

# SECOND MAKABEES

## CHAPTER 1

The Judeans in Jerusalem and in the land of Judah, to their brothers, the Judeans in Egypt, greetings and<sup>1</sup> wishes of good peace! **2** And may God do good to you, and may he remember his covenant with his faithful slaves: Abraham, and Isaac, and Jacob. **3** And may he give to all of you a heart to revere him and to do his will with a strong heart and a willing soul. **4** And may he open your heart to his law and to his commandments, and may he grant you<sup>2</sup> peace. **5** And may he hear your beseechings, and be reconciled to you, and may he never forsake you in a time of wickedness. **6** Even now, we are praying for you here.

**7** In the reign of Demetrios, in the year 169, we Judeans wrote to you during the trouble and violence<sup>3</sup> which overtook us in those years after Jason and his companions had revolted against the holy land and the kingdom, **8** and had set fire to the gatehouse and shed innocent blood. And we sought the Lord, and he listened to us; and we offered sacrifices and fine flour; and we lit the lamps, and set out the loaves of bread. **9** Even now, we are reminding you to celebrate the days of the *Festival of Booths* in the month of Kislev.

**10** Dated in the year 188.<sup>4</sup>

The people in Jerusalem and those in Judah, and the body of seniors, and Judah, to Aristoboulos, teacher of King Ptolemaios and member of the family of the anointed priests, and to the Judeans in Egypt, greetings and good-health.

**11** Since we have been saved by God from grave dangers, we give him great thanks for having fought on our side against the king;<sup>5</sup> **12** for it was he who drove out those who had taken up battle positions against the holy city.

**13** For when their leader arrived in Persia, and with his seemingly irresistible force, they were cut-down in the temple of the goddess<sup>6</sup> Nanaia through a deception employed by the priests of Nanaia. **14** For on the pretext of marrying the goddess, Antiochos, along with his friends, had come to the place to get most of its money by way of dowry. **15** And when the priests of Nanaia had displayed the money, Antiochos with a few attendants came to the enclosures of the sacred-precincts. As soon as he entered the temple, the priests shut the doors. **16** Opening a hidden trapdoor on the ceiling, they hurled rocks at the leader and his companions, striking them down; and they dismembered the bodies, and cut off their heads and tossed them to the people outside. **17** Blessed in every way is our God, who has given the impious over<sup>7</sup> to punishment!

**18** We shall be celebrating the cleansing of the temple on the 25th day of the month Kislev, so we thought it right to lead you, that you too may celebrate the *Festival of Booths*, and the *Festival of the Fire* which appeared when Nehemiah, the builder of both the temple and the sacrificial-altar, offered sacrifices.

**19** For even when our fathers were being exiled to Persia, the pious priests of that time took some of the fire from the sacrificial-altar and hid it secretly in the hollow of a dry cistern, taking precautions that the place would remain unknown to anyone.

**20** But many years later, when it so pleased God, Nehemiah, having been commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to recover it. **21** But when they reported to us<sup>8</sup> that they could not find any fire, but rather viscous liquid, he ordered them to scoop some out in order to bring it back. But after the materials for the sacrifices were presented, Nehemiah ordered the priests to sprinkle the liquid over the wood and the offerings which were laid upon it. **22** Now when this had been done, and some time had passed, but the sun, which had been clouded over, began to shine, a great fire blazed up, so that everyone marveled.

**23** Now while the sacrifice was being burned, the priests made a prayer, both the priests and everyone who was present, Jonathan leading, but the rest responding along with Nehemiah. **24** Now the prayer was as follows:

“O Lord, Lord God, creator of all things, fearsome and strong, and righteous and merciful, the only king and benefactor, **25** you alone are gracious, you alone are righteous, and almighty, and perpetual, you save Israel from all evil, you selected our fathers and made them holy: **26** accept this sacrifice on behalf of all your people Israel, and guard your portion, and make it holy. **27** Gather together our scattered people, free those who are enslaved in the foreign nations, look kindly on those who are despised and detested, and let the nations know that you are our God. **28** Torture those who tyrannize and who are insolent with arrogance. **29** Plant your people in your holy place, as Moses said.”

**30** But the priests began to sing hymns. **31** Now after the sacrifice was consumed, Nehemiah directed the rest of the liquid to be poured upon large stones.<sup>9</sup> **32** Now as soon as this was done, a flame blazed up, but its light was lost in the brilliance cast from a light on the sacrificial-altar.

**33** Now when the event became known, a message was sent to the king of the Persians, stating that, in the very place where the exiled priests had hidden the fire, the liquid had appeared with which Nehemiah and his people had burned the sacrifices. **34** But the king, after he proved this matter, enclosed the place off and made it consecrated. **35** And the king distributed large gifts to those whom he favored. **36** Now Nehemiah’s party called the liquid ‘nephthar’, which means ‘cleansing,’ but by most people it is called ‘naphtha’.<sup>10</sup>

## CHAPTER 2

Now you will find in the records, that Jeremiah the prophet directed the deportees<sup>11</sup> to take some of the consecrated<sup>12</sup> fire with them; **2** and that the prophet, after giving them the law, instructed the deportees not to forget the ordinances of the Lord, and not to be led astray in their thoughts, while looking at the gold and silver statues and their ornamentation. **3** And with other similar words, he urged them not to let the law depart from their hearts.<sup>13</sup>

**4** Now the writing also tells how the prophet, following a divine-revelation, directed that the tent and the ark should accompany him, but also how he went off to the mountain which Moses, after he ascended, beheld the inheritance of God. **5** And when Jeremiah arrived there, he found a room in a cave, and he brought into it: the tent, and the ark, and the sacrificial-altar of incense; then he blocked up the entrance.

**6** And some of those who followed him came up intending to mark the path, and they could not find it. **7** But when Jeremiah heard of this, he reproved them, saying, “And this place is to remain unknown until God gathers his people together into a gathering, and shows them mercy. **8** And at that time, the Lord will disclose these things, and the glory of the Lord will be seen in the cloud, in the same way which it appeared in the time of Moses and when Solomon asked that the place might be greatly fully-made-holy.”

**9** Now it is also clearly related how Solomon, in his wisdom, offered a sacrifice at the dedication and the completion of the temple. **10** And in the same way that Moses prayed to the Lord and fire descended from the heaven and consumed the sacrifices, so also Solomon prayed and fire came down to burn up the holocausts. **11** And Moses had said, “Because it had not been eaten, the sin offering was burned up.” **12** Solomon also celebrated the festival in the same way for eight days.

**13** But these same things are also told in the records and in Nehemiah’s Memoirs, and how he founded a library in order to collect the books about the kings and the prophets and about David, and the royal letters about sacred-offerings.

**14** Now in like manner, Judah also collected for us all the writings which had been lost because of the war, and we now have them in our possession. **15** Therefore, if you need them, send messengers to get them for you.

**16** Therefore, since we are about to celebrate the *Festival of the Cleansing*, we are writing to you. Therefore, please celebrate these days. **17** But it is God who has saved all his people and has restored the inheritance to everyone, along with the kingdom, and the priesthood, and the holification, **18** as he made-a-profession through the law. For we have hope in God, that he will soon have mercy on us, and will gather us together from everywhere under the heaven to his

<sup>1</sup> [2:1] Lat(BMP) omit “and” and thus read “Egypt. May God grant you true peace and remember...”

<sup>2</sup> [2:4] LXX(L) / many others omit “you”

<sup>3</sup> [2:7] Lat(X) omits “and violence”

<sup>4</sup> [1:10] LXX(55,62) “148”

<sup>5</sup> [1:11] Emendation / Greek “as those who array themselves against a king”

<sup>6</sup> [1:13] Gk / others add

<sup>7</sup> [1:17] LXX(L), Lat, Arm, Syr / others “who gave the impious”

<sup>8</sup> [1:21] LXX(L), Syr / most others add

<sup>9</sup> [1:31] some LXX, Lat(V) / others “that large stones should enclose the rest of the liquid”

<sup>10</sup> [1:36] LXX(BM) omit “but by most people it is called naphtha” [that is, petroleum]

<sup>11</sup> [2:1] LXX(V), Lat(VBM) / others “posterity” (also in following verse)

<sup>12</sup> [2:1] LXX(M) adds

<sup>13</sup> Reference in verse 2:1 is unknown / 2:2-3 is referring to the Letter of Jeremiah

holy place, for he has rescued us from great perils and has cleansed his place.

19 Now this is the story of Judah the Makabi and his brothers, of the cleansing of the great<sup>1</sup> temple, and the dedication of the altar; 20 yet also of the wars against Antiochos the Illustrious and his son, *surnamed* 'Noble-Father', 21 and of the manifestations from the heaven accorded to those who, out of a love-of-honor for Judaism, acted manfully, so that, few as they were, they seized the whole country, and drove off the barbarian multitudes, 22 and regained possession of the temple, famous throughout the inhabited earth, and liberated the city, and reestablished laws which were in danger of being abolished, while the Lord graciously showed gentleness to them. 23 All this, which Jason of Kyrene set forth in detail in five books, we will try to condense into a single volume.

24 For in view of the flood of statistics, and the difficulties encountered by those who wish to plunge into narratives of the history due to the multitude of the material, 25 we have been concerned with gratifying-the-souls of those who prefer simple reading, but also with making it friendly for the studious who wish to commit things to memory, but also to be helpful to everyone. 26 And, indeed, we who have taken upon ourselves the labor of making this abridgement, the task is far from being easy, but is one of sweat and of sleepless nights, 27 exactly as it is not easy for one who prepares a festive-banquet and seeks the benefit of others. Similarly, to win the thankfulness of<sup>2</sup> many, we will gladly endure these inconveniences; 28 indeed, we will leave the responsibility for exact details to the original compiler, but confine our efforts to giving only the outlines<sup>3</sup> of the abridgement. 29 For as the architect of a new house must give his attention to the whole structure,<sup>4</sup> while the man who undertakes the decoration and the frescoes has only to concern himself with what is needed for ornamentation, so I suppose it is with us. 30 Indeed, to enter into questions and examine the accounts thoroughly from all sides is the task of the original historian; 31 but the man who is making an abridgement of the narrative should be allowed to aim at a paraphrase and to omit detailed treatment of the matter.

32 Therefore, at this point, we shall begin our narrative, for it would indeed be tedious to write a long preface to the history, but to abridge the history itself.

### CHAPTER 3

While the holy city lived in complete peace and the laws were finely observed because of the piety of the chief-priest Honijah and his hatred of wickedness, 2 it happened that the kings themselves also honored the place and glorified the temple with the best gifts, 3 so that even Seleukos, king of Asia, defrayed from his own revenues all the expenses necessary for the public-services of the sacrifices.

4 But a certain Simon, of the clan of Bilgah,<sup>5</sup> who had been appointed guardian of the temple, had a quarrel with the chief-priest about the market-supervisor of the city. 5 And since Simon could not prevail against Honijah, he went to Apollonios, son of Tharseas,<sup>6</sup> who at that time was general of Coelesyria and Phoinike; 6 and he brought a message before him, "The treasury in Jerusalem is so packed with untold riches, that the total sum of money is uncountable; and these riches do not belong to the account of the expenditures of the sacrifices. But it is possible to bring it all under the authority of the king."

7 Now when Apollonios conversed with the king, he informed him about the money which had been reported to him. Now the king chose Heliodoros, who was in charge of his affairs, sending him with instructions to expropriate the previously-mentioned money. 8 Now Heliodoros immediately set out on his journey, indeed, he gave the impression that he intended to visit the cities of Coelesyria and Phoinike, but in reality to carry out the king's purpose.

9 Now when Heliodoros arrived in Jerusalem and had been affectionately received by the chief-priest and<sup>7</sup> the city, he told him about the information which had been given, and explained why he had come, but he asked if these things were really true.

10 But the chief-priest explained, "Some of the deposits are for widows and orphans, 11 but some are also the property of Hyrkanos, son of Tobiah, a man who occupies an eminent position. Contrary to the slanders of the impious Simon, the total amounts to 400 talents of silver but 200 of gold." 12 But he added, "It is utterly unthinkable to act unrighteously toward those have placed their faith in the holiness of the place, and in the dignity and inviolability of a temple honored all over the world."<sup>8</sup>

13 But because of the instructions which he had from the king, Heliodoros said, "In any case, the money must be confiscated for the royal-treasury."

