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The second document about
the Maccabees

Introduction

The Second Document about the Maccabees gives another account of the struggle to preserve Jewish worship and the temple in Yerushalem (Jerusalem). Its main account overlaps the earlier part of *The First Document about the Maccabees*, concentrating on events leading up to and during the leadership of Yehudah (Judas) Makabi. The writer explains that this is a shortened version of a history written in five books by Yason of Kurainai (Cyrene).

The book opens with letters encouraging the celebration of the temple's rededication. It then describes conflict over the high priesthood, the plundering of the temple, and attempts to force the people to abandon God's instructions. Particular attention is given to Eleazar and to seven brothers and their mother, who choose death rather than disobedience and express their hope that God will raise them to life again.

The later chapters follow Yehudah's victories and the recovery of the temple. Throughout the account, prayer, God's discipline and mercy, and help from heaven are closely connected with what happens on the battlefield. The writer wants readers to honour the temple, remember those who remained faithful under suffering, and recognise God as the one who rescues his people.

The Second Document about the Maccabees is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

Letters about celebrating the temple's rededication *1:1–2:18*
The writer explains the purpose of this history *2:19-32*
The temple's protection, corrupt leaders, and persecution *3:1–6:17*
Eleazar, the seven brothers, and their mother *6:18–7:42*
Yehudah's victories and the rededication of the temple *8:1–10:8*
Further campaigns, agreements, and the defeat of Nikanor *10:9–15:36*
The writer's closing words *15:37-39*

The DC editions are placed side by side by chapter only. Their verse numbering and textual contents differ; corresponding lines are not established equivalents.

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

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Readers' Version

An invitation to celebrate the temple's rededication

1:1 The kindred, the Yehudim (Jews) who are in Yerushalem (Jerusalem) and those who are in the country of Yehudah (Judea), send greetings and good peace to the kindred, the Yehudim who are throughout Mitsrayim (Egypt). **2** May God do good to you, and remember his covenant with Avraham, Yitshak (Isaac), and Ya'akov (Jacob), his faithful servants, **3** and give you all a heart to worship him and do his will with a strong heart and a willing soul. **4** May God open your heart to his law and his statutes, and make peace, **5** and listen to your requests, and be reconciled with you, and not forsake you in an evil time. **6** Now we're praying for you here.

7 In Demetrios' reign, in the one hundred and sixty-ninth year, we the Yehudim have already written to you in the suffering and in the distress that's come on us in these years, from the time that Yason and his company revolted from the holy land and the kingdom, **8** and set the gate on fire, and shed innocent blood. We prayed to the master, and were heard. We offered sacrifices and meal offerings. We lit the lamps. We set out the show bread.[1] **9** Now see that you keep the days of the feast of tabernacles in the month Kislev in the one hundred and eighty-eighth year.

A second letter to the Yehudim in Mitsrayim

10 The people of Yerushalem (Jerusalem) and those who are in Yehudah (Judea), with the senate and Yehudah, to Aristobulos, King Ptolemaios's (Ptolemy's) teacher, who's also of the stock of the anointed priests, and to the Yehudim who are in Mitsrayim (Egypt), we send greetings and health.

11 Having been saved by God out of great perils, as men arrayed against a king, we thank him greatly. **12** Because he threw out into Paras (Persia) those who fought against us in the holy city. **13** Because when the prince had come there, with an army that seemed irresistible, they were cut to pieces in Nanaia's temple by the treachery of Nanaia's priests. **14** Because Antiokos (Antiochus), on the pretence that he'd marry her, came into the place, he and his friends who were with him, that they might take a large part of the treasures as a dowry. **15** And when the priests of Nanaia's temple had set the treasures out, and he'd come there with a small company within the wall of the sacred precinct, they locked the temple when Antiokos had come in. **16** Opening the secret door of the panelled ceiling, they threw stones and struck down the prince. They cut him and his company in pieces, and cut off their heads, and threw them to the people who were outside. **17** Blessed be our god in all things, who handed over those who'd committed impiety.

The recovery of the altar's sacred fire

18 Since we're now about to celebrate the purification of the temple in the month Kislev, on the twenty-fifth day, we thought it necessary to notify you, so that you may also keep a feast of tabernacles, and remember the fire which was given when Nehemyah (Nehemiah) offered sacrifices, after he'd built both the temple and

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1:1 the/this/who brother the/this/who according_to Aigupton Youdaiois to_rejoice; the/this/who brother the/this/who in/on/among Hierosolumois Jewish, and the/this/who in/on/among the/this/who country the/this/who Jewish/Judea, peace good-doer. **2** and to_do_ _good/to_do/make you the/this/who God, and ⟦μνησθείη⟧ the/this/who covenant he/she/it/self/my/your/him-self/there the/this/who to/with Habra'am, and Isa'ak, and Yakōb the/this/who slave he/she/it/self/my/your/him-self/there the/this/who faithful. **3** and to_give you heart all toward the/this/who be_devout he/she/it/self, and to_do/make he/she/it/self/my/your/him-self/there the/this/who will/desire heart great, and soul ⟦βουλομένῃ⟧; **4** and ⟦διανοίξαι⟧ the/this/who heart you in/on/among the/this/who law he/she/it/self/my/your/him-self/there, and in/on/among the/this/who ⟦προστάγμασι⟧, and peace to_ _do/make, **5** and ⟦ἐπακούσαι⟧ you the/this/who ⟦δεήσεων⟧, and ⟦καταλλαγείη⟧ you, and not you ⟦ἐγκαταλίποι⟧ in/on/among time/right_time evil/bad. **6** and now here to_be to_pray about you. **7** ⟦Βασιλεύοντος⟧ Da^{y}ma^{y}triou ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦ἑξηκοστοῦ⟧ ⟦ἐννατου⟧, I/we the/this/who Jewish ⟦γεγραφήκαμεν⟧ you in/on/among the/this/who pressure, and in/on/among the/this/who at_this_moment the/this/who ⟦ἐπελθούσῃ⟧ I/we in/on/among the/this/who year this/he/she/it, away_from which/whither to_leave Yasōn and the/this/who with/after he/she/it/self/my/your/him-self/there away_from the/this/who holy earth, and the/this/who kingdom; **8** and ⟦ἐνεπύρισαν⟧ the/this/who gate, and to_pour_out blood innocent; and ⟦ἐδεήθημεν⟧ of_the lord, and ⟦εἰσηκούσθημεν⟧, and ⟦προσηνέγκαμεν⟧ sacrifice, and fine_flour, and ⟦ἐξήψαμεν⟧ the/this/who ⟦λύχνους⟧, and ⟦προεθήκαμεν⟧ the/this/who bread. **9** and now in_order_that/to ⟦ἄγητε⟧ the/this/who day the/this/who ⟦σκηνοπηγίας⟧ of_the Ḳaseleu ⟦μηνός⟧. **10** ⟦Ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦ὀγδοηκοστοῦ⟧ and ⟦ὀγδόου⟧ the/this/who in/on/among Hierosolumois, and the/this/who in/on/among the/this/who Youdaia, and the/this/who council_of_elders, and Youdas Aristoboulōi ⟦διδασκάλῳ⟧ Ptolemaiou of_the king, to_be but/and away_from of_the the/this/who ⟦χριστῶν⟧ priest family, and the/this/who in/on/among Aiguptōi Youdaiois, to_rejoice and be_healthy. **11** out_from great ⟦κινδύνων⟧ by/under of_the God to_save, greatly to_thank he/she/it/self, which/how if to/with king ⟦παρατασσόμενοι⟧. **12** he/she/it/self for ⟦ἐξέβρασε⟧ the/this/who ⟦παραταξαμένους⟧ in/on/among the/this/who holy city. **13** toward for the/this/who Persida to_be the/this/who ruler, and the/this/who about he/she/it/self unsubdued to_think to_be power, ⟦κατεκόπησαν⟧ in/on/among the/this/who the/this/who Nanaias temple, ⟦παραλογισμῷ⟧ ⟦χρησαμένων⟧ the/this/who about the/this/who Nanaian priest. **14** which/how for ⟦συνοικήσων⟧ he/she/it/self to_come toward the/this/who place the/this/who/which, and/both Antiokos, and the/this/who with he/she/it/self friendly/friend, because_of/grace of_the to_take the/this/who money toward ⟦φερνῆς⟧ word; **15** and ⟦προθέντων⟧

1 **RV 1:8 · Note** Grk. loaves

Literal Version

he/she/it/self the/this/who priest the/this/who Nanaios, ⟦κἀκείνου⟧ ⟦προσελθόντος⟧ with/after little/few toward the/this/who ⟦περίβολον⟧ of_the ⟦τεμένους⟧, ⟦συγκλείσαντες⟧ the/this/who temple, which/how to_enter Antiokos, **16** to_ _open the/this/who of_the ⟦φατνώματος⟧ cellar door, to_ _throw ⟦πέτρους⟧ ⟦συνεκεραύνωσαν⟧ the/this/who ruler, and member to_do/make, and the/this/who head ⟦ἀφελόντες⟧, the/this/who out/outside(r) ⟦παρέῤῥιψαν⟧. **17** according_to all praiseworthy I/we the/this/who God, which to_deliver the/this/who ⟦ἀσεβήσαντας⟧. **18** to_ensue therefore/then to_ _bring in/on/among the/this/who Kaseleu ⟦πέμπτῃ⟧ and ⟦εἰκάδι⟧ the/this/who cleansing of_the temple, be_necessary ⟦ἡγησάμεθα⟧ ⟦διασαφῆσαι⟧ you, in_order_that/to and he/she/it/self ⟦ἄγητε⟧ the/this/who ⟦σκηνοπηγίας⟧ and of_ _the fire, when Ne'emias ⟦οἰκοδομήσας⟧ the/this/who, and/both temple and the/this/who altar, to_carry_up sacrifice. **19** and for when toward the/this/who ⟦Περσικὴν⟧ to_bring the/this/who father I/we, the/this/who/which then pious priest to_take away_from of_the fire of_the altar clandestinely, ⟦κατέκρυψαν⟧ in/on/among ⟦κοιλώματι⟧ well/abyss order to_ _have/be ⟦ἀνύδρον⟧, in/on/among which ⟦κατησφαλίσαντο⟧, so all ⟦ἄγνωστον⟧ to_be the/this/who place. **20** ⟦Διελθόντων⟧ but/and year sufficient, when to_think the/this/who God, ⟦ἀποσταλεὶς⟧ Ne'emias by/under of_the king the/this/who ⟦Περσίδος⟧, the/this/who ⟦ἐκγόνους⟧ the/this/who priest the/this/who ⟦ἀποκρυψάντων⟧ to_send upon/to/against the/this/who fire; **21** which/how but/and to_explain I/we not to_find/meet fire, but water ⟦παχύ⟧, to_order he/she/it/self ⟦ἀποβάψαντας⟧ to_bear/lead; which/how but/and ⟦ἀνηνέχθη⟧ the/this/who the/this/who sacrifice, to_order the/this/who priest Ne'emias ⟦ἐπιῤῥᾶναι⟧ the/this/who water the/this/who and/both wood, and the/this/who to_lay_on. **22** which/how but/and to_be this/he/she/it, and time to_pass_through when sun ⟦ἀνέλαμψε⟧ before/previously ⟦ἐπινεφὴς⟧ to_be, to_kindle fire great, so to_marvel all. **23** prayer but/and ⟦ἐποιήσαντο⟧ the/this/who priest ⟦δαπανωμένης⟧ the/this/who sacrifice, the/this/who/which and/both priest, and all, ⟦καταρχομένου⟧ Yōnathou, the/this/who but/and remaining ⟦ἐπιφωνούντων⟧, which/how Ne'emiou. **24** to_be but/and the/this/who prayer the/this/who way to_have/be this/he/she/it; lord lord the/this/who God the/this/who all creator, the/this/who fearful, and strong, and just, and merciful, the/this/who alone king and good/kind, **25** the/this/who alone ⟦χορηγός⟧, the/this/who alone just, and almighty, and eternal, the/this/who ⟦διασώζων⟧ the/this/who Israaʸl out_from all evil/harm, the/this/who to_do/make the/this/who father select, and to_sanctify he/she/it/self, **26** ⟦πρόσδεξαι⟧ the/this/who sacrifice above/for all of_the a_people you Israaʸl, and ⟦διαφύλαξον⟧ the/this/who part you and ⟦καθαγίασον⟧. **27** ⟦Ἐπισυνάγαγε⟧ the/this/who dispersion I/we, ⟦ἐλευθέρωσον⟧ the/this/who ⟦δουλεύοντας⟧ in/on/among the/this/who Gentile_nation, the/this/who to_ _reject and ⟦βδελυκτοὺς⟧ to_look_upon, and ⟦γνώτωσαν⟧ the/this/who Gentile_nation that/since you to_be the/this/who God I/we. **28** ⟦Βασάνισον⟧ the/this/who ⟦καταδυναστεύοντας⟧, and ⟦ἐξυβρίζοντας⟧ in/on/among pride; **29** ⟦Καταφύτευσον⟧ the/this/who a_people you toward the/this/who place the/this/who holy you, as/just_as to_say

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the altar.

19 Because indeed when our fathers were about to be led into the land of Paras, the godly priests of that time took some of the fire of the altar, and hid it secretly in the hollow of a well that was without water, where they made sure that the place was unknown to anyone. **20** Now after many years, when it pleased God, Nehemyah, having received a charge from the king of Paras, sent in quest of the fire the descendants of the priests who hid it. When they declared to us that they'd found no fire, but thick liquid, **21** he commanded them to draw some of it out and bring it to him. When the sacrifices had been offered, Nehemyah commanded the priests to sprinkle with that liquid both the wood and the things laid on it. **22** When that was done and some time had passed, and the sun shone out, which before was hidden with clouds, a great blaze was kindled, so that all men marvelled. **23** The priests made a prayer while the sacrifice was being consumed—both the priests and all the others. Yonatan (Jonathan) led and the rest responded, as Nehemyah did.

24 The prayer was like this: "O master, master God, the Creator of all things, who are awesome, strong, righteous, and merciful, who alone are King and gracious, **25** who alone supply every need, who alone are righteous, almighty, and eternal, you who save Yisrael (Israel) out of all evil, who chose the ancestors and sanctified them, **26** accept the sacrifice for all your people Yisrael, and preserve your own portion, and consecrate it. **27** Gather together our scattered people, set at liberty those who are in bondage among the heathen, look on those who are despised and abhorred, and let the heathen know that you're our god. **28** Punish those who oppress us and in arrogance shamefully entreat us. **29** Plant your people in your holy place, even as Mosheh (Moses) said."

30 Then the priests sang the hymns. **31** As soon as the sacrifice was consumed, then Nehemyah (Nehemiah) commanded that the rest of the liquid be poured on large stones. **32** When this was done, a flame was kindled; but when the light from the altar shone back, it went out. **33** When the matter became known, and it was told the king of the Persians that, in the place where the priests who were led away had hid the fire, the liquid appeared which Nehemyah and those who were with him purified the sacrifice, **34** then the king enclosed the place and made it sacred after he'd investigated the matter. **35** When the king would show favour to any, he'd exchange many presents and give them some of this liquid. **36** Nehemyah and those who were with him called this thing "Nephthar", which is by interpretation, "Cleansing"; but most men call it Nephthai.

Readers' Version

Yirmiyah hides the sacred tent and chest

2:1 It's also found in the records that the prophet Yirmiyah (Jeremiah) commanded those who were carried away to take some of the fire, as has been mentioned, **2** and how that the prophet charged those who were carried away, having given them the law, that they shouldn't forget the statutes of the master or be led astray in their minds when they saw images of gold and silver, and their adornment. **3** With other such words exhorted he them, that the law shouldn't depart from their hearts.

4 It was in the writing that the prophet, being warned by God, commanded that the tabernacle and the ark should follow with him,[2] when he went out to the mountain where Mosheh (Moses) had gone up and saw God's inheritance. **5** Yirmiyah came and found a cave, he brought the tabernacle, the ark, and the altar of incense into it; then he sealed the entrance. **6** Some of those who followed with him came there that they might mark the way, and couldn't find it. **7** But when Yirmiyah learnt about that, he rebuked them, saying, "The place will be unknown until God gathers the people together again and shows mercy. **8** Then the master will disclose these things, and the master's glory will be seen with the cloud, as it was also shown to Mosheh, also as Shelomoh (Solomon) implored that the place might be consecrated greatly, **9** and it was also declared that he, having wisdom, offered a sacrifice of dedication, and of the finishing of the temple. **10** As Mosheh prayed to the master and fire came down out of heaven and consumed the sacrifice, even so Shelomoh also prayed, and the fire came down and consumed the burnt offerings. **11** Mosheh[3] said, 'Because the sin offering hadn't been eaten, it was consumed in the same way.' **12** Likewise Shelomoh

Literal Version

Mōusaʸs. **30** the/this/who but/and priest ⟦ἐπέψαλλον⟧ the/this/who ⟦ὕμνους⟧. **31** as/just_as but/and ⟦ἀνηλώθη⟧ the/this/who the/this/who sacrifice, and the/this/who ⟦περιλειπόμενον⟧ water, the/this/who Ne'emias to_order stone great ⟦καταχεῖν⟧. **32** which/how but/and this/he/she/it to_be, flame to_kindle; of_the but/and away_from of_the altar ⟦ἀντιλάμψαντος⟧ light ⟦ἐδαπανήθη⟧. **33** which/how but/and manifest to_be the/this/who thing, and ⟦διηγγέλη⟧ the/this/who king the/this/who Persōn, that/since toward the/this/who place which/whither the/this/who fire ⟦ἄπέκρυψαν⟧ the/this/who ⟦μεταχθέντες⟧ priest, the/this/who water to_shine/appear, away_from which/whither and the/this/who about the/this/who Ne'emian ⟦ἤγνισαν⟧ the/this/who the/this/who sacrifice. **34** ⟦Περιφράξας⟧ but/and the/this/who king temple to_ _do/make, ⟦δοκιμάσας⟧ the/this/who thing. **35** and which ⟦ἐχαρίζετο⟧ the/this/who king much different ⟦ἐλάμβανε⟧ and ⟦μετεδίδου⟧. **36** ⟦Προσηγόρευσαν⟧ but/and the/this/who about the/this/who Ne'emian this/he/she/it ⟦Νέφθαρ⟧, the/this/who/which ⟦διερμηνεύεται⟧ cleansing; to_call but/and from_with the/this/who much ⟦Νεφθαεί⟧.

2:1 ⟦Εὑρίσκεται⟧ but/and in/on/among the/this/who ⟦ἀπογραφαῖς⟧ Hieremias the/this/who prophet, that/since to_ _order of_the fire to_take the/this/who ⟦μεταγινομένους⟧, which/how ⟦σεσήμανται⟧, **2** and which/how to_order the/this/who ⟦μεταγενομένοις⟧ the/this/who prophet, to_give he/she/it/self the/this/who law, in_order_that/to not ⟦ἐπιλάθωνται⟧ the/this/who ⟦προσταγμάτων⟧ of_the lord, and in_order_that/to not ⟦ἀποπλανηθῶσι⟧ the/this/who ⟦διανοίαις⟧, to_see ⟦ἀγάλματα⟧ golden and silver, and the/this/who about he/she/it/self world. **3** and other such_as_ _this to_speak, to_plead/comfort not to_leave the/this/who law away_from the/this/who heart he/she/it/self. **4** to_be but/and in/on/among the/this/who a_writing, which/how the/this/who tent and the/this/who ark to_order the/this/who prophet, ⟦χρηματισμοῦ⟧ ⟦γενηθέντος⟧, he/she/it/self ⟦συνακολουθεῖν⟧, which/how but/and to_go_ _out toward the/this/who mountain which/whither the/this/who Mōusaʸs to_ascend to_look_at the/this/who of_ _the God inheritance. **5** and to_come/go the/this/who Hieremias to_find/meet house ⟦ἀντρώδη⟧, and the/this/who tent, and the/this/who ark, and the/this/who altar of_the incense ⟦εἰσήνεγκεν⟧ there, and the/this/who door ⟦ἐνέφραξε⟧. **6** and to_come_near/agree one the/this/who ⟦συνακολουθούντων⟧ so ⟦ἐπισημήνασθαι⟧ the/this/who road, and no be_able to_find/meet. **7** which/how but/and the/this/who Hieremias to_know, ⟦μεμψάμενος⟧ he/she/it/self to_say, that/since and unknown the/this/who place to_be until if to_assemble the/this/who God gathering of_the a_people, and propitious/gracious to_be. **8** and then the/this/who lord ⟦ἀναδείξει⟧ this/he/she/it, and to_see the/this/who glory of_the lord and the/this/who cloud, which/how and upon/to/against Mōusaʸ ⟦ἐδηλοῦτο⟧, which/how and the/this/who Salōmōn ⟦ἠξίωσεν⟧ in_order_

2 **RV 2:4 · Note** Grk. and when. The Greek text here is probably corrupt.

3 **RV 2:11 · Note** See Leviticus 10:16 and 9:24.

Literal Version

_that/to the/this/who place ⟦καθαγιασθῇ⟧ greatly.
9 ⟦Διεσαφεῖτο⟧ but/and and which/how wisdom to_have/be
to_carry_up sacrifice ⟦ἐγκαινισμοῦ⟧, and the/this/who
⟦τελειώσεως⟧ of_the temple. **10** as/just_as and Mōusaʸs to_pray
to/with lord, and to_come/go_down fire out_from of_the
heaven, and the/this/who the/this/who sacrifice
⟦ἐδαπάνησεν⟧; thus(-ly) and Salōmōn to_pray, and to_
_come/go_down the/this/who fire ⟦ἀνήλωσε⟧ the/this/who
burnt_offering. **11** and to_say Mōusaʸs, through/because_of
the/this/who not ⟦βεβρῶσθαι⟧ the/this/who about
the/this/who sin, ⟦ἀνηλώθη⟧. **12** likewise and the/this/who
Salōmōn the/this/who eight day to_bring. **13** to_tell but/and
and in/on/among the/this/who ⟦ἀναγραφαῖς⟧, and
in/on/among the/this/who ⟦ὑπομνηματισμοῖς⟧ the/this/who
according_to the/this/who Ne'emian the/this/who
he/she/it/self, and which/how ⟦καταβαλλόμενος⟧
⟦βιβλιοθήκην⟧, ⟦ἐπισυνήγαγε⟧ the/this/who about
the/this/who king and prophet, and the/this/who of_the
Daueid, and epistle king about ⟦ἀναθημάτων⟧. **14** likewise
but/and and Youdas, the/this/who ⟦διαπεπτωκότα⟧
through/because_of the/this/who war the/this/who
⟦γεγονότα⟧ I/we ⟦ἐπισυνήγαγε⟧ all, and he_is from_with I/we.
15 which therefore/then if need to_have/be, the/this/who
⟦ἀποκομιοῦντας⟧ you ⟦ἀποστέλλετε⟧. **16** to_ensue
therefore/then to_bring the/this/who cleansing, ⟦ἐγράψαμεν⟧
you; well therefore/then to_do/make to_bring the/this/who
day. **17** the/this/who but/and God the/this/who to_save
the/this/who all a_people
he/she/it/self/my/your/him-self/there, and to_pay
the/this/who inheritance all, and the/this/who kingly, and
the/this/who priesthood, and the/this/who holiness.
18 as/just_as to_profess through/because_of of_the law to_
_hope/expect for upon/to/against the/this/who God,
that/since quickly I/we ⟦ἐλεήσει⟧, and to_gather out_from
the/this/who by/under the/this/who heaven toward
the/this/who holy place; to_take_out/select for I/we out_from
great evil/harm, and the/this/who place to_clean.
19 the/this/who but/and according_to the/this/who Youdan
the/this/who Makkabaion, and the/this/who this/he/she/it
brother, and the/this/who of_the temple of_the great
cleansing, and the/this/who of_the ⟦βωμοῦ⟧ ⟦ἐγκαινισμὸν⟧,
20 still and/both the/this/who to/with Antiokon the/this/who
glorious, and the/this/who this/he/she/it son Eupatora war,
21 and the/this/who out_from heaven ⟦γενομένας⟧ appearing
the/this/who above/for of_the Youdaismou ⟦φιλοτίμως⟧
⟦ἀνδραγαθήσασιν⟧, so the/this/who all country ⟦ὀλίγους⟧ to_
_be ⟦λεηλατεῖν⟧, and the/this/who ⟦βάρβαρα⟧ multitude
⟦διώκειν⟧. **22** and the/this/who ⟦περιβόητον⟧ according_to all
the/this/who world temple ⟦ἀνακομίσασθαι⟧, and
the/this/who city ⟦ἐλευθερῶσαι⟧, and the/this/who to_ensue
⟦καταλύεσθαι⟧ law ⟦ἐπανορθῶσαι⟧, of_the lord with/after all
gentleness ⟦ἵλεω⟧ to_be he/she/it/self, **23** the/this/who
by/under ⟦Ἰάσωνος⟧ of_the Kuraʸnaiou ⟦δεδηλωμένα⟧
through/because_of five ⟦βιβλίων⟧, ⟦πειρασόμεθα⟧
through/because_of one ⟦συντάγματος⟧ ⟦ἐπιτεμεῖν⟧.

Readers' Version

kept the eight days."

13 The same things were reported both in the public archives and in Nehemyah's (Nehemiah's) records, and also how he, founding a library, gathered together the books about the kings and prophets, and the writings of David, and letters of kings about sacred gifts. **14** In the same way Yehudah (Judas) also gathered together for us all those books that'd been scattered because of the war, and they're still with us. **15** If therefore you have need of them, send some people to bring them to you.

16 Seeing then that we're about to celebrate the purification, we write to you. You'll therefore do well if you celebrate the days. **17** Now God, who saved all his people, and restored the heritage to all, with the kingdom, the priesthood, and the consecration, **18** even as he promised through the law—in God have we hope, that he'll soon have mercy on us, and gather us together out of everywhere under heaven into his holy place; for he delivered us out of great evils, and purified the place.

————————

The writer explains the purpose of this history

19 Now the things about Yehudah (Judas) Makabi (Maccabaeus) and his brothers, the purification of the greatest temple, the dedication of the altar, **20** and further the wars against Antiokos (Antiochus) Epifanes (Epiphanes) and Eupator his son, **21** and the manifestations that came from heaven to those who fought with one another in brave actions for the religion of the Yehudim (Jews); so that, being but a few, they seized the whole country, chased the barbarous multitudes, **22** recovered again the temple renowned all the world over, freed the city, and restored the laws which were about to be overthrown, seeing the master became gracious to them with all kindness. **23** These things which have been declared by Yason of Kurainai (Cyrene) in five books, we'll attempt to abridge in one book. **24** Because having in view the confused mass of the numbers, and the[4] difficulty which awaits those who'd enter into the narratives of the history, because of the abundance of the matter, **25** we were careful that those who choose to read may be attracted, and that those who wish us well may find it easy to recall, and that all readers may benefit. **26** Although to us, who've taken on ourselves the painful labour of the abridgement, the task isn't easy, but a matter of sweat and sleeplessness, **27** even as it's no light thing to him who prepares a banquet, and seeks the benefit of others. Nevertheless, for the sake of the gratitude of the many we'll gladly endure the painful labour, **28** leaving to the historian the exact handling of every particular, and again having no strength to fill in the outlines of our abridgement. **29** Because as the master-builder of a new house must care for the whole structure, and again he who undertakes to decorate and paint it must seek out the things fit for its adorning; even so I think it's also with us. **30** To occupy the ground, and to indulge in long discussions, and to be curious in particulars, is fitting for the first

4 **RV 2:24 · Note** Or, weariness

Readers' Version

author of the history; **31** but to strive after brevity of expression, and to avoid a laboured fullness in the treatment, is to be granted to him who'd bring a writing into a new form. **32** Here then let's begin the narration, only adding this much to that which has already been said; for it's a foolish thing to make a long prologue to the history, and to abridge the history itself.

Heliodoros tries to seize the temple's money

3:1 When the holy city was inhabited with unbroken peace and the laws were kept very well because of the godliness of Honyo (Onias) the high priest and his hatred of wickedness, **2** it happened that even the kings themselves honoured the place and glorified the temple with the noblest presents, **3** so that even King Seleukos (Seleucus) of Asia bore all the costs belonging to the services of the sacrifices out of his own revenues. **4** But a man named Shim'on (Simon) of the tribe of Benyamin, having been made guardian of the temple, disagreed with the high priest about the ruling of the market in the city. **5** When he couldn't overcome Honyo, he went to Apolonios of Tarsos,[5] who at that time was governor of Coele-Syria and Foinikai. **6** He brought him word how that the treasury in Yerushalem was full of untold sums of money, so that the multitude of the funds was

Literal Version

24 ⟦Συνορῶντες⟧ for the/this/who an_increase the/this/who ⟦ἀριθμῶν⟧, and the/this/who to_be ⟦δυσχέρειαν⟧ the/this/who to_will/desire ⟦εἰσκυκλεῖσθαι⟧ the/this/who the/this/who ⟦ἱστορίας⟧ ⟦διηγήμασι⟧ through/because_of the/this/who multitude the/this/who ⟦ὕλης⟧, **25** ⟦ἐφροντίσαμεν⟧ the/this/who on_one_hand ⟦βουλομένοις⟧ ⟦ἀναγινώσκειν⟧ ⟦ψυχαγωγίαν⟧, the/this/who but/and ⟦φιλοφρονοῦσιν⟧ toward the/this/who through/because_of ⟦μνήμης⟧ ⟦ἀναλαβεῖν⟧ ⟦εὐκοπίαν⟧, all but/and the/this/who ⟦ἐντυγχάνουσιν⟧ ⟦ὠφέλειαν⟧. **26** and I/we on_one_hand the/this/who the/this/who ⟦κακοπάθειαν⟧ ⟦ἐπιδεδεγμένοις⟧ the/this/who ⟦ἐπιτομῆς⟧ no ⟦ῥᾴδιον⟧, ⟦ἱδρῶτος⟧ but/and and ⟦ἀγρυπνίας⟧ the/this/who thing; **27** just_as the/this/who ⟦παρασκευάζοντι⟧ common_meal, and to_seek the/this/who other ⟦λυσιτέλειαν⟧ no ⟦εὐχερές⟧ on_one_hand, just_as through/because_of the/this/who the/this/who much thankfulness, gladly the/this/who ⟦κακοπάθειαν⟧ ⟦ὑποίσομεν⟧, **28** the/this/who on_one_hand ⟦διακριβοῦν⟧ about ⟦ἑκάστων⟧ the/this/who ⟦συγγραφεῖ⟧ ⟦παραχωρήσαντες⟧, the/this/who but/and ⟦ἐπιπορεύεσθαι⟧ the/this/who ⟦ὑπογραμμοῖς⟧ the/this/who ⟦ἐπιτομῆς⟧ ⟦διαπονοῦντες⟧. **29** just_as for the/this/who new home ⟦ἀρχιτέκτονι⟧ the/this/who all beginning ⟦φροντιστέον⟧, the/this/who but/and ⟦ἐγκαίειν⟧ and ⟦ζωγραφεῖν⟧ ⟦ἐπιχειροῦντι⟧, the/this/who necessary to/with ⟦διακόσμησιν⟧ ⟦ἐξεταστέον⟧; thus(-ly) to_think and upon/to/against I/we. **30** the/this/who on_one_hand ⟦ἐμβατεύειν⟧, and about all to_ _do/make word and ⟦πολυπραγμονεῖν⟧ in/on/among the/this/who ⟦καταμέρος⟧, the/this/who the/this/who ⟦ἱστορίας⟧ ⟦ἀρχηγέτῃ⟧ ⟦καθήκει⟧; **31** the/this/who but/and ⟦σύντομον⟧ the/this/who ⟦λέξεως⟧ ⟦μεταδιώκειν⟧, and the/this/who ⟦ἐξεργαστικὸν⟧ the/this/who ⟦πραγματείας⟧ to_ _refuse/excuse, the/this/who the/this/who ⟦μετάφρασιν⟧ ⟦ποιουμένῳ⟧ ⟦συγχωρητέον⟧. **32** from_here therefore/then ⟦ἀρξώμεθα⟧ the/this/who ⟦διηγήσεως⟧, the/this/who ⟦προειρημένοις⟧ so_great ⟦ἐπιζεύξαντες⟧; ⟦εὔηθες⟧ for the/this/who on_one_hand before the/this/who ⟦ἱστορίας⟧ ⟦πλεονάζειν⟧, the/this/who but/and ⟦ἱστορίαν⟧ ⟦ἐπιτεμεῖν⟧.

