight of. But when all allowance is made for this, the fact still remains that the Greek text is in a far from satisfactory state; it has suffered greatly from corruptions made in transmission, it has often been inflated by the addition of glosses, inserted sometimes for explanatory, at other times for doctrinal purposes, and further, marginal notes, not originally intended to be additions, have been later on incorporated into the text. Before proceeding, mention may here be made of the great displacement in the Greek text; we quote from Dr. Swete:² 'A remarkable divergence in the arrangement of the Septuagint and Old Latin versions of Ecclesiasticus xxx-xxxvi calls for notice. In these chapters the Greek order fails to yield a natural sequence, whereas the Latin arrangement, which is also that of the Syriac and Armenian versions, makes excellent sense. Two sections, xxx. 25-xxxiii. 13a (ὡς καταμύμενος... φυλὰς Ἰακώβ) and xxxiii. 13b-xxxvi. 16a (λομπεῖν καὶ καὶ... ἔσχατος ἡγνότησσιν), have exchanged places in the Latin, and the change is justified by the result. On examination it appears that these sections are nearly equal, containing in B 154 and 159 στίχοι respectively, whilst A exhibits 160 in each.' There can be little doubt that in the *exemplar* from which, so far as is certainly known, all our Greek MSS. of this book 'are ultimately derived the pairs of leaves on which these sections were severally written had been transposed, whereas the Latin translator, working from a MS. in which the transposition had not taken place, has preserved the true order.'³

When the various MSS. of the Greek version are examined it is seen that they exhibit great divergences,⁴ and these divergences are further increased when the other versions and the patristic quotations are taken into consideration. For English readers the most instructive way of being brought face to face with these variations found in the Greek MSS. is to compare the Revised and Authorized versions together, for in the margin of the Revised version the following note occurs again and again: 'Verse... is omitted by the best authorities'; by these 'best authorities' are meant the great Greek uncials of the fourth century A.D. (B⁸A). In the Authorized version, on the other hand, all the verses or parts of verses omitted by the Revised version find a place, the

¹ It should be noted that the displacement in chapter xxxi. 25 f., which has affected all extant Greek MSS., does not appear in B, which has the true order. See further on this point next section.

² *The Old Testament in Greek*, vol. ii. p. vi.

³ The solution is due to O. F. Fritzsche, *Kurzfassendes exegetisches Handbuch zu den Apokryphen*, v, pp. 169, 170.

⁴ For examples recourse must be had to the *apparatus criticus* in the commentary.

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reason for this being that the Greek text of which the Authorized version is a translation is that represented by a number of cursives belonging to the thirteenth and fourteenth centuries, a text which is also to a large extent represented in the Old Latin version, and in the quotations from Sirach in the writings of some of the Church Fathers. These great divergences, then, in the Greek MSS., all of which, as we have just seen, go back to one copy in which the great displacement was already present, occasion a difficult problem. Two points, however, emerge clearly; in the face of the striking and numerous divergences and additions it is evident that all the MSS. cannot ultimately all go back to one original form of text; and, again, since all the extant Greek MSS. are descended from one copy in which the displacement was already found, the divergences and additions must have been in existence at a very early period. The matter can be put in another way: Cod. B, for example, represents one type of Greek text, Codd. 248, 253 represent another type, that, namely, which contains the additions: both have the great displacement, and therefore both, presumably, must ultimately go back to one and the same copy, although in the actual dates of these two manuscripts there is a difference of, roughly speaking, a thousand years. But how can it be possible that these two manuscripts should go back to one original copy when one of them has so many variations and additions as compared with the other? Here let us note another factor which is of real assistance in helping to arrive at a solution of the problem—the Old Latin version, which is a translation of the Greek, has the additions, but has *not* got the displacement. Now the Old Latin version represents a condition of affairs which is older than either the great uncial codices or the cursives as we now have them; this, therefore, proves that the type of text represented by Codd. 248, 253 was extant in some MSS. before the existence of the archetypal MS. which contained the displacement.

It seems clear that there existed at a very early period, probably as early as the last century B.C., two types of the Greek text, a *primary* text, which lies at the back of *all* the Greek MSS., and which represents the original translation of Ben-Sira's grandson, and a *secondary* text. The former of these, the *primary* text, is represented by the great uncials B & A and the group of cursives 68, 155, 157, 296, 307, 308, as well as in the Aldine and Sixtine editions. The *secondary* text is represented in varying degrees by the group of cursives 55, 70, 106, 248, 253, 254, and in the MS. used by the seventh-century corrector of Cod. Sinaiticus, 8⁶⁴; of these the foremost representative is 248; this type of text is also reflected in the Old Latin and the Syriac versions, as well as in the Syro-Hexaplar (in this latter many of the passages belonging to the secondary text are marked with the asterisk), and in the Complutensian text; it also has the support of Clement of Alexandria and Chrysostom in their quotations from our book. This secondary Greek text was, like the primary one, translated from the Hebrew.¹ In the Talmud, and in some other Jewish writings, there are Rabbinical Hebrew quotations from Sirach which vary from the text of the great uncials (the primary text), but which are represented in the secondary Greek text. Again, in some cases the secondary Hebrew text, remnants of which are preserved in the recently-found Hebrew MSS., is represented in the '248 group', but not in the uncials and their followers. And there is this further fact that many of the additions found in the '248 group' can, on account of their form, only be explained on the supposition of their having been translated direct from a Hebrew original. These points go to show that the additions which belong to the secondary Greek text are not interpolations, but are based in the main upon a secondary Hebrew original.

To come back again, then, to the question with which we started; how are the two (apparently contradictory) following facts to be explained? There are great divergences in our Greek MSS., and yet all go back to one archetype, because all have the same great displacement. The most probable hypothesis would seem to be that the archetype responsible for the displacement was a Greek MS. which contained the primary text represented by the uncials. From this MS. the uncials were directly derived, but at the same time other Greek MSS. were in existence which contained the secondary text and were without the displacement.² As copies were multiplied of the former group the distorted order was adhered to, while in some cases the variant text of the MSS. representing the secondary recension was adopted and embodied; hence two varieties of text, both of which contain the displacement, come into existence. The purest extant form of the text of the secondary recension is represented apparently by the Old Latin version; the text of Cod. 248 only partially embodies the variants and additions of the Greek MSS. behind the Old Latin.

But although there are some half-dozen Greek MSS., in addition to the Syriac and Old Latin versions and the Syro-Hexaplar, in which the secondary Greek text is represented, it is certain that no one of these actually contains that text as such; all that can be said is that these authorities

¹ On the primary and secondary Hebrew texts see the preceding section, § 3 (esp. (c)).

² It should be noted that 248 agrees with B, &c., in having the true order; it has not the displacement.

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have to a greater or less extent been influenced by it. Thus, apart from a great many minor additions, the '248 group' of MSS. (including α^{ca} and the Syro-Hexaplar), taken altogether, have about a hundred and fifty *stichoi* which are not found in the MSS. representing the primary Greek text;¹ of these additions thirty-two are found in the Syriac version, which has, besides these, thirty-seven more of its own; the Old Latin version has a much larger number of its own, together with thirty-three of those found in the '248 group'.² The other group of cursive MSS., mentioned above, which with the uncials represent the primary Greek text, were originally based on the secondary text, for they still contain traces of this latter, and must therefore be regarded as the descendants of manuscripts representing the secondary text which were corrected on the basis of the uncials.

Although the fragments of the secondary Greek text now extant are considerable, they are but fragments, and, as the sequel will show, it is reasonable to assume that at one time the divergences between the two types of text must have been considerably greater. The question, therefore, naturally arises why it was that a secondary type of text (in the first instance, as we have seen, existing in Hebrew) should ever have come into existence? The additions found in the '248 group' and other authorities are so considerable that they cannot be accounted for by the assumption that they are merely arbitrary expansions of the text or explanatory glosses; they must have some more specific purpose. We believe that Mr. Hart is right in saying that these additions are 'Fragments of the Wisdom of a Scribe of the Pharisees, and contain tentative Greek renderings of many of the technical terms and watchwords of the sect. As Jesus ben Sirā dealt with the earlier Scriptures, so some unknown disciple dealt with his master's composition. He received the deposit and added to it; the additions are 'traditional accretions, which—so far as external evidence testifies—descended from an immemorial antiquity', though 'they do not necessarily proceed from the hand of one individual'.³ In fact, the secondary Greek text represents a Pharisaic recension of the original work of Ben-Sirā. But before we deal more fully with the subject of this Pharisaic recension, it is important as well as instructive to indicate the standpoint represented by Ben-Sirā himself in his work; this will help to explain and justify the existence of the later recension.

Dr. Taylor, in his edition of *Pirge Aboth* (1897), p. 115, says in reference to the books of the Sadducees: 'We have no authentic remains of Sadducee literature, but it has been suggested with a certain plausibility that the book Ecclesiasticus approximates to the standpoint of the primitive Caduqin as regards its theology, its sacerdotalism, and its want of sympathy with the *modern Soferim*.' The name of Ezra is significantly omitted from its catalogue of worthies. 'It remains singular', remarks Kuenen, 'that the man whom a later generation compared, nay, made almost equal, to Moses, is passed over in silence. . . . Is it not really most natural that a Jesus ben Sirach did not feel sympathy enough for the first of the Scribes to give him a place of honour in the series of Israel's great men?' The modern Scribe was to Ben-Sirach an unworthy descendant of the primitive *Wise*, in accordance with Eli'ezer ha-Gadol's lament over the degeneracy of a later age:

מיום שחרב בית המקדש שרו חכמים למחוי כספריא בן:

¹ Ex quo Templum devastatum est, coepere *Sapientes* similes esse *Scribis*; *Scribae* aeditui; Aeditui, vulgo hominum; Vulgus vero hominum in peius indies ruit, nec quis rogans, aut quaerens, superest. Cui ergo innitendum? Patri nostro coelesti? Dr. Taylor points out, further, the important fact that in the Babylonian Talmud (*Sanhedrin* 100b) the *Books of the Sadducees* and the *Book of Ben-Sirā* are placed side by side on the 'Index expurgatorius':

תנא בספרי צדוקים רב יוסף אמר בספר בן סירא נמי אסיר למיקרי:

What Dr. Taylor says receives confirmation from the Hebrew text of the Canticle following l. 12, which was discovered subsequently to the publication of his book: 'Give thanks unto Him that chooseth the sons of Zadok to be priests; for His mercy endureth for ever.'⁴ It is also in accordance with the Sadducean theology contained in the book. There is no mention of the existence of angels, and only the scantiest reference to demons (and even this is not certain), the central idea being that of a personified Wisdom.⁵ Then, again, special prominence is given to the Law; here we may be permitted to quote again from Dr. Taylor's book, especially as in connexion with what he says a further Sadducean tenet, the denial of a resurrection, is included (in Sirach belief in a hereafter is restricted to the Sheol-conception): 'The Sadducees said, $\mu\eta\ \epsilon\lambda\iota\upsilon\alpha\iota\ \alpha\nu\alpha\sigma\tau\alpha\sigma\omega$ (Matt. xxii. 23), and our Lord answers by an indirect argument from the Pentateuch, instead of bringing

¹ Cod. 248 alone has a hundred and twenty-three.

² *Op. cit.*, p. 274.

³ These words do not occur in either the Greek or the Syriac versions.

⁴ See Smend, *Die Weisheit des Jesus Sirach*, pp. xciv.

⁵ Mishnah, *Sotah* ix. 5 (Surenhusius, vol. iii, p. 308).

⁶ See further § 9, iii.

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proofs of a more obvious and direct kind from other parts of Holy Scripture. Hence it has been inferred that they accepted the Pentateuch only, and rejected the *Nebiim* and *Kethubim*. On the other side, it is asserted that this inference is wholly inaccurate; that they accepted the three divisions of the Old Testament, and rejected only the extra-scriptural 'Tradition' and scribe-law. The truth, perhaps, lies *in medio*. The Jews in general esteemed, and still esteem, the Pentateuch more highly than the Prophets and the Hagiographa:

ולכך אני אומר שנקראו נביאים וכתובים דברי קבלה שהיו מקובלין [בתן] ובאין מימות משה ומכל מקום אין שוין לחמישה ספרים שכולן מצות וחוקים כו':

'And therefore I say that the *Prophets* and *Hagiographa* are called words of *Qabbalah*, because they were received by *diadoxi*, and they came from the days of Moses; and by no means are they equal to the *Five Books*, which are all precepts and ordinances, &c.' If the Sadducees were of the number of those who insisted most strongly upon the superior authority of the Pentateuch, it might in certain cases be nearer the truth to say that they rejected the *Prophets* and *Hagiographa* than to say that they accepted them. If a prophet were quoted in opposition to Moses they would have questioned the authority of the prophet.² The antagonism between the Sadducees and the Pharisees on this point is clearly indicated by Josephus (*Ant.* xiii. 10. 6), where he says: 'The Pharisees have delivered to the people a great many observances by succession [cp. Dr. Taylor's quotation above] from their fathers, which are not written in the laws of Moses; and it is for this reason that the Sadducees reject them, and say, that we are to esteem as obligatory (only) those observances that are in the written word, but are not to observe those things that are derived from the traditions of our forefathers.' The prominence given to the Law in Sirach may, therefore, well indicate the Sadducean attitude. Again, the very meagre reference to the Messianic hope, which is also characteristic of our book, likewise points to its emanating from a Sadducean milieu, for the Sadducees did not share the Messianic hopes of the Pharisees; the latter, following the teaching of the Prophets, looked to God to guide the destinies of the nation, while the Sadducees disbelieved in such divine guidance; they 'take away fate, affirming that there is no such thing, and that the events of human affairs are not at its disposal, but they hold that all our actions are in our own power' (Josephus, *Ant.* xiii. 5. 9; cp. *Bell. Jud.* ii. 8. 14). Further, Ben-Sira shows himself to be a Sadducee by his comparatively favourable attitude towards the heathen world; it is true that one of the main objects of his book is to show the superiority of Jewish wisdom over that of the Greeks, but he does not show that contempt for non-Jews which was so characteristic of the Pharisees.

What has been said is sufficient to show that our book, in its original form, represented the Sadducean standpoint; and this fact offers a *prima facie* presumption that with the growth of Pharisaic influence a book which enjoyed so much popularity as Sirach should have been later on moulded, as far as possible, into a form more in accordance with the ideas of the dominant party, and that therefore the additions which constitute the main feature of the secondary Greek text should reflect specifically Pharisaic teaching. As an active movement Pharisaism emerges from the Maccabean conflict with surrounding heathenism and only becomes quiescent after the annihilation of the Jewish national life in the reign of Hadrian (from about 150 B.C.—A.D. 130). The work which the teachers of the Law had begun—viz. the application of the Torah to the practical affairs of everyday life—was continued and made effective by the Pharisees. Elbogen, in his *Religious Views of the Pharisees*, p. 2, says: 'The Pharisees are usually described as the party of narrow legalistic tendencies, and it is forgotten how strenuously they laboured, against the Hellenizing movement, for the maintenance of *Monotheism*; it is forgotten that they built up *religious individualism* and purely *spiritual worship*; that it was through them more especially that *belief in a future life* was deepened; and that they carried on a powerful mission propaganda. They are represented as merely the guardians of the Pentateuch, and the fact is overlooked that they no less esteemed the *Prophets* and the *Hagiographa*, and were not less careful to make it their duty, in the weekly expositions of the Scriptures, to preach to the people the truths and hopes of religion out of these books.' Fully in accordance with these religious views of the Pharisees are the three great watchwords in reference to practical religion to be found in Pharisaic literature, viz. תשובה ותפלה וצדקה, i.e. repentance, prayer, and almsgiving (lit. 'righteousness'); these three are mentioned together as the three things which 'avert the evil doom'.³ In illustration of these Pharisaic religious views we

² [Read ואלו for ואלו. Then we get the right sense: 'though they came not' instead of 'and they came.'—Gen. Editor.]

³ *Op. cit.*, p. 114.

⁴ With what is said here regarding the Pharisees cp. Box's 'Survey of Recent Literature on the Pharisees and Sadducees', in the *Review of Theology and Philosophy*, vol. iv, No. 3, pp. 133 ff.

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will take a few examples from the additions found in the secondary Greek text in order to show the high probability of their having been put in by a Pharisaic scribe or scribes for the purpose of bringing the book more into harmony with the views of what had become the dominant religious party in Palestine.

We have seen that in contra-distinction to Sadducean teaching the Pharisees believed strongly in the divine governance of the world and in a close relationship between God's children and their heavenly Father; in illustration of this we may turn first to xvi. 10, where the Hebrew text has:

*Thus (did it happen) to the six hundred thousand footmen,
Who were destroyed in the arrogance of their heart.*

To this 55 70 248 add:

*Chastising, showing mercy, smiting, beating,
The Lord guarded them in mercy and in discipline.*

This addition is quite inappropriate where it stands, and has evidently got out of place, but it must evidently have been inserted for the purpose of emphasizing God's activity among His people. A similar emphasis is found in the addition to xvii. 17, where 70 248 insert:

*Whom (i.e. Israel) He brought up as His firstborn with severity,
Yet loving them, imparting to them the light of love, and He forsook them not.*

Further, in order to assert more strongly the divine guidance in the world, which, as we have seen from the words of Josephus above, the Sadducees denied, the Pharisaic scribe inserts in the middle of xvi. 19 (as preserved in 248), *The whole world was made, and existeth, by His will*; the fine passage in which Ben-Sira describes the transcendent might of Jahveh scarcely seems to require this insertion, but, as a matter of fact, it does afford a better answer to the words of the supposed sceptic which Ben-Sira uses; the point cannot be grasped unless the passage is quoted; in xvi. 17 it is said:

*Say not: 'I am hidden from God,
And in the height who will remember me?
I shall not be noticed among so illustrious a people;
And what is my soul among the mass of the spirits of all the children of men?'*

These are the words which a sceptic is supposed to utter, and Ben-Sira answers the objector thus, xvi. 18, 19:

*Behold the heavens and the heavens of the heavens,
And the deep, and the earth;
When He treadeth upon them they stand firm,
And when He visiteth them they tremble;
Yea, the bottoms of the mountains, and the foundations of the world,
When He looketh upon them they tremble greatly.*

Ben-Sira's reply is a fine one; it is probably true to say that he was a better Scribe than Sadducee in spite of the main tendency of his book (see the exegetical notes in the commentary for the Biblical references echoed in the lines above), but his answer was not sufficiently to the point for the practical Pharisee, whose added words offer in reality a more direct and pointed argument against the erroneous view expressed. Again, for practical purposes, as Hart well points out, 'it was necessary to guard against the tendency towards the Sadducean position, and to assert against them the fact that God governed the world'; and so the Pharisaic glossator adds after xviii. 29 (248):

*Better is trust (lit. 'boldness') in a single Master (i.e. God),
Than with a dead heart to cling to dead things (i.e. idols).¹*

With a similar object the following addition is made after xviii. 2 (70 248): Ben-Sira says, *The Lord alone shall be justified*; then comes the addition:

*And there is none other beside Him,
Who guideth the world in the hollow of His hand,
And all things are obedient unto His will;
For He is king of all things, and they are in His power;
He separateth among them the holy things from the common.*

¹ κρίσις παρησία ἐν θεοπύγῃ μόνῃ
ἢ νεκρά καρδία νεκρῶν ἀντέχεσθαι (xviii. 29 Cod. 248).

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And with the same purpose these striking words are added after xx. 31 (248):

*Better is persistent endurance (ὑπομονή) in seeking the Lord
Than a driver (τροχηλάτης, 'charioteer') of his own life without a master.*

Hart (*op. cit.*, p. 280) has some interesting remarks on these passages. 'The description of the typical Sadducee', he says, 'as clinging with dead heart to dead things goes little beyond the account of Josephus. It is true he never identifies the sect formally with the Epicureans, but he describes them both in similar terms, and indicates his conviction that their denial of Providence leads to virtual atheism. A God who has no oversight of the universe is equivalent to a dead idol. Epicureans and Sadducees might acknowledge the distant existence of the gods of their respective nations,¹ but this formal acknowledgement could not save them from the lash of the orthodox. The Rabbis employ the word Epicurus to denote the fool who said in his heart, There is no God. And such were dead even in their lifetime, as the righteous live on even in death.² The picture of the charioteer, who drives his life, which is his chariot, at random, directed by no master, corresponds closely enough with one of the metaphors employed by Josephus: "The Epicureans", he says, "expel Providence from life, and do not admit that God oversees events, nor yet that the universe is guided by the blessed and incorruptible Essence for the permanence of the whole; they say that the world is borne along lacking a charioteer and uncared for."³

The divine unity, together with the belief in God as the unique Saviour, is brought out by the addition in 70 248 (with slight variations) to xxiv. 23:

*Faint not, but be strong in the Lord,
And cleave unto Him that He may strengthen you.
Cleave unto Him; the Lord, the Almighty, is the one and only God;
And beside Him there is no Saviour.*

This passage offers one of the most striking instances of the Pharisaic doctrine of God, both as regards the Divine personality as well as the relationship between Him and His true worshippers. This double aspect of Pharisaic doctrine, which has not always been adequately recognized, has been insisted upon with some emphasis by a recent writer. 'It is well', he says, 'to lay stress upon the Pharisaic belief in the nearness of God and the directness of access to Him; also to make clear the fact that emphatic resistance was offered by the Pharisees to any idea of a plurality of Divine persons. . . . Of course it was never denied that God was the Almighty, the Lord of all worlds, supreme over everything. Indeed, that was affirmed over and over again, and is one of the axioms of Pharisaic belief. But, whatever other Jews may have done under the influence of Hellenism, the Pharisees never doubted for a moment that God Himself, the one supreme God, was actually near to every one of His people; "near in every kind of nearness," as it was said (*Jer. Berak. 13 a*).'⁴

The cleaving unto the Lord so strongly emphasized in the last-quoted addition leads us on to illustrate the Pharisaic characteristic of pietism; personal religion, that religious individualism which did so much to foster spiritual worship, is brought out in a number of the additions found in the secondary Greek text. Not that Ben-Sira was himself wanting in deep piety, but as compared with the Pharisaic ideal it is not surprising to find that the book was considered in some respects wanting, and that it seemed to the more ardent religious temperament of the Pharisees as not sufficiently expressive of the close relationship between God and His pious ones. For example, Ben-Sira says in i. 12:

*The fear of the Lord delighteth the heart,
And giveth gladness, and joy, and length of days;*

but the Pharisee deepens the sentiment by adding (70 253):

*The fear of the Lord is a gift from the Lord,
For it setteth [men] upon paths of love.*

In the same way, a few verses further on (16 f.), Ben-Sira's words:

*To fear the Lord is the fullness of wisdom,
And she satiateth men with her fruits;*

¹ Cp. xvii. 17.

² *Jer. Berak. ii. 3* (4 D): 'For the living know that they shall die; these are the righteous, who even in their death are called living. But the dead know not anything; these are the wicked, who though living are called dead, for it is said, For I have no pleasure in the death of the wicked.'

³ *Antiq. x. 11. 7*. The word which Josephus uses for 'charioteer' is, however, not the same one which occurs in our book.

⁴ Herford, *Pharisaism*, p. 259 f., and see also the pages that follow.

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are supplemented by the similar thought (70 248):

And both are gifts of God unto peace.

Few better examples could be given illustrative of the trust which a pious Pharisee had in the mercy of God than the words added to xvii. 20. Ben-Sira says:

*Their iniquities are not hid from Him,
And all their sins are [inscribed] before the Lord.*

To this the Pharisaic glossator adds (70 248):

*But the Lord, being merciful, knowing also (that they are made in) His own image,
Spared them, and forsook them not, nor cast them off.*

The closeness of God to those who love Him—a characteristic Pharisaic doctrine, as we have seen—receives illustration from the following addition in 70 248 to xvii. 26a:

For He Himself will lead (thee) out of darkness unto the light of salvation.

The religious individualism of the Pharisee is brought out again in the addition of these words to xxiii. 5 in 248:

*And Him that desireth to serve Thee
Do Thou ever hold up.*

This is added in spite of the fact that the passage xxiii. 1-6 is one of the most striking ones expressive of personal religion in the whole book. One more example of this characteristic trait of the best Pharisaic spirit may be given; Ben-Sira says in xxv. 11:

*The fear of the Lord surpasseth all things,
He that holdeth it, to whom shall he be likened?*

The addition in 70, 248 breathes a deeper personal religion:

*The beginning of the fear of the Lord is to love Him;
And the beginning of faith is to cleave unto Him.*

Among the characteristic watchwords of the Pharisees few, if any, occupied a more prominent position than 'repentance' (תשובה); 'in their efforts to confirm the faith of their own people and to effect the conversion of those without, the Pharisees, like the Prophets and the Rabbis, were concerned to insist upon the paramount importance of repentance. For the latter it was the condition of reception, and for the former it was the means of restoration. It was the function of the Pharisee to *convict* all men everywhere of their need of repentance.'¹ A good illustration of this occurs in the Pharisaic addition to xx. 2; Ben-Sira (according to the Syriac version, which has preserved the best text here,—the Hebrew is wanting) says:

*He that reproveth a sinner getteth no thanks;
But let him that maketh confession be spared humiliation.*

To this is added in 70 248 (the Old Latin version also has the words, but in a wrong place):

*How good it is when he who is reproveth manifesteth repentance,
For thus wilt thou escape wilful sin.²*

The phrase *φανερῶσαι μετάνοιαν* certainly connotes more fullness of meaning than the one Ben-Sira uses in this connexion, *δείξαι ἐπιστροφὴν* (xviii. 21); the former, as Hart well puts it, 'includes all forms of outward manifestation of the inner change of mind.' Again, in xvii. 22, Ben-Sira says:

*The righteousness of men is to Him as a signet,
And the mercy of man He preserveth as the apple of an eye;*

but according to the Pharisaic glossator the real preciousness of man in God's sight lies in the fact that repentance, divinely accorded, is manifested; therefore he adds:

Granting repentance to His sons and daughters (70 248).

¹ Hart, *op. cit.*, p. 305. For instructive quotations from Rabbinical literature on the Pharisaic doctrine of repentance, see Herford, *op. cit.*, pp. 211-15.

² An almost identical addition occurs in 70 248 after xx. 8.

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There are at least two of the additions in the secondary Greek text which contain a reference to the future life, a doctrine the development of which the Pharisees did much to foster. In xvi. 21, where Ben-Sira puts the following words into the mouth of a supposed sceptic:

*My righteous dealing, who declareth it?
And what hope (is there), for the decree is distant?*

The Pharisaic glossator adds what is evidently intended to be a reference to future judgement in saying:

And the trying of all things is not until the end (70 106 248).¹

But more pointed is the longer addition found in 70 248 after xix. 17:

*The fear of the Lord is the beginning of acceptance (by Him),
And wisdom will gain love from Him.
The knowledge of the Lord is life-giving instruction;
And they who do the things that are pleasing unto Him shall pluck the fruit of the tree of
immortality.*

There are also, as Hart points out (*op. cit.*, p. 312), one or two references among the additions to the Future Life under the term 'Holy Age', but as the references occur only in the Old Latin version 'they are perhaps to be relegated to a lower place in the succession of scribes who followed Ben-Sira . . . but their contexts contain nothing that is demonstrably Christian'. Thus in xviii. 27 the Old Latin has this addition:

*Go to the lot of the Holy Age
With the living and them that offer thanksgiving to God.*

And in xxiv. 32:

*I will leave it to them that seek wisdom,
And I will not leave their progeny until the Holy Age.*

¹ Speaking generally, there does not appear to be any definite demarcation of the future from the present in these fragments. The mercy which rewards the faithful here differs in degree perhaps, but not in kind, from that which awaits them hereafter.

We have dealt only with some examples of the additions found in Greek MSS. which represent to a greater or lesser degree the secondary Greek text; the character of this text could be still further illustrated by taking the Old Latin version into consideration, for this version has retained a number of the additions belonging to the secondary Greek text which have disappeared from all extant Greek MSS.;² but enough has been said to show that this text, translated originally from the Hebrew, has with every justification been called the Pharisaic recension of Sirach. For illustrations from the Old Latin version reference may be made to Hart's book, pp. 289 ff., 313, in connexion with which should be read Herford's *Pharisaism*, pp. 267-281.

Turning now once more to the original translation of Ben-Sira's grandson, there are some special points to be noticed. His knowledge of the Septuagint is very considerable; as Smend has pointed out, he frequently utilized this for the purposes of a lexicon. But his use of the Septuagint varies with the different divisions of the Old Testament; thus, he appears to be most familiar with the Greek text of the Pentateuch, of which he makes a far greater use than of the two other divisions; for example, the words in xx. 29 *ὅσα ἀποστελλοὶ ἀφ' ὧν σοφῶν* are a verbal quotation from the Septuagint of Deut. xvi. 19; the same is the case in xxiv. 23, which contains an exact quotation from Septuagint of Deut. xxxiii. 4; cp. also xxiv. 15 with the Septuagint of Exod. xxx. 23 f., 34; xlix. 1 with the Septuagint of Exod. xxxv. 28, &c. His use of the Greek version of the prophetic books is considerably less, though in a variety of instances he shows his knowledge of this (e.g. with xlviii. 10 cp. Mal. iii. 24, and xlix. 7 with Jer. i. 10). But he does not seem to have had any acquaintance with a Greek translation of the *Hagiographa*.

It is very probable that in his desire to attain a more than ordinary knowledge of Greek Ben-Sira's grandson was to some extent versed in the general literature of the Greeks; he uses over two hundred words which do not occur elsewhere in the Septuagint;³ he is fond of using compound

¹ These words are also preserved in the Old Latin version.

² Smend, *Die Weisheit des Jesus Sirach*, p. lxiv.

³ See further § 5, ii.

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verbs instead of the simple forms, and he shows his liking for variety by rendering the same Hebrew word by different Greek ones. Not infrequently he expands his translation of the Hebrew by adding an explanatory word or two (see e.g. the Hebrew and Greek of viii. 12, xl. 19, xli. 9); he also often renders concrete words and expressions by abstract ones. The difference between the Greek of the Prologue and that of the book itself is so marked that Smend is justified in believing that Ben-Sira's grandson was helped in composing the former.¹

§ 5. OTHER ANCIENT VERSIONS.

i. *The Syriac Version.*

It is impossible to fix the date of the Syriac version of our book with any certainty: the earliest known MS. (Cod. Mus. Brit. 12142) belongs to the sixth century, but this MS. contains already a very large number of scribal errors, which points to a long previous history; it seems, however, to be the parent of all other extant Syriac MSS. of Sirach, for its corruptions occur in all of them. Wright, in speaking of the Syriac translations of the Old Testament Apocrypha, the dates of which are quite unknown, says that 'it seems tolerably certain that alterations were made from time to time with a view to harmonizing the Syriac text with that of the Septuagint',² a process which Burkitt thinks 'may have begun as early as the episcopate of Palut (about A.D. 200)', which would imply the existence of a Syriac version some time previous to this date.

Although some scholars long ago sought to show that the Syriac version of Sirach was a translation from the Hebrew, their contention was combated by Syriac scholars, who maintained that it was translated from the Greek.³ The discovery of the Hebrew text has, however, definitely settled the matter; if there was reason to believe, as was certainly the case, that the Syriac text itself presented indications of its having been translated from Hebrew and not from Greek, there is absolutely no doubt about this now that we can compare the Syriac with the Hebrew. Nevertheless, the Syriac translation was not made from the *original* form of the Hebrew, though from a form which seems to have been in many respects nearer to the original form than that represented in the recently found Hebrew MSS. This fact makes the Syriac version valuable for correcting, where necessary, the Hebrew text in the form in which we now have it; and for those large portions of the book of which the Hebrew text has not been found the Syriac is, of course, indispensable. Another fact which makes the Syriac version valuable is that it contains a number of verses and parts of verses which are only found elsewhere either in the Hebrew alone, or in isolated Greek MSS., in some few cases also in the Old Latin version.⁴ In some instances the Syriac has retained the correct text where both the Hebrew and the Greek agree in having gone astray. But in a considerable number of passages the Syriac is not a translation of the Hebrew, but of the Greek;⁵ it is possible that the reason of this was that in such cases the Greek version represented what the original Syriac translator believed to be the reflection of a more original form of the Hebrew than that which he had before him; or else, and this is more probable, it may be that the Syriac, as we now have it, has been corrected on the basis of the Greek; this would have been a very natural proceeding (even if a comparatively speaking pure Hebrew text had been available) at a time when the Greek Bible was regarded in the Christian Church as more authoritative than the Hebrew. That the Syriac translator of Sirach was a Christian seems more than probable. The Greek MS. or MSS. which the Syriac translator made use of contained elements representing the secondary Greek text, and it was a text which had undergone deterioration in other respects.⁶ In any case, the Syriac version is one which has a distinct value; nevertheless it must be used with caution, for, in spite of what has been said about its usefulness and importance, it has some grave blemishes which must be taken into consideration when utilizing it. Smend says it is the worst piece of translation in the whole Syriac Bible, though in many cases it is uncertain in what proportion its mistakes are due to the translator himself, or to the Hebrew text which he had before him, or to some deteriorated Greek text which he utilized, or to textual corruptions which crept in during the process of transmission. But, however this may be, the fact remains that the work of translation has been done carelessly and without much trouble having been expended upon it; paraphrases abound; sometimes they are of a purely arbitrary character, at other times they

¹ For many examples illustrating what has been said about the Greek translation, see Smend, *op. cit.*, pp. lxii-lxvii.

² *Syriac Literature*, p. 4, quoted by Burkitt in *EB*, iv. 5026.

³ See e.g. ii. 18 d, xxv. 8 b, xlvii. 23 c, xlviii. 12 c, d, li. 11 d, 19 d, 26 d.

⁴ Oesterley, *Ecclesiasticus*, in the Cambridge Bible, p. ci.

⁵ Smend, *op. cit.*, p. cxxxvi.

⁶ See e.g. xxvi. 19-27, xliii. 1-10.

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apparently represent what the translator believed to be the general meaning of the original, which he did not understand in all its details; in yet other cases these paraphrases were evidently due to the desire to give a Christian sense to a passage. But perhaps the most serious blemish in this version is the large number of omissions; Smend says that these amount to 370 *stichoi*, or one-ninth of the whole book. In many cases it is evident that the Syriac translator had what seemed to him good reasons for omitting certain passages: thus, as a Christian he felt justified in omitting such words as these:

*Thanksgiving perisheth from the dead as from one that is not,
(But) he that liveth and is in health praiseth the Lord (xvii. 28).*

It was probably owing to an anti-Jewish tendency that he omitted xxxvii. 25:

*The life of a man (numbers) days but few,
But the life of Jeshurun days innumerable.*

A similar reason would account for the omission of xxxviii. 11, xlv. 8-14, parts of l. 18-21, and the litany after li. 12, though this last is also omitted in the Greek version. Quite comprehensible are the omissions of xxxiii. 26 (cf. xxx. 37) and xxxvi. 21, 23 (cf. 26, 28); but why such passages, e.g., as xli. 14-xlii. 2, and most of xliii. 11-33 should have been passed over it is impossible to say, excepting on the supposition that they are difficult ones to translate, and the Syriac translator did not feel inclined to undertake the task.

It will thus be seen that while the Syriac version has a distinct value of its own and can certainly not be neglected, it must nevertheless be used with great caution; indeed the student will be wise never to utilize it without at the same time referring to the Greek. It should be added that in this version the right order of the chapters is preserved.

ii. *The Old Latin Version.*

This is the oldest¹ and most important of the daughter-versions of the Greek. Like the Syriac version, while in some respects it is valuable for correcting the Greek, in other respects it presents grave drawbacks. As we shall see later on (§ 8), Jerome left the Latin text of Sirach as he found it—a matter for congratulation, since as the version now stands it contains many really ancient elements which would probably have been lost altogether if Jerome had undertaken a translation of his own. That it contains, as we have already seen (p. 281), the chapters in the right order is also a fact of importance. But the text of the Old Latin version has come down to us in a deplorable condition, added to which it has the further disadvantage of having been made from a Greek text which was in a worse condition than that represented by any extant Greek MS. Moreover, the Old Latin text is full of scribal errors, and many arbitrary alterations have been introduced; quotations from this version in the writings of the Latin Fathers are of little use for emending its text. Emendation is made the more difficult in that the original translation was apparently subjected to constant correction on the basis of different Greek texts; one example out of a great many may be given: in xiii. 8 the Greek text runs:

πρόσχε μὴ ἀποπλανηθῇς (V 106 248 253 Syro-Hex add τῇ διαβολῇ σου),
καὶ μὴ ταπεινωθῇς ἐν ἐνφροσύνῃ (248, &c. add καρδίας σου).

For this the Latin has:

*Attende ne seductus
In stultitiam humilieris.
Noli esse humilis in sapientia tua,
Ne humiliatus in stultitiam seducaris (= vv. 10, 11 in Latin).*

In cases like this the question arises as to whether the additions have been inserted from other Latin texts, or whether they are doublets due to the incorporation of marginal notes into the text; in other words, do they represent different Greek texts from which Latin translations were made, or are they merely Latin variations of one and the same Greek text? It is by no means always possible to decide which, a fact which materially increases one's difficulties when utilizing the Latin version.

¹ Of its date nothing further can be said, but the earliest known citations are found in Cyprian.

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The question as to whether the Old Latin version was made from a MS. representing the primary or secondary Greek text is one of extreme complexity; at first sight one would feel impelled to postulate the secondary Greek text as the basis of the Latin version, but the fact that many of the additions belonging to the secondary Greek text are preserved in the Syro-Hexaplar but not in the Old Latin goes to show that the latter cannot have been made *directly* from the secondary Greek text. And yet, as Smend has shown, the copy from which the Old Latin was made was more influenced by the secondary Greek text than any other known Greek MS., though that copy did not in itself represent the secondary Greek text; for, as Smend says, 'trotz aller sekundären Elemente, die die Vorlage enthielt, und trotz aller Bearbeitung, von der der ursprüngliche Text des Lateiners betroffen sein mag, — durch Massenbeobachtung lässt sich nachweisen, dass die Vorlage des Lateiners im Wesentlichen der griechische Vulgärtext war, den der Lateiner nicht nur in alten guten Lesarten, die freilich auch aus Gr. II' (i.e. the secondary Greek text) 'stammen könnten, sondern auch in höchst sekundärer Entartung vor sich hatte' (*op. cit.*, p. cxxiv). The proof of this is minutely worked out by him. The conclusion which Smend draws from this complicated state of affairs is that the foundation of the text from which the Old Latin Version was made was the primary Greek one, but that in that text was incorporated a later recension of the secondary Greek text, the offspring, perhaps, of a Hebrew original.¹ And it must be confessed that only on this hypothesis can all the phenomena of the Old Latin version be explained.

iii. The Syro-Hexaplar.

This is the Syriac version made by Paul of Tella from the Greek (c. A.D. 616). 'If we retain the designation Syro-Hexaplar,' says Nestle, 'we must bear in mind that Sirach had no place in Origen's Hexapla; but in one particular respect this Syriac version reminds us of the Hexapla; one of the critical marks of Origen, the asteriscus, appears also in Sirach, at least in its first part up to chap. xiii.'² Hart, on the other hand, remarks: 'Origen valued the Book of Jesus Ben-Sira, and its text required a settlement. It seems reasonable to accept the evidence—direct and indirect—as it stands, and to conclude that he attempted to purge the current Greek version of its accretions, and that his disciples removed them bodily, and sometimes parts of the true text with them' (*op. cit.*, p. 359). It is true we are nowhere told that Origen incorporated the books of the Apocrypha in his Hexapla, but the way in which he quotes from them, speaking of them as 'Holy Scripture' (see below, § 8), would naturally lead to the supposition that he did so incorporate them. There is also the fact that in the Syro-Hexaplar the Book of Baruch undergoes much the same treatment with regard to the Hexaplaric signs as the canonical books. As Smend says: 'The excellence of Syro-Hexaplaric Sirach text would not be unworthy of Origen.' In general the text of this version follows very closely a MS. with which Cod. 253 was intimately related, but the translator also utilized the Peshitta when for one reason or another he found it convenient to do so. The translation is in parts very free. There are a number of marginal notes which were presumably taken from the Greek MS. which the translator had before him; these not infrequently present the better reading.

iv. The Sahidic Version.

The MS. containing this version, which is based on a Greek text closely related to the Greek uncials, has suffered a good deal of mutilation; the Prologue is almost entirely wanting through this cause; in addition to this a good many *stichoi* are omitted. Other Coptic versions of more or less value are the Bohairic and Akimic; only fragmentary remnants of these are extant. For the published texts of them see Smend, *op. cit.*, p. cxxx f.

v. The Ethiopic Version.

This version is rendered from the Greek, of which it is often a literal translation, but in his desire to make the meaning of the original before him clear the translator often interprets, i.e. he gives a paraphrastic rendering. Smend (*op. cit.*, p. cxxxii) gives as an example of this xxiv. 21, where for the Greek:

οἱ ἐσθλοὶ μέτε πεινάσουσιν, καὶ οἱ πονοῦντές μετιδρήσουσιν,

¹ Cp. the words of Herkenne (*De Veteris Latinae Ecclesiastici capitibus i-xliii* [1899]): 'Nititur Vetus Latina textu vulgari Graeco ad textum Hebraicum alius recensionis Graecae castigato'; quoted by Nestle in Hastings's *DB*, iv. 545.

² In Hastings's *DB*, iv. 544. There are altogether forty-five asterisks, about twenty of which are placed against words and sentences belonging to the secondary Greek text.

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the Ethiopic has:

*They that eat me, eat me and are not satisfied,
And they that drink me, drink me and are not satisfied.*

The value of this version is not infrequently marred by the fact that its renderings only partially represent the Greek, the reason being presumably that the Ethiopic translator did not really understand what was before him and made a guess at the meaning. Smend quotes Dillmann (who has edited this version, *V.T. Aethiopici*, tom. v, Berol. 1894) to the effect that the Ethiopic has been subjected to revision in later times on the basis of the Greek text; he does not believe it possible to restore the Ethiopic text to its original form from the MSS. which are now extant. Upon the whole the Ethiopic follows the text of Cod. B; the MS. from which the version was made, however, represented in some cases a purer, in others a more corrupt, form of text than that of Cod. B. Here and there the Ethiopic is of value for correcting the Greek.

vi. *The Armenian Version.*

This version exists in two forms, one translated from the Old Latin, and the other from the Greek; the former is but of small value for text-critical purposes. The latter is of more use, but a good deal of the text is wanting, viz. xxxvi. 1-xxxviii. 14, xliii-li, besides a number of isolated passages. On the other hand, it has some additions which are singular to it; see Herkenne, *Armenischer Sirach*, p. 30 ff.

vii. *The Slavonic Version.*

One point of importance regarding this version is that it sometimes agrees with the Old Latin against all extant Greek authorities; moreover, in agreement with the Old Latin and against all known Greek MSS. (with the exception of Cod. 248) it has xxx. 25-xxxiii. 13 *a* in the right place. According to Margoliouth it 'follows a text similar to that of the Complutensian edition, but with only a portion of the additions'.¹ It has been revised from the Syro-Hexaplar.

viii. *The Arabic Version.*

This is a translation of the Peshitta (Syriac Vulgate). 'The translator', says Smend, 'was not concerned to offer a careful translation of his copy; he desired rather to present an elegantly-written Arabic book.' His translation is, therefore, throughout a free one, and he inserts additions of his own. The text, or that of the MS. from which it was made, has been influenced by the Greek. But the manifold *lacunae* of the Syriac version recur in the Arabic. The version is of but small value.

§ 6. AUTHORSHIP AND DATE.

i. *The name and personality of the author.* In the MSS. of the Greek Bible the author of our book is called Ἰησοῦς Σειράχ, or more briefly Σειράχ²; among the later Jews בן סירא, and so in the MSS. of the Syriac Bible בר סירא (or in a less authentic form בר אסירא, i.e. *Son of the Captive*).

The full name of the author is given in the body of the book, in l. 27, which in B appears as *Simعون the son of Jeshua (Jesus) the son of Eleazar the son of Sira* (in Hebrew בן יסעק בן ישוע בן אלעזר בן סירא).³ For this G has: Ἰησοῦς υἱὸς Σειράχ Ἐλεαζάρου ὁ Ἰησοῦ ἀδελφεὸς (but 248 Complut. Sixtine > Ἐλεαζάρου). In S this passage is omitted altogether; the Syro-Hexaplar has: *Jesus the son of Sirach of Eliezer*. The usual designation of the author in the Syriac MSS. of the Bible is: *Jesus the son of Simeon*.⁴

Now as the author's grandson states explicitly in the Greek Prologue to his version of the book that his grandfather's name was *Jesus* (Ἰησοῦς), it is likely that the name *Simعون* is an intrusion in the text of B; this is made exceedingly probable when it is seen that the clause l. 27, as it appears in B, is overloaded; by the removal of שמעון בן symmetry is restored, and the line may be read with Smend:

ליסוע בן אלעזר בן סירא:

Of Jesus ben Eleazar ben Sira.

¹ Quoted by Nestle in Hastings's *DB*, iv. 544.

² Σειράχ (Sirach) is the Greek form of Sira (סִירָא), the final χ being added in the Greek form of the word to indicate that it is indeclinable; so Ἀκελδομύχ Acts i. 19, in some MSS., for Ἀκελδομύ; cp. Dalman, *Grammatik d. jüdisch-palästinischen Aramäisch*, pp. 137, 202.

³ This form of the name reappears twice in the Hebrew subscription of the book, which follows li. 30.

⁴ Nestle (*HDB*, iv. 541 b) remarks that the name Simeon 'is firmly attached to the author of this book in the Syriac Church'.

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Thus the name of the author was *Jesus*, and his grandfather's name *Sira*; the use of a grandfather's (or earlier ancestor's) name as a patronymic (with *Ben* prefixed) was not uncommon, especially when a father's name was not sufficiently distinctive. The intruding *Simeon* may have been derived from I. 1 (the name of the High-Priest), and in this way may have come erroneously to be attached to the name of the author of the book.¹

From the data supplied by the book itself it may be inferred that Ben-Sira was a professed student and teacher of 'wisdom'. As a 'scribe' (he is described in the Prologue as ἀγαγῶσκαυ = סופר)—for by this time 'scribe' and 'wise' had become amalgamated—he imparted instruction to young members of the Jerusalem aristocracy, who assembled in his 'house of instruction' (בית מדרש li. 23); and there, doubtless, he lectured on matters of jurisprudence, as well as ethics, in the manner congenial to the Teachers of the Law (cp. xxiii. 11, 23). Ben-Sira, however, belonged to the earlier *Säferim* in whom the spirit pervading the Wisdom-Literature was still strong. Though possessed with a deep sense of Israel's unique position among the nations, the class of teachers to which Ben-Sira belonged was animated by a broad and tolerant spirit that could take a genial view of life as a whole. This spirit pervades the book. It is marked by sound piety mixed with a thorough knowledge of human nature, and a sympathetic and cultivated appreciation of the amenities of the social side of life. Both the follies and the heroism of the fanatic are carefully avoided by Ben-Sira. When he sings the praise of the ideal scribe (xxxix. 1-11) we doubtless have in the description a piece of self-revelation of the author:

*Not so he that applieth himself to the fear of God,
And to set his mind upon the Law of the Most High;
Who searcheth out the wisdom of all the ancients,
And is occupied with the prophets of old;
Who heedeth the discourses of men of renown,
And entereth into the deep things of parables;
Searcheth out the hidden meaning of proverbs,
And is conversant with the dark sayings of parables.*

Court life and foreign travel are part of his experience:

*Who serveth among great men,
And appeareth before princes;
Who travelleth through the lands of the peoples,
Testeth good and evil among men.*

It has been suggested that our author may have travelled as a young man, and at one time have been in the service of one of the Greek kings (successors of Alexander the Great), perhaps Ptolemy IV (220-204 B.C.). During these experiences, it would seem, he encountered much personal danger:

*In my journeying I have seen much,
And many things have befallen me:
Often was I in danger even unto death,
But was preserved . . . (xxxiv. 11-12).*

The opening verses of chap. li refer, in a tone of unusually deep feeling, to deliverance from a grievous danger which seriously threatened the author's life. This may have been, as has been suggested, some peril of a political kind, possibly connected with his life at court or with his responsible public life. He alludes in this passage more than once to 'cunning lips' and 'framers of lies', the result of whose machinations was that his

*Soul drew nigh unto death
And I turned about on every side, yet there was none to help me.*

The author's relation to contemporary Jewish life, as revealed in his book, could not be better summed up than in the words of Edersheim. 'The book of Ben-Sira', he says, 'represents an orthodox, but moderate and cold, Judaism—before there were either Pharisees or Sadducees; before these two directions assumed separate form under the combined influence of political circumstances and theological controversies. In short, it contains, as yet undistinguished and mostly in

¹ Schechter, however, thinks that the author's name may have been *Simeon* (or *Simon*): 'Probably he was so called after the High-Priest Simeon whose younger contemporary he was—a custom usual enough among the Jews at a very early period' (*WBS*, p. 65).

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germ, all the elements developed in the later history of Jewish religious thinking. But beyond all this the book throws welcome light on the period in which it was written. If we would know what a cultured, liberal, and yet genuine Jew had thought and felt in view of the great questions of the day; if we would gain insight into the state of public opinion, morals, society, and even of manners at that period—we find the materials for it in the book *Ecclesiasticus*.¹

ii. *The date of composition of the book.* The two crucial factors for determining the date of the book's composition are (a) the identity of the High-Priest Simon, who is the subject of the eulogium in ch. 1; and (b) what is meant by 'the thirty-eighth year' in the Prologue of the Greek translation?

(a) *Simon I or Simon II?* With whom is the Simon son of Jochanan (so B; but G Onias), mentioned in l. 1 f., to be identified? From the glowing description which is given by Ben-Sira of this High-Priest it has been surmised, with considerable plausibility, that our author wrote of one whom he had actually seen officiating in the sanctuary. The Simon referred to has been identified with 'Simon the Just' (שמעון הצדיק), who, again, is identified by some scholars with Simon I, son of Onias I, and grandson of Jaddua (he flourished 310–291 or 300–270 B.C.), according to others with Simon II (219–199 B.C.) son of Onias II. As far as Ben-Sira's description is concerned it would fit either of these identifications. The question of date must be determined on other grounds.

Josephus (*Ant.* xii. 2. 5) relates of Simon I that, on account of his piety, he was surnamed 'the Just'. Reference to Simon II is made in *Ant.* xii. 4. 10 f. Herzfeld identifies the 'Simon the Just' (שמעון הצדיק) of *Pirke Aboth* iii. 1 with Simon II, and fixes the date of his high-priesthood as 226–198 B.C. (Zuntz 221–201 B.C.); see Dr. C. Taylor's note on *Aboth* ii. 1. Derenbourg also (*Essai sur l'histoire et la géographie de la Palestine*, p. 46 f.) argues strongly in favour of the identification of Simon the Just, whose memory is preserved in Rabbinic tradition, with Simon II. It is this Simon, according to Derenbourg, who is the subject of Sirach l. Josephus' application of the epithet ('the Just') to Simon I is a mistake.

(b) *The date in the Prologue.* An explicit indication of date is given in the Greek Prologue written by the translator as a preface to his Greek translation of the book. In this the translator says he came to Egypt 'in the thirty-eighth year ἐπὶ τοῦ Εὐεργέτου Βασιλέως'. This, it is true, has been taken by some scholars to mean in the thirty-eighth year of the translator's age 'under king Euergetes'. If this were right it would be impossible to say what date is meant, as we have no other means for determining when the translator was born, or which king Euergetes is referred to. As there is no particular reason why the translator should have stated his age in this context, it is natural to interpret 'the thirty-eighth under king Euergetes' as referring to the thirty-eighth regnal year of the king so named. This limits the reference to the two Ptolemies, among the Egyptian kings, who were called Euergetes: of these Euergetes I reigned only twenty-five years (247–222 B.C.) and is thus excluded; Euergetes II, surnamed Phecon, reigned in all fifty-four years, partly as joint king (170–145) and partly as sole king (145–116). Reckoning from this king's accession his thirty-eighth regnal year would be 132 B.C. It may be concluded, therefore, that the translator reached Egypt in this year, and completed his translation of the book some few years later (between 132 and 116; see the note on line 15 of the Prologue in the following commentary).

The translator calls the author of the original book his παππος, a term which may be interpreted in its usual sense of 'grandfather'.² The composition of the original book of Ben-Sira may, therefore, be assigned to the first quarter of the second century B.C. (200–175 B.C.). The author would thus have been a younger contemporary of the High-Priest Simon II, and could have witnessed a service on the Day of Atonement in the temple in which Simon took part. The tone of the references to Simon in ch. 1 suggests that when Ben-Sira wrote Simon had been dead for some time. This rather suggests a date about 180–175 B.C. for the actual composition of the book. As there is no allusion in the book to the events that led up to the Maccabean conflict the date cannot well be placed later than 175 B.C.

The internal evidence of the book itself favours the suggested date—especially the traces of Greek influence on the thought; notably the personification of Wisdom (cp. esp. ch. xxiv), and the acquaintance shown with Greek customs, such as the use of music at feasts (xxxv. 3–6).

Recently, however, a much earlier reckoning for the date in the Prologue has been proposed on new grounds and maintained by Mr. J. H. A. Hart.³ Hart thinks it incredible that a Jew from the outside world should have visited and stayed for any length of time to work in Egypt in the reign of Euergetes II, who was notoriously hostile to Jews, and, in fact, to all foreigners. He

¹ In Wace's *Apocrypha* ii. 2 (Introduction to *Ecclesiasticus*).

² It sometimes means "ancestor"; but in such cases the connexion usually indicates the wider sense' (Seligmann, *EB*, ii, col. 1171, note 3).

³ *Ecclesiasticus in Greek*, pp. 249 ff.

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accordingly proposes to interpret the date in the Prologue as follows: the preposition *ἐν*—though he allows that it is sometimes used in Greek translations of Hebrew date-specifications in a pleonastic sense = *of*, and that this usage can be paralleled from the papyri and inscriptions (e.g. the Rosetta stone)—is not, as it is used in the Prologue, without definite significance, and merely a meaningless part of an established formula. While admitting that the words might conceivably mean the thirty-eighth year of Euergetes II, yet the number 'may equally well belong to some familiar and therefore unspecified era', and that this is the common Egyptian era which begins with the accession of each king and ends with his death. Ptolemy Philadelphus (284–247 B.C.) was succeeded by Euergetes I in the thirty-eighth year of the reign of the former, i.e. Euergetes I ascended the throne in the thirty-eighth year of the reign of Philadelphus (247 B.C.). The formula in the Prologue therefore means that the grandson of Ben-Sira came to Egypt in the thirty-eighth year of the era of Ptolemy Philadelphus, but after Euergetes I had come to the throne. Thus, according to Hart, the younger Ben-Sira came to Egypt in the year 247 B.C., and stayed there during the whole reign of Euergetes, till his death in 222 B.C.¹ These results would necessitate placing the composition of the original book of Ben-Sira at least a century before the commonly received date (i.e. 300–275 B.C.).

Hart's arguments are unconvincing. In particular he seems to exaggerate the hostility of Ptolemy Physcon to the Jews in Alexandria. The Jews were persecuted for a time by this king, not on account of their religion, but for political reasons. 'With the establishment of order, peace was doubtless restored to the Jews also.'² Willrich, indeed, has given good reasons³ for believing that this Ptolemy was far from being hostile to the Jews in general. It has been shown that he possessed many Jewish officials, and that the Jews prospered and increased in Egypt under his rule exceedingly. The proposed explanation of the date is also anything but convincing. If the translator wished to say that he arrived in Egypt in the year which concluded the reign of Philadelphus and was marked by the accession of Euergetes (I) he might have written 'in the thirty-eighth year of Philadelphus *ἐν τῷ Εὐεργέτου βασιλείῳ*'. But it is difficult to imagine him writing at least twenty-five years after the era of Philadelphus had come to an end:⁴ 'in the thirty-eighth year *ἐν τῷ Εὐεργέτου βασιλείῳ*'. On Hart's own showing a new era had intervened (that of Euergetes I); why then should not the first year of this era have been specified distinctly, if it was meant? Further, Hart's criticism of the very strong examples adduced by Deissmann⁵ of the independent use of *ἐν* in such date-specifications cannot be said to impair their cogency. The internal evidence of the book, as well as the character of the diction of the original Hebrew, also points to a later date than 300–275 B.C.

§ 7. THE INFLUENCE OF SIRACH ON LATER LITERATURE.

The influence of our book on the later literature of the Christian Church may be measured, in a general way, by the history of its relation to the Canon, which is summarized in the next section.⁶ Restrictions of space will only allow of citations here to illustrate the influence of the book on (a) the New Testament, and (b) later Jewish literature.

(a) *The relation of Sirach to the New Testament.* When it is remembered that the New Testament writers, as a rule, use the Greek Bible in their citations of Scripture it is somewhat surprising to find so few direct quotations from the books which find no recognition in the Palestinian Canon. Not even all the books included in the latter are cited—no quotation occurring from Canticles, Qoheleth, Esther, or Ezra-Nehemiah. On the other hand, a rich use is made of the Pentateuch, Prophets, and Psalms, while the historical books are referred to more rarely. Still some quotations from deuterio-canonical and extra-canonical books do occur, such as the citation from the Book of Enoch in the Epistle of Jude. In view of the important place occupied by Sirach in the Wisdom-Literature, and the popularity enjoyed by this literature, especially among the Jews of the Greek Dispersion, it would be surprising not to find any traces of its influence on those books of the New Testament which markedly reflect the Alexandrine spirit. If there are no actual citations of Sirach in the Epistle to the Hebrews, there are at least some possible indications of acquaintance with it (in its Greek form). Thus in Heb. xii. 12 a citation is made of Isa. xxxv. 3 (*τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα*) in a form which exactly agrees with that of Sirach xxv. 23, against the LXX (which has *χεῖρες ἀνείμναι*). Such examples are not, it must be confessed, decisive. On the other hand, in the Epistle of St. James indications of direct acquaintance with our book are abundant and clear. The more important may be given here.

¹ *συγχροῖσιν*, 'I stayed in Egypt as long as king Euergetes reigned.' But see our note on this word in the Prologue, line 15.

² Krauss in *JE*, x. 265 a.

³ *Judaica* (Göttingen, 1900), p. 11 f.

⁴ This is involved in *συγχροῖσιν*, according to Hart's explanation.

⁵ *Bible Studies* (E.T.), pp. 339 ff.

⁶ And also by the number of secondary versions based on the Greek text (see § 5 above).

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Ep. of St. James.

i. v: But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not (καὶ μὴ ἀνειδίζοντος).

i. 6, 8: But let him ask in faith, nothing doubting; for he that doubleth is like the surge of the sea driven by the wind and tossed . . . a doubleminded man (ἀνὴρ δίψυχος), unstable in all his ways (ἀεταίστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ).

i. 2-4: Count it all joy, my brethren, when ye fall into manifold temptations, &c. (cf. v. 12).

i. 13-15: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man, &c.

i. 19: Let every man be swift to hear (ταχὺς εἰς τὸ ἀκοῦσαι), slow to speak.

i. 23: For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror (ἐν ἰσότροφῳ).

v. 5: Ye have lived delicately on the earth, and taken your pleasure (ἐσπατάλησατε).

v. 14: Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

There are also many resemblances in thought and theme throughout the two books: cf. e.g. the treatment of humility (Jas. i. 9, Sirach iii. 18), pride (Jas. iv. 6, Sirach x. 7), of poor and rich (Jas. ii. 1-6, Sirach x. 19-24; cp. xiii. 9), of stumbling (Jas. iii. 2, Sirach xix. 16), and of true wisdom (Jas. iii. 13-17, Sirach xix. 18-22); and other parallels are to be noticed in the use of figure, such as that of the crown of life (Jas. i. 12, cp. Sirach xv. 6), and of rust (Jas. v. 2, 3, cp. Sirach xxix. 10, xii. 10).¹

If these examples are not sufficient to establish a relation of direct dependence, they are sufficient to justify the inference—which is confirmed by the general character of the Epistle and its relation to other books of the Wisdom-Literature—that the author of St. James was well acquainted with, and was influenced by, Sirach.

It is difficult to believe that a book that enjoyed in the early centuries of the Christian era such popularity both among the Jews of Palestine and the Dispersion could have been entirely unknown to the writers of the other New Testament books. And, in fact, possible signs of acquaintance with it are not wanting. In this connexion the following parallels have been noted:²

Matt. vi. 14 εἰς γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παράπτωμά αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.

Matt. vi. 19 μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορδύσσουσιν καὶ κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ κτλ.

Matt. xvi. 27 καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

Luke i. 17 ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα κτλ. (of Elijah).

Sirach (Ec).

xviii. 18: A fool will upbraid (ἀνειδίζει) ungraciously, &c. xx. 15: He [the fool] will give little and upbraid (ἀνειδίζει) much. xli. 22: After thou hast given upbraid not (μετὰ τὸ δοῦναι μὴ ἀνειδίζε).

i. 28: Disobey not the Lord; and come not unto Him with a double heart (ἐν καρδίᾳ δισση). ii. 12 f.: Woe unto fearful hearts, and to faint hands, and to the sinner that goeth two ways; woe unto the faint heart, for it believeth not, &c.; cp. v. 9 (ὁ διγλωσσος). vii. 10 (Be not faint-hearted in thy prayer).

ii. 1 f.: My son, if thou comest to serve the Lord, prepare thy soul for temptation, &c. (cp. i. 23).

xv. 11-20: Say not thou, It is through the Lord that I fell away. . . . Say not thou, It is He that caused me to err, For He hath no need of a sinful man, &c.

v. 11: Be swift to hear (γίνου ταχὺς ἐν ἀκοῦσαι σου): cp. iv. 29.

xii. 11: And thou shalt be unto him as one that hath wiped a mirror (ὡς ἐκμαχῶς ἴσαστρον).

xxvii. 13: The discourse of fools is an offence, and their laughter is in the wantonness of sin (ἐν σπατάλῃ ἁμαρτίας).

xxxviii. 9-15: My son, in thy sickness be not negligent, but pray unto the Lord and He shall heal thee, &c.

Sirach xxviii. 2 ἀφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεσθῆναι σου αἱ ἁμαρτίαι σου λυθησάνται.

Sirach xxix. 12 συνέλκυσον ἐλεησύνην ἐν τοῖς τομείοις σου, καὶ αὕτη ἐξέλκεται σε ἐκ πάσης κακώσεως.

Sirach xxxii. 24 ὥς ἀνταποδοῦν ἄνθρωπον κατὰ τὰς πράξεις αὐτοῦ κτλ.

Sirach xlviii. 10 ἐπιστρέψαι καρδίαν πατρός πρὸς υἱόν κτλ. (of Elijah).

These parallels are, it must be confessed, not very convincing. On the other hand, the Parable of the Rich Fool (Luke xii. 15 f.) may have been suggested by more than one passage in Ben-Sira. The theme of the parable finds an exact parallel in Sirach xxxi. 3 ἐκοπίασε πλούσιος ἐν συναγωγῇ χρημάτων, καὶ ἐν τῇ ἀναπαύσει ἐμπέλαται τῶν τρωφημάτων αὐτοῦ. St. Luke has parallels to some of the phrases used here (συνάξω, ἀναπαύου). There is also the remarkable parallel to the same passage, presenting similar features, in Sirach xi. 18-19:

¹ See, further, Mayor, *Ep. of St. James*², pp. cxvi-cxviii; Zahn, *Einleitung*, i. 87.

² Cp. Nestle in *HDB*, iv. 550 b.

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*There is that waxeth rich by his wariness and pinching,
And this is the portion of his reward:
When he saith, I have found rest,
And now will I eat of my goods;
Yet he knoweth not what time shall pass,
And he shall leave them to others, and die (R.V.).*

It will be convenient in concluding this paragraph to note a passage from the *Didache*, which looks like a real quotation either from Ben-Sira or a common source.

Sirach iv. 31 runs:

*Let not thy hand be stretched out to take,
And closed in the midst of giving (so 𐤀𐤋).*

This is apparently quoted in the *Didache* iv. 5:

*Be not one that stretches out his hands to receive,
But draws them in when he should give.*

It is difficult to believe that our book did not exercise a considerable influence on the formation of the *Didache* as a whole. There are many parallels both in thought and sentiment.

(b) *Sirach and later Jewish Literature.* In this connexion it will be convenient to note some of the more striking parallels between our book and (i) Aḥiqar, (ii) Tobit, (iii) other non-Rabbinical Jewish literature, and then (iv) to estimate and illustrate its influence on the Rabbinical literature.

It is difficult to determine priority of date in the case of Ben-Sira's relation to Aḥiqar and Tobit. The parallels may merely imply the presence of common matter from older sources. A strong case, however, can be made out for the priority of Aḥiqar. Thus the famous dictum, which is repeated over and over again in different forms in later literature, and appears in Tobit as

*Alms delivereth from death,
And suffereth not to come into darkness (iv. 10, cp. xii. 9),*

already implies the legend of Aḥiqar, and is only explicable by it.¹ In Sirach we meet with the same maxim, but in a form modified from that of Tobit:

*Store up almsgiving in thy treasures,
And it shall deliver thee from all evil;
Better than a mighty shield and a heavy spear
Shall (this) fight for thee against an enemy.²*

i. *Parallels with Aḥiqar.* Of matter common to Sirach and Aḥiqar the following are striking examples:

Sirach iv. 26: *Stand not against the stream.*
Aḥiqar ii. 65: *Stand not against a river in its flood.*

Again,

Sirach xxii. 14, 15: *What is heavier than lead?
And what is its name but 'Fool'?*
*Sand and salt and a weight of iron
(Are) easier to bear than a senseless man.*

A close parallel occurs in Prov. xxvii. 3; but Aḥiqar (Syriac version) ii. 45 contains one even nearer:

My son, I have carried salt and removed lead: and I have not seen anything heavier than that a man should pay back a debt that he did not borrow.

My son, I have carried iron and removed stones, and they were not heavier on me than a man who settles in the house of his father-in-law.³

ii. *Parallels with Tobit.* The following may be cited to illustrate the parallels that occur in Tobit:

Sirach iv. 4: *Despise not the supplication of the poor,
And turn not away from the afflicted soul.*

Tobit iv. 7: *Turn not away thy face from any poor man,
And the face of God shall not be turned away from thee.*

¹ See the discussion in *The Story of Aḥiqar*, ed. by Rendel Harris, p. xlvi. f. ² XXIX. 12, 13; cp. vii. 32, xii. 2.

³ Cited by Rendel Harris, *op. cit.*, p. liv; see also Nau, *Histoire et sagesse d'Aḥiqar*, pp. 60-63.

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Sirach xxxviii. 16: *My son, let tears fall over the dead;*

In accordance with what is due to him bury his body.

Compare with this the passages in Tobit which commend the pious duty of burying the dead; esp. xii. 13:

And when thou didst not delay to rise up . . . that thou mightest go and cover the dead, thy good deed was not hid from me, &c.

iii. *Parallels with other non-Rabbinical Jewish Literature.* Sirach has apparently influenced two other important books, viz. 2 Enoch (the Slavonic Enoch) and the Psalter of Solomon.

In 2 Enoch passages of Sirach are sometimes cited verbally; thus xlvii. 5 (*Who has numbered the dust of the earth, and the sand of the sea, and the drops of rain, &c.*) is cited from Sirach i. 2; in 2 Enoch li. 1-3 parallels occur with Sirach vii. 32, xiv. 13, xxix. 20, xxix. 10, and ii. 4.

The following further parallels are noted by Charles (*Secrets of Enoch*, p. 96): 2 Enoch xxx. 15 = Sirach xv. 14, 15; 2 Enoch xlii. 11 = Sirach vii. 3; 2 Enoch xlii. 2, 3 = Sirach x. 20, 22, 24; 2 Enoch lii. 5 = Sirach xxxix. 14; 2 Enoch lii. 8 = Sirach xxxi. 26; 2 Enoch lii. 12 = Sirach xxviii. 9; 2 Enoch lxi. 2 = Sirach xxxix. 25; 2 Enoch lxi. 4 = Sirach xxxi. 21-24, 28; 2 Enoch lxxv. 2 = Sirach xvii. 3, 5; 2 Enoch lxxv. 11 = Sirach xiv. 19.

In the case of the Psalms of Solomon there are many parallels, but dependence cannot be shown conclusively to exist. 'The language and thought of Sirach often illustrate' these Psalms; 'actual correspondences of expression are found, but the agreement is generally to be explained by some passage of Scripture from which both writers have borrowed' (Kyle and James).

The following passages are cited by Kyle and James in their ed. of the Psalms of Solomon (p. lxiii f.): Ps. S. ii. 19, cp. Sirach xxxii. 12; Ps. S. iii. 7, 12, cp. Sirach iii. 25, v. 5, xxi. 1; Ps. S. v. 15-17, cp. Sirach xviii. 12; Ps. S. v. 14, cp. Sirach xl. 14; Ps. S. ix. 16-18, cp. Sirach xxxvii. 17; Ps. S. xiii. 2, 3, cp. Sirach xxxix. 29, 30; Ps. S. xiv. 3, cp. Sirach xvii. 14; Ps. S. xvi. 2, cp. Sirach li. 6; Ps. S. xvi. 7, 8, cp. Sirach ix. 8; Ps. S. xvii. 6, cp. Sirach xiv. 18.

iv. *The influence of Ben-Sira on Rabbinical Literature.* That Ben-Sira's book has exercised a considerable influence on Rabbinic literature hardly needs any further demonstration. Allusion has been already made more than once in the course of this Introduction, to the large number of quotations from the book that occur in the Talmuds, the Midrashim, and the works of some great Jewish scholars and poets like Sa'adya and Ibn Gebirol.¹ Even after the work had been banned by distinguished Rabbinical authority, and so became suspect to the orthodox, collections of extracts from it were still circulated and read (in the original Hebrew) among the Jews.² Apparently, also, it was at some time or other translated, either in whole or in part, into Aramaic for Jewish use. It was only in the Middle Ages that the original work entirely vanished from knowledge in Jewry. The extent of its influence in the earlier period can be measured by recalling one or two important facts. It apparently exercised a formative influence on such important Jewish works as the tractates *Pirke Aboth* and *Derek 'eres* (*rabba* and, perhaps, *zuta*). Not only is Ben-Sira actually cited in *Pirke Aboth* iv. 7 (= Sirach vii. 17; see note), but a whole series of parallels can be traced throughout the tractate, which shows that the book was, in the earlier period, closely studied and much esteemed in Rabbinical circles. For parallels in the tractate *Derek 'eres rabba* reference must be made to the notes in the commentary. A good illustration is to be seen in the section concerning behaviour at banquets (xxxii. 12-24 and notes).³ This tractate is mainly concerned with rules about behaviour in social intercourse. Ben-Sira's book also influenced the liturgy. At any rate, in the prayer contained in xxxvi. 1-17 there are some remarkable parallels to parts of the *Shemoneh Esreh* ('Eighteen Blessings'), which occupies so important a position in all the synagogue services.⁴ Of course, it is possible that an earlier form of this liturgical prayer was already in existence in the time of Ben-Sira, and that he is quoting from or alluding to it. This is, on the whole, the most probable explanation. Ben-Sira's prayer has a liturgical ring about it which suggests that it is not his own individual composition. The following citations will illustrate the parallelism referred to:

¹ Ben-Sira's vogue among the Rabbis of the period before the Middle Ages is well brought out (in detailed references) by Zunz, *Die gottesdienstlichen Vorträge der Juden*, pp. 100-105.

² It is an example of one such *florilegium*.

³ Cp. e.g. the notes in the commentary on the following passages, where the parallels are cited: vii. 36, xi. 9, 28, xiii. 4, 9-13, xiv. 10, xxxi. 12, xxxviii. 24, &c.

⁴ Cp. also xxxii. 1-10.

⁵ The full form for week-days can be seen in Singer's *Authorized Daily Prayer Book*, pp. 44-54.

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Sirach xxxvi. 4: *As Thou hast sanctified Thyself (שִׁמְּךָ) before them
So glorify Thyself in them before us.*

Compare paragraph 3 of the *Shēmōnēh 'Esrēh* ('the sanctification of the Name'):

*Thou art holy and Thy name is holy . . .
Blessed art Thou the holy God.*

The key-note here is 'holy' (sanctification).

Again, Sirach xxxvi. 11 *a* runs:

*Gather all the tribes of Jacob,
That they may receive their inheritance as in the days of old.*

The tenth paragraph of the *Shēmōnēh 'Esrēh* is:

Sound the great horn for our freedom . . . and collect us from the four corners of the earth.

Possible parallels or allusions exist in this section to all except the sixth, eighth, and ninth paragraphs of the prayer, which it must be remembered in its present form contains nineteen sections. There is, however, at least one important part of the Jewish liturgy which is unquestionably dependent on Sirach. This is the rapturous description of the beautiful appearance of the High-Priest as he officiated in the temple on the Day of Atonement, which is still recited in the services of the day. It is largely based upon, and imitated from, the description of the High-Priest Simon the Just, given in Sirach l. It begins:

In truth, how glorious was the High-Priest as he came forth from the Holy of Holies in perfect peace.¹

§ 8. CANONICITY OF THE BOOK AND ITS USE IN THE EARLY CHURCH.

As is well known, Sirach owed its place and use in the Christian Church to the fact that it was included in the Alexandrine Canon; before coming to speak, therefore, of the early patristic evidence concerning our book, it will be well to draw attention to the ecclesiastical lists of the biblical books. 'Our earliest Christian list', says Prof. Swete (*Introduction to the Old Testament in Greek*, 1900, p. 221), 'was obtained from Palestine,² and probably represents the contents of the Palestinian Greek Bible. It is an attempt to answer the question, What is the true number and order of the books of the Old Testament? Both the titles and the grouping are obviously Greek, but the books are exclusively those of the Hebrew Canon.' Sirach, therefore, together with the rest of the books of the Apocrypha, is excluded. Origen, in his Commentary on Ps. i, gives the second list that we know of, which belongs to a time not later than A.D. 231; he reckons as belonging to the Canon the twenty-two books of the Hebrew Old Testament.³ But, strange to say, Origen includes in his list the First Book of Esdras (he treats 1, 2 Esdras as one book) and the Epistle of Jeremiah, neither of which had ever been regarded as canonical by the Jews. Origen's list is adopted by Athanasius, Cyril, and Epiphanius,⁴ as well as in the Laodicean Canon, in each case with the addition of Baruch. Furthermore, as Dr. Swete goes on to say (*op. cit.*, p. 222), 'Amphilochius mentions two books of Esdras, and it is at least possible that the Esdras of Gregory of Nazianzus is intended to include both books, and that the Epistle, or Baruch and the Epistle, are to be understood as forming part of Jeremiah in the lists both of Gregory and Amphilochius.' The point of importance which these facts reveal is that 'an expansion of the Hebrew Canon, which involved no addition to the number of the books, was predominant in the East during the fourth century'. Dr. Swete gives two other lists: one mentioned by Lagarde (*Septuagintastudien*, ii. 60 ff.), Σύνοψις ἐν ἐπιτίμῳ, in which the Wisdom of Jesus (the son) of Sirach is mentioned among the canonical Scriptures (so, too, Tobit and Judith); and the other is anonymous; in it Sirach is, together with Tobit and the Wisdom of Solomon, placed under Apocrypha, though Judith is reckoned among the canonical books.

¹ This composition is the work of the Jewish mediaeval poet Meshullam bar-Kalonymus. It forms part of the *Musaf*, or 'Additional' Prayer for the Day of Atonement, and can be seen in any of the Collections of Jewish Festival Prayers (in Routledge's edition, vol. ii of Day of Atonement Festival Prayers, p. 166f.). See also *The Religion and Worship of the Synagogue* (Oesterley and Box), ed. 2, p. 428.

² Melito (c. A.D. 180) *ap. Eusebius, H. E.* iv. 26 ἐπειδὴ μαθεῖν τὴν τῶν παλαιῶν βιβλίων ἐβουλήθη ἀκριβείαν, πόσα τὸν ἀριθμὸν καὶ ὅσα τὴν τάξιν εἶεν . . . ἀνελθὼν εἰς τὴν ἀνατολὴν καὶ ὡς τοῦ τόπου γενόμενος ἐνθα ἐκηρύχθη καὶ ἐπράχθη . . . ἔπεμψά σοι.

³ Eusebius, *H. E.* vi. 25 εἰσὶ δὲ αἱ εἰκοσι δύο βιβλὶαι καθ' Ἑβραίων αἰδε . . .

⁴ On the evidence of these Fathers see further below.

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The following evidence of a more official kind may be added. It is conceivable that there is in the *Muratorian Fragment*¹ (which, as Westcott says, 'expresses with fair distinctness the first known judgement of the Catholic Church on the sum of the Christian Scriptures') a reference to the Wisdom of Sirach in the words: 'Et Sapientia ab amicis Salomonis in honorem ipsius scripta';² it has to be remembered in this connexion that, as we shall see presently, the book of the Wisdom of Sirach, together with other books of the Apocrypha, seems from the beginning to have enjoyed greater esteem in the Western than in the Eastern Church. Next, the eighty-fifth of the Apostolical Canons gives a list³ of the books of the Hebrew Canon, and adds the three first books of the Maccabees and the Wisdom of Sirach; these last four are not, however, included in the Canon, though the Wisdom of Sirach is specially recommended for the instruction of the young. Again, in the *Apostolical Constitutions*, vi. 14, 15 (= *Didascalia*), quotations from Sirach are given with the same formula as those from the books of the Hebrew Canon,⁴ but in the list given in ii. 37 of the same work there is no mention of any of the books of the Apocrypha.⁵ On the other hand, at the Council of Hippo (A.D. 393) Sirach was specially mentioned as being one of the canonical books, while at the Council of Carthage (A.D. 397) the 'five books of Solomon', i.e. Proverbs, Ecclesiastes, Canticles, Wisdom, and Sirach, are reckoned among the canonical Scriptures.⁶ This was also confirmed by the Council of Carthage in A.D. 419.

Coming now to speak in some detail of what the Church Fathers⁷ say as to the canonicity or otherwise of the book, we turn first to the Eastern Church.

In the *Didache* iv. 6 (c. 120) Sirach iv. 31 is quoted thus: Μὴ γένοιτο πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι ἀντιπῶν, which is sufficiently near the wording of Sirach iv. 31 to show that it is intended to be a quotation, viz. Μὴ ἔστω ἡ χεὶρ σου ἐκτεταμένη εἰς τὸ λαβεῖν, καὶ ἐν τῷ ἀποδιδοῦναι ἀντεσπασμένη. The same text is quoted in the Epistle of Barnabas, xix. 9 (c. 120). Eusebius, as we have already seen, quotes *Melito of Sardis* (d. c. 180), however, to the effect that the books of the Hebrew Bible are the only canonical ones; he excludes, therefore, Sirach.⁸ The evidence of Clement of Alexandria (d. 220) is conflicting; in his *Paedagogus* he quotes very often from Sirach, and speaks of it as ἡ γραφή and θεῖα γραφή (e.g. II, chap. xxxiv. 4, xviii. 4, lix. 4; III, chap. xviii, xxiii. 4, lxxxiii. 3), from which it would evidently appear that he regarded it as canonical Scripture; but, according to Eusebius, Clement reckoned Sirach among the 'Antilegomena', for in speaking of Clement's works he mentions the *Stromateis*, or 'Medleys', and says: 'He quotes in them passages from the disputed Scriptures, the so-called Wisdom of Solomon, for example, and (that) of Jesus the son of Sirach, and the Epistle to the Hebrews, and those of Barnabas, Clement, and Jude.'⁹ Origen, too, gives conflicting evidence: we

¹ Published by Muratori in 1740 from a manuscript in the Ambrosian Library at Milan, though belonging originally to the great Irish monastery of Bobbio. ² It was found in a volume of Latin fragments and translations which dates apparently from the eighth century. But the fragment itself was evidently copied from a manuscript of much higher antiquity; for it was mutilated both at the beginning and end before it was transcribed. The writer claims to be a contemporary of Pius, who was bishop of Rome in the middle of the second century; so that its date may be fixed with tolerable certainty between A.D. 160 and 170 (Westcott, *The Bible in the Church* (2nd ed.), p. 112).

³ See further on this G. Kuhn, *Das muratorische Fragment*, pp. 94, 112.

⁴ Westcott says in reference to this: 'The list of the books of the Bible in the eighty-fifth of the *Apostolical Canons* was introduced into its present place at a much later date. Yet the list itself is remarkable, and probably Alexandrine in origin. . . . This canon, together with the canon of Carthage, was ratified at the Quinisextine Council [of Constantinople, A.D. 553], and had a powerful influence on many of the Eastern Churches' (*op. cit.*, p. 176).

⁵ Cp. Herbst, *Hist.-krit. Einleitung in die heiligen Schriften*, ii, pp. 14.

⁶ Μέσος δ' ὁ ἀναγνώστης ἐφ' ἡμεῶν τινος ἐστὶν ἀναγνωσκῆναι τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυῆ, τὰ τῶν Κριτῶν καὶ τῶν Βασιλειῶν, τὰ τῶν Παραλειπομένων καὶ τὰ τῆς Ἐνανθίου πρὸς τοῖς τοῦ Ἰάκωβ καὶ τοῦ Σολομῶνος καὶ τὰ τῶν ἑκαδικῶν προφητῶν. Ἀπὸ δὲ οὗ γινώσκοντες ἀναγνώσαντες ἑτέροις τοῖς τοῦ Δαυὶδ ψαλλέω ἱμνοῦ καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψάλλεται.

⁷ The thirty-ninth canon reads as follows: 'Item placuit ut praeter Scripturas canonicas nihil in ecclesia legatur sub nomine divinarum Scripturarum: sunt autem Canonicae Scripturae hae': then follow the books of the Pentateuch, Joshua, Judges, Ruth, four books of Kings, two of Chronicles, Job, the Psalter, after which it continues: 'Solomonis libri quinque, libri duodecim prophetarum, Jesaias, Jeremias, Ezechiel, Daniel, Tobias, Judith, Esther, Esdras libri duo, Machabaeorum libri duo': and then the books of the New Testament are enumerated. After this the following words occur: 'Let this be made known also to our brother and fellow-priest Boniface, or to other bishops of those parts, for the purpose of confirming that canon, because we have received from our fathers that those books must be read in the Church' (quoted by Westcott, *Canon*, pp. 439 f., 541 f.). As Westcott says further: 'Between the years A.D. 390 and 419 no less than six councils were held in Africa, and four of these at Carthage. For a time, under the inspiration of Aurelius and Augustine, the Church of Tertullian and Cyprian was filled with a new life before its fatal desolation.'

⁸ Among the writings of the Apostolic Fathers there is only one citation from Sirach, viz. iv. 31, which is quoted in *Ep. Barn.* xix. 9.

⁹ Eusebius, *H. E.* iv. 26. In *Strom.* II, chap. xiv. 5 (ed. Stählin), however, Sirach vi. 33 is referred to as Solomon's. And such a passage as the following suggests that Clement regarded Sirach as canonical Scripture: *Strom.* V, chap. ii. 1 'Μακάριος ὁ λέγων εἰς ὅσα ἀκούωντων' (Sirach xxv. 9) πᾶντι δὲ ὅσα ψυχῆς, καὶ ταύτην αἰσθάνεται τῆς πίστεως ὁ Κρίστος λέγων 'ὁ ἔχων ὅσα ἀκούει ἀκούει' (Matt. xi. 15).

¹⁰ Eusebius, *H. E.* vi. 13.

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have seen above that in the list of canonical Scriptures which he gives he only regards the twenty-two books of the Hebrew Canon as the genuine Scriptures of the Old Testament, but elsewhere he speaks of Sirach, the Book of Wisdom, and other books of the Apocrypha as 'authoritative Scripture', or as 'the Divine Word', or as 'Holy Scripture' (see e.g. Περὶ Ἀρχῶν, ii. 95, ed. Migne; *Contra Cels.* vi. 7, vii. 12); in these works he quotes Sirach vi. 4 and xxi. 18 as 'Holy Scripture'. As Westcott says, in speaking of Origen: 'In his other writings he uses apocryphal books as divine and authoritative, yet not without noticing the difference of opinion on the subject. But even in his case the familiar use of the Greek Bible practically overpowered his knowledge of the original Hebrew Canon, and in his famous "Letter to Africanus" he expressly defends the reception among Christians of the additions found in the Alexandrine Septuagint.¹ Not that Origen was ignorant of the Hebrew Bible, for Eusebius (*H. E.* vi. 16) tells us that 'so accurate an examination was Origen undertaking with the Holy Scriptures that he even learned the Hebrew language, and acquired as his private possession original copies of the Scriptures in Hebrew characters, which were current among the Jews themselves'.² The evidence of Eusebius (d. 340) has been admirably summarized by Westcott as follows: 'Eusebius has left no express judgement on the contents of the Old Testament. In three places he quotes from Josephus, Melito, and Origen, lists of the books (slightly differing) according to the Hebrew Canon. These he calls in the first place "the canonical Scriptures of the Old Testament (lit. 'Scriptures in the Testament'), undisputed among the Hebrews"; and, again, "the acknowledged Scriptures of the Old Testament"; and, lastly, "the Holy Scriptures of the Old Testament." In his *Chronicle* he distinctly separates the Book of Maccabees from the "Divine Scriptures", and elsewhere mentions Sirach and Wisdom as "controverted" books. On the other hand, like the older Fathers, he quotes in the same manner as the contents of the Hebrew Canon passages from Baruch and Wisdom. On the whole, it may be concluded that he regarded the Apocrypha of the Old Testament in the same light as the books of the New Testament, which were "controverted and yet familiarly used by many". The books of the Hebrew Canon alone were, in his technical language, "acknowledged." One general characteristic of his judgement must not be neglected. It is based expressly on the collective testimony of antiquity expressed in the works of the chief ecclesiastical writers. There was no combined decision of any number of churches to which he could appeal. . . . According to Eusebius the only method by which the contents of the Bible could be determined was that of a simple historical inquiry into the belief and practice of earlier generations, and this did not appear to him to lead to a certain conclusion in every case.'³ The evidence of Athanasius (d. 373) is likewise very important, both on account of his high ecclesiastical position as metropolitan of Egypt, as well as on account of his dominating personality. In the thirty-ninth of his *Festal Letters*⁴ he writes as follows: 'As I am about to speak (of the divine Scriptures), I shall use for the support of my boldness the model of the Evangelist Luke, and say as he does, *Forasmuch as some have taken in hand to set forth in order for themselves the so-called Apocrypha, and to mix these with the inspired Scripture which we most surely believe, even as they delivered it to our fathers which from the beginning were eyewitnesses and ministers of the word; it seemed good to me also, having been urged by true brethren, and having learned the truth from the first, to publish the books which are admitted in the Canon, and have been delivered to us, and are believed to be divine, that if any one has been deceived he may condemn those who led him astray, and he that has remained pure from error may rejoice in being again reminded (of the truth).* All the books therefore of the Old Testament are in number twenty-two.' He then enumerates the books of the Hebrew Canon; these are followed by a list of the New Testament books, after which he continues: 'But for the sake of greater accuracy I add this also, writing of necessity, that there are also other books excluded from among these (ἐτερά βιβλία τούτων ἔξωθεν), not canonical, which have been framed by the Fathers to be read

¹ *The Bible in the Church*, p. 136; and cp. Eusebius's words (*H. E.* vi. 31): 'At this time Africanus also, the compiler of the *Cesti* [i.e. "Mystic Girdles"] as they are called, came into note. A letter of his, written to Origen, is extant, in which he intimates doubts about the Story of Susannah, in Daniel, as being ungenune and fictitious, to which Origen wrote a very full answer.' It is true that Sirach is not mentioned by Origen in his letter to Africanus, but since he defends Susannah, much more would he have defended Sirach if the authority of this book had been specially called in question; moreover, the objection urged by Africanus against the reception of Susannah, viz. that it did not exist in Hebrew, did not apply to Sirach, the Prologue of which was sufficient to prove its Hebrew origin even if Africanus did not know of any existing Hebrew copies.

² Cp. also the words of Jerome (*De viris illustr.* liv), who tells us that Origen had so much holy zeal for the Scriptures 'ut etiam hebraeam linguam contra aetatis gentisque suae naturam edisceret' (quoted by Hart, *op. cit.*, p. 348 note).

³ *The Bible in the Church*, pp. 153 ff.

⁴ Migne, *Patr. Gr.* xxvi, col. 1347. These Paschal, or Festal Letters, were pastorals issued by the bishops of Alexandria: they were originally written for the purpose of announcing the date of Easter, but gradually assumed the character of an annual metropolitan pronouncement in which topics of prominent interest were dealt with.

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by those who are just approaching [entry into the Church], and who desire to be instructed in the word of godliness: the Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobias, and the so-called Teaching of the Apostles, and the Shepherd. And, nevertheless, beloved, neither among those books which are canonical, nor among those that are read [i.e. those just enumerated], is there anywhere mention made of the apocryphal (books).¹ It is worth noticing here that Athanasius uses the word 'apocryphal' in an entirely different sense from that in which the word is now used in reference to the books of our Apocrypha: indeed, he goes on to say in this passage that such apocryphal books are 'a device of heretics', words which in view of the passage before us he could not possibly have ever applied to the books of what we now understand by the Apocrypha. One example, at least, exists of Athanasius quoting from Sirach, and speaking of it as 'Holy Scripture' (*Contra Arianos*, xii), but it is evident that, upon the whole, Athanasius did not regard Ecclesiasticus as belonging to the canonical Scriptures, for among these he included only the books of the Hebrew Canon.² Amphilochius (c. 380) enumerates the books of the Old Testament, but includes only the books of the Hebrew Canon, and makes no mention of the books of the Apocrypha.³ Cyril of Jerusalem (d. 386) in his *Catechetical Lectures* (iv. 35) quotes the books of the Hebrew Canon (among which he, too, includes Baruch and the Epistle of Jeremiah as belonging to the Book of Jeremiah) as the canonical Scriptures of the Old Testament, after which he says: *Tὰ δὲ λοιπὰ πάντα ἔξω κείσθω ἐν βιβλίῳ*. He, however, quotes Sirach in his *Catechetical Lectures*, vi. 3. Gregory of Nazianzus (d. 389) divides the books of the Hebrew Canon, which alone he acknowledges as canonical Scripture, into three groups—historical,⁴ poetical, and prophetic; in the second, besides Job and 'David', he includes three of 'Solomon', Ecclesiastes, Canticles, and Proverbs; no mention at all is made of any books outside the Hebrew Canon, there is only a reference to 'strange books', against which the reader is warned.⁵ In the Preface to the *Synopsis Sacr. Script.* (pseudo-Chrysostom)⁶ there is a threefold division of Scripture: *τὰ ἱστορικά*, *τὰ συμβουλευτικά*, and *τὰ προφητικά*, in the second of which are included Proverbs, the Wisdom of Sirach, Ecclesiastes, and Canticles. Chrysostom himself quotes passages from Baruch, Sirach, and Wisdom as 'divine Scripture'. We come next to the evidence of Epiphanius (d. 404); in three places⁷ he enumerates the canonical books, holding these to be only those of the Hebrew Canon; but he is not altogether consistent, for in one place he includes the 'letters of Jeremiah and Baruch' in Jeremiah, while in another he remarks that 'the letters of Baruch' are not found in the Hebrew Bible. 'He is equally inconsistent or uncertain', says Westcott, 'with regard to Wisdom and Ecclesiasticus. These', he says, 'occupy a doubtful place. They are useful, and still they are not reckoned among the acknowledged books, nor were they ever placed in the Ark of the Covenant,'⁸ i.e. regarded as Scripture by the Jews. Yet again, after enumerating summarily all the books of the Old and New Testaments, he adds, 'and the books of Wisdom, that of Solomon, and of the son of Sirach, and generally all divine writings.' It is evident that he wishes to combine the practice of the early Fathers with their direct teaching. He will sacrifice nothing which had even the appearance of authority, and this characteristic of the man gives weight to his repeated statement that the books of the Old Testament 'were twenty-seven, counted as twenty-two'. The Hebrew Canon was that which he, like all the other Greek Fathers, wished to mark as definitely authoritative, though he admitted to a second place the books which had been sanctioned in some measure by Christian usage.⁹ In the list given by Leontius (*De Sectis*, iii) and in the *Stichometria* of Nicephorus no mention is made of Sirach, though in the latter Baruch is mentioned among the canonical books.¹⁰ Finally, John of Damascus (d. 750) in his *De fide orthod.* iv. 17 speaks of Wisdom and Sirach, after enumerating the books of the Hebrew Canon, in the following way: 'Ὁ δὲ Παράκλητος, τοῦτέστιν ἡ Σοφία τοῦ Σολομῶντος καὶ ἡ Σοφία τοῦ Ἰσαάκ, ἡ ἡ πατὴρ μὲν τοῦ Σαράχ ἐξέδωκεν Ἐβραῖοις Ἑλλησι δὲ ἡμῖν ἔγραψε ὁ τοῦτον μὲν ἑγγύς ἡμεῶν τοῦ δὲ Σαράχ ἴσως ἐπίσταται μὲν καὶ καλεῖται ἀλλ' οὐκ ἀριθμῶνται οὐδὲ ἔκειντο ἐν τῇ κεισθῶ.¹¹ In his *De Imag.* i he speaks of Baruch as 'divine Scripture'.

¹ At the same time it is worth noting that Athanasius clearly did not feel himself bound by the Hebrew Canon, for he includes Baruch and the Letter of Jeremiah among the canonical Scriptures, and excludes Esther from the Canon.

² Ruth is treated as a separate book, and Esther is omitted altogether; Nehemiah is not mentioned, but included under Esdras among the historical books.

³ *Haer.* i. i. 5; *De mens. et pond.* §§ 4, 23.

⁴ Migne, *Patr. Gr.* iii. 473 f.

⁵ Migne, *Patr. Gr.* lvi. 513 ff. Westcott regards this as 'certainly a Syrian catalogue of Chrysostom's time' (*The Bible in the Church*, p. 174).

⁶ i.e. the 'ark' in the Synagogue; the rolls of the canonical Scriptures read in the Synagogue service were kept there; *κεῖσθαι* = *ἡρπᾶσθαι* ('chest').

⁷ *The Bible in the Church*, pp. 172 f.

⁸ Cp. Swete, *op. cit.*, p. 207.

⁹ Cp. Westcott, *The Canon of the New Testament* (5th ed.), p. 546.

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We turn next to the Western Church. The earliest evidence is that of Irenaeus (d. 202); although he nowhere quotes from Sirach,¹ he has in his *Adv. Haeres.* iv. 26, v. 35, quotations from Baruch, which he cites as 'Jeremiah the prophet', and from the *Additions to Daniel*, which he cites as 'Daniel the prophet', and also from Wisdom;² presumably, therefore, he would have regarded the books of the Apocrypha as canonical. Tertullian (d. 220), in quoting from our book (e.g. *Contra Gnostic.* viii, *De Exhort. Castit.* ii, *De Hab. Mul.* iii), uses the same formula as that with which he introduces the quotations from the books of the Hebrew Canon, viz. *sicut scriptum est*. Cyprian (d. 258), in his *Testimonia* (e.g. iii. 95, 96)³ and in his letters (e.g. *Ep.* lix. 20),⁴ has many quotations from Sirach, and, like Tertullian, introduces them with the formula *sicut scriptum est*, or with the even more definite words *Scriptura divina dicit*. Methodius⁵ (c. 311), who was bishop of Lycia, and afterwards of Tyre, quotes without reserve from Sirach, Wisdom, and Baruch, treating them all as 'Scripture'. Hilary of Poitiers (d. 368) has a list of the books of the Old Testament in his *Prol. in libr. Psalm.*⁶ in which only the Epistle of Jeremiah among the books of the Apocrypha is included, but at the end of this list he adds the words: 'Quibusdam autem visum est additis Tobia et Judith xxiv libros secundum numerum Graecorum literarum connumerare'; nevertheless, he cites Ecclesiasticus and Wisdom as 'prophets', an expression which seems to imply his belief in their canonicity. Philastrius of Brescia (d. 397) gives an account of the Scriptures in his *De Haeres.* lx, lxi, in which he says that only the canonical books, meaning thereby the books of the Hebrew Canon, should be read in church; in the same work (lxxxviii) he says that the 'book of the Wisdom of Sirach' is used by a heretical sect, but he quotes Wisdom as the work of a 'prophet'. Rufinus (c. 410), in his *Comm. in Symbol. Apostol.*, §§ 36-38, gives a list of the Old Testament Scriptures comprised in the Hebrew Canon as those which 'the Fathers included in the Canon' (§ 37); he then continues, in the next section: 'Nevertheless, it should be known that there are also other books which by men of old were called not "canonical" but "ecclesiastical", namely, Wisdom, which is called Solomon's, and the other Wisdom, that of the son of Sirach'; he also includes other books in this category.⁶ The important evidence of Jerome (d. 420) requires a little more detailed consideration. He was the first to make any thoroughgoing and successful attempt to differentiate between the canonical books of the Hebrew Bible and the books of the Apocrypha in the Christian Church; his intercourse with Rabbis and his knowledge of the Bible in Hebrew were the means of equipping him in a special way for his biblical studies. Jerome was, moreover, the first to use the term 'Apocrypha', in its present technical sense, in reference to the uncanonical books. In the *Prologus Galeatus* (the 'Helmed Prologue', with which he prefaces his translation of the books of Samuel and Kings), after enumerating the books of the Hebrew Canon, he says that every other book (referring, of course, to the Alexandrine Canon) is to be reckoned among the Apocrypha ('quidquid extra hos est, inter Apocrypha esse ponendum'); and he goes on: 'Therefore Wisdom, commonly entitled (The Wisdom) of Solomon, and the book of Jesus the son of Sirach, and Judith, and Tobit, and the Shepherd are not in the Canon.' To the same effect are his words in the preface to his Commentary on the Salomonic books: 'Porro in eo libro qui a plerisque *Sapientia Salomonis* inscribitur, et in Ecclesiastico, quam esse Iesu filii Sirach nullus ignorat, calamo temperavi, tantummodo canonicas Scripturas vobis emendare desiderans et studium meum certis magis quam dubiis commendare'; and, again, in the same preface he says: 'Sicut ergo Judith et Tobit et Maccabaeorum libros quidem legit Ecclesia, sed inter canonicas Scripturas non recipit, sic et haec duo volumina (i. e. Sirach and Wisdom) legat ad aedificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam.' But in spite of what Jerome says here, he not infrequently quotes from the books of the Apocrypha with the same introductory formula which he uses when quoting from the books of the Hebrew Canon; thus in his Commentary on Isaiah (ii. 3) he prefaces quotations from Sirach and Wisdom with 'sicut scriptum est'.⁷

Our next authority is Augustine (d. 430), whose authority over the Western Church was almost as great as that of Jerome. The following, from his *De Doctr. Christiana*, ii. 8, will show that he regarded the books of the Apocrypha generally as more authoritative than Jerome did. After enumerating the Old Testament books in the order—Pentateuch, Joshua, Judges, Ruth, 1-4 Kings,

¹ This silence does not of itself necessarily mean that Irenaeus did not regard Sirach as Scripture; it is worth noting that some books of the Hebrew Canon are never quoted or even alluded to in the New Testament, viz. Esther, Canticles, Ecclesiastes.

² He also mentions this book in a work of his which is now lost; see Eusebius, *H. E.* v. 26. ³ Hartel's edition.

⁴ Not to be confounded with the Methodius who, in conjunction with his brother Cyril, translated the Greek Bible into Slavonic in the ninth century, and preached the faith to the Slavs.

⁵ Migne, *Patr. Lat.* i. 241.

⁶ Ed. Migne, pp. 373 ff.

⁷ It is worth noting that the books of Tobit and Judith were translated by Jerome from the Aramaic and incorporated in the Vulgate, but Wisdom, Sirach, the two books of the Maccabees, and Baruch as found in the Vulgate are not the work of Jerome, but are all ante-Hieronymian (cp. Swete, *op. cit.*, p. 103).

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1, 2 Chronicles, he goes on: 'Haec est historia quae sibi annexa tempora continet atque ordinem rerum: sunt aliae tanquam ex diverso ordine quae neque huic ordini neque inter se connectuntur, sicut est Job et Tobias et Esther et Judith et Machabaeorum libri duo et Esdrae duo, qui magis subsequi videntur ordinatam illam historiam usque ad Regnorum vel Paralipomenon terminatam: deinde Prophetiae in quibus David unus liber Psalmorum, et Salomonis tres, Proverbiorum, Cantica Canticorum, et Ecclesiastes. Nam illi duo libri unus qui Sapientia et alius qui Ecclesiasticus inscribitur de quadam similitudine Salomonis esse dicuntur, nam Iesus Sirach eos conscripsisse constantissime perhibetur qui tamen quoniam in auctoritatem recipi meruerunt inter propheticos numerandi sunt.' Though he thus speaks with some reserve respecting Wisdom and Sirach he regards them as canonical, for at the end of his enumeration of the books of the Old and New Testaments he says: 'In his omnibus libris timentes Deum et pietate mansueti quaerunt voluntatem Dei.' In the *Speculum*¹ Augustine deals in the same way with Sirach as with the canonical books. John Cassian (c. 450) cites Sirach ii. 1 as Scripture in his *De Inst. Caen.* iv. 38.² Innocent II, in a list of the Scriptural books in his *Ep. ad Exsuperium*,³ reckons five books of Solomon (i.e. he includes Sirach and Wisdom); the *pseudo-Gelasian* list⁴ includes Sirach and Wisdom, as well as Tobit, Judith, and 1, 2 Maccabees, among the canonical books. And, lastly, Cassiodorus (d. 570), in his enumeration of the books of the Bible (*De inst. Div. litt.* 14)⁵ also includes Sirach and Wisdom among the books of Solomon, and therefore regards them as canonical; so also Tobit, Judith, 1, 2 Esdras, 1, 2 Maccabees.

It is unnecessary to give further evidence, for from this time onwards all the books of the Apocrypha are usually found in the Old Testament undistinguished from the other books. So that the evidence of the early Church, taken as a whole, is in the direction of looking favourably upon Sirach as being, at the very least, a book which was both edifying and instructive; nevertheless, it is regarded as less authoritative than the books of the Hebrew Canon.

§ 9. THE THEOLOGY OF THE BOOK.

i. *The Doctrine of God.* Ben-Sira's conception and teaching of the Almighty is very full; not only his orthodox belief, but still more his religious mind which so often expresses itself in his book, impelled him in the most natural way to refer very frequently to the Divine Personality, His attributes, and His relationship to men. First and foremost comes, of course, his teaching concerning the *Unity of God*, e.g. xlii. 21:

From everlasting He is the same;

and again in xxxvi. 5 (¶ xxxiii. 5):

*That they may know, as we also know,
That there is none other God but Thee.*

In the long section xliii. 1-26 Ben-Sira describes the divine activity in Nature, and he concludes (v. 27) with the words:

The conclusion of the matter is: He is all.⁶

The Greek (τὸ πᾶν ἐστὶν αὐτός) might be thought to point to a pantheistic tendency, but the context makes it clear that all that Ben-Sira wishes to show is that God is to be discovered in all His works; the very definite personality which he always imputes to God amply proves that he was entirely free from all pantheistic tendencies. This teaching of God as the All-God leads on naturally to that of God as the *Creator of all*; here Ben-Sira gets his main inspiration from the Psalms, see the fine passage xlii. 15-xliii. 33, and cp. also xxxix. 16 and xlii. 21. In this last passage it is said that all created things are the products of the divine wisdom: this is further emphasized by the description of the *all-knowledge* of God in xlii. 18-25, see especially vv. 18, 19:

*For Jahveh possesseth all knowledge,⁷
And seeth what cometh unto eternity.⁸
He declareth what is past and what is future,
And revealeth the profoundest secrets.*

The *eternity* of God also frequently finds expression, e.g. xviii. 1 ff.:

He that liveth for ever created all things together . . .

¹ Chap. xxiii (ed. Wehrich). In the *pseudo-Speculum* almost every chapter of Sirach is quoted from.

² Ed. Petschenig.

³ Swete, *op. cit.*, p. 211.

⁴ Ibid.

⁵ Ibid.

⁶ Cp. also xxxvi. 1: 'Save us, O God of all.'

⁷ These two lines are wanting in the Hebrew.

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and xxxvi. 17 (C 22):

*. . . That all the ends of the earth may know
That Thou art the eternal God.*

Belonging to this cycle of conceptions is also the *Holiness* of God; this is taught, e.g. in xxiii. 9:

*Accustom not thy mouth to an oath,
Nor make a habit of the naming of the Holy One.*

See further iv. 14, xliii. 10, xlvii. 8, xlviii. 20.

Another side to Ben-Sira's doctrine of God is that in which he deals with the relationship of God towards Israel on the one hand, and towards the Gentiles on the other. The more usual Jewish view that God is the God of Israel only is taught, e.g. in xvii. 17:

*For every nation He appointed a ruler,¹
But Israel is the Lord's portion;¹*

and the fact that the Wisdom of God belongs to Israel in a pre-eminent degree shows them to be in a special sense His people; see the whole passage xxiv. 8 ff., especially v. 12:

*And I [i.e. Wisdom] took root among an honoured people,¹
In the portion of the Lord (and) of His inheritance.¹*

Moreover, the whole section on the praise of Israel's heroes of old (xliv-xlix) reveals the belief that Israel is a particularly favoured nation in the sight of God. On the other hand, Ben-Sira is not wholly particularistic; he realizes that God is the God of all the world, and therefore he sometimes strikes a universalistic note, e.g. in xviii. 13, 14:

*The mercy of man is (exercised upon) his own kin,
But the mercy of God is (extended) to all flesh,
Reproving, and chastening, and teaching,
And bringing them back as a shepherd his flock.
He hath mercy on them that accept (His) chastening,
And that diligently seek after His judgements.²*

The attributes of mercy and forgiveness here portrayed find very frequent utterance, and of course the same is true of the converse; God's wrath strikes the wicked whether they be Jews or Gentiles. The doctrine of the divine *Fatherhood* also finds expression in our book. As Toy says, referring to the older view: 'The old Israelitish idea of the divine love was, so far as we can gather from the literature, a purely national one. Jahveh was the father (Hos. xi. 1) or the husband (Jer. ii. 1, iii. 4; Isa. lxii. 5) of Israel. In the later psalms more individual relation is expressed; Jahveh is said to pity them that fear Him as a father pities his children (Ps. ciii. 13). Gradually the paternal relation as expressing most completely the combination of guidance and tenderness came to be employed as the representative of God's relation to man';³ and he quotes several passages from the Apocrypha, among them xxiii. 1 of our book:

O Lord, Father, and God of my life,¹

which certainly witnesses to a real belief in the Fatherhood of God in regard to the individual.

ii. *The Law.* About half the passages in which the Law is mentioned in this book are wanting in the Hebrew; in those which are extant in Hebrew the usual word rendered νόμος in Greek is תורה, but in ix. 15 the Hebrew is certainly corrupt,⁴ in xlv. 20 the word is מצוה ('commandment'), and in xlv. 17 it is שפוט ('judgement'). With three exceptions (ii. 16, xv. 1, xlix. 4) νόμος is used without the article. In the Prologue it is used with the article three times, but in each case it is in reference to the threefold division of the Canon (ὁ νόμος, καὶ αἱ προφητεῖαι, καὶ λοιπὰ τῶν βιβλίων). On the other hand, the concluding words in the Prologue are: . . . ἐν νόμῳ βιωτέον. In xxxvi. (EV xxxiii.) 3 the article is almost necessary grammatically.⁵ Ben-Sira gives great prominence to the Law both in its ethical and ritual aspects, differing in this markedly from Proverbs, to which he is in other respects so much indebted; and the stress which he lays on the importance of the Law, and legal observances generally, marks his book out as perhaps the most striking link we have between the older and the newer Judaism, that is to say, the Judaism of post-

¹ Wanting in Hebrew.

² The whole passage is wanting in Hebrew.

³ *Judaism and Christianity*, p. 83.

⁴ But we should probably read "בתורה".

⁵ Oesterley, *Ecclesiasticus* (Cambridge Bible), p. liii.

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exilic times and Rabbinical Judaism. But he uses the word 'Law' in a wide sense; and herein, too, we are able to recognize the way in which the teaching of this book leads over in so many respects to the later Rabbinism, for what Schechter says regarding the meaning of the term 'Law' in Rabbinic literature applies also to its meaning in Sirach: 'The term Law or *Nomos* is not a correct rendering of the Hebrew word "Torah". The legalistic element, which might rightly be called the Law, represents only one side of the Torah. To the Jew the word Torah means a teaching or instruction of any kind. It may be either a general principle or a specific injunction, whether it be found in the Pentateuch or in the other parts of the Scriptures, or even outside the Canon. The juxtaposition in which Torah and Mitzvöth, "teaching" and "commandments", are to be found in the Rabbinic literature implies already that the former means something more than merely the Law. . . . To use the modern phraseology, to the Rabbinic Jew Torah was both an institution and a faith.'¹ Torah is, therefore, to be understood in both an extended and in a restricted sense according to the general purport of the passage in which the term occurs.

We may note, then, first of all the general emphasis which Ben-Sira lays on the observance of the Law as being the prime duty of the people to whom Jahveh has given the Law; he says, for example, in ix. 15:

*With the intelligent let thy communing be,
And all thy converse in the Law of the Most High.*

He teaches that there can be no honour for those who do not observe the Law:

A despicable race is that which transgresseth the commandment (x. 19).

The duty of seeking the Law, of believing it, and of meditating upon its precepts is insisted on in xxxii. 15-24:

*He that seeketh out the Law shall gain her,
But the hypocrite shall be snared thereby. . . .
In all thy works guard thyself,
For he that so doeth keepeth the commandment.
He that observeth the Law guardeth himself,
And he that trusteth in Jahveh shall not be brought to shame;*

and see also xxxix. 1 ff. Ben-Sira urges men not to be ashamed of the Law (xlii. 2), and recalls how the nation's great heroes in the past observed it and were enlightened by it, and taught it to others (see xlv. 20, xlv. 5, 17, xlv. 14). The observance of the commandments of the Law is the one thing to be thought of at the approach of death (xxviii. 6).

Since the Law was given by God it is, like Him, eternal, and this brings us to what is perhaps the most interesting part of Ben-Sira's doctrine concerning the Law, namely, his identification of it with Wisdom; for this implies the pre-existence of the Law, as well as its divine character (see further the section on Wisdom). This conception of the Law, which, as far as is known, is found here for the first time in Jewish literature, became later on, with one exception *viz.* the doctrine of the unity of God), the most important dogma of Rabbinical Judaism.² But the way in which the identification of Wisdom with the Law is taken for granted in Sirach makes it clear that Ben-Sira was not expressing a new truth, but one which had already received general acceptance. He says, for example, in xv. 1:

For he that feareth the Lord doeth this

[i.e. seeks Wisdom, which is the subject of the preceding verses].

And he that taketh hold of the Law findeth her [i.e. Wisdom].

Again, the Law and Wisdom are used synonymously in xxxiv. (cf xxxi.) 8:

*Without deceit shall the Law be fulfilled,
And Wisdom is perfect in a mouth that is faithful.*

So also in xxi. 11:

*He that keepeth the Law controlleth his natural tendency,³
And the fear of the Lord is the consummation of Wisdom.*

¹ *Some Aspects of Rabbinic Theology*, p. 117 f.

² See the authors' book *The Religion and Worship of the Synagogue* (2nd ed.), pp. 161-177.

³ See the note on this in the commentary.

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This identification is further implied by 'the fear of the Lord' being both the true observance of the Law as well as the 'beginning' of Wisdom; both thoughts occur a number of times in the book. But the most direct assertion of the identity of the two is found in xxiv. 23, where it is said:

*All these things [i.e. things concerning Wisdom which are mentioned in the preceding verses] are
the book of the covenant of God Most High,
The Law which Moses commanded (as) an heritage for the assemblies of Jacob.*

The same is taught in xix. 20:

*All wisdom is the fear of the Lord,
And all wisdom is the fulfilling of the Law.*

Ben-Sira taught, as we have seen, that the Law was eternal, a doctrine which is further illustrated by the way in which he identifies the Law with Wisdom, which is also eternal (see next section): the special point of interest in this connexion is that the doctrine of the existence of the Law before the Creation—a thoroughly Rabbinical doctrine—is seen to have been taught long before Christian times. As an example of the Rabbinical teaching reference may be made to the Midrash *Bereshith Rabba* viii, where it is said that the Torah is two thousand years older than the Creation: and in the first chapter (in the comment on Gen. i. 1) of the same Midrash it is said: 'Six things preceded the creation of the world; among them were such as were themselves truly created, and such as were decided upon before the Creation: the Torah and the throne of glory were truly created.'

Another important point concerning the Law is Ben-Sira's teaching on the spirit in which legal ordinances should be observed. 'It might seem doubtful', says Toy, 'whether the introduction of the finished Law was an unmixed good from the ethical point of view. The code was largely ritualistic: it fixed men's minds on ceremonial details which it in some cases put into the same category and on the same level with moral duties. Would there not hence result a dimming of the moral sense and a confusion of moral distinctions? The ethical attitude of a man who could regard a failure in the routine of sacrifice as not less blameworthy than an act of theft cannot be called a lofty one. If such had been the general effect of the ritual law we should have to pronounce it an evil. But in point of fact the result was different. What may be called the natural debasing tendency of a ritual was counteracted by other influences, by the ethical elements of the Law itself, and by the general moral progress of the community. The great legal schools which grew up in the second century, if we may judge by the sayings of the teachers which have come down to us, did not fail to discriminate between the outward and the inward, the ceremonial and the moral; and the conception of sin corresponded to the idea of the ethical standard.'¹ Now the teaching of Ben-Sira on the spirit in which the sacrifices prescribed in the Law are to be observed is a striking illustration of what is here so truly said: in xxxiv. 18, 19 (cf. xxxi. 21-23) he urges:

*The sacrifice of the unrighteous man is a mocking offering,
And unacceptable are the oblations of the godless.
The Most High hath no pleasure in the offerings of the ungodly,
Neither doth He forgive sins for a multitude of sacrifices.*

And again, a few verses later on, he says:

*He who washeth after (contact with) a dead body and toucheth it again,
What hath he gained by his bathing?
So a man fasting for his sins
And again doing the same—
Who will listen to his prayer?
And what hath he gained by his humiliation?*

Such words offer an eloquent proof of Ben-Sira's spiritual conception concerning the observance of the Law.

iii. *The Teaching on Wisdom.*

The divine character of Wisdom is graphically brought out in xxiv. 3-5:

*I came forth from the mouth of the Most High (cp. i. 1),
And as a mist I covered the earth;*

¹ *Judaism and Christianity*, p. 186.

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*In the high places did I fix my abode,
And my throne was in the pillar of cloud.
Alone I compassed the circuit of heaven,
And in the depth of the abyss I walked.*

That Wisdom took her part in the creation of the world comes out clearly in the two following passages:

Before them all [i.e. the heavens and the earth] was Wisdom created (i. 4):

from the words which follow a little later on Ben-Sira evidently conceived of Wisdom having been created in preparation for the work of Creation which was to come, for he continues in verse 9:

*He Himself created her, and saw, and numbered her;
And poured her out upon all His works . . .¹*

The existence of Wisdom before the creation of the world is again, and more definitely, stated in xxiv. 9 a:

He created me from the beginning, before the world.

This vivid personification of Wisdom is based on Proverbs, where the same thought finds expression in viii. 22, 23:

*The Lord possessed me in the beginning of His way,
Before His works of old,
I was set up from everlasting, from the beginning,
Or ever the earth was. (See the whole passage, Prov. viii. 22-31.)*

The intimate relationship between Wisdom and the Almighty naturally involves the eternity of Wisdom, a truth set forth in the opening words of our book:

*All Wisdom cometh from the Lord,
And is with Him for ever.*

The same is implied in xxiv. 9 b:

The memorial of me shall never cease.²

The personification of Wisdom is illustrated in another way when it is said that she takes up her abode among men, and invites them to come and dwell with her:

*With faithful men is she, and she hath been established from eternity,³
And with their seed shall she continue (i. 15).
Come unto me, ye that desire me,
And be ye filled with my produce;
For my memorial is sweeter than honey,
And the possession of me than the honey-comb (xxiv. 19, 20).*

It is characteristic of Ben-Sira's attitude in desiring to show the superiority of the wisdom of Israel over that of the Greeks that he should represent Wisdom as having sought a resting-place among the nations of the world, but that Israel alone was worthy of her, and that among them, therefore, God bids her abide;⁴ he says in xxiv. 7, 8 f., 12:

*With all these [i.e. every people and nation] I sought a resting-place,
And (said): In whose inheritance shall I lodge?
Then the Creator of all things gave me commandment,
And He that created me fixed my dwelling-place (for me);
And He said: Let thy dwelling-place be in Jacob,
And in Israel take up thine inheritance. . . .
And I took root among an honoured people,
In the portion of the Lord (and) of His inheritance.*

¹ Cp. Ps. civ. 24:

Prov. iii. 19:

*O Lord, how manifold are Thy works!
In wisdom hast Thou made them all.
The Lord by wisdom founded the earth;
By understanding He established the heavens.*

² So the Syriac; the Greek and Latin read, 'Unto eternity I shall not fail.'

³ So the Syriac; the Greek text is probably corrupt.

⁴ Cp. with this the somewhat similar case of the Law, which, according to the later teaching of the Rabbis, was originally intended by God to be a revelation of Himself and of His will to all nations, but that Israel was the only nation that accepted it (see Oesterley and Box, *op. cit.*, p. 164).

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The thought of Wisdom dwelling among men is already taught in Proverbs (e.g. viii. 31, 34 ff.), but Ben-Sira elaborates it, and in such a passage as that just quoted treats it with great poetical beauty.

Further, it is characteristic, not only of the Wisdom of Ben-Sira, but also of the Wisdom-Literature generally, that the term Wisdom is never used in the sense of pure knowledge; in its essence it connoted originally the faculty of distinguishing between what is good and what is bad, or, perhaps more accurately (in so far as earlier times are concerned), between what is advantageous and what is harmful. But in any case, regarding the nature of Wisdom, it is true to say that in the Jewish conception it had primarily a *religious* content from the beginning; that is to say, that it was in its origin essentially a divine attribute, the possession of which made man in some measure like God. In comparatively early times it must have come to this, that to be able to differentiate between good and evil, i.e. the exercise of the moral consciousness, enabled man to stand in a closer relationship to God than the mere external observance, however assiduously carried out, of a ceremonial law; this, at any rate, would have been the essence of the teaching of the prophets. It is in following such teaching that Ben-Sira inculcates the truth that the way to lead a wise life is to live according to the divine commandments; in contemplating the wisdom of God, as set forth in the commandments of God, and acting accordingly, man makes his human wisdom approximate to the divine, and worldly, practical wisdom, in its many and various forms, is thus of the same kind, only less in degree, as divine wisdom. It is thus easy to see, one may remark in passing, that the identification between the Law and Wisdom, referred to in the previous section, was inevitable. 'Human wisdom comes from the communion between the mind of man and the mind of God. The unity of the divine and the human attributes (implicitly contained in the book) appears to involve the conception that the divine wisdom fills and controls all things, including man's mind, and thus manifests itself in human thought;' ¹ this is true, but it needs to be emphasized that Ben-Sira's strong insistence on human free-will makes it a matter of man's choice whether his mind is filled with divine wisdom or something else.

Wisdom is, therefore, in the first place, of a religious nature. How essential an element this was in Ben-Sira's conception of Wisdom will have been seen by what was said above as to the origin of Wisdom, namely, that it was an emanation from the Deity. This truth is further emphasized by the *dictum*, common to all the books of the Wisdom-Literature in one form or another, that:

The fear of the Lord is the beginning of Wisdom (i. 14).

Though Ben-Sira takes this thought over from earlier sages, he nevertheless makes it thoroughly his own, and elaborates it in such sayings as:

The crown of Wisdom is the fear of the Lord (i. 18);

To fear the Lord is the root of Wisdom (i. 20).

But besides this specifically religious content, Wisdom has, according to Ben-Sira, another element in its nature. While the knowledge of God may be said to describe its most exalted characteristic, it has also a less exalted, but extremely useful, further characteristic in that it connotes knowledge of the world; not that this would imply a non-religious element in Wisdom, for the man with knowledge of the world has acquired this lower form of Wisdom, too, by his observance of the divine commandments; so that it need cause no surprise to find that it is this latter element in the nature of Wisdom to which Ben-Sira devotes most attention in his book. Nor is this an unnatural thing when it is remembered that the writer, having none but the vaguest ideas about a life hereafter, is mainly concerned with the affairs of this life. So he says of Wisdom that:

They that love her love life (iv. 12);

and again:

*The wisdom of the poor man lifteth up his head,
And causeth him to sit among princes* (xi. 1).

The large number of precepts which Ben-Sira offers as to general conduct of life are the utterances of a sage whose whole life has been spent in the acquisition of Wisdom; they form part, at least, of the result of his labours in her service; and the contribution which he has to offer his fellow-creatures is to teach them what in very large measure is worldly wisdom. These moral precepts differ widely, of course, from divine wisdom, but, as we have seen, both emanate from the same source, and both are ultimately to be traced back to the Giver of all good things.

¹ Toy, in *EB*, ii. 1175.
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It is owing to this practical nature of Wisdom that Ben-Sira insists on its being not only possessed, but also exhibited among men, so he says:

*Hidden wisdom and concealed treasure,
What profit is there in either?
Better is the man that hideth his folly
Than a man that hideth his wisdom (xx. 30, 31).*

To those who are desirous of acquiring Wisdom, Ben-Sira gives a piece of advice which well illustrates what has already been said above as to the religious element in every form of Wisdom:

*If thou desire Wisdom, keep the commandments,
And the Lord will give her freely unto thee (i. 26).*

That Wisdom is the gift of God is again declared to be the case in i. 10:

Without measure doth He grant her to them that love Him.

