Βίοι Προφητῶν • THE LIVES OF THE PROPHETS

INTRODUCTION

The Greek Transcription and English Translation presented in this collection are those of Charles Cutler Torrey's 1946 publication. The English text presented in this file is based on that work but with some modifications, as described in the footnotes.

The *Lives of the Prophets* is a collection of extra-Biblical Jewish traditions concerning the history and activities of the great prophets; the author assumes his readers are familiar with the Bible and does not repeat facts and events reported there.

No extant Hebrew manuscript is known but there are many Greek MSS, the most important of which is *Codex Marchalianus* (commonly known as MS 'Q'), dating from the 6th Century and now in the Vatican Library. There are also earlier recensions, the most notable of which are those of *Epiphanius* (Bishop of Salmis, 4th Century) and of *Dorotheus* (Presbyter of Antioch, 3rd/4th Century). There are also several Syriac MSS, the best of which dates from the 6th Century (or earlier) and closely follows MS 'Q'.

AUTHORSHIP AND DATES

The Lives of the Prophets was originally written in Hebrew, in Palestine, in the 1st Century CE. Although the work was, no doubt, written by a Jew, the Greek translations have some clear signs of Christian interpolation (see, especially, the notes to the Chapter on Jeremiah).

Ὀνόματα προφητῶν καὶ πόθεν εἰσὶ καὶ ποῦ ἀπέθανον καὶ πῶς καὶ ποῦ κεῖνται.

The Names of the Prophets, whence they came, where they died, and how and where they were buried.

1 – Ἡσαΐας

[1] ἦν ἀπὸ Ἱερουσαλήμ. θνήσκει ὑπὸ Μανασσῆ πρισθεὶς εἰς δύο καὶ ἐτέθη ὑποκάτω δρυὸς Ῥωγὴλ ἐχόμενα τῆς διαβάσεως τῶν ὑδάτων ὧν ἀπώλεσεν Ἐζεκίας χώσας αὐτά. [2] καὶ ὁ θεὸς τὸ σημεῖον τοῦ Σιλωὰμ διὰ τὸν προφήτην ἐποίησεν· ὅτι πρὸ τοῦ θανεῖν ὀλιγωρήσας ηὔξατο πιεῖν ὕδωρ καὶ εὐθέως ἀπεστάλη αὐτῷ ἐξ αὐτοῦ· διὰ τοῦτο ἐκλήθη Σιλωάμ, ὃ ἑρμηνεύεται ἀπεσταλμένος.

[3] Καὶ ἐπὶ τοῦ Ἐζεκία, πρὸ τοῦ ποιῆσαι τοὺς λάκκους καὶ τὰς κολυμβήθρας, ἐπὶ εὐχῇ τοῦ Ἡσαΐου μικρὸν ὕδωρ ἐξελήλυθεν, ὅτι ἦν ὁ λαὸς ἐν συγκλεισμῷ ἀλλοφύλων καὶ ἵνα μὴ διαφθαρῇ ἡ πόλις ὡς μὴ ἔχουσα ὕδωρ. [4] ἠρώτων γὰρ οἱ πολέμιοι, πόθεν πίνουσιν, καὶ ἔχοντες τὴν πόλιν παρεκαθέζοντο τῷ Σιλωάμ. ἐὰν οὖν οἱ Ἰουδαῖοι ἤρχοντο, ἐξήρχετο ὕδωρ· ἐὰν δὲ ἀλλόφυλοι, οὔ. διὸ ἕως σήμερον αἰφνιδίως ἐξέρχεται, ἵνα δειχθῇ τὸ μυστήριον. [5] καὶ ἐπειδὴ διὰ τοῦ Ἡσαΐου τοῦτο γέγονεν, μνήμης χάριν καὶ ὁ λαὸς πλησίον αὐτὸν ἐπιμελῶς ἔθαψεν καὶ ἐνδόξως, ἵνα διὰ εὐχῶν αὐτοῦ καὶ μετὰ θάνατον αὐτοῦ ὡσαύτως

1 – ISAIAH

[1] He was of Jerusalem. He died at the hands of Manasseh, sawn in two, and was buried below the fountain of Rogel, hard by the conduit of the waters that Hezekiah spoiled *for the enemy* by blocking their course. [2] For the prophet's sake, God worked the miracle of Shiloah; for, before his death, in fainting condition, he prayed for water, and it was sent to him from this source. Hence, it was called Shiloah, which means 'sent'.

[3] And, in the time of Hezekiah, before the king made the pools and the reservoirs, at the prayer of Isaiah a little water came forth here, lest the city, at that time besieged by the Gentiles, should be destroyed through lack of water. [4] For, the enemy were seeking a drinking place and, as they invested the city, they camped near Shiloah. If Hebrews came to the pool, water flowed forth; if Gentiles came, there was none. Hence, even to the present day, the water issues suddenly, to keep the miracle in mind. [5] As this happened by Isaiah's prayer, the people in remembrance buried his body near the spot, with care and high honour, in order that, through his prayers, even after his

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[1]   *Codex Marchalianus* lacks the opening ἦν.
[2]   On the meaning of the name, cf. Jn 9:7.
[3]   *Codex Marchalianus* lacks μὴ.
[4]   The 'Virgin's Fountain' is an intermittent spring.
[5]   Torrey opens, "*Because this was wrought through the prayer of Isaiah.*"

ἔχωσι τὴν ἀπόλαυσιν τοῦ ὕδατος, ὅτι καὶ χρησμὸς ἐδόθη αὐτοῖς περὶ αὐτοῦ.

⁶ Ἔστι δὲ ὁ τάφος ἐχόμενα τοῦ τάφου τῶν βασιλέων ὄπισθεν τοῦ τάφου τῶν ἱερέων ἐπὶ τὸ μέρος τὸ πρὸς νότον. ⁷ Σαλωμὼν γὰρ ἐποίησε τοὺς τάφους, τοῦ Δαυὶδ διαγράψαντος, κατ᾽ ἀνατολὰς τῆς Σιών, ἥτις ἔχει εἴσοδον ἀπὸ Γαβαὼν μήκοθεν τῆς πόλεως σταδίοις εἴκοσι, καὶ ἐποίησε σκολιὰν σύνθεσιν ἀνυπονόητον· καὶ ἔστιν ἔως τῆς σήμερον τοῖς πολλοῖς τῶν ἱερέων ἀγνοουμένη, ὅλου δὲ τοῦ λαοῦ. ⁸ ἐκεῖ εἶχεν ὁ βασιλεὺς τὸ χρυσίον τὸ ἐξ Αἰθιοπίας καὶ τὰ ἀρώματα. ⁹ καὶ ἐπειδὴ ὁ Ἐζεκίας ἔδειξεν τοῖς ἔθνεσι τὸ μυστήριον Δαυὶδ καὶ Σαλωμῶνος καὶ ἐμίανεν ὀστᾶ πατέρων αὐτοῦ, διὰ τοῦτο ὁ θεὸς ἐπηράσατο εἰς δουλείαν ἔσεσθαι τὸ σπέρμα αὐτοῦ τοῖς ἐχθροῖς αὐτοῦ, καὶ ἄκαρπον αὐτὸν ἐποίησεν ὁ θεὸς ἀπὸ τῆς ἡμέρας ἐκείνης.

death, they might continue to have the benefit of the water. Indeed, a revelation had been given them concerning him. ⁶ His tomb, however, is located next to the tomb of the kings, behind the tomb of the priests on the side toward the south. ⁷ Solomon constructed the tombs, which had been designed by David, on the east of Zion, where there is an entering road from Gibeon, the town twenty stadia distant from the city. He made a winding construction, its location unsuspected; even to the present day it is unknown to most of the priests, and wholly unknown to the people. ⁸ There the king kept the gold and the spices from Ethiopia. ⁹ When Hezekiah showed to the Gentiles the secret of David and Solomon, and defiled the bones of his ancestors, therefore God laid upon him the curse, that his descendants should be in servitude to their enemies; and God made him to be childless, from that day.

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6 For '*located next to*', Torrey has just '*near*'.
7 The words, *τῶν ἱερέων*, are inserted following the *Dorotheus Recension* and the *Syriac MS*.
8 This verse probably alludes to the gifts of the Queen of Sheba (1K 10).
9 After *ὀστᾶ*, *Codex Marchalianus* adds *τόπου*, perhaps originating in the last 2 letters and the first 2 of the following word.

2 – Ἰερεμίας

[1] ἦν ἐξ Ἀναθὼθ καὶ ἐν Τάφναις Αἰγύπτου λίθοις βληθεὶς ὑπὸ τοῦ λαοῦ ἀποθνήσκει. [2] κεῖται δὲ ἐν τῷ τόπῳ τῆς οἰκήσεως Φαραώ, ὅτι οἱ Αἰγύπτιοι ἐδόξασαν αὐτὸν εὐεργετηθέντες δι᾽ αὐτοῦ. [3] ηὔξατο γὰρ καὶ αἱ ἀσπίδες αὐτοὺς ἔασαν, (ἅς) καλοῦσιν οἱ Αἰγύπτιοι ἐφώθ. [4] καὶ ὅσοι εἰσὶ πιστοὶ θεοῦ ἕως σήμερον εὔχονται ἐν τῷ τόπῳ καὶ λαμβάνοντες τοῦ χοὸς τοῦ τόπου δήγματα ἀσπίδων θεραπεύουσι. [5] ἡμεῖς δὲ ἠκούσαμεν ἐκ τῶν παίδων Ἀντιγόνου καὶ Πτολεμαίου γερόντων ἀνδρῶν, ὅτι Ἀλέξανδρος ὁ Μακεδὼν ἐπιστὰς τῷ τόπῳ τοῦ προφήτου καὶ ἐπιγνοὺς αὐτοῦ τὰ μυστήρια εἰς Ἀλεξάνδρειαν μετέστησεν αὐτοῦ τὰ λείψανα, περιθεὶς αὐτὰ ἐνδόξως κύκλῳ· [6] καὶ ἐκωλύθη ἐκ τῆς γῆς τὸ γένος τῶν ἀσπίδων, καὶ οὕτως ἐνέβαλεν τοὺς ὄφεις τοὺς λεγομένους ἀργόλας, ὅ ἐστίν ὀφιομάχους.

