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# Τωβιτ □ TOBIT

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## INTRODUCTION

The *Book of Tobit* is named after a generous and God-fearing Jew whose blindness and poverty in Nineveh are the result of his performing one of his most characteristic good deeds – namely, burying an executed fellow Jew. Thanks to the courageous efforts of his devoted son Tobias, who is assisted by the angel Raphael disguised as Azariah, Tobit not only recovers his sight and fortune but also gains a pious daughter-in-law, Sarah. From her, Tobias exorcises Asmodeus, the demon who had claimed the lives of her seven previous husbands on their wedding night. On his deathbed, Tobit has Tobias promise to move the family from Nineveh to Ecbatana, where Tobias lives to a rich old age.

Despite all its trappings as an historical account, Tobit is best understood as a romance of Diaspora Judaism, relating the outcome of a successful quest. The tale is intended to entertain as well as to inspire faith in God and human effort. Without Tobias' own devotion and courage, neither Tobit nor Sarah would have been delivered, the help of Raphael notwithstanding. The author created his narrative out of three well-known secular folktales: **1** the tale of the Grateful Dead (the story about a man who is impoverished but ultimately rewarded for burying an abused corpse); **2** the tale of the Monster in the Bridal Chamber (the story of a demon who kills the bride's husbands on their wedding night); **3** the tale of Ahiqar (the account of a wise courtier who, though falsely incriminated by his adopted son, is vindicated).

## AUTHORSHIP AND DATES

The author of Tobit was a Jew, writing originally in Hebrew or Aramaic (parts of it in those languages have been found at Qumran), probably somewhere between 225–175 BCE, and, possibly, in Palestine. Tobit is represented by three major Greek recensions and two Latin translations. The translation presented here is based upon a combination of the *Codex Sinaiticus* and the *Vetus Latina*; *Codices Vaticanus & Alexandrinus* generally present shorter text but, in the few instances where they have significantly longer or better text, that is used here (with appropriate footnotes). There are also some late Hebrew translations, which are based upon a Greek text, as are the older Syriac, Ethiopic and Sahidic versions.

## Τωβιτ Ι

<sup>1</sup> Βίβλος λόγων Τωβιδ τοῦ Τωβιηλ τοῦ Ανανηλ τοῦ Αδουηλ τοῦ Γαβαηλ τοῦ Ραφαηλ τοῦ Ραγουηλ ἐκ τοῦ σπέρματος Ασηλ ἐκ φυλῆς Νεφθαλιμ, <sup>2</sup> ὃς ἠχμαλωτεύθη ἐν ταῖς ἡμέραις Ενεμεσσαρου τοῦ βασιλέως τῶν Ἀσσυρίων ἐκ Θισβης, ἣ ἐστὶν ἐκ δεξιῶν Κυδιωσ τῆς Νεφθαλιμ ἐν τῇ ἄνω Γαλιλαία ὑπεράνω Ασσηρ ὀπίσω [ὁδοῦ] δυσμῶν ἡλίου ἐξ ἀριστερῶν Φογωρ.

<sup>3</sup> Ἐγὼ Τωβιδ ὁδοῖς ἀληθείας ἐπορευόμην καὶ ἐν δικαιοσύναις πάσας τὰς ἡμέρας τῆς ζωῆς μου καὶ ἐλεημοσύνας πολλὰς ἐποίησα τοῖς ἀδελφοῖς μου καὶ τῷ ἔθνει μου τοῖς πορευθεῖσιν μετ' ἐμοῦ ἐν τῇ αἰχμαλωσίᾳ εἰς τὴν χώραν τῶν Ἀσσυρίων εἰς Νινευη. <sup>4</sup> καὶ ὅτε ἤμην ἐν τῇ χώρᾳ μου ἐν γῆ Ἰσραηλ καὶ ὅτε ἤμην νέος, πᾶσα ἡ φυλὴ Νεφθαλιμ τοῦ πατρός μου ἀπέστησαν ἀπὸ τοῦ οἴκου Δαυιδ τοῦ πατρός μου καὶ ἀπὸ

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<sup>1</sup> The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Naphtali. <sup>2</sup> In the days of Enemessar king of the Assyrians, he was led captive out of Thisbe, which is at the right hand of that city, which is called properly Naphtali in Galilee above Assyria, towards the setting sun from Phogor.

<sup>3</sup> I, Tobit, have walked all the days of my life in the ways of truth and justice, and I have done many acts of charity towards my brothers, and my fellow countrymen, who were taken captive with me to Nineveh, into the land of the Assyrians. <sup>4</sup> And, in my younger days, when I was still in my own country, in the land of Israel, the whole tribe of Naphtali my father broke away from the House of David and from

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- <sup>1</sup> The NJB, following *Codices Alexandrinus & Vaticanus*, lacks 'son of Raphael, son of Raguel' (τοῦ Ραφαηλ τοῦ Ραγουηλ), here following *Codex Sinaiticus* & the NRSV. The name 'Tobit' (Τωβιδ) is an abbreviated form of 'Tobiah' (תֹּבִיָּהוּ - Ezr 2:60) or of Tobijahu (תֹּבִיָּהוּ - 2Ch 17:8), a name which means 'Yahweh is good'. 'Tobiel' (Τωβιηλ), and 'Ananiel' (Ανανηλ) mean 'God is good' and 'God is merciful'; the book abounds in theophoric names.
- <sup>2</sup> In place of 'Enemessar', here following the WEBBE & LXX (Ενεμεσσαρου), the NJB & NRSV, following the Vg (*Salmanasar*), have 'Shalmaneser' (cf. 2K 17:3, 23). Shalmaneser V (or rather, Sargon II - see #15) took Samaria, the capital of Israel, in 722 BCE and transported a large part of the population to Assyria (2K 17:1-6). Both 'Phogor' (Φογωρ) and 'Thisbe' (Θισβης) are unidentified.
- <sup>3</sup> The NJB has 'good works' in place of 'righteousness', here following the NRSV. Tobit's piety lies not so much in the thoughtful study of the Law (see Ps 119, *et cetera*), as in practising the good works the Law inculcates: almsgiving, burial of the dead, pilgrimage, tithe-paying, *et cetera*.
- <sup>4</sup> The word 'chosen' (ἐκλεγείσης) follows *Codices Alexandrinus & Vaticanus* and is not present in *Codex Sinaiticus*. Since the rebellion of the northern tribes against Jerusalem (1K 12:19-20) occurred about 922 BCE, Tobit could not have been young, or even born, when it happened. Such chronological, topographical and other historical difficulties make it clear that the story is fiction.

Ἱερουσαλημ πόλεως τῆς [ἐκλεγεΐσης] ἐκ πασῶν φυλῶν Ἰσραηλ εἰς τὸ θυσιάσειν πάσαις φυλαῖς Ἰσραηλ· καὶ ἠγιάσθη ὁ ναὸς τῆς κατασκηνώσεως τοῦ θεοῦ καὶ ὠκοδομήθη ἐν αὐτῇ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. <sup>5</sup> πάντες οἱ ἀδελφοί μου καὶ ὁ οἶκος Νεφθαλιμ τοῦ πατρός μου, ἐθυσίαζον ἐκεῖνοι τῷ μόσχῳ, ὃν ἐποίησεν Ἱεροβεαμ ὁ βασιλεὺς Ἰσραηλ ἐν Δαν, ἐπὶ πάντων ὀρέων τῆς Γαλιλαίας. <sup>6</sup> καὶ γὰρ μονώτατος ἐπορευόμην πολλάκις εἰς Ἱεροσόλυμα ἐν ταῖς ἑορταῖς, καθὼς γέγραπται ἐν παντὶ Ἰσραηλ ἐν προστάγματι αἰωνίῳ· τὰς ἀπαρχὰς καὶ τὰ πρωτογενήματα καὶ τὰς δεκάτας τῶν κτηνῶν καὶ τὰς πρωτοκουρίας τῶν προβάτων ἔχων ἀπέτρεχον εἰς Ἱεροσόλυμα <sup>7</sup> καὶ ἐδίδουν αὐτὰ τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρων πρὸς τὸ θυσιαστήριον καὶ τὴν δεκάτην τοῦ σίτου καὶ τοῦ οἴνου καὶ ἐλαίου καὶ ῥοῶν καὶ τῶν σύκων καὶ τῶν λοιπῶν ἀκροδρύων τοῖς υἱοῖς Λευι τοῖς θεραπεύουσιν ἐν Ἱερουσαλημ. καὶ τὴν δεκάτην τὴν δευτέραν ἀπεδεκάτιζον ἀργυρίῳ τῶν ἕξ ἐτῶν καὶ ἐπορευόμην καὶ ἐδαπάνων αὐτὰ ἐν Ἱερουσαλημ καθ' ἕκαστον ἐνιαυτόν. <sup>8</sup> καὶ ἐδίδουν αὐτὰ τοῖς ὀρφανοῖς καὶ ταῖς χήραις καὶ προσηλύτοις τοῖς προσκειμένοις τοῖς υἱοῖς Ἰσραηλ εἰσέφερον καὶ ἐδίδουν αὐτοῖς ἐν τῷ τρίτῳ ἔτει καὶ ἡσθίομεν

Jerusalem, even though this was the city [chosen] out of all the tribes of Israel for the sacrifices of all the tribes. Here, the Temple – God’s dwelling place – had been built and consecrated for all generations forever. <sup>5</sup> All my brothers who broke away and the house of Naphtali, my father, sacrificed to the calf that Jeroboam king of Israel had made at Dan and on every hill-top in Galilee. <sup>6</sup> Often, I was alone in making the pilgrimage to Jerusalem for the festivals, fulfilling the Law that is prescribed for all Israel perpetually. I would take the first fruits of the crops and the firstlings of the flock, the tithe of cattle and the sheep’s first shearings to Jerusalem. <sup>7</sup> And I would give these to the priests, the sons of Aaron, for the altar. Likewise, to the sons of Levi, who ministered at Jerusalem, I would give a tithe of my profits: of wine, of corn, of olives, of pomegranates, and of other fruits. Also, for six years in succession, I saved up a second tithe in money and went and distributed it annually in Jerusalem to individual people. <sup>8</sup> I gave a third tithe to those to whom it was appropriate: the orphans, the widows, and the strangers who live among the Israelites; I brought it to them as a gift every

<sup>5</sup> Some texts (such as the WEBBE) have ‘heifer’ in place of ‘calf’. Jeroboam established sanctuaries in Dan and Bethel so that the people would no longer go to Jerusalem for the festivals; the gold statues of bulls that he placed in the sanctuaries were considered the throne of Yahweh: but the people soon came to worship the images themselves. Jeroboam also encouraged the high places or ‘hill-top’ shrines (1K 12:26–33).

<sup>6</sup> During the apostasy, Tobit alone remains loyal to the divinely appointed Temple in Jerusalem. For the various tithes, cf. Nb 18:20–32, 2Ch 31:4–6, Dt 14:22–29, 26:12–13.

<sup>7</sup> The NJB lacks the word ‘likewise’, here following the NRSV.

<sup>8</sup> ‘A third tithe’ follows the Peshitta; the *Vetus Latina* has ‘that of the third year’. The NRSV, following the *Vetus Latina*, has ‘Tobiel’ in place of ‘Ananiel’ (Ανανιηλ – here following *Codex Sinaiticus*).

αὐτὰ κατὰ τὸ πρόσταγμα τὸ προστεταγμένον περὶ αὐτῶν ἐν τῷ νόμῳ Μωσῆ καὶ κατὰ τὰς ἐντολάς, ἃς ἐνετείλατο Δεββωρα ἡ μήτηρ Ἀνανιηλ τοῦ πατρὸς ἡμῶν, ὅτι ὀρφανὸν κατέλιπέν με ὁ πατήρ καὶ ἀπέθανεν. <sup>9</sup> καὶ ὅτε ἐγενήθην ἀνὴρ, ἔλαβον γυναῖκα ἐκ τοῦ σπέρματος τῆς πατριᾶς ἡμῶν καὶ ἐγέννησα ἐξ αὐτῆς υἱὸν καὶ ἐκάλεσα τὸ ὄνομα αὐτοῦ Γωβιαν. <sup>10</sup> μετὰ τὸ αἰχμαλωτισθῆναί με εἰς Ἀσσυρίους καὶ ὅτε ἠχμαλωτίσθην, εἰς Νινευη ἐπορευόμην· καὶ πάντες οἱ ἀδελφοί μου καὶ οἱ ἐκ τοῦ γένους μου ἦσθιον ἐκ τῶν ἄρτων τῶν ἐθνῶν, <sup>11</sup> ἐγὼ δὲ συνετήρησα τὴν ψυχὴν μου μὴ φαγεῖν ἐκ τῶν ἄρτων τῶν ἐθνῶν. <sup>12</sup> καὶ ὅτε ἐμεμνήμην τοῦ Θεοῦ μου ἐν ὅλῃ ψυχῇ μου, <sup>13</sup> καὶ ἔδωκέν μοι ὁ ὑψιστος χάριν καὶ μορφὴν ἐνώπιον Ενεμεσσαρου, καὶ ἠγόραζον αὐτῷ πάντα τὰ πρὸς τὴν χρῆσιν. <sup>14</sup> καὶ ἐπορευόμην εἰς Μηδίαν καὶ ἠγόραζον αὐτῷ ἐκεῖθεν ἕως αὐτὸν ἀποθανεῖν. καὶ παρεθέμην Γαβαήλω βαλλάντια τῷ ἀδελφῷ τῷ Γαβρι ἐν τῇ χώρᾳ τῆς Μηδίας, ἀργυρίου τάλαντα δέκα.

<sup>15</sup> Καὶ ὅτε ἀπέθανεν Ενεμασσαρ καὶ ἐβασίλευσεν Σενναχηριμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ, καὶ αἱ ὁδοὶ τῆς Μηδίας ἀπέστησαν, καὶ οὐκέτι ἠδυνάσθην πορευθῆναι εἰς τὴν

three years. When we ate, we obeyed both the ordinances of the Law of Moses and the exhortations of Deborah, the mother of our father Ananiel; for, my father had died and left me an orphan. <sup>9</sup> When I grew into a man's estate, I took as a wife a woman from our kinsfolk, whose name was Anna; and, through her, I became the father of a son, whom I named Tobias. <sup>10</sup> When the banishment into Assyria came, I was carried away and went as a captive to Nineveh. All my brothers and the people of my race ate the food of the heathen; <sup>11</sup> but, for my part, I was careful not to eat the food of the heathen. <sup>12</sup> Because I kept faith with my God with my whole heart. <sup>13</sup> And the Most High granted me grace and favour in the eyes of Enemessar and I used to buy everything the king needed. <sup>14</sup> And, up until his death, I used to travel to Media, where I transacted business on his behalf, and I deposited sacks of silver worth ten talents with Gabael the brother of Gabri at Rhages in Media.

<sup>15</sup> And, following the death of Enemessar, his son Sennacherib reigned in his place; in his time, the highways into Media became unsafe, and I could no longer go there. <sup>16</sup> In

<sup>9</sup> The NSRV, following *Codex Sinaiticus*, omits 'whose name was Anna'; here, we follow *Codices Alexandrinus & Vaticanus* (ἐλαβον Ἀναν).

<sup>10</sup> The 'food of the heathen' was that prepared without regard for the prohibitions of the Law (see Lv 11, Dt 14).

<sup>11</sup> Even in captivity among Gentiles, Tobit refuses to violate the dietary laws.

<sup>12</sup> The NRSV has 'was mindful of' in place of 'kept faith with', here following the NJB.

<sup>13</sup> The NJB lacks 'and good standing', here following the NRSV. The literal translation of 'favour' is 'beauty'.

<sup>14</sup> The NRSV lacks 'at Rhages in Media'. 'Media' is the northern part of Iran, east of Assyria, and 'Rhages' (modern Rai) is about 8 Km SE of Tehran.

<sup>15</sup> Shalmaneser actually died before the fall of Samaria, which was taken by Sargon II. Sennacherib succeeded his father Sargon II in 705 BCE.

<sup>16</sup> In place of 'performed many acts of charity', here following the NRSV, the NJB has 'often given alms'.

Μηδῖαν. <sup>16</sup> ἐν ταῖς ἡμέραις Ενεμεσσαρου ἐλεημοσύνας  
πολλὰς ἐποίησα τοῖς ἀδελφοῖς μου τοῖς ἐκ τοῦ γένους μου·  
<sup>17</sup> τοὺς ἄρτους μου ἐδίδουν τοῖς πεινῶσιν καὶ ἱμάτια τοῖς  
γυμνοῖς, καὶ εἴ τινα τῶν ἐκ τοῦ ἔθνους μου ἐδεώρουν  
τεθνηκότα καὶ ἐρριμμένον ὀπίσω τοῦ τείχους Νινευη,  
ἔθαπτον αὐτόν. <sup>18</sup> καὶ εἴ τινα ἀπέκτεινεν Σενναχηριμ, ὅτε  
ἀπῆλθεν φεύγων ἐκ τῆς Ιουδαίας ἐν ἡμέραις τῆς κρίσεως, ἧς  
ἐποίησεν ἐξ αὐτοῦ ὁ βασιλεὺς τοῦ οὐρανοῦ περὶ τῶν  
βλασφημιῶν, ὧν ἐβλασφήμησεν, ἔθαψα· πολλοὺς γὰρ  
ἀπέκτεινεν ἐν τῷ θυμῷ αὐτοῦ ἐκ τῶν υἱῶν Ισραηλ, καὶ  
ἔκλεπτον τὰ σώματα αὐτῶν καὶ ἔθαπτον· καὶ ἐζήτησεν αὐτὰ  
Σενναχηριμ καὶ οὐχ εὔρεν αὐτά. <sup>19</sup> καὶ ἐπορεύθη εἰς τις τῶν  
ἐκ τῆς Νινευη καὶ ὑπέδειξεν τῷ βασιλεῖ περὶ ἐμοῦ ὅτι ἐγὼ  
θάπτω αὐτούς, καὶ ἐκρύβην· καὶ ὅτε ἐπέγνω ὅτι ἔγνω περὶ  
ἐμοῦ ὁ βασιλεὺς καὶ ὅτι ζητοῦμαι τοῦ ἀποθανεῖν, ἐφοβήθην  
καὶ ἀπέδρασα. <sup>20</sup> καὶ ἤρπάγη πάντα, ὅσα ὑπῆρχέν μοι, καὶ  
οὐ κατελείφθη μοι οὐδέν, ὃ οὐκ ἀνελήμφθη εἰς τὸ βασιλικόν,  
πλὴν Ἀννας τῆς γυναικός μου καὶ Τωβια τοῦ υἱοῦ μου. <sup>21</sup> καὶ  
οὐ διῆλθον ἡμέραι τεσσαράκοντα ἕως οὗ ἀπέκτειναν αὐτὸν οἱ

the days of Enemessar, I had performed many acts of charity  
to the people of my race; <sup>17</sup> I would give my bread to the  
hungry and my clothes to those who lacked them; and I  
would bury, when I saw them, the bodies of my country-folk  
that had been thrown over the walls of Nineveh. <sup>18</sup> I also  
privately buried those who King Sennacherib put to death,  
when he was beating a disorderly retreat from Judaea in  
those days of judgement when the King of Heaven had  
punished him for his blasphemies; for, in his anger, he killed  
a great number of Israelites; so, I secretly removed their  
bodies to bury them; Sennacherib looked for them but could  
not find them. <sup>19</sup> However, one of the Ninevites went and  
told the king about me, that I was burying them. When I  
knew that the king had been told about me and saw myself  
being hunted by men who would put me to death, I was  
afraid and fled. <sup>20</sup> All my goods were forcibly taken away;  
they were all confiscated by the royal treasury; nothing was  
left me, except my wife Anna and my son Tobias. <sup>21</sup> But less  
than forty days passed after this, before two of the king's sons

<sup>17</sup> For the Jews, it was a great calamity that a dead body should lie unburied. In place of 'thrown over', some MSS have 'thrown behind'.

<sup>18</sup> The NJB has simply 'after' in place of 'in those days of judgement when', here following the NRSV.

<sup>19</sup> In place of 'then, one of the Ninevites', here following the NRSV, the NJB has simply 'a Ninevite'.

<sup>20</sup> The NJB lacks 'royal', here following the NRSV.

<sup>21</sup> In place of 'forty' (τεσσαράκοντα - following Codex Sinaiticus), some texts have 'forty-five' or 'fifty' (πεντήκοντα - as Codices Alexandrinus & Vaticanus). Under a new king, Esarhaddon (681-669 BCE), Tobit was able to return. 'Ahikar' is patterned after Ahikar, a legendary ancient wise man whose story survives in several Middle Eastern or Semitic languages. An Aramaic version of his adventures, dating from the 5<sup>th</sup> Century BCE, was found among the Jewish papyri at Elephantine in Upper Egypt. The author makes Tobit the uncle of the famous Ahikar in order to enhance Tobit's own prestige (see #14:10).

δύο υἱοὶ αὐτοῦ· καὶ ἔφυγον εἰς τὰ ὄρη Ἀραρατ, καὶ ἐβασίλευσεν Σαχερδονος υἱὸς αὐτοῦ μετ' αὐτόν. καὶ ἔταξεν Ἀχιχαρον τὸν Ἀναηλ τὸν τοῦ ἀδελφοῦ μου υἱὸν ἐπὶ πᾶσαν τὴν ἐκλογιστίαν τῆς βασιλείας αὐτοῦ, καὶ αὐτὸς εἶχεν τὴν ἐξουσίαν ἐπὶ πᾶσαν τὴν διοίκησιν. <sup>22</sup> τότε ἤξιωσε Ἀχιχαρος περὶ ἐμοῦ, καὶ κατήλθον εἰς τὴν Νινευη. Ἀχιχαρος γὰρ ἦν ὁ ἀρχιοινοχόος καὶ ἐπὶ τοῦ δακτυλίου καὶ διοικητῆς καὶ ἐκλογιστῆς ἐπὶ Σενναχηριμ βασιλέως Ἀσσυρίων, καὶ κατέστησεν αὐτόν Σαχερδονος ἐκ δευτέρας· ἦν δὲ ἐξάδελφός μου καὶ ἐκ τῆς συγγενείας μου.

murdered him and then they fled to the mountains of Ararat; and his son Esarhaddon reigned after him. Ahikar, the son of my brother Hanael, was appointed chancellor of the exchequer for the entire kingdom and given the main ordering of affairs. <sup>22</sup> Ahikar then interceded for me and I returned to Nineveh, since Ahikar had been chief cupbearer, keeper of the signet, administrator and treasurer under Sennacherib king of Assyria, and Esarhaddon had reappointed him in office. He was a close relation of mine: he was my nephew.

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<sup>22</sup> The NJB lacks 'close' before 'relative', here following the NRSV. The WEBBE has 'Sarchedonus' in place of 'Esarhaddon', as also in v. 21.

## Τωβιτ 2

<sup>1</sup> Καὶ ἐπὶ Σαχερδονος βασιλέως κατήλθον εἰς τὸν οἶκόν μου, καὶ ἀπεδόθη μοι ἡ γυνή μου Ἀννα καὶ Τωβιας ὁ υἱός μου. καὶ ἐν τῇ πεντηκοστῇ τῇ ἑορτῇ ἡμῶν, ἣ ἐστὶν ἁγία [ἑπτὰ] ἑβδομάδων, ἐγενήθη μοι ἄριστον καλόν, καὶ ἀνέπεσα τοῦ ἀριστήσαι. <sup>2</sup> καὶ παρετέθη μοι ἡ τράπεζα, καὶ παρετέθη μοι ὀψάρια πλείονα, καὶ εἶπα τῷ Τωβια τῷ υἱῷ μου Παιδίον, βάδιζε καὶ ὄν ἂν εὔρησ πτωχὸν τῶν ἀδελφῶν ἡμῶν ἐκ Νινευητῶν αἰχμαλώτων, ὃς μέμνηται ἐν ὅλῃ καρδίᾳ αὐτοῦ, καὶ ἄγαγε αὐτὸν καὶ φάγεται κοινῶς μετ' ἐμοῦ· καὶ ἰδὲ προσμενῶ σε, παιδίον, μέχρι τοῦ σε ἔλθεῖν. <sup>3</sup> καὶ ἐπορεύθη Τωβιας ζητῆσαί τινα πτωχὸν τῶν ἀδελφῶν ἡμῶν. καὶ ἐπιστρέψας λέγει Πάτερ. καὶ εἶπα αὐτῷ Ἰδοὺ ἐγώ, παιδίον. καὶ ἀποκριθεὶς εἶπεν Πάτερ, ἰδοὺ εἷς ἐκ τοῦ ἔθνους ἡμῶν πεφόνευται καὶ ἔρριπται ἐν τῇ ἀγορᾷ καὶ αὐτόθι νῦν ἐστραγγάλλεται. <sup>4</sup> καὶ ἀναπηδήσας ἀφῆκα τὸ ἄριστον πρὶν ἢ γεύσασθαι με αὐτοῦ καὶ ἀναιροῦμαι αὐτὸν ἐκ τῆς πλατείας καὶ εἰς ἐν τῶν οἰκιδίων ἔδηκα μέχρι τοῦ τὸν ἥλιον δύειν καὶ

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<sup>1</sup> In the reign of Esarhaddon, therefore, I returned home and my wife Anna was restored to me with my son Tobias. At our Feast of Pentecost (which is the sacred Festival of Weeks), there was a good dinner prepared for me and I took my place for the meal; <sup>2</sup> the table was set for me and an abundance of food placed before me. I then said to my son Tobias, “Go, my child, seek out some poor man among our brothers exiled in Nineveh, who is wholeheartedly mindful, and bring him to share my meal. I will wait until you come back, my child.” <sup>3</sup> And Tobias went out to look for some poor man among our brothers but he came back and said, “Father!” I replied, “What is it, my child?” He went on, saying, “Father, one of our nation has just been murdered; he has been strangled and then thrown down in the marketplace; and he is there still.” <sup>4</sup> I sprang up at once, left my meal untouched, took the man’s body from the marketplace and laid him in one of my chambers, waiting until the sun had set to bury him. <sup>5</sup> I came

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- <sup>1</sup> In place of ‘Esarhaddon’ (following the NJB & NRSV), the LXX (Codex Sinaiticus) has ‘Sacherdonos’ (Σαχερδονος). The name ‘Anna’ (Ἀννα) means ‘grace’. ‘Pentecost’ is approximately seven weeks (50 days) after the Passover (Lv 23:15–21, Dt 16:9–11).
- <sup>2</sup> In place of ‘an abundance of food placed before me’, here following the NRSV, the NJB has ‘various dishes were brought’. Generosity towards the poor is one of the virtues taught by this book. After ‘mindful’, the NRSV adds ‘of God’.
- <sup>3</sup> From ‘strangled’, the presumption is ‘executed’ (compare 1:18). Leaving the body unburied was intended as additional punishment, so Tobit’s act of charity was an act of defiance towards the king.
- <sup>4</sup> Some MSS lack the phrase, ‘from the marketplace’ (here following the NJB – the NRSV has ‘square’ instead of ‘marketplace’).
- <sup>5</sup> Tobit washed himself, ceremonially, after touching a corpse (Nb 19:11–13).