Wisdom is thus the free gift of God; but this does not mean to say that man has not his part to play in order to enjoy this free gift; he has a discipline to go through which is irksome, and which will test the sincerity of the seeker:

*But I will walk with him in disguise,
And at first I will try him with temptations.
Fear and dread will I bring upon him,
And I will torment him with chastisements (iv. 17).*

Wisdom will also make great demands upon those that would be her servants; it is a hard course of instruction through which they must go:

*... Bring thy feet into her fetters,
And thy neck into her chain;
Bow down thy shoulder, and bear her,
And chafe not under her bonds (vi. 24, 25).*

But if Wisdom can only be acquired by earnest and sustained effort, if to possess her requires concentrated zeal and self-denial, the reward of those who persist is great in proportion. In a beautiful passage Ben-Sira describes this great reward:

*For at length thou wilt find her rest,
And she shall be turned for thee into gladness.
And her fetters shall become a stay of strength for thee,
And her bonds for robes of glory.
An ornament of gold is her yoke,
And her fetters a cord of blue.
Thou shalt array thee with her (as with) robes of glory,
And crown thee with her (as with) a crown of beauty (vi. 28-31).*

Clearly such a reward cannot be for the many: only the best types of men are able to obtain her; so Ben-Sira says:

*For Wisdom is according to her name,
And to most men she is not manifest (vi. 22).*

Indeed, Ben-Sira holds that humanity is divided into two categories, the wise and the foolish, or the good and the evil—to him the two terms are respectively synonymous; Wisdom's attitude to each is thus expressed:

*As a prison-house is Wisdom to a fool,
And the knowledge of the wise as coals of fire.
As chains on (their) feet is instruction to the foolish,
And as manacles on their right hand.
As a golden ornament is instruction to the wise,
And as a bracelet upon their right arm (xxi. 18-21).*

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So lasting is the power of Wisdom among those who truly possess her, that the possession is regarded as hereditary:

*If he trust me, he shall possess me,
And his posterity shall hold me fast* (iv. 16, see also i. 15).

Yet even he who possesses Wisdom may lose his treasure by sinning, so it is said:

*If he turn away (from me), I will forsake him,
And will deliver him over to the spoilers* (iv. 19).

The only truly blessed are they who persistently follow after Wisdom (xiv. 20-27); yet for this leisure is required; the ordinary occupations and callings of men are all good and necessary, but none are to be compared to that in which a man devotes himself wholly to the seeking out of the Wisdom of the ancients, which is none other than the fear of God and the Law of the Most High (see the whole of xxxviii. 24-xxxix. 11).

iv. *The Doctrine of Sin.* The great problem of the existence of sin had, of course, exercised the minds of men for ages before the time of Ben-Sira. How was one to reconcile the facts of daily experience with the belief in an all-righteous, all-powerful God, who governed the world? 'The ancient mythical religion had certainly connected physical evil with Adam's sin; but when, after the Exile, the individual, as contrasted with the nation, became more prominently an object of consideration, difficulties doubtless began to appear to which the answer of the old theology was felt to be incomplete.'¹ A suggested explanation of the difficulty is expressed in Ps. xxxvii, where it is said that the destruction of the wicked comes suddenly, while he is in the midst of his prosperity (xxv. 35, 36); and again, in the same psalm the Psalmist seeks to explain the difficulty by contrasting the 'latter end' of the righteous and the wicked respectively:

*Mark the perfect man, and behold the upright:
For the latter end of that man is peace.
As for transgressors, they shall be destroyed together;
The latter end of the wicked shall be cut off* (xxv. 37, 38).

In neither case was there any real solution of the problem. Later thinkers were impelled to offer another explanation; so, for example, the writer who explained that everything had been made for its own purpose:

*The Lord hath made everything for its own end:
Yea, even the wicked for the day of evil* (Prov. xvi. 4).

Ben-Sira was on safer ground when, in re-echoing earlier teaching, he said:

He that seeketh God will receive discipline (xxxii. [xxxv.] 14),

i.e. any misfortune which befalls the righteous is looked upon as a discipline, and is, therefore, in reality for his benefit. None of these attempted solutions could, however, have been regarded as satisfactory, for they did not account for the divine acquiescence in the prosperity of the wicked, however much they might satisfy men as to the necessity of adversity for the righteous. In one passage Ben-Sira does strike out a somewhat original line of thought in seeking a solution of the mystery, though within the limits of the present life; a wicked man may, he says in effect, enjoy prosperity all his life, but so terrible may God cause his last hours to be that all his former enjoyment of life becomes wholly obliterated, and thus the apparent contradiction between the facts of life and the divine justice is harmonized; his words are:

*For it is easy in Jahveh's sight
At the end to requite a man according to his deeds.
An evil time causeth forgetfulness of delights,
And the last end of a man will tell of him.
Pronounce no man happy before his death;
For by his latter end a man shall be known* (xi. 26-28).

This attempted solution, if it does nothing else, witnesses at any rate to the very earnest desire to try and explain a grave difficulty; and if, as a matter of fact, no advance is made in our book towards a satisfactory solution of what must have constituted a cruel mystery to the God-fearing of

¹ Tennant, in the *Journal of Theological Studies*, ii, p. 209.

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those days, it cannot cause surprise; with their lack of knowledge concerning the general laws upon which society is based and by which it exists, with their absolute ignorance concerning the laws of nature, with their very hazy conceptions concerning a fuller spiritual life hereafter, it was wholly impossible for the ancient Hebrew thinkers to frame any really satisfactory working theory whereby to harmonize the seeming contradiction between belief in the existence of an almighty, just God and the facts of human experience. Nevertheless, Ben-Sira had very definite ideas upon the existence of sin and its universal prevalence among men; he had also clearly thought and taught much about the nature and essence of sin, and the special importance of his book in connexion with this subject is that it is the only non-apocalyptic writing which unquestionably reflects light upon the Palestinian thought of its time concerning the introduction of sin and death into the world. 'It is a unique link', says Dr. Tennant, 'between the Old Testament and the ancient Rabbinism. It is also important as a guide to the views of the time from the fact that its author, though perhaps conscious of the inadequacy of his inherited theology to solve all the problems and difficulties which presented themselves to an educated mind, allows himself but little liberty of thought.'¹

With regard to the origin of sin, Ben-Sira's treatment is highly instructive; for it reveals the difficulty in which he found himself involved as soon as he began to grapple with the subject. He mentions altogether three theories regarding the origin of sin: one of these he combats as erroneous. The first is that the existence of sin is due to God; this is the theory which he combats, though he does not seem to realize the difficulty in which he involves himself in doing so. The passage in which this is dealt with is xv. 11-20, where Ben-Sira replies to those who trace back the origin of sin to God; he says:

*Say not: 'From God is my transgression,'
For that which He hateth made He not.
Say not: '(It is) He that made me to stumble,'
For there is no need of evil men.
Evil and abomination doth the Lord hate,
And He doth not let it come nigh to them that fear Him (xv. 11-13).*

He says further in the course of his argument (and here his teaching on human free-will comes strongly to the fore):

*God created man from the beginning,
And placed him in the hand of his *Yeser*.
If thou (so) desirest, thou canst keep the commandment,
And (it is) wisdom to do His good pleasure,
Poured out before thee (are) fire and water.
Stretch forth thine hand unto that which thou desirest,
Life and death (are) before man,
That which he desireth shall be given to him. . . .
He commanded no man to sin,
Nor gave strength to men of lies (xv. 14-20).*

With regard to the word *Yeser* it may be noted in passing that in its primary meaning it denotes 'form' or 'framing', hence what is formed or framed in the mind, and it therefore comes to mean 'imagination' or 'purpose'. It is used in a good sense in Isa. xxvi. 3, 1 Chron. xxix. 18; on the other hand, in Gen. vi. 5, viii. 21 it is used of the evil imagination. In later times there arose the doctrine of a 'good' *Yeser* as opposed to the 'evil' *Yeser*, two opposing tendencies which, it was taught, were constituent elements in man's spiritual nature. Prof. Schechter says: 'The more conspicuous figure of the two *Yesers* is that of the evil *Yeser*. Indeed, it is not impossible that the expression good *Yeser*, as the antithesis of the evil *Yeser*, is a creation of later date.'² It is, therefore, probable that Ben-Sira, when making use of the expression in the passage just quoted, had the evil *Yeser*, or 'tendency', in mind; at any rate, the context shows that even if the word was used in a neutral sense it was at least *potentially* the evil *Yeser* to which he referred; but as this tendency or inclination to evil was part of man's nature it was created by God, so that Ben-Sira shows himself to have been in danger of falling, by implication, into the very error which he combats in the previously quoted passage (xv. 11-13); indeed, further on in his book he comes perilously near to a direct assertion that God created evil; see xxxiii. (& xxxvi.) 13-15, xxxvii. 3.

¹ *Op. cit.*, p. 207.

² *Some Aspects of Rabbinic Theology*, p. 243.

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So that, at least by implication, Ben-Sira might well be convicted of imputing the origin of evil to God, though he refrains from doing so explicitly.¹

A second theory which Ben-Sira brings forward is expressed in xxv. 24:

*From a woman did sin originate [lit. is the beginning of sin],
And because of her we all must die.*

Dr. Tennant, in writing on this verse, says: 'It has to be borne in mind that when, in the second clause of the verse, the writer passes to the thought of death, to the relation of Eve's sin to our universal mortality, a causal connexion is distinctly asserted. The use of *tehillah* ['beginning'] in the former clause does not perhaps in itself preclude the thought of such connexion, in the case of sin, having presented itself to Ben-Sira's mind, but it certainly does not suggest any such connexion. . . . If Ben-Sira intended to imply that Eve's transgression was the cause or origin of human sinfulness he was venturing further than was his wont beyond the letter of the Scriptural narrative which he had in mind, and was already in possession of a much deeper view of the first transgression than is to be met with in Jewish literature until we come to St. Paul's Epistles, the Slavonic book of Enoch, and 4 (2) Esdras.'² In any case, this second theory of Ben-Sira's only traces the history of sin from the time that it existed in humanity without following it further back.³

Finally, a third theory, though not expressed in definite form, can with much probability be shown to have been in the mind of Ben-Sira. In xxi. 27, 28 it is said:

*When the fool curseth his adversary [lit. Satan],
He curseth his own soul;
The whisperer defileth his own soul,
And is hated wheresoever he sojourneth.⁴*

This is a difficult passage, but it seems clear that by the words 'The whisperer defileth his own soul' Ben-Sira meant to express the truth that the evil in man is of his own making; it is also evident that the words are intended to be an illustration of the truth enunciated in the preceding couplet. Whatever is meant by 'adversary'—whether 'Satan' in the sense of the devil, or an adversary in its ordinary meaning—the words which follow ('He curseth his own soul') show that what Ben-Sira intends to teach is that the 'adversary' is synonymous with the ungodly man's own self; or, as Hart explains it, 'not Satan, but the man himself is responsible for his sin.'⁵ The verse, as Cheyne has pointed out, can be illustrated by Ps. xxxvi. 1 (R.V. marg.): 'Transgression saith to the wicked within his heart . . .'⁶ To explain the words by saying that when a man curses somebody else who is his enemy he curses himself, i.e. that the curse recoils upon his own head, would not only be contrary to the ideas of the times, but would also be out of harmony with the words which follow. The Syriac translator evidently saw the difficulty of making 'the adversary' refer to somebody other than 'the fool', but not perceiving the point of the words he put in a negative, thus giving a different turn to the whole, and rendered: 'When the fool curseth him who sinned *not* against him, he curseth his own soul.' The gist of the passage may then be taken to be that man is his own 'Satan'; in other words, that the origin of sin is to be sought in man himself. This may be illustrated by another passage:

*What is brighter than the sun? Yet this faileth;
And (how much more) man who (hath) the inclination of flesh and blood!⁷ (xvii. 31).*

Dr. Tennant paraphrases the Greek thus: 'Even the sun darkens itself—the brightest thing in the world; how much more, then, frail man!' He says, further, in connexion with this verse, that if

¹ Some later Rabbis had no hesitation in directly asserting what Ben-Sira here implies; in the Midrash *Beresith Rabba* xxvii it is definitely stated that God created the evil *Yeser*; and in *Qiddushin* 30 b (T. B.) the following words are put into the mouth of the Almighty: 'I created the evil *Yeser*; I created for him [i.e. for man, in order to overcome the evil *Yeser*] the Law as a means of healing. If ye occupy yourselves with the Law, ye will not fall into the power of it.'

² *Op. cit.*, pp. 210, 211.

³ It is interesting to note that in a later, but pre-Christian, book the writer believes in the existence of sin before the creation of the human race; in the 'Book of the Parables' (1 Enoch lxix. 6), in reference to the evil angels, it is said: 'And the third was named Gadreel; he it is who showed the children of men all the blows of death, and he led astray Eve . . .'

⁴ The Hebrew of these verses is not extant.

⁵ *Op. cit.*, p. 154.

⁶ *The Expositor*, series xi, p. 346.

⁷ The Hebrew is not extant; the first clause of the above represents both the Syriac and the Greek; the second is based upon the Greek and the Syriac; the Greek runs: 'And an evil man will think on flesh and blood.' See the critical and exegetical notes in the commentary on this verse.

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Ben-Sira offers any excuse for man's depravity: it is that of his natural and essential frailty, referred to in such passages as xvii. 30-32, but never traced to an external cause.¹ Difficult as the verse is, it may be concluded that its meaning illustrated Ben-Sira's teaching in the previously considered passage that the origin of sin is to be sought in man.² That this belief was held in certain Jewish circles may be gathered from the following words which occur in 1 Enoch xlviii. 4: 'I have sworn unto you, ye sinners, as a mountain has not become a slave, And a hill does not become the handmaid of a woman, Even so sin hath not been sent upon the earth, But man of himself hath created it, And under a great curse shall they fall who commit it.'³

The three passages discussed suggest, therefore, a belief that sin originates within man, and is of his own making, irrespective of any external agency; but there are other passages which point distinctly to a belief that sin *is* external to man; see, for example, xxi. 2, xxvii. 10.

So that Ben-Sira's teaching on the origin of sin may be summed up in the following way: He implies, though he does not definitely assert it, that the creation of sin is due to God; yet in one passage of considerable importance he strongly combats this theory. He teaches, further, that so far as the human race is concerned the origin of sin is to be sought in the fall of Eve; but he does not attempt to trace its history further back; this, however, was from his point of view unnecessary if, in accordance with his third theory, sin originates in each individual; nevertheless, he involves himself in a contradiction here in saying that because of Eve's sin all men must die. In addition to this, however, there is the further inconsistency regarding his third theory, for while teaching that sin originates within man, he speaks of sin as something external to man. These contradictory thoughts bring into clear relief Ben-Sira's inability to formulate a consistent and logical doctrine as to the origin of sin; and in this he but shows himself to be a forerunner of the Rabbis, from whose writings it can be seen that later thinkers were involved in precisely the same inconsistencies as soon as they attempted to construct a working theory on the subject.

But the theoretical difficulties in which Ben-Sira was involved did not in any way detract from his deep realization of the existence and universal prevalence of sin; he witnesses to this in many passages, as may be seen by a reference to the following passages among many others: iv. 26, vii. 8, viii. 5, xxiii. 4-6.

v. *The Doctrine of the Future Life.* In the main Ben-Sira's belief concerning the Hereafter was that of the normal teaching of the Psalms; such passages, for example, as Ps. vi. 5 ('For in death there is no remembrance of Thee: In Sheol who shall give Thee thanks?'), and cxx. 17, 18, cvi. 2, cp. Isa. xxxviii. 18, 19, are clearly the pattern on which he bases his teaching in xvii. 27, 28:

*For what pleasure hath God in all that perish in Hades,
In place of those who live and give Him praise?
Thanksgiving perisheth from the dead as from one that is not,
(But) he that liveth and is in health praiseth the Lord.*

Although death, as a rule, marks the end of all things and is usually connected with corruption (x. 11, xvii. 32, xxviii. 6), yet Ben-Sira does not speak of it as necessarily a cause of terror; indeed, under certain circumstances, it is preferable to life; he says, e.g., in xli. 2:

*Hail! Death, how welcome is thy decree
To the luckless man, and that lacketh strength,
That stumbleth and trippeth at everything,
That is broken, and hath lost hope.*

See also xxxii. 11, xxx. 17, xl. 28. On the other hand, death is terrible to him who is in prosperity and in the enjoyment of health (xl. 1). Sometimes death is spoken of as a punishment (vii. 17, xl. 9, 10); but there is nowhere any mention of punishment after death. The only sense in which, according to Ben-Sira, a man can be said to 'live' after death was by means of his wisdom which he had acquired in his lifetime:

*His understanding many do praise,
And never shall his name be blotted out:
His memory shall not cease,
And his name shall live from generation to generation (xxxix. 9).*

¹ *Op. cit.*, p. 212.

² On the question as to whether the evil *Yezor* is external to man or not there is much division in Rabbinical writings; see Schechter's very instructive chapters xiv, xv, xvi in *Some Aspects of Rabbinic Theology*. Further useful information on the Jewish doctrine of sin will be found in chap. viii ('The Doctrine of Divine Retribution in Rabbinical Literature') of the same writer's *Studies in Judaism* (First Series).

³ Charles, 1 *Enoch*², p. 242.

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Or, again, in the following fine passage (xli. 11-13):

*Vanity is man (concerning) his body,
But the name of the pious shall not be cut off.
Be in fear for thy name, for that abideth longer for thee
Than thousands of precious treasures.
Life's goods last for limited days,
But the reward of a name for days without number.*

In some few instances there seem to be the beginnings of what might naturally have developed into a somewhat fuller conception of life hereafter, the adumbration of a belief in something more than a mere shadowy existence beyond the grave. The instances are those in which the dead are said to 'rest', an idea very different from that of death being corruption and the end of all things, which is the more usual one in our book. The conception of the dead 'resting' must involve some sort of a belief beyond that of the bare existence of the spirit in the future state; thus, in xxii. 11 Ben-Sira says:

Weep gently for the dead, for he hath found rest (cp. also xxix. 17, xxxviii. 23).

It is of particular interest to note, in view of the development of ideas concerning the future life which took place during the second century B.C., that in at least two instances the Greek shows an advance upon the corresponding Hebrew conception; in vii. 17 the Hebrew has:

*Humble (thy) pride greatly,
For the expectation of man is worms.*

For this the Greek has:

*Humble thy soul greatly,
For the punishment of the ungodly man is fire and the worm.¹*

The other passage is xlviii. 11, but for the details of this recourse must be had to the notes in the commentary.

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SYMBOLS AND ABBREVIATIONS.

ℳ = The Hebrew text.

ℳ^A ℳ^B ℳ^C ℳ^D = The respective MSS. of the Hebrew text.

ℳ¹ ℳ² = These symbols are used occasionally to distinguish doublets in the text.

℞ = The Greek Version.

A = Codex Alexandrinus.

ℳ = Codex Sinaiticus.

ℳ⁰ = The uncorrected text of Cod. Sinaiticus.

ℳ^{0A} = The first seventh-century corrector of ℳ.

B = Cod. Vaticanus.

B^A⁰ = The second and third *instaurator* of B.¹

B^B = The third *instaurator* of B.¹

C = Cod. Ephraemi Rescriptus.

V = Cod. Venetus Gr. 1.

55 = Cod. Vat. Reg. Gr. 1.²

68 = Cod. Venetus Gr. v.

70 = Cod. Monac. Gr. 551.

106 = Cod. Ferrarensis 187.

155 = Cod. Hagensis Meerman II (Bodleian).

157 = Cod. Basiliensis B vi. 23.

248 = Cod. Vat. 346.

253 = Cod. Vat. 336.

254 = Cod. Vat. 337.

296 = Cod. Vat. Palatino-Heidelbergensis 337.

307 = Cod. Monac. Gr. 129.

308 = Unknown; quoted by Holmes and Parsons.

ℒ = The Old Latin Version.

Cod. Am. = Cod. Amiatinus.

Cod. Sang. = Cod. Sangermanensis.

℞⁰ = Cod. B. of the Greek Version.

ℳ = The Syriac Version.

ℳ¹ and ℳ² = doublets in ℳ are sometimes so indicated.

Eth = The Ethiopic Version.

Ar = The Arabic Version.

Arm = The Armenian Version.

Boh = The Bohairic Version.

Sah = The Sahidic Version.

Slav = The Slavonic Version.

Syro-Hex = The Syro-Hexaplar.

A. V. = Authorized Version.

B. H. = Biblical Hebrew.

EB = Encyclopaedia Biblica.

E. T. = English Translation.

EV = English Version.

GJV = Geschichte des jüdischen Volkes im Zeitalter

Jesu Christi (Schürer).

HDB = Hastings's Dictionary of the Bible.

HJP = History of the Jewish People in time of Christ (Schürer; E. T.).

IJA = International Journal of Apocrypha.

JE = Jewish Encyclopaedia.

JQR = Jewish Quarterly Review.

REJ = Revue des Etudes Juives.

NH = Neo-Hebrew.

PBH = Post-Biblical Hebrew.

PEFQ = Palestine Exploration Fund, Quarterly Statement.

R. V. = Revised Version.

T. B. = Talmud Babil.

T. J. = Talmud Jerusalemi.

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ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft.

¹ Swete, *The Old Testament in Greek*, i, p. xix.

² Swete, *Introduction to the O.T. in Greek*, p. 158 (1900).

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PROLOGUE ^a

SINCE many things and great have been delivered unto us through the Law and the Prophets and the others who followed after them—for which things' sake we must give Israel the praise of instruction and wisdom—and as not only must the readers themselves become adept, but also the lovers of learning must be able to profit them which are without both by speaking and writing;
 5 my grandfather Jesus, having given himself much to the reading of the Law and the Prophets and the other books of our fathers, and having acquired considerable familiarity therein, was induced also himself to take a part in writing somewhat pertaining to instruction and wisdom, in order that those who are lovers of learning and instructed in^b these things 'might make so much the more progress' by a manner of life (lived)^c in accordance with the Law^d. Ye are entreated,
 10 therefore, to make your perusal with favour and attention, and to be indulgent, if in any parts of what we have laboured to interpret we may seem to fail in some of the phrases. For things

^a For the spurious Prologue found in cod. 248, in the Complutensian text and in the 'Synopsis of Holy Scripture', falsely attributed to St. Athanasius, see Ederheim (in Wace), p. 25; an English translation of it is given in the A. V. before that of the genuine Prologue. Προλογος B A; πρ. σιραχ C; om. N [The whole is omitted in S Eth and in 157 248, which have the spurious Prologue] ^b Reading ενηχοι: Syro-Hex N^c-A V 254 &c. for ενοχοι B C. ^{c-c} Reading with B πολλω μαλλον επιπροσθωσιν: N ενι (= Syro-Hex) προσθησουσιν ^{d-d} Reading

1. the Law . . . after them. The threefold division of the Hebrew Canon is here explicitly mentioned for the first time; it is noticeable, however, that the third division is referred to in a somewhat vague way (as again below), namely, as 'those that followed after them', 'the other books of our fathers', and 'the rest of the books'. It is clear that a third division was already in existence by the side of the Law and the Prophets; but the indefinite way in which it is referred to suggests that this third collection had not yet been delimited, and that it may still have been incomplete. The tripartite division of the Canon is also clearly indicated in Luke xxiv. 44, 'all things . . . which are written in the Law of Moses, and the Prophets, and the Psalms concerning Me'; but this is the only passage in the N. T. which makes explicit mention of it. See further Ryle, *The Canon of the O. T.*, passim; Buhl, *Canon and Text of the O. T.*; and Box, *Short Introduction to the Lit. of the O. T.*, p. 4. The expression 'followed after them' may imply chronological succession.

3. instruction and wisdom. Perhaps the order of cod. 253 'wisdom and instruction' (= חכמה ומוסר) may be more original; the foundation and first principle of true life is the moral culture implied by the term 'wisdom' (= the fear of the Lord), of which instruction, or discipline, is the specific application. Israel is worthy of praise because it has made the Law, which was graciously bestowed upon it by God, a means of imparting wisdom, and a means of discipline, to itself.

readers . . . lovers of learning. Both terms refer to one and the same class; perhaps, as Smend suggests, primarily teachers of the Law (i.e. Scribes) are meant; for 'reader' = scribe (ἀναγνώστης = קורא) cf. 1 Esdras (3 Ezra) viii. 8, 9, 19, ix. 39, 42, 49 (these correspond to Ezra vii. 11, xii. 21, Neh. viii. 1, 4, 9).

4. them which are without. i.e. either those that are 'in the land of their sojourning' (see below), or the laity; the latter, perhaps, suits the context better, as the original writer, Ben-Sira, wrote for the Palestinians, not for the Diaspora (so Smend).

by speaking and writing. Oral instruction was, of course, one of the most important departments of the Scribes' activity; the reference to writing in this connexion is interesting; doubtless other works besides Sirach were produced by members of the scribal class which were not embodied in the Canon; a specimen of such has recently come to light in the Aramaic version of the 'Sayings of Ahiqar' from the papyri of Elephantine, — a work which reminds one of the Wisdom Literature; the Book of Tobit may also be thought of in this connexion. The literary activity of the earlier scribes, as well as the later, is also implied in a number of references in the Rabbinical literature; see Strack, *Einleitung in den Talmud* (4th ed.), pp. 12 ff.

8. instructed in these things. For the reading see critical note.

9. a manner of life (lived) in accordance with the Law. This expresses the practical aim which governed all the activities of the teachers of the Law; a good comment on this point may be read in Josephus (*Contra Apion*. ii. § 8): 'But, as for our people, if any do but ask one of them concerning our laws, he will tell all more readily than his own name, and this because of our learning them at once, as soon as we could understand anything, and because they were, as it were, graven upon our souls'; cp. also Philo ap. Eusebius, *Præf. Evangel.* viii. 7 (Migne); the expression ἐννομος βίωσις may be illustrated by βίος νόμιμος, which occurs in 4 Macc. vii. 15.

11. to fail in some of the phrases. For things originally spoken . . . The younger Sirach is acutely con-

originally spoken in Hebrew have not the same force in them when they are translated into another tongue: and not only these, but the Law itself, and the Prophecies, and the rest of the books, have no small difference when they are spoken in their original form. Now, in the
 15 eight and thirtieth year under king Euergetes, having come into Egypt and continued there, I found opportunity¹ for no small instruction. I, therefore, deemed it most necessary myself to devote some zeal and 'love-labour' to (the task of) interpreting this book; devoting, indeed, much sleepless care and skill in the interval in order, having brought² the book to an end, to publish it for them also who in the land of their sojourning desire to be lovers of learning, being
 20 already prepared in respect of their moral culture to live³ by the Law⁴.

(a) I. 1-10. *The Origin of Wisdom* (= 4 + 4 distichs).

1 All wisdom cometh from the Lord,

And is with Him for ever.

2 The sand of the seas, and the drops of rain,

And the days of eternity,—who can number (them)?

with B εννοειν; but S¹ V εκ νομον: 70 253 εν νομω. So S² V: γαρ B A C. ¹Reading απορρυν with 254 and two other cursives: απορρυν B A C. ²Reading αγαγωνα with S¹ A C (S² αγαγωνα) and some cursives: αγαγωνα B. ³h¹ εν νομω S B: εννοειν A C² V 253 Syro-Hex.

scious of the difficulties which beset the translation of one language into another; he is thinking not so much of the original sense and meaning as of the wording of the Hebrew text, which he feels that he renders inadequately. The reference to the Greek translation of the Bible which follows is interesting; the Siracide wrote at a time when the work of translating the Scriptures into Greek was still unfinished, and he feels at perfect liberty to criticise it freely. The expression 'in Hebrew' (Εβραϊστῖ) occurs here for the first time.

12. **when they are translated.** The Greek word here used (μετὰφρα) occurs nowhere else in this sense, according to Smend.

13. **not only these.** 'These' refers to the present work. For the character of the Greek translation of Ben-Sira see Intro. § 4 (end).

14. **in the eight and thirtieth year.** The rest of the Prologue states the translator's reasons for undertaking his work. The date refers to the year in which the younger Sirach actually came into Egypt, probably the thirty-eighth regnal year of Euergetes II, viz. 132 B.C.; for a different view see Intro. § 6, ii b.

and continued there. The Greek word used (συνχρησάμενος) seems to imply that he continued there till the end of the reign of Euergetes ('synchronize'), i.e. 117-116 B.C.; the Prologue was, therefore, in all probability written between the years 132-116 B.C. For a full discussion of the question of date see Intro. § 6, ii b.

16. **I found opportunity for no small instruction.** The alternative reading ἀπορρυν (see critical notes), which has the weight of manuscript evidence in its favour, is difficult to interpret. The word means 'unlikeness', 'difference', and, if read, the sentence would run: 'I found no small difference of culture, namely, between the Palestinian and Egyptian Jews, with a depreciatory reference to the latter; but the context negatives such a meaning. The Latin understands ἀπορρυν as equivalent to ἀπορρυνισμός, 'copy' or 'book', cp. A. V. 'a book of no small learning', R. V. 'a copy affording no small instruction'; but it is best to adopt, with Smend, the reading ἀπορρυν, in spite of inferior attestation. This affords an excellent sense which harmonizes admirably with the context; the younger Sirach found large opportunities in Egypt for instruction in the wisdom of the Scribes. As in later times, the synagogues of the Egyptian Diaspora were the centres where such instruction was given, cp. Philo, *Vita Mos.* ii. 168: 'For what are the Jewish prayer-houses in the cities other than places of instruction, and wisdom, caution, moderation, and righteousness, in piety and holiness, in short, in every virtue which recognizes and accepts both human and divine goodness?' In another passage Philo (*De Septen.* ii. 282) says: 'The listeners sit in perfect order and absolute stillness, eagerly drinking in most excellent doctrines. For here one of the most experienced puts forth the most perfect and most useful teaching by which human life can be adorned in the most beautiful way.'

17. **love-labour.** φιλοπορίαν, R. V. 'travail'.

18. **sleepless care.** ἀγρυπνία, cp. xxxi. 1 (cf. xxxiv. 1), xxxviii. 26 ff.

in the interval. i.e., as suggested above, in the interval between the years 132-116 B.C.

19. **for them also . . . sojourning.** i.e. for those abroad in the Dispersion. The word παρεμείνα is used of a sojourner in a strange land, as in Acts xiii. 17, 1 Pet. i. 17; so also the verb and adjective, e.g. Luke xxiv. 18, Acts vii. 6, 1 Pet. ii. 11, &c., and frequently in the Septuagint and in Philo.

1. 1-IV. 10. The general theme of this section is Wisdom regarded as the fear of God in its various relations. The subsections are indicated by (a), (b), (c), &c.

(a) I. 1-10.

1. **wisdom.** See Intro. § 9, iii.

cometh from the Lord. Cp. Jas. i. 5.

And is with Him for ever. Ε 'et cum illo fuit semper et est ante aevum'. Cp. Job xii. 13, Prov. viii. 22, 23.

20. **Wisdom, vii. 26, John i. 1, 2.**

2. **The sand of the seas.** Cp. Gen. xxxii. 12, 1 Sam. xiii. 5, Ps. lxxviii. 27.

the drops of rain. Cp. Job xxxvi. 27 (Sept.).

the days of eternity. עוֹלָם עוֹלָם in the O. T. = 'the days of old' (cp. e.g. Isa. lxiii. 9), but according to the later

- 3 The height of the heaven, and the breadth of the earth,
And the deep^a,—who can trace (them) out?
4 Before them all was Wisdom created,
And prudent insight from everlasting.^b
6 The root of Wisdom, to whom hath it been revealed?
^cAnd her subtle thoughts, who hath known them?^{cd}
8 'One there is^f, greatly to be feared^g,
The Lord^g sitting upon His throne;
9 He himself created her, and saw, and numbered her,
And poured her out upon all His works;
10 Upon all flesh^h in measure^h,
But without measure doth He grant her to them that love Him.ⁱ

^a + 'and wisdom' עַלְמָא , > עַלְמָא ^b 248 Syro-Hex עַלְמָא Sah + עַלְמָא 5: 'The source of Wisdom is the word of God in the heights, and her ways are eternal commandments' ^{c-c} > Arm ^d Several cursives (not 248) Syro-Hex עַלְמָא Sah add the following doublet (= עַלְמָא 7): 'To whom hath the understanding of Wisdom been manifested, and who hath realized the wealth of her experience?' ^{e-e} 'One (there is) who hath dominion over all her treasures' עַלְמָא Ar ^f + 'who is wise' עַלְמָא ^g עַלְמָא (exc. B) places this in the following clause ^{h-h} Lit. 'according to His gift' ⁱ Two cursives (not 248) Syro-Hex* + 'The love of the Lord is glorious wisdom; He imparts it to those

usage the expression means (cp. xxiv. 9) the time eternal to come. In Rabbinical literature עַלְמָא (עלמא) is generally used of this world or the next, cp. e.g. *Chullin* 44b (T. B.): עַלְמָא הוּא עַלְמָא ('this world and the world to come'); though this is not always so; in *Berakhoth* ix. 5 (Mishnah), for example, the word is used in reference to the eternal past.

who can number. Cp. עַלְמָא 9.

3. The height of the heaven. Cp. Ps. ciii. 11.

the breadth of the earth. Cp. Ps. xix. 4.

the deep. עַלְמָא = עַלְמָא , the subterranean waters; cp. the phrase, 'the waters under the earth' (Deut. v. 8).

^c It must be remembered that to the Hebrews the earth was not a large globe, revolving through space round the sun, but a relatively small flat surface, in shape approximately round, supported partly, as it seemed, by the encircling sea out of which it rose, but resting more particularly upon a huge abyss of waters underneath. . . . (Driver, *Genesis*, p. 8). Cf. the Greek Εὐρύπυλος .

who can trace (them) out. Cp. xviii. 8, Rom. xi. 33.

4. Before them all. . . . Wisdom is identified with the Law both by Ben-Sira (see i. 26, xv. 1, xxi. 11, xxiv. 23, xxxiv. 8), and by the Rabbis; cp., in view of this, the Midrash *Bereshith Rabba*, § 8, where among the comments on Gen. i. 26 it is said: 'According to R. Simeon ben Laqish the Torah was in existence 2000 years before the creation of the world'; the same is said in the Midrash *Pesiqta* 109a. Cp. Prov. viii. 22-30.

prudent insight. עַלְמָא עַלְמָא ; in Job xxviii. 20 עַלְמָא (= עַלְמָא) is also used as a synonym for Wisdom. The addition of עַלְמָא here seems unnecessary (but cp. Prov. viii. 12); עַלְמָא 'And firm faithfulness from of old', reading perhaps עַלְמָא ('faithfulness'), for which עַלְמָא apparently read עַלְמָא ('understanding'). After this עַלְמָא a number of cursives, including 248, add עַלְמָא 5, see crit. note; with it cp. Wisd. ix. 17, Bar. iii. 11, 12. The verse is a later insertion, added probably to explain how it was that Wisdom existed before all things; Hart (p. 285, note) thinks it is a Pharisaic doublet to עַלְמָא 4.

6. root. The source, not the origin, of Wisdom, cp. עַלְמָא 20 and Job xix. 28.

her subtle thoughts. The Greek word occurs again in xlii. 18, where the corresponding Hebrew is עַלְמָא מַעֲרֻמִּים in reference to hidden thoughts of the heart; the exact form is not used in the O.T., but עַלְמָא occurs in Prov. xiv. 18 of 'prudent men'. This clause is wanting in Arm. On the doublet to this verse (= עַלְמָא 7) see critical note.

8. One there is. Cp. xlii. 29; the words 'To fear the Lord is the beginning of wisdom' (עַלְמָא 14, Prov. ix. 10, xxviii. 28, Ps. cxl. 10) must be understood in the light of this עַלְמָא ; wisdom and awe-inspiring might are correlative ideas (cp. Smend *in loc.*).

The Lord. See critical note.

sitting upon. . . . Cp. Ps. xlviii. 8 (9 in Hebr.), Is. vi. 1.

9. saw. Cp. Prov. viii. 22, 1 Cor. ii. 7.

numbered. Cp. עַלְמָא 2, Job xxviii. 27. עַלְמָא adds 'et mensus est'.

poured her out. . . . עַלְמָא , cp. Acts ii. 17 ff. (Joel ii. 28 ff.), where the same word is used of the pouring-out of the Spirit upon all flesh. In *Berakhoth* 58b (T. B.) occur the words: 'Blessed art Thou, O Lord our God, King of the Universe, who hast imparted of Thy wisdom to flesh and blood.' In Wisd. i. 4-7 the Holy Spirit is identified with Wisdom; this is also the case in Rabbinical literature, e.g. in the Midrash *Bereshith Rabba* (§ lxxxv, to Gen. xxxviii. 26) it is said that the Holy Spirit was present in the judgement-hall of Solomon when he displayed his wisdom; the reference given is to 1 Kings iii. 27.

10. Upon all flesh. . . . That Gentile rulers were believed to have some share of Wisdom is seen from Prov. viii. 15, 16.

in measure. עַלְמָא עַלְמָא , cp. xxxii. 10 (= עַלְמָא xxxv. 12), עַלְמָא ; and with the whole עַלְמָא cp. Prov. iii. 13-17, as illustrating the richness and pleasantness of the gift of Wisdom.

to them that love Him. i.e. the Jewish people; a particularistic note, characteristic of the book generally; in the later Rabbinical literature this is, of course, still more emphasized; see e.g. *Qiddushin* 49b (T. B.), where it is said: 'Ten measures of Wisdom came down from heaven, and nine of them fell to the lot of the Holy Land' (quoted

(b) I. 11-20. *The Fear of the Lord is the true Wisdom* (= 3 + 2 + 2 + 2 + 1 distichs).

- 6 11 The fear of the Lord is glory and exultation,
And gladness, and a crown of rejoicing.^k
12 The fear of the Lord delighteth the heart,
^{kk}And giveth gladness^{kk}, and joy, and length of days.^l
13 Whoso feareth the Lord, it shall go well with him at the last,
And in the day of his death he shall ^mbe blessed^m.
14 ⁿTo fearⁿ the Lordⁿ is the beginning of Wisdom,
And with the faithful ^pwas she created^p in the womb^q.
15 ^rWith faithful men is she, and she hath been established from eternity^r.
^sAnd with their seed shall she continue^s.
16 To fear the Lord is the fullness^t of Wisdom,
And she satiateth men with ^uher fruits.
17 She filleth all her house with ^vpleasant things^v,
And her garners with her produce^w.

to whom He appears, in order that they may behold Him'; **L** adds this after v. 11. ^k ^{kk} ^l ^m ⁿ ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

in *JE*, xii. 538 *a*). For the addition to this *v*, see critical note. The first clause of this addition (*ἀνθρώποις ἐκείνους σοφία*) is quoted in the anthology of Antonius and Maximus (see Hart, p. 364).

(b) I. 11-20.

11. **The fear of the Lord.** As frequently in the O. T., this connotes in the Wisdom of Ben-Sira true piety; the Law has for its object the instilling of fear in the hearts of the Israelites (cp. Deut. iv. 10, 'Assemble Me the people, and I will make them hear My words, that they may learn to fear Me all the days that they live upon the earth'), and therefore the observance of the Law, which is the manifestation of divine Wisdom, is the visible proof that the fear of the Lord is in the heart of a man (cp. Ps. cxi. 10).

is. i.e. brings with it.

exultation. *καὶ ἡγάδα*, cp. x. 22 (Grk.).

a crown of rejoicing. Cp. v. 18, vi. 31, xv. 6, Prov. iv. 9.

12. **delighteth the heart.** Cp. Prov. xxvii. 9 (Sept.).

length of days. Cp. Deut. vi. 2; it is characteristic of the book (the same holds good of Prov., see e.g. iii. 2, 16, iv. 10, x. 27, 30) that attention is concentrated on this life; the rendering of *ἡ*, 'eternal life,' shows Christian influence. For the addition to this *v*, see critical note.

13. **at the last.** *ἐν ἡμέραις*; the reference is to the end of life in this world, cp. *S* 'at the last of his days'; in iii. 26, where the same expression occurs, the Hebr. equivalent is *אַחֲרַיִת*; see also xxxviii. 20, Prov. v. 11, Wisd. iii. 17.

he shall be blessed. Cp. i Chron. xix. 28, 'And he died in a good old age, full of days, riches, and honour'; the reading of B, 'he shall find grace,' is due apparently to Christian influence.

14. **To fear the Lord.** Cp. Ps. cxi. 10, Prov. i. 7, ix. 10, xxviii. 28.

the beginning. *ἀρχή* (= *רֵאשִׁית*) means either the starting-point of a thing, as e.g. in xv. 14, or the most important part of something, as e.g. in xxix. 21, xxxix. 26, or the essence of a thing, i.e. its best part, as in xii. 3; in the passage before us the meaning is that the fear of the Lord is the starting-point as well as the essence of true Wisdom.

the faithful. *הַצְדִּיקִים* (cp. *Ps. ci. 6*) = *הַצְדִּיקִים*, 'the righteous' (cp. Job xvii. 9).

was she created in the womb. The later Jewish doctrine of the *Yetzer tov* ('the bias towards good') was based on passages like this, cp. Gen. viii. 21. An interesting passage occurs in *Nedarim* 32 *b* (T. B.), where, in discussing the parable in Eccles. ix. 14, 15, it is said that the poor wise man who by his wisdom delivered the City means the *Yetzer tov*, 'for he delivered the city through his wisdom, namely, repentance and good works' (see Weber, *Judaische Theologie*, p. 217); Wisdom is thus identified with the *Yetzer tov*, which is implanted in man when he is created (see the Midrash, *Bemidbar Rabba*, § 22).

15. See critical note. For this *v*, and its addition, as found in *L*, see Herkenne, pp. 46-49.

With faithful men... Smend, on the basis of *S*, supposes with much probability that the original Hebrew ran:

בְּאֵלֵינוּ אִתָּהּ אֱמֶת הָיָה שְׂמֵחַ לָהּ 'Among men of truth hath she been established for ever,' i.e. from of old.

shall she continue. So critical note. Cp. iv. 16, xxiv. 7-49.

16. **satiateth.** *μεθάραι*, lit. 'intoxicates', cp. xxxii. 13 (= *S* xxxv. 13), Ps. xvi. 11, xxii. 7 (Sept.).

her fruits. Cp. Prov. viii. 19, xi. 30.

17. **She filleth all her house...** Cp. Prov. ix. 1-6. For the addition to this *v*, see critical note.

- 18 The crown^r of Wisdom is the fear of the Lord,
 19 ^bShe is a strong staff and a glorious stay^b,
 And ^ceverlasting honour to^c them that hold her fast.
 20 To fear the Lord is ^dthe root of Wisdom^d,
 And her branches are length of days^d.

(c) I. 22-30. *Wisdom is shown forth by the exercise of patience, self-control, and humility*
 (= 3 + 3 + 3 + 2 distichs).

- 22 ^{ab}Unrighteous wrath^b cannot be justified,
 For the wrath^c of his anger (will prove) his ruin.
 23 He that is patient ^dcontrolleth himself^d until the (proper) time,
 And afterwards joy springeth up for him.
 24 He suppresseth his words until the (proper) time,
 And (then) shall the lips of many^e tell forth his understanding.
 25 In the treasures of Wisdom (there are) wise proverbs^f;
 But godliness is an abomination to sinners^g.

Wisdom are gifts of God unto peace^r 70 248 ^r'beginning' S ^{z-z}So S; ^zlit. 'Making peace and health of cure to flourish'; + 'He increaseth glorying to them that love him' 248 ^{a-a}So S; ^alit. 'life eternal' (*aiōnios* for *aiōnos*) ^{b-b}So S; B N A C read: 'He both saw and numbered her (> 248 253 Syro-Hex Sah); he rained down skill and knowledge of understanding' ^{c-c}lit. 'exalted the honour of' ^{d-d}'eternal life' S ^e70 248 253 Syro-Hex^e add with slight variations v. 21: 'The fear of the Lord driveth away sins; and he who abideth therein will avert all wrath'; + 'In the treasures of Wisdom is understanding and reverence of knowledge; but Wisdom is a curse to sinners' S

^a S has in place of vv. 22-27 twelve distichs which differ almost entirely from *Gr*; if they were translated from Hebrew, which is probable, they belong to a later recension of *Gr* and not to the original form; they run as follows:—

Blessed is the man who meditateth therein,
 For Wisdom is better to him than all treasures.

Blessed is the man who draweth nigh thereto,
 And who occupieth himself with her commandments.

She prepareth (for) him an eternal crown,
 And eternal righteousness among the holy ones.

He rejoiceth over her, and she rejoiceth over him,
 And she rejecteth him not to all eternity.

The angels of God rejoice over him,
 And tell forth all the glory of the Lord.

This whole book is full of life,

Blessed is the man who hearkeneth thereunto and
 doeth according unto it!

Hear me, ye who fear God,
 Hearken unto, and mark, my words!

He who will inherit life,
 As an eternal heritage and a great joy—

Hearken unto all my words and do them,
 And thou shalt be inscribed in the book of life.

Love the fear of the Lord,
 And stablish thine heart therein, so shalt thou have
 naught to fear.

Draw nigh unto her, and be not weary,
 So shalt thou find life for thy spirit;

And when thou drawest nigh,
 Do it as a hero and as a mighty one.

The text of L in these vv. is largely corrupt ^{b-b}'A wrathful man' 70 248 253 Syro-Hex ^cSo N^e L;
all other Gk. MSS. including N^e read 'sway' ^{d-d}So V 248 253 *avēgēmi* (= L); *Gr* *avēgēmi*, 'endures';
the sense is much the same in either case ^e'of faithful (men)' BC ^f*plur. in N* 70 248 253 Syro-Hex;

18. The crown of wisdom. Cp. xxv. 6, Prov. xii. 4, xvi. 31, xvii. 6. For the addition to this v. see critical note.

19. See critical note. The rendering of *Gr* is a partial repetition of v. 9, and is evidently out of place here.

20. Just as the fear of the Lord is the root, i.e. the very essence of Wisdom, so does it also bring forth the most desirable fruit, viz. prolonged life. Again the thought of reward hereafter for a godly life is quite absent. For the addition to this v. (= v. 21) see critical note.

(c) I. 22-30.

22. The abruptness with which this and the following vv. are introduced suggests that possibly something has fallen out between this and the preceding section. This appears the more probable on account of the form of S and the state of the text of L (see critical note, and cp. further Herkenne *in loc.*). Further, the later addition of v. 21 points to the desire of a glossator to smooth over the roughness of the passage.

wrath. Reading *ōpyē* with N^e (= L iracundia), cp. xlv. 19, instead of *ponē* of all other MSS. of *Gr*.

23. until the (proper) time. i.e. until the time is past during which the exercise of self-control was called forth.

springeth up. *anadōscēi*, a word used in the Bible elsewhere only in Acts xxiii. 33, of a letter being delivered to a ruler.

24. the lips of many... Cp. xxxix. 9.

25. godliness. *Θεοσιβία*, 'the fear of God' = Wisdom. The word does not occur elsewhere in this book. In Job xxviii. 28 *יִסְרָאֵל* is translated *Θεοσιβία* in the Sept., cp. Prov. i. 29. For the identification between the fear of God and Wisdom cp. *Pirke Aboth* iii. 26: 'No wisdom, no fear (of God); no fear (of God), no wisdom.'

- 26 If thou desire Wisdom, keep the commandments^b,
And the Lord will give her freely unto thee.
27 For the fear of the Lord is wisdom and instruction,
And faith and meekness are 'well-pleasing unto Him'^{1k}.
28 My son¹, disobey not^m the fear of the Lord^a,
And approach it not with a double heart.
29 Be not a hypocrite in^o the sight of^o men,
And take good heed to thy lips.
30 Exalt not thyself lest thou fall,
And bring disgrace upon thyself^o,
And the Lord reveal^a thy hidden (thoughts),
And cast thee down in the midst of the assembly,
Because thou camest not¹ unto the fear of the Lord,
And thy heart was full of deceit^a.

(d) II. 1-6. On Faithfulness to God and Resignation to His Will (= 3 + 3 distichs).

- 2 1 My son, when thou comest^b to serve^b the Lord,
Prepare^o thy soul for temptation.
2 2 Set thy heart aright^d and endure firmly,
And 'be not fearful' in time of calamityⁿ.
3 3 Cleave unto Him^g, and let Him¹ not go^h,
That thou mayst be wise in thy ways^k.

in \mathbb{L} v. 25 follows v. 20. ^a Plur. in 70 253 Syro-Hex \mathbb{L} , otherwise sing. ^b 'justice' \mathbb{L} . ^c \mathbb{L} Lit. 'His good pleasure'. ^d \mathbb{L} + 'and He filleth His treasures (therewith)' \mathbb{L} . ^e \mathbb{L} So \mathbb{S} ^m 'be not unbelieving (in)' \mathbb{L} . ⁿ \mathbb{L} + 'when thou art in need' 70 248 253 Syro-Hex \mathbb{L} . ^o \mathbb{L} So 253 \mathbb{S} Syro-Hex \mathbb{L} ; \mathbb{G} 'in the mouths of' (reading \mathbb{L} instead of \mathbb{S}). ^p \mathbb{L} Lit. 'thy soul'. ^q \mathbb{L} + 'all' 70 248 253 Syro-Hex \mathbb{L} . ^r \mathbb{L} + 'in truth' 248 253 Syro-Hex; 'Because thou didst draw nigh unto the Lord with evil intent' (maligne) \mathbb{L} . ^s \mathbb{L} 'guile and deceit' \mathbb{L} . ^t 248 inserts the title: 'Concerning endurance'. ^u \mathbb{L} ^{b-h} 'to the fear of' \mathbb{S} ; ad servitutum dei \mathbb{L} . ^v \mathbb{L} 'Thou wilt deliver' \mathbb{S} . ^w \mathbb{L} ^d 'Humble thy heart' \mathbb{L} . ^x \mathbb{L} ^{e-o} \mathbb{S} ^t \mathbb{L} \mathbb{G} Lit. 'haste not'. ^y \mathbb{L} 'God' \mathbb{L} . ^z \mathbb{L} ^{b-h} \mathbb{S} \mathbb{S} ; 'depart not (from Him)' \mathbb{G} . ¹ \mathbb{L} 'her' \mathbb{S} ; in \mathbb{S} the reference is to Wisdom. ^{k-k} \mathbb{S} \mathbb{S} ; 'That thou mayst be increased' (\mathbb{S} 'and it shall be increased') 'at thy latter end' \mathbb{G} ; 'That thy life may increase at the last' \mathbb{L} .

26. If thou desire... Cp. Jas. i. 5; also *Berakhoth* 58b (T. B.); 'Blessed art Thou, O Lord our God, King of the Universe, who hast imparted of Thy Wisdom to flesh and blood.' The \mathbb{L} , before us offers a good example of the combination of grace and free-will.

27. ... is wisdom and instruction. Cp. Prov. xv. 33, which must have been in the mind of Ben-Sira here. **faith and meekness.** Cp. xlv. 4, where the same words occur together, and the Hebr. is $\text{אֱמוּנָה וְעִנְיָוִת}$. On the meaning of 'faith' see Lightfoot's admirable note in his *Galatians*, pp. 154 ff.

28. a double heart. Cp. Ps. xii. 3, לִבִּי דָבָר , and Jas. i. 8, iv. 8, ἀνὴρ διψυχος ; see also 1 Enoch xci. 4 (ed. Charles): 'Draw not nigh to uprightness with a double heart, and associate not with those of a double heart.'

29. Be not a hypocrite. Cp. xxxii. (\mathbb{G} xxxv.) 15, xxxiii. (\mathbb{G} xxxvi.) 2.

30. Exalt not thyself... Cp. *Erubin* 13a (T. B.): 'He who humbles himself, him will God exalt; he who exalts himself, him will God humble.'

in the midst of the assembly. Cp. iv. 7, vii. 7, xxxiii. 24, xli. 18, xlii. 11; Prov. v. 14.
full of deceit. Cp. xix. 26.

(d) II. 1-6.

II. 1. 248 has as title to this section Περὶ πονηρίας .

My son. In the Wisdom-Literature this is the regular mode of address to pupils; cp. vii. 3; Prov. ii. 1, iii. 1, &c., &c. The plural is also used at times; cp. xxxix. 13; Prov. iv. 1.

Prepare thy soul... Cp. xlv. 20 d; Prov. iii. 11, 12; Heb. xii. 7, 13; and especially Jas. i. 2-4, 12-15.

2. **Set thy heart aright.** Cp. xxxvii. 15; Ps. lxxiii. (Sept. lxxvii.) 8 = Hebr. לִבִּי הַיָּשָׁר (some MSS. הַיָּשָׁר). **endure firmly.** καρτερήσων , cp. Job ii. 9 $\text{μέχρι τίνος καρτερήσεις}$, where the Hebr. has $\text{עָרַךְ בְּתַמְצִיחַךְ}$ ('Dost thou still hold fast thine integrity?'); cp. Heb. xi. 27.

be not fearful. μὴ σπένσῃς ; cp. 1 Sam. xxviii. 21 $\text{καὶ εἶδεν ὅτι ἰσπεκύν σφόδρα}$, where the Hebr. has אִתְּרַחַל פִּי-נִבְּלָה ('and she saw that he was greatly afraid'); cp. Prov. xxxiii. 20. The meaning, therefore, is not: 'Haste not (i. e. to forsake the Lord) in the time of calamity' (Ryssell), but that he is not to be afraid however much outward circumstances may be against him as a result of serving the Lord.

calamity. ἐπαγωγὴ , lit. 'that which is brought upon' a man by God; the word is often used in the book (\mathbb{G}), iii. 28, v. 8, x. 13, xxxiii. 11, &c. This is one form of temptation, or 'trying', for which a man must prepare his soul.

3. **Cleave unto Him.** Cp. Deut. x. 20 $\text{πρὸς κύριόν κολληθήσῃ}$, Hebr. בְּיָדָיו .

let Him not go. Cp. Prov. iv. 13; Cant. iii. 4.

That thou mayst... It is probable that both \mathbb{G} and \mathbb{S} have retained parts of the original, which was very likely a quotation from Prov. xix. 20a, 'That thou mayest be wise in thy latter end.'

SIRACH 2. 4-12

- 4 Accept¹ whatsoever is brought upon thee,
^mAnd be patient in disease and poverty^m.
 5 For gold is proved in the fire,
 And men acceptable [to God] in ^athe furnace of ^aaffliction^a.
 6 Put thy trust in God^p, and He will help thee,
^aAnd hope in Him, and He will make straight thy ways^a.

(c) II. 7-11. *The Blessedness of those who fear the Lord* (= 3 + 3 distichs).

- 7 ^{na}Ye that fear the Lord, wait for His mercy;
 And turn not aside, lest ye fall.
 8 Ye that fear the Lord, put your trust in Him,
^rHe will not withhold your reward^r.
 9 Ye that fear the Lord, hope for ^aHis benefits^a,
 And for eternal gladness and mercy^t.
 10 Look at the generations of old and see,
 Who ever trusted in the Lord, and was put to shame?
 Or who did abide in His fear, and was forsaken?
 Or who did call upon Him, and ^aHe did not hear him^a?
 11 For compassionate and merciful is the Lord^w,
^aAnd He forgiveth sins, and saveth in time of affliction^a.

(f) II. 12-14. *A threefold woe against the faithless* (= 3 distichs)

- 12 Woe unto fearful^r hearts and unto ^afaint hands^a,
 And unto the sinner that goeth two ways.

¹ + 'readily' 70 248 253 Syro-Hex ^{m-m} So S; G *lit.* 'And in the changes of thy humiliation be enduring'; L 'Be enduring in pain and be patient in humiliation' ⁿ⁻ⁿ > C ^o *Lit.* 'humiliation'; + 'in sickness and in poverty put thy trust in Him' ^{n-c-a} 253 Syro-Hex ^p So S L; 'Him' G, 'the Lord' 253 ^{a-a} So 253 S Syro-Hex; + 'Observe the fear of Him, and grow old therein' L ^{na} 248 has the order of this and the two following vv. thus: 8, 9, 7 ^{r-r} So S; 'And your reward shall not fail' G ^{a-a} So S; 'good things' G; 'Him' L ^t + 'for an eternal gift with joy is His recompense' ^{n-c-a} 253 Syro-Hex; + 'Ye that fear the Lord, love Him, and your hearts shall be enlightened' L ^{m-m} So S; 'He despised him' G L ^w + 'longsuffering and of great pity' ^{n-c-a} 70 248 253 Syro-Hex ^{x-x} 'And heareth in time of affliction, and heareth all them that do His will' S; 'And forgiveth in time of affliction the sins of all them that seek Him in truth' L ^r 'double' Syro-Hex L ^{x-z} 'abominable

4. Accept... The reference is to adversity of any kind which Providence sees well to send, cp. Job ii. 10, Jas. i. 2.
 be patient... Cp. v. 11; Job vi. 11; Jas. v. 7, 8. G (see critical note) *lit.* 'in the changes of thy humiliation'.
 5. gold is proved. Cp. Is. xlvi. 10; Prov. xvii. 3, xxvii. 21; Wisd. iii. 6; Jas. i. 12; 1 Pet. i. 7.
 men acceptable. i.e. because they have been tried and purified, cp. Prov. iii. 10.
 6. The v. is an adaptation of Ps. xxxvii. 3, 5, cp. Prov. iii. 5, 6.
 He will help thee. Cp. Ps. xl. 17, xlvii. 1.
 hope in Him. Cp. Ps. lxxi. 5.
 He will make straight... Cp. Prov. iii. 6.

- (c) II. 7-11.
 7. wait for... Cp. Judith viii. 17.
 And turn not... Cp. iv. 19.
 8. He will not withhold... Cp. Lev. xix. 13; Tob. iv. 14.
 9. eternal gladness. Cp. Is. xxxv. 10, li. 11, lxi. 7.
 10. ... the generations of old. Cp. Ps. xxii. 4, 5; it is, of course, to the Scriptures that Ben-Sira is referring his pupils.
 ... and was put to shame. Cp. Ps. xxxvii. 25. Apparently Ben-Sira recognized that the Book of Job did not record history.
 and He did not hear him. The rendering of S seems to correspond better with the first part of this clause, see *crit. note*.
 11. compassionate and merciful. Cp. Exod. xxxiv. 6 (Sept.); Ps. ciii. 8, cxlv. 8.
 forgiveth sins. Cp. Ps. ciii. 3, 4.
 and saveth... The compassion and mercy of God saves them from the result of sin.

- (f) II. 12-14.
 12. fearful hearts. Cp. xxii. 18; Deut. xx. 8; 2 Chron. xiii. 7.
 faint hands. Cp. xxv. 23; Job iv. 3; Is. xxxv. 3.
 that goeth two ways. Cp. 1 Kings xviii. 21; Prov. xxiii. 6, 18; Jas. i. 8, iv. 8; see note on i. 25.

SIRACH 2. 13-3. 1

- 13 ^aWoe unto the faint heart, for it believeth not^a,
Therefore shall it not be sheltered.
14 Woe unto you that have lost your endurance^b,
And what will ye do when the Lord visiteth you?

(g) II. 15-18. *The Characteristics of those who fear the Lord* (= 3 + 2 distichs).

- 15 ^cThey that fear the Lord ^dwill not ^ebe disobedient to^e His words^d,
And they that love Him will keep His ways^f.
16 They that fear the Lord will seek His good pleasure,
And they that love Him ^gwill be filled with^g (His)^h Law.
17 They that fear the Lord will make ready their hearts,
And will humble^h their souls before Himⁱ.
18 ^jLet us fall into the hands of the Lord^m,
And not into the hands of men^j.
For as is His majesty, so also is His mercy,
ⁿ And as is His name, so also are His worksⁿ.

(h) III. 1-16. *On Filial Duty and its Reward* (= 7 × 2 + 1 distichs).

- 3 ^rHearken, ye children, to the judgement of your father^a,
And do thereafter, ^bthat ye may be saved^b.

lips and harmful hands' \mathfrak{L} ^{a-a} 'Woe unto the heart that believeth not' \mathfrak{S} ; + 'in God' \mathfrak{L} ^b + 'who have left the right ways and have turned unto evil ways' \mathfrak{L} ^{c-c} > 253 ^{d-d} 'will seek His good pleasure' \mathfrak{A} ; 'will not be unfaithful to God' \mathfrak{L} ^{e-e} 'hate' \mathfrak{S} ^f 'commandments' \mathfrak{N} ; ^a ^{g-g} 'will learn' \mathfrak{S} ^h expressed in \mathfrak{S} \mathfrak{L} ⁱ⁻ⁱ 'But he that forsaketh Him destroyeth his own soul' \mathfrak{S} ; + 'They that fear the Lord will keep His commandments, and will be patient until His visitation' \mathfrak{L} ; + 'saying' 253; 'sanctify' \mathfrak{L} ^{j-j} > \mathfrak{S} ^m 'God' 248 \mathfrak{L} ⁿ⁻ⁿ So \mathfrak{S} only, > \mathfrak{L} ; + 'He that feareth God will increase possessions, and his seed shall be blessed after him' \mathfrak{S} . That the words in the text are original is probable, for they occur in \mathfrak{D} , though they have got misplaced in the extant form of the Hebrew, coming there after vi. 17. ^{a-a} So 253 \mathfrak{S} Syro-Hex \mathfrak{L} ; 'Hear me your father, O my children' \mathfrak{G} ; the Aldine text reads $\kappa\pi\alpha\mu\alpha$ for $\epsilon\mu\omicron\nu$, and 70 adds $\kappa\pi\alpha\mu\alpha$ after $\tau\epsilon\kappa\epsilon\iota\alpha$, to this \mathfrak{L} prefixes: 'The children of Wisdom are assemblies of the just; their race is obedience and love' ^{b-b} \mathfrak{S} + 'that ye may live the life which is eternal'.

13. the faint heart. Cp. iii. 26.

for it believeth not... Cp. Is. vii. 9.

14. endurance. If the equivalent Hebr. was תקוה , as in xvii. 24, xli. 2 *a*, the word should be, rather, 'hope' or 'expectation'; cp. also xvi. 13, 22.

visiteth. $\epsilon\pi\iota\sigma\tau\iota\kappa\tau\eta\tau\alpha\iota$, a play on $\alpha\kappa\epsilon\sigma\sigma\alpha\theta\iota\sigma\tau\eta\tau\alpha\iota$ in the preceding *v*.

(g) II. 15-18.

15. will not be disobedient... Cp. xvi. 21; Ps. cv. 28, cvii. 11. $\text{בְּיָהֳסֹרֶת אֲפִיקֹרֹת}$, cp. xxxix. 31 (Hebr.).

His ways. Cp. Ps. xviii. 21, xxv. 4.

16. will be filled with (His) Law. Cp. *Pirge Aboth* iv. 14: 'Have little business, and be busy in the Law (Torah), and be lowly in spirit unto every man; and if thou idlest from the Law, thou wilt have idlers many against thee; and if thou labourest in the Law, He [i.e. God] hath much reward to give unto thee.' Taylor, in his edition of *Pirge Aboth*, p. 69, quotes from *Sanhedrin* 103 *a* (T.B.): 'Whosoever starves himself for the sake of words of Torah in this world, the Holy One, blessed be He, will satiate him in the world to come.'

17. will humble. Cp. iii. 18, vii. 17, xviii. 21.

18. The first two lines of this *v*. are probably not part of the original; their contents have no connexion either with what precedes or follows; its omission by \mathfrak{S} is significant. Cp. 2 Sam. xxiv. 14, of which it is an inexact quotation.

For as is His majesty... These words must be read in connexion with 17 *b*.

And as is... See critical note.

(h) III. 1-16.

III. 1. The words prefixed by \mathfrak{L} (see critical note) are, as can be seen by their Latin form, of Hebrew origin (Breitschneider, Herkenne, Simend), though they probably do not represent part of the original Hebrew book, but belong rather to the secondary recension of this, see Introd. § 3 (*c*); the words in \mathfrak{L} run: 'Filii sapientiae ecclesiae iustorum, et natio illorum oboedientia et dilectio.'

Hearken, ye children... \mathfrak{S} \mathfrak{L} have evidently retained the more correct reading here, see critical note.

judgement. = מִשְׁפָּט (not דִּין), the right, or that which is due, cp. Deut. xviii. 3, xxi. 17; Jer. xxxii. 7.

that ye may be saved. *in aeternum*, not in the Christian sense (as paraphrased by \mathfrak{S} , see critical note), but in reference to prosperity in this world (cp. Deut. v. 16); *σωτηρια* is often used in the Sept. as the equivalent of the Hebr. הַחַיָּה (הַחַיִּים), e.g. Gen. xlvii. 25; Ps. xxix. 4; Prov. xv. 28; Ezek. xxxiii. 12 (see Sept. in each case).

- 2 For the Lord hath given the father glory as touching the children,
And hath established the judgement of the mother as touching the sons.
3 He that honoureth his father maketh atonement for sins^d,
4 And as one that layeth up treasure is he that honoureth his mother,
5 He that honoureth his father shall have joy of his children^f,
And what time he prayeth he shall be heard.
6 He that giveth glory to his father shall have length of days,
7 And he that giveth rest to his mother shall receive reward from God.
8 He that feareth the Lord honoureth his father^k,
And serveth his parents as masters^l.
9 My sonⁿ, in word and in deed honour thy father^m,
That every blessing^a may overtake thee.
10 The blessing of a father establisheth his seed^o,
But the curse of a mother rooteth up the young plant^{oo}.
11 Glorify not thyself in the dishonour of thy father,
For that is no glory to thee.
12 A man's glory is the glory of his father,
And he that dishonoureth his mother multiplieth sin^{pp}.
13 My son^r, help thy father in his old age^t,
And grieve him not all the days of his life^u;

^e 'her children' S ^{d-d} 'He that loveth God obtaineth (forgiveness) for sins, and will keep himself from them; in the day of prayer he will be heard' L ^{o-o} 'his sins are forgiven' S ¹ B repeats v. 4 here ^{g-g} So S;
¹ 'He that obeyeth the Lord giveth rest to his mother' G ^{h-h} So H; 'honoureth' S ⁱ + 'from anguish'
70 253 Syro-Hex ^{k-k} So 70 248 253 Syro-Hex L; > H G S ^{l-l} > S ^{ll} > G ^m + 'and mother'
70 248 ⁿ⁻ⁿ Lit. 'all blessings'; + 'from him' (i.e. the father) G, + 'from them' (i.e. the parents) 248 253
^{o-o} H lit. 'a root'; 'habitations' S; 'the houses of children' G ^{oo-oo} 'foundations' G ^p + πρὸς αὐτῶν (doublet
to αὐτῶν in the first clause, cp. 248) G ¹¹⁻¹¹ 'And a mother in dishonour is a reproach to her children' G
^q Reading מְרִיבֵי instead of מְרִיבֵי (= G S) ^{r-r} Lit. '(it is) increasing sin' ^s > G ^{t-t} So G, which, as
the context shows, is preferable here to H S ('Be strong in the honour of thy father') ^{u-u} Reading תַּעֲבֹרֶנּוּ
(= G) for תַּעֲבֹרֶנּוּ (= S; 'forsake him') ^{v-v} 'as long as he liveth' G ^{uu} 'thy' H S V 70 248

2. hath given the father glory... i.e. He has commanded the children to honour their parents, cp. Exod. xx. 12; Deut. v. 16; Matt. xv. 4; Mark vii. 10; Eph. vi. 2. Cp. the explanatory paraphrase of Sah: 'For the Lord gave the father more honour than the sons' (Smend).

the judgement of the mother. The mother's 'right', or 'due', must be equally respected with that of the father, cp. Prov. i. 8, vi. 20.

3. maketh atonement for sins. We are met here with the beginnings of the development (especially in one direction) of the Jewish doctrines of atonement and mediation, which assumed great prominence in later times. The honouring of father and mother was the fulfilling of a *mitzvah*, or 'commandment', of the Law, which being a meritorious act, effected atonement. The observance of the Torah, or Law, became, as time went on, to an ever-increasing extent the main basis of practical religion among the Jews; cp. *Pirke Aboth* ii. 8: 'He who has gotten to himself words of Torah has gotten to himself the life of the world to come'; vi. 1: 'It clothes him with meekness and fear, and fits him to become righteous, pious, upright, and faithful; and removes him from sin, and brings him towards the side of merit'; vi. 7: 'Great is Torah, which gives life to those who practise it in this world and in the world to come'; and see the whole of vi (Perek R. Meir). One of the most striking expressions of this honouring of the father is to be seen in the custom of a son praying publicly in the synagogue on the anniversary ('Jahrzeit') of a father's death; see further Oesterley and Box, *The Religion and Worship of the Synagogue* (2nd ed.), pp. 369, 434.

4. as one that layeth up treasure. *ὡς ὁ ἀποθησαυρίζων*; this form only occurs in the Bible elsewhere in 1 Tim. vi. 19, where it is used of making provision for the life to come.

5. shall have joy. Cp. Prov. xxiii. 24, 25 (Sept.).

6. he that giveth rest to his mother. Cp. v. 1; מְנוּחָה is all that is left of this *v.* in H.

7. And serveth... δουλεύσει implies the service of a slave; some Rabbis interpreted the Law to mean that the son was in the position of a slave to his father; cp. Exod. xxi. 7; Neh. v. 5. It was even taught by some Rabbis that a father had the right to exercise the power of life and death over a son, on the basis of such passages as Gen. xxii; Judg. xi. 39; 2 Kings xxiii. 10.

his parents. *ἐν τοῖς γονεῦσιν αὐτοῦ*; as Smend points out, the *ἐν* may represent *ל*. Cp. Hebr. of x. 18, xxiv. 22, and 1 Sam. iv. 9 עֲבָרָה.

8. in word and in deed... Cp. Matt. xxi. 28-31; Luke xxiv. 9.

9. The blessing of a father. Cp. Deut. xxxiii. 1; Prov. xi. 11; *Test. Twelve Patr.*, *Issachar* v. 6: 'Our father Jacob blessed me with blessings of the earth and of first-fruits.'

the curse of a mother. Cp. Jer. vi. 5; Zeph. ii. 4.

the young plant. *צֶמַח* in this particular sense occurs elsewhere only in Job xiv. 9.

10. in the dishonour of thy father. i.e. when a son does not honour his father.

11. And he that dishonoureth... Cp. Prov. xv. 20, xxiii. 22, xxx. 17.

12. all the days of his life. See crit. note on next v.

- 13 And even if his understanding fail, be considerate with him,
And dishonour him not 'all the days of his life'.
14 Benevolence to a father shall not be blotted out,
And as a substitute for sins it shall be firmly planted*.
15 In the day of affliction it shall be remembered 'to thy credit',
It shall obliterate thine iniquities as heat (disperseth) hoar-frost.
16 *As one that acteth presumptuously* is he that despiseth his father,
And as one that provoketh his Creator is he that curseth⁷ his mother.

(i) III. 17-25. *On the Need of Humility in all things* (= 3 + 3 + 1 + 1 distichs).

- 17 My son, when thou art in prosperity walk humbly,
And thou wilt be loved more than him that giveth gifts.
18 Humble thyself 'in all greatness',
And thou wilt find mercy in the sight of God*.
20 For many are the mercies of God,
And to the humble He revealeth His secret.

13-14 So \mathfrak{S} ; (when thou art) in all thy strength \mathfrak{S} * So \mathfrak{M} \mathfrak{S} ; 'it shall be added to build thee up' \mathfrak{S}
 13-14 Reading כבוד כבוד for כבוד 13-14 Reading כבוד כבוד (Smend) for כבוד כבוד
 13-14 \mathfrak{S} 248 \mathfrak{S} Syro-Hex add, with slight variations: 'Many are exalted and esteemed; but the mysteries (of God)

13. all the days of his life. The rendering of \mathfrak{S} , *in many in his life*, suggests in \mathfrak{M} חַיִּים, which is perhaps more satisfactory than the repetition of 'all the days of his life', see v. 12.

14. Benevolence to a father. Lit. 'righteousness (צדקה) (shown) to a father'; as is clear from the rendering of \mathfrak{S} ($\delta\epsilon\mu\sigma\iota\sigma\mu\epsilon\tau\alpha\iota$) צדקה has here the technical sense of 'almsgiving', i.e. righteousness *par excellence*; it is interesting to note that the word is used in this specific sense as early as the time of Ben-Sira. In Matt. vi. 12 'righteousness' and 'alms' are used synonymously. Cp. further *Sukkah* 59b (T. B.): 'Greater is he that giveth alms (צדקה) and lit. "that doeth righteousness") than (he who offers) all sacrifices' (quoted by Weber, *Jüdische Theologie*, p. 285).

shall not be blotted out. \mathfrak{M} is stronger than \mathfrak{S} ('shall not be forgotten'). This \mathfrak{M} offers another instance of the teaching of the efficacy of works, for the fulfilling of this *mitzvah* is reckoned as merit. The good deed is written down in God's book and therefore cannot be blotted out.

as a substitute for sins. The son's righteous act in succouring his aged father is written down to his credit, and thus counterbalances his sins; cp. *Qiddushin* 40b (T. B.), where it is said that a man is judged 'according to that which balances', i.e. according as to whether the weight of sins or of good deeds weighs heavier; cp. also *Baba bathra* 10a (T. B.): 'Almsgiving is a powerful mediator between the Israelites and their Father in heaven; it brings the time of redemption nigh.'

shall be firmly planted. i.e. set fast, cf. Eccles. xii. 11. With \mathfrak{S} (see critical note) cp. Jer. i. 10, 'to build and to plant.'

15. In the day of... \mathfrak{S} 'In the day of thy affliction it shall remember thee', which obscures the sense of the \mathfrak{M} , viz. that when affliction comes, as the result of sin, it will be mitigated, because his good deeds will be remembered to his benefit; *mitzvot* are meritorious.

to thy credit. Lit. 'to thee'.

It shall obliterate... 'It' refers to the benevolence shown to the father: \mathfrak{S} inexactly, 'As fair weather (acts) upon ice, so shall thy sins melt away.'

16. As one that acteth presumptuously. \mathfrak{S} 'is as a blasphemer' suggests כַּזֵּה (= \mathfrak{S} in \mathfrak{M} ; the verb כָּזַח (p'el) is used of blaspheming God, cp. Num. xv. 30, 2 Kings xix. 6 = Is. xxxvii. 6; so, too, in Rabbinical literature, e.g. in *Shabbath* 75a נֹכַח = 'one who blasphemes God' (Levy, *Chaldäisches Wörterbuch*, s. v.).

he that despiseth. כֹּזֵה (= \mathfrak{S}); \mathfrak{S} 'he that forsaketh', reading עִזָּב, cp. v. 12 above (crit. note).

And as one that provoketh... \mathfrak{S} (so also \mathfrak{M}) has interchanged the verbs: 'And he that provoketh his mother is cursed of the Lord'; cp. Lev. xx. 9; Deut. xxvii. 16.

(i) III. 17-25.

17. when thou art in prosperity. Lit. 'in thy wealth' (בְּעֵשְׂרֶךָ), which \mathfrak{S} read as בְּעֵשְׂרֶיךָ 'thy works', or 'business'.

walk humbly. \mathfrak{M} has הִתְהַלַּךְ, which \mathfrak{S} ('go on with') misinterpreted owing to the mistake referred to in the last note.

more than him that giveth gifts. \mathfrak{S} 'of an acceptable man' is explanatory but misses the point of the comparison (בֵּן) in \mathfrak{M} (= \mathfrak{S}); cp. \mathfrak{M} 'super hominum gloriam'. The meaning of the \mathfrak{M} is that the rich man who is humble in spite of his wealth is loved more than the rich man who is proud, even though he dispenses charity.

18. Humble thyself in... Cp. Matt. xx. 26, 27; Phil. ii. 3; 1 Pet. v. 5. \mathfrak{S} paraphrases: 'The greater thou art, humble thyself the more.' \mathfrak{S} 'Make thyself small' (= \mathfrak{M} lit.) in (the face of) all that is great in this world; this agrees with the unnamed text of \mathfrak{M} , which Smend rightly regards as a later form. The p'el of עָצַב 'make thyself small', i.e. 'humble thyself' occurs elsewhere only in xxxii. (\mathfrak{S} xxxv.) 8 and Eccles. xii. 3.

mercy. \mathfrak{S} 'grace'; cp. Prov. iii. 34.

God. \mathfrak{S} 'the Lord'.

For v. 19 see critical note.

20. For many are... \mathfrak{S} 'For great is the potency of the Lord'; it is certainly possible that \mathfrak{S} represents here a more original text than \mathfrak{M} , for it corresponds better with the second clause of the v. whether we follow \mathfrak{S} or \mathfrak{M} there.

He revealeth His secret. Cp. critical note on v. 18. \mathfrak{S} 'he is glorified'. With \mathfrak{M} cp. Amos iii. 7; Ps. xlv. 14; Prov. iii. 32.

- 21 ^b Seek not (to understand) what is too wonderful^c for thee,
And search not out that which is hid from thee.
22 Meditate upon that which thou must grasp,
And be not occupied with that which is hid^b.
23 Have naught to do with that which is beyond thee,
For more hath been shown to thee than thou canst understand.
24 For many are the conceits of the sons of men,
And evil imaginations lead astray.
25 ^d Where (there is) no apple of the eye, light is lacking,
And where (there is) no knowledge wisdom is wanting^d.

(j) III. 26-28. *Retribution on the Sinner* (= 3 distichs).

- 26 ^e A stubborn heart shall fare ill at its latter end,
But he that loveth good things shall be led by them^e.
27 (As for) the stubborn heart, its griefs shall be increased,
And the profane^g man heapeth iniquity upon iniquity.

are revealed to the lowly' (= v. 19), cp. v. 20 ^h Quoted in *Hagigah* 77 c (II) (T. J.): 'that which is too difficult for thee why shouldst thou know? That which is deeper than Sheol why shouldst thou search out?' Cp. also *Hagigah* 13 a (T. B.) ^c Reading מלאות (Smend) 'too hard' ^{d-1} ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

21. that which is hid from thee. ^e 'the things which are above thy strength'. This and the following v. are quoted freely in *Hagigah* 13 a (T. B.) thus: 'For so it is written in the book of Ben-Sira, Inquire not concerning that which is too high for thee, and seek not out that which is hidden from thee; but meditate upon that which thou canst grasp, and be not occupied with that which is hid.' So, too, in *Hagigah* 77 c (T. J.): 'Rabbi Lezer (said) in the name of Bar-Sira, Why wilt thou know what is too high for thee, and why wilt thou search out what is deeper than Sheol? Meditate upon that which thou canst grasp, and be not occupied with that which is hid.' In the Midrash *Beresith Rabba*, § viii (on Gen. i. 26), it is said in reference to Job xx. 4, 5 that the Torah alone knows what happened before the creation of the world when man was placed upon the earth, so that it is not for us to inquire about these things; then it continues: 'Rabbi Eleazar said in the name of Ben-Sira, Inquire not concerning that which is too great for thee, and search not out that which is beyond thy strength, seek not to understand what is too high for thee, nor (desire) to know what is hidden from thee. Meditate upon that which thou canst grasp, and be not occupied with that which is hid.' For the thought cf. 2 Esdras iv.

22. that which thou canst grasp. ^e 'the things that have been commanded thee'; the reference is to the commandments of the Law, cp. *Pirge Aboth* ii. 18: 'Be diligent to learn the Law.'

And be not occupied with. ^e 'for thou hast no need of', a bad rendering of ^h which means lit. 'and have no business (^h) with'; for the Hebr. word cp. xi. 10, xxxviii. 24.

that which is hid. Cp. Deut. xxix. 29. For the ^h בְּמַחְשְׁבֹתָיִם cp. xlii. 19, xlviii. 25.

23. Have naught to do with. ^e 'Be not over busy' (^h μετρηγόν, cp. 2 Thess. iii. 11), cp. xli. 22.

that which is beyond thee. ^e quite mistaking the point of ^h, 'in thy superfluous works.'

For more hath been . . . Cp. 1 Cor. ii. 9, quoted from Is. lxiv. 4, lxx. 16 a.

24. For many are . . . ^e 'For the conceit of many hath led them astray'; the reference is no doubt to the philosophic speculations of the Greeks. The Hebr. word for 'conceit' (^h מְעִיכָה) here is a late one, and occurs elsewhere only in Ps. cxlvi. 4, where it means 'purposes'. The corresponding Aramaic word, which is frequently used in the Targums, always has a bad sense, e.g. Targ. Is. xli. 29; Jer. xviii. 12. Here the meaning seems to be 'speculation', in a bad sense; cp. 248 which adds 'vain', and possibly represents, as Hart suggests, an original רע ('evil'), read רע ('vain'); cp. ^h of next clause.

And evil imaginations . . . ^e 'And evil surmising hath caused their judgement to slip'; ^h 'Et in vanitate detinuit sensus illorum'. The words in ^e refer to the teaching of Greek philosophers which led away from the Law.

25. See critical note.

Where (there is) no . . . i.e. just as a blind man cannot see, so a fool cannot acquire knowledge.

(j) III. 26-28.

26. A stubborn heart. ^h כִּבְדֵּי לֵב, lit. 'a heavy heart'; the same expression occurs in Exod. vii. 14, of Pharaoh.

But he that loveth . . . ^e 'And he that loveth danger shall perish therein'. ^h adds: 'Cor ingrediens duas vias non habebit successus, et pravus corde (or pravicornus) in illis scandalizabitur.'

27. shall be increased. ^e 'shall be laden', a free rendering of ^h.

the profane man. ^e 'the sinner.' The meaning of the v. is that just as troubles accumulate for one who is obstinate and will not understand, so do the sins of the ungodly man accumulate.

SIRACH 3. 28-4. 3

28 (As for) ^bthe wound of the scorner, there is no healing for it¹.
For an evil growth^k is his plant^{h1}.

(k) III. 29-31. *Reward for the Righteous* (= 1 + 2 distichs).

- 29 A wise heart understandeth the proverbs of the wise,
And the ear that listeneth to wisdom rejoiceth^m.
30 A flaming fire doth water quench,
So doth almsgiving atone for sin.
31 He that doeth good, it shall meet him on his ways,
And when he tottereth he shall find a stay.

(l) IV. 1-10. *On right behaviour towards the Poor and the Oppressed* (= 2 + 2 + 2 + 2 + 3 distichs).

- 4 1 *My son, ^bdefraud not ^bthe poor of his sustenance^o,
And grieve not ^dthe eyes of him that is bitter in (his) soul^d.
2 *Despise not^f the needy soul,
And vex^g not the heart^h of the oppressed.
3 Hurt not the feelingsⁱ of the afflicted,
And withhold not a gift ^kfrom the poor^k.

on G; U as it stands reads: 'Run not to heal the wound of the scorner, for there is no healing for him'
¹ + 'his ways shall be rooted out' G (C 70 248 253) Syro-Hex ^k Lit. 'plant' ¹ + 'and he shall not be
known' G (248) L Syro-Hex ^m + 'Sapiens cor et intelligibile abstinebit se a peccatis, et in operibus iustitiae
successus habebit' L

^a L inserts the title: 'Concerning almsgiving and the poor' ^{b-b} So G L; U S 'mock not'; possibly for
חנרע should be read חנרע (= G), cp. Ezek. xvi. 27 ^c Lit. 'life'; 'almus' L ^d Reading נפש עיניו instead
of נפש עיניו ^e In U the clauses of vv. 2-4 have got misplaced ^f Cp. L ne despexeris (G μη λυπησῃς)
^g Reading חנרע, the text is mutilated ^h Lit. 'bowels' (כני) ⁱ Lit. 'inward parts' (קרב) ^{k-k} Reading

28. See critical note. G (For) the calamity of the proud there is no healing, for a plant of wickedness hath taken root in him.

(k) III. 29-31.

29. A wise heart. Spoken of in reference to God in Job ix. 4 (חכם לבב); cp. Prov. x. 8, xvi. 21. G 'The heart of the prudent' (cp. Eccles. viii. 5) is due to a misunderstanding. The expression is used in a different sense in Job xxxvii. 24. the proverbs of the wise. G 'a parable'. חנרע is used in the sense of 'parable' in Ezek. xvii. 2, xxi. 5, xxiv. 3. And the ear that... Cp. Prov. ii. 2, xv. 31, xx. 12. G 'And the ear of a listener is the desire of a wise man'; cp. Prov. xxiii. 15.

30. A flaming fire... With the general thought of the v. cp. Prov. xvi. 6; Dan. iv. 27; and see notes on v. 14 above. So doth almsgiving atone... Cp. Baba Bathra 10a (T. B.), where a saying is preserved of Rabbi Aqiba to the effect that benevolence (= almsgiving) saves from the torments of hell (quoted by Bacher, *Agada der Tannaiten*, i, p. 295).

31. He that doeth good... i.e. he that shows kindness in its manifold expression will be rewarded. G 'He that requiteth good turns is mindful of the things (that come) after'; this paraphrase in so far gives the sense of U that it refers to 'the things that come after', i.e. the reward for doing good.

And when he tottereth. Lit. 'And in the time of his shaking'; G 'in the time of his falling' gives the sense of U.

(l) IV. 1-10.

IV. 1. defraud not. See critical note. With G (μη ἀποστερήσεις) cp. Mark x. 19; 1 Cor. vi. 8; Jas. v. 4.

his sustenance. Cp. xxix. 21; Prov. xxvii. 27; Luke xii. 16.

grieve not. G μη παροργίσῃς, lit. 'defer not', cp. v. 3, xxix. 8; the word does not occur in the Bible elsewhere excepting in Ps. cxix. 5 (Symmachus), though ἔλαω, ἐλάω often occur in the Sept.; cp. John vi. 44, &c. for ἐλάω, and Acts xxi. 30, Jas. ii. 6 for ἔλαω. For the Hebr. אֶל־הָרָאִי cp. Ps. lxxxviii. 10.

the eyes of... G 'the needy eyes'.

2. See critical note.

Despise not. G μη λυπήσῃς, cp. Job xxxi. 39. The Hebr. root פח means lit. 'to puff at', cf. Ps. x. 5, implying contempt. In later usage it comes to connote the state brought about by being despised; cp. *Shabbath* 127 b (T. B.)

נפש לכיוו בנפשו 'He went to his house with downcast soul.'

the needy soul. G 'a hungry soul', which is explanatory.

vex not. G 'provoke not' (μη παροργίσῃς); cp. Gen. xxvi. 35 (Sept.). L 'non exasperes pauperem'.

the heart of the oppressed. G 'a man in his distress'. With U כני (lit. 'bowels') cp. Lam. i. 20, ii. 11.

3. Hurt not... G 'To a heart that is provoked add not more trouble'. The root נחם is used of causing both physical (e.g. Ezek. xxviii. 24) and mental (e.g. Ezek. xiii. 22) pain.

the feelings. The two words used here and in v. 2 for the inner emotions (כני only used in the construct, plur. with suffixes, and קרב) occur together in Is. xvi. 11.

SIRACH 4. 11-17

(a) IV. 11-19. *The Reward of those who seek Wisdom* (= 1 + 2 + 2 + 1 + 2 + 2 + 1 distichs).

- 11 Wisdom instructeth her sons,
And enlighteneth^a all who give heed to her.
- 12 They that love her love life,
And they that seek her^b shall obtain grace from the Lord^b.
- 13 They that take hold of her shall find glory^{bb} from the Lord^{bb},
And they shall abide in the blessing of the Lord.
- 14 They that serve her serve the Holy One,
^cAnd God loveth them that love her^c.
- 15 He that hearkeneth unto me shall judge^d (in) truth^d,
And he that giveth ear unto me shall dwell in my innermost chamber^d.
- 16 If he trust^e me^e, he shall possess^e me^e,
And his posterity^e shall hold me^e fast^e.
- 17 But I will walk with him in disguise^f,
And at first^f I will try him with temptations^f.
^gFear and dread will I^g bring upon him^g,
And I will torment him with chastisements,

than thy mother doth' & > S. ^aSo S; R = G 'taketh hold of' b-b Cp. L complectebuntur placorem eius (complebuntur placore illius); 'shall be filled with joy' & ^{b-b} Reading יִשְׂכַּח אִתּוֹ (= S) ^dשִׁכַּח; Smend suggests יִשְׁכַּח = 'shall abide', which forms a better parallel to the next clause ^eאֶמְצָא; & apparently read אֶמְצָא = 'peoples', as in Num. xxv. 15 ^fReading יִשְׁכַּח אִתּוֹ; cp. 1 Kings xx. 30 ^gאֶמְצָא > R ^bReading with N A C ^cאֶמְצָא ^dSo S only; 'her' & L ^eLit. 'he shall inherit', reading with N A C ^fκατακληρονομήσει ^gSo S only; 'her' & Syro-Hex ^hLit. 'generations'; S 'on behalf of all the generations of the world' ⁱLit. 'shall be (plur.) in possession'; S 'he shall receive' ^jSo S only; 'her' & L ^kLit. 'in making myself a stranger', cp. & διαστραμμένος = 'tortuously'; 253 Syro-Hex L 'with (in) temptation' ^lαἰετὶ > G; eligit eum L ^mSo S; R erroneously 'he' ⁿ> R ^oSo S only; 'her' & L ^p+ ad proba-

IV. 11-VI. 17. This division falls into seven subsections. It further develops the general theme of Wisdom, but the subject-matter is somewhat miscellaneous.

(a) IV. 11-19.

11. *instructeth*. & 'exalteth'; cp. Prov. iv. 8, and *Pirke Aboth* vi. 1, where it is said of the Law: 'It magnifieth him and exalteth him over all things.' L 'vitam inspirat'; Clement of Alex. *ἐνφυσίωσις*: perhaps & had originally *ἐνψύωσις* (Ryssel).

her sons. Cp. Luke vii. 35 and Matt. xi. 19 (R. V. marg.); i.e. those whom Wisdom has begotten spiritually, cp. Gal. iv. 19.

enlighteneth. & R 'taketh hold of'; R may have originally read תִּשְׂכַּח (= S) instead of תִּשְׁכַּח (Smend); cp. Ps. xix. 9, cxix. 130.

who give heed to her. Cp. 2 Chron. xxvi. 6; Ezra viii. 15; Neh. xiii. 7; Dan. ix. 23; & 'who seek her'. L adds: 'Et praeibit in via iustitiae'.

12. *They that love*. . . & 'He that loveth . . .'; cp. Prov. viii. 17, from which this verse is taken, and see Prov. iii. 18, viii. 35; Wisd. vii. 11 ff., viii. 16; Jas. iii. 17.

they that seek her. Cp. Prov. xi. 27. & מִבְּרֵשִׁית, but & *ἐκ τῆς ἀρχῆς* suggests מִבְּרֵשִׁית. Cp. xxxii. 14, Eccles. vi. 36.

shall obtain grace. See critical note. Cp. Prov. xviii. 22, where the Sept. renders רָצוֹן ('grace') *ἀγαπήνη* (synonym for *ἐνφροσύνη*).

13. *They that take hold of her*. . . Cp. Prov. iii. 18.

shall find glory. L 'shall inherit life', cp. v. 12.

they shall abide. . . & 'And where he (or she) entereth, the Lord will bless'. The Hebr. *חַנּוּן* has the meaning 'to enter in', as well as 'to abide', in Neo-Hebrew. For the thought of this clause cp. Gen. xxxix. 5 (Peters).

14. *serve the Holy One*. Lit. 'the servers of the Holy One' (מְשִׁבְּרֵי קֹדֶשׁ); the term מְשִׁבְּרֵי יְהוָה is used of the Levitical priests, cp. Deut. x. 8, xvii. 12, xxi. 5; Job vi. 10; Jer. xxxiii. 21; see also Joshua i. 9, 13, ii. 17. For 'the Holy One' cp. xxiii. 9, xliii. 10, xlvii. 8, xlviii. 20; Bar. iv. 22, v. 5; in later Jewish literature this term is that most frequently used when speaking of God; it is, as a rule, followed by the words בָּרוּךְ הוּא ('Blessed be He'); cp. Mark xiv. 61, where *ὁ εὐλογητός* is used as a name of God.

And God loveth. . . See critical note.

15. *unto me*. & 'unto her', so also in the next clause, oblique instead of direct narration.

shall judge (in) truth. See critical notes. Cp. Is. xlii. 3 (Hebr.). Smend understands אֱמֶת ('truth') in the sense of 'safety', and refers to 2 Kings xx. 19, which offers a good parallel to the next clause.

shall dwell in my. . . Cp. Prov. viii. 3 ff., ix. 1. & 'shall dwell securely', cp. xiv. 24 ff., li. 19; Deut. xxxiii. 14; Prov. i. 33; Is. xxxii. 18.

16. The omission of this verse in R is probably an oversight. See the critical notes.

And his posterity. . . Cp. i. 15.

17. See critical notes.

I will walk. . . Cp. vi. 24, 25, 28; Prov. viii. 34.

Fear and dread. . . This is an interpolation in & ; the oblique narration of & is altered above in order to agree with the rest of the verse.

- Until his heart is filled^{uu} with me,
 17 And I try him with my ordinances^v.
 18 (Then) will I lead him on again^{vv},
 And will reveal to him my secrets.
 19 If he turn away (from me), I will forsake^x him^w,
 And will deliver him over to the spoilers.

(b) IV. 20-28. *Practical Precepts on Right-doing* (= 3 + 2 + 2 + 2 distichs).

- 20 My son, observe^y times and seasons^y, and beware of^z evil,
 And be not ashamed^a concerning thy soul.
 21 For there is a shame^b that bringeth sin,
 And there is a shame (that bringeth) honour and favour.
 22 Respect no man to thine own detriment^c,
 And be not ashamed^d, to thine own stumbling^e.
 23 Withhold not speech^f in due season^g,
 24 And hide not^h thy wisdom^h.
 24 For Wisdom is known^k through utterance^k,
 And understanding by the word of the tongue.
 25 Speak not against the truth^l,
 And be humble towards God^m.

tionem \mathfrak{L} ^{uu} \mathfrak{E} ἐννοεῖται, 'he trust', is perhaps to be preferred (= יאמן for מלא) ^{vv} \mathfrak{E} + 'and she will gladden him'; \mathfrak{S} \mathfrak{L} > with \mathfrak{U} ^{w-w} \mathfrak{U} has a variant to this clause: 'If he turn away from (following) after me, I will cast him off' (= \mathfrak{S}) *Reading, following \mathfrak{E} , ונסחתי ונמתי (Smend) ^{y-y} Reading, with Schechter, עת ומוק (cp. Eccles. iii. 1) for עת המוק *Lit. 'be afraid of' ^z + 'to speak the truth' \mathfrak{L} ; see v. 25 ^b Reading כשאת (= \mathfrak{E}) for כשאת due to the following משאת ^{c-c} Lit. 'Lift not up thy face (technical term for showing consideration) against thy soul' ^d Reading אל חבש' (= \mathfrak{E}) for אל חבש' = 'stumble not', due to the following לנכשולך ^e Lit. plur. ^f Lit. 'a word' *Reading בעתי = 'in its time', for בעולם = 'in eternity', i.e. 'constantly' ^{h-h} > \mathfrak{E} , but preserved in 70 248 253 Syro-Hex \mathfrak{L} , which add εν καλλωνη; + in decore eius \mathfrak{L} ⁱ \mathfrak{U} ^{k-k} Lit. 'by word'; Syro-Hex \mathfrak{L} 'by the mouth' ^l So \mathfrak{E} \mathfrak{S} \mathfrak{L} ; 'God' \mathfrak{U} ; אמנת, 'truth', should probably be read instead of האל = 'God', cp. the next clause ^{m-m} And be ashamed of thine

And I try him . . . See crit. note; \mathfrak{E} has oblique narration as in the rest of the verse.

With the whole verse cp. Matt. vii. 14; Heb. xii. 11.

18. (Then) will I lead . . . \mathfrak{L} 'Et firmabit illum'; the Hebr. word (אשר) has the meaning of 'strengthen' in xxv. 23. And will reveal . . . Cp. xxxix. 3, 7; Job. xi. 6; Dan. ii. 21, 22. \mathfrak{L} adds: 'Et thesaurizabit super illum scientiam et intellectum iustitiae.'

19. . . . to the spoilers. \mathfrak{E} lit. 'into the hands of his falls', cp. Ps. lxi. 11 (Sept.); \mathfrak{L} 'in manus inimici sui'.

(b) IV. 20-28.

20. times and seasons. \mathfrak{E} 'the opportunity', cp. xxvii. 12.

And be not ashamed . . . i.e. Do nothing, by becoming entangled in anything evil, which will cause you to be ashamed of yourself. 'Soul' here = 'thyself', according to the frequent use of נפש in the O.T.

21. This verse is added to Prov. xxvi. 11 in the Septuagint.

a shame that bringeth sin . . . Cp. xx. 22 f., xli. 16.

a shame (that bringeth) honour . . . Cp. xxix. 14, xli. 17 ff.; 2 Cor. vii. 10.

22. See critical notes.

Respect no man . . . An instance of the wrong kind of shame (cp. v. 9); a man must not be ashamed to offend others if a right course of action necessitates it; in such a case it is to his own detriment if he spares the feelings of others.

And be not ashamed . . . If the precept given in the last clause be neglected, the result will be 'thine own stumbling', i.e. it will lead to sin.

23. Withhold not speech . . . To do so would be another example of false shame. in due season. \mathfrak{E} ἐν καιρῷ σωτηρίας; cp. viii. 9 . . . ἐν καιρῷ χρείας δοῦναι ἀποκρισιν. Perhaps in the verse before us (in \mathfrak{E}) χρείας should be read instead of σωτηρίας. Smend ingeniously suggests that a copyist misread ΧΡΙΑC instead of ΠΡΙΑC, the usual abbreviation for σωτηρίας. Cp. Eccles. iii. 7, ' . . . a time to keep silence, a time to speak'; cp. Prov. xv. 23.

And hide not . . . See critical note. Cp. xx. 31, xli. 15.

24. Wisdom is known . . . For Wisdom from another point of view cp. Pirke Aboth iii. 20; 'A fence to Wisdom is silence,' a saying of Rabbi Aqiba.

And understanding by . . . Cp. Prov. xvi. 1^b. \mathfrak{L} adds: 'Et firmamentum in operibus iustitiae.'

25. the truth. Cp. Sanhedrin i. 18 a (T. J.), where it is said that 'Emeth' ('Truth') is the name of God; and cp. John xiv. 6, 'I am the Way, the Truth, and the Life.'

And be humble . . . See critical note.

- 26 Be not ashamed to confessⁿ (thy) sins,
And stand not against the stream.
27 Prostrate not thy soul in the sight of a fool,
^{an}And accept not the person of one that is mighty^{an}.
28 Strive for the rightⁿ until death,
And the Lord will fight for theeⁿ.

(c) IV, 29—V, 3. *Further precepts for everyday life* (= 3+3 distichs).

- 29 Be not boastful^r with thy tongue^s,
(Nor) slack and negligent in thy work.
30 Be not like a lion^s in thy home,
And ^htyrannous and terribleⁿ towards thy servants^v.
31 Let not thy hand be stretched out^w to take^s,
And closed^s ^aat the time of giving back^z.
5 1 Trust not in thy wealth^b,
And say not, 'I have power^c.'

own ignorance' & ; 'And keep thyself from thine own foolishness' & ^a Lit. 'to turn from' no-ס Reading,
on the basis of ואל תהא פני מוטל & & inserts viii. 14 here, had in a different form from &, see note below
P 'truth' & & ; & = & & inserts here v. 14 a b * So V 55 70 157 248 254 Qmuss (= &) ; * A 155
taxis (= & Syro-Ilex) 'hasty' ; B C taxus 'rough' * hearing ' & ; 'words' * & & * S & (= &) ;
& 'dog' (= &) * u-a S & (= & , cf. & evertens domesticos tuos et opprimens sabioticos tibi) ; & qumissocumt.
'suspicious' ; & 'reckless' (מחשול). ^s So & reading מחדד terifying' ; the latter part is not
found in Biblical Hebrew. ^s So & reading עבדיך (= & &) ; & 'in thy work' (= &) * S & (= &) ; &
'open' (= &) * So & (= & &) ; & lit. 'to lift up' י-ז * So & קפעה ; & קפדה 'gathered
up' (= &) a-a & 'in the midst of giving' (= &) ; & ad dandum ^b Lit. 'strength'
^c See Gen 70 24

26. to confess (thy) sins. The root שׁוּב is that from which the later Jewish word for 'repentance' comes, viz. *Teshuvah*. In the O.T. this word does not occur, no noun being used for 'repentance'; the idea is expressed by the verb שׁוּב, 'to turn,' i.e. from a wrong course. Ben-Sira's teaching on repentance is the same as that of the O.T.; the first step is confession of sins (cp. Lev. v. 5, Num. v. 7) and self-abasement in the sight of God (cp. 1 Kings xxi. 29). The later Rabbinical doctrine teaches that the act of repentance (the technical term is עֲשֵׂה תשובה 'to do repentance') is *per se* meritorious; cp. the Midrash *Beresith Rabbi* xii, and on the whole subject see Weber, *Jüdische Theologie*, pp. 261 ff., and Schechter, *Some Aspects of Rabbinic Theology*, pp. 313-343.

In Rabbinical writings the confession of sins (the technical term is 'Yiddui') is often insisted upon; e.g. Rabbi Aqiba in *Chagigah* 15a (T. B.), says: 'As vessels of gold or of glass, when broken, can be restored by undergoing the process of melting, so does the disciple of the Torah, after having sinned, find the way of recovering his state of purity by repentance.' In *Sanhedrin* 14a (T. B.) it is said that he who assumes a high public office after the confession of his sins in the past is 'made a new creature, free from sin like a child' (J.E. ii, 286a).

And stand not . . . Fritzsche takes these words in the sense of 'Swim not against the current of a river', i.e. Do not attempt the impossible; but the meaning seems to be that one might as well try and stop the current of a river as seek to hide sins, i.e. from God.

27. **Prostrate not thyself** ... **Ⲅ** Lay not thyself down (lit. "spread not thyself out") for a fool to tread upon"; i.e. do not place yourself at the disposal of a fool. The Hebr. word translated 'prostrate', like the Greek equivalent, is used of spreading out sackcloth (see Is. lviii. 5, Hebr. and Sept.); so, too, in the Targums, e.g. in the Jerusalem Targum to Deut. xxxiv. 6 of spreading a bed. According to Smend, the word is also used of a slave who throws himself down before his master in order that the latter may step upon his slave in getting into the saddle.

accept not... Cp. Jas. ii. 1. The ignoring of either of the prohibitions contained in these two clauses brings shame.

28. **Strive.** The Hebr. היעצה should perhaps be read היעצם (Simend), or התעצם (Schechter): the latter means lit. 'Show proof of' = 'strive for'.

will fight. A different word in **W** from the foregoing.

(c) IV, 29—V, 3.

29. **boastful.** See critical note. Cp. Jas. i. 19.

(Nor) slack . . . Cp. Prov. xviii. 9.

30. thy home. Cp. xi, 34 for this use of בית.

And tyrannous . . . See critical note.

31. Let not thy hand . . . Cp. Acts xx. 35. This $\tau\epsilon$ is apparently cited in *Didache* iv. 5; cf. *Introd.* § 7 (a).

V. 1. **Trust not in.** Lit. 'Lean not upon.' Gr. 'Set not thy heart upon,' the Greek word means lit. 'to be intent upon' something; cp. Ps. xlii. 10. With D cp. xv. 4; Luke xii. 15; 1 Tim. vi. 17.

wealth. חַיִּל is used primarily of physical strength, but also frequently of wealth, Is. viii. 4, x. 14, xxx. 6, &c.

I have power. Lit. 'There is to the "god" (לֵאלֹהֵי) of my hand'. For the phrase cp. Gen. xxx. 29; Dent. xxviii. 32; Prov. iii. 27; Neh. v. 5; Mic. ii. 1; לֵאלֹהֵי must be taken here in the sense of 'might' or 'power'. *עַל אֲדָרְכָּי פָּנִי יִצְרָאֵל*, 'I have sufficient,' does not quite give the meaning of **וְ**, which refers to the sense of power which the possession of wealth inspires, not to the boast of possessing much.

2 ^bTrust not in thy wealth,
^cTo walk after the desire of thy soul^{ab}.
 [Go not after (the desire) of thine heart and of thine eyes,
 To walk in the desires of thy soul^d.]
 3 Say not, 'Who shall have power over me?'^e
 For Jahveh is an avenger^f of the persecuted^f.

(d) V. 4-8. *The Wickedness of tempting God* (= 2+1+2+1 distichs).

4 Say not, 'I have sinned, *but what ¹happened unto me?'¹⁸
 For Jahveh is longsuffering^b.
 5 Count not upon forgiveness,
 That thou shouldst add sin to sin.
 6 ^bAnd say not, ¹'His mercies are great',
¹⁸He will forgive the multitude of mine iniquities^{1mk};
 For mercy and wrath are with Him,
 And His indignation abideth upon the ungodly.
 7 Delay not to turn unto Him,
 And put (it) not off from day to day;
 For suddenly doth His wrath come forth¹⁸,
 And in the time^o of vengeance thou shalt perish.
 8 Trust not in unrighteous gains,
 For they shall profit (thee) nothing in the day of wrath.

(c) V. 9—VI. 1. *On the Need of Straightforwardness in Speech* (= 2 + 1 + 1 + 1 + 2 + 2 distichs).

9 Winnow not with every wind,
And walk not in every path.⁹⁹

(= Syro-Hex); + Nihil enim proderit in tempore vindictae et abductionis, **¶** cp. v. 7 h-h > ḡ e-e > s
 (= Reading פֶּשַׁח רָעָה רָעָה ('evil') = Several Grk. cursives Syro-Hex **¶** + 'Because of my works' f-f Several
 Grk. cursives read σου την εἰσπυνην (= Syro-Hex **¶**) e-ē **¶** ^A 'What will He do unto me?—Nothing!' b+ov
 μη αὐτῇ ἀμαρτία σου 248 i+ λανθηγον σου 248 (= **¶**) k-k > s l-l 'Jahveh is merciful' **¶**^A m-m 'And He
 will blot out all mine iniquities' **¶**^A n+ & 'And if thou rememberest not thou shalt be destroyed' n-c-a⁺ 248
 "day" r-r So **¶**, the text of **¶** is corrupt: 'Turn the way of the stream', cp. iv. 26 q+ t Thus

2. **Trust not . . .** This and the next clause are doublets based on *vv.* 1 *a*, 2 *b*; they are rightly omitted in **G**.

To walk in the desires . . . Cp. Job xxxi, 7.

3. Who shall have . . . Cp. Ps. xii. 4.

of the persecuted. G 'of thee'. Cp. Eccles. iii. 15, where almost the identical Hebrew of clause (b) occurs.

(d) V. 4-8.

4. I have sinned . . . Cp. Eccles. viii. 1; Ps. liii. 12. This verse is quoted in *Chagigah* 16 a (T. B.).

For Jahveh is longsuffering. With this rejoinder contrast the teaching of later sages, who, in accordance with a more developed belief concerning the hereafter, taught that retribution awaited the ungodly in the next world; cp. e.g. I Enoch ii. 2.

5. **Count not.** Lit. 'trust not', **G** 'be not without fear'. This verse and *v.* 6 are quoted by Nissim ben Jacob (first half of eleventh century) in his *Sepher Ma'asiyoth*; also by Sa'adya (d. 942) (Smend).

forgiveness. Cp. Ps. cxxx, 4. & 'atonement'.

That thou shouldst . . . i.e. Do not think that because sins are forgiven you can therefore continue to commit sins. See further the note on xvi. 14.

6. $\mathfrak{P}^A \mathfrak{S}$ place the first two clauses of this verse before *v.* 5, the former repeats them here.

He will forgive. *Ἐξιλάσεται,* 'He will be pacified.'

For mercy . . . This clause occurs again in *vi. 11*; cp. the teaching of the books of Hosea and Amos in which the divine characteristics of mercy and wrath are respectively taught, with special emphasis.

7. This verse is quoted in *Shabbath* 153a (T. B.).

Delay not . . . For the thought cp. Ps. cxix. 60, but the Hebr. word is different.

And put (it) not off, i.e. the turning = repentance; see note on iv, 26.

from day to day. For the phrase cp. 1 Chron. xvi. 23; Ps. xvi. 2; Esther iii. 7 (Hebr.).

suddenly doth . . . Cp. Lev. x, 2; Num. xvi, 35; Is. li, 5; Mark xiii, 36.

in the time of vengeance... Cp. xviii. 24; for 'the day of vengeance' cp. Is. xxxiv. 8, lxi. 2, lxiii. 4; Prov. vi. 34.

8. Trust not. Ὁ μὴ ἐπείχε.

unrighteous gains. Cp. Prov. x, 2; Ezek. vii, 19; Matt. xiii, 22; Mark iv, 19; Luke xvi, 11.

For they shall profit... Cp. Prov. xi. 14.

in the day of wrath. Cf. . . . of calamity'; cp. ii. 2 and 1 Enoch lxiii. 10, 'Our souls are satisfied with the mammon of unrighteousness, but this does not prevent us from descending into the flame of the pain of Sheol.'

(e) V. 9—VI. 1.

9. The addition of \mathfrak{C}_1 &c. (see critical note), is from vi. 1 c.

- 10 Be steadfast concerning ^athat which thou knowest^a,
And let thy speech^a be one.
11 Be swift^a to hear^a,
^aBut with patience make reply^a.
12 If it lie in thy power answer thy neighbour;
And if not, —^athy hand upon thy mouth!^a
13 Glory and dishonour come through speaking^a,
And the tongue of a man ^ais his fall^a.
14 Be not called 'Double-tongued',
And slander not with thy tongue;
For shame hath been created for the thief,
^aAnd sore reproach for^b the double-tongued^a.
15 Deal not corruptly either in a small or a great matter;
6 ^aAnd be not an enemy in place of a friend,
^a(For then) wouldst thou get an evil name, and reproach, and shame^a;
So it is with an evil man who is double-tongued.

(f) VI. 2-4. A Warning against lustful passions (= 3 distichs).

- ^aBe not a slave to thy passions^a,
Lest they^a consume ^athy strength ^blike a bull^b;

(doth) the double-tongued sinner. Syro-Hex: + Sic enim peccator probatur in dupli-lingua. ^athy word^a ^awords^a ^afirm^a ^alit. 'with a good hearing' (see notes below); + good 70 248 Syro-Hex. ^a+ 'and let thy life be in truth' 70 248 ^ahas: ^aענה תענה נבונה ובארך ענה תענה נבונה ^ainserts 'place'; ^alet ... be ... ^a+ Ne capiaris in verbo indisciplinato et confundaris ^a, cp. v. 14 ^a'one that babbleth' ^a'bringeth him into security; evidently a corruption' ^a+ 'evil' ^aReading, with Smend: ^aחרפה רעה על ^a+ susurratori autem odium et inimicitia et contumelia ^aReading, with Smend: ^aשם רע חרפה וקלק חרש ^aLit. 'Fall not into the hand of thy soul'; 'Deliver not thyself ...' ^aLit. 'it' ^aReading וחכער for תעבה (Smend) ^aSo ^a;^a ^a;

10. steadfast. Cp. Ps. cxii. 8; Is. xxvii. 3.
let thy speech... i. e. be consistent in what you say.
11. Be swift to hear. Smend thinks that ^a (lit. 'be steadfast with a good hearing') means 'be attentive during a good lecture', or the like. ^a, however, contains the right text; cp. Jas. i. 19.
with patience. Cp. Eccles. vii. 8, 1 Pet. iii. 15. Perhaps ^a has here the sense of 'deliberation'.
make reply. With the Hebr. phrase ^a cp. Ezra v. 11; Dan. iii. 16.
12. If it lie in thy power. Lit. 'if there is with thee'; ^a adds ^a for clearness' sake; cp. Job xxxviii. 32.
thy hand... Cp. Job xxi. 5, xxix. 2; Prov. xxx. 32.
13. Glory and dishonour. Cp. Prov. xviii. 21.
come through. Lit. '(are) in the hand of'; cp. Prov. xviii. 21, '... in the hand (or, power) of the tongue'.
speaking. The Hebr. word (^a) means properly 'to speak rashly', or 'unadvisedly', in the O. T.; cp. Lev. v. 4; Ps. cvi. 33; Prov. xii. 18. The root is a rare one, it occurs again in ix. 17; in Neo-Hebrew the noun means simply 'utterance' in a neutral sense (Smend), as in ix. 18.
And the tongue... Cp. Matt. xii. 37, Jas. iii. 2 ff., and *Abdiah Zara* 11 b (T. B.): '... their tongue causeth them to stumble' (Peters, quoting Bacher).
14. In ^a the first two clauses of the verse come also after iv. 29.
Double-tongued. Lit. 'master of two (tongues)'; ^a 'a whisperer'; cp. iv. 28, xxviii. 13; Prov. xvi. 28; 2 Cor. xii. 20; Schechter quotes *Raba mezia* 48 a (T. B.): '... who doth not speak one thing with his mouth and another with his heart'.
slander not. Cp. Ps. xv. 3; ^a 'lie not in wait', cp. Prov. xii. 13; ^a '(ne) capiaris et confundaris', cp. v. 12.
hath been created. Cp. Prov. xii. 13, xviii. 7. ^a 'there is'.
the thief. The reference is to him who, through slander, has stolen the good name of another.
the double-tongued. See above.
15. Deal not corruptly. ^a 'Be not ignorant (concerning)'; a misunderstanding of ^a.
VI. 1. (For then) wouldst thou... ^a 'For an evil name inheriteth shame and reproach', a free rendering.
get. Lit. 'inherit'.

(f) VI. 2-4.

2. Be not... ^a 'Exalt not thyself in the counsel of thy soul', which is difficult to account for excepting on the supposition that the point of ^a was misunderstood. For the phrase ^a ('to fall into the hand of') cp. Judges xv. 18; 2 Sam. xxiv. 14. In xxxvii. 7 ^a also renders ^a as ^a ('counsel'). The reference, as the context shows, is to impure passions.

Lest they consume... ^a gives no sense: 'That thy soul be not torn in pieces like a bull'; ^a as it stands is corrupt (see critical note). The original meaning was probably that lustful passions, if not resisted, consume a man's

SIRACH 6. 3-11

- 3 Thy leaves will they^d eat up, and thy fruits will they^d destroy,
 4 And they^d will leave thee as a dried-up tree.
 For^e fierce passion destroyeth its possessor^f,
 And^g maketh him^h the scornⁱ of his enemy.

(g) VI. 3-17. Concerning true and false Friendship (= 2 + 3 + 2 + 2 + 3 + 1 distichs).

- 5 Gentle speech^k multiplieth friends^l,
 And kindly words^m those that give greetingⁿ.
 6 Let those^o that are at peace with thee^p be many,
 But thy confidant^q one in a thousand.
 7 If thou makest a friend^r test him^s,
 And be not in haste to trust him.
 8 For there is a friend (who is so) according to occasion,
 And continueth not in the day of affliction;
 9 And there is a friend that turneth to an enemy^t,
 And he revealeth strife to thy reproach^u.
 10 And there is a friend who is a table-friend,
 But he^v is not to be found^v in the day of affliction^w.
 11 When thou art in prosperity he will be like thee^x,
 And will lord it over thy servants^y.

^d Sing. in \mathfrak{H} ^e > \mathfrak{G} but + $\gamma\alpha\mu$ 253 ^f Reading בעלה בעליה ^g + 'quickly' 70 ^h Reading חשימו חשימו for חשימו ⁱ Lit. 'joy' ^{k-k} \mathfrak{G} lit. 'A sweet throat' ^l + 'et mitigat inimicos' (cp. Prov. xv. 1) \mathfrak{L} ^{m-m} Lit. 'lips of grace'; 'the lips of the righteous' \mathfrak{S} ; lingua eucharis \mathfrak{L} ⁿ⁻ⁿ Reading שלום שלום; 'peaceful greeting' \mathfrak{S} ; in bono homine abundat \mathfrak{L} ^{o-o} 'that greet thee' \mathfrak{S} ^p Lit. 'the master of thy secret'; consiliarius sit tibi \mathfrak{L} ^{q-q} Lit. 'acquire him by testing' ^r \mathfrak{G} + 'thy' ^{s-s} > \mathfrak{A}^* \mathfrak{S} (homoioteleuton), hab \mathfrak{A}^* ^t B \mathfrak{A} 'enmity'; A C & c. = \mathfrak{H} ^{u-u} Et est amicus qui odium et rixam et convicia denudabit \mathfrak{L} ^{v-v} 'will not continue' \mathfrak{G} , cp. v. 8 b, 12 b ^w 'thy affliction' \mathfrak{G} ^{x-x} Amicus si permanserit fixus, erit tibi quasi coequalis \mathfrak{L} ^{y-y} 'And

strength; impure desire is aptly compared to a bull, because of the havoc it causes. The repetition of $\psi\alpha\chi\eta$ is a mistake for $\iota\alpha\chi\eta$ (= \mathfrak{L}). With the whole verse cp. Job xxxi. 9-12.

3. The metaphor is now changed, and the man who does not control his passions is compared to a sapless tree. \mathfrak{G} makes the man himself the subject, in \mathfrak{H} the lustful passion is the subject. Cp. Job xxxi. 12.

leaves... fruits. Figurative for youth and offspring; cp. Ps. cxvii. 3, cxxxii. 11; Is. xiii. 18.

a dried-up tree. Figurative for a man without posterity, a bitter thought to the Jew; cp. 1 Kings xvi. 3, xxi. 21; see also Ps. cxxxviii. 3, 6 for a man's delight in his children. For the picture of a tree used figuratively for a man see Ps. i. 3, xxxvii. 35; Dan. iv. 10ff.

fierce passion. i.e. uncontrolled desire (cp. Is. lvi. 11); \mathfrak{G} , 'a wicked soul,' apparently read רעה for עזה, and translated נפש literally.

its possessor. \mathfrak{H} lit. 'its master'; \mathfrak{G} τὸν ἐργάμενον αὐτῆς; cp. Is. xxvi. 13; Prov. xvi. 22 (Sept.).

the scorn. ἐπὶχαρμα of \mathfrak{G} well brings out the idea of malignant delight.

enemy. \mathfrak{G} \mathfrak{S} \mathfrak{L} 'enemies', probably correct.

(g) VI. 3-17.

5. Gentle speech. Cp. Cant. ii. 14; Prov. xvi. 21.

kindly words. \mathfrak{G} 'a fair-speaking tongue', cp. Prov. xi. 16 (Sept.), xv. 1. \mathfrak{G} unnecessarily repeats the verb.

those that give greeting. \mathfrak{H} lit. 'those that ask peace'; \mathfrak{G} '...courtesies'.

6. This verse is quoted in the T. B. *Jebamoth* 63 b, *Sanhedrin* 100 b.

those that are... Cp. for the phrase Ps. xli. 10; Prov. xvi. 7; Rom. xii. 18.

thy confidant. i.e. thy most intimate friend; \mathfrak{G} 'thy counsellor', is too general, cp. Is. xl. 13; with \mathfrak{H} cp. viii. 17.

7. If thou makest. The Hebr. word (קנה) means 'to acquire', and occurs often in Proverbs for acquiring wisdom.

test him. Lit. 'by testing' (בנסיון), cp. iv. 17.

be not in haste. Cp. ix. 4.

8. according to occasion. i.e. only in so far as it suits his own purpose. Cp. *Pirke Aboth* v. 22: 'All friendship (חברות) which depends on something, when the thing ceases, the friendship ceases; and such as does not depend on anything never ceases.'

9. revealeth... Cf. Prov. xxv. 9, 10, which offers an explanation of this clause.

10. there is a friend... i.e. his friendship only lasts as long as he receives hospitality. The Hebrew word *chabêr* means primarily, as here and in the O.T. generally, a companion, but later on it came to mean a companion in studying the Law, and thus came to be synonymous with 'scholar'. The word had, however, besides this the technical meaning of a member of a society or order (e.g. one who belonged to the sect of the Pharisees), whose aim was to observe in all strictness the laws of 'clean' and 'unclean'; in contrast to the *chabêr* was one who was not particular in the observance of these, viz. a 'am-ho'ares (= 'one of the land'), i.e. one who knew not the Law, cp. John vii. 49.

11. When thou art in... Cp. xii. 8, 9; Prov. xi. 10, xix. 6. In *Shabbath* 32 a (T. B.) it is said: 'At the door of the rich all are guests; at the door of the poor there are none.'

he will be like thee. i.e. he will agree with you in everything.

- 12 ²⁸ If evil overtake thee^a he will turn against thee^a,
^b And will hide himself from thee^c.
13 Separate thyself from thine enemies,
And be on thy guard against thy friends.
14 A faithful friend is a strong defence^d,
And ^ehe that findeth him^e findeth a treasure.
15 A faithful friend is beyond price,
And his worth cannot be weighed.
16 A faithful friend is a 'bundle of life',
He that feareth God ^fobtaineth him^f.
17 ^gHe that feareth the Lord directeth his friendship aright^g,
For as he is, so is his friend^h.

(a) VI. 18-22. *Wisdom is a joy to those who seek her, but harsh to the foolish* (= 3 + 3 di-tichs).

- 18ⁱ My son, receive^k instruction from thy youth upⁱ,
 19 And even unto hoar hairsⁱ shalt thou find wisdom^m,
 20 Draw nigh unto her as one that plougheth and sowethⁿ,
 21 And wait for the abundance of her fruits.

when thou art in adversity he will depart from thee' 聖 5 2-2 聖 If thou fall' 5 2-2 Si humiliaverit te
contra te 聖 1-1 聖 inserts: 'He will depart' 5 2-2 + unanimum habebat amicum bonum 聖 2-2 Reading 聖 (1-1) 聖
the misunderstanding of 聖 in the first clause 1-1 Reading 聖 (1-1) 聖 聖 Reading 聖 (1-1) 聖
(= 聖) for 聖 1-1 Reading 聖 (1-1) 聖 聖 聖 And as his father so are his works' 聖 (= 1-1
18 d 聖) 聖 inserts the title: 'De Doctrina Sapientiae' 1-1 Reading 聖 (1-1) 聖 for 聖
1-1 聖 1-1 聖 also 聖 1-1 聖 聖 聖 聖 聖 and repeat 聖

And will lord it. . . . The reading of **G** is, as the context shows (see 7, 12), right. **P** reads **וּבְעֵינֵי יִתְרוֹ סָסָר**, which should, on the basis of **G**, be emended to **וּבְעֵינֵי יִתְרוֹ**, as the antithesis does not come until the next verse. The meaning is that this false friend seeks in all things to identify his actions with those of him whom he calls his friend.

