

---

# Ὀδαί ▣ ODES

---

## INTRODUCTION

In the 5<sup>th</sup> Century *Codex Alexandrinus* (and in a number of other, less important MSS of the *Septuagint*), the 14 *Odes* immediately follow the Psalter; apart from Ode 12 (*The Prayer of Manasseh*) and most of Ode 14 (*Gloria in Excelsis Deo*), these are found in some other book of the Old or New Testaments. Worshipers in the Eastern Orthodox tradition commonly sing the texts found in the *Book of Odes* during their morning prayers.

Although the book cannot be considered an original part of the Greek Old Testament (often called the *Septuagint*), we include it in this collection, as it is included in the seminal transcription of the *LXX* by Alfred Rahlfs (and later edited by Robert Hanhart); we follow Rahlfs' verse numbering scheme, which (where appropriate) uses the numbers of the corresponding verses in the books that the Odes use as their source. The English text presented here is based on that of the [New English Translation of the Septuagint](#) (*NETS*) or, for odes taken from the New Testament, on the *NRSV*.

*The footnotes included here should be considered 'preliminary'; there is (potentially) a considerable amount of work that can be done to improve the overall presentation of this book.*

## AUTHORSHIP AND DATES

The compilation of the *Book of Odes* dates to the 3<sup>rd</sup> Century CE, though many of the biblical texts within it are quoted from the *Septuagint*, a Greek translation of the Old Testament dating from the 3<sup>rd</sup> Century BCE. It is not known by whom the collection was first made.

## Ωδή Ι

† Ωιδὴ Μωυσέως ἐν τῇ Ἐξόδῳ.

- 1 Ἄισωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται·  
ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.
- 2 βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν·  
οὗτός μου θεός, καὶ δοξάσω αὐτόν,  
θεὸς τοῦ πατρός μου, καὶ ὑψώσω αὐτόν.
- 3 κύριος συντρίβων πολέμους,  
κύριος ὄνομα αὐτῷ.
- 4 ἅρματα Φαραῶ καὶ τὴν δύναμιν αὐτοῦ  
ἔρριψεν εἰς θάλασσαν,  
ἐπιλέκτους ἀναβάτας τριστάτας  
κατεπόντισεν ἐν ἐρυθρᾷ θαλάσσει,
- 5 πόντῳ ἐκάλυψεν αὐτούς,  
κατέδυσαν εἰς βυθὸν ὡσεὶ λίθος.
- 6 ἡ δεξιὰ σου, κύριε, δεδόξασται ἐν ἰσχύϊ·  
ἡ δεξιὰ σου χεὶρ, κύριε, ἔθραυσεν ἐχθρούς.
- 7 καὶ τῷ πλήθει τῆς δόξης σου  
συνέτριψας τοὺς ὑπεναντίους·

## ODE 1

*The Song of Moses in Exodus*

- 1 We praise the Lord; for, he is gloriously glorified;  
horse and rider he threw into the sea.
- 2 He has become my helper and protector for salvation;  
this is my God, and I will glorify him;  
my father's God, and I will exalt him.
- 3 The Lord, when he shatters wars,  
the Lord is his name.
- 4 The chariots of Pharaoh and his army  
he threw into the sea;  
choice riders, third-ranked officers,  
he drowned in the Red Sea.
- 5 With open sea he covered them;  
they sank down to the bottom like stone.
- 6 Your right hand, Lord, is glorious in power;  
your right hand, Lord, crushed enemies.
- 7 And, in the abundance of your glory,  
you shattered your enemies;

---

### ODE 1

- 1 For the 1<sup>st</sup> line, NETS reads, "Let us sing to the Lord; for, gloriously, he has glorified himself."
- 2 For the 1<sup>st</sup> line, NETS reads, "Helper and defender he has become to me, for deliverance."
- 3 For the 1<sup>st</sup> line, the MT of Ex 15:3 reads, 'Yahweh is a warrior' (יְהוָה אֱשֶׁר מִלְחָמָה); the LXX version is as here.
- 4 NETS has 'host' in place of 'army'.
- 5 In place of 'to the bottom', NETS has 'into the deep'.
- 6 For 'is glorious', NETS has 'has been glorified'.
- 7 NETS has 'the adversaries' in place of 'your enemies'.

ἀπέστειλας τὴν ὀργὴν σου,  
 καὶ κατέφαγεν αὐτοὺς ὡς καλάμην.  
 8 καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ·  
 ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα,  
 ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.  
 9 εἶπεν ὁ ἐχθρὸς Διώξας καταλήμψομαι,  
 μεριῶ σκῦλα, ἐμπλήσω ψυχὴν μου,  
 ἀνελῶ τῇ μαχαίρῃ μου, κυριεύσει ἡ χεὶρ μου.  
 10 ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα·  
 ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῶ.  
 11 τίς ὅμοιός σοι ἐν θεοῖς, κύριε;  
 τίς ὅμοιός σοι, δεδοξασμένος ἐν ἁγίοις,  
 θαυμαστός ἐν δόξαις, ποιῶν τέρατα;  
 12 ἐξέτεινας τὴν δεξιάν σου,  
 καὶ κατέπιεν αὐτοὺς ἡ γῆ.  
 13 ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον,  
 ὃν ἐλυτρώσω,  
 παρεκάλεσας τῇ ἰσχύϊ σου εἰς κατάλυμα ἁγίόν σου.  
 14 ἤκουσαν ἔθνη καὶ ὠργίσθησαν·  
 ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιμ.

you sent your anger  
 and it consumed them like stubble.  
 8 And, by the breath of your wrath, the water separated;  
 the waters were congealed like a wall;  
 the waves were congealed in the midst of the sea.  
 9 The enemy said, "In pursuit I will overtake;  
 I will divide spoils; I will satisfy my soul;  
 I will raise my dagger; my hand shall dominate."  
 10 You sent your breath; the sea covered them;  
 they sank like lead in violent water.  
 11 Who is like you among the gods, Lord?  
 Who is like you, glorified among holy ones,  
 awesome in glorious deeds, doing wonders?  
 12 You stretched out your right hand;  
 and the earth swallowed them.  
 13 You led by your righteousness this people of yours,  
 whom you redeemed;  
 you called *them* by your power into your holy abode.  
 14 Nations heard and became angry;  
 pangs seized those dwelling among the Philistines.

8 Another reading for 'breath' is 'spirit' (the Greek word is the same).

9 In place of 'raise', NETS has 'destroy with'.

10 See #8 on the word 'breath'.

11 Before 'Lord', NETS adds 'O'.

12 NETS has 'extended' in place of 'stretched out'.

13 For 'called them', NETS has 'summoned'.

14 In place of 'became angry', the MT of Ex 15:15 has 'trembled'; the LXX reading is as here.

<sup>15</sup> τότε ἔσπευσαν ἡγεμόνες Εδωμ,  
καὶ ἄρχοντες Μωαβιτῶν, ἔλαβεν αὐτοὺς τρόμος,  
ἐτάκησαν πάντες οἱ κατοικοῦντες Χανααν.  
<sup>16</sup> ἐπιπέσοι ἐπ' αὐτοὺς φόβος καὶ τρόμος,  
μεγέθει βραχίονός σου ἀπολιθωθήτωσαν,  
ἕως ἂν παρέλθῃ ὁ λαός σου, κύριε,  
ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος, ὃν ἐκτήσω.  
<sup>17</sup> εἰσαγαγῶν καταφύτευσον αὐτοὺς  
εἰς ὄρος κληρονομίας σου,  
εἰς ἔτοιμον κατοικητήριόν σου, ὃ κατειργάσω, κύριε,  
ἁγίασμα, κύριε, ὃ ἠτοίμασαν αἱ χεῖρές σου.  
<sup>18</sup> κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι.  
<sup>19</sup> ὅτι εἰσῆλθεν ἵππος Φαραω σὺν  
ἄρμασιν καὶ ἀναβάταις εἰς θάλασσαν,  
καὶ ἐπήγαγεν ἐπ' αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης·  
οἱ δὲ υἱοὶ Ἰσραηλ ἐπορεύθησαν διὰ ξηραῖς  
ἐν μέσῳ τῆς θαλάσσης.

<sup>15</sup> Then leaders of Edom made haste;  
and the princes of the Moabites, trembling seized them;  
all those inhabiting Canaan melted away.  
<sup>16</sup> May fear and trembling fall upon them,  
the greatness of your arm turn them into stone  
until your people should pass by, Lord,  
until your people, whom you acquired, should pass by.  
<sup>17</sup> Lead them in and plant them  
in the mountain of your inheritance,  
in your prepared dwelling place that you made, Lord,  
a holy precinct, Lord, that your hands prepared.  
<sup>18</sup> The Lord, ruling forever and ever and beyond.  
<sup>19</sup> Because the cavalry of Pharaoh,  
with his chariots and riders went into the sea,  
the Lord also brought the water of the sea upon them,  
but the sons of Israel walked on dry land  
in the midst of the sea.

<sup>15</sup> NETS has 'rulers' in place of 'the princes' in the 2<sup>nd</sup> line.

<sup>16</sup> For the 2<sup>nd</sup> line, NETS reads, "by the greatness of your arm let them be turned into stone."

<sup>17</sup> Before 'Lord', NETS adds 'O' (twice in this verse).

<sup>18</sup> NETS lacks 'his' before 'chariots'.

<sup>19</sup> In place of 'on dry land', NETS has 'through dry land'.

## Ωδή 2

<sup>†</sup> Ωιδὴ Μωυσέως ἐν τῷ Δευτερονομίῳ.

- <sup>1</sup> Πρόσεχε, οὐρανέ, καὶ λαλήσω,  
καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου.  
<sup>2</sup> προσδοκάσθω ὡς ὑετός τὸ ἀπόφθεγμά μου,  
καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου,  
ὡσεὶ ὄμβρος ἐπ' ἄγρωστιν  
καὶ ὡσεὶ νιφετός ἐπὶ χόρτον.  
<sup>3</sup> ὅτι ὄνομα κυρίου ἐκάλεσα·  
δοτε μεγαλωσύνην τῷ θεῷ ἡμῶν.  
<sup>4</sup> θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ,  
καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσις·  
θεός πιστός, καὶ οὐκ ἔστιν ἀδικία,  
δίκαιος καὶ ὅσιος κύριος.  
<sup>5</sup> ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά,  
γενεὰ σκολιὰ καὶ διεστραμμένη.  
<sup>6</sup> ταῦτα κυρίῳ ἀνταποδίδοτε οὕτω,  
λαὸς μωρὸς καὶ οὐχὶ σοφός;  
οὐκ αὐτὸς οὗτός σου πατήρ ἐκτήσατό σε  
καὶ ἐποίησέν σε καὶ ἔκτισέν σε;

## ODE 2

*The Song of Moses in Deuteronomy*

- <sup>1</sup> Give heed, O sky, and I will speak,  
and let the earth hear words from my mouth.  
<sup>2</sup> Let my utterance be awaited like rain,  
and let my words come down like dew,  
like a rainstorm on dogtooth grass,  
and like a snowstorm on grass.  
<sup>3</sup> For, I have called out the name of the Lord;  
ascribe greatness to our God!  
<sup>4</sup> God – his works are genuine,  
and all his ways are justice.  
A faithful god, and there is no injustice,  
a righteous and holy Lord;  
<sup>5</sup> blemished children, not his, have sinned,  
a generation, crooked and perverse.  
<sup>6</sup> Do you thus repay the Lord these things,  
O people, foolish and not wise?  
Did not he himself, your father, acquire you  
and make you and create you?

---

### ODE 2

- <sup>1</sup> Another reading for 'sky' is 'heaven(s)'.  
<sup>2</sup> 'Dogtooth grass' (*Cynodon dactylon*) is also known as Bermuda grass or couch grass.  
<sup>3</sup> For the 2<sup>nd</sup> line, the MT (Dt 32:3b) reads, "Oh, tell the greatness of our God!"  
<sup>4</sup> The MT (Dt 32:4) has 'The Rock' in place of the opening 'God'.  
<sup>5</sup> Israel is of noble birth (born of the Lord); his degeneration is his own doing.  
<sup>6</sup> In most MSS, the MT for this verse opens with an enlarged letter (𐤀).

7 μνήσθητε ἡμέρας αἰῶνος,  
 σύνετε ἔτη γενεᾶς γενεῶν·  
 ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι,  
 τοὺς πρεσβυτέρους σου, καὶ ἐροῦσίν σοι.

8 ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη,  
 ὡς διέσπειρεν υἱοὺς Ἀδαμ,  
 ἔστησεν ὄρια ἐθνῶν  
 κατὰ ἀριθμὸν ἀγγέλων Θεοῦ,

9 καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακωβ,  
 σχοίνισμα κληρονομίας αὐτοῦ Ἰσραηλ.