14 Now on a day which he had set, he went in to make an inspection of this money, but there was no little anguish throughout the whole city. 15 But the priests, in their priestly robes, prostrated themselves before the sacrificial-altar, and called into the heaven upon him who had given the law about deposits, in order to keep these things safe for those who had made the deposits. 16 But whoever saw the appearance of the chief-priest was pierced to the mind, for his countenance and the change in his color manifested the anguish of his soul. 17 For the anxiety and bodily trembling which had come over the man, clearly showed those who saw him the pain which lodged in his heart.

18 But those in their houses rushed out in herds to make public supplication, because the holy place was in danger of being brought into contempt. 19 Now women, girded with sackcloth below their breasts, swelled in the streets; but virgins, who were kept indoors, indeed ran together, some to the gates,<sup>9</sup> but some to the walls, while others peeped through the windows; 20 but all of them, with hands stretched out into the heaven, were making the entreaty. 21 But it was pitiful to see the multitude variously prostrated, and the expectation of the chief-priest full of great anguish. 22 Therefore, indeed, they were imploring the almighty Lord to keep the deposits safely guarded for those who had placed them in trust.

23 But Heliodoros went on with what he had resolved to do. 24 But at the moment that he was approaching the treasury with his bodyguards, the Ruler of the invisible-powers and of every authority<sup>10</sup> produced such a great manifestation that all those who had been bold enough to follow Heliodoros were struck with astonishment at God's power, and were filled with faintness and terror.

25 For there appeared to them a horse with a fearsome rider, and which was finely caparisoned. But charging furiously, it attacked Heliodoros with its front hoofs. But its rider seemed to have a full suit of golden armor. 26 But two youths appeared beside him; indeed, they were remarkably strong, but gloriously beautiful, but resplendently dressed. And standing on each side of him, they flogged him unceasingly until they had inflicted many blows. 27 But he suddenly fell to the ground, and was enveloped by great darkness. His men picked him up and laid him on a stretcher.

28 The man, who a moment before had entered that treasury with a great retinue and his whole bodyguard, was carried away as one who found that weapons were of no avail.<sup>11</sup> This was how they<sup>12</sup> clearly experienced the sovereign power of God. 29 And while he indeed lay speechless and deprived of all hope of salvation, due to an operation of divine power, 30 the Judeans blest the Lord who had marvelously glorified his holy place; and the temple, which so shortly before had been charged with anxiety and disturbance, was packed with joy and gladness, now that the almighty Lord had shown himself.

31 But soon, some of Heliodoros' companions begged Honijah to invoke the Most High, and to pray that the life of the man who was about to expire might be spared. 32 Now the chief-priest, suspicious that the king might get the notion that Heliodoros had suffered some villainy around the Judeans, offered a sacrifice for the man's salvation.

33 But while the chief-priest was offering the propitiation, the same youths in the same clothing again appeared and stood before Heliodoros, saying, "Be very grateful to the chief-priest Honijah, since it is for his sake that the Lord has spared your life. 34 But since you have been scourged from out of the heaven, proclaim a message to everyone about the majestic power of God." But having spoken, they vanished.

35 But Heliodoros offered a sacrifice to the Lord and prayed great prayers to him who had spared his life, and, after bidding Honijah farewell, returned with his army to the king. 36 Now before everyone, he testified to works of the Greatest God, whom he has beheld with his own eyes.

37 Now when the king asked Heliodoros, who would be a suitable man to send to Jerusalem next, he answered, 38 "If you have an enemy or a plotter against the government, send him there; and you will receive him back well-flogged, if indeed he survives at all; for certainly the power of some god surrounds the place. 39 For he who has the heavenly settlement is a spectator and an assistant to that place, and he strikes down and destroys those who come to harm it."

40 And this indeed was the matter concerning Heliodoros and the preservation of the treasury.

### CHAPTER 4

Now the previously-mentioned Simon, who was the informer about the money against his own fatherland, also spoke badly of Honijah, saying, "He was the one who incited Heliodoros, and instigated the evil affair." 2 And he dared to brand as

<sup>1</sup> [2:19] LXX(BM) "holy" / some omit altogether

<sup>2</sup> [2:27] some "Similarly, for the benefit of"

<sup>3</sup> literally "under-document" (to go under a sheet of paper which someone is to trace)

<sup>4</sup> literally "founding"

<sup>5</sup> [3:4] others "Benjamin"

<sup>6</sup> [3:5] LXX(V), Lat(LVBDMX) / others "Apollonius of Tharseas" (interpreted to be "Tarsus")

<sup>7</sup> [3:9] LXX(V,L'), 55, 311, Lat(-V), Syr, Arm / LXX(A) "of"

<sup>8</sup> [3:12] Josephus "the most eminent of all those in the world"

<sup>9</sup> [3:19] VXLP "to Honijah"

<sup>10</sup> [3:24] LXX(V) "the Lord of all the Fathers...authority" / LXX(V) "the Lord of the Fathers and Master of every authority"

<sup>11</sup> [3:28] LXX(q class) / LXX(A') has "biles" instead of "weapons" / 46-52 has "mobs" instead of "weapons" / 55 reads "as one who had become altogether helpless" / LXX(V,L'), 311, Lat, Syr reads "as one who had become powerless to help himself"

<sup>12</sup> [3:28] some LXX "he"

a plotter against the government the *man* who was the benefactor of the city, and the protector of his compatriots, and a zealous defender of the laws.

3 But when Simon's enmity reached to such a degree that even murders were being committed by one of his approved *men*, 4 Honijah saw that this love-of-strife was serious, and that Apollonios, son of Menestheus, the general of Coelesyria and Phoinike, was abetting Simon's villainy. 5 So he went over to the king, not as an accuser of his countrymen, but as a *man* looking to the common and private good of the entire multitude. 6 For he saw that, without royal foresight, it would be impossible to have peace in the *state*-affairs, and that Simon would not desist from his folly.

7 But Seleukos ceased *living*. And when Antiochos, surnamed the Illustrious, succeeded him in the kingdom, Honijah's brother Jason obtained the chief-priesthood by corrupt means: 8 He made-a-profession to the king through a petition of 360<sup>1</sup> talents of silver, as well as 80 talents from another source of income. 9 But in addition to this, he agreed to pay 150 more, if authority was given to him to establish a school for naked athletics, along with a youth club for it, and to enroll the *men* in Jerusalem as Antiocheians.

10 But when Jason received the king's approval and became chief, he immediately discharged his fellow-tribesmen into the Hellenic way of life. 11 And he set aside the royal concessions granted to the Judeans through the mediation of Johanan, father of Eupolemos (*that Eupolemos who would later go on as an elder to the Romans to establish a friendship and alliance with them*); and he abrogated the lawful institutions *and* introduced unlawful customs. 12 For he quickly established a school for naked athletics at the very foot of the summit-city, and he induced the noblest youths to wear the broad-brimmed hat.

13 Now through the outrageous wickedness of Jason, who was impious and *certainly* no chief-priest, the craze for Hellenism and foreign customs reached to such a pitch, 14 that the priests no longer cared about the public-service of the sacrificial-altar. Instead, disdainful of the inner-sanctum and neglecting the sacrifices, they hastened, at the signal for the discus-throwing, to take part in the unlawful exercises in the wrestling-arena. 15 And, indeed, they despised what their fathers had regarded as honors, while they highly prized the Hellenic forms of beauty.

16 And for this reason, a severe disaster encompassed them; and the very people whose manner of life they emulated, and whom they desired to imitate in everything, became their enemies and avengers. 17 For it is no light matter to be impious toward the laws of God, as the following period will make clear.

18 Now when the quinquennial games were being held at Tsor and the king was present, 19 the vile Jason sent ambassadors *as representatives* of the Antiocheians of Jerusalem, to carry 300 silver drachmas for the sacrifice to Herakles. And the bearers themselves thought that *the money* should not be spent on a sacrifice, as that was not appropriate, but should be used for some other purpose. 20 Therefore, indeed, the contribution had been destined by the sender for the sacrifice to Herakles, but it was in fact applied, by those who brought it, to the construction of tiremes.

21 Now when Apollonios son of Menestheus was sent to Egypt for the coronation of King *Ptolemaios* the Mother-lover, Antiochos learned that *the king* was opposed to his affairs; so he was concerned with his own security.

22 After arriving at Japho, he proceeded to Jerusalem. But *there* he was welcomed magnificently by Jason and the city, and was received with torchlights and acclamations.<sup>2</sup> After this, he stationed his army in Phoinike.

23 Now after a period of three years, Jason sent Menelaos, brother of the previously-signified Simon, to deliver the money to the king, and to complete records on some essential matters. 24 But when he had been introduced to the king, he flattered him with such an air of authority that he secured the chief-priesthood for himself, outbidding Jason by 300 talents of silver. 25 Now *Menelaos* returned with the royal instructions (indeed, with nothing that made him worthy of the chief-priesthood), but he had the fury of a cruel tyrant and *the* anger of a barbarous beast.

26 And indeed, Jason, who had undermined his own brother, was undermined by another *man*, driven out as a fugitive into the country of the Ammonites.

27 Now Menelaos had indeed taken hold the primacy, but he did not make any payments of the money which *he* had professed that *he would give* to the king. 28 But Sostratos, the prefect of the summit-city, kept demanding payment (for the collection of the taxes was his responsibility). So both of them were summoned before the king on this charge. 29 And, indeed, Menelaos left his *own* brother Lysimachos as his substitute in the chief-priesthood, while Sostratos left Krates, *leader* of the Kyprians, *as his substitute*.

30 Now while these things were taking place, it happened that *the* Tarsians and *the* Mallotians rose in revolt, because they had been given as a gift to Antiochis, the king's concubine. 31 Therefore, the king went off in haste to settle matters, leaving Andronikos, one of his nobles, to act as his substitute.

32 But Menelaos, believing this to be a favorable opportunity, stole some gold vessels from the temple and presented them to Andronikos; he had already sold some other vessels in both Tsor and in the surrounding cities. 33 And when Honijah had clear evidence of the facts, he made a public protest, having *first* withdrawn to a place of refuge at Dafneh, near Antiocheia.

34 For this reason, Menelaos, taking Andronikos aside, begged him to take Honijah into his hands. But resorting to deceit, *Andronikos* went to Honijah, and welcomed him with his right hand and gave him his right hand in oath. Although Honijah held him in suspicion, Andronikos was able to persuade him to leave the place of refuge. Then, without any regard for righteousness, he immediately put him out of the way. 35 As a result, not only Judeans, but also the other nations, were indignant and displeased over the unrighteous murder of the man.

36 Now when the king returned from the region of Kilikia, Judeans from the city, together with the Hellenes who shared their detestation, were petitioning him, giving the account of how Honijah had been killed-off. 37 Therefore, Antiochos was grieved from *his* soul and was moved to pity; and he wept as he recalled the moderation and good conduct of the deceased *man*.

38 And inflamed with fury, he immediately stripped Andronikos of his purple *robe*, and tore off his tunics, and had him led through the whole city to the very place where he had committed the outrage against Honijah; there he dispatched the blood-stained *man*, the Lord repaying him with the punishment he deserved.

39 Now many sacrilegious-thefts had been committed in the city by Lysimachos, with the connivance of Menelaos. And when the declaration was spread that a large number of gold vessels had been stolen, the multitude convened in protest against Lysimachos. 40 But since the crowds, now full of anger, were becoming stirred up, Lysimachos armed about 3,000 men *and* launched an unrighteous attack against them, Auranos<sup>3</sup> going first and leading the way—*now Auranos was a man advanced in years, but no less in folly*.

41 But when the *Judeans* also became aware of Lysimachos' attack, they indeed picked up rocks, but some pieces of wood, but others handfuls of ashes lying there, to hurl them in wild confusion at Lysimachos' party. 42 As a result, they indeed wounded many of them, but even struck down a few, but put *the rest* of them to flight. But the sacrilegious-thief himself, they overpowered near the treasury. 43 But charges about this incident were brought against Menelaos.

44 Now when the king came to Tsor, three men sent by the body of seniors made a speech to defend the righteousness of their cause. 45 But Menelaos, seeing himself on the losing side, made-a-profession to *give* Ptolemaios, son of Dorymenes, considerable money in order to win the king over. 46 For this reason, Ptolemaios, taking the king aside into a colonnade as if to refresh *themselves*, induced *the king* to change *his mind*.