θάψω αὐτόν. <sup>5</sup> ἐπιστρέψας οὖν ἐλουσάμην καὶ ἤσθιον τὸν ἄρτον μετὰ πένθους· <sup>6</sup> καὶ ἐμνήσθην τοῦ ῥήματος τοῦ προφήτου, ὅσα ἐλάλησεν Ἀμωσ ἐπὶ Βαιθληλ λέγων

Στραφήσονται ὑμῶν αἱ ἐορταὶ εἰς πένθος  
καὶ πᾶσαι αἱ ᾠδαὶ ὑμῶν εἰς θρήνος

καὶ ἔκλαυσα. <sup>7</sup> καὶ ὅτε ἔδου ὁ ἥλιος, ὠχόμην καὶ ὀρύξας ἔθαψα αὐτόν. <sup>8</sup> καὶ οἱ πλησίον μου κατεγέλων λέγοντες Οὐ φοβεῖται οὐκέτι· ἤδη γὰρ ἐπεζητήθη τοῦ φονευθῆναι περὶ τοῦ πράγματος τούτου καὶ ἀπέδρα, καὶ πάλιν ἰδοὺ θάπτει τοὺς νεκρούς. <sup>9</sup> καὶ αὐτῇ τῇ νυκτὶ ἐλουσάμην καὶ εἰσῆλθον εἰς τὴν αὐλήν μου καὶ ἐκοιμήθην παρὰ τὸν τοῖχον τῆς αὐλῆς, καὶ τὸ πρόσωπόν μου ἀνακεκαλυμμένον διὰ τὸ καῦμα· <sup>10</sup> καὶ οὐκ ἤδειν ὅτι στρουθία ἐν τῷ τοίχῳ ἐπάνω μου εἰσιν, καὶ ἐκάθισεν τὸ ἀφόδευμα αὐτῶν εἰς τοὺς ὀφθαλμούς μου θερμὸν καὶ ἐπήγαγεν λευκώματα. καὶ ἐπορευόμην πρὸς τοὺς ἰατροὺς θεραπευθῆναι, καὶ ὅσῳ ἐνεχρίσαν με τὰ φάρμακα, τοσοῦτω μᾶλλον ἐξετυφλοῦντο οἱ ὀφθαλμοί μου τοῖς λευκώμασιν μέχρι τοῦ ἀποτυφλωθῆναι· καὶ ἤμην ἀδύνατος τοῖς ὀφθαλμοῖς ἔτη τέσσαρα. καὶ πάντες οἱ ἀδελφοί μου ἐλυποῦντο περὶ ἐμοῦ, καὶ Ἀχιαχαρος ἔτρεφέν με ἔτη δύο πρὸ τοῦ αὐτὸν βαδίσαι εἰς τὴν Ἐλυμαίδα.

in again and washed myself and ate my bread in sorrow, <sup>6</sup> and then I remembered the words of the prophet Amos, how he had said against Bethel:

“I shall turn your festivals into mourning  
and all your singing into lamentation.”

And I wept. <sup>7</sup> When the sun had set, I went and dug a grave and buried him. <sup>8</sup> My neighbours laughed and said, “See! He is not afraid any more.” (He has already been hunted down to be put to death for doing this.) “Once before, he had to flee, yet here he is, burying the dead again.” <sup>9</sup> That same night, I washed myself; then I went into the courtyard and lay down by the wall of the courtyard. Since it was hot, I left my face uncovered. <sup>10</sup> I did not know that there were sparrows in the wall above my head; their fresh droppings fell into my eyes. This caused white spots to form, which I went to have treated by the physicians; but the more ointments they treated me with, the more spots obscured my vision, and in the end I became completely blind. I remained without sight for four years; all my brothers were distressed on my behalf; and Ahikar provided for my upkeep for two years, until he left for Elymais.

<sup>6</sup> Some texts have ‘Bethlehem’ in place of ‘Bethel’ (Βαιθληλ). Concerning the prophecy of Amos, see Am 8:10.

<sup>7</sup> The NJB includes the words ‘and I wept’ (καὶ ἔκλαυσα) from v. 6 in this verse; here, we follow the MSS & NRSV.

<sup>8</sup> For the parenthesised part of this verse, the NJB reads, “You must remember that a price had been set on my head earlier for this very thing.”

<sup>9</sup> The NJB has ‘took a bath’ in place of ‘washed myself’, here following the NRSV.

<sup>10</sup> ‘Elymais’ (ancient Elam) was a city, or possibly a region, in Persia (1M 6:1), north-east of the head of the Persian Gulf. The WEBBE ends with ‘until I went into Elymais’.

<sup>11</sup> Καὶ ἐν τῷ χρόνῳ ἐκείνῳ Ἄννα ἡ γυνὴ μου ἤρριθρεύετο ἐν τοῖς ἔργοις τοῖς γυναικείοις· <sup>12</sup> καὶ ἀπέστελλε τοῖς κυρίοις αὐτῶν, καὶ ἀπεδίδουν αὐτῇ τὸν μισθόν. καὶ ἐν τῇ ἑβδόμῃ τοῦ Δύστρου ἐξέτεμε τὸν ἴστον καὶ ἀπέστειλεν αὐτὸν τοῖς κυρίοις, καὶ ἔδωκαν αὐτῇ τὸν μισθὸν πάντα καὶ ἔδωκαν αὐτῇ ἕφ' ἐστία ἔριφον ἐξ αἰγῶν. <sup>13</sup> καὶ ὅτε εἰσῆλθεν πρὸς με, ὁ ἔριφος ἤρξατο κράζειν· καὶ ἐκάλεσα αὐτήν καὶ εἶπα Πόθεν τὸ ἐρίφιον τοῦτο; μήποτε κλεψιμαῖόν ἐστιν; ἀπόδος αὐτὸ τοῖς κυρίοις αὐτοῦ· οὐ γὰρ ἐξουσίαν ἔχομεν ἡμεῖς φαγεῖν οὐδὲν κλεψιμαῖον. <sup>14</sup> καὶ λέγει μοι αὐτῇ Δόσει δέδοταιί μοι ἐπὶ τῷ μισθῷ. καὶ οὐκ ἐπίστευον αὐτῇ καὶ ἔλεγον ἀποδοῦναι τοῖς κυρίοις καὶ προσηρυθρίων χάριν τούτου πρὸς αὐτήν· εἶτα ἀποκριθεῖσα λέγει μοι Καὶ ποῦ εἰσιν αἱ ἐλεημοσύναι σου; ποῦ εἰσιν αἱ δικαιοσύναι σου; ἰδὲ ταῦτα μετὰ σοῦ γνωστά ἐστιν.

<sup>11</sup> And my wife Anna undertook woman's work; she span wool and took cloth to weave; <sup>12</sup> she used to send what she made to the owners and then receive wages. Now, on the seventh day of the month of Dystros, she finished a piece of work and sent it to the owners. They paid her all that was due and into the bargain gave her a kid for a meal. <sup>13</sup> When she returned to me, the kid began to bleat. I called her and said, "Where does this creature come from? Suppose it has been stolen! Let the owners have it back; we have no right to eat stolen goods." <sup>14</sup> She said, "No, it was given to me over and above my wages." I did not believe her, and told her to give it back to the owners (I felt deeply ashamed of her). To which she replied, "What about your own alms? What about your own good works? These things are known about you."

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<sup>11</sup> The NRSV, following *Codices Alexandrinus & Vaticanus*, lacks 'she span ... to weave'.

<sup>12</sup> The Macedonian month of 'Dystros' corresponded to the Jewish month of Adar (February–March).

<sup>13</sup> The NJB opens this verse, here following the NRSV, with, "When the kid entered my house, it began to bleat."

<sup>14</sup> For the last sentence, here following the NRSV, the NJB reads, "Everyone knows what return you have had for them." A literal translation of the Greek would be, "All things are known with you." Anna's sharp rebuke calls to mind the words of Job's wife (Job 2:9).

### Τωβιτ 3

<sup>1</sup> καὶ περίλυπος γενόμενος τῇ ψυχῇ καὶ στενάξας ἔκλαυσα  
καὶ ἠρξάμην προσεύχεσθαι μετὰ στεναγμῶν

<sup>2</sup> Δίκαιος εἶ, κύριε,  
καὶ πάντα τὰ ἔργα σου δίκαια,  
καὶ πᾶσαι αἱ ὁδοί σου ἐλεημοσύνη καὶ ἀλήθεια·  
σὺ κρίνεις τὸν αἰῶνα.

<sup>3</sup> καὶ νῦν σύ, κύριε,  
μνήσθητί μου καὶ ἐπίβλεψον  
καὶ μὴ με ἐκδικήσης ταῖς ἀμαρτίαις μου  
καὶ ἐν τοῖς ἀγνοήμασίν μου καὶ τῶν πατέρων μου,  
οἷς ἤμαρτον ἐναντίον σου

<sup>4</sup> καὶ παρήκουσα τῶν ἐντολῶν σου.  
καὶ ἔδωκας ἡμᾶς εἰς ἀρπαγὴν  
καὶ αἰχμαλωσίαν καὶ θάνατον  
καὶ εἰς παραβολὴν καὶ λάλημα  
καὶ ὄνειδισμόν ἐν πᾶσιν τοῖς ἔθνεσιν,  
ἐν οἷς ἡμᾶς διεσκόρπισας.

<sup>5</sup> καὶ νῦν πολλαί σου αἱ κρίσεις ὑπάρχουσιν  
ἀληθινὰ ποιῆσαι ἐξ ἐμοῦ περὶ  
τῶν ἀμαρτιῶν μου,

### TOBIT 3

<sup>1</sup> Then, with much grief and anguish of heart, I sighed and wept, and began this prayer of lamentation:

<sup>2</sup> You are just, Lord,  
and just are all your works.  
All your ways are grace and truth,  
you are the Judge of the world.

<sup>3</sup> And now Lord,  
remember me, look on me.  
Do not punish me for my sins  
or for my needless faults  
or those of my ancestors.

<sup>4</sup> For, we have sinned against you  
and broken your commandments;  
and you have given us over to be plundered,  
to captivity and death,  
to be the talk, the laughing-stock and scorn  
of all the nations among whom you have dispersed us.

<sup>5</sup> And now all your decrees are true  
when you deal with me as my faults deserve,  
and those of my ancestors.

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### TOBIT 3

<sup>1</sup> In place of 'and began this prayer of lamentation', here following the NJB, the NRSV has 'and with groaning began to pray'.

<sup>2</sup> For the last line, some texts read, "you render true and righteous judgement forever."

<sup>3</sup> The NJB opens with 'therefore' in place of 'and now', here following the LXX (καὶ νῦν σύ) & NRSV.

<sup>4</sup> In place of 'laughing-stock' and 'scorn', here following the NJB, the NRSV has 'byword' and 'an object of reproach', respectively.

<sup>5</sup> The NRSV, following the Codex Sinaiticus, lacks 'and those of my ancestors'.

ὅτι οὐκ ἐποιήσαμεν τὰς ἐντολάς σου  
καὶ οὐκ ἐπορεύθημεν ἀληθινῶς ἐνώπιόν σου.

<sup>6</sup> καὶ νῦν κατὰ τὸ ἀρεστόν σου ποιήσον μετ' ἐμοῦ  
καὶ ἐπίταξον ἀναλαβεῖν τὸ πνεῦμά μου ἐξ ἐμοῦ,  
ὅπως ἀπολυθῶ ἀπὸ προσώπου τῆς γῆς  
καὶ γένωμαι γῆ·  
διὸ λυσιτελεῖ μοι ἀποθανεῖν μᾶλλον ἢ ζῆν,  
ὅτι ὄνειδισμούς ψευδεῖς ἤκουσα,  
καὶ λύπη πολλή μετ' ἐμοῦ.  
κύριε,  
ἐπίταξον ὅπως ἀπολυθῶ ἀπὸ τῆς ἀνάγκης ταύτης,  
ἀπόλυσόν με εἰς τὸν τόπον τὸν αἰώνιον  
καὶ μὴ ἀποστρέψῃς τὸ πρόσωπόν σου, κύριε,  
ἀπ' ἐμοῦ· διὸ λυσιτελεῖ μοι ἀποθανεῖν  
μᾶλλον ἢ βλέπειν ἀνάγκην πολλήν ἐν τῇ ζωῇ μου  
καὶ μὴ ἀκούειν ὄνειδισμούς.

<sup>7</sup> Ἐν τῇ ἡμέρᾳ ταύτῃ συνέβη Σαρρα τῇ θυγατρὶ Ραγουηλ  
τοῦ ἐν Ἐκβατάνοις τῆς Μηδίας καὶ αὐτὴν ἀκοῦσαι  
ὄνειδισμούς ὑπὸ μιᾶς τῶν παιδισκῶν τοῦ πατρὸς ἑαυτῆς,  
<sup>8</sup> διότι ἦν ἐκδεδομένη ἀνδράσιν ἑπτὰ, καὶ Ἀσμοδαῖος τὸ

For, we have neither kept your commandments  
nor walked in truth before you.

<sup>6</sup> So now, do with me as you will;  
be pleased to take my life from me,  
so that I may be delivered from the earth  
and become earth again.  
Better death than life for me,  
for I have endured groundless insult  
and am in deepest sorrow.

Lord,  
be pleased to deliver me from this affliction.  
Let me go away to my everlasting home;  
do not turn your face from me, O Lord.  
Better death for me than life prolonged  
in the face of unrelenting misery:  
I can no longer bear to listen to insults.

<sup>7</sup> It chanced on the same day that Sarah the daughter of  
Raguel, who lived in Media at Ecbatana, also heard insults  
from one of her father's maids. <sup>8</sup> For she had been married  
seven times, and Asmodeus, the worst of demons, had killed

<sup>6</sup> Tobit uses the words of the petulant Jonah (Jon 4:3, 8), who wished to die because God did not destroy the hated Ninevites; in similar circumstances, Moses (Nb 11:15), Elijah (1K 19:4), and Job (Job 7:15) also prayed for death. 'Everlasting home' is a reference to Sheol.

<sup>7</sup> From this point on, the story is told in the third person, thereby enabling the narrator to know the thoughts of the characters in the book. 'Ecbatana' (Hamadan in modern Iran) was the capital of 'Media', in Persia. 'Raguel' means 'friend of God'.

<sup>8</sup> 'Asmodeus' (Ἀσμοδαῖος) probably means 'the destroyer' (cf. the destroying angel of 2S 24:16, Ws 18:25, Rv 9:11). Asmodeus recurs in the "Testament of Solomon" (where again he is the enemy of the marriage act) and in post-biblical Judaism. Some think he is related to Aesma (or Aeshma Daeva), a demon of the Parsees. The NJB ends this verse, here following the NRSV, with, "and you have not once been in luck yet."

δαιμόνιον τὸ πονηρὸν ἀπέκτενεν αὐτοὺς πρὶν ἢ γενέσθαι αὐτοὺς μετ' αὐτῆς, καθάπερ ἀποδεδειγμένον ἐστὶν ταῖς γυναίξιν. καὶ εἶπεν αὐτῇ ἡ παιδίσκη Σὺ εἶ ἡ ἀποκτένουσα τοὺς ἀνδρας σου· ἰδοὺ ἤδη ἀπεκδέδοσαι ἑπτὰ ἀνδράσιν καὶ ἐνὸς αὐτῶν οὐκ ὠνομάσθης. <sup>9</sup> τί ἡμᾶς μαστιγοῖς περὶ τῶν ἀνδρῶν σου, ὅτι ἀπέθανον; βάδιζε μετ' αὐτῶν, καὶ μὴ ἴδοιμεν υἱόν σου μηδὲ θυγατέρα εἰς τὸν αἰῶνα. <sup>10</sup> ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐλυπήθη ἐν τῇ ψυχῇ καὶ ἔκλαυσεν καὶ ἀναβάσα εἰς τὸ ὑπερῶον τοῦ πατρὸς αὐτῆς ἠθέλησεν ἀπάγξασθαι. καὶ πάλιν ἐλογίσατο καὶ λέγει Μήποτε ὀνειδίσωσιν τὸν πατέρα μου καὶ ἐροῦσιν αὐτῷ Μία σοι ὑπῆρχεν θυγάτηρ ἀγαπητὴ καὶ αὐτὴ ἀπήγγαστο ἀπὸ τῶν κακῶν· καὶ κατάξω τὸ γῆρας τοῦ πατρὸς μου μετὰ λύπης εἰς ἄδου· χρησιμώτερόν μοί ἐστιν μὴ ἀπάγξασθαι, ἀλλὰ δεηθῆναι τοῦ κυρίου ὅπως ἀποθάνω καὶ μηκέτι ὀνειδισμοὺς ἀκούσω ἐν τῇ ζωῇ μου.

<sup>11</sup> ἐν αὐτῷ τῷ καιρῷ διαπετάσασα τὰς χεῖρας πρὸς τὴν θυρίδα ἐδεήθη καὶ εἶπεν Εὐλογητὸς εἶ,

θεὲ ἐλεήμων,  
καὶ εὐλογητὸν τὸ ὄνομά σου εἰς τοὺς αἰῶνας,  
καὶ εὐλογησάτωσάν σε πάντα τὰ  
ἔργα σου εἰς τὸν αἰῶνα.

<sup>12</sup> καὶ νῦν ἐπὶ σέ τὸ πρόσωπόν μου  
καὶ τοὺς ὀφθαλμούς μου ἀνέβλεψα·

her bridegrooms one after the other before ever they had slept with her as man with wife. The servant-girl said, "Yes, you kill your bridegrooms yourself. That makes seven already to whom you have been given, and you have not borne the name of a single one of them. <sup>9</sup> Just because your bridegrooms have died, that is no reason to punish us. Go and join them and may we be spared the sight of any child of yours!" <sup>10</sup> That day, she grieved, she sobbed, and she went up to her father's room intending to hang herself; but then she thought, "What if they blame my father! They would say, "You had an only daughter whom you loved and now she has hanged herself in grief." I cannot cause my father a sorrow that would bring down his old age to the dwelling of the dead. I should do better not to hang myself but to beg the Lord to let me die and not live to hear any more insults."

<sup>11</sup> At this, facing the window, with outstretched arms, she said this prayer:

You are blessed, God!  
And blessed is your name forever;  
let all things you have made  
bless you everlastingly.

<sup>12</sup> And now, I turn my face  
and I raise my eyes to you.

<sup>9</sup> For the first two sentences, here following the NJB, the NRSV reads, "Why do you beat us? Because your husbands are dead?"

<sup>10</sup> The 'bringing down of a father's old age to the dwelling of the dead' is a recurring theme in the story of Joseph. The WEBBE lacks the last sentence.

<sup>11</sup> 'Facing the window' was looking toward Jerusalem (Dn 6:11). 'You are blessed' is the traditional opening of a Jewish prayer (cf. 8:5, Jdt 13:17).

<sup>12</sup> After 'now', the NRSV, following Codices Alexandrinus & Vaticanus, adds 'Lord'; here, we follow Codex Sinaiticus & the NJB.

<sup>13</sup> εἰπὸν ἀπολυθῆναί με ἀπὸ τῆς γῆς  
καὶ μὴ ἀκούειν με μηκέτι ὀνειδισμούς.  
<sup>14</sup> σὺ γινώσκεις, δέσποτα,  
ὅτι καθαρὰ εἰμι ἀπὸ πάσης ἀκαθαρσίας ἀνδρῶς  
<sup>15</sup> καὶ οὐχὶ ἐμόλυνά μου τὸ ὄνομα  
καὶ οὐδὲ τὸ ὄνομα τοῦ πατρός μου  
ἐν τῇ γῆ τῆς αἰχμαλωσίας μου.  
μονογενῆς εἰμι τῷ πατρί μου,  
καὶ οὐχ ὑπάρχει αὐτῷ ἕτερον τέκνον,  
ἵνα κληρονομήσῃ αὐτόν,  
οὐδὲ ἀδελφὸς αὐτῷ ἐγγυὸς οὔτε συγγενῆς αὐτῷ  
ὑπάρχει, ἵνα συντηρήσω ἑμαυτὴν αὐτῷ γυναῖκα.  
ἤδη ἀπώλοντό μοι ἑπτὰ,  
καὶ ἵνα τί μοί ἐστιν ἔτι ζῆν;  
καὶ εἰ μὴ σοι δοκεῖ ἀποκτεῖναί με,  
κύριε, νῦν εἰσάκουσον ὀνειδισμόν μου.

<sup>16</sup> Ἐν αὐτῷ τῷ καιρῷ εἰσηκούσθη ἡ προσευχὴ ἀμφοτέρων  
ἐνώπιον τῆς δόξης τοῦ Θεοῦ, <sup>17</sup> καὶ ἀπεστάλη Ραφαηλ  
ιάσασθαι τοὺς δύο, Τωβιν ἀπολῦσαι τὰ λευκώματα ἀπὸ τῶν  
ὀφθαλμῶν αὐτοῦ, ἵνα ἴδῃ τοῖς ὀφθαλμοῖς τὸ φῶς τοῦ Θεοῦ,

<sup>13</sup> Let your word deliver me from earth;  
I can hear myself insulted no longer.  
<sup>14</sup> O Master, you know  
that I have remained pure; no man has touched me.  
<sup>15</sup> I have not dishonoured your name  
or my father's name  
in this land of exile.  
I am my father's only daughter,  
he has no other child as heir;  
he has no brother at his side,  
nor has he any kinsmen left  
for whom I ought to keep myself.  
I have lost seven husbands already;  
why should I live any longer?  
If it does not please you to take my life;  
Lord, here me in my disgrace. "

<sup>16</sup> At that very moment, the prayer of each of them was heard  
before the glory of God <sup>17</sup> and Raphael was sent to heal them  
both. He was to take the white spots from the eyes of Tobit,  
so that he might see God's light with his own eyes; and he

<sup>13</sup> For this verse, here following the NJB, the NRSV reads, "Command that I be released from the earth and not listen to such reproaches any more."

<sup>14</sup> The NJB has 'Lord' in place of 'Master' (δέσποτα), here following the NRSV.

<sup>15</sup> At the end of this verse, the NJB adds the line, "I can no longer bear to hear myself defamed."

<sup>16</sup> In place of 'at that very moment', here following the NRSV, the NJB has 'this time'.

<sup>17</sup> 'Raphael', the protecting angel sent to Tobit and Sarah, has come from God's presence, where he has offered their prayers (12:12, 15, see #5:4). The name means 'God heals' (cf. #5:13). The phrase 'at the same moment' is a dramatic device that heightens the interest of the story. In place of 'the worst of demons', the WEBBE has 'the evil spirit'.

καὶ Σαρραν τὴν Ραγουηλ δοῦναι αὐτὴν Τωβια τῷ υἱῷ  
Τωβιδ γυναικᾶ καὶ λῦσαι Ἀσμοδαϊον τὸ δαιμόνιον τὸ πονηρὸν  
ἀπ' αὐτῆς, διότι Τωβια ἐπιβάλλει κληρονομῆσαι αὐτὴν παρὰ  
πάντας τοὺς θέλοντας λαβεῖν αὐτήν. ἐν ἐκείνῳ τῷ καιρῷ  
ἐπέστρεψεν Τωβιδ ἀπὸ τῆς αὐλῆς εἰς τὸν οἶκον αὐτοῦ καὶ  
Σαρρα ἡ τοῦ Ραγουηλ καὶ αὐτὴ κατέβη ἐκ τοῦ ὑπερώου.

was to give Sarah the daughter of Raguel as bride to Tobias  
son of Tobit, and to rid her of Asmodeus, that worst of  
demons. For it was to Tobias before all other suitors that she  
belonged by right. Tobit was coming back from the courtyard  
into the house at the same moment as Sarah the daughter of  
Raguel was coming down from the upper room.