3:1 the/this/who holy then city ⟦κατοικουμένης⟧ with/after all peace, and the/this/who ⟦νόμων⟧ still ⟦κάλλιστα⟧ ⟦συντηρουμένων⟧ through/because_of the/this/who Oniou of_ _the high-priest piety and/both and ⟦μισοπονηρίαν⟧, **2** to_ _happen and he/she/it/self the/this/who king ⟦τιμᾷν⟧ the/this/who place, and the/this/who temple ⟦ἀποστολαῖς⟧ the/this/who ⟦κρατίσταις⟧ to_glorify, **3** so and Seleukon the/this/who the/this/who Asias king ⟦χορηγεῖν⟧ out_from the/this/who one's_own/private ⟦προσόδων⟧ all the/this/who to/with the/this/who ministry the/this/who sacrifice ⟦ἐπιβάλλοντα⟧ ⟦δαπανήματα⟧. **4** Simōn but/and one out_from the/this/who Beniamin tribe a_superintendent of_the temple ⟦καθεσταμένος⟧, ⟦διηνέχθη⟧ the/this/who high-priest about the/this/who according_to the/this/who city lawlessness; **5** and to_conquer the/this/who Onian not be_able, to_come/go to/with Apollōnion ⟦Θρασαίου⟧, the/this/who according_to that the/this/who time/right_time ⟦κοιλῆς⟧ Surias and

5 **RV 3:5 · Note** Greek Thraseas

Literal Version

Foinikaʸs ⟦στρατηγόν⟧. 6 and ⟦προσήγγειλε⟧ about of_the money ⟦ἀμυθήτων⟧ ⟦γέμειν⟧ the/this/who in/on/among Hierosolumois treasury, so the/this/who multitude the/this/who ⟦διαφόρων⟧ ⟦ἐναρίθμητον⟧ to_be, and not ⟦προσήκειν⟧ he/she/it/self to/with the/this/who the/this/who sacrifice word, to_be but/and able by/under the/this/who of_the king authority to_collapse all this/he/she/it. 7 ⟦Συμμίξας⟧ but/and the/this/who Apollōnios the/this/who king, about the/this/who ⟦μηνυθέντων⟧ he/she/it/self money ⟦ἐνεφάνισεν⟧; the/this/who but/and ⟦προχειρισάμενος⟧ Haʸliodōron the/this/who upon/to/against the/this/who thing, to_send to_give commandment, the/this/who the/this/who to_predict money ⟦ἐκκομιδὴν⟧ to_ _do/make. 8 immediately but/and the/this/who Haʸliodōros ⟦ἐποιεῖτο⟧ the/this/who ⟦παρείαν⟧, the/this/who on_one_ _hand ⟦ἐμφάσει⟧ which/how the/this/who according_to ⟦κοίλην⟧ Surian and Foinikaʸn city ⟦ἐφοδεύσων⟧, the/this/who thing but/and the/this/who of_the king purpose ⟦ἐπιτελέσων⟧. 9 ⟦Παραγενηθεὶς⟧ but/and toward Hierosoluma, and hospitably by/under of_the high-priest the/this/who city ⟦ἀποδεχθείς⟧, to_set_before about of_the ⟦γεγονότος⟧ ⟦ἐμφανισμοῦ⟧, and which? because_of ⟦πάρεστι⟧ ⟦διεσάφήσεν⟧; to_inquire but/and if the/this/who ⟦ἀληθείαις⟧ this/he/she/it thus(-ly) to_have/be ⟦τυγχάνει⟧. 10 of_the but/and high-priest ⟦ὑποδείξαντος⟧ ⟦παραθήκας⟧ to_be widow and/both and ⟦ὀρφανῶν⟧, 11 one but/and and Hurkanou of_the Tōbiou very man in/on/among authority ⟦κειμένου⟧, no just_as to_be ⟦διαβάλλων⟧ the/this/who ⟦δυσσεβὴς⟧ Simōn, the/this/who but/and all money four_hundred talent, gold but/and ⟦διακόσια⟧; 12 ⟦ἀδικηθῆναι⟧ but/and the/this/who to_trust_ _(in) the/this/who of_the place holiness, and the/this/who of_ _the to_honour according_to the/this/who ⟦σύμπαντα⟧ world temple dignity and ⟦ἀσυλίᾳ⟧, ⟦παντελῶς⟧ ⟦ἀμήχανον⟧ to_be. 13 the/this/who but/and Haʸliodōros through/because_of which to_have/be ⟦βασιλικὰς⟧ commandment, surely to_speak toward the/this/who royal ⟦ἀναληπτέα⟧ this/he/she/it to_be. 14 ⟦Ταξάμενος⟧ but/and day to_enter the/this/who about this/he/she/it ⟦ἐπίσκεψιν⟧ ⟦οἰκονομήσων⟧; to_be but/and no small according_to all the/this/who city a_struggle. 15 the/this/who but/and priest before of_the altar in/on/among the/this/who ⟦ἱερατικαῖς⟧ robe to_throw/lay_ _down my/your/him-self, ⟦ἐπεκαλοῦντο⟧ toward heaven the/this/who about ⟦παραθήκης⟧ ⟦νομοθετήσαντα⟧ the/this/who ⟦παρακαταθεμένοις⟧ this/he/she/it ⟦σῶα⟧ to_ _protect. 16 to_be but/and ⟦ὁρῶντα⟧ the/this/who of_the high-priest ⟦ἰδέαν⟧, ⟦τιτρώσκεσθαι⟧ the/this/who mind; the/this/who for face and the/this/who the/this/who ⟦χρόας⟧ ⟦παρηλλαγμένον⟧ ⟦ἐνέφαινε⟧ the/this/who according_to soul ⟦ἀγωνίαν⟧. 17 ⟦Περιεκέχυτο⟧ for about the/this/who man fear one and shuddering,_shivering body, through/because_of which obvious to_be the/this/who to_see/experience the/this/who according_to heart ⟦ἐνεστὸς⟧ pain. 18 the/this/who but/and out_from the/this/who home ⟦ἀγεληδὸν⟧ ⟦ἐξεπήδων⟧ upon/to/against ⟦πάνδημον⟧ ⟦ἱκετείαν⟧, through/because_of the/this/who to_ensue toward ⟦καταφρόνησιν⟧ to_come/go the/this/who place.

Readers' Version

innumerable, and that they didn't pertain to the account of the sacrifices, but that it was possible that these should fall under the king's power. 7 When Apolonios met the king, he informed him of the money about which he'd been told. So the king appointed Heliodoros, who was his chancellor, and sent him with a command to accomplish the removal of the reported money. 8 So Heliodoros set out on his journey at once, ostensibly to visit the cities of Coele-Syria and Foinikai, but in fact to execute the king's purpose.

9 When he'd come to Yerushalem (Jerusalem) and had been courteously received by the high priest of the city, he told him about the information which had been given, and declared why he'd come; and he enquired if in truth these things were so. 10 The high priest explained to him that there were in the treasury deposits of widows and orphans, 11 and moreover some money belonging to Hurkanos the son of Toviyah (Tobias), a man in very high place, not as that impious Shim'on falsely alleged; and that in all there were four hundred talents of silver and two hundred of gold, 12 and that it was altogether impossible that wrong should be done to those who'd put trust in the holiness of the place, and in the majesty and inviolable sanctity of the temple, honoured over all the world. 13 But Heliodoros, because of the king's command given him, said that in any case this money must be confiscated for the king's treasury.

14 So having appointed a day, he entered in to direct the enquiry about these matters; and there was no small distress throughout the whole city. 15 The priests, prostrating themselves before the altar in their priestly clothes, and called towards heaven on him who gave the law about deposits, that he should preserve these treasures safe for those who'd deposited them. 16 Anyone who saw the appearance of the high priest was wounded in mind; for his face and the change of his colour betrayed the distress of his soul. 17 Because a terror and a shuddering of the body had come over the man, by which the pain that was in his heart was plainly shown to those who looked at him. 18 Those who were in the houses rushed out in crowds to make a universal supplication, because the place was about to come into dishonour. 19 The women, girded with sackcloth under their breasts, thronged the streets. The virgins who were kept indoors ran together, some to the gates, others to the walls, and some looked out through the windows. 20 All, stretching out their hands towards heaven, made their solemn supplication. 21 Then it was pitiful to see the multitude prostrating themselves all mixed together, and the anxiety of the high priest in his great distress.

God protects the temple treasury

22 While therefore they called on the Almighty master to keep the things entrusted to them safe and secure[6] for those who'd entrusted them, 23 Heliodoros went on to execute that which had been decreed. 24 But when he was already present there with his guards

6 **RV 3:22 · Note** Grk. safe with all security.

Readers' Version

near the treasury, the Sovereign of spirits and of all authority caused a great manifestation, so that all who'd presumed to come with him, stricken with dismay at God's power, fainted in terror. 25 Because they saw a horse with a frightening rider, adorned with beautiful trappings, and he rushed fiercely and struck at Heliodoros with his forefeet. It seemed like he who sat on the horse had complete armour of gold. 26 Two others also appeared to him, young men notable in their strength, and beautiful in their glory, and splendid in their clothing, who stood by him on either side, and scourged him unceasingly, inflicting on him many sore stripes. 27 When he'd fallen suddenly to the ground, and great darkness had come over him, his guards picked him up and put him on a stretcher, 28 and carried him—this man who'd just now entered with a great retinue and all his guard into the aforesaid treasury, himself now brought to utter helplessness, manifestly made to recognise the sovereignty of God. 29 So, while he, through the working of God, speechless and bereft of all hope and deliverance, lay prostrate, 30 they blessed the master who acted marvellously for his own place. The temple, which a little before was full of terror and alarm, was filled with joy and gladness after the Almighty master appeared.

31 But quickly some of Heliodoros's familiar friends implored Honyo (Onias) to call on the Most High to grant life to him who lay quite at the last gasp. 32 The high priest, secretly afraid that the king might think that some treachery towards Heliodoros had been perpetrated by the Yehudim (Jews), brought a sacrifice for the recovery of the man. 33 But as the high priest was making the atoning sacrifice, the same young men appeared again to Heliodoros, arrayed in the same clothes. They stood and said, "Give Honyo the high priest great thanks, for his sake the master has granted you life. 34 See that you, since you've been scourged from heaven, proclaim to all men the sovereign majesty of God." When they'd spoken these words, they vanished out of sight. 35 So Heliodoros, having offered a sacrifice to the master and vowed great[7] vows to him who'd saved his life, and having bidden Honyo farewell, returned with his army to the king. 36 He testified to all men the works of the greatest God, which he'd seen with his eyes.

37 When the king asked Heliodoros what sort of man was fit to be sent yet once again to Yerushalem (Jerusalem), he said, 38 "If you have any enemy or conspirator against the state, send him there, and you'll receive him back well scourged, if he even escapes with his life; because truly there's some power of God in that place. 39 Because he who has his dwelling in heaven himself has his eyes on that place and helps it. Those who come to hurt it, he strikes and destroys."

40 This was the history of Heliodoros and the keeping of the treasury.

Literal Version

19 ⟦Ὑπεζωσμέναι⟧ but/and by/under the/this/who ⟦μαστοὺς⟧ the/this/who/which woman sackcloth according_to the/this/who road ⟦ἐπλήθυον⟧; the/this/who/which but/and ⟦κατάκλειστοι⟧ the/this/who virgin, the/this/who/which on_ _one_hand ⟦συνέτρεχον⟧ upon/to/against the/this/who gate, the/this/who/which but/and upon/to/against the/this/who wall, one but/and through/because_of the/this/who ⟦θυρίδων⟧ ⟦διεξέκυπτον⟧. 20 all but/and ⟦προτείνουσαι⟧ the/this/who hand toward the/this/who heaven, to_do/make the/this/who ⟦λιτανείαν⟧; 21 ⟦Ἐλεεῖν⟧ but/and to_be the/this/who of_the multitude ⟦παμμιγῆ⟧ ⟦πρόπτωσιν⟧, the/this/who and/both of_the greatly ⟦διαγωνιῶντος⟧ high-priest ⟦προσδοκίαν⟧. 22 the/this/who on_one_hand therefore/then ⟦ἐπεκαλοῦντο⟧ the/this/who ⟦παντοκράτορα⟧ God the/this/who ⟦πεπιστευμένα⟧ the/this/who ⟦πεπιστευκόσι⟧ ⟦σῶα⟧ ⟦διαφυλάγγειν⟧ with/after all ⟦ἀσφαλείας⟧. 23 the/this/who but/and Haʸliodōros the/this/who ⟦διεγνωσμένον⟧ ⟦ἐπετέλει⟧. 24 at_that_time but/and he/she/it/self/my/your/him-self/there with the/this/who ⟦δορυφόροις⟧ according_to the/this/who treasury already be_present, the/this/who the/this/who father lord and all authority ruler appearing great to_do/make, so all the/this/who ⟦κατατολμήσαντας⟧ to_assemble, ⟦καταπλαγέντας⟧ the/this/who of_the God power, toward ⟦ἔκλυσιν⟧ and ⟦δειλίαν⟧ ⟦τραπῆναι⟧. 25 to_see for one horse he/she/it/self fearful to_have/be the/this/who ⟦ἐπιβάτην⟧, and ⟦καλλίστῃ⟧ padding ⟦διακεκοσμημένος⟧, ⟦φερόμενος⟧ but/and ⟦ῥύδην⟧ ⟦ἐνέσεισε⟧ the/this/who Haʸliodōrōi the/this/who ⟦ἐμπροσθίους⟧ ⟦ὁπλάς⟧; the/this/who but/and ⟦ἐπικαθήμενος⟧ ⟦ἐφαίνετο⟧ golden complete_armour to_ _have/be. 26 other but/and two ⟦προεφάνησαν⟧ he/she/it/self ⟦νεανίαι⟧, the/this/who Rome on_one_hand ⟦ἐκπρεπεῖς⟧, ⟦κάλλιστοι⟧ but/and the/this/who glory/to_think, ⟦διαπρεπεῖς⟧ but/and the/this/who ⟦περιβολήν⟧; the/this/who/which and ⟦παρασταντες⟧ out_from ⟦ἑκατέρου⟧ part, ⟦ἐμαστίγουν⟧ he/she/it/self unceasingly, much ⟦ἐπιῤῥιπτοῦντες⟧ he/she/it/self plague/blow/wound. 27 suddenly but/and to_collapse to/with the/this/who earth, and much darkness ⟦περιχυθέντα⟧, to_seize, and toward a_ _carriage ⟦ἐνθέντες⟧, 28 the/this/who now with/after much ⟦παραδρομῆς⟧ and all ⟦δορυφορίας⟧ toward the/this/who ⟦προειρημένον⟧ to_enter treasury, to_bear/lead ⟦ἀβοήθητον⟧ my/your/him-self ⟦καθεστῶτα⟧, plainly the/this/who of_the God ⟦δυναστείαν⟧ ⟦ἐπεγνωκότες⟧. 29 and the/this/who on_ _one_hand through/because_of the/this/who ⟦θείαν⟧ active_ _energy mute and all ⟦ἐστερημένος⟧ hope and salvation ⟦ἔῤῥιπτο⟧. 30 the/this/who but/and the/this/who lord ⟦εὐλόγουν⟧ the/this/who ⟦παραδοξάζοντα⟧ the/this/who my/your/him-self place; and the/this/who small before/previously fear and ⟦ταραχῆς⟧ be_full temple, of_the almighty ⟦ἐπιφανέντος⟧ lord, joy and joy ⟦ἐπεπλήρωτο⟧. 31 quick/quickly but/and one the/this/who of_the Haʸliodōrou ⟦συνήθων⟧ ⟦ἠξίουν⟧ the/this/who Onian to_call_(on)/name the/this/who ⟦ὕψιστον⟧, and the/this/who to_live ⟦χαρίσασθι⟧ the/this/who ⟦παντελῶς⟧ in/on/among last/least

7 **RV 3:35 · Note** Grk. greatest.

Literal Version

wind/breath ⟦κειμένῳ⟧. 32 ⟦Ὑποπτος⟧ but/and to_be
the/this/who high-priest, lest ⟦διάληψιν⟧ the/this/who king
⟦σχῇ⟧, ⟦κακουργίαν⟧ one about the/this/who Haʸliodōron
by/under the/this/who Jewish ⟦συντετελέσθαι⟧, ⟦προσήγαγε⟧
sacrifice above/for the/this/who of_the man salvation.
33 ⟦Ποιουμένου⟧ but/and of_the high-priest the/this/who
propitiation, the/this/who he/she/it/self ⟦νεανίαι⟧ again to_
_shine/appear the/this/who Haʸliodōrōi in/on/among
the/this/who he/she/it/self ⟦ἐσθήσεσιν⟧ ⟦ἐστολισμένοι⟧, and
⟦στάντες⟧ to_say, much the/this/who Onia the/this/who
high-priest ⟦χάριτας⟧ to_have/be, through/because_of for
he/she/it/self you to_give_grace the/this/who to_live
the/this/who lord. 34 you but/and by/under
he/she/it/self/my/your/him-self/there ⟦μεμαστιγωμένος⟧
⟦διάγγελε⟧ all the/this/who ⟦μεγαλεῖον⟧ of_the God power;
this/he/she/it but/and to_say ⟦ἀφανεῖς⟧ to_be.
35 the/this/who but/and Haʸliodōros sacrifice to_carry_up
the/this/who lord, and ⟦εὐχὰς⟧ ⟦μεγίστας⟧ ⟦εὐξάμενος⟧
the/this/who the/this/who to_live ⟦περιποιήσαντι⟧, and
the/this/who Onian to_receive, ⟦ἀνεστρατοπέδευσε⟧ to/with
the/this/who king. 36 ⟦Ἐξεμαρτύρει⟧ but/and all ⟦ἄπερ⟧ to_be
by/under face ⟦τεθεαμένος⟧ work of_the ⟦μεγίστου⟧ God. 37 of_
_the but/and king ⟦ἐπερωτήσαντος⟧ the/this/who
Haʸliodōron, what? one to_be necessary still once
⟦διαπεμφθῆναι⟧ toward Hierosoluma, ⟦ἔφησεν⟧, 38 if one to_
_have/be ⟦πολέμιον⟧ or/than thing ⟦ἐπίβουλον⟧, to_send
he/she/it/self there, and ⟦μεμαστιγωμένον⟧ he/she/it/self
⟦προσδέξῃ⟧, if_indeed and ⟦διασωθείη⟧, through/because_of
the/this/who about the/this/who place truly to_be one God
power. 39 he/she/it/self for the/this/who the/this/who
⟦κατοικίαν⟧ heavenly to_have/be, eyewitness he_is and a_
_helper that of_the place, and the/this/who ⟦παραγινομένους⟧
upon/to/against ⟦κακώσει⟧, ⟦τύπτων⟧ ⟦ἀπόλλυσι⟧. 40 and
the/this/who on_one_hand according_to Haʸliodōron, and
the/this/who of_the treasury jail/keeping thus(-ly)
⟦ἐχώρησεν⟧.

4:1 the/this/who but/and ⟦προειρημένος⟧ Simōn
the/this/who the/this/who money and the/this/who
⟦πατρίδος⟧ informer,_complainant to_be, ⟦ἐκακολόγει⟧
the/this/who Onian, which/how he/she/it/self and/both to_
_be the/this/who Haʸliodōron ⟦ἐπισεσεικὼς⟧, and
the/this/who evil/harm builder ⟦καθεστηκώς⟧. 2 and
the/this/who ⟦εὐεργέτην⟧ the/this/who city, and
the/this/who ⟦κηδεμόνα⟧ the/this/who ⟦ὁμοεθνῶν⟧, and
zealot the/this/who ⟦νόμων⟧, ⟦ἐπίβουλον⟧ the/this/who thing
be_bold to_speak. 3 the/this/who but/and ⟦ἔχθρας⟧
upon/to/against so_great ⟦προβαινούσης⟧, so and
through/because_of one the/this/who by/under of_the
Simōnos ⟦δεδοκιμασμένων⟧ ⟦φόνους⟧ to_complete,
4 ⟦συνορῶν⟧ the/this/who Onias the/this/who ⟦χαλεπὸν⟧
the/this/who ⟦φιλονεικίας⟧, and Apollōnion ⟦μαίνεσθαι⟧,
which/how the/this/who ⟦κοίλης⟧ Surias and Foinikaʸs
⟦στρατηγὸν⟧, ⟦συναύξοντα⟧ the/this/who evil of_the Simōnos,

Readers' Version

Conflict over the high priesthood

4:1 The previously mentioned Shim'on (Simon), who'd given information about the money against his country, slandered Honyo (Onias), saying that it was he who'd incited Heliodoros and had been the real cause of these evils. 2 He dared to call him a conspirator against the state who was actually the benefactor of the city, the guardian of his fellow countrymen, and a zealot for the laws. 3 When his hatred grew so great that even murders were perpetrated through one of Shim'on's approved agents, 4 Honyo, seeing the danger of the contention, and that Apolonios[8] the son of Menestheus, the governor of Coele-Syria and Foinikai, was increasing Shim'on's malice, 5 appealed to the king, not to be an accuser of his fellow-citizens, but looking to the good of all the[9] people, both public and private; 6 for he saw that without the king's involvement it was impossible for the state to obtain

8 **RV 4:4 · Note** Compare 2 Maccabees 4:21. See also 2 Maccabees 3:5. The Greek as commonly read means Apollonius, as being the governor...Phoenicia, did rage, and increase etc.

9 **RV 4:5 · Note** Grk. multitude.

Readers' Version

peace any more, and that Shim'on wouldn't cease from his madness.

Yason introduces Greek customs

7 When Seleukos (Seleucus) was deceased, and Antiokos (Antiochus), who was called Epifanes (Epiphanes), succeeded to the kingdom, Yason the brother of Honyo supplanted his brother in the high priesthood, **8** having promised to the king at an audience three hundred and sixty talents of silver, and out of another fund eighty talents. **9** In addition to this, he undertook to assign one hundred and fifty more, if it might be allowed him through[10] the king's authority to set him up a gymnasium and a body of youths to be trained in it, and to register the inhabitants of Yerushalem (Jerusalem) as citizens of Antiokeia. **10** When the king had assented, and Yason had taken possession of the office, he immediately shifted those of his own race to the Greek way of life. **11** Setting aside the royal ordinances of special favour to the Yehudim (Jews), granted by the means of Yohan (John) the father of Eupolemos, who went on the mission to the Romaios to establish friendship and alliance, and seeking to overthrow the lawful ways of living, he brought in new customs forbidden by the law. **12** Because he eagerly established a gymnasium under the citadel itself, and caused the noblest of the young men to wear the Greek hat. **13** Thus there was an extreme of hellenisation, and an advance of a foreign religion, because of the exceeding profaneness of Yason, who was an ungodly man and not a high priest; **14** so that the priests had no more any zeal for the services of the altar; but despising the sanctuary and neglecting the sacrifices, they hastened to enjoy that which was unlawfully provided in the wrestling arena, after the summons to the discus-throwing. **15** They despised the honours of their fathers, and valued the prestige of the Hellains (Greeks) best of all. **16** Because this reason, severe calamity overtook them. The men whose ways of living they earnestly followed, and to whom they desired to be made like in all things, these became their enemies and punished them. **17** Because it isn't a light thing to show irreverence to God's laws, but later events will make this clear.

18 Now when certain games that came every fifth year were kept at Tsor (Tyre), and the king was present, **19** the vile Yason sent sacred envoys,[11] as being Antiochians of Yerushalem, bearing three hundred drachmas of silver to the sacrifice of Herakles, which even those carrying it didn't think was right to use for any sacrifice, because it wasn't fit, but to spend it for another purpose. **20** Although the intended purpose of the sender this money was for the sacrifice of Herakles, yet on account of present[12] circumstances it went to the construction of trireme warships.

21 Now when Apolonios the son of Menestheus was sent into

Literal Version

5 which/how the/this/who king ⟦διεκομίσθη⟧, no ⟦γινόμενος⟧ the/this/who citizen accuser, the/this/who but/and to_be_ _profitable ⟦κοινῇ⟧ according_to one's_own/private all the/this/who multitude to_watch_out. **6** ⟦Ἑώρα⟧ for without royal foresight unable to_be to_obtain/happen peace still the/this/who ⟦πράγματα⟧, and the/this/who Simōna ⟦παῦλαν⟧ no ⟦ληψόμενον⟧ the/this/who folly. **7** ⟦Μεταλλάξαντος⟧ but/and the/this/who life Seleukou, and ⟦παραλαβόντος⟧ the/this/who kingdom Antiokou of_the ⟦προσαγορευθέντος⟧ ⟦Ἐπιφανοῦς⟧, ⟦ὑπενόθευσεν⟧ Yasōn the/this/who brother Oniou the/this/who ⟦ἀρχιερωσύνην⟧, **8** to_profess the/this/who king through/because_of intercession ⟦ἀργυοίου⟧ talent sixty to/with the/this/who ⟦τριακοσίοις⟧, and ⟦προσόδου⟧ one another talent eighty, **9** to/with but/and this/he/she/it ⟦ὑπισχνεῖτο⟧ and other ⟦διαγράψαι⟧ fifty to/with the/this/who hundred, if ⟦συγχωρηθῇ⟧ through/because_of the/this/who authority he/she/it/self/my/your/him-self/there, ⟦γυμνάσιον⟧ and ⟦ἐφηβίαν⟧ he/she/it/self ⟦συστήσασθαι⟧, and the/this/who in/on/among Yerosolumois ⟦Ἀντιοχεῖς⟧ ⟦ἀναγράψαι⟧. **10** ⟦Ἐπινεύσαντος⟧ but/and of_the king, and the/this/who beginning to_grasp/seize, immediately upon/to/against the/this/who ⟦Ἑλληνικὸν⟧ ⟦χαρακτῆρα⟧ the/this/who ⟦ὁμοφύλους⟧ ⟦μετῆγε⟧. **11** and the/this/who to_lay/be_ _appointed the/this/who Youdaiois ⟦φιλάνθρωπα⟧ ⟦βασιλικὰ⟧ through/because_of Yōannou of_the father Eupolemou, of_the ⟦ποιησαμένου⟧ the/this/who delegation above/for ⟦φιλίας⟧ and ⟦συμμαχίας⟧ to/with the/this/who Roman, ⟦παρώσατο⟧; and the/this/who on_one_hand ⟦νομίμους⟧ to_destroy/lodge citizenship, ⟦παρανόμους⟧ ⟦ἐθισμοὺς⟧ ⟦ἐκαίνιζεν⟧. **12** gladly for by/under he/she/it/self/my/your/him-self the/this/who ⟦ἀκρόπολιν⟧ ⟦γυμνάσιον⟧ ⟦καθίδρυσε⟧, and the/this/who ⟦κρατίστους⟧ the/this/who ⟦ἐφήβων⟧ ⟦ὑποτάσσων⟧, by/under ⟦πέτασον⟧ to_bring. **13** to_be but/and thus(-ly) at_this_moment one Hellaʸnismou, and ⟦πρόσβασις⟧ ⟦ἀλλοφυλισμοῦ⟧ through/because_of the/this/who of_the ⟦ἀσεβοῦς⟧ and no high-priest ⟦Ἰάσωνος⟧ to_surpass ⟦ἀναγνείαν⟧, **14** so never_ _again about the/this/who of_the altar ministry ⟦προθύμους⟧ to_be the/this/who priest, but of_the on_one_hand temple ⟦καταφρονοῦντες⟧, and the/this/who sacrifice ⟦ἀμελοῦντες⟧ ⟦ἔσπευδον⟧ to_share the/this/who in/on/among ⟦παλαίστρᾳ⟧ ⟦παρανόμου⟧ ⟦χορηγίας⟧, with/after the/this/who of_the ⟦δίσκου⟧ ⟦πρόκλησιν⟧. **15** and the/this/who on_one_hand ⟦πατρῴους⟧ honour in/on/among none ⟦τιθέμενοι⟧, the/this/who but/and ⟦Ἑλληνικὰς⟧ glory ⟦καλλίστας⟧ to_ _govern. **16** which because_of/grace to_contain he/she/it/self ⟦χαλεπὴ⟧ a_surrounding_space, and which ⟦ἐζήλουν⟧ the/this/who ⟦ἀγωγὰς⟧, and on_the_whole to_will/desire ⟦ἐξομοιοῦσθαι⟧, this/he/she/it ⟦πολεμίους⟧ and ⟦τιμωρητὰς⟧ to_have/be. **17** ⟦Ἀσεβεῖν⟧ for toward the/this/who ⟦θείους⟧ law no ⟦ῥᾴδιον⟧, but this/he/she/it the/this/who ⟦ἀκόλουθος⟧ time/right_time to_make_clear. **18** ⟦Ἀγομένου⟧ but/and

10 **RV 4:9 · Note** Grk. through his.

11 **RV 4:19 · Note** See ver. 9.

12 **RV 4:20 · Note** Some authorities read the bearers.

Literal Version

⟦πενταετηρικοῦ⟧ ⟦ἀγῶνος⟧ in/on/among Turōi, and of_the king be_present, **19** to_send Yasōn the/this/who ⟦μιαρὸς⟧ ⟦θεωροὺς⟧ away_from Hierosolumōn ⟦Ἀντιοχεῖς⟧ to_be, ⟦παρακομίζοντας⟧ money drachma ⟦τριακοσίας⟧ toward the/this/who of_the ⟦Ἡρακλέους⟧ sacrifice; which and ⟦ἠξίωσαν⟧ the/this/who ⟦παρακομίσαντες⟧ not ⟦χρῆσθαι⟧ to/with sacrifice through/because_of the/this/who not ⟦καθήκειν⟧, toward other but/and to_attain cost. **20** to_send therefore/then this/he/she/it, through/because_of on_one_ _hand the/this/who to_send toward the/this/who of_the ⟦Ἡρακλέους⟧ sacrifice, because_of but/and the/this/who ⟦παρακομιζόντων⟧, toward the/this/who the/this/who ⟦τριήρων⟧ ⟦κατασκευάς⟧. **21** ⟦Ἀποσταλέντος⟧ but/and toward Aigupton Apollōniou of_the ⟦Μενεσθέως⟧ through/because_of the/this/who place_of_honour Ptolemaiou of_the ⟦Φιλομήτορος⟧ king, to_partake Antiokos another's he/she/it/self ⟦τῶυ⟧ he/she/it/self to_be thing, the/this/who according_to he/she/it/self/my/your/him-self ⟦ἀσφαλείας⟧ ⟦ἐφρόντιζεν⟧; whence toward Yoppaʸn to_come, to_come_to toward Yerosoluma. **22** ⟦Μεγαλοπρεπῶς⟧ but/and by/under of_ _the ⟦Ἰάσωνος⟧ and the/this/who city ⟦παραδεχθεὶς⟧, with/after ⟦δᾳδουχίας⟧ and ox ⟦εἰσπεπόρευται⟧ ⟦εἶθ'⟧ thus(-ly) toward the/this/who Foinikaʸn ⟦κατεστρατοπέδευσε⟧. **23** with/after but/and ⟦τριετῆ⟧ time to_send Yasōn Menelaon the/this/who of_the ⟦προσημαινομένου⟧ Simōnos brother, ⟦παρακομίζοντα⟧ the/this/who money the/this/who king, and about thing ⟦ἀναγκαίων⟧ ⟦ὑπομνηματισμοὺς⟧ ⟦τελέσοντα⟧. **24** the/this/who but/and ⟦συσταθεὶς⟧ the/this/who king, and ⟦δοξάσας⟧ he/she/it/self the/this/who face the/this/who authority, toward my/your/him-self to_come_to the/this/who ⟦ἀρχιερωσύνην⟧, ⟦ὑπερβαλὼν⟧ the/this/who ⟦Ἰάσωνα⟧ talent money ⟦τριακόσια⟧. **25** to_take but/and the/this/who ⟦βασιλικὰς⟧ commandment to_come, the/this/who on_one_ _hand ⟦ἀρχιερωσύνης⟧ none worthy to_bear/lead, ⟦θυμοὺς⟧ but/and ⟦ὠμοῦ⟧ tyrant, and ⟦θηρὸς⟧ ⟦βαρβάρου⟧ ⟦ὀργὰς⟧ to_ _have/be. **26** and the/this/who on_one_hand Yasōn the/this/who the/this/who one's_own/private brother ⟦ὑπονοθεύσας⟧, ⟦ὑπονοθευθεὶς⟧ by/under other an_exile toward the/this/who ⟦Ἀμμανῖτιν⟧ country ⟦συνήλαστο⟧. **27** the/this/who but/and Menelaos the/this/who on_one_hand beginning ⟦ἐκράτει⟧, the/this/who but/and ⟦ἐπηγγελμένων⟧ the/this/who king money none ⟦εὐτάκτει⟧, **28** ⟦ποιουμένου⟧ but/and the/this/who ⟦ἀπαίτησιν⟧ Sōstratou of_the the/this/who ⟦ἀκροπόλεως⟧ ⟦ἐπάρχου⟧; to/with this/he/she/it for to_be the/this/who the/this/who to_wear action; through/because_of which cause/charge the/this/who two by/under of_the king ⟦προσεκλήθησαν⟧. **29** and the/this/who on_one_hand Menelaos ⟦ἀπέλιπε⟧ the/this/who ⟦ἀρχιερωσύνης⟧ successor Lusimaḳon the/this/who my/your/him-self brother, Sōstratos but/and, ⟦Κράτητα⟧ the/this/who upon/to/against the/this/who Kupriōn. **30** such_ _as_this but/and ⟦συνεστηκότων⟧, to_happen Tarseis, and ⟦Μαλλώτας⟧ ⟦στασιάζειν⟧, through/because_of the/this/who ⟦Ἀντιοχίδι⟧ the/this/who a_concubine of_the king

Readers' Version

Mitsrayim (Egypt) for the enthronement[13] of Filometor as king, Antiokos (Antiochus), learning that Filometor had shown himself hostile towards the government, took precautions for the security of his realm. Therefore, going to Yafo (Joppa), he travelled on to Yerushalem (Jerusalem). **22** Being magnificently received by Yason and the city, he was brought in with torches and shouting. Then he led his army down into Foinikai.