[7] Οὗτος ὁ Ἰερεμίας σημεῖον δέδωκε τοῖς ἱερεῦσιν Αἰγύπ-του, ὅτι δεῖ σεισθῆναι τὰ εἴδωλα αὐτῶν καὶ συμπεσεῖν τὰ χειροποίητα πάντα ὅταν ἐπιβῇ ἐν Αἰγύπτῳ παρθένος

2 – JEREMIAH

[1] He was of Anathoth and he died in Tahpenes in Egypt, stoned to death by the Jews. [2] He is buried in the place where Pharaoh's palace stood; for, the Egyptians held him in honour, because of the benefit they had received through him. [3] For, at his prayer, the serpents the Egyptians call *ephoth* departed from them; [4] and, even today, the faithful servants of God pray on that spot and, taking of the dust of the place, they heal the bites of serpents. [5] We have been told by the children of Antigonus and Ptolemy, aged men, that Alexander the Macedonian, when he stood at the place where the prophet was buried, and learned of the wonders that he had wrought, carried away his bones to Alexandria, placing them around with due ceremony; [6] whereupon the whole race of poisonous serpents was driven out of the land. With like purpose, he had introduced into Egypt the so-called 'snake-fighters'.

[7] Jeremiah also gave a sign to the priests of Egypt, that their idols would be shaken and that their gods made with hands would all collapse, when there should arrive in Egypt a virgin

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LIVES OF THE PROPHETS 2

[1]   Cf. Jr 43:7–18.
[2]   Cf. Jr 43:9.
[3]   After ἔασαν, some *MSS* insert a lengthy addition about crocodiles.
[4]   Torrey has '*at the present day*' in place of '*today*'.
[5]   This tradition may have been narrated by Egyptians who lived in Jerusalem.
[6]   The term, '*snake-fighters*', translates ἀργόλας; some *MSS* add an etymological note explaining the derivation of the word.
[7]   This verse has the appearance of a Christian interpolation.

λοχεύουσα σὺν βρέφει θεοειδεῖ. *⁸* δι᾽ ὃ καὶ ἕως νῦν τιμῶσι παρθένον λοχὸν καὶ βρέφος ἐν φάτνῃ τιθέντες προσκυν-οῦσι, καὶ Πτολεμαίῳ τῷ βασιλεῖ τὴν αἰτίαν πυνθανο-μένῳ ἔλεγον, ὅτι πατροπαράδοτόν ἐστι μυστήριον ὑπὸ ὁσίου προφήτου, τοῖς πατρᾶσιν ἡμῶν παραδοθέν, καὶ ἐκδεχόμεθα τὸ πέρας, φησίν, τοῦ μυστηρίου αὐτοῦ.

⁹ Οὗτος ὁ προφήτης πρὸ τῆς ἁλώσεως τοῦ ναοῦ ἥρπαξε τὴν κιβωτὸν τοῦ νόμου καὶ τὰ ἐν αὐτῇ καὶ ἐποίησεν αὐτὰ καταποθῆναι ἐν πέτρᾳ, καὶ εἶπε τοῖς παρεστῶσιν· *¹⁰* Ἀπεδήμησεν κύριος ἐκ Σινᾶ εἰς οὐρανὸν καὶ πάλιν ἐλεύσεται ἐν δυνάμει, καὶ σημεῖον ὑμῖν ἔσται τῆς παρουσίας αὐτοῦ, ὅτε ξύλον πάντα τὰ ἔθνη προσκυνοῦσιν. *¹¹* εἶπεν δὲ ὅτι τὴν κιβωτὸν ταύτην οὐδεὶς ἐκβάλλει εἰ μὴ Ἀαρών, καὶ τὰς ἐν αὐτῷ πλάκας οὐδεὶς ἀναπτύξει οὐκέτι ἱερέων ἢ προφητῶν εἰ μὴ Μωϋσὴς ὁ ἐκλεκτὸς τοῦ Θεοῦ. *¹²* καὶ ἐν τῇ ἀναστάσει πρώτῃ ἡ κιβωτὸς ἀναστήσεται καὶ ἐξελεύσεται ἐκ τῆς πέτρας καὶ τεθήσεται ἐν ὄρει Σινᾶ, καὶ πάντες οἱ ἅγιοι πρὸς αὐτὴν συναχθήσονται ἐκεῖ ἐκδεχόμενοι κύριον καὶ τὸν ἐχθρὸν φεύγοντες ἀνελεῖν αὐτοὺς θέλοντα.

¹³ Ἐν τῇ πέτρᾳ ἐσφράγισε τῷ δακτύλῳ τὸ ὄνομα τοῦ Θεοῦ καὶ γέγονεν ὁ τύπος ὡς γλυφὴ σιδήρου, καὶ νεφέλη

bearing a child of divine appearance. ⁸ Therefore, even to the present time, they honour a virgin mother and, placing a baby in a manger, they bow down to it. When Ptolemy the king sought the reason for this, they said to him, "It is a mystery handed down from our fathers, a sign delivered to them by a holy prophet, and we are awaiting its fulfilment."

⁹ This prophet, before the destruction of the temple, took possession of the Ark of the Law, and of the things within it, and he caused them to be swallowed up in a rocky cliff, and he said to those who were present, ¹⁰ "The Lord departed from Sinai into heaven, and he will again come with might; and this shall be for you the sign of his appearance, when all the Gentiles worship a piece of wood." ¹¹ He said also, "No one shall bring forth this Ark but Aaron, and the tables within it no one of the priests or prophets shall unfold but Moses, the elect of God." ¹² And, in the resurrection, the Ark will rise first, and come forth from the rock, and will be placed on Mount Sinai; and all the saints will be assembled to it there, awaiting the Lord and fleeing from the enemy wishing to destroy them.

¹³ He sealed in the rock with his finger the name of God, and the writing was as though carved with iron. A cloud

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⁸   This verse has the appearance of a Christian interpolation.

⁹   For αὐτῇ, *Codex Marchalianus* reads αὐτῷ.

¹⁰ For Σινᾶ, *Codex Marchalianus* reads Σιών.

¹¹ For αὐτὴν, *Codex Marchalianus* reads αὐτόν.

¹² This Christian passage was seemingly in the original text.

¹³ After ἀναγνῶναι αὐτόν, some *MSS* add δύναται or δυνήσεται but the Hebrew idiom requires no verb.

ἐσκέπασε τὸ ὄνομα καὶ οὐδεὶς νοεῖ τὸν τόπον οὔτε ἀναγνῶναι αὐτὸν ἕως σήμερον καὶ ἕως συντελείας. [14] καὶ ἔστιν ἡ πέτρα ἐν τῇ ἐρήμῳ, ὅπου πρώτως ἡ κιβωτὸς γέγονε μεταξὺ τῶν δύο ὀρέων, ἐν οἷς κεῖνται Μωϋσὴς καὶ Ἀαρών, καὶ ἐν νυκτὶ νεφέλη ὡς πῦρ γίνεται κατὰ τὸν τύπον τὸν ἀρχαῖον, ὅτι οὐ μὴ παύσηται ἡ δόξα τοῦ θεοῦ ἐκ τοῦ νόμου αὐτοῦ. [15] καὶ ἔδωκεν ὁ θεὸς τῷ Ἰερεμίᾳ χάριν, ἵνα τὸ τέλος τοῦ μυστηρίου αὐτοῦ αὐτὸς ποιήσειεν, ἵνα γένηται συνκοινωνὸς Μωϋσέως, καὶ ὁμοῦ εἰσὶν ἕως σήμερον.

then covered the name; and no one knows the place, nor can the writing be read, to the present day and even to the end. [14] The rock is in the desert, where the Ark was at first, between the two mountains on which Moses and Aaron are buried; and, by night, there is a cloud as it were of fire, according to the primal ordinance that the glory of God should never cease from his Law. [15] And God gave to Jeremiah the favour of completing this wonder, so that he might be the associate of Moses, and they are together to this day.

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[14] Torrey has '*wilderness*' in place of '*desert*'.

[15] It is not entirely clear what the term, '*associate*', here means.