## Τωβιτ 4

<sup>1</sup> Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐμνήσθη Τωβιτ τοῦ ἀργυρίου, ὃ παρέθετο Γαβαήλω ἐν Ῥάγοις τῆς Μηδίας, <sup>2</sup> καὶ εἶπεν ἐν τῇ καρδίᾳ αὐτοῦ Ἰδοὺ ἐγὼ ἠτησάμην θάνατον· τί οὐχὶ καλῶ Τωβιαν τὸν υἱόν μου καὶ ὑποδείξω αὐτῷ περὶ τοῦ ἀργυρίου τούτου πρὶν ἀποθανεῖν με; <sup>3</sup> καὶ ἐκάλεσεν Τωβιαν τὸν υἱὸν αὐτοῦ, καὶ ἦλθεν πρὸς αὐτόν· καὶ εἶπεν αὐτῷ Θάψον με καλῶς· καὶ τίμα τὴν μητέρα σου καὶ μὴ ἐγκαταλίπῃς αὐτήν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῆς καὶ ποίει τὸ ἀρεστὸν ἐνώπιον αὐτῆς καὶ μὴ λυπήσῃς τὸ πνεῦμα αὐτῆς ἐν παντὶ πράγματι. <sup>4</sup> μνήσθητι αὐτῆς, παιδίον, ὅτι κινδύνους πολλοὺς ἐώρακεν ἐπὶ σοὶ ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ὅταν ἀποθάνῃ, θάψον αὐτήν παρ' ἐμοῦ ἐν ἐνὶ τάφῳ. <sup>5</sup> καὶ πάσας τὰς ἡμέρας σου, παιδίον, τοῦ κυρίου μνημόνευε καὶ μὴ θελήσῃς ἀμαρτεῖν καὶ παραβῆναι τὰς ἐντολὰς αὐτοῦ· δικαιοσύνας ποίει πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ μὴ πορευθῆς ταῖς ὁδοῖς τῆς ἀδικίας· <sup>6</sup> διότι οἱ ποιῶντες ἀλήθειαν εὐδοκῶθήσονται ἐν τοῖς ἔργοις αὐτῶν.

## TOBIT 4

<sup>1</sup> That same day, Tobit remembered the silver that he had left in trust with Gabael at Rhages in Media <sup>2</sup> and said to himself, "I have come to the point of praying for death; I should do well to call my son Tobias and tell him about the money before I die." <sup>3</sup> Then he summoned his son Tobias and, when he came to him, he said, "My son, when I die, give me an honourable burial. Honour your mother, and never abandon her all the days of your life. Do all that she wants, and give her no reason for sorrow. <sup>4</sup> Remember her, my child, because of all the dangers she faced ran for your sake when you were in her womb; and, when she dies, bury her at my side in the same grave. <sup>5</sup> My child, be faithful to the Lord all your days. Never entertain the will to sin or to transgress his laws. Do good works all the days of your life, never follow ways that are not upright; <sup>6</sup> for if you act in truthfulness, you will be successful in all your actions, as everyone is who practises what is upright.

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### TOBIT 4

<sup>1</sup> 'Rhages' (Ῥάγοις) was an important city whose ruins are located about 8 Km southeast of modern Tehran.

<sup>2</sup> The NJB has 'thought' in place of 'said to himself', here following the NRSV.

<sup>3</sup> The clause 'when I die' is omitted by the *Codex Sinaiticus*.

<sup>4</sup> The NJB has 'risks she ran' in place of 'dangers she faced', here following the NRSV.

<sup>5</sup> Vv. 5-19 consist of general ethical counsels, which epitomise the moral teaching of the book. There are many close parallels with other biblical books of wisdom, such as Proverbs and Sirach, as well as with wisdom literature of other nations and peoples of the ancient Middle East.

<sup>6</sup> *Codex Sinaiticus* goes directly from verse 6 to 19, reading, "To those who practise righteousness, <sup>19</sup> the Lord will give good counsel." Morality guarantees prosperity; a dogma of orthodox Hebrew wisdom (Ps 1:1-3, Pr 10:27-30).

<sup>7</sup> καὶ πᾶσι τοῖς ποιοῦσι τὴν δικαιοσύνην ἐκ τῶν ὑπαρχόντων σοὶ ποίει ἐλεημοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ, καὶ ἀπὸ σοῦ οὐ μὴ ἀποστραφῇ τὸ πρόσωπον τοῦ Θεοῦ. <sup>8</sup> ὡς σοὶ ὑπάρχει, κατὰ τὸ πλήθος ποιήσον ἐξ αὐτῶν ἐλεημοσύνην· ἐὰν ὀλίγον σοὶ ὑπάρχη, κατὰ τὸ ὀλίγον μὴ φοβοῦ ποιεῖν ἐλεημοσύνην· <sup>9</sup> θῆμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης· <sup>10</sup> διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται καὶ οὐκ ἐᾷ εἰσελθεῖν εἰς τὸ σκότος· <sup>11</sup> δῶρον γὰρ ἀγαθὸν ἐστὶν ἐλεημοσύνη πᾶσι τοῖς ποιοῦσιν αὐτήν ἐνώπιον τοῦ ὑψίστου.

<sup>12</sup> πρόσεχε σεαυτῷ, παιδίον, ἀπὸ πάσης πορνείας καὶ γυναῖκα πρῶτον λαβὲ ἀπὸ τοῦ σπέρματος τῶν πατέρων σου· μὴ λάβῃς γυναῖκα ἀλλοτρίαν, ἢ οὐκ ἔστιν ἐκ τῆς φυλῆς τοῦ πατρός σου, διότι υἱοὶ προφητῶν ἔσμεν. Νωε, Αβρααμ, Ισαακ, Ιακωβ οἱ πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος μνήσθητι, παιδίον, ὅτι οὗτοι πάντες ἔλαβον γυναῖκας ἐκ τῶν ἀδελφῶν αὐτῶν καὶ εὐλογήθησαν ἐν τοῖς τέκνοις αὐτῶν, καὶ τὸ σπέρμα αὐτῶν κληρονομήσει γῆν. <sup>13</sup> καὶ νῦν, παιδίον, ἀγάπα τοὺς ἀδελφούς σου καὶ μὴ ὑπερηφανεύου τῆ καρδίᾳ σου ἀπὸ

<sup>7</sup> “Set aside part of your goods for almsgiving, and do not let your eye begrudge the gift when you make it. Never turn your face from the poor and God will never turn his from you. <sup>8</sup> Measure your alms by what you have; if you have much, give more; if you have little, do not be afraid to give according to the little you have. <sup>9</sup> In so doing, you will lay up a great treasure for yourself against the day of necessity. <sup>10</sup> For, almsgiving delivers from death and saves people from passing down to the Darkness. <sup>11</sup> Indeed, almsgiving is a most effective offering for all those who do it in the presence of the Most High.

<sup>12</sup> “My son, avoid every kind of fornication. First of all, choose a wife from among the descendants of your fathers. Do not take a foreign wife who is not from your father’s tribe, because we are the children of the prophets. Remember, Noah, Abraham, Isaac, and Jacob, my son, our ancestors from the beginning; they all of took wives from among their own kindred; and they were blessed in their children, and their posterity will inherit the earth. <sup>13</sup> Now, therefore, my son, you must love your own brothers; never in your heart

<sup>7</sup> Codex Sinaiticus has only καὶ πᾶσιν τοῖς ποιοῦσιν δικαιοσύνην for v. 7 and lacks vv. 8–18; here, the Greek text is that of Codices Alexandrinus & Vaticanus. The NJB lacks ‘and do not let your eye begrudge the gift when you make it’, here following the NRSV.

<sup>8</sup> The NJB, following the *Vetus Latina*, ends this verse, here following the LXX & NRSV, with, “do not be afraid to give less in alms.”

<sup>9</sup> The NJB lacks the words ‘yourself against’, here following the NRSV.

<sup>10</sup> The NJB does not capitalise ‘Darkness’, here following the NRSV.

<sup>11</sup> ‘Indeed’ follows the NRSV; the NJB lacks the word.

<sup>12</sup> One should marry within his own family group; this is a keynote of the book (1:9, 3:15, 6:11–12).

<sup>13</sup> On ‘pride’, see Pr 16:18; on ‘idleness’ see Pr 19:15, Sir 22:1–2.

τῶν ἀδελφῶν σου καὶ τῶν υἱῶν καὶ θυγατέρων τοῦ λαοῦ σου λαβεῖν σεαυτῶ ἐξ αὐτῶν γυναῖκα, διότι ἐν τῇ ὑπερηφανίᾳ ἀπώλεια καὶ ἀκαταστασία πολλή, καὶ ἐν τῇ ἀχρειότητι ἐλάττωσις καὶ ἔνδεια μεγάλη· ἡ γὰρ ἀχρειότης μήτηρ ἐστὶν τοῦ λιμοῦ.

<sup>14</sup> μισθὸς παντὸς ἀνθρώπου, ὃς ἐὰν ἐργάσῃται, παρὰ σοὶ μὴ αὐλισθήτω, ἀλλὰ ἀπόδος αὐτῶ παραυτίκα, καὶ ἐὰν δουλεύσῃς τῷ θεῷ, ἀποδοθήσεται σοι. πρόσεχε σεαυτῶ, παιδίον, ἐν πᾶσι τοῖς ἔργοις σου καὶ ἴσθι πεπαιδευμένος ἐν πάσῃ ἀναστροφῇ σου. <sup>15</sup> καὶ ὁ μισεῖς, μηδενὶ ποιήσῃς. οἶνον εἰς μέθην μὴ πίης, καὶ μὴ πορευθῆτω μετὰ σοῦ μέθη ἐν τῇ ὁδῷ σου.

<sup>16</sup> ἐκ τοῦ ἄρτου σου δίδου πεινῶντι καὶ ἐκ τῶν ἱματίων σου τοῖς γυμνοῖς· πᾶν, ὃ ἐὰν περισσεύσῃ σοι, ποίει ἐλεημοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην. <sup>17</sup> ἔκχεον τοὺς ἄρτους σου ἐπὶ τὸν τάφον τῶν δικαίων καὶ μὴ δῶς τοῖς ἀμαρτωλοῖς.

<sup>18</sup> συμβουλίαν παρὰ παντὸς φρονίμου ζήτησον καὶ μὴ καταφρονήσῃς ἐπὶ πάσης συμβουλίας χρησίμης. <sup>19</sup> καὶ ἐν παντὶ καιρῷ εὐλόγει κύριον τὸν θεὸν καὶ παρ' αὐτοῦ αἴτησον

disdain your brothers, the sons and daughters of your people, in not taking a wife from among them. For, pride brings destruction and much confusion; and idleness causes decay and great poverty, because the mother of famine is idleness.

<sup>14</sup> “Do not keep back until next day the wages of those who work for you; pay them at once. If you serve God, you will receive payment. Be careful, my child, in all you do, well-disciplined in all your behaviour. <sup>15</sup> Do to no one what you would not want done to you. Do not drink wine to the point of drunkenness; do not let excess be your travelling companion.

<sup>16</sup> “Give bread to those who are hungry, and your clothes to those who lack clothing. Of whatever you own in plenty, devote a proportion to almsgiving; and when you give alms, do it ungrudgingly. <sup>17</sup> Be generous with bread and wine on the graves of upright people, but not for the sinner.

<sup>18</sup> “Ask advice of every wise person and never despise any profitable advice. <sup>19</sup> Bless the Lord God in everything; beg him to guide your ways and bring your paths and purposes

<sup>14</sup> See Lv 19:13.

<sup>15</sup> The first sentence is the ‘Golden Rule’ (Mt 7:12) in negative form. On ‘wine’, see Pr 23:29–35, Sir 31:29–31.

<sup>16</sup> Compare vv. 7–11.

<sup>17</sup> This injunction is taken from Ahikar (see #1:21). Tobit does not advise his son to make offerings to the dead (a practice condemned by the Law, Dt 26:14, compare Sir 30:18) but to give alms in memory of them (or to provide meals for the mourners at funerals, Jr 16:7, Ezk 24:17).

<sup>18</sup> The NRSV has ‘wise counsel’ in place of ‘profitable advice’, here following the NJB.

<sup>19</sup> This verse here follows *Codices Alexandrinus & Vaticanus*; the verse is rather shorter in *Codex Sinaiticus* (see #6, #7).

ὅπως αἱ ὁδοί σου εὐθεῖαι γένωνται, καὶ πᾶσαι αἱ τρίβοι καὶ  
βουλαὶ εὐοδοῦσιν· διότι πᾶν ἔθνος οὐκ ἔχει βουλήν, ἀλλὰ  
αὐτὸς ὁ κύριος δίδωσιν πάντα τὰ ἀγαθὰ καὶ ὃν ἐὰν θέλῃ,  
ταπεινοῖ, καθὼς βούλεται. καὶ νῦν, παιδίον, μνημόνευε τῶν  
ἐντολῶν μου, καὶ μὴ ἐξαλειφθήτωσαν ἐκ τῆς καρδίας σου.

<sup>20</sup> καὶ νῦν, παιδίον, ὑποδεικνύω σοι ὅτι δέκα τάλαντα  
ἀργυρίου παρεδέμην Γαβαήλῳ τῷ τοῦ Γαβρι ἐν Ῥάγοις τῆς  
Μηδίας. <sup>21</sup> καὶ μὴ φοβοῦ, παιδίον, ὅτι ἐπτώχευσάμεν·  
ὑπάρχει σοι πολλὰ ἀγαθὰ, ἐὰν φοβηθῆς τὸν θεὸν καὶ φύγῃς  
ἀπὸ πάσης ἁμαρτίας καὶ ποιήσῃς τὰ ἀγαθὰ ἐνώπιον κυρίου  
τοῦ θεοῦ σου.

to their end. For, wisdom is not the property of every nation;  
the Lord confers their desire for what is good. At his will, he  
lifts up or he casts down to the depths of the dwelling of the  
dead. So now, my child, remember these precepts and never  
let them fade from your heart.

<sup>20</sup> “And now, my child, I must explain to you I have left ten  
talents of silver with Gabael son of Gabri, at Rhages in Media.

<sup>21</sup> Do not be afraid, my child, because we have grown poor.  
You have great wealth if you fear God, if you shun every  
kind of sin and if you do what is pleasing to the Lord your  
God.”

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<sup>20</sup> In place of ‘Gabri’, here following *Codex Sinaiticus* (Γαβρι) and the NJB, the NRSV has ‘Gabrias’, following *Codices Alexandrinus & Vaticanus* (Γαβρια).

<sup>21</sup> The NJB has ‘if’ in place of ‘because’, here following the NRSV.

## Τωβιτ 5

<sup>1</sup> Τότε ἀποκριθεὶς Τωβιας εἶπεν Τωβιδ τῷ πατρὶ αὐτοῦ Πάντα, ὅσα ἐντέταλσαι μοι, ποιήσω, πάτερ· <sup>2</sup> πῶς δὲ δυνήσομαι αὐτὸ λαβεῖν παρ’ αὐτοῦ καὶ αὐτὸς οὐ γινώσκει με καὶ ἐγὼ οὐ γινώσκω αὐτόν; τί σημεῖον δῶ αὐτῷ καὶ ἐπιγνῶ με καὶ πιστεύσῃ μοι καὶ δῶ μοι τὸ ἀργύριον; καὶ τὰς ὁδοὺς τὰς εἰς Μηδίαν οὐ γινώσκω τοῦ πορευθῆναι ἐκεῖ. <sup>3</sup> τότε ἀποκριθεὶς Τωβιδ εἶπεν Τωβια τῷ υἱῷ αὐτοῦ Χειρόγραφον αὐτοῦ ἔδωκέν μοι, καὶ χειρόγραφον ἔδωκα αὐτῷ· καὶ διεῖλον εἰς δύο, καὶ ἐλάβομεν ἑκάτερος ἓν, καὶ ἔδηκα μετὰ τοῦ ἀργυρίου· καὶ νῦν ἰδοὺ ἔτη εἴκοσι ἀφ’ οὗ παρεδέμην τὸ ἀργύριον τοῦτο ἐγώ. καὶ νῦν, παιδίον, ζήτησον σεαυτῷ ἄνθρωπον πιστόν, ὃς πορεύσεται μετὰ σοῦ, καὶ δώσομεν αὐτῷ μισθόν, ἕως ὅτου ἔλθῃς· καὶ λαβὲ παρ’ αὐτοῦ τὸ ἀργύριον τοῦτο.

<sup>4</sup> ἐξῆλθεν δὲ Τωβιας ζητῆσαι ἄνθρωπον, ὃς πορεύσεται μετ’ αὐτοῦ εἰς Μηδίαν, ὃς ἐμπειρεῖ τῆς ὁδοῦ, καὶ ἐξῆλθεν καὶ εὗρεν Ραφαηλ τὸν ἄγγελον ἐστηκότα ἀπέναντι αὐτοῦ καὶ οὐκ ἔγνω ὅτι ἄγγελος τοῦ θεοῦ ἐστίν· <sup>5</sup> καὶ εἶπεν αὐτῷ Πόθεν

## TOBIT 5

<sup>1</sup> Tobias then replied to his father Tobit, “Father, I shall do everything that you have commanded me; <sup>2</sup> but how am I to recover the silver from him, since he does not know me, and I do not know him? What evidence am I to give him for him to recognise me and believe me and hand the silver over to me? Besides, I do not know what roads to take for this journey into Media.” <sup>3</sup> Then Tobit answered his son Tobias, “Each of us set his signature to a document that I cut in two, so that each could keep half of it. We each took one part and put the other with the silver. To think, it was twenty years ago I left this silver in his keeping! Now, my child, find a trustworthy travelling companion – we shall pay him for his time until you arrive back – and then go and collect the silver from Gabael.”

<sup>4</sup> Tobias went out to look for a man who knew the way to go with him to Media. Outside, he found Raphael the angel standing facing him, though he did not guess he was an angel of God. <sup>5</sup> He said, “Where do you come from, friend?” The

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### TOBIT 5

<sup>1</sup> The NJB has ‘told’ in place of ‘commanded’, here following the NRSV.

<sup>2</sup> The NJB lacks ‘recognise me and’, here following the NRSV.

<sup>3</sup> In place of ‘we each took one part’, here following *Codex Sinaiticus* and the NRSV, the NJB, following the *Vetus Latina*, has ‘I took one piece’.

<sup>4</sup> With the exception of ‘the angel of Yahweh’ or ‘the angel of God’, which in the earliest texts are phrases used to express the visible manifestation of God (see #Gn 16:7), the angels are creatures distinct from God and inferior to him, the members of his heavenly court, called ‘sons of God’ (Job 1:6, see #Ps 29:1), ‘holy ones’ (Job 5:1), ‘host of heaven’ (1K 22:19, Ne 9:6, Ps 103:21, 148:2).

<sup>5</sup> The NRSV has ‘young man’ in place of ‘friend’, here following the NJB.

εἶ, νεανίσκε; καὶ εἶπεν αὐτῷ Ἐκ τῶν υἱῶν Ἰσραηλ τῶν ἀδελφῶν σου καὶ ἐλήλυθα ὧδε ἐργατεύεσθαι. καὶ εἶπεν αὐτῷ Ἐπίστη τὴν ὁδὸν πορευθῆναι εἰς Μηδίαν; <sup>6</sup> καὶ εἶπεν αὐτῷ Ναί, πολλάκις ἐγὼ ἐγενόμην ἐκεῖ καὶ ἐμπειρῶ καὶ ἐπίσταμαι τὰς ὁδοὺς πάσας· πλεονάκις ἐπορεύθην εἰς Μηδίαν καὶ ἠύλιζόμην παρὰ Γαβαήλω τῷ ἀδελφῷ ἡμῶν τῷ οἰκοῦντι ἐν Ῥάγοις τῆς Μηδίας, καὶ ἀπέχει ὁδὸν ἡμερῶν δύο τεταγμένων ἀπὸ Ἐκβατάνων εἰς Ῥάγα· κεῖνται γὰρ ἐν τῷ ὄρει. <sup>7</sup> καὶ εἶπεν αὐτῷ Μεῖνόν με, νεανίσκε, μέχρι ὅτου εἰσελθὼν ὑποδείξω τῷ πατρί μου· χρεῖαν γὰρ ἔχω ἵνα βαδίσῃς μετ' ἐμοῦ, καὶ δώσω σοι τὸν μισθόν σου. <sup>8</sup> καὶ εἶπεν αὐτῷ Ἴδου ἐγὼ προσκαρτερῶ, μόνον μὴ χρονίσῃς.

<sup>9</sup> καὶ εἰσελθὼν Τωβίας ὑπέδειξεν Τωβιδ τῷ πατρί αὐτοῦ καὶ εἶπεν αὐτῷ Ἴδου ἄνθρωπον εὔρον τῶν ἀδελφῶν ἡμῶν τῶν υἱῶν Ἰσραηλ. καὶ εἶπεν αὐτῷ Κάλεσόν μοι τὸν ἄνθρωπον, ὅπως ἐπιγνῶ τί τὸ γένος αὐτοῦ καὶ ἐκ ποίας φυλῆς ἐστίν καὶ εἰ πιστός ἐστίν ἵνα πορευθῆ μετὰ σοῦ, παιδίον.

<sup>10</sup> καὶ ἐξῆλθεν Τωβίας καὶ ἐκάλεσεν αὐτὸν καὶ εἶπεν αὐτῷ Νεανίσκε, ὁ πατήρ καλεῖ σε. καὶ εἰσῆλθεν πρὸς αὐτόν, καὶ ἐχαιρέτισεν αὐτὸν Τωβιδ πρῶτος. καὶ εἶπεν αὐτῷ Χαίρειν σοι πολλὰ γένοιτο. καὶ ἀποκριθεὶς Τωβιδ εἶπεν αὐτῷ Τί μοι

angel replied, "I am one of your brother Israelites; I have come to these parts to look for work." Tobias asked, "Do you know the road to Media?" <sup>6</sup> The other replied, "Certainly I do, I have been there many times; I have knowledge and experience of all the ways. I have often been to Media and stayed with Gabael, one of our kinsmen, who lives at Rhages in Media. It usually takes two full days to get from Ecbatana to Rhages; Rhages lies in the mountains, and Ecbatana is in the middle of the plain." <sup>7</sup> Tobias said, "Wait for me, friend, while I go and tell my father; I need you to come with me; and I shall pay you for your time." <sup>8</sup> The other replied, "Good, I shall wait; but do not be long."

<sup>9</sup> Tobias went in and told his father Tobit he had found a brother Israelites; and he said, "Fetch him in; I want to find out about his family and tribe. I must see if he is going to be a reliable companion for you, my child." So, Tobias went out and called him, "Friend," he said, "my father wants you."

<sup>10</sup> Then Tobias went out and called him, and said, "Young man, my father is calling for you." So, he went in to him, and Tobit greeted him first. He replied, "Hearty greetings to you!" But Tobit retorted, "What joy is left for me any more?"

<sup>6</sup> The geography is inexact; Ecbatana, now Hamadan, is a considerable distance (about 300 Km) from Rhages, now Rai, near Tehran. The author, however, is not concerned with detail; he merely wishes to set his story in a distant land.

<sup>7</sup> The NRSV ends this verse, here following the NJB, with, "and I will pay you your wages."

<sup>8</sup> In place of 'the other replied', here following the NJB, the NRSV, more literally following the MSS, has 'he replied'.

<sup>9</sup> The NJB lacks the name 'Tobit', here following the NRSV.

<sup>10</sup> 'Hearty greetings' and 'what joy' form a wordplay on the Greek verb Χαίρειν ('to greet' and 'to be joyful').