Menelaos buys the high priesthood

23 Now after a space of three years, Yason sent Menelaos, the previously mentioned Shim'on's (Simon's) brother, to carry the money to the king, and to make reports about some necessary matters. **24** But he being commended to the king, and having been glorified by the display of his authority, secured the high priesthood for himself, outbidding Yason by three hundred talents of silver. **25** After receiving the royal mandates, he returned bringing nothing worthy of the high priesthood, but having the passion of a cruel tyrant and the rage of a savage animal. **26** So Yason, who'd supplanted his own brother, was supplanted by another and driven as a fugitive into the country of the Amonim, **27** Menelaos had possession of the office; but of the money that'd been promised to the king nothing was regularly paid, even though Sostratos the governor of the citadel demanded it— **28** for his job was the gathering of the revenues—so they were both called by the king to his presence. **29** Menelaos left his own brother Lusimakos for his[14] deputy in the high priesthood; and Sostratos left Krates, who was over the Cyprians.

The murder of Honyo

30 Now while this was the state of things, it happened that the people of Tarsos and Malos revolted because they were to be given as a present to Antiokis, the king's concubine. **31** The king therefore quickly came to settle matters, leaving for his deputy[15] Andronikos, a man of high rank. **32** Then Menelaos, supposing that he had gotten a favourable opportunity, presented to Andronikos certain vessels of gold belonging to the temple, which he'd stolen. He'd already sold others into Tsor (Tyre) and the neighbouring cities. **33** When Honyo (Onias) had sure knowledge of this, he sharply reproved him, having withdrawn himself into a sanctuary at Dafne, that lies by Antiokeia. **34** Therefore Menelaos, taking Andronikos aside, asked him to kill Honyo. Coming to Honyo, and being persuaded to use treachery, and being received as a friend, Andronikos gave him his right hand with oaths and, though he was suspicious, persuaded him to come out of the sanctuary. Then, with no regard for justice, he immediately put him to death. **35** Because this reason not only Yehudim (Jews), but many also of the other nations, had indignation and displeasure at the unjust murder of the man. **36** And when the king had come back from the places in Kilikia, the Yehudim who were in the city appealed to him against Andronikos (the Hellains (Greeks) also

13 **RV 4:21 · Note** The exact meaning of the Greek word is uncertain.

14 **RV 4:29 · Note** Grk. successor.

15 **RV 4:31 · Note** Grk. successor.

Readers' Version

joining with them in hatred of the wickedness), urging that Honyo had been wrongfully slain. 37 Antiokos (Antiochus) therefore was heartily sorry, and was moved to pity, and wept, because of the sober and well ordered life of him who was dead. 38 Being inflamed with anger, he immediately stripped off Andronikos's purple robe, and tore off his under clothes, and when he'd led him round through the whole city to that very place where he'd committed the outrage against Honyo, there he put the murderer out of the way, the master rendering to him the punishment he'd deserved.

The people protest against temple theft

39 Now when many sacrileges had been committed in the city by Lusimakos with the consent of Menelaos, and when the report of them had spread abroad outside, the people gathered themselves together against Lusimakos, after many vessels of gold had already been stolen. 40 When the multitudes were rising against him and were filled with anger, Lusimakos armed about three thousand men, and with unrighteous violence began the attack under the leadership of Havran, a man far gone in years and no less also in folly. 41 But when they perceived the assault of Lusimakos, some caught up stones, others logs of wood, and some took handfuls of the ashes that lay near, and they flung them all in wild confusion at Lusimakos and those who were with him. 42 As a result, they wounded many of them, they killed some, and they forced the rest of them to flee, but the author of the sacrilege himself they killed beside the treasury.

43 But about these matters, there was an accusation laid against Menelaos. 44 When the king had come to Tsor (Tyre), the three men who were sent by the senate pleaded the cause before him. 45 But Menelaos, seeing himself now defeated, promised much money to Ptolemaios (Ptolemy) the son of Dorumenes, that he might win over the king. 46 Therefore Ptolemaios taking the king aside into a cloister, as if to get some fresh air, convinced him to change his mind. 47 He who was the cause of all the evil, Menelaos, he discharged from the accusations; but these hapless men, who, if they'd pleaded even before Scythians, would have been discharged uncondemned, them he sentenced to death. 48 Those who were spokesmen for the city and the families of Yisrael (Israel) and the holy vessels soon suffered that unrighteous penalty. 49 Therefore even certain Tsorim (Tyrians), moved with hatred of the wickedness, provided magnificently for their burial. 50 But Menelaos, through the covetous dealings of those who were in power, remained still in his office, growing in wickedness, established as a great conspirator against his fellow-citizens.

Literal Version

in/on/among free_gift ⟦δεδόσθαι⟧. 31 ⟦Θᾶττον⟧ therefore/then the/this/who king ⟦ἦκε⟧ ⟦καταστεῖλαι⟧ the/this/who ⟦πράγματα⟧, to_leave_behind the/this/who ⟦διαδεχόμενον⟧ Andronikon, the/this/who in/on/among ⟦ἀξιώματι⟧ ⟦κειμένων⟧. 32 ⟦Νομίσας⟧ but/and the/this/who Menelaos ⟦εἰληφέναι⟧ time/right_time ⟦εὐφυῆ⟧, ⟦χρυσώματά⟧ one the/this/who of_the temple ⟦νοσφισάμενος⟧ to_give_grace the/this/who Andronikōi, and other ⟦ἐτύγχανε⟧ ⟦πεπρακὼς⟧ toward and/both Turon and the/this/who surrounding city. 33 which and clearly ⟦ἐπεγνωκὼς⟧ the/this/who Onias, ⟦παρήλεγχεν⟧ ⟦ἀποκεχωρηκὼς⟧ toward ⟦ἄσυλον⟧ place, upon/to/against ⟦Δάφνης⟧ the/this/who to/with Antiokeian ⟦κειμένης⟧. 34 whence the/this/who Menelaos to_take one's_ _own/private the/this/who Andronikon, to_plead/comfort ⟦χειρώσασθαι⟧ the/this/who Onian; the/this/who but/and to_ _come upon/to/against the/this/who Onian, and ⟦πεισθεὶς⟧ upon/to/against deceit, and right with/after ⟦ὅρκων⟧ to_give, although in/on/among ⟦ὑποψίᾳ⟧ to_lay/be_appointed ⟦ἔπεισεν⟧ out_from of_the ⟦ἀσύλου⟧ ⟦προελθεῖν⟧, which and instantly ⟦παρέκλεισεν⟧, no ⟦αἰδεσθεὶς⟧ the/this/who just. 35 through/because_of which cause/charge no alone/only Jewish, much but/and and the/this/who another Gentile_ _nation ⟦ἐδείναζον⟧, and ⟦ἐδυσφόρουν⟧ upon/to/against the/this/who of_the man unjust murder. 36 of_the but/and king ⟦ἐπανελθόντος⟧ away_from the/this/who according_to Kilikian place, ⟦ἐνετύγχανον⟧ the/this/who according_to city Jewish ⟦συμισοπονηρούντων⟧ and the/this/who Hellaʸnōn, above/for of_the from_with word the/this/who Onian ⟦ἀπεκτάνθαι⟧. 37 ⟦Ψυχικῶς⟧ therefore/then the/this/who Antiokos ⟦ἐπιλυπηθεὶς⟧, and ⟦τραπεὶς⟧ toward mercy, and ⟦δακρύσας⟧ through/because_of the/this/who of_the ⟦μετηλλαχότος⟧ ⟦σωφροσύνην⟧, and much ⟦εὐταξίαν⟧, 38 and ⟦πυρωθεὶς⟧ the/this/who ⟦θυμοῖς⟧, instantly the/this/who of_ _the Andronikou purple_cloth ⟦περιελόμενος⟧, and the/this/who tunic ⟦περιῤῥήξας⟧, ⟦περιαγαγὼν⟧ according_to all the/this/who city, upon/to/against he/she/it/self the/this/who place ⟦οὗπερ⟧ toward the/this/who Onian ⟦ἠσέβησεν⟧, there the/this/who ⟦μιαιφόνον⟧ ⟦ἀπεκόσμησε⟧, of_the lord the/this/who ⟦ἀξίαν⟧ he/she/it/self punishment ⟦ἀποδόντος⟧. 39 to_be but/and much ⟦ἱεροσυλημάτων⟧ according_to the/this/who city by/under of_the Lusimakou with/after the/this/who Menelaou resolution, and ⟦διαδοθείσης⟧ out/outside(r) the/this/who ⟦φήμης⟧, ⟦ἐπισυνήχθη⟧ the/this/who multitude upon/to/against the/this/who Lusimakon, ⟦χρυσωμάτων⟧ already much ⟦διενηνεγμένων⟧. 40 ⟦Ἐπεγειρομένων⟧ but/and the/this/who crowd, and the/this/who ⟦ὀργαῖς⟧ ⟦διεμπιπλαμένων⟧, ⟦καθοπλίσας⟧ the/this/who Lusimakos to/with ⟦τρισχιλίους⟧, ⟦κατήρξατο⟧ hand unjust, ⟦προηγησαμένου⟧ one tyrant ⟦προβεβηκότος⟧ the/this/who age/height, none but/and worse,_less and the/this/who ⟦ἄνοιαν⟧. 41 ⟦Συνιδότες⟧ but/and and the/this/who ⟦ἐπίθεσιν⟧ of_the Lusimakou, to_ _seize the/this/who on_one_hand ⟦πέτρους⟧, the/this/who but/and wood ⟦πάχη⟧, one but/and out_from the/this/who ⟦παρακειμένης⟧ ⟦σποδοῦ⟧ ⟦δρασσόμενοι⟧, ⟦φύρδην⟧ ⟦ἐνετίνασσον⟧ toward the/this/who about the/this/who Lusimakon. 42 through/because_of which cause/charge much

Literal Version

on_one_hand he/she/it/self slain to_do/make, one but/and and ⟦κατέβαλον⟧, all but/and toward ⟦φυγὴν⟧ ⟦συνήλασαν⟧, he/she/it/self but/and the/this/who ⟦ἱερόσυλον⟧ from_with the/this/who treasury ⟦ἐχειρώσαντο⟧. **43** about but/and this/he/she/it ⟦ἐνέστη⟧ judgement to/with the/this/who Menelaon. **44** ⟦Καταντήσαντος⟧ but/and of_the king toward Turon, upon/to/against he/she/it/self/my/your/him-self/there the/this/who ⟦δικαιολογίαν⟧ ⟦ἐποιήσαντο⟧ the/this/who to_send man three by/under the/this/who ⟦γερουσίας⟧. **45** already but/and ⟦λελειμμένος⟧ the/this/who Menelaos to_profess money sufficient the/this/who Ptolemaiōi the/this/who ⟦Δορυμένους⟧ to/with the/this/who ⟦πεῖσαι⟧ the/this/who king. **46** whence ⟦ἀπολαβὼν⟧ the/this/who Ptolemaios toward one ⟦περίστυλον⟧ which/how ⟦ἀναψύξοντα⟧ the/this/who king, to_transport. **47** and the/this/who on_one_hand the/this/who all evil causer Menelaon to_release the/this/who ⟦κατηγορημάτων⟧, the/this/who but/and ⟦ταλαιπώροις⟧, who/which if and upon/to/against Skuthōn to_speak, to_ _release if ⟦ἀκατάγνωστοι⟧, this/he/she/it death to_decide. **48** quickly therefore/then the/this/who ⟦ἄδικον⟧ damage/loss ⟦ὑπέσχον⟧ the/this/who above/for city and ⟦δήμων⟧ and the/this/who ⟦ἱερῶν⟧ ⟦σκευῶν⟧ ⟦προαγορεύσαντες⟧. **49** through/because_of which cause/charge and Turioi ⟦μισοπονηρήσαντες⟧ the/this/who to/with the/this/who ⟦κηδείαν⟧ he/she/it/self ⟦μεγαλοπρεπῶς⟧ ⟦ἐχορήγησαν⟧. **50** the/this/who but/and Menelaos through/because_of the/this/who the/this/who ⟦κρατούντων⟧ greediness, to_stay upon/to/against the/this/who beginning, ⟦ἐπιφυόμενος⟧ the/this/who evil, great the/this/who citizen a_plotter ⟦καθεστώς⟧.

5:1 about but/and the/this/who time/right_time this/he/she/it the/this/who secondly ⟦ἔφοδον⟧ the/this/who Antiokos toward Aigupton ⟦ἐστείλατο⟧. **2** to_happen but/and according_to all the/this/who city nearly upon/to/against day forty ⟦φαίνεσθαι⟧ through/because_of of_the air ⟦τρέχοντας⟧ horseman ⟦διαχρύσους⟧ robe to_have/be, and ⟦λόγχας⟧ in_ _maniples,_manipulatim ⟦ἐξωπλισμένους⟧, **3** and ⟦ἴλας⟧ horse ⟦διατεταγμένας⟧, and ⟦προσβολὰς⟧ to_be, and ⟦καταδρομὰς⟧ ⟦ἑκατέρων⟧, and asp ⟦κινήσεις⟧, and ⟦καμάκων⟧ multitude, and sword ⟦σπασμούς⟧, and ⟦βελῶν⟧ ⟦βολὰς⟧, and golden ⟦κόσμων⟧ ⟦ἐκλάμψεις⟧, and ⟦παντοίους⟧ ⟦θωρακισμούς⟧. **4** for all ⟦ἠξίουν⟧ upon/to/against good-doer the/this/who appearing to_be. **5** to_be but/and ⟦λαλιᾶς⟧ lie, which/how ⟦μεταλλαχότος⟧ the/this/who life Antiokou, to_take the/this/who Yasōn no ⟦ἐλάττους⟧ the/this/who thousand, ⟦αἰφνιδίως⟧ upon/to/against the/this/who city ⟦συνετελέσατο⟧ ⟦ἐπίθεσιν⟧; the/this/who but/and upon/to/against the/this/who ⟦τείχει⟧ ⟦συνελασθέντων⟧, and goal/tax already ⟦καταλαμβανομένης⟧ the/this/who city, the/this/who Menelaos toward the/this/who ⟦ἀκρόπολιν⟧ ⟦ἐφυγάδευσεν⟧. **6** the/this/who but/and Yasōn ⟦ἐποιεῖτο⟧ ⟦σφαγὰς⟧ the/this/who citizen the/this/who one's_ _own/private unsparingly, no ⟦συννοῶν⟧ the/this/who toward the/this/who kindred ⟦εὐημερίαν⟧, ⟦δυσημερίαν⟧ to_be the/this/who ⟦μεγίστην⟧; to_think but/and ⟦πολεμίων⟧ and no ⟦ὁμοεθνῶν⟧ ⟦τρόπαια⟧ ⟦καταβάλλεσθαι⟧, **7** the/this/who on_one_hand beginning no to_grasp/seize, the/this/who

Readers' Version

Yason attacks Yerushalem

5:1 Now about this time Antiokos (Antiochus) made his second invasion into Mitsrayim (Egypt). **2** It happened that throughout all the city, for almost forty days, cavalry appeared in the middle of the sky in swift motion, wearing robes woven with gold and carrying spears, equipped with troops for battle— **3** drawing swords, squadrons of cavalry in array, encounters and pursuits of both armies, shaking shields, multitudes of lances, throwing of missiles, flashing of golden trappings, and putting on all sorts of armour. **4** Therefore everyone prayed that the manifestation might have been given for good.

5 When a false rumour had arisen that Antiokos was dead, Yason took not less than a thousand men, and suddenly made an assault on the city. When those who were on the wall were being routed, and the city was at length nearly taken, Menelaos took refuge in the citadel. **6** But Yason slaughtered his own citizens without mercy, not considering that good success against kinsmen is the greatest misfortune, but supposing himself to be setting up trophies over enemies, and not over fellow-countrymen. **7** He didn't win control of the government, but receiving shame as the result of his conspiracy, he fled again as a fugitive into the country of the Amonim. **8** At last therefore he met with a miserable end. Having been imprisoned at the court of Aretas the prince of the Aravim, fleeing from city to city, pursued by all

Readers' Version

men, hated as an rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was thrown ashore in Mitsrayim. **9** He who'd driven many from their own country into exile perished in exile, having crossed the sea to the Spartans, hoping to find shelter there because they were[16] near of kin. **10** He who'd thrown out a multitude unburied had none to mourn for him. He didn't have any funeral at all and no place in the tomb of his ancestors.

Antiokos plunders Yerushalem and the temple

11 Now when news came to the king about that which was done, he thought that Yehudah (Judea) was in revolt. So, setting out from Mitsrayim in a rage, he took the city by force of weapons, **12** and commanded his soldiers to cut down without mercy those who came in their way, and to kill those who went into their houses. **13** Then there was killing of young and old, destruction of boys, women, and children, and slaying of virgins and infants. **14** In a total of three days, eighty thousand were destroyed, of which forty thousand were slain in close combat, and no fewer were sold into slavery than slain.

15 Not content with this, he presumed to enter into the most holy temple of all the earth, having Menelaos for his guide (who'd proved himself a traitor both to the laws and to his country), **16** even taking the sacred vessels with his polluted hands, and dragging down with his profane hands the offerings that'd been dedicated by other kings to enhance the glory and honour of the place. **17** Antiokos was lifted up in mind, not seeing that because of the sins of those who lived in the city the Sovereign master had been provoked to anger a little while, and therefore his eye was turned away from the place. **18** But had it not been so that they were already bound by many sins, this man, even as Heliodoros who was sent by King Seleukos (Seleucus) to view the treasury, would, as soon as he came forward, have been scourged and turned back from his daring deed. **19** However the master didn't choose the nation for the place's sake, but the place for the nation's sake. **20** Therefore also the place itself, having shared in the calamities that happened to the nation, did afterward share in its benefits; and the place which was forsaken in the Almighty's anger was, at the reconciliation of the great Sovereign, restored again with all glory.

21 As for Antiokos (Antiochus), when he'd carried away out of the temple one thousand and eight hundred talents, he hurried away to Antiokeia, thinking in his arrogance that he could sail on land and walk on the sea, because his heart was lifted up. **22** Moreover he left governors to afflict the race: at Yerushalem (Jerusalem), Filippos (Philip), by race a Phrygian, and in character more barbarous than him who set him there; **23** and at Gerizim, Andronikos; and besides these, Menelaos, who worse than all the rest, exalted himself against his fellow-citizens. Having a

Literal Version

but/and goal/tax the/this/who plot ⟦αἰσχύνην⟧ to_take, an_ _exile again toward the/this/who ⟦Ἀμμανίτιν⟧ to_go_away. **8** end therefore/then ⟦κακῆς⟧ behaviour ⟦ἔτυχεν⟧ ⟦ἐγκλεισθεὶς⟧ to/with Aretan the/this/who the/this/who Arabōn tyrant, city out_from city ⟦φεύγων⟧, ⟦διωκόμενος⟧ by/under all, and ⟦στυγούμενος⟧ which/how the/this/who ⟦νόμων⟧ a_defector, and to_abhor which/how ⟦πατρίδος⟧ and citizen ⟦δήμιος⟧, toward Aigupton ⟦συνεβράσθη⟧. **9** and the/this/who ⟦συχνοὺς⟧ the/this/who ⟦πατρίδος⟧ ⟦ἀποξενώσας⟧, upon/to/against ⟦ξένης⟧ to_destroy to/with ⟦Λακεδαιμονίους⟧ ⟦ἀναχθείς⟧, which/how through/because_of the/this/who kindred ⟦τευξόμενος⟧ a_shelter. **10** and the/this/who multitude ⟦ἀτάφων⟧ ⟦ἐκρίψας⟧ unlamented to_ _be, and ⟦κηδείας⟧ and_not ⟦ἠστινοσοῦν⟧ neither ancestral grave to_share. **11** ⟦Προσπεσόντων⟧ but/and the/this/who king about the/this/who ⟦γεγονότων⟧, ⟦διέλαβεν⟧ ⟦ἀποστατεῖν⟧ the/this/who Jewish/Judea; whence ⟦ἀναζεύξας⟧ out_from Aiguptou ⟦τεθηριωμένος⟧ the/this/who soul, to_take the/this/who on_one_hand city ⟦δορυάλωτον⟧. **12** and to_ _order the/this/who soldier ⟦κόπτειν⟧ unsparingly the/this/who ⟦ἐμπίπτοντας⟧, and the/this/who toward the/this/who home to_ascend ⟦κατασφάζειν⟧. **13** ⟦Ἐγίνοντο⟧ but/and ⟦νέων⟧ and elder ⟦ἀναιρέσιες⟧, man and/both and woman and child disappearance, virgin and/both and child ⟦σφαγαί⟧. **14** eight but/and myriad in/on/among the/this/who all day three ⟦κατεφθάρησαν⟧, four on_one_hand in/on/among hand ⟦νομαῖς⟧, no worse,_less but/and the/this/who to_ _slaughter ⟦ἐπράθησαν⟧. **15** and no ⟦ἀρκεσθεὶς⟧ but/and this/he/she/it, ⟦κατετόλμησεν⟧ toward the/this/who all the/this/who earth ⟦ἁγιώτατον⟧ temple to_enter, guide/leader to_have/be the/this/who Menelaon, the/this/who and the/this/who ⟦νόμων⟧ and the/this/who ⟦πατρίδος⟧ ⟦προδότην⟧ ⟦γεγονότα⟧. **16** and the/this/who ⟦μιαραῖς⟧ hand the/this/who sacred vessel to_take, and the/this/who by/under another king ⟦ἀνατεθέντα⟧ to/with growth and glory of_the place and honour, the/this/who profane hand ⟦συσσύρων⟧ to_give/deliver. **17** and ⟦ἐμετεωρίζετο⟧ the/this/who mind the/this/who Antiokos, no ⟦συνορῶν⟧ that/since through/because_of the/this/who sin the/this/who the/this/who city ⟦οἰκούντων⟧ ⟦ἀπώργισται⟧ ⟦βραχέως⟧ the/this/who master, for to_be about the/this/who place overlooking. **18** if but/and not to_happen ⟦προενέχεσθαι⟧ much ⟦ἁμαρτήμασι⟧, just_as the/this/who Haʸliodōros the/this/who ⟦πεμφθεὶς⟧ by/under Seleukou of_the king upon/to/against the/this/who ⟦ἐπίσκεψιν⟧ of_the treasury, this/he/she/it ⟦προαχθεὶς⟧ instantly ⟦μαστιγωθεὶς⟧ ⟦ἀνετράπη⟧ of_the ⟦θράσους⟧. **19** but no through/because_of the/this/who place the/this/who Gentile_nation, but through/because_of the/this/who Gentile_nation the/this/who place the/this/who lord to_select. **20** therefore and he/she/it/self the/this/who place ⟦συμμετασχὼν⟧ the/this/who of_the Gentile_nation ⟦δυσπετημάτων⟧ to_be, later ⟦εὐεργετημάτων⟧ by/under of_ _the lord to_participate; and the/this/who ⟦καταλειφθεὶς⟧

16 RV 5:9 · Note See 1 Maccabees 12:7.

Literal Version

in/on/among the/this/who of_the almighty wrath, again
in/on/among the/this/who of_the great ⟦Δεσπότου⟧
reconciliation with/after all glory ⟦ἐπανωρθώθη⟧.
21 the/this/who ⟦γοῦν⟧ Antiokos ⟦ὀκτακόσια⟧ to/with
the/this/who ⟦χιλίοις⟧ ⟦ἀπενεγκάμενος⟧ out_from of_the
temple talent, ⟦θᾶττον⟧ toward Antiokeian to_separate/leave,
⟦οἰόμενος⟧ away_from the/this/who ⟦ὑπερηφανίας⟧
the/this/who on_one_hand earth ⟦πλωτὴν⟧, and the/this/who
sea ⟦πορευτὸν⟧ ⟦θέσθαι⟧ through/because_of the/this/who
⟦μετεωρισμὸν⟧ the/this/who heart. **22** to_leave_behind
but/and and ⟦ἐπιστάτας⟧ of_the ⟦κακοῦν⟧ the/this/who family,
in/on/among on_one_hand Hierosolumois Filippon,
the/this/who on_one_hand family ⟦Φρύγα⟧, the/this/who
but/and way ⟦βαρβαρώτερον⟧ to_have/be of_the
⟦καταστήσαντος⟧; **23** in/on/among but/and Garizin
Andronikon, to/with but/and this/he/she/it Menelaon, which
⟦χείριστα⟧ the/this/who another ⟦ὑπερῄρετο⟧ the/this/who
⟦πολίταις⟧, ⟦ἀπεχθῆ⟧ but/and to/with the/this/who ⟦πολίτας⟧
Youdaious to_have/be ⟦διάθεσιν⟧. **24** to_send but/and
the/this/who ⟦μυσάρχην⟧ Apollōnion with/after troops
⟦δισμυρίων⟧ to/with the/this/who ⟦δισχιλίοις⟧, ⟦προστάξας⟧
the/this/who in/on/among age/height all ⟦κατασφάξαι⟧,
the/this/who but/and woman and new ⟦πωλεῖν⟧.
25 this/he/she/it but/and to_come toward Hierosoluma, and
the/this/who peaceful ⟦ὑποκριθείς⟧, to_hold_fast/out until
the/this/who holy day of_the Sabbath; and to_take
⟦ἀργοῦντας⟧ the/this/who Youdaious, the/this/who by/under
my/your/him-self ⟦ἐξοπλησίαν⟧ to_order. **26** and the/this/who
⟦ἐξελθόντας⟧ all upon/to/against the/this/who sight
⟦συνεξεκέντησε⟧, and toward the/this/who city with
the/this/who ⟦ὅπλοις⟧ ⟦εἰσδραμὼν⟧ sufficient ⟦κατέστρωσε⟧
multitude. **27** Youdas but/and the/this/who Makkabaios tenth
how/somewhere ⟦γενηθεὶς⟧, and to_leave toward
the/this/who deserted, wild_animal way in/on/among
the/this/who mountain ⟦διέζη⟧ with the/this/who with/after
he/she/it/self/my/your/him-self/there, and the/this/who
⟦χορτώδη⟧ food ⟦σιτούμενοι⟧ ⟦διατέλουν⟧, to/with
the/this/who not ⟦μετασχεῖν⟧ of_the defilement

6:1 with/after no much but/and time to_send_out/away
the/this/who king ⟦γέροντα⟧ Athaynaion, ⟦ἀναγκάζειν⟧
the/this/who Youdaious ⟦μεταβαίνειν⟧ out_from the/this/who
⟦πατρῴων⟧ ⟦νόμων⟧, and the/this/who of_the God ⟦νόμοις⟧
not ⟦πολιτεύεσθαι⟧, **2** ⟦μολῦναι⟧ but/and and the/this/who
in/on/among Hierosolumois ⟦νεὼν⟧, and ⟦προσονομάσαι⟧ Dios
Olumpiou, and the/this/who in/on/among Garizin, as/just_as
⟦ἐτύγχανον⟧ the/this/who the/this/who place ⟦οἰκοῦντες⟧,
Dios Xeniou. **3** ⟦Χαλεπὴ⟧ but/and and the/this/who crowd to_
_be and ⟦δυσχερὴς⟧ the/this/who insurrection/stoppage
the/this/who evil. **4** the/this/who on_one_hand for temple
debauchery and ⟦κώμων⟧ ⟦ἐπεπλήρωτο⟧ by/under
the/this/who Gentile_nation ⟦ῥαθυμούντων⟧ with/after

Readers' Version

malicious mind[17] towards the Yehudim[18] whom he'd made his citizens, **24** he sent that[19] lord of pollutions Apolonios with an army of twenty-two thousand, commanding him to kill all those who were of full age, and to sell the women and the boys as slaves. **25** He came to Yerushalem, and pretending to be a man of peace, waited till the holy day of the Sabbath, and finding the Yehudim at rest from work, he commanded his men to parade fully armed. **26** He put to the sword all those who came out to the spectacle. Running into the city with the armed men, he killed great multitudes. **27** But Yehudah (Judas), who's also called Makabi (Maccabaeus), with about nine others, withdrew himself, and with his company kept himself alive in the mountains like wild animals do. They continued feeding on what grew wild, that they might not be partakers of the defilement.

The king forbids obedience to God's law

6:1 Not long after this, the king sent out an[20] old man of Athainai to compel the Yehudim (Jews) to depart from the laws of their fathers and not to live by God's laws, **2** and also to pollute the sanctuary in Yerushalem and to call it by the name of Olympian Zeus, and to call the sanctuary in Gerizim by the name of Zeus the Protector of foreigners, even as the people who lived in that place did.

3 The visitation of this evil was harsh and utterly grievous. **4** Because the temple was filled with debauchery and revelling by the heathen, who dallied with prostitutes,[21] and had inter-

17 **RV 5:23 · Note** Some authorities read towards the Jews, he sent. The Greek text of this sentence is uncertain.

18 **RV 5:23 · Note** Compare 2 Maccabees 4:9, 19; 9:19.

19 **RV 5:24 · Note** Grk. Μυσάρχην, which also may mean ruler of the Mysians.

20 **RV 6:1 · Note** Or, Geron an Athenian

21 **RV 6:4 · Note** Or, idled with their fellows

Readers' Version

course with women within the sacred precincts, and moreover brought inside things that weren't appropriate. 5 The altar was filled with those abominable things which had been prohibited by the laws. 6 A man could neither keep the Sabbath, nor observe the feasts of their ancestors, nor so much as confess himself to be a Yehudi (Jew).

7 On the day of the king's birth every month, they were led along with bitter constraint to eat of the sacrifices. When the feast of Dionusia came, they were compelled to go in procession in honour of Dionusos, wearing wreaths of ivy. 8 A decree went out to the neighbouring Greek cities, by the suggestion of Ptolemaios (Ptolemy), that they should observe the same conduct against the Yehudim, and should make them eat of the sacrifices, 9 and that they should kill those who didn't choose to go over to the Greek rites. So the present misery was for all to see. 10 Because example, two women were brought in for having circumcised their children. These, when they'd led them publicly around the city with the babes hung from their breasts, they threw down headlong from the wall. 11 Others who'd run together into the caves nearby to keep the seventh day secretly, were betrayed to Filippos (Philip) and were all burnt together, because their piety kept them from defending themselves, in view of the honour of that most solemn day.

God's discipline and mercy

12 I urge those who read this book to not be discouraged because of the calamities, but recognise that these punishments weren't for the destruction, but for the chastening of our race. 13 Because indeed it's a sign of great kindness that those who act impiously aren't let alone for a long time, but immediately meet with retribution. 14 Because in the case of the other nations, the Sovereign master waits patiently to punish them until they've attained to the full measure of their sins; but not with us, 15 that he may not take vengeance on us afterward,[22] when we've come to the[23] height of our sins. 16 Therefore he never withdraws his mercy from us; but though he chastens with calamity, he doesn't forsake his own people. 17 However let this that we've spoken suffice to remind you; but after a few words, we must come to the narrative.

Eleazar chooses death over disobedience

18 Eleazar, one of the principal scribes, a man already well advanced in years, and of a noble face, was compelled to open his mouth to eat swine's flesh. 19 But he, welcoming death with honour rather than life with defilement, advanced of his own accord to the instrument of torture, but first spat out the flesh, 20 as men ought to come who are resolute to repel such things as not even for the natural love of life is it lawful to taste.