12. If evil overtake thee . . . Cp. Job xix. 19 (Hebr.); & 'If thou be brought low', cp. xxii. 26. And will hide himself.

And will hide himself . . . See the contrast to this in xxii, 23 ff.

13. And be on thy guard . . . Cp. *vv.* 7, 10.

14. defence. Ἐσέλη; cp. Exod. xxvi. 7 (Theod.), xxxv. 11 (Aq.-Theod. Symm.); Job viii. 22 (Aq.), xxi. 28 (Theod.); here לָחָם is thus rendered.

a treasure. The word

a treasure. The word קִנְיָן , lit. 'wealth', belongs especially to the Wisdom literature, cp. Prov. i. 13, vi. 31, viii. 18.

15. A faithful friend . . . Lit. 'For a faithful friend there is no price'; ḥ has for 'price' $\alpha\iota\tau\alpha\lambda\lambda\alpha\gamma\mu\alpha$, lit. 'exchange', cp. xxvi. 14, and for the Hebr. סוחר vii. 18.

And his worth... Lit. 'And there is no weight for his goodness', *Ἐ... τῆς αὐλαργίας αὐτοῦ*, cp. xxxiv. 23. Schechter (*Studies in Judaism*, second series, p. 93) quotes *l'irge Aboth* i. 6 (T. J.): 'Let a man buy himself a friend who will eat and drink with him, who will study with him the written and the oral Law, and to whom he will entrust all his secrets...'

16. a 'bundle of life'. צֶרֶר חַיִּים : the meaning is that a man's life is as safe in the hands of a faithful friend as his

soul is in the bundle, or bag, of life. This latter expression occurs for the first time in 1 Sam. xxv. 29, where Abigail says to David: 'And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as from the hollow of a sling.' Mr. S. A. Cook, in the *JQR*, xiv, pp. 413 ff., refers to this in the words: 'Although Semitic examples of the belief of the external soul in its crude form appear to be exceedingly rare, the conception that a man's life can be wrapped up in some external object on the safety of which his immunity depends, is one that readily lends itself to development and refinement. Thus David's soul is bound up with (i.e. in the care and custody of) Jahweh (1 Sam. xxv. 29), and, according to 2 Sam. xxi. 17, the life of the nation is wrapped up in David, since the extinction of the "lamp of Israel" seems to entail that of the people.' The phrase is still used in the liturgies of the Ashkenazic and Sephardic Jews.

Schechter quotes the well-known Jewish saying from *Taanith* I, 23a (T. I.): 'Friendship or Death' (*op.cit.*, p. 93).

He that feareth, . . . i.e. a faithful friend is to be regarded as a gift from the Almighty.

17. **He that feareth . . .** The accidental omission of this clause in **W** is due to the fact that the opening words were the same as those of the preceding clause (**אל אר**).

directeth . . . aright. *eûthurei*, 'maketh straight,' cp. Isa. xl. 3; John i. 23; Jas. iii. 4.

For as he is . . . i.e. both are alike to him, his friend is as dear to him as he himself; cp. Matt. xix. 19: 'Thou shalt love thy neighbour as thyself.'

VI. 18—VIII. 7. The contents are again miscellaneous; Wisdom is still the main theme. The division falls into fourteen subsections.

- (a) VL 18-22.

18. hoar hairs. Cp. xxv. 4.

shalt thou find. The Hebr. יִשָּׁאֵל means rather 'shalt thou attain', cp. xxv. 3.

19. the abundance of her fruits. Or 'her good fruits'; with the clause cp. Jas. v. 7, 8.

- 19^a 20 For in cultivating her thou [needest to] toil^o but for a little,
 For to-morrow shalt thou eat her fruits.
 20 How^p harsh is she^q to the fool^r,
 And he that is lacking in understanding cannot abide in her.
 21 Upon him^s she is like a burdensome stone^s,
 And he is not slow to cast her off.
 22 For Wisdom^u is according to her name^t,
 And to most men she is not manifest.

(b) VI. 23-31. *They who seek Wisdom shall receive a crown of joy* (= 3 + 3 + 3 distichs).

- 23 Hearken, my son, and receive my judgement,
 And refuse not my counsel;
 24 And bring thy feet into her fetters,
 And thy neck into her chain^w.
 25 Bow down thy shoulder, and bear her,
 And chafe not^x under her bonds^x.
 26 Draw nigh unto her with all thy heart^y,
 And keep her ways with thy whole power^y.
 27 Inquire and search, seek and find^a,
 And take hold of her, and let her not go;

^o Reading תעמל (= § 6) for תעבד § 6; 'exceeding harsh' § 6 'Wisdom' § 6 plur.
 § 6 'like a mighty stone of trial' § 6. reading משה for משה; quasi lapidis virtus probatio § 6. Her name is
 like her teaching' § 6. Reading, with Smend, החכמה for המוסר, and היא for הוא § 6. > § 6, substituting instead
 xxvii. 7, 6, but in the marg. § 6. Reading, with Smend, בחכמותיה (= § 6) for בחכמותיה 'at her counsels' § 6 > § 6
 * § 6; § 6 'soul' § 6 'thou shalt find' § 6 + 'and joy' § 6 'And thou shalt rejoice in her (al. thy)
 end' § 6 'her net' § 6 (plur.) § 6 in protectionem fortitudinis et bases virtutis § 6 > § 6 Reading

in cultivating her. Lit. 'in her cultivation'. Wisdom is compared to land which, though productive, requires labour to be expended upon it before its fruits can be enjoyed.

but for a little. Cp. xl. 6. The reference, as the context shows, is not to the smallness of the labour, but to the short time during which one need labour, so soon does Wisdom reward those who seek her.

to-morrow. Reading למחר; Peters may, however, be right in reading למחר 'quickly' (= § 6), but cp. Exod. viii. 19; Is. xvii. 11.

harsh. i. e. rough (§ 6 τραχία; only B, wrongly, ταχία). Wisdom is compared to a path, cp. iv. 17; Prov. ii. 9; and see the next clause, '... cannot abide in her.'

the fool. חיל is generally used of one who is morally bad, as well as deficient in understanding, cp. Prov. i. 7, vii. 22, xiv. 9, xx. 3.

in understanding. Lit. 'heart'; for the heart as the seat of the understanding cp. Prov. vi. 32, vii. 7, x. 13, &c. cannot abide. Cp. xlix. 9 (Hebr.).

Wisdom is now compared to a great weight which to the fool is so burdensome that he flings it from him, thus forfeiting all the benefits which a little perseverance would have obtained.

a burdensome stone. Cp. Zech. xii. 3.

For Wisdom... Lit. 'For Wisdom—as her name so is she'; i. e. her name expresses her essence. manifest. Lit. 'plain', as in Prov. viii. 9.

(b) VI. 23-31.
 23. judgement. κρίσις, i. e. estimate, or opinion, viz. of Wisdom; used only here in Sirach. With the whole verse cp. Prov. xix. 20.

24. And bring... Cp. vi. 29.

25. Bow down... § 6 'Put thy shoulder under her'; Wisdom is compared to a yoke; with this metaphor cp. Pirke Aboth iii. 8: 'Whoso receives upon him the yoke of Torah (Law), they remove from him the yoke of royalty and the yoke of worldly care (דבר ארץ); and whoso breaks from him the yoke of Torah, they lay upon him the yoke of royalty and the yoke of worldly care'; Matt. xi. 29, 30: 'Take My yoke upon you, and learn of Me... for My yoke is easy, and My burden is light.'

chafe not... Lit. 'loathe not'. Cp. Erubin 54a (T. B.): 'If thou bring thy neck under the yoke of Torah she will watch over thee'; for the identification between Wisdom and the Law see Introd. § 9 (iii).

under her bonds. § 6 'at her counsels', cp. Prov. i. 5; but the context justifies the reading based on § 6 (see critical note). Cp. the Midrash Debarim Rabba to x. 1: 'It is as if a lord said to his servants, "Here is a golden chain (if thou doest my will), but if not, here are iron fetters"'; the reference is to the obeying of God's will as revealed in the Law.

26. The omission of this v. in § 6 is probably accidental; there is no reason to doubt its genuineness; indeed the words of the next v., 'Inquire and search,' seem to demand a reference to the walking in her paths, i. e. the ways that lead to Wisdom.

with all thy heart... with thy whole power. Cp. Deut. vi. 5.

27. Inquire and search... § 6 'Search (lit. trace out) and seek, and she shall be made known unto thee', a free rendering; cp. Deut. xiii. 15 (Sept.).

let her not go. Cp. Prov. iv. 13.

- 28 For at length thou wilt find her rest^b,
 And she shall be turned for thee into gladness^c.
 29 And her fetters^d shall become^e a stay of strength for thee^f,
 And "her bonds"^g for "robes of glory"^h.
 30 An ornament of gold is her yoke,
 And her fetters a cord of blueⁱ.
 31 Thou shalt array thee with her (as with) robes of glory,
 And crown thee with her (as with) a crown of beauty.

(c) VI. 32-37. A reward awaits those who diligently seek Wisdom (= 2 + 3 + 2 distichs).

- 32 My son, if thou desirest it thou shalt be made wise,
 And if thou set thy heart (thereon), thou shalt learn prudence.
 33 If thou desire to hear, ^bthou shalt receive^b,
 And if^c thou incline^c thine ear, thou shalt be wise.
 34 Stand thou in the assembly^m of the elders,
 And whoso is wise, cleave unto him^l.
 35 Desire to hear every discourse^{mm},
 And let not a wise proverbⁿ escape thee.
 36 Look for him who^p is wise^o, and seek him out earnestly,
 And let thy foot wear out ^qhis threshold^q.
 37 Meditate in the fear of the Most High^r,
 And think upon His commandments^s continually;
 Then will He instruct ^tthine heart^t,
 And He ^uwill make thee wise^u (in that) which thou desirest.

חבלותיה (see v. 25). ^arobes of gold^a ^brobes of life^b ^cSo ^dthe verb has fallen out in ^ethou shalt learn^e ^f+ understanding^f 70 248 253 Syro-Hex; + doctrinam ^gSo ^hthe words have fallen out in ⁱimperative, but probably the mistake arose through the falling out of the preceding letters ^jSo ^kmultitude^k ^linserts^l godly^l; + dei ^mplur.; 'the sayings of the wise'^m ⁿSee who is wiseⁿ ^oReading ^pfor ^qthe steps of his doors^q ^rGod^r ^sReading ^tthe text is corrupt ^uthy ways^u ^vwill teach thee^v

28. her rest. i.e. the rest which Wisdom finally gives to those who seek her. she shall be turned... To follow after Wisdom seems hard and grievous at first, cp. vii. 24, 25, but to those who persevere Wisdom reveals herself as she really is.

gladness. חֶסֶד, lit. 'luxury', cp. Prov. xix. 10.

29. a stay of strength. עֶזְרָה, cp. Ps. lxxxix. 15 עֶזְרָה (Smend). bonds. Cp. v. 25^b; ^col ^dbranches^d is a corruption; AC read ^eol ^fbranches^f, which probably represents the original reading.

robes of glory. Cp. l. 11, where ^grobes of glory^g; ^his to be preferred here (see critical note).

30. her yoke. עֲוֵלָה, which ⁱread ^jupon her^j; cp. v. 25.

a cord of blue. כְּתֹלֵת כְּבִלִּים, the same as in Num. xv. 38, 'twisted threads of blue'. ^khas the same rendering as the Sept. of Num. xv. 38.

31. a crown of beauty. Cp. Prov. iv. 9, xvi. 31; ^la crown of rejoicing^l, cp. i. 11, xv. 6.

(c) VI. 32-37.

32. if thou set thy heart (thereon). ^mif thou yield thy soul^m.

thou shalt learn prudence. Lit. 'thou shalt be shrewd'.

33. If thou desire. אִם חֹכֵם, written defectively as in Prov. i. 10; but possibly it is a scribal error for אִם חָכֵם (= ⁿ).

34. Stand thou... Cp. viii. 9.

in the assembly... Cp. xxxii. (^o xxxv.) 3.

cleave unto. Cp. xiii. 16^b.

35. discourse. Cp. viii. 8, xi. 8. שִׁחָה in the O.T. means a 'complaint', also 'musing' or a 'meditation'; in Ps. cxix. 97 it has the sense of the 'study' of the Law. In Neo-Hebrew it means an edifying discourse.

escape. Lit. 'go forth', cp. Gen. xlv. 4; Jer. x. 20 (Hebr.).

36. Look for him who is wise. ^pIf thou seest a man of understanding^p, a free rendering.

seek him out earnestly. Cp. Job vii. 21. ^qGet thee betimes unto him^q, cp. iv. 12.

let thy foot... Cp. Prov. viii. 34 and *Pirke Aboth* i. 44.

wear. For the Hebr. word שָׁחַק cp. Job xiv. 19.

37. the fear of the Most High. ^rthe ordinances of the Lord^r. As Smend points out, Ben-Sira has "יראת אלהים" or יראת אלהים, but never elsewhere יראת עליון, this being the only place where it occurs; on the other hand, in xxxviii. 34 עולין occurs, and perhaps that is what should be read here; the verb 'meditate' suggests this.

will He instruct. ^sestablish^s, reading יִבְנֶה for יִבְנֶה.

And He will make thee wise... ^trenders freely: 'And thy desire of wisdom shall be given unto thee.'

SIRACH 7. 1-8

(d) VII. 1-3. *An Exhortation to keep from Sin* (= 2 distichs).

- 7¹ Do no evil^a, and evil will not overtake thee;
 2 Avoid iniquity, and it will turn from thee.
 3^b Sow not in the furrows of unrighteousness^c,
 Lest thou reap it sevenfold.

(e) VII. 4-7. *An Exhortation to follow after Humility* (= 2 + 3 distichs).

- 4 Seek not dominion^d from God^e,
 Nor^f a seat of honour from^g the king.
 5 Justify not thyself in the sight of God^h,
 Nor display thy wisdomⁱ before the king.
 6 Seek not to be a judge^j,
 Lest thou be not able^k to put down presumption^m,
 (And) lest thou be in fear in the presence of a mightyⁿ man,
 And thou put a stumbling-block^o in (the way of) thy uprightness.
 7^p Sin not^q against the assembly in the gate^r,
 That it cast thee not down^s among the multitude^t.

(f) VII. 8-10. *A warning against a false doctrine of Atonement* (= 3 distichs).

- 8^u Do not wickedly continue in sin^v,
 For in respect of^w one (sin)^x thou art not without guilt.

^a + 'to thyself' 7¹ ^b & inserts 'My son' (τεκνον) ^c Reading (after & S) אל תורע חרש עולה, the text of 7 is corrupt ^d pre-eminence' & ^e 'from the Lord' & ; 'from man' 7 ^f So & ; 7 reads וכן ^g like '7 ^h Reading אל (= S) for כולך 'the Lord'; + quoniam agnitor cordis ipse est 7 ⁱ noli velle videri sapiens 7 ^j Reading יפוט (= &) for מוטל; > 7 ^k So & ; 'If thou art not able' 7 ^l S 7 ^m to take away iniquities' & (= S 7) ⁿ 'rich' S ^o Lit. 'a bribe'; 'a blemish' S ^p Lit. 'Make not thyself evil' ^q Reading שער for אל שער ('the gates of God') ^r And cast not thyself down' & ^s 'in its judgements' S ^t S lit. 'repeat not to sin sins' ^u Reading חטאה (Peters) for חט ^v 'the former (sins)' S ^w 'my gifts' 7 ס 253 Syro-Hex 7 ^x 'Be not grieved' S ^y + 'and tarry not to fulfil the commandment' S ^z > S & 7 ^a 7 has the title De mendacio vitando ad amicum' ^b 'noli amare' (for

(d) VII. 1-3.

VII. 1. Smend gives references to the Midrashic literature in which this verse is quoted several times, viz. *Wajjiqra Rabba* xxi. 190c, *Bemidbar Rabba* xviii. 272d, *Qoholeth Rabba* v. 97b.

2. Avoid. Lit. 'be far from'.

3. Sow not... For the metaphor cp. Job iv. 8; Prov. xxi. 8; Gal. vi. 8. sevenfold. Cp. xxxv. 11 (& xxxii. 13).

(e) VII. 4-7.

4. Seek not... The reason for the prohibition is not because these things are in themselves wrong, but because power becomes, for most men, a temptation to wrongdoing. dominion. For the Greek ἡγεμονία cp. x. 1a.

5. Justify not thyself... Cp. Job ix. 20; Ps. xliii. 2; Eccles. vii. 16; Matt. xix. 20; Luke xviii. 11.

Nor display thy wisdom. Lit. 'be not wise'; & ἡ σοφίαν, 'play not the wise man', cp. 7 (see critical note). The form חכמה does not occur elsewhere in this sense; Smend suggests תחכמ.

6. Lest thou be not able. See critical note; lit. 'lest thou have not might'.

to put down. Lit. 'to make to cease'; & 'to take away'.

lest thou be in fear... & 'Lest haply thou fear the person of a mighty man,' lit. 'lest thou act cautiously' (μή ποτε εὐλαβηθῇς), used in a bad sense here, viz. not doing his duty for fear of offending the 'mighty man'; cp. Lev. xix. 15; Mic. vii. 3.

uprightness. Cp. xlix. 3.

7. Sin not against... This would be done either by acting unjustly in deference to the 'mighty man', or else by taking a bribe; cp. 2 Sam. xix. 8; Amos v. 15.

in the gate. 7 is rendered πόλις in the Sept. of Gen. xix. 1; Deut. xii. 12; Is. xlv. 1 and elsewhere; see also xxxi. (& xxxiv.) 24.

That it cast thee not down... i.e. that the multitude cast thee not down. The words are probably to be taken in a figurative sense, cp. Prov. v. 14.

(f) VII. 8-10.

8. Do not wickedly... Lit. 'Conspire not to repeat sin'; & 'Bind not up sin twice' (μή καταδεσμεύσης δις ἀμαρτίαν), cp. συνέιν in 1 Sam. xviii. 1, and συνδεσμός in 2 Kings xi. 14 (Hart).

For in respect of... i.e. each individual sin deserves, and receives, punishment.

SIRACH 7. 17-23

17 Humble (thy) pride^a greatly,
For the expectation^a of man is decay^a.
[Hasten not to say, 'Violence';
Commit (thyself) unto God, and delight (in) His way^a.]

(h) VII. 18-21. *A man's duties to a friend, a wife, and a servant* (= 2 + 2 distichs).

18 Change not a friend for money,
Nor a natural^a brother for gold of Ophir.
19 Reject not^a a wise^w wife;
And a well-favoured (wife) is above pearls.
20 Maltreat not^a a servant that serveth truly^a,
Nor a hireling^a who giveth his life (for thee).
21 A wise slave love^a as thyself,
And withhold not from him (his) freedom.

(i) VII. 22-25. *A man's duties to his cattle and to his children* (= 2 + 2 distichs).

22 Hast thou cattle^b, look (to them)^c thyself^d,
And if they are^e profitable, keep them^f.
23 Hast thou sons, correct them,
And give them wives^g in their youth^h.

^a 'soul' & S; 'spirit' L ^r 'punishment' & * *Lit.* 'worms'; 'for worms' & C ^t > & S L;
the text is corrupt ^u *Reading* חַלְלִי for חַלְלִי ^v 'Forgo not' (μη παροχει) & ; 'Exchange not' S (cp. v. 26);
'Depart not from' L ^w > S; + 'and good' & ; L adds quam sortitus es in timore dei (cp. xxvi. 3)
^x L has the title 'De bono servo' ^y 'a trusty servant' & C ^z *Reading* שׂוֹכֵר for שׂוֹכֵר ('the hirer')
^a & has חַבֵּב (cp. Deut. xxxiii. 3, a new Neo-Hebr. word); אֶחָד & C ^b *Lit.* 'a beast' ^c Or 'to it'
^d *Lit.* 'with thine eyes' ^e Or 'it is' ^f Or 'it' ^g L has the title 'De filiis' ^h & 'And bow down

17. Humble... Cp. ii. 18.
decay. & 'fire and the worm', cp. Job xxv. 6, Mark ix. 48. A development of thought regarding the Hereafter had taken place in the intervening period between the time when Ben-Sira wrote his book and the grandson translated it, hence the addition in & ; cp. with the latter 1 Enoch xli. 3 (The Book of Parables, c. 94-64 B.C.): '... Darkness will be their dwelling, and worms their bed...'; and 1 Enoch xcvi. 3 (c. 134-95 B.C.): '... and in shame and in slaughter and in great destitution will their spirits be cast into the furnace of fire.'

In *Pirke Aboth* iv. 7 this verse is quoted thus: 'Rabbi Levitas of Jabneh said, Be exceedingly lowly of spirit, for the hope of man is the worm.'

Hasten not... These two additional clauses are certainly not original.

Commit (thyself) unto... Cp. Ps. xxii. 9, xxxvii. 5 (Hebr.); Prov. xvi. 3.

(h) VII. 18-21.

18. for money. & ἀδιαφόρον ('a thing indifferent'), a mistake for διαφόρον ('profit').

a natural brother. The reading חַלְלִי חֵן is that suggested by Nöldeke (*ZATW*, xx. 85). The word occurs in the Targ. of Pseudo-Jonathan and in the 'Fragment' Targ. to Gen. xli. 5 in the sense of 'twin', and seems preferable to the text as it stands חַלְלִי חֵן; but Schechter thinks that the latter is correct, and compares it with the Rabbinical term חַלְלִי חֵן, 'which means the trespass-offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin-offering; חַלְלִי חֵן would then mean a doubtful, questionable friend, an indifferent friend.' The meaning of the verse would then be that a friend is so valuable a possession that even the semblance of one should not be exchanged for gold.

gold of Ophir. Cp. 1 Kings ix. 28; Job xxii. 24, xxviii. 16.

19. a well-favoured (wife). For the expression חֵן טוֹבָה ('well-favoured'), cp. Nahum iii. 4 (Smend); & 'her grace'.

pearls. The exact signification of פִּינִיִּים is uncertain, whether 'pearls', 'corals', or 'rubies', cp. Job xxviii. 18; Prov. xxxi. 10, and R. V. marg.

20. who giveth... i.e. who devotes his whole life to thy service, cp. ix. 246, li. 20; Deut. xxiv. 14.

21. And withhold not... In reference to the law according to which servants were to be granted their freedom after six years of service, cp. Exod. xxi. 2; Deut. xv. 12-15; Lev. xxv. 39-43; Jer. xxxiv. 8-18.

(i) VII. 22-25.

22. cattle. *Lit.* 'a beast'; Smend suggests that a riding-horse is meant, cp. Neh. ii. 12, 14, which seems probable. Cp. Prov. xxvii. 23 ff., of flocks and herds generally.

profitable. *Lit.* 'reliable'.

keep. *Lit.* 'let it stand firm', i.e. do not part with them.

23. correct them. Cp. xxx. 1-3, 13; Prov. xxii. 26, xxiii. 13.

And give them wives... Schechter (*Studies*, 2nd series, p. 96) refers to *Qiddushin* 30 b, where it says that the chief duties of a father towards his son consist in 'instructing him in the Torah, bringing him into wedlock, and

SIRACH 7. 24-31

- 24 Hast thou daughters^k, keep^l their bodies,
And show them not a pleasant countenance.
25 Marry thy daughter, and sorrow will depart [from thy house],
But bestow her upon a man of understanding^m.

(j) VII. 26-28. *A man's duty to his wife and to his parents* (= 1 + 2 distichs).

- 26 Hast thou a wifeⁿ, ^oabhor her not^o,
But trust not thyself to one that hateth (thee).
27 ^pHonour thy father with thy whole heart,
And forget not thy mother who bare thee ^qin pangs^q.
28 ^qRemember that ^rof them thou wast born^r,
And how canst thou recompense them for what they have done for thee^r?

(k) VII. 29-31. *A man's duties to God and to His ministers* (= 2 + 2 distichs).

- 29 ^sFear God^s with all thy heart^s,
And reverence His priests.
30 With all thy strength^t love^w Him that made thee,
And forsake not His ministers.
31 ^xGlorify God^x and honour the priest,
And give (them) their portion as it is commanded (thee);
^{xx}The food^y of the trespass-offering, and the heave-offering of the hand^{xx},
The sacrifices of righteousness, and the offerings ^zof holy things^z.

their neck from their youth' \mathfrak{E} (= \mathfrak{L}) ⁱ > \mathfrak{H}^c by mistake ^k sons' \mathfrak{H}^c ^l give heed to' \mathfrak{E} ^m + $\kappa\alpha\iota$
 $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\lambda\lambda\epsilon\iota$ ($\mathfrak{N}^{c, a}$ $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\lambda\lambda\epsilon\iota$ $\sigma\epsilon$) $\mu\eta$ $\epsilon\mu\pi\iota\sigma\tau\epsilon\upsilon\sigma\eta\varsigma$ $\sigma\tau\alpha\upsilon\tau\omicron\nu$ \mathfrak{E}^a , cp. v. 26 b ⁿ + 'after thy mind' \mathfrak{E} ^{o-o} 'cast her not
out' \mathfrak{E} ; 'forsake her not' \mathfrak{S} $\sigma-\nu$ > \mathfrak{H} ^q > \mathfrak{S} ^q \mathfrak{L} has the title 'De parentibus' ^{r-r} 'if they had not
been thou hadst not been' \mathfrak{S} (= \mathfrak{L}) ^s \mathfrak{L} has the title 'De timore dei et honore sacerdotum' ^t 'the Lord' \mathfrak{E}
^u 'soul' \mathfrak{E} ^v 'heart' \mathfrak{S} ^w 'honour' \mathfrak{S} ^{x-x} 'Fear the Lord' \mathfrak{E} ^{xx-xx} \mathfrak{L} renders this clause in various
 $\epsilon\lambda\epsilon\gamma\epsilon$ ^y \mathfrak{E}^o $\alpha\upsilon\tau\omicron\upsilon$ $\sigma\epsilon\lambda\epsilon\gamma\epsilon$ (\mathfrak{B}^{ab} \mathfrak{N}^A $\alpha\pi\alpha\rho\chi\eta\epsilon$) ^{z-z} > \mathfrak{E}^o

teaching him a handicraft'. The point of the admonition is that fathers should, by marrying their sons while young, save them from temptation. With the rendering of \mathfrak{E} (see critical note) cp. the interpolated passage xxx. 12 a.

24. **And show them not . . .** Lit. 'And cause not thy face to shine unto them'; see xxvi. 10-12, xli. 10, 11.
25. **Marry thy daughter . . .** Lit. 'Let thy daughter go out, and sorrow will go out'. Marriages were arranged by the fathers; daughters had no say in the choice of their husbands.

But bestow her upon . . . The Hebr. word נָתַן in this sense occurs elsewhere in the Bible only in Gen. xxx. 20. In the Midrash *Pesiqta* 49 a, it is said that a man should give up all he has (i.e. for the purpose of offering an adequate marriage-settlement) in order to marry his daughter to a learned man; and it goes on to say that if the daughter of a learned man marries one of the 'am-ho'aref ('the people of the land', who were unlearned), the marriage would be a failure.

(j) VII. 26-28.

26. **abhor her not.** The reference is to Lev. xxi. 7, 14.

But trust not . . . See critical note on the preceding verse.

27. The omission of this verse and the next in \mathfrak{H} is probably due to the fact that vv. 27 and 29 both began with the same words בְּכָל לִבְךָ ('with all thy heart').

Honour. Lit. 'give glory to'; cp. Exod. xx. 12, Deut. v. 16, where the Sept. uses $\epsilon\pi\iota\sigma\tau\epsilon\upsilon\sigma\eta$ instead of $\delta\omicron\upsilon\lambda\omicron\varsigma\omega$, as here.

28. **how canst thou recompense.** Cp. the saying of Rabbi Judah ha-Nasi (middle of second century A.D.): 'Be careful of the honour due to your mother; let the lamp be lit in its place, the table be set in its place, the couch be spread in its place' (T. B. *Kethuboth* 103 a, quoted in *JE*, ix. 99 a).

for what they have done for thee. \mathfrak{E} $\kappa\alpha\theta\omega\varsigma$ $\alpha\iota\tau\omicron\iota$ $\sigma\tau\omicron\iota$.

(k) VII. 29-31.

29. **reverence.** Lit. 'regard as holy'; \mathfrak{E} $\theta\epsilon\iota\sigma\mu\alpha\zeta\epsilon$, cp. xxxviii. 3.

30. **And forsake not . . .** Cp. Lev. ii. 3, vi. 16, vii. 7, 9, 34; Num. v. 9, xviii. 8, 19; Deut. xii. 19, xviii. 1-5.

31. **their portion.** Cp. Lev. vi. 14-18.

The food of the . . . Cp. Num. xv. 20 f., Lev. v. 6; \mathfrak{E} 'the first-fruits and the trespass-offering'.

the heave-offering of the hand. Cp. Exod. xxix. 27; Lev. vii. 32; Deut. xviii. 3; \mathfrak{E} $\lambda\iota$. 'the gift of the shoulders'.

sacrifices of righteousness. Cp. Deut. xxxiii. 19; the מִנְחָה ('meal-offering') is most likely meant, it is called

'a thing most holy' in Lev. ii. 3, 10.

the offerings of holy things. Cp. Num. xviii. 5-11; \mathfrak{E} 'the first-fruits of holy things'.

(l) VII. 32-36. *A man's duties to the poor, to his departed friends, to mourners, and to the sick*
(= 1 + 3 + 1 distichs).

- 32^a Also to the poor stretch out thy hand^a,
That the blessing may be perfected.
33 A gift is acceptable^b in the sight of every man living,
^cAnd also from the dead withhold not kindness^d.
34 Withdraw not thyself from them that weep^e,
And mourn with them that mourn.
35 Forget not^f to visit the sick^f,
For thou wilt be loved for that.
36 In all thy doings^g remember thy last end,
Then wilt thou never do corruptly.

(m) VIII. 1-3. *A caution against quarrelling with the powerful, the rich, and the boastful*
(= 3 + 1 distichs).

- 8 1^a Contend not with a mighty man,
Lest thou fall into his hands^b.
2 Strive not against^c the man that is rich^c,
Lest he weigh thy price^d, and thou be destroyed^a.
For gold^f hath made many reckless,
And wealth hath led astray the hearts of princes.
3 Quarrel not with a loud-mouthed man,
And put not wood on fire.

^{a-a} The text is somewhat mutilated ^b Reading חן (lit. 'a grace') for חן; 'Grace is a gift . . . ' ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

(l) VII. 32-36.
32. Also to the poor . . . The reference is to sharing with the poor, &c., the tithe of every third year, cp. Deut. xiv. 28, 29.
33. And also from the dead . . . The reference is to offerings for (or to) the dead; cp. Deut. xxvi. 14; Hos. ix. 4; Jer. xvi. 7; Tob. iv. 17. ^a seeks to tone down the point of ^b by rendering: 'And for a dead man keep not back grace'; cp. xxx. 18 (Greek).
34. mourn . . . Cp. xxii. 11.
35. to visit the sick. This has always been regarded as a paramount duty among the Jews; the technical name for the visitation of the sick used in Rabbinical literature is *Biggur Cholim*. Schechter (*op. cit.*, p. 99 f.) says: 'It is clear from certain injunctions in the Talmud in connexion with this duty, that it included, in case of need, also nursing, and sweeping the room (*Peah* iii. 9, Talm. J.). His friends also prayed for the patient, and it was part of their duty to remind him to make a will and to confess his sins, "for all those who were about to die had to confess their sins." They had also the belief that a confession, which concluded with a prayer for the forgiveness of sins, might bring about his recovery'; cp. Jas. v. 13-16. In the modern Jewish Liturgy there is a special Office for the visitation of the sick; see the *Jewish Authorized Daily Prayer Book* (ed. Singer), pp. 314-317.
36. remember thy last end, Then . . . Cp. *Pirke Aboth* iii. 1: 'Consider three things, and thou wilt not come into the hands of transgression: know whence thou art come, and whither thou art going, and before whom thou wilt have to plead thy cause, and make thy reckoning.'
do corruptly. For the verb שחת cp. xxx. ii; Dan. ii. 9.

(m) VIII. 1-3.
VIII. 1. Lest. On the Hebr. למה here, see Smend *in loc.*
2. Strive not. Lit. 'devise not', cp. Prov. xiv. 22.
Lest he weigh thy price. i.e. lest he offer a larger bribe than thou art able to pay. ^a 'Lest haply he overweigh thee'.
reckless. Lit. 'boastful', i.e. the possession of much wealth has made men reckless in giving bribes.
^a renders, 'And gold hath destroyed many.'
And wealth . . . ^a 'And turned aside the hearts of kings'.
3. a loud-mouthed man. Lit. 'a man of tongue', cp. ix. 18, xxv. 20; Jas. iii. 8.
And put not . . . Cp. xxviii. 8-12; Prov. xv. 1, xxvi. 20, 21; Jas. iii. 5, 6; in the Psalms of Solomon xii. 2 the tongue of a malicious man is compared to 'fire in a threshing-floor that burns up the straw'. ^a has 'and heap not' (μὴ ἐπιστοιβαίης); for the word cp. Lev. i. 12 (Sept.).

SIRACH 8. 4-9

(n) VIII. 4-7. *A warning against associating with a foolish man; the need of having respect for the penitent, the aged, and the departed* (= 1 + 3 distichs).

- 4 Associate not with a "foolish man",
Lest he despise^b (thy) sound (words)^b.
5 Reproach not a man who repenteth,
Remember that we are all guilty¹.
6 Dishonour not^b a man that is old,
For 'we shall be numbered among the aged'.
7 Rejoice not over one that is dead,
Remember that we shall all be gathered^m (to our fathers).

(a) VIII. 8-9. *An exhortation to learn from the wise and the aged* (= 2 + 2 distichs).

- 8 Neglect not the discourse of the wise,
And busy thyself with proverbs;
For therefrom^a wilt thou learn instruction^a,
That thou mayst stand^p in the presence of princes^a.
9 Reject not the tradition^r of the aged,
Which they heard^s from their fathers;
For therefrom wilt thou receive^t instruction^a,
That thou mayst (be able to) return answer in time of need.

נבחים for נביאים ('princes') i 'sinners' S; 'worthy of punishment' E. k 'Laugh not at' S. l-1 Reading ממו מוקנים; Smend emends the text ממו מוקנים ('from among ourselves some will grow old'); 'remember that...' S. m 'die' E S. n 'From them' E. o 'wisdom' A. p + 'at ease' E; + 'readily' 248 Syro-Hex; + sine querella B. q 'great men' E. r Reading בשימעת; 'the discourse' E. s 'learned' E. t 'learn' E. u 'understanding' E.

(n) VIII. 4-7.

4. (thy) sound (words). The emendation of the text (see critical note) is that suggested by Matthes and Dyserink (ZATW, iii, 163); cp. xi. 21; Prov. iv. 25, xxiv. 26. The rendering of E *παρόγοι* is probably based on the corrupt Hebr. text.

5. a man who repenteth. Lit. 'a man who turns from transgression'. Cp. *Baba mezia* iv. 10 (T. J.): 'When a man repenteth say not to him, "Remember thy former sins."'

6. Dishonour not... Cp. *Pirke Aboth* iv. 28: 'He who learneth from the aged, to whom is he like? To one who eateth ripened grapes, and drinketh old wine.'

7. Rejoice not... Lit. 'boast not', i.e. because thou art still living, while another is dead.

we shall all be gathered... Cp. Gen. xxv. 8; Judges ii. 10; 2 Kings xxii. 20; Job xxvii. 19.

VIII. 8-X. 29. This division contains thirteen subsections; the contents are miscellaneous, consisting mainly of rules about conduct towards many classes of persons.

(a) VIII. 8-9.

8. the discourse. For שירה cp. vi. 35.

busy thyself. This form of the Hebr. word does not occur elsewhere, and its meaning here is uncertain; Hart suggests ררש, following S, which in Hebr. means 'to seek out', and has become the technical term for studying the Scriptures, &c.; cp. Beth ha-Midrash, 'the house of study,' in li. 23.

That thou mayst stand... Cp. xxxviii. 3, xlvii. 1; E 'minister', cp. Prov. xxii. 29.

9. Reject not. אל תמאס, cp. vii. 19; E μή ἀσέξαι ('miss not'), as in vii. 19.

the aged. Cp. v. 6, vi. 34, xxv. 4, xxxii. (E xxxv.) 13.

Which they heard from... The reference is to the Oral Tradition, technically known as פה שמעל פה (lit. 'The Law which is according to the mouth') in Rabbinical literature, cp. I's. xiv. 1. The following passage, from the preface to the *Yad ha-chazakah* ('the Strong Hand') of Maimonides, shows the traditional belief of the Jews regarding this subject: 'All the commandments which were given to Moses on Sinai were given with their interpretation; for it is said, And I will give thee the tables of stone, and the Torah ("Law"), and the Mitzvah ("Commandment"), Exod. xxiv. 12; Torah: that is, the Written Law; Mitzvah: that is, its interpretation. He commanded us to observe the Torah in accordance with (פה) על פה, lit. "according to the mouth of" the Mitzvah. And this Mitzvah is called the Oral Law. Moses, our teacher, wrote down the whole Law with his own hand before he died...; the Mitzvah, that is, the interpretation of the Law, he did not write down; but he commanded it (צוה בה) to the elders and to Joshua and to the rest of Israel; for it is written, "All the words which I have commanded you, these shall ye observe and do" (Deut. xii. 28). And therefore this is called "Oral Tradition" (פה שמעל פה). Cp. *Pirke Aboth* i. 1: 'Moses received the Torah from Sinai, and he delivered it to Joshua, and Joshua to the elders (Joshua xxiv. 31; Judges ii. 7), and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue.'

(b) VIII. 10-11. *The danger of consorting with sinners* (= 2 distichs).

- 10 *Kindle not^w the coals^{*} of the wicked^v,
Lest thou be burned with the flame of his fire.
11 ^vBe not enraged because of the scorner,
That he should use^{*} thy mouth^a as an ambush.

(c) VIII. 12-13. *Warnings against lending and standing surety* (= 2 distichs).

- 12 Lend not to a man that is mightier than thou,
And if thou lend, (thou art) as one that loseth.
13 Be not surety^b for one who is more excellent^c than thou^b,
And if thou become surety (thou art)^d as one that payeth.

(d) VIII. 14-19. *Warnings against having dealings with various types of evil men*
(= 1 + 2 + 2 + 3 distichs).

- 14 Go not to law with a judge,
For he will judge according to his good pleasure.
15 Go not^e in the way^o with a cruel^f man,
Lest thou be overwhelmed with misfortune:
For he will go^{*} straight before his face,
And through his foolishness thou wilt perish.
16 ^hDo not obstinately gainsay^h a wrathfulⁱ man,
And ride not^k with him through the desert^l.
For blood is as nothing in his eyes,
And where there is no helper, he will destroy thee.

^{v-v} 'Be not a companion of him who is wholly bad' § ^w Reading אל הצלה (= &) for אל תצלח ('rush not')
^x Reading נחלה for נחלה § ^y has the title 'De vitandis malis' ^z Lit. 'set' ^a Reading לפיך (= &) for לפיך
^{b-b} 'above thy power' & ^c 'stronger' § ^d 'take thought' & ; 'thou art become' § ^{e-e} So & § ; > &
^f 'rash' & ; 'hard' § (lit. 'heavy') ^g ποιήσει &, a mistake for πορεύεται ^{h-h} μη ποιήσης μάχην &, reading
אל תעזב פניה for אל תעזב פניה ⁱ 'an unrighteous' § ^k 'strive not' § ^l Reading במדבר (= & §) for בדרך

(b) VIII. 10-11.

10. Kindle not. See critical note; cp. Is. ix. 17 (18 in E.V.).

the flame . . . Cp. xlv. 19. With the clause cp. the Mishna, *Abot* ii. 10: 'Warm thyself at the fire of the wise; but beware of their coal (וְהוּא וְהוּרִי בְנִחְלָתָהּ), that thou burn not thyself (שֶׁלֹא תִבְהוּ).'

11. Be not enraged. וַיִּזְעַזְעוּ in Aramaic and Syriac means 'to set in movement', 'to become excited' (Smend) and this seems to be the meaning here (cp. & μὴ ἐξανααστῆς). In Hebr. the cognate word וַיִּזְעַזְעוּ means 'to move away'; it only occurs twice in the O.T. (Exod. xxviii. 28, xxix. 21), each time in the Niph'al voice; but in later Hebrew it is common, occurring frequently in the Targums.

scorner. Cp. Ps. i. 1; & 'an injurious man', or 'one who is insolent', cp. 1 Tim. i. 13.

That he should . . . & 'Lest he lie in wait as an ambush for thy mouth'. The meaning of the verse is that a man should not lose his temper before a scorner (i.e. one who scoffs at religion), because by doing so he gives his case away; the scorner gains the advantage through the intemperate speech of the other.

(c) VIII. 12-13.

12. Lend not . . . Cp. Prov. xxii. 7.

13. Be not surety . . . Cp. xxix. 14-20; Prov. vi. 1, 2, xi. 15, xvii. 18, xxii. 26, 27.

more excellent. i.e. of higher social standing, cp. Esther vi. 6; see also Gen. xlix. 3 (Hebr.).

(d) VIII. 14-19.

14. This verse occurs in a somewhat different form after iv. 27: 'Sit not with an unjust judge in order that thou judge not with him according to his good pleasure' (= § here).

For he will judge . . . & 'For according to his honour will they give judgement for him'.

15. a cruel man. Cp. Job xli. 2 (Hebr.).

Lest thou be overwhelmed . . . Lit. 'Lest thou bear thyself down with thy evil'. & ἵνα μὴ καταβαρύνῃται κατὰ αὐτὸν ('Lest he be aggrieved against thee'), which Smend, on the basis of &, emends thus: ἵνα μὴ βαρύνῃ τὰ κακά σου ('Lest thy evils bear thee down').

For he will go . . . i.e. he will follow his bent blindly, irrespective of consequences.

thou wilt perish. Lit. 'thou wilt be swept away'.

16. Do not obstinately gainsay. Lit. 'Harden not thy forehead', cp. Prov. vii. 13, xvi. 29, xxii. 24; Is. xlvi. 4; Ezek. iii. 7.

a wrathful man. Lit. 'a master of wrath' (בַּעַל אַף).

nothing. Lit. 'a lightly-esteemed thing' (לֵפֶל), cp. Deut. xxv. 3; Prov. xi. 9; Is. iii. 5, xvi. 14.

- 17 Take no counsel with a fool,
 For he will not be able ^mto keep thy secret^m,
 18 ⁿDo no secret thing before a strangerⁿ,
 For thou knowest not what he will ultimately^o do (therewith).
 19 Reveal not ^pthy heart^p to every man,
 And ^qdrive not away^q from thee prosperity.

(c) IX. 1-9. *Of conduct towards women* (= 2+2+2+3+2 distichs).

- 9 1 ^aBe not jealous of the wife ^bof thy bosom^b,
^cLest she learn^c ^dmalice^d against thee.
2 ^eGive not^e thyself unto a woman,
^fSo as to let her trample down thy manhood^f.
3 ^gMeet not^g ^ha strange woman^h,
Lest thou fall into her netsⁱ.
4 ^jWith a female singer^j ^khave no converse^k,
Lest thou be taken in her snares.
5 On a maiden fix not thy gaze,
^lLest thou be entrapped in penalties with her^l.

[illegible]

17. **Take no counsel.** Cp. ix. 14 (Hebr.).

18. **secret thing . . . stranger.** סֵּתֶר . . . זָר, evidently intended for a word-play; סֵּתֶר ('secret thing') does not occur elsewhere in the Bible, but it is used in the Targums.

what he will . . . do. Lit. 'what he will bring forth', i.e. what mischief he will do with the secret that has been confided to him. For the more general use of ילך cp. Prov. xxvii. 1.

19. every man. Lit. 'all flesh'.

drive not away. i.e. If a man publishes his private concerns to all the world he will suffer for it.

(e) 1X. 1-9.

IX. **i. Be not jealous . . .** The Rabbis, as Edersheim points out, often warn against groundless jealousy. Ben-Sira here gives a good reason for avoiding it—it may promote the realization of the thing feared. For the subject cp. Num. v. 14. For the expression 'wife of thy bosom' cp. Deut. xii. 6.

2. Give not thyself unto a woman. On the other hand, a man ought not to go to the other extreme, and be over-trustful.

So as to let her trample down thy manhood. Lit. 'to cause her to tread upon thy high places'; cp. for the expression Hab. iii. 19. 'G' that she should set her foot upon thy strength'. The term 'high places' in such connexions appears to have lost its original significance, and to have acquired the meaning 'strength' or the like: so *S* renders the word in xlv. 9; and the LXX (*αἰχμή*) and Onqelos render similarly in Deut. xxxii. 13. The man who is ruled over by his wife is held up to pity and scorn as no man in several passages in the Talmud (see Edersheim on the verse).

3. **Meet not a strange woman.** *W* has 'draw not nigh'. 'Strange woman', as in Proverbs (cp. ii. 16. vii. 5) = courtesan. For the doublet in *W* at the end of this verse see critical note.

5. fix not thy gaze. Cp. Matt. v. 28.

Let thou be entrapped in penalties with her. Or 'lest thou be caught in her punishments'. The verb might also be rendered 'lest thou come to fall' (in the penalties inflicted on her account). Perhaps 'penalties on her account' would be a better rendering. Such cases involved a fine of 50 shekels, and an indissoluble marriage according to Deut. xxii. 28-29.

- ו^a 6 Give not thyself unto the harlot,
^mLest thou lose ⁿthine inheritance.
 ע (S) 7 ^o^p Look not round about thee ^qin the streets of a city,
^rAnd wander not about in the broad places thereof.
 ו^a 8 ^sHide thine eye ^tfrom a lovely woman,
^uAnd gaze not ^vupon beauty which is not thine;
^wBy the comeliness ^xof a woman many ^yhave been ruined,
^zAnd this way ^{aa}passion ^{ab}flameth ^{ac}like fire.
 9 ^{ad}With a married woman ^{ae}sit not at table,
^{af}And [mingle not] wine in her company;
 Lest thou incline ^{ag}thine heart ^{ah}towards her,
^{ai}And in thy blood ^{aj}[descendest] ^{ak}to the Pit.

^{m-n} So ע ו^a na μη απολεσης: so S = פן תאבד (cp. Prov. xxix. 3); ו^a פן תסוב (‘Lest thine inheritance remove: cp. Num. xxxvi. 7). *Peters keeps* תסוב and explains it as an Aramaism fr. נסב = ‘to take away’—‘Lest she take away’, &c. ⁿ⁻ⁿ So ו^a ע = S; S ‘the inheritance of money’ ^o ו^a here is very corrupt ^{p-q} So ע ו^a na μη περιλειπον = (?) תחנכט אל תחנכל ו^a (so *Peters, Smend*): ו^a לחנכל = S (ותצטער) ^{q-r} So ע = S במבוא עיר (so *Smend: Peters* במבואות): ו^a במבואות עיניך ו^a (corrupt) ^{r-r} ע ו^a kai εν ταις ερημιας (N^a *ρημιας*: Eth ‘streets’) αυτης μη πλανω = (?) תשוטט ברחובותיה (read תשוטט ברחובותיה for last word, with *Smend*). S ‘And thou shalt be inscribed in the book of sins’ (?) ^sreading: ולישוטט אחר ביתה ו^a (corrupt) [ו^a may be rendered: ‘to be treated with contumely in the sight of thine eyes and to be amazed behind her house’] ^{t-v} 8-9 (partly) are cited in *Sanhedrin* (T. B.) 100 b, *Febamoth* 63 b as follows:

העלם עיניך מאשה חן (= 8 a)
 פן תלכד במצודה: פן (= 4 b or 3 b)
 אל תט אצלה (אצל בעלה) (= 9 a)
 למסוך עמה יין ושכר: (= 9 b)
 כי בתואר אשה יפה רבים הושחתו (= 8 c)
 ועצומים כל הרגויה:

i.e. Hide thine eyes from a lovely woman,
 Lest thou be caught in her snares;
 Turn not aside to her,
 To mingle wine and strong drink with her:
 For through the comeliness of a beautiful woman many have been ruined,
 And ‘all her slain are a mighty host’ (Prov. vii. 26)

[S has a double recension of ver. 9, one before and one after ver. 8] ^{t-t} ו^a עין העלים = ע (εφθαλμον): Talmud ^{u-u} ו^a ואל תביט = ע και μη καταμνησθαι = S ^{v-v} Reading בתואר (for בער of ו^a) = ע εν καλλει: so U (70 248 Syro-Hex εν γαρ κ. = S and Talm.) ^{w-w} So ^{x-x} ו^a וכן = ע και εκ τουτου: > S ^{y-y} ו^a text ‘her lovers’ ^{z-z} So ע = S (reading באש) ^{aa} ו^a באש ‘in the fire’ ^{ab} ו^a ואל תט אצלך (= 9 a) ^{ac} ו^a ואל תט אצלך (= 9 a) ^{ad} ו^a ואל תט אצלך (= 9 a) ^{ae} ו^a ואל תט אצלך (= 9 a) ^{af} ו^a ואל תט אצלך (= 9 a) ^{ag} ו^a ואל תט אצלך (= 9 a) ^{ah} ו^a ואל תט אצלך (= 9 a) ^{ai} ו^a ואל תט אצלך (= 9 a) ^{aj} ו^a ואל תט אצלך (= 9 a) ^{ak} ו^a ואל תט אצלך (= 9 a) ^{al} ו^a ואל תט אצלך (= 9 a) ^{am} ו^a ואל תט אצלך (= 9 a) ^{an} ו^a ואל תט אצלך (= 9 a) ^{ao} ו^a ואל תט אצלך (= 9 a) ^{ap} ו^a ואל תט אצלך (= 9 a) ^{aq} ו^a ואל תט אצלך (= 9 a) ^{ar} ו^a ואל תט אצלך (= 9 a) ^{as} ו^a ואל תט אצלך (= 9 a) ^{at} ו^a ואל תט אצלך (= 9 a) ^{au} ו^a ואל תט אצלך (= 9 a) ^{av} ו^a ואל תט אצלך (= 9 a) ^{aw} ו^a ואל תט אצלך (= 9 a) ^{ax} ו^a ואל תט אצלך (= 9 a) ^{ay} ו^a ואל תט אצלך (= 9 a) ^{az} ו^a ואל תט אצלך (= 9 a) ^{ba} ו^a ואל תט אצלך (= 9 a) ^{bb} ו^a ואל תט אצלך (= 9 a) ^{bc} ו^a ואל תט אצלך (= 9 a) ^{bd} ו^a ואל תט אצלך (= 9 a) ^{be} ו^a ואל תט אצלך (= 9 a) ^{bf} ו^a ואל תט אצלך (= 9 a) ^{bg} ו^a ואל תט אצלך (= 9 a) ^{bh} ו^a ואל תט אצלך (= 9 a) ^{bi} ו^a ואל תט אצלך (= 9 a) ^{bj} ו^a ואל תט אצלך (= 9 a) ^{bk} ו^a ואל תט אצלך (= 9 a) ^{bl} ו^a ואל תט אצלך (= 9 a) ^{bm} ו^a ואל תט אצלך (= 9 a) ^{bn} ו^a ואל תט אצלך (= 9 a) ^{bo} ו^a ואל תט אצלך (= 9 a) ^{bp} ו^a ואל תט אצלך (= 9 a) ^{bq} ו^a ואל תט אצלך (= 9 a) ^{br} ו^a ואל תט אצלך (= 9 a) ^{bs} ו^a ואל תט אצלך (= 9 a) ^{bt} ו^a ואל תט אצלך (= 9 a) ^{bu} ו^a ואל תט אצלך (= 9 a) ^{bv} ו^a ואל תט אצלך (= 9 a) ^{bw} ו^a ואל תט אצלך (= 9 a) ^{bx} ו^a ואל תט אצלך (= 9 a) ^{by} ו^a ואל תט אצלך (= 9 a) ^{bz} ו^a ואל תט אצלך (= 9 a) ^{ca} ו^a ואל תט אצלך (= 9 a) ^{cb} ו^a ואל תט אצלך (= 9 a) ^{cc} ו^a 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ו^a ואל תט אצלך (= 9 a) ^{fz} ו^a ואל תט אצלך (= 9 a) ^{ga} ו^a ואל תט אצלך (= 9 a) ^{gb} ו^a ואל תט אצלך (= 9 a) ^{gc} ו^a ואל תט אצלך (= 9 a) ^{gd} ו^a ואל תט אצלך (= 9 a) ^{ge} ו^a ואל תט אצלך (= 9 a) ^{gf} ו^a ואל תט אצלך (= 9 a) ^{gg} ו^a ואל תט אצלך (= 9 a) ^{gh} ו^a ואל תט אצלך (= 9 a) ^{gi} ו^a ואל תט אצלך (= 9 a) ^{gj} ו^a ואל תט אצלך (= 9 a) ^{gk} ו^a ואל תט אצלך (= 9 a) ^{gl} ו^a ואל תט אצלך (= 9 a) ^{gm} ו^a ואל תט אצלך (= 9 a) ^{gn} ו^a ואל תט אצלך (= 9 a) ^{go} ו^a ואל תט אצלך (= 9 a) ^{gp} ו^a ואל תט אצלך (= 9 a) ^{gq} ו^a ואל תט אצלך (= 9 a) ^{gr} ו^a ואל תט אצלך (= 9 a) ^{gs} ו^a ואל תט אצלך (= 9 a) ^{gt} ו^a ואל תט אצלך (= 9 a) ^{gu} ו^a ואל תט אצלך (= 9 a) ^{gv} ו^a ואל תט אצלך (= 9 a) ^{gw} ו^a ואל תט אצלך (= 9 a) ^{gx} ו^a ואל תט אצלך (= 9 a) ^{gy} ו^a ואל תט אצלך (= 9 a) ^{gz} ו^a ואל תט אצלך (= 9 a) ^{ha} ו^a ואל תט אצלך (= 9 a) ^{hb} ו^a ואל תט אצלך (= 9 a) ^{hc} ו^a ואל תט אצלך (= 9 a) ^{hd} ו^a ואל תט אצלך (= 9 a) ^{he} ו^a ואל תט אצלך (= 9 a) ^{hf} ו^a ואל תט 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ⁱⁿ ו^a ואל תט אצלך (= 9 a) ^{io} ו^a ואל תט אצלך (= 9 a) ^{ip} ו^a ואל תט אצלך (= 9 a) ^{iq} ו^a ואל תט אצלך (= 9 a) ^{ir} ו^a ואל תט אצלך (= 9 a) ^{is} ו^a ואל תט אצלך (= 9 a) ^{it} ו^a ואל תט אצלך (= 9 a) ^{iu} ו^a ואל תט אצלך (= 9 a) ^{iv} ו^a ואל תט אצלך (= 9 a) ^{iw} ו^a ואל תט אצלך (= 9 a) ^{ix} ו^a ואל תט אצלך (= 9 a) ^{iy} ו^a ואל תט אצלך (= 9 a) ^{iz} ו^a ואל תט אצלך (= 9 a) ^{ja} ו^a ואל תט אצלך (= 9 a) ^{jb} ו^a ואל תט אצלך (= 9 a) ^{jc} ו^a ואל תט אצלך (= 9 a) ^{jd} ו^a ואל תט אצלך (= 9 a) ^{je} ו^a ואל תט אצלך (= 9 a) ^{jf} ו^a ואל תט אצלך (= 9 a) ^{jj} ו^a ואל תט אצלך (= 9 a) ^{jk} ו^a ואל תט אצלך (= 9 a) ^{jl} ו^a ואל תט אצלך (= 9 a) ^{jm} ו^a ואל תט אצלך (= 9 a) ^{jn} ו^a ואל תט אצלך (= 9 a) ^{jo} ו^a ואל תט אצלך (= 9 a) ^{jp} ו^a ואל תט אצלך (= 9 a) ^{jq} ו^a ואל תט אצלך (= 9 a) ^{jr} ו^a ואל תט אצלך (= 9 a) ^{js} ו^a ואל תט אצלך (= 9 a) ^{jt} ו^a ואל תט אצלך (= 9 a) ^{ju} ו^a ואל תט אצלך (= 9 a) ^{jv} ו^a ואל תט אצלך (= 9 a) ^{jw} ו^a ואל תט אצלך (= 9 a) ^{jx} ו^a ואל תט אצלך (= 9 a) ^{iy} ו^a ואל תט אצלך (= 9 a) ^{iz} ו^a ואל תט אצלך (= 9 a) ^{ka} ו^a ואל תט אצלך (= 9 a) ^{kb} ו^a ואל תט אצלך (= 9 a) ^{kc} ו^a ואל תט אצלך (= 9 a) ^{kd} ו^a ואל תט אצלך (= 9 a) ^{ke} ו^a ואל תט אצלך (= 9 a) ^{kf} ו^a ואל תט אצלך (= 9 a) ^{kg} ו^a ואל תט אצלך (= 9 a) ^{kh} ו^a ואל תט אצלך (= 9 a) ^{ki} ו^a ואל תט אצלך (= 9 a) ^{kj} ו^a ואל תט אצלך (= 9 a) ^{kl} ו^a ואל תט אצלך (= 9 a) ^{km} ו^a ואל תט אצלך (= 9 a) ^{kn} ו^a ואל תט אצלך (= 9 a) ^{ko} ו^a ואל תט אצלך (= 9 a) ^{kp} ו^a ואל תט אצלך (= 9 a) ^{kq} ו^a ואל תט אצלך (= 9 a) ^{kr} ו^a ואל תט אצלך (= 9 a) ^{ks} ו^a ואל תט אצלך (= 9 a) ^{kt} ו^a ואל תט אצלך (= 9 a) ^{ku} ו^a ואל תט אצלך (= 9 a) ^{kv} ו^a ואל תט אצלך (= 9 a) ^{kw} ו^a ואל תט אצלך (= 9 a) ^{kx} ו^a ואל תט אצלך (= 9 a) ^{ky} ו^a ואל תט אצלך (= 9 a) ^{kz} ו^a ואל תט אצלך (= 9 a) ^{la} ו^a ואל תט אצלך (= 9 a) ^{lb} ו^a ואל תט אצלך (= 9 a) ^{lc} ו^a ואל תט אצלך (= 9 a) ^{ld} ו^a ואל תט אצלך (= 9 a) ^{le} ו^a ואל תט אצלך (= 9 a) ^{lf} ו^a ואל תט אצלך (= 9 a) ^{lg} ו^a ואל תט אצלך (= 9 a) ^{lh} ו^a ואל תט אצלך (= 9 a) ^{li} ו^a ואל תט אצלך (= 9 a) ^{lj} ו^a ואל תט אצלך (= 9 a) ^{lk} ו^a ואל תט אצלך (= 9 a) ^{ll} ו^a ואל תט אצלך (= 9 a) ^{lm} ו^a ואל תט אצלך (= 9 a) ^{ln} ו^a ואל תט אצלך (= 9 a) ^{lo} ו^a ואל תט אצלך (= 9 a) ^{lp} ו^a ואל תט אצלך (= 9 a) ^{lq} ו^a ואל תט אצלך (= 9 a) ^{lr} ו^a ואל תט אצלך (= 9 a) ^{ls} ו^a ואל תט אצלך (= 9 a) ^{lt} ו^a ואל תט אצלך (= 9 a) ^{lu} ו^a ואל תט אצלך (= 9 a) ^{lv} ו^a ואל תט אצלך (= 9 a) ^{lw} ו^a ואל תט אצלך (= 9 a) ^{lx} ו^a ואל תט אצלך (= 9 a) ^{ly} ו^a ואל תט אצלך (= 9 a) ^{lz} ו^a ואל תט אצלך (= 9 a) ^{ma} ו^a ואל תט אצלך (= 9 a) ^{mb} ו^a ואל תט אצלך (= 9 a) ^{mc} ו^a ואל תט אצלך (= 9 a) ^{md} ו^a ואל תט אצלך (= 9 a) ^{me} ו^a ואל תט אצלך (= 9 a) ^{mf} ו^a ואל תט אצלך (= 9 a) ^{mg} ו^a ואל תט אצלך (= 9 a) ^{mh} ו^a ואל תט אצלך (= 9 a) ^{mi} ו^a ואל תט אצלך (= 9 a) ^{mj} ו^a ואל תט אצלך (= 9 a) ^{mk} ו^a ואל תט אצלך (= 9 a) ^{ml} ו^a ואל תט אצלך (= 9 a) ^{mn} ו^a ואל תט אצלך (= 9 a) ^{mo} ו^a ואל תט אצלך (= 9 a) ^{mp} ו^a ואל תט אצלך (= 9 a) ^{mq} ו^a ואל תט אצלך (= 9 a) ^{mr} ו^a ואל תט אצלך (= 9 a) ^{ms} ו^a ואל תט אצלך (= 9 a) ^{mt} ו^a ואל תט אצלך (= 9 a) ^{mu} ו^a ואל תט אצלך (= 9 a) ^{mv} ו^a ואל תט אצלך (= 9 a) ^{mw} ו^a ואל תט אצלך (= 9 a) ^{mx} ו^a ואל תט אצלך (= 9 a) ^{my} ו^a ואל תט אצלך (= 9 a) ^{mz} ו^a ואל תט אצלך (= 9 a) ^{na} ו^a ואל תט אצלך (= 9 a) ^{nb} ו^a ואל תט אצלך (= 9 a) ^{nc} ו^a ואל תט אצלך (= 9 a) nd ו^a ואל תט אצלך (= 9 a) ^{ne} ו^a ואל תט אצלך (= 9 a) ^{nf} ו^a ואל תט אצלך (= 9 a) ^{ng} ו^a ואל תט אצלך (= 9 a) ^{nh} ו^a ואל תט אצלך (= 9 a) ⁿⁱ ו^a ואל תט אצלך (= 9 a) ^{nj} ו^a ואל תט אצלך (= 9 a) ^{nk} ו^a ואל תט אצלך (= 9 a) ^{nl} ו^a ואל תט אצלך (= 9 a) ^{nm} ו^a ואל תט אצלך (= 9 a) ^{no} ו^a ואל תט אצלך (= 9 a) ^{np} ו^a ואל תט אצלך (= 9 a) ^{nq} ו^a ואל תט אצלך (= 9 a) ^{nr} ו^a ואל תט אצלך (= 9 a) ^{ns} ו^a ואל תט אצלך (= 9 a) ^{nt} ו^a ואל תט אצלך (= 9 a) ^{nu} ו^a ואל תט אצלך (= 9 a) ^{nv} ו^a ואל תט אצלך (= 9 a) ^{nw} ו^a ואל תט אצלך (= 9 a) ^{nx} ו^a ואל תט אצלך (= 9 a) ^{ny} ו^a ואל תט אצלך (= 9 a) ^{nz} ו^a ואל תט אצלך (= 9 a) ^{oa} ו^a ואל תט אצלך (= 9 a) ^{ob} ו^a ואל תט אצלך (= 9 a) ^{oc} ו^a ואל תט אצלך (= 9 a) ^{od} ו^a ואל תט אצלך (= 9 a) ^{oe} ו^a ואל תט אצלך (= 9 a) ^{of} ו^a ואל תט אצלך (= 9 a) ^{og} ו^a ואל תט אצלך (= 9 a) ^{oh} ו^a ואל תט אצלך (= 9 a) ^{oi} ו^a ואל תט אצלך (= 9 a) ^{oj} ו^a ואל תט אצלך (= 9 a) ^{ok} ו^a ואל תט אצלך (= 9 a) ^{ol} ו^a ואל תט אצלך (= 9 a) ^{om} ו^a ואל תט אצלך (= 9 a) ^{on} ו^a ואל תט אצלך (= 9 a) ^{oo} ו^a ואל תט אצלך (= 9 a) ^{op} ו^a ואל תט אצלך (= 9 a) ^{oq} ו^a ואל תט אצלך (= 9 a) ^{or} ו^a ואל תט אצלך (= 9 a) ^{os} ו^a ואל תט אצלך (= 9 a) ^{ot} ו^a ואל תט אצלך (= 9 a) ^{ou} ו^a ואל תט אצלך (= 9 a) ^{ov} ו^a ואל תט אצלך (= 9 a) ^{ow} ו^a ואל תט אצלך (= 9 a) ^{ox} ו^a ואל תט אצלך (= 9 a) ^{oy} ו^a ואל תט אצלך (= 9 a) ^{oz} ו^a ואל תט אצלך (= 9 a) ^{pa} ו^a ואל תט אצלך (= 9 a) ^{pb} ו^a ואל תט אצלך (= 9 a) ^{pc} ו^a ואל תט אצלך (= 9 a) ^{pd} ו^a ואל תט אצלך (= 9 a) ^{pe} ו^a ואל תט אצלך (= 9 a) ^{pf} ו^a ואל תט אצלך (= 9 a) ^{pg} ו^a ואל תט אצלך (= 9 a) ^{ph} ו^a ואל תט אצלך (= 9 a) ^{pi} ו^a ואל תט אצלך (= 9 a) ^{pj} ו^a ואל תט אצלך (= 9 a) ^{pk} ו^a ואל תט אצלך (= 9 a) ^{pl} ו^a ואל תט אצלך (= 9 a) ^{pm} ו^a ואל תט אצלך (= 9 a) ^{pn} ו^a ואל תט אצלך (= 9 a) ^{po} ו^a ואל תט אצלך (= 9 a) ^{pp} ו^a ואל תט אצלך (= 9 a) ^{pq} ו^a ואל תט אצלך (= 9 a) ^{pr} ו^a ואל תט אצלך (= 9 a) ^{ps} ו^a ואל תט אצלך (= 9 a) ^{pt} ו^a ואל תט אצלך (= 9 a) ^{pu} ו^a ואל תט אצלך (= 9 a) ^{pv} ו^a ואל תט אצלך (= 9 a) ^{pw} ו^a ואל תט אצלך (= 9 a) ^{px} ו^a ואל תט אצלך (= 9 a) ^{py} ו^a ואל תט אצלך (= 9 a) ^{pz} ו^a ואל תט אצלך (= 9 a) ^{qa} ו^a ואל תט אצלך (= 9 a) ^{qb} ו^a ואל תט אצלך (= 9 a) ^{qc} ו^a ואל תט אצלך (= 9 a) ^{qd} ו^a ואל תט אצלך (= 9 a) ^{qe} ו^a ואל תט אצלך (= 9 a) ^{qf} ו^a ואל תט אצלך (= 9 a) ^{qg} ו^a ואל תט אצלך (= 9 a) ^{qh} ו^a ואל תט אצלך (= 9 a) ^{qi} ו^a

- 7 ^aPride is hateful to the Lord and to men,
^b"And before both oppression is an offence".
 8 Sovereignty is transferred from nation to nation
^aOn account of the violence of pride^x.
 9 How should he that is dust and ashes vaunt himself?
^aHe whose entrails rot (even) during his life^x?
 10 ^aA suspicion (?) of disease defieeth (?) the physician^x—
^bTo-day a king^b, and to-morrow ^che shall fall^c!
 11 When a man dieth he inheriteth
^aWorm and maggot, lice and creeping things^d.
 12 The beginning of pride is "when a man becometh shameless",
 And ^bhis heart^c departeth from his Maker.

(freely) και μη πρᾶσσε ἡδὲν ἐν εὐροίς βίβω· | S adds the doublet, perhaps translated from a Hebr. variant of the text, 'from all sins and lying depart and walk not in a lofty spirit' (reading אַרְחָהּ for רוּחָהּ) | Pr. i. for S = וְעֵצָה לְכָל חַטָּאת
עֵשָׂה מַעַל מַעַל = ΕΞ και αἰ ἀφωτεριων πλημμελητης αδικα (but for last two words ΝC^a 70 248 πλημμελίου αδικούν); εἰ
execrabilis omnis iniquitatis gentium L = ? שְׁמוֹנָה כָּל מַעַל עֵשָׂה : S = M with + i (עֵשָׂה) x-8 So מַעַל חַטָּאת יָדָיו
נָאוֹה : δια ἀδικίας και υβρείς και χρημάτων Ε = S 'Because of sins and pride and Mammon' ; + diversos dolos
L = και διαφορά (cp. vii. 18, xlii. 5 = סוחר) y + there is not a more wicked thing than a covetous
man: for such an one setteth his own soul to sale' 70 248 L (so A.V. = φιλαργυρίου μὲν γὰρ οὐδὲν ἀνομιώτερον
οὗτος γὰρ και την εαυτου ψυχην εκπρακτον ποιει : L nihil est iniquius quam amare pecuniam hic enim animam suam
venalem habet—a catechetical addition; see Harf) z-z Reading (with one correction of M) אִישׁ : אִישׁ בְּרוּי יָרוֹם נָיו
'Because in life I (or they) have cast away his bowels', etc. εν ζωη ερωφα (so B: but 248 &c. ερωφα) τα ενδοτερα
αυτου: prociēt L: Syro-Hex εβουδοναση (? a correction): M text has יורם which yields no satisfactory sense: emend
to ירום [מָן] = 'to rot'. S (correct text: see Lévi, Peters) 'whose sides and bowels worms creep through
during his life' a-a Text very difficult. שְׁמֵין מַחֲלֵה רֹפֵא = ΕΞ 'A long disease the physician mocketh'
(μακρον αρρωστημα σκαπτει (C σκαπτει, Sah σκαπει, 248 &c. κοπτει, 254 &c. εκκοπτει) ιατρος (NC^a ιατρων). L has
a doublet: omnis potentatus brevis vita (= tit. pr.?). Languor prolixior (= μακρον) gravat medicum. Breve
(= μικρον) languorem praecidit medicus [lure 'gravat medicum': 'επιχει ροφα' and 'praecidit = κοπτει or
εκκοπτει, suggesting a variant וצע 'cuts short'] שְׁמֵין : M 'much' ('much luxury' שְׁמֵין תַּעֲנִי but in
Job iv. 12, xxvi. 14 it = 'a little' ('the whisper of'): so in Neo-Hebr. (suspicion of a thing, 'particle') the meaning
of עֵיחֹב is also uncertain (?) gleam, provoke, grieve, defy): M might mean: 'a long disease provokes (grieves,
defies) the physician': or 'there is a suspicion of disease—the physician is alarmed'—or as rendered above in
text b-b So M = Ε (+ και): S 'walking' (מהלך for מלך 'walking to-day and dead to-morrow') c-c
יבול : τελευτησει Ε = S d-d So שְׁמֵין וחולעה כנים ורמש = Ε ερπετα και θηρια και σκληγκας (σκληγκας = וחולעה
[וחרתעה] כנורי רמש) = S : and his work before him creepeth' (רמש = רמש : Ε may not be in original order): S :
[In Neo-Hebr. רמש pl. כְּנָם = 'vermin' or 'lice'] e-e אדם מניע M = Ε αὐτοψυχον αὐστηματον απο Κερυν (φύς)
rendering: מניע = Hof. part of ענו f-f Reading לבו with Ε and S: מלבד M [S renders the whole verse: 'The

'Quelle que soit la faute ne punis pas ton prochain.' The sentiment (cp. Lev. xix. 27) seems hardly in place here, the sudden introduction of 'neighbour' having no apparent justification from the context. For this line the doublet in *Š* (see critical note) gives: 'from all sins and lying keep far away' (= מכל פשע וכוזר רחוק, which yields a satisfactory sense and harmonizes with the context. It may well represent a variant (and superior) Hebrew reading. The connexion would then be: from all sins and lying keep away, but especially avoid the sin of pride.

7. And before both. Lit. 'and from both of them', i.e. in the opinion of both God and men: (יְהוָה = יְהוָה). 'Oppression' is not only an offence against men (in their social life), but also an offence against God.

8. **Sovereignty is transferred from nation to nation.** i.e. nations decline and fall (for reasons adduced in §4).

On account of the violence of pride. The versions (see critical note) add a further reason: greed of money. Of this, however, there is no trace in B, and it may be due to later revision. God will not allow pride in nations to go unpunished; much less in the case of individual men (cp. xvi. 11). There is probably an allusion to the transfer of the sovereignty of Syria from the Ptolemies to the Seleucidae, which was consummated by the victories of Antiochus III (a comparatively recent event when Ben-Sira presumably wrote). Ben-Sira, however, makes the principle one of universal application, and, perhaps, hints that the sovereignty of the Seleucidae is not likely to be more permanent than that of other oppressive world-powers.

9-11 have probably some contemporary historical incident in view: Simend suggests that it was the death of one of the Ptolemies; perhaps Ptolemy IV (died 204 B.C.). According to Dio Cassius, this monarch died of a painful disease (*νόσῳ χαλεπῇ μεταλλῶντι τὸν βίον*).

10. a suspicion of disease . . . The logical gaps in the verse seem to be due to rapid description (adopted for graphic effect)—a sudden and (seemingly) trifling ailment defies the physician: the next day all is over.

12. **The beginning.** According to Smend the word so rendered denotes (like ראשית) the essence or chief part of a thing.

- 13^a For sin is the rallying-place of insolence^a,
^bAnd its source overfloweth with depravity^b.
 For this cause ¹hath God stricken such an one marvellously¹,
 And smitten him to the uttermost.
 14¹ The throne of the proud¹ God overthroweth,
²And setteth² the humble in their place¹.
 16^m The roots of the proud^m God ³sweepeth away³,
⁴And extirpateth them to the foundations of the earth⁴.
 17^p He teareth them out of the earth^p ⁵and rooteth them up⁵,
 And extinguisheth their memory ⁶from among men⁶.
 18 Insolence ⁷was not the heritage of man⁷,
⁸Nor savage wrath⁸ (apportioned) to the earth-born.

(i) X. 19-25. Honour to whom honour is due (= 2 + 2 + 2 + 1 distichs).

- 19 An honourable race is what? The race of men!
^aAn honourable race is that which feareth God.

beginning of the sins of men is their pride, and their deeds (= מעשהו) make foolish their heart¹ ²So ³U: αρχη υπερηφανιας ⁴E for מקור זרן: ⁵S 'the source of sin is pride' = αρχη αμαρτίας υπερηφάνια the reading of 248 Syro-Hex and Chrysostom ⁶h-h So ⁷U זמה יביע זמה: και ο κρατων αυτης εξομβρησει βδελυγμα ⁸E: 'and fornication is the source of both' ⁹S ¹⁰often in Biblical Hebrew of sins of unchastity: ¹¹E apparently read ¹²U and ¹³U (so Lévi) ¹⁴i-i Reading ¹⁵U הפליא אלהים ננעו with Smend (so Peters substantially): παρεδοξασεν (= ¹⁶U) Κυριος τας επαγωγας (= ¹⁷U) ¹⁸E: 'God separated (= ¹⁹U) (הפלה) their conflicts' ²⁰S: ²¹U has ²²U לבו אלהים ננע ²³U ²⁴U ²⁵U ²⁶U ²⁷U ²⁸U ²⁹U ³⁰U ³¹U ³²U ³³U ³⁴U ³⁵U ³⁶U ³⁷U ³⁸U ³⁹U ⁴⁰U ⁴¹U ⁴²U ⁴³U ⁴⁴U ⁴⁵U ⁴⁶U ⁴⁷U ⁴⁸U ⁴⁹U ⁵⁰U ⁵¹U ⁵²U ⁵³U ⁵⁴U ⁵⁵U ⁵⁶U ⁵⁷U ⁵⁸U ⁵⁹U ⁶⁰U ⁶¹U ⁶²U ⁶³U ⁶⁴U ⁶⁵U ⁶⁶U ⁶⁷U ⁶⁸U ⁶⁹U ⁷⁰U ⁷¹U ⁷²U ⁷³U ⁷⁴U ⁷⁵U ⁷⁶U ⁷⁷U ⁷⁸U ⁷⁹U ⁸⁰U ⁸¹U ⁸²U ⁸³U ⁸⁴U ⁸⁵U ⁸⁶U ⁸⁷U ⁸⁸U ⁸⁹U ⁹⁰U ⁹¹U ⁹²U ⁹³U ⁹⁴U ⁹⁵U ⁹⁶U ⁹⁷U ⁹⁸U ⁹⁹U ¹⁰⁰U ¹⁰¹U ¹⁰²U ¹⁰³U ¹⁰⁴U ¹⁰⁵U ¹⁰⁶U ¹⁰⁷U ¹⁰⁸U 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- 28 My son, glorify thy soul in humility,
 And give it discretion^m such as befitⁿ it.
 29 Who will justify him that condemneth himself?
 And who will honour him that dishonoureth^a himself?

(a) X. 30—XI. 1. *Wisdom rather than mere wealth brings honour* (= 3 distichs).

- 30 There is a poor man that is honoured on account of his wisdom,
 And there is^r he that is honoured on account of his wealth.
 31 He that is honoured (in his poverty)—how much more in his wealth!
 And he that is despicable in his wealth—how much more^t (in his poverty)!
 11 The wisdom of the poor man lifteth up^u his head,
 And causeth him to sit among princes.

(b) XI. 2—13. *Warnings against hasty judgements* (= 2 + 2 + 2 + 3 + 2 + 1 + 3 distichs).

- 2 Praise no man^v for his beauty,
 And abhor no man^w for his appearance.
 3 Of no account^x among flying things is the bee,
 But her fruit is^y supreme among products^z.

(= ? חסר לחם Prov. xii. 9): but \aleph = מזון^{m-m} \aleph και dos αυτη τιμη = טעם (S = טעם: \aleph τιμη chosen for its sound-resemblance? see Smend): \aleph . . . ויהן לך טוב (Ryssel לך טוב (יהן))ⁿ⁻ⁿ כיוצא בה \aleph (a late idiom: cf. xxxviii. 17) \aleph pr. 'My son' \aleph has יצדקנו מי מרשע נפשו מי יצדקנו: \aleph τον αμαρτανοντα εις την ψυχην αυτου τις δικαιοσυνη; \aleph נפשו \aleph την ζων αυτου (mistake for την ψυχην αυτου) \aleph ויש \aleph \aleph και πλουσιος (for και εστιν os): \aleph suggests ויש אשר (also read עשיר so Hart) \aleph ο δε δοξαζομενος (but N* Syro-Hex > δε: so \aleph in Cod. Am.) (AC 248 &c. ο δεδοξασμενος) εν πτωχεια και εν πλουτω ποσαχως; \aleph איכבה נכבר בעשרו איכבה (= 'one honoured—in his wealth how much more!' but + ברלותו after נכבר: so Smend, Peters \aleph ברלותו (so Smend, Peters): \aleph εν πτωχεια [\aleph adds an explanatory doublet:]

המתכבד ברלותו בעשרו מתכבד יותר
 והנקלה בעשרו ברלותו נקלה יותר

^{u-u} So \aleph \aleph : \aleph κεφαλην (+ αυτου N AC &c. Syro-Hex \aleph = \aleph) ^{v-v} So \aleph \aleph : \aleph 'that is beautiful in his appearance' ^{w-w} So \aleph \aleph במרהו (\aleph מכוער ב' = 'hateful in appearance' [cf. xiii. 22]: but omit מכוער with \aleph Lévi, Peters, &c.) ^{x-x} \aleph אליל = \aleph : \aleph μικρα (S + γαρ pr.) ^{y-y} ראש תנובות \aleph ראש תנובות 'the chief of sweetmeats'

28. glorify thy soul (i.e. thyself) in humility. In humility, not in pride and self-assertion, shall true honour be found.

give it discretion . . . i.e. cultivate sound sober sense in thyself, such as is worthy of thee. The implication seems to be that a proper self-respect is desirable.

29. Who will justify . . . Want of proper self-esteem, undue self-depreciation, are here condemned.

X. 30—XIV. 19. A series of warnings in connexion with various contingencies of life. This division contains eleven subsections.

(a) X. 30—XI. 1.

30. that is honoured. Even while he is still poor. The lives of many of the Rabbis would illustrate the truth of this remark.

31. He that is honoured (in his poverty) . . . i.e. wealth enhances the honour of the wise, and poverty the degradation of the foolish.

XI. 1. The wisdom of the poor man . . . princes. In both Talmuds and in the Midrashim clause *b* of this verse is quoted in combination with Prov. iv. 8 as from Ben-Sira: 'In the book of Ben-Sira it is written: "Exalt her and she shall lift thee up (Prov. iv. 8) and set thee among princes."' (So T. J. Berakhoth vii. 2; cp. T. B. Berakhoth 48 a, &c.)

(b) XI. 2—13.

2. Praise no man . . . A warning against being misled by external appearance; cp. 1 Sam. xvi. 7.

3. Of no account . . . The bee is an excellent example to point the moral.

¹ If thou runnest thou shalt not attain¹,
² And if thou seekest thou shalt not find².
¹¹ There is one that toileth and laboreth³ and runneth⁴,
⁵ And is so much the more⁵ behind.
¹² ⁶ There is (another) that is weak and wandering in misery⁶,
⁷ Lacking in strength and abounding in frailty⁷;
⁸ And the eye of Jahveh watcheth him for good⁸,
⁹ And He shaketh him up out of the stinking dust⁹.
¹³ He lifteth up his head¹⁰ and exalteth him¹¹,
 So that many may marvel at him¹².

(c) XI. 14-28. *All things are in the hands of God* (= 1 [+ 3] + 1 + 3 + 3 + 1 + 2 + 2 + 2 distichs).

14 Good and evil, life and death,
^dPoverty and wealth come from Jahveh^d.
 15 ^e[Wisdom and insight ^{ee}and discernment ^tof the Law ^{ee}
 Come from Jahveh:
^fLove^f and upright ways
 Come from Jahveh.
 16 Folly and darkness have been formed for sinners;
^gAnd as for evil-doers—evil abideth with them^g.]

יִקָּה = 'But he that hasteneth to multiply shall not go unpunished' = S (*Lévi renders יִקָּה 'succeed' = זָבָה in Aram.*)
 t-t Reading אַם תִּרְוֶן לֹא תִנֵּעַ = E: H *has בני אדם לא תִרְוֶן לֹא תִנֵּעַ* = S u-u *So H S: E: 'And thou shalt not escape by fleeing' (kai ou mē ekfuygēs diaphras = ? תִּמְלֹט לֹא תִנֵּעַ (Peters). [Thus according to E the two lines would run:*

אם תרוץ לא תגיע
ואם תאזין לא תמלט:

v-y So W: E και σπενδων w-w W כן וכדי ב = E και τοσση μαλλον x-x W יה רשע ואבר מהלך MS. places
at beginning of next stichos): רשע iv. 29: E (freely) εστιν ναρθος και προσδεόμενος αντιληψως (narthos =
רשע iv. 29: προσ, αντι, = ? a doublet of υστερον ισχυι חסר of next line): S 'There is that toileth and
laboureth (= v. 11 a) and is lacking in body' (= ? E above) s-s W defective: . . . א ויותר (read
אֵשׁ חסר כה יותר Peters for last word = E: S = W in reading ל and חסר כל for rest of line = E
v-z So E (N° 248 &c. have sing. o οφθαλμοι . . . = L S W: v.l. οφθαλμοι): S 'The word of the Lord shall be good
upon him' n-n So W: E weakens 'stinking dust' lo εκ ταπεινωσεως αυτου: S lo 'from dust and ashes' b-b So
W: 248 &c. Syro-Hex απο συστημενης: other Codd. > : S = W e 248 Syro-Hex + θεωρησαντες d-d So W =
E: S 'Rich and poor are equal before God' e-e vi. 15-16 are omitted in A B, but are attested in 248 &c. L
Syr Ar as well as W: they are regarded as original by Peters, but are rejected by Smend (who also thinks they do
not form part of L in its original form). Schlatter regards them (together with v. 17) as a glossator's addition to
the text of E (so Rysssel). ee-ee So E και γλωστισ βοιον (so Peters): S = E f-f So
E = S (חובת) q חבד? (so read): W חבא *E E And evil shall wax old with them that glory therein' (vous de

is 'thou shalt not succeed' (see crit. note). Lévi compares the French proverb: 'Qui trop embrasse mal étreint.' Cp. also *Pirqe Aboth* iv. 14: 'Have little business (פדו as here) and be busied in Torah.' The idea expressed in our verse is that over-eagerness in business matters defeats its own ends.

If thou runnest (for text cp. crit. note): developing the thought of 10 *a, b*.

11. There is one that toileth . . . Cp. Ooh. ix. 11; Prov. xi. 24, xxi. 5 (toileth . . . runneth to amass riches).

12. And He shaketh him up out of . . . Cp. 1 Sam. ii, 8; Ps. cxiii, 7-8.

13. So that many may marvel at him. Cp. Is. lii. 14.

(c) XI, 14-28.

14. Good and evil. i.e. good fortune and misfortune: cp. xxxiv. 24-5 (and notes); also Is. xlvii. 7. God creates welfare and calamity.)

Come from Jahveh. *S* comments: 'are equal before God.'

On vv. 15–16, which are considered secondary by Smend, see *crit. note*. They may be an addition due to later revision of the book (part of the secondary Hebrew recension; cf. *Introd.* § 3*e*).

15. Wisdom, insight... Law. Note that 'wisdom' and 'insight' are equated with knowledge of the Law. This is characteristically scribal: the point of view is that of the doctors of the Law (cp. 1 Chron. xxv. 8 ['teacher' and 'scholar'] and xxvii. 32 ['a counsellor, a man of understanding, and a scribe']). The source of the passage is Dan. ii. 20-21 (Lévi).

Love and upright ways. The fruit of a real knowledge of and devotion to the Law.

16. **Folly and darkness . . .** The sinner, by his presumption in persisting in his evil ways, brings upon himself

- 17 ^bThe gift of Jahveh abideth for the righteous^b,
And His good pleasure is ever successful.
18 There is that waxeth rich ¹from self-denial¹,
¹And this is his allotted reward¹:
19 ^kWhat time he saith: 'I have found rest,
And now ¹I will enjoy my goods'¹—
He knoweth not ^mwhat lot shall befall^m;
He shall leave (them) to others and die.
- 20 ⁿMy sonⁿ, ^abe steadfast^a in thy task ⁿand think thereonⁿ,
And ^agrow old^a in thy work.
21 ^rMarvel not at the doers of iniquity^r—
^aTrust^a in Jahveh and wait for ¹His light¹;
For it is ^aeasy^a in Jahveh's sight
Suddenly—in a moment—^vto make a poor man rich^v.

γαρῳσων ἐπὶ κακία συγγρηγοῦ κακὰ) = **ℳ** has *has* רעה עומם (Smend *thinks a verb has fallen out of* **ℳ** = συγγρηγοῦ ?
 השנה foll. מרעים = **ℳ** and **ℒ**). *h-h* = **ℳ**; **ℳ** only partly legible
 . . . צדים . . . מ[תן] (restores with Smend יצמד לצדוק [מתן] = **ℒ** = **ℳ** with the reading ἐλάττωσεν ^{MS} for ἐλάττωσεν)
 מתהענות 'from humbling himself' = **ℳ** (*five rendering*) 'by his wariness and pinching' (ἀπο πρῆστιχης και
 σφίγγης αὐτοῦ) = **ℒ** 'from his poverty' ¹⁻¹ So **ℳ** και αὐτῇ η μερίτ του μισθου αὐτοῦ = **ℳ** *so read with Lévi*
 'maketh his reward liable' ('mortgageath it') but the expression is a strange one :
ℒ 'There is whose wealth does not follow him' ^k **ℳ** **ℒ** *pr.* 'And' ¹⁻¹ **ℳ** φαγομένη ἐκ των αγαθων μου = **ℳ** אבל
 (מטובתי) ^{m-m} **ℳ** here defective : Smend יחלף יום = **ℳ** *what sort of day* ('or' 'what day' = 'how much day') 'shall
 pass' = **ℳ** *τις καιρος παρελευσεται* : Strack חלף (יתה) *מה : Lévi חלק חקו* : *Peters מה יהיה חקו* = 'what his (time)-
 limit shall be' : *cf.* **ℒ** 'what his end shall be' ^{n-u} So **ℳ** **ℒ** **ℒ** : **ℳ** ^{u-u} **ℳ** **ℒ** **ℒ** *σθηθι* = **ℳ** *so read with Lévi,*
Peters) : **ℳ** illegible ^{v-v} **ℳ** και ομιλει εν αυτῃ = **ℳ** *so Adler, Lévi* : Smend *so read with* *and lass sie* *de*
gefallen : *Peters* *ובו התהלך* : **ℒ** 'and thereon prop thyself' ^{q-q} **ℳ** παλαίσθητι = **ℳ** *הת[ין]* = **ℒ** ^{r-r} *Reading*
 או **ℳ** (*cf.* **ℳ** vocalized *על* : Lévi *בפעלי על* : Smend *ברוכי רע* : **ℳ** defective ^{*-*} **ℳ** **ℳ** **ℳ** *πιστευ* (*τα*
κυριο) = **ℳ** *האמן [לי]* : **ℳ** 'wait for' (סבר) = **ℳ** 'look diligently (for)' ^{t-t} So **ℳ** **ℒ** = **ℳ** *τα ποιο σου*
 (לאורו לאנון ?) ^{u-u} **ℳ** **ℳ** = **ℳ** *נכת* = 'a straightforward thing', i.e. 'something plain and easily compassed' :
ℳ *κοφον* = **ℒ** ^{r-v} So **ℳ** **ℒ** **ℒ** = **ℳ** *לחשידר* (**ℳ** *MS. defective*)

an inevitable doom—he is plunged into folly and darkness which have been created for him by God (predestinated for him).

evil abideth with them. Or 'waxeth old with them' (E): i.e. it becomes inveterate.

17. The gift of Jahveh abideth . . . i.e. the good fortune that God bestows upon the righteous lasts—it is not transient like that of the wicked.

His good pleasure. Jahveh's goodwill always makes itself felt, and is seen in tangible evidences of it. [Schlatter regards *v.* 17 as part of the gloss, which includes *v.* 15-17 according to him.] According to Smend the divine gift to the pious consists in the triumphant vindication which they enjoy at the latter part of their lives.

17v. 18-22. The subject of these verses is the old one of the prosperity of the wicked and the reward of the righteous (cp. e.g. Ps. lxxiii). Here 17v. 18-19 are concerned with the rich fool, to which 17v. 20-21 form an antithesis, having for their subject the poor righteous man; v. 22 sums up in favour of the righteous. Riches carefully amassed elude their possessor when he proposes to enjoy them; while piety leads to a good end of life.

18. **from self-denial**. Lit. 'from afflicting himself': & interprets well 'by his wariness and pinching'.

his allotted reward. The same person is, of course, referred to as in clause *a* (for reading see critical note).

19. What time he saith . . . Cp. the parable of the rich fool (Luke xii. 16); also Ps. xlix. 10 (11) for the last line. The sentiment is common also in the Rabbinic literature: cp. e.g. *Qohleth rabba* (on i. 4): 'In this world one man builds a house and another inhabits it; one plants a garden and another eats the fruit thereof' (cited by Edersheim).

20. **My son.** The form of address marked by the expression 'my son' introduces a new division, or a new paragraph.

be steadfast in thy task. i.e. in thy allotted task (בְּחֻקֶּךָ; cp. for this use of חֻק, Exod. v. 14), which in the case of the righteous is the fulfilling and carrying out of God's commands. (G renders: 'Be steadfast in thy covenant with God.')

in thy work : of leading a God-fearing life.

21. **Marvel** not, i.e. at the success of his works so as to envy: cp. Prov. iii. 31 ('Envy thou not the man of violence').

Trust in Jahveh and wait for His light. (cp. Is. lix. 9 ('we wait for the light'); Jer. xiii. 16; Job iii. 9.) &c.
'Light' is a common metaphor for divine deliverance (so here).

to make a poor man rich. As Edersheim remarks: 'the moral of this verse can scarcely be considered elevated.'

- 22 ^wThe blessing of God is ^xthe portion^{*} of the righteous,
^yAnd at the right time^y ^zhis hope shall flourish^z.
- 23 Say not: ^a'What is (yet) my desire^a?
^bAnd what henceforth is left unto me^b?^a
- 24 Say not: ^c'I have enough^c,
^dAnd what mischief can befall me^d?^c
- 25 ^eA day's happiness maketh misfortune to be forgotten^e,
^fAnd a day's misfortune maketh happiness to be forgotten^f.
- 26 ^gFor it is easy in Jahveh's sight
 At the end to requite a man according to his deeds^g.
- 27 ^hAn evil time causeth forgetfulness of delights^h,
ⁱAnd the last end of a man will tell of himⁱ.
- 28 ^jPronounce no man happy before his death;
^kFor by his latter end^k a man shall be known^j.

^w 22-26 omitted in S ^{x-z} $\text{נְלִל} : \text{ע} \text{ מִשְׁפּוֹ} (= \text{נְלִל} \text{ i.e. } \text{ב} \text{ essential; so Smend reads})$ ^{y-z} $\text{וּבְעַתָּה} :$
 $\text{ע} \text{ και εν ωρα ταχυνη} (Sah > \text{ταχυνη}) : \text{S} = \text{H}$ ^{2-z} $\text{וְהָיָה חֲפֵצִי חֲפֵצִי} : \text{ע} \text{ αναβαλλει ευλογιαν αυτου} (? \text{ ευλογιαν corrupt}$
for ευοδία = H processus illius fructificet) ^{a-a} $\text{ע} \text{ τις εστιν μου χρεια} : \text{H} \text{ כי עשיתי חפצי} \dots \dots$ Read with Peters
 $\text{ע} = \text{H}$ H seems to embody an explanatory addition (it makes the line too long: Smend's restoration is hardly
 Hebrew) ^{b-b} $\text{וְהָיָה יְעוֹב לִי עֵתָה} (correct \text{ עתה to מעתה with } \text{ע}) : \text{ע} \text{ και τινα απο του νυν εσται μου τα αγαθα} = \text{וְהָיָה}$
 $\text{? מעתה ייטב לי} (Lévi)$ ^{c-c} $\text{ע} \text{ αυταρκα μοι εστιν} = \text{רִי יֵשֶׁנּוּ} (so read with Peters)$ ^{d-d} $\text{וְהָיָה יְעוֹב לִי עֵתָה} \text{ defect. } \text{ע} \text{ יהי עלי} \dots \dots$
 Peters restores missing words $\text{אֶתְנָה} \text{ וְהָיָה אֶתְנָה} : \text{ע} \text{ και τι απο του νυν κακωθησονται} ; (\text{απο του νυν? from } 23 \text{ b})$
^{e-e} $\text{So } \text{H} : \text{ע} \text{ εν ημερα αγαθων αμνηστια κακων}$ ^{f-f} $\text{So } \text{H} : \text{ע} \text{ και εν ημερα κακων ου μνησθησεται αγαθων} [\text{H} + \text{ואחרית} +$
 $\text{אֶתְנָה} \text{ וְהָיָה אֶתְנָה} = 27 \text{ b in } \text{S} (see note below) : \text{v. } 27 \text{ in the form preserved in } \text{S} \text{ seems to have been introduced as}$
a doublet in H and to have displaced v. 26; when this occurred its first stichos was omitted owing to its similarity
with 25 b. See further Peters ad loc.] ^{g-g} $\text{So } \text{ע} (omitted in \text{H}) : \text{Peters restores} :$

כי נכח בעיני יהוה
 באחרית להשיב לאדם כדבריו:

Peters plausibly explains the omission of v. 22-26 in S as due to the similarity of 21 b, c and 26 (homoioteleuton).
^{h-h} $\text{So } \text{H} : \text{ע} \text{ κακωσις ωρας} (\text{ע} \text{ רעה רעה}) \text{ επιλησμοσιν ποιει τρυφης} : \text{S} \text{ 'The evil of a day causeth forgetfulness}$
of good' (assimilated to 25 b) ⁱ⁻ⁱ $\text{So } \text{H} \text{ וינר אדם עליו} : \text{ע} (freely) \text{ και εν συντελεια ανθρωπου αποκαλυψις εργαων}$
 $\text{αυτου} : \text{S} \text{ exactly} = \text{אֶתְנָה} \text{ וְהָיָה אֶתְנָה} \text{ (doublet in } \text{H} \text{ added at end of v. 25): here תהיה is a corruption of}$
 אֶתְנָה , and this and ואחרית are variants on וְהָיָה and ינר ^{j-j} $\text{So } \text{ע} = \text{H}^2 : \text{H}^1 = \text{S}$. The doublet (H^1) and
 the original text (H^2) appear in H side by side, thus:

בטרם תחקר אדם אל תאשרהו } $\text{H}^1 = \text{S}$
 כי באחריתו יאשר אדם }
 לפני מות אל תאשר נבר } $\text{H}^2 = \text{ע}$
 כי באחריתו ינבר איש }

Saadya (as cited in Cowley, iv, p. xxi) quotes H^2 with slight variants (omitting נבר at end of line 1, and reading
 ינבר for ינבר in line 2) ^{k-k} H^2 כי באחריתו ינבר which ע , misunderstanding, renders $\text{και εν τεκροις αυτου}$: for אחרית

22. The blessing of God... flourish. Cp. Prov. x. 22.
 23. 23-28: God's retribution smooths away all inequalities at the last.
 23... What is (yet) my desire? i.e. what is there left for me to desire? (= 23 b).
 25. A day's happiness... a day's misfortune... Developing the idea of 24 b. 'Past sufferings will be forgotten by the righteous when prosperity cometh, and the opposite will be the case with the wicked' (Edersheim). For 'a day's happiness' cp. xiv. 14 ('a good day'). For the general sentiment cp. xviii. 24 f.
 26. it is easy... It is easy for God, because the retribution that comes at the last is final and complete.
 27. the last end of a man will tell of him. The last circumstances of a man's life will reveal whether he has lived his life on the whole well or badly. This appears to be one of the main convictions of Ben-Sira.
 28. Pronounce no man happy before his death. Cp. Pirke Aboth ii. 5 (ed. Taylor): 'Trust not in thyself until the day of thy death' (a saying of Hillel).
 by his latter end a man shall be known. ע has 'in his children (by his posterity) a man shall be known'. The idea introduced by ע 's interpretation is not present in the original form of the verse. It is, however, one of the developments natural to speculation on the subject. It implies that the misdeeds of a man will involve his children in punishment, and that, if he dies unpunished, retribution will yet assert itself in their punishment. It was a common notion among the Jews that the sins of parents resulted in physical or moral defects in children (cp. John ix. 2). It is noticeable that the idea of a future life is entirely absent from the passage.

(d) XI. 29-34. *Beware of intercourse with strangers and bad characters* (= 3 + 1 + 2 distichs).

29 ¹Not every one is to be brought into ^mthe house^m—

ⁿAnd how many are the wounds of a slandererⁿ!

30^o As a decoy partridge in a cage^o, so is the heart of the insolent (sinner),
And as a spy that seeth^v the nakedness^h.

= 'posterity,' *cp.* Ps. cviii. (cix.) 13; xxxvii. (xxxviii.) 37; Jer. xxxviii. (xxxix.) 17. 1-172. 29-30. These verses have a number of additional lines appended to them in B, where they appear in the following form:

לא = 293 כל איש להביא אל בית

$= 29b$ ומה רבו פצעי רובל

[בבלוב מלא עוף] = 29c } citation from

[כָּן בַּתִּיהֶם מְלֵאִים מִרְמָה] Jer. v. 27.

303 = בעוף אחת בבלוב לב נאה

job = כּוֹאֵב אֲרֵב לַטֶּרֶף :

300 = מה ירבו פישעי בוצע

$\text{god} = \text{בבלב הוא באבל (בא לבל 1.) בית}$

30c = וחומם [בן] כל בוצע

30f = בא ומשים ריב (לכל,):

$30g = \text{אורב הרובל בדוב לבית לצים}$

ובמדגל יראה עדות: $= 30h$

Here 29 c, d is a citation from Jer. v. 27 ($\mathfrak{S} \mathfrak{G} >$): 29 a, b, 30 a, and 30 h = \mathfrak{G} vv. 29-30 and represent the genuine text of \mathfrak{H} . These lines are also attested in \mathfrak{S} . Besides \mathfrak{S} also represents 30 c-f. (30 a, b in \mathfrak{S} = 30 a, b in \mathfrak{G} : \mathfrak{S} thus preserves the two genuine clauses consecutively). In English 30 a-h may be thus rendered:

'As an imprisoned bird in a cage (so) is a proud man's heart' (= 30 a).

'As a wolf that lieth in wait to tear' (= 30 b).

How many are the iniquities of the pillager! (= 30 c).

* Like a dog that entereth every house (= 30 d)

and stealeth (so) is every pillager' (= 30 e).
(He cometh and maketh strife in all)

'He cometh and maketh strife in all ' (= 30 f).

The slanderer lieth in wait like a bear at the house of the scoffers (= 30 a) and like a spy that seeth the nakedness' (= 30 b).

A citation of the passage also occurs in *T. B.* *Yeb.* 63 b, *Sanh.* 100 b.

מנע רבים מתוך ביתך

$\{ \text{ולא הבל חביא} \} = 29 \text{ a.}$ (בתוך) ביתך

(v.l. רובל) רכל = 29 b.
(v.l. עבירה) ערוה לדבר = 30 h (i.e. 30 b in Gr.).

$$: \text{בניצרון מבעיר נחלת} = 32 \text{ a.}$$

The origin of the additional clauses in *B* may be explained as follows: [29 c, d is a citation from Jer. v. 27;] 30 b is a gloss developing 30 a; 30 e is a doublet of 29 b, and 30 d (down to הוֹסִים of 30 e) of 30 a; 30 e (בְּנֵי בָל בַּתֶּעַר) and 30 f a doublet of 31 b; and 30 g an expansion of 30 h (= 30 b in G) =^{m=} So B: G S + 'thy' u-n So B: רובל פנ[ע] ומה רבו פנ[ע] (in B.H. רובל = 'trafficker': גְּבִילִי = 'slanderer': G πολλὰ γὰρ τὰ ἐνέμην τοῖς δοκτοῖς (248 διαβολαὺς) = R: hence Peters reads רובל ארב ובול (but 708 θυμολογία = B) εν καρπῶν = רבו בכלוב קורא אחוז בכלוב (so S): Peters so reads. P-P B ערוה = 'nakedness' (cp. Gen. xlii. 9, 12)

(d) X1, 29-34.

29. **Not every one is to be brought into the house:** The citation in the Talmud (see critical note) runs: 'Keep away many from the midst of thy house, and bring not every man into thy house.' To be 'brought into the house' = to be placed on terms of intimate friendship; to be made a 'house-friend'.

30. **As a decoy partridge in a cage.** Lit. 'as a partridge imprisoned in a cage' (see critical note for text). The simile is drawn from the custom of employing a bird in a cage, provided with food, as a decoy, the cage being so arranged that other birds can enter, but, having once entered, cannot get out again: cf. Jer. v. 27: 'As a decoy (cage) is full of birds, so are their houses full of deceit.' This verse from Jeremiah has been inserted in the text of **Ps** (at end of v. 29) to illustrate our passage here, which, indeed, is based upon it. The point of the comparison is the apparent harmlessness of the lure which is so dangerous.

the insolent (sinner). Lit. 'the proud man': 'proud' often = wicked, just as 'meek' often = pious in O. T. The heart of a sinner is as dangerous to know as a decoy bird is to other birds that come to it.

as a spy that seeth the nakedness. The phrase is to be explained by the full phrase 'spies to see the

- 31 ^aThe backbiter turneth^a good into evil,
And in thy loveliest qualities he putteth^a a stain^a.
32 ^aFrom a spark cometh much coal^a,
^aAnd a villain lieth in wait for blood^a.
33 Shrink from an evil man, for he begetteth evil—
Why ^ashouldst thou incur^a a lasting blemish?
34 ^aLet a stranger dwell with thee and he will estrange thy way of life,
And alienate thee from thine own house^a.

(e) XII. 1-7. *Against indiscriminate benevolence* (= 3 + 3 + 1 distichs).

- 12 ^aIf thou do an act of kindness, know to whom thou doest it^w,
^aThat thou mayst have hope of thy kindness^a.
2 Do acts of kindness to the righteous and find recompense;
If not from him, ^yfrom Jahveh^y.
3 ^aNo (return of) kindness (cometh) to him that giveth satisfaction to the ungodly^a,
^aNor hath he done any act of benevolence^a.

Ἐ interpreting) πτωσι = S: Talmud citation confirms Ἐ יהפך נרנן = U convertit insidiator; Ἐ μετα-
στρεφον ἐμεδρενει (S > נרנן) ¹⁻² So Ἐ ἡμωσι = ? דופי (Lévi) or מום: Ἐ קשר Ἐ: S 'stumbling-block' (= ? מוקש)
²⁻³ So Ἐ נחלה רבה מנצוין (emend to תרבה): Ἐ ἀπο σπυθητος πυρος (248 μακρας) πλεθυσθησεται ἀσθρακία: S 'From
a little tow ('tow' = ? נערת) a fire is kindled' ¹⁻⁴ So Ἐ = Ἐ: S (freely) 'So the man that is a sinner
sheddeth blood like water' ^{u-v} So Ἐ: Ἐ חשא [למה] Ἐ = יחלך or יחלך ^{v-v} Ἐ has two forms of this
v.: the first, which follows v. 33, runs:

לא תדבק לרשע ויכלף דרכך
ויהפך מבריתך:

i.e. 'Cling not to a godless man lest he overturn thy way and turn thee from thy covenants' (to S): a second
form follows xii. 1, and runs:

משכון זריו וחיר דרכך וינכרך במהמריך

i.e. 'from a corrupt (?) neighbour (be) thy way warned, for he will estrange thee to them that are dear to thee'.
Prob. the Hebrew original of Ἐ underlies this: Ἐ has ἐνοικισον ἀλλοτρίων, καὶ διαστρεψὲς σε ἐν ταραχαῖς καὶ ἀπαλλο-
τρίωσι σε τῶν ἰδίων σου. Correct Ἐ² (with Smend):

השכן זר וזר דרכך
וינכרך מבריתך:

This text prob. underlies Ἐ (see Smend). מבריתך has been corrupted into מבריתך in Ἐ 1: in Ἐ² has prob.
come in from v. 31 ^{w-w} Ἐ εὖ ἐν ποίεσι καὶ κακοῖς ποιεῖς = אמ חטיב דע למי חטיב (so read with Peters,
Smend, Gc.): Ἐ אמ חטיב דע למי חטיב = 'If thou doest evil to the good, to whom wilt thou do good?' S 'If

thou doest good to the evil (= אמ חטיב דע) thou doest nothing' (S supports Ἐ, and the evidence shows that in
Ἐ ויהי טובה is corrupt for דע אמ חטיב דע) ^{x-x} So Ἐ: Ἐ καὶ εἶπαι χάρις τοῖς ἀγαθοῖς σου which = (?) ויהי טובה
הקרה for טובה) (so S inserting 'not'): Smend so reads (טובה) Ἐ אמ חטיב דע למי חטיב (Ἐ has למנוח which
in Ἐ) ^{y-y} So Ἐ: Ἐ ἀπὸ ψυχῶν: S 'from his Lord' ^{z-z} Reading רשע למי חטיב רשע (Ἐ has למנוח which
Schechter takes as an infin. of a verb. מנח = 'to bestow' [cp. מנחה]; then render 'No good cometh of bestowing
upon him that is wicked': S 'There is no good to him that honoureth (= למכבד, cp. Prov. iii. 9) the wicked':

nakedness of the land' (cp. Gen. xlii. 9, 12). A base and unscrupulous person, if admitted to intimacy, will use his
opportunities of intimate knowledge merely for malicious purposes.

31. The backbiter. This word (Heb. נרנן) otherwise occurs only in Proverbs (xvi. 28, xviii. 8, xxvi. 20, 22).

32. From a spark cometh much coal. The general sense is: Do not play with fire.
lieth in wait for blood. Cp. Prov. i. 11.

33. Shrink. Ἐ 'take heed'.

an evil man . . . begetteth evil. Cp. Is. lix. 4.

incur . . . blemish. Cp. xviii. 15, xx. 24, xxx. 31, xlv. 19, xlvii. 20.

(e) XII. 1-7.

XII. 1. If thou do an act of kindness . . . Lit. 'if thou do good'. This forms a sort of text for what follows.

1. hope. sc. of a return for thy benevolence.

2. Do acts of kindness to the righteous . . . This forms the complement of v. 1.

3. No (return of) kindness (cometh) to him . . . benevolence. i.e. acts of benevolence to the unworthy and

- What association can ^djar and kettle^d have in common
^{dd}When^{dd}, if the one smite, the other is smashed^e?
 3 The rich man ^fif he perpetrateth a wrong^f ^gplumeth himself^g,
 While if a wrong is perpetrated upon a poor man ^hhe must implore favour^h.
 4 ⁱIf thou art useful to himⁱ he maketh a slave of thee,
^jBut if thou be brought low^j ^khe is sparing of thee^k.
 5 ^{kk}If thou possessest anything^{kk} ^lhe will live with thee^l,
 And will impoverish thee without a pang.
 6 ^mHath he need of thee^m? ⁿthen he will deceive theeⁿ,
^oAnd will smile upon thee^o and raise thy hopes.
 7 ^pHe will speak thee fair^p,
 And shame thee with his hospitality^q.
 8 ^rSo long as it profiteth he will cajole thee,
 Twice (or) thrice he will . . . thee^r;

ל-י וְאֵל כִּי־יָרֵךְ = ἡ χύτρα πρὸς λεβητα (S 'the vessel of clay to the cauldron of brass') dd-dd So וְ
 אוֹ מִה יִתְחַבֵּר עִשִׂיר אֶל רֶלֶל = וְ (S) + רֶלֶל = וְ (S) 'which [knocks it and breaks it]' = וְ (S) 'or why should the rich associate with the poor': ἡ > (rightly as a gloss) f-f Reading יְעוּה to correspond
 with נְעוּה in next clause (or עוּה): so ἡ (ἡδύοσεν) and S ἡ = יְחִנוּה = Neo-Hebr. נִתְנוּה, 'to make oneself
 handsome, be vain (plume oneself)': ἡ προσεβεβημισατο (= ? יַחְנוּה): S 'is unconcerned' (מַהְבֵּא) h-h וְ
 יַחְנוּה: ἡ καὶ προσδεθῆσεται: S (misunderstanding וְ) 'he prays' i-i וְ אִם תִּבְשֹׁר לוֹ = S: ἡ εἰς χρησιμεύσης
 (> לוֹ) j-j So וְ (ואם חֲבֵרֶךְ): ἡ καὶ εἰς ὑστερησῆς (= ? וְאִם חֲבֵרֶךְ: cp. Num. ix. 7): S 'if thou art poor'
 (S and S may be free renderings of וְ) k-k וְ יִחְמַל עֲלֶיךָ (= 'he pitieth thee'): ἡ καταλείψει σε = S
 (interpreting וְ) kk-kk וְ אִם יִשָּׁלַךְ = ἡ εἰς χηλ = S: ἡ εἰς χηλ (= S): so read (with Peters, Smend) l-l So ἡ
 συμβωσεται σοι = וְ יִהְיֶה עִמָּךְ (so read with Peters): וְ = S = יִיטִיב דְּבָרָיו עִמָּךְ = 6 c (accidentally misplaced: so Peters)
 m-m וְ לֹא עִמָּךְ (ל. עוֹרֵךְ): ἡ χρῆται ἐσχάτῃ σου: S 'while he does his will with thee' n-n וְ לֹא יִשְׁתַּחֲוֶה לְךָ =
 ? 'he will flatter thee' (reading וְשַׁחֲוֶה from שַׁעַע: cp. Aram. sense of verb) or 'toy with thee': ἡ καὶ ἀποπλῆσσει σε
 = וְשִׁחֲוֶה לְךָ: so read with Peters: S 'he will seem to do thy will' o-o וְ לֹא יִשָּׁלַךְ (ל. וְשִׁחֲוֶה, cp. Job xxix. 24
 (שִׁחֲוֶה לְךָ) p-p Reading וְ יִיטִיב דְּבָרָיו עִמָּךְ (= 5 a וְ): ἡ λαλήσει σοι καλὰ: ἡ + καὶ εἰς τις ἡ χρῆται σου, which
 Peters regards as an explanatory doublet (but Smend keeps). S 'and will call thee a fortunate man' (paraphrase
 of 'will speak thee fair'): וְ > q-q So ἡ and S = וְ יִבְשֵׁן בְּמַאֲבָלָיו (so read with Peters, Smend): וְ >
 r-r וְ

עַד אֲשֶׁר יוֹעִיל יִתְחַל בְּךָ
 פַּעַמִּים שְׁלֹשׁ יַעֲרִיצֶךָ:

(S prob. = וְ substantially.) ἡ εἰς σου ἀποκείνωσῃ σε δις ἢ τρις, καὶ ἐπ' ἐσχάτῃ καταμωσῆσεται σοι. Peters thinks the
 Hebrew text underlying ἡ to have been:

עַד אֲשֶׁר יִרְשָׁשְׁךָ פַּעַמִּים שְׁלֹשׁ
 וּבְאַחֲרִית יִתְחַל בְּךָ:

But this can hardly be right (בְּאַחֲרִית foll. by וּבְכֵן next line). וְ is essentially right: but the meaning of יַעֲרִיצֶךָ is
 uncertain. Smend suggests that it may = a corresponding verb in Arab., which means 'to deceive' s-s וְ

What association . . . smashed? i.e. the weaker is bound to go to the wall: when a collision takes place
 the earthen pot (פִּרְעִיר, cp. Num. xi. 8) is bound to be smashed by the brass cauldron (סִיר, cp. Ezek. xxiv. 3, 6). 'The
 one' =, of course, the cauldron or kettle, 'the other' the earthen pot. The latter was also used for boiling purposes;
 cp. Num. xi. 8.

3. The rich man . . . perpetrateth a wrong. . . 'The folly of the whole thing, viewed from the standpoint of the
 rich, could scarcely be more graphically set forth than in this and the following verses' (Edersheim).

4. he maketh a slave of thee. The same expression (עֲבַד) occurs in Jer. xxiii. 13, xxvi. 14, xxx. 8; lit. = he
 uses thee as an instrument for work. For the Hebrew word here for 'to be useful' (בִּשְׂרָ) cp. Eccles. v. 10 ('skill,
 success'). The original meaning is to be fit, suitable.

he is sparing of thee. The Hebrew word here used = usually 'to pity' ('he pitieth thee'). But here the
 meaning seems to be to neglect, leave alone: cp. Horace, Odes, i. 34. 1 'parcus deorum cultor et infrequens' (S gives
 the meaning correctly—'he will forsake thee'). Cp. Pirge Aboth ii. 3.

5. without a pang. lit. 'and it will not pain him'.

7. wag his head at thee. In mockery and scorn; cp. xii. 18.

SIRACH 13. 7-1

- 7^A *And then* he will see thee *and pass thee by*,
And wag his head at thee.
8 Take care *that thou be not overbearing*,
And that thou be not crushed by senseless folly.

(b) 77: 9-13.

- 9 Doth a noble *draw near*? *keep at a distance*—
And so much the more will he cause thee to approach*.
10 *Do not thyself draw near*, lest thou be put at a distance;
And keep not (too) far away, lest [thou be forgotten]^b.
11 *Venture not* to be free^d with him,
And mistrust his much conversation.
For by his conversation at large^f *he is testing thee*,
And when he smileth at thee he is probing thee^h.
12 *A ruthless one maketh peace*,
While plotting against the life of manyⁱ.

(*cf.* Prov. viii. 10, Esther iv. 16): E μετα ταυτα ¹⁻² W והתעבר בך (*cf.* Prov. xiv. 16) E καταλειψαι σε (A καλυψαι σε = S 'be hid from thee') ^{u-a} W אל תרהב מאר (¹ 'be not arrogant, overbearing, violent, overmuch') : E μη αποπλανηθης (248 &c. Syro-Hex + τη διανοα σου, *i.e.* 'be not deceived in thy mind, act foolishly'—*an interpretation of W*) : S 'be not given into his hands' = ? תהיה בידו ¹⁻² W ואל תרטה בחסידי מרע ¹⁻² W and be not like to them that lack intelligence' (*Schechter*) : E και μη ταπεινωθης εν ευφροσυνη σου (248 &c. + καρδιας after ευφροσυνη : but Sah L εν τη αφροσυνη = the original reading of E) : the Hebr. text underlying E is prob. :

ואל תרטה בחסר מרע

i.e. 'and be not crushed by senseless folly' (so read with *Peters* : *Peters* also reads in line 1 : אל תרהב בלך : *cf.* E τη διανοα σου) ^{w-a} W קרב, *i.e.* קרב (*particip.*) : E προσκαλισαμενου σε = קרא : S = W ^{a-2} W היה רחוק : E υποχωρων γινου, so S + 'from him' ¹⁻² W וברי בן זכר (*cf.* xi. 11) = E και τοσο μαλλον : S 'and at every time' (ובכל זמן) ²⁻² W ינישך S : E προσκαλεσεται σε [*Peters* adopts E in both clauses : 'doth a noble invite thee . . . will he invite thee'] ¹⁻² W אל תתקרב אל = S : E (*freely*) 'do not press (upon him)', *εμπιστε* ^{b-b} W E : W חשנא, 'be hated (detested)' = S : *emend to* תשנא = תשנא : *cf.* xlii. 9, 10 W , and Isa. xlv. 21 תשנא (but text doubtful) ^{c-e} W אל תבטה E W E μη ερεχε (*ερεχειν*, v. 8, xiii. 11, xv. 4) ^{d-1} W לחפש, *i.e.* לחפש, 'to be free' (*Qal* does not otherwise occur) : E ισσηγρησθαι, 'to speak as an equal (with him)' : S 'to speak' (*from context the word means 'to speak freely'*). *Bevan* (so *Strack*), however, suggests the pointing לחפש. ^{e-e} W These two lines are cited by *Sa'adya* (*cf.* *Cowley-Neub.*, p. xxii) as follows :

כי ברב שיח מנסה אותך

ושחק לך וחקרך :

'For with much talk will he try thee,
And will laugh at thee and probe thee.'

¹⁻¹ W ישיחו E E εκ πολλης λαλιας (*read שיח for ישיחו*, so *Sa'ad.*) ^{e-e} W ינסין (*for ינסין* (the γ of *ישיחו*) = E πειρασσι σε (*cf.* *Sa'ad.* אותך) : so *Smend* : S = W ('for in the multitude of his speech there are trials') ^{b-b} W E E και ως προσγελων εξετασε σε (248 &c. Syro-Hex τα κρυπτα σου instead of σε : *cf.* L) ⁱ⁻¹ W :

אכזרי יתן מושל

ולא יחטל על נפש רבים קושר קשר :

E ανελεημων ο μη αντητηρων λογους και ου μη φεισεται περι κακωσεων και δεσμων ('unmerciful is he that keepeth not words ; and he will not spare injury and bonds') : S 'and he that is without pity exacts recompense (= מושל שלום) and pitieth not the souls of many'. Thus E omits לא יחטל and S קושר קשר. *Smend* attaches לא יחטל to first line

77: 9-13 contain a warning against incautious intercourse with highly-placed members of the governing class (princes, governors, and their entourage). In *Pirke Aboth* ii. 3, a passage occurs which expresses similar sentiments (attributed to Rabban Gamaliel, son of Judah ha-Nasi) : 'Be cautious with [those in] authority, for they let not a man approach them but for their own purposes : and they appear like friends when it is to their advantage, and stand not by a man in the hour of his need.'

10. Do not thyself draw near . . . be forgotten. Avoid both extremes—pressing forward or holding back unduly.

12. A ruthless (or cruel) one maketh peace, While plotting against the life of many. A deliberate contrast

13 Take heed^j and be wary^j,
^kAnd go not about with men of violence^{k1}.

(h) XIII. 15-20. *Like consorteth with like: what common bond can there be between rich and poor?*
(= 2 + 3 + 1 distichs).