10 αὐτάρκησεν αὐτὸν ἐν τῇ ἐρήμῳ,  
 ἐν δίψει καύματος ἐν ἀνύδρῳ·  
 ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν  
 καὶ διεφύλαξεν αὐτὸν ὡς κόρην ὀφθαλμοῦ

11 ὡς ἀετὸς σκεπᾶσαι νοσσιὰν αὐτοῦ  
 καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ ἐπεπόδησεν,  
 διεῖς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτούς  
 καὶ ἀνέλαβεν αὐτούς ἐπὶ τῶν μεταφρένων αὐτοῦ.

12 κύριος μόνος ἤγεν αὐτούς,  
 καὶ οὐκ ἦν μετ' αὐτῶν θεὸς ἀλλότριος.

13 ἀνεβίβασεν αὐτούς ἐπὶ τὴν ἰσχὺν τῆς γῆς,

7 Remember days of old;  
 consider years of a generation of generations;  
 ask your father, and he will inform you,  
 your elders, and they will tell you.

8 When the Most High was apportioning nations,  
 as he scattered Adam's sons,  
 he fixed boundaries of nations  
 according to the number of angels of God,  
 and his people Jacob became the Lord's portion,  
 Israel a measured part of his inheritance.

10 He made him self-sufficient in a desert land,  
 in thirst of heat, in a waterless place;  
 he encircled him and educated him,  
 and guarded him as the apple of his eye.

11 Like an eagle to protect his brood,  
 he too yearned for his young;  
 spreading his wings, he received them  
 and bore them aloft on his back;  
 the Lord alone was leading them,  
 and no foreign god was with them.

13 He made them ascend onto the strength of the land,

7 The plural verb opening the 2<sup>nd</sup> line is a singular in the MT.

8 In place of 'angels of God' (NETS has 'divine sons'), the MT of Dt 32:8 has 'sons of Israel' (בְּנֵי יִשְׂרָאֵל).

9 NETS has 'Iakob' in place of 'Jacob'.

10 For the 1<sup>st</sup> line, the MT of Dt 32:10 reads, "In the desert he finds him."

11 In place of 'bore him aloft on his back', the MT of Dt 32:11 reads, 'supports him on his pinions'.

12 Another reading for 'foreign' is 'alien'.

13 The MT of Dt 32:13 has 'mountains' in place of 'fields'.

ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν·  
 ἐθήλασαν μέλι ἐκ πέτρας καὶ ἔλαιον ἐκ στερεᾶς πέτρας,  
 14 βούτυρον βοῶν καὶ γάλα προβάτων  
 μετὰ στέατος ἀρνῶν καὶ κριῶν,  
 υἰῶν ταύρων καὶ τράγων  
 μετὰ στέατος νεφρῶν πυροῦ,  
 καὶ αἶμα σταφυλῆς ἔπιον οἶνον.  
 15 καὶ ἔφαγεν Ιακωβ καὶ ἐνεπλήσθη,  
 καὶ ἀπελάκτισεν ὁ ἠγαπημένος,  
 ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη·  
 καὶ ἐγκατέλιπεν θεὸν τὸν ποιήσαντα αὐτὸν  
 καὶ ἀπέστη ἀπὸ θεοῦ σωτῆρος αὐτοῦ.  
 16 παρώξυνάν με ἐπ' ἄλλοτρίοις,  
 ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με·  
 17 ἔδυσαν δαιμονίοις καὶ οὐ θεῶ,  
 θεοῖς, οἷς οὐκ ᾔδεισαν·  
 καινοὶ καὶ πρόσφατοι ἤκασιν,  
 οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν.  
 18 θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες  
 καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε.  
 19 καὶ εἶδεν κύριος καὶ ἐζήλωσεν  
 καὶ παρωξύνθη δι' ὀργὴν υἰῶν αὐτοῦ καὶ θυγατέρων

fed them with produce of the fields;  
 they sucked honey from a rock and oil from solid rock,  
 14 butter of cows and milk of sheep,  
 with fat of lambs and rams;  
 of the sons of bulls and of goats,  
 with fat of kidneys of wheat –  
 and they drank wine, blood of grapes.  
 15 And Jacob ate and was filled,  
 and the beloved one kicked.  
 He grew fat; he became heavy; he became broad!  
 And he abandoned God who made him,  
 and he departed from God his saviour.  
 16 They provoked me with foreign things;  
 by their abominations they scorned me.  
 17 They sacrificed to demons and not to God,  
 to gods they did not know.  
 Newcomers and recent arrivals,  
 whom their fathers did not know.  
 18 You abandoned God who bore you,  
 and you forgot God who nurtures you.  
 19 And the Lord saw it and was jealous,  
 and provoked by the wrath of his sons and daughters.

14 For the 2<sup>nd</sup> line of Dt 32:14, the NJB reads, 'with rich food of the pastures'.

15 Note that NETS has 'Jacob' here (cf. #9).

16 In place of 'scorned', NETS has 'embittered'.

17 For the 3<sup>rd</sup> line, NETS has 'New, recent ones have come'.

18 A number of English translations place the equivalent MT verse (Dt 32:18) in parentheses.

19 In place of 'by', NETS has 'on account of'.

<sup>20</sup> καὶ εἶπεν Ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν  
καὶ δεῖξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων·  
ὅτι γενεὰ ἐξεστραμμένη ἐστίν,  
υἱοί, οἷς οὐκ ἔστιν πίστις ἐν αὐτοῖς.  
<sup>21</sup> αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῶ,  
παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν·  
κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει,  
ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.  
<sup>22</sup> ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου,  
καυθήσεται ἕως ἄδου κάτω,  
καταφάγεται γῆν καὶ τὰ γενήματα αὐτῆς,  
φλέξει θεμέλια ὀρέων.  
<sup>23</sup> συναῶξω εἰς αὐτοὺς κακὰ  
καὶ τὰ βέλη μου συντελέσω εἰς αὐτούς.  
<sup>24</sup> τηρόμενοι λιμῶ καὶ βρώσει ὀρνέων  
καὶ ὀπισθότονος ἀνίατος·  
ὀδόντας θηρίων ἐξαποστελῶ εἰς αὐτούς  
μετὰ θυμοῦ συρόντων ἐπὶ γῆς.  
<sup>25</sup> ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα  
καὶ ἐκ τῶν ταμιείων φόβος·  
νεανίσκος σὺν παρθένῳ,

<sup>20</sup> And he said: I will turn away my face from them,  
and I will show what will happen to them at the end;  
for, it is a perverse generation, sons who have no  
faithfulness in them.  
<sup>21</sup> They made me jealous with what is no god,  
provoked me with their idols.  
So, I will make them jealous with what is no nation,  
provoke them with a nation lacking understanding.  
<sup>22</sup> For, a fire has lit up from my anger  
and will burn as far as Hades below;  
it will devour earth and its produce  
and will light up foundations of mountains.  
<sup>23</sup> I will gather evils against them  
and will spend my arrows against them:  
<sup>24</sup> when they are being wasted by famine  
and eaten by birds – and recurvation beyond cure.  
The teeth of beasts I will send against them,  
with rage of things that drag on the ground.  
<sup>25</sup> From outside, swords shall bereave them,  
and from the inner chambers fear,  
young man together with maiden,

<sup>20</sup> In Dt 32:20, the NJB has 'children' in place of 'sons'.

<sup>21</sup> God has not chosen a new people but, to punish Israel, makes use of a nation on which he has not bestowed the privilege of wisdom.

<sup>22</sup> 'Hades' (ἄδου) refers here not to hell or the abode of the dead but to the innermost parts of the earth, as low down as one could get; the parallel with 'the foundations of the mountains' makes this clear (cf. Ps 9:17, 16:10, 139:8, Is 14:9, 15, Am 9:2).

<sup>23</sup> Another reading for 'evils' is 'disasters'.

<sup>24</sup> NETS lacks the definite article at the start of the 3<sup>rd</sup> line.

<sup>25</sup> In place of 'swords', NETS has 'a dagger'.

δηλάζων μετὰ καθεστηκότος πρεσβυτέρου.  
<sup>26</sup> εἶπα Διασπερῶ αὐτούς,  
 παύσω δὴ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν,  
<sup>27</sup> εἰ μὴ δι' ὀργὴν ἐχθρῶν,  
 ἵνα μὴ μακροχρονίσωσιν,  
 καὶ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι,  
 μὴ εἴπωσιν Ἡ χεὶρ ἡμῶν ὑψηλή,  
 καὶ οὐχὶ κύριος ἐποίησεν ταῦτα πάντα.  
<sup>28</sup> ὅτι ἔθνος ἀπολωλεκὸς βουλὴν ἔστιν,  
 καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη.  
<sup>29</sup> οὐκ ἐφρόνησαν συνιέναι ταῦτα·  
 καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον.  
<sup>30</sup> πῶς διώξεται εἰς χιλίους  
 καὶ δύο μετακινήσουσιν μυριάδας,  
 εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτούς  
 καὶ ὁ κύριος παρέδωκεν αὐτούς;  
<sup>31</sup> οὐ γὰρ εἰσιν οἱ θεοὶ αὐτῶν ὡς ὁ θεὸς ἡμῶν·  
 οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι.  
<sup>32</sup> ἐκ γὰρ ἀμπέλου Σοδομων ἡ ἄμπελος αὐτῶν,  
 καὶ ἡ κληματὶς αὐτῶν ἐκ Γομορρας·  
 ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς,

nursing child with the one grown old.  
<sup>26</sup> I said, I will disperse them;  
 indeed, I will wipe their memory from among men;  
<sup>27</sup> were it not for wrath of the enemies,  
 so that they may not last long  
 and so that their adversaries do not collaborate,  
 let them not say, "Our hand is high,  
 and it was not the Lord who has done all these things."  
<sup>28</sup> For, it is a nation that has lost counsel,  
 and there is no understanding in them.  
<sup>29</sup> They had no sense to understand these things.  
 Let them accept them for the time to come.  
<sup>30</sup> How shall one pursue thousands  
 and two remove myriads  
 unless God sold them  
 and the Lord delivered them up?  
<sup>31</sup> For, not like our God are their gods,  
 but our enemies are without understanding.  
<sup>32</sup> For, their vine is from the vine of Sodom,  
 and their branch from Gomorrah;  
 their cluster is a cluster of bile;

<sup>26</sup> NETS has 'humans' in place of 'men'.

<sup>27</sup> In place of 'has done', NETS has 'did'.

<sup>28</sup> For 'has lost counsel', the MT of Dt 32:28 has 'is devoid of sense'.

<sup>29</sup> The MT for Dt 32:29 reads, "Were they wise, they would succeed, they would be able to read their destiny."

<sup>30</sup> For 'myriads', some read 'ten thousand'.

<sup>31</sup> The MT of Dt 32:31 has 'Rock' and 'rocks' in place of 'God' and 'gods', respectively (cf. #4).

<sup>32</sup> The 'vine' is a reference to the pagan deities which, the passage says, find their ultimate source in Sodom and Gomorrah.

βότρυς πικρίας αὐτοῖς·  
 33 θυμὸς δρακόντων ὁ οἶνος αὐτῶν  
 καὶ θυμὸς ἀσπίδων ἀνίατος.  
 34 οὐκ ἰδοὺ ταῦτα πάντα συνῆκται παρ' ἐμοῖ  
 καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου;  
 35 ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω,  
 ἐν καιρῷ, ὅταν σφαλῇ ὁ πούς αὐτῶν·  
 ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτῶν,  
 καὶ πάρεστιν ἔτοιμα ὑμῖν.  
 36 ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ  
 καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται·  
 εἶδεν γὰρ αὐτοὺς παραλελυμένους  
 καὶ ἐκλελοιπότας ἐν ἐπαγωγῇ καὶ παρειμένους.  
 37 καὶ εἶπεν κύριος Ποῦ εἰσὶν οἱ θεοὶ αὐτῶν,  
 ἐφ' οἷς ἐπεποίθειςαν ἐπ' αὐτοῖς,  
 38 ὧν τὸ στέαρ τῶν θυσιῶν αὐτῶν ἤσθιετε  
 καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν;  
 ἀναστήτωσαν καὶ βοηθησάτωσαν ὑμῖν  
 καὶ γενηθήτωσαν ὑμῖν σκεπασταί.  
 39 ἴδετε ἴδετε ὅτι ἐγὼ εἰμι  
 καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ·

it is a bunch of bitterness to them;  
 33 their wine is the wrath of dragons,  
 and the incurable wrath of asps.  
 34 Look, have not these things been gathered with me  
 and sealed up in my treasuries?  
 35 In a day of vengeance, I will repay,  
 in a time when their foot slips,  
 because near is the day of their destruction  
 and things prepared for you are at hand.  
 36 For, the Lord will judge his people  
 and be comforted over his slaves.  
 For, he saw them paralyzed,  
 both failed under attack and enfeebled.  
 37 And the Lord said: Where are their gods,  
 they in whom they trusted,  
 38 the fat of whose sacrifices you were eating  
 and were drinking the wine of their libations?  
 Let them rise up and help you,  
 and let them be your protection!  
 39 See, see that I am,  
 and there is no god except me.