21 But those who had the charge of that forbidden sacrificial feast took the man aside, for the acquaintance which of old times they had with him, and privately implored him to bring flesh of his own providing, such as was proper for him to use,

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⟦ἑταιρῶν⟧, and in/on/among the/this/who ⟦ἱεροῖς⟧ ⟦περιβόλοις⟧ ⟦γυναιξὶ⟧ ⟦πλησιαζόντων⟧, still but/and the/this/who not be_fit inside ⟦φερόντων⟧. 5 the/this/who but/and altar the/this/who ⟦ἀποδιεσταλμένοις⟧ away_from the/this/who ⟦νόμων⟧ unlawful ⟦ἐπεπλήρωτο⟧. 6 to_be but/and neither ⟦σαββατίζειν⟧, neither ⟦πατρῴους⟧ ⟦ἑορτὰς⟧ ⟦διαφυλάττειν⟧, neither without_reserve Jewish ⟦ὁμολογεῖν⟧ to_be. 7 to_bring but/and with/after ⟦πικρᾶς⟧ necessity toward the/this/who according_to month of_the king ⟦γενέθλιον⟧ day upon/to/against ⟦σπλαγχνισμόν⟧; to_be but/and Dionusiōn festival, ⟦ἠναγκάζοντο⟧ the/this/who Jewish ⟦κισσοὺς⟧ to_ _have/be ⟦πομπεύειν⟧ the/this/who Dionusōi. 8 a_referendum but/and to_fall_out toward the/this/who ⟦ἀστυγείτονας⟧ city ⟦Ἑλληνίδας⟧, Ptolemaiōn ⟦ὑποτιθεμένων⟧ the/this/who he/she/it/self/my/your/him-self ⟦ἀγωγὴν⟧ according_to the/this/who Jewish, to_bring and ⟦σπλαγχνίζειν⟧; 9 the/this/who but/and not ⟦προαιρουμένους⟧ ⟦μεταβαίνειν⟧ upon/to/against the/this/who ⟦Ἑλληνικὰ⟧, ⟦κατασφάζειν⟧; ⟦παρῆν⟧ therefore/then ⟦ὁρᾷν⟧ the/this/who be_present ⟦ταλαιπωρίαν⟧. 10 two for woman ⟦ἀνηνέγθησαν⟧ ⟦περιτετμηκυῖαι⟧ the/this/who child he/she/it/self; this/he/she/it but/and out_from the/this/who ⟦μαστῶν⟧ to_ _hang the/this/who infant, and public ⟦περιαγαγόντες⟧ he/she/it/self the/this/who city, according_to of_the wall ⟦ἐκρήμνισαν⟧. 11 other but/and near/neighbour ⟦συνδραμόντες⟧ toward the/this/who cave, secretly to_bring the/this/who ⟦ἑβδομάδα⟧, ⟦μηνυθέντες⟧ the/this/who Filippōi ⟦συνεφλογίσθησαν⟧, through/because_of the/this/who ⟦εὐλαβῶς⟧ to_have/be to_help my/your/him-self according_to the/this/who glory the/this/who ⟦σεμνοτάτης⟧ day. 12 to_ _plead/comfort therefore/then the/this/who ⟦ἐντυγχάνοντας⟧ this the/this/who book, not ⟦συστέλλεσθαι⟧ through/because_ _of the/this/who ⟦συμφορὰς⟧, to_count but/and the/this/who punishment not to/with destructive, but to/with discipline of_ _the family I/we ⟦εὖναι⟧. 13 and the/this/who not much time ⟦ἐᾶσθαι⟧ the/this/who ⟦δυσσεβοῦντας⟧, but immediately ⟦περιπίπτειν⟧ ⟦ἐπιτιμίοις⟧, great good_deed sign to_be. 14 no for, just_as and upon/to/against the/this/who another Gentile_nation ⟦ἀναμένει⟧ to_have_patience the/this/who master, until of_the ⟦καταντήσαντας⟧ he/she/it/self to/with fulfillment sin, ⟦κολάσαι⟧, thus(-ly) and upon/to/against I/we to_judge 15 to_be, in_order_that/to not to/with goal/tax ⟦ἀφικομένων⟧ I/we the/this/who sin, later I/we ⟦ἐκδικᾷ⟧. 16 therefore and_not once/when on_one_hand the/this/who mercy he/she/it/self/my/your/him-self/there away_from I/we ⟦ἀφίστησι⟧; ⟦παιδεύων⟧ but/and with/after ⟦συμφορᾶς⟧, no ⟦ἐγκαταλείπει⟧ the/this/who my/your/him-self a_people. 17 but/however until ⟦ὑπομνήσεως⟧ ⟦ταῦθ'⟧ I/we ⟦εἰρήσθω⟧; through/because_of little/few but/and one_must_come upon/to/against the/this/who narrative. 18 Eleazaros one the/this/who ⟦πρωτευόντων⟧ scribe, man already ⟦προβεβηκὼς⟧ the/this/who age/height, and the/this/who ⟦πρόσοψιν⟧ of_the face ⟦κάλλιστος⟧ ⟦τυγχάνων⟧, ⟦ἀναχανὼν⟧ ⟦ἠναγκάζετο⟧ to_eat ⟦ὕειον⟧ meat. 19 the/this/who but/and

22 **RV 6:15 · Note** Or, when our sins have come to their height

23 **RV 6:15 · Note** Grk. end.

Literal Version

the/this/who with/after ⟦εὐκλείας⟧ death more or/than
the/this/who with/after ⟦μύσους⟧ life to_receive,
⟦αὐθαιρέτως⟧ upon/to/against the/this/who a_tambourine
⟦προσῆγε⟧; **20** ⟦προπτύσας⟧ but/and, according_to which be_
_necessary way to_come_near/agree the/this/who
⟦ὑπομένοντας⟧ ⟦ἀμύνεσθαι⟧, which no ⟦θέμις⟧ to_taste
through/because_of the/this/who to/with the/this/who to_
_live ⟦φιλοστοργίαν⟧. **21** the/this/who but/and to/with
the/this/who ⟦παρανόμῳ⟧ ⟦σπλαγχνισμῷ⟧ to_appoint,
through/because_of the/this/who out_from the/this/who
⟦παλαιῶν⟧ time to/with the/this/who man knowledge/to_
know, ⟦ἀπολαβόντες⟧ he/she/it/self ⟦κατιδίαν⟧ to
_plead/comfort, ⟦ἐνέγκαντα⟧ meat which ⟦καθῆκον⟧
he/she/it/self ⟦χρήσασθαι⟧ through/because_of
he/she/it/self/my/your/him-self/there ⟦παρασκευασθέντα⟧,
⟦ὑποκριθῆναι⟧ but/and which/how to_eat the/this/who
by/under of_the king to_order the/this/who away_from
the/this/who sacrifice ⟦κρεῶν⟧, **22** in_order_that/to
this/he/she/it to_do/require ⟦ἀπολυθῇ⟧ of_the death, and
through/because_of the/this/who ⟦ἀρχαίαν⟧ to/with
he/she/it/self ⟦φιλίαν⟧ good_luck ⟦φιλανθρωπίας⟧.
23 the/this/who but/and ⟦λογισμὸν⟧ beautiful to_take_up and
worthy the/this/who age/height, and the/this/who of_the
⟦γήρως⟧ ⟦ὑπεροχῆς⟧, and the/this/who ⟦ἐπικτήτου⟧ and
⟦ἐπιφανοῦς⟧ ⟦πολιᾶς⟧, and the/this/who out_from child
⟦καλλίστης⟧ ⟦ἀνατροφῆς⟧, more but/and the/this/who holy
and ⟦θεοκτίστου⟧ ⟦νομοθεσίας⟧, ⟦ἀκολούθως⟧ ⟦ἀπεφήνατο⟧,
quickly to_speak ⟦προπέμπειν⟧ toward the/this/who Hades.
24 no for the/this/who our age/height worthy to_be
⟦ὑποκριθῆναι⟧, in_order_that/to much the/this/who ⟦νέων⟧
⟦ὑπολαβόντες⟧ Eleazaron the/this/who ⟦ἐννενηκονταετῆ⟧
⟦μεταβεβηκέναι⟧ toward ⟦ἀλλοφυλισμόν⟧, **25** and
he/she/it/self through/because_of the/this/who my
hypocrisy, and through/because_of the/this/who small and
⟦ἀκαριαῖον⟧ to_live ⟦πλανηθῶσι⟧ through/because_of I/we,
and ⟦μῦσος⟧ and ⟦κηλίδα⟧ of_the ⟦γήρως⟧ ⟦κατακτήσομαι⟧.
26 if for and upon/to/against of_the be_present ⟦ἐξελοῦμαι⟧
the/this/who out_from a_human ⟦τιμωρίαν⟧, but
the/this/who of_the almighty hand neither to_live neither to_
_die ⟦ἐκφεύξομαι⟧. **27** therefore ⟦ἀνδρείως⟧ on_one_hand now
⟦διαλλάξας⟧ the/this/who life, of_the on_one_hand ⟦γήρως⟧
worthy ⟦φανήσομαι⟧, **28** the/this/who but/and ⟦νέοις⟧
example ⟦γενναῖον⟧ ⟦καταλελοιπὼς⟧, toward the/this/who
eagerly and ⟦γενναίως⟧ above/for the/this/who ⟦σεμνῶν⟧ and
holy ⟦νόμων⟧ ⟦ἀπευθανατίζειν⟧; so_great but/and to_say.
upon/to/against the/this/who a_tambourine immediately to_
_come/go. **29** the/this/who but/and ⟦ἀγόντων⟧ the/this/who
small before/previously ⟦εὐμένειαν⟧ to/with he/she/it/self
toward ⟦δυσμένειαν⟧ ⟦μεταβαλόντων⟧ through/because_of
the/this/who the/this/who ⟦προειρημένους⟧ word,

Readers' Version

and to make as if he did eat of the flesh from the sacrifice, as had been commanded by the king; **22** that by so doing he might be delivered from death, and so his ancient friendship with them might be treated kindly. **23** But he, having formed a high resolve, and one that became his years, the dignity of old age, and the grey hairs[24] which he'd reached with honour, and his excellent[25] education from a child, or rather the holy laws[26] of God's ordaining, declared his mind accordingly, bidding them to quickly send him to Haidais.

24 "Because it doesn't become our years to dissemble," he said, "that many of the young should suppose that Eleazar, the man of ninety years, had gone over to an alien religion; **25** and so they, because of my deception, and for the sake of this brief and momentary life, would be led astray because of me, and I defile and disgrace myself in my old age. **26** Because even if for the present time I'd remove from me the punishment of men, yet whether I live or die, I wouldn't escape the Almighty's hands. **27** Therefore, by bravely parting with my life now, I'll show myself worthy of my old age, **28** and leave[27] behind a noble example to the young to die willingly and nobly a glorious death for the revered and holy laws."

When he'd said these words, he went immediately to the instrument of torture. **29** When they changed the good will they bore towards him a little before into ill will because these words of his were, as they thought, sheer madness,[28] **30** and when he was at the point to die with the[29] blows, he groaned aloud and said, "To the master, who has the holy knowledge, it's manifest that, while I might have been delivered from death, I endure severe pains in my body by being scourged; but in soul I gladly suffer these things because of my fear of him."

31 So this man also died like this, leaving his death for an example of nobleness and a memorial of virtue, not only to the young but also to the great body of his nation.

24 **RV 6:23 · Note** The Greek text appears to be corrupt.

25 **RV 6:23 · Note** Some authorities read manner of life.

26 **RV 6:23 · Note** Grk. legislation.

27 **RV 6:28 · Note** Grk. one that has left behind.

28 **RV 6:29 · Note** The Greek text of this verse is uncertain.

29 **RV 6:30 · Note** Or, blows

Readers' Version

Seven brothers die for God's law

7:1 It happened that seven brothers and their mother were at the king's command taken and shamefully handled with scourges and cords, to compel them to taste of the abominable swine's flesh. **2** One of them made himself the spokesman and said, "What'd you ask and learn from us? Because we're ready to die rather than transgress the laws of our ancestors."

3 The king fell into a rage, and commanded that pans and cauldrons be heated. **4** When these were immediately heated, he gave orders to cut out the tongue of him who'd been their spokesman, and to scalp him, and to cut off his extremities, with the rest of his brothers and his mother looking on. **5** And when he was utterly[30] maimed, the king gave orders to bring him to the fire, being yet alive, and to fry him in the pan. And as the smoke from the pan spread far, they and their mother also exhorted one another to die nobly, saying this: **6** "The master God sees, and in truth is[31] entreated for us, as Mosheh (Moses) declared in his[32] song, which witnesses against the people to their faces, saying, 'And he'll have compassion on his servants.' "

7 And when the first had died like this, they brought the second to the mocking; and they pulled off the skin of his head with the hair and asked him, "Will you eat, before your body is punished in every limb?"

8 But he answered in the language of his ancestors and said to them, "No." Therefore he also underwent the next torture in succession, as the first had done. **9** When he was at the last gasp, he said, "You, miscreant, release us out of this present life, but the King of the world will raise us who've died for his laws up to an eternal renewal of life."

10 After him, the third was made a victim of their mocking. When he was required, he quickly put out his tongue, and stretched out his hands courageously, **11** and nobly said, "I got these from heaven. Because his laws' sake I treat these with contempt. From him, I hope to receive these back again." **12** As a result, the king himself and those who were with him were aston-

Literal Version

which/how he/she/it/self ⟦διελάμβανον⟧, ⟦ἀπόνοιαν⟧ to_be; **30** to_ensue but/and the/this/who plague/blow/wound to_ _decease, to_sigh_deeply to_say, the/this/who lord the/this/who the/this/who holy knowledge/to_know to_ _have/be manifest to_be, that/since be_able ⟦ἀπολυθῆναι⟧ of_ _the death, ⟦σκληρὰς⟧ to_endure according_to the/this/who body ⟦ἀλγηδόνας⟧ ⟦μαστιγούμενος⟧, according_to soul but/and gladly through/because_of the/this/who he/she/it/self/my/your/him-self/there fear this/he/she/it to_suffer. **31** and this/he/she/it therefore/then this/he/she/it the/this/who way ⟦μετήλλαξεν⟧, no alone/only the/this/who ⟦νέοις⟧, but and the/this/who ⟦πλείστοις⟧ of_the Gentile_ _nation the/this/who my/your/him-self death example ⟦γενναιότητος⟧ and memorial ⟦ἀρετῆς⟧ to_leave_behind.

7:1 to_happen but/and and seven brother with/after the/this/who ⟦μητρὸν⟧ ⟦συλληφθέντας⟧ ⟦ἀναγκάζεσθαι⟧ by/under of_the king away_from the/this/who ⟦ἀθεμίτων⟧ ⟦ὑείων⟧ ⟦κρεῶν⟧ ⟦ἐφάπτεσθαι⟧, ⟦μάστιξι⟧ and ⟦νευραῖς⟧ ⟦αἰκιζομένους⟧. **2** one but/and he/she/it/self to_be defender,_ _advocate, thus(-ly) to_say, one/which? to_ensue to_ask, and ⟦μανθάνειν⟧ from_with I/we? ready for to_die to_be or/than ⟦παραβαίνειν⟧ the/this/who ⟦πατρίους⟧ law. **3** ⟦Ὀργιζόμενος⟧ but/and to_be the/this/who king, to_order ⟦τήγανα⟧, and ⟦λέβητας⟧ ⟦ἐκπυροῦν⟧. **4** the/this/who but/and ⟦ἐκπυρωθέντων⟧, instantly the/this/who to_be he/she/it/self ⟦προήγορον⟧ to_order ⟦γλωσσοτομεῖν⟧, and ⟦περισκυθίσαντας⟧ ⟦ἀκρωτηριάζειν⟧, the/this/who remaining brother, and the/this/who ⟦μετρὸς⟧, ⟦συνορώντων⟧. **5** useless but/and he/she/it/self the/this/who ⟦ὅλοις⟧ to_be, to_order the/this/who fire to_bring_near ⟦ἔμπνουν⟧, and ⟦τηγανίζειν⟧; the/this/who but/and ⟦ἀτμίδος⟧ upon/to/against sufficient ⟦διαδιδούσης⟧ of_the ⟦τηγάνου⟧, one_another to_ _plead/comfort with the/this/who mother ⟦γενναίως⟧ to_ _decease, to_speak thus(-ly). **6** the/this/who lord the/this/who God ⟦ἐφορᾷ⟧, and the/this/who ⟦ἀληθείαις⟧ upon/to/against I/we to_plead/comfort, just_as through/because_of the/this/who according_to face ⟦ἀντιμαρτυρούσης⟧ ⟦ᾠδῆς⟧ ⟦διεσάφησε⟧ Mōusaʸs, to_speak, and upon/to/against the/this/who slave he/she/it/self/my/your/him-self/there ⟦παρακληθήσεται⟧. **7** ⟦Μεταλλάξαντος⟧ but/and of_the first the/this/who way this/he/she/it, the/this/who secondly ⟦ἦγον⟧ upon/to/against the/this/who ⟦ἐμπαιγμόν⟧; and the/this/who the/this/who head leather with the/this/who ⟦θριξὶ⟧ ⟦περισύραντες⟧, to_question, if to_eat before of_the ⟦τιμωρηθῆναι⟧ the/this/who body according_to member? **8** the/this/who but/and to_answer the/this/who ⟦πατρίῳ⟧ voice/sound to_say, not; therefore and **9** this/he/she/it the/this/who next/afterward to_take ⟦βάσανον⟧, which/how the/this/who first. in/on/among last/least but/and wind/breath to_be, to_say, you on_one_hand ⟦ἀλάστωρ⟧ out_ _from of_the be_present I/we to_live to_release, the/this/who but/and of_the world king ⟦ἀποθανόντας⟧ I/we above/for the/this/who he/she/it/self/my/your/him-self/there

30 RV 7:5 · Note Grk. useless.

31 RV 7:6 · Note Or, comforted in

32 RV 7:6 · Note See Deuteronomy 31:21 and 32:36.

Literal Version

⟦νόμων⟧ toward eternal ⟦ἀναβίωσιν⟧ life I/we to_arise.
10 with/after but/and this/he/she/it the/this/who third
⟦ἐνεπαίζετο⟧, and the/this/who tongue ⟦αἰτηθεὶς⟧ quickly
⟦προέβαλε⟧, and the/this/who hand ⟦εὐθαρσῶς⟧ ⟦προέτεινε⟧,
11 and ⟦γενναίως⟧ to_say, out_from heaven this/he/she/it
⟦κέκτημαι⟧, and through/because_of the/this/who
he/she/it/self/my/your/him-self/there law ⟦ὑπερορῶ⟧
this/he/she/it, and from_with
he/she/it/self/my/your/him-self/there this/he/she/it again
to_hope/expect ⟦κομίσασθαι⟧. **12** so he/she/it/self
the/this/who king and the/this/who with he/she/it/self be_
_astonished the/this/who of_the ⟦νεανίσκου⟧ soul, which/how
in/on/among none the/this/who ⟦ἀλγηδόνας⟧ ⟦ἐτίθετο⟧.
13 and this/he/she/it but/and ⟦μεταλλάξαντος⟧, the/this/who
fourth likewise ⟦ἐβασάνιζον⟧ ⟦αἰκιζόμενοι⟧. **14** and
⟦γεννόμενος⟧ to/with the/this/who to_decease, thus(-ly) to_
_say, ⟦αἱρετὸν⟧ ⟦μεταλλάσσοντας⟧ by/under a_human
the/this/who by/under of_the God ⟦προσδοκᾷν⟧ ⟦ἐλπίδας⟧,
again ⟦ἀναστήσεσθαι⟧ by/under
he/she/it/self/my/your/him-self/there; you/your on_one_
_hand for resurrection toward life no to_be. **15** ⟦Ἐχομένως⟧
but/and the/this/who ⟦πέμπτον⟧ ⟦προσάγοντες⟧ ⟦ᾐκίζοντο⟧.
16 the/this/who but/and to/with he/she/it/self to_perceive,
to_say, authority in/on/among a_human to_have/be perishable
to_be, the/this/who/which to_will/desire to_do/make; not to_
_think but/and the/this/who family I/we by/under of_the God
⟦καταλελεῖφθαι⟧. **17** you but/and ⟦καρτέρει⟧, and to_
_see/experience the/this/who ⟦μεγαλεῖον⟧
he/she/it/self/my/your/him-self/there power, which/how
you and the/this/who seed you ⟦βασανίσει⟧. **18** with/after
but/and this/he/she/it ⟦ἦγον⟧ the/this/who ⟦ἔκτον⟧, and to_
_ensue to_die, to_say, not ⟦πλανῶ⟧ in_vain, I/we for
through/because_of my/your/him-self this/he/she/it to_
_suffer to_sin toward the/this/who my/your/him-self God, for
worthy ⟦θαυμασμοῦ⟧ to_be. **19** you but/and not ⟦νομίσῃς⟧
innocent to_be, ⟦θεομαχεῖν⟧ ⟦ἐπιχειρήσας⟧. **20** exceedingly
but/and the/this/who mother marvellous and ⟦μνήμης⟧
good-doer worthy, who/which ⟦ἀπολλυμένους⟧ son seven
⟦συνορῶσα⟧ one by/under time/right_time day, confidently
to_bear/lead through/because_of the/this/who
upon/to/against lord ⟦ἐλπίδας⟧. **21** each but/and
he/she/it/self to_plead/comfort the/this/who ⟦πατρίῳ⟧
voice/sound, ⟦γενναίῳ⟧ to_fulfill ⟦φρονήματι⟧, and
the/this/who ⟦θῆλυν⟧ ⟦λογισμὸν⟧ ⟦ἄρσενι⟧ ⟦θυμῷ⟧
⟦διεγείρασα⟧, to_speak to/with he/she/it/self, **22** and_not
⟦οἶδ'⟧ that toward the/this/who my ⟦ἐφάνητε⟧
belly/womb/stomach, and_not I/we the/this/who
spirit/breath and the/this/who life you ⟦ἐχαρισάμην⟧, and
the/this/who each ⟦στοιχείωσιν⟧ no I/we ⟦διερύθμισα⟧.
23 therefore the/this/who of_the world creator the/this/who
⟦πλάσας⟧ a_human ⟦γένεσιν⟧, and all ⟦ἐξευρὼν⟧ ⟦γένεσιν⟧, and

Readers' Version

ished at the young man's soul, for he regarded the pains as nothing.

13 When he too was dead, they shamefully handled and tortured the fourth in the same way. **14** Being near to death he said this: "It's good to die at the hands of men and look for the hope which is given by God, that we'll be raised up again by him. Because as for you, you'll have no resurrection to life."

15 Next after him, they brought the fifth and shamefully handled him. **16** But he looked towards the[33] king and said, "Because you have authority among men, though you're corruptible, you do what you please. But don't think that our race has been forsaken by God. **17** But hold on to your ways, and see how his sovereign majesty will torture you and your descendants!"

18 After him they brought the sixth. When he was about to die, he said, "Don't be vainly deceived, for we suffer these things for our own doings, as sinning against our own God. Astounding things have happen; **19** but don't think you that you'll be unpunished, having tried to fight against God!"

A mother encourages her sons to remain faithful

20 But above all, the mother was marvellous and worthy of honourable memory; for when she watched seven sons perishing within the space of one day, she bore the sight with a good courage because of her hope in the master. **21** She exhorted each one of them in the language of their fathers, filled with a noble spirit and stirring up her woman's thoughts with manly courage, saying to them, **22** "I don't know how you came into my womb. It wasn't I who gave you your spirit[34] and your life. It wasn't I who brought into order the first elements of each one of you. **23** Therefore the Creator of the world, who shaped the first origin of man and devised the first origin of all things, in mercy gives back to you again both your spirit[35] and your life, as you now treat yourselves with contempt for his laws' sake."

24 But Antiokos (Antiochus), thinking himself to be despised, and suspecting the reproachful voice, while the youngest was yet alive didn't only make his appeal to him by words, but also at the same time promised with oaths that he'd enrich him and[36] raise him to high honour if he'd turn from the ways of his ancestors, and that he'd take him for his friend[37] and entrust him with public affairs. **25** But when the young man would in no way listen, the king called to him his mother, and urged her to advise the youth to save himself. **26** When he'd urged her with many words, she undertook to persuade her son. **27** But bending towards him, laughing the cruel tyrant to scorn, she spoke this in the language of her fathers: "My son, have pity on me who carried you nine months in my womb, and nursed you three years, and nourished and brought you up to this age, and sustained

33 **RV 7:16 · Note** Grk. him.

34 **RV 7:22 · Note** Or, breath

35 **RV 7:23 · Note** Or, breath

36 **RV 7:24 · Note** Grk. make him one that is counted happy.

37 **RV 7:24 · Note** See 2 Maccabees 8:9.

Readers' Version

you. **28** I beg you, my child, to lift your eyes to the sky and the earth, and to see all things that are in it, and thus to recognise that God made them not of things that were, and that the race of men in this way comes into being. **29** Don't be afraid of this butcher, but, proving yourself worthy of your brothers, accept your death, that in God's mercy I may receive you again with your brothers."

30 But before she'd finished speaking, the young man said, "What are you all waiting for? I don't obey the king's commandment, but I listen to the commandment of the law that was given to our fathers through Mosheh (Moses). **31** But you, who've devised all kinds of evil against the Ivrim (Hebrews), will in no way escape God's hands. **32** Because we're suffering because of our own sins. **33** If for rebuke and chastening, our living master has been angered a little while, yet he'll again be reconciled with his own servants. **34** But you, Oh unholy man and of all most vile, don't be vainly lifted up in your wild pride with uncertain hopes, raising your hand against the heavenly children. **35** Because you haven't yet escaped the judgement of the Almighty God who sees all things. **36** Because these our brothers, having endured a short pain that brings eternal life,[38] have now died under God's covenant.[39] But you, through God's judgement, will receive in just measure the penalties of your arrogance. **37** But I, as my brothers, give up both body and soul for the laws of our fathers, calling on God that he may speedily become gracious[40] to the nation, and that you, amidst trials and deadly diseases, may confess that he alone is God, **38** and that in me and my brothers you may bring to an end[41] the Almighty's anger which has been justly brought on our whole race."

39 But the king, falling into a rage, handled him worse than all the rest, being exasperated at his mocking. **40** So he also died pure, putting his whole trust in the master.

41 Last of all, after her sons, the mother died.

42 Let it then suffice to have said thus much about the sacrificial feasts and the extreme tortures.

Literal Version

the/this/who spirit/breath and the/this/who life you again to_
_pay with/after mercy, which/how now ⟦ὑπερορᾶτε⟧
my/your/him-self through/because_of the/this/who
⟦αὐτοῦνόμους⟧. **24** the/this/who but/and Antiokos ⟦οἰόμενος⟧
⟦καταφρονεῖσθαι⟧, and the/this/who ⟦ὀνειδίζουσαν⟧
⟦ὑφορώμενος⟧ voice/sound, still of_the ⟦νεωτέρου⟧
⟦περιόντος⟧, no alone/only through/because_of word
⟦ἐποιεῖτο⟧ the/this/who encouragement, but and
through/because_of ⟦ὅρκων⟧ ⟦ἐπίστου⟧, together ⟦πλουτιεῖν⟧
and ⟦μακαριστὸν⟧ ⟦ποιήσειν⟧ ⟦μεταθέμενον⟧ away_from
the/this/who ⟦πατρίων⟧ ⟦νόμων⟧, and friendly/friend ⟦ἔξειν⟧,
and need ⟦ἐμπιστεύσειν⟧. **25** of_the but/and young_man surely_
_not ⟦προσέχοντος⟧, to_call_to/summon the/this/who king
the/this/who mother, to_urge of_the ⟦μειρακίου⟧ to_be
⟦σύμβουλον⟧ upon/to/against salvation. **26** much but/and
he/she/it/self/my/your/him-self/there ⟦παραινέσαντος⟧,
⟦ἐπεδέξατο⟧ ⟦πείσειν⟧ the/this/who son. **27** ⟦Προσκύψασα⟧
but/and he/she/it/self, ⟦χλευάσασα⟧ the/this/who ⟦ὠμὸν⟧
tyrant, thus(-ly) ⟦ἔφησε⟧ the/this/who ⟦πατρῴᾳ⟧ voice/sound,
son, to_have_mercy I/we the/this/who in/on/among belly
⟦περιενέγκασάν⟧ you month nine, and ⟦θηλάσασάν⟧ you year
three, and ⟦ἐκθρέψασάν⟧ you and ⟦ἀγαγοῦσαν⟧ toward
the/this/who age/height this/he/she/it, and
⟦τροφοφορήσασαν⟧. **28** ⟦Ἀξιῶ⟧ you, child, ⟦ἀναβλέψαντα⟧
toward the/this/who heaven and the/this/who earth, and
the/this/who in/on/among he/she/it/self all ⟦ἰδόντα⟧, to_
_know that/since out_from no to_be to_do/make
he/she/it/self the/this/who God, and the/this/who
the/this/who a_human family thus(-ly) ⟦γεγένηται⟧, **29** not to_
_fear the/this/who ⟦δήμιον⟧ this/he/she/it, but the/this/who
brother worthy to_be, ⟦ἐπίδεξαι⟧ the/this/who death, in_
_order_that/to in/on/among the/this/who mercy with
the/this/who brother you ⟦κομίσωμαί⟧ you. **30** still but/and
this/he/she/it ⟦καταλεγούσης⟧ the/this/who young_man to_
_say, which? to_stay? no to_obey of_the ⟦προστάγματος⟧ of_the
king; of_the but/and ⟦προστάγματος⟧ to_hear of_the law of_the
to_give the/this/who father I/we through/because_of
Mōuseōs. **31** you but/and all evil an_inventor to_be toward
the/this/who Hebraious, no not ⟦διαφύγῃς⟧ the/this/who
hand of_the God. **32** I/we for through/because_of the/this/who
my/your/him-self sin to_suffer. **33** if but/and because_of/grace
⟦ἐπιπλήξεως⟧ and discipline the/this/who to_live lord I/we
⟦βραχέως⟧ ⟦ἐπώργισται⟧, and again ⟦καταλλαγήσεται⟧
the/this/who my/your/him-self slave. **34** you but/and oh!/to_
_be ⟦ἀνόσιε⟧, and all a_human ⟦μιαρώτατε⟧, not in_vain
⟦μετεωρίζου⟧ ⟦φρυαττόμενος⟧ ⟦ἀδήλοις⟧ ⟦ἐλπίσιν⟧,
upon/to/against the/this/who slave
he/she/it/self/my/your/him-self/there ⟦ἐπαιρόμενος⟧ hand.
35 not_yet for the/this/who of_the almighty ⟦ἐπόπτου⟧ God
judgement ⟦ἐκπέφευγας⟧. **36** the/this/who on_one_hand for
now our brother ⟦βραχὺν⟧ ⟦ὑπενέγκαντες⟧ travail, ⟦ἀεννάου⟧
life by/under covenant God ⟦πεπτώκασι⟧; you but/and

38 **RV 7:36 · Note** Grk. short pain of ever-flowing life.

39 **RV 7:36 · Note** Grk. died. By the omission of one Greek letter the words would signify having endured a short pain, have now drunk of ever-flowing life under God's covenant.

40 **RV 7:37 · Note** Grk. propitious.

41 **RV 7:38 · Note** Some authorities read may be stayed.

Literal Version

the/this/who of_the God judgement just the/this/who ⟦πρόστιμα⟧ the/this/who ⟦ὑπετηφανίας⟧ ⟦ἀποίσῃ⟧. 37 I/we but/and just_as the/this/who brother I/we, and body and soul to_give_in_advance about the/this/who ⟦πατρίων⟧ ⟦νόμων⟧, to_call_(on)/name the/this/who God ⟦ἵλεων⟧ quick/quickly the/this/who Gentile_nation to_be, and you with/after ⟦ἐτασμῶν⟧ and whip ⟦ἐξομολογήσασθαι⟧, because alone he/she/it/self God to_be, 38 in/on/among I/we/my but/and and the/this/who brother I/we to_stand the/this/who of_the almighty wrath the/this/who upon/to/against the/this/who ⟦σύμπαν⟧ I/we family rightly ⟦ἐπηγμένην⟧. 39 ⟦Ἔκθυμος⟧ but/and to_be the/this/who king, this/he/she/it from_with the/this/who another ⟦χειρίστως⟧ ⟦ἀπήντησε⟧, bitterly to_ _bear/lead upon/to/against the/this/who ⟦μυκτηρισμῷ⟧. 40 and this/he/she/it therefore/then clean the/this/who life ⟦μετήλλαξε⟧, ⟦παντελῶς⟧ upon/to/against the/this/who lord to_persuade. 41 last/least but/and the/this/who son the/this/who mother to_decease. 42 the/this/who on_one_ _hand therefore/then about ⟦σπλαγχνισμοὺς⟧, and the/this/who ⟦ὑπερβαλλούσας⟧ ⟦αἰκίας⟧ upon/to/against so_ _great ⟦δεδηλώσθω⟧.