47 And indeed, *the king* dismissed Menelaos of what he had been accused of, *the man* who was the cause of all the evil; but he condemned to death those poor men, who would have been released without criticism even if they had pleaded their case before Skythians.

48 Therefore, the unrighteous punishment was quickly inflicted upon the men who had prosecuted the case for the city and villages,<sup>4</sup> and for the consecrated vessels. 49 For this reason, even some Tsorites were indignant over the wickedness and provided magnificently for their burial. 50 But Menelaos, because of the covetousness of the chiefs, remained in office, where he grew in villainy and became a great plotter against his fellow citizens.

## CHAPTER 5

Now about this time, Antiochos sent his second expedition<sup>5</sup> into Egypt.

2 But it happened that all throughout the city, for nearly 40 days, cavalry appeared charging through the midair, *all* clad in garments interwoven with gold. And *along with them, were* troops of armed spearmen<sup>6</sup> formed into regiments, 3 and squadrons of cavalry in *battle* array. And *there were* assaults and incursions on this side and that, and brandished round-shields, and bristling spears, and drawn sabers,<sup>7</sup> and flying missiles, and flashes of gold ornaments, armed with breastplates of every sort. 4 For this reason, everyone hoped that this manifestation might be a good omen.

5 But when a false rumor circulated that Antiochos had ceased *living*, Jason gathered no less than 1,000 men and suddenly attacked the city. But as the *defenders* on the walls were driven off, and the city was finally being taken, Menelaos took refuge in the summit-city.

6 Now Jason slaughtered his own fellow-citizens without mercy, not realizing that triumph over one's own kindred was the greatest of disadvantages. But he presumed that he was winning a victory over his enemies, and not over his fellow countrymen. 7 Indeed, he did not gain control of the government, but in the end

<sup>3</sup> [4:40] LXX(A) / LXX(L'), Lat, Syr, Arm "Tyrannos" / LXX(V) "Auranos Tyrannos"

<sup>4</sup> [4:48] others "populace"

<sup>5</sup> [5:1] LXX(A), Lat(LXVM) "departure"

<sup>6</sup> [5:2] LXX(L'-381, 534, 542), Lat(-VP) "infantry"

<sup>7</sup> [5:3] LXX(L'-542), Lat, Syr, Arm / LXX(A,q) place "and drawn sabers" after "into regiments"

<sup>1</sup> [4:8] LXX(L) "660"

<sup>2</sup> [4:22] most LXX, Gourob / Lat(L,X) "peltings" / Lat(B,M) "flowers"

received only disgrace for his treachery; *and* as a fugitive, succeeded in slipping back through<sup>1</sup> to the Ammonites.

**8** Therefore, he finally met a miserable end.<sup>2</sup> Charged<sup>3</sup> before Harthah, the tyrant of the Arabians, he fled from city to city, hunted by all men, hated as a rebel against the laws, and abhorred as the butcher of his fatherland and his fellow-citizens. After being driven into Egypt, **9** he crossed the sea to the Lakedaimonians, among whom he hoped to find protection because of his relations with them. There he, who had exiled so many from their fatherland, perished in exile; **10** and he, who had cast out so many to lie unburied, went unmourned himself, and he had no funeral of any kind, nor any share in the tomb of his fathers.

**11** Now when these happenings were reported to the king, he thought that Judah was in revolt. Raging in his soul like a beast, he set out from Egypt, indeed, he took the city of *Jerusalem* by storm. **12** And he directed his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. **13** Now there was a doing away with of young and elderly, an elimination of boys *and*<sup>4</sup> both women and children, a slaughter of both virgins and infants. **14** But in the space of three days, 80,000 were destroyed, indeed, 40,000 in *hand-to-hand combat*, but the same number were sold into slavery.

**15** But not satisfied with this, the king dared to enter the holiest temple in the land, taking as his guide, Menelaos, that traitor to the laws and to his fatherland. **16** And he laid his impure hands on the consecrated vessels, and gathered up the votive offerings which had been deposited by many other kings<sup>5</sup> for the magnification, and the glory, and the honor of the place; and he handed them over to his profane hands.<sup>6</sup>

**17** And puffed up in his thoughts, Antiochos did not realize that it was because of the sins of those who inhabited the city that the Master was angry for a little while; for this reason, he disregarded the place. **18** But if it had not happened that they had become entangled in so many sinful-actions, this man, like Heliodoros, who had been sent by King Seleukos to inspect the treasury, would have been flogged, turned back from his audacity as soon as he approached. **19** Instead, the Lord had not chosen the nation for the sake of the place, rather the place for the sake of the nation. **20** And on this account, the place itself, shared in the nation's misfortunes, *and* afterward shared in their good fortune; and what the Almighty had forsaken in his anger was restored in all its glory, once the Great Master became reconciled.

**21** At any rate, after Antiochos carried off 1,800 talents from the temple, he hurried back to Antiocheia. In his arrogance he planned to make the land navigable and the sea passable on foot, such was the elation of his mind. **22** But he also left superintendents to do evil to their race; indeed, at Jerusalem, *he left* Philippos, indeed a Phrygian by birth, but in character more barbarous than the man who appointed him; **23** but at Mount Gerizim, *he left* Andronikos; but besides these, *he left* Menelaos, who exalted himself over his fellow-citizens worse than the others did.

But in his hatred for the Judean citizens,<sup>7</sup> **24** *the king* now sent Apollonios the chief of the Musians, at the head of an army of 22,000 men, with orders to strike down all the grown men, but to sell the women and youths as slaves.

**25** But when this man showed up in Jerusalem, he pretended to be peacefully disposed and waited until the holy day of the sabbath; then, finding the Judeans refraining from work, he transmitted a message *to his men* to parade fully armed. **26** And all those who came out to see them, he pierced through at once; and running through the city with armed-men, he cut down a multitude of people. **27** But Judah the Makabi and about nine others withdrew to the wilderness, and he and his companions lived like beasts in the mountains, and they continued to feed on the grassy food, in order to avoid sharing the defilement.

## CHAPTER 6

But not long after this, the king sent *Geron* an Athenian<sup>8</sup> senior to compel the Judeans to abandon *the* laws of their fathers and to cease living by the laws of God; **2** but to also pollute the inner-sanctum in Jerusalem and to call it after the name of Zeus of Olympios, and *to call* the one on Mount Gerizim after Zeus *the* Hospitable, as the inhabitants of the place requested. **3** But harsh and entirely difficult to deal with was this promoting of evil.

**4** For indeed, the *foreign* nations filled the temple with debauchery and orgies, and they amused themselves with harlots and had intercourse with women even within the consecrated enclosures. But they brought forbidden things inside. **5** But the sacrificial-altar was covered with offerings, illegal by the laws. **6** But a man

was not allowed to keep sabbath or to celebrate the festivals of *their* fathers, nor even to admit that he was a Judean.

**7** Now at the monthly celebration of the king's birthday, the Judeans were brought, under bitter constraint, to partake of the sacrifices. But when the festival of Dionysos was celebrated, they were compelled to march in his procession of Dionysos, wearing wreaths of ivy.

**8** But at the suggestion of Ptolemaios,<sup>9</sup> a decree was issued ordering the neighboring Hellenic cities to act in the same way against the Judeans and make them partake of the sacrifices, **9** but to murder those who would not consent to adopt the Hellenic customs. Therefore, it was obvious, that disaster was impending.

**10** For there were two women who were brought in for having circumcised their children, but were publicly paraded about the city with their babies hanging at their breasts, and then were hurled down from the top of the city wall. **11** But others, who had stealthily met together in nearby caves to observe the week, were betrayed to Philippos and were all burned together; *for* due to their respect for the glory of that solemn day, they had piously refrained from defending themselves.

**12** Therefore, I beseech those who read this book not to be disheartened by these misfortunes, but to take into account that these disciplines were meant, not for the ruin, *but* instead for the correction of our race. **13** For it is even a sign of great kindness to punish the impious promptly, instead of letting them go for long.

**14** For even in dealing with other nations, the Master waits patiently until they reach the full measure of their sins before he punishes them; and with us he has decided to deal differently, **15** in order that his rightful-punishment may not fall upon us more severely later, when our sins have reached their height. **16** Indeed, he never withdraws his mercy from us; but although he disciplines us with misfortunes, he does not leave behind his own people.

**17** Let what has been said suffice as a reminder *of this*. But we must go on with our short narrative.

**18** Eleazar, one of the principle scribes, a man now of advanced age and noble appearance, was being forced to open his mouth to<sup>10</sup> eat swine meat. **19** But preferring a death with good-repute to a life of defilement, he went forward voluntarily to the tympani,<sup>11</sup> but spat out *the meat*,<sup>12</sup> **20** as men ought to do who have the courage to reject things which it is not proper to taste even for the love of life.

**21** But those in charge of that unlawful ritual meal took the man aside privately, because of their long acquaintance with him, and urged him to bring meat of his own providing, such as he could legitimately eat, but to pretend to be eating some of the meat of the sacrifice ordered by the king; **22** so that in this way he would be set free from the death, and be treated with humaneness on account of their old friendship with him.

**23** But he resumed a fine rationalization (*which was* worthy of his years, and of the eminence of his advanced age and of his gray hair which he had also reached with distinction, and of the beautiful life which he had lived since a boy, but above all according to the holy and God-established legislation), saying to send him to the Netherworld at once:

**24** "For such pretense is not worthy of our age; many youths would assume that the ninety-year-old Eleazar had gone over to a foreign religion. **25** And through this pretense, for the sake of a brief moment of life, they too would be led astray because of me, and I would bring defilement and disgrace upon my old age. **26** For even if, for the time being, I avoid the punishment of humans, yet, I shall never, whether alive or dead, escape from the hands of the Almighty. **27** Indeed, by manfully giving up my life now, I will prove myself worthy of my old age. **28** but I will leave to the young a noble example of how to die willingly and bravely for the revered and holy laws."<sup>13</sup>

Now having said this, he went<sup>14</sup> immediately to the tympani. **29** But those who shortly before had shown him kindness, now changed to ill-will, because what he had said seemed utter madness to them.

**30** But when he was going to come-to-his-end under the blows, he groaned and said, "The Lord, in his holy knowledge, knows full well that, although I could have escaped the death, I am not only enduring terrible pain in my body from this scourging, but also suffering it with joy in my soul because of my fear of him."

**31** And, therefore, this was how he ceased *living*, leaving in his death a model of bravery and a memorial of excellence, not only for the youths, *but* instead for the whole nation.

<sup>1</sup> [5:7] LXX(A,q) / LXX(L,V), Lat "fugitive, returned"

<sup>2</sup> [5:8] LXX(A',VI), 55, 311, Lat(LXVBM), Syr / LXX(q) "He came to the termination of his bad conduct."

<sup>3</sup> [5:8] LXX, most Lat, Syr, Arm / Lat(BMP) "Confined"

<sup>4</sup> [5:13] LXX(A,I) add

<sup>5</sup> [5:16] LXX(q) omits "many" / LXX(A) omits "other" / LXX(L), 311, Lat-(B) "deposited by kings and cities" / Lat(B) "to the city deposited by other kings"

<sup>6</sup> [5:16] LXX(L), 311, Syr, Lat(P) / Lat(V) "and he rendered them unclean." others omit "he handed them over to" (and instead would read "and, with his profane hands, gathered up the...the Place.")

<sup>7</sup> [5:23] LXX(V) omits "citizens" (and therefore reads "the Judeans")

<sup>8</sup> [6:1] others "an Antiocheian" / others "Geron an Athenian"

<sup>9</sup> [6:8] possible emendation "Ptolemais"

<sup>10</sup> [6:18] LXX(A), Lat(LXVP), Arm / LXX(V), Lat(BM), Syr omit "open his mouth to"

<sup>11</sup> a torture instrument, resembling a tympani, on which victims were stretched out over and beaten to death

<sup>12</sup> [6:20] most / one minuscule "affording an example"

<sup>13</sup> [6:28] LXX(V) "the young an example of fortitude, if with a ready mind and constancy I suffer an honorable death for the most venerable and holy laws."

<sup>14</sup> [6:28] LXX(V), 55, Lat, Syr "he was dragged"

## CHAPTER 7

Now it also happened, that seven brothers with their mother were arrested and tormented with whips and scourges by the king, to force them to eat illegal swine meat.