33 For the 2<sup>nd</sup> line, NETS has, 'and the wrath of asps beyond cure'.

34 For the 1<sup>st</sup> line, the MT of Dt 32:34 reads, "But he – is he not safe with me."

35 'Vengeance' means both judgement upon the oppressor and vindication of the oppressed (v. 36).

36 For the last line, the MT reads, "that, serf or freeman, there is not one remaining."

37 In vv. 37–39, words with which the prophets admonished Israel are turned against Israel's foes (see Is 10:3, Jr 18:17).

38 NETS has 'protectors for you' in place of 'your protection'.

39 Vv. 39–42 appear to be a quotation of God.

ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω,  
 πατάξω καὶ γὰρ ἰάσομαι,  
 καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου.  
<sup>40</sup> ὅτι ἀρῶ εἰς τὸν οὐρανὸν τὴν χειρᾶ μου  
 καὶ ὁμοῦμαι τῇ δεξιᾷ μου  
 καὶ ἐρῶ Ζῶ ἐγὼ εἰς τὸν αἰῶνα,  
<sup>41</sup> ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου,  
 καὶ ἀνδέξεται κρίματος ἡ χεὶρ μου,  
 καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς  
 καὶ τοῖς μισοῦσίν με ἀνταποδώσω·  
<sup>42</sup> μεθύσω τὰ βέλη μου ἀφ' αἵματος,  
 καὶ ἡ μάχαιρά μου καταφάγεται κρέα,  
 ἀφ' αἵματος τραυματιῶν καὶ αἰχμαλωσίας,  
 ἀπὸ κεφαλῆς ἀρχόντων ἔθνων.  
<sup>43</sup> εὐφράνθητε, οὐρανοί, ἅμα αὐτῷ,  
 καὶ προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι Θεοῦ·  
 εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ,  
 καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ·  
 ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικεῖται,  
 καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς  
 καὶ τοῖς μισοῦσιν ἀνταποδώσει,  
 καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

I will kill, and I will make alive;  
 I will strike, and I will heal,  
 and there is no one who will deliver from my hands.  
<sup>40</sup> For, I will lift up my hand to the sky,  
 and I will swear by my right hand,  
 and I will say: I live forever,  
<sup>41</sup> because I will sharpen my sword like lightning,  
 and my hand will take hold on judgment,  
 and I will repay my enemies with a sentence,  
 and those who hate me I will repay.  
<sup>42</sup> I will make my arrows drunk with blood –  
 and my sword shall devour flesh –  
 with the blood of the wounded and of captives,  
 from the heads of the rulers of nations.  
<sup>43</sup> Be glad, O skies, with him,  
 and let all the divine sons do obeisance to him.  
 Be glad, O nations, with his people,  
 and let all the angels of God prevail for him.  
 For he will avenge the blood of his sons  
 and take revenge and repay the enemies with a sentence,  
 and he will repay those who hate,  
 and the Lord shall cleanse the land of his people.

<sup>40</sup> Another reading for 'the sky' is 'heaven'.

<sup>41</sup> NETS has 'dagger' in place of 'sword' (as also in v. 42).

<sup>42</sup> In place of 'rulers of nations', NETS has 'commanders of the enemies'.

<sup>43</sup> The MT for Dt 32:43 is rather different, reading, "Nations, acclaim his people, since he avenges the blood of his servants; he makes vengeance recoil on his enemies, and his people will purify his country."

## Ωδή 3

† Προσευχὴ Ἀννας μητρὸς Σαμουηλ.

- 1 Ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ,  
ὑψώθη κέρασ μου ἐν θεῷ μου·  
ἐπλατύνθη ἐπ' ἐχθρούς μου τὸ στόμα μου,  
ἠύφρανθην ἐν σωτηρίᾳ σου.
- 2 ὅτι οὐκ ἔστιν ἅγιος ὡς κύριος,  
καὶ οὐκ ἔστιν δίκαιος ὡς ὁ θεὸς ἡμῶν·  
οὐκ ἔστιν ἅγιος πλὴν σοῦ.
- 3 μὴ καυχᾶσθε καὶ μὴ λαλεῖτε ὑψηλά,  
μηδὲ ἐξελάττω μεγαλορημοσύνη ἐκ τοῦ στόματος ὑμῶν,  
ὅτι θεὸς γνώσεων κύριος  
καὶ θεὸς ἐτοιμάζον ἐπιτηδεύματα αὐτοῦ.
- 4 τόξον δυνατῶν ἠσθένησεν,  
καὶ ἀσθενοῦντες περιεζώσαντο δύναμιν·
- 5 πλήρεις ἄρτων ἠλαττώθησαν,  
καὶ οἱ πεινῶντες παρῆκαν γῆν·  
ὅτι στεῖρα ἔτεκεν ἐπτὰ,  
καὶ ἡ πολλὴ ἐν τέκνοις ἠσθένησεν.
- 6 κύριος θανατοῖ καὶ ζωογονεῖ,  
κατάγει εἰς ᾄδου καὶ ἀνάγει·

## ODE 3

*The Prayer of Anna, mother of Samuel*

- 1 My heart was made firm in the Lord;  
my horn was exalted in my God;  
my mouth was made wide against enemies;  
I was glad in your deliverance,
- 2 because there is none holy like the Lord,  
and there is none righteous like our God;  
there is none holy besides you.
- 3 Boast not and speak not lofty things;  
let not big talking come forth from your mouth,  
because the Lord is a god of knowledge,  
and a god who prepares his own ways.
- 4 The bow of the mighty has become weak  
and weak ones have girded themselves with might;
- 5 full of bread, they suffered loss,  
and the hungry have forsaken the land,  
because a barren one has borne seven,  
and she with many children became weak.
- 6 The Lord puts to death and brings to life;  
he brings down to Hades and brings up.

---

## ODE 3

- 1 NETS **does not** capitalize 'God' in the 2<sup>nd</sup> line.
- 2 In this verse, NETS **does** capitalize 'God' (again, in the 2<sup>nd</sup> line).
- 3 In the equivalent 1S 2:3, the MT for the last line reads, "and by him actions are weighed."
- 4 In 1S 2:4, the MT has 'bows' in place of 'bow'.
- 5 NETS has 'who is rich in children' in place of 'with many children'.
- 6 'Hades' (ᾄδου) is the Greek version of the Hebrew 'Sheol' (שְׁאוֹל).

7 κύριος πτωχίζει καὶ πλουτίζει,  
ταπεινοῖ καὶ ἀνυψοῖ.

8 ἀνιστᾷ ἀπὸ γῆς πένητα  
καὶ ἀπὸ κοπρίας ἐγείρει πτωχὸν  
τοῦ καθίσαι αὐτὸν μετὰ δυναστῶν λαοῦ  
καὶ θρόνον δόξης κατακληρονομῶν αὐτοῖς.

9 διδοὺς εὐχὴν τῷ εὐχομένῳ  
καὶ εὐλόγησεν ἔτη δικαίου·  
ὅτι οὐκ ἐν ἰσχύι δυνατὸς ἀνῆρ,

10 κύριος ἀσθενῆ ποιήσει τὸν ἀντίδικον αὐτοῦ, κύριος ἅγιος.  
μὴ καυχᾶσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ,  
καὶ μὴ καυχᾶσθω ὁ δυνατὸς ἐν τῇ δυνάμει αὐτοῦ,  
καὶ μὴ καυχᾶσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ,  
ἀλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος,  
συνίειν καὶ γινώσκειν τὸν κύριον  
καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς.  
κύριος ἀνέβη εἰς οὐρανοὺς καὶ ἐβρόντησεν,  
αὐτὸς κρινεῖ ἅκρα γῆς δίκαιος ὢν  
καὶ δίδωσιν ἰσχύν τοῖς βασιλεῦσιν ἡμῶν  
καὶ ὑψώσει κέρασ χριστοῦ αὐτοῦ.

7 The Lord makes poor and makes rich;  
he humbles and he exalts.

8 He raises up the needy from the ground  
and lifts the poor from the dunghill,  
to make them sit with the mighty of the peoples,  
even making them inherit a throne of glory.

9 Granting the prayer to the one who prays,  
he has even blessed the years of the righteous,  
because not by strength is a man mighty.

10 The Lord will weaken his adversary; the Lord is holy.  
Let not the clever boast in his cleverness,  
and let not let the mighty boast in his might,  
and let not the wealthy boast in his wealth,  
but let him who boasts, boast in this:  
to understand and know the Lord  
and to execute justice and good in the midst of the land.  
The Lord ascended to the heavens and thundered.  
He will judge earth's ends righteously  
and gives strength to our kings  
and will exalt the horn of his anointed.

7 For the 2<sup>nd</sup> line, NETS reads, "he brings low and he raises on high."

8 The MT & LXX for 1S 2:8–9 diverge somewhat; here, the MT adds, "For, to the LORD belong the pillars of the earth; on these, he has poised the world."

9 The idea that the good would prosper and the wicked suffer ill fortune in this world was widespread in the post-Exilic period (see Pr 3:9–10, 5:22–23); the books of Job and Ecclesiastes are protests against this view of life.

10 The line divisions in NETS are rather different; here, we follow the Greek text as closely as possible.

## Ωδή 4

<sup>1</sup> Προσευχὴ Ἀμβακουμ.

- <sup>2</sup> Κύριε, εἰσακήκοα τὴν ἀκοήν σου καὶ ἐφοβήθην,  
κατενόησα τὰ ἔργα σου καὶ ἐξέεστην.  
ἐν μέσῳ δύο ζώων γνωσθήσῃ,  
ἐν τῷ ἐγγίξειν τὰ ἔτη ἐπιγνωσθήσῃ,  
ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ,  
ἐν τῷ ταραχθῆναι τὴν ψυχὴν μου ἐν ὀργῇ ἐλέους μνησθήσῃ.
- <sup>3</sup> ὁ θεὸς ἐκ Θαυμαν ἦξει,  
καὶ ὁ ἅγιος ἐξ ὄρους Φαραν κατασκίου δασέως.

διάψαλμα.

- ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ,  
καὶ αἰνέσεως αὐτοῦ πλήρης ἡ γῆ.
- <sup>4</sup> καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται,  
κέρατα ἐν χερσὶν αὐτοῦ,  
καὶ ἔθετο ἀγάπησιν κραταιὰν ἰσχύος αὐτοῦ.
- <sup>5</sup> πρὸ προσώπου αὐτοῦ πορεύσεται λόγος,  
καὶ ἐξελεύσεται, ἐν πεδίλοις οἱ πόδες αὐτοῦ.
- <sup>6</sup> ἔστη, καὶ ἐσαλεύθη ἡ γῆ.

## ODE 4

<sup>1</sup> *The Prayer of Habakkuk*

- <sup>2</sup> O Lord, I have heard of your renown and feared;  
I considered your works and was astonished.  
You will be known between two living creatures;  
be recognized when the years draw near;  
be revealed when the right time comes;  
remember mercy when my soul is troubled in wrath.
- <sup>3</sup> God will come out of Teman,  
and the Holy One from Mount Paran, a shady forest.

*Interlude on strings*

- His virtue has covered heavens,  
and the earth is full of his praise.
- <sup>4</sup> And his brightness will be like light;  
horns are in his hands.  
And he has established a strong love of his strength.
- <sup>5</sup> A report shall proceed before him,  
and he shall go forth, his feet in sandals.
- <sup>6</sup> He stopped, and the earth shook;

---

## ODE 4

- <sup>1</sup> This Ode reproduces Hab 3:2-19.
- <sup>2</sup> The MT for Hab 3:2 reads rather differently: "LORD, I have heard of your renown; your work, Yahweh, inspires me with dread. Make it live again in our time, make it known in our time; in wrath, remember mercy."
- <sup>3</sup> For the 2<sup>nd</sup> line, NETS has, "and the Holy One from a shady, densely wooded mountain."
- <sup>4</sup> In place of 'his brightness', the MT for Hab 3:4 has 'the brightness'.
- <sup>5</sup> The MT for Hab 3:5 reads, "Pestilence goes before him and Plague follows close behind."
- <sup>6</sup> The meaning of the 2<sup>nd</sup> part of the last line is unclear; NETS has 'his eternal passage melted'.