8:1 Youdas but/and the/this/who Makkabaios and the/this/who with he/she/it/self, ⟦παρεισπορευόμενοι⟧ secretly toward the/this/who village, ⟦προσεκαλοῦντο⟧ the/this/who kindred, and the/this/who ⟦μεμενηκότας⟧ in/on/among the/this/who Youdaismōi to_take, to_assemble toward ⟦ἑξακισχιλίους⟧. 2 and ⟦ἐπεκαλοῦντο⟧ the/this/who lord ⟦ἐπιδεῖν⟧ upon/to/against the/this/who by/under all ⟦καταπατούμενον⟧ a_people, ⟦οἰκτεῖραι⟧ but/and and the/this/who temple, the/this/who by/under the/this/who ungodly a_human ⟦βεβηλωθέντα⟧, 3 to_have_mercy but/and and the/this/who ⟦καταφθειρομένην⟧ city and to_ensue ⟦ἰσόπεδον⟧ to_be, and the/this/who ⟦καταβοώντων⟧ to/with he/she/it/self blood ⟦εἰσακοῦσαι⟧, 4 to_remember but/and and the/this/who the/this/who ⟦ἀναμαρτήτων⟧ child ⟦παρανόμου⟧ destruction, and about the/this/who to_be toward the/this/who name he/she/it/self/my/your/him-self/there ⟦βλασφημιῶν⟧, and ⟦μισοπονηρῆσαι⟧. 5 to_be but/and in/on/among ⟦συστήματι⟧ the/this/who Makkabaios, unsubdued already the/this/who Gentile_nation to_be, the/this/who wrath of_the lord toward mercy ⟦τραπείσης⟧. 6 city but/and and village ⟦ἀπροσδοκήτως⟧ to_come/go ⟦ἐνεπίμπρα⟧, and the/this/who ⟦ἐπικαίρους⟧ place ⟦ἀπολαμβάνων⟧, no ⟦ὀλίγους⟧ the/this/who ⟦πολεμίων⟧ ⟦ἐνίκα⟧ ⟦τροπούμενος⟧. 7 especially the/this/who night to/with the/this/who such_as_this ⟦ἐπιβουλὰς⟧ co-worker ⟦ἐλάμβανε⟧; and speech one the/this/who ⟦εὐανδρίας⟧ he/she/it/self/my/your/him-self/there ⟦διεχεῖτο⟧ everywhere. 8 ⟦Συνορῶν⟧ but/and the/this/who Filippos according_to small toward progress to_come/go the/this/who man often but/and in/on/among the/this/who ⟦εὐημερίαις⟧ ⟦προβαίνοντα⟧, to/with Ptolemaion the/this/who ⟦κοίλης⟧ Surias and Foinikaʸs ⟦στρατηγὸν⟧ to_write ⟦ἐπιβοηθεῖν⟧ the/this/who of_the king ⟦πράγμασιν⟧. 9 the/this/who

Readers' Version

Yehudah Makabi gathers a resistance force

8:1 But Yehudah (Judas), who's also called Makabi (Maccabaeus), and those who were with him, making their way secretly into the villages, called to them their kindred. Taking to them those who'd continued in the Yehudim' (Jews') religion, gathered together about six thousand. 2 They called on the master to look at the people who were oppressed by all, and to have compassion on the sanctuary that'd been profaned by the ungodly men, 3 and to have pity on the city that was suffering ruin and ready to be levelled to the ground, and to listen to the blood that cried out to him, 4 and to remember the lawless destruction of the innocent infants, and about the blasphemies that'd been committed against his name, and to show his hatred of wickedness.

5 When Makabi had trained his men for service, the heathen at once found him irresistible, for the master's anger was turned into mercy. 6 Coming[42] without warning, he set fire to cities and villages. And in winning back the most important positions, putting to flight no small number of the enemies, 7 he especially took advantage of the nights for such assaults. His courage was loudly talked of everywhere.

Yehudah defeats Nikanor's army

8 But when Filippos (Philip) saw the man gaining ground little by little, and increasing more and more in his success, he wrote to Ptolemaios (Ptolemy), the governor of Coele-Syria and Foinikai, that he should support the king's cause. 9 Ptolemaios quickly appointed Nikanor the son of Patroklos, one of the king's chief friends,[43] and sent him, in command of no fewer than twenty thousand of all nations, to destroy the whole race of Yehudah. With him he joined Gorgias also, a captain and one who had experience in

42 **RV 8:6 · Note** The Greek text of verses 6 and 7 is uncertain.

43 **RV 8:9 · Note** See 1 Maccabees 10:65. Compare 2 Maccabees 1:14; 7:24; 10:13; 14:11; 1 Maccabees 2:18.

Readers' Version

matters of war. **10** Nikanor resolved by the sale of the captive Yehudim (Jews) to make up for the king the tribute of two thousand talents which he was to pay to the Romaios. **11** Immediately he sent to the cities on the sea coast, inviting them to buy Jewish slaves,[44] promising to deliver seventy slaves[45] for a talent, not expecting the judgement that was to overtake him from the Almighty.

12 News came to Yehudah (Judas) about Nikanor's invasion. When he communicated to those who were with him the presence of the army, **13** those who were cowardly and distrustful of God's judgement ran[46] away and left the country. **14** Others sold all that they'd left, and at the same time implored the master to deliver those who'd been sold as slaves by the impious Nikanor before he ever met them, **15** if not for their own sakes, then for the covenants made with their ancestors, and because he'd called them by his holy and glorious name. **16** So Makabi (Maccabaeus) gathered his men together, six thousand in number, and exhorted them not to be frightened by the enemy, nor to fear the great multitude of the heathen who came wrongfully against them, but to fight nobly, **17** setting before their eyes the outrage that'd been lawlessly perpetrated on the holy place, and the torture of the city that'd been turned to mockery, and further the overthrow of the way of life received from their ancestors. **18** "Because they," he said, "trust their weapons and daring actions, but we trust in the almighty God, since he's able at a nod to throw down those who are coming against us, and even the whole world." **19** Moreover, he recounted to them the help given from time to time in the days of their ancestors, both in the days of Sanheriv (Sennacherib), when one hundred and eighty-five thousand perished, **20** and in the land of Bavel (Babylon), in the battle that was fought against the[47] Gauls, how they came to the battle with eight thousand in all, with four thousand people from Makedonia, and how, the people from Makedonia being hard pressed, the six[48] thousand destroyed the hundred and twenty thousand because of the help which they had from heaven, and took a great deal of plunder.

21 And when he had with these words filled them with courage and made them ready to die for the laws and their country, he divided his army into four parts. **22** He appointed his brothers, Shim'on (Simon), Yosef (Joseph), and Yonatan (Jonathan), to be leaders of the divisions with him, giving each the command of one thousand and five hundred men. **23** Moreover Eleazar also, having read aloud the sacred book, and having given as watchword, "THE HELP OF GOD", leading the first band himself, joined battle with Nikanor.

24 Since the Almighty fought on their side, they killed more

Literal Version

but/and quickly ⟦προχειρισάμενος⟧, Nikanora the/this/who of_
_the Patroklou, the/this/who first ⟦φίλως⟧, to_send,
⟦ὑποτάξας⟧ ⟦παμφύλων⟧ Gentile_nation no ⟦ἐλάττους⟧
the/this/who ⟦δισμυρίων⟧, the/this/who ⟦σύμπαν⟧
the/this/who ⟦Ἰουδαίως⟧ ⟦ἐξᾶραι⟧ family; ⟦συνέστησε⟧
but/and he/she/it/self and Gorgian man ⟦στρατηγὸν⟧, and
in/on/among ⟦πολεμικαῖς⟧ need test to_have/be.
10 ⟦Διεστήσατο⟧ but/and the/this/who Nikanōr the/this/who
tax the/this/who king the/this/who Roman to_be talent
⟦δισχιλίων⟧ out_from the/this/who the/this/who Jewish
⟦αἰχμαλωσίας⟧ ⟦ἐκπληρώσειν⟧. **11** immediately but/and
toward the/this/who ⟦παραθαλασσίους⟧ city to_send
⟦προσκαλούμενος⟧ upon/to/against ⟦ἀγορασμὸν⟧
⟦Ἰουδαϊκῶν⟧ body, ⟦ὑπισχνούμενον⟧ ninety body ⟦ταλάντου⟧
⟦παραχωρήσειν⟧; no to_wait_for/welcome the/this/who from_
_with of_the almighty to_ensue ⟦παρακολουθήσειν⟧
upon/to/against he/she/it/self condemnation.
12 the/this/who but/and ⟦Ἰούδᾳ⟧ to_fall/beat about
the/this/who of_the ⟦Νικάνορος⟧ ⟦ἐφόδου⟧; and ⟦μεταδόντος⟧
he/she/it/self/my/your/him-self/there with he/she/it/self
the/this/who coming of_the ⟦στρατοπέδου⟧, **13** the/this/who
be_necessary ⟦λανδροῦντες⟧ and ⟦ἀπιστοῦντες⟧ the/this/who
of_the God condemnation, ⟦διεδίδρασκον⟧, and ⟦ἐξετόπιζον⟧
my/your/him-self. **14** the/this/who but/and the/this/who
⟦περιλελειμμένα⟧ all to_sell, together but/and the/this/who
lord ⟦ἠξίουν⟧ ⟦ῥύσασθαι⟧ the/this/who by/under of_the
⟦δυσσεβοῦς⟧ ⟦Νικάνορος⟧ before to_meet_with ⟦πεπραμένους⟧.
15 and if not through/because_of he/she/it/self, but
through/because_of the/this/who to/with the/this/who
father he/she/it/self ⟦διαθήκας⟧, and because_of the/this/who
upon/to/against he/she/it/self ⟦ἐπικλήσεως⟧ of_the ⟦σεμνοῦ⟧
and majestic name he/she/it/self/my/your/him-self/there.
16 to_assemble but/and the/this/who Makkabaios
the/this/who about he/she/it/self to_be the/this/who number
⟦ἑξακισχιλίους⟧, to_plead/comfort not ⟦καταπλαγῆναι⟧
the/this/who ⟦πολεμίους⟧, nor ⟦εὐλαβεῖσθαι⟧ the/this/who
the/this/who unjustly ⟦παραγινομένων⟧ upon/to/against
he/she/it/self Gentile_nation ⟦πολυπληθίαν⟧, ⟦ἀγωνίσασθαι⟧
but/and ⟦γενναίως⟧, **17** before eye to_take the/this/who
without_law toward the/this/who holy place
⟦συντετελεσμένην⟧ by/under he/she/it/self mistreatment,
and the/this/who the/this/who ⟦ἐμπεπαιγμένης⟧ city
⟦αἰκισμόν⟧, still but/and the/this/who the/this/who
⟦προγονικῆς⟧ citizenship ⟦κατάλυσιν⟧. **18** the/this/who on_
_one_hand for ⟦ὅπλοις⟧ ⟦πεποίθασιν⟧ together and ⟦τόλμαις⟧,
⟦ἔφησεν⟧, I/we but/and upon/to/against the/this/who
⟦παντοκράτορι⟧ God be_able and the/this/who to_come/go
upon/to/against I/we, and the/this/who all world
in/on/among one ⟦νεύματι⟧ ⟦καταβαλεῖν⟧, to_persuade.
19 ⟦Προσαναλεξάμενος⟧ but/and he/she/it/self and
the/this/who upon/to/against the/this/who parent/ancestor

44 **RV 8:11 · Note** Grk. bodies.

45 **RV 8:11 · Note** Grk. bodies.

46 **RV 8:13 · Note** The Greek text here is uncertain.

47 **RV 8:20 · Note** Grk. Galatians.

48 **RV 8:20 · Note** Some authorities read eight.

Literal Version

⟦γενομένας⟧ help, and the/this/who upon/to/against ⟦Σενναχηρειὶμ⟧ the/this/who hundred eighty five thousand which/how to_destroy. **20** and the/this/who in/on/among the/this/who Babulōnia the/this/who to/with he/she/it/self Galatas ⟦παράταξιν⟧ to_be, which/how the/this/who all upon/to/against the/this/who need to_come/go eight_ _thousand with Macedonian ⟦τετρακισχιλίοις⟧, the/this/who ⟦Μακεδόνων⟧ ⟦ἀπορουμένων⟧, the/this/who eight_thousand the/this/who twelve myriad ⟦ἀπώλεσαν⟧ through/because_of the/this/who to_be he/she/it/self away_from heaven help, and ⟦ὠφέλειαν⟧ much to_take. **21** upon/to/against which ⟦εὐθαρσεῖς⟧ he/she/it/self ⟦παραστήσας⟧, and ready above/for the/this/who ⟦νόμων⟧ and the/this/who ⟦πατρίδος⟧ to_die, ⟦τετραμερές⟧ one the/this/who troops to_do/make; **22** ⟦τάξας⟧ and the/this/who brother he/she/it/self/my/your/him-self/there ⟦προηγουμένους⟧ ⟦ἑκατέρας⟧ ⟦τάξεως⟧, Simōna and ⟦Ἰώσηφον⟧ and Yōnathan, ⟦ὑποτάξας⟧ each ⟦χιλίους⟧ to/with the/this/who five_ _hundred, **23** still but/and and Eleazaron, ⟦παραγνοὺς⟧ the/this/who ⟦ἱερὰν⟧ ⟦βίβλον⟧, and to_give ⟦σύνθημα⟧ God ⟦βοηθείας⟧, the/this/who first to_sow he/she/it/self ⟦προηγούμενος⟧, ⟦συνέβαλε⟧ the/this/who ⟦Νικάνορι⟧. **24** to_ _be but/and he/she/it/self of_the almighty ⟦συμμάχου⟧, ⟦κατέσφαξαν⟧ the/this/who ⟦πολεμίων⟧ above/for the/this/who ⟦ἐννακισχιλίους⟧, slain but/and and the/this/who member crippled the/this/who most part the/this/who of_the ⟦Νικάνορος⟧ army to_do/make, all but/and to_flee ⟦ἠνάγκασαν⟧. **25** the/this/who but/and money the/this/who ⟦παραγεγονότων⟧ upon/to/against the/this/who ⟦ἀγορασμὸν⟧ he/she/it/self to_take; ⟦συνδιώξαντες⟧ but/and he/she/it/self upon/to/against sufficient, ⟦ἀνέλυσαν⟧ by/under the/this/who hour to_ _confine. **26** to_be for the/this/who before of_the Sabbath, through/because_of which cause/charge no ⟦ἐμακροθύμησαν⟧ ⟦κατατρέχοντες⟧ he/she/it/self. **27** ⟦Ὁπλολογήσαντες⟧ but/and he/she/it/self, and the/this/who plunder to_strip the/this/who ⟦πολεμίων⟧, about the/this/who Sabbath ⟦ἐγίνοντο⟧, abundantly/excess/superabundantly to_ _praise/bless, and to_agree the/this/who lord the/this/who ⟦διασώσαντι⟧ he/she/it/self toward the/this/who day this/he/she/it, beginning mercy ⟦τάξαντος⟧ he/she/it/self.

Readers' Version

than nine thousand of the enemy, and wounded and[49] disabled most of Nikanor's army, and compelled them all to flee. **25** They took the money of those who'd come there to buy them as slaves. After they'd pursued them for some distance,[50] they returned, being constrained by the time of the day; **26** for it was the day before the Sabbath, and for this reason they made no effort to chase them far. **27** When they'd gathered the weapons of the enemy[51] together,[52] and had stripped off their spoils, they kept the Sabbath, greatly blessing and thanking the master who'd saved them to this day, because he'd begun to show mercy to them. **28** After the Sabbath, when they'd given some of the spoils to the maimed,[53] and to the widows and orphans, they distributed the rest among themselves and their children. **29** When they'd accomplished these things and had made a common supplication, they implored the merciful master to be wholly reconciled with his servants.

Further victories and Nikanor's escape

30 Having had an encounter with the forces of Timotheos and Bakides, they killed more than twenty thousand of them, and made themselves masters of extremely high fortresses, and divided very much plunder, giving the maimed,[54] orphans, widows, and the aged an equal share with themselves. **31** When they'd gathered the weapons of the enemy[55] together,[56] they stored them all up carefully in the most strategic positions, and they carried the rest of the spoils to Yerushalem (Jerusalem). **32** They killed the phylarch[57] of Timotheos's forces, a most unholy man, and one who'd done the Yehudim much harm. **33** As they celebrated the feast of victory in the city[58] of their fathers, they burnt those who'd set the sacred gates[59] on fire, including Kalisthenes, who'd fled into a[60] little house. So they received the proper reward for their impiety.[61]

34 The thrice-accursed Nikanor, who'd brought the thousand merchants to buy the Yehudim (Jews) as slaves, **35** being through the help of the master humbled by them who in his eyes were held to be of least account, took off his glorious clothing, and passing through the country, shunning[62] all company like a fugitive slave, arrived at Antiokeia, having, as he thought, had the

49 RV 8:24 · Note Grk. disabled in their limbs.

50 RV 8:25 · Note Or, while

51 RV 8:27 · Note Grk. their weapons...the spoils of the enemy.

52 RV 8:27 · Note The exact meaning of this clause is uncertain.

53 RV 8:28 · Note Or, wounded Grk. shamefully handled.

54 RV 8:30 · Note Or, wounded Grk. shamefully handled.

55 RV 8:31 · Note Grk. of them.

56 RV 8:31 · Note The exact meaning of this clause is uncertain.

57 RV 8:32 · Note That is, probably, the captain of an irregular auxiliary force. Some write Phylarches, as a proper name.

58 RV 8:33 · Note Or, country

59 RV 8:33 · Note Or, porches

60 RV 8:33 · Note Or, a solitary hut

61 RV 8:33 · Note The Greek text here is perhaps corrupt.

62 RV 8:35 · Note Grk. having made himself solitary.

Readers' Version

greatest possible good fortune, though his army was destroyed.[63] **36** He who'd taken on himself to make tribute sure for the Romaios by the captivity of the men of Yerushalem published abroad that the Yehudim had One who fought for them, and that because[64] this was so, the Yehudim were invulnerable, because they followed the laws ordained by him.

Antiokos' suffering and death

9:1 Now about that time, Antiokos (Antiochus) retreated in[65] disorder from the region of Paras (Persia). **2** Because he'd entered into the city called Persepolis, and he attempted to rob a[66] temple and to control the city. Therefore the multitudes rushed in and the people of

Literal Version

28 with/after but/and the/this/who Sabbath the/this/who ⟦ἠκισμένοις⟧, and the/this/who widow, and ⟦ὀρφανοῖς⟧, ⟦μερίσαντες⟧ away_from the/this/who ⟦σκύλων⟧, the/this/who remaining he/she/it/self and the/this/who child ⟦ἐμερίσαντο⟧. **29** this/he/she/it but/and ⟦διαπραξάμενοι⟧, and common ⟦ἱκετείαν⟧ to_do/make, the/this/who ⟦ἐλεήμονα⟧ lord ⟦ἠξίουν⟧ toward goal/tax, ⟦καταλλαγῆναι⟧ the/this/who he/she/it/self/my/your/him-self/there slave. **30** and the/this/who about Timotheon and Bakḳida^{y}n ⟦συνεριζοντων⟧, above/for the/this/who ⟦δισμυρίους⟧ he/she/it/self to_do_away_with, and stronghold ⟦ὑψηλῶν⟧ well/well_done! by_all_means ⟦ἐγκρατεῖς⟧ to_be; and bounty ⟦πλεῖστα⟧ ⟦ἐμερίσαντο⟧, ⟦ἰσομοίρους⟧ my/your/him-self and the/this/who ⟦ἠκισμένοις⟧, and ⟦ὀρφανοῖς⟧, and widow, still but/and and elder to_do/make. **31** ⟦Ὁπλολογήσαντες⟧ but/and he/she/it/self, carefully all ⟦συνέθηκαν⟧ toward the/this/who ⟦ἐπικαίρους⟧ place, the/this/who but/and remaining the/this/who ⟦σκύλων⟧ to_bear/lead toward Hierosoluma. **32** the/this/who but/and ⟦φυλάρχην⟧ the/this/who about Timotheon to_do_away_with, ⟦ἀνοσιώτατον⟧ man and much the/this/who Youdaious ⟦ἐπιλελυπηκότα⟧. **33** ⟦Ἐπινίκια⟧ but/and to_bring in/on/among the/this/who fatherland, the/this/who ⟦ἐμπρήσαντας⟧ the/this/who ⟦ἱεροὺς⟧ gate, Kallisthena^{y}n, and one another ⟦ὑφῆψαν⟧ toward in/on/among/one ⟦οἰκίδιον⟧ ⟦πεφευγότας⟧, the/this/who/which one worthy the/this/who ⟦δυσσεβείας⟧ ⟦ἐκομίσαντομισθόν⟧. **34** the/this/who but/and thrice-sinful Nikanōr, the/this/who the/this/who ⟦χιλίους⟧ ⟦ἐμπόρους⟧ upon/to/against the/this/who ⟦πράσιν⟧ the/this/who Jewish ⟦ἀγαγὼν⟧, **35** ⟦ταπεινωθεὶς⟧ by/under the/this/who according_to he/she/it/self/my/your/him-self ⟦νομιζομένων⟧ least to_be, the/this/who of_the lord help, the/this/who ⟦δοξικὴν⟧ ⟦ἀποθέμενος⟧ clothing, through/because_of the/this/who ⟦μεσογείου⟧, ⟦δραπέτου⟧ way deserted my/your/him-self to_do/make, ⟦ἦκεν⟧ toward Antioḳeian, ⟦ὑπεράγαν⟧ ⟦δυσημερήσας⟧ upon/to/against the/this/who of_the ⟦στρατοῦ⟧ decay. **36** and the/this/who the/this/who Roman to_receive tax away_from the/this/who the/this/who in/on/among Hierosolumois ⟦αἰχμαλωσίας⟧ ⟦κατορθώσασθαι⟧, ⟦κατήγγελλεν⟧ ⟦ὑπέρμαχον⟧ to_have/be the/this/who God the/this/who Youdaious, and through/because_of the/this/who way this/he/she/it ⟦ἀτρώτους⟧ to_be the/this/who Youdaious, through/because_of the/this/who to_follow the/this/who by/under he/she/it/self/my/your/him-self/there ⟦προτεταγμένοις⟧ ⟦νόμοις⟧.

9:1 about but/and the/this/who time/right_time that ⟦ἐτύγχανεν⟧ Antioḳos ⟦ἀναλελυκὼς⟧ ⟦ἀκόσμως⟧ out_from the/this/who according_to the/this/who Persida place. **2** ⟦Εἰσεληλύθει⟧ for toward the/this/who to_speak ⟦Περσέπολιν⟧, and ⟦ἐπεχείρησεν⟧ ⟦ἱεροσυλεῖν⟧, and the/this/who city ⟦συνέχειν⟧; for so the/this/who ⟦πληθῶν⟧

63 RV 8:35 · Note Or, having won the greatest possible favour by reason of the destruction of his army

64 RV 8:36 · Note Or, because of this their way of life Grk. because of this manner.

65 RV 9:1 · Note Or, with dishonour

66 RV 9:2 · Note Or, temples

Literal Version

⟦ὁρμησάντων⟧, upon/to/against the/this/who the/this/who weapon help ⟦ἐτράπησαν⟧; and to_happen ⟦τροπωθέντα⟧ the/this/who Antiokon by/under the/this/who ⟦ἐγχωρίων⟧, indecent the/this/who ⟦ἀναζυγὴν⟧ to_do/make. **3** to_be but/and he/she/it/self according_to Ekbatana, to_fall/beat the/this/who according_to Nikanora, and the/this/who about Timotheon, ⟦γεγονότα⟧. **4** ⟦Ἐπαρθεὶς⟧ but/and the/this/who ⟦θυμῷ⟧, ⟦ᾤετο⟧ and the/this/who the/this/who ⟦πεφυγαδευκότων⟧ he/she/it/self evil toward the/this/who Youdaious ⟦ἐναπερείσασθαι⟧; for to_direct the/this/who ⟦ἁρματηλάτην⟧ unceasingly ⟦ἐλαύνοντα⟧ ⟦κατανύειν⟧ the/this/who journey, the/this/who out_from heaven so judgement ⟦συνούσης⟧ he/she/it/self; thus(-ly) for ⟦ὑπερηφάνως⟧ to_say, a_cemetery Jewish Hierosoluma to_ _do/make to_come there. **5** the/this/who but/and all-observing lord the/this/who God of_the Israaʸl to_strike he/she/it/self ⟦ἀνιάτῳ⟧ and invisible plague/blow/wound; now but/and he/she/it/self/my/your/him-self/there ⟦καταλήξαντος⟧ the/this/who word, to_take he/she/it/self ⟦ἀνήκεστος⟧ the/this/who ⟦σπλάγχνων⟧ suffering, and ⟦πικραὶ⟧ the/this/who inside ⟦βάσανοι⟧, **6** ⟦πάνυ⟧ rightly, the/this/who much and ⟦ξενιζούσαις⟧ ⟦συμφοραῖς⟧ other affection/entrails ⟦βασανίσαντα⟧. **7** the/this/who but/and by_ _no_means the/this/who ⟦ἀγερωχίας⟧ ⟦ἔλῃγεν⟧; still but/and and the/this/who ⟦ὑπερηφανίας⟧ ⟦ἐπεπλήρωτο⟧, fire ⟦πνέων⟧ the/this/who ⟦θυμοῖς⟧ upon/to/against the/this/who Youdaious, and ⟦κελεύων⟧ ⟦ἐποξύνειν⟧ the/this/who journey; to_happen but/and and to_collapse he/she/it/self away_from of_the chariot ⟦φερομένου⟧ ⟦ῥοίζῳ⟧, and ⟦δυσχερεῖ⟧ ⟦πτώματι⟧ ⟦περιπεσόντα⟧, all the/this/who member of_the body ⟦ἀποστρεβλοῦσθαι⟧. **8** the/this/who but/and now to_think the/this/who the/this/who sea ⟦κύμασιν⟧ to_command, through/because_of the/this/who above/for a_human ⟦ἀλαζονείαν⟧, and ⟦πλάστιγγι⟧ the/this/who the/this/who mountain ⟦οἰόμενος⟧ ⟦ὕψη⟧ ⟦στήσειν⟧, according_to earth to_ _be, in/on/among ⟦φορείῳ⟧ ⟦παρεκομίζετο⟧, ⟦φανερὰν⟧ of_the God all the/this/who power ⟦ἐνδεικνύμενος⟧; **9** so and out_ _from of_the body of_the ⟦δυσσεβοῦς⟧ ⟦σκώληκας⟧ ⟦ἀναζεῖν⟧, and to_live in/on/among anguish and ⟦ἀλγηδόσι⟧ the/this/who flesh he/she/it/self/my/your/him-self/there ⟦διαπίπτειν⟧, by/under but/and the/this/who aroma he/she/it/self/my/your/him-self/there all the/this/who army_camp ⟦βαρύνεσθαι⟧ the/this/who rottenness. **10** and the/this/who small before/previously the/this/who ⟦οὐρανίων⟧ star to_kindle to_think, ⟦παρακομίζειν⟧ none be_ _able, through/because_of the/this/who the/this/who aroma ⟦ἀφόρητον⟧ burden. **11** here therefore/then be_first the/this/who much the/this/who ⟦ὑπερηφανίας⟧ ⟦λήγειν⟧ ⟦ὑποτεθραυσμένος⟧, and toward knowledge to_come/go ⟦θείᾳ⟧ ⟦μάστιγι⟧ according_to ⟦στιγμὴν⟧ ⟦ἐπιτεινόμενος⟧ the/this/who ⟦ἀλγηδόσι⟧. **12** and nor the/this/who aroma he/she/it/self/my/your/him-self/there be_able ⟦ἀνέχεσθαι⟧, ⟦ταῦτ᾽⟧ to_say, just to_subject the/this/who God, and not

Readers' Version

the country turned to defend themselves with weapons; and it happened that Antiokos was put to flight by the people of the country and broke his camp with disgrace. **3** While he was at Ahmeta, news was brought to him about what had happened to Nikanor and the forces of Timotheos. **4** Being overcome by his anger, he planned to make the Yehudim suffer for the evil activities of those who'd put him to flight. Therefore, with judgement from heaven even now accompanying him, he ordered his charioteer to drive without ceasing until he completed the journey; for he arrogantly said this: "I'll make Yerushalem a common graveyard of Yehudim when I come there."

5 But the All-seeing master, the god of Yisrael (Israel), struck him with a fatal[67] and invisible stroke. As soon as he'd finished speaking this word, an incurable pain of the bowels seized him, with bitter torments of the inner parts— **6** and that most justly, for he'd tormented other men's bowels with many and strange sufferings. **7** But he in no way ceased from his rude insolence. No, he was filled with even more arrogance, breathing fire in his passion against the Yehudim, and giving orders to hasten the journey. But it happened moreover that he fell from his chariot as it rushed along, and having a grievous fall was tortured in all of the members of his body. **8** He who'd just supposed himself to have the waves of the sea at his bidding because he was so superhumanly arrogant, and who thought to weigh the heights of the mountains in a balance, was now brought to the ground and carried in a litter, showing[68] to all that the power was obviously God's, **9** so that worms swarmed out of the impious man's body, and while he was still living in anguish and pains, his flesh fell off, and because of the stench all the army turned with loathing from his decay. **10** The man who a little before supposed himself to touch the stars of heaven, no one could endure to carry because of his intolerable stench. **11** Therefore he began in great part to cease from his arrogance, being broken in spirit, and to come to knowledge under the scourge of God, his pains increasing every moment. **12** When he himself couldn't stand his own smell, he said these words: "It's right to be subject to God, and that one who's mortal shouldn't think they're equal to God."

13 The vile man vowed to the sovereign master, who now no more would have pity on him, saying **14** that the holy city, to which he was going in haste to lay it even with the ground and to make[69] it a common graveyard, he'd declare free. **15** About the Yehudim, whom he'd decided not even to count worthy of burial, but to throw them out to the animals with their infants for the birds to devour, he'd make them all equal to citizens of Athainai. **16** The holy sanctuary, which before he'd plundered, he'd adorn with best offerings, and would restore all the sacred vessels many times multiplied, and out of his own revenues would defray the charges that were required for the sacrifices.

67 **RV 9:5 · Note** Grk. remediless.

68 **RV 9:8 · Note** Or, showing manifestly to all the power of God

69 **RV 9:14 · Note** Grk. build.

Readers' Version

17 Beside all this, he said that he'd become a Yehudi (Jew) and would visit every inhabited place, proclaiming God's power.
18 But when his sufferings did in no way cease, for God's judgement had come on him in righteousness, having given up all hope for himself, he wrote to the Yehudim the letter written below, having the nature of a supplication, to this effect:

19 "To the worthy Jewish citizens, Antiokos (Antiochus), king and general, wishes much joy and health and prosperity. 20 May you and your children fare well, and may your affairs be as you wish. Having my hope in heaven, 21 I remembered with affection your honour and good will. Returning out of the region of Paras (Persia), and being taken with an annoying sickness, I deemed it necessary to take thought for the common safety of all, 22 not despairing of myself, but having great hope to escape from the sickness. 23 But considering that my father also, at the time he led an army into the upper country, appointed his successor, 24 to the end that, if anything fell out contrary to expectation, or if any unwelcome tidings were brought, the people in the country, knowing to whom the state had been left, might not be troubled, 25 and, moreover, observing how the princes who are along the borders and neighbours to my kingdom watch for opportunities and look for the future event, I've appointed my son Antiokos to be king, whom I often entrusted and commended to most of you when I was hurrying to the upper provinces. I've written to him what's written below. 26 I therefore urge you and beg you, having in your remembrance the benefits done to you in common and severally, to preserve your present good will, each of you, towards me and my son. 27 Because I'm persuaded that he in gentleness and kindness will follow my purpose and treat you with moderation and kindness.

28 So the murderer and blasphemer, having endured the most intense sufferings, even as he had dealt with other men, ended his life among the mountains by a most piteous fate in a strange land. 29 Filippos (Philip) his foster brother took the body home and then, fearing the son of Antiokos, he withdrew himself to Ptolemaios (Ptolemy) Filometor in Mitsrayim (Egypt).