2 But one of them, acting as their spokesman, said, "What do you expect to ask and learn from us? For we are ready to die rather than transgress the laws of God received from<sup>1</sup> our fathers."

3 But the king, becoming enraged, gave orders to have pans and caldrons heated. 4 While they were being quickly heated, he ordered that the tongue of their spokesman be cut out, and to scalp him and cut off his hands and feet, while the rest of his brothers and his mother looked on. 5 But when he was utterly maimed but still breathing, the king directed them to carry him to the fire and fry him. But as a cloud of smoke spread from the pan, the brothers and their mother encouraged one another to come-to-their-end bravely, saying these words:

6 "The Lord God is looking on, and he sincerely has compassion on us, as Moses declared in his song, when he bore witness against the people to their faces, saying, 'And he will have compassion on his slaves.'"

7 But when the first brother had ceased *living* in this manner, they brought forward the second for their mocking. And after tearing off the skin of his head with the hair, they asked him, "Will you eat rather than have your body tortured limb by limb?"

8 But answering in the language of his fathers, he said, "Never!" So he too in turn suffered the same tortures as the first.<sup>2</sup>

9 Now when he was at his last breath, he said, "You accursed fiend, you are depriving us of this present life, but the King of the world will stand us up, who have died for his laws, to a perpetual revival of life."

10 But after him, the third was mocked at. And when he was asked, he put out his tongue at once, and courageously stretched out his hands, 11 and he bravely spoke, "It was from heaven that I received these; and for the sake of his laws, I disdain them; and from him I hope to receive them again."

12 As a result, the king and his attendants were astonished at the youth's soul, because he regarded his sufferings as nothing. 13 And after he had ceased *living*, they tortured and tormented the fourth brother in the same way.

14 And when he was about to cease *living*, he said, "It is my choice to come-to-my-end at the hands of humans with the hopes which God gives of being stood-up again by him; indeed, for you, there will be no standing-up into life."

15 Now immediately afterward, they brought forward the fifth brother and tormented him. 16 But looking at the king, he said, "Since you have authority among humans, mortal though you are, do what you please. But do not think that our race is forsaken by God. 17 But persevere, and you will see how his magnificent power will torture you and your descendants."

18 Now after him, they brought forward the sixth brother. And when he was about to die, he said, "Have no vain illusions. For we are suffering these things on our own account, because we have sinned against our God; that is why<sup>3</sup> such astonishing things have happened to us. 19 But do not think that you will go unpunished for daring to fight against God."

20 Now exceedingly admirable and worthy of a good memory was the mother, who saw her seven sons perish in the period of a single day, yet she bore it with a good-soul because of her hopes in the Lord. 21 But filled with a brave mind which stirred her womanly rationalization with manly fury, she exhorted each of them in the language of their fathers, saying:

22 "I do not know how you came into existence in my womb; it was not I who gave you the spirit and the life, nor was it I who set in order the elements within each of you. 23 For that very reason, since it is the Creator of the world who shapes each human's birth, and devises a birth of all things, he, in his mercy, will restore both the spirit and the life, because at the present, you disregard yourselves for the sake of his law."

24 But Antiochos supposed he was being treated with contempt, and was suspicious of her reproaching voice. As the younger brother was still left, the king was not only making an exhortation to him with words, but with promises with oaths, to make him rich and happy if he would abandon the ways of his fathers and make him his friend, and to entrust him with a high office. 25 But when the youth paid no attention to him at all, the king appealed to the mother, urging her to be a counselor to the stripling so that he might have salvation. 26 Now after he had urged her for a long time, she consented to persuade her son.

27 Now in derision of the cruel tyrant, she leaned over close to her son, and said in the language of their fathers, "Son, have pity on me, who carried you in my belly for nine months, and nursed you for three years, and reared you up from childhood, and brought you up to your present age, and nourished you.<sup>4</sup> 28 I beg you, child, to look at the heaven and the earth and see everything which is in them, so that you will know that God did not make them out of existing things;<sup>5</sup>

and in the same way, *the* race of the humans came into existence.<sup>6</sup> 29 Do not fear this executioner; instead, be worthy of your brothers. Accept death, so that in the time of mercy I may receive you back again with your brothers."

30 Now before she had finished *speaking*, the youth said, "What are you waiting for? I will not obey the king's ordinance. I obey the ordinance of the law given to our fathers through Moses. 31 But you, who have contrived every kind of evil against the Hebrews, will not escape the hands of God. 32 For we are suffering because of our sins. 33 But although our living Lord is angry with us for a little while with a rebuke and discipline, he will again be reconciled with his slaves. 34 But you, impious wretch, and most bloodstained of all humans!<sup>7</sup> Do not soar with vain delusions as false hopes give you the insolence to raise your hand<sup>8</sup> against the heavenly boys.<sup>9</sup> 35 For you have not yet escaped from the judgment of the almighty spectator God.

36 "For indeed, my brothers, after enduring brief pain, have drunk<sup>10</sup> of everflowing life, under God's covenant;<sup>11</sup> but you, by the judgment of God, shall receive a righteous penalty for your arrogance. 37 But I, like my brothers, also offer up my body and my soul for the laws of our fathers, imploring God to show mercy soon to our nation, and by afflictions and scourges to make you confess that he alone is God. 38 But through me and my brothers, may there be an end to the anger of the Almighty which has righteously fallen on our whole nation."

39 But the king became enraged, and handled him even worse than the others, since he bitterly resented *the boy's* contempt. 40 And, therefore, this was how he ceased *living*, clean, putting all his trust in the Lord. 41 Now last of all, after her sons, the mother came-to-her-end. 42 Therefore, this is indeed enough about the sacrificial meals and the extreme tortments.

## CHAPTER 8

Now Judah the Makabi and his companions stealthily infiltrated the villages, summoned their kinsmen, and enlisted those who remained faithful to Judaism. So they gathered together about 6,000 men. 2 And they invoked the Lord to look kindly upon his people, who were being oppressed<sup>12</sup> on all sides; but to have pity upon the inner-sanctum, which was profaned by the impious humans; 3 but to also have mercy upon the city, which was being destroyed and about to be leveled to the ground, and to listen to all *the* blood which cried out to him; 4 but to also remember the unlawful perdition of un sinful infants and the revilements uttered against his name, and to hate the wickedness.

5 Now as soon as the Makabi organized his band of soldiers, the foreign nations were unable to withstand him, for the Lord's anger had now changed to mercy. 6 But also coming unexpectedly upon cities and villages, he would set them on fire. And he captured strategic positions, putting to flight not a few of their enemies. 7 He found the nights especially advantageous for such attacks. And the talk of his good-manliness soon spread<sup>13</sup> everywhere.

8 Now when Philippos saw that Judah was gaining ground little by little and that his successful advances were becoming more frequent, he wrote to Ptolemaios, general of Coelesyria and Phoinike, to come to the aid of the king's affairs.

9 Now Ptolemaios promptly selected Nikanor, son of Patroklos, one of his principal friends, and sent him at the head of no fewer than 20,000 men of various nations to wipe out the entire race of *the land of* Judah. But with him, he also associated Gorgias, a general and a man of experience in the necessities of war.

10 Now Nikanor resolved<sup>14</sup> to raise the 2,000 talents of tribute owed by the king to the Romans by selling captured Judeans into slavery. 11 Now he immediately sent word to the coastal cities, inviting them to buy Judean slaves and promising to deliver over 90 slaves for a talent. Little did he think of the rightful-punishment which was to fall upon him from the Almighty.

12 Now when Judah learned about Nikanor's advance and informed his companions about the approach of the army, 13 the cowardly and those who lacked faith in God's righteousness deserted and got away. 14 But the others sold everything they had left. But together they besought the Lord, "Rescue us. For the impious Nikanor, before even meeting us in battle, has sold us as slaves! 15 And if not for our own sakes, instead, at least for the sake of the covenants which you made with our fathers, and because we ourselves bear your reverent and magnificent name."

16 Now when the Makabi had gathered together his party, 6,000 strong, he exhorted them, "Do not be struck with amazement before our foes,<sup>15</sup> nor be wary of the vast hordes of foreign nations which are unrighteously coming against us, but contend bravely. 17 Keep before your eyes the lawless outrage perpetrated by

<sup>1</sup> [7:2] LXX(V) adds

<sup>2</sup> [7:8] Lat(LX(BMP)), Syr, Arm, LXX(L') / others add

<sup>3</sup> [7:18] LXX(q), LXX(L'), Syr / 58, Lat(X), Cyprian omit "that is why"

<sup>4</sup> [7:27] Gk(71), Vul, Syr omit "and nourished you"

<sup>5</sup> [7:28] V "God made them out of nothing"

<sup>6</sup> [7:28] LXX(AvqL') / Lat(BMP) "and in the same manner he created men." / Lat(LXV) "and men."

<sup>7</sup> [7:34] LXX(V) "O wicked and most flagitious of all humans!"

<sup>8</sup> [7:34] LXX(O), Lat(-P), Syr, Arm, Lucifer omit "raise your hand", thus reading "lead you to act insolently against the."

<sup>9</sup> [7:34] most LXX / LXX(L'), Lat, Syr, Arm, Lucifer "the slaves"

<sup>10</sup> [7:36] Emendation / Greek "fallen"

<sup>11</sup> [7:36] Josippon "Although we endure brief suffering in this world, we are going now to eternal life."

<sup>12</sup> [8:2] LXX(AqL) / LXX(VI), Lat(-BM), Syr, Arm "trampled" / Lat(BM) "trampled and tormented"

<sup>13</sup> [8:7] LXX(VqL), Lat / LXX(A), 1, 55 "resounded"

<sup>14</sup> [8:10] Lat(LXVP), Lat(BM) "promised" / Syr "promised and resolved"

<sup>15</sup> [8:16] LXX(19,62) / LXX(V) "before Ptolemaios" / LXX(A) "of chains"

them against the holy place, and the torment of the derided city, but *also* the termination of our ancestral way of life. **18** For, indeed,” he said, “they trust in weapons and acts of daring, but we trust in the Almighty God, who can by a mere nod overthrow, not only those who are coming against us, but the whole world.”

**19** Now he went on to tell them of the times when help had been given their ancestors: both the time of Sennacherib, when 185,000 of *his men* were destroyed, **20** and the time of the battle in Babelia against the Galatians, when only 8,000 Judeans fought along with 4,000 Makedonians; *yet* when the Makedonians were hard pressed, the 8,000 destroyed 120,000, because of the help which came to them from heaven, and they took a great quantity of spoils.<sup>1</sup> **21** With such words he encouraged them and made them ready to die for their laws and their fatherland.

After this, Judah divided his army into four,<sup>2</sup> **22** and he placed his brothers, Simon, and Joseph, and Jonathan, each as a fore-leader over a division, assigning 1,500 *men* to each. **23** (But there was also Ezra.)<sup>3</sup> After publicly-reading to them from the consecrated book and giving them the watchword, “Help of God,” he himself went first and lead the first cohort, engaging with Nikanor.

**24** But with the Almighty as their ally, they slaughtered more than 9,000 of their enemies, wounded and crippled the greater part of Nikanor’s army, but forced all of them to flee. **25** But they seized the money of those who had come to buy them as slaves.

But when they had pursued *their enemies* for some time, **26** they were obliged to return by reason of the late hour. For it was the day before the sabbath, *and* for that reason they could not continue the pursuit. **27** But after they had collected the weapons of their enemies and had stripped them of their spoils, they observed the sabbath abundantly blessing and confessing the Lord who had brought them safely through into that day, on which he let the first dew of his mercy descend upon them.<sup>4</sup>

**28** Now after the sabbath, they gave a share of the spoils to those who had been tormented and to the widows and orphans; the rest they divided among themselves and their little-ones.<sup>5</sup> **29** Now when this was done, they made supplication in common, imploring the merciful Lord to be completely reconciled with his slaves.

**30** (And they challenged the party of Timotheos and Bakchides, doing away with more than 20,000 of them, and taking possession of some very high strongholds. And they divided the enormous plunder, allotting half to themselves and the rest to those who had been tormented, and to orphans, and to widows, but also to the elderly. **31** But they collected *their enemies’* weapons, carefully storing them in strategic places; but the rest of the spoils, they carried to Jerusalem. **32** But of the two Timotheos’, they killed the tribal-chief,<sup>6</sup> a most profane man, and one who had greatly harmed the Judeans.)