ἐπέβλεψεν, καὶ ἐτάκη ἔθνη.  
διεδρύβη τὰ ὄρη βία,  
ἐτάκησαν βουνοὶ αἰώνιοι.

- 7 πορείας αἰώνιους αὐτοῦ ἀντὶ κόπων εἶδον,  
σκηνώματα Αἰθιοπῶν πτοηθήσονται  
καὶ αἱ σκηναὶ γῆς Μαδιαμ.  
8 μὴ ἐν ποταμοῖς ὠργίσθης, κύριε,  
ἢ ἐν ποταμοῖς ὁ θυμὸς σου,  
ἢ ἐν θαλάσῃ τὸ ὄρημά σου;  
ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου,  
καὶ ἡ ἵππασία σου σωτηρία.  
9 ἐντείνων ἐντενεῖς τὸ τόξον σου  
ἐπὶ σκῆπτρα, λέγει κύριος.

διάψαλμα.

- ποταμῶν ῥαγήσεται γῆ.  
10 ὄψονταί σε καὶ ὠδινήσουσιν λαοί.  
σκορπίζων ὕδατα πορείας·  
ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς·  
ὑψος φαντασίας αὐτῆς ἐπήρθη.  
11 ὁ ἥλιος καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς·  
εἰς φῶς βολίδες σου πορεύονται,  
εἰς φέγγος ἀστραπῆς ὅπλων σου.

- he looked, and nations dissolved;  
the mountains were broken to pieces in violence;  
everlasting hills sink down, his pathways of old.  
7 I saw the camps of the Ethiopians instead of troubles;  
they shall be terrified,  
even the tents of the land of Midian.  
8 Surely, you were not angry with rivers, O Lord?  
Or was your wrath against rivers,  
or your onslaught against a sea?  
Because you will mount your horses,  
and your cavalry is deliverance.  
9 Stretching, you will stretch your bow;  
seven sceptres, says the Lord.

*Interlude on strings*

- A land of rivers will be torn asunder.  
10 Peoples will see you and writhe  
as you scatter the waters of a course.  
The deep gave forth its voice,  
the height of its imagination.  
11 The sun and the moon stood still in their course.  
Your missiles will go into the light,  
into the brightness of the lightning of your weapons.

7 Here, 'Ethiopians' translates the Hebrew 'Cushan' (כּוּשָׁן).

8 In Hab 3:8, the NJB replaces the dittographic 'rivers' in the 2<sup>nd</sup> line with 'the sea'.

9 The word, *διάψαλμα*, is used in the Psalms for a pause (הַלְלָה).

10 NETS has 'representation' in place of 'imagination'.

11 For the 1<sup>st</sup> line, NETS has, "The sun was raised up, and the moon stood still in its course."

<sup>12</sup> ἐν ἀπειλῇ σου ὀλιγώσεις γῆν  
καὶ ἐν θυμῷ κατάξεις ἔθνη.  
<sup>13</sup> ἔξῆλθες εἰς σωτηρίαν λαοῦ σου  
τοῦ σῶσαι τοὺς χριστοὺς σου·  
ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον,  
ἔξήγειρας δεσμοὺς ἕως τραχήλου.

διάψαλμα.

<sup>14</sup> διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν,  
σεισθήσονται ἐν αὐτῇ·  
διανοίξουσιν χαλινούς αὐτῶν  
ὡς ἔσθων πτωχὸς λάθρα.  
<sup>15</sup> καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου  
ταράσσοντας ὕδατα πολλά.  
<sup>16</sup> ἐφυλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου  
ἀπὸ φωνῆς προσευχῆς χειλέων μου,  
καὶ εἰσῆλθεν τρόμος εἰς τὰ ὀστέα μου,  
καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἔξις μου.  
ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεώς μου  
τοῦ ἀναβῆναί με εἰς λαὸν παροικίας μου.  
<sup>17</sup> διότι συκῆ οὐ καρποφορήσει,  
καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις·

<sup>12</sup> In a threat, you will diminish the earth,  
and in wrath, you will crush nations.  
<sup>13</sup> You came forth for the salvation of your people,  
to deliver your anointed ones.  
You cast death on the heads of the lawless;  
you raised fetters up to the neck.

*Interlude on strings*

<sup>14</sup> In a frenzy, you cut through the heads of princes;  
they shall quake at this.  
They shall open their bridles  
like a poor man eating in secret.  
<sup>15</sup> And you caused your horses to go up into the sea,  
stirring up much water.  
<sup>16</sup> I watched, and my belly was filled with fear  
by the sound of the prayer of my lips.  
And trembling entered into my bones,  
and my posture was stirred beneath me.  
I will rest on a day of affliction  
to go up to a people of my sojourning.  
<sup>17</sup> For, a fig tree shall bear no fruit,  
and no produce shall be on the vines;

---

<sup>12</sup> In place of ‘crush’, NETS has ‘bring down’.

<sup>13</sup> NETS has ‘save’ in place of ‘deliver’.

<sup>14</sup> NETS has ‘the mighty’ in place of ‘princes’.

<sup>15</sup> At the start of the 2<sup>nd</sup> line, NETS adds ‘as they were’.

<sup>16</sup> In place of ‘filled with fear’, NETS has ‘terrified’.

<sup>17</sup> This verse paints a picture of agricultural depression; possibly, it is meant to describe the effects of the war as felt by Judah.

ψεύσεται ἔργον ἐλαίας,  
καὶ τὰ πεδία οὐ ποιήσει βρωσιν·  
ἐξέλιπον ἀπὸ βρώσεως πρόβατα,  
καὶ οὐχ ὑπάρχουσιν βόες ἐπὶ φάτναις ἐξιλάσεως αὐτῶν.

<sup>18</sup> ἐγὼ δὲ ἐν τῷ κυρίῳ ἀγαλλιάσομαι,  
χαρήσομαι ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου.

<sup>19</sup> κύριος ὁ θεός μου δύναμις μου  
καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν·  
ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με  
τοῦ νικῆσαι ἐν τῇ ᾠδῇ αὐτοῦ.

the work of the olive will deceive,  
and the plains will yield no food;  
sheep have run out of food,  
and there are no cows at their mangers.

<sup>18</sup> But I will exult in the Lord;  
I will rejoice in God my Saviour.

<sup>19</sup> The Lord God is my power  
and he shall establish my feet unto the end.  
He causes me to mount the heights,  
to be victorious in his song.

---

<sup>18</sup> NETS does not capitalize 'Saviour'.

<sup>19</sup> In place of the last line, the MT for Hab 3:19 has **לְמַנְצֵחַ בְּנִינְוֹתַי**, which means something like, 'For the choirmaster; on strings'.

## Ωδή 5

<sup>†</sup> Προσευχὴ Ἡσαιου.

- <sup>9</sup> Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ Θεός,  
διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς·  
δικαιοσύνην μάθετε, οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.
- <sup>10</sup> πέπαυται γὰρ ὁ ἀσεβής·  
οὐ μὴ μάθῃ δικαιοσύνην ἐπὶ τῆς γῆς,  
ἀλήθειαν οὐ μὴ ποιήσῃ·  
ἀρδρήτω ὁ ἀσεβής, ἵνα μὴ ἴδῃ τὴν  
δόξαν κυρίου.
- <sup>11</sup> κύριε, ὑψηλὸς σου ὁ βραχίον, καὶ οὐκ ἤδεισαν,  
γνόντες δὲ αἰσχυρῶν ἤτρωσαν·  
ζῆλος λήμψεται λαὸν ἀπαιδευτον,  
καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται.
- <sup>12</sup> κύριε ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν·  
πάντα γὰρ ἀπέδωκας ἡμῖν.
- <sup>13</sup> κύριε ὁ Θεὸς ἡμῶν, κτῆσαι ἡμᾶς·  
κύριε, ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν,  
τὸ ὄνομά σου ὀνομάζομεν.
- <sup>14</sup> οἱ δὲ νεκροὶ ζωὴν οὐ μὴ ἴδωσιν,  
οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσουσιν·

## ODE 5

*The Prayer of Isaiah*

- <sup>9</sup> In the night, my spirit rises early toward you, O God,  
because your ordinances are a light upon the earth.  
Learn righteousness, you who dwell on the earth;
- <sup>10</sup> for, the impious one has come to an end;  
he will not learn justice on the earth;  
he will not perform truth.  
Let the ungodly be ashamed that he may not see  
the glory of the Lord.
- <sup>11</sup> Lord, your arm is raised and they have not known it;  
but, once they realize it, they will be ashamed.  
Jealousy will take hold of an uninstructed people,  
and fire will now consume the adversaries.
- <sup>12</sup> Lord, our God, give us peace;  
for, you have granted us all things.
- <sup>13</sup> Lord our God, take possession of us;  
Lord, we know no other besides you;  
we name your name.
- <sup>14</sup> But the dead will not see life,  
nor will physicians raise them up;

---

### ODE 5

- <sup>9</sup> Another possible reading for 'rises early toward you' is 'eagerly seeks you'.
- <sup>10</sup> In place of 'justice', NETS has 'righteousness'.
- <sup>11</sup> NETS has 'lifted up' in place of 'raised'.
- <sup>12</sup> The LORD deserves the credit for all that Israel has accomplished.
- <sup>13</sup> Another possible reading for 'take possession of us' is 'save us'.
- <sup>14</sup> The 'dead' are the rulers of the nations conquered by Israel.

διὰ τοῦτο ἐπήγαγες καὶ ἀπόλεσας  
καὶ ἤρας πᾶν ἄρσεν αὐτῶν.  
**15** πρόσθεες αὐτοῖς κακά, κύριε,  
πρόσθεες κακὰ τοῖς ἐνδόξοις τῆς γῆς.  
**16** κύριε, ἐν θλίψει ἐμνήσθην σου,  
ἐν θλίψει μικρᾷ ἢ παιδείᾳ σου ἡμῖν.  
**17** καὶ ὡς ἡ ὠδίνουσα ἐγγίξει τοῦ τεκεῖν  
καὶ ἐπὶ τῇ ὠδίνι αὐτῆς ἐκέκραξεν,  
οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.  
**18** διὰ τὸν φόβον σου, κύριε, ἐν γαστρὶ ἐλάβομεν  
καὶ ὠδινήσαμεν καὶ ἐτέκομεν·  
πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς·  
οὐ πεσούμεθα, ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.  
**19** ἀναστήσονται οἱ νεκροί,  
καὶ ἐγεροθήσονται οἱ ἐν τοῖς μνημείοις,  
καὶ εὐφρανθήσονται οἱ ἐν τῇ γῆ·  
ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστίν,  
ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.  
**20** βάδιζε, λαός μου, εἰσελθε εἰς τὰ ταμίειά σου,  
ἀπόκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον,  
ἕως ἂν παρέλθῃ ἡ ὀργὴ κυρίου.

because of this you have found and destroyed them  
and taken away all their males.  
**15** Bring evils on them, Lord;  
bring evils on the glorious ones of the earth.  
**16** Lord, in affliction I remembered you;  
with small affliction, you instructed us.  
**17** And, as pain approaches a woman in labour  
and she cries out in her pangs,  
so were we to your beloved.  
**18** Out of fear of you, Lord, we conceived  
and travailed and gave birth;  
we produced a wind of your salvation on the earth,  
but those who dwell on the earth will fall.  
**19** The dead shall rise,  
and those who are in the tombs shall be raised,  
and those who are in the earth shall rejoice;  
for the dew from you is healing to them, but the land of  
the impious shall fall.  
**20** Go, my people, enter your chambers; shut your door;  
hide yourselves for a little while  
until the wrath of the Lord has passed.

**15** NETS has 'increase' in place of 'bring' (twice in this verse).

**16** In place of 'you instructed us', NETS has 'your chastening was on us' (the former is offered as an alternative in a footnote).

**17** For the 1<sup>st</sup> line, NETS read, "And as a woman in travail is about to give birth."

**18** NETS splits the 1<sup>st</sup> line at 'we conceived'.

**19** It is uncertain if the resurrection envisioned here is intended to be literal or figurative: comparison with Is 25:8 and Dn 12:2 suggests a literal interpretation, but Ezk 37:1-14 uses resurrection as a metaphor for deliverance from exile and the restoration of the nation (see Is 27:12-13).