ἔτι ὑπάρχει χαίρειν; καὶ ἐγὼ ἄνθρωπος ἀδύνατος τοῖς ὀφθαλμοῖς καὶ οὐ βλέπω τὸ φῶς τοῦ οὐρανοῦ, ἀλλ' ἐν τῷ σκότει κεῖμαι ὡσπερ οἱ νεκροὶ οἱ μηκέτι θεωροῦντες τὸ φῶς· ζῶν ἐγὼ ἐν νεκροῖς εἰμι, φωνὴν ἀνθρώπων ἀκούω καὶ αὐτοῦς οὐ βλέπω. καὶ εἶπεν αὐτῷ Θάρσει, ἐγγὺς παρὰ τῷ θεῷ ἴασασθαί σε, θάρσει. καὶ εἶπεν αὐτῷ Τωβιδ Τωβιας ὁ υἱὸς μου θέλει πορευθῆναι εἰς Μηδίαν· εἰ δυνήσῃ συνελθεῖν αὐτῷ καὶ ἀγαγεῖν αὐτόν; καὶ δώσω σοι τὸν μισθόν σου, ἄδελφε. καὶ εἶπεν αὐτῷ Δυνήσομαι πορευθῆναι μετ' αὐτοῦ, καὶ ἐπίσταμαι ἐγὼ τὰς ὁδοὺς πάσας, καὶ πολλάκις ὠχρόμην εἰς Μηδίαν καὶ διήλθον πάντα τὰ πεδία αὐτῆς, καὶ τὰ ὄρη καὶ πάσας τὰς ὁδοὺς αὐτῆς ἐγὼ γινώσκω. <sup>11</sup> καὶ εἶπεν αὐτῷ Ἄδελφε, ποίας πατριᾶς εἶ καὶ ἐκ ποίας φυλῆς; ὑπόδειξόν μοι, ἄδελφε. <sup>12</sup> καὶ εἶπεν Τί χρεῖαν ἔχεις φυλῆς; καὶ εἶπεν αὐτῷ Βούλομαι γνῶναι τὰ κατ' ἀλήθειαν τίνος εἶ, ἄδελφε, καὶ τί τὸ ὄνομά σου. <sup>13</sup> καὶ εἶπεν αὐτῷ Ἐγὼ Ἀζαριας Ἀνανίου τοῦ μεγάλου, τῶν ἀδελφῶν σου. <sup>14</sup> καὶ εἶπεν αὐτῷ Ὑγιαίνων ἔλθοις καὶ σφωζόμενος, ἄδελφε· καὶ μὴ μοι πικρανθῆς, ἄδελφε, ὅτι τὴν ἀλήθειαν ἐβουλόμην γνῶναι καὶ τὴν πατριάν σου. καὶ σὺ τυγχάνεις ἀδελφὸς ὢν, καὶ ἐκ γενεᾶς καλῆς καὶ ἀγαθῆς εἶ σύ· ἐγίνωσκον Ἀνανιαν καὶ Ναθαν τοὺς δύο υἱοὺς Σεμε[λ]ίου τοῦ μεγάλου, καὶ αὐτοὶ συνεπορεύοντό μοι εἰς Ἱερουσαλημ καὶ προσεκύνουν μετ' ἐμοῦ ἐκεῖ καὶ οὐκ

I am a man without eyesight; I cannot see the light of heaven, but I lie in the darkness, like those who are dead and can no longer see the light. Although I am still alive, I am among the dead. I hear people but I cannot see them." But the young man said to him, "Take courage; the time is approaching when God will heal you; take courage." Then Tobit said to him, "My son Tobias wishes to go to Media. Can you accompany him and guide him? I will pay your wages, brother." He answered, saying, "I can go with him and I know all the roads; for, I have often gone to Media and have crossed all its plains and I am familiar with its mountains and all of its roads." <sup>11</sup> Then Tobit said, "Brother, what family and what tribe do you belong to? Will you tell me, brother?" <sup>12</sup> "What does my tribe matter to you?" the angel replied. Tobit said, "I want to be quite sure whose son you are and what your name is." <sup>13</sup> The angel said, "I am Azariah, the son of the great Hananiah, one of your kinsmen." <sup>14</sup> "Welcome and greetings, brother! Do not feel bitter because I wanted to know the name of your family; I turns out that you are a kinsman, and of a good and good and noble lineage. For, I know Hananiah and Nathan, the two sons of the great Shemaiah. They used to go to Jerusalem with me; we have worshipped together there and they have never strayed from

<sup>11</sup> Here, following the NRSV, we translate *καὶ* with 'then'; the NJB omits the conjunction (literally, 'and') altogether.

<sup>12</sup> In place of 'the angel' and 'Tobit', the MSS have simply 'he' (twice).

<sup>13</sup> 'Azariah' (Ἀζαριας) means 'God helps' (see #3:17).

<sup>14</sup> The NRSV has 'Shemeliah' in place of 'Shemaiah'; it appears that a λ has dropped out of the MSS.

ἐπλανήθησαν. οἱ ἀδελφοί σου ἄνθρωποι ἀγαθοί· ἐκ ῥίζης ἀγαθῆς εἶ σύ, καὶ χαίρων ἔλθοις.

<sup>15</sup> καὶ εἶπεν αὐτῷ Ἐγὼ σοι δίδωμι μισθὸν τὴν ἡμέραν δραχμὴν καὶ τὰ δέοντά σοι ὁμοίως τῷ υἱῷ μου· <sup>16</sup> καὶ πορεύθητι μετὰ τοῦ υἱοῦ μου, καὶ ἔτι προσθήσω σοι τῷ μισθῷ. <sup>17</sup> καὶ εἶπεν αὐτῷ ὅτι Πορεύσομαι μετ' αὐτοῦ· καὶ μὴ φοβηθῆς, ὑγιαίνοντες ἀπελευσόμεθα καὶ ὑγιαίνοντες ἐπιστρέψομεν πρὸς σέ, διότι ἡ ὁδὸς ἀσφαλῆς. καὶ εἶπεν αὐτῷ Εὐλογία σοι γένοιτο, ἀδελφε. καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ καὶ εἶπεν αὐτῷ Παιδίον, ἐτοίμασον τὰ πρὸς τὴν ὁδὸν καὶ ἔξελθε μετὰ τοῦ ἀδελφοῦ σου, καὶ ὁ θεὸς ὁ ἐν τῷ οὐρανῷ διασώσαι ὑμᾶς ἐκεῖ καὶ ἀποκαταστήσαι ὑμᾶς πρὸς ἐμὲ ὑγιαίνοντας, καὶ ὁ ἄγγελος αὐτοῦ συνοδεύσαι ὑμῖν μετὰ σωτηρίας, παιδίον. καὶ ἔξηλθεν πορευθῆναι τὴν ὁδὸν αὐτοῦ καὶ ἐφίλησεν τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ εἶπεν αὐτῷ Τωβιδ Πορεύου ὑγιαίνων. –

<sup>18</sup> καὶ ἔκλαυσεν ἡ μήτηρ αὐτοῦ καὶ εἶπεν πρὸς Τωβιδ Τί ὅτι ἀπέστειλας τὸ παιδίον μου; οὐχὶ αὐτὸς ῥάβδος τῆς χειρὸς ἡμῶν ἐστὶν καὶ αὐτὸς εἰσπορεύεται καὶ ἐκπορεύεται ἐνώπιον ἡμῶν; <sup>19</sup> ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, ἀλλὰ περιψήμα

the right path. Your brothers are worthy men; you come of good stock; hearty welcome.”

<sup>15</sup> And he went on, “I engage you at wages of a drachma a day, with the same expenses as my own son’s. Complete the journey with my son <sup>16</sup> and I shall add something to the agreed wage.” The angel replied, “I shall complete the journey with him. Do not be afraid. On the journey outward, all will be well; on the journey back, all will be well; the road is safe.” <sup>17</sup> Tobit said, “Blessings be upon you, brother!” And then he turned to his son. “My child,” he said to him, “prepare what supplies you need for the journey, and set off with your brother. May God in heaven bring you safely there and bring you both back to me safe and sound! May his angel go with you and protect you, my child!” Tobias left the house to set out and kissed his father and mother. Tobit said, “A happy journey!”

<sup>18</sup> Then his mother burst into tears and said to Tobit, “Why must you send my child away? Is he not the staff of our hands, as he goes about before us? <sup>19</sup> Do not heap money upon money, but let it be a ransom for our child. <sup>20</sup> For, the

<sup>15</sup> Evidently, a ‘drachma’ (δραχμὴν) was the normal day’s wages for an artisan.

<sup>16</sup> In place of ‘the angel’, here following the NJB, the NRSV has ‘Raphael’.

<sup>17</sup> The NJB includes the last sentence as a separate verse; here, we follow *Codex Sinaiticus* (using Rahlfs’ numbering scheme).

<sup>18</sup> The NRSV has ‘began to weep’ in place of ‘burst into tears’, here following the NJB, wherein this verse is numbered 19 (see #17).

<sup>19</sup> The NJB includes this verse as part of v. 18 (therein numbered v. 19 – see #17), and reads, “Surely, money is not the only thing that matters? Surely, it is not as precious as our child?” The idea that money should not take primacy over the child seems most suitable to the context.

<sup>20</sup> The NJB has ‘God’ in place of ‘the Lord’ (κυρίου), and lacks the final words, ‘for us’, here following the NRSV.

τοῦ παιδίου ἡμῶν γένοιτο. <sup>20</sup> ὡς δέδοται ζῆν ἡμῖν παρὰ τοῦ κυρίου, τοῦτο ἰκανὸν ἡμῖν. <sup>21</sup> καὶ εἶπεν αὐτῇ Μὴ λόγον ἔχε· ὑγιαίνων πορεύσεται τὸ παιδίον ἡμῶν καὶ ὑγιαίνων ἐλεύσεται πρὸς ἡμᾶς, καὶ οἱ ὀφθαλμοί σου ὄψονται ἐν τῇ ἡμέρᾳ, ἣ ἂν ἔλθῃ πρὸς σὲ ὑγιαίνων. <sup>22</sup> μὴ λόγον ἔχε, μὴ φοβοῦ περὶ αὐτῶν, ἀδελφή· ἄγγελος γὰρ ἀγαθὸς συνελεύσεται αὐτῷ, καὶ εὐοδωθήσεται ἡ ὁδὸς αὐτοῦ, καὶ ὑποστρέψει ὑγιαίνων. <sup>23</sup> καὶ ἐσίγησεν κλαίουσα.

way of life the Lord had already given us was good enough for us.” <sup>21</sup> He said to her, “Do not think such thoughts. Going away and coming back, all will be well with our child. You will see for yourself when he comes back safe and sound! Do not think such thoughts; do not worry on their account, sister. <sup>22</sup> A good angel will go with him; he will have a good journey and come back to us well and happy.” <sup>23</sup> Then she dried her tears.

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<sup>21</sup> The term ‘sister’ is also used of a wife or bride in 8:4, 7, 21 and in Sg 4:9ff & 5:1–2.

<sup>22</sup> There is a pleasing irony here (and in v. 17): Tobit does not know that Raphael is the ‘good angel’.

<sup>23</sup> The NJB includes this verse as part of 6:1; here, we follow the NRSV, *Codex Sinaiticus* and *Codices Alexandrinus & Vaticanus* (as well as many other English translations).

## Τωβιτ 6

<sup>1</sup> Καὶ ἐξῆλθεν τὸ παιδίον καὶ ὁ ἄγγελος μετ' αὐτοῦ, καὶ ὁ κύων ἐξῆλθεν μετ' αὐτοῦ καὶ ἐπορεύθη μετ' αὐτῶν· καὶ ἐπορεύθησαν ἀμφότεροι, καὶ ἔτυχεν αὐτοῖς νύξ μία, καὶ ηὐλίσθησαν ἐπὶ τοῦ Τίγριδος ποταμοῦ. <sup>2</sup> καὶ κατέβη τὸ παιδίον περινίψασθαι τοὺς πόδας εἰς τὸν Τίγριν ποταμόν, καὶ ἀναπηδήσας ἰχθὺς μέγας ἐκ τοῦ ὕδατος ἐβούλετο καταπιεῖν τὸν πόδα τοῦ παιδαρίου, καὶ ἔκραξεν. <sup>3</sup> καὶ ὁ ἄγγελος τῷ παιδαρίῳ εἶπεν Ἐπιλαβοῦ καὶ ἐγκρατῆς τοῦ ἰχθύος γενοῦ. καὶ ἐκράτησεν τὸ παιδάριον τοῦ ἰχθύος καὶ ἀνήνεγκεν αὐτὸν ἐπὶ τὴν γῆν. <sup>4</sup> καὶ εἶπεν αὐτῷ ὁ ἄγγελος Ἀνάσχισον τὸν ἰχθύν καὶ ἔξελε τὴν χολήν καὶ τὴν καρδίαν καὶ τὸ ἥπαρ αὐτοῦ καὶ ἀπόδес αὐτὰ μετὰ σαυτοῦ καὶ τὰ ἔγκατα ἐκβαλε· ἔστιν γὰρ εἰς φάρμακον χρήσιμον ἡ χολή καὶ ἡ καρδία καὶ τὸ ἥπαρ αὐτοῦ. <sup>5</sup> καὶ ἀνασχίσας τὸ παιδάριον τὸν ἰχθύν συνήγαγεν τὴν χολήν καὶ τὴν καρδίαν καὶ τὸ ἥπαρ καὶ ὤπτησεν τοῦ ἰχθύος καὶ ἔφαγεν καὶ ἀφήκεν ἐξ αὐτοῦ ἠλισμένον. – <sup>6</sup> καὶ ἐπορεύθησαν ἀμφότεροι κοινῶς, ἕως ἠγγισαν εἰς Μηδίαν. <sup>7</sup> καὶ τότε ἠρώτησεν τὸ παιδάριον τὸν ἄγγελον καὶ εἶπεν

## TOBIT 6

<sup>1</sup> And the boy left and the angel went with him, and the dog came out with him and went along with them. And the two of them journeyed along and, when the first evening overtook them, they camped beside the River Tigris. <sup>2</sup> The boy had gone down to the River Tigris to wash his feet when, suddenly, a great fish leapt out of the water and tried to swallow the young man's foot. The boy gave a shout <sup>3</sup> and the angel said to the young man, "Catch the fish and do not let it go." So, the boy mastered the fish and pulled it on to the bank. <sup>4</sup> Then the angel said to him, "Cut the fish open, take out the gall, the heart, and the liver; set these aside and throw the intestines away; for, the gall, the heart, and the liver are useful as medicines." <sup>5</sup> And the boy cut the fish open and gathered together the gall, the heart and the liver. He roasted part of the fish for his meal and kept some for salting. <sup>6</sup> Then the two of them continued their journey together until they were nearly in Media. <sup>7</sup> Then the young man asked the angel this question, "Brother Azariah, what medicinal value is

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### TOBIT 6

- <sup>1</sup> The NJB reads a rather shorter version of this verse: "The boy left with the angel."
- <sup>2</sup> The NJB does not repeat the name of the River Tigris (*Τίγριν ποταμόν*); here, we follow the MSS (& NRSV).
- <sup>3</sup> The NJB omits 'to the young man', here following the NRSV.
- <sup>4</sup> Belief in the healing power of these organs was common among even the physicians of antiquity.
- <sup>5</sup> The NJB has 'fried' in place of 'roasted', here following the NRSV.
- <sup>6</sup> The NJB includes this as part of the previous verse, which is therein v. 6.
- <sup>7</sup> Belief in the healing properties of the fish's organs is typical of folklore.

αὐτῷ Ἀζαρια ἄδελφε, τί τὸ φάρμακον ἐν τῇ καρδίᾳ καὶ τῷ ἥπατι τοῦ ἰχθύος καὶ ἐν τῇ χολῇ; <sup>8</sup> καὶ εἶπεν αὐτῷ Ἡ καρδία καὶ τὸ ἥπαρ τοῦ ἰχθύος, κάπνισον ἐνώπιον ἀνθρώπου ἢ γυναικός, ᾧ ἀπάντημα δαιμονίου ἢ πνεύματος πονηροῦ, καὶ φεύξεται ἀπ' αὐτοῦ πᾶν ἀπάντημα καὶ οὐ μὴ μείνωσιν μετ' αὐτοῦ εἰς τὸν αἰῶνα. <sup>9</sup> καὶ ἡ χολή, ἐγχεῖσθαι ἀνθρώπου ὀφθαλμούς, οἷ λευκώματα ἀνέβησαν ἐπ' αὐτῶν, ἐμφυσῆσαι ἐπ' αὐτοὺς ἐπὶ τῶν λευκωμάτων, καὶ ὑγιαίνουσιν.

<sup>10</sup> Καὶ ὅτε εἰσῆλθεν εἰς Μηδίαν καὶ ἤδη ἤγγιζεν εἰς Ἐκβάτανα, <sup>11</sup> λέγει Ραφαηλ τῷ παιδαρίῳ Τωβια ἄδελφε. καὶ εἶπεν αὐτῷ Ἴδου ἐγώ. καὶ εἶπεν αὐτῷ Ἐν τοῖς Ραγουήλου τὴν νύκτα ταύτην δεῖ ἡμᾶς ἀυλισθῆναι, καὶ ὁ ἀνθρωπος συγγενής σου ἐστίν, καὶ ἐστίν αὐτῷ θυγάτηρ, ἣ ὄνομα Σαρρα. <sup>12</sup> καὶ υἱὸς ἄρσην οὐδὲ θυγάτηρ ὑπάρχει αὐτῷ πλην Σαρρας μόνης, καὶ σὺ ἐγγιστά αὐτῆς εἶ παρὰ πάντα ἀνθρώπους κληρονομήσαι αὐτήν, καὶ τὰ ὄντα τῷ πατρὶ αὐτῆς σοὶ δικαιούται κληρονομήσαι. καὶ τὸ κοράσιον φρόνιμον καὶ ἀνδρεῖον καὶ καλὸν λίαν, καὶ ὁ πατήρ αὐτῆς καλός. <sup>13</sup> καὶ εἶπεν Δεδικαίωταί σοι λαβεῖν αὐτήν. καὶ ἄκουσόν μου, ἄδελφε, καὶ λαλήσω τῷ πατρὶ περὶ τοῦ κορασίου τὴν νύκτα ταύτην, ἵνα λημψόμεθά σοι αὐτήν

there in the fish's heart, the liver, and the gall?" <sup>8</sup> And he replied, "You burn the fish's heart and its liver, and their smoke is used in the case of a man or woman plagued by a demon or evil spirit; any such affliction will flee away and remain with that person no longer. <sup>9</sup> And as regards the gall, this is used as an eye ointment for anyone having white spots on his eyes; after using it, you have only to blow on the spots to cure them."

<sup>10</sup> And, when they had entered Media and were already approaching Ecbatana, <sup>11</sup> Raphael said to the young man, "Brother Tobias." "Here I am," he replied. And the angel went on, "Tonight we are to stay in the home of Raguel, who is a kinsman of yours, and he has a daughter called Sarah, <sup>12</sup> but, apart from Sarah, he has no other male heir or daughter. Now, as you are her next of kin; she belongs to you before anyone else; and it is right that you should inherit her father's possessions. Moreover, she is a thoughtful, courageous and very beautiful girl, and her father loves her dearly." <sup>13</sup> He continued, "You have every right to take her in marriage. Listen, brother; this very evening, I shall speak about the girl to her father and arrange for you to marry her

<sup>8</sup> The NJB ends this verse, here following the NRSV (from 'will flee away'), with, "disappears for good, leaving no trace."

<sup>9</sup> In place of 'spots' (twice in this verse), here following the NJB, the NRSV has 'films'.

<sup>10</sup> A footnote to the NRSV suggests emending 'Ecbatana' (Ἐκβάτανα) to 'Rhages', to be more consistent with 1:15, 4:1, 20, 5:8, et cetera.

<sup>11</sup> The NJB has 'with' in place of 'in the home of', here following the NRSV.

<sup>12</sup> In place of 'loves her dearly', the NRSV, following the Codex Sinaiticus, has 'is a good man'.

<sup>13</sup> The phrase 'according to the decree of the Book of Moses' presumably refers to Nb 36:6-8, although there is no mention of a death penalty.

νύμφην· καὶ ὅταν ἐπιστρέψωμεν ἐκ Ῥάγων, ποιήσομεν τὸν γάμον αὐτῆς. καὶ ἐπίσταμαι ὅτι οὐ μὴ δυνηθῆ Ῥαγουηλ κωλύσαι αὐτὴν ἀπὸ σοῦ ἢ ἐγγυᾶσθαι ἑτέρῳ, ὀφειλήσειν θάνατον κατὰ τὴν κρίσιν τῆς βίβλου Μωυσέως διὰ τὸ γινώσκειν ὅτι σοὶ κληρονομία καθήκει λαβεῖν τὴν θυγατέρα αὐτοῦ παρὰ πάντα ἄνθρωπον. καὶ νῦν ἄκουσόν μου, ἄδελφε, καὶ λαλήσομεν περὶ τοῦ κορασίου τὴν νύκτα ταύτην καὶ μνηστευσόμεθά σοι αὐτήν· καὶ ὅταν ἐπιστρέψωμεν ἐκ Ῥάγων, ληψόμεθα αὐτήν καὶ ἀπάξομεν αὐτήν μεθ' ἡμῶν εἰς τὸν οἶκόν σου.

<sup>14</sup> τότε ἀποκριθεὶς Τωβιας εἶπεν τῷ Ραφαηλ Ἀζαρια ἄδελφε, ἤκουσα ὅτι ἐπτὰ ἤδη ἐδόθη ἀνδράσιν, καὶ ἀπέθανον ἐν τοῖς νυμφῶσιν αὐτῶν τὴν νύκτα, ὅποτε εἰσεπορεύοντο πρὸς αὐτήν, καὶ ἀπέθνησκον. καὶ ἤκουσα λεγόντων αὐτῶν ὅτι δαιμόνιον ἀποκτεννεὶ αὐτούς. <sup>15</sup> καὶ νῦν φοβοῦμαι ἐγώ – ὅτι αὐτὴν οὐκ ἀδικεῖ, ἀλλ' ὅς ἂν θελήσῃ ἐγγίσει αὐτῆς, ἀποκτεννεὶ αὐτόν· μονογενῆς εἰμι τῷ πατρί μου – μὴ ἀποθάνω καὶ κατὰξω τὴν ζωὴν τοῦ πατρός μου καὶ τῆς μητρός μου μετ' ὀδύνης ἐπ' ἐμοὶ εἰς τὸν τάφον αὐτῶν· καὶ υἱὸς ἕτερος οὐχ ὑπάρχει αὐτοῖς, ἵνα θάψῃ αὐτούς. <sup>16</sup> καὶ λέγει αὐτῷ Οὐ μέμνησαι τὰς ἐντολὰς τοῦ πατρός σου, ὅτι ἐνετείλατό σοι λαβεῖν γυναῖκα ἐκ τοῦ οἴκου τοῦ πατρός σου; καὶ νῦν ἄκουσόν μου, ἄδελφε, καὶ μὴ λόγον ἔχε τοῦ δαιμονίου τούτου καὶ λαβέ· καὶ

and, when we come back from Rhages, we can celebrate the marriage. I assure you, Raguel has no right whatever to refuse you or to betroth her to anyone else. That would be asking for death, according to the decree of the Book of Moses, once he is aware that kinship gives you the pre-eminent right over other men to marry his daughter. So, listen to me, brother: this very evening, we shall speak about the girl and ask for her hand in marriage. And, when we come back from Rhages, we shall fetch her and take her back to your house with us.”

<sup>14</sup> Then Tobias said in answer to Raphael, “Brother Azariah, I have been told that she has been given to seven men and that, each time, her bridegroom has died in the bridal room. He died the same night he entered her room; and I have heard people say a demon killed them, <sup>15</sup> and this makes me afraid. To her, the demon does no harm because he loves her; but, as soon as a man tries to approach her, he kills him. I am my father’s only son, and I have no wish to die. I do not want my father and my mother to grieve over me for the rest of their lives; they have no other son to bury them.” <sup>16</sup> And the angel said, “Have you forgotten your father’s advice? After all, he commanded you to choose a wife from your father’s family. Listen then, brother. Do not worry about the demon;

<sup>14</sup> In place of ‘entered her room’, here following the NJB, the NRSV has ‘went into her’.

<sup>15</sup> The NRSV rearranges this verse: “It does not harm her, but it kills anyone who desires to approach her. So now, since I am the only son my father has, I am afraid that I may die and bring my father’s and mother’s life down to their grave, grieving for me – and they have no other son to bury them.”

<sup>16</sup> The NRSV has ‘say no more about’ in place of ‘do not worry about’, here following the NJB.

γινώσκω ἐγὼ ὅτι τὴν νύκτα ταύτην δοθήσεταιί σοι γυνή.  
<sup>17</sup> καὶ ὅταν εἰσέλθῃς εἰς τὸν νυμφῶνα, λαβὲ ἐκ τοῦ ἥπατος  
τοῦ ἰχθύος καὶ τὴν καρδίαν καὶ ἐπίδες ἐπὶ τὴν τέφραν τῶν  
θυμιαμάτων, καὶ ἡ ὄσμη πορεύσεται, καὶ ὁσφρανθήσεται τὸ  
δαιμόνιον καὶ φεύξεται καὶ οὐκέτι μὴ φανῆ περὶ αὐτὴν τὸν  
πάντα αἰῶνα. <sup>18</sup> καὶ ὅταν μέλλῃς γίνεσθαι μετ' αὐτῆς,  
ἐξεγέρθητε πρῶτον ἀμφοτέρω καὶ προσεύξασθε καὶ δεήθητε  
τοῦ κυρίου τοῦ οὐρανοῦ, ἵνα ἔλεος γένηται καὶ σωτηρία ἐφ'  
ὑμᾶς· καὶ μὴ φοβοῦ, σοὶ γὰρ ἐστὶν μεμερισμένη πρὸ τοῦ  
αἰῶνος, καὶ σὺ αὐτὴν σώσεις, καὶ μετὰ σοῦ πορεύσεται, καὶ  
ὑπολαμβάνω ὅτι ἔσονται σοὶ ἐξ αὐτῆς παιδιά καὶ ἔσονται σοὶ  
ὡς ἀδελφοί, μὴ λόγον ἔχε. <sup>19</sup> καὶ ὅτε ἤκουσεν Τωβίας τῶν  
λόγων Ραφαήλ καὶ ὅτι ἔστιν αὐτῷ ἀδελφὴ ἐκ τοῦ σπέρματος  
τοῦ οἴκου τοῦ πατρὸς αὐτοῦ, λίαν ἠγάπησεν αὐτήν, καὶ ἡ  
καρδία αὐτοῦ ἐκολλήθη εἰς αὐτήν.

take her. This very evening, I promise, she will be given you  
in marriage. <sup>17</sup> Then, once you are in the bridal chamber, take  
the heart and liver of the fish and lay a little of it on the  
burning incense. An odour will be given off, <sup>18</sup> and the  
demon will smell it and flee, and there is no danger that he  
will ever be found near the girl again. Then, before you sleep  
together, first stand up, both of you, and pray. Ask the Lord  
of Heaven to grant you his grace and protection. Do not be  
afraid; she was destined for you from the beginning, and you  
are the one to save her. She will follow you, and I pledge my  
word she will give you children who will be like brothers to  
you. Do not worry." <sup>19</sup> And, when Tobias heard Raphael say  
this, when he understood that Sarah was his sister, a  
kinswoman of his father's family, he fell so deeply in love  
with her that he could no longer call his heart his own.