15 ^mAll flesh ^mloveth ⁿits kind ^a,
^oAnd every man his like ^o.
16 ^pAll flesh consorteth according to its kind ^p,
And with his kind man ^qassociateth ^q.
17 ^rWhat association ^rcan wolf have with lamb?
^sEven so is the ungodly that consorteth with the righteous ^s.
18 ^tWhat peace ^tcan the hyena have with the dog?
^uOr what ^upeace rich with poor?
19 ^vFood ^vfor the lion are the wild asses of the desert:
Even so the pasture of the rich are the poor.

and renders: ‘the tyrant employeth (*libt*) cruelty and doth not pity, against the life of many he plotteth’ (*but this is highly doubtful*): *Peters reads* אֲבוּר יתן מַחְשָׁל וְלֹא יַחֲמֵל קִשֶּׁר קִשֶּׁר, i.e. ‘the cruel one taunteth, and is without pity in his plotting’. A better result is obtained if שָׁלוֹם is read (with *S*) in line 1, and וְלֹא יַחֲמֵל (? an explanatory gloss on אֲבוּר) is omitted; then read: אֲבוּר יתן שָׁלוֹם עַל נַפְשׁ רְבוּם קִשֶּׁר קִשֶּׁר, i.e. as rendered in text above (for שָׁלוֹם cp. Lev. xxvi. 6, 1 Chron. xxii. 9) וְהוּא הוֹרֵי יָדָיו: Ἐ καὶ προσηύχετο σφωδρῶς (248 + ακουον = I auduitui tuo): S = H k-k So H: Ἐ οτι μετα της πτασιως σου περιπατησας τα χειρα σου, ‘for thou goest with thine own fall’ (S ‘for with the ravishers thou walkest’). So *Peters reads* 248 253 I Amb & verses 13 c and 14 (‘when thou hearest these things awake in thy sleep. 14 Love the Lord all thy life, and call upon Him for thy salvation’); for text see *Hart and Schlatter*, p. 108 f. The verses are a late gloss m-m Ὁ παν ζων: n-n H n = Ἐ το ὅμοιον αὐτῷ (cp. v. 16, xxvii. 9) o-o So H וְלֹא אֵדָם אֶת הָרוּמוֹ לֹא יִבֹּל: Ἐ καὶ πας ἀνθρώπος τον πλησιον αὐτου. An echo of this line appears in a Talmud citation (T.B. Baba qama 95 b Thirdly, in the Hagiographia; as it is written: ‘Every bird dwelleth according to its kind, and (so doth) man according to his like’ (ובן אדם לדומה לו). Note Talmud has אדם בן אדם Reading יאצל כל בשׂר למניו יאצל = Ἐ πασα σαφ̄ κατά γένος (Syro-Hex 254 + αυτης: so I ad similem sibi) συναγεται (307 συνανταται = I coniungitur) = Ἐ παντ̄ κין כל בשׂר אצלי (S = H with כין for כין) חובר H: Ἐ sociabitur; Ἐ προσκαλληθήσεται F-T H חובר H: Ἐ τι κοινωνήσει H-A H has two forms of this line, viz.:

(1) בד רשע לצדיק
(2) וכן עשיר אל איש נאצל;

¹ *ὁ πτωχὸς ἀμαρτωλὸς πρὸς ἐνσέβη* = *℣* (1): *Σ*¹ and so the rich to the poor man' = *℣* (2): *read with Smend*
 נָאֵל: בֶּן רִשְׁעִי לְעֹדִים נָאֵל: (כך) בֶּן רִשְׁעִי (1) is *Neo-Hebr.* ¹⁻² *Reading* שְׁלוֹם מִה יֵשׁ = *℣*: *℣* (*corrupt*) מִיֵּשׁ *(cp. איש*
 = *יֵשׁ*, 2 Sam. xiv. 19, Mic. vi. 10, Prov. xviii. 24) ³⁻⁴ *℣* and τίς = ? אוּ מִה (so *Peters* reads): *℣* מִיֵּשׁ
⁵ *whence?* ⁵⁻⁶ *So* *℣* = *Σ*: *℣* κεννηγία (*a free rendering: but Peters* reads *צִיד* = *κεννηγία*, Gen. xxv. 27)

is drawn between the real character and the methods of the unscrupulous ruler. While pretending to make (or give) peace (i.e. to be full of active goodwill) he is secretly plotting murder. For the text see critical note. For a similar contrast cp. Ps. cxx. 7 ('I am for peace; but when I speak they are for war'). G runs: 'Merciless is he that keepeth not words (i.e. betrays confidences in free and incautious conversation), nor will he spare (sc. to inflict) injury or bonds'.

13. **Take heed . . . men of violence.** For the second clause **G** (cp. **S**) has 'For thou goest about with thy fall' (so **Peters** prefers to read); the expression is a figurative one (to have ruin as a companion in thy walk); cp. Job xxxi, 5; Prov. xiii, 20 (cp. also ix, 13 of our book).

14. See critical notes.

(h) XIII. 15-20.
 ver. 15-16. A reference is made to this passage in the Talmud (see critical notes for the citation). Our passage is cited as from the *Platilographa* in conjunction with passages from the Law and the Prophets (see Edersheim, *in loc.*).

15. All flesh. G 'Every living creature'. 'Flesh' has here a general sense, including the forms of animal life generally. Cp. Lev. xvii. 14 ('the life of all flesh . . . the blood thereof', &c.).

kind . . . like. Cp. xxvii. 9. The law of 'like consorts with like' is 'a universal law in the physical and moral world, as well as of society'. 'Similis simili gaudet; aequalis aequalem delectat' (Edersheim).

18. rich with poor. Throughout these terms connote ungodly and pious respectively. Cp. Ep. James ii. 6 ('But ye have dishonoured the poor man. Do not the rich oppress you?' &c.).

19. the wild asses of the desert (or steppe). Cp. Job xxiv. 5, where the poor (as here) are compared to the wild asses in the desert. For the lion as a figurative expression for the rich cp. Ps. xxxiv. 10, xxxv. 17, lviii. 7; Zech. xi. 3.

20 ^wAn abomination ^xto pride^x is humility;
Even so an abomination to the rich are the poor.

(i) XIII, 21-23. *The world's treatment of rich and poor—a contrast* (= 1 + 2 + 2 distichs)

21 A rich man ^awhen he is shaken^a ^bis supported by a friend^a,
^aBut the poor man^a ^bwhen he is shaken^b is thrust away^c by a friend^c.

22 A rich man ^d speaketh ^d, and his helpers are many;
^e And though his words be unseemly, they are pronounced lovely*.

^hYea, though he speak with wisdom^h, ⁱthere is no place for himⁱ

23 When the rich man ¹ speaketh², all ³ keep silence⁴,
And they extol ¹ his intelligence¹ to the clouds.

When the poor man speaketh : ' Who is this ? ' say they ;
And if ^mhe stumble ⁿthey will assist his overthrow ^o.

(j) XIII, 24—XIV, 2. *A Collection of Miscellaneous Proverbs* (= 1+2+2 distichs).

24 Wealth is good if it be without sin,
And evil is poverty ^awhich is due to presumption^a

25 The heart^b of a man changeth his countenance,
Whether for good or for evil^c.

v. 20 omitted by S^a 2-2 So Π נאחז: Σ υπερηφανω 3-5 So Σ σαλευμεν = נטט (*so read*): Π טוט: S^a 'falls'
 z-2 Σ σπριγεται (= ? נסמך or יסמך: *so read*) υπο φιλων; Π בסמך מרע: S^a 'is cast into evil' (לרע) a-8 Π ודל
 Σ ταπεινος δε (K^a 248 παχος δε: ' Σ prefers the synonym [ταπεινος] which more easily admits of a spiritual interpretation' (Hart)) l-h Π נמוט = S^a (contrast renderings 21 a) c-c Σ υπο φιλων = מרע
 (cp. v. 21 a), *so read*: S^a 'from evil into evil' = Π כרע אל רע d-d Π מטרב = S^a: Σ = נמוט (in clauses a and c
 the two terms must correspond—either 'speaketh' or 'falleth' must be read in both: Σ expresses in both 'falleth';
 S^a in both 'speaketh'; Π in a 'speaketh', in c 'falleth') e-e So Π דוברו מטרבין מחופן (part. Hof. of
 common in New-Hebr. = 'to be dark, ugly, repulsive, unseemly' (cp. xl. 2): מחופן, part. Hof. of פה' = lit.
 'they are made beautiful': note the pl. endings in רון). Schechter suggests reading מחפון = 'they (his words) are
 veneered over', as base with precious metal. 'and his hateful words are glozed over' (Hart). Σ ελαττησεν απορηκτα
 και εδικαιωσαν αυτον = ? דובר מטרבין מופין? (so Peters reads) f-f So S^a: Π נמוט = Σ f-f Reading (with
 Peters) ונע יסאו (lit. 'and they raise [cries] of' נע יסאו: S^a 'they say to him' נע: Σ (freely) και επιτημασαν
 αυτω: Π נע וסא Π l-h Π מטרביל = Σ εθηκετο στυγειν i-i Π וקם לו וקם: Σ και ου εδοθη αυτω τοπος
 j-j So Π (part.): Σ εδωλσεν k-k So Π נסכתו (cp. Deut. xxvii. 9) = Σ : S^a 'hearkened' l-i Π שכלו = א
 Σ (freely) σον λογων αυτου: S^a 'his favourers' m-m Π נחלח = Σ n-n Π נחם הם יהרמו Π = Σ
 a-a Lit. 'according to the mouth of presumption' (על פי דוק): A 55 157 248 253 307 εν στοματι
 ασεβους (= Π S^a Syro-Hex Π); B C 70 254 εν στοματι ενσεβους b-b S^a 'sins' c 248 253 Syro-Hex +
 'And a happy (lit. flourishing) heart maketh a face cheerful with delight; gloss on the following clause

20. an abomination to the rich are the poor. Cp. Prov. xxix. 27 ^h 'he that is upright . . . is an abomination to the wicked'.

(d) XIII, 21-23.

21. **when he is shaken.** i.e. come into a dangerous and unfortunate situation; cp. Ps. xiii. 4 (5): 'mine adversaries rejoice because I am moved' ('shaken'); xvi. 8, v. 6: 'I shall not be moved'; Heb. שָׁכַח — *LXX* *ai pō shakenō*, as here). Edersheim thinks the meaning need not be restricted to the decay of external fortunes, but may include a wider connotation.

22. **A poor man speaketh... no place for him.** Cp. Qoh, ix, 16: 'The poor man's wisdom is despised, and his words are not heard.' For the expression 'there is no place for him' cp. iv, 5; *Pirke Aboth* iv, 6 (ed. Taylor), 'there is not a thing that has not its place' (a saying of Ben Azzai, second century A.D.); cp. also Rom, xii, 19. Here the expression may mean: they refuse to hear him.

23. all keep silence. From respect; cp. Job xxix. 9.

extol . . . to the clouds. Cp. for the expression Job xx. 6.

(j) XIII, 24—XIV, 2.

24. **Wealth:** . . . After having pointed out the consideration shown to the rich for the sake of their wealth, Ben-Sira goes on to say that riches *per se* are not bad, but, on the contrary, good when they do not bring sin in their train.

And evil is poverty... See critical note. Poverty is an evil when it is the result of wickedness; this is a poverty to be ashamed of.

25. The heart of a man . . . i.e. the inward state of a man, not his outward circumstances, determines his happiness or otherwise, and this is reflected in the expression of his face; cp. Prov. xv. 11; Eccles. viii. 1; Luke ix. 47.

Whether for good ... In the Midrash *Bereshith Rabbah* (to Gen. xxxi. 2 this verse is quoted verbatim, excepting that the $\text{DN}^1 \dots \text{DN}$ of U is, in accordance with the later Hebrew usage, expressed by $\text{יב}^1 \dots \text{ב}^1$).

- ש^a 26 The outcome^d of a happy heart is a cheerful countenance,
But solitude and meditation occasion toilsome thoughts.
14 1 Blessed is the man whose mouth doth not grieve him,
And (who) doth not mourn for the sorrow of his heart^e.
2 Blessed is the man whose soul doth not reproach^f him,
And whose hope^g hath not ceased.

(k) XIV. 3-19. On the proper use of wealth (= 2 + 3 + 3[+1] + 2 + 2 + 2 + 3 + 1 distichs).

- 3 To him that is small of heart wealth is unfitting^h,
And whereforeⁱ should the evil-eyed have gold^k?
4 He that withholdeth from himself gathereth for another,
And a stranger shall satiate himself with his goods.
5 He that harmeth his own soul, to whom will he do good?
For^l he hath no delight^m in his own goods.

^a *Lit.* 'result'. ^{b-c} *Reading* וְלֹא אָנָּה עַל דָּוִי לְבָר; the text of *W* as it stands cannot be right, it reads: וְלֹא אָנָּה; 'And his heart doth not desire judgement against him'. *Q* 'And (who) is not pricked at the heart (καὶ οὐ κατενυγμένος) with sorrow for sin'; excepting for *amapras* (= עֵין) *Q* = *W* as amended above; *ap.* may be an explanatory addition. *S* reads: וְלֹא חָבֵא דִין מֵעֵינַי 'And judgement is not hid from his eyes'; *Smend* suggests a corruption of עֵין (= *Q*), but 'heart' is required to correspond with 'mouth' in the first clause. *Smend* suggests the reading וְלֹא אָנָּה עַל דָּוִי עֵינָיו 'And (who) doth not sigh for sorrow of his sin.' Another possible form might be וְלֹא חָבֵא דִין מֵעֵינָיו 'And (who) doth not cause sorrow to enter into his heart' (cp. *Sanh.* 100 b, בְּלִיבְךָ, 'Let not sorrow enter into thine heart,' quoted by *Levy*, i. 164); *עַל* is only used in the *Poel* in the O. T., see *Job* xvi. 15. ^d *Reading* חֲסִרְתּוֹ (for חֲסִרְתּוֹ), cp. *Prov.* xxv. 10: cp. *L* qui non habuit animi sui tristitiam s. V 248 253 Syro-Hex + 'in the Lord'. ^e *Lit.* 'not comely', as *Q*. ^f *W* *S* repeat 'not comely'; *Q* is more probably correct here, וְאֵינִי (= לֵמָּה). ^g *L* = *W*; *Q* 'money'; *S* 'mammon'. ^h *Lit.* 'and'. ^{i-m} *Reading* חָרָה (= *S* נָקָרָה and *Q* יָקָרָה) 'he shall not meet with' (i.e. 'will not retain possession of')

26. a happy heart. To be understood in accordance with *vi.* 25. *Q* 'a heart that is in prosperity'; cp. *xii.* 8.

But solitude . . . שִׁינ וְשִׁיחַ (lit. 'withdrawing and musing') occur in the reverse order in 1 Kings xviii. 27, where *Elijah* says of *Baal*: '... for he is a god: either he is musing, or he is gone aside.' The clause seems a little inappropriate (possibly it expresses the thought of *Eccles.* xii. 12: 'Much study is a weariness to the flesh'), and *Smend* suggests as an emendation: 'Weary eyes (reading מַחֲשִׁיכִים עֵינַיִם for מַחֲשָׁבָה עֵינַיִם) are a sign of worry'; cp. *xii.* 9 ff., *xxv.* 23 b. At any rate the words as they stand must be taken in a general sense, and not in reference to *Ben-Sira's* own studies. *Q* has: 'And the finding out of parables is a weariness of thinking,' which is not far from *W*; the meaning of the words which is intended is to offer a contrast to what is said in the previous clause.

XIV. 1. whose mouth . . . Cp. *xxv.* 8 b; 1 Kings i. 6; *Ps.* xvii. 3, xxxix. 2, cxli. 3; *Jas.* iii. 2. *Q* 'that hath not slipped with his mouth' is explanatory.

And (who) doth not . . . See critical notes.

2. whose soul doth not . . . Cp. 1 John ii. 19-22.

(k) XIV. 3-19.

3. small of heart. i.e. one who is grudging; cp. *L* 'viro cupido et tenaci'. *Q* *μικρολόγος*, one who cavils about trifles. unfitting. Cp. *xv.* 9; *L* 'sine ratione'.

And wherefore . . . See critical notes.

the evil-eyed. i.e. envious, as *Q*; cp. *xviii.* 3, *xxviii.* 11 f; *Prov.* xxiii. 6, *xxviii.* 22: it is equivalent to קִנְיָה ('jealousy') in its bad sense. In *Pirke Aboth* v. 29 the 'evil eye' is contrasted with the 'good eye' (cp. *xiv.* 10 below); in the same tractate (ii. 15) an 'evil eye' is reckoned among those things which 'put a man out of the world'. The expression here is used with reference to the envy which the miser feels at seeing riches in the possession of others.

gold. *Q* *χρῖμα* is a free rendering; cp. *Job* xxvii. 13, where the Sept. has the same word for the Hebr. כֶּסֶף ('silver').

4. He that withholdeth . . . The reference is to the miser who denies himself many things in order to increase his hoard; he is in reality only laying it up for others.

a stranger . . . Cp. *Eccles.* vi. 2; *Q* 'others'.

satiate himself. The Hebr. root בָּעַע means lit. to be full to bursting; the verb does not occur in the O. T., but in *Exod.* ix. 9 a derivative is used for 'blisters' or 'boils'.

5. He that harmeth . . . The reference is only to the miser; the 'harm' refers to the miser's denying himself every enjoyment.

- 6 None is worse than him that is evil to his own soul,
 And the recompense of his evil is ^ain himself^a.
 7 ^aAnd even if he doeth good, ^bhe doeth it in forgetfulness^b,
 And at the last ^ahe sheweth forth^a his wickedness^a.
 8 ^aEvil is he that envieth^a with his eye,
 Turning away his face and despising men^a.
 9 ^aIn the eye of the covetous^a (too) small is his portion,
 But he that taketh his neighbour's portion ^adestroyeth his own portion^a.
 10 ^aThe eye of the envious^a hasteth^a after bread,
 And naught is on his table.
 11 ^a[A good eye causeth bread to increase,
 And ^a'A dry fountain sendeth forth water^a upon (his) table.]^a
- 11 ^aMy son, ^aif thou possessest aught, do well to thyself^a.
^bAnd prosper to the best of thy power^b.
 12 ^aRemember that death tarrieth not.
 Nor hath the decree of Sheol been told thee^a.
 13 Before thou diest do good to him that loveth (thee),
 And ^aas thou hast prospered^a, give to him.

^{a-b} *Lit.* 'with him' ^{c-d} *lit.* 'he doeth it not willingly': *ℓ* ignoranter et non volens faci
^{a-b} *ℓ* 'he will look upon' ^{c-d} *ℓ* 'to look' ^e *Lit.* 'souls': *ℓ* 'his soul' ^f *So* *ℓ*
^{a-b} *ℓ* of him that stumblenth' is a corruption: *ℓ* 'of a fool' is an attempt to impress upon *ℓ* *ℓ* *ℓ*
^{a-b} *ℓ* 'loseth his own soul', so *V* 248 Syro-Hex: *ℓ* 'drieth up his soul': *ℓ* donec consumat areficiens animam
suam: Smead is perhaps right in emending ℓ in accordance with these, reading מִיָּמִית נֶפֶשׁ instead of מִיָּמִית נֶפֶשׁ
^{a-b} *Lit.* 'The eye of (him that hath) an evil eye' (עַיִן רָעָה): *ℓ* οφθαλμος πονηρος = עַיִן רָעָה, which perhaps
represents the original ^{c-d} *ℓ* '(is) envious' (= *ℓ* inexactly) ^e *ℓ* > ; but *ℓ* = *ℓ* ^f *ℓ* inserts the title
'Concerning well-doing, for death tharier not' ^{a-b} *The Babylonian Talmud has preserved the right reading*
here: ℓ *ℓ* 'Serve thy soul, and if thou hast [i.e. possessest aught], do well to thyself' ^{c-d} *Lit.* 'And according
to the God [i.e. power] of thy hand, make thyself fat': the rendering of ℓ, καὶ ἀπορροφῶνς κερὰν αἰῶνος ἀπορροφῶνς, betrays
ignorance of the Hebrew idiom here ^e *In the Babylonian Talmud, Erubin 54 a, this verse is quoted thus:*
'For in Sheol there is no delight, and death hath no tarrying: and if thou say, I will give rest to my sons, the
decree of (*lit.* in) Sheol who will declare (it) unto thee?' ^f *Lit.* 'according to the finding of thy hand'

6. None is worse . . . Cp. Prov. xi. 17.

that is evil to ... G 'that is grudging to himself': cp. Deut. xxviii. 54, 56 Sept. (Simend).

that is evil to Et 'that is grudging to himself', cp. Deut. xxviii. 34, 35 (Sept. LXX/Septuagint).
is in himself. Et 'is this', i.e. being evil to his own soul, which does not fully bring out the force of *et*.

7. The omission of this and the next verse in **W** is perhaps only accidental; **S** has **7**, though probably it is freely rendered 'And if by chance he doeth good, it is by mistake, and at the last he will see his wickedness'. The omission in **W** can be accounted for by the similar beginning of **77**: 6 (**רַע**) and 8 (**רָעָה**); the beginning of **77**: 5 (**רַע**) and the end of **77**: 6 (**רַעְיִה**) may also have tended to confuse things.

in forgetfulness, i.e. not of set purpose.

And at the last . . . In spite of the apparent good done in forgetfulness, his true nature is sure to be revealed ultimately and seen of all the world.

that envieth with his eye. Cp. v. 6, where ἔρ uses the same word (ὁ βασκνισατο).

8. that envieth with his ye. Cp. v. 6, where $\epsilon\upsilon$ uses the same word ($\sigma\alpha\delta\alpha\iota\sigma\tau\alpha\iota$), despising men. $\pi\epsilon\iota\sigma\sigma\omega\mu\epsilon\sigma\tau\epsilon\varsigma\ \psi\upsilon\chi\alpha\varsigma$. Smend would read $\pi\epsilon\iota\sigma\sigma\omega\mu\epsilon\sigma\tau\epsilon\varsigma\ \psi\upsilon\chi\alpha\varsigma\ \delta\iota\sigma\tau\alpha\iota$, as the verse is evidently intended to describe the harm done to the envious man himself; cp. the second clause in $\tau\alpha\upsilon\tau\alpha\ 6, 7, 9, 10$.

10. In the eye of... G 'A covetous man's eye is not satisfied with his portion'.

9. In the eye of . . . G's covetous man's eye is not satisfied with his portion.
destroyeth his own portion. See critical note. With Gt. ep. Num. xi. 6, ' . . . but now our soul is dried up,' i.e. there is no more enjoyment of good things; and Ps. xlii, 15 (16 in Hebr.).

10. **The eye of the envious.** See critical note.

10. **The eye of the envious.** See critical note.
hasteth. The Hebr. root הָסַח (cp. xxxi. [xxxiv.] 16) means to pounce greedily upon something, cp. 1 Sam. xiv. 32 (*Q'm*), xv. 19, xvi. 14 (probably corrupt); these are the only occurrences of the verb in the O. T.; the coll. noun הָסָח "birds of prey" occurs more often, Jer. xii. 9, &c. The picture is that of a bird of prey darning upon its spoil.

And naught is on . . . *Ἐ καὶ ἄλλ' ἄνις ἐπὶ τῆς τρυφῆς αὐτοῦ.* Although the nuser is ever grasping, he has naught to show for it.

A good eye. For the expression cp. xxxv, 8 (= xxxi, 10); Prov. xxii, 9; *Pirqe Aboth* v, 29.

A dry fountain . . . This seems to be a quotation. The bracketed clauses are secondary according to Smend.

11. See critical notes.

do well to thyself. Cp. Ps. xlix. 18.

12. **the decree.** פקד, i.e. that which has been determined, cp. xli. 2.

13. as thou hast prospered... Cp. Lev. v. 11.

- 14 *Refrain not from the joy of the present^a,
 †And let not the portion of a good desire pass thee by^f.
 15 Wilt thou not leave thy wealth to another,
 And thy labour to them that cast the lot?^g
 16 Give and take; yea, indulge thy soul,
 17 For in Sheol there is no delight^h.
 17 All flesh witherethⁱ like a garment,
 And the eternal decree is: 'Thou shalt surely die!^j
 18 As the leaf that groweth on a luxuriant tree,
 One fadeth, and another sprouteth;
 †So (are) the generations of flesh and blood,
 One dieth, and another flourisheth^k;
 19 All his works will surely decay,
 And the labour of his hands followeth after him.

(a) XIV. 20-27. *The Blessedness of him who seeks Wisdom* (= 4 + 4 distichs).

- 20 Blessed (is) the man that meditateth^k on^l Wisdom^m,
 And that giveth heedⁿ to understanding,
 21 That directethⁿ his heart upon her ways,
 And giveth heed unto her paths^o;

reading *לִשְׁמִינָהּ* for *לִשְׁמִינָהּ* ^{o-o} *Lit.* 'Withdraw not (thyselves) from the good things of a day' ^{f-f} *℣*, which is corrupt, reads: 'And upon the portion of a brother trespass not': *אָח* ('brother') is a corruption of *אֶחָד* ('one'); *טוֹב* ('good') should, according to *℣*, be added; for *עָבַר* in the sense as used in *℣* cp. Jer. xiii. 24, Isa. xxix. 5. *℣* >: *℣* *℣* + 'And an evil desire, desire not', a gloss, which, however, shows that *℣* has preserved the correct rendering ^{o-o} *℣* 'For in Sheol there is no seeking of delight (= *℣*); but all (that is) fitting to do, do in the sight of God'; the addition is due to the desire to tone down the flippant sentiment of the verse. *℣* > the second clause, but has the addition ^h *Lit.* 'wears out' ⁱ⁻ⁱ In the Talmud, *Erubin* 54 a, these clauses are quoted thus: 'the sons of men are like the herbs of the field, some flourish (*lit.* 'sparkle'), others fade' ^j *Lit.* 'ripeneth'. At the end of the v. 253 Syro-Hex + 'It is by the decree of the Lord' ^k *℣* ^a *℣* 70 248 253 *μολυσμα* (= *℣*), so Syro-Hex: *℣* (*τελευτησαι*) is corrupt ^l *Lit.* 'in' ^m *℣* + Et in sensu suo cogitabili circumspectionem dei ⁿ *Lit.* 'that hath respect' ^o *Lit.* 'setteth' ^o Reading *נְתִיבוֹתֶיהָ* (= *℣*)

14. See critical notes.
 15. Wilt thou not leave... Cp. Ps. xlix. 6-11, 17. Therefore why not enjoy it while you have it?
 to them that cast the lot. In Palestine brothers divided their patrimony by lot as late as, and probably much later than, the second century¹ (*Baba Bathra* 106 b (T. B.); see *JE*, viii. 188 a).
 16. indulge thy soul. Cp. Prov. xxix. 21.
 17. withereth like... Cp. Job xiii. 21; Ps. cii. 26 (Sept.); Is. l. 9, li. 6.
 Thou shalt surely die. *℣* 'Thou shalt die the death'; cp. Gen. ii. 17 (Sept.), iii. 19. The Hebr. root *נָתַת* occurs mainly in the poetical books of the O. T.
 18. As the leaf... The two first clauses of this verse are quoted in *Erubin* 54 a (see crit. notes above); cp. Is. xxxiv. 4, xl. 6, 8; 1 Pet. i. 24.
 a luxuriant tree. *℣* 'a thick tree', cp. Deut. xii. 2, &c.
 One fadeth... *℣* 'Some it sheddeth, and some it maketh to grow'.
 So (are) the... This and the next clause were inadvertently omitted in the text of *℣*; they are added in the margin.
 flesh and blood. *נֶפֶשׁ וְדָם* (= *σάρξ καὶ αἷμα*, also in the order *αἷμα καὶ σάρξ*; cp. xvii. 31; Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16) does not occur in the O. T., but is frequent in Rabbinical writings; 'the writers use this form of speech infinite times, and by it oppose men to God' (Lightfoot, *Horae Hebr. et Talm.* [Gandell's ed.], ii. 234).
 flourisheth. *Lit.* 'ripens', used of the 'ripening grape' in Is. xviii. 6; cp. 1 Kings xi. 20. *℣* 'is born'. In *℣* there is added *אֲחֵרִית בָּן* ('so is [their] latter end'); see Cowley in *JQR*, xii. 110.
 19. All his works... *℣* 'Every work rotteth and fadeth away'. *℣*, in order to tone down this rather pessimistic note, substitutes: 'All his works shall be proved before Him' (i.e. God).
 will surely decay. Cp. Is. xl. 20, where this word (*רָקַב*) is used of a tree rotting, and Prov. x. 7, where it is used in reference to 'the name of the wicked'.
 And the labour... Just as man perishes and is forgotten, so it is with his works (cp. Job xxi. 13; John xii. 19); contrast with this thought Rev. xiv. 13. *℣* 'And the worker thereof shall depart with it'.
 XIV. 20-XVI. 23. The general theme of this division is Divine retribution. It contains six subsections.
 (a) XIV. 20-27.
 20. that meditateth. See critical note. Cp. vi. 37, l. 28; Ps. cxix. 15, 23, 148.
 that giveth heed... Cp. Ps. cxix. 117; *℣* 'And that shall discourse by his understanding'; some cursives add 'holy things'.

- 22 Going forth after her like a spy,
He looketh stealthily upon^b her enterings-in^a.
23 [Blessed is he] that peereth into her window,
And hearkeneth at her doors;
24 Who encampeth round about her house,
And fixeth his pegs into her wall;
25 Who pitcheth^a his tent close beside her¹⁷,
And dwelleth in a goodly dwelling;
26 And buildeth^a his nest^a in her foliage,
And lodgeth among her branches;
27 Seeking refuge from the heat in her shade,
He dwelleth within her habitations.

(b) XV. 1-10. *How Wisdom is to be attained* (= 2 + 2 + 2 + 2 + 2 distichs).

- 15 1 For^a he that feareth the Lord doeth this,
And he that taketh hold of the Law findeth her.
2 And she will meet him as a mother.
And as a youthful wife will she receive him;
3 And she will feed him with the bread of understanding,
And will give him the waters of knowledge^b to drink.

^a Reading על for בל, which the sense demands ^a Cp. B αἰσχος; G otherwise αἰσχος ¹⁷ > * Lit.
'stretcheth out' ^a Lit. 'upon her hand' ^a Lit. 'setteth' * G 'children', misreading קני ('his nest')
as בני 'his children' ^a > ^b Reading תבואה instead of תבואה

21. That directeth . . . Cp. xxi. 17 b, xvi. 20; Is. xlvii. 7. G 'He that considereth her ways in his heart'.
And giveth heed unto . . . G 'And he shall take knowledge of her hidden things'; cp. iv. 18, vi. 22, xxxix. 3, 7.
22. Going forth . . . He looketh stealthily. G renders both verbs in the imperative.
like a spy. Cf. 2 Sam. x. 3. G 'as one that tracketh' (ὡς ἵππευτος), using the metaphor of a hunter.
He looketh stealthily. Cp. Prov. viii. 34. G 'lieth in wait', continuing the metaphor of a hunter.
23. into her window. Cp. xxi. 23; Song of Songs ii. 9.
at her doors. Cp. li. 19; Prov. viii. 34.
24. encampeth. Cp. iv. 13, 15. G 'lodgeth'.
his pegs. The same Hebr. word as in Judges v. 26.
25. And dwelleth . . . Cp. Prov. i. 33.
26. his nest. See critical note.
in her foliage. Cp. Ps. civ. 12. G 'under her shelter'.
lodgeth among. G 'shall rest under'.
27. Seeking refuge . . . G 'By her he shall be covered from heat (cp. Eccles. vii. 12), and shall lodge in her glory' (cp. Is. iv. 5 f.).

(b) XV. 1-10.
XV. 1. For. Wrongly omitted by G, since this and the following verses are connected with what has preceded; the way in which men should seek Wisdom is now followed by a description of the reception accorded to those who find her.

doeth this. Referring to what has preceded.
he that taketh hold of . . . תופש תורה: cp. Jer. ii. 8, where four offices are enumerated, among which this is one, viz. priests, lawyers, rulers, prophets; the second of these ('handlers of the Law') came to be technically known as the Scribes (= 'Sopherim'; cp. xxxviii. 24-xxxix. 14); in the N. T. γραμματεῖς, and, more rarely, νομοδοί (Matt. xxii. 35; Luke vii. 30, x. 25, xi. 45 ff., xiv. 3) or νομοδιδάσκαλοι (Luke v. 17; Acts v. 34; 1 Tim. i. 7); they were those who occupied themselves with the study and teaching of the sacred Scriptures, and, above all, with the Law.
the Law. The most important point about Ben-Sira's teaching regarding the Law is that he identifies it with Wisdom; but the way in which this identification is taken for granted shows that Ben-Sira is not expressing a new truth, but one which in his time had already become generally accepted; cp. the following passages: i. 26, xix. 20, xxi. 11, xxiv. 23, xxxiv. (G xxxi.) 8.

- findeth her. i.e. Wisdom; ירדנה is more strictly 'shall attain her' or 'overtake', as in Judges xx. 43.
2. . . as a mother. The same comparison is used in reference to Jahveh in Is. xlix. 14, 15.
a youthful wife. See the same expression in Prov. v. 18, 'a young wife'; G γυνή παρθενίας, cp. Prov. vii. 4, 5; Jer. iii. 4; Joel i. 8 (see Sept. in each case); cp. also Wisd. vii. 8.
will she receive him. With H cp. 1 Chron. xii. 18.
3. bread of understanding. Cp. Prov. ix. 5.
waters of knowledge. G ὕδωρ σοφίας. In the later Jewish literature the 'water' and 'bread' of the Torah are often referred to; e.g. in *Shabbath* 120 a (T. B. the words of Is. iii. 1, 'the whole stay of bread,' are explained as referring to the Torah; in the Midrash *Beresith Rabba*, § 1xx to Gen. xxviii. 20, it is said that the proselyte may find in Israel 'the bread of the Torah'. In the Midrash *Shir Rabba* i. 4 it is said: 'As water refreshes the body, so does the Torah refresh the soul.'

- 4 And he that stayeth upon her will not fall,
Nor shall he that trusteth in her be ashamed;
5 And she will exalt him above his neighbour,
And will open his mouth in the midst of the assembly.
6 Joy and gladness shall he find,
And she will make him inherit an everlasting name.
7 Ungodly men^c shall not obtain her,
And the arrogant shall not look upon her.
8 Far from the mockers is she,
And liars do not think of her.
9 Praise^d is not seemly in the mouth of the wicked,
For it hath not been apportioned^e to him^e by God.
10 In the mouth of the wise praise is uttered,
And he who is mighty^f with her shall teach her.

(c) XV. 11-20. On Free-will (= 2 + 1 + 2 + 2 + 2 + 1 distichs).

- 11 Say not: 'From God is my transgression,'
For that which He hateth made He not.
12 Say not: '(It is) He that made me to stumble,'
For there is no need of evil men^g.
13 Evil and abomination doth the Lord hate,
And He doth not let it come nigh to them^h that fear Him.

^{c-c} *Lit.* 'men of falsehood' ^d *Σ* 'wisdom' ^{e-e} *Σ* > *exc.* 70 106 248 ^{f-f} *Lit.* 'he who ruleth'
^{g-g} *Lit.* 'men of violence', cp. *Σ* 'homines impii' ^{h-h} *Lit.* 'he doth not cause it to encounter them'

4. he that stayeth upon her. On the other hand, in Ps. xviii. 18 Jahveh is man's stay.
5. she will exalt him. Cp. *Pirge Aboth* vi. 1, where it is said: 'And it [the Torah] magnifies him and exalts him over all things'; cp. also Sirach iv. 11.
will open his mouth. In order that he may teach.
in the midst of the assembly. Cp. xxi. 17; Prov. xxiv. 7. The reference is probably to those gathered together for instruction in the temple, for, as Friedländer has shown (*Synagoge und Kirche in ihren Anfängen*), the synagogue did not exist in Palestine until the latter half of the second century B.C.
6. *Σ* 'Joy and a crown of gladness and an everlasting name shall he inherit'; for 'crown' cp. i. 9, vi. 31.
an everlasting name. Cp. Is. lvi. 3, where, however, this is given by God.
7. Ungodly men. *Σ* 'Foolish men'. *Σ* *כְּחִי יִשְׂרָאֵל*, cp. Job xi. 11; Ps. xxvi. 4; *Σ* homines stulti.
the arrogant. *Σ* 'liars'. *Σ* *אֲנִי יִרְדָּן*, cp. Jer. xliii. 2.
8. the mockers. *Σ* 'pride'; cp. Eth 'the proud'. The 'mockers' are the cynical free-thinkers to whom wisdom, as contained in the Law, is foolishness; cp. xiv. 6.
do not think of her. Cp. xxiv. 20.
9. This and the next verse belong to what has preceded, but form, at the same time, an introduction to what follows.
seemly. *Σ* *נִמְנָם*, cp. Ps. xxxiii. 1, cxlvii. 1 (Smend).
apportioned. *Σ* 'sent'. Cp. *Σ* Quoniam a deo profecta est sapientia.
10. In the mouth of . . . *Σ* 'For praise shall be spoken in wisdom'. Cp. ii. 29; Prov. xi. 9.
And he who is mighty . . . *Σ* *καὶ ὁ κύριος ἐνδοξάζει αὐτὸν*, but, as the rendering of *Σ* shows ('Et dominator dabit eam illi'), this is a corruption of *καὶ ὁ κυριεύων δώσει αὐτῷ*, which is much nearer to *Σ*; *αὐτῷ* must originally have been *αὐτῆς*. Cp. Matt. vii. 29.

(c) XV. 11-20. Cp. with this passage James i. 13f.

11. From God is my transgression. *Σ* 'Through the Lord I fell away'.
that which He hateth made He not. *Σ* 'For thou shalt not do the things that He hateth', a misunderstanding of the point in *Σ*. The reference is probably to the *Yeser ha-ra'* (the 'Evil Tendency') which, according to the text, was evidently believed by some to have been created by God, a belief which is reflected in later Rabbinical writings, e.g. *Qiddushin* 30b (T.B.): 'I (God) created an evil tendency (*Yeser ha-ra'*); I created for him (i.e. for man, in order to counteract this) the Law as a means of healing'; and in *Bereshith Rabba*, § xxvii (to Gen. vi. 6). Rabbi Ibo explains the text to mean: 'It repenteth Me for having created in him (i.e. in man) the evil tendency; if I had not created it in him, he would not have rebelled against Me.' In earlier days, too, it was believed that God was the cause of sin; see 2 Sam. xxiv. 1; Jer. vi. 21; Ezek. iii. 20.
12. Say not. *Σ* *לֹא תֵאמַר*, i.e. 'By no means say . . .'; cp. Is. xxxvi. 18 (Smend).
stumble. *Σ* 'err'.
evil men. *Σ* 'a sinful man'. With the whole verse cp. Job xxii. 2 ff.
13. Evil and abomination. *Σ* 'every abomination'.
He doth not let it come nigh. *Σ* *οὐκ ἔστιν ἀγγιστὸν* should be emended to . . . *ἀπαρτῆρας* (Knabenbauer).
14. God. *Σ* 'He himself'.
created man . . . Since man was created by God he cannot have been bad from the beginning; the teaching here implied seems to be that man became bad because he followed his evil inclination; contrast, however, xxxiii. (*Σ* xxxvi.)

- 14 God created man from the beginning,
 And placed^h him in the hand of his *Yēser*.
 15 If thou (so) desirest, thou canst keep the commandment,
 And (it is) wisdom^k to do His good pleasure^l.
 16 Poured out before thee (are) fire and water,
 Stretch forth thine hand unto that which thou desirest.
 17 Life and death^l (are) before man,
 That which he desireth shall be given to him.
 18 Sufficient is the wisdom of the Lord,
 (He is) mighty in power, and seeth all things.
 19 And the eyes of God behold his works,
 And He knoweth every deed of man.
 20 He commanded no man to sin,
 Nor gave strength to men of lies^m.

(d) XVI. 1–5. *The Curse of sinful Children* (= 2 + 2 + 1 + 1 distichs).

- 16 1^a Desire not the sight^b of unprofitable sons,
 And delight not in corrupt children;
 2 Yea, and if they ^care fruitful^c, exult not because of them
 If they have no fear of the Lord.
 3 Trust not thou in their life,
 Nor rely on their ^dend^{ed};

^h *U* inserts the following gloss: 'And delivered him into the hand of him that spoileth him'; added for doctrinal purposes.
ⁱ *Lit.* 'gave' ^{j-j} *S* > : *U* *S* + 'and if thou trust in him, of a truth (*lit.* even) thou shalt live'

^k *Lit.* 'understanding' ^l *U* + 'good and evil' ^m *U* + the gloss: 'And He hath no mercy on him that committeth falsehood (*lit.* doeth vanity), nor on him that revealeth secrets.' *S* + 'And He said not to the sons of flesh that they should sin, and He hath no mercy on them that commit falsehood.'

^a *U* has the title 'Concerning ungodly children' ^b *Lit.* 'beauty'; *S* *S* 'multitude' ^{c-c} *S* *S* 'multiply' ^{d-d} *S* 'And trust not that there will be a good end for them' ^{e-e} *S* *S* 'place'; *SA* V 55 155

248 253 254 Syro-Hex Sah 'multitude'; *U* + the gloss: 'For there will not be for them a good end'; *SA* ^{c-c} + στεναζει γαρ πονηρι αυτω και εξητης αυτων αντελειαν γινωσκειται

14. 15. *Yēser* is here used in a neutral sense (almost equivalent to Free-will) in which lay the power of doing right or wrong; the origin of evil is, therefore, in this passage, traced to man; cp. xxv. 24; Wisd. xii. 11; 4 Esdras iv. 29–31. A later scribe, realizing the difficulty which could be urged, that as the Creator of all things God must have created the *Yēser* with its tendency to evil as well as to good, added the gloss that God delivered man from his spoiler (i.e. Satan; see critical note); cp. iv. 19. This later scribe, in his turn, however, did not realize that the difficulty still remained.

Yēser. Cp. xxvii. 6, xxxvii. 3; *S* διαβολικον.

15. If thou (so) desirest. In this and the two next verses the normal Jewish doctrine of Free-will is well illustrated; it is characteristic of this that divine grace occupies a relatively subordinate position.

the commandment. *צוה*, i.e. any precept of the Law; the keeping (*שׁמרה*) of such is reckoned as of merit. Cp. x. 19, xxxii. (S xxxv.) 23, xxxvi. 12, xlv. 5; Prov. xix. 6; Eccles. viii. 5.

And (it is) wisdom . . . *S* 'And faithfulness (it is) to do (His) good pleasure, cp. I rov. xii. 22; for *חכמה* ('understanding') it is perhaps better to read *אמנה* ('faithfulness'), following *S* and see the addition of *U*, with which cp. Hab. ii. 4; see critical note); cp. *U* 'Et in perpetuum fidem placitam facere'.

16. Poured out before thee. *S* 'He hath set before thee'.
 fire and water. Corresponding to 'life and death' in v. 17; opposing elements; cp. Light and darkness = Good and evil. For the synonym 'Fire' for 'Good', applied to God, cp. Deut. iv. 24.

17. Life and death. With the addition of *U* (see critical note) cp. Deut. xxx. 15, 19; see also Jer. xxi. 8.

18. Sufficient is . . . i.e. God knows what each man chooses, cp. xlii. 17. *S* 'Great is . . .'
 (He is) mighty in power. i.e. It lies within His power to punish those who choose the evil, and to reward those who choose the good.

and seeth all things. Cp. Ps. xxxiii. 13–15.

19. And the eyes of God . . . *S* 'And His eyes are upon them that fear Him', cp. Ps. xxxiii. 18, xxxiv. 16.
 And He knoweth every deed . . . Cp. *Pirqe Aboth* ix. 31: 'He is the framer, and He the creator, and He the discoverer . . .'; cp. Ps. xxxiii. 15.

20. to sin. *S* 'to be ungodly' (*ἀσεβειν*).
 nor gave strength . . . *S* 'And He gave no man licence to sin'. For the addition in *U* see critical note.

(d) XVI. 1–5.

XVI. 1. Desire not . . . Cp. xlii. 12.

sight. *S* 'multitude', anticipating v. 2.

unprofitable sons. *Lit.* 'vain youths'. Cp. Philemon 11.

2. If they have . . . *S* 'Except the fear of the Lord be with them'.

3. Trust not thou . . . For the reason that it may suddenly come to an end cp. Job xxiv. 24.
 on their end. For the Hebr. word *אֵלֶּיךָ* in the unusual sense of 'end' cp. Ps. cxix. 33, 112. Possibly the word is to be understood in the sense of 'gain', as in Ps. xix. 11 (12 in Hebr.); Prov. xxii. 4.

- 13 The sinner shall not escape with his spoil,
And He will not suffer the desire¹ of the righteous to fail for ever.
14 Every one that doeth righteousness shall receive his reward,
And every man shall find² (his reward) before Him, according to his works.
15 [The Lord hardened the heart of Pharaoh who knew Him not,
Whose works were manifest under the heavens;
16 His mercies are seen by all His creation,
And His light and His darkness³ hath He apportioned unto the children of men.]⁴

(f) XVI. 17-23. *Man's insignificance in the sight of God* (= 2 + 3 + 3 + 1 distichs).

- 17 Say not: 'I am hidden from God,
And in the height who will remember me?
I shall not be noticed⁵ among so illustrious a people,
And what is my soul among the mass of the spirits⁶ of all the children of men?'
18 Behold the heavens and the heavens of the heavens,
And the deep, and the earth⁷;
19 When He treadeth upon them they stand firm,
And when He visiteth them they tremble⁸.
⁹Yea, the bottoms of the mountains, and the foundations of the world,
When He¹⁰ looketh upon them they tremble greatly.

¹ & S 'patience' ² Reading (after & S) נצח for נצח ³ & > (exc. 106 248): S Ar = B: the two cursives vary only slightly from B ⁴ Reading (after the cursives 106 248 and S) חשבו instead of שבתו ('His blessing')
⁵ B C 'remembered' ⁶ & > ⁷ 70 248 106 L + 'and all that in them is' ⁸ B 'when He visiteth them they are shaken' ⁹ 248 inserts: 'The whole world was made, and existeth, by His will'
¹⁰ 70 248 'the Lord'

12. according to his works. Cp. xv. 19, and *Pirqe Aboth* iii. 24: 'The world is judged by grace; and everything is according to work.'

13. the desire. Cp. Prov. x. 24, xi. 23; Ps. cxli. 10; Smend, on the basis of xlv. 10 (Hebr.), emends to 'hope (חֲסִידָה for חֲסִידָה).

for ever. Omitted in &.

14. Every one that . . . to his works. & 'He will make room for every work of mercy; each man shall find according to his works'. Concerning the efficacy of works, see iii. 14, 31, xi. 27, xvii. 22, xxix. 9, xxxi. 9, 10, &c.; the Hebr. phrase עֲשֵׂה צְדָקָה is the technical one for fulfilling the commandments of the Law (*Mitzvot*); Ben-Sira frequently lays stress on the need of this, though occasionally he finds it necessary to utter a note of warning, e.g. in v. 5, 6, where he combats the belief that any number of sins can be committed provided that a sufficient number of good works are done to atone for them (cp. xxiv. 26 [xxxii. 31]). The danger of works assuming a mechanical character became a more urgent one as time went on, see e.g. Matt. vii. 15, 27; it is seen clearly also in the later Rabbinical literature (for many examples see Weber, *Jüdische Theologie*, pp. 279 ff.), though passages in which the efficacy of works is balanced by teaching on the need of grace are not wanting.

before Him. i.e. in His (God's) sight.

15, 16. These verses are probably not original, but they must have got into the text at an early period, as they are found in the Syriac and Arabic versions, as well as in two Greek cursives. They belong to the secondary recension of B.

15. The Lord hardened . . . Cp. Exod. ix. 12 ff.

under the heavens. Cp. Exod. v. 2, xvii. 14; Deut. xxv. 19, xxix. 19; Job xli. 3.

16. the children of men. & τῶ ἀδὰμ, a corruption for τῶ ἀδὲμ (אדם).

(f) XVI. 17-23.

17. I am hidden from God. Cp. Ps. cxxxix. 7-12.

noticed. Lit. 'known', i.e. recognized.

among the mass . . . & 'in a boundless creation'; Sa'adya, who quotes this verse (Smend), omits 'of all the children of men', which overloads the clause, and is evidently not original.

18. The whole-hearted acknowledgement of the divine glory and power contained in these verses cannot be intended to be spoken by the sceptic, in whose mouth they would sound strange; it is clear, on the other hand, that vv. 20-22 belong to the same speaker as v. 17. It would seem that vv. 18, 19 have got out of place; they would come more appropriately after v. 23, where, after having rebuked the sceptic's way of thinking, Ben-Sira utters his own confession of faith.

18. the heavens of the heavens. Cp. Deut. x. 14; 1 Kings viii. 27; 3 Macc. ii. 15.

the deep, and the earth. These, with the heavens, went to make up the universe, according to the ancient Hebrew conception. The 'deep' = *Tehom* (cp. Gen. vi. 11), i.e. the subterranean abyss of waters.

19. treadeth. Lit. 'cometh down', cp. Ps. xviii. 8, civ. 32.

And when He visiteth . . . נָקַד often has the sense of 'punish'; cp. Is. x. 12; Jer. ix. 24 (Hebr.); with the whole verse cp. *Test. 12 Patriarchs*, Levi iii. 9: 'When, therefore, the Lord looketh upon all creation, the heavens and the earth and the abysses are shaken.'

the bottoms of the mountains. Cp. Jonah ii. 6 (Hebr. 7); & 'the mountains'.

When He looketh . . . Cp. Ps. civ. 32; Nahum i. 5.

- 20^a 'In truth, unto me He will not have respect;
And as for my ways, who will mark them?^{ee}
21 If I sin, no eye beholdeth it,
Or if I deal untruly in all secrecy, who will know it?
22 'My righteous dealing, who declareth it?
And what hope (is there)? for the decree is distant^{*de}.
23 They that lack understanding think these things,
And the man of folly thinketh this.

(a) XVI. 24-30. *Wisdom as seen in Creation* (= 2 + 2 + 2 + 2 distichs).

- 24 Harken ye unto me, and receive my wisdom,
And set your heart upon my words.
25 I will pour out my spirit^f by weight,
And ^gby measure^g will I declare my knowledge.
26 When God created His works from the beginning,
27 He set in order His^k works for ever,
And their authority unto their generations^l.
They hunger not, neither ^mare they weak^m,
And they cease not from their worksⁿ.

^{ee} ⁿ ^e ⁿ + 'And according as a man asketh, his eye shall see (his reward)': cp. v. 14 b ^{a-d} ^s > * *Reading*
^{ee} ⁿ ^e ⁿ for ^{ee} ⁿ ^e ⁿ (*Smend*) ^g 70 106 248 ^l + 'And the trying of all things is not until the end' ^f ^s 'words'
^g ^s 'in wisdom' ^{h-h} ^h ^h 'Concerning their life': *this is all that is left of h in the clause; it is wanting from*
here to xviii. 23 ⁱ ^s 'laws' ^k ⁿ 253 'their' (= ^s ^l) ^{l-l} 70 106 248: 'In His hand are their
beginnings from generation to generation' ^{m-m} ^s ⁿ: ^g ⁿ 'do they labour': 70 106 248 + 'in His works':
^s 'do they labour,' + 'nor are they weary' ⁿ ^s 'strength'

20. **In truth.** In this and the two next verses the sceptic's train of thought is continued from v. 17; he says, in effect, that neither evil actions nor righteous dealing matter since God is indifferent to both. ^g misunderstands the point of the words, and renders: 'And no heart shall think upon these things, and who shall conceive his ways?'

21. **If I sin...** It is difficult to make much out of ^g: 'And a tempest which no man seeth [ⁿ adds: 'shall come upon him', to make sense], and the more part of his works are among hidden things'; with the second clause cp. xliii. 32. ^g ingeniously emends the first clause thus: *καὶ κακοποιῶν ἄνθρωπος οὐκ ὁφείλει ὁ ὀφθαλμὸς αὐτοῦ*, but the unanimity of the Greek MSS. in reading *καταγίγναι* points to an original misreading of ^h. With the whole verse cp. xxiii. 18-20.

22. **who declareth it?** Since God Himself, according to the sceptic, does not see it (cp. v. 20, 21), who is there to tell Him if a man deals righteously? The sceptic is represented as not believing in the ministry of angels (cp. Job xxxiii. 23, 24).

And what hope (is there)? ^g 'Or who shall endure them?' *ὑπομένει* is probably a corruption of *ὑπομονή* (= *ὑπομονή*) in Job xiv. 19; Ps. ix. 19, lxi. 5).

for the decree is distant. i.e. the decreed reward for well-doing, or punishment for evil-doing, is, in any case, so far off that one need not be concerned with either.

23. **And the man of folly...** ^g paraphrastically: 'And an unwise and erring man thinketh follies.' Cp. Ps. xiv. 1 (Sept. xiii. 1), liii. 1 (Sept. li. 1).

XVI. 24-XVIII. 29. Divine retribution further exemplified. This division contains seven subsections.

(a) XVI. 24-30.

24, 25. These verses form an introduction to this section, which deals with the wonders of Creation, in which the divine Wisdom is revealed.

24. **receive my wisdom.** Cp. viii. 9. ^h means 'insight', or 'good sense'; cp. Prov. iii. 4, xiii. 15, &c. ^g 'learn knowledge'.

set your heart. With ^g *πρόσχετῃ καρδίᾳ σου* cp. Deut. xxxii. 46 (Sept.).

25. **I will pour out.** The Hebr. root ^h is a late one, and occurs only elsewhere in the poetical books, Psalms, Proverbs, and Ecclesiastes; cp. x. 13, l. 27.

by weight. Cp. xxi. 5, xxviii. 25.

by measure. Cp. *ἐν ἀκριβείᾳ*.

will I declare my knowledge. Cp. Job x. 17, xxxii. 6.

26. **When God created.** ^g *ἐν κτίσει* (a scribal error for *κρίσει*) *Κυρίου*. Cp. 1 Enoch ii. 1-3.

... He assigned them... Cp. Gen. i. 20, 25; Ps. cxxxvi. 6-9.

27. **He set in order...** Cp. Ps. civ. 24, 31.

their authority. *τὰς ἀρχὰς αὐτῶν*. Cp. Gen. i. 16, 18; Ps. ciii. 22; i.e. the sphere of their activity. ^g refers to Philo (*De Monarch.* i. § i, II. § 5 ff.), where the sun and the stars are designated *ἀρχαί*.

unto their generations. Cp. Ps. cxxxv. (cxxxvi.) 8 f. (Sept.).

They hunger not... Cp. xliii. 10.

- 28^a Not one thrusteth aside his neighbour^a,
They never disobey His word.
29 And after this the Lord looked upon the earth,
And ^bfilled it with His good things^b.
30 With every living thing He filled^c the earth;
^dAnd into it is their return^d.

(b) XVII. 1-14. *God's gifts to man* (= 2 + 2 + 4 + 2 + 2 distichs).

- 17 1 God^a created man^b out of dust^c,
And turned him back thereunto.
2 He granted them ^da [fixed] number of days^d,
And gave them authority over all^e things ^f'on the earth'^f.
3^g He clothed them with strength ^hlike unto Himself^h,
And made them according to His ownⁱ image.
4 He put the fear of them^j upon all flesh,
And ^kcaused them to have power^k over beasts and birds^l.
5^m 7a^m With insight and understanding He filled their heart^m,
7b And taught^m them good and evil.
6aⁿ He created for themⁿ tongue, and eyes, and ears,
6b And He gaveⁿ them a heart to understand,

o-o S: 'they hate not one another' P-P S: 'blessed it with all its fruits' q S: S; G: 'covered' r-r S: And
gathered within it all His works'
a So S L: G: 'The Lord' b S Adam c So S: L: + 'and made him after His image' d-d S: L:
G: 'days by number': G L: + 'and a set time' e So 70 S: f-f Lit: 'thereon' g-g L: omits this clause
here, but places it before v. 2: S: 'By His wisdom He clothed them with strength and covered them with fear'
h-h Reading καθ' εαυτον for καθ' εαυτους i So S A: j So S: G L: 'him' k-k Cp. B^b: S: >: 70 248 +
'in His likeness' (i.e. like Him) l 70 248 +: 'They (i.e. men) received the use of five powers (i.e. the five
senses) of the Lord; but as a sixth He also accorded them the gift of understanding (νοη), and as a seventh the
Word (λογος), the interpreter of His (i.e. God's) powers' (= v. 5) m The order of the clauses here follows S:
G lacks logical sequence; the order in L differs from both n-m So S: G L: 'He filled them with skilfulness
of insight': L: + 'He created for them the understanding of the spirit, and filled their heart with reason'
nn So S: G: 'showed them' o-n So S: G: διαβοδιον, the result of reading 77 instead of 77; the omission
of 77 ('for them') followed from this p S Lit: 'granted as their portion'

28. Not one thrusteth aside... i.e. the heavenly bodies have been 'set in order', they follow their course without interfering with one another; cp. Ps. civ. 19.

They never disobey... Cp. Ps. cxlviii. 5, 6.

29. And after this... Cp. Gen. i. 20-31.

And filled it... Cp. Ps. civ. 24, 28.

30. With every living thing. G ψυχῆν (S ψυχῆ) παντός ζώου: cp. Gen. i. 21 וְכָל־חַיָּה נְשָׁמָה אֶחָדָה וְכָל־חַיָּה נְשָׁמָה אֶחָדָה... cp. also Gen. i. 24.

And into it... Cp. Gen. iii. 19; Ps. civ. 29; Eccles. xii. 7.

(b) XVII. 1-14.

XVII. 1. After speaking of the Creation generally, Ben-Sira now deals more specifically with man and God's gifts to him.

God created... Cp. Gen. ii. 7.

And turned him back... Cp. Gen. iii. 19; Ps. cxlvi. 4.

2. He granted them... Cp. Ps. xc. 10.

And gave them authority... Cp. Gen. i. 28; Ps. viii. 6-8.

3. like unto Himself... according to His own image. Cp. Gen. i. 26, 27.

4. the fear of them... Cp. Gen. i. 28, ix. 2; Wisd. ix. 2.

caused them... Cp. Gen. i. 26, 28; Ps. viii. 6-8.

5. See critical note¹. In reference to this insertion Grotius (quoted by Smend) says: 'Videtur ad marginem annotatum fuisse ab aliquo Stoicorum librorum lectore. Nam Stoici ad quinque sensus notissimos tres annumerabant alios, quorum hic omisum est τὸ ἀπερματικόν.' The verse is, on the face of it, not original.

6 ff. See critical notes.

7 a. With insight... Cp. Ps. viii. 5.

7 b. ... good and evil. See, however, Gen. ii. 17, iii. 22.

6 a. He created. See critical note.

6 b. heart. As usually in the O. T., the seat of understanding.

- 8^b ^PTo show them the majesty of His works,
 8^c ^qAnd that they might glory in His wondrous acts^a;
 *9 That they might evermore declare^r His glorious works^r,
 10 And praise^s His holy name.
 11 He set before^t them the covenant^u;
 The law of life ^vHe gave them for a heritage^v.
 12 He made an everlasting covenant with them,
 And showed^w them His judgements.
 13 Their eyes beheld ^xHis^x glorious majesty,
^yAnd their ear heard His^y glorious voice^y;
 14 And He said unto them, ^zBeware of all unrighteousness^z;
 And He gave them commandment, to each man concerning his neighbour.

(c) XVII. 15-24. *God's recompense to those who serve Him* (= 2[+1] + 2 + 2 distichs).

- 15 Their ways ^bare ever^b before Him,
 They are not hid from His eyes^c.
 17 [^dFor every nation He appointed a ruler,
 But Israel is the Lord's portion^e].

^v S > E^a: G L: 'He set His eye (254 Syro-Hex ^{ms} 'fear') upon their hearts' ^{a-a} So, with some variation, N^e 70 248 (as v. 9) S L ^v 9-10 are misplaced in G ^{r-r} S 'the fear of Him in the world' ^r 70 248 'the elect shall praise' ^t προεθηκεν (= S) instead of προσεθηκεν ('He added') ^{tt} So S: G 'knowledge' ^{u-u} S 'He taught them': 248 + 'to perceive that they are mortal' ^{uu} S 'made known unto' ^{x-x} So S L: G > ^{y-y} L > ^z So N C V 70 253 254 Syro-Hex Ar: BA &c. 'their' ^{a-a} S 'take heed and be not faithless' ^{b-b} S 'are manifest' ^c 70 248 + 'From their youth up every man (70 their way) was towards evil, neither were they able to make their hearts (to be) of flesh instead of stone' (= v. 16), cp. Ezek. xi. 19 ^d 70 248 insert here: 'At the separation of the peoples of the whole earth,' cp. Gen. vi. 5, vii. 21, Deut. xxxii. 8 ^e 70 248 + 'Whom (i.e. Israel, the Lord's portion) He brought up as His firstborn (cp. Exod. iv. 22) with severity, yet loving them, imparting to them the light of love, and He forsook them

8^b. the majesty. Cp. xviii. 4.

8^c. See critical note.

9, 10. The order as given above is that of S.

11. He set before them. Cp. Deut. iv. 44.

the covenant. G read ברית for בְּרִית.

The law of life. i.e. the law which gives life, the Law of Moses; cp. xlv. 5 (חֹרֶת חַיִּים), Baruch iv. 1, and the Midrash *Sifre* 84a: 'As water giveth life to the world, so do the words of Torah give life to the world'; and *Pirke Aboth* ii. 8: 'He who hath gotten to himself words of Torah hath gotten to himself the life of the world to come.' Ben-Sira is, of course, only referring to this life.

12. made. Lit. 'set up' (ἵστημι); cp. xlv. 18a; Ezek. xvi. 60.

an everlasting covenant. Cp. Baruch iv. 1.

13. Their eyes beheld... See Exod. xix. 16-20, xxiv. 16, 17.

His glorious voice. Cp. xlv. 5; Is. xxx. 30; Rev. i. 10, iv. 1.

14. Beware of... A summary of all the prohibitory commandments of the Law, referring especially to that against worshipping other gods.

He gave them commandment... This and the preceding clause sum up the 'great commandments' of the Law, love to God and one's neighbour; cp. Matt. xxii. 36-40.

(c) XVII. 15-24.

15. Their ways are... Cp. Ps. xc. 8a; Is. xlix. 16.

They are not hid... Cp. Ps. xc. 8b. See critical note.

17. See critical note for addition in 248. This verse (17) can hardly be original here. If genuine it has been misplaced (it breaks the close logical connexion between vv. 15 and 19, which form 2 distichs).

For every nation... portion. This verse is of importance as illustrating the Jewish doctrine of God both in His relationship to Israel and to the Gentiles. By their acceptance of the Law the Israelites became God's 'peculiar people' עַם סְגֻלָּה; cp. Deut. xiv. 2, xxvi. 18; Ps. cxxxv. 4), and were therefore His particular care (cp. the Sept. of Deut. xxii. 8, 9, 'But the Lord's portion was His people Jacob, the lot of His inheritance was Israel'). On the other hand, since He was the God of all the world, His interest in other nations could not be denied (cp. the Midrash *Sifre* 40: 'God doth not provide for Israel alone, but for all men'); thus the belief arose that, while God reserved the Israelites for His special care, He deputed angels to look after, and champion, the cause of other races. It is said, e.g. in the Targum of Pseudo-Jonathan to Gen. xi. 7, 8, that every nation has its own guardian angel who pleads the cause of the nation under his protection before God. It is interesting to observe that in later times even the divine guardianship over Israel was deputed to the archangel Michael; in *Hagigah* 12b (T. B.) he has the title of 'Advocate of the Jews'; and in the *Yalkut Shimoni*, *Beresith* 132, Michael is described as the prince over all the angels, because he is the guardian angel of the Israelite nation; he acts as Israel's representative and patron in the presence of God, and he intercedes there on behalf of his people.

For v. 18 see critical note.

- 19 All their works 'are [clear]' as the sun before Him,
 "And His eyes are continually upon their ways".
 20 Their iniquities are not hid from Him,
 And all "their sins" are [inscribed]¹ before the Lord.
 22 The righteousness¹ of men "is to Him as a signet",
 And the mercy^o of man He preserveth^p as the apple of an eye.
 23 Afterwards 'He will rise up' and recompense them,
 And will visit^a their deeds^t upon their own head.
 24 Nevertheless to them that repent doth He grant a return^r,
 And "comforteth them that lose hope"^r.

(d) XVII. 25-32. An exhortation to turn to God and forsake sin (= 2 + 2 + 2 + 2 distichs).

- 25 Turn unto the Lord, "and forsake sins";
 Supplicate before (His) face, and (so) lessen offence.
 26 Turn unto the Most High, and turn away from iniquity^{ss},
 And vehemently hate the abominable thing^z.
 27 "For what pleasure hath God in all that perish" in Hades^h,
 In place of those who live and give Him praise?

not' (= v. 18) f-f. So L (lit. 'manifest'): S 'stand': G > "And all their thoughts are manifest before Him" h-h S 'the sins of men' i. So S only k 70 248 + 'But the Lord, being merciful, knowing also (that they are made in) His own image, spared them, and forsook them: not nor cast them off' (= v. 21).
 1 Lit. 'alms' m S 'of all men' n-n S 'is sealed and deposited with Him' o Lit. 'grace' p S 'is preserved' q 70 248 + 'granting (lit. allotting) repentance to his sons and daughters' r-r S 'shall He reveal Himself' s Lit. 'render' t Lit. 'retribution': S 'debts' u L + 'and He will consign (lit. turn) them to the lower parts of the earth' v L 'a way of righteousness': S 'repentance' w-w S 'will destroy all who cause hurt to the righteous' x Lit. 'endurance': L + 'and hath apportioned to them the lot of Truth' y L has the title 'Concerning conversion': 248 'Therefore turn' z-z S 'and ye shall turn from destruction; turn from sin and cause not anger (unto the Lord)' 70 248 + 'For He Himself will lead (thee) out of darkness unto the light of salvation' (lit. 'health') a-a G 'who will praise the Most High in Hades': L has instead of v. 27: 'and recognize the justice and judgements of God, and stand in the lot of the favour and prayer of the Most High; walk in the places of the holy world with the living and with those who give thanks unto God. Abide not in the folly of the wicked; confess (God) before death' b S 'the world': 70 248 + 'in heart'

19. All their works... Cp. xvi. 22; Eccles. viii. 9.

And His eyes... Cp. xxiii. 19; Ps. xciv. 11.

20. Their iniquities... Cp. Ps. xxxiii. 5, lxix. 5.

And all their sins... Cp. Jer. li. 5.

22. righteousness. ἀρετή (αρετή) (= 70 248); almsgiving was reckoned as the greatest of the טובים טובים ('good works'), and therefore righteousness *par excellence*. S has זכותה, i.e. a state of justification in the sight of God brought about by the accomplishment of good works.

a signet. i.e. something which is especially precious; cp. xlix. 11; Job xiv. 17.

mercy. For χάρις (= חסד) used in reference to a human virtue see xl. 17, and cp. xiv. 1, where L reads חסד חסד, lit. 'men of mercy', for the Greek ἀνδρες ἐνδοξοι.

He preserveth. i.e. He keeps in memory; cp. Acts x. 10: 'Thy prayers and thine alms are gone up for a memorial before God.'

the apple of an eye. Cp. Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; Zech. ii. 12.

23. Afterwards... The reference here is to those mentioned in v. 20; the words of v. 22 are parenthetic.

He will rise up. i.e. to judgement.

and will visit. For על פקר in this sense cp. Amos iii. 2, 14; Hos. i. 4, ii. 15, &c.

upon their own head. Cp. Joel iii. (Hebr. iv.) 4, 7.

24. to them that repent... Cp. Sabbath 32a (T. B.): 'Repentance and works of charity are man's intercessors before the House of God'; and Yoma 86a: 'Great is the power of repentance; for it reaches up to the throne of God; it brings healing...'

a return. i.e. to divine favour.

that lose hope. Cp. Hebr. of Ezek. xxxvii. 11.

(d) XVII. 25-32.

25. Turn unto... Cp. Ps. xc. 3; Mal. iii. 7.

Supplicate before (His) face. i.e. before the place in the temple where God's presence was believed to be, in the Holy of Holies.

offence. πρόσκομμα, cp. Rom. iv. 32, 33; 1 Cor. viii. 9.

26. ... the abominable thing. Cp. xv. 13.

27. The thought is that God's delight is in those who live and can therefore praise Him, not in those who go down to Hades and are cut off from communion with Him; the teaching here coincides with the normal teaching of the O. T. (some passages in the Psalms show, however, a great development), that God's interest in man is restricted to this world; cp. the next verse.

... who live and give Him praise. Cp. Ps. cxvi. 2, cxx. 17, 18; Is. xxxviii. 18, 19.

- 28 Thanksgiving perisheth from the dead as from one that is not,
(But) he that liveth and is in health praiseth the Lord^c.
29 How great is the mercy of the Lord^d,
And ^eHis^f forgiveness unto^g them that turn unto Him^g.
30 ^hFor it is not like this in man,
Nor is (God's) thought like the thoughts of the children of men^h.
31 What is brighter than the sun? Yet this faileth;
And (how much more) ⁱman, whoⁱ (hath) the inclination^k of flesh and blood!
32 He looketh upon ^jthe hosts of heaven^j,
^mAnd on men^m who are dust and ashes.

(c) XVIII. 1-14. *The works of the Almighty are past finding out; the insignificance of man, and the magnanimity of God* (= 1 + 2 + 2 + 1 + 2 + 2 + 2 + 1 distichs).

18 1 He that liveth for ever created^a all things together^b.

2 The Lord alone ^cshall be justified^c.

4 ^dWho is sufficient^d to declare His works,
And who can trace out^e His mighty deeds?

^e 2 + 'and thou shalt glory in His mercy' ^d 248 + 'our God' ^{e-o} 2 'He forgiveth' ^f Expressed in 2 only ^e 248 + 'holily' ^{h-h} 2 'For all things cannot be in men, for a son of man is not immortal': 2 + 'and they take pride in the vanity of iniquity' ⁱ⁻ⁱ Reading *avnp* as instead of *πονηρος* ^k So 2: 2 'thinketh', reading 2 as a verb, cp. xvii. 6, where the verb is understood as a noun: 2^c 2 και τι πονηροτερον ενθυμεται (= 2): 70 253 και αυτη ος ενθυμηθησεται (= Syro-Hex) ^{l-l} So 2 ^{m-m} So 2 ⁿ 2 'tried', or 'proved' ^b 254 'by word (and) in order' ^{c-c} 70 248 'is just'; adding: 'and there is none other beside Him': 2 + 'and He abideth as king, invincible for ever' ^d 70 248 insert here: 'who guideth the world in the hollow of His hand, and all things are obedient unto His will; for He is King of all things, and they are in His power; He separateth among them the holy things from the common' (= v. 3) ^{e-o} So 2 2: 2 'to none' (248 'to whom') 'hath He given power' ^f 2 'number'

28. The omission of this verse in 2 is probably owing to the sentiments expressed, which would naturally be distasteful to a Christian translator.

Thanksgiving perisheth... Cp. Ps. vi. 5, xxviii. 1, xxx. 9, lxxxviii. 4, 5, cxv. 17.

29. How great is... Cp. Ps. lxxxvi. 5, 15.

forgiveness. *ἐξομαρτία*, lit. 'appeasement'; see further, note on xviii. 20.

30. The rendering of 2 of this verse is to be preferred to that of 2, according to which the meaning is that because man is imperfect and mortal, therefore he is entitled to appeal to God's mercy; 2 accords better with the context.

it is not like this in man. Cp. xviii. 13.

Nor is (God's) thought... Cp. Isa. lv. 8, 9.

the children of men. 2 *νός ανθρώπου*, i.e. a human being; cp. Judith viii. 12, the only other place in the Apocrypha where the expression occurs. (Cf. however 4 Ezra viii. 44, emended text.)

31. What is brighter... i.e. If the sun with all its brightness ceases at times to give light, is it to be wondered at that man, the victim of the manifold temptations which flesh is heir to, should sometimes fail? Logic of a somewhat similar incongruous character is found in Job xxv. 5, 6: 'Behold, even the moon hath no brightness, and the stars are not pure in His sight: how much less man, that is a worm! and the son of man, which is a worm!' But similes of the kind, especially in Oriental writers, must not, of course, be unduly pressed.

the man who (hath)... See critical notes.

2 paraphrases the verse thus: 'When the sun, having run its course through the bright day, has sunk, it becomes dark; so also man, who, being flesh and blood, does not control his inclination' (2).

32. the hosts of heaven. Cp. xxiv. 2, xlii. 17; Deut. ix. 19, xvii. 3; Isa. xxiv. 21; 2 'the power of the height of heaven', *δύναμις ὕψους οὐρανοῦ*; in the Sept. *δύναμις* is the rendering of 277 even when it means 'a host'. Here the reference is to the sun, moon, and stars, regarded as eternal; God looks upon these as well as upon man who passes away.

on men. 2, misunderstanding the point of the verse, viz. that God looks upon things eternal and also upon things transient, made an independent clause of the second half of the verse, and added 'all' to 'men'.

dust and ashes. Cp. x. 9; Gen. xviii. 27; Job xv. 14, 15.

(c) XVIII. 1-14.

XVIII. 1. created. *ἐκτίσεν*, for which Ryssel would read *κρίνει* ('judgeth'), cp. 2, and the reading of the cursives (see critical note) in v. 2; cp. the scribal error *ἐν κρίσει* for *ἐν κρίσει* in xvi. 26.

together. *κοινῇ* (= 277 as in l. 17), referring to Creation in its entirety.

2. shall be justified. *δικαιωθήσεται*, lit. 'shall be declared just'. For the additions to this verse see critical notes, and cp. Isa. xl. 12, 21; Ezek. xxii. 26.

4. Who is sufficient... Cp. i. 6. The similarity of language with that of the Psalms (Sept.) in this and the following verses is noteworthy.

to declare His works. *ἐξαγγεῖλαι τὰ ἔργα αὐτοῦ*; cp. Ps. cvi. 22 *ἐξαγγεῖλάτωσαν τὰ ἔργα αὐτοῦ*.

who can trace out. *ἐξιχνιάσει*; cp. Wisd. vi. 23.

His mighty deeds. Cp. Ps. lxx. 7 (Sept.).

SIRACH 18. 16-22

- 16^b Just as^h the rainⁱ maketh the burning heat to cease;
^kSo a word changeth^l (the character of) a gift^k.
 17^m For there is a good word which is better than a gift^m,
 And both belong to a saintlyⁿ man.
 18 A fool upbraideth ungraciously^o,
 And the gift of an envious^p man consumeth^q the eyes.

(g) XVIII. 19-29. *The need of foresight and preparation in view of many things which happen to men; this is true Wisdom* (= 3 + 2 + 3 + 1 + 2 distichs).

- 19^r Before thou fight, seek thee a helper^r;
^sBefore thou art ill, seek thee a physician^s.
 20^t Before judgement^t examine thyself^t,
 And in the^u hour of visitation^u thou shalt find forgiveness^w.
 21 Before thou fall^x, ^yhumble thyself^y,
 And in the time of^z (committing) sins, ^ashow forth repentance^a.
 22 Delay not^b to pay thy vow in due time^c,
^dAnd wait not till death to be justified^d.

h-h So S: G 'doth not' i So S: G lit. 'dew' k-k So S i Lit. 'turneth': G L 'is greater than'
 m-m So S: G L 'Lo, is not a word above a good gift?' n So S: G L 'gracious' o S 'before he doeth
 a gracious act' p G properly 'evil-eyed': S 'evil' q Lit. 'melteth': L 'maketh to waste away' r-r So
 S: G 'before speaking learn': L 'before judgement prepare justice for thyself' cp. 20 a s-s So S: G
 lit. 'before sickness heal': L 'and before thou speak learn, and before sickness apply to a physician'
 t-t S 'and before sorrow come upon thee, pray' u-u 248 'prepare thyself by well-doing' v-v L 'sight
 of God' w S + 'and it shall help thee' x So S: G L 'art sick' y-y S 'pray and beseech': 70 248
 + 'with self-control' z-z S 'before' a-a S 'give alms' b G lit. 'be not hindered' c-c S 'to cause
 thy sins to pass away': L 'to pray unceasingly' S inserts here two clauses: 'be not careless until thou art in
 trouble, put not off the time of turning from thy sins' d-d S 'remember that death delayeth not': L + 'for

16. Just as the rain . . . Cp. xliii. 23.

17. For there is a good word . . . Cowley and Neubauer quote *Baba Bathra* 9 b (T. B.): 'He who giveth a farthing is blessed sixfold, but he who addeth words elevenfold'; the 'word' refers to the encouragement and words of cheer addressed to the recipient.

And both belong . . . Words as well as acts mark the truly charitable man.

18. A fool . . . He is a 'fool' because the efficacy of the gift in the sight of God is done away with by the churlish remark which accompanies it.

consumeth . . . The reference is to the humiliation suffered by him who receives when the gift is accompanied by cruel words; for the expression in Gr. cp. Lev. xxvi. 16.

(g) XVIII. 19-29.

19. S is to be preferred in this verse; cp. L (see critical note).

seek thee a physician. Cp. xxxviii. 12-15.

20. Before judgement. i.e. the judgement of God; the reference is to the 'hour of visitation' in the next clause; see note on vii. 35.

thou shalt find forgiveness. *ἐξίλασμός* ('propitiation'). According to Jewish teaching suffering and sickness, as well as death itself, are in themselves means of atonement, and therefore of reconciliation with God, though the need of repentance as well is often insisted upon in Rabbinical writings. In the Midrash *Sifre* 73 b (belonging to the second century A. D.) it is said that a man should rejoice more in chastisement than in prosperity, because if he enjoyed good fortune all his life his sins would not be forgiven him. In the same Midrash (33 a) a saying is quoted to the effect that 'All who die are reconciled through death'. Very pointed are the words in the Midrash *Bereshith Rabba* 5 a: 'Suffering is more apt than sacrifice to win God's favour and to atone for man.' Teaching of this kind is only adumbrated by Ben-Sira, but it was greatly developed and elaborated by later teachers.

21. humble thyself. Cp. xxxiv. 26 (G xxxi. 31).

show forth repentance. Repentance is also, according to Jewish teaching, a mediating agency; cp. *Yoma* 86 b (T. B.), where it is said that repentance 'brings redemption, and is the cause of God's regarding sins as though they had been unconsciously committed, and even of His regarding them as good works and (therefore) meritorious. It prolongs the days and years of men.' Cp. also *Shabbath* 32 a (T. B.): 'Repentance and works of charity are man's intercessors before the House of God'; and *Sanhedrin* 43 b (T. B.): 'He who sincerely repents is doing as much as he who builds temple and altar, and brings all sacrifices.'

22. Delay not to pay . . . See critical note; perhaps the rendering of S is to be preferred, for it seems to accord better with the words of the second clause; vowing is dealt with in the next verse. Smend adds the distich from S to the text between verses 21 and 22. (See crit. note e-e.)

wait not till death to . . . As in the later Rabbinical literature (cf. on vi. 20), Death is regarded as a means of atonement.

- 19** 1 He that doeth this will not become rich,
 And ^{ed}he that despiseth small things ^{dd}will become wholly poor.
 2 Wine and women make the heart lustful,
 And he that cleaveth to harlots ^ewill perish.
 3 ^bMoulderⁱ and worms ^kwill take possession of him ^{kh},
 And a brazen soul will destroy its owner^t.

(b) XIX. 4-12. *A warning against too much talking* (= 2 + 3 + 3 distichs).

- 4 ^mHe that is hasty in reposing confidence ⁿis unwise^a,
 And he that erreth sinneth against his own soul^o.
 5 He that hath pleasure in wickedness^p shall be brought to destruction^q,
 6 And he that hateth^r gossip is without malice^t.
 7 Never repeat a word^u—
 Then no one will reproach thee^v—
 8 ^{vv}Speak not of it to^v friend or foe—
 Unless it be a sin to thee^w reveal it not^w—
 9 Lest he who hear thee hate thee,
 And regard thee as an evil-doer^x.
 10 Hast thou heard something^y? let it die with thee^z;
 Be of good courage, it will not burst thee^a.
 11 A fool travaileth in pain^b because of^b a word,
 As a woman in labour^b because of^b a child.

variations, 'For thou wilt become a snare unto thine own life and much talked about' ^{dd-dd} **S** 'he that loveth the flesh' ^{e-o} **Lil.** 'will become altogether naked'; **S** 'will inherit poverty'; the rendering of **ε** (*κατα μικρον πεπειρα*) is due to a doublet ^{f-f} **U** > ^{g-g} **So S**; **ε** 'will become reckless' (BA 'more reckless'); **U** 'will become bad (nequam)' ^{h-h} **U** > ⁱ **So B** ^{ac} **AC** (*σηση*); Bb followed by R.V. *σητες* (**S** *σητες*); k-k **ε** **Lil.** 'will inherit him' ^{l-l} **So U** **S**: 70 248 'and he shall be destroyed as (*lit.* in) a terrible (*lit.* greater) example' ^m **U** is wanting from here to xx. 4. ⁿ⁻ⁿ **So S**, **Lil.** 'wanting in understanding'; **ε** **Lil.** 'empty of heart' ^{o-o} **S** 'He who accuseth his own soul, who will hold him guiltless?' ^p **So S** **V** 253 **U** Syro-Hex: B A C ^{ac} **ac** 70 'in his heart': 248 **S** 'in evil living' ^{q-q} **So S**; **ε** 'he shall be condemned': 70 248 + 'he that avertheth his eye from pleasures crowneth his life' ^r 70 248 insert 'and he that controlleth his tongue liveth without strife' ^s **S** 'repeateth' ^t **S** 'understanding' (= A 'heart'); **U** 'life'. In **U** the text of this verse has got out of order ^u **U** 'an evil and cruel (*lit.* hard) word': **ac** 253 + 'in ('thy' 253) prayer' ^{v-v} **So S**; **ε** 'and thou wilt derive no disadvantage' ^{vv-vv} **S** 'deceive not' ^{w-w} **S** '(then) pray for them, but accuse no one' ^{x-x} **So S**, which on the whole is preferable to **ε** 'For if he hear thee he will guard himself from thee, and will hate thee (*i.e.* show himself thine enemy) at the (fitting) time' ^y **Lil.** 'a word': **U** + 'against thy neighbour' ^z **S** 'in thy heart' ^{a-a} **S** 'it is not an arrow (*cp.* v. 12 a) that it should pierce through thee and come bursting forth' ^{b-b} **Lil.** 'in face of'

XIX. 1. He that doeth this. **ε** 'A workman that is a drunkard'; cp. Prov. xxi. 17, xxiii. 21.

he that despiseth... It is not easy to see the connexion between the two clauses of this verse; this want of connexion probably accounts for the reading of **S** (see critical note), which is apparently an attempt to make sense. Possibly these words are to be explained in the light of Eccles. x. 1: 'Dead flies cause the ointment of the perfumer to send forth a stinking savour,' i.e. looking upon any sins as venial must have evil results.

2. Wine and women... Cp. Hos. iv. 11; Prov. xxxi. 3-7.

make the heart... **ε** 'make men of understanding to fall away' is a toning down of the directness of **U**.

3. Moulder and worms... Cp. Prov. v. 5, vii. 26, 27, ix. 18.

a brazen soul. נפש צה. Cp. vi. 4, xix. 3, and a similar phrase נפש צה in Isa. lvi. 11. **ε** 'And a reckless soul shall be taken away' is a free paraphrase; for *τολμηρος* cp. viii. 15.

(b) XIX. 4-12.

4. He that is... confidence. *α ταχὺ ἐμπιστεύων*; cp. vi. 7 *μη ταχὺ ἐμπιστεύσης*, where the Hebr. has *אל תמהר לבטח*. unwise. *κοῦφος* is not found elsewhere in the O.T. in this sense.

against his own soul. Cp. Prov. xx. 2 (Sept.).

5. He that hath pleasure in wickedness. The reading of **ac** *πονηρία* is evidently the more correct one (see critical note). The addition in 70 248 may well contain an echo of the original.

6. See critical note.

7. Never repeat. Cp. xlii. 1.

Then no one... Cp. Prov. xxv. 10.

8. Speak not of it. Cp. 1 Pet. ix. 15. Possibly **S** represents a more original text, 'Deceive not friend or foe.' Unless it be a sin to thee. i.e. unless by keeping silence thou become a partaker in another's guilt.

9. Lest he who... Cp. Prov. xxv. 10. With **ε** (see critical note) cp. xxii. 26.

10. it will not burst thee. Cp. Job xxxii. 18, 19 (Hebr. and Sept.).

11. because of a word. *ἀπό προσώπου λόγου* = מלפני דבר.

SIRACH 19. 12-24

- 12 Like^c an arrow that sticketh in the fleshy thigh,
So is a word in the^d inward parts^d of a fool.

(c) XIX. 13-17. *On taking a friend to task on any matter* (= 3 + 2 distichs).

- 13 Reprove a friend^a,^f that he do no evil^f,
And if he have done anything,^g that he do it not again^g.
14 Reprove a friend^b lest he speakⁱ [evil],
And if he have said (it), that he do it not again.
15 Reprove a friend^k, for often there is slanderⁱ,
And^m believe not^m every word.
16ⁿ Many a manⁿ there is that slippeth^o,^p though unintentionally^p,
And who hath not sinned^q with his tongue!
17^r Reprove thy^s friend^s before thou threaten him^s,
^u And give place to the law^v of the Most High^u.

(d) XIX. 20-30. *The Difference between Wisdom and Craftiness* (= 2 + 3 + 3 + 2 distichs).

- 20^x All wisdom is^x the fear of^y the Lord,
^z And all wisdom is the fulfilling of the Law^z.
22^a But the knowledge of wickedness is not wisdom^a,
^b And the counsel of sinners is not understanding^b.
23 There is a prudence^{bb},^c and the same is abomination^c,
And there is a fool^d who is without^d sins^d.
24 Better is one that hath small understanding, and feareth,
Than one that hath much prudence and transgresseth the Law.

^c So S: ^{d-d} So S: ^e belly; ^f heart; ^g S: thy friend; ^{f-f} So S: ^g 'it may be he did it not';
^h S: 'and shall not have perceived it, and he say, I did it not'; ^h N C 253 S Syro-Hex 'thy neighbour';
ⁱ⁻ⁱ So S: ^g 'it may be he said (it) not'; ^k S: 'thy friend'; ^l 248 S: 'mere (lit. vain) slander';
^{m-m} 248 S: 'let not thine heart believe'; ⁿ⁻ⁿ Lit. 'one'; ^o S: 'sinneeth'; 70 248 + 'in word';
^p S: 'with his tongue'; ^{p-v} Lit. 'not from the soul'; ^q 70 248 S: 'slipped'; ^{r-r} S: 'rebuke';
the evil man' (reading ^v instead of ^v = ^g 'neighbour'); ^s 70 248 S: ^{t-t} S: 'for he hath';
oppressed many'; ^u S: 'and believe not every word of his'; ^v S: 'fear'; ^w 70 248 + 'being';
without wrath.' These also insert here: 'The fear of the Lord is the beginning of acceptance (by Him), and
wisdom will gain love from Him. The knowledge of the commandments of the Lord is life-giving instruction
(lit. instruction of life); and they who do the things that are pleasing unto Him shall pluck the fruit of the tree
of immortality' (= vv. 18, 19). ^x S inserts 'The words of prophecy and'; ^y S inserts 'Because'; ^{z-z} C
248 'from'; ^{z-z} S: 'and in all wisdom is the doing of the Law'; ^z S: 'and the fear of God, that is
wisdom'; 70 248 + 'and the knowledge of His omnipotence', to which is added 'A servant that saith unto
his lord, I will not do according to thy will, though he do so afterwards, angereth him that feedeth him'
(= v. 21). ^{a-a} S: 'There is no wise man who is evil'; ^{b-b} So S: A C S: B: ^c S: 'and it is not (found)
where the counsel of sinners (is deemed) prudence'; ^{bb} Reading ^{bb} instead of ^{bb} (see
exegetical notes); ^{c-c} S: 'that createth sins'; ^{d-d} Lit. 'who is wanting in'; ^e So S: ^f S: 'wisdom'.

12. inward parts of. ^{עֲדָתָא} (Edersheim).

(c) XIX. 13-17.

13. Reprove... Here in the sense of 'exhort'; if the reading of ^g be accepted then it has the force of 'examine'.
In these verses the various meanings of ^g are well illustrated.

14. Reprove. i.e. expostulate with, or the like.

15. Reprove. i.e. find out the truth concerning him.

16. that slippeth. Cp. xx. 18, xxi. 7, xxv. 8, xxviii. 26.

17. Reprove. i.e. call to account.

give place to the law. i.e. Lev. xix. 17.

18, 19. See critical note.

(d) XIX. 20-30.

20. the fulfilling of the Law. Cp. Jas. i. 25.

22. the knowledge of wickedness... Cp. Wisd. i. 4, 5.

23. There is a prudence. Although ^{bb} ('subtlety', or 'prudence') is rarely used in a good sense, it is best
to adopt this here. 'Subtlety,' as a form of wisdom, may be good; but in the sense of craft or sharp dealing it is bad.
It is in this latter sense that it is spoken of as 'an abomination'.

And there is a fool... The meaning of the verse may be expressed thus: On the one hand, there is a good type
of wisdom which can be made bad; on the other, there is a bad type of man which may be good—i.e. prudence, good
in itself, may take the form of craft, and thus become bad; while, to be a fool, bad in itself, may take the form of
guilelessness, and thus become good.

24. What has just been said is illustrated by this verse.

that hath small understanding. ^{ἡττώμενος ἐν συνέσει}, cp. iii. 13, xiii. 8, xxv. 2.

- 25 There is ^fa subtle (form of) craftiness which is unrighteous^f,
^gAnd there is the man who^g dealeth tortuously to gain^h a judgementⁱ.
 26 There is one that walketh^k bent and mournfully^m,
 But inwardly he is full of deceitⁿ.
 27 There isⁿⁿ one with downcast look, ^opretending to be deaf^o,
 But ^pwhen unobserved^p, ^qhe will get the better of thee^q;
 28 And there is one who^{qq}, if for want of power he be hindered from sinning,
 Will do harm when he findeth opportunity.
 29 A man is known by his appearance,
 And the wise man recognizeth^r him by his look^s,
 30 A man's attire ^tproclaimeth his occupation^t,
 And his gait^v showeth what he is.

(e) XX. 1-8. *There is a time for silence and a time for speech* (= 3 + 2 + 2 distichs).

- 20 1 There is a reproof that is uncalled for^a,
 Then he that is silent is wise.
 2 ^bHe that reproveth a sinner getteth no thanks^b,
 But let him that maketh confession ^cbe spared humiliation^c.
 3 ^dAs is an eunuch that sojourneth with a virgin^{dd},
 So is he that would do right with violence^e.
 4 ^fOne^f keepeth silence, and is accounted^g wise,
 And another^f is despised for his much talking.

^{f-f} *S* 'a crafty man who rejoiceth in deceiving' ^{g-g} *G lit.* 'and there is one that . . .': *S* 'and there is one that acteth perversely' ^h *G lit.* 'to bring to light' ⁱ 248 + 'and there is a wise man who justifieth the judgement' ^k *Reading with two cursives, πορευομενος* (= Syro-Hex), instead of πορηνομενος ^{l-l} *S* 'humbly and broken in spirit' ^m *G lit.* 'with black' ⁿ 248 'burning deceit' ⁿⁿ *So S L: G >* ^{o-o} *S* 'planning evil' ^{p-p} *Lit.* 'where he is not known' ^{q-q} *Lit.* 'he will be beforehand with thee': 70 248 + 'to harm (thee)' ^{qq} *So S: G L* 'And' ^r *So S: G* 'shall be known' ^s *Omitting with S apo ανατησως* ^{t-t} *So S* ('occupation', *lit.* 'deeds'); *G lit.* 'and laughter of the teeth' ^v *S* 'appearance': *G lit.* 'the footsteps of a man': ^{aa} *S* 'the step of the foot' ^a *Lit.* 'not comely' ^{b-b} *So S: G L* 'how good it is to reprove rather than to be wroth': 70 248 + 'in secret' ^{c-c} *Lit.* 'be kept back from hurt'. *The interpolation* (= v. 3), which 70 248 place after v. 8, *L* after v. 4, but which logically belongs here, runs: 'How good it is when he who is reproved manifesteth repentance, for thus wilt thou escape wilful sin' ^d *W* is extant from here to v. 7 incl. ^{dd} *W* + 'And the Lord will seek it at his hand' ^e *W* wrongly transposes the clauses of this verse: the whole verse has got misplaced; *W B* being, several cursives, Syro-Hex place the second clause after xxx. 20 ^{f-f} *Lit.* 'there is (one) that': so frequently

25. dealeth tortuously. What the Greek is intended to express here is uncertain; διαστρέφων χάριν is lit. 'that distorts grace' (R.V. 'that perverteth favour'); but it is best to take χάριν (= the Hebr. לַמַּעַן, 'for the sake of') with τοῦ ἐκφύγειν, and to regard διαστρέφων as the rendering of מַחֲפֵל ('that dealeth tortuously'); cp. the Septuagint of Ps. xviii. 28, 2 Sam. xxii. 27; διατίψεις = מַחֲפֵל (cp. also Deut. xxxii. 5); the clause then forms a good parallel to the other half of the verse.

26. See critical note, and cp. xii. 11.

that walketh bent and mournfully. Cf. Ps. xlii. 10; Mal. iii. 14.

full of deceit. πλήρης δόλου: cp. Acts xiii. 10 πλήρης παντός δόλου.

27. one with downcast look. συνκίψων πρόσωπον: cp. Job ix. 27 συνκίψας τὸ πρόσωπον.

28. *S* is probably right, as against *G*, in not joining this verse on to the preceding.

30. And his gait . . . In the Babylonian Talmud directions are given as to how the inner worth of a man may be gauged by his outward appearance and behaviour, Berakhoth 43 b, Erubin 65 b (Rysse).

(e) XX. 1-8. With this subsection cp. xix. 4-17.

2. He that reproveth . . . In this clause the rendering of *S* is to be preferred as fitting in better with the context than *G*.

thanks. Cp. xii. 3, where the Hebr. טוֹבָה has the sense of 'thanks'.

But let him . . . Cp. viii. 5.

For v. 3 see critical note.

4. The point of the comparison is that in neither case is the design accomplished.

right. Lit. 'judgement'. *G* for the second clause, 'So is he that executeth judgements with violence,' taking מִשְׁפָּט in a legal sense. For the phrase מִשְׁפָּט מִשְׁפָּט, i.e. 'to do justice,' 'maintain the cause' of some one, see 1 Kings viii. 45, 49; Ps. ix. 5.

5. One keepeth silence . . . Cp. Prov. xvii. 28, Pirke Aboth i. 18: 'Simon [the son of Gamaliel I] said, "All my days I have grown up amongst the wise, and have not found aught good for a man but silence; not learning, but doing, is the groundwork; and whoso multiplies words occasions sin."'

- 6 One keepeth silence, having naught to say ;
And another keepeth silence, for he seeth (it is) a time (for silence).
7 The wise man is silent until the (proper) time,
But ^hthe arrogant and the scorner ^htake no note ⁱof the time.
8 *He that is abundant in word is abhorred^k,
And he that taketh to himself authority^l is hated^m.

(f) XX. 9-17. *Things are not always what they seem* (= 2 + 3 + 3 + 2 distichs).

- 9 ^{po} Sometimes it is advantageous ^o for a man ^p to be in adversity
^q And sometimes prosperity resulteth in harm ^q.
10 ^r Sometimes a gift there is that profiteth thee nothing,
And sometimes a gift bringeth double recompense,
11 Sometimes cometh loss ^r through honour,
^t And sometimes honour cometh through loss ^t.
12 ^{uu} Some buy ^{uu} much for little ^u,
And some pay sevenfold.
13 ^v The wise man with few words ^v maketh himself beloved ^v,
But the pleasantries of fools are wasted ^w.
14 ^x The gift of a fool profiteth thee nothing ^x,
^y For he looketh for recompense ^y sevenfold ^{ay};
15 He giveth little, and upbraideth much,
And openeth his mouth ^b like a crier ^b;
To-day he lendeth, to-morrow he will demand it back :
Hateful is such an one ^c to God and men ^c.

^a & L 'found' h-h W 'the fool': *the text is corrupt, for וכליך read כליך* (Smend); G 'the braggart and the fool'; S 'the arrogant and the unrighteous'; L 'the haughty and the shameless' i-i So W S L :
G 'oversteppeth' *W is wanting from here to v. 12 incl. k L 'injureth his soul' l L + 'unjustly'
m S 'his life will be hated': 70 248 + 'How good it is when he who is reproved manifesteth repentance, for thus wilt thou escape voluntary sin': see v. 2 above (note) n-n S 'there is that which is to a man's hurt'.
o-v G lit. 'there is prosperity' p 70 248 L + 'that is a sinner' q-q G lit. 'And there is a gain that turneth to loss' r-F In place of these two verses S has: 'For as thou throwest a stone at a bird, thus causing it to fly, so dost thou destroy the friendship of thy true friend, and findest it no more' (= xxii. 20 + xxvii. 25, Hart)
s G lit. 'humiliation' t-t G lit. 'And there is (the man) that hath lifted up his head from a low estate'
u-u S 'One lendeth much like (*i.e.* as though it were) little' uu-au G lit. 'There is (the man) that buyeth'
v This verse is extant in W, but is placed after xxxvii. 26: S omits it vv-vy So G, inadvertently omitted in W
w Reading ופניו: W 'pourest forth wisdom', an obviously corrupt text; G lit. 'are poured out': W is wanting from here to xxi. 21 incl. x 70 248 + '(who) receivest (it); so is it with the niggard who only giveth under compulsion'
y-y G lit. 'For his eyes are many instead of one': 248 adds 'with a view to receive'.
z So S a So S L b-l S 'and speaketh evil and lieth' c-o So 248 S L G >

6. having naught to say. \mathcal{E} 'for he hath no answer'; the discussions of the wise often took the form of question and answer; cp. Prov. xv. 23 *a*, xvi. 1 *b*.

7. The wise man . . . Cp. xx, 20b; Eccles, iii, 7.

take no note. \mathfrak{C} 'oversteppeth', but in xviii. 27 \mathfrak{B} is followed by 70 248 (see critical note there).

8. he that taketh . . . i.e. He who arrogates to himself the sole right to speak. For the addition to this verse in some Gr. MSS. and \mathfrak{U} see critical note.

(f) XX. 9-17.

9. prosperity. Lit. 'gain', *εὐρημν*, cp. xxix. 6 b.

10. a gift. i. e. which is given to another.

11. honour. Lit. 'glory'. With the verse cp. 1 Sam. ii. 4.

12. The original text probably presented a contrast, as indicated in the text; according to G the meaning would be that a man thinks he has made a good bargain, but finds that he is ultimately a good deal worse off: 'There is that buyeth much for little, and payeth for it sevenfold,' i.e. apparent good fortune is in reality a loss.

13. This verse forms the antithesis to v. 8.

pleasantries. *xápures*, lit. 'kindnesses', cp. xxix. 15.

wasted. i.e. thrown away; for the Hebr. cp. Lam. iv. 1.

14. *profiteth thee nothing.* Because what is expected in return is much more than what has been received. The 'fool' is here, according to Ben-Sira, a rogue as well as a simpleton.

15. He giveth little . . . In *Berakoth* iv. 2 (T. J.) reference is made to those 'who give little, and reprove much' (quoted by Smend).

upbraideth much. Cp. xviii. 18; the upbraiding refers to the reproaches made because he does not receive back as much as he expected.

And openeth . . . i.e. he complains to all the world.

Hateful . . . to God and men. Cp. x. 7.

SIRACH 20. 16-25

- 16 The fool saith: 'I have no friend,
And my good deeds receive no thanks;
They that eat my bread are evil-tongued^d.'
17 How oft—and how many there are—they laugh him to scorn^e.

(g) XX. 18-20. *Concerning unseasonable speech* (= 3 distichs).

- 18 ^fA slip on the pavement is better than a (slip) of the tongue^g;
So doth the fall of the wicked come swiftly^f.
19 ^hAs the fat tail of a sheep, eaten without salt,
So is a word spoken out of season^h.
20 A parable from the mouth of a fool is worthlessⁱ,
For he uttereth it out of season.

(h) XX. 21-23. *Some are unintentionally without sin, while others sin intentionally* (= 3 distichs).

- 21 One, through want, is hindered from sinning,
^kAnd when he resteth he will not be troubled^k;
22 Another destroyeth his life through sense of shame,
And perisheth^l through ^mhis want of frankness^m.
23 And another, for shame's sake, maketh promises to a friend,
ⁿThus making for himselfⁿ an enemy^o without reason^o.

(i) XX. 24-26. *The Liar shall be destroyed* (= 3 distichs).

- 24 A lie is a foul blot in a man,
It is continually [found] in the mouth of the ignorant.
25 ^pPreferable is a thief to one who continually lieth^p,
^qBut both shall inherit destruction^q.

^d *lit.* 'evil with their tongue': *S* 'like a rock of stone' 70 248 + 'For he hath not honestly received [that which he possesseth]; likewise that which he hath not is unimportant (*ἀδιαφορον*) to him': so *L*, *excepting that instead of 'received' it reads 'distributed'* *f-f* *S* 'As waters poured out on a rocky stone, so is the tongue of the wicked among the righteous' *g-g* *L* 'The slip of a false tongue is as one falling upon the pavement' *h-h* *S* *S*: *GL* 'A man without grace is (as) a table out of season (*tabula vana*)': *GL* + 'It will be continually in the mouth of the ignorant' (= v. 24 b) *i* *GL* *lit.* 'will be rejected' *k-k* *S* 'and who that is righteous taketh his ease in (his) wealth?' *l* *S* *S*: *GL* 'destroyeth it' *m-m* *S* *S*: *GL* 'by a foolish countenance' *n-n* *GL* *lit.* 'and hath obtained' *o-o* *δορεαν* *p-p* *S* 'he loveth stealing as well as lying' *q-q* *S* 'and his

16. I have no friend. His good deeds have been unable to make friends for him, because his constant seeking for recompense has deprived them of all virtue.

receive no thanks. i.e. not sufficient thanks according to his estimate.

They that eat my bread. i.e. that live on his charity.

evil-tongued. *φῶντοι γλώσση*: i.e. they do not thank and praise him sufficiently.

17. How oft . . . The essence of folly is not to see how others scorn it.

(g) XX. 18-20.

18. A slip . . . Smend quotes Zeno: *κρείττον εἶναι τῷ ποδὶ ὀλισθαίνειν ἢ τῇ γλώσσῃ*.

So doth . . . The point of the comparison is that each is sudden.

19. fat tail. Cp. Exod. xxix. 22. 'G cuts the obscure allusion, compresses, and adds 24 b to make the couplet' (Hart).

20. A parable . . . Cp. Prov. xxvi. 7.

(h) XX. 21-23.

21. want. i.e. poverty.

hindered from sinning. Cp. xix. 28.

And when he resteth . . . i.e. he will not be conscience-stricken when, after the day's activities are over, he thinks over what he has done. *Οὐ κατανοήσεται*, lit. 'he will not be pricked (at heart)'.

22. Another destroyeth . . . Cp. iv. 20-21.

want of frankness. Lit. 'the covering of his face'.

23. an enemy without reason. Because, being weak, he promises what he cannot fulfil, and thus makes enemies unnecessarily.

(i) XX. 24-26.

24. A lie is . . . Cp. xxv. 2.

of the ignorant. *ἀπαιδευτων*, i.e. those uninstructed in wisdom.

25. a thief. Cp. v. 14, where a thief and 'one that hath a double tongue' are mentioned together.

.. shall inherit destruction. Cp. Ps. v. 6; Prov. xv. 5, 9.

- 26 The end^r of a liar is dishonour^s,
And his shame is ever^t with him.

(a) XX. 27–31. *The Reward of the wise and prudent; but wisdom must be apparent* (3 + 2 distichs).

- 27 ^{uv}The wise man advanceth himself by means of his words^v,
And a prudent man ruleth^w the great.
28 ^sHe that tilleth his^r land raiseth high his heap^s,
And he that pleaseth the great atoneth for wrong^s.
29 Presents and gifts blind the eyes^a of the wise^a,
And as a muzzle on the mouth turn away reproofs.
30 ^bHidden wisdom and concealed treasure,
What profit is there in either^r?
31 Better is the man that hideth his folly
Than a man that hideth his wisdom^{bd}.

(b) XXI. 1–10. *The Nature of Sin* (= 1 + 2 + 2 + 1 + 2 + 3 distichs).

- 21 1 ^aMy son, hast thou sinned, (then) add not thereto;
And pray concerning thy former (sins)^{ab}.
2 ^cFlee from sin^a as from the face of a serpent^d;
For if thou come nigh it, it will bite thee^e;
Like^f the teeth of a lion^g are the teeth thereof,^g
It slayeth^h the souls of men.
3 Like a two-edged sword isⁱ all iniquityⁱ,
From the stroke thereof is no healing.

ways will bring him to destruction^r. ^rSo \tilde{S} : \tilde{G} 'disposition' ^s \tilde{S} 'for a curse' ^t \tilde{S} 'destroyed'.
^u \tilde{G} \tilde{L} insert the title: Parabolic sayings: *lit.* 'words (\tilde{L} 'word') of parables' ^{v-v} \tilde{S} 'he that is full of wise
parables showeth himself humble (*lit.* small)' ^wSo \tilde{S} : \tilde{G} \tilde{L} 'pleaseth' ^{x-x} \tilde{S} > ^ySo 248 \tilde{L} only:
others > 'his' ^z \tilde{L} + 'and he that doeth justice exalteth himself' ^{a-a} \tilde{L} 'judicium': \tilde{S} > ^{b-b}These verses
recur in xli. 14, 15, which see ^c*Lit.* 'in both' ^d248 + 'Better is persistent endurance (*lit.* patience)
in seeking the Lord than a driver (*lit.* charioteer) of his own life without a master'
^{a-a} \tilde{S} > ^b \tilde{L} + 'that they may be forgiven thee' ^c \tilde{S} inserts 'my son' ^{d-d} \tilde{S} > ^e*θηξεναι*: but
70 248 &c. *θηξεναι* = \tilde{L} ^fSo \tilde{S} only ^{g-g} \tilde{S} 'is falsehood' ^h*Lit.* 'slaying' ⁱ⁻ⁱ \tilde{S} 'an harlot'

26. The end ... The rendering of \tilde{S} 'is manifestly right, since $\Pi\Gamma\aleph$ even in the sense of "fate" does not suit here' (Smend).

XX. 27–XXIII. 27. Further Warnings and Contrasts. This division has eleven subsections.

(a) XX. 27–31.

27. by means of his words. *éu* (= 2 of the instrument or means) *λόγους*.

... ruleth the great. Smend thinks that the reference is to Jewish sages at the court of a Gentile king, and that perhaps Ben-Sira had here some particular historical personage in mind, who through his influence was able to be of help to his co-religionists; see v. 28 b.

28. He that tilleth. Cp. Prov. xii. 11. Just as proper attention to the land brings its reward, so does due attention paid to the great result in real advantage.

his heap. i. e. of corn.

atoneth for wrong. It is very possible that the reference here is to the wrongdoing of some Jew, which was overlooked through the kind offices of some influential Jewish person, perhaps Ben-Sira himself.

29. Presents ... Cp. Prov. xxi. 14. For *θηξεναι* cp. Sept. of 2 Sam. viii. 2, 6; Hosea x. 16 (= $\Pi\aleph$).

the eyes of the wise. Cp. Deut. xvi. 19 (Sept.).

a muzzle. *Lit.* 'a gag'.

30, 31. See critical note.

(b) XXI. 1–10.

1. And pray. i. e. for forgiveness.

2. Flee from ... Cp. Prov. xiii. 21.

it will bite thee. Cp. Prov. xxiii. 32, where strong drink is compared to a serpent that bites.

the teeth of a lion. Cp. xxvii. 10; Joel i. 6.

It slayeth ... Cp. 1 Pet. v. 8.

3. a two-edged sword. Cp. Ps. cxlix. 6; Prov. v. 4; and the Sept. of Judges iii. 16.

no healing. Cp. iii. 28 a.

SIRACH 21. 4-11

- 4 ^kTyranny and violence^k make^{kk} habitations^l desolate,
And^{ll} the house^m of the arrogantⁿ is rooted out^o.
5 The supplication of the poor man cometh^p unto His ears,
^qAnd his vindication^r cometh quickly^q.
6 He that hateth reproof^s [walketh] in the path of a sinner^s,
But he that feareth God^t will turn [to Him] whole-heartedly^u.
7 ^vThe wise discerneth him that is before him,
And spieth out the sinner at once^v.
8 He that buildeth his house with other men's money
Is as one gathering stones for his ^wsepulchral mound^w.
9 (Like) tow wrapped together is the assembly of the ungodly,
And their end is the flame of fire^x.
10 The way of sinners is ^ymade smooth without^z stones^y,
And at the end thereof is ^{zz}the pit of Hades^{zz}.

(c) XXI. 11-17. The contrast between the godly man who is wise and the godless man who is a fool
(= 2 + 2 + 2 + 2 distichs).

- 11 He that keepeth the Law controlleth^a his natural tendency^a,
^bAnd the fear of the Lord is the consummation of Wisdom^b.

^{k-k} \bar{S} 'from morning till evening' ^{kk} \bar{S} 'she maketh' ^l \bar{S} : \bar{G} 'riches' ^{ll} \bar{S} : \bar{G} \bar{L} 'so' ^m \bar{S} 'many palaces': \bar{L} 'the wealth' ⁿ⁻ⁿ \bar{S} > ^o Reading, instead of $\epsilon\rho\mu\omega\theta\eta\sigma\epsilon\tau\alpha\iota$, with \bar{L} , $\epsilon\kappa\rho\iota\omega\theta\eta\sigma\epsilon\tau\alpha\iota$: \bar{S} 'she rooteth out' ^p \bar{S} \bar{L} only: \bar{G} 'is from the mouth' ^{q-q} \bar{S} 'and it ascendeth unto the presence of the eternal Judge' ^r \bar{L} it. 'judgement' ^{s-s} \bar{S} 'is an unrighteous man': \bar{L} ' (it is) the mark of a sinner' ^t \bar{S} \bar{A} \bar{S} \bar{L} : \bar{N} \bar{B} \bar{C} 'the Lord' ^u \bar{L} it. 'in heart': \bar{S} 'from his heart' ^{v-v} \bar{G} 'He that is mighty in tongue is known afar off, and the man of understanding knoweth when he slippeth' ^{w-w} Read with 248 $\epsilon\iota\varsigma$ $\chi\omega\mu\alpha$ (= \bar{S}) for $\epsilon\iota\varsigma$ $\chi\epsilon\iota\rho\omega\mu\alpha$ (\bar{G}): 248 + ' for his tomb' ^x 248 + ' unto destruction' ^{y-y} \bar{S} 'is a stumbling-block to them' ^z $\epsilon\kappa$ $\lambda\iota\theta\omega\upsilon$ = \bar{N} \bar{B} \bar{C} \bar{S} 'a deep pit': \bar{L} inferi et tenebrae et poenae ^{a-a} \bar{S} ($=\bar{S}$), misunderstood by \bar{G} : \bar{N} > ($\bar{h}\bar{a}\bar{b}$ \bar{N} \bar{C} \bar{A}) ^{b-b} \bar{S} 'and he that feareth the Lord lacketh naught'

4. Tyranny. $\kappa\alpha\tau\alpha\pi\lambda\eta\gamma\mu\acute{o}\varsigma$ is $\acute{\alpha}\pi$. $\lambda\epsilon\gamma$.; it might have also the meaning of 'intimidation'. habitations. This rendering (of \bar{S}) is preferable to that of \bar{G} because one expects a parallel to 'house' in the next clause; see further critical note.

is rooted out. Cp. Prov. xv. 25.

5. His ears. i.e. the ears of God; cp. Ps. xvi. 8, cx. 5, cxxxix. 10.

And his vindication. . . See the rendering of \bar{S} for this clause in the critical notes; perhaps it is to be preferred to \bar{G} .

6. in the path. $\epsilon\iota\varsigma$ $\bar{i}\chi\theta\epsilon\iota$, lit. 'in the track' (cp. \bar{L} 'vestigium est'); cp. Prov. xvi. 17.

7. The context makes it probable that the rendering of \bar{S} is nearer the original than that of \bar{G} .

8. He that buildeth his house. A figurative expression for making a fortune; cp. Ps. xlix. 16. sepulchral mound. See critical note.

9. tow. $\sigma\tau\epsilon\pi\tau\acute{\iota}\omega\upsilon$ = \bar{N} \bar{B} \bar{C} ; cp. Isa. i. 31 and Judges xvi. 9, the only occurrences of the word in the O.T.

the assembly of the ungodly. For the phrase $\sigma\upsilon\kappa\alpha\gamma\omega\gamma\acute{\eta}$ $\acute{\alpha}\iota\acute{\alpha}\mu\omega\upsilon$ cp. vii. 16, xvi. 6.

the flame of fire. i.e. Gehenna; for the expression $\phi\lambda\acute{\alpha}\xi$ $\pi\upsilon\rho\acute{\iota}\varsigma$ cp. viii. 10.

10. without stones. Cp. Isa. lxii. 10.

the end thereof. . . Cp. Prov. xiv. 12 δ , xvi. 25 δ . 'In Ecclesiasticus the problem of retribution takes a peculiar form. On the one hand it is uncompromisingly tory, and refuses to admit the possibility of the new views as to the future life. All retribution, without exception, is confined to this life (cp. xli. 3, 4). On the other hand, this writer supplements Ezekiel's theory of exact individual retribution with the older view which Ezekiel attacked, and seeks to cover its obvious defects with the doctrine of the solidarity of the family. A man's wickedness must receive its recompense either in his own person in this life, or, failing this, in the persons of his surviving children, since Sheol knows no retribution. Thus, on the one hand, he teaches the doctrine of individual retribution (see ii. 10, 11, ix. 12, xi. 26, 27 δ , xii. 3). But this theory of individual retribution was inadequate, for obviously all men did not meet with their deserts. Hence a man's sins are visited through the evil remembrance of his name and in the misfortunes of his children after him. Thus our author declares that a man's character shall be manifest in the fortunes of his children (see xi. 28, xxiii. 24-6, xl. 15, xli. 6). On the other hand, the children of the righteous are blest (xliv. 11-13). Since there is thus no retribution beyond the grave, there is no organic relation between this life and the life in Sheol (in xxi. 10 thoughts of the penal character of Sheol do seem to be present, though not in harmony with the doctrinal system of the author). Sheol is out of the sphere of moral government; for there no account is taken of man's past life on earth (xli. 4); there is no recognition of God (xvii. 28); in that region there is no delight of life (xiv. 16); its inhabitants are bereft of light (xxii. 11); they are plunged in an eternal sleep (xliv. 19)' (Charles, *Eschatology* . . . , pp. 162 ff.).

(c) XXI. 11-17.

11. controlleth his natural tendency. \bar{G} 'becometh master of the intent thereof', as though the reference were to the Law (see critical note); cp. *Qiddushin* 30 b (T. B.): 'I created the evil tendency (\bar{N} \bar{C} \bar{A}) [and] I created the Torah for healing. If ye occupy yourselves with [the study of] the Torah, ye will not fall into the power of it (i.e. of the evil tendency)'; and cp. also *Pirke Aloth* iv. 2: 'Who is mighty? He that subdueth his nature (\bar{N} \bar{C} \bar{A}).'

- 12 ^aHe that is not wise^e will not be instructed,
 And^m there is a wisdom^f which maketh bitterness to abound^d.
 13 The knowledge of a wise man aboundeth like a ^gspring of water^h,
 And his counselⁱ is like^h ⁱthe waterⁱ of life.
 14 The heart ^kof a fool is like a broken vessel,
^lHe holdeth no knowledge^l.
 15 If a man of understanding hear a wise word,
 He commendeth it, and addeth thereto ;
^mIf a foolish man hear it, he mocketh at it^m,
 And casteth it behind his back.
 16 The discourse of a foolⁿ is like a burden^o on a journey,
 But grace^p is found ^qon the lips of the wise^q.
 17 The utterance^r of the prudent is sought for in the assembly,
 And his words are pondered in the heart.

(d) XXI, 18-28. *Further contrast between the godly man and the fool* (= 2 + 1 + 1 + 3 + 2 + 2 distichs).

- 18 As a prison-house* is Wisdom to a fool,
And the knowledge of the wise^t as ^ucoals of fire^u.
19 As^v chains^w on (their) feet is instruction to the foolish,
And as manacles on their right hand.
21 As a golden ornament is instruction to the wise,
And as a bracelet upon their right arm.
20 The fool lifteth up his voice with laughter,
But the wise^x man smileth^y in silence^z.
22 **a** The foot of a fool hasteth into a house,
23 **b** But it is ^agood manners^a ^bto stand outside^b.
23 **a** The fool through the door looketh into a house,
22 **b** But the cautious man ^cdemeans himself humbly^c.

* 248 'the acceptance of Wisdom': א + 'and understanding' d-d ש > *א + 'in (that which is) good':
ע *Lit.* 'crafty' ^{ee} N A C: 'But' ^f *Lit.* 'craftiness' ^{g-s} So S: ע *Lit.* 'flood', reading מְבֹרַל instead of מְבוּרָל
n-h א 'abideth' i-i No S: א 'a fountain'; 248 'a pure fountain (as)' k So S ל: א 'the inward parts'
l-l ש 'he learneth no knowledge all the days of his life': 70 248 + 'in his life' u-m ע 'The wanton
man heareth it, and it displeaseth him' n ש 'the ungodly' o S א Syro-Hex 'a heavy burden' P A > :
N e-a 'parable' q-q ש 'in all the speech of the righteous' r *Lit.* 'mouth' s So S: א ש 'a house that is
destroyed' t So S only: ע ש ל 'unwise' u-u So S: *ע* *Lit.* 'unexamined words' v So S: > >
w ש 'a net' x So S ל: א 'clever' (παροργιστος) y So S: א ש 'scarcely' z S 'in peace'
א-ש ו נברא (= ש) 'the glory of a man' (*Smemd conjectures* בְּכָבוֹד בְּכֹהֵן) b-h So S & ש *ע* corrupt ענין
'in the house of his people' (*Smemd conjectures* בְּבֵיתוֹ בְּבֵיתוֹ) c-c ש *ע* יכנע רבים (= shall humble many'), for שבח

12. a wisdom. *πανουργία*, cp. xix. 23.

... which maketh . . . Craftiness is a kind of wisdom which is often a cause of sorrow and bitterness to others.

13. *aboundeth like a spring of water.* G read מְבֹרֵךְ, the technical Hebrew word for the Flood, instead of מְבֹרֵךְ ('a spring'). Cp. *Pirke Aboth* vi. 1, where it is said that the man who is busied with the Law is like 'a spring that ceaseth not, and as a river that continueth to flow on'. In ii. 10 of the same tractate, Rabbi Eleazar ben Arak is called a 'welling spring' because of his devotion to the study of the Law.

... like the water of life. Cp. the Midrash *Sifre* 84 a: 'As water giveth life to the world, so do the waters of the Torah give life to the world.'

14. like a broken vessel. Cp. Jer. ii. 13.

15. casteth it behind . . . Cp. Ezek. xxiii. 35.

16. **grace.** For the word used in this connexion cp. vi. 5, xx. 19, xxxvii. 21; Ps. xlv. 3; Prov. xxii. 11; Eccles. x. 12.

17. . . . are pondered in the heart. Cp. xiv. 21.

(d) XXI, 18-28.

18. *coals of fire*. i. e. to a fool. *It* is preferable here, because the context demands something that is disagreeable to the fool to correspond with 'prison-house' in the first clause.

19. Contrast vi. 24 ff.

21. That this verse should come before v. 20 is manifest, cf. *vv.* 22, 23.

20. the wise man. πανούργος.

22, 23. In **ק** these verses have got misplaced; both verses are preserved in a quotation in **ל** 14 א ('The Lecture of our holy Rabbi', i.e. Judah ha-Nasi), an ethical treatise; **ל** 30 is also quoted in the Babylonian Talmud, *Nidda* 16 ב, *Pesachim* 112 א (Cowley and Neubauer, p. xxiv).

23. good manners. For the Hebr. phrase cp. Prov. xx. 3.

(g) XXII. 7-18. *The Futility of the Fool* (= 2 + 3 + 3 + 2 + 2 + 1 + 2 distichs).

- Ⓔ 7 He who teacheth a fool is (as) one that glucth together a potsherd^a,
 (Or) as^b one that awakeneth a sleeper out of a deep sleep.
 8^a He that discourseth to a fool^{aa} is as one discoursing to him that slumbereth^a,
 And at the end he saith, 'What is it?'
 11 Mourn for the dead, 'for his' light hath failed^r;
 And mourn^t for a fool, for understanding hath failed (him).
 "Weep gently^v for the dead^u, for he hath found rest;
 "But^z the life of a fool is ^yworse than^y death^w.
 12 The mourning for the dead (lasts) seven days,
 But ^zthe mourning for a fool^z all the days of his life.
 13 Talk not much with a foolish man,
 And consort not with a pig^a:
 Beware of him, lest thou have trouble,
 And thou becomest defiled^b when he shaketh himself^b;
 Turn from him, and thou wilt find rest,
 And (so) shalt thou not be wearied with his folly^c.
 14^d What is heavier than lead^d?
 And what is its name but 'Fool'^e?
 15 Sand and salt and a weight of iron
 (Are) easier^e to bear than^e 'a senseless man'^f.
 16 As^g timber girt and fixed into the wall^h
^kIs not loosened by an earthquake^k,

conceal the humble origin of their own parents; (but) children who grow up in arrogance and wantonness besmirch the noble descent of their kin (= vv. 9, 10). ^aV Syro-Hex plur.: $\mathfrak{L} + ('and as one) who telleth a tale (lit. word) to him that heareth not' ^vSo \mathfrak{L} ^{aa} \mathfrak{L} 'he that teacheth a fool is like one that eateth bread when he is not hungry' ^{aa} $\mathfrak{L} + 'wisdom' ^{r-r} \mathfrak{L} ^{lit.} 'for he is kept from the light' ^aExpressed in \mathfrak{L} ^t $\mathfrak{L} >$ ^{u-u} \mathfrak{L} 'it is not (fitting) to weep for the dead': Sah 'it is good to weep for the dead' ^v*Lit.* ⁱmore sweetly': \mathfrak{L} modicum ^{w-w} \mathfrak{L} 'For an evil life is worse than death' ^xSo B only ^{y-y}248 > ^{z-z}So \mathfrak{L} : $\mathfrak{G}\mathfrak{L}$ 'for a fool and an ungodly man' ^aSo \mathfrak{L} , which adds 'in the way': 70 248 + 'for being without sense he will altogether despise thee' ^{b-b}So \mathfrak{L} : \mathfrak{G} 'in his onslaught', *lit.* shaking': \mathfrak{L} 'in his sin' ^c \mathfrak{L} 'much talk' ^{d-d} \mathfrak{L} 'for he is much heavier than lead' ^eSo 248 \mathfrak{L} : \mathfrak{G} 'easy': \mathfrak{L} 'pleasanter' ^{f-f} \mathfrak{L} 'to dwell with a fool' ^gSo 70 \mathfrak{L} ^h*Lit.* building': $\mathfrak{L} + 'of the corners of a house' : ^{k-k} $\mathfrak{L} >$$$$

correction' are really what is required. Ben-Sira is laying stress on the need of firmness towards children; the lack of this in their earlier years results in the shame and grief which, later on, are brought upon a father (vv. 4, 5); cp. the gloss on v. 6 (see critical note).

stripes and correction. Cp. Prov. xxii. 15, xxix. 15.

(g) XXII. 7-18.

