

Chapter 1 : Book of Judges Bible study commentary - The cycle of sin

krÃ-nÃ• - properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment - either positive (a verdict in favor of) or negative (which rejects or condemns).

United Bible Societies Publication Date: Introduction to the New Testament in the Original Greek: This resource contains only the appendix, which contains the second portion of the volume, including Notes on Select Readingsâ€”in essence, a critical apparatus or textual commentary on important New Testament passages. There are also appendixes for Old Testament quotations and orthographical notes. The full version of Introduction to the New Testament in the Original Greek is also available individually. Pierpont and Maurice A. Comfort and David P. Intended for scholars and students who are interested in the original text of the Greek New Testament. This is an accessible and accurate collection, invaluable in determining the original text of the New Testament. This volume provides all manuscripts as their own separate resource, allowing you to separate them into personal collections and treat each manuscript as its own document. Brooke Foss Westcott and Fenton J. Metzger, this edition was "the most noteworthy critical edition of the Greek Testament ever produced by British scholarship. They took the critical methodology which was then in nascent form, refined it, and applied it to the various texts, producing the classification system which is still in use today; their evaluation of the various texts and text families, almost unchanged, is still accepted. It is of use to those interested in the history of textual scholarship and to those who do serious critical work. The Scrivener text is a modified Beza Textus Receptus in which changes have been made to reflect the readings chosen by the KJV translators. This is a useful text for comparison for those with proficiency in Greek. Morphological information originated with Dr. Robertus Stephanus and Maurice A. Morphological analysis provided by Dr. Deutsche Bibelgesellschaft Publication Date: It was recognized as authoritative during the Council of Trent and became the official Bible of the Roman Catholic Church. The widespread use of the Vulgate is also recognizable in its influence in early modern Bible translations, such as the Authorized, or King James, Version. Since Jerome lived in the fourth century AD, the original text "developed" much as the Greek autographs did, with geographical variant readings, etc. The Vulgate continues to be of scholarly use today in the study of the textual transmission of the Bible and in the historical study of Christian theology. Robert Weber and Roger Gryson Publisher: Both texts have been included along with this edition of the Vulgate for the purpose of comparison. In the electronic edition these texts have been created as an independent resource in order to use the comparison tools of Logos Bible Software. This volume only contains the variant reading and the Psalm translation, and does not contain the apparatus originally included with the print edition of the Vulgateâ€”for the full edition, be sure to check out Vulgate with Apparatus. Logos Research Systems, Inc. Its purpose is to provide a parallel Greek text from the Egyptian sources that most likely acted as the basis for the Sahidic version. Featuring uncial, all capitalized text, this simplified edition has been altered to correspond to the Sahidic only where there is support in the UBS apparatus. The simplification allows the student or researcher to better compare differences between the Sahidic and the standard Greek texts. Featuring uniformity in spelling, punctuation and other usage as is found in standard Greek editions, the Sahidic text found in the Sahidic Coptic Collection is intended to be coherent, consistent, and easy-to-use. Standardization and simplicity was the goal, allowing the text to be valuable to students and instructors as well as translators and textual critics. Logos Bible Software Publication Date: It is designed to be used alongside the resources of the Sahidic Coptic Collection , which were also prepared by Mr. Featuring uniformity in spelling, punctuation and other usage as is found in standard Greek editions, the Bohairic text found in this edition of the New Testament is intended to be coherent, consistent, and easy-to-use. Critical editions of the Greek New Testament e. In such instances, Bohairica: The New Testament According to the Bohairic Text provides a source to confirm and evaluate such readings in their whole context. It dates to the late fifth century. It was recovered in and contains most of the text of the synoptic gospels. It dates to the late fourth century. It was recovered in the s and contains most of the text of the synoptic gospels. The Leiden Peshitta The Syriac Peshitta of the Old and New Testament originated during the first centuries of the Christian era, and has been