Literal Version

mortal to_be ⟦ἰσόθεα⟧ to_reason ⟦ὑπερηφανῶς⟧. 13 ⟦Ἤχετο⟧ but/and the/this/who ⟦μιαρὸς⟧ to/with the/this/who not_ _any_more he/she/it/self ⟦ἐλεήσοντα⟧ master, thus(-ly) to_ _speak, 14 the/this/who on_one_hand holy city which ⟦σπεύδων⟧ ⟦παρεγίνετο⟧ ⟦ἰσόπεδον⟧ to_do/make, and a_ _cemetery to_build, ⟦ἐλευθέραν⟧ ⟦ἀναδεῖξαι⟧; 15 the/this/who but/and Youdaious, which ⟦διεγνώκει⟧ nor ⟦ταφῆς⟧ ⟦ἀξιῶσαι⟧, ⟦οἰωνοβρώτους⟧ but/and with the/this/who child ⟦ἐκρίψειν⟧ ⟦θηρίοις⟧, all he/she/it/self equal Atha^{y}naiois ⟦ποιήσειν⟧; 16 which but/and before/previously ⟦ἐσκύλευσεν⟧ holy ⟦νεὼν⟧, ⟦καλλίστοις⟧ devoted ⟦κοσμήσειν⟧, and the/this/who sacred vessel ⟦πολυπλάσια⟧ all ⟦ἀποδώσειν⟧, the/this/who but/and ⟦ἐπιβαλλούσας⟧ to/with the/this/who sacrifice ⟦συντάξεις⟧ out_from the/this/who one's_own/private ⟦προσόδων⟧ ⟦χορηγήσειν⟧; 17 to/with but/and this/he/she/it, and ⟦Ἰουδαῖο⟧ to_be, and all place ⟦οἰκητὸν⟧ ⟦ἐπελεύσεσθαι⟧ ⟦καταγγέλλοντα⟧ the/this/who of_the God power. 18 by_no_ _means but/and ⟦ληγόντων⟧ the/this/who travail, ⟦ἐπελήλυθει⟧ for upon/to/against he/she/it/self just the/this/who of_the God judgement, the/this/who according_ _to he/she/it/self ⟦ἀπελπίσας⟧, to_write to/with the/this/who Youdaious the/this/who ⟦ὑπογεγραμμένην⟧ epistle, supplication order to_have/be, ⟦περιέχουσαν⟧ but/and thus(-ly); 19 the/this/who ⟦χρηστοῖς⟧ Youdaiois the/this/who ⟦πολίταις⟧ much to_rejoice, and be_healthy, and well/well_ _done! to_do/require, king and officer/magistrate Antiokos. 20 if farewell, and the/this/who child and the/this/who one's_ _own/private according_to resolution to_be you, to_pray/wish_ _for on_one_hand the/this/who God the/this/who ⟦μεγίστην⟧ because_of/grace, toward heaven the/this/who hope to_ _have/be. 21 I/we/and_I but/and ⟦ἀσθενῶς⟧ ⟦διεκείμην⟧, you the/this/who honour and the/this/who enthusiasm if to_ _remember ⟦φιλοστόργως⟧; to_put_up/back/off out_from the/this/who about the/this/who Persida place, and ⟦περιπεσὼν⟧ weakness ⟦δυσχέρειαν⟧ to_have/be, necessary to_ _govern ⟦φροντίσαι⟧ the/this/who common all ⟦ἀσφαλείας⟧; 22 no ⟦ἀπογινώσκων⟧ the/this/who according_to myself, but to_have/be much hope ⟦ἐκφεύξεσθαι⟧ the/this/who weakness, 23 to_see/experience but/and that/since and the/this/who father according_to which time/right_time toward the/this/who above place ⟦ἐστρατοπέδευσεν⟧, to_appoint the/this/who ⟦διαδεξόμενον⟧, 24 that if one ⟦παράδοξον⟧ ⟦ἀποβαίνῃ⟧, or/than and ⟦προσαγγελθῇ⟧ one ⟦δυοχερὲς⟧, to_ _perceive the/this/who according_to the/this/who country which ⟦καταλέλειπται⟧ the/this/who ⟦πράγματα⟧, not ⟦ἐπιταράσσωνται⟧; 25 to/with but/and this/he/she/it ⟦κατανοῶν⟧ the/this/who ⟦παρακειμένους⟧ ruler, and ⟦γειτνιῶντας⟧ the/this/who kingdom the/this/who time/right_time ⟦ἐπέχοντας⟧, ⟦προσδεχομένους⟧ the/this/who ⟦ἀποβησόμενον⟧, ⟦ἀναδέδειχα⟧ the/this/who son I/we Antiokon king, which often ⟦ἀνατρέχων⟧ toward the/this/who above ⟦σατραπείας⟧ the/this/who ⟦πλείστοις⟧ you ⟦παρακατετιθέμην⟧ and to_commend; to_write but/and to/with he/she/it/self the/this/who ⟦ὑπογεγραμμένα⟧. 26 to_ _plead/comfort therefore/then you and ⟦ἀξιῶ⟧, ⟦μεμνημένους⟧ the/this/who ⟦εὐεργεσιῶν⟧ ⟦κοινῇ⟧ and ⟦κατιδίαν⟧, each ⟦συντηρεῖν⟧ the/this/who to_be enthusiasm toward I/we and the/this/who son I/we. 27 to_persuade for

Literal Version

he/she/it/self please and benevolently ⟦παρακολουθοῦντα⟧ the/this/who my ⟦προαιρέσει⟧, ⟦συμπεριενεχθήσεσθαι⟧ you. **28** the/this/who on_one_hand therefore/then murderer and blasphemous the/this/who ⟦χείριστα⟧ to_suffer, which/how other ⟦διέθηκεν⟧, upon/to/against ⟦ξένης⟧ in/on/among the/this/who mountain ⟦οἰκτίστῳ⟧ ⟦μόρῳ⟧ ⟦κατέσπρεψε⟧ the/this/who life. **29** ⟦Παρεκομίζετο⟧ but/and the/this/who body Filippos the/this/who brought_up_with he/she/it/self/my/your/him-self/there; which and ⟦διευλαβηθεὶς⟧ the/this/who son Antiokou, to/with Ptolemaion the/this/who ⟦Φιλομήτορα⟧ toward Aigupton ⟦διεκομίσθη⟧.

10:1 Makkabaios but/and and the/this/who with he/she/it/self, of_the lord ⟦προάγοντος⟧ he/she/it/self, the/this/who on_one_hand temple to_bring/be_repaid and the/this/who city, **2** the/this/who but/and according_to the/this/who marketplace ⟦βωμοὺς⟧ by/under the/this/who ⟦ἀλλοφύλων⟧ ⟦δεδημιουργημένους⟧, still but/and ⟦τεμένη⟧ ⟦καθεῖλον⟧. **3** and the/this/who ⟦νεὼν⟧ ⟦καθαρίσαντες⟧, other altar to_do/make, and ⟦πυρώσαντες⟧ stone, and fire out_from this/he/she/it to_take, ⟦ἀνήνεγκαν⟧ sacrifice with/after ⟦διετῆ⟧ time, and incense and ⟦λύχνους⟧, and the/this/who bread the/this/who purpose ⟦ἐποιήσαντο⟧. **4** this/he/she/it but/and to_do/make ⟦ἠξίωσαν⟧ the/this/who lord to_collapse upon/to/against belly/womb/stomach, never_again ⟦περιπεσεῖν⟧ such_as_this ⟦κακοῖς⟧, but if once/when and ⟦ἁμάρτωσιν⟧, by/under he/she/it/self/my/your/him-self/there with/after gentleness ⟦παιδεύεσθαι⟧, and not ⟦βλασφήμοις⟧ and barbarian Gentile_ _nation to_deliver. **5** in/on/among which but/and day the/this/who ⟦νεὼς⟧ by/under ⟦ἀλλοφύλων⟧ ⟦ἐβεβηλώθη⟧, to_happen according_to the/this/who he/she/it/self/my/your/him-self day the/this/who cleansing to_be of_the temple, the/this/who ⟦πέμπτῃ⟧ and ⟦εἰκάδι⟧ of_ _the he/she/it/self/my/your/him-self/there ⟦μηνὸς⟧, which he_is Kaseleu. **6** and with/after joy ⟦ἦγον⟧ day eight ⟦σκηνωμάτων⟧ way, to_remember which/how before small time the/this/who the/this/who ⟦σκηνῶν⟧ festival in/on/among the/this/who mountain and in/on/among the/this/who cave wild_animal way to_be ⟦νεμόμενοι⟧. **7** for ⟦θύρσους⟧ and branch ⟦ὡραίους⟧, still but/and ⟦φοίνικας⟧ to_ _have/be, ⟦ὕμνους⟧ ⟦ἀνέφερον⟧ the/this/who ⟦εὐοδώσαντι⟧ ⟦καθαρισθῆναι⟧ the/this/who my/your/him-self place. **8** ⟦Ἐδογμάτισαν⟧ but/and with/after to_profane ⟦προστάγματος⟧ and ⟦ψηφίσματος⟧ all the/this/who the/this/who Jewish Gentile_nation according_to year to_bring ⟦τάσδε⟧ the/this/who day. **9** and the/this/who on_one_hand the/this/who Antiokou of_the ⟦προσαγορευθέντος⟧ ⟦Ἐπιφανοῦς⟧ death thus(-ly) to_have/be. **10** now but/and the/this/who according_to the/this/who Eupatora Antiokon, son but/and of_the ⟦ἀσεβοῦς⟧ to_be, ⟦δηλώσομεν⟧, he/she/it/self ⟦συντέμνοντες⟧ the/this/who the/this/who

Readers' Version

The temple is cleansed and rededicated

10:1 Then Makabi (Maccabaeus) and those who were with him, the master leading them on, recovered the temple and the city. **2** They pulled down the altars that'd been built in the marketplace by the foreigners, and also the sacred enclosures. **3** Having cleansed the sanctuary, they made another altar of sacrifice. Striking[70] flint and starting a fire, they offered sacrifices after they'd ceased for two years, burnt incense, lit lamps, and set out the show bread. **4** When they'd done these things, they fell prostrate and implored the master that they might fall no more into such evils; but that, if they ever did sin, they might be chastened by him with forbearance, and not be delivered to blaspheming and barbarous heathen. **5** Now on the same day that the sanctuary was profaned by foreigners, on that very day it happened that the sanctuary was cleansed, even on the twenty-fifth day of the same month, which is Kislev. **6** They observed eight days with gladness in the manner of the feast of tabernacles, remembering how not[71] long before, during the feast of tabernacles, they were wandering in the mountains and in the caves like wild animals. **7** Therefore carrying wands wreathed with leaves, and beautiful branches, and palm fronds also, they offered up hymns of thanksgiving to him who'd successfully brought to pass the cleansing of his own place. **8** They ordained also with a public statute and decree, for all the nation of the Yehudim (Jews), that they should observe these days every year.

9 Such were the events of the end of Antiokos (Antiochus), who was called Epifanes (Epiphanes).

Fighting under the new King Antiokos

10 Now we'll declare what happened under Antiokos Eupator,[72] who proved himself a son of that ungodly man, and will summarise the main evils of the wars. **11** Because this man, when he succeeded to the kingdom, appointed one Lusias to be chancellor and supreme governor of Coele-Syria and Foinikai. **12** Because Ptolemaios (Ptolemy) who was called Makron, setting an example of observing justice towards the Yehudim because of the wrong that'd

70 RV 10:3 · Note Grk. firing.

71 RV 10:6 · Note Or, not long before they kept the feast of tabernacles by wandering

72 RV 10:10 · Note That is, son of a good father.

Readers' Version

been done to them, endeavoured to deal with them on peaceful terms. 13 Whereupon being accused by the king's friends[73] before Eupator, and hearing himself called traitor at every turn because he'd abandoned Kupros (Cyprus) which Filometor had entrusted to him, and had withdrawn himself to Antiokos Epifanes, and failing to uphold the honour of his office,[74] he took poison and did away with himself.

14 But when Gorgias was made governor of the district, he maintained a force of mercenaries, and at every turn kept up war with the Yehudim. 15 Together with him the Edomim also, being masters of important fortresses, harassed the Yehudim; and received those who'd taken refuge from Yerushalem (Jerusalem), they endeavoured to keep up the war. 16 But Makabi (Maccabaeus) and his men, having made solemn supplication and having implored God to fight on their side, rushed on the fortresses of the Edomim. 17 Assaulting them vigorously, they took control of the positions, and kept off all who fought on the wall, and killed those whom they encountered, killing no fewer than twenty thousand.

18 Because no fewer than nine thousand had fled into two very strong towers having everything needed for a siege, 19 Makabi, having left Shim'on (Simon) and Yosef (Joseph), and also Zakay and those who were with him, a force sufficient to besiege them, departed himself to places where he was most needed. 20 But Shim'on and those who were with him, yielding to covetousness, were bribed by some of those who were in the towers, and receiving seventy thousand drachmas, let some of them slip away. 21 But when word was brought to Makabi of what was done, he gathered the people's leaders together, and accused those men of having sold their kindred for money by setting their enemies free to fight against them. 22 So he killed these men for having turned traitors, and immediately took possession of the two towers. 23 Prospering with his weapons in everything he undertook, he destroyed more than twenty thousand in the two fortresses.

Yehudah defeats Timotheos

24 Now Timotheos, who'd been defeated by the Yehudim (Jews) before, having gathered together foreign forces in great multitudes, and having collected the cavalry which belonged to Asia, not a few, came as though he'd take Yehudah (Judea) by force of weapons. 25 But as he drew near, Makabi and his men sprinkled dirt on their heads and girded their loins with sackcloth, in supplication to God, 26 and falling down on the step in front of the altar, implored him to become gracious[75] to them, and be[76] an enemy to their enemies and an adversary to their adversaries, as the law declares. 27 Rising from their prayer they took up their weapons, and advanced some distance from the city. When they'd come

Literal Version

war evil/harm. 11 he/she/it/self for to_take kingdom, to_
_appoint upon/to/against the/this/who thing Lusian one,
⟦κοίλης⟧ but/and Surias and Foinikaʸs ⟦στρατηγὸν⟧
⟦πρώταρχον⟧. 12 Ptolemaios for the/this/who to_call Makrōn
the/this/who just ⟦συντηρεῖν⟧ ⟦προηγούμενος⟧ toward
the/this/who Youdaious through/because_of the/this/who
⟦γεγονυῖαν⟧ toward he/she/it/self unrighteousness, and
⟦ἐπειρᾶτο⟧ the/this/who to/with he/she/it/self ⟦εἰρηνικῶς⟧
⟦διεξάγειν⟧. 13 whence to_accuse by/under the/this/who
friendly/friend to/with the/this/who Eupatora, and traitor
⟦παρέκαστα⟧ to_hear, through/because_of the/this/who
the/this/who Kupron ⟦ἐμπιστευθέντα⟧ by/under of_the
⟦Φιλομήτορος⟧ ⟦ἐκλιπεῖν⟧, and to/with Antiokon
the/this/who glorious ⟦ἀναχωρῆσαι⟧, ⟦μήτ'⟧ ⟦εὐγενῆ⟧
the/this/who authority to_have/be, by/under ⟦ἀθυμίας⟧
⟦φαρμακεύσας⟧ my/your/him-self ⟦ἐξέλιπε⟧ the/this/who life.
14 Gorgias but/and to_be officer/magistrate the/this/who
place, ⟦ἐξενοτρόφει⟧, and ⟦παρέκαστα⟧ to/with the/this/who
Youdaious ⟦ἐπολεμοτρόφει⟧, 15 together but/and
this/he/she/it and the/this/who Idoumaioi ⟦ἐγκρατεῖς⟧
⟦ἐπικαίρων⟧ stronghold to_be, ⟦ἐγύμναζον⟧ the/this/who
Youdaious, and the/this/who ⟦φυγαδευθέντας⟧ away_from
Yerosolumōn to_take ⟦πολεμοτροφεῖν⟧ to_attempt.
16 the/this/who but/and about the/this/who Makkabaion, to_
_do/make ⟦λιτανείαν⟧, and ⟦ἀξιώσαντες⟧ the/this/who God
⟦σύμμαχον⟧ he/she/it/self to_be, upon/to/against
the/this/who the/this/who Idoumaiōn ⟦ὀχυρώματα⟧ to_
_stampede, 17 which and ⟦προσβαλόντες⟧ ⟦εὐρώστως⟧,
⟦ἐγκρατεῖς⟧ to_be the/this/who place, all and/both
the/this/who upon/to/against the/this/who ⟦τείχει⟧
⟦μαχομένους⟧ ⟦ἠμύναντο⟧; ⟦κατέσφαζόν⟧ but/and
the/this/who ⟦ἐμπίπτοντας⟧, to_do_away_with but/and no
worse,_less the/this/who ⟦δισμυρίων⟧. 18 ⟦Συμφυγόντων⟧
but/and no lesser the/this/who ⟦ἐννακισχιλίων⟧ toward two
⟦πύργους⟧ ⟦ὀχυροὺς⟧ well/well_done! by_all_means, and all
the/this/who to/with ⟦πολιορκίαν⟧ to_have/be,
19 the/this/who Makkabaios toward ⟦ἐπείγοντας⟧ place
⟦ἀπολιπὼν⟧ Simōna and ⟦Ἰώσηφον⟧, still but/and and
Zakkaion and the/this/who with he/she/it/self sufficient
to/with the/this/who this/he/she/it ⟦πολιορκίαν⟧,
he/she/it/self to_separate/leave. 20 the/this/who but/and
about the/this/who Simōna ⟦φιλαργυρήσαντες⟧ by/under one
the/this/who in/on/among the/this/who ⟦πύργοις⟧ to_
_persuade money; seven_times but/and myriad drachma to_
_take, to_allow one ⟦διαῤῥυῆναι⟧. 21 ⟦Προσαγγελθέντος⟧
but/and the/this/who Makkabaiōi about of_the ⟦γεγονότος⟧,
to_assemble the/this/who to_govern of_the a_people,
⟦κατηγόρησεν⟧ which/how money ⟦πεπράκασι⟧ the/this/who
brother, the/this/who ⟦πολεμίους⟧ according_to
he/she/it/self ⟦ἀπολύσαντες⟧. 22 this/he/she/it on_one_hand
therefore/then ⟦προδότας⟧ ⟦γενομένους⟧ to_kill, and instantly
the/this/who two ⟦πύργους⟧ ⟦κατελάβετο⟧. 23 the/this/who
but/and ⟦ὅπλοις⟧ the/this/who all in/on/among the/this/who

73 RV 10:13 · Note See 2 Maccabees 8:9

74 RV 10:13 · Note The Greek text here is corrupt.

75 RV 10:26 · Note Grk. propitious.

76 RV 10:26 · Note See Exodus 23:22.

Literal Version

hand ⟦εὐοδούμενος⟧, to_destroy in/on/among the/this/who two ⟦ὀχυρώμασι⟧ greater/much the/this/who ⟦δισμυρίων⟧. 24 Timotheos but/and the/this/who before/previously ⟦ἡττηθεὶς⟧ by/under the/this/who Jewish, to_assemble ⟦ξένας⟧ power ⟦παμπληθεῖς⟧, and the/this/who the/this/who Asias ⟦γενομένους⟧ horse to_assemble no ⟦ὀλίγους⟧, ⟦παρῆν⟧ which/how ⟦δοριάλωτον⟧ ⟦ληψόμενος⟧ the/this/who Jewish/Judea. 25 the/this/who but/and about the/this/who Makkabaion, ⟦συνεγγίζοντος⟧ he/she/it/self/my/your/him-self/there, to/with ⟦ἱκετείαν⟧ of_the God ⟦ἐτράπησαν⟧, earth the/this/who head ⟦καταπάσαντες⟧, and the/this/who loins ⟦σάκκοις⟧ ⟦ζώσαντες⟧, 26 upon/to/against the/this/who opposite of_the altar ⟦κρηπίδα⟧ ⟦προσπεσόντες⟧, ⟦ἠξίουν⟧ ⟦ἵλεων⟧ he/she/it/self to_be ⟦ἐχθρεῦσαι⟧ the/this/who ⟦ἐχθροῖς⟧ he/she/it/self, and ⟦ἀντικεῖσθαι⟧ the/this/who ⟦ἀντικειμένοις⟧, as/just_as the/this/who law ⟦διασαφεῖ⟧. 27 to_be but/and away_from the/this/who petition, to_take_up the/this/who weapon, ⟦προῆγον⟧ away_from the/this/who city upon/to/against greater; ⟦συνεγγίσαντες⟧ but/and the/this/who ⟦πολεμίοις⟧, upon/to/against my/your/him-self to_be. 28 now but/and the/this/who east ⟦διαδεχομένης⟧, ⟦προσέβαλον⟧ ⟦ἑκάτεροι⟧; the/this/who on_one_hand ⟦ἔγγυον⟧ to_have/be ⟦εὐημερίας⟧ and ⟦νίκης⟧ with/after ⟦ἀρετῆς⟧ the/this/who upon/to/against the/this/who lord ⟦καταφυγὴν⟧, the/this/who but/and ⟦καθηγεμόνα⟧ the/this/who ⟦ἀγώνων⟧ ⟦ταττόμενοι⟧ the/this/who wrath. 29 to_be but/and ⟦καρτερᾶς⟧ ⟦μάχης⟧, to_shine/appear the/this/who ⟦ὑπεναντίοις⟧ out_from heaven upon/to/against horse ⟦χρυσοχαλίνων⟧ man five ⟦διαπρεπεῖς⟧, and ⟦ἀφηγούμενοι⟧ the/this/who Jewish the/this/who two, 30 and the/this/who Makkabaion midst to_take, and ⟦σκεπάζοντες⟧ the/this/who my/your/him-self ⟦πανοπλίαις⟧, ⟦ἄτρωτον⟧ ⟦διεφύλαττον⟧; toward but/and the/this/who opposed ⟦τοξεύματα⟧ and ⟦κεραυνοὺς⟧ ⟦ἐξερρίπτουν⟧; for ⟦συγχυθέντες⟧ inability_to_see, ⟦κατεκόπτοντο⟧ ⟦ταραχῆς⟧ to_ _fulfill. 31 ⟦Κατεσφάγησαν⟧ but/and ⟦δισμύριοι⟧ to/with the/this/who five_hundred, horseman but/and six_hundred. 32 he/she/it/self but/and the/this/who Timotheos ⟦συνέφυγεν⟧ toward Gazara to_speak stronghold, well/well_ _done! by_all_means ⟦φρούριον⟧, ⟦στρατηγοῦντος⟧ there Kaireou. 33 the/this/who but/and about the/this/who Makkabaion ⟦ἄσμενοι⟧ ⟦περιεκάθισαν⟧ the/this/who ⟦φρούριον⟧ day four. 34 the/this/who but/and inside the/this/who ⟦ἐρυμνότητι⟧ of_the place to_persuade, ⟦ὑπεράγαν⟧ to_blaspheme, and word ⟦ἀθεμίτους⟧ ⟦προΐοντο⟧. 35 ⟦Ὑποφαινούσης⟧ but/and the/this/who ⟦πέμπτης⟧ day, twenty ⟦νεανίαι⟧ the/this/who about the/this/who Makkabaion ⟦πυρωθέντες⟧ the/this/who ⟦θυμοῖς⟧ through/because_of the/this/who blasphemy, ⟦προσβαλόντες⟧ the/this/who ⟦τείχει⟧, ⟦ἀῤῥενωδῶς⟧ and ⟦θηριώδει⟧ ⟦θυμῷ⟧ the/this/who ⟦ἐμπίπτοντα⟧ to_cut/mourn, 36 other but/and

Readers' Version

near to their enemies, they[77] halted. 28 When the dawn was now breaking, the two armies joined in battle, the one part having this, beside virtue, for a pledge of success and victory, that they'd fled to the master for refuge, the others making their passion their leader in the fight.

29 When the battle became strong, there appeared out of heaven to their adversaries five splendid men on horses with bridles of gold, and[78] two of them, leading on the Yehudim, 30 and taking Makabi in the middle of them, and covering him with their own armour, guarded him from wounds, while they shot arrows and thunderbolts at the enemies. Because this reason, they were blinded and thrown into confusion, and were cut to pieces, filled with bewilderment. 31 Twenty thousand and five hundred were slain, beside six hundred cavalry.

32 Timotheos himself fled into a fortress called Gezer, a fortress of great strength, where[79] Kaireas was in command. 33 Then Makabi and his men were glad and laid siege to the fortress for four days. 34 Those who were within, trusting in the strength of the place, blasphemed greatly, and hurled out impious words. 35 But at dawn of the fifth day, certain young men of Makabi' company, inflamed with anger because of the blasphemies, assaulted the wall with masculine force and with furious[80] anger, and cut down whoever came in their way. 36 Others climbing up in the same way, while the enemies were distracted with those who'd made their way within, set fire to the towers, and kindled fires that burnt the blasphemers alive, while others broke open the gates, and, having given entrance to the rest of the band, occupied the city. 37 They killed Timotheos, who was hidden in a cistern, and his brother Kaireas, and Apolofanes. 38 When they'd accomplished these things, they blessed the master with hymns and thanksgiving, blessing him who provides great benefits to Yisrael (Israel) and gives them the victory.

77 **RV 10:27 · Note** Grk. were by themselves.

78 **RV 10:29 · Note** Some authorities read and leading on the Jews; who also, taking.

79 **RV 10:32 · Note** See ver. 37.

80 **RV 10:35 · Note** Grk. passion as of wild animals.

Readers' Version

Literal Version

similarly ⟦προσαναβάντες⟧ in/on/among the/this/who ⟦περισπασμῷ⟧ to/with the/this/who inside, ⟦ἐνεπίμπρων⟧ the/this/who ⟦πύργους⟧, and ⟦πυρὰς⟧ ⟦ἀνάψαντες⟧ to_live the/this/who ⟦βλασφήμους⟧ to_burn; the/this/who but/and the/this/who gate ⟦διέκοπτον⟧, ⟦εἰσδεξάμενοι⟧ but/and the/this/who ⟦λοιπὴν⟧ order, ⟦προκατελάβοντο⟧ the/this/who city, **37** and the/this/who Timotheon to_conceal in/on/among one ⟦λάκκῳ⟧ ⟦κατέσφαξαν⟧, and the/this/who this/he/she/it brother Ⱪairean, and the/this/who Apollofanaʸ.
38 this/he/she/it but/and ⟦διαπραξάμενοι⟧, with/after ⟦ὕμνων⟧ and ⟦ἐξομολογήσεων⟧ ⟦εὐλόγουν⟧ the/this/who lord the/this/who greatly ⟦εὐεργετοῦντι⟧ the/this/who Israaʸl, and the/this/who victory he/she/it/self to_give.

Lusias is defeated and seeks peace

11:1 Now after a very little time, Lusias, the king's guardian, kinsman, and chancellor, being very displeased about the things that'd happened, **2** collected about eighty thousand infantry and all his cavalry and came against the Yehudim (Jews), planing to make the city a home for Hellains (Greeks), **3** and to levy tribute on the temple, as on[81] the other sacred places of the nations, and to put up the high priesthood for sale every year. **4** He took no account of God's power, but was puffed up with his ten thousands of infantry, his thousands of cavalry, and his eighty elephants. **5** Coming into Yehudah (Judea) and approaching Beyt-Tsur, which was a strong place and about five stadia[82] away from Yerushalem (Jerusalem), he pressed it hard.

6 When Makabi (Maccabaeus) and his men learnt that he was besieging the fortresses, they and all the people with lamentations and tears made supplication to the master to send a good angel to save Yisrael. **7** Makabi himself took up weapons first, and exhorted the others to put themselves in jeopardy together with him and help their kindred; and they went out with him very willingly. **8** As they were there, close to Yerushalem, a horseman appeared at their head in white clothing, brandishing[83] weapons of gold. **9** They all together praised the merciful God, and were yet more strengthened in heart, being ready to assail[84] not only men but the wildest animals and walls of iron, **10** they advanced in array, having him who's in heaven to fight on their side, for the master had mercy on them. **11** Hurling themselves like lions against the enemy, they killed eleven thousand infantry and one thousand and six hundred cavalry, and forced all the rest to flee. **12** Most of them escaped wounded and naked. Lusias himself also escaped by shameful flight. **13** But as he was a man not void of understanding, pondering the defeat which had befallen him, and considering that the Ivrim (Hebrews) couldn't be overcome because the Almighty God fought on their side, he sent again **14** and persuaded them to come to

11:1 with/after little/few but/and ⟦παντελῶς⟧ time Lusias manager of_the king and kindred, and upon/to/against the/this/who thing, greatly difficultly to_bear/lead upon/to/against the/this/who ⟦γεγονόσι⟧, **2** to_assemble about the/this/who eight myriad and the/this/who ⟦ἵππον⟧ all, to_come upon/to/against the/this/who Youdaious, to_ _count the/this/who on_one_hand city Hellaʸsin dwelling ⟦ποιήσειν⟧, **3** the/this/who but/and temple ⟦ἀργυρολόγητον⟧ as/just_as the/this/who remaining the/this/who Gentile_ _nation ⟦τεμένη⟧, ⟦πρατὴν⟧ but/and the/this/who ⟦ἀρχιερωσύνην⟧ according_to year ⟦ποιήσειν⟧, **4** by_no_means ⟦ἐπιλογιζόμενος⟧ the/this/who of_the God power, ⟦πεφρενωμένος⟧ but/and the/this/who myriad the/this/who ⟦πεζῶν⟧ and the/this/who thousand the/this/who ⟦ἱππέων⟧ and the/this/who ⟦ἐλέφασι⟧ the/this/who eighty. **5** to_enter but/and toward the/this/who Jewish/Judea, and ⟦συνεγγίσας⟧ the/this/who Baithsoura, to_be on_one_hand ⟦ἐρυμνῷ⟧ ⟦χωρίῳ⟧, away_from but/and Hierosolumōn ⟦ἀπέχοντι⟧ like/as/about stadium five, this/he/she/it ⟦ἔθλιβεν⟧.
6 which/how but/and ⟦μετέλαβον⟧ the/this/who about the/this/who Makkabaion ⟦πολιορκοῦντα⟧ he/she/it/self the/this/who ⟦ὀχυρώματα⟧, with/after ⟦ὀδύρμῶν⟧ and teardrop ⟦ικέτευον⟧ with the/this/who crowd the/this/who lord, good-doer angel to_send to/with salvation the/this/who Israaʸl. **7** he/she/it/self but/and first the/this/who Makkabaios to_take_up the/this/who weapon ⟦προετρέψατο⟧ the/this/who another, together he/she/it/self ⟦διακινδυνεύοντας⟧, ⟦ἐπιβοηθεῖν⟧ the/this/who brother he/she/it/self; together but/and and eagerly ⟦ἐξώρμησαν⟧. **8** at_that_time but/and and to/with the/this/who Hierosolumois to_be, to_shine/appear ⟦προηγούμενος⟧ he/she/it/self ⟦ἔφιππος⟧ in/on/among white clothing, complete_armour golden ⟦κραδαίνων⟧. **9** together but/and all ⟦εὐλόγησαν⟧ the/this/who ⟦ἐλεήμονα⟧ God, and ⟦ἐπερῥώσθησαν⟧ the/this/who soul, no alone/only a_human but and ⟦θῆρας⟧ the/this/who ⟦ἀγριωτάτους⟧, and iron wall ⟦τιτρώσκειν⟧ to_be ready. **10** ⟦Προσῆγον⟧ in/on/among equipment the/this/who away_from heaven ⟦σύμμαχον⟧ to_ _have/be, ⟦ἐλεήσαντος⟧ he/she/it/self of_the lord. **11** like_a_

81 RV 11:3 · Note Or, on all the sacred places of the heathen

82 RV 11:5 · Note One stadia was roughly 189 metres or 618 feet, so 5 stadia was about a little less than 1 km or a little more than half a mile.

83 RV 11:8 · Note Grk. a panoply.

84 RV 11:9 · Note Grk. wound.

Literal Version

_lion but/and ⟦ἐντινάξαντες⟧ toward the/this/who ⟦πολεμίους⟧, ⟦κατέστρωσαν⟧ he/she/it/self ⟦χιλίους⟧ to/with the/this/who ⟦μυρίοις⟧, horseman but/and ⟦ἑξακοσίους⟧ to/with the/this/who ⟦χιλίοις⟧; the/this/who but/and all ⟦ἠνάγκασαν⟧ to_flee. 12 the/this/who greater but/and he/she/it/self ⟦τραυματίαι⟧ naked to_save; and he/she/it/self but/and the/this/who Lusias disgracefully ⟦φεύγων⟧ ⟦διεσώθη⟧. 13 no mindless but/and to_be, to/with my/your/him-self ⟦ἀντιβάλλων⟧ the/this/who to_be about my/your/him-self ⟦ἐλάσσωμα⟧, and ⟦συννοήσας⟧ ⟦ἀνικήτους⟧ to_be the/this/who Hebraious, of_the all be_able God ⟦συμμαχοῦντος⟧ he/she/it/self, 14 ⟦προσαποστείλας⟧ ⟦ἔπεισε⟧ ⟦συλλύσεσθαι⟧ upon/to/against all the/this/who just; and because and the/this/who king ⟦πείσειν⟧ friendly/friend he/she/it/self ⟦ἀναγκάζειν⟧ to_be. 15 to_accept but/and the/this/who Makkabaios upon/to/against all which the/this/who Lusias to_plead/comfort of_the ⟦συμφέροντος⟧ ⟦φροντίζων⟧; just_as/how_much for the/this/who Makkabaios ⟦ἐπέδωκε⟧ the/this/who Lusia through/because_of ⟦γραπτῶν⟧ about the/this/who Jewish, ⟦συνεχώρησεν⟧ the/this/who king. 16 to_be for the/this/who/which ⟦γεγραμμέναι⟧ the/this/who Youdaiois ⟦ἐπιστολαὶ⟧ from_with on_one_hand Lusiou ⟦περιέχουσαι⟧ the/this/who way this/he/she/it; Lusias the/this/who multitude the/this/who Jewish to_rejoice. 17 Yōannaʸs and Abessalōm the/this/who to_send from_with you, to_give/deliver the/this/who ⟦ὑπογεγραμμένον⟧ ⟦χρηματισμὸν⟧, ⟦ἠξίουν⟧ about the/this/who through/because_of he/she/it/self/my/your/him-self/there ⟦σημαινομένων⟧. 18 just_as/how_much on_one_hand therefore/then be_necessary and the/this/who king ⟦προσενεχθῆναι⟧ ⟦διεσάφησα⟧, which but/and to_be ⟦ἐνδεχόμενα⟧, ⟦συνεχώρησεν⟧. 19 if on_one_hand therefore/then ⟦συντηρήσητε⟧ the/this/who toward the/this/who ⟦πράγματα⟧ enthusiasm, and toward the/this/who henceforth ⟦πειράσομαι⟧ ⟦παραίτιος⟧ you good-doer to_be. 20 above/for but/and the/this/who according_to part ⟦ἐντέταλμαι⟧ this/he/she/it and/both and the/this/who from_with I/we/my ⟦διαλεχθῆναι⟧ you. 21 farewell; ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦τεσσαρακοστοῦ⟧ ⟦ὀγδόου⟧, ⟦Διοσκορινθίου⟧ ⟦εἰκοστῇ⟧ fourth. 22 the/this/who but/and of_the king epistle ⟦περιεῖχεν⟧ thus(-ly); king Antiokos the/this/who brother Lusia to_rejoice. 23 of_the father I/we toward God ⟦μεταστάντος⟧, to_plan the/this/who out_from the/this/who kingdom ⟦ἀταράχους⟧ to_be to_be to/with the/this/who the/this/who one's_own/private ⟦ἐπιμέλειαν⟧, 24 ⟦ἀκηκοότες⟧ the/this/who Youdaious not ⟦συνευδοκοῦντας⟧ the/this/who of_the father upon/to/against the/this/who ⟦Ἑλληνικὰ⟧ ⟦μεταθέσει⟧, but the/this/who my/your/him-self ⟦ἀγωγὴν⟧ ⟦αἱρετίζοντας⟧, and through/because_of this/he/she/it ⟦ἀξιοῦντας⟧ ⟦συγχωρηθῆναι⟧ he/she/it/self the/this/who ⟦νόμιμα⟧

Readers' Version

terms on condition that all their rights were acknowledged, and promised that he'd also persuade the king to become their friend.[85] 15 Makabi gave consent on all the conditions which Lusias proposed to him, being careful of the common good; for whatever requests Makabi delivered in writing to Lusias about the Yehudim the king allowed.