7. He who teacheth... Cp. Prov. i. 7, xxvii. 22. A potsherd glued together is useless for all practical purposes. one that is awaked out of a deep sleep is unfit for doing anything; nothing can be done with either—nor yet with a fool.

8. He that discourseth... A fool cannot understand sensible talk, although he hears, any more than one who is asleep and cannot hear. For vv. 9, 10, see critical note.

11. Mourn... Cp. vii. 34, xxxviii. 16.

his light hath failed. Cp. Prov. xx. 20 b, 27. On Jewish tombstones the following ancient formula is often inscribed: 'May his light continue to shine.'

12. ... (lasts) seven days. This is still observed by modern orthodox Jews; the period is technically called 'Shiba' (pronounced 'Shiva'), 'seven'; cp. Gen. i. 10; Judith xvi. 24; and see below xxxviii. 17.

13. Talk not much. $\mu\eta\ \pi\lambda\eta\theta\upsilon\eta\varsigma\ \lambda\acute{o}\gamma\omicron\upsilon$ = אל תרבה שיחה , a phrase which occurs in *Pirke Aboth* i. 5.

consort not. *Lit.* 'go not to'.

with a pig. This rendering of \mathfrak{L} is evidently correct, as is shown by the context (see clause d); \mathfrak{G} is a toning down. The swine is referred to as the emblem of filthiness in the T. B. *Berakhoth* 43 b; *JE*, xi. 609 b. The fool, like the man of sloth, is regarded as unclean; for the uncleanness of swine cp. Lev. xi. 7.

And thou becomest defiled... The outpouring of a fool's nonsense is compared to the filth carried about by a pig which it shakes from itself after having wallowed in the mire.

wearied. The verb $\alpha\kappa\eta\theta\acute{\alpha}\zeta\omega$ occurs very rarely in the Sept.: Ps. lx. 3, ci. 1, cxlii. 4; Dan. vii. 15.

folly. $\alpha\pi\acute{o}\nu\omicron\iota\alpha$ means also 'madness', which is perhaps preferable here, as a strong word is required.

14. What is heavier... Cp. xxi. 16.

what is its name. i.e. the name of that which is heavier than lead.

15. Sand. Cp. Prov. xxvii. 3. See further *Intro.* § 7 (b).

16. The contrast offered by the wise man.

- & So a heart established on well-advised counsel
¹Will not be afraid¹ in time^m [of danger].
 17 ^{mm}A heart fixed on thoughtful understanding
 Is as an ornament graven^a upon^o a polished wall^{mm}.
 18 ^pSmall stones^p lying upon a high place
 Will not remain against the wind,
^aSo will the fearsome heart (bent) on foolish imagination
 Be unable to withstand any terror^a.

(h) XXII. 19-26. *How Friendship is dissolved; the duty of a friend* (= 2 + 3 + 2[+1] + 2 distichs).

- 19 A wound¹ in the eye maketh tears to flow,
 And a (heart)-wound^r severeth friendship^a.
 20 ^tHe that throweth a stone at birds scareth them away.
 And he that reproacheth^u a friend dissolveth friendship.
 21 Even if thou draw the sword against a friend,
 Despair not, for there is^v a way out^v;
 22 And^w if thou open thy^x mouth against a friend,
 Fear not, for there is a (way of) reconciliation;
^yBut reproach and arrogance, and betrayal of a secret, and a deceitful blow,—
 In (face of) these every friend will depart^y.
 23 Support^z thy neighbour in his poverty,
 That in his prosperity^a thou mayst rejoice^b;
 Remain true^c to him in the time of his^d affliction,
 That thou mayst be heir with him in his inheritance^e.
 24 [^{oo}Before the fire is the smoke of the furnace^f,
 So revilings before bloodshed].^{oo}
 25 ^gBe not ashamed of a friend who becometh poor^g,
 & ^hAnd ⁱhide not thyselfⁱ from his face^h;
 26 ^kFor ^{kk}if evil happen unto him^k through thee^{kk},
 Whosoever heareth it will beware of thee^m.

1-1 S 'no fear will shake him' ^m 70 248 S L 'at any time': 248 L + 'with fear' ^{mm-mm} L >
ⁿ Reading γλυμματος (Smead) for ψαμματος ^o So 248 S ^{v-v} Reading with AC 70 248 mg. 254 χαλίκας
 (= L): B S χαλακας, 'pales' ^{q-q} S 'So is the heart of a fool broken in his innermost being, and he
 cannot stand up against grief' ^r Reading νωσος (= S) for νωσων (= L) ^{s-s} So S (lit. 'changeth
 friendship'): & 'showeth feeling' ^t L inserts the title: 'Concerning friendship' ^u S 'robbeth': and adds
 'change not towards thy friend, but if thou change think not that thou wilt retain his love' ^{v-v} Lit.
 'a returning' (= תשובה), i.e. 'a way of repentance' ^w So V 253 Syro-Hex. L: & > ^x So S ^{y-y} S 'He
 who reveals a secret is worthy of contempt (lit. is a son of contempt), and a deceitful blow puts friendship far
 away' ^z So S: & L 'acquire trust in' ^a Lit. 'good things' ^b So SA 25 248 253 254 Syro-Hex L
 (εὐφρανθης): B C V 70 ομον πλησθης: S 'thou mayst share' ^c Lit. 'steadfast' ^d So L only ^e 248
 + 'For not always is the (outward) appearance to be despised, nor is the rich man void of understanding
 to be respected' ^{oo-oo} This verse seems to have got out of place, as it breaks the sequence of thought ^f & L
 + 'and smoke' (καπνος), which S rightly omits ^{g-g} & L 'I will not be ashamed to shelter a friend'
 h-h L > ⁱ⁻ⁱ & L 'I will not hide myself' ^{k-k} S 'If thy companion reveal to thee a secret, repeat it not'

17. an ornament graven. See critical note.

18. Small stones... The reference, as Ryssel points out, is to the small stones which were placed on the top of the walls surrounding gardens and vineyards; these were put there in order that, when jackals or foxes leaped on to the wall to enter the vineyard, the noise occasioned by the rattling of the displaced stones might warn the watcher. As these small stones were always lying in an exposed position they were easily blown down by a high wind.

(h) XXII. 19-26.

19. A wound. See critical note.

maketh tears to flow. Cp. Prov. xxx. 32, 33.

20. reproacheth. Cp. v. 22, xviii. 18, xx. 15.

21. ... for there is a way out. Cp. xxvii. 21. The meaning of the verse is that every straightforward quarrel, however serious, is capable of adjustment, but when such things as those mentioned in the third clause of v. 22 sever friendship, then the breach is irremediable.

22. if thou open... The reference is to outspoken, straightforward differences between friends.

reproach. i.e. abuse.

betrayal of a secret. Lit. 'revealing...'; cp. Prov. xi. 13, xx. 19, xxv. 9.

23. thou mayst rejoice. See critical note.

24. So revilings... Cp. xxvii. 15.

25. And hide not... Cp. vi. 12.

26. The rendering of & in this verse is clearly not in order, but its general sense agrees better with the context than

(i) XXII, 27—XXIII, 6. *The Need of Self-control* (= 2+4+1+2 distichs).

- 27 ^aO that one would set a watch over my mouth^a,
And a seal of shrewdness upon my lips,
That I fall not^b by means of^c them^d,
And that my tongue destroy me not^e!
- 23 ²^aO that one would set scourges over my mind^b,
And ^ca rod of correction^c over my heart,
That they spare not ^dtheir errors^d,
^eAnd overlook not their sins^e!
- 3 That mine ignorances be not^f multiplied,
And that my sins ^aabound not^g,
And ^h'cause me to fallⁱ in the sight of^k mine^l adversaries,
So that mine enemy rejoice over me^m.
- 1 (=4 ^a) O Lord, Father, and God^b of my^c life,
Abandon me not ^dto their counsel^e.
- 4 ^bGive me not^f ^aa proud look^a,
5 ^cAnd turn away concupiscence^g from me^h.
6 May ⁱthe lust of the fleshⁱ ^aand chambering^j ^knot overtake me^j.
^lAnd give me^a not over to a shameless soul^l.

(*lit.* ‘give it not out’) ^{kk} ⲉⲛ ‘and’ ^l ⲙⲁⲩⲓ ‘me’ ^m ⲙⲁⲩⲓ ‘him’: S + and will account thee
a mischief-maker’ (*lit.* ‘one that doeth harm’). ⁿ 254 inserts here: ‘O that one would set scourges over my
thought’ (= xxiii. 2a) ^o ⲉⲧⲉⲃⲱⲥⲏ (= יתן) ⲙⲟⲩ (> ⲕⲗⲑⲣⲏ) ⲉⲡⲓ ⲟⲩⲙⲁ ⲙⲟⲩ ⲫⲓⲗⲁϭⲏ ^p 248+ ‘suddenly’
^q ⲉⲧⲉⲃⲱⲥⲏ ‘from’. ^r So V (= S L): ⲉⲧⲉⲃⲱⲥⲏ ‘it’: Sah ‘through my mouth’. ^s The negative is preserved in 248+ 25
(= S Syro-Hex). ^t For the reasons of the above order in the clauses of vv. 1–5 see note below. ^u *Lit.*
‘thought’ ^v ⲉⲧⲉⲃⲱⲥⲏ ‘a discipline of wisdom’ ^w ⲕⲗⲑⲣⲏ No L (ignorantibus eorum): ⲉⲧⲉⲃⲱⲥⲏ ⲉⲡⲓ ⲧⲱⲥⲏ ⲁⲅⲣⲟⲩⲙⲁⲥⲏ
ⲙⲟⲩ = S ^x ⲉⲧⲉⲃⲱⲥⲏ has the clause under the asterisk: 248 ‘Overlook not the insults (ⲟⲩⲫⲣⲟⲥ) of sinners, according
to (*lit.* ‘in’) (Thy) promise’: S >, but has instead: ‘that they in their assembly inherit not, nor take delight
(ⲛⲣⲁϭⲏ) in destroying (ⲛⲣⲁϭⲏ)’; Sah > the clause altogether: L et non apparent delicta eorum. ^y L > the
negative ^z ⲉⲧⲉⲃⲱⲥⲏ ‘be not strong’ (ⲛⲣⲁϭⲏ) ^a 70 248+ ‘to (my) destruction’ ^b S ‘reveal me’
(ⲛⲣⲁϭⲏ), a scribal error which should, according to Smend, be corrected to ⲛⲣⲁϭⲏ (= ⲛⲣⲁϭⲏ), ‘cause me to fall’:
ⲉⲧⲉⲃⲱⲥⲏ ‘I fall’ ^c *Lit.* ‘before’. ^d So L: ⲉⲧⲉⲃⲱⲥⲏ > ^e 70 248+ ‘from whom the hope of Thy mercy is
far-distant’ ^f S ‘Master’ ^g 70 248 ‘all my’ ^h ⲉⲧⲉⲃⲱⲥⲏ > ⁱ ⲉⲧⲉⲃⲱⲥⲏ + ‘and suffer me not to fall by them’;
(S ‘on their account’); 70+ ‘as a (standing) example’ (ⲉⲧⲉⲃⲱⲥⲏ ⲛⲣⲁϭⲏ ⲉⲧⲉⲃⲱⲥⲏ): L + in illa exprobat one ^j ⲉⲧⲉⲃⲱⲥⲏ
ⲉⲧⲉⲃⲱⲥⲏ ^k *Lit.* ‘a lifting up of eyes’: L ‘... of mine eyes’: S ‘an exalted eye’: 248+ ‘and an overbearing
(*lit.* gigantic) soul’ ^l 248 inserts here: ‘Keep ever from Thy servant vain hopes’ ^m S ‘a lawful (ⲛⲣⲁϭⲏ)
heart’: L ‘every desire’ ⁿ 248+ ‘and him that desired to serve Thee do Thou ever hold up’: S + ‘and
suffer naught that is good to escape me’ ^o ⲉⲧⲉⲃⲱⲥⲏ S: ⲉⲧⲉⲃⲱⲥⲏ ‘the appetite (desire) of the (L ‘my’) belly’
x-x S > ^y ⲉⲧⲉⲃⲱⲥⲏ ‘not make me lustful’ ^z x-x S > And let not a shameless soul have dominion over me’
^a 248 ‘Thy servant’

is the case with *28*; if the pronouns in *29* are corrected on the basis of *28* good sense can be made out of the verse. The first word of the verse should be 'For' instead of 'And'; this is demanded by the context.

(d) XXII, 27—XXIII, 6.

27. O that . . . Cp. Ps. cxli, 3.

that my tongue . . . Cp. Prov. xviii. 21, xxi. 23.

XXIII, 1-5. A reference to the text of \mathfrak{G} will show that it is out of order as it stands; v. 1 breaks the sequence between xxii, 27 and xxiii, 2; the first clause of v. 1 = v. 4 a; v. 1 b is omitted by \mathfrak{S}_1 and inserted in v. 4; something has evidently fallen out in v. 4-5. That there is something radically wrong with the text of these verses as they stand is evident from the variations in the Gr. MS. and the Versions (see critical notes). Simond (following \mathfrak{S}_1) partly keeps 1 a and 1 c and 4 a of \mathfrak{G} , adding 1 b to 4 a.

2. O that one would set. Lit. 'who will set . . .', cp. xxii. 27.

a rod of correction. Cp. Prov. xxii. 15 *b*.

their errors . . . their sins : i.e. those of his heart and mind.

3. So that mine enemy . . . Cp. Ps. xiii, 4.

1. . . their counsel. i. e. the counsel of his own heart and mind.

4 *b*: a proud look. Perhaps this should be interpreted in the sense in which the expression is used in *Gen. xxxix. 12*, in view of what follows (Ryssel).

6. the lust of the flesh. See critical note.

SIRACH 23. 7-14

(j) XXIII. 7-15. *The need of keeping the tongue under control* (= 2 + 3 + 3 + 2 + 3 + 2 distichs).

- 7^b Hear, O children, (concerning) the discipline of the mouth^c;
He that keepeth (discipline)^d shall not be taken [captive]^e;
8 But^f the sinner is ensnared^g through^h his lips,
9 And the fool stumbleth through his mouthⁱ.
10 Accustom not^k thy mouth to an oath,
11 Nor make a habit of the naming of the Holy One^m.
12 For as a servant who is constantly being questionedⁿ,
13 Lacketh not^o the marks of a blow,
So also he that^p sweareth and is continually naming^q the name of the Lord^r
Is not free^s from sins.
14 A man of many oaths^t is filled with iniquity^u,
And the scourge^v departeth not from his house;
If he offend^w his sin will be upon him^x,
15 And if he disregard^y it he sinneth doubly^z;
16 And if he sweareth^{aa} without need^{ab}, he shall not be justified^{ac},
17 For his house shall be filled with calamities^{ad}.
18 There is a manner of speech^{ae} that is to be compared^{af} with death^{ag}:
Let it not be found in the heritage of Jacob.
19 He that keepeth^{ah} his soul from this shall live^{ai},
20 And not wallow in sins^{aj}.
21 Remember^{ak} thy father and thy mother
22 When^{al} thou sittest in council in the midst of the mighty^{am},
Lest, perchance, ^{an} thou stumble^{ao} before them,
[In that] ^{ap} thou showest thyself [to be] a fool^{aq} in thy manner [of speech],
23 And dost wish thou hadst not been born^{ar},
And cursest the day of thy birth.
24 Accustom not thy mouth to impure manner [of speech],
For^{as} that is a sinful thing^{at}.

^b B 70 248 254 *insert the title*: 'Discipline of the mouth' ^c 248 + 'that is truthful' ^d *Not expressed*
^e *S* 'shall not suffer shame' ^f *So S*: *G* > (*sc* ^a 'either') ^g *Lit.* 'overtaken', reading *καταληφθήσεται*
with 157 (= *S* *L*) for *καταληφθ.* *G*: 157 248 + 'in his folly' ^h *Lit.* 'in' (= *2* 'by means of', cp. Ps. vi. 8)
ⁱ *G* 'the reviler and the arrogant shall stumble through them': *L* *superbus et maledicus scandalizabitur in illis*
^k *S* 'and thou wilt not (have to) sit before the judges' ^l *S* 'instruct not': *L* + 'for there is great calamity
therein' ^m *sc* ^a A 'the Most High': *L* 'God' ⁿ *S* 'for (as) every man that sweareth continually'
^o *S* 'is not free from' ^p *S* 'lieth and sweareth' ^q *So only A* *sc* ^a 55 157 254 ^r *So S*: *G* *L* 'is not
cleansed' ^s *S* 'acquireth sins' ^t *S* 'strife' ^u *S* 'swear by mistake' (*i.e.* 'falsely'): *L* *frustraverit*
^v 55 254 + 'he will hide it under his tongue' ^w *S* 'and if in truth he will not swear (at all)' ^x *Lit.*
'overlook': *L* *dissimulaverit* ^y *S* 'For whosoever sweareth continually, it is detestable, and he shall not be
justified' ^z *Lit.* 'in vain' ^{aa} *S* > ^{ab} 248 *L* 'retribution' ^{ac} *S* 'And if there is another thing
that is like it' ^{ad} *Reading with* 70 253 (= Syro-Hex *αντιπαρεβλημενη*: *G* *αντιπαρεβλ.*: *L* *contraria*
^{ae} *G* *L* 'For from the godly (*L* 'the merciful') all these things shall be put away' ^{af} *Lit.* 'shutteth up'
^{ag} *G* *L* 'And they will not wallow (*lit.* roll) in sins' ^{ah} *I*: 13 and 15 belong together. ^{ai} *S* + 'that thou
hast' ^{aj} *S* 'and from terror thou hast been preserved' ^{ak} *So S*: *G* *L* 'for' ^{al} *So S*: *G* 'that
thou be not forgetful': *L* 'lest He (*i.e.* God) forget thee' ^{am} *S* 'thou be despised' ^{an} *S* 'and sayest,
O that I had not been created' ^{ao} *Lit.* 'therein is the word of sin'

(j) XXIII. 7-15. With the whole of this subsection cp. Jas. iii. 1-12.

7. shall not be taken [captive]. i.e. by his mouth; he will not fall under the dominion of his tongue.

9. . . . to an oath. Cp. Matt. v. 34 ff., xxiii. 20 ff.; Jas. v. 12.

10. a servant. *οικετης*, 'a household servant'; the context suggests that *δοῦλος* (= *722*), 'a slave', would have been a more appropriate word here.

being questioned. *ἐξετάζω* means 'to examine closely', but the word is frequently used in the special sense of examining by torture (cp. Acts xxii. 24); *ἐξεταζόμενος* is, therefore, used quite appropriately here; so that Smend's suggestion that *ἐξουσιαζόμενος* (*lit.* 'one having authority over', i.e. here in the sense of 'one rebelling') should be read instead does not commend itself.

the marks of a blow. Cp. xxviii. 17; *μῶλωψ* means the result of a blow, i.e. a bruise, as well as the blow itself. the name of the Lord. Cp. Lev. xxiv. 16 (Sept.).

11. A man of many oaths. Cp. xxvii. 14. The last two clauses seem to be merely a variation of the first two.

12. There is a manner of speech . . . Cp. Lev. xix. 12, xxii. 2, 3, 32, and especially xxiv. 16.

the heritage of Jacob. In the O.T. this expression is used in reference to the Promised Land, cp. Isa. lviii. 14; here it refers rather to the Jews in contradistinction to the Gentiles.

14. As the text shows, this verse must come before v. 13, which has got out of place.

Remember thy father . . . i.e. so as not to bring disgrace on their name.

. . . thou hadst not been born . . . Cp. Job iii. 3; Jer. xx. 14.

- ¶ 15 A man that doth accustom himself to ^adisgraceful talk^a
^cWill not learn^c wisdom ^aall his days^a.

(k) XXIII. 16-27. *The Wickedness of Impurity* (= 4+3+4+1+3+3+2 distichs).

- 16 Two types (of men) 'multiply sins¹,
And the third increaseth^a wrath^v;
"A hot desire², burning like fire,
Which is not quenched till³ it be consumed^{3w};
A fornicator with the body of his flesh,
(For) he ceaseth not till the fire consumeth him;
17 [And] the man to whom all bread² is sweet,
(For) he will not leave off till he die.
18 A man^a that^b goeth astray^b c from his own bed^c,
And saith in his heart: 'Who seeth me?
d The walls of my house hide me,
And the shadow of my roof covereth me,
And no one seeth me—
What hindereth me from sinning?^e f
"He remembereth not the Most High^e;
19 f The eyes of men are his (only) fear^f,
—And he perceiveth not that the eyes of the Lord
Are ten thousand times brighter than the sun,
Beholding all the ways of men.
g And looking into secret places^g;
20 For^h all things are known unto Him before they are created,
i So also [doth He see them] after they are perfectedⁱ.—
21 k Such a man shall be punished^k in the streets of the city,
And shall be taken where he suspecteth^k it not^{k m}.

¹ 4 *Lit.* 'words of reproach' : *S* 'worthless words' ¹ *r-r* So *S* : & *Lit.* 'will not be instructed' ¹ *x-x* & 'in all ...' : *S* 'all the days of his life' : *S* + 'and the man that is impure in the shame of his flesh accepteth no instruction' ¹ *t-t* *S* 'doth my soul hate' ¹ *u* *Lit.* 'will bring' : *S* 'causeth to arise' ¹ *x* *u* + 'and perdition' ¹ *w-w* *S* > *x* *Lit.* 'soul' ¹ *y-y* *z-z* *a* 'it consume something' (= *u*) ¹ *z* *S* 'flesh' ¹ *a* + ' (that is) a fornicator' ¹ *b-b* *S* 'committeth adultery' ¹ *c-c* *S* 'on the covering of his bed' ¹ *d-d* *So* > (*pr.* 'behold') : & *inverts and abbreviates* 18 c,d, and *misunderstands* 18 f ¹ *e-e* *S* > : & (*misunderstanding*) *ou en upepoietou a vnuotos* ¹ *f-f* *S* > ¹ *g-g* *S* 'and perceiveth the nature (*lit.* the form) of their works (done) in darkness' ¹ *h* *Expressed in* *S* *u* ¹ *i-i* *S* 'and judgeth them at the end of the world' ¹ *k-k* *S* *transposes the clauses* ¹ *l* *S* 'detected' ¹ *m* *u* + 'and shall be a disgrace in the sight of (*lit.* to) all, because he knew not the fear of God'

15. disgraceful talk. Cp. Joshua v. 9 (Sept.).

(k) XXIII, 16-27.

16. **Two types . . . And the third.** With this form of expression cp. xxvi. 1, 5, 28; I. 25; Prov. xxx. 7, 15, 18, 21, 24, 29; cp. also the whole of chap. v of *Pirqe Aboth*.

increaseth wrath. Lit. 'bringeth', i.e. the wrath of God; for the Gr. word (*ἐπαύω*) cp. ii. 4, xlvii. 20. he ceaseth not. G 'He will in no wise cease till he have made a fire to blaze'.

17. . . to whom all bread is sweet. Cp. Prov. ix, 13-18, especially v. 17.

18. Cp. Job xxiv, 15.

19. Beholding . . . Cf. xvii, 19, 20; Prov. xv, 3, 11; Ps. xxxiii, 14 ff.

20. For all things are known . . . Cp. *Pirge Aboth* iii. 24: 'Everything is foreseen; and free-will is given'; and see Taylor's comments on this in his edition.

So also . . . Cp. Gen. ii. 1, 2 (Sept.).

21. shall be punished . . . Cp. Lev. xx. 10; Deut. xxii.2; the full rigour of the Law was evidently mitigated in later times, since there is no mention of punishment by death here. * Under the Talmudic law the severity of the Mosaic code was in many instances modified, and the laws relating to adultery came under the influence of a milder theory of the relation of crime and punishment. . . . Upon this mild view followed the entire abolition of the death penalty, in the year A.D. 40, before the destruction of the Second Temple (*Sanhedrin* 41 a), when the Jewish courts, probably under pressure of the Roman authorities, relinquished their right to inflict capital punishment. Thereafter the adulterer was scourged; and the husband of the adulteress was not allowed to condone her crime (*Sanhed* xi, 1), but was compelled to divorce her, and she lost all her property rights under her marriage contract. . . . (*Ex.* i, 217 a). shall be taken . . . i.e. to the public place of scourging. The transposition of these two clauses in \S is correct.

- 22 So also a wife that leaveth^a her husband,
And bringeth in an heir by a stranger.
23 For, firstly, she is disobedient^b to the Law of the Most High;
And secondly, ^cshe trespasseth^d against her own husband^e;
And thirdly, she committeth adultery through (her) fornication,
And bringeth children in by a stranger.
24 She shall be led into the assembly,
And upon her children ^fthere will be visitation^g.
25 Her children shall not spread out their roots,
And her branches shall bear no fruit.
26 She will leave her memory for a curse,
And her reproach will not be blotted out.
27 ^hAnd they that are left behind shall know
That there is nothing better than the fear of the Lordⁱ,
And nothing sweeter than to observe
The commandments of the Lord^{j,k}.

(a) XXIV. 1-34. ^lThe Praise of Wisdom^m (= 2+2+2+3+3+1+3+2+2+2+2+1+3+2+3+3 distichs).

- 24 ⁿWisdom praiseth herself^o,
And is honoured among ^pher people
2 She openeth her mouth in the assembly ^qof the Most High^r,
And is honoured in the presence of His hosts^s.
3 ^tI came forth from the mouth of the Most High,
And as a mist I covered the earth.

^u S 'sineth against' ^v S 'she lieth against' ^w S > ^x S + 'of her youth' ^y S 'her sins will be remembered' ^z S, which on account of its better rhythmical measure is perhaps to be preferred, reads:

¹ And all the dwellers on earth will know,
And all the rest in the world will perceive,
That nothing is better than the fear of God,
Or sweeter than to keep His commandments.

¹ 55 157 254 S L 'God' ² 55 248 253 254 'God': 70 248 L + 'to follow after God (L 'the Lord') is great glory, and length of days it is for thee to be accepted of Him' (= v. 28)
³ S V 106 157 253 S Syro-Hex > ⁴ L + et in deo honorabitur ⁵ S 'the people of God'
⁶ S 'of God' ⁷ S S: G 'might'

23. the Law of the Most High. See Exod. xx. 14; Deut. v. 18.

bringeth children in by... For the result of this entailed upon such offspring see Deut. xxiii. 2.

24. She shall be led... i.e. for punishment.

upon her children... Their illegitimacy descended upon their children (*Qiddushin* 78 b).

25... shall not spread out... They were not regarded as belonging to the congregation of Israel (cp. *Qiddushin* 78 b); for the belief that the children of adulterers do not come to maturity see Wisd. iii. 16-19, iv. 3-5.

26... will not be blotted out. Cp. Ps. cix. 14.

27... shall know... Cp. xlv. 10. For the addition to this verse see critical note.

XXIV. 1-XXVII. 3. (In praise of Wisdom, with practical applications.) The division falls into twelve subsections. XXIV. 1-34. A fine hymn in praise of Wisdom follows. The author, in declaring that Wisdom is honoured in heaven, as well as on earth, thereby shows that she is entitled to speak in her own name. The hymn falls into six strophes, each containing six distichs.

1. Wisdom praiseth herself. Lit. '... praiseth her soul'; she is entitled to do so on account of her inherent excellence; every utterance of hers is *ipso facto* the praise of herself because it witnesses to her transcendent perfection.

among her people. The rendering of S, 'the people of God,' suggests that Israel is meant (cp. v. 8); Smend thinks that the heavenly companions of Wisdom are meant, and the rendering of L (in deo honorabitur) points to the scene being in heaven; but as the heavenly hosts are referred to in the next verse, it is probable that the Israelites are meant here, the intention of the writer being to indicate that Wisdom is honoured both on earth and in heaven.

2. in the assembly of the Most High. Cp. Ps. lxxxii. 1 בְּעֵת הַלֵּל (S reads 'of God'); here it is clear that the heavenly hosts are referred to.

... His hosts... δυνάμεις αὐτοῦ; cp. Isa. xxxiv. 4, where הַשְּׂמַיִם צבא is rendered *ni δυνάμεις τῶν οὐρανῶν* in the Sept.; cp. Ps. xxxiii (Sept. xxxii) 6; Dan. viii. 10.

3. I came forth... Wisdom now speaks in her own name; for the personification of Wisdom cp. Prov. viii. 4 ff., and with the whole of this section cp. Prov. viii. 22-ix. 12, with which it has many points of similarity.

as a mist I covered the earth. Cp. Gen. i. 2, 'The Spirit of God brooded upon the face of the waters,' and Gen. ii. 6, 'There went up a mist from the earth, and watered the whole face of the ground.' In connexion with these

- 4 In the high places did I fix my abode,
And my throne was ^{ee}in the pillar of cloud ^{ee}.
5 ^fAlone I compassed the circuit of heaven^f,
And ^gin the depth of the abyss^g I walked.
6 Over the waves of the sea, and over all the earth^h,
And over every people and nation I held swayⁱ.
7 With all these I sought a resting-place,
And (said): In whose inheritance shall I lodge?
8 Then the Creator of all things gave me commandment,
And He that created me fixed my dwelling-place (for me);
And He said: Let thy dwelling-place be in Jacob,
And in Israel^k take up thine inheritance^l.
9 He created me from the beginning, before the world;
^mThe memorial of me shall never cease^m.
10 In the holy tabernacle I ministered before Him,
Moreoverⁿⁿ in Zion was I established.

ee-ee S 'upon the pillars of the clouds' 1-1 S 'Together with Him did I dwell in heaven' a-ee S //, 'in
the roots of Tehom' b L + steti I So ^{ca} ηρησαυην (= S L): Εκτησαυην ('I got possession') k 248
'Jerusalem' 1-1 S 'establish thyself' in-m GL 'And unto eternity I shall not fail' um So S: Εξελθου

the following should be considered: *27*, 52, 'in the depth of the abyss I walked'; and Prov. viii, 27, 'When He prepared the heavens I was there, when He set a circle upon the face of the deep'. . . . Wisdom is here evidently thought of as the Spirit of God; in later Jewish literature Wisdom is identified with the *ruah ha-qodesh* ('the Holy Spirit'), 'here we have, therefore, the germ of the later teaching'; but a great advance was made as early as the last quarter of the second century B.C., for in the Book of Wisdom the identification of Wisdom with the Holy Spirit is implicitly taught; see *Wisd. i*, 4-7, and especially xi, 17: 'And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from above?' In the Midrash *Pereshith Rabbah* lxxxv it is said that Solomon's wisdom was the Holy Spirit guiding him.

4. **In the high places.** Here again may be discerned the germ of the teaching of later Judaism, according to which there were a variety of 'Melioth', or dwelling-places on high; according to *Hagigah* 12b there were seven heavens above (cp. 2 Cor. xii, 2), in the uppermost of which, called 'Araboth', God Himself dwells; in front of it a 'Pargod' ('curtain') of clouds is placed; this is the 'Holy of Holies' of heaven (see further Weber, *Jud. Theologie*, pp. 162 ff.).

the pillar of cloud. See Exod. xiv, 19, &c. (the 'Shekinah' of later Jewish teaching). According to Philo (*Quis Res. Div. Heres.* § 42 = § 231 ff. in Cohn and Wendland's ed.) the 'pillar of cloud' was Wisdom; cp. v, 10, 'In the holy tabernacle I ministered before Him,' and Exod. xxx, 9, 10, '... the pillar of cloud descended and stood at the door of the Tent.' In *Sotah* 33a it is said that the Holy Spirit and the 'Shekinah' dwell in the Holy of Holies. In Wisd. x, 17 it is said of Wisdom that she 'became unto them a covering in the day-time, and a flame of stars through the night' (cp. Ps. lxxviii, 14); cp. the words of Philo in reference to the pillar of cloud (*De Vita Mos.* lib. i, § 29): ταῦτα μέντοι καὶ τὸν ὑπάρχον· τις ἐν τοῦ μεγάλου βωστὶλῶν, ἀνήγειρε ἀγγέλους, ἐκτατάσσουσιν τῇ νεφέλῃ προσηγῆναι, ὃν οὐ θεὸς σώματος ὀφθαλμοῖς ὁραστῆναι.

5. **the circuit of heaven.** *γῆρον οὐρανῶν*; the same expression occurs in the Sept. of Job xxii. 14 (= חֲוֵי הַשָּׁמַיִם); cp. xliii. 12; Prov. viii. 27.

in the depth of the abyss. Cp. i. 3, and Job xxxvi. 30 שְׁרֵשׁ הַיָּם (= שְׁרֵשׁ הַתְּהוֹמוֹת, see critical note), Amos ix. 3 בִּקְרֵקֶת הַיָּם ('in the bottom of the sea'). Cp. the Babylonian belief of Ea, 'the lord of wisdom,' whose wisdom came forth from Apsu, 'the deep,' which is called also 'the house of Wisdom'.

6. I held sway. See critical note.

7. With all these . . . with every people and nation. ¹On the thought here expressed the Rabbis based, later on, the legend (referring to Deut. xxxiii. 2 and Job iii. 5) that the Laav was offered to all nations, but was refused by them, before it was accepted by the Israelites at Mount Sinai (*Abodah Zarah* 2 b towards the end) (²Russell in *loc.*). So the

... shall I lodge? *αἰχίσματα* is the Sept. for שָׁן in Job xi. 14, vs. 28, xxxviii. 19 (cp. 3 Esdras ix. 2); as Smend points out, the expressions שָׁן and שָׁן are used in this sense of God also.

8. the Creator of all things. (Cp. II, 112.) "He that formed all things," as in Jer. x, 16, li, 19; cp. 1 Enoch lxxvii, 3, fixed my dwelling-place for me; *κατασκεύασεν τὴν οἰκίαν μου*, lit., 'made my tent to rest' (Wisdom, after having vainly sought a resting-place among a people who would welcome her, has finally to leave the decision with God).

Let thy dwelling-place be in Jacob . . . *κατασκηνώσω*, cp. John 1: 14. Contrast with what is said in this verse 1 Enoch xlii. 1, 2: 'Wisdom found no place where she might dwell; then a dwelling-place was assigned her in the heavens. Wisdom came to make her dwelling among the children of men, and found no dwelling-place; then Wisdom returned to her place, and took her seat among the angels': cp. lxxiv. 3, xciv. 5. Wisdom is here identified with the Law, the perfect expression of divine Wisdom.

9. **He created me . . .** With this thought cp. John xvii. 3.
The memorial of me . . . This rendering of S is preferable to that of G , since it is the Law (see the verses which follow) with which Wisdom is identified: this is thought of here; cp. Exod. xiii. 9, 16; Deut. vi. 8, 9, xi. 18.

10. **In the holy tabernacle . . .** The worship of the Tabernacle was the carrying out of the Law, so that, as personified, Wisdom could be said to minister before God.

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- 11 In the Holy^a City likewise^b He caused me to rest^c,
 And in Jerusalem was my authority.
 12 And I took root^d among an honoured^e people,
 In the portion of the Lord (and) of His inheritance^f.
 13 I was exalted like a cedar in Libanus,
 And like an olive-tree^g on the mountains of Zion^h.
 14 I was exalted like a palm-tree on the sea-shoreⁱ,
 And as rose-plants in Jericho;
 And as a fair^j olive-tree in the plain^k;
 Yea, I was exalted as a plane-tree^l by the waters^m.
 15 As cinnamon and aspalathusⁿ have I given a scent of^o perfumes,
 And as choice myrrh I spread abroad a pleasant odour;
 As^p galbanum, and onyx^q, and stacte;
^h(I was) as the smoke of incense in the Tabernacle^r.
 16 I as a terebint^s stretched forth my branches^t,
 And my branches were branches of glory^u and grace.

^a So 248 𐤁 Eth: 𐤂𐤍𐤕 'beloved' ^o 𐤍 (... beloved) like me' 𐤏𐤏𐤕 𐤁 Eth 'I rested' ⁴ 𐤍 'I was magnified' ^z 𐤏𐤏𐤕 'approved' ^𐤏 𐤍 & 'Israel': 𐤁 & 'and among the multitude of the saints was my abode'
¹ So 𐤍 (cp. 𐤁 in 1. 10). ^u So 𐤁 (cp. Deut. iv. 48, Sept.), *see exegetical note* ^𐤏 𐤏𐤏𐤕 253 𐤍 Syro-Hex 'in Engadi: 248 𐤁𐤏𐤁𐤏𐤁: 𐤁 'in Cades' ^𐤏 𐤍 > ^𐤏 70 248 'the beautiful plain' ^{𐤏𐤏𐤕} So 70 157 248 𐤁𐤏: 𐤂 > ^{𐤏𐤏𐤕} V 248 253 𐤍 Syro-Hex > ^𐤏 𐤁 𐤁𐤏𐤁𐤏𐤁 'incense and' ^{𐤏𐤏𐤕} 𐤍 'I gave forth my perfumes as (that of) good oil' ^{𐤏𐤏𐤕} 𐤍 'oleander' ^{𐤏𐤏𐤕} 𐤍 'fixed my roots' ^{𐤏𐤏𐤕} 𐤁 'perfume'

11. the Holy City: . . . *הַיְּהוּדָה* (cp. xxxvi. 18) instead of *הַיְּהוּדָה* is perhaps to be preferred, as the phrase 'the Holy City' (עִיר הַקֹּדֶשׁ) is supported by O. T. usage (Isa. xlviii. 2, lii. 1; Neh. xi. 1, 18; Dan. ix. 24), whereas 'the Beloved City' is not found (but cp. Ps. cxxxviii. 2).

He caused me to rest. Cp, Ps, cxxxii, 8, 14.

in Jerusalem was... It is possible that the thought of Wisdom having had her abode above (see v. 4) and coming to dwell in Jerusalem contributed to the later idea of Jerusalem having its counterpart above; cp. *Text. Twelve Patr.*, Dan. v. 12, 13; *Sib. Orac.* iii. 657 ff., iv; 4 Ezra vii. 26, viii. 52, 53, x. 44–59; 2 Bar. iv. 2–6, xxiii. 4; and in the N. T. Gal. iv. 26; Heb. xii. 22; Rev. iii. 12, xxi. 10; the same idea occurs often in Rabbinical literature; the earthly Jerusalem (ירושלים) is paralleled by the Jerusalem that is above (ירושלים של מעלה); cp. e.g. *Pesahim* 50 a and the Midrash *Pesiqta* 143 a.

12. . . of His inheritance. Cp. xvii. 17, and Sept. of Deut. xxxii. 9; Zech. ii. 16.

13. like a cedar . . . Cf. Ps. xcii. 12.

an olive-tree. *κυπάρισσος* is the rendering of עֵץ שִׁטִּי ('Oleaster') in l. 10 (= שִׁטִּי דְּמִישָׁה in § 10).

Zion. 'Apparently *Ἀριμω* is a correction in the Greek ("innergriechische Korrektur"), which put the more usual name for the rarer one' (Smend); cp. Hebr. of Deut. iv. 48. S 'Senir', cp. Deut. iii. 9.

14. on the sea-shore. See critical note. It is possible that the right reading is 'in Engadi', for, as Ryssel points out, palm-trees do not grow to any great height on the seashore, whereas Engadi was famed for them (see Buhl, *Geographie des alten Palästina*, pp. 58, 165).

rose-plants in Jericho. Cp. xxxix. 13, l. 8; i.e. 'the Rhododaphne' (= 'Oleander'), which grows on the banks of the Jordan (cp. the rendering of *S*'s field of roses'); see Buhl, *op. cit.*, p. 59.

a fair olive-tree. Still to be seen growing in great luxuriance in the plains round the site of Jericho.

a plane-tree. Hebr. פֶּלֶם as in Gen. xxx. 37; Ezek. xxxi. 8, the only occurrences in the O.T.; see further J. Löw, *Aramäische Pflanzennamen*, p. 107.

15. cinnamon. Cf. Exod. xxx. 23, 34; Prov. vii. 17; Cant. iv. 14 (ῥίβαν).
 aspalathus = *Genista acanthoclada* (cp. Löw, *op. cit.*, p. 340); according to Pliny (*Hist. Nat.* xii. 24) the root was used for making ointment.

choice myrrh. מִרְרֹר Exod. xxx. 23.

galbanum. חלבנה Exod. xxx. 34, a gum used as an ingredient for making incense (cf. Löw, *op. cit.*, p. 115).

onyx. **חַיָּה** Exod. xxx. 34; 'unguis odoratus.' Onycha is 'generally believed to be the operculum of some species of marine mollusc. The operculum is a horny or calcareous plate attached to the foot of certain Gasteropodous molluscs, the function of which is to close the aperture of the shell when the animal has withdrawn into the interior' (EB, iii. 3511). The operculum when burned gives forth a strong but pleasant odour, and was likewise used as an ingredient for making incense.

stacte. רִקְקִי Exod. xxx. 34, an odoriferous gum; the Hebr. name was given, apparently, because this gum was gathered by *drops*. See further Nowack, *Hebr. Archäol.* ii. 64, 248.

as the smoke of incense; . . . i.e. something holy, pleasant, and acceptable; its special sanctity is seen by the punishment meted out to those who offer it without being entitled to do so, cp. Num. xvi. 6 ff., 17 ff.; 2 Chron. xxvi. 16, and who use it for profane purposes, cp. Lev. x. 1 ff.; for its pleasantness, &c., cp. Ps. xlv. 8; Prov. vii. 17, xxvii. 9; Cant. iii. 6.

16. **terebinth** . . . It is still seen to be characteristic for its far-spreading branches (cp. Nowack, *op. cit.* i. 63).

- 17 I as a vine put forth grace^e,
 And my flowers are the fruit of glory and wealth^f.
 19 Come unto me, ye^g that desire me,
 And be ye filled with my produce^h;
 20 For my memorialⁱ is sweeter than honey,
 And the possession of me than the honey-comb.
 21 They that eat shall still hunger^k for me^k,
 And they that drink me shall still thirst^k for me^k;
 22 He that obeyeth me will^l not be ashamed^l,
 And^m they that serve me will not commit sin^m.
 23 All these things are the book of the covenant of God Most High.
 The Law which Moses commanded (as) an heritage for the assemblies of Jacobⁿ.
 25 Which filleth (men) with wisdom, like Pison.
 And like Tigris in the days of "new (fruits)"^o;
 26 Which overfloweth like Euphrates, with understanding,
 And as Jordan in the days of harvest^p;
 27 ^q Which poureth forth^q, as the Nile, instruction^q,
 And^r as Gihon in the days of vintage.
 28 The first man knew her not perfectly,
 So also the last will not trace her out;
 29 ^s For her understanding is more full than the sea,
 And her counsel is greater than the deep^s.
 30 And as for me, I (was) as a 'stream from the^t river,
 And I came forth as a conduit into a garden;
 31 I said: 'I will water my garden,
 I will abundantly water my garden beds^t';

^a 248 ‘perfume’: א in suavitatis odoris ¹70 248 א (with slight variations) + ‘I am the mother of beautiful love, and of fear, and of knowledge, and of holy hope; I, the ever-existing one, am given to all my children, to those who are called by Him’ (= v. 18). # א ש ‘all ye’ h ש ‘good fruits’ i ש ‘instruction’: א ‘spirit’
k-k So ש: ג א > l-l ש ‘not fall’ m-m ש ‘none of his works will be destroyed’
ⁿ 70 248 (with slight variations) + ‘Faint not, (but) be strong in the Lord, and cleave unto Him in order that He may strengthen you. Cleave unto Him; the Lord, the Almighty, is the one and only God, and beside Him there is no Saviour’ (= v. 24). o-o ש ‘its fruits’ p פ ש ‘Nisan’ q-q ג (or qvq) misread מֵיָר (= ‘the Nile’) as אור (‘light’), and wrote עֲשֶׂהוּא (‘maketh to shine forth’) in order to make sense. r-r א = א qui mittit
s So 248 254 Syro-Hex א ש t-t The rendering of ג is due to a misunderstanding of the Hebrew way of expressing the comparative t-t ש >

17. **the fruit** . . . Cp. Prov. iii. 16, viii. 18, 19. See critical note.
 19. **Come unto me.** Cp. Prov. ix. 4.
 20. **sweeter than honey . . . honey-comb.** Cp. Ps. xix. 10 in reference to the Law; cp. Prov. xvi. 24.
 21. With the thought of the verse contrast John vi. 58, iv. 14.
 22. **will not commit sin.** Cp. *Pirke Aboth*, ii. 2: 'Excellent is Torah-study together with worldly business, for the practice of them puts iniquity out of remembrance.' With the whole verse cp. *Tot. Twelve Patr.*, Levi xiii. 7, 8. With this verse Wisdom concludes her speech.
 23. **All these things . . .** The identification of the Law with Wisdom in this and the following verses comes out very clearly.
 The Law which . . . assemblies. From Deut. xxxiii. 4, where the Hebr. reads **תורה** (but Sept. *νομολογία*): Ben-Sira (so also the Sept. in Deut. xxxiii. 4) was thinking of the synagogues of the Dispersion.
 25. **Pison.** Cp. Gen. ii. 11 ff.
 new (fruits). Cp. I. 8; Num. xxviii. 26 (Sept.).
 26. **in the days of harvest.** Cp. Joshua iii. 15.
 27. See critical note.
 And as Gihon. The addition of 'and' is well attested (see critical note); its omission (so G) would imply the identification of Gihon with the Nile, as in the Sept. of Jer. ii. 18 (Smend).
 in the days of vintage. i.e. September to October, when the river is in full flood.
 28. **The first man . . .** i.e. the first man who sought to fathom her (Fritzsche).
 29. See critical note.
 the deep. *ἀβύσσος*; cp. v. 5; Gen. vii. 11; Ps. xxxvi. 6.
 30. And as for me. i.e. the writer, who speaks now of himself; he continues the metaphor of the river (as in vv. 25-27), and compares himself to a small irrigation canal leading out from the great river of Wisdom.
 31. **I will water my garden.** i.e. he intended to use his waters of Wisdom for himself alone at first; but later on his stream 'became a river . . .', i.e. others were to benefit by it. Cp. Is. lviii. 11, 'thou shalt be like a watered garden'; John vii. 38.

- Ⓔ And lo, my stream became a river,
And my river ^abecame a ^asea.
32 Yet again will I bring instruction to light as the morning,
And will make these things shine forth afar off.
33 Yet again will I pour forth doctrine as prophecy,
And leave it for eternal generations.
34 ^aLook ye (and see), that I have not laboured for myself only,
But for all those that diligently seek her ^w.

(b) XXV. 1-2. *Three things which are beautiful, and three which are hateful* (= 2 + 2 distichs).

- Ⓔ 25 ^a Three things hath my soul desired^a,
And ^bthey are ^blovely in the sight of God and men:
Ⓔ The concord of brethren, and the friendship of neighbours,
And a ^{bb}husband and wife ^{bb}suited to each other.
2 Three types (of men) doth my soul hate,
And I am greatly offended at their life:
Ⓔ The poor man that is haughty, and the rich man that is deceitful^c,
And an old man that is an adulterer ^{cc}lacking understanding^{cc}.

(c) XXV. 3-6. *A beautiful thing is wisdom and counsel among the aged* (= 1 + 2 + 1 distichs).

- 3 (If) in thy youth thou hast not gathered^d,
How wilt thou find in thine old age?
Ⓔ 4 ^{dd}How beautiful ^eto grey hairs^e is judgement,
And for elders to know counsel!
5 How beautiful is the wisdom of princes^f,
And thought and counsel in those (who are) honoured!
6 The crown^g of the aged is their much experience,
And their glorying is the fear of the Lord.

(d) XXV. 7-11. *Ten types of men who are blessed* (= 1 + 5 + 1 distichs).

- 7 ^hNine (types of men) have I conceived of^h; (these) I accounted blessed;
And a tenth will I speak of with my tongue:
A man that hath joy of his children^{hh},
Who liveth to see his enemy's fall.

^{n-u} Ⓔ ^hreached to the^h ^{v-v} Ⓔ > ^w Ⓔ 'truth'
^{a-a} Ⓔ 'In three things I was beautiful': *ωραισθην* is perhaps a textual corruption of *ηραισθην* (Hart); ^u = Ⓔ
^{h-h} Ⓔ *ωραισθην* ('I stood') is probably a corruption of a *σωω* (= 253 ^u) ^{bb-bb} So Ⓔ ^u: Ⓔ 'a wife and a husband'
^c Ⓔ 'a liar' ^{cc-cc} Ⓔ > ^u Ⓔ + 'wisdom' ^{dd} Ⓔ is wanting from here to v. 8 ^{e-e} Ⓔ 'among old men'
^f So Ⓔ: Ⓔ 'old men' (cf. ^u *veteranis*) ^g Ⓔ 'honour' ^{h-h} *Lit.* 'nine conceptions' (*εννεα υπονοηματα*), to
which ^{n-u} Ⓔ + the correction *αυτονοηματα* (= Ⓔ ^u) ^{hh} Ⓔ 'posterity'

32. With this and the following verses cp. 4 Macc. i. 15-19.
^a afar off. i. e. to those of the Dispersion.

33. . . . doctrine as prophecy. As Smend points out, these words show that there was no rigid idea as yet concerning a fixed canon of Scripture.

34. This verse occurs in almost identical form again as xxxiii. 17 (= Ⓔ xxx. 26).

(b) XXV. 1-2

1. concord of brethren. Cp. Ps. cxxxiii. 1.

a husband and wife. Cp. xl. 23 ^h.

suited to each other. *ἐαυτοῖς συνεπιφερόμενοι*; cp. Sept. of Prov. v. 19 *συνεπιφερόμενος πολλοσὺν ἑσση*.

2. Three types. *τρία εἶδη*; cp. xxiii. 16 *δύο εἶδη* (lit. 'species').

at their life. i. e. that they are alive. The two last clauses of the verse are quoted in *Pesahim* 113 b (T. B.).

lacking understanding. The Talmud quotation has instead of this: 'And a president who behaves himself proudly, towards the congregation' (Cowley and Neubauer, p. xxiv); the same words occur also in *Hagigah* 5 b (פרנס המתנאה על העבור).

(c) XXV. 3-6.

3. (If) in thy youth . . . (quoted in *Aboth de R. Nathan*, c. 24, thus: 'If in thy youth thou hast had no delight in them, how wilt thou attain to them in thine old age?' (Cowley and Neubauer, p. xxiv); cp. vi. 18.

6. The crown. Cp. i. 18.

(d) XXV. 7-11.

7. Who liveth . . . Cp. Ps. xviii. 37, 38; liv. 7, cxii. 8.

- 8 ¹ Blessed is the husband of an understanding wife,
¹¹ That doth not plough with ox and ass ¹¹.
¹ Blessed is he that hath not slipped with his tongue ¹,
 And he that hath not served one ¹¹ inferior (to himself) ¹¹.
 9 ² * Blessed is the man ^k that hath found a true friend ^{kk},
 And that discourseth unto ¹ ears that hear ¹.
 10 How great is he that findeth wisdom,
 But he is not above him that feareth the Lord.
 11 The fear of the Lord surpasseth all things;
¹¹ He that holdeth it, to whom shall he be likened ¹¹?

(e) XXV, 13-15. *Some of the worst forms of enjambement (= 2 + 1 distichs)*

- 13 Any wound, only not a heart-wound!
Any wickedness, only not the wickedness of a woman!
- 14 † Any calamity, only not the calamity (brought about) by those who hate!
Any vengeance, only not the vengeance of enemies!
- 15 There is no poison ^mabove the poison^m of a serpent,
And there is no wrath above the wrath of a woman^{nm}.

(f) XXV, 16-26. *The evil of a wicked woman* (= 1 + 2 + 1 + 1 + 2 + 2 + 1 + 2 distichs).

- 16 I would rather dwell with a lion and a dragon,
Than "keep house with" a wicked woman.
17 The wickedness of a woman "maketh black" her look;
And darkeneth her countenance like that of a bear.
18 In the midst of his friends her husband sitteth,
And involuntarily^b he sigheth bitterly.

1-19 This is much mutilated in this verse, and the order of the clauses is wrong, viz. c d a b H-H > I-1 Most of
this clause is mutilated in B J-J & 'that is unworthy of him' *R is wanting from here to v. 13 k-k So
N S: & L > kk So L: S: 'a friend': & 'prudence' l-l S L: 'the ear of one that heareth' H-H S: 'Hold
it fast, my son, and let it not go; there is nothing to be likened unto it': 70 248 L (with slight variations)
+ 'The beginning of the fear of the Lord is to love Him, and the beginning of faith is to cleave unto Him'
(= v. 12) + R is wanting from here to v. 17 m-m & 'head', misunderstanding of אִשָּׁר, which means 'poison'
as well as 'head' mm So S: L & 'enemy' n-n So B N: A Nⁿ: dwell with (= S) nn-mm S: 'maketh
pale' (cp. Jer. xxx. 6) o R (lower hand) + '(of her) husband' (= S) oo So N A all the cursives: B 'like
sackcloth': N A cursives = R: S: 'like the colour of a sack': L combines both renderings: 'like a bear and like
sackcloth' p Reading מַדְמֵן מֶעַם הָאָדָם & מעומ is a corruption of מעומר (248 S) q S >: L
modicum: 248 + 'through her'

8. Blessed is the husband . . . \mathfrak{E} 'Blessed is the man that dwelleth with . . .'; for δ $\sigma\tau\epsilon\sigma\sigma\alpha\tau\epsilon$ \mathfrak{E} \mathfrak{S} have 732 ('husband'); \mathfrak{P} is mutilated.

That doth not plough . . . This clause is undoubtedly genuine and occurs both in **D** and **S** (out of place in the former); it has dropped out of **G** by mistake; without it there are only nine, instead of ten (see 21. 74) types of men enumerated. Cp. Deut. xxii, 10; 2 Cor. vi, 13; the words are of course metaphorical.

that hath not slipped . . . Cp. xiv. 1; Jas. iii. 2.

9. a true friend. The second clause shows that \bar{G} ('prudence') is wrong here.

10. that feareth . . . Cp. i. 16.

11. He that holdeth . . . Cp. vi. 27. For the gloss added after this verse (= 7:12) see critical note.

(e) XXV, 13-15.

13. This verse is quoted in *Sabb. 11a* (T. B.); see Cowley and Neubauer, p. xxiv; cp. Schechter, *JQR*, III, 697 f.

14. Any calamity . . . Those that have obviously desire misfortune to befall the object of their hatred, and what vengeance is there but the vengeance of an enemy? Simen rightly points out that נִסְיָאָן (= *misfortune*) and נִסְיָאָן (= *vengeance*) were mistakes for נִסְיָאָן (vib. 26) and נִסְיָאָן (xxvii. 11). The passage refers to the evils of polygamy, which, according to xxvi. 6, xxvii. 11, was still in vogue in Ben-Sira's day.

15. **poison.** For זָרָה (see critical notes) cp. Job. xxx. 33; Job xx. 16; in the former passage the Sept. renders the word by *θυμός* ('wrath'); see next clause. **ש** makes the same mistake.

(f) XXV, 16-26.

16. I would rather . . . Cp. Prov. xxi, 19, xxv. 24: *κἀδουκῆσθω*.

17. **maketh black.** *Ḥ' anereth*; the verb occurs elsewhere only in Job xxx. 30 in the O. T.; for the noun see Lam. iv. 8; Eccles. xi. 10, and for the adjective Lev. xiii. 31, 37; Cant. i. 5, v. 11; Zech. vi. 2, 6.

like that of a bear. In the Midrash *Parashat Ki Tisa* to xxxix. 7 God is made to speak of Potiphar's wife as a 'she-bear'. For the variant readings here see the discussion in the Introd. § 3 (d).

18. In the midst . . . Ἐν ἀνὰ μέσον τοῦ πλησίου αὐτοῦ ἀναπνεύειται ὁ ἀνὴρ αὐτῆς.

involuntarily. See critical note. With the expression בלא מעצמם (Neo-Hebr.) cp. בלא מעצמם in *Gittin* 14a (Schechter).

- 19 (There is but) little malice like the malice of a woman,
 May the lot of the wicked fall upon her!
 20 As¹⁹ a sandy ascent to the feet of the aged,
 So is a woman of tongue to a quiet man.
 21 Fall not²⁰ because of the beauty of woman,
 And²¹ be not ensnared²¹ for the sake of what she possesseth²²;
 22 For "hard slavery"²² and a disgrace it is,
 (If) a wife support her husband.
 23 A humbled heart and a sad countenance,
 And a heart-wound, is an evil wife.
 Hands that hang down, and palsied knees,
 (Thus shall it be with) a wife that maketh not happy her husband.
 24 From a woman did sin originate,
 And because of her²⁴ we all must die.
 25 Give not water an outlet,
 Nor to a wicked woman power²⁵.
 26 If she go not²⁶ as thou wouldst have her²⁶,
 Cut her off from thy flesh²⁶.

¹⁹⁻²¹ So according to Smend's emendation (based on \mathfrak{G}) of the text, which is mutilated ²² \mathfrak{G} (exc. 70 248) > :
 \mathfrak{S} \mathfrak{L} = \mathfrak{H} * \mathfrak{S} 'Be not enticed' ²²⁻²³ So also \mathfrak{S} ; for \mathfrak{G} see note below ²⁴⁻²⁵ Reading with Smend
 חלכר \mathfrak{L} 'look not upon' ²⁴⁻²⁵ Reading עברה (= \mathfrak{S}) for ... בערה which \mathfrak{G} read as עברה ('wrath'):
 קשה is wanting in the MS. of \mathfrak{H} , where a small hiatus occurs ²⁶⁻²⁷ \mathfrak{H} > ²⁸ \mathfrak{S} inserts 'darkness'
²⁹⁻³⁰ Lit. 'we die altogether' (הר) ³¹⁻³² Wanting in \mathfrak{H} ³³⁻³⁴ * \mathfrak{A} and cursives παρηγοριαν: B εἰς ἡσυχίαν: 248
 παρηγοριαν εἰς ἡσυχίαν (cf. \mathfrak{L} veniam prodeundi): \mathfrak{S} + 'For as the bursting forth of water goes on and increases, so
 does an evil woman continue to sin (more and more)' ³⁵⁻³⁶ Lit. 'according to thy hand': \mathfrak{L} + 'she will
 shame thee in the presence of thine enemies' ³⁷ 248 + 'Give, and send her away': \mathfrak{S} + 'Give to her, and
 send her from thine house': \mathfrak{L} + Ne semper te abutatur

19. (There is but) little... \mathfrak{G} renders freely: 'All malice is but little to the malice of a woman'; \mathfrak{S} renders according to the sense of xlii. 14.

May the lot... i.e. may it be the lot of the wicked, not of the righteous, to have such.

20. a sandy ascent... i.e. one that is wearisome, and where it is difficult to get a foothold.

a woman of tongue. i.e. one that is abusive. The point of the comparison is that just as it is impossible for an aged man to ascend a slope where he can get no firm foothold, so it is impossible for a quiet man to get on with a woman who has an abusive tongue.

21. Fall not. For the expression על נפל of falling into a snare cp. Isa. xxiv. 18; Amos iii. 5; cp. also Prov. xxii. 14. \mathfrak{G} incorrectly, 'throw not thyself upon.'

And be not ensnared... \mathfrak{G} 'And desire not a woman': something has clearly dropped out; εἰς κάλλει is added by \mathfrak{A} and a number of cursives \mathfrak{L} Syro-Hex; 70 248 add εἰς τρυφήν.

22. For hard slavery... See critical note; \mathfrak{G} 'There is anger, and impudence, and great reproach'.

23. The omission of the two first clauses of this verse (found in \mathfrak{G} \mathfrak{S}) by \mathfrak{H} suggests that they are not original; the sense of them is contained in the two last clauses.

A humbled heart... \mathfrak{S} 'And the heart that is with her she covereth over', meaning probably that she suppresses all womanly feelings.

Hands that hang down. יָדַיִם תְּלֵיפִין, lit. 'hanging down of hands', signifying helpless terror; the same expression occurs in Jer. xlvii. 3.

palsied knees. Lit. 'a tottering of knees'; the word קְשָׁלוֹן only occurs elsewhere in the O. T. in Prov. xvi. 18, where it means 'a calamity'. Cp. Ps. cix. 24: בְּרַכִּי כִשְׁלֵי מִצְוֹם ('my knees totter from fasting').

(Thus shall it be with). These words are unexpressed, but implied; fearfulness and calamity are to be the lot of the woman who does not make her husband happy.

24. From a woman... Cp. Gen. iii. 6; 2 Cor. xi. 3; 1 Tim. ii. 14, and see *The Life of Adam and Eve*, §§ 15-19. did sin originate. \mathfrak{G} '(was) the beginning of sin'.

And because of her... Cp. the Targum (Pseudo-Jonathan) to Gen. iii. 6, where it is said at the moment of Eve's succumbing to temptation Sammael, the Angel of Death (identified with Satan), appeared to her. In *The Life of Adam and Eve*, § 3, occurs the following: 'And Eve said to Adam, "My lord, if thou wilt, kill me; perchance the Lord God will then lead thee back into Paradise; for it was only through my fault that the anger of the Lord God was kindled against thee." The later Jewish theology, however, generally points to Adam as the real cause for the entering of sin and death into the world (cp. 1 Cor. xv. 22), and that not so much on account of the 'Fall', as that he refused to show repentance for what he had done; see, e.g., the Midrash *Bemidbar Rabba*, chap. xiii: 'When Adam transgressed the command of the Holy One, and ate of the tree, the Holy One demanded of him penitence, thereby revealing to him the means of freedom [i.e. from the result of his sin], but Adam would not show penitence.'

25. Nor to a wicked woman... See critical note.

power. εἰς ἡσυχίαν, i.e. liberty to do what she likes; cp. 1 Cor. xiv. 34, 35.

26. Cut her off from... i.e. Give her a bill of divorcement (the later *Gēf*), cp. Deut. xxiv. 1 ff.; Matt. v. 31; hitherto they had been 'one flesh', cp. Gen. ii. 24; Eph. v. 31.

(g) XXVI. 1-4. *The happiness of the man who has a good wife* (= 2 + 2 distichs).

- 26^c 1 A good wife,—blessed is her husband,
The number of his days is doubled.
2 A worthy wife cherisheth her husband,
3 And he fulfilleth the years of his life^h in peace^{hba}.
Yeb. 63b 3 A good wife^c (is) a good gift^c:
Sanh. 100b She shall be given to him that feareth God, ^{cc}for his portion^{cc}.
4 Whether rich or poor, his heart is cheerful,
And his face is merry at all times.

(h) XXVI. 5-12. *The fearfulness of having a wicked wife* (= 3 + 3 + 2 + 2 distichs).

- 5 Of three things is my heart afraid,
And concerning a fourth I am in great fear^c:
Slander in the city, and a concourse of the rabble,
And a false accusation,—worse than death are they all.
6 Grief of heart and sorrow is a wife jealous of (another) wife^f,
The scourge of the tongue ^gall together^g [are they].
7 Like^h a hard yokeⁱ is^k a wicked woman:
He that taketh hold of her is as one that graspeth a scorpion.
8 Great wrath (doth) a drunken woman (cause)^{kk}:
She doth not cover her own shame.
9 The whoredom of a woman is in the lifting up of her eyes,
And she will be known by her eyelids.
10 Upon a headstrong daughter^l keep strict watch,
^mLest, finding liberty, she use it for herself^m.

a-h 26 > b So 248 25 26 > bb 25 'joy' e-c 26 > cc-cv So 26; Yeb. Sanh. 'into his bosom'
d 26 is wanting from here to xxvii. 5 e πρὸς αὐτὴν ἐπαθήσθην, cp. An^c 55 106 155 248 253 (= 25 26): B πρ.
ἐδούλην ('I made supplication'); N^c ἐδόθην f-f 26 > g-g So 26; 26 'communicating to all' h So 26:
26 > i-i So 26; 26 'a yoke of oxen shaken to and fro' k 26 'so also is' kk 248 25 + 'who strays
about' l-l 26 > 'daughter'; 'a wanton wife' m-m 26 Ne inventa occasione uatur se

(g) XXVI. 1-4.

1. This verse is quoted twice in the Babylonian Talmud, *Yebamoth* 63b, *Sanhedrin* 100b; the only difference being that both these tractates read 'beautiful' for 'good'. With this and the next verse cp. *Prov.* xii. 4 a, xxxi. 10-12.

2. **worthy**. מְדִינָה; for this sense cp. *Gen.* xlvii. 6; *Exod.* xviii. 21, 25; *Ruth* iii. 11, and the references above to *Prov.* cherisheth. Lit. 'maketh fat', cp. v. 13; 26 'maketh glad'.

fulfilleth . . . Cp. *Is.* lxx. 20: מְלִיץ לְאִשְׁתִּי מְלִיץ לְאִשְׁתִּי . . . מְלִיץ לְאִשְׁתִּי.

3. **a good gift**. 26 'a good portion'; cp. *Prov.* xviii. 22.

for his portion. Smend suggests that the rendering found in the Bab. Talmud מְלִיץ ('into the bosom of') is a mistake for מְלִיץ ('for [his] portion'), and refers to *Num.* xxvi. 53 for the use of 2.

4. **Whether rich or poor** . . . Lit. 'Of a rich man and of a poor man the heart is cheerful' (אֵינָם), i.e. if he has a good wife.

(h) XXVI. 5-12.

5. **I am in great fear**. See critical note.

Slander in the city . . . Cp. *Acts* xix. 23 ff., xxiv. 12.

6. **a wife jealous** . . . The result of polygamy.

all together [are they]. i.e. All the four things enumerated, slander, the concourse of the rabble, a false accusation, and a wife's jealousy, are results of the scourge of an evil tongue.

7. **a hard yoke**. This rendering of 26 simplifies matters; but the rendering of 26, *σοφιστικὸν ἀλγινόμαστον*, suggests a misunderstanding of the original, which possibly had מְלִיץ עַל מְלִיץ ('like the bars of a yoke'), cp. *Is.* xxxi. 13: מְלִיץ i. 13; מְלִיץ ('a pole', or 'bar') was understood as though part of the verb מְלִיץ ('to shake'). In this case the point of the comparison would be that just as the bars of the yoke were constantly rubbing and chafing the neck of the ox, so a wicked woman was, by her behaviour, a constant source of irritation to her husband.

He that taketh hold . . . The thought seems to be that if a man attempts to assert his authority over a woman of this kind he will suffer grievously for doing so; deadly retaliation will be the result, i.e. some bitter slander or false accusation (see v. 5 a, and cp. *Ezek.* ii. 6). The simile of the scorpion is the more apt inasmuch as its sting was believed to be deadly (cp. *Deut.* viii. 15).

8. **She doth not** . . . i.e. Drunkenness leads her to adultery.

9. . . . **by her eyelids**. Cp. *Prov.* vi. 25; see also 2 Kings ix. 30; *Jer.* iv. 30; *Ezek.* xxxiii. 40; for the Oriental customs and methods of painting the eyelids and eyebrows, &c., see *ZDMG*, 1851, pp. 236 ff.

10. **Upon a headstrong** . . . This clause occurs also in xlii. 11 a.

Lest, finding . . . Cp. xxiii. 16, 17.

- 11 Look well after a shameless eye,
 "And marvel not if it trespass against thee".
 12 As a thirsty traveller that openeth his mouth,
 And drinketh of any water that is near,
 So she sitteth down at every post,
 And openeth her quiver to every arrow.

(i) XXVI. 13-18. *The joy of the man who has a good wife* (= 3+3 distichs).

- 13 "The grace of a wife delighteth her husband,
 And her understanding fatteneth his bones".
 14 A silent woman (is) a gift from the Lord,
 And "a well-instructed soul" is above worth".
 15 Grace upon grace is a shamefast woman,
 And there is no price worthy of "a continent soul".
 16 As "the sun arising in the highest places of the Lord,
 So" is the beauty of a good wife in the ordering of his" [her husband's] house.
 17 As the lamp shining on the holy candlestick,
 So is the beauty "of a face" "on a stately figure".
 18 As the golden pillars upon the silver base,
 So are beautiful feet "upon firm heels".

(j) XXVI. 19-27. *A later appendix to the preceding* (= 3+4+1+1+1 distichs).

- 70 248 19 My son, "keep thyself healthy in the flower of thine age",
 And give not thy strength unto strangers.
 20 Having found a portion of good soil out of all the land,
 Sow it with thine own seed, trusting in thine own good birth.
 21 Thus will thine offspring flourish,
 And, having confidence in their noble descent, will become great.
 22 A hired woman is as spittle^{xx},
 But a married woman is reckoned as a tower of death "to them that use her".
 23 A godless woman shall be given to the man who regardeth not the Law as his portion;
 But a devout (woman) is given to him that feareth^{yy} the Lord.
 24 A shameless woman despiseth shamefastness;
 But a shamefast daughter will show modesty even before her husband.

"n S 'And tarry not lest she deceive thee' 0-0 S > v-v S *lit.* 'a lacking of throat', i.e. 'self-control in speech' "n *lit.* 'there is no exchange for' r 248 + 'and faithful' "s S *lit.* 'a lacking of mouth'
 t So S L: G > u So B*: B* S A αυτης u-n S 'of a good woman' v-v S 'in keeping her house'
 w-w *Reading: επι περιους ευσταθους* (cp. S 248); B A επι στερεους ευσταθους; L super plantas stabiles mulieris: S 'in the ordering of her house' x-x S 'take heed to thyself in the time of thy youth' xx S 'naught'
 y-y S 'to them that cleave unto her' yy 70 'loveth'

11. Look well . . . The reference is still to 'a headstrong daughter'; in the second clause S (see critical note) is perhaps to be preferred; there must be no hesitation in dealing with such a daughter.

(i) XXVI. 13-18.

13. . . . fatteneth his bones. i.e. is the means of giving him physical health and strength; cp. Prov. xv. 30.

14. A silent woman. Cp. xxxvi. 23 (28 in G).

15. price. Cp. vi. 15.

16. the highest places. . . . Cp. xliii. 9.

17. the holy candlestick. Cp. 1 Macc. i. 21, iv. 49, 50.

18. As the golden pillars . . . i.e. the pillars of the Temple which were covered with gold; cp. 1 Macc. i. 22, 23. upon firm heels. See critical note.

(j) XXVI. 19-27. These verses occur only in 70, 248 among the Greek MSS.; they are, however, preserved in the Syriac and Arabic versions, and some of the clauses are quoted by Clement of Alexandria and in the 'Commonplace Books' of the monks Antonius and Maximus (see Hart, pp. 321-370). In the main they are derived from the secondary recension of the Hebrew (see Introduction, § 3(c)); this is proved by the fact that in S there are various errors of translation which can only be explained on the basis of a Hebrew original (see Ryssel *in loc.*).

19. This verse is quoted in Antonius and Maximus (Hart, p. 367).

give not thy strength . . . Cp. Prov. v. 9, 10, xxxi. 3.

20. a portion of good soil. i.e. a good wife.

21. For the general sense of the verse cp. Prov. v. 15-19.

22. This verse is quoted by Clement of Alexandria (Hart, p. 330).

as spittle. *ισση σιλωω*; cp. Sept. of Isa. xl. 15 *ως σιλωω* = 772 (Smend).

. . . as a tower of death. See 2 Macc. xiii. 5 ff. (Nestle, quoted by Ryssel).

24. This verse is quoted by Antonius and Maximus (Hart, p. 367).

70 248 25 ² A headstrong woman² will be regarded as a dog :

But she that hath shame feareth the Lord.

26 The woman that honoureth her own husband appeareth^a wise unto all.

But she that dishonoureth (her husband) ^{is} known to ^{all} as one that is godless in (her) pride.

Happy is the husband of a good wife.

For the number of his years is doubled^b.

27 A loud-voiced and tongueful woman is reckoned as ^{bb}a trumpet^{bb} that putteth enemies to flight.

^c And the soul of every suchlike man will pass his life in the turmoils of war^c

(k) XXVI, 28. *Three things that cause sorrow* (= 3 distichs).

¶ 28 For two things my heart is grieved,

And for a third cometh wrath upon me:

A ^{cc}man of war^{cc} suffering on account of poverty.

Men of understanding who suffer contempt,

(And) one that turneth from righteousness to sin :—

May the Lord prepare ^dhim for the sword^d.

(l) XXVI. 29—XXVII. 3. *The temptations of trade* (= 3 + 1 distichs)

29 *Hardly^f shall the merchant keep himself from wrongdoing^g

And a huckster will not be acquitted of sin.

27 Many have sinned for the sake of gain^{RS}:

And he that seeketh to multiply (gain)^h turneth away his eye.

2¹ A nail sticketh fast between ^kthe joinings of ^kstones¹

^mAnd ⁿsin will thrust itself inⁿ between buyer and seller.

3 °My son°, if ^pthou hold not^p diligently to the fear of the Lord.

⁴Thy^r house will soon be overthrown⁴.

(a) XXVII. 4-7. *The appraising of a man's value* (= 3+1 distichs).

4 *When a sieve is shaken, the refuse remaineth :

So (it is with) the filth of man in his reasoning*

2-2 S^a 'A woman that hath no shame' a S^a 'is reckoned' 70^a 'is accounted by' 1 S^a + 'The
 strife of a woman is even in her gentleness, and as a burning fever so shall she appear' 248 >
 c-o 70 > cc-cc S^a 'man of wealth' d-4 So 248 253 (= L) G^a 'the sword for him': S^a is a paraphrase
 I inserts the clause: Duae species difficiles et periculosae militi apparuerunt 1 S^a 'with great difficulty'
 K-S + 'But in many things he stumbleth' F-R Reading, with N^a, διὰ τοῦτο (B A N^a δὲ ἀποφασίαν) Cfr. vii, 18
 h S^a 'sins' i I inserts 'As' k-k S^a > 1 S^a 'one stone and another' m I inserts 'So' n-Reading
 συνδεδεμένοι for συνεπιβεβηότες (I angustiaibiur): S^a 'sins are fixed' o-o So S^a t-o So I: S^a 'if thou
 transgress but a little' d-3 S^a 'For long time wilt thou be in want' r-o L s- 254 S^a >

25. *as a dog*. Used typically of some one without shame (cp. Deut. xxiii. 18).

26. Happy is the husband . . . These two clauses are almost identical with 7, i.

27. This verse is quoted by Antonius and Maximus (Hart, p. 368).

(k) XXVI, 28.

28. **A man of war.** Perhaps Smend is right in preferring here the rendering of S , 'a man of wealth'; in the two other types of men referred to in this verse contrasts are presented – a wise man suffering contempt, a righteous man committing sin – so that logically one would expect a similar contrast in this case as well – a rich man suffering poverty: the Hebrew may have had חֵלֶק אִשִּׁי ('a man of wealth,' lit. 'strength'), which was misunderstood by S ; cp. Ruth ii, 1.

one that turneth from . . . Cp, Ezek, xviii, 24; Matt, xii, 45; 2 Pet, ii, 2.

XXVI, 29-XXVII, 3.

29. **Hardly shall the merchant . . .** Cf. *Pirge Aboth* 16: '... Nor is every one that hath much traffic wise.' In *Eruvin* 55b, where Deut. xxx, 13 is commented upon, it is said that the Torah 'is not found either among hucksters or among merchants', the reason being that their constant travelling from place to place prevents study. Schechter (*Studies in Judaism*, Second Series, p. 72) refers to *Yiddishkeit* 8:2, *velum* in: it is said that the hawker and the *snopcepet* are engaged in trades of bad odour, and the latter are said to practise 'the handicraft of robbery'.

XXVII. 1. **turneth away his eye.** i.e. will acquiesce in what is wrong: cp. Prov. xxviii. 27.

2. nail. Lit. 'tent-peg', cp. xiv, 24.

3. **My son . . .** עַר 'Unless (a man) hold on diligently . . . his house will soon . . .'; cf. Prov. xiv. 11.

XXVII, 4—XXIX, 28. This division continues the general theme of the preceding. It gives further illustrations of applied wisdom. Such topics as malice, anger, revenge, strife, calumny, and their baneful effects are dealt with; and lastly mercy in its several aspects. The whole falls into twelve subsections.

(ii) XXVII, 4-7.

4. **a sieve**, i.e. the 'Kirbal-el-Kamachi', still used in Palestine. The corn which has been threshed for the first time is placed in it and sifted: the refuse, i.e. the dung of the oxen which has been trodden into the straw, remains behind.

- 5 'The furnace proveth^u the potter's vessels,
 v And the trying^v of a man (is done) by examining him.
 6 Upon the cultivation of the tree dependeth the fruit;
 So (dependeth) man's^{vv} thought upon his nature^l.
 7 *Praise no man *before taking stock (of him)*;
 For this (is) the (way to make) trial of men^w.

(b) XXVII. 8-10. *Reward and retribution* (= 3 distichs).

- 8 If thou follow after righteousness^y, thou wilt attain^z,
 And put it on as a robe of glory.
 9 Every bird^a dwelleth^b with its kind,
 And truth returneth^c to them who practise her.
 10 The lion lieth in wait for prey;
 So do sins^d for those who 'work iniquity^e'.

(c) XXVII. 11-15. *Concerning varieties of speech* (= 2 + 3 distichs).

- 11 The discourse of the wise^f man continueth^g in wisdom^h,
 But the fool changeth as the moon.
 12 In the midst of foolsⁱ watch closely the time^j,
 But^k among the wise abide continually^k.
 13 The discourse of fools^l is an annoyance^m,
 And their laughter is 'sinful wantonnessⁿ'.
 14 'The oath of the godless^o maketh the hair stand upright;
 Their strife maketh one stop his ears.
 15 The strife of the proud is shedding of blood,
 And their reviling is grievous^p hearing.

t-t vii. 5, 6 come after vi. 22 in \mathfrak{A}^A ; the text is in part corrupt. ^u Reading לבער לבער (Smend) ^{v-v} Reading ונסת for ונסת (Smend) ^{v-v} Reading אדם ^{w-w} Wanting in \mathfrak{S} ; \mathfrak{U} is wanting from here to xxxii ^{x-x} Reading $\pi\rho\omicron$ διαλογισμον (cp. vi. 5 b) for $\pi\rho\omicron$ λογισμον ^y \mathfrak{S} 'truth' ^z 248 + avro (= \mathfrak{S} \mathfrak{U}) ^a \mathfrak{S} 'the birds of the heaven' ^b \mathfrak{S} καταλινει (al. καταλινει): \mathfrak{U} convenient ^c \mathfrak{S} 'walketh' ^d \mathfrak{S} 'unrighteousness' ^{e-e} \mathfrak{S} 'commit sins' ^f So \mathfrak{A} (= \mathfrak{S}): \mathfrak{G} 'godly': \mathfrak{U} sanctus in sapientia ^g So \mathfrak{U} : \mathfrak{G} > ^{h-h} So 248 \mathfrak{S} : \mathfrak{U} 'as the sun' ⁱ⁻ⁱ \mathfrak{S} 'bide thy time': \mathfrak{U} serva verbum temporis ^{k-k} \mathfrak{S} 'among the wise speak continually' ^l \mathfrak{U} 'sinners' ^m \mathfrak{S} \mathfrak{U} 'hateful' ⁿ⁻ⁿ \mathfrak{S} 'impertinence' ^{o-o} So \mathfrak{S} (reading מוכתה for מוכתה 'gift') ^p \mathfrak{S} \mathfrak{U} 'evil'

while the grain passes through the sieve (cp. *Zeitsch. d. deutschen Palästina Vereins*, xci. 2). The point of the comparison is that, in the case of the type of man under consideration, the bad qualities remain in him, just as the refuse remains behind in the sieve; while the good that is in him passes away.

5. With this verse cp. *Test. Twelve Patr.*, Naph. ii. 4: 'As the potter knoweth the use of each vessel, what it is meet for, so also doth the Lord know the body, how far it will persist in goodness, and when it beginneth in evil.'

by examining him. \mathfrak{G} 'in his reasoning'.

6. For this verse \mathfrak{G} reads: 'The fruit of the tree declareth the husbandry thereof; so is the utterance of the thought of the heart of a man'; i.e. just as the yield of a tree depends upon the way in which it has been tended, so the utterances of a man depend upon the state of his heart, i.e. the way in which he has tended himself, in a spiritual sense.

7. before taking stock (of him). Lit. 'before his discourse', i.e. before discoursing with him.

(b) XXVII. 8-10.

8. If thou follow after righteousness. Cp. Zeph. ii. 3.

a robe of glory. $\pi\omicron\delta\eta\mu\alpha$ (= $\mu\epsilon\tau\epsilon\lambda\iota$) $\delta\iota\delta\eta\mu\alpha$; cp. Isa. li. 10; Job xxix. 14 ($\mu\epsilon\tau\epsilon\lambda\iota$ עדקה); cp. the high-priestly robe mentioned in xlv. 8; Wisd. xviii. 24. In the *Test. Twelve Patr.*, Levi viii. 2, it is said: 'Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth. . . .'

9. Every bird. . . Cp. xiii. 15; \mathfrak{G} 'Birds will resort unto their like'.

10. The lion. . . Cp. xxi. 2.

(c) XXVII. 11-15.

11. . . . continueth in wisdom. Cp. v. 10.

12. watch closely the time. $\sigma\upsilon\sigma\tau\eta\gamma\mu\alpha\sigma\alpha\iota$ $\kappa\alpha\iota\mu\acute{o}\nu$; cp. iv. 20, where the same phrase occurs. The meaning of the verse is that one must grudge the time wasted with fools, whereas among the wise one may well spend all one's time.

13. annoyance. $\pi\epsilon\iota\sigma\iota\sigma\mu\acute{o}\varsigma$ is the Sept. rendering of $\pi\epsilon\iota\sigma\iota\sigma$ ('abomination') in 2 Kings xxiii. 13, 24; Ezek. v. 11, vii. 20.

. . . sinful wantonness. Cp. Prov. x. 23, xiv. 9.

14. The oath of. . . Cp. xxiii. 11.

maketh the hair. . . Cp. Job iv. 15.

maketh one stop. . . Lit. '(is) a stopping' ($\epsilon\upsilon\phi\eta\mu\epsilon\gamma\mu\acute{o}\varsigma$), \mathfrak{S} $\sigma\tau\epsilon\iota\mu\epsilon\gamma\mu\acute{o}\varsigma$ ('groaning'). The strife of the godless man of oaths occasions language such as makes a man shut his ears.

15. is shedding of blood. i.e. their strife is as bad as shedding of blood in its results.

SIRACH 27. 16-25

(d) XXVII. 16-21. *The evil consequences of betraying secrets* (= 2 + 3 + 1 distichs)

- 16 He who revealeth secrets^a loseth^c credit,
 And he findeth no friend to his mind^{rr}.
 17 Prove^s a friend, and 'keep faith with him',
 But if thou reveal his secrets, follow not after him;
 18 For as a man that hath destroyed his inheritance,
 So hast thou destroyed the friendship of thy^w neighbour.
 19 And as a bird which thou hast loosed out of thy hand,
 So hast thou let thy^x neighbour go, and thou wilt not catch him again.
 20 Pursue him not, ^{xx}for he is gone far away^{xx},
 And hath escaped^y like a gazelle out of a snare^{zz}.
 21 For a wound may be bound up, and for slander^s there is reconciliation,
 But he that revealeth secrets ^{zz}hath no hope^{zz}.

(c) XXVII. 22-24. *The hatefulness of insincerity* (= 3+1 distichs).

- 22 ^a He that winketh with his eye planneth evil things,
 70, 24^b And he that knoweth him keepeth far from him.
 & 23 Before thy face he speaketh sweetly,
 And will admire thy words ;
 But afterward he will alter his speech,
 And with thy words will make a stumbling-block.
 24 Many things I hate, but nothing like him,
 And the Lord will hate him (too), ^band curse him^b.

(f) XXVII, 25-29. *Nemesis* (= 3 + 2 distichs).

- 25 He that casteth a stone ^{bb} on high ^{bb} ^c casteth it on his own head^c,
^d And a deceitful blow appoitions wounds to the deceiver^d.

1. 'of a friend' 2. So 16: 6 S 'destroyeth' 3. Lit. 'soul' (= S) 4. So 5 (S 16 love') 5. S 'put
 thy trust in him' 6. So 5: S 'enemy'; 16 'friend' 7. So 248 S; 6 > 16 Syro-Hex 'his' 8. So 16
 Syro-Hex: 6 S > 9. xx-xx S > 10. Y 16 + quoniam vulnerata est anima eius 11. 23 S > and like a sparrow
 out of the snare; cp. Prov. vi. 5 12. S 'a quarrel' 13. xx-xx 248 'hath destroyed faith' 14. S in place of
 22, 23 has: 'He who hath a proud eye it shall be his ruin' 15. b-b S > 16. b-b S > 17. S 'it
 will return upon him'; 16 'it will fall upon his head' 18. d-t 6 'And a decent blow will open wounds'; S 'He
 will be delivered over to destruction'

(d) XXVII, 16-21.

16. **He who revealeth secrets . . .** Cp. xxii. 22; Prov. xxv. 19, xxvi. 9.
 17. **keep faith with him.** Cp. xix. 3.
 follow not after him. It is useless to do so because his friendship is lost.
 18. **inheritance.** Smend's suggestion (following Böttcher) that ἐκδοσις should be read instead of ἐκδοσις, which is also the reading of S, is worth adopting, though G makes good sense as it stands.
 19. Friendship which has been forfeited by the betrayal of secrets is lost irretrievably.
 21. **hath no hope.** i. e. of reconciliation, cp. xxii. 22.

(c) XXVII, 22-24.

22. He that winketh with his eye. διατείνων ὀφθαλμῷ; cp. Sept. of Prov. vi. 13 ἐντείνει ὀφθαλμῷ, x. 10 ὁ ἐντείνων ὀφθαλμοῖς (נָצַח עֵינָיו). A sign of insincerity.

planneth. *textuiveti*; cp. xi. 33, xii. 23; Prov. iii. 29, vi. 14 (חרש רע).

And he that knoweth him . . . This rendering agrees better with the context, and is preferable to G: 'And no man will remove him from it,' i.e. it is impossible to dissuade him from planning evil things.

keepeth far from him. Lit. 'will depart from him'.

23. he speaketh sweetly. Lit. 'he will sweeten his (B ' thy ') mouth'; cp. xii. 16*a*; Prov. xvi. 21.

he will alter his speech. I.e., 'he will twist his mouth'; δουροῖψα τὸ στόμα αἰσῶν; cp. Prov. xii. 1 שֶׁפֶה יִשְׁתַּחֲוֶה

And with thy words . . . Perhaps וּבְכַבְּרִי יֶהְיֶה לְךָ, cp. xl. 31 : i. e. he will conspire against thee by wresting thy words and putting a wrong meaning upon them, and thus cause thee to give offence to others.

24. but nothing like him. See critical note. G lit. 'and I likened (them) not unto him', i.e. he hated many things, but his hatred for them was not to be compared with his hatred for the insincere man who wrested his words.

will hate him. Cp. Prov. vi. 16, viii. 13. The addition 'and curse him' (from *q*) seems to be demanded, as otherwise the clause would be rather too short.

(f) XXVII, 25-29.

25. *casteth it on his . . .* i.e. he will wound himself.

a deceitful blow . . . So **L**. The meaning of **G** is obscure, but **L** gives good sense.

- 26 He that diggeth a pit ^ashall fall into it^a;
And he that setteth a snare shall be taken therein.
27 He that doeth evil things, they shall roll^f upon him,
And he will not know whence ^athey came^a to him.
28 ^bMockery and reproach (are the lot) of the proud,
And vengeance, like a lion, lieth in wait for them^h.
29 ^kThey that rejoice at the fall of the godly shall be taken in a snare,
And anguish shall consume them ere they die^k.

(g) XXVII. 30—XXVIII. 7. *Concerning forgiveness; vengeance belongs to God alone*
(= 3 + 3 + 2 distichs).

- 30 Wrath¹ and anger, these also are abominations,
^mAnd a sinful man clingeth to them^m.
28 ¹ ^{no}He that taketh vengeance^o shall find vengeance from the Lord,
^{oo}And his sins ^p(God) will surely keep^p (in memory)^{oo}.
2 ^{pp}Forgive thy neighbour the injury (done to thee)^{pp},
^qAnd then, when thou prayest, thy sins will be forgiven^q.
3 Man cherisheth anger against another;
And^r doth he seek healing from God^r?
4 ^tOn a man like himself he hath no mercy;
And doth he make supplication for his own sins^t?
5 He, being flesh^u, ^vnourisheth wrath^v;
Who will ^wmake atonement^w for his sins?
6 Remember thy ^xlast end^x, and cease from enmity^x;
(Remember) ^ycorruption and death^y, and ^zabide in the commandments^z.
7 Remember the commandments, and be not wroth with thy neighbour;
And (remember) the covenant of the Most High, and ^{bc}overlook ignorance^{bc}.

e-u S 'shall fill it with his own body' f S 'shall fall' e-e S 'evil hath come' h-h S >
i So V 248: G 'him' k-k S 'Snare and nets are for those who make (lit. know) them; these shall cling
to them till the day of their death': L > l S 'envy' m-m S 'And a deceitful man destroyeth his own
way' u L inserts the title: De remissione peccatorum o-o S 'And' oo-oo S 'And all his sins are
reserved for him' p-v Reading with 248 διατηρων διατηρησει (= L): G διατηρων διατηρησει pp-pp S 'Put
away what is in thy heart, and thereupon pray' q-v S 'And all thy sins will be forgiven thee' r S 'And
why' s S L: G 'the Lord' t-t S > u S 'a man' v-v S 'will not forgive'
w-w S 'forgive' x-x S 'death' y 70 248 + 'and be not wrathful with thy neighbour' z-z S 'Hades
and corruption' a-a S 'keep thyself from sinning' b-b S 'give him what he needeth' c L + 'of
thy neighbour'

26. He that diggeth . . . Cp. Prov. xvi. 27 a; Eccles. x. 8; Ps. vii. 15.

he that setteth . . . Cp. Ps. ix. 15, 16.

27. they shall roll upon him. See Prov. xxvi. 27, and cp. Sirach xxxvii. 3.

29. . . ere they die. Cp. Job xxi. 19, 20.

(g) XXVII. 30—XXVIII. 7.

30. these also . . . i.e. in addition to the abominations above referred to.

XXVIII. 1. He that taketh vengeance. Cp. Deut. xxxii. 35; Rom. xii. 19.

will surely keep. G διατηρων διατηρησει, lit. 'will surely make firm'. For the reading διατηρων διατηρησει of 248
'he will surely mark,' cp. Sept. of Ps. cxxix. (cxxx.) 3 (παρηρηση); Job xiv. 16, 17.

2. Forgive thy neighbour. With this and the next two verses cp. the following passage from the *Test. Twelve Patr.*,
Gad vi. 3-7: 'Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy
soul hold not guile; and if he repent and confess, forgive him. But if he deny it, do not get into a passion with him,
lest catching the poison from thee, he take to swearing, and so thou sin doubly. . . But if he be shameless, and persist
in his wrongdoing, even so forgive him from the heart, and leave to God the avenging.' In *Rosh Ha-shanah* 17 a occur
the words: 'God forgives him who forgives his neighbour' (cp. Matt. vi. 14, 15, xviii. 35). In view of these passages,
it is not necessary to regard the verse under consideration as a Christian interpolation (Edersheim).

3. With this verse cp. the Midrash *Sifre* 93 b: 'He only who is merciful with mankind may expect mercy from
Heaven' (quoted by Schechter, *Studies in Judaism*, Second Series, p. 94).

healing. i.e. forgiveness, cp. next verse; for this sense of *loui* cp. Sept. of Is. xix. 22, &c.

4. Cp. *Megillah* 28 a: 'So long as we are merciful, God is merciful to us; but if we are not merciful to others, God
is not merciful to us.'

5. being flesh. Cp. xvii. 31; the 'flesh' is regarded in itself as evil; cp. Rom. vii. 25; 1 Cor. xv. 50; Gal. v. 19.

6. Remember . . . Cp. vii. 36, xxxviii. 20.

7. be not wroth with . . . Cp. x. 6, and *Shabbath* 20 a, where it is said that the most important law is: 'Thou
shalt love thy neighbour as thyself'; cp. Matt. xix. 19.

overlook ignorance. *παράθε ἄγνοια* = לְשַׁחֲחוּת שָׁא xxx. 11 (Smend). Ignore sins committed against you uncon-
sciously.

(h) XXVIII. 8-12. *Warnings against quarrelling* (= 2 + 2 + 2 distichs).

- 8 Keep far from strife, and ^dsins will keep far from thee^d;
^eFor a passionate man kindleth strife^e;
 9 And a sinful man ^fstirreth up strife among friends^f,
 And casteth enmity^g in the midst of the peaceful.
 10 According to its fuel, so will the fire burn;
^hAnd according to the vehemence of the strife, so doth it increase^h;
 And according to the ⁱmightⁱ of a man, so is his wrath;
 And according to (his) wealth, so doth he increase^k his anger.
^{kk}Strife begun in haste kindleth fire^{kk},
 11 And a hasty quarrel ^lleadeth to bloodshed^l.
 If thou blow a spark it burneth, ^mand if thou spit upon it it is quenched^m;
 12 And both ⁿcome out of thy mouthⁿ.

(i) XXVIII. 13-26. *The mischief that is wrought by a wicked tongue*
 (= 1 + 2 + 2 + 2 + 2 + 2 + 3 + 2 + 1 distichs).

- 13 ^oCurse the whisperer and double-tongued^o,
^pFor it hath destroyed many that were at peace^p.
 14 The third tongue ^qhath taken many captive^q,
 And hath dispersed them ^ramong many nations^r;
 Even strong cities hath it destroyed,
 And laid waste^t the dwellings of the great.
 15 The third tongue hath cast out ^ubrave women^u,
 And deprived them of their labours^v.
 16 ^wHe that hearkeneth thereto shall not find rest,
 Neither shall he dwell in quietness^w.
 17 The stroke of a whip maketh a mark,
 But the stroke of the tongue breaketh bones.

d-d. So S: G L: thou shalt diminish sins^d e-e S: Cp. S: G L: troubleth friends^e f-f S: G L: 248
 G: calumny^f h-h L: In B this clause has got out of place, coming at the end of the verse. I So 70 248
 αυρηθησεται (= S) for εκκαυθησεται^g i-i L: honour of the handsⁱ k-k L: exalt^k kk-kk S: Cum and
 pitch kindle a fire^l l-l L: sheddeth blood^l m-m 248 > n-n S: are from theeⁿ o-o S: May
 the third tongue be cursed^o p-p S: For it hath cast away many slain^p q-q S: G L: hath shaken many^q
 r-r L: from nation to nation^r s-s L: pulled down^s t-t L: overturned^t u-u S: many^u v-v S: wealth^v w-w S: >

(h) XXVIII. 8-12.

8. Keep far. Cp. ix. 13. It is quite possible that, as Smend suggests, the clauses of vv. 8, 9 have got displaced, and that their order should be 8 a, 9 a, 8 b, 9 b. With 7, 8 cp. vii. 1, Prov. xxvi. 21, xxix. 22.

10. According to its fuel. . . Lit. 'As is the fuel of a fire, so will it burn'; cp. Prov. xxvi. 20; Jas. iii. 5. The more inflammable the matter which is put on the fire the more fiercely it burns, and in the same way, the more contentious the cause of the strife, the more bitter will it be.

vehemence. *στερίωσις* = *ῥῆμα*, cp. xi. 9 (Smend); cp. also Isa. xl. 29, xlvii. 9. The varying degrees of the vehemence of a quarrel are conditioned by the causes which give rise to it.

might. Not material strength here, but social rank.

according to (his) wealth. . . The richer a man and the more exalted his position the more will he resent any one crossing him.

11. Strife begun in haste. These words, in view of the next clause, evidently do not represent the original; S (see critical note) very likely echoes the Hebrew, if it does not give the exact translation. Both in G and S, as they stand, the parallelism between the two clauses is incomplete.

12. If thou blow. . . Quoted in the Midrash *Wayyigra Rabba*, ch. xxxiii, thus: 'There was a glowing coal (נחלה) before him; he blew upon it, and it blazed up; he spat upon it, and it was extinguished.' Though Ben-Sira is not mentioned as the author of these words in the Midrash, they are evidently a quotation from his book. It may be gathered that in the Hebrew 'glowing coal' was read instead of 'spark'.

And both. . . The words are illustrated by Prov. xv. 1: 'A soft answer turneth away wrath, but a grievous word stirreth up anger.' The words which will kindle strife, as well as those which will avoid it, come from the same mouth; whether it is to be war or peace depends upon yourself.

(i) XXVIII. 13-26.

13. the whisperer and. . . Cp. v. 9, 14; and with the whole section cp. Jas. iii. 1-12.

14. The third tongue. A literal translation of the Hebrew, which is represented in Rabbinical literature by *לשון תליתאי*, a technical expression for the tongue of the slanderer; cp. e.g. *Arakon* 13 b: 'The third tongue kills three,' viz. the slanderer, the slandered, and he who believes the slander; on the last of these see v. 16.

15. hath cast out brave women. *ἐξβαλεν*, . . . cp. vii. 26, where *ἐκβαλεν* is used of divorcing a wife. For the expression 'brave women', i.e. noble women, cp. xxvi. 2.

16. He that hearkeneth thereto. This refers to the third person whom the third tongue 'kills'; see the quotation in note on v. 14. The husband is primarily thought of.

17. . . breaketh bones. Cp. Prov. xxv. 15.

- 18 ^{ww} Many have fallen by the edge of the sword,
 But not (so many) as they that have fallen through the tongue^{ww}.
 19 Happy the man that is sheltered^x therefrom,
 And that ^{xx} hath not passed through^{xx} the wrath thereof;
 That hath not drawn the yoke thereof,
 And that hath not been bound with its bands.
 20 For its yoke is a yoke of iron,
 And its bands are bands of brass.
 21 The death thereof is an evil death,
^y And the rest of Hades is better than hers^y.
 22 (But) it hath no power over the godly,
 They will not be burned in her flame;
 23 ^z They that^z forsake the Lord shall fall into it^z,
 And she will burn among them, and not be quenched;
 As a lion shall she be sent upon them,
 And as a leopard shall she destroy them^b.
 24 (a) ^c For as thou enclosest thy vineyard with thorns^c,
 25 (b) So make^d doors and bolts^d for thy mouth.
 24 (b) ^e Thou makest a bolt^f for^e thy silver and gold,
 25 (a) Make a balance and weight for thy words.
 26 Take heed that thou slip not thereby^g,
 Lest thou fall before^h him that ensnareth^h.

(j) XXIX. 1-13. On lending and borrowing (= 3+3+3+1+3+3 distichs).

- 29 1 ^a He that lendeth to (his) neighbour^b showeth kindness^b,
 And ^c he that taketh him by the hand^c keepeth the commandments.
 2 Lend to thy neighbour in time of his need,
 And pay thou thy neighbour again at the appointed time.
 3 Confirm thy word, and keep faith with him;
 And (so) shalt thou always have what thou needest.

^{ww-ww} ^s Many are they that are killed with the sword, but they are not (as many) as they that are killed by the tongue.
^x ^s preserved^x ^{xx-xx} ^s hath not mingled with^x ^{y-y} ^e And more profitable is Hades than her^y.
^{z-z} ^s All who forsake the fear of God the fire shall burn^z ^a ^s All who^a ^b ^s tear them in pieces^b.
^{c-o} ^e See that thou hedge thy possession about with thorns^c ^{d-d} ^e a door and a bar^d.
^{e-o} ^e bind up^e ^f ^s seal^f ^g ^s > ^h in thy tongue^g ^{h-h} ^s thine enemy^h.
^a 307 inserts the title: 'Concerning loans' (= ^h) ^{b-b} ^s obtaineth good interest^b ^{c-o} ^s So ^s ^e he that

19. . . . that is sheltered therefrom. Cp. the Sept. of Ps. xxxi. 20: 'Thou shalt shelter them in a pavilion from the contradiction of tongues.'

hath not drawn the yoke. Cp. Deut. xxi. 3.
bands. Of the yoke, i.e. the tongue here.

20. a yoke of iron. Cp. Jer. xxviii. 14.

21. The death thereof. . . . i.e. the death caused by the third tongue (see note on v. 14).

22. They will not be burned. Cp. Jas. iii. 5-8.

23. into it. i.e. the flame of the wicked tongue.

destroy. *λυπαίνονται*; lit. 'to mutilate'.

24-25. The clauses of these verses have got out of order, as their contents show: the proper order should be as given in the text. 70 248 ^h read 25 ^b twice over, once after 25 ^a and again after 24 ^a; ^s places 25 ^b after 24 ^a.

25 ^b. make doors. Cp. xxii. 27; Ps. cxli. 3.

24 ^b. Thou makest a bolt. For the rendering of ^e (see critical note) cp. Deut. xiv. 25; 2 Kings v. 23.

25 ^a. Make a balance. Cp. xvi. 25; xxi. 25.

26. that thou slip not. For *ὁλισθηῖς* cp. iii. 24, xiv. 1, xxi. 7, xxv. 8.

(j) XXIX. 1-13.

1. showeth kindness. Cp. xlv. 7 (עֲשֵׂה חֶסֶד); also Exod. xxii. 25; Lev. xxv. 36; 2 Sam. ix. 3.

that taketh him by the hand. *ὁ ἐπιμαρτυρῶν τῇ χειρὶ αὐτοῦ*; cp. Lev. xxv. 35 (מַחֲזִיק בְּיָדוֹ).

keepeth the commandments. Cp. xxxvii. 12 שׁוֹמֵר כִּצְוֹת, and the Rabbinical phrase עֲשֵׂה כִצְוֹת.

2. Lend. . . . Cp. Prov. xix. 16, 17. In accordance with both Biblical and Rabbinical teaching there is no mention here of interest; in Lev. xxv. 36 it is said: 'Take thou no usury of him, or increase'; cp. *Baba Bathra* 90 a: 'A usurer is comparable to a murderer, for the crimes of both are equally irremediable' (quoted by Abrahams, *Jewish Life in the Middle Ages*, p. 237).

pay thou thy neighbour. . . . Cp. iv. 31; Ps. xxxvii. 21. See also *Pirke Aboth* ii. 13: 'Go and see which is the evil way a man should shun. . . . Rabbi Simeon said, "He that borroweth, and payeth not again."'

3. keep faith. Cp. xxvii. 17.

- 4 Many have reckoned a loan as a windfall^d,
And have brought trouble^e on them that helped them.
5 Until he receive it, he kisseth thy hand,
And speaketh humbly about his neighbour's money;
But when payment is due, he prolongeth the time,
And after much time he repayeth^f.
6 If he is able [to repay], he [i.e. the lender] will hardly^{ff} receive the half,
And counteth it as a windfall;
If not [able to repay], he hath deprived him [i.e. the lender] of his money,
And he hath made him an enemy unnecessarily^g.
He repayeth him with cursings and railings,
And instead of honour^{gg} he repayeth him^{gg} with insult^h.
7 Many, thereforeⁱ, have turned away [from lending] because of wickedness,
(For) they feared^k to be defrauded for naught^k.
8^{kk} But with the man of low estate be longsuffering,
And let him not^{mm} wait for alms^l.
9^{mm} Help the poor man for the commandment's sake,
And grieve not for the lossⁿ.
10 Lose money for the sake of a brother or a friend,
And let it not rust^o under a stone^p or a wall^p.
11^q Lay up for thyself a treasure of righteousness and love^q,
And it shall profit thee more than^r all that thou hast^r.
12^{rr} Store up almsgiving^s in thy treasures^s,
And it shall deliver thee from all evil;
13 Better than a mighty shield and a heavy spear
Shall (this) fight for thee against^t an enemy^t.

strengtheneth him with his hand^t d *Lit.* 'find' e So B: G 'grief' (= L Syro-Hex) f-f G 'He
returneth words of heaviness, and complaineth of the (shortness) of the time' ff S > 'So A N C A (= S L):
N^a B 'not without cause' gg-gg S > h *Lit.* 'dishonour' i B > : N? V 253 307 S L Syro-Hex have
a negative (or for ovv) k-k S 'an empty quarrel' kk 307 inserts the title *περὶ ἐλεημοσύνης* l-l S >
m B omits the negative mm L inserts the title: De dato in proximo n-n G 'And according to his need send
him not away empty' (V 248 > 'empty') o-o S 'put it not': 248 L 'hide it not': V 'let it not be saved'
(συνθῆται for ἰσθῆται) p-p S: G 'for perishing' q-q G 'Lay up thy treasure according to the command-
ments of the Most High' r-r G 'gold' rr L inserts the title: De misericordia s-s S 'Bind up alms and
put them in thy store-chamber' t-t L 'in the heart of the poor' u-u S 'many'

4. . . as a windfall. i.e. they did not repay the loan.
5. he kisseth thy hand. i.e. in insincere servility.
speaketh humbly. Lit. 'humbleth his voice', i.e. he speaks as one awestruck and humbled by his neighbour's
wealth, thus implying that it would be but a trifling matter for one of such wealth to make a loan.
prolongeth the time. i.e. delays repayment.
And after much time . . . See critical note. The rendering of S is to be preferred to that of G because^t he
returneth words of heaviness^t forestalls what is said in 6 e f; it is probable that the words *καὶ τὸν κοῖτον αἰσχροῦς* are
merely a bad translation of *לְעֵת רַבָּה* (Smend), 'after much time.' The two last clauses of v. 5 (as in the text above)
are elaborated in v. 6: with the words, 'But when payment is due, he prolongeth the time,' must be read v. 6 a-d, and
with the words, 'And after much time he repayeth,' must be read 6 e f. The rendering of S in the clause under
consideration must be understood ironically; the borrower repays indeed, but with 'cursings and railings'; that literal
repayment is not meant is clear from 6 a-c.
7. . . because of wickedness. i.e. many have refused to lend money because experience has taught them that
they may not be able to get their money back owing to the unscrupulousness of the borrower.
to be defrauded for naught. The rendering of S (see critical note) is perhaps to be preferred.
8. But . . . Nevertheless; the man is justified who will not part with his money for the reason just mentioned,
nevertheless there are other reasons which should induce him to part with it.
9. for the commandment's sake. See Deut. xv. 7, 8, cp. xxxii. 7. In *fiat Patris* 9 a it is said that 'almsgiving
is equal in value to all other commandments' (quoted in *JE*, i. 435 d).
And grieve not . . . The rendering of S accords better with the context, and is preferable to G.
10. Lose money . . . Cp. xxxvii. 6.
let it not rust. Cp. Matt. vi. 19; Jas. v. 3.
under a stone . . . For treasures hidden away cp. Isa. xlv. 3.
11. Lay up for thyself . . . The rendering of S strikes one as more original than G, which reads as though it were
explanatory.
12. Store up . . . The renderings of G S have the same meaning.
it shall deliver thee . . . Cp. vii. 32, xii. 2; Tobit ii. 14, iv. 9-11.
13. Shall (this) fight for thee . . . Cp. iii. 30.

(k) XXIX. 14-20. *Concerning suretyship* (= 3 + 2 + 2 distichs).

- 14 A good man becometh surety for his neighbour,
But he that hath lost the sense of shame ^vrunneth away from his surety^v.
15 ^wForget not the good offices of thy surety,
For he hath given his life for thee^w.
16 ^aA sinner disregardeth^a the goodness of his surety,
17 ^aAnd the ungrateful^a man filleth him that delivered him^a.
18 Suretyship hath undone many ^bthat were prospering^b,
^{bb}And tossed them about as a wave of the sea^{bb};
Men of wealth hath it driven from their homes,
And they had to wander among strange nations.
19 The sinner falleth in (his) suretyship^c,
And ^ehe that followeth after sins^d falleth into judgements.
20 Help^e thy neighbour according to thy power,
And take heed to thyself, that thou fall not.

(l) XXIX. 21-28. *The advantages of contentment and independence* (= 1 + 3 + 3 + 1 distichs).

- 21 ^fThe chief thing for life^g is water and bread,
And a garment, and a house to cover nakedness^h.
22 Better the life of the poor under a shelter of logs,
Than sumptuous fare ⁱin the house of strangersⁱ.
23 With little or with much, be contented;
^{nc-A 248 L} ^kSo wilt thou not (have to) hear the reproach of thy wandering^{ikm}.
24 An evil life (it is) to go from house to house,
And where thou artⁿ a stranger thouⁿ (must) not open (thy)ⁿ mouth.
^{nc} 25 ^oA stranger thou art [in that case], and drinkest contempt^o;
^{nc} And besides this thou wilt (have to) hear bitter things:
26 ^pCome hither, sojourner, furnish (my) table,
And if thou hast aught, feed me (therewith)^p;
27 (Or): ^q'Get thee gone, sojourner^q, from the face ^rof honour^q,
My brother is come as my guest, ^r(I have) need of my house^r!'

^{v-v} So ^S: ^G 'will fail him' ^{w-w} ^S > ^S ^L inserts here 'The sinner and the dishonourable man (immundus) fleeth from his surety': 248 adds this (omitting 'and the dishonourable man') at the end of the verse ^v ^{Lit.} 'will overthrow' ^{z-z} ^S 'He who forsaketh his Creator forsaketh him that delivereth him' ^a 248 'unprofitable in mind' ^{b-b} ^S > ^{bb-bb} ^S 'And they went unto a strange people' ^c 70 248 ^S ^L + 'transgressing the commandments of the Lord' ^{d-d} So ^S: ^G 'he that undertaketh contracts for work' ^e ^S 'Go surety for' ^f ^L inserts the title: De frugalitate honesta et hospitalitate ^g ^A most cursives ^S ^L Syro-Hex + 'of man' ^h ^{Lit.} 'shame' ⁱ⁻ⁱ ^{Lit.} 'among strangers': ^S 'in exile': ^L in peregre sine domicilio ^{k-k} ^G >: ^S 'And what he doeth in his house none seeth' ^l So ^L peregrinationis: read παρικίας for οικίας ^m 253 Syro-Hex + 'For there is one who humbleth and exalteth' ⁿ B ^S ^L 3rd pers. ^{o-o} ^G 'thou shalt entertain, and give to drink, without thanks' ^p ^S ^L > ^{q-q} ^L amicorum meorum ^{r-r} ^S >

(k) XXIX. 14-20.

14. becometh surety. Cp. viii. 13. Contrast with this Prov. vi. 1 ff., xvii. 18, &c.

15. the good offices. Or 'kindnesses' (χάριτες).

For he hath given. Cp. Prov. xx. 16, xxii. 27.

16. A sinner disregardeth... Lit. 'A sinner overturneth the good things of (his) surety', i.e. disregards his obligations in spite of the kindness shown (cp. v. 15); it is also possible to take the words to mean that the sinner, by disregarding his obligations, involves his surety in ruin; but this is rather the meaning of v. 17.

18. Men, ruined by unscrupulous persons, have had to leave their homes and seek a living in foreign lands.

19. The preceding verse has described how good men have been ruined because they have become surety out of kindness; this verse refers to evil men who have been ruined because they became surety for evil purposes, e.g. for the sake of usurious practices.

20. Help others as far as you can, but be careful not to ruin yourself; cp. viii. 13.

(l) XXIX. 21-28.

21. The chief thing for life. Cp. xxxix. 26.

23. ... the reproach of... i.e. the reproaches which the wanderer has to listen to when dependent on others. Although both ^G and ^S omit this clause, it is most probably genuine; cp. next two verses.

25. A stranger... The rendering of ^S is, on the face of it, more genuine than that of ^G.

drinkest contempt. Cp. Prov. xxvi. 6.

27. from the face of honour. A literal translation of מִפְּנֵי כְבוֹד (Deut. xxviii. 20); cp. שֵׁן קָרַם אִיקְרָן (Ryssel),

¶ 28 These things are grievous to a man of understanding:

"Upbraiding concerning sojourning^a, and the reproach of a money-lender^{¶†}.

(a) XXX. 1-13. *The training of children*^a (= 3+3+1+3+3+1 distichs).

30 1 He that loveth his son^b will continue^b (to lay) "strokes upon him^a,

That he may rejoice over him at the last.

2 He that disciplineth his son^d shall have satisfaction^d of him,

And among "his acquaintance" glory in him.

3 He that teacheth his son maketh his enemy jealous,

And in the presence of friends exulteth in him.

4 When his father dieth "he dieth not altogether^f,

For he hath left one behind him like himself.

5 In his life he saw "and rejoiced^h,

And in death he hath not been grieved.

6 Against enemies he hath left behind "an avenger^l,

And to friends one that requiteth favour^l.

7 *He that pampereth his son^k "shall bind up his wounds^l,

And his heart "trembleth^m at every cry.

8 An unbroken horse "becometh stubbornⁿ,

And a son "left at large^o "becometh headstrong^p.

¶-¶† S "Upbraiding and usury, and the loan of a money-lender[†].

* Reading: παρασκευας for σκευας (Smend)

† S + "Give very freely to the poor, and feed him from that which thou hast at hand; if he be naked clothe him; thus wilt thou be lending unto God, and He will repay thee sevenfold[†].

B & c. pr. fil. περι τεκνων (307 λογος ετερος του αυτου περι τεκνων): but Syro-Hex. 253 & c. omit: L de disciplina

filiorum b-b S εαδελχησαι: S "will renew c-o S μαστιγας αυτου: S "his strokes d-l S ανησεται (N^a)

ανησεται = L: ησθησεται 106, ευφρανθησεται 248 = S: M? (כו) שיש c-o S γουρμων: S "his neighbours[†]

f-f S (ερευντησεν αυτου ο πατηρ) και ως ουκ απεθανεν: S "and is almost (= is not quite) dead[†] (ותבר דלא מות):

הברלא = "wellnigh[†], "almost[†], as in 4 Ezra vii. 48: Lat. "pene", Greek ως ουκ S + "him[†] l-248 +

επ αυτω = L i-i S transposes clauses (a) and (b) (perhaps rightly) l-2 S εκδικαν: L defensorem domus

k-k S (N^a B A Sah. Eth L) περι ψυχων υιων: read with 248 περιψυχων υιων (N^a A & c. also read υιων) = S

(רמסנק ברה): cf. פסוקי Prov. xxix. 21 = "one pampering[†] l-l S καταδισμενσει τραυματα αυτου: S "his wounds

shall be increased[†] (S = ? ירבה: S = ירבה [Hart]) m-m S παραχρησεται: S "shall be empty[†] m-m S απω-

βαινει σκληρος (= ? ירשה) o-o S ανειμενος (= ? מישלח) v-p S εβαίνει προαλης (S for whole verse: "like a young

brother. Used in the wide sense.

meaning that the sojourner has now no more to expect any honour being shown to him, because a guest has arrived; the wanderer must only expect attention when there is no one else there to claim it.

28. The addition to this verse in S (see critical note) Smend regards as a translation from an original Hebrew text, though of a secondary character (see Introd. § 3 (c)).

XXX. 1-XXXII. 13 (= S. XXXV. 13). With ch. xxx a new division of the book begins, the change being marked not only by the difference of theme, but also by a difference in the method of treatment. A number of subjects now come in for brief and practical treatment. The division contains eight subsections, the subjects of which range over the upbringing of children, health, and conduct at meals and banquets.

(a) XXX. 1-13.

1. He that loveth his son . . . strokes. Cp. Prov. xiii. 24 ("He that spareth his rod hateth his son", &c.),

xxiv. 13, 14, xxix. 15.

at the last. i.e. in the latter part of his (the parent's) life.

2. He that disciplineth his son . . . satisfaction of him. Cp. Prov. xxix. 17 ("Correct thy son . . . and he shall give delight unto thy soul"). The Greek word here rendered "have satisfaction of" (δυσωφελειν) occurs only again in the

Greek Bible in Philemon 20, where it is used with the same meaning as here. It was regularly employed in Greek of joy in children.

4. When his father dieth he dieth not altogether . . . like himself. i.e. the father lives on in his son. "Thus and the following verse cast light on one of the great consolations and hopes which the writer entertained in regard to death: (viz.) continuance in one's children" (Edersheim). The son being regarded in this light, it was all-important that he should be pious.

6. Against enemies . . . Cp. Ps. cxxxvii. 5 (a man who has a number of stalwart sons to support him will not be exposed to the danger of an unjust conviction at the place of trial (the gate)).

7. shall bind up his wounds. i.e. the wounds of his son, incurred in reckless play or adventure, when allowed to go on unchecked. S (so Edersheim) understood the "wounds" to be those of the indulgent father.

at every cry. Either of the son, or that caused by him (so Edersheim).

8. a son left at large. Cp. Prov. xxix. 15 ("a child left to himself").

- 9 ^aCocker^a thy son ^rand he will terrify thee^r;
^sPlay with him^s ^rand he will grieve thee^r.
 10 ^uLaugh not with him^u, ^rlest he vex thee^r,
^{yy}And make thee gnash thy teeth^{yy} at the last.
 11 ^wLet him not have freedom^w in his youth,
^xAnd overlook not^x ^rhis mischievous acts^r.
 12 ^zBow down ^fhis neck^f in his youth,
 And smite his loins sore while he is little—
 Lest^b he become stubborn^b ^eand rebel against thee^e,
^dAnd thou experience anguish of soul on his account^d.
 13 Discipline thy son ^eand make his yoke heavy^e,
 Lest ^fin his folly ^fg^f he stumble^fg^f.

(b) XXX. 14-20. *The blessing of good health* (= 3+1+3 distichs).

- 14 Better is one that is poor, ^band is healthy in his body^b,
Than a rich man who is plagued in his flesh.

horse that has not been broken, so is a rebellious son that listens not to his father' ^{v-π} Ἐ τὴν ἐξουσίαν (= ? אָנֹכְ =
'nurture tenderly': cf., Lam. iv, 5); S 'chasten' [read 'thy son' with S: G has τεκνόν only] ^{r-τ} So G:
S 'lest thou be mocked' ^{s-a} So G: S 'and if thou laugh with him' (שׂחַק? שְׁחַק) ^{t-t} Ἐ καὶ λυπησῇ σε = ? ויעצבך
w-u So G: S 'do not go with him according to his pleasure' = ? חֵן תִּרְצֶה עִמּוֹ (Smend), i.e., 'be not complacent
with him' (cp. Job xxxiv, 9, Ps. l, 18): this may be right ^{v-v} So S: ^{p-p} פְּנֵי בִעְבוּרֶיךָ : G una μη συνοδούσης (248
&c., Syro-Hex L οδοῦρης)
vv-vv Ἐ has kai ... γομφιάσεις τοὺς ὀδόντας σου ('and thou shalt gnash,&c.): but γο
has γομφιάσει = 'he shall cause (thee) to gnash' (= S): so read ^{w-w} W (MS, B begins here) אֲל תְּמַשִּׁילֻהוּ lit.
'let him not have rule' or 'independence' = G μη δεῖς αὐτὸν εἰσεύλαι: S = H ^{x-x} H תִּתֵּן וְאֵל ('and forgive
not'): G (248) καὶ μη παρὰδεξ ^{y-y} H לְשִׁחוּתוֹתָיו : G (248) τας ἀγκυλίας αὐτοῦ (H cogitatus = εννοιας) ^{x-z} H has
the first two stichoi of vv. 12 in a double form, as follows:

- (a) כפת; על חי תפנע
(b) רציין; מתניו שעודנו נער;
(c) כיף ראשו בנערותו
(d) ובקע מתניו כשהוא קטן; = σ_r, σ_s

[illegible]

9. **Cocker.** Nurture tenderly ('tend as a nurse', Edersheim; Heb. נָחַם); cp. Lam. iv, 5 ('they that were nurtured in scarlet').

10. Laugh not with him. Or 'be not complacent with him' (see critical note). Fritzsche quotes from Solon: 'liberis ne arrideas, ut in posterum non fleas' (cited by Edersheim).

12. Bow down his neck. Cp. li. 26 ('and bring your necks under her yoke'). *U* has 'Bow down his head', i.e. humble him; cp. iv. 7; Isa. lviii. 5.

smite his loins sore. Cp. Ezek. xxix, 7.

anguish of soul. Cp. Job xi. 20 ('giving up of the ghost').

13. Discipline thy son. Cp. vii. 23.

make his yoke heavy. Cp. 1 Kings xii. 10 (phrase).

(b) XXX, 14-20.

- 21ⁿ *So is he who possesseth wealth,
 *And hath no enjoyment^a of it^b;
 20^c *He seeth it^c with his eyes^c and sigheth^c,
 As^d a eunuch^d that embraceth a maiden^e.

(c) XXX. 21-25. *An exhortation to dismiss sorrow and care* (= 2 + 2 + 2 distichs).