used ever since in the non-western churches of Syrian signature. Much like the Greek translations of the Old Testament, this ancient version is an important source for our knowledge of the textual traditions behind the biblical text. In contrast to the manuscripts of most Hebrew traditions, which date from the beginning of the Middle Ages, the extant Syriac manuscripts date from the fifth century. Some New Testament scholars argue for Aramaic as the original language of portions of the New Testament, and similarities between Aramaic and the Syriac of the Peshitta lead these scholars to encourage the study of the Peshitta. This edition of the Old and New Testament was prepared at the Peshitta Institute in Leiden, and has become the standard Syriac edition. It is the Bible which the Greek-speaking world read during the time of the apostles, to which Paul would have referred in his dealings with his churches. The morphology, prepared by the University of Pennsylvania, gives the user the ability to draw parsing and glossary information directly from the text, which is especially important because the Greek of the LXX is significantly different from that of the NT. Lancelot Charles Lee Brenton Publisher: Samuel Bagster and Sons Publication Date: One of the oldest and most important Greek manuscripts, it is named for its place of conservationâ€”the Vatican libraryâ€”where it has been kept since the fifteenth century. German Bible Society Publication Date: Containing both full diacritical annotation and vowel pointing, the BHS it is the text of choice in most seminaries, Bible colleges, and universities. Please note that this edition only reflects the Hebrew text consonants and vowels and does not contain morphological information at all. Hebrew Union College Publication Date: Kaufman, is a new dictionary of ancient Aramaic covering all dialects of the language. The Logos edition of the Targums includes a comprehensive selection of Targums from the CAL files listed below as well as a Targum Lexicon generated as a subset of the larger CAL lexicon that includes every word in the Targum corpus. Pay attention to the included Cairo Geniza Targumic Fragments for textual variants and alternative readings.

Chapter 2 : IBSS - The Bible - Old Testament: Dead Sea Scrolls

Old Testament Hebrew-English Holy Name King James Version with Strong's numbers. Read online Bible study, search parallel bibles, cross reference verses, compare translations & post comments in bible commentaries at www.nxgvision.com

Textual analysis[edit] The inter-relationship between various significant ancient manuscripts of the Old Testament some identified by their siglum. The Septuagint here denotes the original septuagint. Modern scholarship holds that the Septuagint was written during the 3rd through 1st centuries BCE. But nearly all attempts at dating specific books, with the exception of the Pentateuch early- to mid-3rd century BCE , are tentative and without consensus. These three, to varying degrees, are more literal renderings of their contemporary Hebrew scriptures as compared to the Old Greek the original Septuagint. Much of this work was lost, but several compilations of the fragments are available. In the first column was the contemporary Hebrew, in the second a Greek transliteration of it, then the newer Greek versions each in their own columns. Origen also kept a column for the Old Greek the Septuagint , which included readings from all the Greek versions into a critical apparatus with diacritical marks indicating to which version each line Gr. Thus this combined text became the first major Christian recension of the Septuagint, often called the Hexaplar recension. In the century following Origen, two other major recensions were identified by Jerome , who attributed these to Lucian Lucianic or Antiochene recension and Hesychius Hesychian or Alexandrian recension. Relatively complete manuscripts of the Septuagint postdate the Hexaplar recension and include the Codex Vaticanus from the 4th century CE and the Codex Alexandrinus of the 5th century. These are indeed the oldest surviving nearly complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date some years later, from the first half of the 10th century. The various Jewish and later Christian revisions and recensions are largely responsible for the divergence of the codices. Differences with the Latin Vulgate and the Masoretic text[edit] The sources of the many differences between the Septuagint, the Latin Vulgate and the Masoretic Text have long been discussed by scholars. Following the Renaissance , a common opinion among some humanists was that the Septuagint translators bungled the translation from the Hebrew and that the Septuagint became more corrupt with time. The most widely accepted view today is that the Septuagint provides a reasonably accurate record of an early Hebrew textual variant that differed from the ancestor of the Masoretic text as well as those of the Latin Vulgate, where both of the latter seem to have a more similar textual heritage. This view is supported by comparisons with Biblical texts found at the Essene settlement at Qumran the Dead Sea Scrolls. For example, Genesis 4: There is only one noticeable difference in that chapter, at 4: If you offer correctly but do not divide correctly, have you not sinned? Be still; his recourse is to you, and you will rule over him. If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it. If thou do well, shalt thou not receive? This instance illustrates the complexity of assessing differences between the Septuagint and the Masoretic Text as well as the Vulgate. Despite the striking divergence of meaning here between the Septuagint and later texts, nearly identical consonantal Hebrew source texts can be reconstructed. The readily apparent semantic differences result from alternative strategies for interpreting the difficult verse and relate to differences in vowelization and punctuation of the consonantal text. The differences between the Septuagint and the MT thus fall into four categories. Evidence of this can be found throughout the Old Testament. Most obvious are major differences in Jeremiah and Job, where the Septuagint is much shorter and chapters appear in different order than in the MT, and Esther where almost one third of the verses in the Septuagint text have no parallel in the MT. A more subtle example may be found in Isaiah The MT reads " The same verse in the Septuagint reads according to the translation of Brenton "and speak not to us in the Jewish tongue: This difference is very minor and does not affect the meaning of the verse. Scholars at one time had used discrepancies such as this to claim that the Septuagint was a poor translation of the Hebrew original. In fact this verse is found in Qumran 1QIsaa where the Hebrew word "haanashim" the men is found in place of "haam" the people. This discovery, and others like it, showed that even seemingly minor differences of translation could be the result of variant