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<sup>17</sup> In place of 'an odour will be given off' here following the NRSV, the NJB has 'the reek will rise'.

<sup>18</sup> Note that magic is not enough; payer is necessary too. 'She was destined for you from the beginning' reflects the idea that marriages are made in heaven (compare Gn 24:14).

<sup>19</sup> Both the NJB & NRSV include this verse as part of v. 18; here we follow *Codex Sinaiticus* and Rahlfs' numbering scheme.

## Τωβιτ 7

<sup>1</sup> Καὶ ὅτε εἰσῆλθεν εἰς Ἐκβάτανα, λέγει αὐτῷ Ἀζαρια ἄδελφε, ἀπάγαγέ με εὐθεῖαν πρὸς Ραγουηλ τὸν ἀδελφὸν ἡμῶν. καὶ ἀπήγαγεν αὐτὸν εἰς τὸν οἶκον Ραγουήλου, καὶ εὗρον αὐτὸν καθήμενον παρὰ τὴν θύραν τῆς αὐλῆς καὶ ἐχαιρέτισαν αὐτὸν πρῶτοι, καὶ εἶπεν αὐτοῖς Χαίρετε πολλά, ἀδελφοί, καὶ καλῶς ἦλθατε ὑγιαίνοντες. καὶ ἤγαγεν αὐτοὺς εἰς τὸν οἶκον αὐτοῦ. <sup>2</sup> καὶ εἶπεν Ἐδνα τῇ γυναικὶ αὐτοῦ Ὡς ὅμοιος ὁ νεανίσκος οὗτος Τωβει τῷ ἀδελφῷ μου. <sup>3</sup> καὶ ἠρώτησεν αὐτοὺς Ἐδνα καὶ εἶπεν αὐτοῖς Πόθεν ἐστέ, ἀδελφοί; καὶ εἶπαν αὐτῇ Ἐκ τῶν υἱῶν Νεφθαλιμ ἡμεῖς τῶν αἰχμαλωτισθέντων ἐν Νινευη. <sup>4</sup> καὶ εἶπεν αὐτοῖς Γινώσκετε Τωβιν τὸν ἀδελφὸν ἡμῶν; καὶ εἶπαν αὐτῇ Γινώσκομεν ἡμεῖς αὐτόν. <sup>5</sup> καὶ εἶπεν αὐτοῖς Ὑγιαίνει; καὶ εἶπαν αὐτῇ Ὑγιαίνει καὶ ζῆ· καὶ εἶπεν Τωβιας Ὁ πατήρ μου ἐστίν. <sup>6</sup> καὶ ἀνεπήδησεν Ραγουηλ καὶ κατεφίλησεν αὐτὸν καὶ ἔκλαυσεν καὶ ἐλάλησεν καὶ εἶπεν αὐτῷ Εὐλογία σοι γένοιτο, παιδίον, ὁ τοῦ καλοῦ καὶ ἀγαθοῦ πατρός· ὃ ταλαιπώρων κακῶν, ὅτι ἐτυφλώθη ἀνὴρ δίκαιος καὶ ποιῶν ἐλεημοσύνας. καὶ ἐπιπεσῶν ἐπὶ τὸν τράχηλον Τωβια τοῦ ἀδελφοῦ αὐτοῦ

## TOBIT 7

<sup>1</sup> And, when they entered Ecbatana, Tobias said to him, "Brother Azariah, take me at once to our brother Raguel." So, he showed him the way to the house of Raguel, where they found him sitting beside his courtyard door. They greeted him first, and he replied, "Joyous greetings, brothers; welcome and good health!" Then he took them into his house. <sup>2</sup> And he said to his wife Edna, "How much this young man resembles my brother Tobit!" <sup>3</sup> Then Edna questioned them, saying, "Where are you from, brothers?" They said, "We belong to the descendants of Naphtali, who are exiles in Nineveh." <sup>4</sup> And she said to them, "Do you know our brother Tobit?" They replied, "Yes." Then she asked them, "How is he?" <sup>5</sup> They replied, "He is alive and well," and Tobias added, "He is my father." <sup>6</sup> At that, Raguel leapt to his feet, kissed him and wept. <sup>7</sup> Then, finding words, he said, "Blessings on you, child! You are the son of a noble father." When he heard that Tobit had lost his sight, he was stricken with grief and wept. Then he said, "How sad it is that someone so bright and full of good deeds should have gone

### TOBIT 7

<sup>1</sup> For Raguel's greeting, here following the NRSV, the NJB has just, "Welcome and greetings, brothers."

<sup>2</sup> 'Edna' (Ἐδνα) means 'pleasure', again, an ironic name.

<sup>3</sup> For the first sentence, here following the NRSV, the NJB reads, "Edna asked them where they came from."

<sup>4</sup> The Peshitta and Vg omit the conversation about Tobit's health, possibly because of his blindness.

<sup>5</sup> The NJB lacks the opening 'they replied', here following the NRSV.

<sup>6</sup> The opening conjunction (καὶ - literally 'and') is here translated as 'at that' (following the NRSV - the NJB omits the conjunction altogether).

<sup>7</sup> The NJB & NRSV lack, "When he heard that Tobit had lost his sight, he was stricken with grief and wept. Then he said," here following Codex Sinaiticus.

ἔκλαυσεν. <sup>7</sup> καὶ Edna ἡ γυνὴ αὐτοῦ ἔκλαυσεν αὐτόν, καὶ Σαρρα ἡ θυγάτηρ αὐτῶν ἔκλαυσεν καὶ αὐτή. <sup>8</sup> καὶ ἔθυσεν κριὸν ἐκ προβάτων καὶ ὑπεδέξατο αὐτοὺς προθύμως.

<sup>9</sup> Καὶ ὅτε ἐλούσαντο καὶ ἐνίψαντο καὶ ἀνέπεσαν δειπνήσαι, εἶπεν Τωβιας τῷ Ραφαηλ Ἀζαρια ἄδελφε, εἰπὸν Ραγουηλ ὅπως δῶ μοι Σαρραν τὴν ἀδελφὴν μου. <sup>10</sup> καὶ ἤκουσεν Ραγουηλ τὸν λόγον καὶ εἶπεν τῷ παιδί Φάγε καὶ πίε καὶ ἡδέως γενοῦ τὴν νύκτα ταύτην· οὐ γάρ ἐστιν ἄνθρωπος ᾧ καθήκει λαβεῖν Σαρραν τὴν θυγατέρα μου πλὴν σοῦ, ἄδελφε, ὡσαύτως δὲ καὶ ἐγὼ οὐκ ἔχω ἐξουσίαν δοῦναι αὐτὴν ἑτέρῳ ἀνδρὶ πλὴν σοῦ, ὅτι σὺ ἐγγιστά μου· καὶ μάλα τὴν ἀλήθειάν σοι ὑποδείξω, παιδίον. <sup>11</sup> ἔδωκα αὐτὴν ἐπὶ ἀνδράσιν τῶν ἀδελφῶν ἡμῶν, καὶ πάντες ἀπέθανον τὴν νύκτα ὅποτε εἰσεπορεύοντο πρὸς αὐτήν. καὶ νῦν, παιδίον, φάγε καὶ πίε, καὶ κύριος ποιήσει ἐν ὑμῖν. <sup>12</sup> καὶ εἶπεν Τωβιας Οὐ μὴ φάγω ἐντεῦθεν οὐδὲ μὴ πίο, ἕως ἂν διαστήσης τὰ πρὸς ἐμέ. καὶ εἶπεν αὐτῷ Ραγουηλ ὅτι Ποιῶ, καὶ αὐτὴ δίδοται σοι κατὰ τὴν κρίσιν τῆς βίβλου Μωυσέως, καὶ ἐκ τοῦ οὐρανοῦ κέκριται σοι δοθῆναι· κομίζου τὴν ἀδελφὴν σου. ἀπὸ τοῦ νῦν σὺ ἀδελφὸς εἶ αὐτῆς καὶ αὐτὴ ἀδελφὴ σου· δέδοται σοι ἀπὸ τῆς

blind!" He fell on the neck of his kinsmen Tobias and wept; <sup>8</sup> and His wife Edna also wept for him, and their daughter Sarah likewise wept.

<sup>9</sup> They washed and bathed, and took their places at the table. Then Tobias said to Raphael, "Brother Azariah, will you ask Raguel to give me my sister Sarah?" <sup>10</sup> But Raguel overheard the words, and said to the lad, "Eat and drink, and make the most of your evening; no one else has the right to marry my daughter Sarah – no one but you, my brother. In any case, I am not at liberty to give her to anyone else, since you are her next of kin. But, my boy, I must be frank with you: <sup>11</sup> I have given her to seven men of her kinsmen and all of them have died on the first night, when they went into her room. For the present, my boy, eat and drink; and the Lord will act on behalf of you both." <sup>12</sup> Tobias spoke out, "I will not hear about eating and drinking until you have come to a decision about me." And Raguel answered him, "Very well. Since, by the prescription of the Book of Moses she is given to you, Heaven itself decrees she shall be yours. I therefore entrust your sister to you. From now on, you are her brother and she

<sup>8</sup> For this verse, here following the NRSV, the NJB reads, "his wife Edna wept for him, as did his daughter Sarah."

<sup>9</sup> At the beginning of this verse, the NJB, following the Vg (*Postquam autem locuti sunt, praecepit Raguel occidi arietem, et parari convivium*) adds, "Then Raguel slaughtered a ram from the flock, and they gave them a very warm welcome."

<sup>10</sup> The NJB has 'young man' in place of 'lad', here following the NRSV.

<sup>11</sup> In place of 'the Lord will act on behalf of you both', the NJB has 'the Lord will grant you his grace and peace', restored to match the end of v. 12.

<sup>12</sup> The NJB & NRSV include this verse as part of v. 11 (and subsequent verse numbers therein are accordingly decremented); here, we follow the numbering scheme of *Codex Sinaiticus*.

σήμερον καὶ εἰς τὸν αἰῶνα· καὶ ὁ κύριος τοῦ οὐρανοῦ εὐδοώσει ὑμᾶς, παιδίον, τὴν νύκτα ταύτην καὶ ποιήσαι ἐφ' ὑμᾶς ἔλεος καὶ εἰρήνην. <sup>13</sup> καὶ ἐκάλεσεν Ραγουηλ Σαρραν τὴν θυγατέρα αὐτοῦ, καὶ ἦλθεν πρὸς αὐτόν, καὶ λαβόμενος τῆς χειρὸς αὐτῆς παρέδωκεν αὐτὴν αὐτῷ καὶ εἶπεν Κόμισαι κατὰ τὸν νόμον καὶ κατὰ τὴν κρίσιν τὴν γεγραμμένην ἐν τῇ βίβλῳ Μωυσέως δοῦναί σοι τὴν γυναῖκα, ἔχε καὶ ἄπαγε πρὸς τὸν πατέρα σου ὑγιαίνων· καὶ ὁ θεὸς τοῦ οὐρανοῦ εὐδοώσει ὑμῖν εἰρήνην.

<sup>14</sup> καὶ ἐκάλεσεν τὴν μητέρα αὐτῆς· καὶ εἶπεν ἐνεγκεῖν βιβλίον καὶ ἔγραψεν συγγραφὴν βιβλίου συνοικήσεως καὶ ὡς δίδωσιν αὐτὴν αὐτῷ γυναῖκα κατὰ τὴν κρίσιν τοῦ Μωυσέως νόμου. ἀπ' ἐκείνου ἤρξαντο φαγεῖν καὶ πιεῖν. <sup>15</sup> καὶ ἐκάλεσεν Ραγουηλ Εδναν τὴν γυναῖκα αὐτοῦ καὶ εἶπεν αὐτῇ Ἀδελφή, ἐτοίμασον τὸ ταμίειον τὸ ἕτερον καὶ εἰσάγαγε αὐτὴν ἐκεῖ. <sup>16</sup> καὶ βαδίσασα ἔστρωσεν εἰς τὸ ταμίειον, ὡς εἶπεν αὐτῇ, καὶ ἤγαγεν αὐτὴν ἐκεῖ καὶ ἔκλαυσεν περὶ αὐτῆς καὶ ἀπεμάξατο τὰ δάκρυα καὶ εἶπεν αὐτῇ <sup>17</sup> Θάρσει, θυγατερ, ὁ κύριος τοῦ οὐρανοῦ δώη σοι χαρὰν ἀντὶ τῆς λύπης σου· θάρσει, θυγατερ. καὶ ἐξῆλθεν.

is your sister. She is given to you from today and forever. Let the Lord of Heaven favour you tonight, my child and grant you his grace and peace.” <sup>13</sup> And Raguel called for his daughter Sarah, took her by the hand and gave her to Tobias with these words, “I entrust her to you; the law and the ruling recorded in the Book of Moses assign her to you as your wife. Take her; bring her home safe and sound to your father’s house. And may the God of Heaven grant you a good journey in peace.”

<sup>14</sup> Then he turned to her mother and asked her to fetch him writing paper. He drew up the marriage contract, and so he gave his daughter as bride to Tobias according to the ordinances of the Law of Moses. <sup>15</sup> After this, they began to eat and drink. <sup>16</sup> Raguel called his wife Edna and said to her, “My sister, prepare the other room and take her there.” <sup>17</sup> She went and made the bed in this room as he had ordered, and took her daughter to it. She wept over her, then wiped away her tears and said to her, “Courage, daughter! May the Lord of Heaven turn your grief to joy! Courage daughter!” Then she went out.

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<sup>13</sup> For the last sentence, here following the NJB, the NRSV reads, “And may the God of heaven prosper your journey with his peace.”

<sup>14</sup> There is no other reference to a written ‘marriage contract’ in the Hebrew Bible.

<sup>15</sup> The literal translation of ‘after this’ (here following the NJB – the NRSV has ‘then’) is ‘and’ (καί).

<sup>16</sup> The NJB has ‘second’ in place of ‘other’, here following the NRSV.

<sup>17</sup> In place of ‘turn your grief to joy’, here following the NJB, the NRSV has ‘grant you joy in place of your sorrow’. The WEBBE includes the text from the 2<sup>nd</sup> ‘Courage, daughter’ as a separate verse (v. 18) and has ‘favour’ in place of ‘joy’.

## Τωβιτ 8

<sup>1</sup> Καὶ ὅτε συνετέλεσαν τὸ φαγεῖν καὶ πιεῖν, ἠθέλησαν κοιμηθῆναι. καὶ ἀπήγαγον τὸν νεανίσκον καὶ εἰσήγαγον αὐτὸν εἰς τὸ ταμίειον. <sup>2</sup> καὶ ἐμνήσθη Τωβιας τῶν λόγων Ραφαηλ καὶ ἔλαβεν τὸ ἥπαρ τοῦ ἰχθύος καὶ τὴν καρδίαν ἐκ τοῦ βαλλαντίου, οὗ εἶχεν, καὶ ἐπέδηκεν ἐπὶ τὴν τέφραν τοῦ θυμιάματος. <sup>3</sup> καὶ ἡ ὄσμη τοῦ ἰχθύος ἐκώλυσε, καὶ ἀπέδραμεν τὸ δαιμόνιον ἄνω εἰς τὰ μέρη Αἰγύπτου, καὶ βαδίσας Ραφαηλ συνεπόδισε αὐτὸν ἐκεῖ καὶ ἐπέδησεν παραχρῆμα.

<sup>4</sup> καὶ ἐξῆλθον καὶ ἀπέκλεισαν τὴν θύραν τοῦ ταμείου. καὶ ἠγέρθη Τωβιας ἀπὸ τῆς κλίνης καὶ εἶπεν αὐτῇ Ἀδελφή, ἀνάστηθι, προσευξώμεθα καὶ δεηθῶμεν τοῦ κυρίου ἡμῶν, ὅπως ποιήσῃ ἐφ' ἡμᾶς ἔλεος καὶ σωτηρίαν. <sup>5</sup> καὶ ἀνέστη, καὶ ἤρξαντο προσεύχεσθαι καὶ δεηθῆναι ὅπως γένηται αὐτοῖς σωτηρία, καὶ ἤρξατο λέγειν

Εὐλογητὸς εἶ, ὁ θεὸς τῶν πατέρων ἡμῶν,  
καὶ εὐλογητὸν τὸ ὄνομά σου  
εἰς πάντας τοὺς αἰῶνας τῆς γενεᾶς·

## TOBIT 8

<sup>1</sup> And, when they had finished eating and drinking, and it seemed time to go to bed, they took the young man from the dining room into the bedroom. <sup>2</sup> And then Tobias remembered the words of Raphael; he went to his bag, took the fish's heart and liver out of it and put some on the burning incense. <sup>3</sup> The odour of the fish so distressed the demon that he fled to the remotest parts of Egypt. However, Raphael pursued him there, shackled him and strangled him forthwith.

<sup>4</sup> The parents, meanwhile, had gone out and shut the door of the room behind them. Tobias rose from the bed and said to Sarah, "Get up, my sister! You and I must pray and petition our Lord to win his grace and his protection." <sup>5</sup> She stood up, and they began praying and implore that they might be kept safe; and this was how he began:

"You are blessed, O God of our fathers;  
blessed too is your name forever and ever.  
Let the heavens bless you

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### TOBIT 8

<sup>1</sup> In place of 'it seemed time to go to bed', here following the NJB, the NRSV has 'they wanted to retire'.

<sup>2</sup> The manner of coping with demonic influences among the ancients seems quaint to us; however, the fish here is part of the story and not a recipe for exorcism.

<sup>3</sup> The NJB has 'through the air to Egypt' in place of 'to the remotest parts of Egypt', here following the NRSV. Egypt was the traditional home of magic and witchcraft (compare Ex 7:11).

<sup>4</sup> The NJB lacks 'of the room', here following the NRSV.

<sup>5</sup> In place of 'and this was how he began', here following the NJB, the NRSV has 'Tobias began by saying'.

εὐλογησάτωσάν σε οἱ οὐρανοὶ καὶ πᾶσα ἡ κτίσις σου  
εἰς πάντας τοὺς αἰῶνας.

- <sup>6</sup> σὺ ἐποίησας τὸν Ἀδὰμ  
καὶ ἐποίησας αὐτῷ βοηθὸν στήριγμα *Εὐαν*  
τὴν γυναῖκα αὐτοῦ,  
καὶ ἐξ ἀμφοτέρων ἐγενήθη τὸ σπέρμα τῶν ἀνθρώπων·  
καὶ σὺ εἶπας ὅτι  
Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον,  
ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ.  
<sup>7</sup> καὶ νῦν οὐχὶ διὰ πορνείαν ἐγὼ  
λαμβάνω τὴν ἀδελφὴν μου ταύτην,  
ἀλλ' ἐπ' ἀληθείας·  
ἐπίταξον ἐλεῆσαι με καὶ αὐτὴν  
καὶ συγκαταγηραῖσαι κοινῶς.

<sup>8</sup> καὶ εἶπαν μεθ' ἑαυτῶν *Ἀμην ἀμην*. <sup>9</sup> καὶ ἐκοιμήθησαν τὴν  
νύκτα.

<sup>10</sup> Καὶ ἀναστὰς *Ραγουηλ* ἐκάλεσεν τοὺς οἰκέτας μεθ' ἑαυτοῦ,  
καὶ ὥχοντο καὶ ὠρυξαν τάφον· εἶπεν γὰρ *Μήποτε ἀποθάνη*  
καὶ γενώμεθα κατάγελως καὶ ὀνειδισμός. <sup>11</sup> καὶ ὅτε  
συνετέλεσαν ὀρύσσοντες τὸν τάφον, ἦλθεν *Ραγουηλ* εἰς τὸν  
οἶκον καὶ ἐκάλεσεν τὴν γυναῖκα αὐτοῦ <sup>12</sup> καὶ εἶπεν

and all the things you have made  
for evermore.

- <sup>6</sup> You it was who created Adam,  
you who created Eve his wife  
to be his help and support;  
and, from these two, the human race was born.  
You who was who said,  
"It is not right that the man should be alone;  
let us make him a helper like him."  
<sup>7</sup> So, I take my sister,  
not for any lustful motive,  
but I do it in singleness of heart.  
Be kind enough to have pity on her and on me  
and bring us to old age together."

<sup>8</sup> And together they said, "Amen, Amen," <sup>9</sup> and lay down for  
the night.

<sup>10</sup> But Raguel rose and called his servants, who came and  
helped him dig a grave, for he had thought, "It is possible  
that he will die and we will be overwhelmed with ridicule  
and shame." <sup>11</sup> When the grave was ready, Raguel went back  
to the house, called his wife <sup>12</sup> and said, "Will you send a

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<sup>6</sup> For the 4<sup>th</sup> line, here following the NJB, the NRSV reads, "From the two of them the human race has sprung."

<sup>7</sup> For the 3<sup>rd</sup> line, here following the NJB, the NRSV reads, "but with sincerity."

<sup>8</sup> Tobias and Sarah join in prayer before consummating the marriage; in the Vg, they waited until the end of 3<sup>rd</sup> night for consummation.

<sup>9</sup> Raguel did not, of course, know that Tobias had an effective means to drive away the demon.

<sup>10</sup> The NJB includes the words up to 'dig a grave' as part of v. 9; here, we follow the division in the Greek text.

<sup>11</sup> In place of 'when the grave was ready', here following the NJB, the NRSV has 'when they had finished digging the grave'.

<sup>12</sup> The NRSV has 'let us bury him' in place of 'we may be able to bury him', here following the NJB.

Ἀπόστειλον μίαν τῶν παιδισκῶν καὶ εἰσελθοῦσα ἰδέτω εἰ ζῆ·  
καὶ εἰ τέθνηκεν, ὅπως ἂν θάψωμεν αὐτόν, ὅπως μηδεὶς γνῶ.  
<sup>13</sup> καὶ ἀπέστειλαν τὴν παιδίσκην καὶ ἤψαν τὸν λύχνον καὶ  
ἤνοιξαν τὴν θύραν, καὶ εἰσῆλθεν καὶ εὗρεν αὐτοὺς  
καθεύδοντας καὶ ὑπνοῦντας κοινῶς. <sup>14</sup> καὶ ἐξελθοῦσα ἡ  
παιδίσκη ὑπέδειξεν αὐτοῖς ὅτι ζῆ καὶ οὐδὲν κακὸν ἔστιν. <sup>15</sup> καὶ  
εὐλόγησαν τὸν θεὸν τοῦ οὐρανοῦ καὶ εἶπαν

Εὐλογητὸς εἶ, θεέ,  
ἐν πάσῃ εὐλογίᾳ καθαρᾷ·  
εὐλογεῖτωσάν σε εἰς πάντας τοὺς αἰῶνας.

<sup>16</sup> καὶ εὐλογητὸς εἶ ὅτι εὐφρανάς με,  
καὶ οὐκ ἐγένετο καθὼς ὑπενόουν,  
ἀλλὰ κατὰ τὸ πολὺ ἔλεός σου ἐποίησας μεθ' ἡμῶν.

<sup>17</sup> καὶ εὐλογητὸς εἶ ὅτι ἠλέησας δύο μονογενεῖς·  
ποίησον αὐτοῖς, δέσποτα,  
ἔλεος καὶ σωτηρίαν καὶ συντέλεσον τὴν ζωὴν αὐτῶν  
μετ' εὐφροσύνης καὶ ἐλέου.

<sup>18</sup> τότε εἶπεν τοῖς οἰκέταις αὐτοῦ χῶσαι τὸν τάφον πρὸ τοῦ  
ἕσπερον γενέσθαι.

<sup>19</sup> Καὶ τῇ γυναικὶ εἶπεν ποιῆσαι ἄρτους πολλούς· καὶ εἰς τὸ  
βουκόλιον βαδίσας ἤγαγεν βόας δύο καὶ κριοὺς τέσσαρας καὶ

maid to the room to see if Tobias is still alive? For, if he is  
dead, we may be able to bury him without anyone else  
knowing.” <sup>13</sup> So, they sent the maid, lit the lamp, opened the  
door and the maid went in. She found the two fast asleep  
together; <sup>14</sup> she came out again and whispered, “He is not  
dead; all is well.” <sup>15</sup> Then Raguel blessed the God of Heaven  
with these words:

“You are blessed, my God  
with every blessing that is pure;  
may you be blessed for evermore!