**20** The MT of Is 26:20 lacks 'of the Lord' in the last line.

## Ωδή 6

† Προσευχὴ Ἰωνα.

- 3 Ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου,  
καὶ εἰσήκουσέν μου ἐκ κοιλίας ἄδου κραυγῆς μου·  
ἤκουσας φωνῆς μου.
- 4 ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης,  
καὶ ποταμοὶ με ἐκύκλωσαν,  
πάντες οἱ μετεωρισμοὶ σου  
καὶ τὰ κύματά σου ἐπ' ἐμέ διῆλθον.
- 5 καὶ γὰρ εἶπα Ἀπῶσμαι ἐξ ὀφθαλμῶν σου·  
ἄρα προσθήσω τοῦ ἐπιβλέψαι πρὸς ναὸν τὸν ἅγιόν σου;
- 6 περιεχύθη μοι ὕδωρ ἕως ψυχῆς μου,  
ἄβυσσος ἐκύκλωσέν με ἐσχάτη,  
ἔδου ἡ κεφαλὴ μου εἰς σχισμὰς ὀρέων.
- 7 κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰῶνιοι,  
καὶ ἀναβήτην ἐκ φθορᾶς ἡ ζωὴ μου, κύριε ὁ θεός μου.
- 8 ἐν τῷ ἐκλείπειν τὴν ψυχὴν μου ἀπ'  
ἐμοῦ τοῦ κυρίου ἐμνήσθην,  
καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου εἰς ναὸν ἅγιόν σου.

## ODE 6

*The Prayer of Jonah*

- 3 I cried out to the Lord my God in my affliction,  
and he heard me; out of the belly of Hades  
you heard my cry, my voice.
- 4 You cast me into the depths of the heart of the sea,  
and streams surrounded me;  
all your surges  
and your billows passed over me.
- 5 And I said, "I have been banished from your sight;  
shall I add to those who look after your holy shrine?"
- 6 Water poured over me as far as my life;  
the deepest abyss surrounded me;  
my head sank into the crevices of the mountains.
- 7 I went down to the land, whose bars are eternal barriers,  
and let the decay of my life ascend, O Lord my God.
- 8 As my life was failing me,  
I remembered the Lord;  
so may my prayer come to you into your holy shrine.

---

## ODE 6

- 3 The first verse of the prayer summarises the whole.
- 4 Some suggest deleting either 'the depths' or 'the heart'; however, the use of an appositional phrase within a poetic colon is not unprecedented in Hebrew poetry and the reading is therefore best retained.
- 5 For the 2<sup>nd</sup> line, NETS reads, "shall I add to look at your holy shrine."
- 6 The MT of Jon 2 has the last line as part of v. 7.
- 7 NETS has 'everlasting' in place of 'eternal'.
- 8 Another reading for 'life' is 'soul'.

<sup>9</sup> φυλασσόμενοι μάταια καὶ ψευδῆ ἔλεος αὐτῶν ἐγκατέλιπον.  
<sup>10</sup> ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι·  
ὅσα ηὐξάμην,  
ἀποδώσω σοι εἰς σωτηρίαν μου τῷ κυρίῳ.

<sup>9</sup> People who cherish vain, false things forsake their mercy.  
<sup>10</sup> But I, with a voice of praise and confession, offer to you;  
what I have vowed,  
I will pay to the Lord for my deliverance.

---

<sup>9</sup> For this verse, NETS reads, “People who cherish vain and false things have forsaken their mercy.”

<sup>10</sup> In place of ‘confession’, NETS has ‘acknowledgement’.

## Ωδή 7

† Προσευχὴ Ἀζαριου.

- <sup>26</sup> Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν,  
καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας,  
<sup>27</sup> ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν,  
καὶ πάντα τὰ ἔργα σου ἀληθινά, καὶ εὐθεῖαι αἱ ὁδοί σου,  
καὶ πᾶσαι αἱ κρίσεις σου ἀληθεῖς,  
<sup>28</sup> καὶ κρίματα ἀληθείας ἐποίησας  
κατὰ πάντα, ἃ ἐπήγαγες ἡμῖν,  
καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν  
    Ἰερουσαλημ,  
ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες ταῦτα  
    πάντα διὰ τὰς ἁμαρτίας ἡμῶν.  
<sup>29</sup> ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστῆναι ἀπὸ σοῦ  
    καὶ ἐξημάρτομεν ἐν πᾶσιν  
καὶ τῶν ἐντολῶν σου οὐκ ἠκούσαμεν  
<sup>30</sup> οὐδὲ συνετηρήσαμεν οὐδὲ ἐποιήσαμεν  
καθὼς ἐνετείλω ἡμῖν,  
ἵνα εὖ ἡμῖν γένηται.

## ODE 7

*The Prayer of Azariah*

- <sup>26</sup> Blessed are you, O Lord, God of our fathers,  
and praiseworthy and glorified is your name forever!  
<sup>27</sup> For, you are just in all you have done,  
and all your works are genuine and your ways right,  
and all your judgments are genuine.  
<sup>28</sup> And you have executed true judgments  
in all you have brought upon us  
and upon your holy city of our fathers,  
    Jerusalem  
because, in truth and judgment you have  
    done all these things because of our sins.  
<sup>29</sup> For, we have sinned in everything  
    and broken your law in turning away from you,  
and in all matters we have sinned grievously.  
<sup>30</sup> We have not heeded or kept  
what you commanded us,  
so that it might go well for us.

---

### ODE 7

- <sup>26</sup> For 'fathers', here following the LXX (*πατέρων*), the NETS has 'ancestors'.  
<sup>27</sup> The use of the Greek preposition *ἐπὶ* (literally, 'upon') for 'in' is odd; it is probably a Hebraism. At the end of the 1<sup>st</sup> line, NETS adds 'for us'.  
<sup>28</sup> The literal translation of 'true judgements' is 'decisions of truth' – probably a Hebraism.  
<sup>29</sup> For the last line, here following NETS, the NJB reads, "we have not listened to your commandments."  
<sup>30</sup> NETS somewhat expands this verse, reading, "We have not heeded the commandments of your law, and we have not kept them or done as you have commanded us so that it might go well for us."

**31** καὶ πάντα, ὅσα ἐπήγαγες ἡμῖν, καὶ πάντα,  
 ὅσα ἐποίησας ἡμῖν, ἐν ἀληθινῇ κρίσει ἐποίησας  
**32** καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων  
 ἐχθίστων ἀποστατῶν  
 καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν.  
**33** καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοίξαι τὸ στόμα,  
 αἰσχύνῃ καὶ ὄνειδος ἐγενήθη τοῖς δούλοις σου  
 καὶ τοῖς σε βομένοις σε.  
**34** μὴ δὴ παραδῶς ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου  
 καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου  
**35** καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ' ἡμῶν  
 δι' Ἀβρααμ τὸν ἠγαπημένον ὑπὸ σοῦ  
 καὶ διὰ Ἰσαακ τὸν δοῦλόν σου  
 καὶ Ἰσραηλ τὸν ἅγιόν σου,  
**36** οἷς ἐλάλησας πρὸς αὐτοὺς λέγων  
 πληθύναι τὸ σπέρμα αὐτῶν ὡς τὰ ἄστρα τοῦ οὐρανοῦ  
 καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.  
**37** ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη  
 καὶ ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῆ σήμερον  
 διὰ τὰς ἁμαρτίας ἡμῶν,

**31** And all that you have brought upon us, and all  
 you have done by a true judgment.  
**32** And you have handed us over into the power of  
 our enemies, lawless and hateful rebels,  
 and to an unjust king, the most wicked in the world.  
**33** And now we cannot open our mouths:  
 they are a shame and a reproach for your slaves  
 and those who worship you.  
**34** For your name's sake, do not abandon us forever,  
 and do not annul your covenant.  
**35** And do not withdraw your mercy from us,  
 for the sake of Abraham, your friend,  
 and your slave Isaac  
 and Israel your holy one,  
**36** as you spoke to them saying  
 their seed would multiply like the stars of heaven and  
 like the sand on the shore of the sea.  
**37** For, Lord, we have become fewer than any other nation  
 and are brought low this day in all the earth  
 because of our sins.

**31** NETS lacks the 2<sup>nd</sup> instance of 'and all' (καὶ πάντα).

**32** The description of a king as 'the most wicked in the world' may be a reference to Nebuchadnezzar; however, if this prayer was composed in the wake of the 2<sup>nd</sup> Century Jewish persecutions of Antiochus Epiphanes, there may be an implied reference to that Seleucid king.

**33** In the Greek text, the word here translated 'mouths' (στόμα) is singular.

**34** In place of 'abandon us forever', NETS has 'give us up completely'.

**35** Abraham as God's 'friend' (cf. Is 41:8, 2Ch 20:7 & Jm 2:23) is his noblest title, still current in Islamic tradition.

**36** After 'heaven', NETS adds 'in multitude'.

**37** In place of 'Lord', here following the NRSV, NETS has 'O Master'.

38 καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης  
καὶ ἡγούμενος  
οὐδὲ ὀλοκαύτωσις οὐδὲ θυσία οὐδὲ προσφορὰ οὐδὲ θυμίαμα,  
οὐ τόπος τοῦ καρπῶσαι ἐνώπιόν σου καὶ εὐρεῖν ἔλεος.

39 ἀλλ' ἐν ψυχῇ συντετριμμένη  
καὶ πνεύματι ταπεινώσεως πρὸς δεχθεῖμεν  
ὡς ἐν ὀλοκαυτώμασιν κριῶν καὶ ταύρων  
καὶ ὡς ἐν μυριάσιν ἀρνῶν πίωνων·

40 οὕτως γενέσθω ἡ θυσία ἡμῶν ἐνώπιόν σου σήμερον  
καὶ ἐκτελέσαι ὅπισθ' ἐν σου,  
ὅτι οὐκ ἔστιν αἰσχύνῃ τοῖς πεποιθόσιν ἐπὶ σοί.

41 καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ καὶ φοβούμεθά σε  
καὶ ζητοῦμεν τὸ πρόσωπόν σου, μὴ κατασχύνῃς ἡμᾶς,

42 ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου  
καὶ κατὰ τὸ πλῆθος τοῦ ἔλεου σου

43 καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου  
καὶ δὸς δόξαν τῷ ὀνόματί σου, κύριε.

44 καὶ ἐντραπήθησαν πάντες οἱ ἐνδεικνύμενοι  
τοῖς δούλοις σου κακὰ  
καὶ κατασχυνθήθησαν ἀπὸ πάσης δυνάμεως καὶ δυναστείας,  
καὶ ἡ ἰσχὺς αὐτῶν συντριβείη,

38 And, in this time, there is no ruler and prophet  
and leader,  
no burnt offering or sacrifice or oblation or incense,  
no place to make an offering before you and find mercy.

39 But rather with a broken life  
and a humbled spirit may we be accepted,  
as though it were with burnt offering of rams and bulls  
and with myriads of fat lambs;

40 thus, let our sacrifice come before you today,  
and may it a come to maturity behind you;  
for, no shame will come to those who trust in you,

41 And now, with our whole heart, we follow you,  
and we fear you and seek your face; do not shame us.

42 But deal with us according to your fairness  
and according to your abundant mercy.

43 And deliver us according to your wonders,  
and bring glory to your name, O Lord.

44 And may all who display evil to your slaves  
also be put to shame,  
and may they be disgraced by all dominance  
and their strength be broken.

38 NETS adds 'whole' before 'burnt offering'.

39 In place of 'myriads', NETS has 'tens of thousands'.

40 NETS reverses the order of the last 2 lines.

41 NETS includes 'do not shame us' as part of v. 42.

42 In place of 'according to' (twice in this verse), NETS has simply 'in'.

43 NETS has 'marvellous works' in place of 'wonders'.

44 For 'slaves', some prefer to read 'servants'.

<sup>45</sup> καὶ γνώτωσαν ὅτι σὺ εἶ κύριος ὁ θεὸς μόνος  
καὶ ἔνδοξος ἐφ' ὅλην τὴν οἰκουμένην.

<sup>45</sup> Let them know that you alone are the Lord God  
and glorious over the whole world.

---

<sup>45</sup> NETS lacks the word 'God'.

## Ωδή 8

† Ὕμνος τῶν τριῶν παιδῶν.