Hebrew source texts. Differences in interpretation stemming from the same Hebrew text. A good example is Genesis 4. Differences as a result of idiomatic translation issues i. For example, in Psalm The Septuagint reads "To God are the mighty ones of the earth. This consists of a stable text and numerous and distinctive agreements with the Masoretic Text. These are the manuscripts which have distinctive affinities with the Greek Bible. In addition to these manuscripts, several others share distinctive individual readings with the Septuagint, although they do not fall in this category. The Qumran "Living Bible": These are the manuscripts which, according to Tov, were copied in accordance with the "Qumran practice" i. These are DSS manuscripts which reflect the textual form found in the Samaritan Pentateuch, although the Samaritan Bible itself is later and contains information not found in these earlier scrolls, e. This is a category which shows no consistent alignment with any of the other four text-types. For example, Bastiaan Van Elderen compares three variations of Deuteronomy

Chapter 3 : Judges | The Hebrew Bible

In Greek mythology Rhadamanthys, Minos and Aeacus were the judges of the dead, three demi-god ministers of Hades. They were originally mortal men, sons of the god Zeus, who were granted their station in death as a reward for establishing law and order on earth.

Israel would follow the Lord when there was a leader who reminded them of the ways in which they should walk, but with his death they again wandered off following other gods and their own desires. God would then allow an enemy of Israel to conquer the people so that, through desperation unfortunately they would again look to Him. But study church history over the last two thousand years and you see the cycle repeating itself. We need to be more specific. The cycle of sin is unfortunately evident in many Christian lives today. Maybe it is one enemy, or one particular area of weakness that consistently drags you down into bondage. Maybe compromise has allowed the temptation of the enemy to have far too great an influence in your life, leading to worldliness and the deception of sin. I think we can all relate to parts of this, so we should all be able to learn from this as well. Judges is a book that teaches us both how they became captive to the enemy, and also how they got out of that bondage. And in doing so, it then teaches us how to break the cycle of sin. Looking over your past as a Christian, have you seen this in your own life? Has your Christian walk been a cycle of victory and defeat? Do you see the cycle occurring in your life? If we are honest, the message of Judges is a wake up call for each of us. It is a warning of what can happen once we become comfortable and begin to compromise with the enemy. It is a signpost, and a danger signal of the perils that can lie ahead in our Christian lives. The Cycle of Sin Pictured Here, for those who like things visual, is a representation of the cycle of sin in judges adapted from a diagram in the Ryrie Study Bible. But God does still use Christian friends, leaders and speakers [4] to draw us back to Himself. For while there is this consistent cycle that permeates through the entire book of Judges, we should not fail to see that there were long periods of time, while the judges ruled, that Israel did serve the Lord and did have victory over their enemies. From the table on the first page you will see this usually lasted around 40 years, once even 80 years! You will also notice that in most cases the period of time spent serving the Lord was longer than their time in bondage to their enemies. So the cycle can be stopped and I believe that the Holy Spirit has placed within the different judges, pictures and lessons to learn for our own Christian walk. Each judge seems to teach us a slightly different lesson in overcoming the enemy, as we shall hopefully soon see! We can also learn from the enemies themselves for they also have meaning for our Christian walk and the difficulties we face. Now, part of this study will be based around the pictures presented to us in the meanings of character and place names in Judges. I just thought I would quickly mention where these meanings have been obtained. In most cases these two sources agree on the interpretation of the Hebrew names, but in the case where two different definitions are given for the word, I will then be forced to draw upon my vast understanding of Hebrew [5] and simply select the one I like the best! One of the small benefits of writing these studies I guess. Days of prayer have been called for. Which is great as long as it is the true God that is being prayed to! It is a pity that it takes horrific events such as these to wake people up these days. But He has allowed it to happen, and as horrific as it is, there is the possibility that good will occur out of it as people all around the world are shaken from their worldly security, and once again seek the Lord God. I do fear however, that with countries in the west so mixed up with ecumenicalism and inter-faith meetings that people may have forgotten which God to seek. There is only one "Jesus Christ. Nothing wrong with conferences etc as long as they are keeping Christ central and teaching those listening how to depend upon Christ in their everyday, normal lives.