<sup>16</sup> You are blessed for having made me glad.

What I feared has not happened;  
instead, you have shown us your boundless mercy.

<sup>17</sup> You are blessed for taking pity on two only children.

Grant them, Master, your mercy and your protection;  
let them live out their lives  
in happiness and in mercy.”

<sup>18</sup> Then he ordered his servants to fill the grave in before  
dawn broke.

<sup>19</sup> After this, he told his wife to bake many loaves of bread;  
he went to his flock, brought back two oxen and four sheep

<sup>13</sup> The opening conjunction (καὶ – literally ‘and’) has here been translated as ‘so’, following the NRSV (the NJB omits the conjunction altogether).

<sup>14</sup> For this verse, here following the NJB, the NRSV reads, “Then the maid came out and informed them that he was alive and that nothing was wrong.”

<sup>15</sup> The NRSV inserts ‘let all your chosen ones bless you’ between the 2<sup>nd</sup> & 3<sup>rd</sup> lines; here, we follow Codex Sinaiticus, the Vetus Latina and the NJB.

<sup>16</sup> For the 2<sup>nd</sup> line, here following the NJB, the NRSV reads, “It has not turned out as I expected.”

<sup>17</sup> In place of ‘on two only children’, here following the NRSV, the NJB reads ‘on this only son, this only daughter’.

<sup>18</sup> The NJB has ‘made the servants fill’ in place of ‘ordered his servants to fill’, here following the NRSV.

<sup>19</sup> ‘After this’ (following the NRSV) translates Καὶ (literally, ‘and’); the NJB omits the conjunction altogether.

εἶπεν συντελεῖν αὐτούς, καὶ ἤρξαντο παρασκευάζειν. <sup>20</sup> καὶ ἐκάλεσεν Τωβίαν καὶ εἶπεν αὐτῷ Δέκα τεσσάρων ἡμερῶν οὐ μὴ κινηθῆς ἐντεῦθεν, ἀλλ' αὐτοῦ μενεῖς ἔσθων καὶ πίνων παρ' ἐμοὶ καὶ εὐφρανεῖς τὴν ψυχὴν τῆς θυγατρὸς μου τὴν κατωδυνωμένην. <sup>21</sup> καὶ ὅσα μοι ὑπάρχει, λάμβανε αὐτόθεν τὸ ἥμισυ καὶ ὑπάγε ὑγιαίνων πρὸς τὸν πατέρα σου· καὶ τὸ ἄλλο ἥμισυ, ὅταν ἀποθάνω ἐγὼ τε καὶ ἡ γυνή μου, ὑμέτερόν ἐστιν. θάρσει, παιδίον, ἐγὼ σου ὁ πατήρ καὶ Εδνα ἡ μήτηρ σου, καὶ παρὰ σοῦ ἐσμεν ἡμεῖς καὶ τῆς ἀδελφῆς σου ἀπὸ τοῦ νῦν εἰς τὸν αἰῶνα· θάρσει, παιδίον.

and gave orders for them to be cooked; and preparations began. <sup>20</sup> He called Tobias and said, "I will not hear of your leaving here for a fortnight. You are to stay where you are, eating and drinking, with me. You will make my daughter happy again after all her troubles. <sup>21</sup> After that, take away a half of all I have, and take her in safety back to her father. When my wife and I are dead, you shall have the other half. Courage, my boy! I am your father, and Edna is your mother. We are your parents in future, as we are your sister's. Courage, my son!"

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<sup>20</sup> For joy, Raguel doubles the usual length of a wedding feast (11:18, Jg 14:12). The oath complicates Tobias' affairs and makes necessary Raphael's solitary mission in 9:3-5, although Tobias's sending Raguel for the money shows how much Tobias trusts him.

<sup>21</sup> The account of the marriage of Sarah has many details in common with the stories of Rebekah (Gn 24), Rachel (Gn 29), Dinah (Gn 34), the wife of Samson (Jg 14) and Michal (1S 18). Here, however, there is no *mohar* (the sum paid by the groom to the bride's father, Gn 34:12, 1S 18:25), and it is the father who dowes the bride.

## Τωβιτ 9

<sup>1</sup> Τότε ἐκάλεσεν Τωβιας Ραφαήλ καὶ εἶπεν αὐτῷ <sup>2</sup> Ἀζαρια ἄδελφε, παράλαβε μετὰ σεαυτοῦ τέσσαρας οἰκέτας καὶ καμήλους δύο καὶ πορεύθητι εἰς Ῥάγας καὶ ἦκε παρὰ Γαβαήλω καὶ δὸς αὐτῷ τὸ χειρόγραφον καὶ κόμισαι τὸ ἀργύριον καὶ παράλαβε αὐτὸν μετὰ σοῦ εἰς τοὺς γάμους· <sup>3</sup> <sup>4</sup> σὺ γὰρ γινώσκεις ὅτι ἔσται ἀριθμῶν ὁ πατήρ τὰς ἡμέρας, καὶ ἔαν χρονίσω ἡμέραν μίαν, λυπήσω αὐτὸν λίαν· καὶ θεωρεῖς τί ὤμοσεν Ραγουήλ, καὶ οὐ δύναμαι παραβῆναι τὸν ὄρκον αὐτοῦ. <sup>5</sup> καὶ ἐπορεύθη Ραφαήλ καὶ οἱ τέσσαρες οἰκέται καὶ αἱ δύο κάμηλοι εἰς Ῥάγας τῆς Μηδίας καὶ ἠύλισθησαν παρὰ Γαβαήλω· καὶ ἔδωκεν αὐτῷ τὸ χειρόγραφον αὐτοῦ καὶ ὑπέδειξεν αὐτῷ περὶ Τωβίου τοῦ υἱοῦ Τωβιδ ὅτι ἔλαβεν γυναῖκα καὶ ὅτι καλεῖ αὐτὸν εἰς τὸν γάμον. καὶ ἀναστὰς παρηρίθμησεν αὐτῷ τὰ θυλάκια σὺν ταῖς σφραγῖσιν, καὶ συνέδηκαν αὐτά. <sup>6</sup> καὶ ὤρθησαν κοινῶς καὶ εἰσῆλθον εἰς τὸν γάμον. καὶ εἰσῆλθον εἰς τὰ Ραγουήλ καὶ εὔρον Τωβίαν ἀνακείμενον, καὶ ἀνεπήδησεν καὶ ἠσπάσατο αὐτόν, καὶ ἔκλαυσεν καὶ εὐλόγησεν αὐτόν καὶ εἶπεν αὐτῷ Καλὲ καὶ

## TOBIT 9

<sup>1</sup> Then Tobias turned to Raphael and said to him, <sup>2</sup> “Brother Azariah, take four servants and two camels and leave for Rhages. <sup>3</sup> Go to the home of Gabael, give him the receipt and get the money; then invite him to my wedding. <sup>4</sup> For, you know that my father must be counting the days and that I cannot delay for even one without upsetting him very much. <sup>5</sup> You are witness to what Raguel has pledged himself to do, and I cannot violate his oath.” Therefore, Raphael left for Rhages in Media with the four servants and two camels. They stayed with Gabael, and Raphael showed him the receipt. He told him about the marriage of Tobias son of Tobit and gave him his invitation to the wedding celebration. So Gabael started counting out the sacks to him – the seals were intact – and they loaded them on the camels. <sup>6</sup> Early in the morning, they set off together for the celebration, and reached Raguel’s house, where they found Tobias reclining at table. He sprang up and greeted Gabael, who burst into tears and blessed him with the words, “Excellent son of a father beyond reproach,

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### TOBIT 9

<sup>1</sup> The NJB lacks ‘and said to him’, here following the NRSV.

<sup>2</sup> The journey from Ecbatana to Rhages took Alexander’s army 11 days of marches; the author supposed it to be much shorter (see #1:4).

<sup>3</sup> The NRSV, following the numbering scheme of *Codex Sinaiticus*, includes this verse as part of v. 2; here, we follow the NJB.

<sup>4</sup> Tobias’ tender concern for his father is typical of the spirit of the book. The son’s unwillingness to prolong his visit is thoroughly justified by the touching description of his parent’s uneasiness in 10:1–7.

<sup>5</sup> In the NRSV, the first sentence of this verse forms v. 3, which remains in place after v. 4. The *Codex Sinaiticus* lacks ‘on the camels’.

<sup>6</sup> In place of ‘to your wife’s father and mother’, the LXX has ‘to your father’. Some textual witnesses omit Gabael’s blessing.

*ἀγαθέ, ἀνδρὸς καλοῦ καὶ ἀγαθοῦ, δικαίου καὶ ἐλεημοποιοῦ,  
δώη σοι κύριος εὐλογίαν οὐρανοῦ καὶ τῇ γυναικί σου καὶ τῷ  
πατρὶ σου καὶ τῇ μητρὶ τῆς γυναικὸς σου· εὐλογητὸς ὁ Θεός,  
ὅτι εἶδον Τωβιν τὸν ἀνεψιόν μου ὅμοιον αὐτῷ.*

just and generous on his dealings! The Lord give heaven's blessing to you, to your wife, to your wife's father and mother! Blessed be God for granting me the sight of this living image of my cousin Tobit!"

## Τωβιτ 10

<sup>1</sup> Ἐκάστην δὲ ἡμέραν ἐξ ἡμέρας ἐλογίζετο Τωβιθ τὰς ἡμέρας ἐν πόσαις πορεύσεται καὶ ἐν πόσαις ἐπιστρέψει· καὶ ὅτε συνετελέσθησαν αἱ ἡμέραι καὶ ὁ υἱὸς αὐτοῦ οὐ παρῆν, <sup>2</sup> εἶπεν Μήποτε κατεσχέθη ἐκεῖ; ἢ μήποτε ἀπέθανεν ὁ Γαβαηλ καὶ οὐδεὶς αὐτῷ δίδωσιν τὸ ἀργύριον; <sup>3</sup> καὶ ἤρξατο λυπεῖσθαι. <sup>4</sup> καὶ Ἄννα ἡ γυνὴ αὐτοῦ λέγει Ἀπόλετο τὸ παιδίον μου καὶ οὐκέτι ὑπάρχει ἐν τοῖς ζῶσιν· καὶ ἤρξατο κλαίειν καὶ θρηνηῖν περὶ τοῦ υἱοῦ αὐτῆς καὶ εἶπεν <sup>5</sup> Οὐαὶ μοι, τέκνον, ὅτι ἀφῆκά σε πορευθῆναι, τὸ φῶς τῶν ὀφθαλμῶν μου. <sup>6</sup> καὶ Τωβιθ ἔλεγεν αὐτῇ Σίγα, μὴ λόγον ἔχε, ἀδελφή, ὑγιαίνει· καὶ μάλα περισπασμὸς αὐτοῖς ἐγένετο ἐκεῖ, καὶ ὁ ἄνθρωπος ὁ πορευθεὶς μετ' αὐτοῦ πιστός ἐστιν καὶ εἷς τῶν ἀδελφῶν ἡμῶν· μὴ λυποῦ περὶ αὐτοῦ, ἀδελφή, ἤδη παρέσται. <sup>7</sup> καὶ εἶπεν αὐτῷ Σίγα ἀπ' ἐμοῦ καὶ μὴ με πλάνα· ἀπόλετο τὸ παιδίον μου. καὶ ἐκπηδήσασα περιεβλέπετο τὴν ὁδόν, ἣ ὤχετο ὁ υἱὸς αὐτῆς, καθ' ἡμέραν καὶ οὐκ ἐπέιδετο οὐδενί, καὶ ὅτε ἔδου ὁ ἥλιος, εἰσπορευομένη ἐθρήνηει καὶ ἔκλαιεν τὴν νύκτα ὅλην καὶ οὐκ εἶχεν ὕπνον.

## TOBIT 10

<sup>1</sup> Now, day by day, Tobit kept reckoning the days required for going there and returning. The full number went by, and still his son had not come. <sup>2</sup> Then he thought, "I hope he has not been delayed there! I hope Gabael is not dead, so that no one will give him the silver." <sup>3</sup> And he began to worry. <sup>4</sup> His wife Anna said, "My son is dead! He is no longer among the living!" And she began to weep and mourn over her son, saying, <sup>5</sup> "Woe to me, my child, the light of my eyes, that I let you make the journey." <sup>6</sup> But Tobit would reply, "Hush, my sister! Do not worry. All is well with him. Something has happened there to delay them. His companion is someone we can trust, one of our kinsmen at that. Do not lose heart, my sister: he will soon be here." <sup>7</sup> She would answer him, "Leave me alone; do not try to deceive me. My child has perished." Every day, she would go abruptly out to watch the road by which her son had left. She trusted no eyes but her own. Once the sun had set, she would come home again, only to weep and moan all night, unable to sleep.

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### TOBIT 10

- <sup>1</sup> In counting the days, Tobit had naturally made no allowance for a two-week wedding celebration.
- <sup>2</sup> The NRSV has 'silver' in place of 'money', here following the NJB. In place of 'I hope he has not been delayed there', many MSS have 'Are they, perchance, put to shame?'
- <sup>3</sup> The NJB omits the opening 'and' (καὶ), here following the MSS & NRSV.
- <sup>4</sup> Anna's tendency to suspect the worst and her husband's courageous attempts to console her illustrate the author's fine sensitivity to a broad spectrum of human reactions to the same events.
- <sup>5</sup> For this verse, here following the NRSV, the NJB reads, "Alas! I should never have let you leave me, my child, you, the light of my eyes."
- <sup>6</sup> The NJB includes 'he will soon be here' as part of v. 7; here, we follow the NRSV.
- <sup>7</sup> In place of 'has perished', here following the NRSV, the NJB has 'is dead'.

<sup>8</sup> Καὶ ὅτε συνετελέσθησαν αἱ δέκα τέσσαρες ἡμέραι τοῦ γάμου, ὃς ὤμοσεν Ραγουηλ ποιῆσαι τῇ θυγατρὶ αὐτοῦ, εἰσῆλθεν πρὸς αὐτὸν Τωβιας καὶ εἶπεν Ἐξαπόστειλόν με, γινώσκω γὰρ ἐγὼ ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου οὐ πιστεύουσιν ὅτι ὄψονται με ἔτι· καὶ νῦν ἀξιῶ σε, πάτερ, ὅπως ἐξαποστείλῃς με καὶ πορευθῶ πρὸς τὸν πατέρα μου· ἤδη ὑπέδειξά σοι ὡς ἀφῆκα αὐτόν. <sup>9</sup> καὶ εἶπεν Ραγουηλ τῷ Τωβια Μεῖνον, παιδίον, μεῖνον μετ' ἐμοῦ, καὶ ἐγὼ ἀποστέλλω ἀγγέλους πρὸς Τωβιν τὸν πατέρα σου καὶ ὑποδείξουσιν αὐτῷ περὶ σοῦ. καὶ εἶπεν αὐτῷ Μηδαμῶς, ἀξιῶ σε ὅπως ἐξαποστείλῃς με ἐντεῦθεν πρὸς τὸν πατέρα μου. <sup>10</sup> καὶ ἀναστὰς Ραγουηλ παρέδωκεν Τωβια Σαρραν τὴν γυναῖκα αὐτοῦ καὶ τὸ ἥμισυ πάντων τῶν ὑπαρχόντων αὐτῷ, παιῖδας καὶ παιδίσκας, βόας καὶ πρόβατα, ὄνους καὶ καμήλους, ἱματισμὸν καὶ ἀργύριον καὶ σκεύη. <sup>11</sup> καὶ ἐξαπέστειλεν αὐτοὺς ὑγιαίνοντας καὶ ἡσπάσατο αὐτόν καὶ εἶπεν αὐτῷ Ὑγίαινε, παιδίον, ὑγιαίνων ὑπάγε· ὁ κύριος τοῦ οὐρανοῦ εὐοδώσαι ὑμᾶς καὶ Σαρραν τὴν γυναῖκά σου, καὶ ἰδοίμι ὑμῶν παιδία πρὸ τοῦ ἀποθανεῖν με. <sup>12</sup> καὶ εἶπεν Σαρρα τῇ θυγατρὶ αὐτοῦ Ὑπάγε πρὸς τὸν πενθερόν σου, ὅτι ἀπὸ τοῦ νῦν αὐτοὶ γονεῖς σου ὡς οἱ γεννήσαντές σε· βιάδιζε εἰς

<sup>8</sup> And, after the fourteen days of feasting that Raguel had sworn to keep for his daughter's marriage, Tobias came to him and said, "Let me go now, for my father and mother must have lost all hope of seeing me again. So, I beg you, father, to let me return to my father's house; I have already explained to you the plight he was in when I left him." <sup>9</sup> But Raguel said to Tobias, "Stay, my son, stay with me. I shall send messengers to your father Tobit and they will give him news of you." But Tobias pressed him, "No, I beg you to let me go back to my father's house." <sup>10</sup> So, without further ado, Raguel committed Sarah his bride into Tobias' keeping. He gave him half his wealth, slaves, men and women, oxen and sheep, donkeys and camels, clothes and money, and household things; <sup>11</sup> and so he let him leave happily. To Tobias he said these parting words, "Good health, my son, and a happy journey! May the Lord of Heaven be gracious to you and to your wife Sarah! I hope to see your children before I die." <sup>12</sup> Then he kissed his daughter Sarah and said to her, "Go now to your father-in-law's house, since henceforward he and your mother-in-law are as much your parents as those who gave you life. Go in peace, my daughter, I hope to hear

<sup>8</sup> The NJB & NRSV include this verse as part of v. 7; here, we follow *Codex Sinaiticus* (Rahlfs' numbering system). The *Codex Vaticanus-Alexandrinus* version of this verse is considerably shorter: *Εἶπεν δὲ Τωβιας τῷ Ραγουηλ Ἐξαπόστειλόν με, ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου οὐκέτι ἐλπίζουσιν ὄψεσθαι με.* (And Tobias said to Raguel, "Let me go now, for my father and my mother have no hope of seeing me.")

<sup>9</sup> In the NJB & NRSV, verse numbers 9–14 are decremented (see #8).

<sup>10</sup> The NRSV has 'promptly' in place of 'without further ado', here following the NJB.

<sup>11</sup> The 'Lord of Heaven' was a favourite name for Israel's God in the Persian period and later (Jdt 5:8, Ezr 1:2).

<sup>12</sup> In place of 'he and your mother-in-law', here following the NRSV, the NJB has simply 'they'.

εἰρήνην, θύγατερ, ἀκούσαιμί σου ἀγαθὴν ἀκοήν, ἕως ζῶ. καὶ ἀπασπασάμενος ἀπέλυσεν αὐτούς.

<sup>13</sup> καὶ Ἐδνα λέγει Τωβια Τέκνον καὶ ἄδελφε ἠγαπημένε, ἀποκαταστήσαι σε κύριος καὶ ἴδοιμί σου τέκνα, ἕως ζῶ, καὶ Σαρρας τῆς θυγατρὸς μου πρὸ τοῦ με ἀποθανεῖν· ἐνώπιον τοῦ κυρίου παρατίθεμαί σοι τὴν θυγατέρα μου ἐν παραθήκῃ, μὴ λυπήσῃς αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου· παιδίον, εἰς εἰρήνην· ἀπὸ τοῦ νῦν ἐγὼ σου μήτηρ καὶ Σαρρα ἀδελφή, εὐδοωθεῖμεν πάντες ἐν τῷ αὐτῷ πάσας τὰς ἡμέρας ἐν τῇ ζωῇ ἡμῶν. καὶ κατεφίλησεν ἀμφοτέρους καὶ ἀπέστειλεν ὑγιαίνοντας.

<sup>14</sup> καὶ ἀπῆλθεν Τωβιας ἀπὸ Ραγουηλ ὑγιαίνων καὶ χαίρων καὶ εὐλογῶν τῷ κυρίῳ τοῦ οὐρανοῦ καὶ τῆς γῆς, τῷ βασιλεῖ τῶν πάντων, ὅτι εὐδόωκεν τὴν ὁδὸν αὐτοῦ. καὶ εἶπεν αὐτῷ Εὐδώθη σοι τιμᾶν αὐτούς πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν.

nothing but good of you, as long as I live.” He said goodbye to them and let them go.

<sup>13</sup> Edna, in her turn, said to Tobias, “Dear son and brother, may it please the Lord to bring you back again! I hope to live long enough to see the children of you and my daughter Sarah before I die. In the sight of the Lord, I give my daughter into your keeping. Never make her unhappy as long as you live. Go in peace, my son. Henceforward, I am your mother and Sarah is your sister. May we all live happily for the rest of our lives!” Then she kissed them both and saw them set out happily.

<sup>14</sup> Tobias left Raguel’s house with his mind at ease and he blessed the Lord of heaven and earth, the King of all that is, for the happy issue of his travels. He blessed Raguel and his wife Edna, saying, “May it be my happiness to honour you for the rest of my life!”

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<sup>13</sup> The NJB & NRSV include this verse as part of v. 12.

<sup>14</sup> The NRSV ends the verse with, “I have been commanded by the Lord to honour you all the days of my life.”

## Τωβιτ ΙΙ

<sup>1</sup> Καὶ ὡς ἤγγισαν εἰς Κασεριν, ἣ ἔστιν κατέναντι Νινευη, εἶπεν Ραφαηλ <sup>2</sup> Σὺ γινώσκεις πῶς ἀφήκαμεν τὸν πατέρα σου· <sup>3</sup> προδράμωμεν τῆς γυναικός σου καὶ ἐτοιμάσωμεν τὴν οἰκίαν, ἐν ᾗ ἔρχονται. <sup>4</sup> καὶ ἐπορεύθησαν ἀμφοτέροι κοινῶς, καὶ εἶπεν αὐτῷ Λαβὲ μετὰ χειρᾶς τὴν χολήν. καὶ συνῆλθεν αὐτοῖς ὁ κύων ἐκ τῶν ὀπίσω αὐτοῦ καὶ Τωβια. <sup>5</sup> καὶ Ἄννα ἐκάθητο περιβλεπομένη τὴν ὁδὸν τοῦ υἱοῦ αὐτῆς· <sup>6</sup> καὶ προσενόησεν αὐτὸν ἐρχόμενον καὶ εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ ὁ υἱός σου ἔρχεται καὶ ὁ ἄνθρωπος ὁ πορευθεὶς μετ' αὐτοῦ. <sup>7</sup> καὶ Ραφαηλ εἶπεν Τωβια πρὸ τοῦ ἐγγίσει αὐτὸν πρὸς τὸν πατέρα Ἐπίσταμαι ὅτι οἱ ὀφθαλμοὶ αὐτοῦ ἀνεωχθήσονται· <sup>8</sup> ἔμπλασον τὴν χολήν τοῦ ἰχθύος εἰς τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἀποστύψει τὸ φάρμακον καὶ ἀπολεπίσει τὰ λευκώματα ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ, καὶ ἀναβλέψει ὁ πατήρ σου καὶ ὄψεται τὸ φῶς.

<sup>9</sup> καὶ ἀνέδραμεν [Ἄννα] καὶ ἐπέπεσεν ἐπὶ τὸν τράχηλον τοῦ υἱοῦ αὐτῆς καὶ εἶπεν αὐτῷ Εἶδόν σε, παιδίον· ἀπὸ τοῦ νῦν

## TOBIT 11

<sup>1</sup> They were nearly at Kaserin, opposite Nineveh, when Raphael said, <sup>2</sup> "You know the plight in which we left your father; <sup>3</sup> let us go on ahead of your wife and prepare the house ourselves, while she travels behind with the others." <sup>4</sup> They went on together – Raphael warned him to take the gall with him – and the dog followed him and Tobias. <sup>5</sup> Meanwhile, Anna was sitting, watching the road by which her son would come. <sup>6</sup> When she caught sight of him coming, she said to his father, "Here comes your son, with his companion." <sup>7</sup> And Raphael said to Tobias before he reached his father, "I give you my word that your father's eyes will open. <sup>8</sup> You must put the fish's gall to his eyes; the medicine will smart and draw the filmy white skin off his eyes; and your father will no more be blind but will be able to see the light."

<sup>9</sup> Then Anna ran forward and threw her arms round her son's neck. "Now I am ready to die," she said, "I have seen you

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### TOBIT 11

<sup>1</sup> The NJB includes the words 'when Raphael said' in v. 2; here, we follow the MSS & NRSV.

<sup>2</sup> For this verse, here following the NJB, the NRSV reads, "You are aware of how we left your father."

<sup>3</sup> The NRSV ends this verse, here following the NJB, with, "while they are still on the way."

<sup>4</sup> In place of 'the dog', a corrupt edition of Codex Sinaiticus has 'the Lord'.

<sup>5</sup> 'Meanwhile', following the NRSV, here translates καὶ (literally 'and'); the NJB lacks the conjunction.

<sup>6</sup> In place of 'when she caught sight of him coming', here following the NRSV, the NJB has 'she was sure at once, it must be he'.

<sup>7</sup> The NRSV has 'I know' in place of 'I give you my word', here following the NJB.

<sup>8</sup> The NRSV lacks the words 'you must', here following the NJB.