- 21 Give not thy soul^{aa} to sorrow^{aa},
 *And let not thyself become unsteadied with care^f.
 22 Heart-joy is life for a man,
 And human gladness^{ff} prolongeth days^{ff}.
 23 *Entice thyself^b and soothe^b thine heart,
 And *banish^l vexation^l from thee:
 For sorrow^k hath slain^k many,
 And there is no *profit^m in vexation^m.

original. \mathfrak{C} in its third line of v. 19 apparently preserves an unoriginal equivalent of 19 (c) (d); Peters regards the three original lines in \mathfrak{B} as added to amplify the text from other parts of the book: v. 20 (c) = xx. 4 b; v. 20 (d) = xx. 4 a, and v. 20 (e) = v. 3 b (מִבְּקֵשׁ נִדְרָפִים) [in v. 20 d נֶאֱמַן, lit. 'trusted one' (i.e. one entrusted with the care of the Harem) = 'eunuch': so \mathfrak{S} renders 20 d מְהִימָנָא; but it is unnecessary to regard נֶאֱמַן as a translation of \mathfrak{S} ; see Peters ad loc. against Lévi] ^{w-n} Reading יַעֲלֵי יַעֲלֵי = \mathfrak{C} \mathfrak{S} (so Peters); others יִטַּב; Smend יַעֲרֹבוּ (what do men sacrifice, &c.) ^{x-x} Smend לִנְלוּלִי: Peters לַעֲלֵי (cp. Ps. xxxix. 7, lxiii. 20) = \mathfrak{S} : \mathfrak{C} καρπωσις ^{s-s} \mathfrak{S} + 'and drink not' ^{s-s} So \mathfrak{B} \mathfrak{S} : \mathfrak{C} οὕτως ο ἐκδιωκόμενος (read with Syro-Hex εκδιωκόμενος) υπο κυριου = ? ^{a-a} \mathfrak{B} וְהָנָה \mathfrak{B} וְהָנָה (Nif. of הָנָה a PBH word) ^{b-b} \mathfrak{B} not quite certain: either מִמֶּנּוּ (= \mathfrak{S}) or מִהוּנּוּ, 'of his substance' (the latter probably = \mathfrak{B} 's reading: so Schechter, Strack, Smend) ^{c-c} Reading וְהָנָה וְהָנָה = \mathfrak{C} \mathfrak{S} ^{d-d} \mathfrak{B} סָרִים, a mistake for סָרִים ^e \mathfrak{B} + וְהָנָה = \mathfrak{C} : probably an addition from the previous clause (so Peters) ^{ee-ss} \mathfrak{B} לָרִין (לָרִין): the same graphical mistake in xxx. 23, xxxviii. 18) ^{f-f} \mathfrak{C} και μη θλιψης σεαυτον εν βουλη σου = בעצתך ואל תִּבְשֹׁל בעצתך (so read with Peters): \mathfrak{B} text "ח" ואל תִּבְשֹׁל (cf. corrupt for בעצתך, but cp. Ps. xxxi. 11): \mathfrak{B} mg. ^{ff-ff} \mathfrak{C} ואל תִּבְשֹׁל בעצתך = \mathfrak{C} \mathfrak{S} : \mathfrak{B} mg. ^{g-g} \mathfrak{C} ואל תִּבְשֹׁל בעצתך = \mathfrak{C} \mathfrak{S} : \mathfrak{B} mg. ^{h-h} \mathfrak{C} ואל תִּבְשֹׁל בעצתך = \mathfrak{C} \mathfrak{S} : \mathfrak{B} mg. ⁱ⁻ⁱ \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation'] ^{j-j} \mathfrak{B} ואל תִּבְשֹׁל בעצתך = \mathfrak{C} \mathfrak{S} : \mathfrak{B} mg. ^{k-k} \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation'] ^{l-l} \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation'] ^{m-m} \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation'] ⁿ⁻ⁿ \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation'] ^{o-o} \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation'] ^{p-p} \mathfrak{C} και παρακαλει [פיני, on Aramaism = ? 'refresh' ('mitigate', 'soothe'), 'cause relaxation']

(c) XXX. 21-25 (= \mathfrak{C} XXX. 21-24 + XXXIII. 13 b c).

21. Give not thy soul to sorrow. Cf. xxxviii. 20 a \mathfrak{C} . The sentiment expressed in this verse and also in v. 23 is also re-echoed in the Talmud. Thus in T. B. *Yebamoth* 63 b the following is cited as from the Book of Ben-Sira: 'Be not troubled for the trouble of to-morrow, for thou knowest not what the day may bring forth' (= Prov. xxvii. 1). Perhaps on the morrow he will be no more, and be found grieving over a world that is not his' (so *Sanh.* 100 b). Eidersheim also cites: 'Suffice sorrow for its hour' (T. B. *Berakh.* 9 b), and 'the sorrow of the hour (i.e. immediate sorrow) is sorrow' (T. J. *Abodah zarah* 39 b).

And let not thyself become unsteadied with care. \mathfrak{B} text, 'and stumble not because of thine iniquity': cp. Ps. xxxi. 10 ('my life is consumed in sorrow . . . my strength stumbleth because of mine iniquity'). The rendering given above ('and let not thyself become unsteadied') = 'stumble not'.

22. prolongeth days. Lit. 'his days' (or 'his life'); see critical note. \mathfrak{B} has 'prolongeth his anger' (maketh him slow to anger); cp. Prov. xix. 11 ('the discretion of a man maketh him slow to anger'). The mistake of the copyist may be due to his reminiscence of this passage (so Schechter).

23. soothe thine heart. The Hebr. word here rendered 'soothe' (פִּינִי) 'is sometimes used in Rab. literature in the sense of calming and rejoicing' (Schechter).

banish vexation . . . For sorrow hath slain many. The Talmud cites a form of this passage as from Ben-Sira in T. B. *Sanh.* 100 b (in Aramaic): 'let not sorrow enter thy heart, for sorrow hath killed strong men' (לא תיעל דוּיָא בליבך דנברין גברין קטל דוּיָא).

[At this point the dislocation of chapters, which has produced a different order in all extant Greek MSS., begins (Cod. 248 is not an exception). Chapters xxx. 25—xxxiii. 16 have been placed after xxxiii. 16—xxxvi. 11, thus

(c) XXXI. (XXXIV.) 5-11. *The perils of mammon-worship* (= 3 + 2 + 2 + 1 distichs).

- 5 He that ^floveth ^fgold ^gshall not go unpunished^g,
 And he that ^fpursueth ^fhire^h erreth therebyⁱ.
 6 Many there are that have ^jbound themselves to gold^j
^kAnd have put their trust in corals^k.
 7 It is a stumbling-block^l ^mfor the foolish^m,
ⁿAnd whoso is simple is snared therebyⁿ.
 8 Happy is ^othe rich man^o that is found blameless,
 And that hath not ^pgone astray following^p mammon!
 9 Who is he? that we may felicitate him—
 For he hath done wondrously among his people.
 10 Who ^qhath been tested^q by it ^rand remained unharmed^r,
^sSo that it hath redounded to his glory?^s

5-5 Reading אהב in (a) and רדף in (b) with S: S inverts the order 5-5 לא ינקח = S on δικαιωθῆσεται
 h-h מחריר: S διαφθοραν (corrupt for διαφορον = S): S 'mammon' i-i בן ישנה = S autos πλησθησεται
 (+ αυτης 296 308 = L): ? l. an αυτης πλησθησεται = S and S (שנה); but S may = שנה; so Peters j-j
 חבל = 'bound of (given in pledge to) gold': S εδοθησαν τις πτωμα χαριν χρυσιου: but 248 εδοθησαν χαριν
 χρυσιου = S: S 'rich' (S might mean 'have been destroyed of gold') k-k על פנינים (ל. והבוטח):
 S 'and have trusted (= והבוטח) in their riches': S και εγενθη η απωλεια αυτων κατα προσωπον αυτων = על
 ? פניהם (or ? והיה הוות ? Peters reads והאברון—and destruction was before their face'): S + (so S) 2 lines:

ולא מצאו להנצל מרעה
 וגם להלשע ביום עברה:

'And they found not how to deliver themselves from evil,
 And also to save themselves in the time of wrath.'

(S 'in the time of their end'.) But S rightly omits (the lines are a gloss; cp. Prov. xi. 4) 1-1 So S εὐλοφ
 προσκομιμτος = עין תקלה (עין בי S for עין (displacement): S also inserts (כי) m-m לאויל S τοις ενθουσιαζουσιν αυτο
 ('unto them that sacrifice unto it' R.V.): but S* and three cursives give the right reading ενθουσιαζουσιν (? confusing
 אה with אויל: so Hart). See also L u-u So S S: S 'every one that erreth therein stumbleth' o-o S
 πλουσιος = S = עשיר: so read for S אש (Smend keeps אש) v-v נלח אחר S (ine.xactly) εποιηθη οπισω
 9-9 S εδοκιμασθη = נברק (Peters בו נברק (מי) S text זה שנברק בו S mg. הנברק (הוא זה) from previous
 PBH = to examine, explore) r-r Reading וישלם = S και επιλωθη: ויהי לו שלום S ויהי לו S

which is given in the notes on xl. 22. The alternative reading 'for the lack of his means' (for חל in this sense cp. Prov.
 v. 10; Job vi. 22) may possibly be right against 'for the lack of his house'. Cp. xi. 11.

(c) XXXI. 5-11 (S XXXIV. 5-11).

5. He that loveth gold shall not go unpunished. Cp. Prov. xxviii. 20 ('he that maketh haste to be rich shall
 not be unpunished'); also Qoh. v. 10 (Hebr. 9) ('he that loveth silver shall not be satisfied with silver', &c.). For
 the same theme (the dangers of love of money) cp. also 1 Tim. vi. 9.

that pursueth hire. Or rather 'gain, profit'; cp. xlii. 9, vii. 18.

erreth thereby. Or 'is led astray thereby' (i. e. 'falleth into sin on account of it').

6. And have put their trust in corals. Or pearls: for S see critical note. For the two lines (a gloss) that are
 appended to this verse in S and S (see critical note) cp. Prov. xi. 4 ('Riches profit not in the day of wrath, but
 righteousness delivereth from death').

7. It is a stumbling-block... Cp. xlii. 23c.

simple. Cp. Job v. 2 (same word).

is snared. Cp. Eccles. ix. 12.

8. the rich man that is found blameless. Cp. for the phraseology xlii. 16, 17 (S).

following mammon. The occurrence of the word 'mammon' (ממון) here is noticeable (= in Biblical Hebrew
 כסף or מטעין). Outside Ben-Sira its earliest attestation is in the N. T. (Matt. vi. 24; Luke xvi. 9, 11, 13). The spelling
 'mammon' (so in Greek) seems to be probably correct; but both spelling and etymology are uncertain (see art. 'Mammon',
 col. 2912-5 in *EB*, vol. iii).

9. Who is he? ... Apparently a pious rich man was as rare in Ben-Sira's time as an honest publican later in the
 provinces of the Roman Empire.

10. Who hath been tested by it (sc. by wealth) and remained unharmed? Cp. Matt. xix. 23; Luke xi. 24. S
 (text) 'Who hath clung to it ...'

Who could ¹fall away¹, and did not fall away;
²And (could) inflict² harm,² and did not²?
 11 ³Therefore³ shall his good fortune ⁴be steadfast⁴,
 And the congregation shall declare ⁵his praise⁵.

(f) XXXI. (XXXIV.) 12-24. **Instruction concerning bread and wine together**
 (= 3+2+2+1+3+1+2+2 distichs).

12 ^bIf thou sittest ^cat a great man's table^e.

^d Be not greedy upon it ^d;

*Say not: 'There is abundance upon it'—

13 *Remember that an evil eye is an evil thing.*

four lines which are not attested by S or G:

כי ברבות שלום חיו || אהיה לך לתפארת
מי ברכו וישלם חיו || הוא (אהיה m.) לך לתפארת

[illegible]

(1) רע עין שווא אל

(2) ורע שמנו לא ברא:

(3) כי זה משפטי כל דבר תווע עין (תווע M)

(4) ומפנים דמיעה תדמע (תזיע ? M) :

'The man of evil eye God hateth.

And He hath created nothing more evil than him.

For this—by reason of everything the eye quivereth,

And from the face it maketh tears.⁴

is has:—

(= 1) 'The evil of the eye God hateth.'

(= 2) And He hath created nothing more evil than it.

(= 3) Therefore the eye quivereth by reason of everything.

Here it is clear that (2) is a doublet of 13 b, while (1) is prob. a gloss on the same stichos (13 b); (3) and (4) are

Who could fall away . . . i.e. Who ever had the power and opportunity of falling away and inflicting mischief, and failed to do so? Such cases (see next verse) are so rare as to be marvellous. For 'inflict harm' (חָלַל) cp. Ps. xv. 4.

11. his good fortune (הַחֵסֶד). For this meaning cp. Prov. xi. 10; or it may mean 'his goods' (riches); cp. Deut. vi. 11.

And the congregation shall declare his praise. Cp. *adv.* 15 same expressions. ⲙⲁⲓⲛⲁⲗⲏⲥⲉⲧⲱⲛⲟⲩ = *SPDYS* - so Peters reads) is probably an interpretation, but suggests the right meaning. A rich man who was pious would show his piety by generous almsgiving: cp. the Rabbinic dictum 'the salt of mammon is almsgiving'.

(f) XXXI, 12-24 (= G XXXIV, 12-24). With the subject of this subsection cp. Prov. xxiii, 1-3.

12. at a great man's table. So מלך preferably to מלך ('at a great table', i.e. *sum well provided*); cp. *Persepolis* vi. 5: 'at last not for the table of kings.' For the Rabbinic rules regarding table-manners cp. *Derek eres rabbi* vi-viii, also *Derek eres zuta* and *Kallah*.

Be not greedy upon it. Cp. *Derek eres zuta* i: 'Be careful with your teeth (i.e. at your meals) that you do not eat too much.' The Hebrew phrase lit. = 'Open not thy throat upon it' (this possibly may mean, 'Make no remark': so Edersheim, cp. next note).

Say not: There is abundance upon it. The Syr. *it is not enough for me* 'is', says Eidersheim, 'characteristic. The praising of the food in Oriental countries is done by the host: the mere act of admiration by any one else would be regarded as dangerous.'

13. Remember that an evil eye ... 'When a person expresses what is considered improper or curious admiration

- 13^b ^bGod hath created^b nothing more evil than the eye;
 Therefore over everything must it weep¹.
 15^{1k} ^kBe considerate^k to ^lthy companion as thyself^l,
 And be mindful of all ^mthou detestest^m.
 14 Stretch not out the hand ⁿwherever he may lookⁿ,
^oAnd collide not with him^o ^pin the dish^p.
 16 ^qEat like a man ^rwhat is put before thee^r,
^sAnd be not ravenous^s, lest thou become disliked^s.
 17 ^tLeave off first^t ^ufor manners' sake^u,
^vAnd devour not voraciously^v ^wlest thou become offensive^w.

variants of 13 c [*W* embodies a number of variants, *Sc.* from different codices]. In (3) *זה כי זה* has displaced *על כן*, and *דבר* has been (erroneously) inserted; while *חננע* has arisen, *prob.* from a corruption of *חננע* (*Perles*) *h-h* *W* *לא חלק אל* (= variant (2) *לא ברא*): *W* *ετι εκτισται*; *i-a* Reading *חננע דמוע חרמע* (*Perles* *da* *ταυτο απο παντος προσωπου δακρυει* (so *Smend*: *דמוע חרמע* from variant (4)): *W* here for last two words yields a further variant, *viz.* *לחה*, 'its freshness is abated' (from *Deut. xxxiv. 7*) *j-j* *W* *14, 15* to be transposed (with *Smend*): in the usual order 'may look' has no proper antecedent *k-k* Reading *רעה* (*cf. xxxviii. 1* note) with *Smend*: *W* *רעה* (only again in this form *Prov. xxiv. 14*) = 'know': *W* *youi*: *S* = *W* ('know that thy neighbour is like thyself') *l-l* So *W* *S*: *W* (freely) *τα του πλησιον εκ σεαυτου* *m-m* *W* *ששנאת*: *W* *[ετι παντι]* *πραγματι* =? *W* *כעשה* (*W* *mg.* *אשר שנאת* is to be preferred) *n-n* *W* *אל* *מקום יביט אל* (*repeated accidentally: omit*) = *W* *ου εαν επιβλεψη* (*W* *155* *Syro-Hex επιβλεψη* = *S*) *o-o* *W* *mg.* *ואל תיחד עמו* (*חחר* = *חחר*) *lit.* 'and join not thyself with him': *W* *και μη συνιθιζου αυτω* (*70* *αυτ αυτου*: *Origen μετ (αυτου)*): *S* 'do not force thy hand' *p-p* *W* *בכנא* = 'in the basket': *W* 'in the dish' (*τρυβλιον*) (so *S*) *give* *W* *ננא* an extended meaning (so *Peters*) *q-q* In *W* *v. 16* exists in a double form, as follows:

- (1) (2) *הסב כאיש אשר נבחר || ואל תעס פן תנעל*
 (3) *רע שיער כמוך*

of anything, he is generally reproved by the individual whom he has thus alarmed'... and especially when one is invited to partake of a meal 'he must reply if he do not accept the invitation "Hencean" (i.e. "may it be productive of enjoyment"), or use some similar expression; else it will be feared that an evil eye has been cast upon the food' (Lane, *Modern Egyptians*, i. 183 (315), as cited by Edersheim). The thought of our passage, however, seems rather to be that the guest at the great man's table should not be envious and greedy in the presence of the abundance he sees upon it; such envy and greed is equivalent to 'the evil eye': *cp. xiv. 10 a*, 'The eye of him that has an evil eye darts greedily (*W* *חננע*, *cp. 1 Sam. xiv. 32*) upon bread.' In the same passage Ben-Sira also says that the 'evil-eyed' man is not only greedy, but grudging (*xiv. 10 b*). For the Biblical senses of 'the evil eye' see *EB*, s.v. 'Eye' (ii, col. 1453), and for the later senses *JE*, s.v. 'Evil' Eye, v. 280 f. [For the variant additional clauses in *W* see critical note.]

God hath created nothing more evil than the eye; Therefore over everything must it weep. The eye is a main cause of sin; *cp. Num. xv. 38 f.* (esp. 39: 'that ye go not about after... your own eyes'); *Job xxxi. 1* ('I made a covenant with mine eyes', &c.); it is therefore punished by God in that when misfortune comes it must weep (so *Smend*).

15, 14. For the transposition of these verses see critical note.

15. **Be considerate.** i.e. treat in a friendly way; *cp. xxxviii. 1* note (same Hebrew verb). *W* here has 'know' (*youi*): see critical note [*W* for whole line has: 'Know the affairs of thy neighbour by thine own' (R.V. 'Consider thy neighbour's [liking] by thine own'). See next note.]

to thy companion as thyself. 'Thy companion' here =, of course, thy companion at table, thy fellow-guest. To see in this dictum an anticipation of the positive form of the Golden Rule of the Gospel¹, as Friedländer claims (*The Jewish Sources of the Sermon on the Mount*, p. 232 f.), is not justified by the context.

And be mindful of all thou detestest. Here, again, the reference is to the behaviour of the guest at table. In *Tobit iv. 15*, which is cited by Fritzsche and Ryssel in this connexion, the reference is more general and less restricted ('And what thou thyself hatest do to no man').

14. **wherever he may look.** i.e. wherever thy fellow-guest may look. Possibly, however, the reference is to the host.

16. **like a man.** i.e. as a grown-up man and not as a child, i.e. as becomes a man. *Smend* compares *Qoh. x. 17*.

16, 17. **be not ravenous... devour not voraciously.** *Cf. xxxvii. 29*: 'Indulge not excess in any enjoyment, nor immoderation in any dainties.' Prescriptions against gluttony are common in the Rabbinic literature.

¹ *Matt. vii. 12*: 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.'

- 21 ^a And even if thou hast been constrained with dainties,
^b Arise and vomit¹, and thou shalt have ease.
 22 ^a Listen, my son, and despise me not,
^b And in the end^k thou shalt comprehend my words^l.
 In all thy doings be ¹modest¹,
 And no ^mmishap^m shall touch thee^b.
 23 ^a Him that is generous over meatⁿ ^othe lip^o blesseth;
^pThe testimony of his generosity^p is lasting;
 24 Him who is niggardly over meat ^qthe city murmureth at^q;
^rThe testimony of his niggardliness^r is lasting.

(g) XXXI. (XXXIV.) 25-31. *The use and abuse of wine* (= 2 + 2 + 2 + 1 + 2 distichs).

- 25 In wine ^aalso^a show not thyself valiant,
 For ¹new wine¹ ^uhath been the ruin^u of many.

(1) (2) ש' ש' נבין || ילן עד בקר ונפשו עמו
 (3) (4) ונמצא נחח ||
 (5) (6) ||

§ = (1) (2) and by its aid (1) can be restored to ש' ש' נבין עמ' אש' נבין: thus (1) and (2) are doublets of 20 (a) and (b): the variant in (a) may be due to an attempt to refine away the somewhat coarse expression in 20 a קרב על צילל. In (4) ונמצא נחח is, apparently, a variant of 21 b (end). [Note that § in 20 b dormiet usque in mane = § and § (2) against § (αυσσθη πρως)] ^{b-h} The right order of vv. 21, 22 is preserved in § and §. In § 22 c d is placed before 21, and a doublet = 19 a intruded (הלא די אנוש נבון מוער), thus producing the order 22 c d doublet, 21, 22 a b ⁱ⁻ⁱ § קוה קוה i.e. 'keep on hoping' (patiently): § αυσσθη μισοπορων: but 248, &c. + μισορ = § surge a medio et vome (a conflation): read קוה קוה (or קוה): § 'withdraw thyself from the midst of the company' ^{j-j} § has these lines in a double form thus:

- (a) ש' ש' בני ואל תבו לי
 (b) באחרית תשיג אמרי
 (c) ש' ש' בני וקח מוסרי
 (d) ואל תליני (תלעני) עלי ובאחרית תמצא דברי

Here, again, we have double readings: (c) and (d) represent the recension of § which lay before § (reading צניע §: (a) and (b) = § ^{k-k} Reading ובאחרית (so § (d) but § (b) > §) ^{l-l} § צניע §: § 'adroit' (αδρως = §: cp. Micah vi. 8, where הצניע = 'walk humbly' is rendered by LXX ερομωσιν ειναι: § mis-understood): for צניע cp. xlii. 8 [in T. J. Tōma 43 c צניע is opposed to נרגנ' 'gluttonous': Levi] ^{m-m} § אסון § (' mischief'): § αρωσσημα: § 'evil' ⁿ⁻ⁿ § טוב על לחם § = § λαμπρον επ' αρτοις: § 'the good eye over', &c. (cp. Prov. xxii. 9) ^{o-o} § ש' ש' § > § ^{p-p} § עדות טובו § = § (+ κα) § 'and a good witness' (incorrectly) ^{q-q} So § διαγογγυσει πολισ = ? ירנן עיר (so Peters: but עיר fem.): § ירנן בשער § 'shall be troubled in the gate' [perhaps ירנן בשער should be read = 'he that is niggardly... shall be murmured at in the gate'] ^{r-r} So § mg. § (+ κα) §: § text has דעה for עדות—a scribal error corrected by § mg. [§ > v. 24] ^{s-s} § ונח § = §: > § (§ = נח) ^{t-t} § תירוש § = § 'the old (wine)' ^{u-u} § הכשיל §: § απωλεσεν = § ^{v-v} Reading כבור with Smend (cp. § 70 vs [Clem. Alex. ωρ' αρα] καμνος and §): § text = § (ordinary reading)

21. Arise and vomit. This appears to represent the best attested text (see critical note). The custom of using an emetic after immoderate eating was prevalent among the Romans; cp. Cicero, *ad Att.* xiii. 52. 1, of Caesar: 'ἐμμετικὴν ἀγεῖν; itaque et edidit et bibit ἀδὲως' (cited by Edersheim). Here, however, the reference may be simply to natural action. In *Sifra* (מית' אחר' end) on Lev. xviii. 25 ('and the land itself vomiteth out its inhabitants') the explanation is given: 'as a man vomiteth his food' (בארם ש'מקיא את מזונו).

22. be modest (as opposed to gluttonous) (see critical note).

23. Him that is generous... blesseth. Cp. Prov. xxii. 9: 'He that hath a bountiful eye shall be blessed.'

24. Him who is niggardly over meat... Cp. xiv. 10.

(g) XXXI. 25-31 (= § XXXIV. 25-31).

25. In wine also show not thyself valiant. An echo of Isa. v. 22.

new wine hath been the ruin of many. Illustrate from Judith xiii. 2. For the expression cp. xxx. 23 above. Note the change of words for 'wine' in the two clauses.

- 11 ^aAt the time of departure^a be not last,
 Depart home^a and linger not^a;
 12 ^bAnd (there) whatsoever cometh up in thy mind, speak^b,
^cIn the fear of God and not in foolishness^c.
 13 ^dAnd for all these things^d bless thy Maker,
 Who satisfieth thee with His bounty.

XXXII. (XXXV.) 14-17. (a) *The god-fearing and the sinful man: a contrast* (= 2 + 2 distichs).

- 14 ^eHe that seeketh^e God will receive discipline,
 And he that resorteth to Him diligently shall obtain^e favour^e.

8-9 𐤒 has:

- (1) בעת מפקד אל תחאחר 𐤒 (2) פטר לביתך ושלם רצון
 (3) בעת שלחן אל תרבה דברים 𐤒 (4) ואם עלה על לבך דבר
 (5) [פטר] ל[בית]ך ושלם רצון 𐤒 (6) ביראת אל ולא בחסד כל

- (1) 'At the appointed time linger not (be not last);
 (2) Depart to thy home and accomplish (thy) will.
 (3) At table-time multiply not words;
 (4) But if anything comes up in thine heart, speak.
 (5) Depart to thy house and accomplish (thy) will,
 (6) In the fear of God and not in foolishness' (כל for לב).

𐤒 does not recognize (3) and (4), which = 𐤒 of v. 11 essentially: (3) is a variant of (1), מפקד and שלחן being corruptions of the variants מפקד and שלחן (so Smend). Smend adopts (4) as the true text of v. 12 a; while Peters follows 𐤒 and corrects it by (5). ¹⁻² Reading מפקד בעת 𐤒 in v. 12 a; 𐤒 surgeri = ἀναστασεως Clem. Alex. paed. ii. 7. 56): reading of 𐤒 is secondary. 𐤒 text מפקד בעת = 'at the time appointed' ^{a-a} 𐤒 and 𐤒 (4) above ^{b-b} So 𐤒 (4) above (and Smend): 𐤒 και παρὲς και ποιει τα εὐθυμηματα σου. This partly corresponds to 𐤒 (5) above; correcting by 𐤒 Peters reads: 𐤒 שם שחק ושלם רצון: ^{c-c} So 𐤒 (6) above correcting כל at end to לב: 𐤒 και μη αμαρτης λογω ^{d-d} 𐤒 ועל כל אלה 𐤒 and 𐤒 (6) above ^{e-e} The genuine text of this verse runs in 𐤒 thus: ^{e-e} דורש אל יקח מוסר 𐤒 ומשחררו ישיג מענה: This is preceded by a variant which has מוסר in line 1, and gives as line 2 𐤒 of v. 15 b; it is followed by another variant which runs: ^{e-e} דורש חפצי אל יקח לקח 𐤒 ויענהו בחפלתו: i.e. 'He that seeketh things pleasing to God will receive discipline, and He will answer him in his prayer' [this = 𐤒 substantially; 'he who seeketh the service of God receiveth instruction; and when he prayeth before Him He heareth him']: 𐤒 has: ο φοβουμενος κυριον εκδεχεται παιδιαν, και ο ορβηζωντες ευρησουσιν ευδοκιαν ^{f-f} 𐤒 ο φοβουμενος (from v. 16): 𐤒 דורש 𐤒 Reading רצון

means 'to make brilliant' in xliii. 5, 13 (where it is similarly rendered by 𐤒: see critical notes *ad loc.*); so here it might be rendered 'flasheth'—'In front of the hail flasheth the lightning, and in front of the shamefast flasheth favour'. [Prof. Schechter suggests 'יחז' in 1 Kings xx. 19 = 'be urgent'; but the word is a doubtful one. A common meaning of נצח is 'to be victorious'.]

12. In the fear of God and not in foolishness. 𐤒 text has 'in the fear of God and without lack of anything', which may be a reminiscence, as Schechter suggests, of Ps. xxiv. 9: 'O fear Jahveh, His holy ones: for there is no lack (חסר) to them that fear Him': but see critical note.

13. And for all these things bless thy Maker. This, according to Schechter (*Wisdom of Ben-Sira*, p. 32), implies the institution of grace over food (ברכת המזון), which was undoubtedly very old; it was, of course, based on Deut. viii. 10.

Who satisfieth thee. Lit. 'who saturateth thee' (המרויך); cp. 𐤒 (μεθύσασθαι).

XXXII. 14-XXXIII. 31 (= 𐤒 XXXV. 14-XXXVI. 16 a and XXX. 25-40). Here a new section of the book begins. The main themes that emerge in it are: (1) Wisdom above all else consists in foresight against danger. The imprudence of the ungodly man is the result of pride, and the blindness so engendered; the pious man, on the other hand, finds the right path by study of the Law and attention to its teaching (xxxii. 14-xxxiii. 6 = 𐤒 xxxv. 14-xxxvi. 6); (2) a justification of the apparent arbitrariness of providential choice (xxxiii. 7-15 = 𐤒 xxxvi. 7-15); (3) an appeal to the rulers and guides of the people to listen (xxxiii. 16-18 = 𐤒 xxxvi. 16 a, xxx. 25-27). All this, as Smend points out, is introductory to the teaching that follows on (a) the importance of maintaining independence (xxxiii. 19-23 = 𐤒 xxx. 28-32); and (b) on keeping slaves and subordinates in order (xxxiii. 24-31 = 𐤒 xxx. 33-40).

(a) XXXII. 14-17 (= XXXV. 14-17).

14. And he that resorteth to Him diligently . . . Cp. xviii. 14.

- 15 ^bHe that seeketh out the Law ¹shall gain her¹,
²But the hypocrite¹ shall be snared thereby².
 16 ^{k1}They that fear Jahveh discern His judgement¹,
^mAnd elicit guidance from the darkness^{m1}.
 17 ^aThe man of violence^a wresteth reproofs^a,
^pAnd forceth the Law to suit his necessity^p.

(b) XXXII. (XXXV.) 18-24. *Forethought before action* (= 2 + 2 + 2 distichs).

- 18 ^uA wise man^u will not conceal understanding^u,
^tAnd a scorner^t will not receive instruction^u.
 19 ^vWithout counsel carry out nothing;
^wAnd after the deed^w, rue it not^u.

(*cp. first variant in B*) = Σ ευδοκίαν (Σ benedictionem = εὐλογία): \mathcal{B} text מענה 'an answer' b-h z. 15
 wanting in \mathcal{S} 1-4. So \mathcal{B} (יפיקנה): \mathcal{E} ἐμπλησθησεται αὐτοῦ 1-2 \mathcal{B} ומתלהלחל (cp. Prov. xxvi. 18: 'as a madman')
 \mathcal{E} καὶ ὁ υποκρινομενος k-k \mathcal{B} has this verse in two forms: the variant runs: ובחטות ובחטות יביש משפטו ובחטות
 : \mathcal{S} (ובחטות) = \mathcal{S} 1-4. Reading first-line as variant above: \mathcal{E} καὶ φρονηματα κρυπτὰ κρυπτομενος
 κρυμα (\mathcal{B}) (רא' יי' יבין משפט) m-m \mathcal{B} ותחבולות מנשף יצא (ל' יוצאו): \mathcal{E} καὶ δικαιοματα ως φως εξαψουσιν
 (2^a free rend. of \mathcal{B} : or possibly reading יצוה (כנשף יצוה): \mathcal{S} = \mathcal{B} variant (see above), which may be a correction of the
 original (or paraphrase suggested (2^a) by a corrupt reading מנשף for מנשף) u-u Reading חכם = \mathcal{E}
 ἀσθραπος ἀμαρτωλος: \mathcal{B} איש חכם = \mathcal{S} u-u \mathcal{B} יטה תוכחות = \mathcal{E} ἐκκλινει ἐλεγμων ('reproof' ing.): \mathcal{S} 'concealeth
 instruction' v-p \mathcal{B} ואחר צרכו ימנשף תורה (\mathcal{E} καὶ κατὰ τὸ θέλημα αὐτοῦ (= 2^a ואחר רצונו) ἐνρησει (248 ἐξερσει:
 l. ? ἀκνοει [Smend]) σνγκρυμα: \mathcal{S} 'and according to his will (= \mathcal{E}) maketh his way' (but l. אוריתא for אוריתו)
 q-r \mathcal{B} has this verse in three forms: two in the text and one in the margin (\mathcal{B} \mathcal{B} \mathcal{B} mg.) r-r \mathcal{B} (all three forms)
 חכם איש חכם: \mathcal{E} ἀντὶ βουλης (= 2^a איש עצה: so Smend reads) s-s Reading שכל (Smend): \mathcal{E} οὐ μὴ
 παρθεῖν διανοημα (διανοημα = שכל): \mathcal{B} לא יכסה חכמה: \mathcal{B} לא יקה שחר: \mathcal{B} לא יקה שכל: \mathcal{S} 'will not leave
 wisdom when it is hidden' (combining παρθεῖν with \mathcal{B}) t-t Reading ילין with \mathcal{B} : \mathcal{E} ἀλλοτρεας καὶ ὑπερφηανος
 (misreading יד as וד) = וד ולין (\mathcal{B} and \mathcal{B} mg.); but the sing. verb 'that follows (יקה or ישמר) suggests that יד
 is an addition; the line ought also to begin with יד: so \mathcal{S} (= ולין) u-u Reading לא יקה תורה (Smend):
 \mathcal{B} mg. לא יקה תורה: \mathcal{B} לא ישמר תורה: \mathcal{S} לא ישמר לשונו: \mathcal{B} לא ישמר לשונו: \mathcal{S} \mathcal{E} οὐ κατοπτρῆται φάβαν = 2^a מורה:
 (2^a corruption of תורה לא יקה תורה) [Peters reads line 1: איש חכם לא יבחר שכל: 'a wise man doth not dissemble wit':
 in line 2 he follows \mathcal{B} and a scorner guardeth not his tongue']. At the end of v. 18 \mathcal{E} καὶ κατὰ τὸ θέλημα αὐτοῦ
 αὐτοῦ αὐτοῦ βουλης (but 70 155 >: and \mathcal{E} marks the words with an asterisk); the words have arisen from
 a correction of 19 b; as they stand they yield no sense (αὐτοῦ βουλης repetition of 19 a) v \mathcal{E} Elih praem. fili
 w-w Lit. 'and after thy deed': \mathcal{B} ואחר מעשך: \mathcal{E} καὶ ἐν τῇ ποιήσει σε (248. 155 > σε): lil, καὶ μετὰ τὸ ποιῆσαι
 (from end of previous verse) = \mathcal{E} et post factum s-s \mathcal{B} חקקת אל: \mathcal{E} καὶ μετὰ τοῦ (μετ-αὐτοῦ end of v. 18 has

15. He that seeketh out the Law shall gain her. Cp. ix. 12. The same Hebr. word (יפיקנה) occurs in both passages, and \mathcal{E} renders in both passages 'shall be filled'. By 'seeking' (דורש) the Law is probably meant investigating it (searching out its meaning; cp. the technical use of the verb דרש in this sense in later Hebrew; also סדרש). Cp. Ps. cxix. 45.

the hypocrite. i.e. the man who is not in earnest about the Law or its fulfilment, and who therefore only pretends to be interested. Only those who love the Law will discover its secrets; cp. John vii. 17.

16. They that fear Jahveh discern His judgement. Cp. Prov. xxviii. 5.

And elicit guidance from the darkness. Knowledge of God's will, gained by the study of the revelation of it, will prove a beacon illuminating the darkness of life's journey. Possibly, as has been suggested, Ben-Sira has in mind the great lighthouse of Pharos off Alexandria, which he may have seen. For the idea cp. Prov. vi. 23; Ps. cxix. 105.

17. The man of violence wresteth reproofs. Cp. xxi. 6. He will accept no guidance.

And forceth the Law to suit his necessity. So \mathcal{B} . In \mathcal{E} ἐκκλινει = prob. כנשף, i.e. 'justice'. In its original form \mathcal{E} may have suggested (reading ἐκκλινει for ἐκκλινει): 'and will drag justice to suit his will.'

(b) XXXII. 18-24 (= \mathcal{E} XXXV. 18-24).

18. A wise man will not conceal understanding. And a scorner . . . Here 'conceal' apparently = 'let be concealed', let lie dormant; and the verse, as a whole, seems to mean: the wise man will take care to discover what course is demanded by prudence, and then to follow it; while 'the scorner', i.e. the proud, wicked man, obsessed by his own conceit, is not willing to receive advice ('instruction'). Illustrate the general idea from Prov. xii. 15 ('The way of the foolish is right in his own eyes; but he that is wise hearkeneth unto counsel'). The verse states a general principle which is illustrated in what follows (forethought and prudence is necessary before an effective course of action can be followed). The alternative for line 2 offered by \mathcal{B} (= \mathcal{S}) is: 'And the scorner doth not guard his tongue,' i.e. is imprudent and reckless in speech; cp. Prov. xxi. 23 f. For \mathcal{E} , the text of which is in much disorder, see critical note.

19. Without counsel . . . Cp. xxxvii. 16 (\mathcal{E}).

- 10¹ Likewise also¹ all men² are made from the clay³,
 And Adam was created¹ of earth¹.
 11¹ In His great wisdom¹ God distinguished them,
 And differentiated¹ their ways¹.
 12 Some He blessed and exalted,
 And others He hallowed¹ and brought nigh to Himself¹;
 Some He cursed¹ and abased¹,
 And overthrew them¹ from their place¹.
 13 As the clay is in the power of the potter¹,
 To fashion it¹ according to his good pleasure;
 So is man¹ in the power¹ of his creator¹,
 To make him according to His ordinance¹.
 14 Over against evil (stands)¹ the good, and against death¹ life;
 Likewise over against the godly¹ the sinner¹.
 15 Even thus look upon all the works of God¹,
 Each different¹, one the opposite of the other.

(f) XXXIII. 16-18 (XXXVI. 16 a, XXX. 25-27). *Ben Sira's right to give instruction asserted*
 (= 2 + 2 distichs).

- 16¹ I, indeed¹, came last of all¹,
 (xxx. 25) As one that gleaneth¹ after the grape-gatherers:

J-J So S = ונס: E και k-k So S: E απο εδαφους 1-1 E εκ γης: S 'of dust' m-m E εν πληθει
 επιστημης: S renders as in v. 8 above n-n E τας οδους αυτων: S '[and He made them] inhabitants of
 the earth' (2 confusing ארחותם and ארצותם; cp. 1 Kings xviii. 6, LXX [Smend]) o-o E και προς αυτον
 ηγγισεν (= ואליו הניע): S 'and they attained unto Him' (= הניע ואליו) p 296 (= L S) praem. και
 ηγγισεν E και εταπεινωσεν: S 'and overthrew' r-r E και ανεστρεψεν (157 ανεστρεψεν) αυτους: S 'and rooted
 them out' s-s E απο στασεων αυτων (= ? מנועם or מנועים: so Smend): L a separatione ipsorum
 (= A απο αποστασεων αυτων): S 'from their habitations' (= ? מנושנם) t-t E ως πηλος κεραμεις εν
 χειρι αυτου (S supports 'in the hand of the potter') u-u Reading with γο πλασαι αυτο (αυτον): cp. L plasmare
 illud et disponere (+omnes viae eius); a doublet: the ordinary reading of E πασαι αι οδοι αυτου is a
 corruption of the true reading [S combines 13 a and b thus: 'as the clay, which is fashioned in the hand of
 the potter'] v-v Reading οτως ανθρωπος 248 = L S; other MSS. of E οτως ανθρωποι w-w του ποιησαντος
 αυτου 248 (other MSS. αυτου) x-x E αποδουнай αυτοις κατα την κρισιν αυτου (last three words = במשפטו): S 'to
 set him over all his works' (misreading במשפטו as במעשיו; the whole line in M prob. ran: למשפטו אחו כמשפטו לשים)
 y-y S + 'is created' in each case (an unnecessary addition) z-z E οτως απεναντι ευσεβους αμαρτωλος (248 γο
 Syro-Hex 253 V οτως απεναντι [του] αμαρτωλου [ο] ευσεβους): S 'and over against light was created darkness'
 a-a So E: S 'so hath God manifested all His works' (2 confusion of הוה and הוה: so Smend) b-b E δυο δυο
 (= ? שנים שנים) = S; cp. xlii. 24 c-c E καγω: S (one reading) 'and I also' (= וגם אני) d-d E εσχαρας
 ηγγιστησα: S 'came last' (אחרית אחרית) = ? באחרית בתי (E ? misunderstood בתי (from בות); it = באתי as S
 renders: so Edersheim) e-e E ως καταμωμενος = ? כמעולל f-f E εφθασα = קרמתי ('I went ahead'): S
 S 'I stood' (= קמתי): L speravi (= קמתי) or emend to superavi (Bretschneider) g-g So S: E ληγου

10. Likewise also all men are made from the clay. Cp. Job x. 9.
 11. In His great wisdom. i.e. for reasons known only to Himself; they are beyond the human mind to fathom.
 their ways. i.e. their destinies (Smend).
 12. Some He blessed . . . others He hallowed . . . Israel and the priesthood (within Israel) are referred to
 (Smend). For the phraseology cp. Num. xvi. 51. It was the special privilege of the priests to 'come near' (cp.
 'bring nigh' in 12 b) to God; cp. Ezek. xl. 46, xlii. 13, xlv. 4.
 Some He cursed and abased . . . The heathen nations outside Israel, regarded in the lump, are apparently
 referred to, especially, however, those (in Canaan) that were overthrown by Israel: cp. Gen. ix. 25-27.
 13. As the clay is in the power (lit. hand) of the potter . . . For the figure cp. Jer. xviii. 4, and its application
 by St. Paul in Rom. ix. 21.
 To make him according to His ordinance. For the text see critical note. E ('to render to him according
 to his judgement') misunderstands the original, and introduces an alien thought.
 15. Even thus look upon all the works of God. Cp. Qohel. vii. 13 ('Consider the work of God: for who can
 make that straight which He hath made crooked?').
 Each different. Or 'two and two' (E S); cp. xlii. 24.
 (f) XXXIII. 16-18 (= E XXXVI. 16 a, XXX. 25-27). Although he comes last in the succession of teachers Ben-
 Sira asserts his right to be heard. He is conscious that what he has to say has been gleaned largely from predecessors;
 but his labour has been directed towards one end—to select and gather together what is most important for practical
 wisdom in the affairs of life. Therefore the leaders of the people ought to pay close attention to his message. For the
 general idea cp. xxiv. 30 ff.
 16. came last of all. sc. of the wise. E ηγγιστησα might mean 'I was studious', i.e. strove by study to acquire
 wisdom; Wisd. vi. 16.

17 (xxx. 26) ^a I advanced ^f by the blessing of God,
And filled ^g my winepress ^g as a grape-gatherer.
^b Consider that not for myself alone have I laboured,
^c But ^d for all that seek ^e wisdom ^d! ^b

18 (xxx. 27) Listen ^e unto me ^e, ye leaders ^e of the people ^e,
And ye rulers of the congregation, give ear!

(g) XXXIII. (9-23) XXX. 28-32). *Against surrendering one's independence to others*
(= 2 + 2 + 2 distichs).

19 (xxx. 28) To son or wife, to brother or friend,
Give no power over thyself while thou livest;
"And give not thy goods ^ato another"
"So as to have to ask for them again"^{am}.

20 (xxx. 29) Whilst thou art yet alive and breath remaineth in thee,
"Give not any creature power over thyself".

21 (xxx. 30) For it is better that thy children ask of thee
"Than that thou shouldst look to the hand of thy sons".

22 (xxx. 31) In all thy works "remain uppermost",
And^a "let no stain come on thine honour".

23 (xxx. 32) When^a the days of thy life are ended,
"In the day"^a of death, "distribute thine inheritance".

(b) XXXIII, 24-31 (XXX, 33-40). *On the treatment of subordinates*
(= 1 + 2 + 2 + 1 + 2 + 1 distichs).

24 (xxx. 33) *Fodder* and stick and burdens^r for an ass,
 Bread and discipline and work for a servant!

H-h 2. 17 wanting in S¹ I Γ αλλα (+ και Ν^{1a}) I-C 155 296 σφαιρε; other MSS. πιδειναι k-h So G S (but 248 > μου) I-Γ λαου; but 55 254 λαου; = S; ϕ. E et omnes populi m-m S transposes these clauses so as to make them follow the next verse (20) n-o S 'to others' = L (Cod. Amnat. alii); so Syro-Hex o-o S 'to return and beg from them'; Γ να μη μεταμεληθει δια περι αυτων (μεταμεληθει prob. a false transl. of עשית; so Smend) r-p So S; Γ μη αλλαξει στανου; (= 'sell not thyself') παρη σαπει; L non immutabit se omnis caro q-r S (freely) 'than that thou shouldst beg from them' r-r So S Sah = C (γιναι υπακουει); עשה היה (Deut. xxviii. 13): B υπακουω. * So 248 70 Syro-Hex Ν^{1a} S; others > 2-2 Γ μη ερε εμω εν τη δοξη σου u + u-o Γ εν ημερα . . . εν καιρω; transpose with S s-y Γ λαου; κληρονομουν; (= הָיוּ לָהֶם חֵלֶק ϕ. Is. xlix. 8); S 'cause thy sons to inherit thy money' w Certain MSS. (248 &c.) pr. τι. περι δουλων; (L de disciplina servorum) x Γ χορηταματα (A 254 Sah χορηματα = S) = ΣΣΣΣ y So S; L ουτος = S; z-z S transposes

Here (in the middle of 7, 16) occurs the great transposition in the Greek MSS. and the versions derived from the Greek. See further note on xxx, 24-25.

I advanced, viz. in wisdom. The Hebrew word (יָצָאתִי = *yatsati*) means 'I went to meet', 'anticipated'. The author attributes this advance to the grace of God 'by the blessing of God'.

as a grape-gatherer. Ben-Sira here explicitly affirms his indebtedness to previous teachers. For the figure

17. Consider . . . wisdom. = xxiv. 34.

18. **Listen unto me, ye leaders of the people . . .** For the address to rulers cp. xlv, 26; others, of course, are included: cp. Matt. xiii, 9, &c. ('He that hath ears to hear, let him hear'), and the similar passages in Rev. ii, 7, 17, 29, iii, 6, &c.

(g) XXXIII, 19-23 (= \mathcal{G} XXV, 28-32).

*exchange not thyself with any flesh', i.e. do not allow any other person during thy lifetime to usurp thy place : following Edersheim he suggests that שׁר misinterpreted תַּרְסָר by the Aram. מֶלֶךְ 'lord'.

21. look to the hand of thy sons. Cp. xl. 24 ('A man that looketh to a stranger's table'; E. cassi. 21 'Defold, as the eyes of servants (look) unto the hand of their master'). Cp. the saying preserved in *Abot de R. Nathan* (90a): 'If a man eat of the property of his father or of his mother or of his children, his mind is not established; much more when he eateth of the property of others' (cited by Edersheim).

22. And let no stain come on thine honour. As would probably be the case in a position of dependence; for the expression cp. xviii. 15. xlv. 19.

23. In the day of death, distribute thine inheritance. In the so-called *Second Alphabet of Ben-Sira* the saying occurs in the following form: 'Hide, my son, thy wealth in thy life and conceal it; and to thy heirs give it not till the day of thy death.' Note that the dying man is to distribute the patrimony; written testamentary dispositions were apparently not usual (Smend).

(h) XXXIII, 24-31 (= \mathbb{G} XXX, 33-40).

24. Fodder and stick . . . Cp. Prov. xxvi. 3 (A whip for the horse, a brible for the ass, and a rod for the back of

- 25 (xxx. 34) ^aPut thy servant to work^a, ^band he will seek rest^b;
 ^cLeave his hands idle^c, and he will seek liberty!
 26 (xxx. 35) ^dYoke and thong bow down the neck,
 And for an evil servant (there are) ^estocks and chastisement.^{e,d}
 27 (xxx. 36) ^fPut thy servant to work^f, ^gthat he be not idle^g;
 (xxx. 37) For ^hidleness^h teacheth much mischief.
 28 (xxx. 38) ⁱAppoint him (a task) in thy houseⁱ such as befitteth him,
 And if he obey not ^jmake his fetters heavy^j.
 29 ^kBut be not overbearing^k against any creature,
 And do nothing ^lthat is without right^l.
 30 (xxx. 39) ^mHast thou an only servant^m, let him be as ⁿthyselfⁿ—
 ^oFor ^pthou hast need of him as thy very self^o.
 31 ^qHast thou an only servant^q, treat him as ^rthy brother^r—
 ^sBe not jealous against thy very life^s!

^{a-b} Σ $\epsilon\rho\gamma\alpha\sigma\alpha\iota$ $\epsilon\nu$ $\pi\alpha\iota\delta\iota$ = עבד בעבד: Σ > (by homoioteleuton) ^{b-h} So 248 $\kappa\alpha\iota$ $\zeta\eta\tau\eta\sigma\iota$ $\alpha\alpha\alpha\sigma\tau\omega\varsigma$ = Σ (Σ 'and give him no rest'): B & c. $\kappa\alpha\iota$ $\epsilon\nu\eta\sigma\tau\epsilon\iota\varsigma$ $\epsilon\pi\lambda$. ^{c-h} So Σ : Σ 'if thou raise his head' (? reading $\epsilon\pi\lambda$ for $\eta\eta$).
^{d-l} Σ > ^{e-h} Σ $\sigma\tau\epsilon\pi\lambda\lambda\alpha\iota$ $\kappa\alpha\iota$ $\beta\alpha\sigma\alpha\sigma\alpha\iota$ = ? מהפכה ויסורים: $\sigma\tau\epsilon\pi\lambda\lambda\omega\tau\eta\sigma\iota\omega\nu$ (Symm.) = מהפכת
 Jer. xx. 2: $\beta\alpha\sigma\alpha\sigma\iota\zeta\epsilon\iota\omega$ = יסר iv. 17 (Smend) ^{f-h} So Σ = עבד בעבד: Σ $\epsilon\mu\beta\alpha\delta\epsilon$ $\alpha\upsilon\tau\omega\nu$ $\epsilon\iota\varsigma$ $\epsilon\rho\gamma\alpha\sigma\iota\alpha\upsilon$ ^{e-h} So
 Σ = עבד (ל) Σ $\epsilon\rho\gamma\alpha$ = עבד ^{i-h} Σ 'give him power in thine house' = ? הפקידתו בביתך (Smend):
 Σ $\epsilon\iota\varsigma$ $\epsilon\rho\gamma\alpha$ $\kappa\alpha\tau\alpha\sigma\tau\eta\sigma\alpha\upsilon$ (+ $\alpha\upsilon\tau\omega\upsilon$ Σ Syro-Hex) ^{i-h} Σ $\beta\alpha\rho\upsilon\sigma\alpha\iota$ $\tau\alpha\varsigma$ $\pi\epsilon\delta\alpha\varsigma$ $\alpha\upsilon\tau\omega\upsilon$ (> $\alpha\upsilon\tau\omega\upsilon$ Σ A C & c.): 307 $\beta\alpha\rho\upsilon\sigma\alpha\iota$
 $\tau\alpha\varsigma$ $\pi\epsilon\delta\alpha\varsigma$ cp. Σ $\kappa\upsilon\rho\upsilon\alpha$ $\iota\lambda\lambda\upsilon\mu$ $\kappa\omicron\mu\pi\epsilon\delta\iota\upsilon\beta\upsilon\varsigma$ ^{k-h} Σ $\kappa\alpha\iota$ $\mu\eta$ $\pi\epsilon\rho\iota\sigma\sigma\epsilon\upsilon\sigma\epsilon\iota\varsigma$ = ואל תותיר (Smend), or better, perhaps,
 a misreading by Σ (רותי) for תהיה (in Neo-Hebr. = 'be boastful', 'overbearing', cp. יהיר Prov. xxi. 24)
^{l-l} Σ $\alpha\upsilon\tau\omega\upsilon$ $\epsilon\mu\beta\alpha\sigma\tau\omega$ = בלא משפט: Σ 'which is not in the Law' ^{m-m} Σ 'If one is thy servant': Σ α (read $\epsilon\iota\varsigma$)
 $\epsilon\sigma\tau\iota\omega$ $\sigma\upsilon\iota$ $\alpha\iota\kappa\epsilon\tau\eta\varsigma$ ⁿ⁻ⁿ Σ $\alpha\upsilon$ (but 248 = Σ η $\psi\upsilon\chi\eta$ $\alpha\upsilon\upsilon$) ^{o-o} In Σ these clauses are transposed; the order
 adopted above is supported by Σ ^{p-p} Σ $\omega\varsigma$ η $\psi\upsilon\chi\eta$ $\sigma\upsilon\upsilon$ $\epsilon\pi\iota\delta\epsilon\iota\chi\sigma\iota\varsigma$ $\alpha\upsilon\tau\omega\upsilon$: Σ 'like thee is thy loss' (Σ read תהרהר or
 חסרונך: 20 Smend) ^{q-q} Reading $\alpha\delta\epsilon\lambda\phi\omega\varsigma$ (for $\alpha\epsilon\alpha\upsilon\tau\omega\upsilon$ B) with Σ A C & c. Syro-Hex Σ Σ ^{r-r} Σ $\sigma\upsilon\iota$ $\epsilon\nu$ $\alpha\iota\mu\alpha\tau\iota$
 $\epsilon\sigma\tau\eta\sigma\omega$ (= תקנה) $\alpha\upsilon\tau\omega\upsilon$: Σ 'do not fight against the blood of thy soul' = ? נפשך אל תקנא בדם (so read)

fools'). For 'discipline' in the second line the Armenian has 'the lash', which may be a correct interpretation of 'discipline' here; it corresponds to 'stick' in line 1. Cp. Prov. xxix. 19.

25. Put thy servant to work. Lit. 'work with thy servant'; cp. xiii. 4 ('make a slave of').

Leave his hands idle = לו הרהר, which Σ misread לו הרם (so Edersheim).

26. Yoke and thong bow down the neck. The terms are applicable to a beast of burden, which is, no doubt, in the writer's mind. The word rendered 'thong' ($\mu\alpha\iota$) or 'strap' refers probably to some sort of rough harness. In Isa. v. 18 and Job xxxix. 10 it = 'cord'—in the latter passage the cord or band by which an animal is controlled ('Canst thou bind the wild-ox with his band in the furrow?'). For the phrase 'bow down the neck' cp. vii. 23 Σ .

stocks and chastisement. For the 'stocks' (מהפכה) cp. Jer. xx. 3, xxix. 26; 2 Chron. xvi. 10. It was an instrument of punishment which compelled a *crooked* posture, or *distorting* ($\eta\pi\lambda$) apparently, and, though not recognized in the Law, is referred to (with the 'collar' or manacle [$\zeta\iota\gamma\iota\kappa$] and the 'fetters' [see v. 28 below]) as a method of disciplining disobedient servants and other refractory persons. All these restrained personal liberty. By 'chastisement' (יסורים) probably scourging is meant. The right of a master to inflict excessive punishment was, however, limited by the Law, even in the case of non-Israelitish slaves; and the sabbath rest was a humane institution by which they benefited (cf. Exod. xxi. 26 f., xxiii. 12; Deut. v. 12 f.). It must be borne in mind that the case contemplated in our text is that of the 'evil servant'.

27. For idleness teacheth much mischief. Illustrate from 2 Thess. iii. 11.

28. make his fetters heavy. Cp. for the phrase Lam. iii. 7 ('He hath made my chain heavy').

29. be not overbearing. The Hebr. text underlying Σ is usually supposed to mean 'be not excessive' (אל תותר), sc. in punishment; for another view see critical note. In any case the rights even of foreign-born slaves were safeguarded in the Law. Thus if a master struck his slave so as to cause the loss of an eye or tooth, the slave was to be free; if death resulted on the same day the deed was avenged as a murder, but not if it ensued on a subsequent day (cf. Exod. xxi. 20, 21, 26, 27). A fugitive slave, according to Deut. xxiii. 15, 16, was not to be delivered up to his master by those among whom he had taken refuge.

without right. i.e. contrary to the Law.

30. an only servant. For the reading cp. critical note. This reading explains the apparent contradiction between the advice given in this and the following verse and the section that immediately precedes. For the transposition of clauses *b* and *d* see critical note.

31. Be not jealous against thy very life. The original text probably ran אל תקנא בדם נפשך, lit. 'be not jealous against the blood of thy soul (or thyself)'; 'blood' = life according to Gen. ix. 3 f. and other passages. Σ renders: 'and fight not with the blood of thy soul' i.e. with thine own blood—a rendering of the same text, probably. Smend, following Drusus and other scholars, supposes 'with the blood' here to represent בְּרִמָּה, and explains this expression from the Aramaic sense of דָּמִין = 'worth' or 'price': then the line may be interpreted: 'for in him thou possessest one worth thy very self': cp. A.V. (v. 30) 'because thou hast bought him with a price.'

- 6¹ If they be not sent from the Most High providentially,
Do thou pay them no heed.
7² For many there are that have been led astray by dreams^k,
8^m And through placing their hopes thereon have fallen¹.
9ⁿ Without deceit shall the Law be fulfilled^m,
10ⁿ And wisdom is perfect in a mouth that is faithfulⁿ.

(b) XXXIV. 9-17 (XXXI. 9-20). The practical value of true Wisdom (= 2 + 2 + 3 + 3 distichs).

- 9^o An 'experienced man' knoweth much,
And 'one that is well versed'^o declareth understanding^p.
10^o He that is without experience knoweth little,
(11) But 'the well-versed' hath much 'skill'.

cp. *Smend*): S 'be that trusteth in them his heart is there' (248 has φαντασται σου η καρδια: so L) J-J E εαν
μη παρα Υψιστου αποσταλη εν επισκοπη (N A C): + σου (248): επισκοπη (> εν) 106 = L nisi ab Altiss:mo fuerit
emissa visitatio: so Arm: cp. S 'even though it be ordained of God to err in thoughts of the night' k-k S
let. 'for many there are that have mislead their way (עונו אורחא) in a dream': E (C &c.) πολλων (+ γαρ A
248 et al. Syro-Hex L S) επλανησε τα ενσυνα 1-1 So E L: S 'and have stumbled in their paths' m-m So
E L (verbum legis): S 'where there is no sin God is well pleased' (Heb. בלא שקר misundestood by S: so
Ryssel) n-n E και σοφια στοματι πιστω (πιστων 253 296 308: cp. L in ore fidelis) τελειωσις = חכמה לפה
והכמה לפה (cp. Ryssel): S 'the wisdom of the ungodly at night is believed' = [ה] חכמה לפה נאמנה בלילה (so
Ryssel) o-o E ανηρ πεπαιδευμενος (v. l. N A vid. 248 347 &c. Syro-Hex πεπλανημενος) εγω πολλα, και ο
πολυπειρος: L vir in multis expertus (= ανηρ πολυπειρος) cogitabit multa, et qui multa didicit (= και ο πεπαι-
δευμενος) transposing the two Gk. words [in xxi. 22 (25) ανθρωπος πολυπειρος is rendered by L homo peritus:
in xxi. 23 (26) ανηρ πεπαιδευμενος by vir eruditus]: so S which renders: 'a wise man' (נכרם חכמים = ανηρ
πολυπειρος, cp. xxxvi. 25, xxi. 22) 'examines much, and the diligent man' (S כשיר [so read] = Heb. רגיל
This would point to an original Hebrew text:

..... (cp. xxxvi. 25) אִישׁ וְחָיִל
..... רָגִיל

רגיל (= 'used to', 'well versed in', parallel in meaning to חזק) prob. gave rise to the variant reading πεπλανη-
μενος = 'travelled' (= רגיל regarded as passive part of הלך) v-v So E, L (enarrabit intellectum): S 'searcheth
out everything' v-v E ο δε πεπλανημενος, so C 248 &c.: πεπαιδευμενος 55 106 157 254 (variant renderings of
רגיל as in v. 9): L in multis factus est (= πληθυνσμενος, corruption of πεπλανημενος): S 'he who is tried
(experienced)' (רגיל) r-r E πανουργια = ערמה: L malitiam (nequitia) = רעה: S 'wisdom' [v. 9 a, 10, 11
in L = doublets] n-n So E L: S 'when I tried (gathered experience)' t-t S = רובים דברים כאני: this is
confirmed by L which has et plurimas verborum consuetudines (consuetudines = συνηθειαι, a corruption of

6. If they (i.e. dreams) be not sent from the Most High providentially (εν επισκοπη, 'as a visitation'). The
writer here makes an exception of God-given dreams, of which many are referred to in the O. T. The L, 'unless a
visitation be sent from the Most High' (which may represent the true text), apparently means: unless the dream be
followed by some definite and practical consequences, pay no heed to it—a good working precept which accords well with
Ben-Sira's general view of the matter.

7. through placing their hopes thereon have fallen. For the phrase cp. E xiv. 2.

8. Without deceit shall the Law be fulfilled. i.e. without the aid of such false and delusive media as dreams and
divinations the Law will be realized (i.e. its threats and promises, dependent upon obedience or disobedience to its
precepts, shall be realized): so Ryssel. Or the sentence might mean: those who practise the Law can and should
fulfil its precepts without resort to such means (which, indeed, are contrary to it). Edersheim makes 'without deceit'
= 'by telling the truth'—a harsh and strained construction.

wisdom is perfect in a mouth that is faithful. i.e. wisdom is only then perfect when it is allied with
truthfulness. ('A mouth that is faithful and true': so Ryssel.) 'Wisdom when combined with sincerity is perfect'
(Edersheim). Clem. Alex. Strom. ii. 26. 24, Paed. 441 cites the clause in the form: σοφια στοματι πιστων (without
τελειωσις, cp. L). [For the equation of Law and wisdom cp. chap. xxiv, and see Introd. § 9, ii and iii.]

(b) XXXIV. 9-17 (= E XXXI. 9-20). The writer in this subsection proceeds to enlarge on the benefit of true
wisdom and sound piety, as shown in his own wide experience of life.

9. An experienced man... one that is well versed. The context shows that the writer is referring to experience
gained in the school of life, especially by travel (cp. v. 11). Edersheim thinks skill in practice in the arts or sciences
is meant (cp. v. 10 b).

10. the well-versed. For the reading (= Hebr. רגיל) see critical notes. S 'one who is tried' (in the school of
experience) gives the sense well: cp. also L. [Against the view that נסע and נסה have been confused in original
Hebrew here see Ryssel.]

- 19(23) The Most High hath no pleasure in the offerings of the ungodly,
 Neither doth He forgive sins for a multitude of sacrifices.¹
 20(24) ^k(As) one that killeth the son before the father's eyes
 Is he that offereth a sacrifice from the goods of the poor.^k
 21(25) ^lA scanty bread is the life of the poor.^l
 He that depriveth him thereof^m is ^aa man of blood.ⁿ
 22(26) He slayeth his neighbour who taketh away his living.ⁿ
 27) And a blood-shedder is he that depriveth the hireling of his hire.ⁿ
 23(28) One building and another pulling down—
 What have they gained but 'empty' toil?
 24(29) One 'praying' and 'another' cursing—
 To whose voice shall 'the Lord' listen?
 25(30) He who washeth after (contact with) a dead body and toucheth it again,ⁿ
 What hath he gained by his bathing?^w

mock at: cp. Jer. li. (xxviii.) 18 where מַעֲשֵׂה תַעֲתִיעִים = ἐργα μεμωσμημενα LXX: A 70 106 157 Cyril. Alex.
 vi. 311 and B (maculata) read μεμωσμημενη 'contaminated' (so Smend): combining this last reading with S we obtain
 as the possible text in the original Hebrew, עֹלָה מִעֹלָה מְנַחָה כּוֹס, i.e. 'A burnt offering from that which is
 unjustly gotten (cp. Isa. lxi. 8 עֹלָה מְנַחָה) is a blemished offering'. This yields an excellent sense, and may be right
 (cp. Smend). ¹⁻¹ S (N^{ca} mgⁿ 248) δαρηματα ἀνομων (cp. S 'their oblations'); B subsannationes iniustorum;
 but N^{ca} A 296 308 δαρηματα: B δαρηματα ἀνομων ('the mockeries of the godless') ¹⁻¹ So S: S 'neither for
 the multitude of their oblations (cp. B nec in multitudine sacrificiorum eorum) doth He forgive them' ^{k-l} B
 transposes clauses (a) and (b). [S at beginning has θωον: S B Syro-Hex + ως 'as one that killeth': S
 also adds words at beginning of clause (b)] ¹⁻¹ S ἀπὸς ἐπιδοσμενων ζῶν πτωχων: S 'bread of mercy', &c.
 (= לחם חסד for לחם חסד: point חסר = 'want, poverty' (Prov. xxviii. 22, Job xxx. 3)) ^{m-m} S (B &c.):
 ὁ ἀποστερων αὐτὸν: for αὐτὸν N^{ca} 248 B (qui defraudat illum) read αὐτὸν: S 'he that exacts it from them'
 N^{ca} So S B: S 'sheds innocent blood' (cp. 22 b) ^{v-v} So S = ? חורני חבירו הנוטל מִחֵיהּ: B qui aufert in
 sudore panem (cp. Gen. iii. 19, iv. 2) quasi qui occidit proximum suum: S 'he who kills his neighbour possesses
 his goods' (Edersh. suggests יורש as the verb = ο ἀφαιρουμενος: this would account for S: ירש = 'to dispossess'
 as well as 'possess') ^{v-v} So S: B qui effundit sanguinem et qui fraudem facit mercenario, fratres sunt:
 S has a much extended text here ^{v-v} S καὶ εἰς: S 'another': B et unus ^{v-v} So S: > S and B ^{v-v} So
 S B: S 'blessing' ^{v-v} S καὶ εἰς: so B: Syro-Hex καὶ εἰς: so S ^{v-v} S ο δαρηματῶν: B deus, so S
 v-v So S B: S 'and returns (= again draws nigh) to him' (i.e. the dead) ^{w-w} So S (S 'from his washing'):
 B quid prolicit levatio illius? ^{x-x} B transposes these two clauses ^{y-y} S εἰ τὸν ταπεινωθῆναι αὐτὸν = B:
 S 'that he fasted' (correctly interpreting) = בָּעָוֹתָי נִפְשִׁי? or בְּחַיִּיתוֹ. ^z [Throughout this chapter S seems to

chapter, viz. the value of sacrifices. The theme illustrated first is that of unacceptable sacrifice, which is defined as consisting in what is derived from unjust gain and oppression of the poor.

18. The oblations of the godless. The better attested Greek reading = 'mockeries', a term applied to the sacrifices of the godless. For the sentiment cp. Prov. xv. 8, xxi. 27.

19. Neither doth He forgive sins for a multitude of sacrifices. Cp. vii. 9; Isa. i. 11 f.; Ps. l. 8-15.

20. (As) one that killeth the son before the father's eyes. The point of the comparison is that a duty may not be fulfilled at the expense of committing a great wrong. The poor are dear to the divine heart as a son to a father.

21. A scanty bread is the life of the poor. 'Life' here = that on which their life depends and is sustained (= בָּחַיִּיתוֹ); cp. iv. 1. The reading of S ('bread of mercy' = charity) yields the sense: 'Bread of charity is the livelihood of the poor', i.e. the poor depend upon the doles of the rich for their livelihood; but this is probably not right. Ball (Vir. Apoc. ad loc.) suggests the rendering: 'The bread of the needy, the living of the poor [he that depriveth him thereof, &c.]

22. his living. The Greek word used (συνβίωσις) has here the unusual sense of 'living' (victus): 'living together' (of social or marital intercourse) would be more literal. Probably the word was chosen to represent מִחֵיהּ as distinct from חֵיהּ (βίος). For the clause cp. the proverb cited in Midrash Tanhuma 12 b: 'Any one who steals the worth of a farthing from his neighbour is as though he took away his life' (כֹּל הַנּוֹטֵל שְׂוֵה פְרוּטָה מִחֵבְרֵי כְּאֵלֹו נֹטֵל נַפְשׁוֹ מִמֶּנּוּ).

who taketh away his living. The reading of B, 'he who takes away sweat bread' (see critical note), is remarkable. There is a clear reference to Gen. iii. 19; cp. iv. 2 (Cain) in a context which refers to unacceptable sacrifice.

And a blood-shedder is he that depriveth the hireling of his hire. Cp. the proverb cited in T. B. Baba mezia 112 a: 'Every one who suppresses the hire of an hireling is as though he took from him his life' (כֹּל הַכּוֹבֵשׁ שְׂכָר שִׁבְרִי כֵּל הַנּוֹבֵשׁ שְׂכָר שִׁבְרִי). cp. also vii. 20 and Lev. xix. 13; Deut. xxiv. 14 f.; Jer. xxii. 13; Mal. iii. 5; Tobit iv. 14; James v. 4.

23-24. In the case of the sacrifice contemplated one builds (= the poor man by his labour produces) something which the other pulls down (i.e. consumes by seizing it for an unjust sacrifice): one prays (i.e. the sacrificer) and the other (= the poor man who has been robbed) curses.

25-26. These verses give further illustrations of contradiction (between outward act and inward intention). It is futile

- 34(26)(31) So a man fasting for his sins
And again doing the same—
*Who will listen to his prayer?
And what hath he gained *by his humiliation?²

(d) *XXXV. 1-11 (XXXII. 1-13). *Acceptable sacrifice* (= 3 + 3 + 2 + 2 distichs).

- 35 (1) *He that keepeth the law multiplieth offerings^a;
(2) *He sacrificeth a peace-offering that heedeth the commandments^b.
(3) *He that practiseth kindness offereth fine flour^c.
(4) And he that doeth mercy^d sacrificeth a thank-offering^e.
(5) A thing well-pleasing to the Lord it is *to avoid wickedness^f.
(6) *And *a propitiation^g to avoid what is wrong^h.
(7) *Appear not with empty handsⁱ in the presence of the Lord^j.
(8) *For all this (shall be done) because it is commanded^k.
(9) The offering of the righteous *maketh the altar fat^l.
(10) *And its sweet savour (cometh) before the Most High^m.
(11) *The meal-offeringⁿ of a righteous man is acceptable,
*And its memorial shall not be forgotten^o.

have modified and altered the text to a considerable extent for dogmatic reasons. These alterations are in a Christian direction; direct references to sacrifices have been largely eliminated, and even allusions to words of Jesus introduced.
^{a-b} So G (reading *προσφορας* with A &c. Syro-Hex: against *συμφορας* B): L oblationem (Hart) orationem): S 'If thou hast done that which is written in the Law thou hast multiplied service' L-b So G: L sacrificium salutare est adtendere mandatis (cp. *θεσια* a corrected reading of A): S 'and he that keepeth the commandment blessed is his spirit' C-o So G: L retribuit gratiam qui offert similitudinem: S 'he earns good interest that offers an oblation (or that celebrates the Eucharist)' L-d G *ἐσμενίζων ἀντιστοιχίας* (A* *θεσια* etc.) = יְבִיחַ תְּרִיחַ: L offeri sacrificium: S 'keepeth the Law' (? reading: תְּרִיחַ for תְּרִיחַ) C-o G *ἀποσῆμαι ἀπὸ πονηρίας* (αὐτοῦ ἀμαρτίας 55 106 254): S 'from all that is evil' L-t So G: S 'keep back thy strength from all that is hateful' C-o G *ἐξοδισμός* (= בְּלִיחָה, cp. p. 5): L deprecatio pro peccatis L-b So G L: S 'before Him' L-t So G (L propter mandatum Dei fuit): S 'for every one that doeth what is pleasing keepeth the commandment' L-t So G L: S 'is the prayer of their mouth' L-b So G L: S 'their deeds penetrate the heavens' (cp. p. 17) L-t G *θεσια*: L: S 'the gift' (Smead 'Speisopfer') L-m-m So G: L et memoriam eius non obliviscetur

to pass through the ritual act of purification, if the defilement is to be immediately contracted again: so it is equally futile to ask for the divine forgiveness of sin (by a course of fasting) unless there is a real repentance: cp. for the thought 2 Pet. ii. 20-22; Heb. x. 26. Similar illustrations and language are employed in the Talmudic tractate on Fasting (*Ta'anith* 16 a); cp. also *Aboth de R. Nathan* (as cited both by Fiedersheim).

26. **humiliation** = 'fasting': cp. later Hebr. תַּעֲנִית (lit. 'humiliation', i.e. fasting).

(d) XXXV. 1-11 (= G XXXII. 1-13). The governing thought of the section is that loyalty to God's Law, which is the expression of God's will, demands the offering of many sacrifices. But these are only acceptable if they are offered willingly, from a grateful heart, and if they are combined with high ethical standards of conduct.

1. **multiplieth offerings.** The various kinds of sacrifice are specified in what follows. The elimination of these references in S—who as a Christian recognizes no sacrifices—spoils the symmetry and appositeness of the original lines.

a. **peace-offering.** G *συνφορίας* = probably *πρὸς σωτηρίαν* (so LXX 1 Chron. xvi. 1, 2, &c.): so *ἀντιστοιχίας* 2: 2 (cp. LXX 2 Chron. xxix. 31): Hebr. שְׁלֵמִים זֶבֶחַ. For the ritual prescriptions cp. Lev. iii.

2. **offereth fine flour.** i.e. a meal-offering (מִנְחָה) of which fine flour (σπεύδαλι = מֶלֶךְ) was the principal constituent, cf. Lev. ii. The 'practice of kindness' (בְּמִלּוּת חֲסִדִּים) is a regular phrase in late Hebrew for benevolence generally, which included much more than almsgiving.

he that doeth mercy. Hebr. prob. עֲשֵׂה צְדָקָה.

3. **to avoid wickedness.** *ἀποσῆμαι ἀπὸ πονηρίας* = כֹּסֶר טָרָע: cp. Job xxviii. 28.

4. **Appear not with empty hands** (lit. 'empty') . . . Cp. vii. 29-31.

in the presence of the Lord. i.e. in the temple. For phrase cp. Exod. xxiii. 15, xxxiv. 20; Deut. xvi. 16 and LXX.

5. **because it is commanded.** One of the main motives for observance of the Law is that such constitutes obedience to the divine will. The prescriptions of the cultus must be obeyed because God has commanded them to be obeyed. It is this only that gives the sacrifices religious value. Though the best sacrifice is a moral life, yet the sacrifices of the Law must be performed because God has enjoined them. This was the position later of the conservative Hellenistic Jews such as Philo.

6. **maketh the altar fat.** A sign from which it may be concluded that the sacrifice is accepted (Smead). S here simply paraphrases in a Christian sense (see critical notes).

7. **The meal-offering.** G *θεσια* here = בְּנִיחָה (S 'the gift'): and 'its memorial' = the זִכְרֹה, i.e. that part of the meal-offering which was burnt as a 'memorial' (Lev. ii. 2): so *μνησκόριον* in xxxvii. 11, xlv. 16. So also 'sweet savour' in 2. 6 = נִיחַח רִיחַ in reference to the fat pieces (of the burnt offering) which were burnt upon the altar (Lev. i. 6, iii. 5).

- ¶ 9 (11) 'Let him that escapeth: be devoured in the glowing fire',
 And may Thy people's wrongers find destruction!
 ¶ 10 (12) Make an end of the head of the enemy's princes
 That saith: There is none beside me!

- 11a (xxxiii. 13a) Gather all the tribes of Jacob,
 11b (16b) That they may receive their inheritance as in the days of old,
 12 (17) Compassionate the people that is called by Thy name,
 Israel, whom Thou didst surname Firstborn.
 13 (18) Compassionate Thy holy city,
 Jerusalem, the place of Thy dwelling.
 14 (19) Fill Sion with Thy majesty,
 And Thy Temple with Thy glory.
 15 (20) Give testimony to the first of Thy works,
 And establish the vision spoken in Thy name.
 16 (21) Give reward to them that wait for Thee,
 That Thy prophets may be proved trustworthy.

¶ 9 (11) 'Let him that escapeth: be devoured in the glowing fire',
 the enemy' = שר (for שריר (יבִלֵּל שריר) = 'in anger and in fire'
 x-x adicouotes (B 68); κατοικουτες (70 A* vid. 306), κατεχοντες (106 corr.): the rest κατοικουτες
 απολειαν: cf. עיר אביר Num. xxiv. 20 x-x מלך מואב רשע (mg. ב. א. ב.): 'the king of Moab, a wicked man' (155)
 (S): S 'crown of the enemy' | εχθρον: cf. l. εχθρον (106) 157 and εχθρον εχθρον (155) S = same place as 19
 z. 5 (= 5 b) i-h מלך מואב רשע: S και κατακληρονομησεις αυτους = ? (248 156 κατακληρονομησεις) e-c מלך
 [S + εχθρον: but N 253 23 S Sah >: > M and S also] S = in πρωτογονων αποκριται, 157 248 but
 C & C. on πρωτογονων (S + 'tuo') (N-c πρωτογονων) ωμοιωσας i-h מלך מואב רשע: S πολιν (10 S: but N A Sah τοπο)
 καταπανματος σου e-c מלך מואב רשע (mg. מואב רשע): S απεταλογιας σου (20 B*: on απεταλογια, used of 'glorifying'
 God, cf. Deissmann, Bible Studies, p. 93 f.: it = רנה in Ps. xxix. (xxx.) 6 Symm.): 253 307 Syro-Hex
 arreta (307 arreta) λογια σου (A.V. 'Fill Sion with Thine unspeakable oracles'): also misread αραι τα λογια σου
 (Bb: R.V. 'exalt Thine oracles') h-h מלך מואב רשע 20 S: S των λαων σου (read σου) i-h מלך מואב רשע:
 S τοις εν αρχη (S ab initio) κτισμασι σου = S 'to Thy works as from the first' j-j מלך מואב רשע = S
 προφητειας (= חזון Dan. xi. 14) τας επ ονοματι μου (248 προφητας): cf. S 'the prophecies of Thy prophets that

9. Let him that escapeth . . . destruction. Num. xxiv. 19, 20 seems to have been in the writer's mind here.

10. Make an end of the head of the enemy's princes. The text has 'of the princes of Moab', a correction by the text of Num. xxiv. 17. Here again there is probably a reminiscence of Num. xxiv. 17: 'princes' here = מלך (R. V. 'corners'), which Ben-Sira understands in the sense expressed by the LXX *ad loc.* (ἀρχηγοί). The 'head of the enemy's princes' means some one pre-eminent hostile person, probably either Antiochus the Great, or Seleucus IV, or Antiochus IV. [Perhaps Antiochus the Great (223-187 B.C.) is meant, who wrested Syria (including Judaea) from Egyptian rule (198), and made many other conquests. In 190 B.C. he was defeated by the Romans at Magnesia, and compelled to give up the greater part of his conquests (but not Coele-Syria). In 1: 9a ('Let him that escapeth be devoured in the glowing fire') there may be an allusion to Antiochus's plight after this disastrous defeat.]

11 (11b = xxxiii. 16b S). Gather all the tribes of Jacob, That they may receive their inheritance. i.e. that they may once again receive possession of the whole of the Holy Land. The Restoration under Cyrus had been incomplete, the Jews only recovering a small part of their ancient inheritance. The greater part of the nation was still 'scattered' in foreign lands, and this state of things was never essentially altered. Technically, therefore, the 'Exile' still continued, and continues.

12. Compassionate the people that is called by Thy name . . . Firstborn. Cp. Exod. iv. 22: 'For thou art called by Thy name' (καλεσμενον επ' ονοματι σου) Syr. has 'over whom Thy name is called' = S 'super quam (sc. plebem) invocatum est nomen tuum'. Cp. Deut. xxviii. 10. See further xlv. 23 b note.

13. Jerusalem, the place of Thy dwelling. Cp. 1 Kings viii. 39, 43, 49 (also 13): Exod. xv. 17. [S 'place of thy rest' on account of the assonance between שבת (שבת) and שכן.]

14. Fill Sion with Thy majesty. S (R.V. 'Fill Zion; exalt Thine oracles': cp. also A. V.) has been misread (see critical notes).

Thy Temple with Thy glory. Cp. Hag. ii. 7.

15. Give testimony to the first of Thy works. i.e. openly acknowledge the position of Israel as firstborn. According to the Rabbis Israel was one of the six things created (or created in the divine thought) before the creation of the world. This was deduced from Ps. lxxiv. 2: 'O remember the congregation which Thou didst create of old.' עירוק קניה (cited by Schechter *ad loc.*).

And establish the vision spoken in Thy name. Cp. (for phrase) 1 Kings viii. 20: the prophecies of the prophets are, of course, referred to: 'Vision' חזון often occurs as a title at the beginning of the prophetic books.

16. be proved trustworthy. 'Verified'; cp. Gen. xlii. 20 (same verb).

- 17¹ (22) Thou wilt hear^k the prayer^l of Thy servants^l,
^mAccording to Thy good favour^m towardsⁿ Thy peopleⁿ:
 That^o all the ends of the earth^o may know
^pThat Thou art the eternal God^p.

(a) XXXVI. 18-20 (23-25). *Moral discernment the fruit of experience* (= 3 distichs).

- 18 (23) ^aEvery meat doth^r the belly^r eat,
 Yet is^s one meat more pleasant than another^s.
 19^c (24) The palate tasteth^t the dainties that are bestowed^t,
 And the discerning heart^u the dainties of falsehood^u.
 20 (25) ^vA deceitful heart^v produceth sorrow,
 But an experienced man^w wardeth it off^w.

(b) XXXVI. 21-26 (26-31). *Concerning women* (= 3 + 2 + 2 distichs).

- 21^h (26) ^xA woman will receive a man,
^yYet is one woman more pleasant than another^y.

spake in Thy name^z ^k & + κυριε (L = M >) 1-1 M עברך = αἰετων σου (A 155 253 L and S):
 C αἰετων σου ('Thy suppliants') m-m So M: & κατα την εὐλογiam λαπων (but 307 κατα την ευδοκiam: the same
 mistake xlii. 15): after the misreading εὐλογiam had arisen the incorrect gloss λαπων was added: S = M n-n Aⁿ
 τον υιου σου u-u So M: & παντες οι επι της γης (L omnes qui habitant terram) p-p M [עולם] אל בי אחה אל
 (Hebr. MS. defect. at end of line) = & (248) οτι συ κυριος των αιωνων (this the original reading): C οτι κυριος ει ο
 θεος των αιωνων (also other variants) q M pr. s (= פרק) marking a new section r-r = one of the marginal
 readings of M as restored by Smend, viz. ש[כ]ר = &: M text גרונה ('throat'): S 'soul' w-s Reading M (which
 is defective) עים [כ]ל [מא] [ב]ל אר יש אובל (Peters, Smend) = & t-t M mg. מנעמי דבר (L: רבר) & βρωματα
 θρας ('dainties of the chase' = ? מנעמי ציד, cp. Gen. xxvii. 4 f.) u-u So M: & λογους ψευδεις (adopting
 from line a M: so Hart): so S. [The Hebr. readings of the verse are uncertain, there being several variants in
 mg. and in MSS. B and C. The more important may be exhibited thus: (C) מנעמי דבר (זבר) (שעם) חק בוחן
 מנעמי כוב (v. l. בוחן, נבון, ולב מנעמי ציד) u-u M לב עקוב & καρδια στρεβλη = לב עקש v-v M text בו ישיבנה
 M mg. ישיבנו: & αὐταποδωσει αυτω: S 'understands these things' w This verse is misplaced in M, being
 inserted between vv. 18-19 (23-24): S > x-x & renders freely (in order to avoid repetition of γυνη) οτι δε

17. Thou wilt hear the prayer of Thy servants. Or 'Thy servant' = Israel; cp. Dan. ix. 17; 1 Kings viii. 30.
 According to Thy good favour towards Thy people. Cp. Ps. cvi. 4 ('according to the blessing of Aaron'
 [cp. Num. vi. 22 f.] is due to a corruption in the Greek text; see critical note).

That all the ends of the earth may know (M mg. 'see'). Cp. Is. lii. 10.

the eternal God (עולם). Cp. Gen. xxi. 33; Isa. xl. 28. Cp. also 1 Kings viii. 60. Smend notes the significant
 omission in this prayer of all reference to the Messiah.

A new division of the book begins with xxxvi. 18 (& xxxvi. 23) which extends to xxxix. 11. Its contents, which are
 somewhat miscellaneous in character, may, perhaps, be grouped under the general title of 'Precepts for social life'.
 It falls naturally into the following sections: xxxvi. 18 (& xxxvi. 23)—xxxvii. 15; xxxvii. 16-31; xxxviii. 1-23; and
 xxxviii. 24—xxxix. 11, with an Appendix, xxxix. 12-35.

XXXVI. 18 (& XXXVI. 23)—XXXVII. 15 again falls into four subsections, the first of which treats of the moral
 discernment of a man of experience (xxxvi. 18-20 = & 23-25), the second of women (xxxvi. 21-26 = & 26-31), the
 third of friendship (xxxvii. 1-6), and the fourth of counsellors true and false (xxxvii. 7-15).

(a) XXXVI. 18-20 (= & 23-25). A parallel is drawn here between the senses and the moral faculties; in each
 case the educated sense or faculty discriminates.

18. the dainties that are bestowed. Perhaps the dainties set on the table before a distinguished guest are meant,
 or the 'portions' referred to in Neh. viii. 10, 12 (cf. Esther ix. 19, 22). For the Hebr. words = 'that are bestowed'
 (מנעמי זבר) cp. Gen. xxx. 20 [Hebr. text מנעמי דבר yields no sense. & 'dainties of the chase' may be due to
 reminiscence of Gen. xxvii. 4—possibly a Hebr. reading derived from the passage].

the dainties of falsehood. The deceptive and alluring appearance that disguises what is false. For the senti-
 ment of the verse cp. Job xii. 11, xxxiv. 3.

20. A deceitful heart. Cp. Jer. xvii. 9 (same phrase). 'Produceth sorrow,' i.e. sorrow to itself; perhaps mis-
 directed (tortuous) intelligence is referred to.

an experienced man wardeth it off. The Hebr. lit. rendered = causeth it (sorrow or trouble) to return by means
 of it (i.e. the heart or intelligence), i.e. wards off its attack by foresight and intelligence. The word for 'experienced'
 here is חכם, which occurs otherwise only in Neo-Hebrew.

(b) XXXVI. 21-26 (= & 26-31) forms a second subsection. Its general theme is women: happy is the man with
 a tactful wife.

21. A woman will receive... M misplaces the verse, inserting it between verses 18 and 19. S omits it.

- 4^a Base is the friend who hath regard to (one's) table^a,
But in the time of stress standeth aloof.
5^a A good friend contendeth with (one's) enemy^a,
And^a against "adversaries" holdeth the shield.
6^a Forget not^a a comrade "in conflict",
And forsake him not when thou takest spoil^a.

(d) XXXVII. 7-15. *Of counsellors true and false* (= 4 + 6 + 2 + 2 + 1 distichs).

- 7 Every counsellor "pointeth (with) the hand",
But there is he that counselleth "a way to suit himself";
8 Beware of the counsellor,
And inform thyself beforehand what is his interest:
For he himself will also^c take thought:
Why should it fall out as he wishes?^c
9 And will say to thee: "How good^d is thy course!"
And (then) stand off to watch^{dd} thy misfortune^{dd}.
10 Consult not^e with "those opposed to thee"^e,
And hide thy counsel from him that is envious—

Ἐν ἐνδοσίῳ: Ἐ malitia et dolositati illius. 7-7 So 7 (= 5 'evil is the friend who approacheth the table'): Ἐ misunderstanding מרע mistranslates the whole line εταῖρος φίλον ἐν ἐνφροσύνῃ ἡδεται. 7-7 So 7: Ἐ again mistranslates (but perhaps from a corrupt Hebr. text) εταῖρος φίλος συνποίνει χάριν γαστρος (? reading עם נחמל עם אהוב נחמל). i.e. (= נחמל 1 Sam. xxiii. 21, LXX) for נלחם and רע for זר with בקרב from next verse) 7-7 Ἐ (> (but 70 248 have καὶ: so 7 and 7) 7-7 Ἐ (Neo-Hebr. for ערים): Ἐ πολέμιον (but 248 πολέμιον) 7-7 Ἐ אל תשבח = Ἐ: 5 'praise not' = אל-תשבח 7-7 בקרב: Ἐ ἐν τῇ ψυχῇ σου 7-7 So 7 = Ἐ (but, perhaps, ἐν γαστροῖς σου = בשלך for בשלך): 5 'make him not ruler' (perhaps an interpretation of אלהינו בננו) 'in thy house' (? בביתך for בשלך). Cp. Gen. xxxix. 6 7-7 יד יר' shaketh the hand': Ἐ ἐξαιρεῖ βουλήν (cp. εταῖρος = הניף xxxiii. 3, xlviii. 4: and βουλή = יד vi. 2): 7^h mg. and 7^h חזה 'saith behold': 5 'behold' [for ἐξαιρεῖ 23 296 have ἐξέρει = Ἐ prodiit] 7-7 דרך עליו = lit. 'a way according to him' 7-7 Ἐ μῆπορ βαλὴν ἐπὶ σοὶ κληρον (Ἐ ne forte mittat sudem in terram): 5 'lest he cast upon thee evil hurt' 7-7 מוטב = Ἐ perhaps read עליו יפיל (cp. Job vi. 27: 1 Sam. xiv. 42): 5 'thy poverty' (cp. iv. 29): Ἐ το συμβησομενον σοι: 5 'thy shame' 7-7 חמור = Ἐ socero tuo (7^h illegible): but חמור can hardly be right 7-7 ה' = 'thy father-in-law', i.e. husband's father, always in ref. to a woman: Smend explained by Arab. دُخْ = dux viae malus, 'an untrustworthy guide': but this word is uncertain): Ἐ τὸν υποβησομενον σε: amend to ἔπει' (with Lévi: this seems to be the best suggestion yet made, and may, perhaps, be accepted provisionally): cp. 5 'thine enemy'. [Edersh., Margol. suggest ח' as = Ἐ from

4. standeth aloof. Cf. 2 Sam. xviii. 13 (phrase).

[4 a is misunderstood by Ἐ; R.V. renders 'There is a companion, which rejoiceth in the gladness of a friend'. See critical note.]

5. A good friend . . . Ἐ again misunderstands the text (see critical note; R.V. renders Ἐ 'There is a companion, which for the belly's sake laboureth with his friend').

against adversaries holdeth the shield. Cp. Ps. xxxv. 2.

(d) XXXVII. 7-15. This forms a fourth subsection. It treats of counsellors base and faithful.

7. Every counsellor pointeth (with) the hand. The Hebr. expression means 'to shake the hand', and may be understood as 'to beckon with the hand' as a preliminary to speech (cp. the phrase καταλείψω τῇ χειρὶ; e.g. Acts xii. 17, &c.). But this phrase is only used in reference to a public meeting, while here it is private counsel that is spoken of. It is better, therefore, with Smend, to understand the expression in the sense of Is. xiii. 2, of pointing the way = 'he points out a way or course of action'. The alternative reading of the Hebrew ('Every counsellor saith: Behold!') cp. the alternative Greek reading and 5) certainly is well supported. It is preferred by Lévi. Smend, however, regards this as an interpretation. [Ἐ extollet counsel' misrepresents.]

he that counselleth a way to suit himself. Cp. Derek 'Erez zuta 8: 'Beware of him that counselleth according to his own way' (= T. B. Sanh. 76 b): רכנו לו' מויתן לו' (cited by Edersheim).

8. what is his interest (lit. 'need') (cf. 7^h).

For he himself will also take thought: 'Why should it fall out as he wishes?' The thought is set forth.

The metaphor of the lot underlies the expression (cp. also 5) = why should matters fall out as he wishes (עליו = אליו)? Lévi arrives at a similar meaning for the text. He explains by the phrase נפל אל ('to fall to') = 'to go on the side of', 'espouse the cause of' (cp. 1 Chron. xii. 20); so here = why should it go to his benefit or interest? i.e. why should the matter result in benefiting him? Ἐ has misread and misunderstood the clause (cp. R.V.).

10. those opposed to thee. See critical note. For words expressing hostility and envy in parallelism cp. Is. xi. 13.

- 11 With^f a woman^a about^g her rival,
 And from^h an enemy^h about war with himⁱ;
 With a merchant about^j business^j,
 And from a buyer about selling;
 k With an evil-disposed man^k about benevolence^l,
 And a merciless man^m about human happiness^m;
 n (With) the worthless workmanⁿ about his work,
 oo And the yearly hireling^{oo} about the sowing of seed^p;
 (With) the idle slave about much work—
 Put no trust in these^p for any counsel^q!
 12 q But rather with a man that feareth always^q,
 r Whom thou knowest to be a keeper of the Law^r;
 s Whose heart is at one with thine own^s,
 t Who^t, if thou stumblest, will be grieved for thee^u.

Arim: חמא = 'to see'. Here used in a hostile sense | אֵל here inserts a doublet of haves (e) and (f).
עַל = περι (A C &c. also Ε); B>περι: for על צרה S substitutes: lost thou commit adultery with her' (= avoid
sanctioning concubinage implied by text)
^{k-h} וְכָדָר עַל הַיּוֹנִק שׁוֹחֲטֶה בְּיוֹם יוֹמוֹ (= כִּידָר = cf. Deut. xx. 8.) context requires 'enemy'
(= S); read therefore with Smend מור (^{p-s}, s), סָמֵךְ (v-v) אֵל; אֵל תִּפְתָּחוּן (w-w)
πολεμου = Π' (but parallelism with צרה requires suffix) התערב עליהם (= ετα μετὰ πολέμους (α α μεταπολέμους))
'concerning exchange' k-k עם איש רע עז (= ετα meta θενανου (= אם רע עז? cf. xiv. 13.) Perhaps γγ vvv)

fallen out in H: E cum viro livido suppositus H in reading איש חסד חסד פ' אל חסד חסד חסד P's.
עַל נְכוּנוֹת חסד ("ח") (= common in Neo-Hebraic; substituted in MS. for the earlier χαρισματα); Σ περι
ευχαριστίας m-m על טוב בשיר H ט' about the happiness (welfare) of flesh' n-n פעול ישוע Σ μετ
οκτρον: E cum operario agrario = μετὰ ἔργατον ἀγρου (for αγρον from next clause): S 'with a cheating servant';
cp. Β' for last word Syro-Hex 253 23 φειστος: Α' C 155 308 σπαστους; the rest rightly with E σπειστους
(= 'yearly': cp. Deut. xv. 18 LXX) ο-ω τ' freely) περι συνδεδετοι; E consummatione
anni v-v περι πασης συμβουλίας q-q איש מסחר חסיד H (read עם חסד) אך אם אלה η μετὰ ανδρος ευσεβους
ενδελεχίς, cp. Σ 'with men righteous be dwelling' t-t H = E (but ενολας): S 'for they fear to sin before
God' e-e אשר עם לבבו כלכן H lit. 'with whose heart (it is) as thine own heart' f-f אשר לבבו
which may be right t-t ואם: H ואם u-u ετι θαλασσα και σου ετι νη' ('will be troubled o

11. With . . . from. The clauses that follow in 11 are in subordination to 'consult not (with)' and 'hide thy counsel (from)' in 10.

With a woman about her rival. i.e. with a wife about another woman whom one is intending to take as a second wife; the Hebr. word used here (רִיבָה = *eribhah*) has this technical meaning; cp. xxvi. 6 (also xiv. 11). In these passages Ben-Sira apparently has in mind some of the evil results of polygamy, which were in evidence when he wrote. The same word (= 'rival wife') is used in 1 Sam. i. 6; cp. also Lev. xviii. 18.

With a merchant about business. \mathfrak{G} has 'concerning exchange', i.e. about what to buy (the goods that the merchant has to sell). The cases enumerated are of persons directly interested in the results of the transactions. From such the reader is warned not to seek advice.

And from a buyer about selling, i.e. about the price he should pay one. Such cautions as these are especially necessary in the East.

With an evil-disposed man . . . The list of unsuitable counsellors that follows consists of such as are incapacitated from giving advice on the particular matter by inherent defects of character. 'An evil-disposed man,' i.e. an ill-natured, grudging man (Lat. 'cum viro livido'). For 'benevolence' ϵ has $\epsilon\pi\iota\ \epsilon\upsilon\chi\alpha\rho\iota\sigma\mu\iota\alpha\varsigma$ — $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\iota\alpha$ apparently = display of kindness.

about human happiness. i.e. about the good fortune and happiness of any one. & 'about kindness'.

And the yearly hiring about the sowing of seed. \mathfrak{L} offers an interesting variety of reading here (see critical note). The reading of the cursives [55 101 248 254 260], viz. \mathfrak{L} 'annuū', is correct as against the uncials (BCN⁴), and is attested by \mathfrak{D} . It is not 'the domestic (*quoniam*) servant', but the 'yearly hiring' that the verse is concerned with. Such an one remained in his employment not a day longer than he was obliged (cp. Isa. xvi. 14); hence it would be of all things most unprofitable to discuss with one of this class something which would be carried out after the termination of his year's contract—viz. the sowing of seed in the autumn.

(With) the idle slave about much work, i.e. the opinion of a lazy servant must not be asked on the question whether there is much work to be done (Edersheim).

12. with a man that feareth always . . . keeper of the Law. i.e. a man who is God-fearing and pious: such a counsellor will be guided by right principle. For the phrase 'that feareth always' cp. Prov. xxviii, 14; also xviii, 27 of our book.

Whose heart . . . i.e. a faithful counsellor must be one who can act in a disinterested way, and is not committed to any course by special interests of his own.

SIRACH 37. 20-27

- 20^r And there is a wise man who is loathed for his speech^a,
And is cut off^b from all enjoyment^b;
21 [For winning grace has not been bestowed upon him from the Lord,
And he depriveth himself of all honour].
22^r And there is a wise man who is wise^c for himself,
The fruit of whose understanding (is) ^kupon his body^k.
23^r And there is a wise man ^lwho is wise for his people^l,
The fruit of whose understanding is ^mlasting^m.
25ⁿ The life of a man (numbers) ^odays but few^o,
^pBut the life of Jeshurun days innumerable^p.
24ⁿ Who is wise for himself^q shall have his fill ^rof enjoyment^r,
And ^sall who see him^s count him happy.
26^r Who is wise (for his) people^t gaineth ^uhonour^u,
And his name ^vabideth in life eternal^v.

(b) XXXVII. 27-31. *Wisdom or discretion applied to eating* (= 2 + 2 + 1 distichs).

- 27^r My son, prove thy soul ^win thy life^w,
And see (that) what harmeth it ^xthou give it not.

'every one that is wise in his own conceit is a fool'. [Ἐ ἀχρηστος: ἔ. insuavis = 2] ^rPr. 10. 12. 2. de sofistica et
versuta locutione ^rἔ. 22. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 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2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141

- That His work may not cease,
 Nor health^v from the face of His earth^w.
 9 My son, ^xin sickness^x ^ybe not negligent^y;
 Pray unto God, for He can heal^z.
 10 ^a[Turn] from iniquity, and ^bpurify thy hands^b;
 And from all ^btransgressions^b cleanse thy heart.
 11 ^c[Give] a meal-offering with^c a memorial^d,
 And offer a fat sacrifice^e to the utmost of thy means^f.
 12 And to the physician also give a place^g;
 Nor should he be far away^h, for of him there is need.
 13 For there is a time when successful help is in his power;
 14 For he also maketh supplication to God,
 To make his diagnosis successfulⁱ,
 And the treatment, that it may promote recovery^j.
 15 He that sinneth before his Maker^k
 Shall be delivered into the hands^k of the physician.

sanitatis (a doublet) ^{v-w} וְהַיְשׁוּבָה וְהַיְשׁוּבָה [par' autou] (L reading γὰρ for παρ: pax enim Dei) [? εἰρηνη =
 שלום for חַיִּים (Hart): but Smend thinks it translates וְהַיְשׁוּבָה = 'Heil'] ^{w-w} Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς
 γῆς = מִפְּנֵי אֲרָצוֹ = 'and that health from him may be upon the face of the earth' (Smend thinks
 this may be the original text): וְהַיְשׁוּבָה מִפְּנֵי אֲרָצוֹ, mg. מִפְּנֵי אֲרָצוֹ = S ('from the face of the earth'): in classical
 Hebrew מִפְּנֵי אֲרָצוֹ would be required ^{a-x} So וְהַיְשׁוּבָה: Ἐπὶ αὐτὸν (so S L) ^y וְהַיְשׁוּבָה וְהַיְשׁוּבָה = S (see further exeg.
 note): S > (L ne despicias te ipsum) ^z Ἐπὶ αὐτὸν (so L) ^{a-a} וְהַיְשׁוּבָה (at beginning of line) is here defective: (נוס)
 פָּנִים = 'flee from iniquity and from respect of persons' (Schechter): (נוס is supplied also by Lévi,
 Strack, Peters): וְהַיְשׁוּבָה mg. has נִסָּה = 'prove'. Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς (248 70-μείας) καὶ εὐθύνων χεῖρας =
 כִּסּוֹר מִפְּנֵי אֲרָצוֹ וְהַיְשׁוּבָה פָּנִים: Smend would emend the whole line: כִּסּוֹר מִפְּנֵי אֲרָצוֹ וְהַיְשׁוּבָה פָּנִים
 this is confirmed by parallelism of next clause. S has 'remove iniquity and falsehood' ^{b-b} Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς
 c v. 11 > S ^{d-d} Hebr. MS. defective, only the final word of the line, אֲרָצוֹ, being legible: Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς
 Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς: mg. has אֲרָצוֹ, Smend remarks that a fem. noun must have preceded this, and he restores
 the whole line: אֲרָצוֹ וְהַיְשׁוּבָה וְהַיְשׁוּבָה פָּנִים: Lévi וְהַיְשׁוּבָה וְהַיְשׁוּבָה (cp. xlv. 16) = 'offer incense and a memorial'
 Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς = 'and make fat what is set in order or prepared' (i.e. 'the offering prepared'): cp. מערכות l. 14
 where Ἐ renders by προσφορά: Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς ^{f-i} וְהַיְשׁוּבָה (Schechter proposes) בכנפי הוֹנִיד ^{f-i}
 'according to the savings of thy substance': Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς = כְּפֵי אֵינָךְ? or as Lévi suggests חֵן
 perhaps כְּפֵי הוֹנִיד (Lévi) should be read. Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς ^{g-g} So Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς (MS. defective): Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς
 (addition from v. 1) ^h Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς: cp. mg. מִסָּח (corrupted for מִסָּח) ⁱ⁻ⁱ וְהַיְשׁוּבָה (Schechter?)
 = 'solution', Eccles. viii. 1): Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς: λυσις = מִסָּח Eccles. viii. 1. [S here 'health'.])
 For יָצִיל (read as Hif.) mg. has יָצִיל (i.e. יָצִיל) = S: L dirigit ^{j-j} Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς = S 'in his
 hand and life' ^{k-k} So וְהַיְשׁוּבָה mg. has יָצִיל = S and Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς: Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς
 = 'sumptuous before' ^l L pr. tit. de exequiis ^{m-m} וְהַיְשׁוּבָה (lit. 'cause to flow') = Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς
 (= הרב Hart) ⁿ⁻ⁿ וְהַיְשׁוּבָה: Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς = כְּתִמְרֵר ^{o-o} וְהַיְשׁוּבָה (hide not thyself)
 Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς (but sing. suff. is required: so read with versions): Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς (for whole line) καὶ μὴ υπερῖδης τὴν ταφήν

That His work may not cease. Nor health from the face of His earth. 'His (i.e. God's) work.' The idea is that God's mighty working manifests itself ceaselessly on the earth in the work of the physician. 'The reason . . . is a divine design to encourage science, which otherwise would vanish, being useless. "Miraculous" healing would never have suggested a study of botany or mineralogy' (Edersheim). Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς obscures the meaning.

9. in sickness be not negligent. The Hebr. word rendered here 'be negligent' (so Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς) means 'to let oneself go', i.e. be careless: so Prov. xiv. 16; Sir. v. 7, vii. 10, 16; cp. xiii. 7, xvi. 8. It is not necessary to alter the text in these passages to trouble oneself.

Pray unto God, for He can heal. Cp. Exod. xv. 26.

10. Turn from iniquity, and purify thy hands . . . The expression 'clean of hands' ('he that hath clean hands') symbolizes innocence or freedom from guilt; cp. Job xvii. 9, &c. The idea that physical ills are a punishment for sin is here emphasized, as often elsewhere in the O. T.

11. Give a meal-offering with a memorial. The sacrifice as described in Lev. ii. 1-3 is meant; the 'memorial' is that part of the *minchah* which is burnt upon the altar. All incense was so burnt (cp. xlv. 16). Lévi restores here: 'Offer incense and a memorial.'

offer a fat sacrifice . . . Cp. vii. 31; Prov. iii. 9, &c.

12. And to the physician also give a place. Note the order of Ben-Sira's thought: In sickness first make thy peace with God: resort to prayer and sacrifice; then call in the physician ('for verily the Lord hath created him' is an addition in Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς).

14. To make his diagnosis successful, And the treatment . . . For the text see critical note. The word rendered 'treatment' lit. = 'healing'.

15. He that sinneth . . . Shall be delivered into the hands of the physician. This probably means that if a man sins against his Maker he will be punished by sickness and ill health, and will then have to depend upon the physician for relief—God will not help him (presumably till he has made his peace with God). Ἐπὶ αὐτὸν ἐστὶν ἐπὶ προσώπων τῆς γῆς: but 23 55 254 ἀμνηστέον renders: 'let him fall!' but the alternative rendering is to be preferred.

(b) XXXVIII. 16-23. *On mourning for the dead* (= 2+2+2+2+2 distichs).

16 ¹ My son, ² let tears fall ³ over the dead ;
 ⁴ Show thy grief ⁵ and wail out thy lamentation.
 In accordance with what is due to him bury his body,
 ⁶ And hide not thyself ⁷ when he expires ⁸.
 17 ⁹ Let thy weeping be bitter and thy wailing passionate ¹⁰;
 And make mourning such as befits him :
 A day or two on account of 'gossip'—
 And be consoled ¹¹ on account of (thy) 'sorrow'.
 18 ¹² For out of sorrow ¹³ proceedeth 'bane' ¹⁴;
 ¹⁵ Even so ¹⁶ 'sadness of heart' ¹⁷ 'prostrateth' ¹⁸ vigour ¹⁹.
 19 ²⁰ (Worse than death is abiding sorrow),
 And an unfortunate life is cursed by the heart ²¹.
 20 ²² And let him no more occupy thy thoughts ²³ :
 ²⁴ Dismiss the remembrance of him, and remember the end ²⁵ !

[illegible]

(b) XXXVIII, 16-23. Proper mourning and burial should be bestowed on the dead; but sorrow, unduly prolonged, can only harm the living, and cannot benefit the dead.

16. let tears fall . . . Cp. [Jer. ix. 17-18,

In accordance with what is due to him bury . . . 'Perhaps in grave-clothes suited to his station' (Edersheim). For the Greek word here used (*περίσκευον*) cp. Tobit xii. 12 and Ezek. xxix. 5, LXX.

And hide not thyself when he expires. So 𐤀𐤍𐤏𐤍 the expression 'hide thyself', used absolutely as here, cp. Deut. xxii. 3). 𐤀𐤍𐤏𐤍 And neglect not his burial! this, perhaps, gives the sense fairly correctly. A passage in the Babylonian Talmud, cited by Schechter (*Me'od Qatan* 27 b), will illustrate the meaning: 'Formerly the funeral (lit. the bringing out) of the dead was more grievous to his relatives than his death—so much so that his relatives used to leave him and flee; until Rabbān Gamaliel came and himself set the example of going forth (in the funeral procession) in linen garments,' &c. The abuse referred to is the burden of expense entailed by extravagant funeral fashions, which caused relatives to abandon the dead and take to flight rather than face the requirements. It would seem probable that some such abuse is aimed at in the text. Smend explains the verse as referring to the laws of ritual uncleanness in connexion with a corpse (cp. Num. xix. 14 f.). Rather than incur this impurity people would leave the dying man. But this is most improbable.

17. Let thy weeping be bitter and thy wailing passionate. Lit. 'make bitter weeping' (same expression Zech. xii. 10): the Syr. variant here, 'wine and food for them that lament' (see critical note), is interesting. It is an allusion to the customary funeral feast, mentioned in Jer. xvi. 7 (also? Tobit iv. 17), but the reading is due to misunderstanding of the original text, though some allusion to the custom would have been expected.

A day or two on account of gossip, i.e. to avoid slander or public criticism. *h* has 'on account of people' (generally).

be consoled on account of (thy) sorrow, i.e. after the prescribed days of mourning are ended. These, according to the strict letter of the law, were seven, but in ordinary life may have been reduced to one or two days. *Sh* has 'on account of life', i.e. that thy own life and health may not suffer. The duty of burying the dead with proper respect is constantly enforced in Rabbinical literature; cp. also the Book of Tobit.

18. **bane.** & renders *šimwaw*. The Hebrew word (שָׁמַח) may be understood of sudden death brought about by accident; or misfortune; cp. Gen. xlii. 4. 38, xlv. 29; Exod. xxi. 22. 23 (Targ. Onq. renders שָׁמַח, 'death,' in all these passages). So again in our book xxxi. (xxxiv.) 21 v. (89) Simend. Sorrow unduly prolonged will bring sudden misfortune (death).

19. Worse than death is abiding sorrow . . . Cp. xxx. 17. The verse is wanting in ㉑; for text see critical note. ㉑ in clause a (B ἐν ἀνάγκῃ παρὰ θάνατον καὶ λύπῃ) is explained by Kysell to mean: with the departure of the corpse from the house, sorrow also passes away (cp. v. 23 a). (㉑ for 19 בְּרָע מִמָּוֶת לֵב מְרֵי מִן הַבֵּית.)

20. let him no more occupy thy thoughts. & 'give not thy heart unto sorrow': cp. xxx. 21.

remember the end. The sense of the whole verse is: Give not up thy life and energies to vain regrets; remember thine own end, that thou thyself hast to die, and live thy life, while thou hast it, in the right way.

- Ⓔ (S) He is careful to complete his work,
And his anxiety is ^bto measure it off exactly^b.
Ⓔ (S) 29 Likewise the potter who sitteth ^cat his wheel^c,
^dAnd driveth the vessel with the soles of his feet^d;
^eWho is all the time in anxiety over his work^e,
^fAnd all his handiwork is ^gby number^g;
30 ^hHis arms are cracked by the clay^h,
ⁱAnd before old ageⁱ he is bent and bowedⁱ;
He is careful to complete ^jthe glazing^j,
And his anxiety is ^kfor the heating of^k the furnace.

(b) XXXVIII. 31-34. *Though unfitted for the highest offices the craftsman fills an essential place* (= 2 + 2 + 2 distichs).

- 31 All these ^lare deft^l with their hands,
And each is wise ^min his handiwork^m.
32 Without them a city cannot be inhabited,
ⁿAnd wherever they dwell they hunger notⁿ.
33 ^oBut they shall not be inquired of for public counsel^o,
And in the assembly ^pthey enjoy no precedence^p.

be directed' (Ⓔ > 'directeth') ^{b-h}Ⓔ κομῆσαι ἐπὶ συντελείας (cp. xlvii. 10): κομῆσαι = קָמַן xlii. 21; cp. xvi. 27
Ⓔ-Ⓔ So S (על גילגל): Ⓔ ἐν ἐργῷ αὐτοῦ d-l So S: Ⓔ καὶ συστρεφῶν ἐν ποσὶν αὐτοῦ τροχόν (Ⓔ-Ⓔ πηλόν) e-e So S
(S > the line) f-f So S: S (in disorder and corrupt) 'And his eyes are upon the vessels of all his work' Ⓔ-Ⓔ Ⓔ
ἐν ὀφθαλμοῖς (B & c.), ἐν ἀριθμῷ (55 153), ἐν ἀριθμοῖς (307) b-h S: 'His arms break up (split) the clay' (transposing
subject and object): Ⓔ ἐν βραχίονι αὐτοῦ τυπώσει πηλόν. i-i S: 'And until he die he is bowed down and bent':
Ⓔ καὶ πρὸ ποδῶν καμφεῖ ἰσχὺν αὐτοῦ [Smend conjectures שִׁבְחָה לְפָנֵי מוֹת for מוֹת לְפָנֵי in S] j-j Ⓔ (N A V & c. L)
χρῖσμα = כִּישְׁמָה (S 'his work': [?] confusing with מַעֲשֶׂה) k-k Ⓔ καθαίρειν: S 'to build' (context demands 'to
heat' = לָבֵךְ: καθαίρειν wrong transl. of בָּעַר in LXX: cp. Hos. vii. 4, Jer. xxxvi. 22) l-l Ⓔ ἐνεπιστεύσαν (eis
χειρῶν αὐτῶν): FV 'put their trust in their hands' (probably mistranslating קָמַן or קָמַן: so Smend): S 'for the
sake of their advantage' (?) m-m Ⓔ ἐν τῷ ἐργῷ αὐτοῦ: S 'in the work of their craft' n-n So S: Ⓔ καὶ οὐ
([?] read οὐ) παροικησούντων οὐδὲ πεμπτησούντων ([?] last two words corrupted from οὐ μὴ πεινασούντων: Edersh. suggests
confusion between יַעֲרָבִי and יַרְעָבִי) o-o Ⓔ (Ⓔ-Ⓔ) ἀλλὰ εἰς βουλὴν λαοῦ ζητηθήσεται: 70 248 ἐν βουλῇ λαοῦ οὐ
ζητηθήσεται S p-p Ⓔ οὐχ υπεραλύνται? יְדוּמָה לֹא (so S) q-q This is the order of the clauses in N A V =
S: B has them in the inverted order r-r S 'covenants and judgements' (suggests וְיִשְׁפֹּט וְיִשְׁפֹּט, cp. xlv. 17:
so read with Smend): Ⓔ διαθήκην κρμάτων s-s Ⓔ ἐκφανώσω = יַבִּיעוּ (cp. xvi. 25): S 'consider' ([?] reading יַבִּיעוּ
for יַבִּיעוּ) t-t So S (דחבמתא) = יְדוּמָה לֹא שֶׁכֶּל: Ⓔ (N A V & c. L) παιδείαν (B 253 308 δακτύλιον):

to measure it off exactly. R.V. (= Ⓔ) 'to adorn them (the vessels made) perfectly'; the Greek κομῆσαι might be understood of the polishing of the metal, but probably = a Hebrew word meaning 'to measure off' (see critical note). The reference will then be to getting the dimensions of the finished vessel exact.

29. Likewise the potter. For the work of the potter as here described cp. the art. 'Pottery' in EB and JE; also Krauss, *op. cit.*, ii. 271 f.

who sitteth at his wheel. Cp. Jer. xviii. 3-4.

all his handiwork is by number. The meaning seems to be that the potter goes on mechanically multiplying his products, which are all of one uniform quality (the reading of some Gr. MSS. 'without number', i.e. endless, is a correction).

30. His arms are cracked by the clay. i.e. his hands are cracked and disfigured by his work. For the text see critical note (the correction is necessitated by the context, which describes what the potter suffers from his work. Ⓔ 'he fashioneth the clay with his arm' does not yield a suitable sense: the clay is prepared by stamping [cp. Isa. xli. 25], and manipulated on the wheel with the hands).

the glazing. Probably smearing with paint, which was then polished; see EB, s.v. 'Pottery', § 10.

for the heating of the furnace. R.V. (= Ⓔ) 'to make clean the furnace': but the furnace of the potter required no cleansing, as the soot was destroyed by the great heat. What was necessary was to raise the furnace to the greatest possible heat, and maintain it there; cp. xxvii. 5.

(b) XXXVIII. 31-34. This subsection follows closely on the preceding in logical order, by bringing out the value of the craftsman for the community; but, at the same time, his inability to fill the higher public offices is emphasized.

32. Without them a city cannot be inhabited. Cp. xvi. 4.

they hunger not. i.e. have no difficulty in finding work and bread (Ⓔ yields no coherent sense).

33. But they shall not be inquired of. . . The clauses that follow refer to the public work of the scribes, who must have included priests to some extent (cp. xlv. 17).

34 ^aOn the seat of the judge they do not sit,
¹And law and justice^a they understand not^a.
^bThey do not expound^a ¹the instruction of wisdom^a,
^cNor understand the proverbs of the wise^{1b};
³⁴ ^aBut they understand the work [they have wrought]^{1a},
 And ^atheir thought^a is on the practice of their craft

(c) XXXIX. 1-11. *The ideal scribe described* (= 2+2+2+2+4+2+2 distichs).

39 1 Not so he that applieth himself ^a to the fear of God ^m,
^a And to set his mind ^a upon the Law of the Most High ;
Who searcheth out the wisdom of all the ancients,
And ^a is occupied ^a with the prophets of old ^a ;
2 Who ^a heedeth ^a the discourses ^b of men of renown,
And ^a entereth ^a into the deep things of parables ^d ;
3 Searcheth out ^a the hidden meaning ^e of proverbs,
And ^a is conversant ^e with the dark sayings of parables ^a ;
4 ^b Who serveth among great men,
And appeareth before princes ^b ;
Who travelleth ⁱ through the lands of the peoples ⁱ,
^j Testeth ^j good and evil among men ;
5 Who is careful ^k to seek ^k unto his Maker ⁱ,
And ^m before ^m the Most High ^m entreateth mercy ^a ;

S here = παιδιαν διδασκαλίας (cp. xxxix, 8) u-u So S: *Ἐ καὶ ἐν παραβολαῖς νοῦς ἐνηρμήνευσται* u-u S 'for
(= v) they are skilled in the works of the world': *Ἐ ἀλλὰ* (= v) *καὶ τῶν αἰώνων ἐνηρμήνευσται* (v B; *στημασάν*,
στημασι 80^a 248): *στημασάν* = יִשְׁמְנוּ, *corrupt* for יִבְנוּ (= ? S): *ἐν τῷ* = עַל (so xxxvi, 24): *both* *Ἐ* and *S*
appear to have read *עולם*, *which may have arisen, as Smend suggests, from עַל* (so read) v-u So S (הִנֵּנּוּ):
Ἐ ἡ βασις αὐτῶν (u: הִנֵּנּוּ: so Smend) w-w So S (rightly): *Ἐ* > x-x So S (= ? להחנות): *Ἐ καὶ διακρίσει*
γ-γ *Ἐ ἀρχολογῶνται*: cp. *αρχολογία* xl, 1: *עָבַד* = S 'turns (to the', &c.) x-x *Ἐ* in prophets (cp. *Ἐ* of xl, 3,
xliv. 22): *cp. S* ('to the prophets of old'): *Ἐ ἐν προφηταῖς* a-a *Ἐ ἀντιπαρατί* = יִשְׁכַּר or יִצְרָא ('treasureth')
: cp. *Prov. iii, 1*: *S* 'learneth' b-b *Ἐ* (B 248 308) *ἀπαρχῶν* (but the rest and *Ἐ* *Sah ἀπαρχῶν*) c-c *Ἐ ἀναμει-*
κλυνεται: cp. *Ps. lxxiii, 17*: *S*: *thinketh* d-d *Ἐ ἐν στροφαῖς παραβολῶν*: *S* 'on what is deep (= ? עֲמֻקִּים)
corrupted in *CP's MS.* *to עֲמֻקִּים* ✓ *cp. Aram.* 'perverse, crooked': *Elderth.* e-e *Ἐ ἀντιπαρατί* = מִתְחַדֵּשׁ (S
misplaces in next clause) f-f *Ἐ ἀναστροφῶνται*: cp. *viii, 8, l. 28* g-g *Ἐ ἐν ἀντιπαρατί* *παραβολῶν* h-h *S* (with
clauses transposed) 'and in the midst of the powerful he goeth, and in the midst of kings and of great ones he
serveth': *Ἐ* = translation above i-i *Ἐ ἐν γῇ ἀλλοτρίῃσιν ἐβόων*: *S* 'through the cities of the world' (עָרֵי הָעוֹלָם)
for עָרֵי הָעוֹלָם = u: בְּאֶרֶץ הָעַמִּים = 'through the land of the peoples' j-j *Ἐ* (σῶβα) *γογ...* *ἐπαύρει* (but x' >
γογ: so S): *Ἐ* *tentabit* (rightly: *ἐπαύρει* *wrong tense*): so S k-k *Ἐ ὁρθῶν* = יִשְׁכַּר (Ἐ *ad virguldum*
diluculo) *S*: 'to pray' l-l *S* >: *Ἐ πρὸς κύριον τὸν πεινασάντα αὐτὸν* (κύριον *prob. gloss*; omit) m-m *Ἐ* *ἔσται* (ἔσται)

34. their thought is on the practice of their craft. Their mental horizon is bounded by the requirements of their craft.

(c) XXXIX. 1-11. This, the last of the three subsections (apart from the Appendix), gives a glowing picture of the work and position of the ideal scribe.

1. Not so he that applieth himself . . . the Law of the Most High. Cp. the description of Ezra, the ideal scribe, in Ezra vii. 10.

Who searcheth out the wisdom of all the ancients . . . the prophets of old. One, the principal, source of the scribe's knowledge is thus defined as the Law, the Wisdom books, and the Prophets. The other source of the scribe's wisdom, as described in 70: 2 and 3, is an oral tradition; but the descriptive terms employed do not suggest that it was legalistic or halakic in character, but rather of the type embodied in the Wisdom literature (proverbs, sententious sayings, maxims for the conduct of life, perhaps (?) allegories).

2, 3. **entereth into the deep things of parables** ... **hidden meaning of proverbs** ... **dark sayings of parables**. Cp. the description of Wisdom in Wisd. viii. 8 'she understandeth subtilties of speeches and interpretations of dark sayings'. For 'deep things of parables' G has 'subtilties (*profound*) of parables': cp. Prov. i. 3 (also Wisd. viii. 8); what is meant is the process of investigation described in v. 3, by which the 'hidden meaning' is deduced – all that is implicit in the sayings.

4. **Who serveth among great men . . .** Cp. xxxi. (§ xxxiv.) 9–12 and notes there. The wisdom of the scribe is culture—they are identical—and therefore the scribe has access to royal courts and enters into the service of kings. The high estimation of travel and foreign experience is particularly interesting. The education of the ideal scribe is broad and humanistic.

- § (C) Who openeth his mouth in prayer,
 And °maketh supplication° for his sins.
 6 ¶ If^p °it seem good to God Most High^q,
 °He shall be filled^r with the spirit of understanding.
 °He himself poureth forth wise sayings in double measure^s,
 And giveth thanks 'unto the Lord in prayer^t.
 7 He himself °directeth^u °counsel and knowledge^v,
 °And setteth his mind^w on °their^x secrets.
 8 He himself declareth °wise instruction^y,
 And glorieth in the law °of the Lord^z.
 9 His understanding many do praise,
 °And ° never shall °his name^b be blotted out:
 His memory °shall not cease^c,
 And his name shall live from generation to generation.
 ¶ 10 °His wisdom° doth °the congregation^f tell forth,
 And °his praise^g the assembly publisheth.
 § (C) 11 °If he live long^h, °he shall be accounted happyⁱ more than a thousand;
 And when he cometh to an end, °his name sufficeth^j.

(d) APPENDIX. XXXIX. 12-35. *Hymn in praise of creation* (= 3+3 and 2+2+3+3+2+2 + 1+2+2+2 and 3+1 distichs).

- 12 * Yet again will I fix my thoughts and °make my doctrine to shine forth^k,
 °As the full moon on the twelfth day^l.