Chapter 4 : Septuagint - Wikipedia

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For example, Psalm is an alphabetical psalm. Each verse begins with the next letter in the alphabet, but "N" is missing in the MT. In the DSS it is there, so somehow a scribe left this verse out. Another important difference is in I Samuel 11 where the MT is shortened. The longer reading in the DSS explains what happens in this chapter. Three of the most important Biblical texts from Qumran are: The order of the psalms differs largely from the MT Würthwein , With the discovery of the Dead Sea Scrolls, this all changed. The LXX addition says, "and the waters below heaven gathered into their gathering place and dry land appeared" See Charlesworth , p. Genesis 5 The chronology in Genesis chapter five is also very different than the MT. Finegan , ; Larsson , Larsson believes that the translators of the LXX tried to harmonize the Biblical chronology with the Egyptian chronology of Manetho by adding years to the patriarchs ages to push back the time of the flood before the first Egyptian dynasty because there is no record of a great flood. It is interesting to see how they understood Genesis by the way they translated the text. Rofe research suggested that the addition after Joshua The end of Joshua is followed by Judges 3 with the first two chapters of Judges added later. Rofe also saw the cities of refuge in Joshua The MT later adds the quote from Deuteronomy. These minuses should be seen as additions by the MT. The 4QJoshua also differs from the MT. There is also a major change in the sequence of events in the LXX of Joshua. The building of the altar at Shechem in Joshua 8: Tov concludes "the MT and LXX do not reflect textual differences, but rather two different editions of the book Judges The first two and a half chapters of Judges were later added, and Joshua was separated from Judges. There are two major texts, A and B for the Song of Deborah. There is a complicated textual history here. There are transpositions and remote doublets. Other sections are not that literal. It seems that the kaige-Th section contains a revised Greek text. It seems that the MT is the juxtaposition of two separate accounts of these events Tov , Esther The Lucianic L text of Esther is found in manuscripts 19, 93,, , and part of Here in the Lucian text, it looks like the book of Esther has been rewritten. The Lucian text of Esther is very different from the MT. It has omissions, additions, and content changes. The L reflects midrash exegesis of Esther similar to the Targums. Cline believes the original form of Esther ended at 8: Jobs believes the L is based on a Hebrew original that was much shorter than the MT, but very similar to that text where the two overlap Ibid, Proverbs While there are differences between the LXX and the MT, not all the differences can be blamed on the translators. There are major differences that seem to be from a different Hebrew Vorlage. For example, there are major differences in the transposition of verses and whole groups of verses. In Chapters 15 and 16 there are the a number of verses rearranged. The same is true in chapters 17 and Differences in Sequence of Proverbs Masoretic Text.

Chapter 5 : The Septuagint LXX

The Book of Judges (Hebrew: Sefer Shoftim שְׁפָרִים שֹׁפְטִים) is the seventh book of the Hebrew bible and the Christian Old Testament. Its title describes its contents: it contains the history of Biblical judges, divinely inspired leaders whose direct knowledge of Yahweh allows them to act as champions for the Israelites from oppression by foreign.

Plato and the Myth of Er: Er was a hero who died in battle. Ten days after his death as he lay on the funeral pyre, he came back to life and told of his journey through the underworld. Upon entry into the underworld, Er tells us that he saw two openings in the earth and two openings in heaven. Judges send the just to the right where they ascend to heaven and the unjust are sent to the left where they descend into the earth. From the other two holes, souls ascend from the earth and descend from heaven into the meadow. These souls have just finished receiving their punishments or rewards and share their experiences with each other. From the meadow the dead continue on their journey. A prophet offers them advice in picking their lots, urging them to learn how to discern between good and evil. After having chosen their lots and having them ratified, they journey to and drink from the River of Forgetfulness whereupon their memories are erased. As they lay down to sleep at the end of the night their souls are carried back to Earth and they are reborn into their new lots. What can this myth tell us about afterlife-beliefs in the Classical Period? One approach we can take is to try to determine which elements of this story are taken from earlier afterlife stories and which elements are new and original. Looking at the similarities and differences can provide clues to changes in beliefs. The Orphic Influence can be seen in the presence of judges, the meadow and the River of Forgetfulness. During the Classical Period there was a range of beliefs about the afterlife, including the subscribers to the mystery cults and agnostics. Similarly, according to the mystery cults, the afterlife is reserved only for the initiates. Works Cited Literature Halliwell, Stephen. The Life and Death Journey of the Soul: Interpreting the Myth of Er. Translated by Benjamin Jowett Jan N. The Rise and Fall of the Afterlife.