3 – Ἰεζεκιήλ

[1] *Οὗτός ἐστίν ἐκ γῆς Σαρίρα, ἐκ τῶν ἱερέων, καὶ ἀπέθανεν ἐν τῇ γῇ τῶν Χαλδαίων ἐπὶ τῆς αἰχμαλωσίας, πολλὰ προφητεύσας τοῖς ἐν τῇ Ἰουδαίᾳ.* [2] *ἀπέκτεινε δὲ αὐτὸν ὁ ἡγούμενος τοῦ λαοῦ Ἰσραὴλ ἐκεῖ, ἐλεγχόμενος ὑπ᾽ αὐτοῦ ἐπὶ εἰδώλων σεβάσμασι.* [3] *καὶ ἔθαψαν αὐτὸν ἐν ἀγρῷ Μαοὺρ ἐν τάφῳ Σὴμ καὶ Ἀρφάξαδ πατέρων Ἀβραάμ.* [4] *καὶ ἔστιν ὁ τάφος σπήλαιον διπλοῦν, ὅτι καὶ Ἀβραὰμ ἐν Χεβρῶν πρὸς τὴν ὁμοιότητα αὐτοῦ ἐποίησε τὸν τάφον Σάῤῥας.* [5] *διπλοῦν δὲ λέγεται, ὅτι εἱλικτόν ἐστι, καὶ ἀπόκρυφον ἐξ ἐπιπέδου ὑπερῷόν ἐστι ἐπὶ γῆς ἐν πέτρᾳ κρεμάμενον.*

[6] *Οὗτος ὁ προφήτης τέρας ἔδωκε τῷ λαῷ, ὥστε προσέχειν τῷ ποταμῷ Χοβάρ·* [7] *ὅτε ἐκλείποι, ἐπελπίζειν τὸ δρέπανον τῆς ἐρημώσεως εἰς πέρας τῆς γῆς, καὶ ὅτε πλημμυρήσῃ, τὴν εἰς Ἰερουσαλὴμ ἐπάνοδον.* [8] *καὶ γὰρ ἐκεῖ κατῴκει ὁ ὅσιος καὶ πολλοὶ πρὸς αὐτὸν συνεστρέφοντο.* [9] *καὶ ποτὲ*

3 – EZEKIEL

[1] He was from the district of Sarira, of the priests; and he died in the land of Chaldea, in the time of the captivity, after uttering many prophecies to those who were in Judea. [2] He was killed by the leader of the Israelite exiles, who had been rebuked by him for his worship of idols; [3] and they buried him in the field of Nahor, in the tomb of Shem and Arphaxad, the ancestors of Abraham. [4] The tomb is a double cave, according to whose plan Abraham also made the tomb of Sarah in Hebron. [5] It is called 'double' because it has a winding (stairway) and there is an upper chamber hidden from the main floor hung in the rock above the ground-level.

[6] This prophet gave to the people a sign, that they should pay attention to the river Chebar; [7] when its waters should fail, they were to expect, "the sickle of desolation to the ends of the earth," when it should overflow, the return to Jerusalem. [8] While the saint was dwelling there, many kept coming to

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LIVES OF THE PROPHETS 3

[1] For *Σαρίρα*, the *Codex Marchalianus* has *Ἀρίρα* and the *Syriac MS* reads '*Sarida*'; the name is known only from this work.

[2] Torrey has '*slain*' in place of '*killed*'.

[3] In the text, *Μαοὺρ* is a corrupted form of *Ναοὺρ*; both OT & NT always give *Ναχώρ* as the transliteration of the name ('*Nahor*').

[4] The *ὅτι* mistranslates a Hebrew relative pronoun; the *Syriac MS* reads '*so that*'.

[5] After *ὑπερῷόν*, *Codex Marchalianus* adds *καὶ*; the *Dorotheus & Epiphanius Recensions* add this after *ἐπιπέδου*. The literal translation of '*main floor*' is '*ground*'.

[6] The *ὥστε* renders the Hebrew, '*Asher 'l*'.

[7] Cf. Jl 4:12 ff.

[8] The word, '*saint*', translates *ὅσιος*.

πλήθους συνόντος αὐτῷ ἔδεισαν οἱ Χαλδαῖοι, μὴ ἀντάρωσι, καὶ ἐπῆλθον αὐτοῖς εἰς ἀναίρεσιν. ¹⁰καὶ ἐποίησεν στῆναι τὸ ὕδωρ, ἵνα ἐκφύγωσιν εἰς τὸ πέραν γενόμενοι· καὶ οἱ τολμήσαντες τῶν ἐχθρῶν ἐπιδιῶξαι κατεποντίσθησαν.

¹¹ Οὗτος διὰ προσευχῆς αὐτομάτως αὐτοῖς δαψιλῆ τροφὴν ἰχθύων παρέσχετο καὶ πολλοῖς ἐκλείπουσι ζωὴν ἐλθεῖν ἐκ θεοῦ παρεκάλεσεν.

¹² Οὗτος ἀπολλυμένου τοῦ λαοῦ ὑπὸ τῶν ἐχθρῶν προσῆλθε τοῖς ἡγουμένοις καὶ διὰ τεραστίων φοβηθέντες ἐπαύσαντο. ¹³ τοῦτό τε ἔλεγεν αὐτοῖς, ὅτι Διαπεφωνήκαμεν; ἀπώλετο ἡ ἐλπὶς ἡμῶν; καὶ ἐν τέρατι τῶν ὀστέων τῶν νεκρῶν αὐτοὺς ἔπεισεν, ὅτι ἔσται ἐλπὶς τῷ Ἰσραὴλ καὶ ὧδε καὶ ἐπὶ τοῦ μέλλοντος.

¹⁴ Οὗτος ἐκεῖ ὢν ἐδείκνυ τῷ λαῷ Ἰσραὴλ τὰ ἐν Ἰερουσαλὴμ καὶ ἐν τῷ ναῷ γινόμενα. ¹⁵ οὗτος ἡρπάγη ἐκεῖθεν καὶ ἦλθεν εἰς Ἰερουσαλὴμ εἰς ἔλεγχον τῶν ἀπίστων. ¹⁶ Οὗτος κατὰ τὸν Μωϋσὴν εἶδεν τὸν τύπον τοῦ ναοῦ, καὶ τὸ τεῖχος καὶ περίτειχος πλατύ, καθὼς εἶπεν καὶ ὁ Δανιήλ, ὅτι κτισθήσεται.

him; ⁹ and, on one occasion, when a throng had assembled to him, the Chaldaeans feared an uprising and came upon them to destroy them. ¹⁰ He made the water cease its flow, so that they could flee to the other side; but when the enemy ventured to pursue, they were drowned.

¹¹ By his prayer, he provided for them ample food: fish came of their own accord to be caught. Many at the point of death he cheered with the news of life coming to them from God.

¹² When the people were being destroyed by the enemy, he went to the hostile captains and so terrified them with marvels that he wrought that they ceased. It was then that he said to the people ¹³ "Are we indeed perishing? Is our hope at an end?" And, by the vision of the dry bones, he persuaded them that there is hope for Israel both now and in the time to come.

¹⁴ While he was there, he showed to the people of Israel what was being done in Jerusalem and in the Temple. ¹⁵ He himself was borne away thence, and came to Jerusalem, as a rebuke to the faithless. ¹⁶ Also, after the manner of Moses, he foresaw the fashion of the Temple, with its walls and its broad surroundings, as Daniel also declared that it should be built.

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[9]   The word, '*Chaldaeans*', translates Χαλδαῖοι.

[10]   This verse seems to 'mimic' the Israelites crossing of the Sea of Reeds in the Exodus.

[11]   Torrey opens with '*Through*' in place of '*By*'.

[12]   Cf. Ezk 37:11.

[13]   Cf. Ezk 37:1.

[14]   Torrey does not capitalize '*Temple*'.

[15]   Cf. Ezk 8:3.

[16]   *Codex Marchalianus* lacks τοῦ ναοῦ.

¹⁷ Οὗτος ἔκρινεν ἐν Βαβυλῶνι τὴν φυλὴν Δὰν καὶ τοῦ Γάδ, ὅτι ἠσέβουν εἰς τὸν κύριον διώκοντες τοὺς τὸν νόμον φυλάσσοντας, ¹⁸ καὶ ἐποίησεν αὐτοῖς τέρας μέγα, ὅτι οἱ ὄφεις ἀνήλισκον τὰ βρέφη αὐτῶν καὶ πάντα τὰ κτήνη αὐτῶν, ¹⁹ καὶ προείρηκεν, ὅτι δι’ αὐτοὺς οὐκ ἐπιστρέψει ὁ λαὸς εἰς τὴν γῆν αὐτοῦ, ἀλλ’ ἐν Μηδίᾳ ἔσονται ἕως συντελείας πλάνης αὐτῶν. ²⁰ καὶ ἐξ αὐτῶν ἦν ὁ ἀνελὼν αὐτόν· ἀντέκειντο γὰρ αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

[17] He pronounced judgment in Babylon on the tribes of Dan and Gad, because they dealt wickedly against the Lord, persecuting those who were keeping the Law; [18] and he worked on them this grievous wonder, that their children and all their cattle should be killed by serpents. [19] He also foretold that, because of their sin, Israel would not return to its land but would remain in Media, until the end of this evildoing. [20] One of their number was the man who slew Ezekiel; for, they opposed him all the days of his life.

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[17] Torrey does not capitalize ‘*Law*’.

[18] In place of ‘*worked on them*’, Torrey has ‘*wrought upon them*’.

[19] The use of the name, ‘*Media*’, here seems to be an anachronism.

[20] Cf. v. 2, where the murderer is the leader of the exiles.