- 52 Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν,  
καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας,  
καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον  
καὶ ὑπεραINETON καὶ ὑπερυψούμενον εἰς τοὺς αἰῶνας.
- 53 εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου  
καὶ ὑπερυμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας.
- 54 εὐλογημένος εἶ, ὁ βλέπων ἀβύσσους καθήμενος ἐπὶ χερουβιν,  
καὶ ὑπεραINETON καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.
- 55 εὐλογημένος εἶ ἐπὶ θρόνου τῆς βασιλείας σου  
καὶ ὑπερυμνητὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.
- 56 εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ  
καὶ ὑπερυμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας.
- 57 εὐλογεῖτε, πάντα τὰ ἔργα κυρίου, τὸν κύριον·  
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
- 58 εὐλογεῖτε, ἄγγελοι κυρίου, τὸν κύριον·  
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
- 59 εὐλογεῖτε, οὐρανοί, τὸν κύριον·

## ODE 8

*The Song of the Three Children*

- 52 Blessed are you, O Lord, God of our fathers,  
and to be praised and highly exalted forever;  
and blessed is your glorious holy name,  
and to be highly praised and exalted forever and ever.
- 53 Blessed are you in the shrine of your holy glory  
and to be greatly hymned and highly glorified forever.
- 54 Blessed are you upon the throne of your kingdom,  
and to be highly praised and exalted forever and ever.
- 55 Blessed are you on the throne of your kingdom,  
and to be highly praised and exalted forever and ever.
- 56 Blessed are you in the firmament,  
and to be greatly hymned and highly glorified forever.
- 57 Bless the Lord, all you creations of the Lord;  
sing hymns and highly exalt him forever.
- 58 Bless the Lord, you angels of the Lord;  
sing hymns and highly exalt him forever.
- 59 Bless the Lord, you heavens;

---

### ODE 8

- 52 For 'fathers', here following the LXX (πατέρων), the NETS has 'ancestors'.
- 53 NETS adds 'And' at the start of this verse.
- 54 For the 2<sup>nd</sup> line, NETS here repeats that of v. 53 rather than that of v. 52 (as in the Greek text).
- 55 For the 1<sup>st</sup> line, NETS, following the Old Greek, reads, "Blessed are you who view the depths sitting upon cherubim." Here, we follow Theodotion.
- 56 A more literal translation of 'firmament' is 'dome' or 'vault'.
- 57 The song of vv. 57-88 is often referred to as 'The Benedicite'; in the Vg, the verse begins with, *Benedicite, omnia opera Domini*.
- 58 In Theodotion, the refrain of the 2<sup>nd</sup> line occurs some 32 times in this call to worship, with only an occasional slight variation in wording.
- 59 The Old Greek (and also some translations) transposes vv. 58 & 59.

ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 60 εὐλογεῖτε,  
     ὑδατα πάντα τὰ ὑπεράνω τῶν οὐρανῶν, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 61 εὐλογεῖτε, πᾶσαι αἱ δυνάμεις κυρίου, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 62 εὐλογεῖτε, ἥλιος καὶ σελήνη, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 63 εὐλογεῖτε, ἄστρα τοῦ οὐρανοῦ, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 64 εὐλογεῖτε, πᾶς ὄμβρος καὶ δρόσος, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 65 εὐλογεῖτε, πάντα τὰ πνεύματα, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 66 εὐλογεῖτε, πῦρ καὶ καῦμα, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 67 εὐλογεῖτε, ψῦχος καὶ καύσων, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.  
 68 εὐλογεῖτε, δρόσοι καὶ νιφετοί, τὸν κύριον·  
 ἕμνεϊτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

sing hymns and highly exalt him forever,  
 60 Bless the Lord,  
     all you waters above the heavens;  
 sing hymns and highly exalt him forever.  
 61 Bless the Lord, all you powers of the Lord;  
 sing hymns and highly exalt him forever.  
 62 Bless the Lord, sun and moon;  
 sing hymns and highly exalt him forever.  
 63 Bless the Lord, stars of heaven;  
 sing hymns and highly exalt him forever.  
 64 Bless the Lord, all rain and dew;  
 sing hymns and highly exalt him forever.  
 65 Bless the Lord, all you winds;  
 sing hymns and highly exalt him forever.  
 66 Bless the Lord, fire and heat;  
 sing hymns and highly exalt him forever.  
 67 Bless the Lord, chill and winter cold;  
 sing hymns and highly exalt him forever.  
 68 Bless the Lord, dew and falling snow;  
 sing hymns and highly exalt him forever.

60 The Peshitta transposes vv. 60 & 61 and adds the refrain, "Bless the Lord, all those who fear the Lord; praise and exalt him forever."

61 The 'powers of the Lord' are the heavenly bodies or angels.

62 For the refrain of the 2<sup>nd</sup> line, the NJB (in Dn 3) reads 'praise and glorify him forever' throughout this song.

63 In place of 'stars of heaven', here following NETS, NETB has 'heavenly stars'.

64 In place of 'all rain', here following NETS, NETB has 'every thunderstorm'.

65 The Greek word (πνεύματα) translated 'winds' can also mean 'spirits', although that sense does not fit the present context.

66 At the end of this verse, the Peshitta includes an additional refrain: "Bless the Lord, all the souls of the righteous; praise and exalt him forever."

67 The Peshitta (and all but one MS of Theodotion) lacks vv. 67–68.

68 In NETS, the word here translated 'dew' is plural.

69 εὐλογεῖτε, πάγος καὶ ψῦχος, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

70 εὐλογεῖτε, πάχλαι καὶ χιόνες, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

71 εὐλογεῖτε, νύκτες καὶ ἡμέραι, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

72 εὐλογεῖτε, φῶς καὶ σκότος, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

73 εὐλογεῖτε, ἀστραπαὶ καὶ νεφέλαι, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

74 εὐλογεῖτω ἡ γῆ τὸν κύριον·  
 ὑμνεῖτω καὶ ὑπερψοῦτω αὐτὸν εἰς τοὺς αἰῶνας.

75 εὐλογεῖτε, ὄρη καὶ βουνοί, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

76 εὐλογεῖτε, πάντα τὰ φύομενα ἐν τῇ γῆ, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

77 εὐλογεῖτε, αἱ πηγαί, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

69 Bless the Lord, ice and cold;  
 sing hymns and highly exalt him forever.

70 Bless the Lord, frosts and snows;  
 sing hymns and highly exalt him forever.

71 Bless the Lord, nights and days;  
 sing hymns and highly exalt him forever.

72 Bless the Lord, darkness and light;  
 sing hymns and highly exalt him forever.

73 Bless the Lord, lightning and clouds;  
 sing hymns and highly exalt him forever.

74 Let the earth bless the Lord;  
 let it sing hymns and highly exalt him forever.

75 Bless the Lord, mountains and hills;  
 sing hymns and highly exalt him forever.

76 Bless the Lord, all that grows in the ground;  
 sing hymns and highly exalt him forever.

77 Bless the Lord, rains and springs;  
 sing hymns and highly exalt him forever.

69 In Dn 3:69, the NRSV has 'fire and heat' in place of 'ice and cold'.

70 For 'frosts and snows', NETS has 'snows and hoarfrosts'.

71 Vv. 71-72 occur before v. 69 in *Theodotion* and in the *Peshitta*.

72 In Dn 3, the NRSV appears to follow the verse order of *Theodotion*.

73 In place of 'lightning', here following NETS, NETB has 'stars'.

74 An alternative translation for 'earth' (γῆ) is 'land'.

75 Throughout Dn 3, the NJB has 'glorify' in place of 'highly exalt', here following NETS.

76 At the end of Dn 3:76, the *Peshitta* includes an additional refrain: "Bless the Lord, all that grows on the earth; sing praises and glorify him forever."

77 Some MSS of the LXX omit 'rains and' in Dn 3:77.

78 εὐλογεῖτε, θάλασσαι καὶ ποταμοί, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

79 εὐλογεῖτε, κήτη καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασιν,  
 τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

80 εὐλογεῖτε, πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

81 εὐλογεῖτε, τὰ θηρία καὶ πάντα τὰ κτήνη, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

82 εὐλογεῖτε, υἱοὶ τῶν ἀνθρώπων, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

83 εὐλογεῖτω Ἰσραηλ τὸν κύριον·  
 ὑμνεῖτω καὶ ὑπερυψοῦτω αὐτὸν εἰς τοὺς αἰῶνας.

84 εὐλογεῖτε, ἱερεῖς κυρίου, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

85 εὐλογεῖτε, δοῦλοι κυρίου, τὸν κύριον·  
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

86 εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, τὸν κύριον·

78 Bless the Lord, seas and rivers;  
 sing hymns and highly exalt him forever.

79 Bless the Lord,  
 you sea-monsters and all that move in the waters;  
 sing hymns and highly exalt him forever,

80 Bless the Lord, all birds of the air;  
 sing hymns and highly exalt him forever,

81 Bless the Lord, four-footed and wild animals of the land;  
 sing hymns and highly exalt him forever.

82 Bless the Lord, sons of men;  
 sing hymns and highly exalt him forever.

83 Bless the Lord, O Israel;  
 sing hymns and highly exalt him forever.

84 Bless the Lord, you priests of the Lord;  
 sing hymns and highly exalt him forever.

85 Bless the Lord, you slaves of the Lord;  
 sing hymns and highly exalt him forever.

86 Bless the Lord, spirits and upright souls;

78 *Theodotion* and the *Peshitta* reverse the order of vv. 77 & 78 in Dn 3.

79 The word, *κήτη*, refers to large creatures of the sea but is not restricted in meaning to whale (as some translate).

80 In Dn 3:80, the NJB has 'every kind of bird' in place of 'all birds of the air'.

81 'Four-footed and wild animals of the land' follows NETS; the NRSV has 'all wild animals and cattle'. At the end of this verse, the *Peshitta* includes an additional refrain: "Bless the Lord, all that creeps on the earth; sing praise and glorify him forever."

82 For 'sons of men', NETS has 'all humans on earth'.

83 The objects of the summons to 'bless the Lord' now move from the general and universal to the Jewish nation, its priests and its faithful.

84 In Dn 3:84, *Theodotion* lacks 'of the Lord'.

85 In the light of the preceding verse, the reference here is probably to temple servants or Levites.

86 NETS has 'righteous' in place of 'upright'.

ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

<sup>87</sup> εὐλογεῖτε, ὅσοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν κύριον·

ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

<sup>88</sup> εὐλογεῖτε, Ανανια, Αζαρια, Μισαηλ, τὸν κύριον·

ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

sing hymns and highly exalt him forever.

<sup>87</sup> Bless the Lord, you who are holy and humble in heart;  
sing hymns and highly exalt him forever.

<sup>88</sup> Bless the Lord, Hananias, Azarias, Misael;  
sing hymns and highly exalt him forever.

---

<sup>87</sup> In place of 'you who are holy and humble in heart', the NJB has 'faithful, humble-hearted people'.

<sup>88</sup> In Dn 3, this verse has an additional 4 lines and the song is continued into vv. 89 & 90.

## Ωδή 9

† Προσευχὴ Μαρίας τῆς Θεοτόκου.

- 46 Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτηρὶ μου,  
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ·  
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί,  
49 ὅτι ἐποίησέν μοι μεγαλεῖα ὁ δυνατός,  
καὶ ἅγιον τὸ ὄνομα αὐτοῦ,  
50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰν καὶ γενεὰν  
τοῖς φοβουμένοις αὐτόν.  
51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,  
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·  
52 καθεῖλεν δυνάστας ἀπὸ θρόνων  
καὶ ὕψωσεν ταπεινούς·  
53 πεινῶντας ἐνέπλησεν ἀγαθῶν  
καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.  
54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἐλέους,

## ODE 9

*The Prayer of Mary, mother of God*

- 46 My soul magnifies the Lord,  
47 and my spirit has begun to rejoice in God my Saviour,  
48 for, he has looked on the lowliness of his servant.  
See! From now on, all generations will call me blessed;  
49 for, the Mighty One has done great things for me,  
and holy is his name.  
50 His mercy is for those who fear him  
from generation to generation.  
51 He has shown strength with his arm;  
he has scattered the proud in the thoughts of their hearts.  
52 He has brought down the mighty from their thrones  
and lifted up the lowly;  
53 he has filled the hungry with good things,  
and sent the rich away empty.  
54 He has helped his child, Israel, remembering his mercy,

---

## ODE 9

- 46 The name of this psalm, the *Magnificat*, comes from the Latin for the phrase 'My soul magnifies the Lord' (*Magnificat anima mea Dominum*).  
47 In place of 'has begun to rejoice', NETS has just 'rejoices'.  
48 After 'looked', NETS adds 'with favour'; the words are not in the Greek text but may well be implied.  
49 In place of 'the Mighty One' (here following the NRSV), the NJB has 'the Almighty' and NETB has 'he who is mighty'.  
50 God's 'mercy' refers to his loyal or steadfast love, expressed in faithful actions, as the rest of the psalm illustrates.  
51 Another reading for 'proud' is 'arrogant'.  
52 NETS has 'powerful' in place of 'mighty'.  
53 Another fundamental contrast of Luke's is between 'the hungry' and 'the rich' (cf. Lk 6:20-26).  
54 In place of 'child', NETS has 'servant'.