**33** Now while celebrating the victory in their fatherland, they burned, both those who had set the consecrated gates on fire from underneath and Kallisthenes, who had taken refuge in a little house;<sup>7</sup> so he received the reward which his impiety deserved.

**34** Now the accursed Nikanor, who had brought the 1,000 merchants to buy the Judeans, **35** was, through the Lord’s help, humbled by those whom he had regarded as without account. Laying-aside his splendid clothing, he fled alone like a runaway slave, across the inland *country* until he reached Antiocheia. He was eminently successful in the destruction of his own army. **36** So the man who had promised to provide tribute for the Romans by the capture of the *people* of Jerusalem, messaged-abroad that the Judeans had a champion, and that they were invulnerable for the very reason that they followed the laws laid down beforehand by him.

**37**<sup>8</sup> Now *the* Makabi and his companions, with the Lord leading them on, indeed recovered the temple and the city, **38** but they tore down the altars which had been erected by the foreigners in the marketplace along with the sacred-enclosures. **39** And after cleansing the inner-sanctum, they made a new sacrificial-altar. Then, with fire struck from flint,<sup>9</sup> they offered sacrifice for the first time in two years, and burned incense, and kindled lamps, and set out the showbread.

**40** Now when they had done this, they prostrated themselves and begged the Lord that they might never again fall into such evil, and that if they should sin at any time, he might discipline them with gentleness and not hand them over to reviling and barbarous nations.

**41** Now on the anniversary of the day on which the inner-sanctum had been profaned by foreigners, that is, the 25th of the 9th month<sup>10</sup> Kislev, the cleansing of the inner-sanctum took place. **42** And *the Judeans* celebrated it with gladness for eight days, as in the manner of the *Festival of Booths*, remembering how, a little while before, they had spent the Festival of Booths living like beasts in the mountains and in the caves. **43** On this account, carrying rods entwined with leaves and green branches, but also palms, they offered hymns of grateful praise<sup>11</sup> to him who had brought prosperity to cleansing his own place. **44** Now they decreed by common ordinance and vote that the whole Judean nation should celebrate these days every year.

## CHAPTER 9

Now about that time, as it turned out, Antiochos retreated in disorder from the regions<sup>12</sup> of Persia. **2** For he had entered the city called Persepolis, and attempted to rob a temple and gain control of the city. On this account, the multitude rushed to the rescue with weapons; and as a result, Antiochos was routed, so that in the end Antiochos was put to flight by the natives, forced to make a shameful retreat.

**3** Now on his arrival in Ekbatana, he learned what had happened to Nikanor and to Timotheos’ party. **4** But overcome with fury, he planned to make the Judeans suffer for the injury done by those who had put him to flight. Therefore he ordered his charioteer to drive without stopping until he finished the journey. *Yet* the judgment of the heaven rode with him, for he said in his arrogance, “I will make Jerusalem a common graveyard of the Judeans as soon as I arrive there.”

**5** But the all-seeing Lord, the God of Israel, struck him *down* with an incurable and unseen blow. Now at the moment he had ceased speaking those words, he was seized with excruciating pains in his bowels and sharp internal tortures, **6** very righteously *for the man* who had tortured the bowels of others with many strange torments.

**7** But far from giving up his insolence, he was even the more filled with arrogance, breathing fire in his fury against the Judeans, and giving directions *for the driver* to hasten the journey. But as a result, he fell out of the whizzing chariot; and the fall was so hard, that every part of his body was horribly tortured.

**8** Now this was how *the man*, who previously, in his superhuman pretension, thought he could command the surges of the sea, and imagined he could weigh the heights of the mountains in his scales, was now thrown to the earth and had to be carried on a litter, clearly manifesting the power of God<sup>13</sup> to all. **9** And so, the body of this impious *man* swarmed with worms; and while he was still alive in anguish and pain, his flesh rotted away, so that the entire army was burdened by the stench of his decay. **10** And shortly before, he had imagined that he could touch the stars of heaven, *and now*, no one could endure to transport *the man* because of this intolerable stench.

**11** Therefore, at last, broken to pieces, he began to give up his excessive arrogance, and to gain *some* acknowledgement under the scourge of God, *for* he was racked with pain unceasingly. **12** And when he could no longer bear his own stench, he said, “It is right to be subject to God, and no mortal should have the mind that he is equal to God.”

**13** But this polluted *man* prayed to the Lord, who would no longer have mercy on him, saying, **14** “I shall indeed proclaim *Jerusalem* a free city.” The same holy city toward which he had been hurrying with the intention of leveling it to the ground and making it a common graveyard.

**15** “But I shall give all the Judeans privileges equal to those enjoyed by the Athenians.” The same Judeans whom he had judged not even worthy of burial, but fit only to be thrown out with their children to be eaten by vultures and beasts.

**16** “But I shall adorn the holy inner-sanctum with the finest offerings.” *The same inner-sanctum* which he had previously despoiled. “And I shall restore all the consecrated vessels, many times over. But I shall provide, from my own revenues, the expenses required for the sacrifices. **17** Now in addition to all this, I will become a Judean myself, and will visit every inhabited place, messaging-abroad the power of God.”

**18** But since God’s judgment had righteously come upon him, his sufferings were not lessened *by these declarations*. So having lost hope for himself, he wrote the following letter to the Judeans in the form of a supplication. Now this was its content:

**19** To my esteemed Judean citizens. Antiochos, *their* king and general, sends hearty greetings and best wishes for their good-health and welfare.<sup>14</sup>

**20** If you and your children are well and your affairs are going as you wish, I am glad, for my hope is in heaven. **21** As for myself, I am ill.

<sup>1</sup> [8:20] LXX(L<sup>1</sup>-381), most Lat / Lat(LX) “and they got benefits over the multitude”

<sup>2</sup> [8:21] some, VBMP omits “[Then] Judah divided his army into four”

<sup>3</sup> [8:23] Lat(VBPL), Arm “Ezra” / LXX(AVq), Lat(-V) “Eleazar” [this might be the Ezri of 2M12:36 and Azariah of 1Mac2:5]

<sup>4</sup> [8:27] LXX(V) “day and allotted it to them as the beginning of mercy.”

<sup>5</sup> [8:28] LXX(V), Lat(-V), Arm omit “and their little-ones”

<sup>6</sup> [8:32] LXX(V), Lat(XV), 71-107, l(-93), 46-52, 55, 106 “They also killed the tribal-chief of Timotheus’ forces”

<sup>7</sup> [8:33] LXX(V) “city, they burned Callisthenes, who had set fire to the holy gate and had taken refuge in a certain house”

<sup>8</sup> [10:1-8] These verses were accidentally dislocated. They have been moved to their proper position and renumbered to verses 8:37-44

<sup>9</sup> literally “stones”

<sup>10</sup> [10:5] Emendation (supported by 1Mac) / LXX “the same month” / Lat(-P), Syr “of the month”

<sup>11</sup> [10:7] LXX(Vq) / LXX(AL<sup>1</sup>) “they offered thanks” / Lat(LXV) omits altogether

<sup>12</sup> [9:1] LXX(L<sup>1</sup>), Lat(BMLXV), Syr / LXX(AVq), Lat(P) “regions around”

<sup>13</sup> [9:8] some “litter. God made his power manifest”

<sup>14</sup> [9:19] LXX(V), Lat(LVP) “good-health and continuous good fortune” / LXX(L) “good-health and welfare and continuous good fortune”

And I remember, with affection, the honor and the goodwill which you bear me.<sup>1</sup>

On returning from the regions of Persia, I fell victim to a troublesome weakness; so I deemed it necessary to be concerned with the common security of all. **22** Actually, I do not despair about my condition; instead, I have great hope of recovering from my infirmity.

**23** But I also observed that my father, on the times when he encamped in the hinterland, would appoint his successor, **24** so that, if anything unexpected happened or any unwelcome message was brought before him, the people throughout the country would know to whom the government had been entrusted, and so not be disturbed.

**25** But I understand that the neighboring rulers, and those on the borders of our kingdom, are on the watch for opportunities and waiting to see what will happen. So I have appointed as king my son Antiochos, whom I have, more than once, entrusted and commended<sup>2</sup> to most of you, when I made hurried visits to the upper satrapies. Now I have written to him what I have written below.

**26** Therefore, I beg and entreat each of you to remember the common and private benefits which you have received, and to continue to show goodwill toward me and my son. **27** For I am confident that, following my policy, he will treat you mildly and humanely in his relations with you.

**28** Therefore, indeed, this man-murderer and reviler, after extreme sufferings, such as he had inflicted on others, came to the end of his life by a most pitiable fate, among the mountains of a strange land. **29** But his foster brother Philippos brought the body home; then, fearing Antiochos' son, he later withdrew into Egypt, to Ptolemaios the Mother-lover. **10.9** And this indeed was *the* end of Antiochos, surnamed *the* Illustrious.

#### CHAPTER 10

**10<sup>3</sup>** Now at this time, we shall relate what happened under Antiochos the Noble-Father, *the* son of that impious *man*, and shall abridge the principal evils caused by the wars. **11** For when *The Noble-Father* succeeded to the kingdom, he put a certain Lysias in charge of the affairs, but Protarchos as general<sup>4</sup> of Coelesyria and Phoinike.

**12** For Ptolemaios, surnamed *the* Long-headed, had taken gone first and taken the lead in treating the Judeans righteously because of the previous unrighteousness which had been done to them, and he endeavored to have peaceful relations with them. **13** As a result, he was accused before *The Noble-Father* by the *king's* friends. And on all sides, he heard himself called a traitor for having abandoned Kypros, which *The Mother-Lover* had entrusted to him, and for having gone over to Antiochos the Illustrious. Since he was unable to command the respect due to his high office, he ended his life by using drugs.

**14** Now when Gorgias became general of the region, he maintained mercenary troops and used every opportunity to maintain the war against the Judeans. **15** But at the same time, the Edomites, who controlled some important strongholds, were harassing the Judeans; and they welcomed fugitives from Jerusalem, endeavoring to maintain the war.

**16** Now the Makabi's party, after making entreaties and beseeching God to be their ally, moved quickly against the strongholds of the Edomites. **17** And attacking vigorously, they gained control of the places, also driving back all who manned the walls, also slaughtering those who opposed them, but doing away with no fewer than 20,000<sup>5</sup> men. **18** But when no less than 9,000 took refuge in two very strong towers, and which contained everything necessary to sustain a siege, **19** the Makabi himself departed to take care of urgent matters elsewhere, leaving a *force* sufficient to besiege them, which consisted of Simon and Joseph, but also Zakkai and his companions.

**20** But some in Simon's party, who were lovers-of-silver, let themselves be bribed by some of *the men* in the towers; on receiving 70,000 drachmas, they allowed a number of them to slip away. **21** But when a message about what had happened was brought before *the* Makabi, he gathered together the leaders of the people and accused those *men* of having sold their kinsmen for silver by setting their enemies free to fight against them. **22** Therefore, he indeed killed them off as traitors, and immediately overtook the two towers. **23** Now since he prospered in his weapons in all his *hand-to-hand combats*, he destroyed more than 20,000 men in the two strongholds.

**24** Now Timotheos, the first of *the two* who had been defeated by the Judeans, gathered together tremendous foreign forces, and collected no small number of

noble cavalry from Asia;<sup>6</sup> he appeared in *the land of* Judah, ready to take it by storm. **25** But at he was drawing near, the Makabi's party made supplication to God, sprinkling earth upon their heads and girding their loins in sackcloth. **26** Lying prostrate at the foot of the sacrificial-altar, they begged him to be gracious to them, and to be an enemy to their enemies, and an opposer to their opposers, as the law makes clear. **27** Now after the entreaty, they took up their weapons and advanced a considerable distance from the city. But as they drew near to their enemies, they halted.<sup>7</sup>

**28** Now at the crack of dawn, the armies joined battle. Indeed, the one had, not only their valor as a pledge of success and victory, but also their reliance on the Lord. But the other took fury as their leader in the fight. **29** Now when the battle became fierce, there appeared to their opponents from heaven five resplendent men riding on golden-bridled horses, and who led the Judeans on. **30** And they surrounded the Makabi;<sup>8</sup> and by sheltering him with their own full suits of armor, they kept him from being wounded. But they shot arrows and hurled thunderbolts at their opponents, who were confounded *with* blindness, broken through *with* disorder. **31** Now 2,500 of *their infantry* were slaughtered, but also 600 cavalry. **32** But Timotheos fled to a stronghold called Gezer,<sup>9</sup> a great fortress, where Chaireas was its general.