4 – Δανιήλ

¹ *Οὗτος μὲν ἦν ἐκ φυλῆς Ἰουδά, γένους τῶν ἐξεχόντων τῆς βασιλικῆς ὑπηρεσίας, ἀλλ᾽ ἔτι νήπιος ἤχθη ἐκ τῆς Ἰουδαίας εἰς γῆν Χαλδαίων· ἐγεννήθη δὲ ἐν Βεθωρὼν τῇ ἀνωτέρᾳ· ² καὶ ἦν ἀνὴρ σώφρων, ὥστε δοκεῖν τοὺς Ἰουδαίους εἶναι αὐτὸν σπάδοντα.*

³ *Πολλὰ ἐπένθησεν οὗτος ἐπὶ τὴν πόλιν, καὶ ἐν νηστείαις ἤσκησεν ἀπὸ πάσης τροφῆς ἐπιθυμητῆς, καὶ ἦν ἀνὴρ ξηρὸς τὴν ἰδέαν, ἀλλὰ ὡραῖος ἐν χάριτι ὑψίστου.*

⁴ *Οὗτος πολλὰ ηὔξατο ὑπὲρ τοῦ Ναβουχοδονόσορ, παρακαλοῦντος αὐτὸν Βαλτάσαρ τοῦ υἱοῦ αὐτοῦ, ὅτε ἐγένετο θηρίον καὶ κτῆνος, ἵνα μὴ ἀπόληται. ⁵ ἦν τὰ ἐμπρόσθια ὡς βοῦς σὺν τῇ κεφαλῇ, καὶ οἱ πόδες σὺν τοῖς ὀπισθίοις ὡς λέων. ⁶ ἀπεκαλύφθη τῷ ὁσίῳ περὶ τοῦ μυστηρίου τούτου, ὅτι κτῆνος γέγονε διὰ τὴν φιληδονίαν καὶ τὸ σκληροτράχηλον. ⁷ καὶ ταῦτα ἕξουσιν οἱ δυνάσται ἐν νεότητι, ὅτι ὡς βοῦς ὑπὸ ζυγὸν γίνονται τοῦ Βελίαρ, ἐπὶ τέλει δὲ θῆρες γίνονται, ἁρπάζοντες, ὀλεθρεύοντες, ἀναιροῦντες καὶ πατάσσοντες.*

4 – DANIEL

[1] He was of the tribe of Judah, of a family prominent in the service of the king; but, in his childhood, he was carried away from Judaea to the land of Chaldaea. [2] He was born in Upper Beth-Horon. In his manhood, he was chaste, so that the Jews thought him a eunuch.

[3] He mourned greatly over the city and, in fasting, abstained from every sort of dainty food. He was lean and haggard in the eyes of men, but beautiful in the grace of the Most High.

[4] He made great supplication on behalf of Nebuchadnezzar, whose son Belshazzar besought him for aid at the time when the king became a beast of the field, lest he should perish. [5] For, his head and foreparts were those of an ox, his legs and hinder parts those of a lion. [6] The meaning of this marvel was revealed to the prophet; the king became a beast because of his self-indulgence and his stubbornness. [7] It is the manner of tyrants, that, in their youth, they come under the yoke of Satan; in their latter years, they become wild beasts, snatching, destroying, smiting, and slaying.

LIVES OF THE PROPHETS 4

[1] Cf. Dn 1:3.
[2] Daniel's chastity is not known from any other source.
[3] The literal translation of '*but*' is '*and*' (*καὶ*).
[4] For '*Belshazzar*', the *Greek MSS* have *Βαλτάσαρ*.
[5] *Codex Marchalianus* & the *Dorotheus Recension* omit the *ὡς* after *ὀπισθίοις*.
[6] Cf. Dn 4:22.
[7] *Codex Marchalianus* & the *Dorotheus Recension* have *ὅτι ὡς βοῦς ὑπὸ ζυγὸν γίνονται τοῦ Βελίαρ* between *καὶ* & *ταῦτα*.

⁸ Ἔγνω διὰ θεοῦ ὁ ἅγιος, ὅτι ὡς βοῦς ἤσθιε χόρτον καὶ ἐγίνετο αὐτῷ ἀνθρωπίνης φύσεως τροφή. ⁹ διὰ τοῦτο καὶ ὁ Ναβουχοδονόσορ μετὰ τὴν πέψιν ἐν καρδίᾳ ἀνθρωπίνῃ γενόμενος ἔκλαιεν καὶ ἠξίου κύριον πᾶσαν ἡμέραν καὶ νύκτα τεσσαρακοντάκις δεόμενος. ¹⁰ καρδία κτηνῶν ἐπεγίνετο αὐτῷ καὶ ἐλάνθανεν αὐτὸν ὅτι γέγονεν ἄνθρωπος· ¹¹ ἤρθη ἡ γλῶσσα αὐτοῦ τοῦ μὴ λαλεῖν· καὶ νοῶν εὐθέως ἐδάκρυε, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἦσαν ὡς κρέας ἐκ τοῦ κλαίειν. ¹² πολλοὶ γὰρ ἐξιόντες ἐκ τῆς πόλεως ἑώρων αὐτόν· ὁ Δανιὴλ μόνος οὐκ ἠθέλησεν αὐτὸν ἰδεῖν, ὅτι πάντα τὸν χρόνον τῆς ἀλλοιώσεως αὐτοῦ ἐν προσευχῇ ἦν περὶ αὐτοῦ· ¹³ ἔλεγεν ὅτι πάλιν ἄνθρωπος γενήσεται· καὶ ἠπίστουν αὐτῷ.

¹⁴ Ὁ Δανιὴλ τὰ ἑπτὰ ἔτη, ἃ εἶπεν ἑπτὰ καιρούς, ἐποίησεν γενέσθαι ἑπτὰ μῆνας. ¹⁵ τὸ μυστήριον τῶν ἑπτὰ καιρῶν ἐτελέσθη ἐπ᾽ αὐτόν, ὅτι ἀπεκατέστησεν ἐν ἑπτὰ μησί, τὰ ἓξ ἔτη καὶ ἓξ μῆνας ὑπέπιπτε κυρίῳ καὶ ὡμολόγει τὴν ἀσέβειαν αὐτοῦ· καὶ μετὰ ἄφεσιν τῆς ἀνομίας αὐτοῦ ἀπέδωκεν αὐτῷ τὴν βασιλείαν. ¹⁶ οὔτε ἄρτον ἢ κρέα

⁸ The prophet knew by divine revelation that the king ate grass like an ox, and that it was for him human food. ⁹ So it was that Nebuchadnezzar himself, recovering human reason when digestion was completed, used to weep and beseech the Lord, praying forty times each day and night. ¹⁰ Then the mind of a dumb animal would take possession of him and he would forget that he had been a man. ¹¹ His tongue had lost the power of speech; when he understood his condition, he wept, and his eyes were like raw flesh from his weeping. ¹² There were many who went out from the city to see him; Daniel alone had no wish to see him but, during all the time of his change, he was in prayer for him. ¹³ He declared that the king would be restored to human form but they did not believe him.

¹⁴ Daniel caused the seven years (the meaning of his 'seven times') to become seven months. ¹⁵ The mystery of the seven times was fulfilled upon the king, for in seven months he was restored and, in the (remaining) six years and five months, he was doing penance to the Lord and confessing his wickedness. When his sin had been forgiven, the kingdom was given back

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8 *Codex Marchalianus* omits αὐτῷ.

9 The full stop at the end of this verse, following *Codex Marchalianus*, the *Dorotheus Recension*, and the *Syriac MS*, is suspect

10 *Codex Marchalianus* & the *Dorotheus Recension* omit αὐτὸν.

11 For ἐδάκρυε, *Codex Marchalianus* reads ἐδάκρυσεν.

12 In place of '*change*', Torrey has '*transformation*'.

13 It is not entirely clear who the pronoun, '*they*', here refers to.

14 Cf. Dn 4:13, 29.

15 *Codex Marchalianus* omits ἐν and the *Dorotheus Recension* reads εν επτα μησιν. Some *MSS* have '*six months*' in place of '*five months*'.

ἔφαγεν οὔτε οἶνον ἔπιεν ἐξομολογούμενος, ὅτι ὁ Δανιὴλ αὐτῷ προσέταξεν ἐν ὀσπρίοις βρεκτοῖς καὶ χλόαις ἐξιλεοῦσθαι κύριον. ¹⁷ διὰ τοῦτο ἐκάλεσεν αὐτὸν Βαλτάσαρ, ὅτι ἠθέλησεν αὐτὸν συνκληρόνομον καταστῆσαι τῶν τέκνων αὐτοῦ. ¹⁸ ἀλλ᾽ ὁ ὅσιος εἶπεν, ἵλεώς μοι ἀφεῖναι κληρονομίαν πατέρων μου καὶ κολληθῆναι κληρονομίαις ἀπεριτμήτων. ¹⁹ καὶ τοῖς ἄλλοις βασιλεῦσι Περσῶν πολλὰ ἐποίησεν τεράστια, ὅσα οὐκ ἔγραψαν. ²⁰ ἐκεῖ ἀπέθανε καὶ ἐτάφη ἐν τῷ σπηλαίῳ τῷ βασιλικῷ μόνος ἐνδόξως.

²¹ Καὶ αὐτὸς ἔδωκε τέρας ἐν ὄρεσι τοῖς ὑπεράνω Βαβυλῶνος, ὅτι, ὅτε καπνισθήσεται τὸ ἐκ βορρᾶ, ἥξει τὸ τέλος Βαβυλῶνος· ὅτε δὲ ὡς ἐν πυρὶ καίεται, τὸ τέλος πάσης τῆς γῆς· ἐὰν δὲ τὸ ἐν τῷ νότῳ ῥεύσῃ ὕδατα, ἐπιστρέψει ὁ λαὸς εἰς γῆν αὐτοῦ, καὶ ἐὰν αἷμα ῥεύσει, φόνος ἔσται τοῦ Βελίαρ ἐν πάσῃ τῇ γῇ. ²² καὶ ἐκοιμήθη ἐν εἰρήνῃ ὁ ὅσιος.

to him. ¹⁶ He ate neither bread nor flesh in the time of his repentance; for, Daniel had bidden him eat pulses and greens while appeasing the Lord. ¹⁷ The king named the prophet Baltasar because he wished to make him a joint heir with his children; ¹⁸ but the holy man said, "Far be it from me to forsake the heritage of my fathers and join in the inheritances of the uncircumcised." ¹⁹ He also did for the other Persian kings many wonderful things, which were not written down. ²⁰ He died there, and was buried with great honour, by himself, in the royal sepulchre.