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,  
τῷ Ἀβρααμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

Προσευχὴ Ζαχαρίου.

68 Εὐλογητὸς κύριος ὁ Θεὸς τοῦ Ἰσραηλ,  
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ  
69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν  
ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ,  
70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν  
ἀπ' αἰῶνος προφητῶν αὐτοῦ,  
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν  
καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,  
72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν  
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
73 ὄρκον, ὃν ὤμοσεν πρὸς Ἀβρααμ τὸν πατέρα ἡμῶν,  
74 τοῦ δοῦναι ἡμῖν ἀφόβως  
ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ὅτι σθέντας  
75 λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ  
ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν.

55 according to the promise he made to our fathers,  
to Abraham and to his descendants forever.

*The Prayer of Zechariah*

68 Blessed be the Lord, the God of Israel;  
for, he looked favourably on his people and freed them.  
69 And he has raised up a mighty saviour for us  
in the house of his servant David,  
70 as he spoke through the mouth of his holy prophets  
from ancient times,  
71 that we would be saved from our enemies  
and from the hand of all who hate us.  
72 Thus, he has shown the mercy promised to our fathers,  
and has remembered his holy covenant,  
73 the oath that he swore to our father Abraham,  
74 to grant us that we, being rescued  
from the hands of our enemies,  
75 might serve in holiness and righteousness  
before him all our days.

---

55 NETS has 'ancestors' in place of 'fathers'.

68 Like the *Magnificat*, this canticle (the *Benedictus*, named after the 1<sup>st</sup> word in the Latin translation, *Benedictus Dominus Deus Israël*) is a poem that Luke has drawn from elsewhere to put on Zechariah's lips, adding vv. 76–77 to adapt it to the context.

69 The literal translation of 'mighty saviour' is 'horn of salvation' (see #Ps 75:4).

70 Alternative readings for 'ancient times' are 'eternity' and 'of old' (as NETS).

71 The theme of being saved 'from our enemies' is like the release Jesus preaches in 4:18–19; Luke's narrative shows that one of the enemies in view is Satan and his cohorts, with the grip they have on humanity.

72 NETS has 'ancestors' in place of 'fathers'.

73 The 'oath' is linked back grammatically by apposition to 'covenant' in v. 72, specifying which covenant is meant.

74 Many early MSS lack 'our'; while most supply it, the addition is likely not authentic, the word is used in the translation for stylistic reasons.

75 Salvation frees us up to serve God without fear through a life full of ethical integrity.

<sup>76</sup> καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ·  
προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ  
<sup>77</sup> τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ  
ἐν ἀφέσει ἁμαρτιῶν ἡμῶν  
<sup>78</sup> διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,  
ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολή ἐξ ὕψους  
<sup>79</sup> ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις  
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. — —

<sup>76</sup> And you, child, will be called a prophet of the Most High;  
for, you will go before the Lord to prepare his ways,  
<sup>77</sup> to give knowledge of salvation to his people  
by the forgiveness of their sins.  
<sup>78</sup> By the tender mercy of our God,  
the dawn from on high will break upon us,  
<sup>79</sup> to give light to those who sit in the dark shadow of death,  
to guide our feet into the way of peace.

---

<sup>76</sup> 'The Lord' here (as in 1:16–17) is God, not the Messiah.

<sup>77</sup> Luke depicts the function of the Precursor with the help of texts applied to him by tradition; he makes his message accord with that of the apostles in Acts (see Ac 2:38, 5:31, 10:43, 13:38, 26:18).

<sup>78</sup> The literal translation of 'tender mercy' is 'bowels of mercy'.

<sup>79</sup> NETS ends the 1<sup>st</sup> line with, "in darkness and in the shadow of death."

## Ωδή 10

† Ωδή Ησαιου.

- 1 Ἄισω δὴ τῷ ἠγαπημένῳ ἕσμα  
τοῦ ἀγαπητοῦ τῷ ἀμπελῶνί μου·  
ἀμπελῶν ἐγένετο τῷ ἠγαπημένῳ ἐν κέρατι ἐν τόπῳ πίοι, *NETS*  
2 καὶ φραγμὸν περιέδηκα καὶ ἐφύτευσα ἄμπελον ἐν σωρηκ  
καὶ ὠκοδόμησα πύργον ἐν μέσῳ αὐτῆς  
καὶ προλήνιον ὠρυξα ἐν αὐτῷ·  
καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν,  
ἐποίησεν δὲ ἀκάνθας.  
3 καὶ νῦν, ἄνθρωπος τοῦ Ιουδα  
καὶ οἱ ἐνοικοῦντες ἐν Ιερουσαλημ,  
κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελῶνός μου.  
4 τί ποιήσω τῷ ἀμπελῶνί μου ἔτι καὶ οὐκ ἐποίησα αὐτῷ;  
διότι ἔμεινα, ἵνα ποιήσῃ σταφυλήν,  
ἐποίησεν δὲ ἀκάνθας.  
5 νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελῶνί μου·  
ἀφελῶ τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν,  
καὶ καθελῶ τὸν τοῖχον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα,  
6 καὶ ἀνήσω τὸν ἀμπελῶνά μου,

## ODE 10

*The Song of Isaiah*

- 1 I will now sing for the beloved,  
a song of the loved one concerning my vineyard:  
The beloved had a vineyard on a hill, a fertile place. *NETS*  
2 And I fenced it in with a hedge and planted a choice vine,  
and I built a tower in the midst of it  
and dug out a wine vat in it,  
and I waited for it to produce a cluster of grapes,  
but it produced thorns.  
3 And now, man of Judah  
and those who dwell in Jerusalem,  
judge between me and my vineyard.  
4 What can I do for my vineyard that I have not done for it?  
For, I waited for it to produce a cluster of grapes,  
but it produced thorns.  
5 But now I will tell you what I will do to my vineyard.  
I will remove its hedge, and it shall be plundered,  
and I will tear down its wall, and it shall be trampled on.  
6 And I will abandon my vineyard,

---

### ODE 10

- 1 The literal translation of 'on a hill' is 'on a horn': apparently, κέρατι, from the Hebrew קַרְנִי ('horn') here refers to the horn-shaped peak of a hill or to a spur, i.e., a ridge that extends laterally from a mountain.  
2 NETS opens with, "And I put a hedge around it and fenced it in."  
3 Judah is asked to pass judgement on herself, much as Nathan, through a parable, had David pass judgement on himself (2S 12:1-12).  
4 In Is 5:4 (& 5:2), the MT has 'sour ones' in place of 'thorns'.  
5 In place of 'tell you', NETS has 'declare to you'.  
6 The last line makes it clear that it is the LORD who is speaking.

καὶ οὐ μὴ τμηθῆ ἢ οὐδὲ μὴ σκαφῆ,  
καὶ ἀναβήσεται εἰς αὐτὸν ὡσεὶ εἰς χέρσον ἄκανθαι,  
καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν.

- 7 ὁ γὰρ ἀμπελῶν κυρίου σαβαωθ  
οἶκος Ἰσραηλ ἐστὶν  
καὶ ἄνθρωπος τοῦ Ἰουδα νεόφυτον ἠγαπημένον,  
καὶ ἔμεινα τοῦ ποιῆσαι κρίσιν,  
ἐποίησεν δὲ ἀνομίαν καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγὴν.
- 8 οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν  
καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες,  
ἵνα τοῦ πλησίον ἀφέλωνται·  
μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς;  
9 ἠκούσθη γὰρ ταῦτα πάντα εἰς τὰ ὦτα κυρίου σαβαωθ.

and it shall not be pruned or dug,  
and a thorn shall come up into it as into a wasteland,  
and I will also command the clouds to send no rain to it.

- 7 For, the vineyard of the Lord Sabaoth  
is the house of Israel,  
and the man of Judah is a beloved young plant;  
I waited for him to produce justice  
but he produced iniquity, not righteousness, but a cry!
- 8 Ah, those who join house to house  
and bring field next to field  
so that they may take something from their neighbour!  
Will you dwell alone on the earth?
- 9 For, all these things came to the ears of the Lord Sabaoth.

---

7 NETS has 'lawlessness' in place of 'iniquity'.

8 NETS does not have the line break after 'house to house'.

9 In place of 'came to', NETS has 'were heard in'.

## Ωδή ΙΙ

† Προσευχὴ Εζεκιου.

- 10** Ἐγὼ εἶπα Ἐν τῷ ὕψει τῶν ἡμερῶν μου  
πορεύσομαι ἐν πύλαις ᾄδου,  
καταλείψω τὰ ἔτη τὰ ἐπίλοιπα.
- 11** εἶπα Οὐκέτι οὐ μὴ ἴδω τὸ σωτήριον τοῦ θεοῦ ἐπὶ τῆς γῆς,  
οὐ μὴ ἴδω ἄνθρωπον μετὰ κατοικούντων.
- 12** ἐξέλιπον ἐκ τῆς συγγενείας μου,  
κατέλιπον τὸ λοιπὸν τῆς ζωῆς μου·  
ἐξῆλθεν καὶ ἀπῆλθεν ἀπ' ἐμοῦ  
ὥσπερ ὁ καταλύων σκηνὴν πῆξας·  
τὸ πνεῦμά μου παρ' ἐμοὶ ἐγένετο  
ὡς ἰστός, ἐρίθου ἐγγιζούσης ἐκτεμεῖν.
- 13** ἐν τῇ ἡμέρᾳ ἐκείνῃ παρεδόθην ἕως πρωῒ ὡς λέοντι·  
οὕτως συνέτριψεν πάντα τὰ ὀστέα μου·  
ἀπὸ γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην.
- 14** ὡς χελιδῶν, οὕτω φωνήσω,  
καὶ ὡς περιστερὰ, οὕτω μελετήσω·  
ἐξέλιπον γὰρ οἱ ὀφθαλμοί μου τοῦ βλέπειν  
εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς τὸν κύριον,
- 15** ὃς ἐξείλατό με καὶ ἀφείλατό μου τὴν ὀδύνην τῆς ψυχῆς.

## ODE 11

*The Prayer of Hezekiah*

- 10** I said: "In the prime of my days,  
in the gates of Hades,  
I shall leave behind my remaining years."
- 11** I said, "No more shall I see the salvation of God on earth;  
no longer shall I see a man among the inhabitants.
- 12** I am cut off from my kindred,  
have left behind the rest of my life;  
it has gone out and departed from me  
like the one who, having pitched a tent, takes it down;  
my spirit in me became like the web  
of a weaver who approaches to cut it off."
- 13** In that day, I was given over as to a lion until morning;  
thus he broke my bones;  
for, I was given over from day to night.
- 14** Like a swallow, so will I cry out  
and, like a dove, so will I moan;  
for, my eyes have failed from looking  
to the height of heaven, toward the Lord.
- 15** who rescued me and redeemed the pain of my soul.

---

### ODE 11

- 10** In place of 'In the prime', NETS has 'At the height'.  
**11** NETS has 'no longer' in place of 'no more'.  
**12** At the end of this verse, the MT of Is 38:14 adds an extra line, which is repeated (and included here) in v. 13.  
**13** Another reading for 'given over' is 'surrendered'.  
**14** NETS has 'mutter' in place of 'moan'.  
**15** For this verse, NETS reads, "who rescued me and took away the pain of my soul."

- <sup>16</sup> κύριε, περὶ αὐτῆς γὰρ ἀνηγγέλη σοι,  
καὶ ἐξήγειράς μου τὴν πνοήν, καὶ παρακληθεῖς ἔζησα·
- <sup>17</sup> εἴλου γάρ μου τὴν ψυχὴν, ἵνα μὴ ἀπόληται,  
καὶ ἀπέρριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου.
- <sup>18</sup> οὐ γὰρ οἱ ἐν ᾄδου αἰνέσουσίν σε,  
οὐδὲ οἱ ἀποθανόντες εὐλογήσουσίν σε,  
οὐδὲ ἐλπιοῦσιν οἱ ἐν ᾄδου τὴν ἐλεημοσύνην σου·
- <sup>19</sup> οἱ ζῶντες εὐλογήσουσίν σε, ὃν τρόπον καὶ γώ.  
ἀπὸ γὰρ τῆς σήμερον παιδία ποιήσω,  
ἃ ἀναγγελοῦσιν τὴν δικαιοσύνην σου,  
κύριε τῆς σωτηρίας μου,
- <sup>20</sup> καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου  
πάσας τὰς ἡμέρας τῆς ζωῆς μου  
κατέναντι τοῦ οἴκου τοῦ θεοῦ.