Chapter 6 : Kata Biblon - Contents - Greek Septuagint Interlinear

Judges Chapter 1 x@x•x•Ö¹x²Ö°x~Ö´x™x• x• x•Ö·x™Ö°x”Ö´x™, x•Ö·x—Ö²x”Öµx™ xžx•Ö¹xª
 x™Ö°x”x•Ö¹x@Ö»x•xφÖ., x•Ö·x™Ö´Ö¼x@Ö°x•x•Ö²xœx•Ö¼ x´Ö°Ö¼x Öµx™ x™Ö´x@Ö°x,x”Ö, x•Öµxœ,
 x´Ö·Ö¼x™x”x•Ö, x” xœÖµx•xžÖ¹x”: xžÖ´x™ x™Ö·xφÖ²xœÖ¶x”-xœÖ, Ö¼x x•Ö¼
 x•Ö¶xœ-x”Ö·x´Ö°Ö¼x Ö·xφÖ²x Ö´x™ x´Ö·Ö¼xªÖ°Ö¼x—Ö´xœÖ, Ö¼x”, xœÖ°x”Ö´xœÖ, Ö¼x—Ö¶x• x´Ö¼x•Ö¹.

They were originally mortal men, sons of the god Zeus, who were granted their station in death as a reward for establishing law and order on earth. Individually, Aiakos was guardian of the keys of Hades and judge of the men of Europe, Rhadamanthys the lord of Elysion Elysium and judge of the men of Asia, and Minos the judge of the third and final vote. According to some Triptolemos was a fourth judge who presided over the souls of Initiates of the Mysteries. The mortal lives of the three judges is not detailed on this page only their role in the afterlife. From fear of his brother he fled to Ocaleia in Boeotia, and there married Alcmene. In consequence of his justice throughout life, he became, after his death, one of the judges in the lower world, and took up his abode in Elysium. He was born in the island of Oenone or Oenopia, whither Aegina had been carried by Zeus to secure her from the anger of her parents, and whence this island was afterwards called Aegina. After his death Aeacus became one of the three judges in Hades Ov. In works of art he was represented bearing a sceptre and the keys of Hades. Dictionary of Greek and Roman Biography and Mythology. Smyth Greek tragedy C5th B. Thrice in childbirth did I endure the pangs of womankind. First of these mighty implantings that I bare was Minos. Second, I brought forth Rhadamanthys, he who of my sons is free from death [i. Shewring Greek epic C8th B. There he sat, and around him the others sat or stood in the ample-gated house of Hades, seeking from this master of justice the firm sentences of the law. Conway Greek lyric C5th B. But the unjust endure pain that no eye can bear to see. Lamb Greek philosopher C4th B. So Plouton Pluton [Hades] and the overseers from the Isles of the Blest came before Zeus with the report that they found men passing over to either abode undeserving. The cases are now indeed judged ill and it is because they who are on trial are tried in their clothing, for they are tried alive. Now, the judges are confounded not only by their evidence but at the same time by being clothed themselves while they sit in judgement, having their own soul muffled in the veil of eyes and ears and the whole body. Thus all these are a hindrance to them, their own habiliments no less than those of the judged. However, Prometheus has already been given the word to stop this in them. Next they must be stripped bare of all those things before they are tried; for they must stand their trial dead. Their judge also must be naked, dead, beholding with very soul the very soul of each immediately upon his death, bereft of all his kin and having left behind on earth all that fine array, to the end that the judgement may be just. Now I, knowing all this before you, have appointed sons of my own to be judges; two from Asia, Minos and Rhadamanthys, and one from Europe, Aiakos Aeacus. These, when their life is ended, shall give judgement in the meadow at the dividing of the road, whence are the two ways leading, one to the Isles of the Blest Nesoi Makaron , and the other to Tartaros. And those who come from Asia shall Rhadamanthys try, and those from Europe, Aiakos; and to Minos I will give the privilege of the final decision, if the other two be in any doubt; that the judgement upon this journey of mankind may be supremely just. So when they have arrived in presence of their judge, they of Asia before Rhadamanthys, these Rhadamanthys sets before him and surveys the soul of each, not knowing whose it is; nay, often when he has laid hold of the Great King or some other prince or potentate, he perceives the utter unhealthiness of his soul, striped all over with the scourge, and a mass of wounds, the work of perjuries and injustice; where every act has left its smirch upon his soul, where all is awry through falsehood and imposture, and nothing straight because of a nurture that knew not truth: Beholding this he sends it away in dishonor straight to the place of custody, where on its arrival it is to endure the sufferings that are fitting. And it is fitting that every one under punishment rightly inflicted on him by another should either be made better and profit thereby, or serve as an example to the rest, that others seeing the sufferings he endures may in fear amend themselves. Those who are benefited by the punishment they get from gods and men are they who have committed remediable offences; but still it is through bitter throes of pain that they receive their benefit both here and in Hades the Netherworld ; for in no