²¹ He appointed a sign in the mountains above Babylon: When the mountain on the north shall smoke, the end of Babylon will come; when it shall burn as with fire, the end of all the earth will be at hand. If the mountain on the south shall flow with water, Israel will return to its land; if it shall run blood, it portends a slaughter brought by Satan on all the earth. ²² And the holy prophet slept in peace.

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16 Torrey has '*pulse*' in place of '*pulses*'.

17 Cf. Dn 1:7, 5:12.

18 Here, '*the holy man*' translates ὁ ὅσιος.

19 Strictly speaking, Nebuchadnezzar was not a Persian king, so the term '*other*', is perhaps here misleading.

20 It is probable that this verse refers to the death of Daniel, though it could arguably be about Nebuchadnezzar.

21 For *καίεται*, *Codex Marchalianus* reads *κεῖται*.

22 See #20.

5 – Ὡσηέ

[1] Οὗτος ἦν ἐκ Βελεμὼθ τῆς φυλῆς Ἰσσάχαρ, καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ ἐν εἰρήνῃ. [2] καὶ ἔδωκε τέρας, ἥξειν κύριος ἐπὶ τῆς γῆς, ἐὰν ἡ δρῦς ἡ ἐν Σηλὼμ μερισθῇ ἀφ᾽ ἑαυτῆς καὶ γένωνται δρύες δώδεκα.

5 – HOSEA

[1] He was from Belemoth, of the tribe of Issachar, and he was buried in peace, in his own land. [2] He gave a sign that the Lord would come to the earth when the oak tree that is in Shiloh should of its own accord be divided and become twelve oaks.

LIVES OF THE PROPHETS 5

[1] On Βελεμὼθ (*Belemoth*), cf. Jdt 4:4, 7:3, 8:3.

[2] The name, Σηλὼμ, (and the oak tree) also appears in the section on Ahijah and, occasionally, in the *LXX*.

6 – Μιχαίας ὁ Μωραθὶ

[1] ἦν ἐκ φυλῆς Ἐφραίμ. πολλὰ ποιήσας τῷ Ἀχαὰβ ὑπὸ Ἰωρὰμ τοῦ υἱοῦ αὐτοῦ ἀνῃρέθη κρημνωθείς, ὅτι ἤλεγχεν αὐτὸν ἐπὶ ταῖς ἀσεβείαις τῶν πατέρων αὐτοῦ. [2] καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ μόνος σύνεγγυς πολυανδρίου Ἐνακείμ.

6 – MICAH THE MORASHTITE

[1] He was of the tribe of Ephraim. Having given much trouble to King Ahab, he was killed, thrown from a cliff, by Ahab's son Joram, for rebuking him for the evil of his fathers. [2] He was given solitary burial in his own land, by the tomb of the giants.

LIVES OF THE PROPHETS 6

[1] The *Μωραθὶ* in the title should, more correctly, read *Μωρασθί*. Cf. Mi 1:1.
[2] In place of *Ἐνακείμ*, the *Syriac MS* has '*in Bokim*'.

7 – Ἀμὼς

[1] *ἦν ἐκ Θεκουέ. καὶ Ἀμασίας πυκνῶς αὐτὸν τυμπανίσας, τέλος καὶ ἀνεῖλεν αὐτὸν ὁ υἱὸς αὐτοῦ ἐν ῥοπάλῳ πλήξας αὐτοῦ τὸν κρόταφον·* [2] *καὶ ἔτι ἐμπνέων ἦλθεν εἰς τὴν γῆν αὐτοῦ καὶ μεθ' ἡμέρας ἀπέθανε καὶ ἐτάφη ἐκεῖ.*

7 – AMOS

[1] He was from Tekoa. Amaziah (the priest of Bethel) had often beaten him, and at last Amaziah's son killed him with a cudgel, striking him on the temple. [2] While still alive, he made his way to his land; and, after some days died and was buried there.

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[1]   Cf. Am 1:1.
[2]   Torrey has '*living*' in place of '*alive*'.

8 – Ἰωὴλ

^{1} ἦν ἐκ τῆς γῆς τοῦ Ῥουβὴν ἐν ἀγρῷ Βεθμαών. ἐν εἰρήνῃ ἀπέθανε καὶ ἐτάφη ἐκεῖ.

8 – JOEL

1 He was from the territory of Reuben, of the field of Beth-Meon. He died in peace and was buried there.

LIVES OF THE PROPHETS 8

1   For *Βεθμαών*, *Codex Marchalianus* has *Βεθωμρων* – apparently, a mixture obtained from *Βεθμαών* & *Βεθωρών*. In the OT, this city is given the names, 'Beth-Baal-Meon', 'Beth-Meon' (Jr 48:23), and once simply 'Beon'.

9 – Ἀβδιοῦ

1 ἦν ἐκ γῆς Συχὲμ ἀγροῦ Βηθαχαράμ. **2** οὗτος ἦν μαθητὴς Ἠλία καὶ πολλὰ ὑπομείνας δι' αὐτὸν περιεσώζετο. **3** οὗτος ἦν ὁ τρίτος πεντηκόνταρχος, οὗ ἐφείσατο Ἠλίας καὶ κατέβη πρὸς Ὀχοζίαν. **4** μετὰ ταῦτα ἀπολιπὼν τὴν λειτουργίαν τοῦ βασιλέως προεφήτευσε καὶ ἀπέθανε ταφεὶς μετὰ τῶν πατέρων αὐτοῦ.

9 – OBADIAH

1 He was from the region of Shechem, of the field of Beth-ha-Cherem. **2** He was a pupil of Elijah and, having done much in his service, he was saved from death by him. **3** He was that third captain of fifty whom Elijah spared and went down with him to Ahaziah. **4** Afterward, leaving the service of the king, he became a prophet and, on his death, he was buried with his fathers.

LIVES OF THE PROPHETS 9

[1]   For *Βηθαχαράμ*, the *Epiphanius Recension* has *Βηθθαχάμαρ* and the *Syriac MS* reads '*Beth'aqram*'; this is not the Beth-ha-Cherem of Jr 6:1 & Ne 3:14, which was in Judah.

[2]   The author here seems to have confused the prophet with others of the same name (there are 12 in the Bible).

[3]   See the story in 1K 18.

[4]   This verse follows Rabbinical tradition.

10 – Ἰωνᾶς

[1] ἦν ἐκ γῆς Καριαθμαοῦς πλησίον πόλεως Ἑλλήνων Ἀζώτου κατὰ θάλασσαν. [2] καὶ ἐκβρασθεὶς ἐκ τοῦ κήτους καὶ ἀπελθὼν ἐν Νινευῇ ἀνακάμψας οὐκ ἔμεινεν εἰς τὴν γῆν αὐτοῦ, ἀλλὰ παραλαβὼν τὴν μητέρα αὐτοῦ παρῴκησε τὴν Σοὺρ χώραν ἀλλοφύλων· [3] ἔλεγε γὰρ, ὅτι οὕτως ἀφελῶ ὄνειδός μου, ὅτι ἐψευσάμην προφητεύσας κατὰ Νινευὴ τῆς μεγάλης πόλεως.

[4] Ἦν τότε Ἡλίας ἐλέγχων τὸν οἶκον Ἀχαάβ, καὶ καλέσας λιμὸν ἐπὶ τὴν γῆν ἔφυγεν καὶ ἐλθὼν εὗρε τὴν χήραν μετὰ τοῦ υἱοῦ αὐτῆς, οὐ γὰρ ἐδύνατο μένειν μετὰ ἀπεριτμήτων. [5] καὶ εὐλόγησεν αὐτήν· καὶ θανόντα τὸν υἱὸν αὐτῆς πάλιν ἤγειρεν ἐκ νεκρῶν ὁ θεὸς διὰ τοῦ Ἡλία, ἠθέλησε γὰρ δεῖξαι αὐτῷ, ὅτι οὐ δύναται ἀποδράσαι θεόν.

[6] Καὶ ἀναστὰς μετὰ τὸν λιμὸν ἦλθεν ἐν γῇ Ἰούδα. καὶ ἀποθανοῦσαν τὴν μητέρα αὐτοῦ κατὰ τὴν ὁδὸν ἔθαψεν αὐτὴν ἐχόμενα τῆς βαλάνου Δεββώρας. [7] καὶ κατοικήσας

10 – JONAH

[1] He was from the district of Kiriath-Maon, near the Gentile city of Azotus on the sea. [2] After he had been cast on shore by the whale and had made his journey to Nineveh, on his return he did not stay in his own land, but took his mother and settled in Tyre, a country of foreign peoples. [3] For, he said, "In this way, I will take away my reproach, that I prophesied falsely against the great city Nineveh."

[4] Elijah at that time rebuked the house of Ahab and, having called a famine on, the land he fled. Coming to the region of Tyre, he found the widow and her son; for, he could not lodge with the uncircumcised. [5] He blessed her and, when her child died, God raised him from the dead through Elijah; for, he wished to show him that it is not possible to flee from God.

[6] After the famine ended, Jonah came into the land of Judaea. On the way thither his mother died, and he buried her beside the oak of Deborah. [7] Thereafter, having settled in the land of

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LIVES OF THE PROPHETS 10

[1] For *Καριαθμαοῦς*, here following *Codex Marchalianus* and the *Dorotheus Recension*, the *Epiphanius Recension* has *Καριαθμαούμ*.