<sup>9</sup> Codex Sinaiticus lacks the name 'Anna' (Ἄννα), here following Codices Alexandrinus & Vaticanus.

ἀποθανοῦμαι. καὶ ἔκλαυσεν. <sup>10</sup> καὶ ἀνέστη Τωβίς καὶ προσέκοπτεν τοῖς ποσίν καὶ ἐξῆλθεν τὴν θύραν τῆς αὐλῆς, <sup>11</sup> καὶ ἐβάδισεν Τωβίας πρὸς αὐτόν, καὶ ἡ χολὴ τοῦ ἰχθύος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐνεφύσησεν εἰς τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐλάβετο αὐτοῦ καὶ εἶπεν Θάρσει, πάτερ· καὶ ἐπέβαλεν τὸ φάρμακον ἐπ’ αὐτόν καὶ ἐπέδωκεν. <sup>12</sup> καὶ ἀπελέπισεν ἑκατέραις ταῖς χερσίν αὐτοῦ ἀπὸ τῶν κανθῶν τῶν ὀφθαλμῶν αὐτοῦ. <sup>13</sup> καὶ ἔπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν καὶ εἶπεν αὐτῷ Εἶδόν σε, τέκνον τὸ φῶς τῶν ὀφθαλμῶν μου. <sup>14</sup> καὶ εἶπεν

Εὐλογητὸς ὁ Θεός,  
καὶ εὐλογητὸν τὸ ὄνομα τὸ μέγα αὐτοῦ,  
καὶ εὐλογημένοι πάντες οἱ ἄγγελοι οἱ ἅγιοι αὐτοῦ·  
γένοιτο τὸ ὄνομα τὸ μέγα αὐτοῦ ἐφ’ ἡμᾶς,  
καὶ εὐλογητοὶ πάντες  
οἱ ἄγγελοι εἰς πάντας τοὺς αἰῶνας·  
ὅτι αὐτὸς ἐμαστίγωσέν με,  
καὶ ἰδοὺ βλέπω Τωβίαν τὸν υἱόν μου.

<sup>15</sup> καὶ εἰσῆλθεν Τωβίας χαίρων καὶ εὐλογῶν τὸν Θεὸν ἐν ὄλῳ τῷ στόματι αὐτοῦ, καὶ ἐπέδειξεν Τωβίας τῷ πατρὶ αὐτοῦ ὅτι εὐοδώθη ἡ ὁδὸς αὐτοῦ, καὶ ὅτι ἐνήνοχεν ἀργύριον, καὶ ὡς

again;” and she wept. <sup>10</sup> Tobit rose to his feet and came stumbling across the courtyard through the door. Tobias came on towards him – <sup>11</sup> he had the gall of the fish in his hand. He blew into his eyes and said, holding him firmly, “Take courage, father! With this, he applied the medicine, on his eyes and left it there a while; <sup>12</sup> then, with both his hands, he peeled away a filmy skin from the corners of his eyes. <sup>13</sup> Then his father fell on his neck <sup>14</sup> and he wept. He said to him, “I can see you, my son, the light of my eyes!” Then he said:

“Blessed be God!  
And blessed be his great name!  
And blessed be all his angels and his saints!  
His great name has been forever  
and blessed by everyone,  
the angles, forever and ever,  
Form he has had pity on me  
and now I see Tobias my son!”

<sup>15</sup> Tobias went in, joyfully blessing God at the top of his voice; and Tobias told his father how his journey had been successful, and how he had brought the silver; how he had

<sup>10</sup> The NRSV has simply ‘got up’ in place of ‘rose to his feet’, here following the NJB.

<sup>11</sup> In place of ‘holding him firmly’, here following the NRSV, the NJB has ‘steadying him’.

<sup>12</sup> The NJB lacks ‘then he kissed’, here following the NRSV.

<sup>13</sup> The NRSV includes the latter part of v. 12 in this verse; here, we follow the NJB.

<sup>14</sup> The NJB & NRSV, following *Codices Alexandrinus & Vaticanus*, include the last three lines as part of v. 15.

<sup>15</sup> The NRSV has ‘Tobit’ in place of the first instance of ‘Tobias’; here, we follow the MSS (*Τωβίας*) & NJB.

ἔλαβεν Σαρραν τὴν θυγατέρα Ραγουηλ γυναῖκα, καὶ ὅτι ἰδοὺ παραγίνεται καὶ ἔστιν σύνεγγυς τῆς πύλης Νινευη.

<sup>16</sup> Καὶ ἐξῆλθεν [Τωβιδ] εἰς ἀπάντησιν τῆς νύμφης αὐτοῦ χαίρων καὶ εὐλογῶν τὸν θεὸν πρὸς τὴν πύλην Νινευη· καὶ ἰδόντες αὐτὸν οἱ ἐν Νινευη πορευόμενον καὶ διαβαίνοντα αὐτὸν πάσῃ τῇ ἰσχύι αὐτοῦ καὶ ὑπὸ μηδενὸς χειραγωγούμενον ἐθαύμασαν, καὶ Τωβιδ ἐξωμολογεῖτο ἐναντίον αὐτῶν ὅτι ἠλέησεν αὐτὸν ὁ θεὸς καὶ ὅτι ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτοῦ.

<sup>17</sup> καὶ ἤγγισεν Τωβιδ Σαρρα τῇ γυναικὶ Τωβια τοῦ υἱοῦ αὐτοῦ καὶ εὐλόγησεν αὐτήν καὶ εἶπεν αὐτῇ Εἰσέλθοις ὑγιαίνουσα, θύγατερ, καὶ εὐλογητὸς ὁ θεὸς σου, ὃς ἤγαγέν σε πρὸς ἡμᾶς, θύγατερ· καὶ εὐλογημένος ὁ πατήρ σου, καὶ εὐλογημένος Τωβιας ὁ υἱός μου, καὶ εὐλογημένη σύ, θύγατερ· εἴσελθε εἰς τὴν οἰκίαν σου ὑγιαίνουσα ἐν εὐλογίᾳ καὶ χαρᾷ, εἴσελθε, θύγατερ. <sup>18</sup> ἐν τῇ ἡμέρᾳ ταύτῃ ἐγένετο χαρὰ πᾶσιν τοῖς Ἰουδαίοις τοῖς οὖσιν ἐν Νινευη. <sup>19</sup> καὶ παρεγένοντο Αχικαρ καὶ Ναβαδ οἱ ἐξάδελφοι αὐτοῦ χαίροντες πρὸς Τωβιν.

married Raguel's daughter Sarah, and how she was indeed, close behind, and was very close to the gates of Nineveh.

<sup>16</sup> Then Tobit set off to the gates of Nineveh to meet his daughter-in-law, giving joyful praise to God as he went. When the people of Nineveh saw him walking without a guide, and stepping forward in full vigour, they were astonished. <sup>17</sup> Before them all, Tobit described how God had taken pity on him and had opened his eyes. Then Tobit met Sarah the bride of his son Tobias, and blessed her in these words, "Welcome, daughter! Blessed be your God for sending you to us, my daughter. Blessings on your father, blessings on my son Tobias, blessings on yourself, my daughter. Welcome now to your own house in joyfulness and blessedness. Come in, my daughter." That day brought joy to the Jews of Nineveh, <sup>18</sup> and his cousins Ahikar and Nadab came to share in Tobit's happiness. With merriment, they celebrated Tobias's wedding feast for seven days, and many gifts were given to him.

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<sup>16</sup> Codex Sinaiticus lacks the name 'Tobit' (Τωβιδ), here following Codices Alexandrinus & Vaticanus.

<sup>17</sup> The NJB lacks the opening 'before them all', here following the NRSV.

<sup>18</sup> The NJB, following the Codex Vaticanus, omits the last sentence, here following the NRSV (and the Peshitta and Vetus Latina); Codex Sinaiticus includes this sentence as v. 19. Apparently, seven days was the normal period of a wedding celebration (see footnote to 8:20).

## Τωβιτ 12

<sup>1</sup> Καὶ ὅτε ἐπετελέσθη ὁ γάμος, ἐκάλεσεν Τωβιτ Τωβιαν τὸν υἱὸν αὐτοῦ καὶ εἶπεν αὐτῷ Παιδίον, ὄρα δοῦναι τὸν μισθὸν τῷ ἀνθρώπῳ τῷ πορευθέντι μετὰ σοῦ [καὶ] προσδεῖναι αὐτῷ εἰς τὸν μισθόν. <sup>2</sup> καὶ εἶπεν αὐτῷ Πάτερ, πόσον αὐτῷ δώσω τὸν μισθόν; οὐ βλάπτομαι διδοὺς αὐτῷ τὸ ἥμισυ τῶν ὑπαρχόντων, ὧν ἐνήνοχεν μετ' ἐμοῦ. <sup>3</sup> ἐμὲ ἀγείοχεν ὑγιαίνοντα καὶ τὴν γυναῖκά μου ἐθεράπευσεν καὶ τὸ ἀργύριον ἤνεγκεν μετ' ἐμοῦ καὶ σὲ ἐθεράπευσεν· πόσον αὐτῷ ἔτι δῶ μισθόν; <sup>4</sup> καὶ εἶπεν αὐτῷ Τωβιτ Δικαιοῦται αὐτῷ, παιδίον, λαβεῖν τὸ ἥμισυ πάντων, ὧν ἔχων ἦλθεν. <sup>5</sup> καὶ ἐκάλεσεν αὐτὸν καὶ εἶπεν Λαβὲ τὸ ἥμισυ πάντων, ὧν ἔχων ἦλθες, εἰς τὸν μισθόν σου καὶ ὑπαγε ὑγιαίνων. <sup>6</sup> Τότε ἐκάλεσεν τοὺς δύο κρυπτῶς καὶ εἶπεν αὐτοῖς Τὸν Θεὸν εὐλογεῖτε καὶ αὐτῷ ἐξομολογεῖσθε ἐνώπιον πάντων τῶν ζώντων ἃ ἐποίησεν μεθ' ὑμῶν ἀγαθά, τοῦ εὐλογεῖν καὶ ὑμνεῖν τὸ ὄνομα αὐτοῦ· τοὺς λόγους τοῦ Θεοῦ ὑποδείκνυτε πᾶσιν ἀνθρώποις ἐντίμως καὶ μὴ ὀκνεῖτε ἐξομολογεῖσθαι αὐτῷ. <sup>7</sup> μυστήριον βασιλέως κρύπτειν καλόν, τὰ δὲ ἔργα τοῦ

## TOBIT 12

<sup>1</sup> When the wedding feast was over, Tobit called his son Tobias and said, "My son, you ought to think about paying the amount due to your fellow traveller; give him a bonus as well." <sup>2</sup> "Father," he replied, "how much am I to give him for his help? Even if I give him half the goods he brought back with me, I shall not be the loser." <sup>3</sup> He has brought me back safe and sound, he has cured my wife, he has brought the money back too, and now he has cured you as well. How much am I to give him for all this?" <sup>4</sup> Tobit said, "He has richly earned half what he brought back." <sup>5</sup> So, Tobias called his companion and said, "Take half of what you brought back, in payment for all you have done, and go in peace." <sup>6</sup> Then Raphael called the two of them privately and said to them, "Bless God and acknowledge him, utter his praise in the presence of all the living for the favour he has shown you. Bless and extol his name. Proclaim before all people the deeds of God as they deserve, and never tire of giving him thanks." <sup>7</sup> It is right to keep the secret of a king, yet right to

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### TOBIT 12

- <sup>1</sup> Tobit and his son generously agree to give Azariah far more than the wages agreed upon in 5:15-16.
- <sup>2</sup> The NRSV ends this verse, here following the NJB, with, "It would do no harm to give him half of the possessions brought back with me."
- <sup>3</sup> The NRSV ends this verse, here following the NJB, with, "How much extra shall I give him as a bonus?"
- <sup>4</sup> After 'has richly earned' (wherein 'deserved'), the NRSV adds 'my child'.
- <sup>5</sup> In place of 'go in peace', following the NJB, the NRSV has simply 'farewell'.
- <sup>6</sup> In the style of a Jewish teacher of wisdom, Raphael delivers a brief exhortation on the good life, similar to that of Tobit in 4:3-19.
- <sup>7</sup> The NRSV has 'and with fitting honour to acknowledge him' in place of 'as they deserve', here following the NJB.

θεοῦ ἀνακαλύπτειν καὶ ἐξομολογεῖσθαι ἐντίμως. τὸ ἀγαθὸν ποιεῖτε, καὶ κακὸν οὐχ εὐρήσει ὑμᾶς.

<sup>8</sup> ἀγαθὸν προσευχὴ μετὰ ἀληθείας καὶ ἐλεημοσύνη μετὰ δικαιοσύνης μᾶλλον ἢ πλοῦτος μετὰ ἀδικίας· καλὸν ποιῆσαι ἐλεημοσύνην μᾶλλον ἢ θησαυρίσαι χρυσίον. <sup>9</sup> ἐλεημοσύνη ἐκ θανάτου ῥύεται, καὶ αὐτὴ ἀποκαθαίρει πᾶσαν ἁμαρτίαν· οἱ ποιοῦντες ἐλεημοσύνην χορτασθήσονται ζωῆς. <sup>10</sup> οἱ ποιοῦντες ἁμαρτίαν καὶ ἀδικίαν πολέμοι εἰσὶν τῆς ἑαυτῶν ψυχῆς.

<sup>11</sup> πᾶσαν τὴν ἀλήθειαν ὑμῖν ὑποδείξω καὶ οὐ μὴ κρύψω ἀφ' ὑμῶν πᾶν ῥῆμα· ἤδη ὑμῖν ὑπέδειξα καὶ εἶπον Μυστήριον βασιλέως καλὸν κρύψαι καὶ τὰ ἔργα τοῦ θεοῦ ἀνακαλύπτειν ἐνδόξως. <sup>12</sup> καὶ νῦν ὅτε προσηύξω καὶ Σαρρα, ἐγὼ προσήγαγον τὸ μνημόσυνον τῆς προσευχῆς ὑμῶν ἐνώπιον τῆς δόξης κυρίου· καὶ ὅτε ἔθαπτες τοὺς νεκρούς, ὡσαύτως. <sup>13</sup> καὶ ὅτε οὐκ ὤκνησας ἀναστῆναι καὶ καταλιπεῖν σου τὸ ἄριστον καὶ ὄχου καὶ περιέστειλες τὸν νεκρόν, τότε ἀπέσταλμαι ἐπὶ σὲ πειράσαι σε. <sup>14</sup> καὶ ἅμα ἀπέσταλκέν με ὁ θεὸς ἰάσασθαι [σε] καὶ Σαρραν τὴν νύμφην σου. <sup>15</sup> ἐγὼ εἰμι Ραφαηλ, εἷς τῶν ἑπτὰ ἀγγέλων, οἱ παρεστήκασιν καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης κυρίου.

reveal and publish the works of God, as they deserve. Do what is good, and no evil can befall you.

<sup>8</sup> “Prayer and fasting, and alms with uprightness are better than riches with iniquity. Better to practice almsgiving than to hoard up gold. <sup>9</sup> Almsgiving saves from death and purges every kind of sin. Those who give alms have their fill of days; <sup>10</sup> those who commit sin and do evil bring harm on themselves.

<sup>11</sup> “I am going to tell you the whole truth, hiding nothing from you. I have already told you that it is right to keep the secret of a king, yet right to reveal in a worthy way the works of God. <sup>12</sup> So, you must know that when you and Sarah were at prayer, it was I who offered your supplications before the glory of the Lord and who read them, so too when you were burying the dead. <sup>13</sup> When you did not hesitate to get up and leave the table, and go and bury a dead man, <sup>14</sup> I was sent to test your faith, and, at the same time, God sent me to heal you and your daughter-in-law Sarah. <sup>15</sup> I am Raphael, one of the seven angels who stand ever ready to enter the presence of the glory of the Lord.”

<sup>8</sup> In place of ‘and fasting’, following the *Vetus Latina*, the *Codex Sinaiticus* has ‘with sincerity’.

<sup>9</sup> Almsgiving saves one from death and expiates every sin; those who regularly give alms shall enjoy a full life.

<sup>10</sup> The NRSV has ‘are their own worst enemies’ in place of ‘bring harm on themselves’, here following the NJB.

<sup>11</sup> In place of ‘in a worthy way’, here following the NJB, the NRSV has ‘with due honour’.

<sup>12</sup> The LXX lacks ‘and who read them’.

<sup>13</sup> Raphael was sent to ‘test the faith’ of Tobit like Satan was to Job (Job 1–2), though with a difference.

<sup>14</sup> The NJB includes the words ‘I was sent to test your faith’ in v. 13; here, we follow the NRSV.

<sup>15</sup> Only three angel’s names appear in the Bible: ‘Gabriel’ (Dn 8:16, 9:21, Lk 1:19), ‘Michael’ (Dn 10:13, 21, 21:1, Jude 9) and ‘Raphael’ (here and 3:17).

<sup>16</sup> Καὶ ἐταράχθησαν οἱ δύο καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν. <sup>17</sup> καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε, εἰρήνη ὑμῖν· τὸν θεὸν εὐλογεῖτε εἰς πάντα τὸν αἰῶνα. <sup>18</sup> ἐγὼ ὅτε ἦμην μεθ' ὑμῶν, οὐχὶ τῇ ἐμῇ χάριτι ἦμην μεθ' ὑμῶν. ἀλλὰ τῇ θελήσει τοῦ θεοῦ· αὐτὸν εὐλογεῖτε κατὰ πάσας τὰς ἡμέρας, αὐτῷ ὑμνεῖτε. <sup>19</sup> καὶ ἐθεωρεῖτέ με ὅτι οὐκ ἔφαγον οὐδὲν, ἀλλὰ ὄρασις ὑμῖν ἐθεωρεῖτο. <sup>20</sup> καὶ νῦν εὐλογεῖτε ἐπὶ τῆς γῆς κύριον καὶ ἐξομολογεῖσθε τῷ θεῷ. ἰδοὺ ἐγὼ ἀναβαίνω πρὸς τὸν ἀποστείλαντά με. γράψατε πάντα ταῦτα τὰ συμβάντα ὑμῖν. καὶ ἀνέβη. <sup>21</sup> καὶ ἀνέστησαν· καὶ οὐκέτι ἠδύναντο ἰδεῖν αὐτόν. <sup>22</sup> καὶ ἠψόλουν καὶ ὕμνον τὸν θεὸν καὶ ἐξομολογοῦντο αὐτῷ ἐπὶ τὰ ἔργα αὐτοῦ τὰ μεγάλα ταῦτα, ὡς ὠφθη αὐτοῖς ἄγγελος θεοῦ.

<sup>16</sup> They were shaken; they fell on their faces in terror; <sup>17</sup> but he said, "Do not be afraid; peace be with you. Bless God forever. <sup>18</sup> As for me, when I was with you, I was not acting on my own will but by the will of God; you must bless him as long as you live, he the one that you must praise. <sup>19</sup> Although you were watching me, I really did not eat or drink anything – but what you saw was a vision. <sup>20</sup> Now, bless the Lord on earth and give thanks to God. I am about to return to him who sent me from above. Write down all that has happened." And he ascended. <sup>21</sup> When they stood up again, they could see him no more. <sup>22</sup> They praised God with hymns; and they thanked him for having performed such wonders; had not an angel of God appeared to them?

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<sup>16</sup> The NJB has 'overwhelmed with awe' in place of 'shaken', here following the NRSV.

<sup>17</sup> The NJB has 'the angel said' in place of 'he said', here following the MSS & NRSV. Compare Mt 28:5, 10.

<sup>18</sup> In place of 'I was not acting on my own will', here following the NRSV, the NJB has 'my presence was not by any decision of mine'.

<sup>19</sup> The NJB reads, "You thought you saw me eating, but that was appearance and no more." A footnote therein suggests the alternative, here following the NRSV.

<sup>20</sup> The NRSV opens the verse with, "Now, get up from the ground and acknowledge God." In place of 'and he ascended', here following the MSS (καὶ ἀνέβη) & NRSV, the NJB has 'then he rose into the air'.

<sup>21</sup> In place of 'they could see him no more', here following the NRSV, the NJB has 'he was no longer visible'.

<sup>22</sup> The NJB includes this verse as part of v. 21; here, we follow the LXX, Vg & NRSV.

## Τωβιτ 13

- <sup>1</sup> Καὶ [Τωβιτ] εἶπεν
- <sup>2</sup> Εὐλογητὸς ὁ Θεὸς ὁ ζῶν εἰς τὸν αἰῶνα  
καὶ ἡ βασιλεία αὐτοῦ,  
ὅτι αὐτὸς μαστιγοῖ καὶ ἐλεᾷ,  
κατάγει ἕως ἄδου κατωτάτω τῆς γῆς,  
καὶ αὐτὸς ἀνάγει ἐκ τῆς ἀπωλείας τῆς μεγάλης,  
καὶ οὐκ ἔστιν οὐδέν,  
ὃ ἐκφεύξεται τὴν χειρὰ αὐτοῦ.
- <sup>3</sup> ἔξομολογεῖσθε αὐτῷ, οἱ υἱοὶ Ἰσραηλ,  
ἐνώπιον τῶν ἐθνῶν,  
ὅτι αὐτὸς διέσπειρεν ὑμᾶς ἐν αὐτοῖς·
- <sup>4</sup> καὶ ἐκεῖ ὑπέδειξεν ὑμῖν τὴν μεγαλωσύνην αὐτοῦ,  
καὶ ὑψοῦτε αὐτὸν ἐνώπιον παντὸς ζῶντος,  
καθότι αὐτὸς ἡμῶν κύριός ἐστιν,  
καὶ αὐτὸς Θεὸς ἡμῶν  
καὶ αὐτὸς πατὴρ ἡμῶν  
καὶ αὐτὸς Θεὸς εἰς πάντας τοὺς αἰῶνας.
- <sup>5</sup> μαστιγώσει ὑμᾶς ἐπὶ ταῖς ἀδικίαις ὑμῶν  
καὶ πάντας ὑμᾶς ἐλεήσει ἐκ πάντων τῶν ἐθνῶν,  
ὅπου ἂν διασκορπισθῆτε ἐν αὐτοῖς.

## TOBIT 13

- <sup>1</sup> Then Tobit said:
- <sup>2</sup> “Blessed be the God who lives forever,  
and his kingdom!  
For, he punishes and pardons;  
he sends to the depths of the underworld  
and draws them up from utter Destruction;  
and there is nothing  
that can escape his hand.
- <sup>3</sup> Declare his praise, O sons of Israel,  
before all the nations!  
For, he has scattered you among them.
- <sup>4</sup> He has shown you his greatness even there.  
Extol him before all the living;  
because he is our Lord  
and he is our God;  
he is our Father,  
and he is God forever and ever.
- <sup>5</sup> Though he punishes you for your iniquities,  
he will take pity on you all; he will gather you  
from every nation, wherever you have been scattered.

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### TOBIT 13

- <sup>1</sup> Codex Sinaiticus lacks the name ‘Tobit’ (Τωβιτ), here following Codices Alexandrinus & Vaticanus (which lack ‘said’).
- <sup>2</sup> The NJB includes the last 4 lines of this verse as v. 3; here, we follow the NRSV. The NRSV has ‘the great abyss’ in place of ‘utter Destruction’.
- <sup>3</sup> The NJB rearranges this verse, putting the phrase ‘O children of Israel’ at the end.
- <sup>4</sup> Regarding the phrase ‘our Father’ (πατὴρ ἡμῶν), compare Is 63:16, 64:8, Sir 23:1, Mt 6:9.
- <sup>5</sup> The NRSV has ‘will afflict’ in place of ‘punishes’. The LXX lacks ‘he will gather you’.

6 ὅταν ἐπιστρέψῃτε πρὸς αὐτὸν  
 ἐν ὅλῃ τῇ καρδίᾳ ὑμῶν καὶ ἐν ὅλῃ τῇ ψυχῇ  
 ὑμῶν ποιῆσαι ἐνώπιον αὐτοῦ ἀλήθειαν,  
 τότε ἐπιστρέψει πρὸς ὑμᾶς  
 καὶ οὐ μὴ κρύψῃ τὸ πρόσωπον αὐτοῦ ἀφ' ὑμῶν οὐκέτι.

7 καὶ νῦν θεάσασθε ἃ ἐποίησεν μεθ' ὑμῶν,  
 καὶ ἐξομολογήσασθε αὐτῷ ἐν ὅλῳ τῷ στόματι ὑμῶν·  
 καὶ εὐλογήσατε τὸν κύριον τῆς δικαιοσύνης  
 καὶ ὑψώσατε τὸν βασιλέα τῶν αἰώνων. –

8 λεγέτωσαν πάντες  
 καὶ ἐξομολογείσθωσαν αὐτῷ ἐν Ἱεροσολύμοις

9 Ἱεροσόλυμα πόλις ἁγία,  
 μαστιγώσει ἐπὶ τὰ ἔργα τῶν υἱῶν σου  
 καὶ πάλιν ἐλεήσει τοὺς υἱοὺς τῶν δικαίων.

10 ἐξομολογοῦ τῷ κυρίῳ ἀγαθῶς  
 καὶ εὐλόγει τὸν βασιλέα τῶν αἰώνων,  
 ἵνα πάλιν ἡ σκηνὴ αὐτοῦ οἰκοδομηθῇ σοι μετὰ χαρᾶς.