§ 'from before' n-n So §: C δεθησεται o-o So C (δεθησεται): § 'seeketh good' (perhaps 'good' belongs to next verse) P-P C eav (+ γαρ 106 155 157 296 307 308 L) q-u C (eav) κυριος ο μεγας θεληση (κυριος ο μεγας = אל עליון cp. xlv. 5): § > (but 'good' at end of previous verse may be a remnant of this clause: then the line may have run in ¶ עליון אל עליון בי ימינו: so Smend) r-r So C: § 'he shall be made wise' e-e § 'he giveth out parables doubly' = ¶ ימינו בי ימינו: הוא יביע משלים פי שנים: C ανωμνησει ρηματα σοφιας αυτος t-t So C: § 'unto Him in his thoughts' (reading לו for ילי) u-u C κατευθινει (= יבין): § 'understandeth' (= יבין) v-v So C (βουλην αυτου [N 254 L > αυτον rightly] και επιστημην): § 'parables of the wise' w-w και ... διανοηθησεται = התבונן (vi. 37: xlii. 18) x-x C αυτου (mistake for αυτων or αυτης) y-y § 'instruction of wisdom' (= מוסר שכל): C παιδειαν διδασκαλιας αυτου z-z C διαθηκης κυριου (probably διαθηκη and νομος original variants): § 'of life' a-a N A C &c. Syro-Hex L have και (ως): so §: B > και b-b So § (rightly): C > c-c C οκ αποστησεται (= לא יחרל: cp. Job vii. 16 LXX) d This verse follows xlv. 14 in ¶ e-e So C: ¶ חכמתם חכמתם ¶ ערה C εθνη s-s So C: ¶ תהלתם h-h C eav εμμενη (= אם יעמוד: 'if he abide' [sc. in life]) i-i C 'he shall leave a name' (but does not harmonize with the context) = יאשר, a mistake for יאשר [so Smend] = § (νομα from next line in C) j-j C εμποι αυτω (? origin, εμποι τη νοματι αυτου: cp. xlii. 17 = יספוק שמו) k-k C ετι (N Sah + δε) διασηθει ακδηγησεται: § 'attend (understand) and I will say my doctrine': but the next clause suggests that a verb meaning 'to give light' originally stood at end of first line—perhaps, as Smend suggests, אאיר which § read אאיר (so xxiv. 32 C φωτω = אאיר in §): ? ¶ אהבתי וואיר מוסר עיר אהבתי וואיר מוסר (as the moon on the day of the Twelfths): C και (248, 70 οτι: L enim) ως δεχομενα επληρωθη (¶

5. Who is careful to seek unto his Maker . . . The note of true piety is strongly emphasized, as always. The cultivated humanists of Israel always kept a firm hold on the practical side of religion.

6. If it seem good to God Most High. Even when the conditions previously mentioned have been fulfilled, special grace is still required to inspire the scribe with the spirit of true wisdom.

He himself poureth forth wise sayings in double measure. i.e. he is not merely dependent upon the tradition which he has inherited, but puts forth what is his own: contrast the ideal of the later teachers of the Law—e.g. 'Eliezer b. Hyrkanos is a plastered cistern which loseth not a drop' (i.e. is a mere receptacle of tradition: *Pirge Aboth*, ed. Taylor, ii. 10). The attitude of the earlier Sopherim to tradition was essentially freer and more independent. For 'in double measure' (a double portion) cp. xii. 5, xviii. 32 in ¶.

8. wise instruction. Cp. l. 27, xxxviii. 33 e.

gloriet in. Cp., for expression, xxxviii. 6, l. 20.

9. his name shall live . . . Cf. xxxvii. 26, xlv. 14.

10. His wisdom doth the congregation tell forth . . . = xlv. 15 (106 = xxxi. [xxxiv.] 11 b). C misrenders 'congregation' (עדה) here by 'nations'; so by 'peoples' xlv. 15, cp. 'people', xlv. 7.

11. If he live long . . . i.e. if long life is granted to him his reputation is assured; he reaps fame and honour; and when he dies 'his name sufficeth', i.e. in memory—his memory lives on and is cherished. For the text of verse see critical notes. The versions misunderstood it.

- 13 Hearken unto me, ^aye pious^m, and ^ayour flesh shall growⁿ,
^aLike the cedar^o that is planted ^bby streams of waterⁿ,
 14 ^aYour scent shall be sweet as Lebanon^a,
^aAnd ye shall put forth blossoms as the lily^r.
^aLift up your voice^a and ^asing together^t,
^aAnd^a ^abless^r the Lord for all His works.
 15 ^aO magnify His name,
 And acknowledge Him with praise^w,
 16 ^aWith songs of the harp^x and of stringed instruments^r;
 And ^athus shall ye say^a, ^awith a shout^a:
 17 The works of God ^bare all good^b,
^aAnd supply every need in its seasonⁿ.
 18 None may say: This is worse than that;
 For everything availeth in its season^{iv}.
 19 (By His word) He ordereth (the luminaries in the heavenly height)^d,
^aAnd by the utterance of His mouth in His treasuryⁿ.

[illegible]

(d) APPENDIX: XXXIX, 12-35.

With xxxix. 11 a distinct division of the book ends. The hymn that follows in xxxix. 12-35 may, perhaps, be regarded as an appendix to the preceding section, which extols the wisdom of the ideal scribe. It may be intended to serve as a specimen of such 'wisdom'—an example of the Sopheric teaching. Its theme is the creation and the divine government of the world, which are revealed everywhere as all-wise. *xxx. 12-15* form an introduction, 16-31 the song proper, and 32-35 an epilogue.

12. Yet again . . . my doctrine shine forth . . . The author means, 'I will set forth the best doctrine I can express.' For the figure cp. xxiv. 16.

the full moon on the twelfth day. The reckoning may depend upon an inaccurate observation of the time of the new moon (Smend).

13. **your flesh shall grow . . .** i.e. ye shall flourish and prosper (a promise). For the figures in this verse cp. xiv. 17 f.; Hos. xiv. 6 f.; P's. i. 3, xcii. 13, 14.

like the cedar . . . by streams of water. For cedars by water cp. Numb. xxiv, 6; Ezek. xxxi, 3 f.

15. and of stringed instruments (יָמִינֵי וְיָמִינֵי), Cp. Ps. xiv. 9. cf. 4

16. The works of God are all good. Θ has 'exceedingly (orthōtōn) good'. Cp. Gen. i. 31, 53.

And supply every need in its season. So Wmg. W test: 'He (God) supplieth.' G 'and every command'

(כל צורך וכל צווי) shall be².

17 a, b (= \mathfrak{B} 21 c, d). None may say: This is worse than that: for everything availeth in its season. These two lines have been misplaced in \mathfrak{B} (at beginning, cp. v. 21); \mathfrak{G} has them in the right place (in a modified form); correct \mathfrak{G} 17 a ($\tau\acute{\iota}$ $\tau\acute{o}\upsilon\tau\omicron$; $\epsilon\acute{\iota}\varsigma$ $\tau\acute{\iota}$ $\tau\acute{o}\upsilon\tau\omicron$; $\tau\acute{o}$ $\tau\acute{o}\upsilon\tau\omicron$ $\tau\acute{o}\upsilon\tau\omicron$ $\sigma\upsilon\mu\phi\epsilon\rho\acute{\alpha}\tau\omicron\iota\varsigma$, as in v. 34 q). The four lines (beginning 'The works of God are all good') thus form a refrain, being repeated in vv. 33-34 at end of the poem. They express the burden of the whole composition.

(By His word) . . . **treasury**. For the text of this difficult verse see critical notes. The meaning of the rendering

- 18 ¹In His place (?) His good pleasure attaineth its end¹,
And there is no "restraint" to His deliverance.
19 ²The works² of all flesh are before Him,
And there is nothing hid from before His eyes.
20 ³From everlasting to everlasting He beholdeth³,
⁴And there is nothing small or petty with Him;
Is there limit (?) to His deliverance?⁴
There is nothing too wonderful or hard for Him.

- ^k 21 (a) None may say: "Wherefore is this?"
21 (b) For everything^m is selected for its use^m.
22 ⁿHis blessingⁿ overfloweth as the Nile,
And "saturateth" the world^p like the River.
23 ^qEven so His wrath dispossesseth nations^q,
And He turneth a watered land into salt.
24 ^rHis paths^r are plain for the blameless^r;
Even so "they offer obstacles" to the presumptuous^s.

אוצרו ('And the utterance of His mouth is His treasure'): \mathfrak{E} και εν ρηματι στοματος αυτου αποδοχεια υδατων (so Smend corrects to ובמוצא) ¹⁻¹ So \mathfrak{U} (?) : \mathfrak{E} εν προσταγματι αυτου πασα η ευδοκια ⁸⁻⁸ \mathfrak{E} ως ελαττωσει (cp. \mathfrak{S}): but Clem. Alex. ελαττωσει (= ? מחסור for מעצור) ^{h-h} So \mathfrak{E} , \mathfrak{S} ; \mathfrak{U} מעשה \mathfrak{U} ⁱ⁻ⁱ So \mathfrak{U} and \mathfrak{E} : \mathfrak{S} > ^{j-j} In \mathfrak{U} these clauses are inverted: probably they should stand as above so that clauses b and d (as in vv. 18 and 19) may begin with אין (אין): \mathfrak{E} > clauses b and c (? passing accidentally from first ואין to second): clause b(c) ('there is nothing small', &c.) is attested by \mathfrak{S} as well as \mathfrak{U} (against \mathfrak{E}) ^k \mathfrak{S} places the two clauses corresponding to this verse after v. 17. ¹⁻¹ \mathfrak{U} זה זה למה זה: \mathfrak{E} τι τουτο; \mathfrak{S} ^{m-m} \mathfrak{U} לערכו נבחר: \mathfrak{E} εις χρειας αυτων εκτισται (= נבחר for נברא: so \mathfrak{S}) ⁿ⁻ⁿ So \mathfrak{E} \mathfrak{S} : \mathfrak{U} ברכות (read ברכו) ^{o-o} \mathfrak{U} רותה: \mathfrak{E} επεκαλυψεν (mistake for επεκλυσεν = \mathfrak{U} inundavit) ^{p-p} \mathfrak{U} כנחר: \mathfrak{E} ως κατακλυσμος (= כפבל: so Peters reads) ^{q-q} So \mathfrak{U} and \mathfrak{E} : \mathfrak{E} οντως οργη (N^o- \mathfrak{U} Sah Eth rightly οργη) αυτου εβη κληρονομησει (\mathfrak{S} for ירש has 'judgeth') ^{r-r} So \mathfrak{E} : \mathfrak{U} [תמים ישרו] = 'the paths of the blameless are straight' = \mathfrak{S} (+ 'before his face') ^{s-s} Read \mathfrak{U} ^{mg.} = \mathfrak{E} (ל' ישרים ישרו): 'His paths are straightforward to the straight'—note word-play) ^{t-t} \mathfrak{U} יסתוללו: \mathfrak{E} προσκαμματα ^{u-u} So \mathfrak{E} \mathfrak{S} : \mathfrak{U} לזרים (read לזרים) ^{v-v} So \mathfrak{U} (חלק): \mathfrak{E} εκτισται ('are

here given is that God, the great and all-wise Creator, disposes the heavenly bodies in their due order, and controls their movements. 'In His treasury' = in God's (celestial) treasury; cp. Deut. xxviii. 12 ('J. shall open to thee His good treasury, the heaven'); cp. Jer. I. 25. The lit. translation of 17 b, as the Hebr. text stands, is 'and the utterance of His (God's) mouth is His treasure': another suggestion is to read נוצרו for אוצרו; then render 'and (by) the utterance of His mouth they were formed'. Peters reads:

ברברו כים 'ערוך נד
ובמוצא פיו אוצרות:

'By His word the waters formed a heap (wall),
And by the utterance of His mouth treasures.'

There is then an allusion to Ps. xxxiii. 7 and Exod. xv. 8; cp. \mathfrak{E} (R. V.).

18. In His place (?) His good pleasure attaineth its end. 'In His place' = where He (God) is; cp. for the phrase 2 Sam. iii. 12. \mathfrak{E} has 'in (or at) His command'. Peters, following this, reads: בצוהו רצונו יצליח = 'when He commandeth, His will attaineth its end' (an excellent sense, which may be right). For the last phrase cp. xi. 17 b, xliii. 26 a.

19. The works of all flesh are before Him... Cf. xvii. 15.

20. From everlasting to everlasting He beholdeth. Nothing escapes Him—past, present, and future are open before Him. For the thought cp. xlii. 18 f.

Is there limit (lit. number) to His deliverance? Cp. for phrase Job xxv. 3. Wellhausen and others would read להשעית (a formation from שעה like חבנית); then render 'Is there limit to His vision?'

21-27. God's works are a blessing to the pious, but a source of evil to the wicked.

21. For everything is selected (or created) for its use. Cf. Qoh. iii. 7 ('He hath made everything beautiful in its season').

22. as the Nile. The yearly overflow of the Nile is meant, which fertilizes the country adjacent.

like the River. i.e. the Euphrates; also much used for purposes of irrigation.

23. His wrath dispossesseth nations. The Canaanites are referred to; cp. xvi. 9.

turneth a watered land into salt. There is an allusion to Ps. cvii. 34; Sodom and Gomorrah are referred to.

24. His paths are plain for the blameless. Cp. Ps. xviii. 25 (26) f.

offer obstacles. The Hebr. word here (יסתוללו) may be taken to mean 'lift themselves up as a breastwork' (סללה) or obstacle; for the sentiment of the whole verse cp. Hos. xiv. 9 b ('for the ways of J. are right, and the just shall walk in them; but transgressors shall fall therein').

- 33¹ The works¹ of God are all good,
 They supply¹ every need in its season.
 34 None may say: This is worse than that;
 For everything^k availeth^k in its season.
 35 And now ring out¹ whole-heartedly¹
 And praise the name of the Holy One!

(a) XL. 1-17. *The woes of humanity and the destruction of evil*
 (= 3 + 3 + 4 + 2 + 2 + 1 + 2 + 2 + 1 distichs).

- 40 1 Much occupation^a hath God apportioned^a,
 And heavy is the yoke upon the sons of men—
 From the day that he cometh forth from his mother's womb,
 Until the day^b when he returneth^b to the mother of all living:
 2^b Preoccupation and anxiety of heart,
 And watchfulness for the future, till the day of his death!^d
 3 From him that sitteth in exaltation on a throne,
 Unto^c him that is clothed^c with dust and ashes;
 4 From^c him that weareth^c diadem and plate,
 Even unto^c him that weareth^c a garment of hair^e:

i-i Read מַעֲשֵׂי (for מַעֲשֵׂה) as in v. 16 (so S, S) j-j S χορηγησει = יַסְפִּיק (cp. v. 16: read pl.) k-k S mg.
 יַבִּיר (cp. 21 d): S levt יַבִּיר = 'displayeth strength': S εὐδοκωμεθῆσεται = נִבְחָר (cp. 21 b) l-l S mg.
 S εν παση καρδια και στοματι = S mg. (+ ופה)
 a-a S S: S εκτισται παντι ανθρωπω (εκτισται = חָלַק as in xxxix. 25; see note there): S 'hath God created'
 b-b S שׁוֹבוֹ = S (248 157) [εως επιστροφης [ημερας] (S^a επιστραφη: B επι ταφη corrupted from επιταφης; cp. S
 usque in diem sepulturae) c-c S כל חי (mg. ארץ אדם: S εις μητερα παντων: S 'to the earth of the living'
 (Lévi adopts S mg. 'earth of all living') d-d S S: S τους διαλογισμους αυτων και φοβον καρδιας επινοια προσδοκias
 ημερα τελειτης: S 'their praises (reading a derivative of שָׁבַח for חֲשַׁב) and the perception of their heart and
 the last of their words till the day of their death': perhaps S underlying S may have been:

מחשבות ודאנת לבב
 והקשבה לאחרית עד יום מותם (מותו)

the substantives in apposition to עֵסֶק in v. 1 (cp. v. 5). Peters (following S mainly) restores:

מחשבותם ומשיבת לבם
 ואחרית דבריהם עד יום מותם:

[εως ημερας may have stood originally in S: S 155 have ημερας] e-e S mg. (read לְבָשׁ): S text לְבָשׁ:
 S (freely) τεταπεινωμενον (= לָשָׁה according to Smend): S = לְיֵשֶׁב (cp. עוֹטָה repeated in next verse) f-f S
 עוֹטָה . . . עוֹטָה: but S φορουτος . . . περιβαλλομενον (two different words): hence Peters reads עוֹטָה . . . עוֹטָה
 (עוֹטָה = περιβ. Job xxiii. 9: Ps. lxxii. 6) g-g S (last word defective) read (עוֹר עוֹר) ('a garment

33, 34. The works of God are all good . . . season = עֵסֶק. 16-17 (refrain repeated).
 35. And now ring out . . . Cp. Ps. cxlv. 21.

XL 1—XLI. 13. With chapter xl a new section begins, which extends to xli. 13. Its contents may be grouped under the following subsections: (a) xl. 1-17; (b) xl. 18-27; (c) xl. 28-30; (d) xli. 1-4; (e) xli. 5-13.

(a) XL. 1-17. Following closely on the hymn of thanksgiving for God's goodness we have here, by way of contrast, a lamentation over the woes of humanity. Suffering is inherent in man's lot. His life must be passed in restless anxiety and misgiving, and constantly be visited by misfortune. But the godless experience the worst ills, viz. those which are inflicted by God in punishment for sins. What is false and unjust comes to destruction, but what is true abides. The two objects of the wicked man's desire, property (עֵסֶק. 13-14) and children (עֵסֶק. 15-16), are referred to, to illustrate the writer's main contention; in the final verse (17) he sets forth the blessedness which results from the fear of God.

1. Until the day when he returneth to the mother of all living. For the idea cp. Gen. iii. 19; cp. also in this book (Sirach) xvi. 30, xvii. 1 (S mg. adopted by Lévi = 'land of (all) living', cp. Ezek. xxvi. 20, xxxii. 32). The conception of the earth being man's mother is worked out in 4 Ezra ix. 9-15; cp. also Job i. 21; Ps. cxxxix. 15.

2. Preoccupation . . . death. The substantives are in apposition to 'much occupation' in v. 1, the governing verb being '(God) hath apportioned'; cp. עֵסֶק. 5 a and b. The text adopted by Peters may be rendered: 'Their thoughts and the imagination of their heart, and their last actions (or their fate) until the day of their death.' See further critical note.

3-4. From him that sitteth in exaltation on a throne . . . Nobody, high or low, enjoys rest from distracting care and peace.

- 5 (a) ^b(Naught but) anger and jealousy^b, anxiety and fear,
 Terror of death, ^bstrife^c, and contention!
 5 (b) And what time he resteth upon his bed,
 The sleep of night ^bdoubteth [his distraction]^b.
 6 For a little, vainly—[for a moment—he] reposes^d,
^eAnd then is disturbed by dreams^e;
^aDeceived^a by the vision of his soul.
 He is like a fugitive fleeing ^afrom before the pursuer—
 7 ^fNow roused he waketh from his sleep^f,
^aAnd his vision (?) . . .
 8 ^z(There are) with all flesh, both man and beast,
 Yea and upon the ungodly sevenfold^z:
 9 Pestilence and bloodshed, ^bblight and drought^b,
^eDevastation and destruction, famine and plague^e.

[illegible]

3. him that sitteth . . . on a throne. Cp. Exod. xii. 29.
him that is clothed with dust and ashes. For the metaphor ('clothed with') cp. Job vii. 5, 'flesh clothed with . . . clods of dust').
4. him that weareth diadem and plate. The diadem or turban (קִטְרוֹן) of the High Priest is meant, with the metal plate (פָּתִי) attached to it. Cp. Exod. xxviii. 36-39; see also Josephus, *Ant.* iii. 7, 6, and *Jewish War.* v. 5; 7; cp. further Zech. iii. 5 and Exod. xxxix. 30 f.
- him that weareth a garment of hair. Cp. Gen. xxv. 25; Zech. xiii. 4; Matt. iii. 4. S renders 'garment of poverty'; the mantle of hair was such, and was worn sometimes as a protest against luxury and extravagance, or as a badge of simplicity.
5. Terror of death. Cp. Ps. lv. 4 (5).
what time he resteth upon his bed . . . Cf. *Qoh.* ii. 22 f. ('Even in the night his heart taketh no rest'). The words of 5 a = xvi. 19 a B.
6. And then is disturbed by dreams. For this text see critical note. G is here obviously corrupt; if, with the Armenian, *evening* and *early* be read (for *in evening dreameth* and *in the early morning*) it may be rendered 'and after that he toils with dreams as in the day', i.e. he works hard during the greater part of the night by dreaming. Peters reads a Hebr. text (יָעִיבֵנּוּ בְּחִלּוֹתַי) which may be rendered, 'and then he wearies himself from the midst of terrors' (for בְּחִלּוֹתַי cp. Jer. xv. 8).
7. Now roused he waketh from his sleep. For the conjectural restoration of the text here adopted see critical note. The line thus restored affords an excellent sense: distracted by fearful dreams the sleeper at length awakes—the disturbance of his rest is complete.
- And his vision (?). . . It seems impossible to restore B here (but see critical note). But the sense of the verse is doubtless well preserved in G and S: G has 'And he marvelleth that the fear is sought'. For the general idea (the shock of awaking from the dream) cp. Isa. xxix. 8.
- 8-9. (There are) with all flesh, both man and beast . . . Pestilence . . . The two verses form one long sentence. Note that the whole animal world is here included (cp. Gen. vii. 23; Exod. ix. 25).
9. Pestilence and bloodshed . . . destruction. In B the three pairs of words form a series of alliterations; cp. Is. li. 19 (where, perhaps, הָרָב, 'drought' should be read for חָרֶב 'sword').

- 10 ^wFor the wicked^a ^vevil^v is created,
 And on his account ^wdestruction is imposed^w.
 11 All things that are from the earth return to the earth,
^xAnd what is from on high (returneth) on high^x.
 12 ^yAll that is false and unjust is destroyed,
 But what is true abideth for ever^y.
 13 ^zWealth unjustly gotten^z ^acometh to an end¹ like a torrent^a,
^bAnd like a water-course that is mighty in a thunder-storm^b:
 14 ^cWith its onrush ^lrocks are rolled away¹ ^c—
^dEven so doth ^lplunder suddenly come to an end^d.
 15 ^eA branch (sprung) from violence^e ^fhath no tender twig^{1f},
^gFor an impious root^g ^his on the point of a crag^h:

[illegible]

כל שחר ועולה ישחת
(so Peters) ואמונה לעולם תעמד ;

2: 'Every one that sins and cheats shall cease,
But the diligent of the world, even they shall stand.'

(כל חטא ומעול ישבת ? =
ונאמני עולם יעמדו :)

S may have read שָׁקַר for שָׁחַד in line 1: so emend (with Smend) ^{z-z} **mg.** חַיִּל מִחוּל 'wealth born of wealth (or strength)': **Σ** χρηματα ἀδικων (= ? חַיִּל מְעוּלִים): S 'wealth of deceit' (? (חַיִּל) מַעֲלָה; read מַעֲלָה (or מעולה) ^{a-a} **mg.** אֵינוֹן אֵינוֹן = 'is like a perennial torrent'—an unsuitable sense [Smend ad loc. argues that the meaning 'perennial' is not made out]. He thinks the original idea is that of strength, then (of a stream) strongly flowing—a rushing current. So he retains the word here]: both **Σ** and S have a verb in place of אֵינוֹן: **Σ** εὐφρανθησεται (= ?) according to Peters: cp. Is. li. 12 LXX): S 'shall be swept away': read, perhaps, with Ryssel אֵינוֹן (Lévi, as well as Smend, keeps יֵנַח אֵינוֹן = 'is like a swiftly flowing torrent') ^{b-b} **So mg.** S '(like the rivers that are full of light clouds' [reading קִלּוֹת for קִלּוֹת]): **Σ** καὶ αὐτὴ βροντῇ μεγάλῃ ἐν νεφῶ ἐξήχῃσεται = 'And shall roar themselves out like great thunder in rain' (a free rendering) ^{c-c} **mg.** עַם שְׂאֵחוֹ כְּפִים יֵצִילוֹ (emend to יֵצִילוֹ and point (פִּים) (פִּים): **Σ** ἐν τῷ ἀντίκειν αὐτοὺς χεῖρας εὐφρανθησεται (read εὐφρανθησονται) = **mg.** S only has one line for this verse, which is usually supposed to represent clause a: but more probably clause b (see next note) ^{d-d} **mg.** יֵנַח אֵינוֹן אֵינוֹן = 'is like a perennial torrent' (= ?) according to Peters: cp. 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10. **For the wicked evil (or calamity) is created . . .** Cp. xxxix. 29.
 11. **All . . . from the earth return to the earth.** Cp. Gen. iii. 19; Eccles. xii. 7; Job xxxiv. 15.
 what is from on high (returneth) on high. The return of the spirit to its Maker is meant; cp. *Qoh.* xii. 7.
 The prosperity of the ungodly shares the fate of all created things; it comes to destruction (cp. Ps. xlix).
 13. **Wealth unjustly gotten . . . torrent . . .** Cp. Job vi. 15-18 for the image. Just as the torrent suddenly swollen in a thunder-storm as suddenly goes down, so wealth unjustly gotten disappears. In clause *δ* 'in a thunder-storm' = lit. 'in flashing of thunder'. For *Ⲭ* see critical note.
 14. **With its onrush rocks are rolled away.** For the word rendered 'rocks' here (*ⲉⲙⲉⲛ*) cp. Jer. iv. 29; Job xxx. 6. *Ⲭ* misread this as 'hands' (*ⲉⲙⲉⲛ*), and may be rendered 'in the opening of his hands one shall rejoice' (i.e. when he is made to disgorge his ill-gotten wealth there is general rejoicing). *ⲙ* might be rendered (understanding the word in this sense), 'when he (the wicked man) lifeth up his hands (sc. as a beggar) men rejoice'; or 'when He (God) lifeth up His hands (sc. against the wicked man to punish him and reduce him to poverty) men rejoice'.
 Even so doth plunder suddenly come to an end. For text see critical note. *ⲙ* as it stands = 'for suddenly doth he (? the wicked man) come to an end for ever' (cp. *Ⲭ*). The words cannot be understood of the brook; they must refer to the riches, and this is well expressed by the emended text.
 15. **A branch (sprung) from violence.** i.e. the wicked man himself (not his offspring); cp. the parallel expression in clause *δ* 'an impious root'.
 hath no tender twig. i.e. has no permanent posterity. For the idea cp. xxiii. 25; Job viii. 11 f.
 an impious root is on the point of a crag. For *Ⲥ* see critical note, and cp. with its rendering Matt. xiii. 5.

- 16¹ Like reed-stalks (?)¹ on the bank of a torrent,
 *Which are consumed before any (other)¹ plant!¹
 17¹ But kindness shall never be moved,
 And righteousness is established for aye.

(b) XL. 18-27. *The fear of the Lord is the greatest of all good things.* (= 10 + 2 *ci* *stich*)

- 18 ^aA life of wine and strong drink ^ais sweet,
But better than both is ^bhe that findeth a treasure^b.
19 Child ^aand city ^a establish a name,
^bBut better than both is he that findeth wisdom.
Young cattle and planting make ^cabundance^c to flourish^d.
But better than both ^eis a woman beloved^e.
20 Wine ^fand song^f rejoice the heart,
But better than both is ^gthe affection of lovers^g.

[illegible]

16. **Like reed-stalks . . .** G may have preserved the true reading here, 'sedge' ($\alpha\lambda\alpha = 378$; see critical note), and also the true construction of the sentence. Then the whole may be rendered, 'Sedge on a torrent's bank is consumed before any (other) plant : but kindness, &c.' (so Peters). Cp. Job vii, 12.

17. But kindness . . . righteousness. Kindness and righteousness as between man and man are meant. In clause *a* (cp. Prov. x. 30) differs from *G* and *S* (see critical note). If the latter be followed the first line will run: 'But kindness is like a blessed Eden' (cp. v. 27).

(b) XL, 18-27. In this subsection the various good things of life are enumerated—in a series of ten contrasted sets of nouns. The climax is that the highest good is the fear of God.

18, better . . . he that findeth a treasure'. Both Lévi and Peters prefer to render: 'the finding of a treasure'. This certainly suits the construction of the verse, 'finding' rather than 'the finder' according with the predicate 'is sweet'. But there is a grave philological objection to the rendering. 'Treasure' here may, perhaps, be explained by 19 *b* as = 'wisdom' (so Peters).

19. **Child and city.** E's rendering 'children and the building of a city' gives the sense intended correctly. There may be an allusion to the building of such cities as were named after their founders (e.g. Alexandria). On the perpetuation of one's name cp. xvi. 1 f., xli. 11 f.

Young cattle and planting. Operations which promote natural increase are referred to, breeding of stock and sowing of crops being mentioned as typical examples.

20. Wine and song rejoice the heart. Cp. xxxi. (xxxiv.) 27 f.
the affection of lovers. Or 'the love of friends'. E's 'love of wisdom' is probably a deliberate alteration due to revision: cp. Wisdom ii. 7 f.

- 21 Pipe and harp make sweet the song,
But better than both is 'a tongue sincere'.
22 "Grace and beauty" 'charm the eye',
But better than both are "the crops of the field".
23 "A friend and companion will each conduct himself opportunely",
But better than both is "a discreet wife".
24 "A brother and helper will come to the rescue in a time of adversity",
But more than both doth righteousness deliver.
25 Gold and silver "make the foot stand sure",
But better than both "is good counsel".
26 Wealth and strength "lift up" the heart,
But better than both is the fear of God.
In the fear of Jahveh there is no want,
And with it there is no need to seek "support".
27 The fear of God is a very Eden of blessing,
And "its canopy" (stretcheth) "over" all that is glorious.

[illegible]

כל ימי עני רעים בן סירא אום אף בלילה
בשפל ננים גנו במרום הרים ברמו;
ממטר גנים לגנו מעפר ברמו לכרמים;

⁶ All the days of the poor are evil.
His roof is the lowest of roofs,
The rain of other roofs falls on his roof.

This citation agrees, with one slight variation (*viz.* אף בלילה for אף לילה), with the passage as cited in *T. B. Sanhedrin* 100 b. It is probably excerpted from some compilation of selected sayings which circulated under the name of Ben-Sira, and contained, together with genuine quotations, a number of others which do not belong to the genuine text of Ben-Sira's book. The citation here given appears to belong to the latter class. A Persian gloss is added in the MS. (written in Hebr. characters) as follows: 'It is probable that this was not in the original copy, but it is used as a proverb' (see *Coxley-Neub.*, p. 7).^{e-f} Reading מִשְׁנֶה (¶ MS. defective): so Bacher, Smend, Peters. Et Bonheur = S [S here adds a gloss on next verse: 'the fear of God over everything is exalted; seize it, my son, and let it not go, for there is nothing like it']^{f-f} הַפֶּתַח הַחַיִּים = חַיִּים (καταβολὴν αὐτοῦ); S 'is praised'^{g-h} ἡ καὶ ὑπερ = ועל (so S); וכן (Isa. iv. 5 כִּי עַל); חַיִּים מִתּוֹן = ἡ ζωὴ

21. Pipe and harp make sweet the song. i.e. of course through their accompaniment.
 22. Grace and beauty . . . crops of the field. For the sentiment cp. Matt. vi. 28-29.
 23. will each conduct himself opportunely. Or 'will give support' (and guidance) 'at the right time'. The same verb (272), common in NH, is used in iii. 26.
 24. a discreet (or prudent) wife. The expression is borrowed from Prov. xix. 14; cp. also Sir. xxv. 1.
 25. A brother and helper . . . Possibly the original form of the sentence was exclamatory: 'A brother and helper in time of adversity.' Cp. Prov. xvii. 17.
 But more than both doth righteousness deliver. Cp. Prov. x. 2, xi. 4, 6. 'Alms' (for 'righteousness') is a possible rendering.
 26. Gold and silver make the foot stand sure. i.e. give a sure footing, a firm position. Neubauer cites the following from T. B. *Pesachim* 119a: in reference to Deut. xi. 6 ('and every living substance that followed them' [lit. 'was at their feet']) R. Eleazar says: 'This means the wealth of a man, which makes him stand firm upon his feet.'

- 3 ^rFear not Death, (it is) thy destiny^r,
Remember that the former and the latter (share it) with thee.
4 This is the portion^s of all flesh from God,
^tAnd how canst thou withstand^u the decree^v of^t the Most High!
^w(Be it) for a thousand years, for a hundred, or for ten (that thou livest)^w,
In Sheol there are no^x reproaches concerning life.

(c) XLI. 5-13. *The end of the ungodly contrasted with the honour accorded to the name of the righteous* (= 3+3+1+3 distichs).

- 5 An abominable offspring is the generation^y of sinners,
And ^za godless sprout^z is ^ain the dwellings of the wicked^a.
6 ^bFrom the son of the unrighteous man ^cshall the dominion be wrenched away^{c,b},
^dAnd want^d shall ever abide with his seed^d.
7 A godless father do the children^e curse,
^fFor because of him do they suffer reproach^f.
8 ^hWoe unto you, ungodly men,
ⁱWho have forsaken the Law of the Most High God^{i,h}!
9 ^kIf ye increase (it will be) for mischief^k,
^lAnd if ye bear children (it will be) for sighing;
If ye stumble (it will be) for everlasting joy^l,
And if ye die (it will be)^m for a curseⁿ.

unable to work': ע '... patience': ל '... sapientiam' r-x μη ευλαβον κριμα θανατον s ע το κριμα: S 'the end' t-t S u Lit. 'reject', or 'despise' v ע ενδοκια w-w ע ειτε δεκα ειτε εκατον ειτε χιλια στη z-z Reading אין (U marg.) for אייט y Reading דור for דבר (Smend) a-a ע So ע (= S L): U is mutilated, but may perhaps be read מוריי b-b ע τεκνων αμαρτωλων απολειται κληρονομια c-c Reading חקיע חקיע (Smend) d-d U is almost entirely mutilated e ע ονειδος f S 'his righteous sons' f-f U is almost entirely mutilated: S + 'in the world' h-h In U only three letters are preserved i-i S h-k ע και εαν γεννηθete εις καταραν γεννηθησασθε; pr. εαν γαρ πληθυνete εις απολειαν 248 (cp. U) l-l ע m ע μερισθησασθε n For the whole verse S has: 'A fruitful woman is the joy of her people, and if there die an

3. thy destiny. Lit. 'thy decree,' as in *v.* 2, i.e. to which thou art destined, cp. xxxviii. 22 *a*.
the former and the latter. The reference is probably to the generations that have gone before and those that will follow after.
(share it) with thee. The Hebr. might mean: '(are) with thee', i.e. they will all be together hereafter in Sheol (cp. the expression 'to be gathered unto the fathers', 2 Kings xxii. 20).
4. This is the portion. Cp. Job xx. 29, xxvii. 13.
how canst thou withstand... Cp. Lev. xxvi. 15 for this phrase in Hebr. $\text{אֵין־תַּחֲזִיק־לְךָ־לְעָמְדִי}$.
withstand. See critical note.
the decree. U reads 'the Law', see critical note, but this can hardly be right, because 'Torah' is never used in this connexion.
In Sheol there are... Since in Sheol it will be found that the same fate has overtaken all men, it will be immaterial whether one man lived longer on earth than another; men will not quarrel about that. Cp. Eccles. vi. 6.
(c) XLI. 5-13. Death means far different things to the godless and the pious. In the case of the latter their name lives on.
5. offspring. The Hebr. word נֶזֶל occurs in Gen. xxi. 23; Isa. xiv. 22; Job xviii. 19; in each case it is the parallel to נֶזֶל 'sprout' in the next clause.
the generation of sinners. The reference is most probably to the Hellenistic party in Israel (see *v.* 8), and especially to the high-priestly family, as *v.* 6 seems to show.
and a godless sprout... The Hebr. text is mutilated, and it is impossible to reconstruct it with certainty, but the general sense is probably as given above.
6. From the son of... Ryssel renders this clause 'Because of an unrighteous son a kingdom falls to pieces' (reading עַרְצֵי), a rendering which the text may quite well bear, but if, as the present writers hold, the reference is to the high-priestly family, Ryssel's rendering seems too general. In the marg. of U is read מִבֵּין עַרְלֵי , 'from amongst the uncircumcized', a term which could well be applied to the Hellenistic ruling party (cp. 1 Macc. i. 48, ii. 46, &c.), so that at all events a later scholiast understood the passage as in reference to the Hellenizers.
the unrighteous man. עַל , the regular term for a tyrannical ruler, cp. Job xviii. 18, xxvii. 7, xxix. 17, xxxi. 3.
... wrenched away. Cp. 1 Sam. xv. 28 ($\text{חָרַע יְהוָה אֶת־מַלְכֻתָּא}$); 1 Kings xi. 11; 2 Kings xvii. 21.
8. Who have forsaken... This is a clear reference to the Hellenizers, cp. 1 Macc. ii. 23, iii. 6, 8, &c.
9. If ye increase... i.e. If they have children, these will likewise be godless.
if ye die... The reference is not to anything that would happen after death, but rather to the execration in which they will be held at the time of their death.

- 10^a All that is of naught returneth to naught^a,
^bSo the godless man,—from nothingness to nothingness^b.
 11^a Vanity is man (concerning) his body^a,
^bBut the name of the pious shall not be cut off^b.
 12 Be in fear for thy name, for that abideth longer for thee
 Than thousands of ^aprecious treasures^a.
 13^a Life's goods last for limited days^a,
^bBut the reward of a name for days without number^a.

(a) XLI. 14—XLII. 8. *Moral duties enumerated under the category of shame.*

(i) XLI. 14—15. *Introduction to the section on the subject of shame (= 2 distichs).*

- 14 [V Hidden wisdom and concealed treasure,
 What is the use of either?
 15 Better the man who hideth his folly,
 Than the man who hideth his wisdom.]

(ii) XLI. 16—XLII. 8. **Instruction concerning shame** (= 2 + 10 + 1 + 1 + 9 distichs).

- 16^a Hear, O children, instruction concerning shame^a,
 And be abashed ^aaccording to my judgement^a.
 (16) For not every kind of shame is meet to retain,
^bAnd not every kind of abashment is to be approved^b.
 17^a Be ashamed of a father and a mother of whoredom,
 Of a prince and a ruler^{co} of lies,

unrighteous father his righteous sons will not grieve over him^a ^{o-o} In place of this clause *Σ* has a variant of
 xl. 11 a: *Σ* > ^{p-p} *Σ* οὕτως ἀσβεῖς ἀπὸ κατὰς εἰς ἀπώλειαν: *Σ* 'the end of the ungodly man is for destruction',
 so for the whole verse ^{q-q} *Σ* >: *Σ* πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν ^{r-r} *Σ* alone among the MSS. of *Σ*
 has preserved the right reading: *ονομα δὲ αγαθὸν οὐκ ἐξαλειφθήσεται* (= *Atm*): *Σ* *ονομα δὲ ἀμαρτωλῶν οὐκ αγαθὸν*
ἐξαλειφθήσεται ^{s-s} So *W mg.*, the text reads 'treasures of wisdom'; *Σ* 'great treasures of gold' ^{t-t} *Σ* *αγαθὸς*
ζωῆς ἀριθμὸς ἡμερῶν ^{u-u} *Σ* *καὶ αγαθὸν ὄνομα εἰς αἰῶνα διαμένει*: *Σ* > from here to xlii. 8, except 19 b, 20 a ^v The
 order of the clauses of vv. 14-16 differs in *Σ* (= 14 b, c, 15) ^{x-x} *Σ* > ^{y-y} This clause = 14 a in *Σ*
 2 *Σ* 'peace' ^{z-z} *Σ* *ἐπὶ τῷ ῥήματι μου* ^{b-b} *Σ* *καὶ οὐ πάντα πᾶσιν ἐν πίστει ἐνδοκίμεται* ^c *Σ* inserts the title
 De omnibus vitiis declinandum ^{co} So *W mg.* (= *Σ*)

10. the godless man. *הַיָּדֵי* is often used in reference to one who is an apostate.

nothingness. Cp. xli. 10. In each case the Hebr. word is *תוהו* ('tohu'), which in Gen. i. 2 is used of the 'waste' of chaos; it is also used in reference to moral worthlessness (cp. Isa. xxiv. 10, lix. 4). Both the words for 'naught' and 'nothingness' occur together in Is. xl. 17; cp. Is. lix. 4.

11. But the name... This thought of the memory of the righteous departed being held in honour was the beginning of a development regarding the conceptions about the future life; this memory involved, sooner or later, the question as to differentiation between the righteous and the sinners beyond the grave, and when, once this point was reached further development of thought was inevitable. (Cp. Prov. x. 7; 1 Enoch ciii. 4, civ. 13; *Test. Twelve Patr.*, Naphtali viii. 5.)

12. Be in fear for thy name. Cp. Eccles. vii. 1, and *Pirke Aboth* ii. 8: 'He who hath gotten a good name hath gotten it for himself'; iv. 19. 'Rabbi Simeon said, There are three crowns, the crown of Torah, and the crown of Priesthood, and the crown of Royalty, but the crown of a good name mounts above them.'

for that abideth. For the Hebr. word *לִמְנָח* cp. Eccles. viii. 15.

Than thousands of... Cp. Prov. xxii. 1.

13. the reward. Lit. 'goods' (*חַיִּים*); the same word as in 'Life's goods'; in the Hebr. there is a play on the double meaning of *חַיִּים*: 'The good things of life' = prosperity, 'the good things of a name' = its honourable remembrance.

XLI. 14—XLII. 14. With xli. 14 a new section begins, which extends to xlii. 14. It contains an enumeration of moral duties under the category of shame. It falls into two distinct subsections, (i) xli. 14 xlii. 8: (ii) xlii. 9-14.

(a) XLI. 14—XLII. 8. After an introductory piece (xli. 14 b, 15) there follows the main part of the subsection, with the heading 'Instruction concerning shame'. It enumerates things to be ashamed of, and then the things not to be ashamed of.

14, 15. These verses, which occur also as xx. 30, 31, are evidently out of place here; possibly they were added from a marginal note (Smend), as seeming to offer an appropriate introduction to the section beginning at v. 16.

16. The title to this section is found in *Σ* only.

according to my judgement. i.e. in accordance with my teaching concerning this subject; *Σ* paraphrastically, 'quae procedunt de ore meo.'

17. of whoredom. i.e. guilty of whoredom.

- 18^d Of a master and a mistress^d of deceit,
Of an assembly and a people of transgression,
Of a comrade and friend of treachery,
19 And of a place, where thou sojournest, of pride^e.
^e[Be ashamed] to break an oath or a covenant^{ee},
To stretch out thine elbow at meat,
^fTo withhold^f a gift that is asked for^f,
21a (G) ^hTo turn away the face^h of thy friend,
21b (G) ⁱTo cause the dividing of portions to ceaseⁱ,
20a (G) To be silent towards ^jhim that greeteth (thee)^j,
20b (G) To look upon a woman that is a whore,
G 21c ^kTo gaze on a woman that hath a husband,
22a To be busy with his maid^{k1},
P^{22b} (G) ^mAnd to violate her bed^m,
22c (G) To [speak to] a friend with reproachful words;—
22d (G) And after giving a gift condemn not,—
42 ⁿTo repeatⁿ the word thou hast heardⁿ,
And to lay bare any secret counsel:
So shalt thou be truly ^pshamefast^p,
And find favour in the sight of all living.

^qBut of these things be not ashamed,
And accept not persons^r unto sin^r:

- 2 Of the Law of the Most High, and the statute;
And of justice, to do right by the wicked;

d-l από κριτου και αρχοντος ^e Reading γι (P mg.) for γι in the text: G περι κλοπης ee-ee G και απο αληθειας
θεου και διαθενης; P is much mutilated i-f G απο σκορακιου λημψεως και δοσεως ^h Reading שׁוֹנֵן h-h Reading
(on the basis of G απο αποτροφης προσωπου) 'שׁוֹנֵן שׁוֹנֵן' (Rysse) i-i The text of P is partly mutilated j-j So P mg.
k-k P is wanting with the exception of two letters at the end of v. 22 a ^l Reading נערה (Cowley-Neubauer)
m-m P is much mutilated n xlii. 1 a-d = xli. 23-24 in EV: xlii. 1-8 omitted by S o-o So P: G και
λογου ακοης p-p L sine confusione: G ασχηματος q Here xlii begins in EV r-r Reading שׁוֹנֵן =
G του ημαρτανου (with Cowley-Neub., Smend): P text שׁוֹנֵן (= ? 'And accept not persons and so bear sin': cp. Peter's)

18, a master and a mistress . . . Smend thinks that the reference here is to Gentile kings and queens into whose service Jews of noble family entered.

. . . of treachery. Cp. Lev. vi. 2.

19, of a place. i.e. the people of a place; like יָרֵךְ ('city'), which is often used of the inhabitants of a city, see e.g. 1 Sam. iv. 13, v. 12; Isa. xxii. 2.

an oath or a covenant. Cp. Gen. xxvi. 28.

To stretch out thine elbow . . . Cp. xxxi. (G xxxiv.) 14. Peters thinks that the reference is either to the action of the arm when taking an oath, connecting this with the previous clause; or else to the withholding of a gift in the following clause. It is, however, best to take the words as referring to behaviour; the whole passage exhibits a curious variety of topics referred to.

21 a. To turn away the face. i.e. to make him turn away in anger because the gift asked has been withheld; L adds, apparently by way of explanation, 'ne avertas faciem a proximo tuo'; but the reference is to the turning away of the face of the friend, cp. xviii. 24.

21 b. To cause the dividing of portions . . . The reference is possibly to the dividing of an inheritance (see xlii. 3), but more probably to the bestowal upon the poor of portions of the offerings for sacrifice, cp. 2 Sam. vi. 19 (Smend). Peters understands the words in a general sense as a prohibition against niggardliness.

20 a. that greeteth. Lit. 'that asketh peace'; the usual Oriental mode of salutation.

20 b. that is a whore. Lit. 'a stranger', cp. Prov. ii. 16, v. 3, 20, vii. 5, xxii. 14.

22 c, d. Cp. xviii. 15.

XI. 11. 1. To repeat the word . . . Cp. xix. 7; a warning against circulating mere unsupported rumours.

lay bare any secret counsel. Cp. xxii. 22 c, xxvii. 16 f.

shamefast. The Hebr. word used (שׁוֹנֵן) occurs only here and in xxxii. (xxxv.) 10 in this sense (as an adj. = 'shamefast').

find favour in the sight of all living. Cp. xlii. 8.

But . . . be not ashamed, And accept not persons unto sin. This general exhortation applies to what follows: of certain things (following) the injunction is to be not ashamed, while some of the things enumerated also involve the application of a judicial and impartial mind. To the latter the injunction 'accept not persons' (i.e. exhibit not partiality) unto sin^r (i.e. so as to bring sin upon thyself) specially applies.

2. Law of the Most High . . . statute . . . justice. The 'Law of the Most High' = the Law generally, regarded as a body of principles invested with divine sanctions; 'the statute' = the particular enactments which result from

- 3 Of reckoning with a comrade *and (fellow) traveller*.
 And of the division of an inheritance *and a property*;
 4 ^aOf the small dust^a of the scales and balance,
 *And *of testing^w measure and weight^v;
 4(b) Of buying whether little or much,
 5 ^wAnd of profit from traffick with the merchant^w;
 *Of frequent correction of children,
 And of smiting the side of an evil-disposed servant*.
 6 For an evil wife *a seal*,
 And where *many^z hands are, *a key*!
 7 ^bUpon what is deposited make a mark^b,
 And let giving and receiving all be in writing.—
 8 Of the correction of the simple and foolish (be not ashamed),
^cOr of the tottering grey-head occupied with whoredom*:
 So shalt thou be truly well-advised,
 And a man (truly) modest before all living.

^{s-s} So וְיָמַגּ. וֹרָחַ (read וֹרָחַ) = ὁ και οὐδυναριον (וְ בֶלֶת 'and a master' יִזְכָּרְךָ) Prov. viii. 21.) שׂוֹ
טֵאוֹנַן (^{x-l} read טֵעֲנוֹן) = אִישׁ [וְיִשְׁרָאֵל ^{p-to-be-read} וְיִשְׂרָאֵל; so Ryle] הָאֱלוֹהִים (omitting ו in וְעַל) =
(Isa. xl. 15.) ὁ περι ἀκρίβειαν: Simond supposes an infin. to be implied in יִשְׁפָּק ('to rub off,' then 'to balance')
^{v-v} ὅς w-w וְ מֻבְחָן (or מבוחן) in Neo-Hebr. מחה (המתח) = 'to prove, test' (cp. מבחנה: 'skilled,
expert, tried')
^{wa-gw} וְ (difficult to decipher) תֵּל מִסְחָר [מִסְחָר תֵּל] = ὁ περὶ ἀναγορας (but δ Α Δ C 155 157
307 διαφορας = 'difference, profit' = מִסְחָר) πῆραρεω (B + και) εμτοσαν (C εμτοσαν); read: תֵּל מִסְחָר מִסְחָר קָדֵם;
x-x > וְ (but וְ מִסְחָר, § a difference points to the lines having been in text originally.): ὁ και (probably to be omitted) περὶ
παιδιος τεκνον παιδης και οικητη ποινηρον πλεουον αυμαζα: from which restore with Pede's (cp. Lévy):

על מוסר בנין רב
ועל הכות צלע לעבר רע
(ולעבר רע הכות צלע *Lévi*)

y-y חכם כחם (> חזק as marginal note); Ἐ καλον σφραγεις (καλον an addition). ^{a-a} So Ἐ = רבות which read
 'רבות' ^{b-b} Ἐ = ὅτι originally εἰς; read מפתח (Ryszel), as parallelism demands
 'Whatsoever thou handest over (let it be) by number and weight' (συν παραριθρον, εν αριθμω και σταθμω);
 על מספר יד המספר ונשקל (mg. מופקד. מספור יד) Ἐ may have read 'what is entrusted to a hand', i.e. 'a deposit': cf. תשלמה Lev. v. 21); it will be
 nearer Lev., however, to read with Peters העב מפתח יד המספר בנות (ε-α mg. בעל ועונה בנות)
 For עונה בנות Ἐ has κρινομενος περι πορειας (to 253 307 Syro-Hex.). & B πρὸς νεον)

the application of these principles in practice; while 'justice' is a general term denoting the administration of such laws. The injunction is obviously addressed to the Scribes, who are responsible for the administration of law and justice. Smend explains the general meaning of the verse to be an admonition to the Scribes not to be ashamed of the Law of their fathers (i.e. their ancestral religion) in the face of Greek fashions and influences.

to do right by the wicked, i.e. probably not to hesitate to acquit the ungodly man when he is proved innocent of a particular charge.

3. **Of reckoning with a comrade and (fellow) traveller.** The meaning apparently is—do not allow feelings of false shame and pride to deter from settling accounts, involving mutual indebtedness, where friends and fellow travellers are involved. Lévi aptly quotes the French proverb, 'Les bons comptes font les bons amis.' Smend interprets differently. He takes 'reckoning with' to mean 'demanding from': 'Do not be deterred by feelings of false shame from asking a companion (on a journey) and a fellow traveller, who is staying for the night at the same inn, who he is.'

of the division of an inheritance . . . i.e. of determining exactly the details involved in the division of an inheritance or property (for the Hebr. of the last word cp. Prov. viii. 21).

4. Of the small dust of the scales . . . Cp. Is. xl. 15. $\bar{\epsilon}$ gives the sense well, 'of exactness of scales.' Care must be taken that the exactness of the balance is not disturbed even by a fleck of dust. The scales, measures, and weights used by the trader must be tested ('measure and weight,' lit. 'ephah and stone').

Of buying whether little or much. Contrast XXV, 29, XXVII, 2, where the dangers involved in buying and selling are dwelt upon.

5. of smiting the side of . . . servant. Cp. xxxiii. 24 f. (= G xxx. 33 f.).

6-7. The construction changes in these verses, but it is not necessary for that reason to transpose them.

8. Of the correction of the simple ... i.e. be not ashamed to correct the foolish and ignorant, and also to correct the tottering grey-beard occupied with whoredom; for 8 b cp. xxv. 2.

a man (truly) modest. The Hebr. word here rendered 'modest' (עָנָו) = 'lowly' in Bibl. Hebr. (cp. Prov. xi. 2), but 'pious' in *PBH*. Smend renders it 'gesittet'. [It is supposed by some scholars that the word 'Essene' is equivalent to עָנָו.]

A byword in the city ^pand accursed of the people^p—
^qAnd shame thee^q in the assembly of the gate^q.
^rIn the place where she lodgeth ^llet there be no lattice^t,
^uOr spot overlooking the entrance round about^u.
12 ^vLet her not show her beauty to any male^v,
^wAnd among^w wives let her not converse.
13 For from the garment issueth the moth,
And from a woman a woman's wickedness.
14 ^xBetter is the wickedness of a man than the goodness of a woman^x;
^yAnd a disgraceful daughter poureth forth disgrace^y.

In praise of God as Nature's Lord.

(a) XLII, 15-25. *Exordium* (= 1+2+2+2+2+2+2+2 distichs).

- ¹⁵ ^aI would fain remember^a God's works,
And what I have seen I would recount.
^bBy the word of God His works were formed^b,
^cAnd what was wrought by His good pleasure according to His decree^c.

lacking in G (accidentally omitted; ? the translator's eye passing from וביט in 11 f to וביט or רבין in 12 b omitted two lines)
^{t-t} So H: S incorrectly 'let her not go forth' ^{u-u} So H: מית מיניט מנוא כביי S (^{2-reading} מית מיניט
מנוא כביי) 'And let her not be round about in houses' ^{v-v} So H: S misread ^{the time} ταῦτα ἀνθρώπου πρ
ἐμὴ ἐκεῖ ἐκ καλλείας; as also S ('Reveal not to every man what is in thine heart') ^{w-w} S: και εὐ μεσοι : ובין : so S:
rightly: ובית H: ^{x-x} > S: ^{y-y} So H mg.: = G (η αγαθοςμιος γωνη? an interpretation of אשה : משבו; but
Levi makes it אשה = מטטוב) ^{z-z} Reading with H mg. (correcting ובית ובת) חרפה (תבעי חרפה). Smend reads מחפרת : shame causing'.
S: και γωνη καταεισχυνησασα eis ονειδισμον (?) a free rendering of (תבעי חרפה). Smend reads מחפרת : shame causing'
for מחפרת ^{a-a} So H: = G μηθηθσμαι δε (δε for δη) ^{b-b} So S: G εν λογοις κυριου το ιργα αυτου = H mg.:
H text [עו]ן אלוהים באומר אלהים נצורו מעשיו for last word (= S); so Peters ^{c-c} S: και γεγονεν εν ευδοκια
αυτου κριμα (B &c.>) : Sah και γεγονεν ευλογια των κριματων αυτου (ευλογία for ευδοκια) : H: ופעל רצונ לחרו (read
לקחו for לקח, cp. G) : H mg. has לקח which Peter retains: then render : 'and teaching (doctrine) is a work of
His grace' : Corely-Newb. render H text 'and him that doeth His pleasure He hath accepted'

Or spot. The Hebr. term (ובית) has here a general sense as in *Nili*, 'place', 'spot'. Smend suggests וּבֵית חֲבוּת for וּבֵית מִכִּיט = and 'where she spends the night (let there be) no entrance,' &c.

12. Let her not show her beauty . . . Perhaps **לֹא תֵּן הַנָּחַץ** (**אל תתן הנחץ**) may be rendered 'Let her not give a look to any male', i.e. show herself, be visible to (cp. Simend). **הַנָּחַץ** has the meaning 'look', 'countenance' in *PBH*, cp. also xvi. 1.

And among wives . . . i.e. let her not mix on familiar terms with married women.

13. For from the garment issueth the moth. The reference is to daughters. If such mix with married women on familiar terms, and listen to the conversation of the latter, sexual impulses and desires will be stirred which will lead to sin. The sentence is couched in proverbial form. The moth issuing from the garment is a figure of something emanating spontaneously from within. S interprets rather than translates, 'For as a moth falls upon a garment, so doth jealousy upon a woman from the wickedness of her fellow.'

14. **Better is the wickedness of a man than the goodness of a woman.** As Edersheim remarks: 'The misogyny of the author here reaches its climax.'
poureth forth disgrace. Cp. x. 13 ('poureth forth abomination').

XLII. 15—XLIII. 33. This piece forms a distinct division. Its theme is the praise of God—of God as the mighty and all-wise Lord of nature. The introduction (xlii. 15–25) sets forth God's omnipotence and omniscience. The main (central) part has for its subject the firmament and the sun (xlii. 1–5), the moon (xlii. 6–8), the stars and the rainbow (xlii. 9–12), the storm, the snow and the hoar-frost, the ice, and lastly the sea (xlii. 13–26). A concluding section (xlii. 27–33) has for its main thought that the highest praise man can offer to God is inadequate. As Smend points out, the question of the origin of the heaven, of the dry land and the sea, does not come into the writer's treatment of the theme (cp., however, xlii. 23) any more than the creation of vegetation, of the land animals, and of man. God shows Himself to be the Lord of nature in the wonderful adjustment and economy that are maintained in natural forces and life.

With xlii. 15 f. cp. xviii. 1-7.

(a) XLII. 15-25. EXORDIUM.

15. I would fain remember . . . Cp. Ps. lxxvii. 12.

And what I have seen . . . = Job xv. 17.

And what was wrought by His good pleasure according to His decree. For text see critical note. According to Peters' rendering ('and doctrine is a work of His grace') creation and the wisdom-teaching are placed side by side: cp. xliii. 33; Ps. xix (the light of creation and the light of revelation set together).

- 17 The rising sun ^dis revealed^d over all things,
And the glory of Jahveh ^eis over all His works^e.
16 ^fGod's holy ones have not the power^f
To recount ^gHis wondrous works of might^g;
(Though) God hath given strength ^hto His hosts^h
ⁱTo endure in the presence of His gloryⁱ.
18 He searcheth out the deep and (man's) heart,
^jAnd all their secrets^j ^kHe surveyeth^k;
^lFor Jahveh possesseth all knowledge,
And seeth what cometh unto eternity^l.
19 He declareth ^mwhat is past and what is future^m,
And revealeth ⁿthe profoundest secretsⁿ.
20 ^oNo knowledge is lacking to Him^o,
^pAnd no matter escapeth Him^p.
21 ^qThe might of His wisdom^q ^ris established^r,
From everlasting ^sHe is the same^s;
^tNothing hath been added and nothing taken away (therefrom)^t,
And He needeth none to give counsel.
22 ^uAll His works are truly lovely,
And are ^vlike blossoms^v to behold^v.

d-d So \mathfrak{H} : \mathfrak{E} (*inexactly*) ἐπέβλεψεν
ἐπεποίησεν τοῖς ἁγίοις Κύριος

e-e So \mathfrak{H} : \mathfrak{E} (*inexactly*) πληρες το εργον αυτου

f-f So \mathfrak{H} : \mathfrak{E} ουκ

^{g-g} \mathfrak{S} has נפלאות נבורתינ = נפלאות נבורתינ (so read with Smend): \mathfrak{E} παντα τα θαυμασια αυτου: \mathfrak{H} text יי נפלאות (but יהוה here otiose with אל in clause a: probably only a variant on אל)

h-h So \mathfrak{H} : צבאו: \mathfrak{E} (taking אלהים צבאו together) Κύριος ο παντοκρατωρ i-i So \mathfrak{H} : \mathfrak{E} στήριχθηναι εν δοξη αυτου το παν (but \mathfrak{H} > το παν, which is not original) j-j \mathfrak{H} מערומיהם: \mathfrak{E} και εν πανουργημασιν αυτων k-k \mathfrak{H} יתבונן יי

l-l > \mathfrak{H} : \mathfrak{E} εγνω γαρ ο Κύριος πασαν ειδησιν και επιβλεψεν εις σπησιον αιωνος is restored in Hebrew by Peters thus:

כי ידע יתוה כל דעת
ויביט אל אותות לעולם:

\mathfrak{S} attests the two lines also, rendering (*freely*): 'for before God nothing is hidden, and there lie revealed before Him all things that come into the world' m-m \mathfrak{H} (reading נהיות mg. for text נהיות) =

\mathfrak{E} τα παρελθοντα και επεσμενα (so \mathfrak{S} which, however, omits מורה = 'He declareth' at the beginning of line)

n-n \mathfrak{H} חקר נסתרות: חקר = 'what is to be explored', 'the whole range': cp. Job xxxviii. 16): \mathfrak{E} ιχη αποκρυφωσ: \mathfrak{S} paraphrases: '[and there are revealed before Him] all things that are hidden' o-o So \mathfrak{H} : \mathfrak{E} 'no thought'

(διανωμα = \mathfrak{H} שכל as in xxxv. 18) 'escapeth Him' (\mathfrak{S} 'no wisdom') p-p So \mathfrak{H} : \mathfrak{E} 'there is not a word hid

from Him': to 'word (thing)' \mathfrak{S} + 'of man' q-q \mathfrak{H} text defective: \mathfrak{H} mg. נבירה: \mathfrak{E} τα μεγαλεια της σοφιας

αυτου: read חבמהו נבירה r-r \mathfrak{H} חבן (point חבן: cp. \mathfrak{S} 'standeth fast'): Smend prefers to point חבן =

'measured off', 'regulated' (but parallelism favours חבן: so Peters): \mathfrak{E} εκοσμησεν = חקן s-s \mathfrak{H} אחד הוא אחר:

\mathfrak{E} (l) και ωσ; υς (A 55 248 &c. Sah Lat Arm), ωs (A 253 &c.) are all corruptions of an original [και] ωs =

אחד (\mathfrak{E} + και εις τον αιωνα) t-t So \mathfrak{E} : \mathfrak{H} (defective) לא נאצל [א נוסף ו] (\mathfrak{S} > 21 b c d) u-u \mathfrak{E} ωs παντα τα

16. The rising sun . . . i.e. just as the sun shines over everything, so the glory of Jahveh is manifest in all His works.

17. God's holy ones . . . 'God's holy ones' here = the angels (cp. Job xv. 15). The meaning of the verse is: even the angels are unable to recount God's wondrous works—they need special strength to be given to them in order to stand in the divine presence. Sinful man can do neither. Cp. xliii. 27-33.

18. He searcheth out the deep and (man's) heart . . . i.e. the two inscrutable things. Omniscience = Almighty power (Smend). The word rendered 'deep' (תהום) recalls the stories of the subduing of the monsters of chaos (Rahab, Leviathan, the demons) by Jahveh as set forth in the old accounts of Creation (cp. e.g. Is. li. 9-10). For our verse cp. Dan. ii. 22 ('He revealeth the deep and secret things'), Judith viii. 14 (a good parallel), and Job xxxviii. 16.

For Jahveh possesseth all knowledge . . . what cometh unto eternity. For the thought cp. Is. xli. 21 ff., xliii. 9 f.

19. He declareth what is past and what is future . . . That God knows and reveals to men both the past and the future proves Him to be the controller of history and events—again a thought characteristic of Deutero-Isaiah: cp. also xxxix. 29 in our book.

20. No knowledge is lacking to Him . . . For the idea cp. Ps. cxxxix. 3 f.

21. Nothing hath been added and nothing taken away (therefrom). i.e. from 'the might of His wisdom' (v. 20). Cp. xviii. 6; Qoh. iii. 14.

And He needeth none to give counsel. Cp. Is. xl. 10, 14.

22. All His works are truly lovely . . . like blossoms. The beauty of creation is compared to the loveliness of flowers. For the text see critical note. The verse is regarded as a gloss by Schlatter (it is absent from \mathfrak{H}).

7^p By her (are determined) the feasts and times prescribed^p,
 ^aA light-giver waning with her course^q;
 8^r Month by month she reneweth herself^r—
 How wonderful is she in her changing!
 ^aThe army-signal of the cloud-vessels on high^s,
 ^tShe paveth the firmament with her shining^t.

 9^u The beauty of heaven, and the glory, are the stars^u,
 ^vAnd a gleaming ornament^v in the heights^w of God.
 10^x At the word of the Holy One^x they take their prescribed place^x,
 ^aAnd they sleep not^y at their watches.
 11 Behold the rainbow and bless its Maker,
 ^aFor^a it is majestic exceedingly in majesty^b;
 12^c It encompasseth the (heavenly) vault with its glory^c,
 And the hand of God hath spread it out^d in pride^d.
 13^e His might^e f marketh out the lightning^f,
 ^gAnd maketh brilliant^g the flashes of His judgement^h.

[S omits 77, 11-13.]

[illegible]

נִעְרַתִּי תִּתּוּחַ בֹּקֶר i.e. 'His rebuke maketh signs in the morning,
וְיִתְּנֶה יוֹסֵם בֵּט And rejecteth what exists in judgement'

but בָּרַק and וַתִּנְצַח are better readings: יָקוּם also seems to be a corruption from וַיָּקִים (Prov. xxvi. 18) or וַיִּקָּח

8. **Month by month.** Cp. Isa. lxi. 23 (same phrase). Note the variant to this line (cp. R.V.): see critical note. The word-play in **Θ** is marked.

The army-signal (or beacon) of the cloud-vessels on high. The reference is to the fire-signal or beacon which in front of the camp or army serves to control and direct its movements. Ederheim refers to the haggadic story that the moon, because she had humbled herself to rule only by night, was, by God's appointment, to be attended by the stars as a retinue; both when she rose and when she went down. For 'cloud-vessels' (lit. 'water-skins' [of heaven] = 'clouds') cp. Job xxxviii. 37. Peters conjectures 'giants' גיגית for גיגית = 'cloud-vessels' and renders the whole line: 'Weapons against the host of the giants on high' (the giants here = the stars as opposed to the moon).

9-10. *The Stars.*
9. in the heights of God. Cp. Job xxv. 2.
10. At the word . . . prescribed place. Cp. Ps. cxix. 91.
they sleep not . . . Cp. Baruch iii. 34 ('And the stars shined in their watches; and were glad; when He called them, they said, Here we are,' &c.).

13-17 *b. The Storm.* The storm-piece in Ps. xxix should be compared. As Smend remarks, the genuine Jewish

3 ^r(Men) who wielded dominion^r over the earth ^ain their royalty^a,
 And men of renown in ^ttheir^t might;
 " Counsellors^a in their discernment,
^rAnd all-seeing in their prophetic (power)^r;
 4 ^wPrinces of nations^w ^xin their statesmanship^x,
^rAnd (trusted) leaders in their penetration^r;
 " Clever of speech^a ^ain their (scribal) instruction^a,
^bAnd speakers of wise sayings in their tradition^b;

eternal generations' אֲנִי מְגַדּוֹר וָאֶרְבֵּי הָעוֹלָם ḡ mg. רורוי ארין & κορινθίους [S>v. zabc] כְּמֻכְתוֹמוֹת עַן ἐν ταῖς βασιλείαις αὐτῶν t-t E>their u-u ḡ mg. יונצנים (ἔκx+article) & βουλευνοτες (55 106 155 157 248
254 Compl.; v.l. βουλεύεται 296 308 Eth.) το βουλευνοτας of B is a mistake for βουλευνοται; Ε [prudentia
sun.] praeditii l-v ḡ נבנותחם והיו כל בנותחם (cp. יהיה כל xv. 18); & απηγγελκοτες εν προφητειαις (*but* n^a) 155 253
308 &c. and Ε+εν προφetais), misreading חזי as חזיי and omitting כל: cp. S^a. ‘And they declared by their
prophecies signs’ w-w ḡ שרי ניסם & ὅγεμονοι λαον: S^a and kings’ (omitting ὁ νιος to avoid reference to
heaven: S^b Peters)
xx-x ḡ במותחם ‘in their prudence,’ Cowley-Neub.: S = Ε εν διαβουλιας γ-y ḡ
of scribe’): ḡ mg. has בסמך i.e., במקום or מקדם (Job xxxiii. 16) or קדימה = Ε εν παδιασ αυτων: S^c ‘in
their wisdom’ l-l ḡ ומשלוחם בשמותהם &> : S (combining d and e). And the rulers have explored
their praises on lutes and harps’. For other possible renderings of ερ cp. exegret. notes. Bacher emends second
word to משלותם (= ‘in their parables’) c-c ḡ חוקר מומור על חוק העקבות (note the word-play: חוק . . . חקר.
(‘who sought out music according to rule,’ Cowley-Neub.): & εκζητουτες μελη μουσικων (ignoring על חוק: cp.
xxxix. [xxxv.]) 6 where מומר is rendered μέλος μουσικόν.) d-d ḡ נושא משל בכח (+ with best MSS. of cp.
kai διηγουμενοι εση εν γραψα) o-o ḡ אנשי חיל איש ανδρες πλουτοιαν f-f ḡ סוכני בח פוסמי = Ε και
(so 155; others <) κεχορηγμενοι ισχυε F-F ḡ ישועטים על מכנתם & (point מעכותם = Ε εν παροικιας αυτων)

3-6 (7). Twelve categories of men are here enumerated (for the number twelve in such a connexion cp. xxiv. 13-17 and l. 6-10); of men who 'were honoured in their generation and in their days had glory' (v. 7; it should be noticed that vv. 1-7 form a single logical period). It is then stated (vv. 8 and 9) that some of these have left a name which deserves to be honoured and remembered, while others have left no memorial. In other words, some were pious, and are remembered as such by posterity (the enumeration of these is introduced in v. 10), while others were not, and are deservedly forgotten (v. 9). Lévi and Ryssel think that the reference in vv. 3-6 is to heathen heroes—the great men of the pagan world—conquerors, warriors, counsellors, poets, writers, &c.; and that Ben-Sira draws a deliberate contrast between these and the heroes of Israel. The former are only partly remembered by their own people, while the memory of the pious in Israel never fades. But the terms of v. 3 d (ref. to the prophets) and v. 4 c, d (ref. to the scribes) can hardly be made to apply to the heathen; and it is doubtful whether Ben-Sira would have reckoned any heathen heroes among the truly pious. The terms used can all be applied more naturally to the heroes and great men of Israel. The absence of any specific mention of priests in these verses may be explained by supposing that Ben-Sira intends to include them among the princes and teachers.

3. (Men) who wielded dominion . . . of renown . . . Rulers like David and Solomon and warriors like Joshua are meant.

Counsellors . . . all-seeing in their prophetic (power). i.e. such men as Elisha and Isaiah, who were at once counsellors of the nation and prophets.

¹ **Princes of nations in their statesmanship** (lit. in their devising), **And (trusted) leaders** (or potentates), 'Princes of nations' such as Joseph (a viceroy); leaders of Israel ('trusted leaders') like Zerubbabel and Nehemiah. G misunderstands 4 b (rendering, according to the probable original Greek text, 'scribes of the people in understanding' (see critical note); 'scribes of the people' = שוטרי עם; cp. for the expression 1 Macc. v. 42). The Hebrew word rendered 'in their penetration' (חַקֵּר בְּחִינָהּ) lit. 'in their searchings out' does not occur again, apparently, in this sense (in Ps. xciv. 4 חֲקֵר = 'a place to be searched out', i.e. remotest part); but a form of the same word is used in Prov. xxv. 2 of the activities that characterize the life surrounding a royal court, 'It is the glory of God to conceal a thing; but the glory of kings is to search out a matter' (חֲקֵר דָּבָר). Cowley-Neubauer render here 'in their care'.

Clever of speech in their (scribal) instruction. The Hebr. word here rendered ' (scribal) instruction ' does not occur in this sense in Biblical Hebrew (in Ps. lxxi. 15 ספרות = 'numbers'; but LXX γραμματεία = ספר = 'book', if it be a genuine form); but it can be justified from Neo-Hebrew (cp. ספרותה [ספרותה] = 'the office of scribe'; ספירות = 'the art of the scribe'). The reference in our text is doubtless to the work of the scribes as instructors, in which Ben-Sira was so deeply interested.

And speakers of wise sayings in their tradition. Lit. 'proverbialists' (מוֹשְׁלִים) in their keeping' (viz. of the tradition); for the translation 'speakers of wise sayings' or 'proverbs' cp. Num. xxi. 27; and for 'keeping' used in this sense (viz. guarding a tradition) cp. Prov. iv. 21, vii. 1, xxiii. 18. Lévi objects to this rendering on the ground that it anticipates *vs.* 5 *b*, where 'the makers of proverbs' are the subject (thus involving an awkward repetition), but the objection is not a fatal one; in our present verse the author is thinking of the wise as a class of men who expressed their wisdom in proverbial form orally (in their teaching): in *vs.* 5 *b* he refers specifically to the authors of

- 13 ¹ Their memory¹ abideth for ever,
² And their righteousness shall not be forgotten²;
 14 ³ Their bodies were buried in peace³,
⁴ But their name liveth unto all generations⁴.
 15 ⁵ The assembly recounteth their wisdom,
 And the congregation declareth their praise⁵.

(b) XLIV. 16-18. *Enoch and Noah.*

- 16 ⁷ ENOCH walked with Jahveh [and was taken]⁷,
⁸ A miracle of knowledge to all generations⁸.

t-¹ So \mathfrak{M} \mathfrak{S} : \mathfrak{E} το σπερμα αυτων (זרעם for זרעם) u-² \mathfrak{M} defective וצדקתם: \mathfrak{E} και η δοξα αυτων
 αυτ εξολειφθησεται: read (?) ח[א] תשב[ח] וצדקתם: so Lévi (Smend thinks there are faint traces of a ח [which
 may be ח] at end of line): Smend reads תחיה: Peters, following \mathfrak{E} , וכבודם לא ינשה v-v \mathfrak{M} defective
 [נאספו] בש[ח] \mathfrak{E} το σωμα αυτων εν ειρηνη σταφη: read with Peters: נאספו בשלום נאספו (so \mathfrak{S}) w-w \mathfrak{M}
 defective ודור [דור] \mathfrak{E} και το ονομα αυτων ζη εις γενεας: read ודור ודור = \mathfrak{S} x-x \mathfrak{M} text > :
 but \mathfrak{M} mg. his: חלה: חכמתם תשנה ערה ותהלתם יספר קהל: \mathfrak{E} (λαοι = ערה): \mathfrak{S} > line 1: in line 2 = \mathfrak{E} and \mathfrak{M} (the
 whole verse = xxxix. 10) y v. 16 wanting in \mathfrak{S} x-2 \mathfrak{M} ונלקח עם י ונלקח (here
 ו נאספו תמים) must be deleted: came in from next verse: genuine Hebr. text: 'Enoch walked with Jahveh [and
 was taken'] = \mathfrak{E} Ενωχ συνεστρεψεν Κυριο (so LXX Gen. v. 24) και μνησθη (the last word 'and was taken' is
 probably an addition to the original text: see exeg. note). a-a So \mathfrak{M} ודור ודור: \mathfrak{E} 'An example of
 repentance to all generations' (υποδειγμα μετανοιας τοις γενεαις) b-b \mathfrak{M} text כלה (\mathfrak{M} mg. 'ב i.e. בעה):
 \mathfrak{E} εν καιρω οργης c-c \mathfrak{M} החליף: \mathfrak{E} ανταλλαγμα (\mathfrak{S} 'he was taken in exchange for the world') d-d So

13. Their memory abideth for ever. Cp. xxxix. c, d.

14. But their name liveth unto all generations. = xxxix. 9 d.

15. = xxxix. 10 (see notes there).

(b) XLIV. 16-18. ENOCH AND NOAH.

16. Enoch walked with Jahveh [and was taken]. The phraseology is a reminiscence of Gen. v. 24 (for the text cp. critical note). The last word rendered 'and was taken' is probably an addition to the original form of the text; it overloads the line and spoils the rhythm (so Schlatter and Smend; the latter scholar points out that xlix. 10, which uses the same phrase of Enoch, implies that his being 'taken' has not previously been mentioned. See further notes on xlix. 10).

A miracle of knowledge to all generations. So \mathfrak{M} . \mathfrak{E} has 'an example of repentance to the generations'. The translation of \mathfrak{E} reflects in an interesting way the influence of controversy. At an early period Enoch lived in popular legend as a heroic figure whose destiny was glorified by God. These features received elaborate and exaggerated development in the circles of the apocalyptists: thus Enoch's wisdom, a feature that belongs to the oldest form of the tradition (cp. Ezek. xxviii. 3 f., where read 'Enoch' for 'Daniel'; so also in Ezek. xiv. 14, 20¹), receives elaborate development in the apocalyptic Enochic literature (cp. especially 2 Enoch), and Enoch becomes the exemplar of piety and wisdom, the friend and confidant of God, and the accredited revealer of divine secrets to men.² Against this, as it seemed, exaggerated estimate there was raised a protest in Rabbinical circles which is reflected in some of the early Rabbinical literature. Thus in the *Midrash rabba* on Gen. v. 24 the idea that Enoch was translated without dying is expressly refuted³ (contrast the Christian view in Heb. xi. 5). Another view, reflected in Wisd. iv. 10-14, was that Enoch had been inconsistent in his piety, and was removed (? by death) before his time, in order that he might not fall into further sin ('he was caught away lest wickedness should change his understanding'). Cp. also Philo, *de Abrahamo*, § 3, where 'he was not' is explained to mean that his former blameworthy life was wiped out and effaced, being no longer found⁴. In \mathfrak{E} 's version of our text, therefore, the influence of a later exegesis which had made its way to Alexandria is traceable. In \mathfrak{M} , on the other hand, which represents the text of the original author, one primitive feature of the Enoch-tradition has been retained, viz. his wonderful knowledge. Ben-Sira, like some of the later Rabbis, would not have been predisposed to exaggerate unduly the claims of Enoch in the apocalyptic direction. Nor, in fact, has he done so. See further on xlix. 14, and cp. Fränkel, *Ueber den Einfluss der palästinischen Exegese*, p. 44 f.

[It should be added that in the Targ. of Pseudo-Jonathan (on Gen. v. 24) the old popular view of Enoch reappears. He is represented as a pious worshipper of the true God, who was translated to heaven, and received the names and offices of *metatron* and 'great scribe' (*Safra rabba*). This doubtless was made possible after controversy (with Christians) had ceased.]

¹ Cp. on this point *EB*, s. v. 'Enoch'.

² As Cheyne points out (*EB*, s. v. 'Enoch'), the Enoch-tradition shows traces of solar origin: 'A child of the "all-seeing" sun must be wise as well as pious.' This primitive idea will account for the later developments according to which Enoch was the inventor of writing, arithmetic, and astronomy (cp. *Jubilees*, ch. iv).

³ In the same passage it is said that he had been reckoned among sinners, and was still inconsistent in his piety, and that God said if he continued pious He would take him out of the world. Cp. Wisd. iv. 10-14. Targ. Onq. says: 'God made him to die.'

- 17 NOAH the righteous was found blameless;
^bIn the season of destruction^b he became ^cthe continuator^c;
^dFor his sake there was a remnant^d;
^eAnd by reason of the covenant with him the Flood ceased^e.
 18 ^fBy an eternal sign^f ^g(God) concluded it^g with him,
 Not to destroy (again) all flesh^h.

(c) XLIV. 19-23. Abraham, Isaac, and Jacob (3+3+1+3 distichs).

- 19 ABRAHAM, 'the fatherⁱ of a multitude of nations',
^jTarnished not his glory^j;
 20 Who kept the commandment of the Most High,
 And entered into a covenant with Him;
^kIn his flesh^k He engraved him an ordinance,
 And in trial he was found faithful.
 21 Therefore with an oath^l He promised him^l
^mTo bless^m the nationsⁿ in his seedⁿ,
 (S) ^oTo multiply him^o ^pas the dust of the earth^p,
 And to exalt his seed^q as the stars^q;
^rTo cause them to inherit^r from sea to sea,
 And from the River to the ends of the earth^s.

ש = S: שׁ לֹא תִטַּח (for לֹא תִטַּח = שׁ בְּעֵבוֹרוֹ) עֲגִיבָהּ כְּאֶחָד מִן הַיָּדָיִם (עֲגִיבָהּ originally after אֲנֹתָלְלָהּ: cp. S above) ^{e-o} שׁ כְּבֹרָה חֲדָל מִכְּבוֹדוֹ: שׁ לֹא תִטַּח (reading בְּעֵבוֹרוֹ for כְּבֹרָה) עֲגִיבָהּ כְּאֶחָד מִן הַיָּדָיִם (S paraphrases) ^{f-i} So שׁ עֲגִיבָהּ עֲגִיבָהּ: שׁ עֲגִיבָהּ מִיָּדָיו (= עֲגִיבָהּ עֲגִיבָהּ) (S may imply also: עֲגִיבָהּ עֲגִיבָהּ) ^{g-h} שׁ לֹא תִטַּח = שׁ עֲגִיבָהּ: שׁ מִג. כְּרַח [S renders the line: 'an oath God swore to him in truth'] ^h שׁ + כְּאֶחָד מִן הַיָּדָיִם ⁱ שׁ + מִגָּד (מִגָּד מִיָּדָיו) ^{j-i} So שׁ (lit. 'Put not in his honour any blemish') ^j לֹא תִטַּח בְּכָבוֹדוֹ: שׁ 'and there was not put any blemish in his honour' = שׁ: שׁ וְכֵן אֵין עֲגִיבָהּ מִכְּבוֹדוֹ (read מִכְּבוֹדוֹ) ^k שׁ + כְּ (cp. Ps. l. 20) ^{k-k} שׁ + כְּ (cp. Ps. l. 20) ^{l-i} שׁ לֹא תִטַּח = שׁ עֲגִיבָהּ אֵין עֲגִיבָהּ = ? 'assured him': in Aram. שׁ = 'to swear': so S here 'God swore to him' ^{m-m} So שׁ: שׁ עֲגִיבָהּ עֲגִיבָהּ, so S (but 248 עֲגִיבָהּ = שׁ) ⁿ⁻ⁿ So שׁ and S: שׁ 'all the peoples of the earth' ^{o-o} So S and S: but S > the line with שׁ ^{p-p} So S (cp. Gen. xiii. 6): שׁ 'as the sand of the sea' (cp. Gen. xxii. 17) ^q שׁ + כְּ (preceding); but שׁ S > כְּ

17. Noah the righteous. Cp. Gen. vi. 9, vii. 1 (Heb. xi. 7).

In the season of destruction he became the continuator. S renders: 'he became a substitute' (עֲגִיבָהּ אֲנֹתָלְלָהּ). The exact meaning of the Hebrew word rendered 'continuator' has been the subject of much discussion. Its form (תַּחֲלִיף) is similar to such Hinf. noun-formations as תַּלְמִיד 'disciple', and it seems best to explain its meaning from the Hinf. of the verb (תַּחֲלִיף) as it is used in Job xiv. 7 = 'to put forth fresh branches', 'sprout again'. So here the noun would mean 'continuator', 'renewer' (one who starts the race afresh). Cowley-Neubauer render 'successor', and in the Glossary this is explained as follows: 'i.e. humanity at large perished, but Noah was spared to carry on the succession and keep the race alive': cp. xlviii. 8 (in xlvii. 12 תַּחֲלִיף is probably a verbal form). With this meaning cp. the use of the verb in Hebrew תַּחֲלִיף = 'to cause to come in place of', 'to make to succeed', Is. ix. 9; in Aram. תַּחֲלִיף = 'substitute', 'representative'. S. Krauss in JQR, vi. 156 f., discusses the word and proposes to render our passage: 'At the time of destruction there was a change (a reward, a compensation)'. See further Cowley-Neubauer in JQR, ix. 563.

ceased. i.e. probably ceased to come any more, was not to be repeated (so S understands the meaning rightly).

18. By an eternal sign... Cp. xliii. 6; Gen. ix. 12 f., xiii. 17.

Not to destroy (again) all flesh. Cp. Gen. ix. 15.

(c) XLIV. 19-23. ABRAHAM, ISAAC, AND JACOB.

19. Abraham, 'the father of a multitude of nations'. Cp. Gen. xvi. 4 f. (xii. 2 f., xv. 5). S ('Abraham was a great father of a multitude', &c.) combines with this the other explanation of the name Abram = 'exalted father' (so Hart).

Tarnished not his glory (or honour). The same phrase (cp. critical note) occurs in xlvii. 20.

20. And entered into a covenant with Him. Cp. Gen. xvii. 10; and for the phrase Ezek. xvi. 8 (בְּרִית בְּרִית).

In his flesh... Cp. Gen. xvii. 9-11, 24.

And in trial... Cp. Gen. xxii.

21. Therefore with an oath... seed. Cp. Gen. xxii. 16-18 (also xii. 3, xviii. 18): see also Gal. iii. 8.

To multiply him as the dust of the earth... his seed as the stars. Cp. Gen. xxii. 17.

... to inherit 'from sea to sea... earth'. Cp. Gen. xviii. 18; Exod. xxiii. 31; Deut. xi. 24; Joshua i. 4; Ps. lxxii. 8; and Zech. ix. 10. 'The River' (i.e. the River *par excellence*) is, of course, the Euphrates.

- 22 And to ISAAC also ^rHe promised it^r ^slikewise^s,
 For his father Abraham's sake;
¹And the blessing of all predecessors
 23 Rested upon the head of ISRAEL¹;
^aAnd He titled him with the dignity of firstborn^a,
 And gave him ^vhis inheritance^v;
^wAnd He set him in tribes,
 So as to be divided into twelve^w.

(d) XLIV. 23—XLV. 5. *Moses* (= 2 + 2 + 2 + 3 distichs).

- ^xAnd He caused to issue^x ^rfrom him^r ^aa man^a
^aWho found favour^a in the sight ^bof all living^b.
 45 ^rBeloved of God and men^c
 Was MOSES ^dof happy memory^d.

^r22 וְיִצְחָק = Ἐπαγγελσέν *^s 22 mg. כֵּן = ἔστω: 22 text כֵּן is a copyist's mistake ('He raised up a son')
¹23 S. S. = : ראשׁ יִשְׂרָאֵל: על ראשׁוֹת כָּל רִאשׁוֹנִים וְבִרְכַּת: Ἐ (εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην καὶ καταπαύσεν ἐπὶ κεφαλῇ Ισραὴλ) supports the reading suggested partly: ἀνθρώπων may have displaced an earlier ἀρχαίων. 22 text has

בְּרִית כָּל רִאשׁוֹן נָתַן }
 וְבִרְכַּת נָחָה עַל רִאשׁוֹת יִשְׂרָאֵל: } i.e.

'The covenant of every ancestor (predecessor) He gave him,
 And the blessing rested on the head of Israel'.

It is noticeable that Ἐ like 22 has the two words 'covenant' and 'blessing', only in the reverse order. This suggests a double reading in the Hebr. text used by Ἐ, viz. בְּרִית and וְבִרְכַּת, the latter a variant on the former (perhaps originally וְבִרְכַּת). Line 2 of 22 is overloaded. ראשׁוֹת was probably written in abbreviated form for ראשׁוֹת, which is not attested in either Ἐ or S. is probably a variant on נָחָה. So 22 mg. וְיִצְחָק בְּבִרְכָּה: 22 text וְיִצְחָק בְּבִרְכָּה: and He confirmed (established) him in the blessing': Ἐ ἐπεγνω αὐτὸν ἐν εὐλογίᾳ αὐτὸν: reading him out) in blessing' (S = 22 mg. freely rendered) v-v. So 22: Ἐ ἐν ἐληφανισμῷ (ἐληφανισμῶν 248 = 2 S) w-w. So 22 may be rendered (see exeg. notes): Ἐ misunderstanding 22 renders: 'and divided his portions; among twelve tribes did He part them': S 'He made him father to the tribes, and they went forth and He divided unto the twelve tribes' x-x. So Ἐ = וְיִצְחָק: so 22 (which is defective in this word partly) is to be read (note the assonance with מוֹצֵא which follows at the beginning of next line) v-y. So 22 Ἐ: but Sah Eth εἰς αὐτὸν (sc. 'the tribes'—wrongly) z-z. So 22: Ἐ ἀδρα εἰλεως (= אִישׁ חֶסֶד: so Peters): S 'righteous men' (but original reading probably 'righteous man'): 22 Eth read ἀδρας εἰλεως (so 70) u-u. So 22 מוֹצֵא חַן (note a play on construction (making the clause dependent on preceding): S 'beloved was he of God and also in the sight of men' d-l. 22 זכרו לטובה: Ἐ οὐ το μνησμενον ἐν εὐλογίᾳ: Peters reads לְבִרְכָּה (cp. lxvi. 11); so apparently S here (זכור לטוב: not uncommon in Neo-Hebrew) o-o. 22 text defective; 22 marg. וְיִצְחָק: Ἐ ὡμοιωσεν αὐτὸν δόξῃ

22. And to Isaac . . . likewise . . . Cp. Gen. xxvi. 3-5, where the covenant and the promises made to Abraham are repeated.

22-23. And the blessing of all predecessors Rested upon the head of Israel. i.e. the blessings promised to Abraham and Isaac, and possibly also those promised to Adam and Noah. For text cp. critical note.

23. And He titled him with the dignity of firstborn. The foundation-passage is Exod. iv. 22 (cp. also Hos. xi. 11; cp. further xxxvi. 12 (17) of our book. See further critical note (for variant forms of the text).

And He set him in tribes, So as to be divided (לְחֵלֶק = לְחֵלֶק for לְחֵלֶק: so Peters) into twelve (reading לְשִׁנִּים for text, which omits ל: with Smend, Peters). Smend, however, renders substantially the same Hebrew text: 'and He assigned it (i.e. the inheritance) to the tribes to be a portion (לְחֵלֶק) for the twelve' (לְשִׁנִּים) וְיִצְחָק. For the division by Jacob cp. Gen. xlix. But more probably God is here the subject of the sentence, in which case the laws issued by divine authority for the division of the land into twelve parts are in the writer's mind.

(d) XLIV. 23—XLV. 1-5 (MOSES).

He caused to issue. Cp. Isa. lxx. 9 (same verb הוֹצִיא).

from him. viz. from Jacob: Jacob's sons receive no further attention (but note the reference to Joseph, ch. xlix. 15). found favour in the sight of all living. Cp. Exod. xi. 3. The author has also in mind, doubtless, the daughter of Pharaoh and the priest of Midian.

XLV. 1. of happy memory. The Hebrew expression used here (זכרו לטובה) is varied from the one commonly employed, 'his memory (be) for a blessing' (יחי זכרו לברכה), which, in an abbreviated form (ז"ל), is often used, as a pious interjection, after the mention of dead Israelites: e.g. 'our Rabbis of blessed memory' (רבונו ז"ל), &c. The full phrase (in its usual form) occurs in xli. 11.

- 2 *And (He made him glorious as) God*,
And mighty ⁱin awe-inspiring deedsⁱ.
3 *By his words* ^bhe brought ⁱ(signs) ⁱswiftly to pass^b,
ⁱAnd He emboldened himⁱ in the presence ^aof the king^k.
And He gave him a charge ⁱunto his peopleⁱ,
And showed him ^m(His glory)^m.
4 For his faithfulness and meekness^a
He chose him out of all ^a(flesh)^a.
5 *And* ^pHe caused him to hear His voiceⁱ,
And let him draw nigh ⁱinto the dark cloudⁱ.
And He placed ⁱin his handⁱ ^athe commandment^a.
Even the Law of life ^aand discernment^a;
That he might teach ^mHis statutes^m ^aunto Jacob^a,
ⁱAnd His testimonies and judgementsⁱ ^aunto Israel^a.

(e) XLV. 6-22. Aaron (3+4+4+4+4+4+4+3+2 distichs).

- 6 And He exalted a holy one ^a(like unto him)^a,
Even AARON of the tribe of Levi.
7 *And He made him an eternal ordinance^b,
And bestowed ^aupon him His majesty^a:

αἰών = ? בְּאֵלֶיךָ (so Smend; cf. xxxvi. 17 where αἰώνιας = בְּנִיחָה); S has 'and He made him great in blessings': Peters restores: ויכבדוהו בְּאֵלֶיךָ (both S and S paraphrase S in order to mitigate its boldness).
1-1 So S marg. במוראם = S; cf. S εν φοβῶσι εχθρῶν; S lex/ בטרוני'ם ^aSo S = ברבריו; S marg. ברבריו
(S text defective) ^bSo S = כהר; S καταπαυσεν (a mistake for καταπαύσει) ⁱSo S = אחות; S defective [S
> 3 a] ⁱSo S = ויחזקו; S εδωκεν (248 pr. kai); S 'and set him' ^{k-k}So S = βασιλειαν (but 53 254
βασιλειαν) = S (Peters reads מלכים) ⁱSo S = S defective; S = העם (so Peters reads) ^{m-m}Reading
0-0 So S = S; S defective [S + r, S a misplacing] ⁿS + ηγασεν (N 248 &c. S Sah + avar) wrongly
0-0 So S = בשר; S 'sons of men' ^{v-v}So S (> S) ^{a-i}S > whole line ^{r-r}So S = S 'His dark
cloud' ^{a-a}So S = S; S marg. וישם; S marg. ויחזק; ⁱSo S = S αυτη κατα προσωπον = S (= ? לפניו) ^{u-u}So S = טעוה;
S εντολας; S > ^{v-v}So S = S; S and blessings' (misreading S) ^{w-w}So S = S διαθηκη;
S 'His laws' ^{x-x}So S marg. (S lex/ ביעקב) S 'those of the house of Israel' ^{y-y}So S = S ומשפטיו
S 'and His laws and His covenants' ^{z-z}So S = S 'unto Jacob' ^{a-a}So S = S (= + כסאו); S >
1-b So S = S εστρασε αυτου (inferior reading αυτω) διαθηκη αιωνος; S reads עם for עולם (? an intentional altera-
tion) ^{c-c}So S = S; S marg. עליו הודו; S read with Peters הודו הודו; S υπαγιασεν αυτον (explanatory paraphrase)

2. And He made him glorious as God. The author has in mind Exod. iv. 16 ('he shall be to thee a mouth, and thou shalt be to him as God'); cp. also Exod. vii. 1. S mg. (which is adopted by Smend) has: 'And He titled him by the name of "God"': the boldness of the expression has led to its mitigation in the versions (see critical notes),
awe-inspiring deeds. i.e. the wonders performed in Egypt (see Exod. vii-xi); cp. Deut. iv. 34; xxvi. 8; xxxiv. 12 ('great terrors' = 'awe-inspiring deeds').

3. he brought signs swiftly to pass. There is a corruption here in S which has obscured the meaning (see critical notes). As Smend points out, vv. 2-3 a, b set forth Moses' power in the face of the heathen.

in the presence of the king. Cp. Exod. vii. 1.

And He gave him a charge unto his people. Cp. Exod. vi. 13. In vv. 3 c, d and 4 the pre-eminence of Moses among his own people is set forth.

showed him His glory. Cp. Exod. xxxiii. 18, xxxiv. 6.

4. his faithfulness and meekness. Cp. Num. xii. 3, 7, also i. 27 of our book
out of all flesh. 'All flesh' here means, apparently, all Israel (not all mankind): cp. I. 17 (S): so Smend.

5. His voice. Cp. Deut. iv. 36.

let him draw nigh into the dark cloud. Cp. Exod. xx. 21, xxiv. 18.

placed in his hand the commandment... Cp. Exod. xix. 7; Exod. xxxii. 15; Deut. vi. 1. The Decalogue is referred to.

the Law of life. Cp. xvii. 11. For 'life' in this connexion cp. Ezek. xx. 11.

teach His statutes unto Jacob... unto Israel. Cp. Ps. cxlvii. 19.

(e) XLV. 6-22 (AARON). The great length of this section, which is devoted to Aaron, and the abundance of its detail, suggest that the subject of the Aaronite priesthood, as embodied in the High Priest, was one which specially interested Ben-Sira. See further the discussion in the General Introduction, § 9 ii.

6. a holy one. Cp. Ps. cvi. 16; Num. xvi. 3, 5, 7.

7. And He made him an eternal ordinance. In the Pentateuch the phrase 'an eternal ordinance' (חֹק עוֹלָם) is always applied to the rights, laws, and privileges of the Aaronite priesthood; here it is applied to Aaron himself; in the possession of the glorious priesthood he is himself an 'eternal ordinance'; for a similar turn of expression cp. Is. xlii. 6, xlix. 8 ('I make thee a people's covenant'): so Smend.

bestowed upon him His majesty. Cp. Num. xxvii. 20; 1 Chron. xxix. 25. S has 'the priesthood of the people': but such an expression is doubtful, as the 'priesthood' is always spoken of in the Bible as God's, not the people's.

10

- ^d And He blessed him ^d with His glory^e,
 And girded him ^f with beauteous magnificence^f.
 8 And He clothed him ^h with the perfection of adornment^h,
 And adorned him ⁱ with splendid vestments^j.
 The breechesⁱ, ^m the tunic and robe^m.
 9 And encompassed him ^o with pomegranates,
 And with resounding bells^o round about,
 That he might make music^p with his steps,
 So as to cause the sound of him to be audible ^q in the inmost shrine^q,
 For a memorial for the children of his people:
 10 (With) the holy garments of gold and violet
 And purple^r, the work of the designer;
 (With) the breastplate of judgement, ^s (with) the ephod and waistcloth^s,
 11 And (with) scarlet^t, the work of the weaver;
 (With) precious stones ^u seal-engraved^u
 In settings^v, ^w the work of the stone-engraver^w.

^{d-o} Reading וישברו = Σ $\epsilon\mu\alpha\kappa\alpha\rho\iota\sigma\epsilon\nu$ $\alpha\upsilon\tau\omega\nu$ (so Σ): Σ has וישברו = 'and He ministered unto him' ^{e-o} So Σ text
 בכבודו: Σ mg. בברכה: Σ $\epsilon\nu$ $\epsilon\nu\kappa\sigma\mu\alpha$ ^{f-i} Reading with Σ mg. בתועפות תואר (so Smend): Σ text
 רחם בתינופת רחם (under influence of Num. xxiii. 22, xxiv. 8): LXX $\pi\epsilon\rho\iota\sigma\tau\omicron\lambda\eta\gamma\epsilon\delta\eta\varsigma$: Σ 'in the height of His
 glory' ^g Σ וילבשו פנמונים (a doublet made up of 8 a + 9 a to make up stichoi of verse after 7 a and 7 b
 had been fused into one line) ^{h-h} Σ כליל תפארת = Σ $\sigma\upsilon\nu\tau\epsilon\lambda\epsilon\sigma\alpha\nu$ $\kappa\alpha\upsilon\chi\eta\mu\alpha\tau\omicron\varsigma$: Σ 'with garments of purple'
ⁱ⁻ⁱ Σ וישברו: Σ $\kappa\alpha\iota$ $\epsilon\sigma\tau\epsilon\phi\alpha\nu\sigma\epsilon\nu$ $\alpha\upsilon\tau\omega\nu$ (read $\epsilon\sigma\tau\epsilon\phi\alpha\nu\sigma\epsilon\nu$ = Σ coronavit): Σ 'and honoured him' ^{j-j} Reading
 עז ככלי עז (for Σ בכבוד ועז) = Σ and Σ ^k Verses 8 c-14 b are lacking in Σ ^{l-l} Σ מנכסים: Σ $\pi\epsilon\rho\iota\sigma\kappa\epsilon\lambda\eta$
^{m-m} Reading ומעיל (בתנות) = Σ $\kappa\alpha\iota$ $\pi\omicron\delta\eta\rho\eta$ $\kappa\alpha\iota$ $\epsilon\pi\omega\mu\iota\delta\alpha$ ($\epsilon\pi\omega\mu\iota\delta\alpha$ often in LXX for אפוד: Smend and
 Peters regard $\epsilon\pi\omega\mu\iota\delta\alpha$ as an error for (?) $\delta\iota\pi\lambda\omicron\upsilon\delta\alpha$ which often = מעיל in LXX) ⁿ At v. 9 a in the margin the
 note occurs in Persian: 'This MS. reaches thus far': see Cowley-Neub., p. 25 ^{o-o} Reading (Nöldeke, Peters)
 לכת נעמה: Σ $\epsilon\nu$ $\nu\alpha\sigma$ ^{p-p} פנמונים ורמנים המון: Σ $\epsilon\nu$ $\nu\alpha\sigma$ ^{q-q} נעמה: Σ $\epsilon\nu$ $\nu\alpha\sigma$
 $\epsilon\lambda$ (freely) $\epsilon\chi\alpha\sigma\alpha\iota$ $\phi\omega\eta\eta$ נעמה only again in Neo-Hebrew = 'chant', 'music' ^{r-r} So Σ (+1 before תכלת: cp. Σ): Σ $\sigma\tau\omicron\lambda\eta$ $\alpha\gamma\iota\alpha$, $\chi\rho\upsilon\sigma\omega$ $\kappa\alpha\iota$ $\nu\alpha\kappa\upsilon\theta\omega$ $\kappa\alpha\iota$ $\pi\omicron\rho\phi\upsilon\rho\alpha$ ^{s-s} So Σ ואור: Σ $\epsilon\nu$ $\nu\alpha\sigma$
 $\alpha\lambda\eta\theta\epsilon\alpha\varsigma$ ואורים ותמים (so Peters reads, but Σ to be preferred; see exeg. notes) ^{t-t} Σ ושני תולעת: Σ $\epsilon\nu$ $\nu\alpha\sigma$
 $\kappa\epsilon\kappa\lambda\omega\sigma\mu\epsilon\nu\eta$ $\kappa\omicron\kappa\epsilon\phi$ (in Bible always in reverse order, תולעת שני) ^{u-u} Σ על החשן: Σ $\epsilon\nu$ $\nu\alpha\sigma$ ^{v-v} Σ במל[ואים] = Σ $\epsilon\nu$ $\nu\alpha\sigma$ $\chi\rho\upsilon\sigma\omega\nu$
 (cp. Exod. xxxix. 13 in LXX) ^{w-w} Σ $\epsilon\rho\gamma\omega$ (so read for $\epsilon\rho\gamma\omega\nu$) $\lambda\iota\theta\omicron\upsilon\rho\gamma\omega\nu$ = מעשה חרש אבן (Exod. xxviii. 11):
 so read with Smend ^{x-x} Σ כל אבן יקרה + Σ ^{y-y} Reading (מענפת) Σ מעיל ומענפת: Σ $\epsilon\nu$ $\nu\alpha\sigma$
^{z-z} Σ קרש... וצין. The missing words in Σ = פתוחי חותם: but this does not suit the traces that

And girded him with beauteous magnificence. For text see critical note. Σ text has 'and girded him about (as) with the towering horns of a wild-ox', under the influence of Num. xxiii. 22, xxiv. 8. The word rendered 'towering horns' in the Numbers passages (תועפות) means here apparently 'magnificence'—a meaning for which there is some support in the LXX rendering of the word in Numbers (viz. $\delta\acute{o}\xi\alpha$).

The breeches. Cp. Exod. xxviii. 31.

the tunic. i.e. the ordinary outer garment: cp. Exod. xxviii. 39.

robe. i.e. the violet robe (מעיל תכלת) which was always worn with the ephod; cp. Exod. xxviii. 31.

9. with pomegranates. And with resounding bells. For text see critical note. Cp. Exod. xxviii. 33 f. to cause the sound of him... audible... i.e. 'they were to call God's attention to Aaron as the representative of his people' (McNeile on Exod. xxviii. 33); cp. Exod. xxviii. 35 ('And the sound thereof shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not'). It has also been thought that their purpose was to apprise the people when Aaron had reached the Holy Place. They were probably a survival (some form of charm), the original meaning of which was forgotten. According to Josephus, *B. I.*, v. 5. 7, 'the bells signified thunder and the pomegranates lightning.'

10. (With) the holy garments. Cp. Exod. xxviii. 2-6. Here the ephod, girdle, and 'breastplate' are specially meant (see following verses).

the breastplate of judgement. Cp. Exod. xxviii. 4, 15. 'Breastplate' is a somewhat misleading translation of the Hebrew word (חשן), though it has become consecrated by usage. It probably denoted a bag or pouch of some kind, in which were contained the Urim and Thummim (= 'of judgement').

the ephod. Cp. Exod. xxviii. 6-12.

waistcloth. Otherwise spoken of as the 'girdle' (אבנט); cp. Exod. xxviii. 4, 39, 40.

10-11. the designer... the weaver. The division is only rhythmical—the same craftsmen are meant in each case. scarlet... precious stones. Here, again, the division is rhythmical: 'scarlet' entered into the making of the 'breastplate of judgement', as well as of the ephod; and similarly precious stones (of both).

seal-engraved. Cp. Exod. xxviii. 21. The engraved stones (twelve) of the breastplate of judgement, inscribed with the names of the twelve tribes of Israel, are meant.

In settings. Cp. Exod. xxviii. 17.

- For a memorial in graven writing,
According to the number of the tribes of Israel.
12 (With) the crown of pure gold ¹²(resting) upon the mitre¹,
^aThe diadem engraven, 'Holy to Jahveh'²—
^aMajesty most glorious, praise most puissant³,
^bThe desire of the eyes, and the perfection of beauty⁴!
13 ^cBefore him there was nothing like them⁵,
^dAnd no stranger shall He clothe therewith for ever⁶:
^eSo 'He trusted him and' his sons⁷,
^fAnd 'his sons' sons⁸ throughout their generations⁹.
14 His (Aaron's) meal-offering is wholly consumed
^hTwice every day as a continual sacrifice¹⁰.
15 ⁱMoses consecrated him¹¹,
And anointed him with the holy oil;
And it became for him 'an eternal covenant',
^kAnd for his seed¹², 'as long as the heavens endure'¹³:
^mTo minister (to God) and for Him to execute the priest's office¹⁴,
And to bless His people 'in His name'¹⁵.
16 He chose him out of all living,
To bring near 'the burnt-offering and fat pieces'¹⁶,

remain in MS.: read with *Lévi* לוי קדש [וצין] חרות לו קדש ¹²⁻¹³ חור כבוד ותהלה עו יו ¹⁴⁻¹⁵ Reading with *ע* מחסר עין ומבלל מחסר עין ומבלל (עין ומבלל) ¹⁶ Reading with *ע* ועד עולם לא ילבישם זר (עין. ע) ¹⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ¹⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ¹⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ²⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ³⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁴⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁵⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁶⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁷⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁸⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹¹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹² Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹³ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁴ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁵ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁶ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁷ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁸ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ⁹⁹ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע) ¹⁰⁰ Reading with *ע* וכל יום תמיד פעמים יו (עין. ע)

For a memorial . . . According to the number of the tribes of Israel. Cp. Exod. xxviii. 21, 29 ('And Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the Holy Place, for a memorial before the Lord continually').

12. the crown of pure gold . . . The diadem. The terms are in apposition and synonymous; the 'plate' or 'diadem' which was fastened on to the 'mitre' or turban is meant: cp. Exod. xxviii. 36 f. For text of second clause see critical note. Cp. also Josephus, *B. J.*, v. 5, 7, and *Ant.*, iii. 7-6.

Majesty most glorious . . . This emotional touch reveals the feeling of the writer that all the majesty and glory of Israel were embodied in the High Priest.

13. Before him. i.e. before Aaron was thus invested.

there was nothing like them. i.e. like the holy vestments.

no stranger. i.e. no unconsecrated person of another tribe in Israel. The emphasis laid on this point is noticeable. Evidently Ben-Sira would not have tolerated any breach in the legitimate succession to the High-priesthood, such as, as a matter of fact, occurred shortly after the period when he wrote.

shall He clothe therewith. 'He,' i.e. God.

So He trusted him and his sons. The text is uncertain (see critical note). That adopted might, perhaps, be rendered (following a Neo-Hebrew usage): 'Such He entrusted to him and his sons,' i.e. such a position of honour and responsibility.

And his sons' sons . . . The High-priesthood was to be maintained perpetually by legitimate succession.

14. His (Aaron's) meal-offering . . . as a continual sacrifice. The daily meal-offering of the High Priest was offered half in the morning and half in the evening; and it was specially distinguished by being wholly burnt upon the altar; cp. Lev. vi. 19-23 (= vi. 12-16 in Hebrew).

15. Moses consecrated him, And anointed him . . . Cp. Lev. viii.

And it became for him an eternal covenant . . . The anointing with the holy oil of Aaron was a solemn guarantee that the priesthood should remain perpetually in Aaron's line.

as long as the heavens endure. The same phrase recurs in l. 24 ('as the days of heaven'); cp. also Ps. lxxxix. 30; Deut. xi. 21.

To minister . . . execute the priest's office . . . bless . . . Cp. Deut. x. 8; Exod. xxviii. 41, 43, &c.; Num. vi. 23, 27.

16. He chose him out of all living. Cp. v. 4 above; also Num. xvi. 5, 7, xvii. 20.

the burnt-offering and fat pieces. The burnt-offering was, of course, wholly consumed upon the altar; in the case of animal-sacrifices which were not wholly burnt the fat pieces were reserved for burning on the altar.

- 16^a And to burn a sweet savour and a memorial^a,
 And make atonement^a for the children of Israel^a.
 17 And He gave him His commandments^a,
 And invested him with authority over statute and judgement^a,
 That he might teach His people statutes,
 And judgements unto the children of Israel^a.
 18 But strangers were incensed against him^a,
 And became jealous of him in the wilderness;
 The men of Dathan and Abiram,
 And the congregation of Korah^a in their violent anger^a.
 19 And Jahveh saw it^a and was angered^a,
 And consumed them^a in His fierce wrath^a:
 And He brought a sign to pass^a upon them^a,
 And devoured them^a with His fiery flame^a.
 20 And (He increased)^a Aaron's glory,
 And gave him^a his inheritance^a:
 (20 a) The holy contributions^a He gave him^a for sustenance,
 (21 a) And the fire-offerings of Jahveh they might eat:
 (21 d) The presence-bread^a is his portion,
 (21 f) And the gift-sacrifice^a for him and for his seed.

D-P So \mathfrak{L} : \mathfrak{E} θυμίαμα και ενωδιαν εις μνημοσυνον: \mathfrak{S} 'and sacrifices and incense' 9-4 So \mathfrak{L} : \mathfrak{E} περι του
 λαου σου (N^o 248 > σου: 70 V \mathfrak{L} have αυτου): \mathfrak{S} 'for all Israel' 1-1 So \mathfrak{L} : \mathfrak{E} εδωκεν αυτον (so B Syro-
 Hex V 253: the other MSS., also \mathfrak{L} , read αυτω) εν εντολαις αυτου 2-2 So \mathfrak{L} : \mathfrak{E} εξουσιαν εν διαθηκαις κριματων
 (reading משפט בחרק): \mathfrak{S} = \mathfrak{L} (though pointed as plural nouns) 1-1 Verses 17 c d > in \mathfrak{S} : \mathfrak{E} has διδασκει τον
 Ιακωβ τα μαρτυρια (N^o 248 + αυτου) και εν νομω αυτου φωτισαι (inferior reading φωτισαι) Ισραηλ: this may be more
 original than \mathfrak{L} , and suggests: : להלמד לעיניך עדותי והורותי להורות את ישראל: (so Smend) 11-11 So \mathfrak{L} : \mathfrak{E} ויתרו בו
 זרים = \mathfrak{S} : \mathfrak{E} επισυναρτησαν αυτω αλλοτριαι (using the LXX word from Num. xvi. 19, xxvi. 9, xxvii. 3)
 1-1 \mathfrak{L} : \mathfrak{E} εν θυμω και οργη: \mathfrak{S} 'in strength' 11-11 So \mathfrak{L} : \mathfrak{E} και ουκ ευδοκησεν 11-11 (x-1) These
 clauses are transposed in \mathfrak{S} 1-1 So \mathfrak{L} : \mathfrak{E} και συντελεσθησιν (= ויכלו for ויכלם) 2-4 Reading ויברא (for
 ויברא) = \mathfrak{S} (cp. Num. xvi. 30) [\mathfrak{E} has τεματα: \mathfrak{S} 'a blow' for אות 'sign'] 11-11 So \mathfrak{L} : \mathfrak{E} και ουκ ευδοκησεν
 11-11 \mathfrak{L} (consumsit eos): \mathfrak{E} καταλασσαι αυτους 11-11 \mathfrak{L} : \mathfrak{E} בשביל אפו = εν φλογι πυρος αυτου (so 55 254 \mathfrak{L}): others
 εν πυρι φλογος αυτου: \mathfrak{S} 'with flame' c-1 Reading ויכר (Lévi, Peters) = \mathfrak{E} και προσεθηκεν: \mathfrak{S} 'and He put
 (upon Aaron)' [Smend וישנה 'and He doubled'] d-1 So \mathfrak{L} : \mathfrak{E} εληροσησιν 6-6 Reading תרומות
 ש[ק]: \mathfrak{E} απορχος πρωτογεννητων = ? תרומות ראשית (a conflation): \mathfrak{S} = ראשית קרש: apparently there were two
 readings, viz. תרומות קרש and ראשית קרש: the former is supported by Num. xix. 18 1-1 So \mathfrak{L} : \mathfrak{E} εμερισεν
 αυτω (B against all other MSS. and \mathfrak{L} avtois) 11-11 \mathfrak{L} has the clauses rightly in this order: \mathfrak{E} (wrongly) 20 c d
 21 a b: \mathfrak{S} compresses the four clauses into two, rendering:

'The holy first-fruits and the presence-bread
 To him and to his seed.'

h-h So \mathfrak{E} : \mathfrak{L} > 1-1 Reading לחם פנים with Peters (Nöideke לחם מערכת): cp. \mathfrak{S} (the translator of \mathfrak{S}
 apparently passed accidentally from לחם at end of 20 c to the לחם at beginning of 20 d: \mathfrak{E} εν πρωτοις προιμασιν
 πληρωσιν (pr. eis 70 106 &c. 248 &c. Sah εν πληρωσιν) = ? לפנים ערך שבע (? the first two words a corruption
 of לחם מערכת): for εν πρωτοις = לפנים: cp. iv. 17 1-1 \mathfrak{L} : ונתנה \mathfrak{E} ατ εδωκεν [αυτω] k-k Reading

to burn a sweet savour and a memorial. The former 'to burn a sweet savour' is the technical term applied
 specially (but also in other connexions) to the burning of the sacrificial pieces and the fat upon the altar (cp. Lev. i. 8, 9);
 the latter 'a memorial' is applied specially to that portion of the meal-offering which was burnt upon the altar (cp.
 Lev. ii. 2, 9).

17. And He gave him His commandments... Cp. Deut. xxxiii. 10, xvii. 10f., xxi. 5. Ben-Sira evidently applied
 Deut. xxxiii. 8 f. to Aaron. The divine authority of the priesthood in religious (ceremonial) enactments is emphatically
 asserted.

18. But strangers were incensed against him. In Num. xvi. 40 (Hebr. xvii. 5) 'stranger' is explained as = one
 'who is not of the seed of Aaron'. Men not of the priestly tribe are here meant.
 became jealous of him. Cp. Ps. cvi. 16.

The men of Dathan and Abiram. Cp. Num. xvi.

19. with His fiery flame. Cp. Job xviii. 5.

20. And (He increased) Aaron's glory. Not only did the abortive rebellion of Dathan and Abiram result in
 the Aaronite priesthood maintaining its position triumphantly (cp. Num. xvii.), but the privileges of the position were
 strengthened (cp. Num. xviii. 1-7).

The holy contributions. Or 'offerings', i.e. those parts of the sacrifice which were contributed to the priest
 (the 'heave-offerings' so called); cp. Num. xviii. 8 f.

- 22 Only ^kin the land of the people^k might he have no heritage,
^lAnd in their midst divide no inheritance^l;
^mWhose portion and inheritance is Jahveh^m
ⁿIn the midst of the children of Israelⁿ.

(f) XLV, 23-26. *Phinehas* (3+4+3 distichs).

- 23 Moreover PHINEHAS the son of Eleazar
 "Was glorious" in might "as a third".
 In that he was jealous ^pfor the God of all ^p,
 And stood ^qin the breach for his people^q;
^rWhile his heart prompted him^r,
 And he made atonement ^tfor the children of Israel^t.
 24 Therefore for him, too, ^uHe established an ordinance^u,
^vA covenant of peace to maintain the sanctuary^v;
 That to him and to his seed should appertain
 The High-Priesthood for ever.
 25 ^wAlso His covenant was^w with David,
^xThe son of Jesse^x, of the tribe of Judah;
^y"The inheritance of the king is his son's alone"^y.
 While the inheritance of Aaron (belongs) ^zto him^z and to his seed.

הַעֲמָדָה = ע: ש' 'in their land'¹⁻¹ So W: Ε και μερις ουκ εστιν αυτου εν λαω (cp. Num. xviii. 20): S' And they did not divide a portion with them'^{m-w} Reading וְנָחֳלוּ אִשָּׁר יי חלקו ונחלתו: cp. Ε αντες γαρ μερις σου (>48 70 Syro-Hex. L avton) και (B N^s >248 >) κληρονομια: W = S^{w-u} So W: (cp. S): Ε >^{o-o} W
(defective): נבוכדנאצר: Ε βουκος εις βογαυα: S' in his power received three lamours: (= 2 נבוכדנאצר נחל שלוש)
read (with Smend): נבוכדנאצר נחלה בל מל: Ε εν φοβη κυριου: S' in the matter of the Midianitish woman and the son of Israel' (*from Num.* xxv. 6 ff.)ⁱ⁻ⁱ W: Ε εν τροχη λαου (155 evrperia) E reverentia): S = S' נבוכדנאצר העם:ⁱ⁻ⁱ So W: Ε εν αγαθητι προθυμια ψυχης αυτου: S >^{a-a} S
W = Ε: S' 'and he prayed'¹⁻¹ So W: Ε παρει του Ισραηλ = S^{w-u} W: Η ηεις ηκ: Ε εταθη (ignoring ηκ which is regularly rendered διαθηκεν, in order to avoid repetition of the word [διαθηκεν]; see following clause): S' with oath God swear to him'^{a-a} So W: Ε διαθηκεν αγωνος (in previous stichos) πορταται (w 106 157 254 Sah: other MS., πορταται) αγωνας και λαου (so 70 253 V. n^a &c. Sah L: others λω) αυτου—the last clause is an addition of Ε: S' 'that he should build for Him an altar' (2 explanatory paraphrase)^{w-u} So W: Ε και διαθηκεν (read και διαθηκεν η—70 106 Sah και διαθηκεν)
^{x-x} So W: Ε υπ (70 n^a L + ιστασα)^{x-x}
ⁱ⁻ⁱ Reading
ברך—נחלה אשר לפני כבודו W MS. has—which is obviously corrupt: SA is regarded as a miswritten אשר by some scholars: then (reading לפני for נחלה) the sentence means: 'The heritage of a man (passes) to his son alone': S has: 'The heritage of kings he alone inherited' * * S: S: W and Ε >

21. the fire-offerings of Jahveh they might eat. Cp. Num. xviii. 9, 18, &c.

21. **The presence-bread** is his portion. For the text see critical note. According to the Mishnah (*Sukka*, v. 7 f.), all the loaves were eaten by the priests, one half by the outgoing division for the week, the other half by the incoming division.

the gift-sacrifice. The word rendered 'gift' (מִנְחָה) is twice applied (in the form מִנְחָה) to sacrifices in the Pentateuch; cp. Num. xviii. 11 (Gen. xxxiv. 12). The usual word is *qorban* (קָרְבָּן). It is a comprehensive term.

23. (in the land of the people) might he have no heritage . . . Num. xviii, 20; Deut. xviii, 1; Joshua viii, 14.

(c) XLV: 23-26 (PHINEHAS).

23. Phinehas the son of Eleazar. Cp. Num. xxv. 7 ff.

(as a third). It is significant that Phinehas is set beside Moses and Aaron as 'third'; this may possibly point to disputed succession to the High-Priesthood (cp. 1 Macc. ii. 54: 'Phinehas our father ... obtained the covenant of an everlasting priesthood': cp. also 4 Macc. xviii. 12).

In that he was jealous . . . Cp. Num. xxv. 11, 13.

24. A covenant of peace . . . High-Priesthood for ever. Cp. Num. xxv. 12 f.

to maintain the sanctuary. G (see critical note) has a significant addition here; it renders 'to be leader of the sanctuary' *and of his people*: i.e. not only leader in ecclesiastical but also in political affairs. When the grandson of Ben-Sira wrote, the political power of the High Priest had been strongly asserted. The High Priest had become ethnarch. One consequence was that the office became the sport of constant political intrigues.

23. **(The inheritance of the king is his son's alone).** While... For the text see critical note. It is difficult to be sure what the exact point of the couplet is. Apparently the second line forms the antithesis to line one. If so, the meaning may have been: the power and privileges of the king, as sovereign, are transmissible only to his son, viz. by direct succession; whereas the power of the priesthood belongs to, in a sense, and is inherent in every member of the priestly tribe, all Aaron's descendants, in fact, together with Aaron himself. Others (cp. G and S) see no antithesis, but, on the contrary, a parallel statement to the effect that in each case the dignity is only transmissible in direct and

- 25^a And now bless ye Jahveh^b,
 Who has crowned you with honour^a;
 26^c May He grant^e you wisdom of heart,
^dTo judge His people in righteousness^d;
 That ^eyour prosperity^e may never cease^f,
^gNor your power^g for perpetual generations^h.

(g) XLVI. 1-10. *Joshua, the son of Nun, and Caleb, the son of Jephunneh*
 (= 3 + 3 + 4 + 3 + 2 + 3 distichs).

- 46¹ A mighty man of valour^a was Joshua^b the son of Nun^b,
^cA minister of Moses in the prophetic office^c,
^eWho was formed to be^e according to^f his name^g,
^hA great salvation for his chosen^h,
ⁱTo take vengeance uponⁱ the enemy^j,
^kAnd to give an inheritance^k to Israel^l.
 2^m How glorious was he when he stretched forth^m his handⁿ,
^oAnd brandished the javelin against the city^o!
 3^p Who was he that could stand before him^p?
^qFor he fought the wars of Jahveh^q.