**33** Now for four days, the Makabi's party eagerly besieged the fortress. **34** But those inside, relying on the strength of the place, kept reviling *them* outrageously, and uttering illegal accounts.

**35** Now when the fifth day dawned, 20 youths in the Makabi's party, burning with fury because of the revilements, bravely stormed the wall, and, with savage fury, struck down everyone whom they encountered. **36** But others who climbed up in the same way swung around on the defenders, taking the besieged in the rear; they put the towers to the torch, and spread the fire, burning the revilers alive. But others broke through the gates, but let in the rest of the band, who occupied the city. **37** And Timotheos had hidden in a cistern, and they slaughtered him, along with his brother Chaireas, and Apollophanes.

**38** Now when these things were accomplished, they blest the Lord with hymns and confessions, *for he* shows great kindness to Israel and grants them the victory.

#### CHAPTER 11

Now very soon afterward, Lysias, procurator and kinsman of the king and head of the affairs, was greatly burdened at what had happened. **2** He mustered about 80,000 *infantry* and all his cavalry, and marched against the Judeans. Indeed, his plan was to make the city of *Jerusalem* a Hellenic settlement; **3** but to levy silver on the temple, as he did on the sacred-precincts of the other nations; but to put the chief-priesthood up for sale every year. **4** He did not take into account God's power at all, but was elated with his tens of thousands of infantry, and his thousands of cavalry, and his 80 elephants.

**5** Now he invaded *the land of* Judah. And as he was approaching Beth-Zur, a fortified place, but which was about five stadia from Jerusalem, he had been pressing it hard.

**6** Now when the Makabi's party learned that *Lysias* was besieging the strongholds, they and all the people begged the Lord with lamentations and tears to send a good messenger to bring salvation to Israel. **7** Now the Makabi himself was the first to take up his weapons, exhorting the others to join him in risking their lives to help their kinsmen. But they also resolutely set out together.

**8** But suddenly, while they were still near Jerusalem, a man on horseback appeared, going first and leading *the way*, with white garments, brandishing a full suit of golden armor. **9** Now all of them together blest God for his mercy, and their souls were filled with such courage that they were ready not only to wound humans, but the most savage beasts, and even walls of iron.

**10** Now that the Lord had shown his mercy toward them, they advanced in battle order with the aid of their ally from *the* heaven. **11** But hurling themselves like lions against their enemies, they laid low 11,000 *infantry*, but 1,600 cavalry, but forced all the rest into flight. **12** But most of those who got away were wounded and stripped of *their arms*, while Lysias himself saved himself by shamefully fleeing.

**13** But Lysias was not foolish. He reflected on the defeat he had suffered, and came to realize that the Hebrews were invincible because the mighty God was their ally. *So* he sent a *message*, **14** persuading them to settle everything on righteous terms, and also promising to persuade the king, inducing him to become *their* friend. **15** Now the Makabi, solicitous for the common good, agreed to everything which Lysias considered; for the king, on his part, granted in behalf of the Judeans every written-*request* which the Makabi delivered to Lysias.

**16** For these were the contents of the letter which Lysias indeed wrote to the Judeans:

<sup>1</sup> [9:21] Lat(LV) "ill, as for me being informed, but yet kindly remembering you"

<sup>2</sup> [9:25] Lat(LXV), Syr omit "and commended"

<sup>3</sup> [10] Verses 1-8 were dislocated and have been moved to their proper position at the end of Chapter 8 and renumbered to

<sup>4</sup> may also be translated "but first-chief general"

<sup>5</sup> [10:17] Josippon "8,000"

<sup>6</sup> [10:24] LXX(AVq), Lat(P) / LXX(L) adds "noble" / Lat(LX) "cavalry of the breed from Asia" / Lat(BM) "horses of the breed from Asia"

<sup>7</sup> [10:27] Lat(V) / LXX "they kept to themselves."

<sup>8</sup> [10:30] LXX(VL), Lat(-V), Syr, Arm / LXX(Aq), Lat(V) "Two of them took the Makabi between them"

<sup>9</sup> [10:32] Josippon "Gaza"

Lysias, to the Judean multitude, greetings.

17 Johanan and Absalom, who were sent by you, have presented your signed communication and asked about the matters contained in it. 18 Indeed, whatever had to be referred to the king I called to his attention, and the things which were acceptable he has granted. 19 Therefore, indeed, if you maintain your goodwill toward the *state* affairs, I will also try to be a means of *promoting your future good intentions*. 20 But I have authorized my representatives, as well as your envoys, to confer with you on the details of these matters.

21 Farewell.

The year 148, the 24<sup>th</sup> of Dios Korinthios.<sup>1</sup>

22 Now the king's letter read as follows:

King Antiochos, to his brother Lysias, greetings.

23 Now that our father has *been* discharged to the gods, we wish the subjects of our kingdom to be undisturbed<sup>2</sup> in conducting their own affairs. 24 We understand that the Judeans do not agree with our father's *policy* to change to Hellenic customs, *but* instead prefer their own way of life. They are petitioning us to let them retain their own customs. 25 Therefore, since we desire that this nation should also be free from disturbance, our decision is, that both their temple be restored to them, and that they live in keeping with the customs of their ancestors. 26 Therefore, please send to them, and give them our right hand *in pledge*, so that, when they learn of our decision, they may have nothing to worry about but may contentedly go about their own business.

27 Now the king's letter to the nation was as follows:

King Antiochos, to the Judean body of seniors and to the other Judeans, greetings.

28 If you are well, it is what we desire. And we too are in good-health. 29 Menelaos has informed us of your wish to return home<sup>3</sup> in order to attend to your own affairs. 30 Therefore, those who return home by the 13th of Xanthikos will have our right hand in *promise of amnesty*, 31 to observe their dietary *laws* and *other*<sup>4</sup> laws, exactly as before, and none of the Judeans shall be molested in any way for faults committed through ignorance. 32 Now I have also sent Menelaos to reassure you.

33 Farewell.

In the year 148, the 15<sup>th</sup> of Xanthikos.

34 Now the Romans also sent them a letter as follows:

Quintus Memmius and Titus Manius, elders of *the* Romans, to the Judean populace, greetings.

35 Whatever Lysias, kinsman of the king, has granted you, we also approve. 36 But the matters on which he passed judgment should be submitted to the king. After you look-over them, immediately send someone to us<sup>5</sup> with your decisions, in order that we may present them to your advantage, for we are on our way to Antiocheia. 37 Therefore, hasten and send some *representatives*, so that we may recognize what your intention is.

38 Be of good-health.

In the year 148,<sup>6</sup> the 15<sup>th</sup> of Xanthikos.<sup>7</sup>

## CHAPTER 12

Now after these agreements were made, Lysias returned to the king, while the Judeans went about their farming. 2 But some of the local generals, Timotheos, and Apollonios son of Gennaos, but *also* Hieronymos and Demophon, to say nothing of Nikanor, the chief of the Kyprians, would not allow them to live quietly and in peace.

3 Now some Japhians committed this impious-deed: they invited the Judeans who lived among them, together with their women and children, to embark on seacrafts which they had provided. There was no hint of enmity toward them; 4 but this was done by the common vote of the city. And when *the Judeans*, not suspecting treachery and wishing to live on friendly terms, accepted the invitation, the *Japhians* took them out to sea and drowned no less than 200 of them.

5 Now as soon as Judah heard of the cruelty perpetrated against the men of his nation, he transmitted a message to his men; 6 and after calling upon God, the righteous judge, he marched against those who were stained with the blood of his kinsmen. And, indeed, in a night attack, he set the harbor on fire and incinerated the seacrafts, but stabbed those who had taken refuge there.

7 But when the gates of that place were shut, he withdrew, intending to come back later and wipe out the entire population of Japho. 8 But he also heard that the *men* of Jabneh planned to give like treatment to the Judeans who lived among them, 9 so he attacked the Jabnehians by night, setting fire to the harbor and the fleet from underneath, so that the glow of the light was visible as far as Jerusalem, 240 stadia away.

10 Now when the Judeans had gone nine stadia from there on their march against Timotheos, they were attacked by Arabians numbering no less than 5,000 *infantry*, and 500 cavalry. 11 But after a hard fight, Judah's party, with God's help, was victorious. The defeated nomads begged Judah to give him his right hand *in pledge*, and promised to supply the Judeans with cattle and to help them in every other way. 12 Now realizing that they could really be useful in many respects, Judah agreed to make peace with them. After he had given them his right hand *in pledge*, *the Arabians* departed to their tents.

13 Now he also attacked a certain city, which was made strong with dykes<sup>8</sup> and surrounded by walls, and inhabited by mixed nations. Now its name was Khisfin. 14 But those within *the city*, confident in the strength of their walls and their supply of food, treated Judah's party with contempt, verbally-abusing them, and even reviling them and saying improper things. 15 But Judah's party invoked the aid of the Great Ruler of the world, who, in the day of Joshua, overthrew Jericho without *battering*-rams or instrumental machines. Then they fiercely stormed the ramparts. 16 Now capturing the city by the will of God, they inflicted such indescribable slaughter upon it, that the adjacent lake, which was two stadia in width, appeared to have been filled with irrigated blood.

17 Now when they had marched 750 stadia, they reached Charaka, where there were certain Judeans who are called Tobians. 18 And, indeed, they did not find the local *leader* Timotheos, *for* he had already departed from the region, failing to do anything but to leave behind in one place a very strong garrison.<sup>9</sup> 19 But Dositheos and Sosipatros, two of the Makabi's leaders, marched out, destroying the *force* of more than 10,000 men whom Timotheos had left in the stronghold.

20 Now the Makabi divided his army into cohorts, setting *men* over each cohort,<sup>10</sup> and went in pursuit of Timotheos, who had a force of 120,000 infantry and 2,500<sup>11</sup> cavalry.

21 But when Timotheos learned about Judah's approach, he sent the women and the children on ahead of him, as well as the baggage, to a place called Karnaim;<sup>12</sup> for that place was difficult to besiege and even difficult to access because of the narrow terrain of that entire region.

22 But when Judah's first cohort appeared, their enemies were overwhelmed with anxiety and fear at the manifestation of the All-Seeing One. Scattering in every direction, they rushed away in such headlong flight that in many cases they injured their own *men*, and were pierced by the points of their own short-swords.<sup>13</sup> 23 Now Judah pressed the pursuit vigorously, putting the offenders to the sword, but utterly-destroying as many as 30,000 men.

24 But Timotheos himself fell into the hands of the party of Dositheos and Sosipatros. With great cunning, he asked them to spare his life. They let him go, because *if Timotheos should be killed*.<sup>14</sup> he indeed had in his power the parents and brothers of many of them, whom he could make suffer. 25 Now when he had fully confirmed his solemn pledge to restore them unharmed, they let him go for the sake of bringing salvation to their brothers.

26 Now Judah marched to Karnaim and the *temple* of Atar'atheh, where he slaughtered 25,000 bodies.

27 Now after the defeat and perdition of these, he moved his army to Ephron, a strong city inhabited by Lysias and mingled multitudes.<sup>15</sup> Now robust youths took up their posts in defense of the walls, from which they fought desperately; but inside were large supplies of weapons and missiles. 28 But the Judeans, invoking the Ruler who forcibly shatters the prowess<sup>16</sup> of his enemies, took the city into their hands, but laid low 25,000 of its inhabitants.

29 Now setting out from there, they hastened on to the city of the Skythians, which is 600 stadia from Jerusalem. 30 But when the Judeans who lived there testified to the goodwill shown by the Skythopolitans and to their kind treatment even in times of misfortune, 31 *Judah's party* thanked them and exhorted them to be well-disposed to their race in the future also.