6 When you return to him  
 in all your heart and in all your soul,  
 to do what is true before him,  
 then he will turn to you  
 and hide his face from you no longer.

7 And now see what he has done for you  
 and confess to him at the top of your voice.  
 And bless the Lord or righteousness  
 and exult the King of the ages.

8 Let every tongue  
 sing his praises in Jerusalem.

9 Jerusalem, Holy City,  
 he has scourged you for the works of your sons  
 but will still take pity on the sons of the upright.

10 Thank the Lord as he deserves  
 and bless the King of the ages,  
 that your Temple may be rebuilt with joy within you;

6 At the end of this verse, the NRSV adds the following lines, which it takes from ‘other ancient authorities’ (presumably, including the *Vetus Latina* and the *Peshitta*):

*So now see what he has done for you; acknowledge him at the top of your voice.*

*Bless the Lord of righteousness and exalt the King of the ages.*

*In the land of my exile, I acknowledge him, and show his power and majesty to a nation of sinners:*

*“Turn back, you sinners, and do what is right before him; perhaps he may look with favour upon you and show you mercy.”*

7 The NRSV reads this verse very differently: “As for me, I exalt my God, and my soul rejoices in the King of heaven.” (See also #6.)

8 Vv. 8–11a are missing from *Codex Sinaiticus*; here, the text (and translation) follows *Codices Alexandrinus & Vaticanus*, wherein v. 8 is the 1<sup>st</sup> part of v. 10.

9 In *Codices Alexandrinus & Vaticanus*, this verse forms the latter part of v. 10. In the 2<sup>nd</sup> line, the NRSV has ‘hands’ in place of ‘sons’.

10 In *Codices Alexandrinus & Vaticanus* (the source here used), this verse comprises vv. 11–12.

- 11** Καὶ εὐφράναι ἐν σοὶ πάντας τοὺς αἰχμαλώτους  
καὶ ἀγαπήσαι ἐν σοὶ πάντας τοὺς ταλαιπώρους  
εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.
- 12** φῶς λαμπρὸν λάμψει εἰς πάντα τὰ πέρατα τῆς γῆς·  
ἔθνη πολλὰ μακρόθεν [ἤξει σοι]  
καὶ κάτοικοι πάντων τῶν ἐσχάτων τῆς γῆς  
πρὸς τὸ ὄνομα τὸ ἅγιόν σου καὶ τὰ δῶρα αὐτῶν  
ἐν ταῖς χερσὶν αὐτῶν ἔχοντες τῷ βασιλεῖ τοῦ οὐρανοῦ·  
γενεαὶ γενεῶν δώσουσιν ἐν σοὶ ἀγαλλίαμα,  
καὶ ὄνομα τῆς ἐκλεκτῆς εἰς τὰς γενεὰς τοῦ αἰῶνος.
- 13** ἐπικατάρατοι πάντες, οἳ ἐροῦσιν λόγον σκληρόν,  
ἐπικατάρατοι ἔσονται πάντες οἱ καθαιροῦντές σε  
καὶ κατασπῶντες τὰ τεῖχη σου  
καὶ πάντες οἱ ἀνατρέποντες τοὺς πύργους σου  
καὶ ἐμπυρίζοντες τὰς οἰκήσεις σου·  
καὶ εὐλογητοὶ ἔσονται πάντες εἰς τὸν αἰῶνα  
οἱ φοβούμενοί σε.
- 14** τότε πορεύθητι καὶ ἀγαλλίασαι πρὸς τοὺς υἱοὺς  
τῶν δικαίων,  
ὅτι πάντες ἐπισυναχθήσονται  
καὶ εὐλογήσουσιν τὸν κύριον τοῦ αἰῶνος.  
μακάριοι οἱ ἀγαπῶντές σε,  
καὶ μακάριοι οἳ χαρήσονται ἐπὶ τῇ εἰρήνῃ σου·

- 11** within you, he may comfort every exile,  
and within you, he may love all those who are  
distressed, for all generations to come.
- 12** A bright light will shine over all the earth;  
nations from far away will come to you,  
inhabitants of the remotest parts of the earth,  
to be close to your holy name, with gifts  
in their hands for the King of Heaven.  
Generation after generation will rejoice in you,  
and the name of the Elect will last for all generations.
- 13** Cursed be all who speak harsh words against you,  
cursed be all those who desecrate you,  
and who throw down your walls  
and who overthrow your towers,  
and who burn your houses!  
But blessed forever are all those  
who revere you!
- 14** Then you will exult and rejoice over the sons  
of the upright;  
for, they will all have been gathered in,  
and will bless the Lord of the ages.  
Happy are those who love you,  
and happy are those who rejoice over your peace,

**11** In the NRSV, this verse is included as part of v. 10; in the LXX (Rahlfs) it is v. 12.

**12** This verse is numbered 13 in the LXX (Rahlfs), wherein subsequent verse numbers are accordingly incremented.

**13** The NJB has 'rebuild' in place of 'revere'.

**14** The NJB & NRSV include the last two lines in v. 15; here, we follow Codex Sinaiticus.

**15** καὶ μακάριοι πάντες οἱ ἄνθρωποι,  
 οἱ ἐπὶ σοὶ λυπηθήσονται ἐπὶ πάσαις ταῖς μάστιξίν σου,  
 ὅτι ἐν σοὶ χαρήσονται  
 καὶ ὄψονται πᾶσαν τὴν χαρὰν σου εἰς τὸν αἰῶνα.

**16** ἡ ψυχὴ μου,  
 εὐλόγει τὸν κύριον τὸν βασιλέα τὸν μέγαν.

**17** ὅτι Ἱερουσαλημ οἰκοδομηθήσεται,  
 τῇ πόλει οἶκος αὐτοῦ εἰς πάντας τοὺς αἰῶνας.  
 μακάριος ἔσομαι,  
 ἂν γένηται τὸ κατάλειμμα τοῦ σπέρματός μου  
 ἰδεῖν τὴν δόξαν σου  
 καὶ ἐξομολογήσασθαι τῷ βασιλεῖ τοῦ οὐρανοῦ.  
 καὶ αἱ θύραι Ἱερουσαλημ  
 σαπφείρω καὶ σμαράγδω οἰκοδομηθήσονται  
 καὶ λίθω τιμίῳ πάντα τὰ τείχη σου·  
 οἱ πύργοι Ἱερουσαλημ χρυσίῳ οἰκοδομηθήσονται  
 καὶ οἱ προμαχώνες αὐτῶν χρυσίῳ καθαρῷ·  
 αἱ πλατεῖαι Ἱερουσαλημ ἄνδρακι ψηφολογηθήσονται  
 καὶ λίθω Σουφίρ.

**18** καὶ αἱ θύραι Ἱερουσαλημ ὡδὰς ἀγαλλιάματος ἐροῦσιν,  
 καὶ πᾶσαι αἱ οἰκίαι αὐτῆς ἐροῦσιν Ἀλληλουια,  
 εὐλογητὸς ὁ θεὸς τοῦ Ἰσραηλ·  
 καὶ εὐλογητοὶ εὐλογήσουσιν τὸ ὄνομα τὸ ἅγιον εἰς  
 τὸν αἰῶνα καὶ ἔτι.

**15** and happy are all those  
 who have grieved with you because of your afflictions!  
 For, they will rejoice within you,  
 and witness all your blessedness in days to come.

**16** My soul,  
 bless the Lord, the great King;

**17** for, Jerusalem will be rebuilt,  
 the city as his house forever and ever.  
 How happy I will be  
 if a remnant of my seed survives  
 to see your glory  
 and acknowledge the King of Heaven!  
 And the gates of Jerusalem  
 will be built of sapphire and of emerald,  
 and all your walls of precious stone;  
 the towers of Jerusalem will be built of gold  
 and their battlements of pure gold.  
 The streets of Jerusalem will be paved with ruby  
 and stones from Ophir.

**18** And the gates of Jerusalem will sing hymns of joy  
 and all her houses will say, "Alleluia!  
 Blessed be the God of Israel."  
 And, within you, the blessed will bless  
 the holy name forever and ever."

**15** The NJB has 'blessed' in place of 'happy' (μακάριοι), as also in v. 13.

**16** Codex Sinaiticus includes this verse as part of the previous one (therein numbered 16 - see #12).

**17** The NJB & NRSV lack 'the city', here following the Greek text (τῇ πόλει).

**18** In place of 'sing hymns of joy', here following the NRSV, the NJB has 'resound with songs of exultation'.

## Τωβιτ 14

<sup>1</sup> καὶ συνετελέσθησαν οἱ λόγοι τῆς ἐξομολογήσεως Τωβιδ. <sup>2</sup> Καὶ ἀπέθανεν ἐν εἰρήνῃ ἐτῶν ἑκατὸν δώδεκα καὶ ἐτάφη ἐνδόξως ἐν Νινευη. καὶ ἐξήκοντα δύο ἐτῶν ἦν, ὅτε ἐγένετο ἀνάπειρος τοῖς ὀφθαλμοῖς, καὶ μετὰ τὸ ἀναβλέψαι αὐτὸν ἔζησεν ἐν ἀγαθοῖς καὶ ἐλεημοσύνας ἐποίησεν· καὶ ἔτι προσέφετο εὐλογεῖν τὸν Θεὸν καὶ ἐξομολογεῖσθαι τὴν μεγαλωσύνην τοῦ Θεοῦ. <sup>3</sup> καὶ ὅτε ἀπέθνησκεν, ἐκάλεσεν Τωβιαν τὸν υἱὸν αὐτοῦ καὶ ἐνετείλατο αὐτῷ λέγων

Παιδίον, ἀπάγαγε τὰ παιδία σου <sup>4</sup> καὶ ἀπότρεχε εἰς Μηδίαν, ὅτι πιστεύω ἐγὼ τῷ ῥήματι τοῦ Θεοῦ ἐπὶ Νινευη, ἃ ἐλάλησεν Ναουμ, ὅτι πάντα ἔσται καὶ ἀπαντήσῃ ἐπὶ Ἀσουρ καὶ Νινευη, καὶ ὅσα ἐλάλησεν οἱ προφηταὶ τοῦ Ἰσραηλ, οὓς ἀπέστειλεν ὁ Θεός, πάντα ἀπαντήσῃ, καὶ οὐ μὴδὲν ἐλαττωθῆ ἕκ πάντων τῶν ῥημάτων, καὶ πάντα συμβήσεται τοῖς καιροῖς αὐτῶν, καὶ ἐν τῇ Μηδίᾳ ἔσται σωτηρία μᾶλλον ἢ περ ἐν Ἀσσυρίοις καὶ ἐν Βαβυλῶνι· διὸ γινώσκω ἐγὼ καὶ πιστεύω ὅτι πάντα, ἃ εἶπεν ὁ Θεός, συνετελεσθήσεται καὶ ἔσται, καὶ οὐ μὴ διαπέσῃ ῥῆμα ἐκ τῶν λόγων· καὶ οἱ ἀδελφοὶ ἡμῶν οἱ κατοικοῦντες ἐν τῇ γῆ Ἰσραηλ πάντες διασκορπισθήσονται καὶ αἰχμαλωτισθήσονται ἐκ τῆς γῆς τῆς ἀγαθῆς, καὶ ἔσται

## TOBIT 14

<sup>1</sup> And so, the words of praise of Tobit were fulfilled. <sup>2</sup> And Tobit died in peace when he was a hundred and twelve years old and received an honourable burial in Nineveh. He had been sixty-two when he lost his eyesight; and, after his cure, he lived in comfort, practising almsgiving and continually praising God and extolling his greatness. <sup>3</sup> When he was at the point of death, he summoned his son Tobias and the seven sons of Tobias, and gave these instructions:

“My child, take your children <sup>4</sup> and hurry away to Media, since I surely believe the word of God pronounced over Nineveh by Nahum. Everything will come true, everything will happen that the emissaries of God, the prophets of Israel, have predicted against Assyria and Nineveh; not one of their words will prove empty. It will all take place in due time. You will be safer in Media than in Assyria or in Babylonia. Since I, for my part, know and believe that everything God has said will come true; so it will be, and not a word of the prophecies will fail. A census will be taken of our brothers living in the land of Israel and they will be exiled far away from their own fair country. The entire territory of Israel will

### TOBIT 14

<sup>1</sup> The NJB has ‘hymns’ in place of ‘words of praise’, here following the NRSV.

<sup>2</sup> Codices Alexandrinus & Vaticanus have ‘fifty-eight’ (πεντήκοντα ὀκτώ) in place of ‘sixty-two’ (ἑξήκοντα δύο), here following Codex Sinaiticus.

<sup>3</sup> The NJB lacks ‘and the seven sons of Tobias’. Tobit advises his son to leave Nineveh, which is to be destroyed, and predicts the future course of Israel’s history.

<sup>4</sup> In place of ‘Nahum’ (Ναουμ, here following Codex Sinaiticus – see Na 1:1, 2:8–10,13, 3:18–19), the Codex Vaticanus has ‘Jonah’ (Ἰωνας).

πάσα ἡ γῆ τοῦ Ἰσραηλ ἔρημος, καὶ Σαμάρεια καὶ Ἱερουσαλημ ἔσται ἔρημος καὶ ὁ οἶκος τοῦ Θεοῦ ἐν λύπη καὶ καυθῆσεται μέχρι χρόνου. <sup>5</sup> καὶ πάλιν ἐλεήσει αὐτούς ὁ Θεός, καὶ ἐπιστρέψει αὐτούς ὁ Θεὸς εἰς τὴν γῆν τοῦ Ἰσραηλ, καὶ πάλιν οἰκοδομήσουσιν τὸν οἶκον, καὶ οὐχ ὡς τὸν πρῶτον, ἕως τοῦ χρόνου, οὗ ἂν πληρωθῇ ὁ χρόνος τῶν καιρῶν. καὶ μετὰ ταῦτα ἐπιστρέψουσιν ἐκ τῆς αἰχμαλωσίας αὐτῶν πάντες καὶ οἰκοδομήσουσιν Ἱερουσαλημ ἐντίμως, καὶ ὁ οἶκος τοῦ Θεοῦ ἐν αὐτῇ οἰκοδομηθήσεται, καθὼς ἐλάλησαν περὶ αὐτῆς οἱ προφῆται τοῦ Ἰσραηλ. <sup>6</sup> καὶ πάντα τὰ ἔθνη τὰ ἐν ὅλῃ τῇ γῆ, πάντες ἐπιστρέψουσιν καὶ φοβηθήσονται τὸν Θεὸν ἀληθινῶς, καὶ ἀφήσουσιν πάντες τὰ εἰδῶλα αὐτῶν, τοὺς πλανῶντας ψευδῆ τὴν πλάνησιν αὐτῶν, καὶ εὐλογήσουσιν τὸν Θεὸν τοῦ αἰῶνος ἐν δικαιοσύνῃ. <sup>7</sup> πάντες οἱ υἱοὶ τοῦ Ἰσραηλ οἱ σωζόμενοι ἐν ταῖς ἡμέραις ἐκείναις μνημονεύοντες τοῦ Θεοῦ ἐν ἀληθείᾳ ἐπισυναχθήσονται καὶ ἤξουσιν εἰς Ἱερουσαλημ καὶ οἰκήσουσιν τὸν αἰῶνα ἐν τῇ γῆ Ἀβρααμ μετὰ ἀσφαλείας, καὶ παραδοθήσεται αὐτοῖς· καὶ χαρήσονται οἱ ἀγαπῶντες τὸν Θεὸν ἐπ' ἀληθείας, καὶ οἱ ποιοῦντες τὴν ἀμαρτίαν καὶ τὴν ἀδικίαν ἐκλείψουσιν ἀπὸ πάσης τῆς γῆς.

<sup>8-9</sup> καὶ νῦν, παιδία, ἐγὼ ὑμῖν ἐντέλλομαι· δουλεύσατε τῷ Θεῷ ἐν ἀληθείᾳ καὶ ποιήσατε τὸ ἀρεστὸν ἐνώπιον αὐτοῦ, καὶ τοῖς παιδίοις ὑμῶν ἐνυποταγήσεται ποιεῖν δικαιοσύνην καὶ

become a desert, and Samaria and Jerusalem will become a desert, and the House of God, shall be burned and, for a time, will become desolate. <sup>5</sup> Then, once again, God will take pity on them and God will bring them back into to the land of Israel. And they will rebuild his house, although it will be less beautiful than the first, until the time of that age is fulfilled. After this, all will be returned from there places of captivity and they will rebuild Jerusalem in all her glory, and the House of God will be rebuilt within her, just as the prophets of Israel have said concerning it. <sup>6</sup> Then, all the people of the whole earth will be converted and will reverence God with all sincerity. And they will all renounce their false gods who have led them astray into error, <sup>7</sup> and will bless the God of ages in righteousness. All the Israelites who are spared in those days will remember God in sincerity of heart. They will come and gather in Jerusalem and, thereafter, they will dwell securely in the land of Abraham, which will be theirs; and those who sincerely love God will rejoice; and those who commit sin and wickedness will vanish from all the earth.

<sup>8</sup> “So now, my children, I lay this duty on you; serve God sincerely and do what is pleasing in his sight. Your children are also to be commanded to behave uprightly, to give alms,

<sup>5</sup> The NJB omits the 2<sup>nd</sup> occurrence of ‘God will’, here following the MSS & NRSV.

<sup>6</sup> Conversion of the Gentiles is also to come in the Messianic Era. The NRSV has ‘idols’ in place of ‘false gods’, here following the NJB.

<sup>7</sup> The NRSV has ‘injustice’ in place of ‘wickedness’, here following the NJB.

<sup>8</sup> The NJB has ‘to him’ in place of ‘in his sight’, here following the NRSV.

ἐλεημοσύνην καὶ ἵνα ὧσιν μεμνημένοι τοῦ Θεοῦ καὶ εὐλογῶσιν τὸ ὄνομα αὐτοῦ ἐν παντὶ καιρῷ ἐν ἀληθείᾳ καὶ ὅλη τῇ ἰσχύι αὐτῶν. καὶ νῦν σύ, παιδίον, ἔξελθε ἐκ Νινευη καὶ μὴ μείνης ὧδε· ἐν ἣ ἂν ἡμέρα θάψῃς τὴν μητέρα σου μετ' ἐμοῦ, αὐτῇ τῇ ἡμέρᾳ μὴ ἀλισθῆς ἐν τοῖς ὁρίοις αὐτῆς· ὁρῶ γὰρ ὅτι πολλὴ ἀδικία ἐν αὐτῇ, καὶ δόλος πολὺς συντελεῖται ἐν αὐτῇ, καὶ οὐκ αἰσχύνονται. <sup>10</sup> Ἰδέ, παιδίον, ὅσα Ναδαβ ἐποίησεν Ἀχικάρῳ τῷ ἐκθρέψαντι αὐτόν· οὐχὶ ζῶν κατηνέχθη εἰς τὴν γῆν; καὶ ἀπέδωκεν ὁ Θεὸς τὴν ἀτιμίαν κατὰ πρόσωπον αὐτοῦ, καὶ ἐξῆλθεν εἰς τὸ φῶς Ἀχικαρος, καὶ Ναδαβ εἰσῆλθεν εἰς τὸ σκότος τοῦ αἰῶνος, ὅτι ἐζήτησεν ἀποκτεῖναι Ἀχικαρον· ἐν τῷ ποιῆσαι ἐλεημοσύνην ἐξῆλθεν ἐκ τῆς παγίδος τοῦ θανάτου, ἣν ἔπηξεν αὐτῷ Ναδαβ, καὶ Ναδαβ ἔπεσεν εἰς τὴν παγίδα τοῦ θανάτου, καὶ ἀπώλεσεν αὐτόν. <sup>11</sup> καὶ νῦν, παιδία, ἴδετε τί ποιεῖ ἐλεημοσύνη, καὶ τί ποιεῖ ἀδικία, ὅτι ἀποκτεννεῖ· καὶ ἰδοὺ ἡ ψυχὴ μου ἐκλείπει. — καὶ ἔθηκαν αὐτόν ἐπὶ τὴν κλίνην, καὶ ἀπέθανεν· καὶ ἐτάφη ἐνδόξως.

<sup>12</sup> Καὶ ὅτε ἀπέθανεν ἡ μήτηρ αὐτοῦ, ἔθαψεν αὐτὴν Τωβίας μετὰ τοῦ πατρὸς αὐτοῦ. καὶ ἀπῆλθεν αὐτὸς καὶ ἡ γυνὴ αὐτοῦ εἰς Μηδίαν καὶ ὤκησεν ἐν Ἐκβατάνοις μετὰ Ραγουήλου τοῦ πενθεροῦ αὐτοῦ. <sup>13</sup> καὶ ἐγηροβόσκησεν αὐτοὺς ἐντίμως καὶ

to keep God in mind and to bless his name at all times, sincerely and with all their strength. <sup>9</sup> So then, my son, leave Nineveh, do not stay here. As soon as you have buried your mother next to me, go the same day, whenever it may be, and do not linger in this country, where I see wickedness and perfidy unashamedly triumphant. <sup>10</sup> Consider, my child, all the things done by Nadab to his foster-father Ahikar. Was not Ahikar forced to go underground, though still a living man? However, God made the criminal pay for his outrage before his victim's eyes, since Ahikar came back to the light of day, while Nadab went down to everlasting darkness in punishment for plotting against Ahikar's life. Because of his good works, Ahikar escaped the deadly snare Nadab had laid for him, and Nadab fell into it to his own ruin. <sup>11</sup> So, my children, you see what comes of almsgiving, and what wickedness leads to, I mean death; but now breath fails me." They laid him back on his bed; he died, and he was buried with honour.

<sup>12</sup> And, when his mother died, Tobias buried her beside his father. Then he left for Media with his wife and children, and he lived in Ecbatana with Raguel, his father-in-law. <sup>13</sup> He treated his ageing parents-in-law with every care and

<sup>9</sup> Codex Sinaiticus (Rahlfs-Hanhart) merges vv. 8–9; here (in the translation), we follow the numbering scheme of the NJB & NRSV.

<sup>10</sup> Some texts read 'Manasses escaped' in place of 'Ahikar escaped'; the LXX has 'he escaped'.

<sup>11</sup> After 'he died', the Codex Vaticanus adds 'aged one hundred and fifty-eight years'.

<sup>12</sup> The Codex Sinaiticus lacks 'and children'.

<sup>13</sup> The NJB has 'the father of his wife' in place of 'parents-in-law', here following the NRSV.

ἔθαψεν αὐτοὺς ἐν Ἐκβατάνοις τῆς Μηδίας καὶ ἐκληρονόμησεν τὴν οἰκίαν Ραγουήλου καὶ Τωβιδ τοῦ πατρὸς αὐτοῦ. <sup>14</sup> καὶ ἀπέθανεν ἐτῶν ἑκατὸν δέκα ἑπτὰ ἐνδόξως. <sup>15</sup> καὶ εἶδεν καὶ ἤκουσεν πρὸ τοῦ ἀποθανεῖν αὐτὸν τὴν ἀπώλειαν Νινευη καὶ εἶδεν τὴν αἰχμαλωσίαν αὐτῆς ἀγομένην εἰς Μηδίαν, ἣν ἠχμαλώτισεν Αχιαχαρος ὁ βασιλεὺς τῆς Μηδίας, καὶ εὐλόγησεν τὸν Θεὸν ἐν πᾶσιν, οἷς ἐποίησεν ἐπὶ τοὺς υἱοὺς Νινευη καὶ Ασουρίας· ἐχάρη πρὶν τοῦ ἀποθανεῖν ἐπὶ Νινευη καὶ εὐλόγησεν κύριον τὸν Θεὸν εἰς τοὺς αἰῶνας τῶν αἰώνων.

respect, and later buried them in Ecbatana in Media. Tobias inherited the patrimony of Raguel besides that of his father Tobit. <sup>14</sup> Much honoured, he lived to the age of a hundred and seventeen years. <sup>15</sup> Before he died, he witnessed the ruin of Nineveh. He saw the Ninevites taken prisoner and deported to Media by Cyaxares king of Media. He blessed God for everything he inflicted on the Ninevites and Assyrians. Before his death, he had the opportunity of rejoicing over the fate of Nineveh, and he blessed the Lord God forever and ever.

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<sup>14</sup> In place of 'one hundred and seventeen', (ἑκατὸν δέκα ἑπτὰ – here following *Codex Sinaiticus*) the *Peshitta* has 'one hundred and seven', the *Vg* has 'ninety-nine' (*nonaginta novem*); and *Codices Alexandrinus & Vaticanus* have 'one hundred and twenty-seven' (ἑκατὸν εἴκοσι ἑπτὰ).

<sup>15</sup> 'Cyaxares' is conjectural (following both the *NRSV* and *NJB*); *Codex Sinaiticus* (Αχιαχαρος) and *Vetus Latina* have 'Ahikar,' and *Codex Vaticanus* has 'Nebuchadnezzar and Ahasuerus' (Ναβουχοδονοσορ καὶ Ασυηρος). Nabopolassar, king of Babylon, and Cyaxares conquered and destroyed Nineveh in 612 BCE (see #1:15).