[2] After *ἀλλοφύλων*, *Codex Marchalianus* and the *Dorotheus Recension* add the interpretation, *ἐθνῶν*.

[3] Cf. Jon 3:4–10.

[4] Cf. 1K 17:1 ff.

[5] The texts other than *Codex Marchalianus* have here been more or less contaminated from the Rabbinical legend that identifies Jonah with the child raised to life in 1K 17:17 ff. The *Epiphanius Recension* revises the whole story, making it begin with the events of 1K 17 and the childhood of Jonah, then bringing the prophet back to Phoenicia after his false prophecy at Nineveh.

[6] Torrey has '*was over*' in place of '*ended*'.

[7] In place of *Σαραὰρ*, here following *Codex Marchalianus*, the *Dorotheus* & *Epiphanius Recensions* have *Σαὰρ*.

ἐν γῇ Σαραὰρ ἀπέθανε καὶ ἐτάφη ἐν σπηλαίῳ τοῦ Κενεζαίου κριτοῦ γενομένου μιᾶς φυλῆς ἐν ἡμέραις τῆς ἀναρχίας. **8** καὶ ἔδωκε τέρας ἐπὶ Ἰερουσαλὴμ καὶ ὅλην τὴν γῆν, ὅτε ἴδωσι λίθον βοῶντα οἰκτρῶς, ἐγγίζειν τὸ τέλος· καὶ ὅτε ἴδωσιν ἐν Ἰερουσαλὴμ πάντα τὰ ἔθνη, ὅτι ἡ πόλις ἕως ἐδάφους ἀφανισθήσεται.

Seir, he died there and was buried in the tomb of the Kenizzite, the first who became judge in the days when there was no king. 8 He gave a sign to Jerusalem and to all the land: When they should see a stone crying aloud in distress, the end would be at hand; and when they should see all the Gentiles gathered in Jerusalem, the city would be razed to its foundations.

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8   *Codex Marchalianus* ends with ἠφάνισται ὅλη in place of ἀφανισθήσεται.

11 – Ναούμ

^{1} ἦν ἀπὸ Ἑλκεσὶ πέραν τοῦ [ὄρους] εἰς Βηθγαβρὶν φυλῆς Συμεών. ^{2} οὗτος μετὰ τὸν Ἰωνᾶν τῇ Νινευῇ τέρας ἔδωκεν, ὅτι ὑπὸ ὑδάτων γλυκίων καὶ πυρὸς ὑπογείου ἀπολεῖται, ὃ καὶ γέγονεν. ^{3} ἡ γὰρ περιέχουσα αὐτὴν λίμνη κατέκλυσεν αὐτὴν ἐν σεισμῷ, καὶ πῦρ ἐκ τῆς ἐρήμου ἐπελθὸν τὸ ὑψηλότερον αὐτῆς μέρος ἐνέπρησεν. ^{4} ἀπέθανε δὲ ἐν εἰρήνῃ καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ.

11 – NAHUM

^{1} He was of Elkosh, on the other side of the *mountains* toward Beth-Gabrin, of the tribe of Simeon. ^{2} This prophet, after the time of Jonah, gave a sign to Nineveh that it would be destroyed by fresh waters and by underground fire; and indeed, this came to pass. ^{3} For, the lake that surrounded the city overwhelmed it in an earthquake, and fire coming from the desert burned its upper portion. ^{4} He died in peace and was buried in his land.

LIVES OF THE PROPHETS 11

^{1} *Codex Marchalianus* omits the opening ἦν. In place of '*the other side of the mountains towards Beth-Gabrin*', the *Syriac MS* has '*the other side of Beth-Hawarim*'. It is clear that a word (a masculine noun) has accidentally dropped out of the text here and ὄρους ('*mountains*') seems the obvious candidate.

^{2} For ὑπογείου, here following *Codex Marchalianus*, the *Epiphanius Recension* has ἐπιγείου.

^{3} The 2nd event seems to be a volcanic eruption of some sort.

^{4} This is a common ending for many of the chapters in this book.

12 – Ἀμβακούμ

¹ ἐκ φυλῆς ἦν Συμεὼν ἐξ ἀγροῦ Βηθζουχάρ.

² οὗτος εἶδε πρὸ τῆς αἰχμαλωσίας περὶ τῆς ἁλώσεως Ἰερουσαλὴμ καὶ ἐπένθησε σφόδρα. ³ καὶ ὅτε ἦλθε Ναβουχοδονόσορ ἐν Ἰερουσαλήμ, ἔφυγεν εἰς Ὀστρακίνην καὶ παρῴκησεν ἐν γῇ Ἰσμαήλ. ⁴ ὡς δὲ ἐπέστρεψαν οἱ Χαλδαῖοι, καὶ οἱ κατάλοιποι οἱ ὄντες ἐν Ἰερουσαλὴμ κατέβησαν εἰς Αἴγυπτον, ἦν παροικῶν τὴν γῆν αὐτοῦ. ⁵ Καὶ ἐλειτούργει θερισταῖς τοῦ ἀγροῦ αὐτοῦ· ⁶ ὡς δὲ ἔλαβε τὸ ἔδεσμα, προεφήτευσε τοῖς ἰδίοις εἰπών· πορεύομαι εἰς γῆν μακρὰν καὶ ταχέως ἐλεύσομαι· εἰ δὲ βραδύνω, ἀπενέγκατε τοῖς θερισταῖς. ⁷ καὶ γενόμενος ἐν Βαβυλῶνι καὶ δοὺς τὸ ἄριστον τῷ Δανιὴλ ἐπέστη τοῖς θερισταῖς ἐσθίουσι καὶ οὐδενὶ εἶπεν τὸ γενόμενον.

⁸ Συνῆκεν δὲ ὅτι τάχειον ἐπιστρέψει ὁ λαὸς ἀπὸ Βαβυλῶνος. ⁹ καὶ πρὸ δύο ἐτῶν ἀποθνήσκει τῆς ἐπιστροφῆς. καὶ ἐτάφη ἐν ἀγρῷ ἰδίῳ μόνος.

12 – HABAKKUK

¹ He was of the tribe of Simeon, of the field of Beth-Zachariah.

² Before the captivity, he had a vision of the fall of Jerusalem, and he grieved exceedingly. ³ When Nebuchadnezzar came against Jerusalem, he fled to Ostracina (in Egypt) and then sojourned in the land of Ishmael. ⁴ When the Chaldeans returned, and all those who were left in Jerusalem went down to Egypt, he settled again in his own land. ⁵ He used to carry food to the reapers of the harvest in his field; ⁶ and one day, as he received the food, he announced to his family, "I am off to a far land but will return immediately; if I should delay, carry out the food to the reapers." ⁷ Finding himself then in Babylon, and having given Daniel his meal, he stood by the reapers as they ate; and he told no one what had happened.

⁸ He had knowledge that the people would soon come back from Babylon. ⁹ Two years before the return, he died and was buried alone in his own field.

LIVES OF THE PROPHETS 12

[1] For *Βηθζουχάρ*, the *Dorotheus Recension* has *Βηθιτουχάρ* and the *Epiphanius Recension* has *Βυζζουχάρ*. Cf. 1M 6:22.

[2] In place of '*fall*', Torrey has '*destruction*'.

[3] The '*land of Ishmael*' was Arabia.

[4] In place of ἐπέστρεψαν, here following *Codex Marchalianus*, he *Dorotheus* & *Epiphanius Recensions* have ὑπέστρεψαν. *Codex Marchalianus* omits κατέβησαν.

[5] Cf. Bel and the Dragon, vv. 33 ff.

[6] Torrey has 'for a far country' in place of 'to a far land'.

[7] In place of '*then*', Torrey has '*straightway*'.

[8] It is not entirely clear how long '*soon*' means, here.

[9] Being buried alone on one's own land was honourable.

^{10} Ἔδωκε δὲ τέρας τοῖς ἐν τῇ Ἰουδαίᾳ, ὅτι ὄψονται ἐν τῷ ναῷ φῶς, καὶ οὕτως ἴδωσι τὴν δόξαν τοῦ ναοῦ. ^{11} καὶ περὶ συντελείας τοῦ ναοῦ προεῖπεν, ὅτι ὑπὸ ἔθνους δυτικοῦ γενήσεται. ^{12} τότε τὸ ἄπλωμα, φησί, τοῦ δαβεὶρ εἰς μικρὰ ῥαγήσεται, καὶ τὰ ἐπίκρανα τῶν δύο στύλων ἀφαιρεθήσονται καὶ οὐδεὶς γνώσεται, ποῦ ἔσονται· ^{13} αὐτὰ δὲ ἐν τῇ ἐρήμῳ ἀπενεχθήσονται ὑπὸ ἀγγέλων, ὅπου ἐν ἀρχῇ ἐπάγη ἡ σκηνὴ τοῦ μαρτυρίου. ^{14} καὶ ἐν αὐτοῖς γνωσθήσεται ἐπὶ τέλει κύριος, ὅτι φωτίσουσι τοὺς διωκομένους ὑπὸ τοῦ ὄφεως ἐν σκότει ὡς ἐξ ἀρχῆς.

^{10} He gave a sign to the people in Judaea that they would see in the Temple a light shining, and thus they would know the glory of the sanctuary. ^{11} On the end of the Temple, he foretold that it would be done by a western nation, ^{12} "Then," he said, "the veil of the inner sanctuary will be torn to pieces, and the capitals of the two pillars will be taken away, and no one will know where they are; ^{13} but they will be carried away by angels into the desert where in the beginning the Tabernacle of Witness was pitched. ^{14} By them in the end the presence of the Lord will be made known; for, they will give light to those who are pursued by the Serpent in darkness as at the beginning."