other way can there be riddance of iniquity. But of those who have done extreme wrong and, as a result of such crimes, have become incurable, of those are the examples made; no longer are they profited at all themselves, since they are incurable, but others are profited who behold them undergoing for their transgressions the greatest, sharpest, and most fearful sufferings evermore, actually hung up as examples there in the infernal dungeon, a spectacle and a lesson to such of the wrongdoers as arrive from time to time. So, as I was saying, whenever the judge Rhadamanthys has to deal with such a one, he knows nothing else of him at all, neither who he is nor of what descent, but only that he is a wicked person and on perceiving this he sends him away to Tartaros, first setting a mark on him to show whether he deems it a curable or an incurable case; and when the man arrives there he suffers what is fitting. And exactly the same is the procedure of Aiakos Aeacus: When you go before your judge, [Aiakos] the son of Aigina Aegina, and he grips you and drags you up, you will gape and feel dizzy there no less than I do here, and some one perhaps will give you, yes, a degrading box on the ear, and will treat you with every kind of contumely. And the journey is not as Telephos says in the play of Aiskhylos Aeschylus; for he says a simple path leads to Haides the Lower World, but I think the path is neither simple nor single, for if it were, there would be no need of guides, since no one could miss the way to any place if there were only one road. But really there seem to be many forks of the road and many windings; this I infer from the rites and ceremonies practiced here on earth [i. Now the orderly and wise soul follows its guide and understands its circumstances; but the soul that is desirous of the body, as I said before, flits about it, and in the visible world for a long time [i. And when it arrives at the place where the other souls are, the soul which is impure and has done wrong, by committing wicked murders or other deeds akin to those and the works of kindred souls, is avoided and shunned by all, and no one is willing to be its companion or its guide, but it wanders about alone in utter bewilderment, during certain fixed times, after which it is carried by necessity to its fitting habitation [i. But the soul that has passed through life in purity and righteousness, finds gods for companions and guides, and goes to dwell in its proper dwelling [i. And those who are found to have lived neither well nor ill, go to the Akheron and, embarking upon vessels provided for them [i. Now when the dead have come to the place where each is led by his genius daimon, first they are judged and sentenced [i. And those who are found to have lived neither well nor ill, go to the Akheron Acheron and, embarking upon vessels provided for them [i. Elysion Elysium], each according to his merits. But those who appear to be incurable, on account of the greatness of their wrongdoings, because they have committed many great deeds of sacrilege, or wicked and abominable murders, or any other such crimes, are cast by their fitting destiny into Tartaros, whence they never emerge. Those, however, who are curable, but are found to have committed great sin--who have, for example, in a moment of passion done some act of violence against father or mother and have lived in repentance the rest of their lives, or who have slain some other person under similar conditions--these must needs be thrown into Tartaros, and when they have been there a year the wave casts them out, the homicides by way of Kokytos Cocytus, those who have outraged their parents by way of Pyriphlegethon. And when they have been brought by the current to the Akherousian Acherusian Lake, they shout and cry out, calling to those whom they have slain or outraged, begging and beseeching them to be gracious and to let them come out into the lake; and if they prevail they come out and cease from their ills, but if not, they are borne away again to Tartaros and thence back into the rivers, and this goes on until they prevail upon those whom they have wronged; for this is the penalty imposed upon them by the judges. But those who are found to have excelled in holy living are freed from these regions within the earth and are released as from prisons; they mount upward into their pure abode and dwell upon the earth [i. And of these, all who have duly purified themselves by philosophy live henceforth altogether without bodies, and pass to still more beautiful abodes which it is not easy to describe, nor have we now time enough. Then do you know who were their good kings? Minos and Rhadamanthys, the sons of Zeus and Europa; those laws were theirs. Rhadamanthys, they do say, Sokrates, was a just man; but Minos was a savage sort of person, harsh and unjust. And in the Ghost-Raising in the Odyssey he has described Minos as judging with a golden scepter in his hand, but not Rhadamanthys: Rhadamanthys he has neither described here as judging nor anywhere as consorting with Zeus; wherefore I say that Minos above all persons has been eulogized by Homer. For to have been the son of Zeus, and to have been the only one who was educated by Zeus, is praise