<sup>8</sup> [11:13] LXX(V), Syr omits "with dykes"

<sup>9</sup> [12:18] Lat(BM) "behind a garrison at a very strong point"

<sup>10</sup> [12:20] one "with *men* set over them"

<sup>11</sup> [12:20] LXX(V), Lat, Syr, Arm / LXX(A) "3700" / LXX(q) "1700" / LXX(L) "1500"

<sup>12</sup> [12:21] Hebrew emendation / LXX "Karnion" // Jerome, Eusebius "Karnaia"

<sup>13</sup> more specifically "short, doubled-edged swords" (also in verse 14:41)

<sup>14</sup> [12:24] LXX(L'), Lat(V) add

<sup>15</sup> [12:27] LXX(L'), Syr, Lat(BP) / Lat(LMX), Arm "by Lysias" / LXX(Aq) "by mingled multitudes"

<sup>16</sup> [12:28] LXX(A) "weight"

<sup>1</sup> [11:21] LXX / Lat "Dioskoridou" (might be "Dioskouros")

<sup>2</sup> [11:23] LXX(Aq), 58 "gods wishing the subjects of his kingdom to be undisturbed"

<sup>3</sup> literally "to go down"

<sup>4</sup> [11:31] Lat(L'), 311, Syr omit "dietary laws and *other*"

<sup>5</sup> [11:36] LXX(Aq), Lat(L) / LXX(V) "And send someone to discuss them"

<sup>6</sup> [11:37] Lat(B) "149"

<sup>7</sup> [11:38] most LXX / Lat, Arm "Dioskoridou" / LXX(V) "Xanthicus Dioskoridou"



Finally, they arrived in Jerusalem, shortly before the Festival of Weeks.<sup>1</sup> **32** But after the *festival*, called *The Fiftieth*, they lost no time in marching against Gorgias, general of Edom. **33** Now he opposed them with 3,000 infantry and 400 cavalry. **34** But when they met in battle, it happened that a few of the Judeans fell.

**35** Now a certain Dositheos, a powerful horseback-rider and one of the Tobians,<sup>2</sup> caught hold of Gorgias; and grasping his military cloak, he dragged him along by brute force, and intended to capture the vile wretch alive. *But* a Thracian horseman attacked *Dositheos* and cut off his arm. *So* Gorgias fled to Mareshah.

**36** Now after Ezri's<sup>3</sup> party had been fighting for a long time and were cut-down, Judah called upon the Lord to manifest himself as their ally and leader in the war. **37** Raising a battle cry in the language of his fathers, with hymns, he charged Gorgias' party when they were not expecting it, putting them to flight.

**38** Now Judah rallied his army *and* went to the city of Adullam. But as the week was ending, they purified themselves according to custom *and* kept the sabbath there.

**39** Now on the following day, since the task had now become urgent,<sup>4</sup> Judah's party went to pick up the corpses of those who had fallen and buried them with their kinsmen in *the* tombs of their fatherland. **40** But under the tunic of each of the dead, they found consecrated-amulets<sup>5</sup> of the idols from Jabneh, which the law forbids the Judeans to wear. Now it was clear to everyone that this was why these men had fallen. **41** Therefore, all of them blest *the ways* of the Lord, the righteous judge who brings cloaked things to light. **42** Turning to pleading, they begged that the sinful-action might be fully blotted out. The noble Judah warned the soldiers to keep themselves free from sin, *for* they had seen with their own eyes what had happened because of the sin of those who had fallen.

**43** He also took up a collection<sup>6</sup> among all his soldiers, amounting to 2,000<sup>7</sup> silver drachmas, which he sent to Jerusalem to provide for a sin offering. In doing this, he acted in a very excellent and noble way, inasmuch as he had a standing-up *of the dead humans* in view. **44** For if he was not expecting the fallen to stand-up, it would have been useless and frivolous to pray for corpses.<sup>8</sup> **45** Regardless if he did this with a view to the splendid reward which awaits those who had gone to rest in godliness, it was a sacred and pious thought. **46** This was how he made atonement for the dead that they might be ransomed from this sin.

## CHAPTER 13

Now in the year 149, Judah's party learned that Antiochos the Noble-Father was invading Judah with large multitudes, **2** and that with him was his procurator Lysias, who was in charge of the *state* affairs. They also<sup>9</sup> led a Hellenic force *consisting* of 110,000 infantry, and 5,300 cavalry, and 22 elephants, and 300 chariots armed with scythes.

**3** But Menelaos also joined them, and with great duplicity kept urging Antiochos on, not for the salvation of his fatherland, but in the hope of being established in the government. **4** But the King of the kings aroused the fury of Antiochos against the offender. And when Lysias argued to show that Menelaos was to blame for all the trouble, *the king* ordered him to be taken to Beroia to be executed there in the customary local method.

**5** Now at that place, there is a tower 50 cubits high, full of ashes, with a circular rim sloping down steeply<sup>10</sup> on all sides toward the ashes. **6** Anyone liable of sacrilege or notorious for certain other evils are brought up there and then hurled down to destruction. **7** In such a manner was Menelaos, the lawbreaker, fated to die, without *even* having a burial in the earth.<sup>11</sup> **8** For this was altogether righteous, that he who had committed so many sinful-actions against the altar with its holy fire and ashes should meet his death in ashes.

**9** Now the king's mind was full of barbarous plans as he advanced, intending to inflict upon the Judeans worse things than those which they had suffered in his father's time.

**10** Now when Judah learned about this, he transmitted a message to the multitude, to invoke the Lord night and day, to help them now, if ever, when they were about to be deprived of their law, and fatherland, and holy temple; **11** and not to allow this people (which had, at this moment, begun to revive) to be subjected under the hands of ill-reporting nations.

**12** Now everyone joined in doing this. And after three days of having continuously implored the merciful Lord with weeping and fasting and prostrations, Judah exhorted them *and* directed them to stand ready. **13** Now after a private meeting with the elders, he took counsel that, before the king's army

<sup>1</sup> [12:31] P, M "the festival of seven days of Passover"

<sup>2</sup> [12:35] LXX(Luc 19, 62, 64, 93), Lat(V), Syr / most "one of Bakenor's men"

<sup>3</sup> [12:36] LXX(AV), Lat(XV), I, Syr / LXX(qL) "Gorgias" / Lat(LBMP) "Azariah"

<sup>4</sup> [12:39] Lat(BM) "in accordance with necessity" / Lat(P) "at the time at which it became necessary" /

Lat(LXV), Syr omit altogether

<sup>5</sup> [12:40] Lat(L) "objects from shrines" / Lat(X) "metal platings" / Lat(VBMP) "votive gifts" / Syr, I "objects of gold"

<sup>6</sup> [12:43] LXX(q), Lat, Syr / one "up supplies" / LXX(V) "up supplies and a collection"

<sup>7</sup> [12:43] Lat(VXL) "12,000" / LXX(L), Syr "3000" / Lat(BMP) "approximately 2000"

<sup>8</sup> may also be translated "for the dead"

<sup>9</sup> [13:2] I, Lat(LXBP) / LXX(AqL) "They each"

<sup>10</sup> [13:5] Lat(LXM) / LXX "rim precipitously"

<sup>11</sup> or "in the land"

could invade Judah and take possession of the city, *the Judeans* should march out and settle the matter with God's help.

**14** Now leaving the outcome to the Creator of the world, he exhorted his followers to fight bravely to death for *the* laws, *the* temple, *the* city, *the* fatherland, and *the* citizenship; but he pitched his encampment near Modeim.

**15** Now giving his men the *wachword* "God's victory," he made a night attack upon the king's pavilion with a picked force of the best youths, doing away with about 2,000 men in the camp. And they stabbed the lead elephant and its mahout. **16** And in the end they filled the camp with terror and confusion, and withdrew in triumph. **17** Now day was just breaking when this was accomplished, because the Lord had helped them with his protection.

**18** Now the king, having had a taste of the Judeans' daring, tried to take their positions by a stratagem. **19** So he marched against Beth-Zur, a strong fortress of the Judeans; *but* he was driven back, collided *with them again*, and was defeated.

**20** Now Judah sent supplies to the *men* inside, **21** but Rhodokos, of the Judean ranks, brought a message concerning *military* secrets before their enemies. He was sought out, and arrested, and imprisoned.

**22** The king made a second attempt by negotiating with the *men* of Beth-Zur. After giving them his right hand in *pledge* and receiving theirs, he withdrew, and attacked Judah's party, *but* he was defeated.

**23** *The king* received word that Philippos, who had been left in charge of the *state* affairs in Antiocheia, had rebelled. Dismayed, he parleyed with the Judeans, and swore to observe all their rights; and he offered sacrifice, honored the inner-sanctum, and treated the place humanely. **24** And he approved of the Makabi, leaving Hegemonides as general *of the region* from Ptolemais to that of the Gerrhenes.<sup>12</sup>

**25** When he came to Ptolemais, the Ptolemeans were indignant by the peace treaty; for they were so indignant that they wanted to annul its terms.<sup>13</sup> **26** Lysias took the platform, defended the treaty as best as he could, won them over by persuasion, appeased them, *and* gained their goodwill. *Then* he returned to Antiocheia. That was how the king's attack and withdrawal turned out.

## CHAPTER 14

Now three years later, Judah's party learned that Demetrios, son of Seleukos, had sailed into the port of Tripolis with a powerful multitude and a fleet, **2** *and* that after having done away with Antiochos and his procurator Lysias, he had occupied the country.

**3** But a certain Eliakim, who had formerly been a chief-priest, but who had willfully incurred defilement at the time of the revolt,<sup>14</sup> realized that there was no way for him to have salvation nor to regain access to the holy sacrificial-altar. **4** *So* in the year 151, he went to King Demetrios and presented him with a gold crown and a palm branch, as well as some of the customary olive branches from the temple. And on that day, he kept quiet. **5** But he found an opportunity to further his mad scheme when he was invited by Demetrios to a meeting of the congress, and was questioned about the disposition and council of the Judeans.

He said, **6** "Those Judeans called Hasideans, led by Judah the Makabi, are maintaining the wars, and stirring up seditions, and will not allow the kingdom to enjoy tranquility. **7** For this reason, now that I am deprived of my ancestral glory, that is to say, the chief-priesthood, I have come here— **8** indeed, first, because my mind is genuinely set on the king's interests; but second, also because I have regard for my own citizens. For, indeed, our entire nation is suffering no little misfortune from the unreasonable conduct of the previously-mentioned *individuals*. **9** Now when you have informed yourself with the details of these matters, O king, act in the interest of our country and its hard-pressed race with the same gracious humaneness which you show toward all. **10** For as long as Judah is around, it is impossible for the *state* affairs to enjoy peace."

**11** But when he had said this, the rest of the friends, who were hostile to Judah, quickly inflamed Demetrios even more.

**12** Now the king immediately chose Nikanor, who had been an elephant-chief, and appointed him general of the *land* of Judah. He sent him off **13** with instructions<sup>15</sup> to indeed have Judah removed, but to *also* disperse his followers, *and* to set up Eliakim as chief-priest of the great temple.

**14** Now the *foreign* nations throughout the *land* of Judah, who would have banished Judah the *Makabi*, came in herds to join Nikanor, thinking that the misfortunes and calamities of the Judeans would mean prosperity for themselves. **15** But when the Judeans heard about Nikanor's coming, and that the *foreign* nations were rallying to him, they sprinkled themselves with earth, and entreat Him who established his people *even till the age*, but *who* always comes to the aid of his portion with a manifestation.

<sup>12</sup> [13:24] LXX(Vq(-107)L(-542)), Lat / LXX(A) "Genneron" / LXX(55), Syr "Gerar"

<sup>13</sup> [13:25] LXX / Lat(L) "oath" / Lat(X) "treaty" / Lat(B) "agreements"

<sup>14</sup> [14:3] LXX(AVq) / LXX(L'), 58, 311, Lat(-BM), Syr "peace"

<sup>15</sup> [14:13] most, I, Mac / others "letters"

16 Now at their leader's order, they<sup>1</sup> set out at once from there, and came upon their enemies at the village of Hadashah.<sup>2</sup> 17 Now Judah's brother Simon had engaged<sup>3</sup> Nikanor; but because of the sudden consternation caused by their rivals, they temporarily<sup>4</sup> suffered a repulse.

18 But when Nikanor heard of the manly-virtue of Judah's party, and the good soul with which they fought for their fatherland, he shrank from deciding the issue by bloodshed. 19 He sent Poseidonios, and Theodotos, and Mattithjah to offer and receive their right hands in pledge. 20 Now after a long discussion of the terms, each leader communicated them to his multitudes; and when it appeared that they were all of one mind, they assented to the treaty. 21 Now a day was set on which the two leaders would meet privately. And from each side, a chariot came forward and seats of honor were set in place. 22 Judah had posted armed men who were readied at suitable points to prevent their enemies from suddenly carrying out some malicious plan. But the conference was held in the proper way.