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^{10} The *Epiphanius Recension* reads θεοῦ in place of ναοῦ. This passage is omitted by the *Dorotheus Recension*.

^{11} This prophecy is of the destruction of the Second Temple by Rome in 70 CE.

^{12} *Codex Marchalianus* omits τὸ.

^{13} Torrey has '*wilderness*' in place of '*desert*'.

^{14} Cf. 2:12, Ws 2:24, 4M 18:8.

13 – Σοφονίας

¹ ἐκ φυλῆς ἦν Συμεὼν ἀγροῦ Σαβαραθά· ² προεφήτευσε περὶ τῆς πόλεως καὶ περὶ τέλους ἐθνῶν καὶ αἰσχύνης ἀσεβῶν· ³ καὶ θανὼν ἐτάφη ἐν ἀγρῷ αὐτοῦ.

13 – ZEPHANIAH

¹ He was of the tribe of Simeon, of the field of Sabaratha. ² He prophesied about the city and about the end of the nations and the confounding of the wicked. ³ When he died, he was buried in his own field.

LIVES OF THE PROPHETS 13

1 For *Σαβαραθά*, here following *Codex Marchalianus*, the *Dorotheus Recension* has *Σαβαρθαθά* and the *Epiphanius Recension* has *Σαραβαθά*. The name ('*Sabaratha*') is otherwise unknown.
2 Torrey has '*concerning*' in place of '*about*' (twice in this verse).
3 Literally translated, the opening '*When*' is '*And*' (*καὶ*).

14 – Ἀγγαῖος

[1] τάχα νεός ἦλθεν ἐκ Βαβυλῶνος εἰς Ἰερουσαλὴμ καὶ φανερῶς περὶ τῆς ἐπιστροφῆς τοῦ λαοῦ προεφήτευσε καὶ εἶδεν ἐκ μέρους τὴν οἰκοδομὴν τοῦ ναοῦ· [2] καὶ θανὼν ἐτάφη πλησίον τοῦ τάφου τῶν ἱερέων ἐνδόξως ὡς αὐτοί.

14 – HAGGAI

[1] Probably as a youth he came from Babylon to Jerusalem, and he had prophesied publicly in regard to the return of the people. [2] He witnessed in part the building of the temple. On his death he was buried near the tomb of the priests, honoured as though one of their number.

LIVES OF THE PROPHETS 14

[1]   Most scholars date the prophecies of Haggai to 520 BCE (after the return from Exile).
[2]   Haggai and Zechariah were principally responsible for building the Second Temple.

15 – Ζαχαρίας

[1] ἦλθεν ἀπὸ Χαλδαίων ἤδη προβεβηκὼς καὶ ἐκεῖ πολλὰ τῷ λαῷ προεφήτευσε· καὶ τέρατα ἔδωκεν εἰς ἀπόδειξιν. [2] οὗτος εἶπε τῷ Ἰωσεδέκ, ὅτι γεννήσει υἱὸν καὶ ἐν Ἰερουσαλὴμ ἱερατεύσει· [3] οὗτος καὶ τὸν Σαλαθιὴλ ἐφ᾽ υἱῷ εὐλόγησε καὶ ὄνομα Ζοροβάβελ ἐπέθηκε. [4] καὶ ἐπὶ Κύρου τέρας ἔδωκεν εἰς νῖκος καὶ περὶ τῆς λειτουργίας αὐτοῦ προηγόρευσεν, ἣν ποιήσει ἐπὶ Ἰερουσαλὴμ, καὶ ηὐλόγησεν αὐτὸν σφόδρα. [5] τὰ δὲ τῆς προφητείας ἐν Ἰερουσαλὴμ καὶ περὶ τέλους ἐθνῶν καὶ Ἰσραὴλ καὶ τοῦ ναοῦ καὶ ἀργίας προφητῶν καὶ ἱερέων καὶ περὶ διπλῆς κρίσεως ἐξέθετο. [6] καὶ ἀπέθανεν ἐν γήρει μακρῷ καὶ ἐκλιπὼν ἐτάφη σύνεγγυς Ἀγγαίου.

15 – ZACHARIAH [SON OF IDDO]

[1] He came from Chaldaea when already old. While there, he prophesied often to the people and did wonders in proof of his authority. [2] He foretold to Jozadak that he would father a son who would serve as priest in Jerusalem; [3] he also congratulated Shealtiel on the birth of a son and gave him the name Zerubbabel. [4] In the time of Cyrus, he gave the king a sign of victory and foretold the service that he was destined to perform for Jerusalem, and he praised him greatly. [5] His prophecies uttered in Jerusalem had to do with the end of the nations, with Israel and the temple, with the laziness of prophets and priests, and with a double judgment. [6] After reaching great age, he was taken ill and, dying, was buried beside Haggai.

LIVES OF THE PROPHETS 15

[1] Torrey has '*advanced in age*' in place of '*old*'.
[2] Torrey has '*beget*' in place of '*father*'.
[3] '*Zerubbabel*' means '*seed of Babylon*'.
[4] It is generally accepted that Zechariah prophesied during the Babylonian Exile.
[5] Cf. Zc 9:12.
[6] The shorter recensions omit ἐκλιπὼν.

16 – Μαλαχίας

[1] *Οὗτος μετὰ τὴν ἐπιστροφὴν τίκτεται ἐν Σωφᾶ, καὶ πάνυ νέος καλὸν βίον ἔσχηκε.* [2] *καὶ ἐπειδὴ πᾶς ὁ λαὸς ἐτίμα αὐτὸν ὡς ὅσιον καὶ πρᾷον, ἐκάλεσαν αὐτὸν Μαλαχί, ὃ ἑρμηνεύεται ἄγγελος· ἦν γὰρ καὶ τῷ ἰδεῖν εὐπρεπής.* [3] *ἀλλὰ καὶ ὅσα εἶπεν αὐτὸς ἐν προφητείᾳ, αὐτῇ τῇ ἡμέρᾳ ὀφθεὶς ἄγγελος θεοῦ ἐπεδευτέρωσεν, ὡς ἐγένετο ἐν ἡμέραις ἀναρχίας, ὡς γέγραπται ἐν Σφαρφωτίμ, τουτέστιν ἐν βίβλῳ Κριτῶν.* [4] *καὶ ἔτι νέος προσετέθη πρός τοὺς πατέρας αὐτοῦ ἐν ἀγρῷ αὐτοῦ.*

16 – MALACHI

[1] He was born in Sopha, after the return from the Exile. [2] Even in his boyhood he lived a blameless life, and since all the people paid him honour for his piety and his mildness, they called him 'Malachi' (angel); he was also fair to look upon. [3] Moreover, whatever things he uttered in prophecy were repeated on that same day by an angel of God who appeared; as had happened in the days when there was no king in Israel, as is written in the book of Judges. [4] While yet in his youth, he was joined to his fathers in his own field.

LIVES OF THE PROPHETS 16

[1] For *Σωφᾶ*, the *Dorotheus* & *Epiphanius Recensions* read *Σοφᾶ*.
[2] The clause about his 'angel' name appears to have been added by the Greek translator (cf. Jn 1:38, 41).
[3] The name, *Σφαρφωτίμ*, is a scribal corruption of *Σφαρσωφτίμ*.
[4] No Biblical source gives Malachi's age at his death.

17 – Ναθὰν

¹ προφήτης Δαυὶδ ἦν ἐκ Γαβαών, ἐκ φυλῆς Ἐωή. καὶ αὐτὸς ἦν ὁ διδάξας αὐτὸν νόμον κυρίου. ² καὶ εἶδεν ὅτι Δαυὶδ ἐν τῇ Βηρσαβεὲ παραβήσεται, καὶ σπεύδοντα ἐλθεῖν ἀγγεῖλαι αὐτῷ ἐνεπόδισεν ὁ Βελίαρ, ὅτι κατὰ τὴν ὁδὸν εὗρεν νεκρὸν κείμενον γυμνὸν ἐσφαγμένον· ³ καὶ ἐπέμεινεν ἐκεῖ καὶ τῇ νυκτὶ ἐκείνῃ ἔγνω, ὅτι ἐποίησε τὴν ἁμαρτίαν· καὶ ὑπέστρεψε πενθῶν. ⁴ καὶ ὡς ἀνεῖλε τὸν ἄνδρα αὐτῆς, ἔπεμψε κύριος ἐλέγξαι αὐτόν. ⁵ καὶ αὐτὸς πάνυ γηράσας ἀπέθανεν καὶ ἐτάφη εἰς τὴν γῆν αὐτοῦ.

17 – NATHAN

¹ He, David's prophet, was from Gibeon, of a Hivite clan, and it was he who taught the king the law of the Lord. ² He foresaw David's sin with Bathsheba, and set out in haste to warn him, but 'Beliar' thwarted his attempt. He found, lying by the road, the naked body of a man who had been slain; ³ and, while he was detained by this duty, he knew that in that night the king had committed the sin; ⁴ so, he returned to Gibeon in sorrow. Then when David caused the death of Bathsheba's husband, the Lord sent Nathan to convict him. ⁵ He lived to an advanced old age and, when he died, he was buried in his own land.

LIVES OF THE PROPHETS 17

[1] Here, *Γαβαών* follows the *Dorotheus Recension* and the *Syriac MS*; *Codex Marchalianus* has *Γαβα*. The clause, '*of a Hivite clan*' (*ἐκ φυλῆς Ἐωή*) is preserved only in the *Epiphanius Recension*.