Letters confirming the peace agreement

16 The letter written to the Yehudim (Jews) from Lusias was to this effect:

"Lusias to the people[86] of the Yehudim, greetings. 17 Yohan (John) and Avshalom (Absalom), who were sent from you, having delivered the document written below, made request about the things written there. 18 Whatever things therefore needed to be brought before the king I declared to him, and what things were possible he allowed. 19 If then you'll all preserve your good will towards the government, I'll also endeavour in the future to contribute to your good. 20 About this, I've given order in detail, both to these men and to those who are sent from me, to confer with you. 21 Farewell. Written in the one hundred and forty-eighth year, on the twenty-fourth day of the month Dioskorinthios."[87]

22 And the king's letter contained these words:

"King Antiokos (Antiochus) to his brother Lusias, greetings. 23 Seeing that our father passed to the gods having the wish that the subjects of his kingdom should[88] be undisturbed and give themselves to the care of their own affairs, 24 we, having heard that the Yehudim (Jews) don't consent to our father's purpose to turn them to the customs of the Hellains (Greeks), but choose rather their own way of living, and make request that the customs of their law be allowed to them— 25 choosing therefore that this nation also should be free from disturbance, we determine that their temple is to be restored to them, and that they live according to the customs that were in the days of their ancestors. 26 You'll therefore do well to send messengers to them and give them the right hand of friendship, that they, knowing our mind, may be of good heart, and gladly occupy themselves with the conduct of their own affairs."

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

"King Antiokos to the senate of the Yehudim and to the other Yehudim, greetings. 28 If you're all well, it's as we desire. We ourselves also are in good health. 29 Menelaos informed us that your desire was to return home and follow your own business. 30 They therefore who depart home up to the thirtieth day of Xanthikos will have our friendship,[89] with full permission 31 that the Yehudim use their own foods and observe their own laws, even as formerly. None of them will be in any way molested for the things that have been done in ignorance. 32 Moreover I've

85 **RV 11:14 · Note** The Greek text here is corrupt.

86 **RV 11:16 · Note** Grk. multitude.

87 **RV 11:21 · Note** This month name is not found elsewhere, and is perhaps corrupt.

88 **RV 11:23 · Note** Or, should not be disquieted but

89 **RV 11:30 · Note** Grk. right hand.

Readers' Version

sent Menelaos also, that he may encourage you. 33 Farewell. Written in the one hundred and forty-eighth year, on the fifteenth day of Xanthikos."

34 The Romaios also sent to them a letter in these words:

"Kointos Memios and Titos Manios, ambassadors of the Romaios, to the people of the Yehudim, greetings. 35 In regard to the things which Lusias the king's kinsman granted you, we also give consent. 36 But as for the things which he judged should be referred to the king, send someone promptly, after you've considered them, that we may publish such decrees as are appropriate for your case; for we're on our way to Antiokeia. 37 Therefore send someone with speed, that we also may learn what's your mind. 38 Farewell.[90] Written in the one hundred and forty-eighth year, on the fifteenth day of Xanthikos.

Yehudah punishes attacks on the Yehudim

12:1 So when this agreement had been made, Lusias departed to the king, and the Yehudim went about their farming.

2 But some of the governors of districts, Timotheos and Apolonios the son of Gennaios, and also Hieronumos and Demofon, and beside them Nikanor Kupros' (Cyprus') governor, wouldn't allow them to enjoy tranquillity and live in peace. 3 Men of Yafo (Joppa) perpetrated this great impiety: they invited the Yehudim who lived among them to go with their wives and children into the boats which they'd provided, as though they had no ill will towards them. 4 When[91] the Yehudim,[92] relying on the

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he/she/it/self; 25 ⟦Αἱρούμενοι⟧ therefore/then and this/he/she/it the/this/who Gentile_nation outside/except ⟦ταραχῆς⟧ to_be, ⟦κρίνομεν⟧ the/this/who, and/both temple he/she/it/self ⟦ἀποκατασταθῆναι⟧, and ⟦πολιτεύεσθαι⟧ according_to the/this/who upon/to/against the/this/who parent/ancestor he/she/it/self custom. 26 well/well_done! therefore/then to_do/make ⟦διαπεμψάμενος⟧ to/with he/she/it/self and to_give right, that to_perceive the/this/who our ⟦προαίρεσιν⟧, cheerful and/both to_be, and gladly ⟦διαγίνωνται⟧ to/with the/this/who the/this/who one's_ _own/private ⟦ἀντίληψιν⟧. 27 to/with but/and the/this/who Gentile_nation the/this/who of_the king epistle such_as_this to_be; king Antiokos the/this/who council_of_elders the/this/who Jewish and the/this/who another Youdaiois to_ _rejoice. 28 if farewell, to_be if which/how to_plan; and he/she/it/self but/and ⟦ὑγιαίνομεν⟧. 29 ⟦Ἐνεφάνισεν⟧ I/we the/this/who Menelaos ⟦βούλεσθαι⟧ ⟦κατελθόντας⟧ you to_be to/with the/this/who one's_own/private. 30 the/this/who therefore/then ⟦καταπορευομένοις⟧ until ⟦τριακάδος⟧ Xanthikou ⟦ὑπάρξει⟧ right with/after the/this/who ⟦ἀδείας⟧, 31 ⟦χρῆσθαι⟧ the/this/who Youdaious the/this/who my/your/him-self ⟦δαπανήμασι⟧ and ⟦νόμοις⟧ as/just_as and the/this/who before/previously, and none he/she/it/self according_to none way ⟦παρενοχληθήσεται⟧ about the/this/who ⟦ἠγνοημένων⟧. 32 ⟦Πέπομφα⟧ but/and and the/this/who Menelaon ⟦παρακαλέσοντα⟧ you. 33 farewell; ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦τεσσαρακοστοῦ⟧ ⟦ὀγδόου⟧, Xanthikou ⟦πέμπτῃ⟧ and tenth. 34 ⟦Ἔπεμψαν⟧ but/and and the/this/who Roman to/with he/she/it/self epistle to_have/be thus(-ly); Kointos Memmios, Titos ⟦Μάνλιος⟧, ⟦πρεσβύται⟧ Roman, the/this/who people the/this/who Jewish to_rejoice. 35 above/for which Lusias the/this/who kindred of_the king ⟦συνεχώρησεν⟧ you, and I/we ⟦συνευδοκοῦμεν⟧. 36 which but/and to_judge ⟦προσανενεχθῆναι⟧ the/this/who king, ⟦πέμψατέ⟧ one instantly ⟦ἐπισκεψάμενοι⟧ about this/he/she/it, in_order_that/to ⟦ἐκθῶμεν⟧ which/how ⟦καθήκει⟧ you; I/we for ⟦προσάγομεν⟧ to/with Antiokeian. 37 for ⟦σπεύσατε⟧, and ⟦πέμψατέ⟧ one, that and I/we ⟦ἐπιγνῶμεν⟧ ⟦ὁποίας⟧ to_be resolution. 38 ⟦Ὑγιαίνετε⟧; ⟦ἔτους⟧ ⟦ἑκατοστοῦ⟧ ⟦τεσσαρακοστοῦ⟧ ⟦ὀγδόου⟧, Xanthikou ⟦πέμπτῃ⟧ and tenth.

12:1 to_be the/this/who ⟦συνθηκῶν⟧ this/he/she/it, the/this/who on_one_hand Lusias ⟦ἀπῄει⟧ to/with the/this/who king, the/this/who but/and Jewish about the/this/who ⟦γεωργίαν⟧ ⟦ἐγίνοντο⟧. 2 the/this/who but/and according_to place ⟦στρατηγῶν⟧ Timotheos and Apollōnios the/this/who of_the Gennaiou, still but/and Hierōnumos and Daʸmofōn, to/with but/and this/he/she/it Nikanōr the/this/who Kupriarkaʸs, no to_allow he/she/it/self ⟦εὐσταθεῖς⟧, and the/this/who the/this/who quietness to_ _bring. 3 Yoppitai but/and ⟦τηλικοῦτο⟧ ⟦συνετέλεσαν⟧ the/this/who impious_act; ⟦παρακαλέσαντες⟧ the/this/who with he/she/it/self ⟦οἰκοῦντας⟧ Youdaious to_get_into toward the/this/who ⟦παρασταθέντα⟧ by/under he/she/it/self

90 **RV 11:38 · Note** Grk. Be in good health.

91 **RV 12:4 · Note** Grk. they also.

92 **RV 12:4 · Note** Grk. after.

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lifeboat with ⟦γυναιξὶ⟧ and child, which/how ⟦μηδεμιᾶς⟧ ⟦ἐνεστώσης⟧ to/with he/she/it/self ⟦δυσμενείας⟧, **4** according_ _to but/and the/this/who common the/this/who city a_ _referendum, and this/he/she/it ⟦ἐπιδεξαμένων⟧ which/how if ⟦εἰρηνεύειν⟧ to_will/desire, and nothing ⟦ὕποπτον⟧ to_ _have/be, ⟦ἐπαναχθέντας⟧ he/she/it/self ⟦ἐβύθισαν⟧, to_be no lesser the/this/who two_hundred. **5** to_partake but/and Youdas the/this/who ⟦γεγονυῖαν⟧ toward the/this/who ⟦ὁμοεθνεῖς⟧ ⟦ὠμότητα⟧, to_order the/this/who about he/she/it/self man, **6** and to_call_(on)/name the/this/who just judge God, to_come upon/to/against the/this/who ⟦μιαιφόνους⟧ the/this/who brother; and the/this/who on_ _one_hand harbour ⟦νύκτωρ⟧ to_burn, and the/this/who lifeboat ⟦κατέφλεξε⟧, the/this/who but/and there ⟦συμφυγόντας⟧ ⟦ἐξεκέντησε⟧. **7** of_the but/and place ⟦συγκλεισθέντος⟧, ⟦ἀνέλυσεν⟧, which/how again ⟦ἤξων⟧ and the/this/who ⟦σύμπαν⟧ the/this/who Yoppitōn ⟦ἐκριζῶσαι⟧ citizenship. **8** to_partake but/and and the/this/who in/on/among Yamneia the/this/who he/she/it/self to_ _complete to_plan way the/this/who ⟦παροικοῦσιν⟧ Youdaiois, **9** and the/this/who Yamnitais night to_put_on/seize, ⟦ὑφῆψε⟧ the/this/who harbour with the/this/who ⟦στόλῳ⟧, so ⟦φαίνεσθαι⟧ the/this/who ⟦αὐγὰς⟧ of_the ⟦φέγγους⟧ toward the/this/who Hierosoluma, stadium to_be two_hundred forty. **10** from_there but/and ⟦ἀποσπασθέντων⟧ stadium nine, ⟦ποιουμένων⟧ the/this/who journey upon/to/against the/this/who Timotheon, ⟦προσέβαλον⟧ Arabes he/she/it/self no ⟦ἐλάττους⟧ the/this/who five_thousand, horseman but/and five_hundred. **11** to_be but/and ⟦καρτερᾶς⟧ ⟦μάχης⟧, and the/this/who about the/this/who Youdan through/because_of the/this/who from_with of_the God help ⟦εὐημερησάντων⟧, ⟦ἐλαττωθέντες⟧ the/this/who ⟦Νομάδες⟧ Arabes ⟦ἠξίουν⟧ to_ _give the/this/who Youdan right he/she/it/self, ⟦ὑπισχνούμενοι⟧ and ⟦βοσκήματα⟧ ⟦δώσειν⟧, and in/on/among the/this/who remaining ⟦ὠφελήσειν⟧ he/she/it/self. **12** Youdas but/and to_take_up/suppose which/how truly in/on/among much he/she/it/self ⟦χρησίμους⟧, ⟦ἐπεχώρησεν⟧ peace ⟦ἄξειν⟧ to/with he/she/it/self; and to_take right, toward the/this/who tent he/she/it/self ⟦ἐχωρίσθησαν⟧. **13** to_put_on/seize but/and and upon/to/against one city ⟦γεφυροῦν⟧ ⟦ὀχυρὰν⟧ and ⟦τείχεσι⟧ ⟦περιπεφραγμένην⟧, and ⟦παμμιγέσιν⟧ Gentile_nation ⟦κατοικουμένην⟧, name but/and Kaspin. **14** the/this/who but/and inside to_persuade the/this/who the/this/who ⟦τειχέων⟧ ⟦ἐρυμνότητι⟧, the/this/who and/both the/this/who food ⟦παραθέσει⟧, ⟦ἀναγωγότερον⟧ to_use, the/this/who about the/this/who Youdan ⟦λοιδοροῦντες⟧, and moreover to_ _blaspheme, and to_speak which not ⟦θέμις⟧. **15** the/this/who but/and about the/this/who Youdan ⟦ἐπικαλεσάμενοι⟧ the/this/who great of_the world ⟦δυνάστην⟧, the/this/who

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public vote of the city, accepted the invitation, as men desiring to live in peace and suspecting nothing, they took them out to sea and drowned not less than two hundred of them. **5** When Yehudah (Judas) heard of the cruelty done to his fellow-countrymen, giving command to the men that were with him **6** and calling on God the righteous Judge, he came against the murderers of his kindred, and set the harbour on fire at night, burnt the boats, and put to the sword those who'd fled there. **7** But when the town gates were closed, he withdrew, intending to come again to root out the whole community of the men of Yafo. **8** But learning that the men of Yavneh intended to do the same thing to the Yehudim who lived among them, **9** he attacked the Jamnites at night, and set fire to the harbour together with the fleet, so that the glare of the light was seen at Yerushalem (Jerusalem), two hundred and forty furlongs[93] distant.

Victories in the east

10 Now when they'd drawn off nine furlongs[94] from there, as they marched against Timotheos, an army of Aravim attacked him, no fewer than five thousand infantry and five hundred cavalry. **11** And when a hard battle had been fought, and Yehudah and his company, by the help of God, had good success, the nomads being overcome implored Yehudah to grant them friendship, promising to give him livestock, and to help his[95] people in all other ways. **12** So Yehudah, thinking that they'd indeed be profitable in many things, agreed to live in peace with them; and receiving pledges of friendship they departed to their tents.

13 He also attacked a certain city, strong and fenced with earthworks and walls, and inhabited by a mixed multitude of various nations. It was named Kaspin. **14** Those who were within, trusting in the strength of the walls and their store of provisions, behaved themselves rudely towards Yehudah and those who were with him, railing, and furthermore blaspheming and speaking impious words. **15** But Yehudah and his company, calling on the great Sovereign of the world, who without rams and cunning engines of war hurled down Yeriho (Jericho) in the times of Yeshua (Jesus), rushed wildly against the wall. **16** Having taken the city by God's will, they made unspeakable slaughter, so much that the adjoining lake, which was two furlongs[96] broad, appeared to be filled with the deluge of blood.

Another victory over Timotheos

17 When they'd gone seven hundred and fifty furlongs[97] from there, they made their way to Karax, to the Yehudim (Jews) that are called Tubieni.[98] **18** They didn't find Timotheos in that district, for he had by then departed from the district without accomplishing anything, but had left behind a very strong garrison in one place.

93 **RV 12:9 · Note** a furlong is about 201 metres or 220 yards, so 240 furlongs is about 48 km. or 30 miles

94 **RV 12:10 · Note** a furlong is about 201 metres or 220 yards, so 9 furlongs is about 1.8 km. or 1 1/8 miles

95 **RV 12:11 · Note** Grk. them.

96 **RV 12:16 · Note** a furlong is about 201 metres or 220 yards, so 2 furlongs is about 402 metres or 1/4 mile

97 **RV 12:17 · Note** a furlong is about 201 metres or 220 yards, so 750 furlongs is about 151 km. or 94 miles

98 **RV 12:17 · Note** That is, men of Tob: see Judges 11:3, 2 Samuel 10:6, and compare 1 Maccabees 5:13.

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19 But Dositheos and Sosipatros, who were captains under Makabi (Maccabaeus), went out and destroyed those who'd been left by Timotheos in the fortress, more than ten thousand men. **20** Makabi, arranging his own army in divisions, set these[99] two over the bands, and marched in haste against Timotheos, who had with him one hundred and twenty thousand infantry and two thousand and five hundred cavalry. **21** When Timotheos heard of the approach of Yehudah, he at once sent away the women and the children with the baggage into the fortress called Karnayim;[100] for the place was hard to besiege and difficult of access because of the narrowness of the approaches on all sides. **22** When the band of Yehudah, who led the first division, appeared in sight, and when terror and fear came on the enemy, because the manifestation of him who sees all things came on them, they fled in every direction, carried this way and that, so that they were often injured by their own men, and pierced with the points of their own swords. **23** Yehudah continued the pursuit more vigorously, putting the wicked wretches to the sword, and he destroyed as many as thirty thousand men.

24 Timotheos himself, falling in with the company of Dositheos and Sosipatros, implored them with much crafty guile to let him go with his life, because he had in his power the parents of many of them and the kindred of some. "Otherwise, he said, little regard will be shown[101] to these."[102] **25** So when he had with many words confirmed the agreement to restore them without harm, they let him go that they might save their kindred.

26 Then Yehudah, marching against Karnayim[103] and Atergatis' temple, killed twenty-five thousand people. **27** After he'd put these to flight and destroyed them, he marched against Efron also, a strong city, wherein[104] were multitudes of people of all nations. Stalwart young men placed on[105] the walls made a vigorous defence. There were great stores of war engines and darts there. **28** But calling on the Sovereign who with might shatters the strength[106] of the[107] enemy, they took the city into their hands, and killed as many as twenty-five thousand of those who were in it.

29 Setting out from there, they marched in haste against Beyt-Shean, which is six hundred furlongs[108] away from Yerushalem (Jerusalem). **30** But when the Yehudim (Jews) who were settled there testified of the good will that the Scythopolitans had shown towards them, and of their kind treatment of

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without ⟦κριῶν⟧ and ⟦μηχανῶν⟧ ⟦ὀργανικῶν⟧ ⟦κατακρημνίσαντα⟧ the/this/who Hierikō according_to the/this/who Yaʸsou time, ⟦ἐνέσεισαν⟧ ⟦θηριωδῶς⟧ the/this/who ⟦τείχει⟧. **16** to_grasp and/both the/this/who city the/this/who of_the God ⟦θελήσει⟧, ⟦ἀμυθήτους⟧ ⟦ἐποιήσαντο⟧ ⟦σφαγὰς⟧, so the/this/who ⟦παρακειμένην⟧ lake the/this/who width to_have/be stadium two, ⟦κατάῤῥυτον⟧ blood to_fulfill ⟦φαίνεσθαι⟧. **17** from_there but/and ⟦ἀποσπάσαντες⟧ stadium ⟦ἑπτακοσίους⟧ fifty ⟦διήνυσαν⟧ toward the/this/who barricade, to/with the/this/who ⟦λεγομένους⟧ ⟦Τουβιήνους⟧ Youdaious. **18** and Timotheon on_ _one_hand upon/to/against the/this/who place no ⟦κατέλαβον⟧, ⟦ἄπρακτόν⟧ and/both away_from the/this/who place ⟦ἐκλελυκότα⟧, ⟦καταλελοιπότα⟧ but/and ⟦φρουρὰν⟧ in/on/among one place, and by_all_means ⟦ὀχυράν⟧. **19** Dōsitheos but/and and Sōsipatros the/this/who about the/this/who Makkabaion ruler, ⟦ἐξοδεύσαντες⟧ ⟦ἀπώλεσαν⟧ the/this/who by/under Timotheou ⟦καταλειφθέντας⟧ in/on/among the/this/who ⟦ὀχυρώματι⟧ greater/much the/this/who myriad man. **20** the/this/who but/and Makkabaios ⟦διατάξας⟧ the/this/who my/your/him-self ⟦στρατιὰν⟧ in_maniples,_manipulatim, to_appoint/conduct he/she/it/self upon/to/against the/this/who to_sow, and upon/to/against the/this/who Timotheon to_stampede to_ _have/be about he/she/it/self myriad twelve ⟦πεζῶν⟧, horseman but/and ⟦χιλίους⟧ to/with the/this/who five_ _hundred. **21** the/this/who but/and ⟦ἔφοδον⟧ to_partake Youda, the/this/who Timotheos ⟦προεξαπέστειλε⟧ the/this/who woman, and the/this/who child, and the/this/who another ⟦ἀποσκευὴν⟧ toward the/this/who to_ _speak Karnion; to_be for ⟦δυσπολιόρκητον⟧ and ⟦δυσπρόσιτον⟧ the/this/who place through/because_of the/this/who the/this/who all the/this/who place ⟦στενότητα⟧. **22** ⟦Ἐπιφανείσης⟧ but/and the/this/who Youda to_sow first, and to_be fear upon/to/against the/this/who ⟦πολεμίους⟧, fear and/both out_from the/this/who of_the all ⟦ἐφορῶντος⟧ appearing to_be upon/to/against he/she/it/self, toward ⟦φυγὴν⟧ to_stampede another ⟦ἀλλαχῃ⟧ ⟦φερόμενος⟧, so often by/under the/this/who one's_own/private ⟦βλάπτεσθαι⟧, and the/this/who the/this/who ⟦ξιφῶν⟧ ⟦ἀκμαῖς⟧ ⟦ἀναπείρεσθαι⟧. **23** ⟦Ἐποιεῖτο⟧ but/and the/this/who persecution ⟦εὐτονώτερον⟧ Youdas, ⟦συγκεντῶν⟧ the/this/who ⟦ἀλιτηρίους⟧, ⟦διέφθειρέ⟧ and/both toward myriad three man. **24** he/she/it/self but/and the/this/who Timotheos ⟦ἐμπεσὼν⟧ the/this/who about the/this/who

99 **RV 12:20 · Note** Grk. them.

100 **RV 12:21 · Note** Compare Carnain, 1 Maccabees 5:26, 43, 44.

101 **RV 12:24 · Note** Or, have been shown

102 **RV 12:24 · Note** Grk. and the result will be that these be disregarded. The Greek text here is perhaps corrupt.

103 **RV 12:26 · Note** Compare Carnain, 1 Maccabees 5:26, 43, 44.

104 **RV 12:27 · Note** The Greek text here is perhaps corrupt.

105 **RV 12:27 · Note** Grk. in front of.

106 **RV 12:28 · Note** Some authorities read weight.

107 **RV 12:28 · Note** Or, his enemies

108 **RV 12:29 · Note** a furlong is about 201 metres or 220 yards, so 600 furlongs is about 121 km. or 75 miles

Literal Version

Dōsitheon and Sōsipatron, to_deem_worthy with/after much ⟦γοητείας⟧ ⟦ἐξαφεῖναι⟧ ⟦σῶον⟧ he/she/it/self; through/because_of the/this/who greater on_one_hand parent, which but/and brother to_have/be, and this/he/she/it ⟦ἀλογηθῆναι⟧ ⟦συμβήσεται⟧, if ⟦ἀποθάνοι⟧. **25** ⟦Πιστώσαντος⟧ but/and he/she/it/self/my/your/him-self/there through/because_of greater the/this/who ⟦ὁρισμὸν⟧ ⟦ἀποκαταστήσειν⟧ this/he/she/it ⟦ἀπημάντους⟧, to_release he/she/it/self because_of the/this/who the/this/who brother salvation. **26** to_go_out but/and upon/to/against the/this/who Karnion and the/this/who ⟦Ἀταργατεῖον⟧, ⟦κατέσφαξε⟧ myriad body two and five_thousand. **27** and with/after the/this/who this/he/she/it ⟦τροπὴν⟧ and destruction ⟦ἐπεστράτευσεν⟧ Youdas and upon/to/against Efrōn, city ⟦ὀχυρὰν⟧, in/on/among which ⟦κατῴκει⟧ Lusias, and ⟦πάμφυλα⟧ multitude; ⟦νεανίαι⟧ but/and before the/this/who ⟦τειχῶν⟧ ⟦καθεστῶτες⟧ ⟦ῥωμαλέοι⟧ ⟦ἀπεμάχοντο⟧ ⟦εὐρώστως⟧, in/to_ _this_place ⟦ὀργάνων⟧ and ⟦βελῶν⟧ much ⟦παραθέσεις⟧ to_be. **28** ⟦Ἐπικαλεσάμενοι⟧ but/and the/this/who ⟦Δυνάστην⟧ the/this/who with/after power ⟦συντρίβοντα⟧ the/this/who the/this/who ⟦πολεμίων⟧ ⟦ἀλκὰς⟧, to_take the/this/who city ⟦ὑποχείριον⟧, and ⟦κατέστρωσαν⟧ the/this/who inside toward myriad two and five_thousand. **29** ⟦Ἀναζεύξαντες⟧ but/and from_there, to_stampede upon/to/against Skuthōn city, to_ _have_in_full away_from Hierosolumōn stadium ⟦ἑξακοσίους⟧. **30** ⟦Ἀπομαρτυρησάντων⟧ but/and the/this/who there to_dwell Jewish, which the/this/who Skuthopolitai to_have/be to/with he/she/it/self enthusiasm, and in/on/among the/this/who the/this/who ⟦ἀτυχίας⟧ time/right_time ⟦ἦμερον⟧ meeting to_ _do/make, **31** ⟦εὐχαριστήσαντες⟧ he/she/it/self, and ⟦προσπαρακαλέσαντες⟧ and toward the/this/who remaining to/with the/this/who family ⟦εὐμενεῖς⟧ to_be, to_come toward Hierosoluma, the/this/who the/this/who ⟦ἑβδομάδων⟧ festival to_be ⟦ὑπογύου⟧. **32** with/after but/and the/this/who to_speak ⟦Πεντηκοστὴν⟧, to_stampede upon/to/against Gorgian the/this/who the/this/who Idoumaias ⟦στρατηγόν⟧. **33** to_go_out but/and with/after ⟦πεζῶν⟧ ⟦τρισχιλίων⟧, ⟦ἱππέων⟧ but/and four_hundred. **34** and ⟦παραταξαμένων⟧ to_ _happen to_collapse ⟦ὀλίγους⟧ the/this/who Jewish. **35** Dōsitheos but/and one the/this/who of_the ⟦Βακήνορος⟧, ⟦ἔφιππος⟧ man and resolutely, ⟦εἶχετο⟧ of_the Gorgiou, and ⟦λαβόμενος⟧ the/this/who ⟦χλαμύδος⟧, to_bring he/she/it/self ⟦εὐρώστως⟧, and to_plan the/this/who ⟦κατάρατον⟧ to_take ⟦ζωγρίαν⟧, the/this/who ⟦ἱππέων⟧ ⟦Θρακῶν⟧ one ⟦ἐπενεχθέντος⟧ he/she/it/self and the/this/who ⟦ὦμον⟧ ⟦καθελόντος⟧, ⟦διέφυγεν⟧ the/this/who Gorgias toward Marisa. **36** the/this/who but/and about the/this/who ⟦Ἔσδριν⟧ ⟦ἐπιπλεῖον⟧ ⟦μαχομένων⟧, and ⟦κατακόπων⟧ to_be, to_call_(on)/name the/this/who Youdas the/this/who lord ⟦σύμμαχον⟧ ⟦φανῆναι⟧ and ⟦προοδηγὸν⟧

Readers' Version

them in the times of their misfortune, **31** they gave thanks, and further exhorted them to remain well disposed towards the race for the future. Then they went up to Yerushalem, the feast of weeks being close at hand.

Yehudah fights Gorgias

32 But after the feast called Pentecost, they marched in haste against Gorgias Edom's governor. **33** He came out with three thousand infantry and four hundred cavalry. **34** When they'd set themselves in array, it happened that a few of the Yehudim fell. **35** A certain Dositheos, one of Bacenor's company,[109] who was on horseback and was a strong man, pressed hard on Gorgias, and taking hold of his cloak dragged him along by main force. While he planned to take the accursed man alive, one of the Thracian cavalry bore down on him and disabled his shoulder, and so Gorgias escaped to Mareshah.[110]

36 When those who were with Ezra had been fighting long and were weary, Yehudah (Judas) called on the master to show himself, fighting on their side and leading in the battle. **37** Then in the language of his ancestors he raised the battle cry joined with hymns. Then he rushed against Gorgias' troops when they weren't expecting it, and put them to flight.

Prayers and an offering for the dead

38 Yehudah gathered his army and came to the city of Adulam.[111] As the seventh day was coming on, they purified themselves according to the custom, and kept the Sabbath there.

39 On the following day, when[112] it'd become necessary, Yehudah and his company came to take up the bodies of those who'd fallen, and[113] in company with their kinsmen to bring them back to the sepulchres of their ancestors. **40** But under the clothes of each one of the dead they found consecrated[114] tokens of the idols of Yavneh, which the law forbids the Yehudim to have anything to do with. It became clear to all that it was for this cause that they'd fallen. **41** All therefore, blessing the ways of the master, the righteous Judge, who makes manifest the things that are hidden, **42** turned themselves to supplication, praying that the sin committed might be wholly blotted out. The noble Yehudah exhorted the multitude to keep themselves from sin, for they'd seen with their own eyes what happened because of the sin of those who'd fallen. **43** When he'd made a collection man by man to the sum of two thousand drachmas of silver, he sent to Yerushalem (Jerusalem) to offer a sacrifice for sin, doing very well and honourably in this, in that he took thought for the resurrection. **44** Because if he wasn't expecting that those who'd fallen would rise again, it'd be superfluous and idle to pray for the dead. **45** But if he was looking forward to an honourable

109 **RV 12:35 · Note** The Greek text is uncertain.

110 **RV 12:35 · Note** Compare 1 Maccabees 5:65.

111 **RV 12:38 · Note** Grk. Odollam.

112 **RV 12:39 · Note** The Greek text here is uncertain.

113 **RV 12:39 · Note** Or, and to bring them back to be with their kinsmen in the sepulchres

114 **RV 12:40 · Note** Perhaps these were consecrated images of the idols.

Readers' Version

memorial of gratitude laid up for those who die[115] in[116] godliness, then the thought was holy and godly. Therefore he made the atoning sacrifice for those who'd died, that they might be released from their sin.

Antiokos invades and Menelaos is executed

13:1 In the one hundred and forty-ninth year, news was brought to Yehudah and his company that Antiokos (Antiochus) Eupator was coming with multitudes against Yehudah, **2** and with him Lusias his guardian and chancellor, each having a Greek force of one hundred and ten thousand infantry, five thousand and three hundred cavalry, twenty-two elephants, and three hundred chariots armed with scythes.