23 Nikanor was spending-time in Jerusalem, and he was performing nothing which was deviant. But he released from himself the herding crowds which were congregated around him; 24 and he always held Judah before his face, for<sup>5</sup> he had a cordial affection for the man. 25 He exhorted Judah to marry and to beget children; so he married, settled down, and shared a common lifestyle.

26 But Eliakim saw the goodwill which they had for one another, and, after he took the treaty which had been made, he went to Demetrios, and was saying, "Nikanor is unfavorably minded toward the state affairs, for he has designated Judah, the conspirator against the kingdom, to be his successor."

27 Now after the king became enraged, and after he was fomented by the slanders of this completely-wicked man, he wrote to Nikanor, asserting that he was indeed displeased with the compact, but directing him to quickly send the Makabi bound to Antiocheia.

28 Now after this message fell-before Nikanor, he was dismayed, and he was grieved that he had to disregard his agreement with a man who had done nothing unrighteous. 29 But it was not possible to oppose the king, so he watched for an opportunity to carry out this order by a stratagem.

30 But the Makabi noticed that Nikanor was becoming cool in his dealings with him, and was acting more rudely than was accustomed when they met; he concluded that this coldness betokened no good. So gathering together no small party, he went into hiding from Nikanor.

31 Now when Nikanor realized that he had been bravely outgeneraled by the man, he went to the great and holy temple, at a time when the priests were offering the customary sacrifices, and directed them to surrender Judah.

32 But when they declared under oath that they did not know where the wanted man was, 33 he stretched out his right hand toward the inner-sanctum, and swore this oath, "If you do not deliver Judah to me in chains, I will make this shrine of God into a plain; and I will tear down the sacrificial-altar, and will stand-up a splendid temple to Dionysos." 34 Now having said this, he went away.

But the priests stretched out their hands into the heaven, invoking the unailing champion of our nation, saying these things, 35 "Lord of all, though you are in need of nothing,<sup>6</sup> you were pleased to have an inner-sanctum for your dwelling-place among us. 36 And now, O Holy-One, Lord of every holification, preserve this house undefiled into the age, this house which has been so recently cleansed."

37 Now a certain Razis,<sup>7</sup> an elder of Jerusalem, was denounced to Nikanor as a lover-of-his-fellow-citizens. And he was a man highly regarded; and because of his goodwill, he was called a father of the Judeans. 38 For in the former times, when there was no political-disturbance, he had been convicted of Judaism, having risked body and soul in his ardent fervency for it.

39 Now Nikanor, wishing to exhibit his detestation of the Judeans, sent more than 500 soldiers to arrest him. 40 For he imagined, that by arresting such a man and showing him disrespect<sup>8</sup> he would deal a hard blow to the Judeans.

41 But when these multitudes were on the point of capturing the tower, and were forcing down the door of the courtyard, and were directing for fire to be brought and to have the doors set on fire from underneath, Razis, now caught on all sides, turned his short-sword against himself, 42 preferring to die bravely rather than to fall into the hands of offenders and suffer outrages unworthy of his noble birth.

43 But in the excitement of the contest, he failed to strike exactly. So while the crowds were now rushing in through the doors, he bravely ran up onto the wall, and, with manly courage, threw himself down into the crowds. 44 But as

they quickly drew back, they left an opening, and he fell into the middle of the empty space. 45 But still breathing, and inflamed with fury, he rose-up. And though his blood was gushing forth and his wounds were severe, he ran through the crowds, and stood upon a steep rock.<sup>9</sup> 46 As his blood was almost completely drained from him, he then tore out his intestines. Grasping them with both hands, he hurled them into the crowds, and invoked the Master of the life and of the spirit to give these back to him again. This was the manner in which he ceased living.

## CHAPTER 15

Now when Nikanor learned that Judah's party was in the territory of<sup>10</sup> Samaria, he took counsel to attack them in all safety on the day of rest.

2 But the Judeans who were forced to follow him said, "Do not destroy them so cruelly and barbarously, but show respect for the day which the All-Seeing has exalted with holiness above all other days."

3 But the thrice-accursed<sup>11</sup> wretch asked, "Is the one who has ordered the keeping of the day of the sabbaths a<sup>12</sup> ruler in heaven?"

4 Now when they answered, "It is the living Lord himself, the ruler in the heaven, who has directed the observance of the seventh day," 5 he said, "But I, too, am ruler on the earth; I order you to take up your weapons and carry out the king's counsel."

Nevertheless he did not succeed in carrying out his cruel plan. 6 And indeed, in his utter boastfulness and arrogance, this Nikanor had determined to erect a trophy of victory over Judah's party.

7 But the Makabi was unceasingly confident, with full hope that he would receive help in exchange from the Lord. 8 And he urged his men not to be terrified of the nations, but to be mindful of the help which they had received from heaven in the past, to expect that now, too, victory would be given them by the Almighty. 9 And by consoling them with the law and the prophets, but by also reminding them of the battles which they had already won, he made them even more eager. 10 And having stirred up their fury, he transmitted a message, at the same time, pointing out the perfidy of the foreign nations and their violation of their oaths.

11 Now he had fully equipped each of them, not so much with the safety of round-shield and spear as with the exhortation of good accounts; then he cheered them all by relating a trustworthy dream-vision, a waking-vision, worthy of belief. 12 Now what he saw was this:

Honijah, the former chief-priest, a beautiful and good man, modest indeed in appearance, but gentle in manners, also distinguished in speech, and trained from childhood in every excellence, was earnestly-praying with outstretched hands for the whole Judean body. 13 Next, in the same way, another man appeared, distinguished by his white hair and dignity, but with a marvelous and magnificent eminence about him.

14 Now Honijah said, "This is God's prophet Jeremiah, who loves his brothers and prays much for his people and their holy city."

15 Now stretching out his right hand, Jeremiah presented a gold long-sword to Judah. But as he gave it to him, he addressed him, 16 "Accept this holy long-sword as a gift from God; with it you shall shatter your opponents."

17 Now encouraged by Judah's beautiful accounts, which had power to instill excellence and stir up young souls with good-manliness, the Judeans determined not to delay,<sup>13</sup> but to charge gallantly and decide the issue by hand-to-hand combat with the utmost courage, since their city and its temple with the consecrated vessels<sup>14</sup> were in danger. 18 For though they were concerned about their women and children, also their brothers and kinsmen, their first and foremost fear was for the consecrated inner-sanctum. 19 But those who also remained<sup>15</sup> in the city suffered no incidental anguish, anxious as they were about the battle<sup>16</sup> in the open country.

20 And everyone now awaited the decisive moment. And their enemies were already drawing near,<sup>17</sup> and with their army drawn up in battle line, and their beasts placed in strategic positions, and their cavalry stationed on the flanks.

21 The Makabi, contemplating the multitudes before him, and their elaborate weapons, and the fierceness of their beasts placed in strategic positions,<sup>18</sup> stretched out his hands into the heaven, invoking the Lord who works miracles;

<sup>1</sup> [14:16] LXX(L'), Lat(LXVP), Syr / Lat(BM) "at King Demetrios' command, they" / LXX(AVq) "At the leader's command, he"

<sup>2</sup> [14:16] Possible Emendation / LXX(Aq) "Lessaou" / LXX(VL'(-62)), Lat(-B), Syr, Arm "Dessaou"

<sup>3</sup> [14:17] LXX (can mean either to "engage in battle" or "engage in conversation") / Lat(XVP), Syr interpret to have a battle engagement, while Lat(LBM) interpret to have a conversation.

<sup>4</sup> [14L17] LXX(V) / LXX(A, 19, 44, 62, etc.) "slowly"

<sup>5</sup> [14:24] LXX(V) omits "he always kept Judah in his company, for"

<sup>6</sup> [14:35] LXX(V) "You, Lord of all things, who wants nothing"

<sup>7</sup> [14:37] LXX(AV(c)q), Lat(M) / Lat(V) "Razias" / Lat(X) "Razias" / LXX(V) "Rachis" / LXX(L'(-62)), Lat(LP) "Raxis" / Lat(B) "Raxius"

<sup>8</sup> [14:40] LXX(AViq), Lat(VP), Syr / LXX(L) adds

<sup>9</sup> [14:46] LXX(AL), Lat(LV), Syr / LXX(Vq), Lat(XBMP) "crowd, and shattered, he stood on a rock"

<sup>10</sup> [15:1] LXX(VXL) omit "the territory of"

<sup>11</sup> [15:3] LXX(V) "At this that unhappy"

<sup>12</sup> [15:3] LXX(VL'), 106 / LXX(Aq) "the"

<sup>13</sup> [15:17] LXX(L') "encamp"

<sup>14</sup> [15:17] two Greek / two Greek, Lat(L) "their city and the holy place"

<sup>15</sup> [15:19] LXX(L), Syr / LXX(AVq), Lat(LXP) "who were also held" / Lat(BM) "were also shut up"

<sup>16</sup> [15:19] LXX(V) "And those also who were in the city had not little concern for those who were to be engaged in battle"

<sup>17</sup> [15:20] LXX(A) / LXX(V) "enemies had united their forces"

<sup>18</sup> [15:21] LXX(V) / LXX(A) adds

for he knew that it is not through weapons, but as *the Lord* judges, that the victory is won by those who deserve it.

**22** Now he invoked him, saying, “You, O Lord, in the days of King Hezekiah of Judah, sent your messenger, and he killed 185,000 *men* in Sennacherib’s camp.

**23** And now, ruler of the heavens, send a good messenger to spread terror and trembling before us. **24** By the might of your arm, may these revilers who have come about your holy people<sup>1</sup> be struck down!” And indeed, with these *words* he ended *his prayer*.

**25** Now Nikanor’s party advanced to the sound of trumpets and battle songs.

**26** But Judah’s party engaged their enemies with invocations and prayers. **27** And indeed contending with their hands, but praying to God with their hearts, they laid low no less than 35,000, and were greatly gladdened by God’s manifestation.

**28** Now when the battle was over and they were departing with gladness, they discovered Nikanor lying there in his full-armor; **29** but they raised shouts and tumult, and they blest the Ruler in the language of their fathers.

**30** Then Judah, who was ever in body and soul *the* protagonist of his fellow citizens;<sup>2</sup> and *the man*, who from youth, had maintained his goodwill toward those of his nation, ordered Nikanor’s head and whole right arm to be cut off *and* carried to Jerusalem.

**31** Now when he arrived there, and had convened those of his nation, and had stationed the priests before the sacrificial-altar, he sent for those who were in the citadel. **32** And he showed them the polluted Nikanor’s head and the insulter’s<sup>3</sup> arm which had been boastfully stretched out against the holy house of the Almighty. **33** And cutting out the tongue of the impious Nikanor, he said, “I will feed it piecemeal to the birds. But *I* will hang up the other wages of his folly opposite the inner-sanctum.”

**34** Now everyone looked into the heaven, blessing the Lord who manifests himself, saying, “Blessed is he who has kept his own place undefiled!”

**35** Now Judah tied Nikanor’s head<sup>4</sup> out of the citadel, a clear and evident proof to all of the Lord’s help. **36** Now by common vote, it was unanimously decreed never to let this day pass unobserved, but to celebrate it on the thirteenth day of the twelfth month, called Adar in the Syrian language, the day before Mordecai’s Day.

**37** Therefore, this is how Nikanor’s doings ended. And from that time on, the city remained in the possession of the Hebrews. So I will bring my own account to an end here too. **38** And if it is indeed well written and to the point, that is what I wanted; but if it is poorly done and mediocre, that is the best I could do. **39** For in the same way that it is harmful to drink wine alone or water alone, whereas mixing wine with water makes a more pleasant drink which increases delight, so a skillfully composed account delights the ears of those who read the work. But let this be the end.

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<sup>1</sup> [15:24] LXX(A) / LXX(V) “holy inner-sanctum”

<sup>2</sup> [15:30] LXX(V) “Judah, who was altogether ready in body and soul to die for his countrymen”

<sup>3</sup> literally “the ill-reporter’s”

<sup>4</sup> literally “foremost-part” or “bust”