[2] For '*Bathsheba*', here following the *Syriac MS*, all *Greek MSS* have '*Beersheba*' (*Βηρσαβεὲ*). Torrey has 'Satan' in place of 'Beliar', with the latter given afterwards in parentheses.

[3] The '*duty*' was to report the crime and to take care of the body.

[4] Torrey has '*turned back*' in place of '*returned*'.

[5] Being buried on one's own land was honourable.

18 – Ἀχία

^{1} ἀπὸ Σηλώμ, ὅπου ἦν ἡ σκηνὴ τὸ παλαιόν, ἐκ πόλεως Ἡλί. ^{2} οὗτος εἶπε περὶ Σαλωμών, ὅτι προσκρούσει κυρίῳ· ^{3} καὶ ἤλεγξε τὸν Ἱεροβοάμ, ὅτι δόλῳ ἐπορεύετο μετὰ κυρίου· εἶδεν ζεῦγος βοῶν πατοῦντα τὸν λαὸν καὶ κατὰ τῶν ἱερέων ἐπιτρέχοντα· ^{4} προεῖπε καὶ τῷ Σαλωμών, ὅτι αἱ γυναῖκες αὐτὸν ἐκστήσουσι καὶ πᾶν τὸ γένος αὐτοῦ. ^{5} καὶ ἀπέθανε καὶ ἐτάφη σύνεγγυς τῆς δρυὸς Σηλώμ.

18 – AHIJAH

^{1} He was from Shiloh, the city of Eli, where the tabernacle stood in days of old. ^{2} He declared of Solomon that he would provoke the Lord to anger. ^{3} He also rebuked Jeroboam, for dealing treacherously with the Lord, and he had a vision of two bullocks trampling on the people and charging upon the priests. ^{4} He foretold to Solomon that his wives would bring disgrace on him and all his house. ^{5} On his death, he was buried beside the oak of Shiloh.

LIVES OF THE PROPHETS 18

[1]   Cf. Jos 18:1, Jg 18:11.
[2]   1 K 14:7.
[3]   For ἐπορεύετο, *Codex Marchalianus* reads πορεύσεται.
[4]   According to the OT, Solomon has 700 wives and 300 concubines.
[5]   There is no mention of this '*oak of Shiloh*' in the Bible.

19 – Ἰωὴδ

¹ ἦν ἐκ γῆς Σαμαρείμ. οὗτος ἐστίν, ὃν ἐπάταξεν ὁ λέων καὶ ἀπέθανεν, ὅτε ἤλεγξεν τὸν Ἱεροβοὰμ ἐπὶ ταῖς δαμάλεσι· ² καὶ ἐτάφη ἐν Βεθὴλ σύνεγγυς τοῦ ψευδοπροφήτου τοῦ πλανήσαντος αὐτόν.

19 – JOED

¹ He was of the district of Samarim. He was that prophet whom the lion attacked and killed, when he rebuked Jeroboam concerning the bullocks; ² he who was buried in Bethel beside the false prophet who led him astray.

LIVES OF THE PROPHETS 19

¹ For the name in the title, *Codex Marchalianus* has Ἰωάδ, the *Dorotheus Recension* has Ἰωάθ, and the *Epiphanius Recension* & *Syriac MS* read Ἰωάμ. 'Samarim' was probably southeast of Bethel.

² The *Syriac MS* names the '*false prophet*' as '*Abiton*'.

20 – Ἀζαρίας

¹ἦν ἐκ γῆς Συβαθά, ὃς ἐπέστρεψεν ἐξ Ἰσραὴλ τὴν αἰχμαλωσίαν Ἰούδα. ²καὶ θανὼν ἐτάφη ἐν ἀγρῷ αὐτοῦ.

20 – AZARIAH

1 He was from Subatha, the prophet who turned away from Judah the captivity that befell Israel. 2 His burial was in his own field.

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1   For *Συβαθά*, the *Dorotheus Recension* has *Συνβαθά* and the *Epiphanius Recension* has *Συμβαθά*.
2   In the *MSS*, '*Judah*' and '*Israel*' are transposed, with the error likely coming from the Hebrew original.

21 – Ζαχαρίας

[1] ἐξ Ἰερουσαλὴμ, υἱὸς Ἰωδαὲ τοῦ ἱερέως, ὃν ἀπέκτεινεν Ἰωὰς ὁ βασιλεὺς Ἰούδα ἐχόμενα τοῦ θυσιαστηρίου, καὶ ἐξέχεεν τὸ αἷμα αὐτοῦ ὁ οἶκος Δαυὶδ ἀνὰ μέσον ἐπὶ τοῦ αἰλάμ· καὶ λαβόντες αὐτὸν οἱ ἱερεῖς ἔθαψαν αὐτὸν μετὰ τοῦ πατρὸς αὐτοῦ· [2] ἔκτοτε ἐγένοντο τέρατα ἐν τῷ ναῷ φαντασίας καὶ οὐκ ἴσχυον οἱ ἱερεῖς ἰδεῖν ὀπτασίαν ἀγγέλων θεοῦ οὔτε δοῦναι χρησμοὺς ἐκ τοῦ δαβεὶρ οὔτε ἐρωτῆσαι ἐν τῷ ἐφοὺδ οὔτε διὰ δήλων ἀποκριθῆναι τῷ λαῷ ὡς τὸ πρίν.

21 – ZECHARIAH [SON OF JEHOIADA]

[1] He was of Jerusalem, the son of Jehoiada the priest, the prophet whom Joash king of Judah slew beside the altar, whose blood the house of David shed within the sanctuary, in the court. The priests buried him beside his father. [2] From that time on, there were portentous appearances in the temple, and the priests could see no vision of angels of God, nor give forth oracles from the inner sanctuary; nor were they able to inquire with the ephod, nor to give answer to the people by Urim and Thummim, as in former time.

LIVES OF THE PROPHETS 21

[1]   The *Epiphanius Recension* introduces this section as the second half of the biography of Zechariah son of Iddo (Ch. 15).

[2]   The Greek text does not mention '*Urim and Thummim*' but these were associated with the ephod.

22 – Ἠλίας

[1] *Θεσβίτης ἦν ἐκ γῆς Ἀράβων, φυλῆς Ἀαρών, οἰκῶν ἐν Γαλαάδ, ὅτι ἡ Θεσβεὶ δόμα ἦν τοῖς ἱεροῦσιν. [2] ὅτε εἶχεν τεχθῆναι, εἶδεν Σοβαχὰ ὁ πατὴρ αὐτοῦ, ὅτι ἄνδρες λευκοφανεῖς αὐτὸν προσηγόρευον, καὶ ὅτι ἐν πυρὶ αὐτὸν ἐσπαργάνουν καὶ φλόγα πυρὸς ἐδίδουν αὐτῷ φαγεῖν· [3] καὶ ἐλθὼν ἀνήγγειλεν ἐν Ἱερουσαλήμ, καὶ εἶπεν αὐτῷ ὁ χρησμός· μὴ δειλιάσῃς· ἔσται γὰρ ἡ οἴκησις αὐτοῦ φῶς καὶ ὁ λόγος αὐτοῦ ἀπόφασις, καὶ κρινεῖ τὸν Ἰσραὴλ ἐν ῥομφαίᾳ καὶ ἐν πυρί.*

22 – ELIJAH

[1] He was a Tishbite, from the land of the Arabs, of the family of Aaron, residing in Gilead because Tishbi had been assigned to the priests. [2] At the time of his birth his father, Shobach, saw how certain men of shining white appearance addressed the babe, and that they wrapped him in swaddling clothes of fire and gave him a flame of fire to eat. [3] When he went and reported this in Jerusalem, the oracle gave answer, "Fear not; for, his dwelling will be light, and his word revelation, and he will judge Israel with sword and with fire."

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23 – Ἐλισαῖος

¹ Ἐλισαῖος ἦν ἐξ Ἀβελμαοὺλ γῆς τοῦ Ῥουβήν· ² καὶ ἐπὶ τούτου γέγονε τέρας, ὅτι, ἡνίκα ἐτέχθη ἐν Γαλγάλοις ἡ δάμαλις ἡ χρυσῆ ὀξὺν ἐβόησεν, ὥστε ἀκουσθῆναι εἰς Ἱερουσαλήμ· ³ καὶ εἶπεν ὁ ἱερεὺς διὰ τῶν δήλων, ὅτι προφήτης ἐτέχθη Ἰσραήλ, ὃς καθελεῖ τὰ γλυπτὰ αὑτῶν καὶ τὰ χωνευτά. ⁴ καὶ θανὼν ἐτάφη ἐν Σαμαρείᾳ.

23 – ELISHAH

¹ He was from Abel-Meholah, of the territory of Reuben. ² When he was born, in Gilgal, a marvellous thing happened: the golden calf bellowed so loudly that the shrill sound was heard in Jerusalem; ³ and the priest announced, by Urim and Thummim, that a prophet had been born to Israel who should destroy their graven and molten idols. ⁴ On his death, he was buried in Samaria.

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¹ Here, Ἀβελμαοὺλ follows the reading of *Codex Alexandrinus* for 1K 4:12 & 19:16; the *Dorotheus Recension* reads Ἀβελμοὺλ and the *Epiphanius Recension* has Ἀβελμοὺηλ.

² '*Gilgal*' was a seat of idol worship.

³ For '*by Urim and Thummim*', the Greek text has τῶν δήλων ('*of the declared*').

⁴ It is not clear that the term, '*Samaria*', was used in Elisha's time.