- <sup>16</sup> Lord, you were indeed told concerning it,  
and you revived my breath, and I, cured, came to life!
- <sup>17</sup> For, you have chosen my soul so that it may not perish,  
and you have cast all my sins behind me.
- <sup>18</sup> For, those who are in Hades will not praise you,  
nor will the dead bless you,  
nor will those who are in Hades hope for your mercy.
- <sup>19</sup> The living will praise you, as I also do,  
for from today I will produce children  
who will declare your righteousness,  
O Lord of my salvation.
- <sup>20</sup> And I will not cease praising you with a harp  
all the days of my life,  
before the house of the Lord.

---

<sup>16</sup> NETS has 'comforted' in place of 'cured'.

<sup>17</sup> The MT for Is 38:17 reads 'behind you' in place of 'behind me'.

<sup>18</sup> 'Hades' (ᾄδου) translates the Hebrew 'Sheol' (שְׁאוֹל).

<sup>19</sup> The MT of Is 38:19 is very different: "The living, the living, they praise you, as I do today. Fathers tell their sons about your constancy."

<sup>20</sup> For 'house', some read 'Temple'.

## Ωδή 12

## ODE 12

[In this collection, Ode 12 is presented as a separate book, [The Prayer of Manasseh](#).]

## Ωδή 13

## ODE 13

† Προσευχὴ Συμεων.

*The Prayer of Simeon*

<sup>29</sup> Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,  
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ,  
<sup>30</sup> ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,  
<sup>31</sup> ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,  
<sup>32</sup> φῶς εἰς ἀποκάλυψιν ἐθνῶν  
καὶ δόξαν λαοῦ σου Ἰσραηλ.

<sup>29</sup> Master, now you are dismissing your servant in peace,  
according to your word;  
<sup>30</sup> for, my eyes have seen your salvation,  
<sup>31</sup> which you have prepared in the presence of all peoples,  
<sup>32</sup> light for revelation to the Gentiles  
and for glory to your people Israel.

---

### ODE 13

- <sup>29</sup> This canticle (Lk 2:29–32, the *Nunc Dimittis*, from the Latin, ‘now, dismiss’) seems to have been written by Luke himself, using texts from Isaiah.  
<sup>30</sup> To see Jesus, the Messiah, is to see God’s ‘salvation’.  
<sup>31</sup> ‘All peoples’ is a reference to both Israel and the Gentiles, as the following verse makes clear: another key Lucan theme (24:47, Ac 10:34–43).  
<sup>32</sup> Jesus is a special cause for praise and honour (‘glory’) for the nation.

## Ωδή Ι4

† Ὕμνος ἑωθινός.

<sup>1</sup> Δόξα ἐν ὑψίστοις θεῶ

<sup>2</sup> καὶ ἐπὶ γῆς εἰρήνη,

<sup>3</sup> ἐν ἀνθρώποις εὐδοκία.

<sup>4</sup> Αἰνοῦμέν σε, <sup>5</sup> εὐλογοῦμέν σε, <sup>6</sup> προσκυνοῦμέν σε, <sup>7</sup> δοξολογοῦμέν σε, <sup>8</sup> εὐχαριστοῦμέν σοι <sup>9</sup> διὰ τὴν μεγάλην σου δόξαν, <sup>10</sup> κύριε βασιλεῦ <sup>11</sup> ἐπουράνιε, <sup>12</sup> θεὸς πατὴρ παντοκράτωρ, <sup>13</sup> κύριε υἱὲ μονογενῆ <sup>14</sup> Ἰησοῦ Χριστέ <sup>15</sup> καὶ ἅγιον πνεῦμα. <sup>16</sup> κύριε ὁ θεός, <sup>17</sup> ὁ ἀμνὸς τοῦ θεοῦ, <sup>18</sup> ὁ υἱὸς τοῦ πατρὸς, <sup>19</sup> ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου, <sup>20</sup> ἐλέησον ἡμᾶς·

<sup>21</sup> ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου, <sup>22</sup> πρόσδεξαι τὴν δέησιν ἡμῶν·

## ODE 14

*Canticle of the Morning*

<sup>1</sup> Glory to God in the highest,

<sup>2</sup> and on earth peace;

<sup>3</sup> goodwill among people!

<sup>4</sup> We praise you, <sup>5</sup> we bless you, <sup>6</sup> we worship you, <sup>7</sup> we glorify you, <sup>8</sup> we thank you <sup>9</sup> for your great glory, <sup>10</sup> Lord, King <sup>11</sup> of heaven, <sup>12</sup> God Almighty, the Father <sup>13</sup> of the Lord, the only Son, <sup>14</sup> Jesus Christ, <sup>15</sup> and the Holy Spirit. <sup>16</sup> Lord God, <sup>17</sup> the lamb of God, <sup>18</sup> the Son of the Father, <sup>19</sup> the one who takes away the sins of the world, <sup>20</sup> have mercy on us.

<sup>21</sup> The one who takes away the sins of the world, <sup>22</sup> accept our prayer.

### ODE 14

- <sup>1</sup> This Canticle is often known by its Latin name, *Gloria in Excelsis Deo*.
- <sup>2</sup> The *Nestle-Aland* text of the Greek New Testament lacks the comma at the end of this verse, here following *Rahlfs-Hanhart*.
- <sup>3</sup> Vv. 1–3 copy Lk 2:14.
- <sup>4</sup> Vv. 4–28 do not occur elsewhere in the Bible.
- <sup>5</sup> Another possible reading for this verse is ‘*blessed are you*’.
- <sup>6</sup> Note that most transcriptions of this Ode have each verse on a separate line.
- <sup>7</sup> Another reading for ‘*glorify*’ is ‘*exalt*’.
- <sup>8</sup> One could read ‘*we give thanks to you*’ for this verse.
- <sup>9</sup> Whether this verse applies only to v. 8 or to vv. 4 – 8 is unclear.
- <sup>10</sup> The *Rahlfs-Hanhart* LXX text adds a comma at the end of this verse.

- <sup>11</sup> The word, *ἐπουράνιε*, could also be translated as the adjective, ‘*heavenly*’, applied to ‘*King*’ (v. 10).
- <sup>12</sup> Some translators omit the definite article.
- <sup>13</sup> *NETS* include the opening ‘*of*’ in v. 12.
- <sup>14</sup> This is arguably the most ‘*Christian*’ verse in the Apocrypha.
- <sup>15</sup> Note the specification of the Holy trinity in vv. 13–15.
- <sup>16</sup> Some scholars capitalize *κύριε* and *θεός* when the terms are used of God.
- <sup>17</sup> The 2<sup>nd</sup> article (*τοῦ*) is redundant in English.
- <sup>18</sup> The 2<sup>nd</sup> article (*τοῦ*) is here **not** redundant in English.
- <sup>19</sup> The translation here is fairly certain.
- <sup>20</sup> This verse is translated idiomatically.
- <sup>21</sup> Cf. v. 19.
- <sup>22</sup> The translation here is fairly literal.

<sup>23</sup> ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς, <sup>24</sup> ἐλέησον ἡμᾶς. <sup>25</sup> ὅτι σὺ εἶ  
μόνος ἅγιος, <sup>26</sup> σὺ εἶ μόνος κύριος, <sup>27</sup> Ἰησοῦς Χριστός,

<sup>28</sup> Εἰς δόξαν Θεοῦ πατρὸς. ἀμην.

<sup>29</sup> Καθ' ἐκάστην ἡμέραν εὐλογήσω σε

<sup>30</sup> καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα

<sup>31</sup> καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

<sup>32</sup> Καταξιώσον, κύριε, καὶ τὴν ἡμέραν ταύτην <sup>33</sup> ἀναμαρτήτους  
φυλαχθῆναι ἡμᾶς. <sup>34</sup> εὐλογητὸς εἶ, κύριε ὁ Θεὸς τῶν πατέρων  
ἡμῶν, <sup>35</sup> καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶ  
νας. ἀμην.

<sup>36</sup> Εὐλογητὸς εἶ, κύριε, δίδαξόν με τὰ δικαιώματά σου·

<sup>37</sup> Εὐλογητὸς εἶ, κύριε, δίδαξόν με τὰ δικαιώματά σου·

<sup>38</sup> Εὐλογητὸς εἶ, κύριε, δίδαξόν με τὰ δικαιώματά σου.

<sup>39</sup> Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ. <sup>40</sup> ἐγὼ  
εἶπα Κύριε, ἐλέησόν με, <sup>41</sup> ἴασαι τὴν ψυχὴν μου, ὅτι ἥμαρτόν σοι.

<sup>42</sup> κύριε, πρὸς σὲ κατέφυγα· <sup>43</sup> δίδαξόν με τοῦ ποιεῖν τὸ θέλημά  
σου, ὅτι σὺ εἶ ὁ Θεός μου·

<sup>23</sup> The one sat at the Father's right, <sup>24</sup> have mercy on us. <sup>25</sup> For,  
you alone are Holy, <sup>26</sup> you alone are Lord, <sup>27</sup> Jesus Christ.

<sup>28</sup> To the glory of God the Father. Amen.

<sup>29</sup> Every day I will bless you

<sup>30</sup> and praise your name forever

<sup>31</sup> and forever and ever!

<sup>32</sup> Make it glorious it, Lord, and this day; <sup>33</sup> keep us free  
from sin. <sup>34</sup> Blessed are you, Lord, the God of our fathers  
<sup>35</sup> and blessed and glorified be your name, forever and ever.  
Amen.

<sup>36</sup> Blessed are you, O Lord; teach me your statutes!

<sup>37</sup> Blessed are you, O Lord; teach me your statutes!

<sup>38</sup> Blessed are you, O Lord; teach me your statutes!

<sup>39</sup> Lord, you have been our refuge for generations. <sup>40</sup> I said,  
"Lord, have mercy on me, <sup>41</sup> heal my soul; for, I have sinned  
against you. <sup>42</sup> Lord, I have taken refuge in you; <sup>43</sup> teach me  
to do your will; for, you are my God.

<sup>23</sup> Most translators have 'right hand' in place of 'right'.

<sup>24</sup> Cf. v. 20.

<sup>25</sup> Vv. 25 & 26 form a couplet.

<sup>26</sup> A more traditional reading is 'you are the only Lord'.

<sup>27</sup> Cf. #14.

<sup>28</sup> This doxology concludes the prayer started at v. 4.

<sup>29</sup> Vv. 29-31 copy Ps 144:2 (LXX = Ps 145:2, MT).

<sup>30</sup> The phrase, εἰς τὸν αἰῶνα ('forever'), occurs frequently in the NT.

<sup>31</sup> The MT of Ps 145:2 reads, "Day after day, I shall bless you; I shall  
praise your name forever and ever."

<sup>32</sup> Vv. 32-35 do not occur elsewhere in the Bible.

<sup>33</sup> Another reading for 'free from sin' is 'sinless'.

<sup>34</sup> One could read 'Lord God' in place of 'Lord, the God'.

<sup>35</sup> God's 'name' is often equated to his identity.

<sup>36</sup> Vv. 36-38 copy/repeat Ps 118:12 (LXX = Ps 119:12, MT)

<sup>37</sup> The Rahlfs-Hanhart text opens this line with a lowercase epsilon.

<sup>38</sup> Cf. #36 & #37.

<sup>39</sup> The literal translation of 'generations' is 'generation and generation'.

<sup>40</sup> Vv. 39-43 do not occur elsewhere in the Bible.

<sup>41</sup> Most transcriptions of this Ode have each verse on a separate line.

<sup>42</sup> This verse is translated somewhat idiomatically.

<sup>43</sup> This verse is translated quite literally.

<sup>44</sup> Ὅτι παρὰ σοὶ πηγή ζωῆς,  
<sup>45</sup> ἐν τῷ φωτί σου ὁψόμεθα φῶς·  
<sup>46</sup> παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσίν σε.

<sup>44</sup> For, with you is the source of life;  
<sup>45</sup> by your light, we shall see the light.  
<sup>46</sup> Extend your mercy to those who know you.”

---

<sup>44</sup> Vv. 44–46 copy Ps 35:10–11 (LXX – Ps 36:10–11a, MT).

<sup>45</sup> NETS lacks the definite article before the 2<sup>nd</sup> instance of ‘light’.

<sup>46</sup> In place of ‘Extend’, NETS opens with ‘Prolong’.