unsurpassable. Rhadamanthys was a good man indeed, for he had been educated by Minos; he had, however, been educated, not in the whole of the kingly art, but in one subsidiary to the kingly, enough for presiding in law courts; so that he was spoken of as a good judge. For if a man when he reaches the other world, after leaving behind these who claim to be judges, shall find those who are really judges who are said to sit in judgment there, Minos and Rhadamanthys, and Aiakos Aeacus and Triptolemos, and all the other demigods who were just men in their lives, would the change of habitation be undesirable? Aldrich Greek mythographer C2nd A. Perrin Greek historian C1st to C2nd A. And yet they say that Minos was a king and lawgiver, and that Rhadamanthys was a judge under him, and a guardian of the principles of justice defined by him. Oldfather Greek historian C1st B. The same honour has also been attained by Minos, because he ruled wholly in accordance with law and paid the greatest heed to justice. Conybeare Greek biography C1st to C2nd A. Melville Roman epic C1st B. Day-Lewis Roman epic C1st B. Roman poet C1st B. Goold Roman elegy C1st B. Sisyphus, rest from your rock! Let fierce Cerberus rush at no Shades today, but let his chain hang slack from a silent bolt. I shall speak in my own defence: Miller Roman tragedy C1st A. Who is that lord of truth, that arbiter of justice? Not one inquisitor alone sits on the high judgment-seat and allots his tardy sentences to trembling culprits. What each has done, he suffers; upon its author the crime comes back, and the guilty soul is crushed by its own form of guilt. Abstain from human blood, all ye who rule: Mozley Roman epic C1st A. Around him stand the Furiæ Furies [Erinyes] and various Mortes Deaths [Thanatoi] in order due, and savage Poena Vengeance thrusts forth her coils of jangling chains; the Fatae Fates [Moirai] bring the Animas Souls and with one gesture damn them; too heavy grows the work. Hard by, Minos with his dread brother [Rhadamanthys] in kindly mood counsels a milder justice, and restrains the bloodthirsty king [Haidēs]; [the River-Gods] Cocytus and Phelgethon, swollen with tears and fire, aid in the judgement, and Styx accuses the gods of perjury. There too will I demand my rights, if but the Gnosian urn of the Agenorian judge [Minos] still stands, whereby kings may be punished. Mozley Roman poetry C1st A. There indeed men live unlaborious days. Jones Greek travelogue C2nd A. And near by is also the memorial of Alkmene Alcmena ; for she was buried there, as they say, having lived with Rhadamanthys after the death of Amphitryon. The couple were transported to Elysion Elysium after death though this is not mentioned here by Plutarch. Rouse Greek epic C5th A. Aiakos Aeacus appears as the doorkeeper of Hades: I wonder how the natives here are wont to knock at doors. Aiakos [one of the judges of the dead] appears. I, Herakles the strong! O, you most shameless desperate ruffian, you O, villain, villain, arrant vilest villain! Who seized our Kerberos Cerberus by the throat, and fled, and ran, and rushed, and bolted, haling of the dog, my charge! Re-enter Aiakos with assistants. Ditylas, Skeblyas Scebylas , and Pardokas Pardocas [his assistants], come hither, quick; fight me this sturdy knave. A regular burning shame! In any mode you please. Pile bricks upon him: Take him out and flog him.

Chapter 7 : Septuagint Old Testament Bilingual (Greek / English) - 1

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