^a-a So \mathfrak{E} : \mathfrak{E} > [S > last line] ^b \mathfrak{U} + הַטוֹב: S > ^c-c \mathfrak{U} וְיָתֵן: \mathfrak{E} δῶν = יָתֵן (so \mathfrak{U} , ch. l. 23 a): S 'that giveth'
^d-d So \mathfrak{E} = S (with 'in His name' for last words): \mathfrak{U} >: supply text: לְשֹׁפֵט עִמּוֹ בְּצֶדֶק: ^e-e \mathfrak{U} טוֹבְכֶם = S: \mathfrak{E}
 τα αγαθα αυτων ^f-f \mathfrak{U} לֹא יִשְׁכַּח לֹא יִשְׁכַּח: cp. \mathfrak{E} ινα μη αφανισθη: S = \mathfrak{U} ^g-g \mathfrak{E} και την δοξαν
 αυτων: S 'their power': \mathfrak{U} defective: read? וְיִבְרַחְכֶם: Peters ותפארתם: Smend אמורתכם ^h-h So \mathfrak{U} : cp.
 S 'for all generations for ever': \mathfrak{E} εις γενεας αυτων
ⁱ-i \mathfrak{E} κραταιος εν πολεμοις (πολεμος NA C 155 248 = \mathfrak{U}) ^j-j \mathfrak{E} Ναη, N* ο Ναη (NA^a 248 ο του Ναη),
 A V 70 155 Syro-Hex Sah Eth υιος Ναη (= S \mathfrak{U}) ^k-k S 'By prophecy he was reserved to become
 like Moses the great one, to bring salvation by his hand to them that love him' ^d-d \mathfrak{E} και διαδοχος Μωση
 εν προφητεια: \mathfrak{U} successor Moysi in prophetis ^e-e \mathfrak{E} ος εγενετο: \mathfrak{U} qui fuit magnus ^f-f \mathfrak{E} κατα (= \mathfrak{U})
^g-g Reading, with Smend, בְּשֵׁמִי (= S \mathfrak{U}) for בְּיָמֵי ^h-h \mathfrak{E} μεγαλ επι σωτηρια εκλεκτων αυτου: \mathfrak{U} Maximus in
 salutem electorum Dei ⁱ-i εκδικησαι επεγεγομενους (reading בקמי for נקמי) εχθρους (= \mathfrak{U}) ^j-j S 'the
 hateful men' ^k-k \mathfrak{E} σπας κληρονομηση (κατακλ. NA 55 157 248 254 Syro-Hex): \mathfrak{U} ut consequeretur
 haereditatem ^l-l S 'the children of Israel', and adds 'the land of promise' ^m-m \mathfrak{E} ως εδοξασθη
 εν τω παραι χειρας αυτου ⁿ-n S 'the spear that was in his hand' ^o-o \mathfrak{E} και τω εκκλιει ρομφαιαν επι πολεις
 V^h \mathfrak{E} τις προτερον αυτου οτως εστη (S = \mathfrak{U}) ^q-q \mathfrak{E} τους γαρ πολεμους Κυριος (V NA^a 70 248 253

legitimate succession, from father to son. In this case the external position and power of the High Priest is primarily thought of, not his spiritual authority. There is probably some allusion intended to contemporary events—the intrigues against the legitimate holder of the position of High Priest (Simeon, who would be regarded as a descendant of Phinehas) by the Tobiaidae. For the covenant with David cp. 2 Sam. xxiii. 5; Jer. xxxiii. 21; Ps. lxxxix. 4; 2 Chron. xiii. 5, xxi. 7; Isa. lv. 3. See further in ch. xlvii of our book, especially vv. 11 and 22.

And now bless ye Jahveh. Cp. l. 22 a.

Who has crowned you with honour. Cp. Ps. viii. 6.

26. May He grant you wisdom of heart. Cp. l. 23. The reference is to the legitimate representative of Phinehas the High Priest.

(g) XLVI. 1-10 (JOSHUA AND CALEB).

1. A mighty man of valour. Cp. Judges vi. 22, and 2 Chron. xxvi. 12 (Sept. and Hebr.).

A minister of Moses. מִשְׁרֵת מֹשֶׁה; cp. Exod. xxxiii. 11; with \mathfrak{E} cp. 2 Chron. xxviii. 7 (מִשְׁנֵה הַמֶּלֶךְ). \mathfrak{E} is explanatory; the prophetic minister becomes in due course his successor, as in the case of Elisha, see 1 Kings xix. 21. For the prophetic succession see further the note on xlvii. 1.

the prophetic office. נְבוִיאָה may rightly be rendered here 'prophetic office', though in the O.T. it is not used in this sense; it means 'prophecy' in 2 Chron. xv. 8 (genuine prophecy), Neh. vi. 12 (false prophecy), and 'prophetic writing' in 2 Chron. ix. 29. With \mathfrak{E} cp. xlv. 3 d.

Who was formed to be according to his name. The emended reading is preferable, especially as it is supported by \mathfrak{E} ; Joshua (= 'Jahveh is salvation'), as the leader of the Israelites into the Promised Land, would be appropriately called the saviour of his nation. For a somewhat similar word-play in the Hebrew see xlvii. 18.

for his chosen. Cp. xlvii. 22; Num. xi. 28 (Sept.).

To take vengeance upon the enemy. The reference is to Joshua x. 13.

to give an inheritance . . . Cp. Deut. i. 38, iii. 28.

2. How glorious. כִּי נִהְיָ; cp. l. 5.
 when he stretched forth his hand. See Joshua viii. 18, 26.
 against the city, i.e. Ai.

3. Who was he . . . Cp. Joshua i. 5. The rendering of \mathfrak{E} seems to have been based on Joshua x. 14.
 the wars of Jahveh. Cp. Joshua x. 14 b; 1 Sam. xviii. 17, xxv. 28; and 'the book of the wars of Jahveh', Num. xxi. 14.

SIRACH 46. 9-13

- 9 And He^a gave strength unto Caleb,
 And unto old age it remained with him,
¹To cause him to tread¹ upon the high places^a of the land;
 And also his seed obtained^a a heritage,
 10 In order that ^aall ^athe seed of Jacob^w might know
²That it is good ²to follow fully² after Jahveh.²

(h) XLVI. 11, 12. *The Judges* (= 3 distichs).

- 11 Also the Judges, each with his name,
^aAll whose hearts were not beguiled^a,
 Nor turned back³ from (following) after God^b.
 May their memory be ^cfor a blessing^c.
 12 ^dMay their bones flourish again out of their place^d,
^eAnd may their name sprout afresh for their children^e.

(i) XLVI. 13-20. *Samuel* (= 2 + 3 + 4 + 4 distichs ₁ + 1 later add.]).

- 13 ^fHonoured by his people and loved by his Maker^f
^gWas ^hhe that was asked for^h from his mother's womb;
 Sanctified ⁱof Jahvehⁱ in the prophetic office,—
 Samuel, who acted as judge and priest.
 By the word of God ^khe established the kingdom^k,
 And anointed princes¹ over^m the people^s.

^a ὁ κυριος ^{t-t} Reading להדריכו for להדריכם (cp. ἐπισηναὶ αυτοῦ) ^{u-u} ὁ ἐπὶ το (B* art.) ὕψος
^v ירשׁ: ὁ κατέσχευεν: S has the future ^{w-w} ὁ πάντες οἱ υἱοὶ Ἰσραὴλ ^{x-x} > ^{y-y} S 'Who had fulfilled
 the law of Jahveh and His judgements' ^{z-z} ὁ το πορεύεσθαι (cp. v. 6 e where the same Hebr. word is differently
 rendered) ^{b-b} ὁ οὐκ ἐξεπορεύεσθαι ἡ καρδία ^{h-h} ὁ ἀπὸ Κυρίου: S 'from the law of God' ^{c-c} ὁ ἐν ἐνλογαῖς
 (cp. Sept. of Zech. viii. 13) ^{d-d} Wanting in ὁ (see, however, xlix. 10 d): S 'May their bones shine like lilies'
 (cp. xxxix. 14) ^{e-e} ὁ καὶ τὸ ὄνομα αὐτῶν ἀντικαταλλάσσομενον ἐφ' οἷοις δεδοξασμένων αὐτῶν: S 'And may they
 leave their good name behind for their children, and their glory for the whole nation': E et nomen eorum
 permaneat in aeternum permanens ad filios illorum sanctorum virorum gloria. In 11 c d and 12 b form one
 clause ^{f-f} Reading, with Smend, עֲשֵׂהוּ וְאָהֲבֵהוּ עִמּוֹ נִכְבֵּר עִמּוֹ וְרָצִי עִשְׂתָּהוּ (the text has עֲשֵׂהוּ וְרָצִי עִשְׂתָּהוּ): ὁ ἡγαπημένος ὑπὸ
 κυρίου αὐτοῦ N A C + Σαμουὴλ: S 'and loved by his Creator' ^{g-g} ὁ προφήτης Κυρίου κατεστήσεν βασιλεῖαν (B
 βασιλεῖα) καὶ ἐχρίσεν ἀρχοντας ἐπὶ τὸν λαὸν αὐτοῦ ^{h-h} ὁ ἡμῖναλ ^{k-k} S 'the kingdom was established' ⁱ⁻ⁱ S > ¹ S 'governors and kings'
 lent') after 1 Sam. i. 28

9. And He gave strength . . . Cp. Joshua xiv. 6, 11.
 the high places of the land. i.e. the fortified places, cp. Deut. xxxiii. 29; and for the rendering of ὁ cp.
 Joshua xiv. 12.

And also his seed . . . Cp. Num. xiv. 24; Joshua xv. 16 ff.; Judges i. 11 ff.

10. to follow fully. See note on v. 6.

(h) XLVI. 11, 12 (THE JUDGES).

11. each with his name. Ben-Sira desires to make some reference to the names of the Judges collectively without
 mentioning each by name.

All whose hearts were not beguiled. Cp. Is. xix. 13; the reference is to such passages as Judges xvi. 16-18
 (Samson), viii. 27 (Gideon), &c.

May their memory be for a blessing. Cp. xlv. 1 note.

12. May their bones . . . See xlix. 10.

And may their name . . . Cp. Tob. iv. 12, 'we are the sons of the prophets'; a spiritual relationship is, of course,
 meant, and in that the good example of Israel's saints and heroes is emulated by succeeding generations it can be
 said that their names sprout afresh. See further xlv. 9, 13, xlv. 1, xlix. 1, 9, 13.

sprout afresh. For the Hebr. תחליף cp. xlv. 17.

(i) XLVI. 13-20 (SAMUEL).

13. 'he that was asked for'. Note the word-play in הַמְשִׁינָאֵל ('he that was asked for') and שְׁמוּאֵל in 13 d
 ('Samuel'). Smend's emendation (see critical note) is most probably right.

Sanctified of Jahveh. נִזְכָּר, cp. נִזְכָּר אֱלֹהִים in Judges xiii. 5, xvi. 17; Ben-Sira interprets 1 Sam. i. 11 as though
 it referred to the Nazirite vow.

the prophetic office. See note on v. 1.

By the word of God. Cp. 1 Sam. ix. 27.

princes. נְגִידִים; cp. 1 Sam. ix. 16, x. 1, xiii. 14, &c.

- 14^m By means of the commandmentⁿ he commanded the congregation^o,
 And he mustered the tents of Jacob^p.
 15^q Because of his truthfulness they sought the prophet^r,
 And the seer^s was also found reliable in his words^t.
 16^u And, moreover, he called upon God^v
 When his enemies surrounded him on every side^w,
 In that he offered up a sucking lamb,
 [And cried unto the Lord]^x.
 17^y And Jahveh thundered from heaven^z,
 With a mighty crash His voice was heard^a,
 18^b And He subdued the garrisons of the enemy^c,
 And destroyed^d all the princes^e of the Philistines,
 19^f And at the time when he rested upon his bed^g,
 He called^h Jahveh and His anointed to witnessⁱ:
 From whom have I taken a bribe, even a pair of shoes^j?^k
 And no man accused him.
 [And also to the time of his end he was found upright
 In the eyes of Jahveh and in the eyes of all living^l.]
 20^m Moreover after he died he was enquired ofⁿ,
 He declared unto the king his way^o;

^m S 'for' ⁿ⁻ⁿ Reading בְּצִוָּה (the word is quite mutilated in B): \mathfrak{B} εν νομο Κυριου ^{o-o} \mathfrak{B} εκριεν συναγωγην;
^s 'he commanded the congregation' ^{p-p} \mathfrak{B} και επισκεψατο Κυριος τον Ιακωβ (cp. 1 Sam. vii. 16, 17,
 2 Chron. xvii. 7 ff.): \mathfrak{S} 'And the Lord commanded Jacob': \mathfrak{B} reads ויפקד אלתי יעקב ('and he visited the gods
 of Jacob'); this is an obvious error which Peters emends by reading ויפקד אלתי יעקב ('and God visited Jacob'),
 but this sudden change in the subject of the sentence makes such an emendation improbable; it is better to read
 ויפקד אלתי יעקב (Lévi, Smend); see further exegetical note. The corruption must have found its way into the
 Hebr. text very early, since it was read by \mathfrak{B} ^{q-q} \mathfrak{S} > ^{r-r} The text of \mathfrak{B} is considerably mutilated; Smend
 reconstructs it thus: באמונת פי דרש חזה; Peters would read: באמונתו נדרש חזה ('Because of his reliability
 the seer was enquired of'); but, according to Smend, there is not room for ויפקדו, while the upper halves
 of the letters of פי are quite visible; דרש is to be seen on the MS.; the form נדרש, which occurs in v. 20,
 has a different meaning: \mathfrak{B} εν πιστει αυτου ηκαμισταθη προφητης. ^{u-u} \mathfrak{B} και εγνωσθη εν πιστει (A A C 106 ηγνωσθη =
 \mathfrak{B} : ηγνωσθη V 55 248 253 254 Syro-Hex) αυτου πιστος ορασεως. ^{v-v} Reading רואה (for דועה) ^{w-w} \mathfrak{S} 'And
 moreover he conquered the enemies on all sides' ^{x-x} \mathfrak{B} και επικαλεισται τον κυριον δυναστην ^{y-y} \mathfrak{B} εν τη
 θλιψει (70 248 Sah Eth+avon: \mathfrak{S} + αυτου) εχθρου αυτου (\mathfrak{S} > αυτου) κυλοθεν ^{z-z} A fourth clause is
 required, but it is wanting in \mathfrak{B} as well as in all the Versions; the above is supplied from 1 Sam. xii. 9 ^{a-a} This
 clause is almost wholly mutilated; Smend reconstructs it thus: יירעם כן השמים from \mathfrak{B} και εβρωτησεν απ ουρανου
 Κυριος ^{b-b} \mathfrak{B} και εν ηχη μεγαλη ακουστην εποησεν την φωνην αυτου ^{c-c} \mathfrak{B} και εξετραψεν ητοιμαμινους Τυριων
 (reading צר [= \mathfrak{S}] for צר) ^{d-d} \mathfrak{B} > ^{e-e} \mathfrak{B} αρχοντας (in the Sept. σατραπης is used for \mathfrak{B} : \mathfrak{S}). In \mathfrak{B}
 17 b and 18 form one clause ^{f-f} \mathfrak{B} και προ καιρον κοιμησεως αιωνος ^{g-g} \mathfrak{B} εναντι Κυριου και χριστου (= \mathfrak{S}): +
 αυτου \mathfrak{S} 70 248 ^{h-h} \mathfrak{B} > ⁱ⁻ⁱ \mathfrak{B} χρηματα και εως υποδηματων απο πασης σαρκος ονκ εληψα ^{j-j} \mathfrak{S} > ^{k-k} \mathfrak{B} > ^{l-l} \mathfrak{B} > ^{m-m} \mathfrak{B} > ⁿ⁻ⁿ \mathfrak{B} > ^{o-o} \mathfrak{B} > ^{p-p} \mathfrak{B} > ^{q-q} \mathfrak{B} > ^{r-r} \mathfrak{B} > ^{s-s} \mathfrak{B} > ^{t-t} \mathfrak{B} > ^{u-u} \mathfrak{B} > ^{v-v} \mathfrak{B} > ^{w-w} \mathfrak{B} > ^{x-x} \mathfrak{B} > ^{y-y} \mathfrak{B} > ^{z-z} \mathfrak{B} > ^{a-a} \mathfrak{B} > ^{b-b} \mathfrak{B} > ^{c-c} \mathfrak{B} > ^{d-d} \mathfrak{B} > ^{e-e} \mathfrak{B} > ^{f-f} \mathfrak{B} > ^{g-g} \mathfrak{B} > ^{h-h} \mathfrak{B} > ⁱ⁻ⁱ \mathfrak{B} > ^{j-j} \mathfrak{B} > ^{k-k} \mathfrak{B} > ^{l-l} \mathfrak{B} > ^{m-m} \mathfrak{B} > ⁿ⁻ⁿ \mathfrak{B} > ^{o-o} \mathfrak{B} > ^{p-p} \mathfrak{B} > ^{q-q} \mathfrak{B} > ^{r-r} \mathfrak{B} > ^{s-s} \mathfrak{B} > ^{t-t} \mathfrak{B} > ^{u-u} \mathfrak{B} > ^{v-v} \mathfrak{B} > ^{w-w} \mathfrak{B} > ^{x-x} 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- And he lifted his voice from the earth,
¹To blot out iniquity by prophecy¹.

(j) XLVII. 1-11. *David* (= 2+3+3+2+3+2+2 distichs).

- 47 ¹ And moreover after him^a stood up Nathan,
 To serve^b in the presence of^c David.
² For as^d the fat is separated^e from the offering^f,
 So was David (separated)^g from^h Israel.
³ He playedⁱ with lions as with kids^j,
 And with bears as^k with calves of Bashan^l.

1-¹ In \mathfrak{H} only one word (בְּנִימָה) is preserved in this clause: \mathfrak{E} εν προφητειᾳ εξαλειψαι ανομιαν λαου: \mathfrak{S} 'to destroy sins by prophecy' ^{a-a} \mathfrak{E} και μετα τουτου (C 55 248 254 τουτου): \mathfrak{L} post haec (= Sah) ^b \mathfrak{E} προσφηνειν (70 248 ο προσφητης = \mathfrak{S} \mathfrak{L}): \mathfrak{S} 'to cause to hear' ^{c-c} \mathfrak{E} εν ημεραις (\mathfrak{S} = \mathfrak{M}) ^{d-d} \mathfrak{E} ωσπερ: \mathfrak{L} et quasi ^e מורם *lit.* 'lifted up': \mathfrak{E} αφωρισμενου: \mathfrak{L} separatus (\mathfrak{E} \mathfrak{L} = \mathfrak{M}) ^{f-f} \mathfrak{E} απο σωτηριου (= שלם, cp. Lev. vi. 12): \mathfrak{L} a carne ^g Expressed in \mathfrak{S} ^h \mathfrak{E} \mathfrak{L} + των νικων ⁱ⁻ⁱ \mathfrak{E} επαλειψεν (Bab) \mathfrak{S} επαλειψεν, C επαλειψεν, 70 248 254 επαλειψεν: \mathfrak{S} 'he slew': \mathfrak{L} lusit ^j Reading גרים (= \mathfrak{E} \mathfrak{S}) for גרי; the plur. is required to correspond with the plur. in the next clause ^k \mathfrak{E} εν αρσενι προβατων (cp. LXX of Ps. cxiv. 14, which Halévy, Peters, Smend, and others emend to בני צאן; cp. \mathfrak{E} εν αρσενι προβατων (cp. LXX of Ps. cxiv. 14,

To blot out . . . The reference is to the fact that by announcing the approaching death of Saul, Samuel prophesied the blotting out of the sins of the people, of whom Saul was the representative; Saul's death atoned for the sins of the people as well as for his own sins.

(j) XLVII. 1-11 (DAVID).

1. **stood up.** עָמַד, as in v. 12, in the sense of 'appear upon the scene': this is also frequently the force of the word as used in the later books of the O. T., especially in Daniel; see e.g. viii. 22, '... four kingdoms shall stand up [i.e. appear] out of the nation' (cp. Dan. xi. 2-4, xii. 1), almost equivalent to 'arise up' (קָם); see also Ezra ii. 63; Neh. vii. 65; Ps. cvii. 30.

Nathan. It is noticeable that Ben-Sira lays stress on the succession of the prophets, cp. xlvii. 1, xlviii. 1, 12, 22, xlix. 8; his is the conviction of earlier writers and prophets, that the line of prophetic teachers in Israel has been uninterrupted since the time of Moses (cp. Amos ii. 10, iii. 7, 8; Hos. xii. 13; Jer. vii. 25, xv. 1, &c. &c.). As A. B. Davidson well says (*Old Testament Prophecy*, p. 16 f.): 'The real history of Israel is a history in which men of prophetic rank and name stand at the great turning-points of the people's life, and direct the movements. The inner progress of the people was throughout guided by prophets who fertilized the religious life of the nation with new thoughts, or nourished the seeds of truth and higher aspirations already planted in the heart of the people into fuller growth and fruitfulness. . . . This offers a good comment on Ben-Sira's point of view in these chapters.'

To serve in the presence of David. . . . להעֵיב לְפָנָי, lit. 'to present oneself before' some one with the implication of readiness for service (cp. e.g. Job i. 6, ii. 1; Zech. vi. 5). In 1 Kings i. 26 Nathan speaks of himself as the 'servant' of David; but this is exceptional; the true prophets are normally not the servants of any one but Jahveh; their unfettered freedom of speech and independent attitude towards those in authority were among their leading characteristics. It is probably owing to this that the Greek renders 'prophecy' instead of 'serve'. The reading of \mathfrak{H} is, however, to be retained, as it more literally accords with the O. T. narrative. On the verse generally see 2 Sam. vii. 2 ff.

2. **as the fat is separated.** The reference is to the intestinal fat of the sacrificial victims (oxen, sheep, and goats), cp. Exod. xxix. 13, 22; Lev. iii. 3 ff., vii. 22 ff.; see also 1 Sam. ii. 15 ff. It is this part of the victim, 'the fat of the omentum with the kidneys and the lobe of the liver, which the Hebrews were forbidden to eat, and, in the case of sacrifice, burned on the altar. . . . The point of view from which we are to regard the reluctance to eat of them is that, being more vital, they are more holy than other parts, and therefore at once more potent and more dangerous' (Robertson Smith, *The Religion of the Semites*, p. 380 f.). The prohibition is only in regard to the fat about these more holy parts, and does not extend to the ordinary fat of an animal referred to in Neh. viii. 10, 'Go your way, eat the fat (שֶׁמֶן), i.e. the tasty fatty morsels), and drink the sweet . . .'

separated. Lit. 'lifted up', the technical term used in Lev. iv. 8, 10, 19, &c. for separating the fat from the flesh. Schechter (*The Wisdom of Ben-Sira*, p. 31) pointedly refers to Ps. lxxxix. 20 (19 in EV): הָרִימוּתִי בְּחֹרֶר כִּנְעִים, which may well have been in the mind of Ben-Sira.

from the offering. Lit. 'from the holy thing', cp. Lev. iii. 3 ff., xxi. 22; Num. v. 9, xviii. 17, 2 Chron. xxix. 33; Ezek. xxxvi. 38.

So was David . . . Cp. 1 Sam. xvi. 4-13.

from Israel. With the rendering of \mathfrak{E} (see critical note) cp. l. 20.

3. **He played . . .** שָׁחַק in the O. T. means to 'laugh', usually in derision (cp. Ps. xxxvii. 13, lix. 9), whereas שָׁחַק means to 'play'; e.g. with beasts, in Job xli. 5 (xl. 29 in Hebr.). With the verse before us cp. 1 Sam. xvii. 34-36; Is. xi. 6 ff.

calves of Bashan. Properly 'bull-calves of Bashan', which is inappropriate as the parallelism requires a harmless and weak animal of some kind to correspond with 'kids'; it is scarcely to be doubted that \mathfrak{E} \mathfrak{S} reflect the right text here.

- 8^d In all that he did^a he gave thanks^f
 *Unto God Most High^h with words of glory^{hd}.
 With his whole heart he lovedⁱ his Makerⁱ,
 *And sang praise every day continually^k.
 9 Music of stringed instruments he ordained^m before the altar,
 And setⁿ the singing^o of psalms to harpsⁿ¹.
 10 He gave comeliness to the feasts,
 And set in order the seasons throughout the year
 For that he gave praise^a to His Holy Name;
 *Before morning^r the sanctuary^s resounded^t (therewith)^{pp}.
 11 Jahveh also^a put away his sin^r,
 And lifted up his horn for ever.

^{a-d} In the margin of 11 'David' is inserted: Σ Therefore he gave forth his voice in words of thanksgiving and honour'
^{a-e} Lit. 'in every work of his' (= Σ) ^{f-f} Reading נתן תודות for הודות . . . : Σ εδωκεν εξομολογησιν (= Σ)
^{g-g} Σ αγαπη ψαλτων (= Σ) ^{h-h} The text is mutilated; reading בכורי באמרי (Smend) following Σ ρηματι (155
 ρηματων) δόξης
ⁱ⁻ⁱ Σ laudavit dominum et dilexit deum, qui fecit illum et dedit illi contra inimicos potentiam
^j Read אהב אהב: Σ αγαπησε και ηγαπησε: Σ ο + κυριον ^{k-k} The Hebrew text is much mutilated; Smend
 emends as follows: ובכל יום הלל תמיד (of which the text above is the rendering); Peters emends בשרי
 which is based on the addition of Σ 248 to v. 9, an addition which, as Schlatter has shown, belongs here, ואז
 ואז באו כל המנגנים ושמעו את שירתו: Σ the whole clause, unless we are to discern a remnant of it in ונגן
 Σ joins the clause on to v. 9, see next note ^{l-l} Σ 'and every day he sang praise (= 8 d) in a continual offering';
 perhaps in reference to 1 Chron. xvi. 6, 37 . . . תמיד לפני ארון, and ביום תמיד לרבר (Smend): Σ has:

και εστησεν ψαλτωδους κατευαντι του θυσιαστηριου
 και εζη ηχους αυτων γλυκαινειν μελη

(For the addition here of Σ 248 see preceding note) ^m So the marg. of Σ ⁿ⁻ⁿ Σ marg. הענים. קול
^o Lit. 'voice' ^{p-p} The text of Σ is wholly mutilated; Peters, on the basis of Σ , reconstructs it as follows:

נתן להנים הרר (εδωκεν εν εορταις ενπρεπειαν)
 ויתקן מועדי תקופת שנה (και εκοσμησεν καιρους μεχρι συντελειας (= שנה בשנה))

Σ 'he offered (lit. gave) great songs of praise year by year' ^{pp-pp} Σ > ^{q-q} Σ εν τω αιειν αυτους (Eth
 αυτων): Σ laudarent ^{r-r} Σ και απο πρωι (πρωιας N A C &c.): + φωνη ^{s-s} Σ 248 + αυτων: Σ dei sanctitatem
^t Σ ηχων (70 ηχαι): Σ amplificarent ^{u-u} Σ > ^{v-v} Σ τας αμαρτιας (= Σ) ^{w-w} Σ διαθηκην βασιλειων (55)

8. he gave thanks. Cp. Joshua vii. 19 תודת נתן.

With his whole heart. Cp. Deut. vi. 5.

every day continually. For the phrase cp. xlv. 14 (Hebr.).

9. Music of stringed instruments. נגינות שיר; cp. the titles to Ps. iv, vi, liv, lv, lxi, lxvii, lxxvi, and cp. Is. xxxviii. 20;
 Hab. iii. 19. Cp. בלי שיר in 1 Chron. xvi. 42, and שירות נבל in xxxix. 15 above. From the time of David onwards
 stringed instruments seem to have occupied the most important place among musical instruments in the Temple
 worship; the *kinor* ('lyre') and *nebel* ('harp') are the only two stringed instruments mentioned in the O.T. outside
 the Book of Daniel.

And set the singing of psalms to harps. Cp. 2 Chron. xvi. 4, 5. The meaning seems to be that David composed,
 or at all events introduced, harp accompaniments to the psalms when sung; *תיקן* means lit. to 'arrange' or 'put in
 order'; cp. Eccles. xii. 9, '... he set in order (תיקן) many proverbs.'

10. He gave comeliness to the feasts. The Zadokites of this period had become lax in the conduct of public
 worship; it was probably for this reason that Ben-Sira laid stress on David's work in this direction, and made special
 mention of the feasts (Smend).

And set in order the seasons. Cp. 1 Chron. xxiii. 31; i.e. the festive seasons. It is probable that Ben-Sira is
 reading back into earlier times the developed musical service in the Temple, of which details are given in the Mishnah;
 in *Yoma* iii. 11, *Tamid* vii. 3, e.g., we are told that there was a special Temple official whose duty it was to superintend
 the psalmody; there were under him a large number of musicians, including singers and instrumentalists; these had
 to accompany the daily burnt-offerings, as well as the solemn festival services, with the singing of psalms and playing
 on stringed instruments.

Before morning. Cp. Ps. lvii. 8 (9 in Hebr.), 'I will awake the dawn'; cxix. 62, 'At midnight I will rise to give
 thanks to Thee.' In reference to Ps. lxxii. 5 ('They shall fear Thee while the sun endureth') R. Jochanan taught that it was
 meritorious to worship at dawn. 'The *Wetigin* (תיקין) = "the ancient pious" watched for the first rays of the sun to
 begin the *Amidah* (*Berakhoth* 9 b, 29 b). There are now several societies of *Wetigin* in Jerusalem who worship at that
 hour. They have prepared tables of the sunrise for the year round from special observations taken from Mount Olivet.'
JE, x. 168 a.

11. put away. העביר. lit. to 'cause to pass away'; see 2 Sam. xii. 13, ונח יהוה העביר פשעו, which is quoted here
 almost verbatim, and cp. 2 Sam. xxiv. 10 (= 1 Chron. xxi. 8).

his horn. Cp. Ps. lxxxix. 23, cxxxii. 17.

- Also He gave to him "the decree of the kingdom",
 * And established his throne* over Israel².

(k) XLVII. 12-22. *Solomon* (= 3+4+1+3+2+3 distichs).

- 12 ^aAnd ^afor his sake* there stood up after him*
^bA wise son who dwelt in safety^b.
 13 Solomon reigned in days of peace^a,
^aAnd ^{ad}God gave him* rest round about^d,
^fWho prepared^f a house for ^aHis name^a,
^bAnd set up^{bb} a sanctuary for ever^b.
 14 How wise wast thou in thy youth¹,
¹And didst overflow like the Nile with instruction^{k1}!
 15 ^{1m}Thou didst cover the earth with thy soul¹,
^aAnd didst gather parables like the sea^{am}.
 16 ^{op}Thy name reached unto the isles afar off^o,
^aAnd they listened^a for the report of thee^{oa}.

254 βασιλεως, 70 248 βασιλειας = Syro-Hex L): S 'the throne of kingship' ^{a-1} S και θρονον βασιλης (cp. 1 Sam. ii. 8, Is. xxii. 23, Jer. xiv. 21, xvii. 12): S > ¹ So S S L (R 'Jerusalem'): S + 'for ever a mighty king' ²⁻² S μετα ταυτων ανεστη υιος ενιστημων (= L) ^{a-a} S > ^{b-b} S και δι αυτου καταλυσεν (A 70 καταπαυσεν, cp. 71, 13) ¹ εν πλατυσμοι (= 2 במרחב, cp. Ps. cxviii. 5): L et propter illum deiecit omnem potentiam inimicorum, cp. 71. 8 (critical note): S 'and Solomon dwelt in peace', joining this verse to 13 a ^c 70 248 + και εδοξασθη ^{d-d} L cui subiecit deus omnes hostes: 248 + αυτου ^{did} S > ^o S* ως (S φ) ¹⁻¹ S ινα στηση ¹¹ S επ: L in ¹ S + 'for ever' ^{h-h} S > ^{hh} S ετοιμασθη ¹ S + 'Solomon' ¹⁻¹ S και ενεπλησθη (εσοφισθη C*, -σθης C^a) ως ποταμος συνεσεως ^k S 'wisdom' ¹⁻¹ S alters the construction, γην επεκλυσεν η ψαχη σου (70 248 + πασαν) ^{m-m} S, joining this verse on to 71. 16, 'through thine understanding and through the height of the honour of kings' ^{am} Reading: יהוה ים כסיו ותקלט (Solomon) for שירה כסיו ותקלט ('And didst gather songs in the height'); the Hebr. text is mutilated; P¹ (xxx. following S, would read הרה במשל ותמלא ('And didst fill it with dark speeches'): S και ενεπλησθη εν (248 >) παραβολαις αναγκαιων ^{o-o} S > ^{o-o} S = S ^{a-a} S και ηγαπηθη (probably mistaking אב for אהב) εν τη ερηγη σου (mistaking לשבע for לשלוב) ¹ Lil. 'yearned for'

the decree of the kingdom. i.e. the decree of perpetual sovereignty to David and his house; cp. 71. 22; 2 Sam. vii. 12 ff.; Ps. ii. 7, lxxxix. 28, 29.

And established his throne. It is possible that S read נכסד נכסד (see critical note).

over Israel. This is preferable to 'over Jerusalem' of the Hebrew text, which is possibly due to the influence of Messianic thought; cp. Is. xxiv. 23.

(k) XLVII. 12-22 (SOLOMON).

12. And for his sake. i.e. for his father David's sake; cp. xiv. 12, 22. As Solomon was not truly faithful to Jahveh (cp. 1 Kings iii. 3, xi. 1-8) his prosperous and peaceful reign is ascribed to the merits of his father David (cp. 1 Kings xi. 12, 13, 32-6). This doctrine of the merits of the fathers (זכות אבות) was much developed in later Jewish teaching, though one can see from a passage like that before us that the essence of the later teaching was already in existence long before. The thought of the solidarity of Israel often finds expression in Rabbinical writings; Israel is one self-contained organism, all the component parts of which are dependent upon each other in spiritual things, so that whatever may be lacking in righteousness to one can be supplied by others who are more righteous. Naturally those who were regarded above all others as righteous were the patriarchs of old, whose good deeds were so great and so many in number that some of them could be imputed to men of later generations, whose lives were not so rich in well-doing; cp. e.g. the words in the Midrash *Shir ha-shirim* ('Song of Songs') on i. 5 ('I am black but comely'): 'The congregation of Israel says, "I am black through my own deeds, but comely through the work of my fathers".' It is said of Solomon that before he sinned he had accumulated much merit; but after he sinned all the blessings which he received were due to the merits of his fathers (Midrash *Qohélet* rabba to i. 1); it is precisely the same thought which lies at the base of the verse before us.

A wise son. Cp. 1 Kings ii. 3, iv. 21 (v. 1 in Hebr.).

who dwelt in safety. Cp. 1 Kings v. 4 (v. 18 in Hebr.).

13. peace. שָׁלוֹם, lit. 'prosperity' (cp. Job. xii. 5; Ps. cxxxii. 6; Jer. xii. 1); but peace and prosperity are closely allied; the peace which Solomon enjoyed owing to his father's victories enabled him to live in prosperity.

And God gave him rest. Cp. 1 Kings v. 4 (v. 18 in Hebr.).

And set up a sanctuary for ever. Cp. Ps. lxxviii. 69, 70.

14. How wise wast thou... For this direct address cp. xlviii. 4-11; with the words cp. 1 Kings iii. 12, iv. 29 ff., x. 1. like the Nile. Cp. xxiv. 27, xxxix. 22.

15. A continuation of the simile in the preceding verse.

with thy soul. i.e. with his influence: Smead compares the phrase נפש נפש ('to pour out the soul') in 1 Sam. i. 15; Ps. xlii. 5. Cp. also the words of the queen of Sheba in 1 Kings x. 6; 2 Chron. ix. 5.

16. the isles afar off. Cp. Is. xli. 5, and especially lxxv. 19 יְהִי יָם אֵיִם; 'A' is not necessarily an island in the usual sense, indeed very rarely so in the O. T. (cp., however, Is. xl. 15); it refers originally to any land which a mariner can make for in order to gain shelter and rest; later on in the more general sense of 'border' or 'region'.

the report of thee. Cp. 1 Kings x. 1.

- 17^a By thy songs, parables, dark speeches,
 And satires^a thou didst cause astonishment to the peoples^t.
 18^v Thou wast called by the glorious name
 Which is called over Israel^v.

Thou didst heap up gold like tin^w,
 And abundance of^r silver like lead^v.

- 19^a But thou gavest^r thy loins^a unto women,
 And didst give them to rule over thy body^b.
 20^e Yea^e, thou broughtest a blemish upon thine honour,
 And didst defile^d thy bed^d,
 So as to bring wrath upon thy progeny^e,
 And sighing concerning thy bed^f;
 21^f So the people became^g two sceptres^h,
 And out of Ephraimⁱ (arose) a sinful^j kingdomⁱ.
 22^k Nevertheless^k God^l did not forsake His^m mercy,
 Nor did He suffer any of His words to fall to the groundⁿ.
 He will not cut off^p the posterity of His chosen^q,
 Nor will He destroy^r the offspring^r of them that love Him^q;

^{a-v} Σ εν φδοις και παροιμαις και παραβολαις: Σ he interpreted proverbs of wisdom in a book^t Σ και εν (248
 Σ >) ερημια (N C -ais) απεθανυσαν σε (248 >) χωραι^u In the text of Σ this is joined to the first clause ^{v-v} Σ
 εν ονοματι Κυριου του θεου (70 248 Κυριον πασης της γης) τον επικαλεσμενον θεον Ισραηλ, joining it on to the rest of the verse;
 Σ Thou wast called by the name of God, whose is the glory^v Reading כְּבֹדִי (= Σ Σ) for כְּבֹדִי ('like iron')
^{s-x} Σ > Σ 'like dust' (cp. Job xxvii. 16, Zech. ix. 3) ^{r-z} Σ παρακεδνω ^h 248 τα σπλσγχα σου: Σ
 'thy strength' (cp. Prov. xxxi. 3) ^{l-h} Σ και ενεξουσιωσθης εν τω σωματι σου: Σ potestatem habuisti in corpore tuo
^e Σ > (hab 253 Syro-Hex) ^{d-d} Σ το σπερμα σου (reading זרעך for צוֹרֶךְ, but cp. Ezra ix. 2, Mal. ii. 15)
^e Σ 'thy children's children' ^{f-i} Σ και κατενυγην επι τη σφροσυνη σου ^{g-z} Σ γεισθαι διχα τυραννιδα ^{h-h} Σ
 'divided itself into' ^h Σ 'kingdoms' ⁱ⁻ⁱ Σ αρξαι βασιλειαν απειθη ^j Σ 'heathen' ^k Reading אֲוִלִּים
 (cp. xlii. 10): Σ > Σ ο δε Κυριος ^m Σ > (hab Σ Σ) ⁿ⁻ⁿ Σ και ου μη διαφθαρη (A Σ Σ διαφθειρη) απο
 των εργαων αυτου: Σ et non corrumpet nec delebit opera sua ^{o-o} Reading לֹא יִכְרִית לְבַחֲרֵיוֹ נֵין (Smend);
 Peter's reconstruction runs: ולא יאביר בחירו נין ונכר; the text of Σ is much mutilated: Σ ουδε μη εξαλειψην εκλεπτου
 αυτου εκγονα ^{p-p} Σ 'the seed of those that love Him' ^{q-q} Σ σπερμα του αγαπησαντος αυτον: Σ 'the sons of
 His pious ones' ^r In the text of Σ this is joined to the preceding clause ^{s-s} Reading with Smend יוֹהֵן לְעֶקֶב

17. By thy songs . . . Evidently Prov. i. 6 was in the mind of Ben-Sira, where several of the same words occur (משל, מליצה, חידה).

thy songs. Cp. Cant. i. 1, 'The Song of songs, which is Solomon's'; 1 Kings iv. 32, 'and his songs were a thousand and five.' שיר is used of both secular (e.g. Amos v. 23; Isa. xxiv. 9) and religious songs (e.g. Ps. xlii. 9, lxix. 31, &c.), and also specifically of the songs of the Levitical choirs in the Temple worship with musical accompaniment (e.g. 1 Chron. vi. 16, 17, xiii. 8; Neh. xii. 27, &c.).

parables. Cp. Prov. x. 1, xxv. 1 (משלי שלמה); משל is 'a sentence constructed in parallelism, usually of Hebrew Wisdom, but occasionally of other types' (BDB, s. v.).

dark speeches. חידה is a saying the meaning of which is not apparent on the surface; cp. Judges xiv. 12 ff.; 1 Kings x. 1; in Ezek. xvii. 2 it has the sense of 'allegory'; something that needs interpretation.

satires. מליצה; cp. Hab. ii. 6 ('a taunting riddle', מליצה חידה); the root לִץ means to 'scorn'.

18. Thou wast called by the glorious name . . . Cp. Deut. xxviii. 10; Amos ix. 12; and the Greek of James ii. 7. The reference here is to the original name given to Solomon, according to 2 Sam. xii. 25, viz. Jedidiah, 'Beloved of Jahveh'; see Ryssel *in loc.* Σ did not see the point, and probably altered the phrase deliberately, which it regarded as irreverent.

Thou didst heap up . . . Cp. 1 Kings x. 21, 27.

like lead. 'Like stones' in 1 Kings x. 27.

19. But thou gavest . . . Cp. 1 Kings xi. 1-3.

20. thou broughtest a blemish . . . Cp. xlii. 19.

And didst defile . . . Cp. Gen. xlix. 4.

And sighing concerning . . . i.e. Solomon's lax morality caused grief to men. It is strange that Ben-Sira makes no direct reference to Solomon's idolatry (cp. 1 Kings xi. 4-8), though it is implied by 21 a.

21. So the people became two sceptres. Cp. 1 Kings xii.

a sinful kingdom. Lit. 'violent'; in Amos ix. 8 occurs הממלכה החמאה.

22. did not forsake His mercy. Cp. 2 Sam. vii. 15; Ps. lxxxix. 33 (34 in Hebr.).

Nor did He suffer any of His words . . . For the phrase cp. e.g. 1 Sam. iii. 19; 2 Kings s. 10, &c.

posterity. נֵין, cp. xli. 5; the word is a rare one, occurring only three times in the O.T. (Gen. xxi. 23; Job xviii. 19; Is. xiv. 22).

His chosen. בחירי is used in reference to Israel in xlii. 1.

- 22^a And He will give to Jacob a remnant^a,
 23^a And to the house of David a root from him^{a1}.

(4) XLVII. 23-25. *The wickedness of the people under the kings who succeeded Solomon (= 2+3 distichs).*

- 23 And Solomon slept^a in Jerusalem^a,
 And left after him^a one that was overbearing^a.
 24 Great in folly^a and lacking in understanding^a
 (Was) he who^a by his counsel made the people revolt.
 And (then) he arose—of him let there be no memorial^a—
 Who sinned and made Israel to sin^a.
 And put^a a stumbling-block (in the way)^a of Ephraim^a.
 To drive them from their land;
 And their sin became very great^{a1},
 And they sold themselves to (do) all manner of evil^a.

(m) XLVIII. 1-11. *Elijah (= 3+3+3+3 distichs).*

- 48 1 Until^a there arose^a a prophet like fire,
 Whose^a word^a was like a burning furnace^a.

שארית (the text of \mathfrak{B} is much mutilated) = \mathfrak{C} ^{a1} Reading with Smend שורש ממנו שורש (the text of \mathfrak{B} is again almost wholly obliterated): \mathfrak{C} και το δαυιδ εξ αυτου μισρον ^{a2} \mathfrak{S} a great kingdom' ^{a3} \mathfrak{C} ἀρεσπασατο
 w-w Reading with Peters בירושלים (abbreviation for בירושלים, see exegetical note below); only the last letter (ש) of the word is preserved; Smend proposes כושא ('despairing', cf. Eccles. ii. 20): \mathfrak{C} μετα των πατερων (+ αυτου)
 A Sah \mathfrak{L} = עמ אבותיו: \mathfrak{S} > ^{a4} Reading מנן (see Hebr. of Prov. xxix. 21 [Smend]): \mathfrak{C} κα του σπαρματος
 αυτου (cf. LXX of Gen. xxi. 23 = מנן [Smend]): \mathfrak{S} > ^{a5} \mathfrak{C} λαον αφροσυνην (Syro-Hex λαον αφροσυνην)
 2-2 Reading אשר; the present text has רחבעם, but this cannot have been the original reading as clauses c and d are enclosed within רחב and עם; they play on the name of Rehoboam makes it in the highest degree improbable that the name itself would also appear: \mathfrak{C} reads os, which reflects the original text, but places before it 'Rehoboam'.
 For another word-play see xlvi. 17, 22 ^{a6} Reading with Smend ובר יחיה לו ובר יחיה for אשר גם אל יחיה עד אשר גם אל יחיה; apart from the fact that this makes the clause too long, the mention of 'Jeroboam the son of Nebat' can hardly have originally stood together with 'of him let there be no memorial'. The words אשר גם אל יחיה עד אשר גם אל יחיה presuppose a connexion with the preceding clauses which would give no sense; they are evidently taken from xlvi. 1. The present text has clearly suffered at the hands of a glossator: \mathfrak{C} και ιεροβοαμ υιου (α υιου) Ναβαρ: \mathfrak{S} let there be no memorial to him, (even) to Jeroboam the son of Nebat' ^{a7} \mathfrak{C} ος εξηραρεν τον ιαροαλ ^{a8} Although these words are considerably mutilated in the text of \mathfrak{B} sufficient remains to decipher them with reasonable certainty
 d- \mathfrak{C} οδον αμαρτιας ^{a9} the house of Ephraim ^{a10} \mathfrak{C} wrong transposes these two clauses ^{a11} \mathfrak{C} και επληθυνθησαν αι αμαρτιαι αυτων σφοδρα: \mathfrak{S} And he made their sins many' ^{a12} \mathfrak{C} και πασαν πονηριαν εξεζητησαν + εως (Α ως) εκδιωξεν ελεη επ αυτους: \mathfrak{S} 248 + οργη και εκδιωξεν: \mathfrak{L} + usque dum perveniret ad illos defensio et ab omnibus peccatis liberavit eos (dominus), cf. v. 11 and xlvi. 1-15 ^{a13} \mathfrak{C} 'and' ^{a14} \mathfrak{C} + 'Elijah' ^{a15} Lit.
 'And his' ^{a16} Reading דבריו (= \mathfrak{C} \mathfrak{S}) for דבריו ^{a17} \mathfrak{C} ος λαμπρα εκαιετο: \mathfrak{S} (combine) \mathfrak{C} \mathfrak{B} burned like

a remnant. Cp. xlv. 17.

... a root. Cp. Is. xi. 1, 10; a reference to the Messianic hope, cp. 1 Kings xi. 39.

(f) XLVII. 23-25.

23. slept. ש"נ standing alone as here never has the sense of 'dying' in the O. T.; it is always followed by some words which explain it as referring to death, e.g. in 1 Kings xi. 43, 'he slept with his fathers'; in Isa. xiv. 8 the context shows that death is meant; otherwise it means simply to 'sleep' or 'lie down', &c.

in Jerusalem. Every suggested emendation must from the nature of the case be hypothetical: the one adopted in the text is that proposed by Peters: it commends itself on account of 1 Kings xi. 42, 43: 'And the time that Solomon reigned in Jerusalem ... And Solomon slept with his fathers, and was buried in the city of David ...'. The abbreviation ש"נ might, apart from other reasons, conceivably have been suggested by the false etymology ש"נ ('possession of peace'), which has been one of the etymologies put forward in the past (cp. *JH*, vii. 119 *ad*). The rendering of \mathfrak{C} (see critical note), which would commend itself on account of the phraseology, is ruled out because of the absence of a final ו involved, which is clear in the text: the omission of μετα των πατερων in \mathfrak{S} is also against these words representing the original.

made ... revolt. Lit. 'throw off restraint': cp. Prov. xxix. 15; with the whole clause cp. 1 Kings xii. 5, 13, 14.

and made Israel to sin. Cp. 1 Kings xiv. 16.

And put a stumbling-block ... Cp. 1 Kings xii. 28.

24. To drive them from their land. Cp. 2 Kings xvii. 22, 23; Jer. xxvii. 10.

And they sold themselves ... Cp. 1 Kings xxi. 20.

(m) XLVIII. 1-11 (ELIJAH).

1. a prophet like fire. Cp. Mal. iv. 1, 5 (iii. 19, 23 in Hebr.).

like a burning furnace. Cp. 2 Kings i. 10 ff.

- 13 Nothing was ^atoo wonderful for him^s;
^{ss}And ^afrom his grave^a his flesh^{aa} prophesied^{bss}.
 14 In^e his life he did wonderful acts,
 And in his^d death marvellous works.
 15 For all this the people turned^a not,
 And ceased^f not from their^s sins^{ss};
 Until they were plucked^h from their land,
 And were scattered in all the earth.
ⁱAnd there were left ^aunto Judah but a few^{kl};
^lBut still a prince was left unto the house of David^l.
 16 Some among them did ^mthat which was right^m,
 And some ⁿamong themⁿ ^ocommitted fearful sin^o.

(d) XLVIII, 17-25. *Hezekiah and Isaiah* (= 2+2+2+2+2+3 distichs).

- 17 Hezekiah fortified^p his^a city,
 In that he brought^r water^s into the midst thereof.
 And hewed through the rocks with iron^t,
 And dammed up the pool with mountains^u.
 18 In his days Sennacherib came up^v,
 And sent Rabshakeh^w,
 And stretched forth^x his hand^y against Zion,
 And blasphemed^z God in^a his arrogance.

x-2 Σ $\epsilon\upsilon\pi\eta\rho\epsilon\eta\nu$ $\alpha\upsilon\tau\omicron\nu$: Σ 'was hidden from him' $\epsilon\chi\text{-}\epsilon\lambda$ Σ בֹּרֵךְ לִי 'from his place beneath': Σ $\epsilon\nu$ $\kappa\alpha\iota\sigma\iota\mu\iota\alpha$ na Σ $\tau\omicron$ $\sigma\omega\mu\alpha$ $\alpha\upsilon\tau\omicron\nu$ b Reading with *Smead and Peters* ($\text{na} = \Sigma$) $\tau\omicron$ בֹּרֵךְ na Σ $\text{καὶ } (\gamma\omicron >) \epsilon\nu$ c Σ $\text{ἐν } (\gamma\omicron >) \text{248} = \text{W}$ b ὑπὲρ αὐτοῦ *after* 'works' d Σ $\text{μετ\text{ε}νοήσαν}$ (*cp.* xxv , c) f Σ ἀπεστήσαν g $\text{ΒΑ C} >$ EE Σ 'evil deeds' h Σ ἐπενομήθησαν : Σ 'went into captivity' i-i Σ 'And Judah alone remained a small dominion to the house of David' k-k Σ ο λαός οὐχίσστος l-l Σ καὶ ἄρχων ($\text{N}^{\text{a,b}}$ αρχοντες $\epsilon\nu$ ($>$ $\text{B C } 55$) $\tau\omicron$ οὐκ $\Delta\alpha\upsilon\iota\delta$) m-m Σ τα ἁρεστον : Σ 'repentance' n-n Σ $\text{ο-}\text{u}$ W $\text{lit. 'did iniquity wondrously}'$ Σ 'added sins unto sins': Σ $\text{ἐπλήθυναν ἁμαρτίας}$ p Σ 'built' q Σ f-t Σ $\text{καὶ εἰσῆγαγεν} (= \Sigma)$ r B C τον γῶγ , $\text{N}^{\text{a}} \text{V}$ 253 τον ῥῶγ ($\text{N}^{\text{a,b}}$ τον ἁγῶγ), $\gamma\omicron$ Syro-Hex τον ῥῶγ ($\text{A } 248 = \text{W}$); *probably corruptions of* υπαγωγῶν ('a conduit' t-t Σ $\text{>: } \Sigma$ $\text{ὠρνεῖν ἀνιῶντα ἁρεστον}$ u-u Σ $\text{>: } \Sigma$ $\text{καὶ ὠκοδοῦναι κρηνας}$ (I. κρημῶν) $\epsilon\upsilon$ υβῆτα v Σ 'against them' w $\gamma\omicron$ $\text{248} + \epsilon\kappa$ $\Delta\alpha\upsilon\epsilon\iota\varsigma$ (*cp.* $\text{2 Kings xviii, 17, xix, 8}$): Σ +καὶ ἀπῆρεν (*dittography*): z +et sustulit aa $\text{manum suam contra illos}$ (*a variant of the third clause*) x-x Σ καὶ ἐπῆρεν y B C H χειρ ($\text{A } \gamma\omicron$ 248 χειρᾶ) [$= \text{V}$ Syro-Hex Sah Ethl] z Σ ἐμεγαλύνουσιν a Σ > ($\text{hab V } \gamma\omicron$ dc.) b-h Σ > c $\text{So } \Sigma$, *and*

13. Nothing was too wonderful . . . i.e. too hard; cp. Gen. xviii. 14, 'Is any thing too hard (lit. too wonderful) for the Lord?'

And from his grave . . . Cp. 2 Kings xiii. 20, 21.

prophesied, i.e. exercised prophetic powers, though of course in a different way from that recorded of Samuel in 20 d.

14. Practically a repetition of the preceding verse.

15. For all this . . . Cp. Is. ix. 12.

And ceased not from their sins. The repentance recorded in 1 Kings xviii. 39 was but of short duration.

Until they were plucked . . . Cp. Deut. xxviii. 63.

there were left unto Judah but a few. Cp. Is. xxiv. 6.

16. did that which was right. Cp. the oft-repeated formula in Kings, e.g. 1 Kings xv. 11, &c.

(*p*) XLVIII, 17-25 (HEZEKIAH AND ISAIAH).

17. Hezekiah fortified. Note the word-play in Hebrew יְחַזְקִיתוּ חֹזֶק. Cp. 2 Chron. xxxii. 5, 30.

In that he brought water . . . Cp. 2 Kings xx, 29; 2 Chron. xxxiii, 30.

And hewed through the rocks. The reference is evidently to the bo-

And hewed through the rocks. The reference is evidently to the boring of the tunnel from the Gihon to the Pool of Siloam; see Driver, *Notes on the Hebrew Text of the Books of Samuel*, pp. xv, xvi, who says in reference to the inscription in the tunnel which leads to the Pool: 'The inscription will not be later than the time of Hezekiah, who is stated to have "made the pool, and the conduit, and brought water into the city", in terms which appear exactly to describe the function of the tunnel in which the inscription is.' On the inscription the word הָחַב, 'hew through', here used occurs twice in the sense of cutting through a rock; and סֶלֶה, 'rock', which likewise occurs twice on the inscription, is the word used in the text.

And dammed up . . . Cp. Is. xxij. 11; Ezek. xxxix. 11.

18. Sennacherib. (cp. 2 Kings xviii. 13 ff.; 2 Chron. xxxii. 1 ff.; Is. xxxvi. 1 ff.)

stretched forth his hand . . . Cp. Is. x. 32; and for the expression see Job xv. 25.

blasphemed God . . . Cp. 2 Kings xviii. 22; Is. xxxvii. 6, 23.

- 19^b Then^c were they shaken^d in the pride of their heart^d,
 And they writhed as^e a woman in travail^{ab};
 20^f And they called unto^g God Most High^g,
^hAnd spread out their hands unto Him^h;
ⁱAnd He heard^k the voice of their prayer^{kl},
 And saved^l them by the hand of Isaiah^m;
 21 And He smoteⁿ the army of Assyria,
^oAnd discomfited them by the plague^o.
 22^p For Hezekiah did^q that which was good^q,
 —And was strong^r in the ways of David^r—
 23^s Which Isaiah the prophet^t commanded him^v,
 Who was great and faithful in his vision,
 24^w In his days the sun went backward^w,
 And he added life unto the king.
 25^x By a spirit of might he saw the future^x,
 And comforted^y the mourners of Zion^y.
 26^z Unto eternity he declared the things that shall be,
 And hidden things before they came to pass^z.

(ρ) XLIX. 1–3. *Josiah* (2 + 2 distichs).

- 49¹ The name^a of Josiah is as sweet-smelling incense,
 That is well mixed, the work^b of the apothecary.
^cThe mention of him^c is sweet^d in the palate^d as honey,
 And as music at a banquet of wine.

probably B, but the text is mutilated. d-l E καρδιαι και χειρες αυτων e-o E αι τακτοισαι f-i S >
 E-B E τον κυριον τον ελεημονα h-h S 'And Hezekiah spread out his hands before the Lord' i-i E και ο
 αγιος εξ ουρανου ταχυν (V 248 >) επηκουσεν αυτων h-k S 'And God quickly heard their prayer': L vocem
 ipsorum + non est commemoratus peccatorum illorum neque dedit illos inimicis suis l L purgavit m L +
 sancti prophetae n S 'broke up' o-o E και εξετραψεν αυτους ο αγγελος αυτου: S 'And smote them with
 a great blow' p-p So E S; the text of B is mutilated q-r E το αμαρτον Κυρια (N' >) r S 'walked'
 s E (N' >) + του πατρος αυτου (cp. 2 Kings xviii. 3) t In B the remainder of this verse and r. 23 is wholly
 mutilated u S + 'the most praiseworthy of the prophets' v So S L (E >) w-w S 'For by his hand
 the sun stood still' x E τα εσχατα y-y E τας πνευματικας εν Σιων z-z S 'And as long as he was in the
 world he saw signs and wonders before they came to pass' (i. misunderstanding, or conscious alteration of, the
 Hebrew text): E = B a E μνημοσυων: L memoria b S B 'by the work' (A = B) c-o E >
 d-l E εν παντι στοματι

19. they writhed . . . Cp. 2 Kings xix. 3; Isa. xlii. 8.
 20. spread out their hands. Cp. 2 Kings xix. 14, 15, where, however, only Hezekiah does so.
 He heard the voice . . . Cp. 2 Kings xix. 20.
 And saved them . . . Cp. 2 Kings xix. 20 ff.
 21. And He smote . . . Cp. 2 Kings xix. 35.
 And discomfited them . . . For E (cp. critical note), which has perhaps the better reading, see 2 Kings xix. 35
 (Hebr. and Sept.), and cp. 1 Macc. vii. 41, 2 Macc. viii. 19.
 22. Who was great . . . Cp. Is. vii.
 23. the sun went backward. Cp. 2 Kings xx. 9–11; Is. xxxviii. 7, 8.
 he added life unto the king. Cp. 2 Kings xx. 5, 6; Is. xxxviii. 5.
 24. a spirit of might. רוח נבירה, cp. Is. xi. 2 נבירה ונבירה. רוח
 the future. נאמר, lit. 'the end'; the reference is to the return from the Exile (Is. xl. 3–11), and to the glorious
 future in store for Jerusalem (Is. lxi. 1–7).
 And comforted the mourners . . . Cp. Is. xl. 1, lxi. 2, 3.
 25. With this and the preceding verse compare what is said in *The Martyrdom of Isaiah*, ch. iv.
 (ρ) XLIX. 1–3 (JOSIAH).
 1. as sweet-smelling incense. Lit. 'incense of spices', cp. Exod. xxxvii. 29.
 That is well mixed. Lit. 'that is salted', cp. Exod. xxx. 35. For the use of salt in the cultus cp. Lev. ii. 13
 ('With all thine oblations thou shalt offer salt'), see EB, iv. 4249.
 in the palate. Cp. Prov. xxiv. 13.
 as music . . . Cp. xxxii. 5, 6 (= E xxxv. 5, 6).

- 2^h 2 *For he was grieved^f at our backsliding^g,
And put an end to *the vain abominations^g;
3 And he ^hgave his heart wholly^h unto God^l,
And in days of violence^k ^lhe practised piety^l.

(q) XLIX. 4-7. *Judah's evil kings; the persecution of Jeremiah* (2+2+2 distichs).

- 4 Except David^m, Hezekiah, ⁿand Josiah,
They all dealt utterly corruptlyⁿ,
And^o forsook the Law ^pof the Most High^p—
The kings of Judah, till [they came to] their end;
5 And their might^q was given^r unto others^q,
And their glory to a strange^t nation;
6 And so^u the Holy City^u was burned,
And the ways thereof laid waste
Through^v Jeremiah; 7. because they had persecuted^x him,
And he a prophet formed^y from the womb,

^{o-o} οὗτος κατεβουλήεν ἐν ἐπιστροφῇ λαοῦ (αὐτοῦ) ἔκ ^f Reading נחל for נחל (Smead) ^{g-g} ἔκ βδελυγμάτων
ἀνομίας ^{h-h} ἔκ κατεβουλήεν τὴν καρδίαν αὐτοῦ: ἔκ et gubernavit, &c. ⁱ ἔκ ἡ τοῦ κυρίου ^k ἔκ
ἀνομῶν (= ἔκ) ^{l-l} ἔκ κατισχύσεν τὴν εὐσεβείαν (= ἔκ) ^m ἔκ S+και (so Peters) ⁿ⁻ⁿ ἔκ text makes
the second line begin with 'and Josiah' (וַיִּשְׁמְרוּ כָל־הַמִּלְחָמָה), but it is better to keep 'and Josiah' in the previous
line and amend the second line by adding inf. abs. (= ἔκ), reading הַשְׁחָתוּ הַשְׁחָתוּ כָל־הַמִּלְחָמָה (so Peters) ^o ἔκ 'For'
r-p S> ^q Lit. 'horn' ^r Lit. 'he gave' ^s Reading אחרים (instead of לאחור) = ἔκ S ^t ἔκ 'For'
(variant from l. 26 (?)) ^{u-u} ἔκ ἐκλεκτὴν πόλιν ἀγιασμάτων ^v Lit. 'By the hand of' (= ἔκ); 'In the days of'
S, a correction from xlvi. 18, 23 ^x ἔκ ἐπεί: ἔκ ἐκακώσαν ^y ἔκ 'sancified' (cp. Jer. i. 5) ^z ἔκ 'to harm'

2. he was grieved. . . ἔκ (נחל) = 'he entered upon his inheritance' (?), yields no satisfactory sense; the reference is doubtless to the effect produced on Josiah by the newly-discovered Book of the Law, cp. 2 Kings xxii. 11 ff. For the Hebrew as amended cp. Amos vi. 6. The Greek ('He behaved himself uprightly in the conversion of the people') means that he showed his uprightness by converting the people to obedience to the Law; but possibly ἔκ should be amended, ἀποστρέφῃ for ἐπιστροφῇ (= ἔκ).

put an end to. Cp. 2 Kings xxiii. 5, 11.
abominations. Cp. 2 Kings xxiii. 13.

3. gave his heart wholly. Or 'perfectly'; the expression is formed on the model of such expressions as 'integrity of heart', cp. Gen. xx. 5. For the verb (Hiph'il form) cp. Job xxii. 3.
he practised piety. For the term as applied to Josiah see 2 Kings xxiii. 3, 25.

(q) XLIX. 4-7 (JUDAH'S EVIL KINGS).

4. Except David. . . Ben-Sira definitely excludes all other kings except the three mentioned; contrast, however, the representation of the Chronicler, according to whom Asa (2 Chron. xv. 8 ff.) and Jehoshaphat (2 Chron. xvii. 5 ff.) ought to be reckoned among the pious reforming monarchs. The Book of Kings also speaks favourably, though not with such marked emphasis, of these two rulers (see 1 Kings xv. 11 ff., xxii. 43).

the Law of the Most High. For Ben-Sira's attitude towards the Law see Introduction, § 9 ii.

till [they came to] their end. i.e. until their death, or, perhaps, until their line came to an end. The Hebrew is ambiguous; the context (see next verse) rather favours the latter.

5. And their might was given. ἔκ ἔδωκεν γὰρ τὸ κράτος αὐτῶν; for the phrase cp. 1 Macc. ii. 48, also Ps. lxxv. 5.
others. . . strange nation. i.e. the Babylonians. By their sins the kings brought about the ruin of the nation, culminating in the Babylonian Exile.

a strange nation. נַי נכרי; cp. עַם נכרי, Exod. xxi. 8; apparently the combination נַי נכרי does not occur in the O.T. elsewhere.

6. the Holy City. קְדִישׁ קְרִית; the designation of Jerusalem as the Holy City (עִיר הַקְּדִישׁ) occurs first in Is. xlvi. 2, lii. 1, also in Neh. xi. 1, 18; cp. Dan. ix. 24; קְרִית is a poetical variation on the common עִיר ('city'). For ἔκ (a refinement) see crit. note.

was burned. Cp. 2 Kings xxv. 9.

the ways thereof. Cp. 'the ways of Zion', Lam. i. 4.

laid waste. Cp. 2 Kings xxv. 10; the same root is used in reference to the gates of the city in Lam. i. 4.

Through Jeremiah. Jeremiah prophesied the destruction of Jerusalem, cp. e.g. Jer. xxxvi. 29; the actual fulfilment of this prophecy is regarded by Ben-Sira as the inevitable result of the prophet's prediction; the prophecy produced its own fulfilment. From another point of view the prophet may be regarded as having been inspired to foresee the result which was inevitable from other causes. Ben-Sira here seems to regard the prophecy of woe as being invested with the same fatal power which, according to ancient ideas, belonged to the uttered curse.

7. because they had persecuted him. For the persecution of Jeremiah see Jer. xxxi-xxxviii. Because they persecuted God's chosen representative and servant (the prophet) they brought upon themselves destruction.

And he a prophet. . . Cp. Jer. i. 5.

- 8^a 'To pluck up, to break down', and to destroy,
And likewise to build, and to plant,^a and to strengthen^a.

(*r*) XLIX. 8-10. *Ezekiel, Job, and the Twelve Prophets* (2 + 2 distichs).

- 8 Ezekiel saw a vision,
And described the different beings of the chariot.
9^b He also made mention of Job^c (among the prophets)^c^b
^dWho maintained^a 'all the ways of righteousness'^d,
10 And, moreover, as for the Twelve Prophets,—
^eMay their bones (flourish in their place)^e,
^fWho recovered Jacob to health^f,
^gAnd delivered him (by confident hope)^g.

(= להרע, cp. Jer. xxxi. 28) ^{a-a} & > ^{b-b} & > ^{c-c} & > ^{d-d} & > ^{e-e} & > ^{f-f} & > ^{g-g} & >
(= Syro-Hex.) ^{h-h} & > ⁱ⁻ⁱ & > ^{j-j} & > ^{k-k} & > ^{l-l} & > ^{m-m} & > ⁿ⁻ⁿ & > ^{o-o} & > ^{p-p} & > ^{q-q} & > ^{r-r} & > ^{s-s} & > ^{t-t} & > ^{u-u} & > ^{v-v} & > ^{w-w} & > ^{x-x} & > ^{y-y} & > ^{z-z} & >
(70 & > 100000) ^{h-h} & > ⁱ⁻ⁱ & > ^{j-j} & > ^{k-k} & > ^{l-l} & > ^{m-m} & > ⁿ⁻ⁿ & > ^{o-o} & > ^{p-p} & > ^{q-q} & > ^{r-r} & > ^{s-s} & > ^{t-t} & > ^{u-u} & > ^{v-v} & > ^{w-w} & > ^{x-x} & > ^{y-y} & > ^{z-z} & >

'To pluck up ...' Cp. Jer. i. 10.

and to strengthen. These words were added to the citation by Ben-Sira in order to fill up the line.

(*r*) XLIX. 8-10 (EZEKIEL, JOB, AND THE TWELVE PROPHETS).

8. ... vision. Cp. Ezek. i; see also Ezek. x.

the different beings of the chariot. Lit. 'the sorts, or kinds, of the chariot'. The term 'chariot' here is a technical one to denote Ezekiel's picture of the heavenly beings who support Jahveh's throne-chariot. This is the earliest use of the term (מרכבה) in this technical sense of a sacred mystery. In early Rabbinical literature the term employed is מרכבה, and it was laid down that it 'should not be taught to any one except he be wise and able to deduce knowledge through wisdom of his own' (Mishnah, *Magillat* iv. 10, *Hagigah* ii. 1). The study of it was later developed into a whole system of theosophy. In its earliest form the conception of Jahveh riding on Cherubim upon the clouds seems to be a genuinely Hebrew one; cp. Ps. xviii. 11, lviii. 5; Deut. xxxiii. 26. In 1 Chron. xxviii. 15 the Ark with the Cherubim is called the 'Chariot'; the story of Elijah riding to heaven (2 Kings ii. 11) may have been suggested by the Assyrian sun-chariot drawn by horses (cp. 2 Kings xxiii. 11). Ezekiel, in his vision, apparently saw Jahveh riding on the throned chariot, supported by the Cherubim, when leaving the doomed Temple at Jerusalem. It is worth noting that the term 'chariot' does not actually occur in Ezekiel's vision, though it became the technical term describing it; nor must a chariot in the ordinary sense be thought of in this connexion. The divine 'chariot-throne' represents a transformation of the original conception, and has become something quite transcendental.

9. He also made mention of ... Ezekiel (xiv. 14, 20) mentions Job in company with Noah and Daniel as one of the prophets, if this reading can be accepted as correct (see critical note). It is significant that Ben-Sira brings in the mention of Job in this way; he deliberately calls attention to the Job of older tradition as this is embodied in Ezekiel; in this tradition Job figures with Noah and Daniel, or possibly, in the original text of Ezekiel, Enoch (instead of Daniel). In the apocalyptic sense Noah and Enoch were certainly 'prophets', and a reflection of this view may perhaps be seen in the opinion held by some Rabbis that Job was one of the prophets of the Gentiles (*Seder Olam Rabba* xxi). A possible inference from the way and the position in which Ben-Sira mentions Job is that he was not acquainted with a canonical Book of Job, though he may have known some form of our Book of Job not yet canonical.

... all the ways of righteousness. Ezekiel in the two passages referred to above speaks of Job, in company with Noah and Daniel, expressly as a type of righteousness ('... by their righteousness').

10. the Twelve Prophets. It is interesting to note that the Twelve Prophets are treated as a single book; this implies, probably, that they had already assumed essentially the form in which they appear in the Canon; note, too, that they follow Ezekiel, as in the Hebrew Canon.

May their bones (flourish ...) Cp. xlv. 12, where this curious expression also occurs: there is, of course, no reference to a resurrection here. The word means literally 'to send out shoots'; here it has, no doubt, a metaphorical meaning such as, 'May their memory flourish,' or the like; but originally the idea of the bones 'sprouting' must be connected with some old-world superstition. Among the ancient Semites it was a regular custom to pour water on the graves, which suggests the idea of causing something to grow. Among the Arabs one of the usual prayers for the dead was that Heaven might send rain upon their graves (cp. Weilhausen, *Reise arabischen Heidenthums*, pp. 182 ff.). For the belief that the life of the deceased lies dormant in his bones, see Tylor, *Primitive Culture*, ii, pp. 150 ff.; Jevons, *Intr. to the Hist. of Rel.*, p. 56; Spencer and Gillen, *Northern Tribes of Central Australia*, pp. 530 ff.

Who recovered ... (hope). This is an interesting summary of the outstanding teaching of the book of the Twelve Prophets, as Ben-Sira conceived it. Their book is to him essentially one of consolation and hope. This was also the view of the Rabbinic teachers who, in order to avoid a gloomy and threatening conclusion to the whole book (Malachi ends with the words, 'Lest I come and smite the earth with a curse'), directed (see the Massorah) that the last verse but one should be repeated in reading.¹ This is also the case with the books of Isaiah, Lamentations, and Ecclesiastes.

¹ So as to follow the actual last verse.

(s) XLIX. 11-13. *Zerubbabel, Joshua the son of Josedeq, and Nehemiah* (3 + 2 distichs).

- 11 ^k How shall we magnify Zerubbabel—
He, indeed was as a signet on the right hand;—
12 ^l And also¹ Jesus, the son of Josedeq?
Who in their days^a built the House^m,
13 ^p And set up on high^o the Holy Temple^o,
Which was prepared for everlasting glory.
13 ^p Nehemiah,—glorious is his memory^p!
Who raised up^q our ruins^q,
^r And healed our breaches,
And set up gates and bars^r.

(t) XLIX. 14-16. *Conclusion (Enoch, Joseph, Shem, Seth, Enoch, and Adam)* (3 distichs).

- 14 ^s Few like^s Enoch have been created on earth;
^t He also was taken up^u (from off the face thereof)^v.
15 ^w Like Joseph was ever a man born^w
His body^x also^y endured a visitation^y.
16 ^z Shem, Seth^z, and Enoch were (highly honoured)^z;
But above every living thing^b was the beauteous glory of^b Adam.

Just words perhaps = אחת בחקות [Smend] or באמונת תקוה [Peters] ^{k-k} ~~MS. damaged; restore with Smend (cp. Peters)~~ = ~~substantially~~:

מה נגדלה את זרובבל
והוא כחותם על יד ימין:
וגם את ישוע בן יוצדק
אשר בימיהם בנו בית:

1-1 So ~~S~~: ~~and~~ ~~Sah~~ ουτως ^m A B* πυργον (?) (B¹ οικον) ⁿ S 'who in their poverty' ^{o-o} ~~λαον~~ (A ~~ραον~~)
αγιον Κυριω ^{p-p} ~~και~~ ~~μεμονουσιν~~ (A^{o-a} A ~~Νεεμιον~~) επι πολυ το ~~μημοσυνον~~, 70 248 και εν εκλεκτοις ην ~~Νεεμιας~~
(70 ~~Ιερειας~~) ου επι πολυ το ~~μημοσυνον~~ αυτου (70 αυτου) ^{q-q} ~~ημιν~~ (A ~~ημων~~) ~~τειχη~~ (N^o ~~χειλη~~, N^{o-a} ~~τειχη~~) πεπτωκοτα
^{r-r} ~~transposes these two clauses~~ ^{s-s} ~~ουδε~~ ~~εις~~ ^{t-t} ~~S~~ > ^u A ~~μετετεθη~~ (~~α~~ ~~ανελημψθη~~) ^{v-v} ~~Reading~~
with *Bacher* (JQR, xii. 281) כעל פניה (cp. ~~α~~ ~~απο της γης~~) for פנים (= ? 'in person' [Smend] or 'within' [Schechter])
^{w-w} ~~ουδε~~ ~~ως~~ (B 68 ο ~~δε~~) ~~Ιωσηφ~~ ~~εγεννηθη~~ (Textus Receptus ~~εγεννηθη~~) ~~αυτη~~: S 'A mother' (misunderstanding ~~DN~~)
^x like Joseph was not born': ~~α~~ + ~~ηγουμενος~~ ~~αδελφων~~ ~~στηριγμα~~ ~~λαου~~ (= l. 1 a, ~~υ~~ ~~S~~) ^x ~~α~~ ~~τα~~ ~~οστα~~ ^{y-y} 70 248

(s) XLIX. 11-13 (ZERUBBABEL, JOSHUA, AND NEHEMIAH).

11. as a signet. . . See Hag. ii. 23; cp. Jer. xxii. 24 for the full phrase.

12. Jesus. Or Joshua, cp. Ezra iii. 2, 3.

the House. As Smend points out, οικον may be a correction of πύργον, which can be used of any lofty building; cp. Josephus (*Bell. Jud.* vii. 10. 3), who speaks of the temple of Heliopolis as πύργον (παραπήσιον).

set up on high. . . For the Hebrew phrase cp. Ezra ix. 9.

. . . for everlasting glory. An echo of the Messianic Hope, cp. Hag. ii. 7, 9.

13. glorious is his memory. The warmth of the terms with which Ben-Sira speaks of Nehemiah contrasts significantly with his silence regarding Ezra; apparently the latter did not occupy so high a place of estimation within the circle of the scribes to whom Ben-Sira belonged as was the case with the later scribes. These earlier *Sopherim* were profoundly affected by the spirit of the Wisdom-Literature, and had an altogether wider outlook. There is a marked contrast in this respect between Ben-Sira and the generality of the later Rabbis, with whom in so many other respects he has such striking marks of affinity. It would seem that Nehemiah's pious aspiration that he might be remembered for good (Neh. xiii. 14, xxii. 31) has met with a sympathetic response on the part of Ben-Sira.Who raised up our ruins. See Neh. iii. *passim*.

gates and bars. Cp. Neh. vi. 1, vii. 1.

(t) XLIX. 14-16 (CONCLUSION).

14-16. In order to provide a fitting conclusion to the Praise of the Fathers, and at the same time to mark it off from the hymn in praise of Simeon which follows (ch. I), Ben-Sira reverts to the most glorious of the Fathers of old. With the object of enhancing Israel's glory, Joseph is bracketed with Enoch, and Shem, Seth, and Enoch with Adam, — Israel's ancestors with those of the human race (Smend).

14. Few like Enoch. Enoch has already been referred to in xlv. 16. ~~S~~ 'not one . . .' involves a difficulty, seeing that Elijah was also taken up without dying (2 Kings ii. 11); ~~υ~~ removes the difficulty ('Few . . .').He also was taken up. Cp. Gen. v. 24. The omission of this whole clause by ~~S~~ (see crit. note) may be due to dogmatic reasons (~~S~~ also omits xlv. 16, see notes *in loc.*).

15. His body also. . . i.e. a providential visitation in being transported from Egypt to the land of promise (cp. Gen. i. 25; Exod. xiii. 19; Joshua xxiv. 32). Enoch was translated into heaven in a wonderful way, but shared this distinction with Elijah; Joseph, however, enjoyed the unique distinction of having his body transported long after death from a foreign country to the Holy Land.

- 5 How glorious was he *when he looked forth from the Tent^u,
 And^u when he came out from the sanctuary!
 6 Like a morning-star *from between the clouds^v,
 And like the full moon ^won the feast-days^w;
 7 ^xLike the sun shining upon the Temple of the Most High^x,
 And like the rainbow ^abecoming visible^b in the cloud^a;
 8 ^cLike a flower on the branches^c in the days of ^dthe first-fruits^d,
^eAnd as a lily by the water-brooks^e,
 As the sprout^f of Lebanon on summer days,
 9 And ^gas the fire of incense^g in the censer^h;
 Like a golden vesselⁱ ^kbeautifully wrought^k,
 Adorned with ^mall manner^m of precious stones;
 10 Like a luxuriantⁿ olive-tree ^ofull of berries^o,
 And like an oleaster^p ^qabounding in branches^q.
 11 ^rWhen he put on his glorious^r robes^r,
 And clothed himself in perfect^s splendour,

^{u-v} Σ εν περιστροφῇ λαου ⁱ Σ Templeⁱ ^u Σ > ^{v-v} Σ εν μεσση νεφελης ^{w-w} Σ εν ημεραις: 70 248
 + αυτης (leg. εορτης): Σ 'in the days of Nisan' ^x Σ L insert 'and' ^{y-y} The clauses are transposed in V
 70 248 253 Syro-Hex ^z So Σ : Σ 'king': Σ > ^{a-a} Σ φωτισον εν νεφελαις δοξης ^{b-b} Σ > ^{c-c} Reading
 בנין (instead of בנין): Σ as ανθος ροδων: Σ 'like spikenard' ^{d-d} Reading הכבודים (Peters) for
 מנצח: Σ κων: Σ 'of the field': Σ vernis ^{e-e} Σ ως κρυα επ εξαδων υδατος ^f Σ 'trees' ^{g-g} Σ ως πνοη και
 λεβανος: Σ 'as the smell of incense' ^h Reading המחתה (= Σ Σ) for המחתה ⁱ Σ 'necklace' ^{k-k} So Σ :
 the Hebrew text is much mutilated: Σ ολοσφρηγτων ('all of beaten [gold]') ^l Lit. 'enamelled' ^{m-m} Reading
 על for כל ⁿ Σ >: 70 248 εσπερης (= Σ) ^{o-o} Σ αναθαλλουσα καρπους: Σ 'great with branches' ^p
 Σ Σ ευπαρισσος ^{q-q} Reading ענף מרבה instead of ענף מרה ('giving its branches to drink' = Σ): Σ Σ ψουμένη

'against a siege' (reading מנצח instead of בנין). Σ renders according to the present Hebrew text. With regard to the text of Σ Smend says: 'The infinitive is meaningless, for $\epsilon\mu\pi\omicron\lambda\iota\omicron\rho\kappa\eta\sigma\alpha\iota$ cannot well = $\tau\omicron\upsilon$ $\mu\eta$ $\epsilon\mu\pi\omicron\lambda\iota\omicron\rho\kappa\eta\theta\eta\eta\alpha\iota$. It is true $\pi\omicron\lambda\iota\omicron\rho\kappa\eta\sigma\iota\varsigma$ does not occur elsewhere, but $\epsilon\mu\pi\omicron\lambda\iota\omicron\rho\kappa\alpha\iota\acute{\nu}$ is also rare and is not found in the Bible. In any case Σ did not read מנצח, but בנין, i.e. בנין or בנין.

5. How glorious. Cp. xlv. 2.

when he came out. Ben-Sira is referring to the moment when the High-Priest, after having taken the ritual bath and being robed in the special garments, comes forth to offer the burnt-offering in atonement for himself and the people. It is the Day of Atonement that is referred to, the ritual of which is described in Lev. xvi; see especially Σ 23-25. Many further details of this ceremony are to be found in the Mishnic tractate *Yoma*; an English translation of this tractate with full notes by G. H. Box is published in *Church and Synagogue*, xi. 139 ff., xii. 49 ff.

from the sanctuary. מִבֵּית הַפָּרֶכֶת, lit. 'from the house of the veil' (i.e. the Holy of Holies), so called because of the veil of blue, purple, and crimson which separated the Holy of Holies (*Debir*) from the Holy Place (*Hekhal*); but there was also a veil in front of this latter, separating it from the Court of the Priests; it must, however, be the former to which reference is made here, because the veil is spoken of as the *Paroketh*, whereas the veil before the Holy Place was known as the *Misakh*.

6. a morning-star. Lit. 'a shining star'; cp. Ps. cxlviii. 3.

... feast-days. It was full moon at the two chief feasts, Passover and Tabernacles.

7. Like the sun shining. The Neo-Hebrew word (שֶׁרֶץ Hiph.) occurs in xlii. 9 in the margin; it is not found in the O. T. Josephus thus describes the effect of the sun shining on the Temple: 'Now the outward face of the Temple in its front wanted nothing that was likely to surprise either the minds or the eyes of men; for it was wholly covered with plates of gold of great weight; and when the sun arose it reflected back a truly fiery splendour, and caused those who forced themselves to look upon it to turn away their eyes, just as they would have done at the rays of the sun itself' (*Bell. Jud.* v. 5. 6).

And like the rainbow. Ben-Sira evidently had the words of Ezek. i. 28 in mind: 'As the appearance of the bow that is in the cloud in the day of rain.'

8. Like a flower on the branches. Cp. the Midrash *Shir ha-Shirim* to ii. 3: 'Just as the apple-tree first brings forth the bloom and then its leaves.'

in the days of the first-fruits. Cp. Num. xxviii. 26 (Hebr. and Sept.).

as a lily. Cp. xxxix. 14.

by the water-brooks. Cp. Is. xxx. 25, xlv. 4.

the sprout of Lebanon. The same words (לְבָנוֹן) occur in Nahum i. 4; the reference is to the cedars on Mount Lebanon.

9. as ... fire. Cp. Lev. ii. 1, vi. 8; see also xlix. 1.

Adorned. Cp. xlv. 11.

10. a luxuriant olive-tree. Cp. Ps. lii. 10; Isa. xi. 16.

full of berries. Cp. Is. xvii. 6.

oleaster. In Neh. viii. 15 the oleaster (the wild olive-tree) and the olive-tree are also mentioned together. See further Nowack, *Hebräische Archäologie*, i, pp. 66, 238.

- 22 Now ^{pp}bless ^athe God of all^{qpp},
^rWho doeth wondrously^s on earth^t,
 Who exalteth man^l from the womb,
 And dealeth with him according to His will^u.
 23 May He grant you wisdom^v of heart,
 And may there be peace^w among you^x.
 24 May His mercy be established^y with Simeon^z.
^{xx}And may He raise up for him the covenant of Phinchas;
 May one never be cut off from him^y;
^zAnd as to his seed^{xx}, (may it be) as the days of heaven^{xxx}.

L. 25, 26. *Three Detested Nations* (2 distichs).

- 25 For two nations doth my soul feel abhorrence,
(Yea, and (for) a third, which is not a people ;
26 *The inhabitants of Seir^b and* Philistia,
And that foolish nation that dwelleth in Sichem^c

SUBSCRIPTION TO THE BOOK

L. 27-29. *The Concluding Words of Jeshua', the son of Eleazar, the son of Sirai* (2+2 distichs)

- 27 ^dWise instruction and apt proverbs^{ad}
^{ae}f^gOf Jeshuaⁱ, ^{eg}the son of Eleazar^{gu}, the son of Sira^k

erhalten¹: **Ε** την ευλογίαν: **Λ** virtutem **FR-IP** **Ε** 'bless-ye all God'¹ **א-ו** **ו** 'the Lord God of Israel':
Σ 'and the people of the land praised God'²⁻⁵ **Ε** το μεγαλοποιούντε παντὴ ⁶ *Reading* אֲשֶׁר for אֱלֹהֵי
Ε 'our days' ⁷ *Li* **Ε** 'favour': **Ε** 'mercy' ⁸ **Ε** 'joyfulness' ⁹⁻¹⁰ **Ε** 'in our days in Israel (70 >
 in Israel) for the days of *Elit*': ¹¹⁻¹² **Ε** μεθ' ἡμῶν ¹³⁻¹⁴ **Σ** 'and with his seed' ¹⁵⁻¹⁶ **Ε** > ¹⁷⁻¹⁸ **Ε** >
 και εν ταις ημεραις αυτων λυτρωσασθαι ηρας (70 >) ¹⁹⁻²⁰ **Ε** ι καθ' ἡμεραν εν ορει Σαμαρειας (A 155 + και): **Λ** in monte
 Seir ²¹ **Σ** 'Geba!': 70 248 Syro-Hex + και ανδρες οι κατοικοιντες ²² **Ε** εν Σικιμοι ²³⁻²⁴ **Ε** παιδιαν συνεισεως
 και επιστημη: **Σ** 'all the proverbs of the wise and their riddles' ²⁵ *Reading* יְהוֹשֻׁעַ for יְהוֹשֻׁעַ ²⁶⁻²⁸ **Σ** 'are
 written in this book', *omitting all the rest of vv. 27 b c d* ²⁹ **Π** pr. 'of Simeon the son of' ³⁰⁻³¹ **Σ** **Ε** 'Jesus the
 son of Sirach, Eleazar the Jerusalemite': *in G this and the next line are transposed* ³²⁻³⁴ **Π** **Ε** 70 248 **Ε** >

The pardon. See crit. note. The reading of \mathfrak{E} , 'blessing,' can scarcely be right, as the preceding verse has just dealt with the High-priestly blessing.

22. **Now bless . . .** Martin Rinckart composed his hymn 'Nun danket alle Gott' ('Now thank we all our God') on the basis of this text.

doeth wondrously. Cp. Judges xiii. 19 (reading $\aleph^b \Sigma^{127} =$ Sept.)

23. **May He grant . . .** The clause also occurs as xlv. 26 *a*.

24. with Simeon. The alteration in **Ⲅ** is evidently intentional, and the same applies to the omission of the two next ones; the 'covenant of Phinehas' had come to an end by the time that Ben-Sira's grandson made his translation, so that he passage as found in **Ⲩ** would have appeared inappropriate. The mention of Simeon does not necessarily mean that he was still living when Ben-Sira wrote (see note on 7. 1); 'Simeon' stands here for his house and lineage.

the covenant of Phinehas. Cp. xlv. 24, 25.

May one never be cut off . . . i.e. May his line always have a successor.

as the days of heaven. i. e. endless.

L. 25, 26 (THREE DETESTED NATIONS).

25, 26. These verses must probably have been added at the close of the book (if not by the author himself, which, however, is likely enough, then by a contemporary) with the special object of warning readers against those belonging to the three races mentioned. There was ample ground for the utterance of these words; the inhabitants of Seir, i.e. the Idumaeans (Edom), had been the bitter enemies of the Jews ever since the Return from Babylon; see e.g. Obad. 11-14; Ps. cxxxvii. 7; Lam. iv. 21; Ezek. xxv. 12-14, xxxv. 14, xxxvi. 3; Mal. i. 2-5; Judith vii. 8, 18; according to 1 Macc. v. 65 Hebron, and the villages thereof, were in possession of the Edomites ('the children of Esau') in the days of Judas Maccabaeus, cp. Josephus, *Ant.* xii. 8, 6, *Bell. Jud.* iv. 9, 7; they had probably occupied this territory, which was less unfertile than their own land, ever since the Captivity. The antipathy which Ben-Sira had for the Philistines is easily understood when it is remembered how strongly Hellenized their country had become; in the centuries following the Macedonian conquest the influence of Greek civilization was profound and wide-reaching (for details see *EB*, iii. 3725). But the most hated of all were the people of Sichem, i.e. the Samaritans, as is well known; they were, as Smead points out, especially dangerous to their neighbours at this time, because the Seleucidae had made common cause with them against the Jews.

that foolish nation. נִי נָבִל, cp. xlix. 5: Deut. xxxii. 21.

1. 27-29. SUBSCRIPTION TO THE BOOK.

27. apt. אִפְּסִינִי; ep. Prov. xxv. 11, דְּבַר דְּבַר עַל-אֲזַנִּי 'a word aptly spoken' (Symmachus renders it ἐκ κατακλιτροῦ). Smend thinks that both here and in Prov. xxv. 11 the reference is to metrical form.

Ieshua' . . . *U* inserts 'Simeon the son of', so also in the two subscriptions at the end of the book: but

- 27^b Which he declared in the explanation of his heart^b,
 And which he taught with understanding¹⁰⁰,
 28 Blessed is the man¹¹ who meditateth^k on these things¹,
 And he that layeth them up in his heart shall become wise^m,
 29 For if he do them, he shall be strong for all thingsⁿ,
 For the fear of the Lord is life¹⁰⁰.

APPENDIX TO THE BOOK (LI. 1-30)

(a) LI. 1-12. *A Prayer* (2+2+2+3+2+2+2+2+3 distichs).

- 51 1^a I will thank Thee, O Jahveh, O King,^c
 I will praise Thee, O God^d of my salvation^e,
 I will declare Thy Name^f, O (Thou) strength of my life^g;
 2^b For Thou hast redeemed my soul from death^h,
 Thou didst keep back my flesh from the Pitⁱ,
 And from the power of Sheol Thou didst deliver my foot^k;
 Thou didst preserve me^m from the scourge of a slanderous tongue,
 And from the lipsⁿ of them that turn aside to lies¹;
 Thou wast^p on my side¹⁰⁰ in the face of those that rose up against me;
 3^q Thou didst help me, according to the abundance of Thy mercy,
 Out of the snare^r of those that watch for my stumbling^t,
 And from the hand of those that seek my life;
 From manifold troubles didst Thou save me^u,

h-h Reading בפתור (so Smend for נבא (כ)נבא אֲשֶׁר לְבֹנוּ נִבְאָה 1-1 Ε χαράξα τῷ βιβλίῳ τούτῳ [here follows 27 b],
 αὐτὸν ἀναμάρτησεν σοφίαν ἀπο καρδίας αὐτοῦ 11 Ε οὐ κ Ε ἀναστραφῆσεται 1 11 + bonis m-m S
 'and learneth them and becometh wise in them' n-n 11 > o-o S 'the height of the fear of the
 Lord is excellent above all things; take hold thereof, my son, and let it not go' v-p In 11 these words form
 one line with li. 1 b a; Ε οὐ φως (106 φως) Κυρίου το ἔλεος αὐτοῦ: 55 70 248 254 Syro-Hex + και τοις ἐκείνοις
 εἰδοσι σοφίαν: 55 70 248 254 + εὐλογητός κυριος εἰς τὸν αἰῶνα γενεῖται γενεῖται: 70 + δοξα σοι ο θεος ἡμῶν δοξα σοι
 70 Syro-Hex > ch. li.
 a-n Transposed in 11 b προσευχή Ἰησοῦ υἱοῦ Σειραχ inserted as title by Ε e-e Sn Ε S: 11 'my God, my
 Father' d-d S 'Every day will I praise Thy Name, O Lord', misplaced after v. 11 e-e Ε 'my Saviour'
 f S+ 'in praises' e-e Ε > : S 'my trust is (in) the Most High from everlasting' h-h Ε οὐ σκεπαστή
 και βοηθός ἐγένετο μοι 1-1 Ε και ἐλντρωσω τὸ σῶμα μου ἐξ ἀπωλίας k-k Ε > 1-1 S > : Ε και ἐκ παγίδος διαβολῆς
 γλώσσης m 11 + 'from the slander of the people' n-n Ε ἐργαζομένων ψευδός o-o Ε > v-p Lil. 'for me'
 q-1 Ε ἐγένετο βοηθός, και ἐλντρωσω με κατὰ τὸ πλῆθος ἐλεος και ὀνόματος σου ἐκ βροντῶν ἐτοιμός εἰς βρώμα, (N και) ἐκ χειρὸς
 ζήτωντων τὴν ψυχὴν μου ἐκ πλειονῶν θλιψέων ὡν ἐσχον 1-1 Reading צלמי צמי (Schechter)

Ben-Sira's grandson, in the Prologue to his Greek translation of the book, calls the writer Jeshua^a, the son of Sirach.
 It is probable that the mention of Simeon here is due to the occurrence of this name in *Gen.* 1, 24.

28. Blessed is . . . Cp. Ps. i. 1.
 29. For if he . . . There can be no doubt that originally 11 had this clause in some form.
 . . . life. Cp. Prov. xiv. 27, xix. 23.

LI. 1-30 (APPENDIX TO THE BOOK).

(a) LI. 1-12 (A PRAYER).

1.1. 1. Jahveh, O King. Cp. Ps. cxlv. 1. The consensus of both Ε and S against 11 favours the reading in the
 text: for my God, my Father of 11 cp. Exod. xv. 2, and the *Abinu Malkenu* prayer in the Jewish Liturgy (Singer's ed.,
 pp. 55-57), as well as the *Shemoneh 'Esreh* ('The Eighteen Benedictions') (see, further, Taylor's edition of *Pirqe Aboth*,
 Excursus v, p. 124; the Hebrew text of *Shemoneh 'Esreh* is given by Dalman in *Die Worte Jesu*, pp. 299-304).

O God of my salvation. Cp. Ps. xviii. 46, xxv. 5.

I will declare Thy Name. Cp. Ps. xxii. 22, cii. 21.

(Thou) strength . . . Cp. Ps. xxvii. 1.

2. Thou hast redeemed. Cp. Ps. xlix. 15, lv. 18, lvi. 13, lxix. 18.

Thou didst keep back . . . Cp. Job xxxiii. 18; Ps. lxxviii. 50.

Thou didst deliver my foot. Cp. Ps. xxv. 15.

that turn aside to lies. Cp. Ps. xl. 5.

. . . that rose up against me. Cp. Ps. iii. 1, lvi. 9.

3. the abundance of Thy mercy. Cp. Ps. v. 7, lxix. 13, cvi. 7, 45.

of those that watch for . . . For the Hebrew (see crit. note) cp. Jer. xx. 10.

that seek my life. Cp. Ps. xxxv. 4, xl. 14, lxii. 9, lxx. 2.

- 4 And from the straits of the flame round about (me),
 5 From the deep of the belly of Sheol^u,
 6 And the arrows^v of wickedness, and from the framers of lies^w,
 7 And the arrows^x of a deceitful tongue.
 My soul drew nigh^y unto death,
 And my life^z to the nethermost^a Sheol^b.
 8 And I turned about on every side^c, yet there was none to help me^d.
 And I looked for one to uphold^e, but there was none.
 9 Then did I remember the loving-kindnesses of Jahveh^f,
 And His mercies^g which have been from of old,
 Who delivereth them that trust in Him^h,
 And redeemeth themⁱ from all evil^k.
 10 And I lifted up my voice^l from the earth^m,
 And cried out for help from the gates of Sheolⁿ.
 11 Yea, I cried^o: 'O Jahveh^p, my Father art Thou^q,
 For Thou art the hero of my salvation^r;
 Forsake me not^s in the day^t of trouble,
 In the day of wasteness and desolation^u.
 I will praise Thy Name continually,
 And will sing Thy praise^v in prayer^w.'

^{a-b} $\text{S} >$ ^{t-t} Reading (lit. 'that was not kindled') $\text{נִכְחַח אֵשׁ לֹא נִכְחַח}$: S και $\epsilon\epsilon$ μεσου πυρος ου ουκ $\epsilon\phi\epsilon\alpha\kappa\alpha\sigma\alpha$
^{u-u} Reading $\text{שְׁאוֹל רֶחֶם שְׁאוֹל}$ (= S) ^{v-v} S και απο $\gamma\lambda\omega\sigma\sigma\eta\varsigma$ ακαθαρτου και λογου $\psi\epsilon\iota\delta\omicron\upsilon\varsigma$ ^{z-z} S βασιλει
 διαβολη: 'which presents a gloss ("arrows of the tongue" = slander) together with a corruption of an original
 βολιδες (Jer. ix. 8) or βελη (cp. Job xxxix. 22, βασιλει B; βελει K^a A = H)' (Hart) ^y B ηρεσεν (K^a V =
 H S): L laudabit dominum ^z S 'spirit': S + $\eta\eta$ συνεγγος ^a N^c 248 καταστατου (S κατω) ^b S + 'and
 my spirit draweth near unto death' ^{c-o} S περιεσχον με παταθεν ^{d-l} S 'in order that I might be upheld'
^e S $>$ 'me' ^{ee-ee} S εμβλεπων (A εβλεπον, 248 εμβλεπον) εις αντιληψιν ανθρωπων ^{f-f} S τω $\epsilon\lambda\epsilon\omicron\upsilon\varsigma$ σου κυριε
^{g-g} S της εργασιας σου ^{h-h} S οτι $\epsilon\phi\epsilon\lambda\eta$ τους υπομεινοντας σε ⁱ⁻ⁱ S και σωζει αυτους εκ χειρος $\epsilon\theta\eta\omega\upsilon$ (K^a A $\epsilon\chi\theta\rho\omega\upsilon$,
 V $\pi\omega\iota\eta\rho\omega\upsilon$) ^{k-k} S 'from him that is stronger than they' ^l S ικετιαν ^{m-w} B $\epsilon\pi\iota$ γη, K^a A απο γης (cp. 248
 απο οργης) ^{u-u} S και υπερ θανατον (A απο $\alpha\lambda\alpha\nu\alpha\tau\omicron\upsilon$) ρυσιος $\epsilon\delta\epsilon\theta\eta\eta$: S 'and I made supplication'
^{oo} Reading $\text{וַיִּשְׁבַּח וַיִּשְׁבַּח}$ (= S S) for וַיִּשְׁבַּח ('Yea, I exalted') ^p $\text{S} >$
^{q-q} S 'from on high' ^{r-r} S $>$: S 'mighty Lord and Saviour' ^{st-st} S μη με εγκαταλειπει ^s S $\epsilon\eta$ ημεραι
 (248 253 $\epsilon\eta$ ημερα = L) ^{t-t} S $\epsilon\eta$ καιρω $\upsilon\pi\epsilon\rho\sigma\phi\alpha\tau\iota\omega\upsilon$ $\alpha\beta\alpha\theta\eta\sigma\iota\alpha\varsigma$: $\text{S} >$ ^{u-u} Reading וַיִּשְׁבַּח (Smend) = S
 for וַיִּשְׁבַּח ('And I will remember thee') ^v S $\epsilon\eta$ $\epsilon\lambda\epsilon\omicron\mu\omicron\lambda\omicron\gamma\gamma\epsilon\iota$: S 'in praises'

4. the straits of the flame. Cp. Is. xlvii. 14.
 that I kindled not. Cp. Job xx. 26; a figurative way of expressing the presence of troubles not of one's own making.
 5. From the deep . . . This rendering is uncertain, as רֶחֶם does not occur in this connexion in the O.T.; cp. Jonah ii. 3; note, however, בֶּטֶן ('belly') is not used elsewhere in a similar connexion.
 the framers of lies. Lit. 'them that plaster lies', cp. Job xiii. 4; Ps. cxix. 69.
 6. And the arrows . . . See crit. note. Cp. Ps. lii. 2.
 My soul drew nigh . . . Cp. Ps. lxxxviii. 3.
 to the nethermost Sheol. Cp. Ps. lxxxvi. 13, lxxxviii. 6.
 7. I turned about . . . Cp. Ps. cvii. 12; Is. lxiii. 5.
 8. . . the loving-kindnesses . . . Cp. Ps. xxv. 6.
 . . . them that trust in Him. Cp. Ps. xvi. 1.
 And redeemeth them . . . Cp. Gen. xlviii. 16; Ps. cxxi. 7.
 from all evil. מִכָּל רָע , for which Smend would read מִכָּדָר רָע = S 'from the hand of evil', cp. Hab. ii. 9; which Peters reads מִכָּדָר רָע ('from the power of the enemy'); S possibly read this, cp. 1 Kings xxviii. 18.
 9. from the gates of Sheol. Cp. Is. xxxviii. 10; Jonah ii. 3.
 10. . . my Father art Thou. See note on v. 1; cp. Ps. lxxxix. 26. The rendering of S (see crit. note) is probably due to Christian influence. Cp. Ps. ii. 7, cx. 1.
 the hero of my salvation. Cp. 'the rock of my salvation' in Ps. lxxxix. 26 (cp. Ps. lxii. 2), and 'the strength of my salvation' in Ps. cxl. 7 (cp. Isa. xxxiii. 6).
 In the day of wasteness . . . See Zeph. i. 15, from which this is quoted.
 11. I will praise . . . Cp. Ps. cxlv. 2.
 And will sing Thy praise. This rendering of S is preferable to that of H S; the two verbs וַיִּשְׁבַּח and וַיִּשְׁבַּח occur together in Ps. cxxv. 3.
 in prayer. Cp. l. 19.

- ¹² ¹² Then did Jahveh hear my voice^{vv},
 And gave heed to my supplication;
¹² ¹² And He redeemed me from all evil^w
¹² ¹² And delivered me^z in the day of trouble^z.
 Therefore will I give and offer praise^z,
 And bless^z the Name of Jahveh^z:—

(b) 12^{i-xvi} (Extant only in Hebrew): A Thanksgiving (= 1 + 4 + 4 + 4 + 3 distichs).

- i. Give thanks unto Jahveh, for He is good;
For His mercy endureth for ever.
- ii. Give thanks to the God of praises;
For His mercy endureth for ever.
- iii. Give thanks unto Him that keepeth Israel;
For His mercy endureth for ever.
- iv. Give thanks unto Him that formeth all;
For His mercy endureth for ever.
- v. Give thanks unto the Redeemer of Israel;
For His mercy endureth for ever.
- vi. Give thanks unto Him that gathereth the outcasts of Israel;
For His mercy endureth for ever.
- vii. Give thanks unto Him that buildeth His city and His Sanctuary;
For His mercy endureth for ever.
- viii. Give thanks unto Him that maketh a horn to sprout for the house of David;
For His mercy endureth for ever.
- ix. Give thanks unto Him that chooseth the sons of Zadok to be priests;
For His mercy endureth for ever.

^{vv-vv} ^z > ^{w-w} ^z εσωσας γαρ με εξ απολας ^{x-x} ^z και εξελου με: V και εξελου μαι ^{z-y} ^z εε καιρου
 πονηρου A + και εξελου (sic) μου: S 'from all trouble' ^z ^z > σοι ^z ^z 248 'Thy Name, O Lord': S 'Thy
 holy Name'

gave heed to my supplication. Cp. Ps. cxl. 6, cxliii. 1.

12. from all evil. Cp. v. 8*ff*.

in the day of trouble. Cp. v. 10*c*; Ps. xli. 1.

(b) 1^{i-xvi}, (EXTANT ONLY IN HEBREW): A THANKSGIVING.

The Psalm which is here inserted is formed on the pattern of Ps. cxxxvi, that is, if this latter is prior in date; the possibility, however, of both having been composed on an earlier pattern (Peters) must be allowed for. It is probable that this Psalm is an amalgamation of two poems, a shorter one, vv. vi-ix, and a longer one, vv. i-v, x-xvi (=twelve verses). The first clause of each verse of the shorter poem is longer than the corresponding clauses of the longer poem. The place in which vv. vi-ix are inserted is the natural one, the word 'Israel' being the point of attachment. The omission of the whole by S favours the opinion that it did not form part of the original book; but Smend, who regards the whole as original, accounts for the omission by saying that S took exception to its 'un-Greek character', as well as to the words in v. ix, while S followed G in omitting it because of the anti-Jewish tendency which is characteristic of S. This explanation seems inadequate, for the 'un-Greek character' would apply to the whole book, while the natural objection to v. ix (the downfall of the house of Zadok had taken place by the time the translation was made) would not account for the omission of the whole section. It seems more likely that vv. vi-ix are original, and that the rest was subsequently added, the amalgamation of the two taking place as suggested above. See, however, the discussion in the Introduction, § 3, iii.

i. Give thanks . . . This verse is identical with Ps. cxxxvi. 1; cp. the refrain at the end of each verse in this psalm as well as in Ps. cxxxvi.

ii. the God of praises. Cp. Ps. xxii. 3, lxxi. 6; and see also the *Shemoneh 'Esreh* (cp. note on v. 1 above) iii: 'The holy ones praise Thee every day.'

iii. that keepeth Israel. Cp. Ps. cxxi. 3-8.

iv. that formeth all. Cp. Jer. x. 16, li. 19.

v. the Redeemer of Israel. Cp. Is. xlv. 6, xlix. 7, and *Shemoneh 'Esreh* vii: 'Blessed art Thou, O Lord, the Redeemer of Israel.'

vi. that gathereth the outcasts . . . Cp. Ps. cxlvii. 2; Is. xi. 12, xxvii. 13, lvi. 8; and *Shemoneh 'Esreh* x: 'Blessed art Thou, O Lord, who gatherest the outcasts of Thy people Israel.'

vii. that buildeth . . . Cp. Ps. cxlvii. 2; Isa. xlv. 28; and *Shemoneh 'Esreh* xiv: 'Blessed art Thou, O Lord, the Builder of Jerusalem.'

viii. that maketh a horn to sprout . . . Cp. Ps. cxxxii. 17; Ezek. xxix. 21; and *Shemoneh 'Esreh* xv: 'Do Thou speedily cause the shoot of David to sprout forth, and do Thou lift up his horn through Thy victorious salvation; every day do we hope for Thy salvation. Blessed art Thou, O Lord, who causeth the horn of salvation to sprout forth.'

ix. that chooseth the sons of Zadok . . . Cp. I. 34 (Q); 2 Sam. viii. 17; 1 Kings i. 26; 1 Chron. vi. 8 (v. 34 in Hebrew), xxix. 22; Ezek. xl. 46, xlv. 15, xlviii. 11.

- x. Give thanks unto the Shield of Abraham ;
For His mercy endureth for ever.
xi. Give thanks unto the Rock of Isaac ;
For His mercy endureth for ever.
xii. Give thanks unto the Mighty One of Jacob ;
For His mercy endureth for ever.
xiii. Give thanks unto Him that hath chosen Zion ;
For His mercy endureth for ever.
xiv. Give thanks unto the King of the kings of kings ;
For His mercy endureth for ever.
xv. And He hath lifted up the horn for His people ;
The praise of all His pious ones,
xvi. For the children of Israel, a people nigh unto Him,
Hallelujah.

(c) Ll. 13-30. *A Poem describing how Ben-Sira acquired Wisdom (= 14 + 9 distichs).*

- 13 ^aWhen I was yet young, before I wandered abroad^a,
^bI desired her and sought her out^b.
14 ^cIn my youth I made supplication in prayer^c;
^dAnd I will seek her out even to the end.
15 ^eShe blossomed like a ripening grape^e,
My heart rejoiced in her^d.
My foot trod ^fin her footsteps^f,
From my youth ^gI learned Wisdom^g.

a-a **¶** is mutilated; all that is left is **אני נער הייתי** (I was young') = **ש**. From here to v. 15 a incl. **ש** is wanting
b-b **¶** **וְהָיָה כְּשֶׁיִּשְׁמַע אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה** c-c In **¶** this clause stands at v. 16 a, which
it has displaced: **וְהָיָה כְּשֶׁיִּשְׁמַע אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה** d-d **¶** **וְהָיָה כְּשֶׁיִּשְׁמַע אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה**
וְהָיָה כְּשֶׁיִּשְׁמַע אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה (Bickell, *cp. Sept. of Amos ix. 13*) for **אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה**; *cp.* **¶** **et effloruit tanquam**
praecox uva f-f **¶** **בְּאֶרְצָהּ** (Sind) for **בְּאֶרְצָהּ** **וְהָיָה כְּשֶׁיִּשְׁמַע אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה** **¶** **וְהָיָה כְּשֶׁיִּשְׁמַע אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה וְיִפְּחוּ אֶת הַקּוֹל וְיִשְׁתָּחֲוֶה**

x. the Shield of Abraham. Cp. Gen. xv. 1; Ps. xviii. 2, and *Nhemonch 'Erech* i: 'Blessed art Thou, the Shield of Abraham.'

xi. the Rock of Isaac. Cp. Deut. xxxii. 4; 2 Sam. xxiii. 3; Ps. lviii. 2, xlii. 9, lxxi. 3; Is. xxx. 29, li. 1; in *Shemoneh 'Esreh* xviii the expression 'Rock of our life' occurs.

xii. **the Mighty One of Jacob.** Cp. Gen. xlix. 24; Ps. cxxiii. 2, 3; Isa. i. 24, xlix. 26, lx. 16, and *Sāmoṣaḥ* 't'orā i: 'Blessed art Thou, O Lord our God, and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, the mighty, and the fearful God.'

xiii. that hath chosen Zion. Cp. Ps. lxxviii, 68, cxxxv, 13, cxxxv, 24, and *Shemoneh 'Esrei* vii: 'Be pleased, O Lord our God, with Thy people Israel, and their prayer, and set up again the sacrificial service for the altar of Thine House... And may our eyes behold Thy merciful return to Zion. Blessed art Thou who restorest Thy *Shekinah* to Zion.' (On the withdrawal of the *Shekinah* from earth, and the reasons for this, see the Midrash *Beresith Rabbah*, c. 19; the passage is given in the authors' *The Religion and Worship of the Synagogue*, p. 219.)

xiv. King of the kings of kings. Cp. the title 'God of gods, and Lord of lords,' in *Deut.* x. 17. In *Seder 'Erech* the title 'King' is applied to God five times, and in xi occur the words: 'Reign Thou over us, O Lord, alone in loving-kindness and mercy.' In *Pirke Aboth* iv. 32 occurs the expression: 'The King of the kings of kings, the Holy One, blessed be He.'

xv, xvi. These two verses are identical with P's. cxlviii. 14.

(c) L.I. 13-30 (A POEM).

The Poem (77, 13–30) which follows is an acrostic, each verse beginning with the letters of the Hebrew alphabet in their order; this had already been discerned by Bickell before the discovery of the Hebrew text (see the *Zeitschrift für katholische Theologie*, vi, 326–330; 1882).

13. When I was yet young. Cp. vi. 18; Wisd. viii. 2.
before I wandered abroad. For this use of *παροικῆσαι* cp. xxxiv. 11 (= G xxxi. 12); Ben-Sira refers to his travels also in xxxix. 4.

14. **In my youth.** Smend is probably right in regarding *ἡμετέρας* of G as a mistake for *ἐν νεότητι* ποί (= B).

in prayer. ἐν προσευχῇ μου of G belongs here, not in v. 13 d.

15. **My heart . . .** This clause was probably longer originally; it is unduly short as it stands. **in her footstep.** See critical note: אֶל, as Susser points out, may have read מִלְּפָנֶיהָ ('in her footsteps') but misunderstood it; cp. Job xliii. 11, 'My foot hath held fast to His steps': for וְ as it stands cp. Ps. xxx. 5, xxxv. 3.

I learned. Smend suggests the reading חֲסִידִי ('I tracked'); cp. G, which certainly gives a better parallel to the preceding clause. For H as it stands cp. Ps. lxxi. 17; Prov. xxx. 3.

- 16^h I bowed down mine ear a little and received her^h,
 And much knowledge did I find^l;
 17^k And^l her yoke was glorious to me^k,
 And to my Teacher do I offer thanks^m.
 18ⁿ I purposed to do goodⁿ 'with her^o,
 And I was not put to shame^p, for I found her^{oo}.
 19 My soul was attached^q to her,
 And I turned not away my face from her^r;
 I spread forth my hands to the heaven above^s,
 And for ever and ever I will not go astray from her^t.
 My hand opened her gates,
 And I entered unto her, and looked upon her^u.
 20^v I set my soul aright^v 'w after her^w,
 And I found her in her^x purity^x;
 I gat me understanding^y through her guidance^z.
 Therefore^b I shall not be forsaken^{ba}.
 21 My inward part was troubled^{cc} like an oven^{cc} to look upon her^d.
 Therefore have I gotten^e a good possession.
 22 Jahveh gave^f me the reward of my lips^f,
 And^g with my tongue^g do I praise Him.
 23 Turn in^h unto me, ye unlearned,
 And lodge in my house of instruction.

h-h This clause has been displaced by 14 a in \mathfrak{P} ¹ \mathfrak{E} + $\epsilon\mu\alpha\nu\tau\omega$: Sah + 'because of her' (Smend) k-k \mathfrak{E}
 προκοπή εγενετο μοι εν αυτη ¹ \mathfrak{P} >, but the ν is required as the sixth letter of the alphabet, this being the sixth clause
 17-18 \mathfrak{E} τω δίδωμι μοι σοφίαν δώσω δόξαν ^{u-u} \mathfrak{E} δεικνύσθην γαρ του ποιησαι αυτην ^o A word has fallen out here
 18-19 \mathfrak{E} και εληλυσσα (= \mathfrak{P}) το αγαθον και ου μη αισχυνηθω ^{v-p} Reading אביש (= \mathfrak{E})
 for אבהש (I will not turn back) ^q \mathfrak{E} διαμεμαχισται (reading עשקה for חשקה): \mathfrak{S} 'clave'. ^{r-r} \mathfrak{E} και
 εν ποιησει λιμου δικηριβασαμην ^{s-s} Wanting in \mathfrak{P} , 20 a stands in place of it ^{t-t} \mathfrak{E} και τα αγγονματα αυτης επενθησα
 11-u \mathfrak{E} > ^{v-v} Reading נפשי נפשי (= \mathfrak{E}) for נחתי נחתי ^{w-w} \mathfrak{E} eis αυτην ^{x-x} \mathfrak{E} wrongly transposes this and
 the next clause ^y \mathfrak{S} > 'her' ^{z-z} Reading, with Smend, מתחלה מתחלה for מתחלה ('from the beginning'
 = \mathfrak{E} \mathfrak{S}) ^{a-a} Only the first word and one letter of the second word are left in \mathfrak{P} ^{b-b} \mathfrak{S} 'I shall not
 forsake her' ^c \mathfrak{S} 'burned' ^{cc-cc} \mathfrak{E} > ^{d-d} \mathfrak{E} εκζητησαι αυτην ^e \mathfrak{P} \mathfrak{S} + 'in her' ^{f-f} \mathfrak{E} γλωσσαν
 μου μισθον μου ^{g-g} \mathfrak{E} εν αυτη ^h Reading כורי (= \mathfrak{S}) for פני: \mathfrak{E} εγγισατε

16. I bowed down mine ear. Cp. iv. 8, vi. 53.

17. her yoke . . . Cp. vi. 24, 30, and v. 26 of this chapter.

to my Teacher. The Teacher is, of course, God.

18. The text is very corrupt here, and must be emended with the help of \mathfrak{E} .

19. In this verse \mathfrak{E} apparently had a text before it which in part differed from that of \mathfrak{P} as now extant.

My hand opened her gates. For the thought of Wisdom having her dwelling-house cp. xiv. 23-25, Prov. ix. 1 ff. and looked upon her. Cp. xv. 7, 'Sinners shall not see her.'

20. understanding. Lit. 'heart'; cp. Prov. xv. 32, xix. 8, where the same verb as here is used (קנה).

21. My inward part was troubled. Cp. Jer. xxxi. 20.

Therefore have I gotten . . . Cp. Prov. iv. 7.

22. the reward of my lips. i.e. success as a teacher.

23. Turn in . . . Cp. Prov. ix. 4, 16.

house of instruction. The *Beth ha-Midrash*, or *Beth Midrash*, is the technical name for the 'house' where students gathered together for instruction in the Law. Great scholars had their own 'houses' where they gathered pupils together. The *Beth ha-Midrash* of Ben-Sira is the earliest of which we know; in *Yoma* 35 b (T. Babli) mention is made of the one in which Shemaiah and Abtalion taught, and which Hillel, when a youth, could attend only after having paid an admission-fee to the janitor; 'whether or not this charge of a fee, so contradictory to the maxim of the men of the Great Synagogue (*Aboth* i. 1, "Raise up many disciples"), was a political measure of the time, it seemingly stands in connexion with a principle pronounced by the Shammaites (*Ab. R. N.*, A. iii, B. iv, ed. Schechter, p. 14) that "only those who are wise, humble, and of goodly, well-to-do parentage should be taught the Law". On the other hand, the Hillelites insisted that "all, without exception, should partake of the privilege, inasmuch as many transgressors in Israel, when brought nigh to the Law, brought forth righteous, pious, and perfect men" (*JE*, iii. 117 d). Ben-Sira says distinctly that the wisdom was to be acquired 'without money'; see v. 25 and cp. *Nedarim* 36 a (T. Babli): 'As I have taught you without payment, saith God, so must you do likewise.' Reference is made (*Tanna debe Eliyahu R.* ix [x], xvi, and elsewhere) to the *Beth ha-Midrash* in the Temple (cp. *Matt.* xxi. 23, xxvi. 55; *Luke* ii. 46, xx. 1, xxi. 37; *John* xviii. 20), which was called *Beth ha-Midrash ha-gadol*, 'the Great house of instruction.'

- 24 ¹How long will ye lack ^kthese things^{k1}?
And (how long) shall your soul be so¹ athirst?
25 I open my mouth and speak ^mof her^m,
Acquire Wisdom ⁿfor yourselves without money.
26 Bring^o your necks under her yoke,
^pAnd her burden let your soul bear^p;
^qShe is nigh unto them that seek her^q,
^rAnd he that is intent (upon her) findeth her^r.
27 Behold with your eyes that ^sI laboured but (little)^s therein^s,
^uAnd abundance of peace^u have I found^u.
28 ^wHearken to my teaching, (though ye be but) a few^w,
And much ^xsilver and^x gold shall ye acquire thereby.
29 May my^x soul delight ^ain my *Yeshibah*^a;
And ye shall not be put to shame ^bin singing my praise^b.
30 Work your work ^cin righteousness^c,
And He will give you^d your reward in its time.

^r[Blessed be Jahveh; and praised be His Name to generations.
Thus far the words of Simeon the son of Jeshua', who is called Ben-Sira.
The Wisdom of Simeon, the son of Jeshua', the son of Eleazar, the son of Sira.
May the Name of Jahveh be blessed from now and unto eternity.]^r

i-1 Σ και (τε Σ A) οτι υποτασσεται (υποτασσει Σ A) λεγετε εν τούτοις k-k Lil. 'from these things and those things'
1 Lil. 'very' m-m Σ > n Σ > o Σ υποθετε v-p Σ και επιδεξασθε η ψυχη υμων παιδεια (= Σ)
q-1 Σ εγγος εστιν ενρειν αυτην t-t Σ > *-s Reading, with Smend, קטן עמלתי (= Σ S) for קטן הייתי ועמלתי (= Σ)
(^rI was small and I persisted') l Σ > u-11 Reading, with Smend, ותרבה מצאתי מנוחה for . . . ומצאתיה
(^rand I found her,—peace') v Σ + εμουτρη w-w Σ רבים ('many'): Σ μετασχετε παιδειαν εν πολλησ αριθμησιν
αργυριου z Reading במספר (= Σ) for בנעורתי ('in my youth') y-y Σ > z Σ S 'your' z-11 Σ εν
τη ελεει αυτων: Σ 'in my repentance' b-b Σ εν ανεισει αυτου e-o Smend would read בלא עת, Peters
עת לפני (= Σ S) d So Σ S: Σ > e-o Σ Wisdom of Jesus, son of Sirach': 55 70 248 254 'Blessed
be the Lord for ever; Amen, Amen': Σ 'Blessed be God for ever, and praised be His Name to generations.
Thus far the words of Jeshua' the son of Simeon that is called the son of Asira [so also Syro-Hev., but some
Syriac MSS. read Sirach]. The writing of the Wisdom of Bar Sira is ended'. The subscription varies in the
Syriac MSS.

24. shall your soul be so athirst. Cp. Is. lv. 1; Amos viii. 11. Cp. *Pirge Aboth* i. 4: 'Let thy house be a meeting-house for the wise, and powder thyself in the dust of their feet; and drink their words with thirstiness.'

25. without money. Cp. Is. lv. 1, 2, and the Talmudic quotation in the note on v. 23.

26. her yoke. Cp. *z. 17*, vi. 25.

he that is intent. נזקק, lit. 'that giveth his soul'.

27. (little). For the use of קטן in a temporal sense cp. Is. liv. 7.

28. (though ye be but) a few. For this use of במספר cp. Gen. xxxiv. 30; Deut. iv. 27.

And much silver . . . Cp. *Pirge Aboth* ii. 19: 'If thou hast learned much Torah, they give thee much reward; and faithful is the maker of thy work, who will pay thee the reward of thy work; and know that the recompense of the reward of the righteous is for the time to come.'

29. *Yeshibah*. i.e. Circle of hearers, later an Academy of learning. 'At first the *Beith ha-Midrash* was the place where the *Yeshibah* assembled. . . Later, when the number of students increased, it became necessary to hold the sessions in a separate large hall adjoining the *Beith ha-Midrash*, and this hall was known by the name of *Yeshibah*' (*JE*, xii. 595 a). For בישבתו Σ read בישועתו ('in His salvation,' referring it to God), while Σ read בישבתו ('in my repentance'), neither understanding, presumably, what was meant by the *Yeshibah*.

in singing my praise. בישרת.

30. Work your work. i.e. the work of seeking wisdom.

in righteousness. The reading of Σ S, 'before the time,' is probably the correct one, the reference being to the time of final reckoning; cp. John ix. 4.