3 And Menelaos also joined himself with them, and with great hypocrisy encouraged Antiokos, not for the saving of his country, but because he thought that he'd be set over the government. **4** But the King of kings stirred up Antiokos' anger against the wicked wretch. When Lusias informed him that this man was

Literal Version

of_the ⟦πολέμου⟧, **37** ⟦καταρξάμενος⟧ the/this/who ⟦πατρίῳ⟧ voice/sound the/this/who with/after ⟦ὕμνων⟧ ⟦κραυγὴν⟧, ⟦ἀναβοήσας⟧, and ⟦ἐνσείσας⟧ ⟦ἀπροσδοκήτως⟧ the/this/who about the/this/who Gorgian, ⟦τροπὴν⟧ he/she/it/self ⟦ἐποιήσατο⟧. **38** Youdas but/and to_take_up the/this/who troops, to_bring toward Odollam city; the/this/who but/and ⟦ἑβδομάδος⟧ ⟦ἐπιβαλλούσης⟧, according_to the/this/who ⟦ἐθισμὸν⟧ ⟦ἁγνισθέντες⟧ at_that_time the/this/who Sabbath ⟦διήγαγον⟧. **39** the/this/who but/and to_have/be to_come/go the/this/who about the/this/who Youdan according_to which way the/this/who the/this/who need to_be, the/this/who the/this/who ⟦προπεπτωκότων⟧ body ⟦ἀνακομίσασθαι⟧, and with/after the/this/who kindred ⟦ἀποκαταστῆσαι⟧ toward the/this/who ⟦πατρῴους⟧ grave. **40** to_find/meet but/and each the/this/who ⟦τεθνηκότων⟧ by/under the/this/who tunic ⟦ἱερώματα⟧ the/this/who away_from Yamneias idol, away_ _from which the/this/who law ⟦ἀπείργει⟧ the/this/who Youdaious; the/this/who but/and all ⟦σαφὲς⟧ to_be through/because_of this the/this/who cause/charge ⟦τούσδε⟧ ⟦πεπτωκέναι⟧. **41** all therefore/then ⟦εὐλογήσαντες⟧ of_the ⟦δικαιοκρίτου⟧ lord of_the the/this/who to_hide manifest to_ _do/make, **42** toward ⟦ἱκετείαν⟧ ⟦ἐτράπησαν⟧, ⟦ἀξιώσαντες⟧ the/this/who to_be sin completely to_blot_out; the/this/who but/and ⟦γενναῖος⟧ Youdas to_plead/comfort the/this/who multitude ⟦συντηρεῖν⟧ my/your/him-self ⟦ἀναμαρτήτους⟧ to_ _be, by/under face ⟦ἑωρακότας⟧ the/this/who ⟦γεγονότα⟧, through/because_of the/this/who the/this/who ⟦προπεπτωκότων⟧ sin. **43** to_do/make and/both according_to ⟦ἀνδραλογίαν⟧ ⟦κατασκευάσματα⟧ toward money drachma number_of_twenty_thousand, to_send toward Hierosoluma ⟦προσαγαγεῖν⟧ about sin sacrifice, ⟦πάνυ⟧ well and ⟦ἀστείως⟧ ⟦πράττων⟧, above/for resurrection ⟦διαλογιζόμενος⟧; **44** if for not the/this/who ⟦προπεπτωκότας⟧ to_arise ⟦προσεδόκα⟧, excessive/abundant if to_be and ⟦ληρῶδες⟧ above/for dead to_ _pray; **45** ⟦εἶτ'⟧ ⟦ἐμβλέπων⟧ the/this/who with/after piety ⟦κοιμωμένοις⟧ ⟦κάλλιστον⟧ ⟦ἀποκείμενον⟧ ⟦χαριστήριον⟧; sacred and pious the/this/who thought; whence about the/this/who ⟦τεθνηκότων⟧ the/this/who ⟦ἐξιλασμὸν⟧ ⟦ἐποιήσατο⟧, the/this/who sin ⟦ἀπολυθῆναι⟧.

13:1 the/this/who but/and ⟦ἐννάτῳ⟧ and ⟦τεσσαρακοστῷ⟧ and ⟦ἑκατοστῷ⟧ year to_fall/beat the/this/who about the/this/who Youdan, Antiokon the/this/who Eupatora ⟦παραγενέσθαι⟧ with ⟦πλήθεσιν⟧ upon/to/against the/this/who Jewish/Judea, **2** and with he/she/it/self Lusian the/this/who ⟦ἐπίτροπον⟧ and upon/to/against the/this/who thing, each to_have/be power ⟦Ἑλληνικὴν⟧ ⟦πεζῶν⟧ myriad eleven, and horseman five_thousand ⟦τριακοσίους⟧, and ⟦ἐλέφαντας⟧ twenty-two, ⟦ἅρματα⟧ but/and ⟦δρεπανηφόρα⟧ ⟦τριακόσια⟧. **3** and Menelaos but/and ⟦συνέμιξεν⟧ he/she/it/self, and to_plead/comfort with/after much ⟦εἰρωνείας⟧ the/this/who Antiokon, no upon/to/against salvation the/this/who ⟦πατρίδος⟧, ⟦οἰόμενος⟧ but/and upon/to/against the/this/who beginning ⟦κατασταθήσεσθαι⟧. **4** the/this/who but/and king the/this/who king ⟦ἐξήγειρε⟧

115 RV 12:45 · Note Grk. fall asleep.

116 RV 12:45 · Note Or, on the side of godliness

Literal Version

the/this/who wrath of_the Antiokou upon/to/against the/this/who ⟦ἀλιτήριον⟧, and Lusiou ⟦ὑποδείξαντος⟧ this/he/she/it causer to_be all the/this/who evil/harm, to_ _order, which/how custom to_be in/on/among the/this/who place, ⟦προσαπολέσαι⟧ ⟦ἀγαγόντας⟧ he/she/it/self toward Beroian. 5 he_is but/and in/on/among the/this/who place tower fifty cubit/hour full ⟦σποδοῦ⟧ this/he/she/it but/and an_instrument to_have/be ⟦περιφερὲς⟧ from_all_sides ⟦ἀπόκρημνον⟧ toward the/this/who ⟦σποδόν⟧. 6 here the/this/who ⟦ἱεροσυλίας⟧ liable_for to_be, or/than and one another evil/harm authority ⟦πεποιημένον⟧, all ⟦προσωθοῦσιν⟧ toward destructive. 7 such_as_this ⟦μόρῳ⟧ the/this/who ⟦παράνομον⟧ to_happen ⟦θανεῖν⟧, nor the/this/who earth ⟦τυχόντα⟧ Menelaon; 8 ⟦πάνυ⟧ rightly. since for ⟦συνετελέσατο⟧ much about the/this/who altar sin, which/whither the/this/who fire pure to_be and the/this/who ashes, in/on/among ashes the/this/who death to_bring/be_ _repaid. 9 the/this/who but/and ⟦φρονήμασιν⟧ the/this/who king ⟦βεβαρβαρωμένος⟧ to_come/go, the/this/who ⟦χείριστα⟧ the/this/who upon/to/against of_the father he/she/it/self/my/your/him-self/there ⟦γεγονότων⟧ ⟦ἐνδειξόμενος⟧ the/this/who Youdaiois. 10 to_partake but/and Youdas this/he/she/it, to_order the/this/who multitude through/because_of day and night to_call_(on)/name the/this/who lord, ⟦εἴποτε⟧ ⟦ἄλλοτε⟧, and now ⟦ἐπιβοηθεῖν⟧ the/this/who of_the law and ⟦πατρίδος⟧ and temple holy ⟦στερεῖσθαι⟧ to_ensue, 11 and the/this/who now ⟦βραχέως⟧ ⟦ἀνεψυχότα⟧ a_people not ⟦ἐᾶσαι⟧ the/this/who ⟦δυσφήμοις⟧ Gentile_nation ⟦ὑποχειρίους⟧ to_be. 12 all but/and the/this/who he/she/it/self ⟦ποιησάντων⟧ together and ⟦καταξιωσάντων⟧ the/this/who ⟦ἐλεήμονα⟧ lord with/after ⟦κλαυθμοῦ⟧ and fasting and ⟦προπτώσεως⟧ upon/to/against day three unceasingly, to_plead/comfort he/she/it/self the/this/who Youdas to_order ⟦παραγίνεσθαι⟧. 13 according_to my/your/him-self but/and with the/this/who elder to_be, ⟦ἐβουλεύσατο⟧ before ⟦εἰσβαλεῖν⟧ of_the king the/this/who troops toward the/this/who Jewish/Judea, and to_be the/this/who city ⟦ἐγκρατεῖς⟧, ⟦ἐξελθόντας⟧ to_judge the/this/who ⟦πράγματα⟧ the/this/who of_the lord help. 14 to_give but/and the/this/who ⟦ἐπιτροπὴν⟧ the/this/who creator of_the world, to_plead/comfort the/this/who with he/she/it/self ⟦γενναίως⟧ ⟦ἀγωνίσασθαι⟧ until death about ⟦νόμων⟧, about temple, city, ⟦πατρίδος⟧, citizenship, ⟦ἐποιήσατο⟧ about Mōdein the/this/who ⟦στρατοπεδείαν⟧. 15 to_give but/and the/this/who about he/she/it/self

Readers' Version

the cause of all the evils, the king commanded to bring him to Beroia, and to put him to death in the way customary in that place. 5 Now there's in that place a tower that's fifty cubits high, full of ashes, and it had all around it a circular[117] rim sloping steeply on every side into the ashes. 6 Here one who's guilty of sacrilege or notorious for other crimes is pushed down to destruction. 7 By such a fate it happened that the breaker of the law, Menelaos, died, without obtaining so much as a grave in the earth, and that justly; 8 for since he'd perpetrated many sins against[118] the altar, whose fire and whose ashes were holy, he received his death in ashes.

Yehudah resists the invasion

9 Now the king,[119] infuriated in spirit, was coming with intent to inflict on the Yehudim (Jews) the very worst of the sufferings that'd been done in his father's time. 10 But when Yehudah heard of these things, he commanded the multitude to call on the master day and night, if ever at any other time, so now to help those who were at the point of being deprived of the law, their country, and the holy temple, 11 and not to allow the people who'd just begun to be revived to fall into the hands of those profane heathen. 12 So when they had all done the same thing together, begging[120] the merciful master with weeping and fastings and prostration for three days without ceasing, Yehudah exhorted them and commanded they should join him.

13 Having consulted privately with the elders, he resolved that before the king's army entered into Yehudah (Judea) and made themselves masters of the city, they should go out and decide the matter by the help of God.[121] 14 And committing the decision to the master[122] of the world, and exhorting those who were with him to contend nobly even to death for laws, temple, city, country, and way of life, he pitched his camp by Modi'in. 15 He gave out to his men the watchword, "VICTORY IS GOD'S", with a chosen force of the bravest young men he attacked by the king's pavilion by night, and killed of his army as many as two thousand men, and brought[123] down the leading elephant with him who was in the tower[124] on him. 16 At last they filled the army[125] with terror and alarm, and departed with good success. 17 This had been accomplished when the day was just dawning, because of the master's protection that gave Yehudah[126] help.

The king makes peace

18 But the king, having had a taste of the exceeding boldness of the Yehudim (Jews),

117 **RV 13:5 · Note** Grk. contrivance or machine.

118 **RV 13:8 · Note** Grk. about.

119 **RV 13:9 · Note** Some authorities read indignant.

120 **RV 13:12 · Note** Grk. and implored.

121 **RV 13:13 · Note** Some authorities read the master.

122 **RV 13:14 · Note** Some authorities read Creator.

123 **RV 13:15 · Note** The Greek text here is probably corrupt.

124 **RV 13:15 · Note** Grk. house.

125 **RV 13:16 · Note** Grk. camp.

126 **RV 13:17 · Note** Grk. him.

Readers' Version

made strategic attacks on their positions, **19** and on a strong fortress of the Yehudim at Beyt-Tsur. He advanced, was turned back, failed, and was defeated. **20** Yehudah sent the things that were necessary to those who were within. **21** But Rodokos, from the Jewish ranks, made secrets known to the enemy. He was searched for, arrested, and shut up in prison. **22** The king negotiated with them in Beyt-Tsur the second time, gave his hand, took theirs, departed, attacked the forces of Yehudah, was put to the worse, **23** heard that Filippos (Philip) who'd been left as chancellor in Antiokeia had become reckless, was confounded, made to the Yehudim an overture of peace, submitted himself and swore to acknowledge all their rights, came to terms with them and offered sacrifice, honoured the sanctuary and the place, **24** showed kindness and graciously received Makabi (Maccabaeus), left Hegemonides governor from Ptolemais even to the Gerrenians,[127] **25** and came to Ptolemais. The men of Ptolemais were displeased at the treaty, for they had very great indignation against the Yehudim. They desired to annul the articles of the agreement. **26** Lusias came[128] forward to speak, made the best defence that was possible, persuaded, pacified, gained their good will, and departed to Antiokeia. This was the issue of the attack and departure of the king.

Alkimos persuades Demetrios to send Nikanor

14:1 Three years later, news was brought to Yehudah and his company that Demetrios the son of Seleukos (Seleucus), having sailed into the harbour of Tripolis with a mighty army and a fleet, **2** had taken possession of the country, having made away with Antiokos (Antiochus) and his guardian Lusias.

3 But one Alkimos, who'd formerly been high priest, and had wilfully polluted himself in the times when there was no mingling with the Gentiles, considering that there was no deliverance for him in any way, nor any more access to the holy altar,

Literal Version

⟦σύνθημα⟧ God ⟦νίκης⟧, with/after ⟦νεανίσκων⟧ ⟦ἀρίστων⟧ ⟦κεκριμένων⟧ to_put_on/seize ⟦νύκτωρ⟧ upon/to/against the/this/who royal palace/courtyard, in/on/among the/this/who barracks to_do_away_with toward man four_ _thousand, and the/this/who ⟦πρωτεύοντα⟧ the/this/who ⟦ἐλεφάντων⟧ with the/this/who according_to home crowd ⟦συνέθηκε⟧, **16** and the/this/who goal/tax the/this/who barracks fear and ⟦ταραχῆς⟧ to_fulfill, and ⟦ἐξέλυσαν⟧ ⟦εὐημεροῦντες⟧. **17** ⟦Ὑποφαινούσης⟧ but/and already the/this/who day this/he/she/it to_be, through/because_of the/this/who ⟦ἐπαρήγουσαν⟧ he/she/it/self of_the lord ⟦σκέπην⟧. **18** the/this/who but/and king to_take ⟦γεῦσιν⟧ the/this/who the/this/who Jewish ⟦εὐτολμίας⟧, ⟦κατεπείρασε⟧ through/because_of ⟦μεθόδων⟧ the/this/who place. **19** and upon/to/against Baithsoura ⟦φρούριον⟧ ⟦ὀχυρὸν⟧ the/this/who Jewish ⟦προσῆγεν⟧; and ⟦ἐτροποῦτο⟧, ⟦προσέκρουεν⟧, ⟦ἠλαττονοῦτο⟧. **20** the/this/who but/and inside Youdas the/this/who be_necessary ⟦εἰσέπεμψε⟧. **21** ⟦Προσήγγειλε⟧ but/and the/this/who mystery the/this/who ⟦πολεμίοις⟧ Rodokos out_from the/this/who ⟦Ἰουδαϊκῆς⟧ ⟦τάξεως⟧; ⟦ἀνεζητήθη⟧ but/and, and to_grasp, and ⟦κατεκλείσθη⟧. **22** ⟦Ἐδευτερολόγησεν⟧ the/this/who king the/this/who in/on/among Baithsoura right to_give, to_take, ⟦ἀπῄει⟧, ⟦προσέβαλε⟧ the/this/who about the/this/who Youdan, ⟦ἦττων⟧ to_be, **23** ⟦μετέλαβεν⟧ ⟦ἀπονενοῆσθαι⟧ the/this/who Filippon in/on/among Antiokeia the/this/who ⟦ἀπολελειμμένον⟧ upon/to/against the/this/who thing, to_ _confound; the/this/who Youdaious to_plead/comfort, to_ _subject, and to_swear upon/to/against all the/this/who just; ⟦συνελύθη⟧ and sacrifice ⟦προσήγαγεν⟧, ⟦ἐτίμησε⟧ the/this/who ⟦νεὼν⟧, and the/this/who place ⟦ἐφιλανθρώπησε⟧, **24** and the/this/who Makkabaion to_ _receive; to_leave_behind ⟦στρατηγὸν⟧ away_from ⟦Πτολεμαΐδος⟧ until the/this/who ⟦Γερρηνῶν⟧ ⟦ἡγεμονίδην⟧, **25** to_come/go toward Ptolemaida; ⟦ἐδυσφόρουν⟧ about the/this/who ⟦συνθηκῶν⟧ the/this/who ⟦Πτολεμαεῖς⟧, ⟦ἐδείναζον⟧ for above/for which to_will/desire ⟦ἀθετεῖν⟧ the/this/who ⟦διαστάλσεις⟧. **26** to_come_near/agree upon/to/against the/this/who judgement_seat Lusias, ⟦ἀπελογήσατο⟧ to_the_best_of_his_ability, ⟦συνέπεισε⟧, ⟦κατεπράϋνεν⟧, ⟦εὐμενεῖς⟧ to_do/make, ⟦ἀνέζευξεν⟧ toward Antiokeian; thus(-ly) the/this/who of_the king the/this/who ⟦ἐφόδου⟧ and the/this/who ⟦ἀναζυγῆς⟧ ⟦ἐχώρησε⟧.

14:1 with/after but/and ⟦τριετῆ⟧ time to_fall/beat the/this/who about the/this/who Youdan, Daʸmaʸtrion the/this/who of_the Seleukou through/because_of of_the according_to ⟦Τρίπολιν⟧ harbour ⟦εἰσπλεύσαντα⟧ with/after multitude strong and ⟦στόλου⟧, **2** to_grasp/seize the/this/who country, ⟦ἐπανελόμενον⟧ Antiokon and the/this/who this/he/she/it ⟦ἐπίτροπον⟧ Lusian. **3** Alkimos but/and one ⟦προγενόμενος⟧ high-priest, voluntarily but/and ⟦μεμολυμμένος⟧ in/on/among the/this/who the/this/who ⟦ἐπιμιξίας⟧ time, ⟦συννοήσας⟧ that/since according_to ⟦ὀντιναοῦν⟧ way no to_be he/she/it/self salvation, and_not to/with holy altar still revenue, **4** ⟦ἦκε⟧ to/with the/this/who

127 RV 13:24 · Note The form of this word is uncertain. Compare Girzites (or Gizrites), 1 Samuel 27:8. One manuscript reads Gerarenes.

128 RV 13:26 · Note Grk. came forward to the tribune or judgement seat.

Literal Version

king Daʸmaʸtrion first and ⟦πεντηκοστῷ⟧ and ⟦ἑκατοστῷ⟧ year, ⟦προσάγων⟧ he/she/it/self crown golden and Phenice, to/with but/and this/he/she/it the/this/who ⟦νομιζομένων⟧ ⟦θαλλῶν⟧ of_the temple; and the/this/who day that quietness to_have/be. **5** time/right_time but/and to_take the/this/who one's_own/private folly co-worker, ⟦προσκληθεὶς⟧ toward council by/under of_the Daʸmaʸtriou, and to_question in/on/among which? ⟦διαθέσει⟧ and plan ⟦καθεστήκασιν⟧ the/this/who Jewish, to/with this/he/she/it to_say, **6** the/this/who to_speak the/this/who Jewish ⟦Ἀσιδαῖοι⟧, which ⟦ἀφηγεῖται⟧ Youdas the/this/who Makkabaios, ⟦πολεμοτροφοῦσι⟧ and ⟦στασιάζουσιν⟧, no ⟦ἐῶντες⟧ the/this/who kingdom ⟦εὐσταθείας⟧ to_obtain/happen. **7** whence ⟦ἀφελόμενος⟧ the/this/who ⟦προγονικὴν⟧ glory, to_ _speak so the/this/who ⟦ἀρχιερωσύνην⟧, come now to_ _come/go. **8** first on_one_hand above/for the/this/who ⟦ἀνηκόντων⟧ the/this/who king genuinely to_reason, secondly but/and and the/this/who one's_own/private citizen ⟦στοχαζόμενος⟧; the/this/who on_one_hand for the/this/who to_predict ⟦ἀλογιστίᾳ⟧ the/this/who ⟦σύμπαν⟧ I/we family no ⟦μικρῶς⟧ ⟦ἀκληρεῖ⟧. **9** ⟦Ἕκαστα⟧ but/and this/he/she/it ⟦ἐπεγνωκὼς⟧ you king, and the/this/who country and of_the ⟦περιϊσταμένου⟧ family I/we ⟦προνοήθητι⟧, according_to which to_have/be to/with all ⟦εὐαπάντητον⟧ benevolence. **10** until for Youdas ⟦περίεστιν⟧, unable peace to_ _obtain/happen the/this/who ⟦πράγματα⟧. **11** such_as_this but/and ⟦ῥηθέντων⟧ by/under this/he/she/it, ⟦θᾶττον⟧ the/this/who remaining friendly/friend ⟦δυσμενῶς⟧ to_ _have/be the/this/who to/with the/this/who Youdan ⟦προσεπύρωσαν⟧ the/this/who Daʸmaʸtrion. **12** to_call_ _to/summon but/and immediately Nikanora the/this/who to_ _be ⟦ἐλεφαντάρχην⟧, and ⟦στρατηγὸν⟧ ⟦ἀναδείξας⟧ the/this/who Jewish/Judea, to_send_out/away, **13** to_give commandment, he/she/it/self on_one_hand the/this/who Youdan ⟦ἐπανελέσθαι⟧, the/this/who but/and with he/she/it/self ⟦σκορπίσαι⟧, ⟦καταστῆσαι⟧ but/and Alkimon high-priest of_the ⟦μεγίστου⟧ temple. **14** the/this/who but/and out_from the/this/who Jewish/Judea ⟦πεφυγαδευκότα⟧ the/this/who Youdan Gentile_nation ⟦συνέμισγον⟧ ⟦ἀγεληδὸν⟧ the/this/who ⟦Νικάνορι⟧, the/this/who the/this/who Jewish ⟦ἀτυχίας⟧ and ⟦συμφορὰς⟧, one's_ _own/private ⟦εὐημερίας⟧ to_think to_be. **15** to_hear but/and the/this/who of_the ⟦Νικάνορος⟧ ⟦ἔφοδον⟧ and the/this/who ⟦ἐπίθεσιν⟧ the/this/who Gentile_nation, ⟦καταπασάμενοι⟧ earth ⟦ἐλιτάνευον⟧ the/this/who until an_age ⟦συστήσαντα⟧ the/this/who my/your/him-self a_people, always but/and with/after appearing ⟦ἀντιλαμβανόμενον⟧ the/this/who my/your/him-self part. **16** ⟦Προστάξαντος⟧ but/and of_the

Readers' Version

4 came to King Demetrios in about the one hundred and fifty-first year, presenting to him a crown of gold and a palm, and beside these some of the festal olive boughs of the temple. Because that day, he held his peace; **5** but having gotten opportunity to further his own madness, being called by Demetrios into a meeting of his council, and asked how the Yehudim stood affected and what they intended, he answered:

6 "Those of the Yehudim called Hasidim,[129] whose leader is Yehudah Makabi (Maccabaeus), keep up war and are seditious, not allowing the kingdom to find tranquillity. **7** Therefore, having laid aside my ancestral glory—I mean the high priesthood—I've now come here,[130] **8** first for the genuine care I have for the things that concern the king, and secondly because I have regard also to my own fellow citizens. Because through the unadvised dealing of those of whom I spoke before, our whole race is in no small misfortune. **9** Oh king, having informed yourself of these things, take thought both for our country and for our race, which is surrounded by enemies, according to the gracious kindness with which you receive all. **10** Because as long as Yehudah remains alive, it's impossible for the government to find peace. **11** When he'd spoken such words as these, at once the[131] rest of the king's friends,[132] having ill will against Yehudah, inflamed Demetrios yet more. **12** He immediately appointed Nikanor, who'd been master of the elephants, and made him governor of Yehudah. He sent him out, **13** giving him written instructions to kill Yehudah himself and to scatter those who were with him, and to set up Alkimos as high priest of the great[133] temple. **14** Those in Yehudah who had[134] driven Yehudah into exile thronged to Nikanor in flocks, supposing that the misfortunes and calamities of the Yehudim would be successes to themselves.

15 But when the Yehudim heard of Nikanor's advance and the assault of the heathen, they sprinkled dirt on their heads and made solemn prayers to him who'd established his own people forever, and who always, making manifest his presence, upholds those who are his own heritage. **16** When[135] the leader had given orders, he immediately set out from there and joined battle with them at a village called Lessau. **17** But Shim'on (Simon), the brother of Yehudah, had encountered Nikanor, yet not till late, having been delayed because of the sudden consternation caused by his adversaries.

Nikanor makes peace with Yehudah

18 Nevertheless Nikanor, hearing of the valour of those who were with Yehudah, and their courage in fighting for their country, shrank from

129 **RV 14:6 · Note** That is, Chasidim.

130 **RV 14:7 · Note** Some authorities read a second time.

131 **RV 14:11 · Note** Or, the king's friends likewise

132 **RV 14:11 · Note** See 2 Maccabees 8:9.

133 **RV 14:13 · Note** Grk. greatest.

134 **RV 14:14 · Note** See 2 Maccabees 5:27.

135 **RV 14:16 · Note** The Greek text of this verse and the next is corrupt.

Readers' Version

bringing the matter to the decision of the sword. **19** Therefore he sent Posidonios, Theodotos, and Matityah (Mattathias) to give and receive pledges of friendship. **20** So when these proposals had been long considered, and the leader had made the troops[136] acquainted with them, and it appeared that they were all of like mind, they consented to the covenants. **21** They appointed a day on which to meet together by themselves. A chariot came forward from each army. They set up seats of honour. **22** Yehudah stationed armed men ready in convenient places, in case the enemy suddenly betrayed them. They held a conference as was appropriate. **23** Nikanor waited in Yerushalem (Jerusalem), and did nothing to cause disturbance, but dismissed the flocks of people that'd gathered together. **24** He kept Yehudah always in his presence. He'd gained a hearty affection for the man. **25** He urged him to marry and have children. He married, settled quietly, and took part in common life.

Nikanor turns against Yehudah

26 But Alkimos, perceiving the good will that was between them, and[137] having taken possession of the covenants that'd been made, came to Demetrios and told him that Nikanor was disloyal to the government, for he'd appointed that conspirator against his kingdom, Yehudah, to be his successor. **27** The king, falling into a rage, and being exasperated by the false accusations of that most wicked man, wrote to Nikanor, signifying that he was displeased at the covenants, and commanding him to send Makabi (Maccabaeus) prisoner to Antiokeia in all haste. **28** When this message came to Nikanor, he was confounded, and was very troubled at the thought of annulling the articles that'd been agreed on, the man having done no wrong; **29** but because there was no opposing the king, he watched his time to execute this purpose by strategy. **30** But Makabi, when he perceived that Nikanor was behaving more harshly in his dealings with him, and that he'd become ruler in his customary bearing, understanding that this harshness came not of good, gathered together not a few of his men, and concealed himself from Nikanor.

31 But the other,[138] when he became aware that he'd been bravely defeated by the strategy of Yehudah,[139] came to the great[140] and holy temple, while the priests were offering the usual sacrifices, and commanded them to hand over the man. **32** When they declared with oaths that they had no idea where the man who he was searching for was, **33** he stretched out his right hand towards the sanctuary, and swore this oath: "If you won't deliver up to me Yehudah as a prisoner, I'll level this temple[141] of God even with the ground, break down the altar, and I'll erect here a temple to Dionusos for all to see.

Literal Version

⟦ἡγουμένου⟧, from_there immediately ⟦ἀνέζευξαν⟧, and ⟦συμμίσγουσιν⟧ he/she/it/self upon/to/against village Dessaou. **17** Simōn but/and the/this/who brother Youda ⟦συμβεβληκῶς⟧ to_be the/this/who ⟦Νικάνορι⟧, ⟦βραχέως⟧ but/and through/because_of the/this/who ⟦αἰφνίδιον⟧ the/this/who ⟦ἀντιπάλων⟧ ⟦ἀφασίαν⟧ ⟦ἐπταικώς⟧. **18** just_as but/and to_hear the/this/who Nikanōr which to_have/be the/this/who about the/this/who Youdan ⟦ἀνδραγαθίαν⟧, and in/on/among the/this/who above/for the/this/who ⟦πατρίδος⟧ to_bring ⟦εὐψυχίαν⟧, ⟦ἐπευλαβεῖτο⟧ the/this/who judgement through/because_of blood to_do/make; **19** therefore to_send Posidōnion and Theodoton and Mattathian, to_give and to_take right. **20** greater but/and to_be about this/he/she/it ⟦ἐπισκέψεως⟧, and of_the ruler the/this/who ⟦πλήθεσιν⟧ ⟦ἀνακοινωσαμένου⟧, and ⟦φανείσης⟧ ⟦ὁμοψήφου⟧ resolution, ⟦ἐπένευσαν⟧ the/this/who ⟦συνθήκαις⟧. **21** ⟦Ἐτάξαντο⟧ but/and day in/on/among which according_to one's_own/private to_come/be_present toward the/this/who he/she/it/self; and ⟦προῆλθε⟧, and from_with each ⟦διαφόρους⟧ ⟦ἔθεσαν⟧ ⟦δίφρους⟧. **22** to_direct Youdas ⟦ἐνόπλους⟧ ready in/on/among the/this/who ⟦ἐπικαίροις⟧ place, lest out_from the/this/who ⟦πολεμίων⟧ ⟦αἰφνιδίως⟧ evil_actions to_be; the/this/who ⟦ἁρμόζουσαν⟧ ⟦ἐποιήσαντο⟧ ⟦κοινολογίαν⟧. **23** to_remain but/and the/this/who Nikanōr in/on/among Hierosolumois, and ⟦ἔπραττεν⟧ none wrong; the/this/who but/and ⟦συναχθέντας⟧ ⟦ἀγελαίους⟧ crowd to_ _release. **24** and to_have/be the/this/who Youdan always in/on/among face, ⟦ψυχικῶς⟧ the/this/who man ⟦προσεκέκλιτο⟧. **25** to_plead/comfort he/she/it/self ⟦γῆμαι⟧ and ⟦παιδοποιήσασθαι⟧; to_marry, ⟦εὐστάθησεν⟧, to_ _participate life. **26** the/this/who but/and Alkimos be_aware the/this/who to/with one_another enthusiasm and the/this/who ⟦γενομένας⟧ ⟦συνθήκας⟧, to_take_up, ⟦ἦκε⟧ to/with the/this/who Daʸmaʸtrion, and to_speak the/this/who Nikanora another's to_reason the/this/who thing; the/this/who for ⟦ἐπίβουλον⟧ the/this/who kingdom Youdan successor ⟦ἀναδέδειχεν⟧ my/your/him-self. **27** the/this/who but/and king ⟦ἔκθυμος⟧ to_be, and the/this/who of_the ⟦παμπονήρου⟧ ⟦ἐρεθισθεὶς⟧ ⟦διαβολαῖς⟧, to_write ⟦Νικάνορι⟧ ⟦φάσκων⟧, above/for on_one_hand the/this/who ⟦συνθηκῶν⟧ difficultly to_bear/lead, ⟦κελεύων⟧ but/and the/this/who Makkabaion prisoner ⟦ἐξαποστέλλειν⟧ quickly toward Antiokeian. **28** ⟦Προσπεσόντων⟧ but/and this/he/she/it the/this/who ⟦Νικάνορι⟧, ⟦συνεκέχυτο⟧ and ⟦δυσφόρως⟧ to_ _bear/lead, if the/this/who ⟦διεσταλμένα⟧ ⟦ἀθετήσει⟧ nothing ⟦τ'⟧ man ⟦ἠδικηκότος⟧. **29** since but/and the/this/who king ⟦ἀντιπράττειν⟧ no to_be, opportune ⟦ἐτήρει⟧ ⟦στρατηγήματι⟧ this/he/she/it to_complete. **30** the/this/who but/and Makkabaios ⟦αὐστηρότερον⟧ ⟦διεξάγοντα⟧ be_aware the/this/who Nikanora to/with he/she/it/self, and

136 RV 14:20 · Note Or, people Grk. multitudes.

137 RV 14:26 · Note Or, and the covenants that had been made, took occasion and came

138 RV 14:31 · Note Or, though he was conscious that he had been nobly defeated by

139 RV 14:31 · Note Grk. the man

140 RV 14:31 · Note Grk. greatest.

141 RV 14:33 · Note Or, chapel Grk. enclosure.

Literal Version

the/this/who ⟦εἰθισμένην⟧ meeting ⟦ἀγριωτέραν⟧ to_have/be, ⟦νοήσας⟧ no away_from of_the ⟦βελτίστου⟧ the/this/who ⟦αὐστηρίαν⟧ to_be, ⟦συστρέψας⟧ no ⟦ὀλίγους⟧ the/this/who about my/your/him-self, ⟦συνεκρύπτετο⟧ the/this/who Nikanora. **31** ⟦Συγγνοὺς⟧ but/and the/this/who other that/since ⟦γενναίως⟧ by/under of_the man ⟦ἐστρατήγηται⟧, to_come upon/to/against the/this/who ⟦μέγιστον⟧ and holy temple, the/this/who priest the/this/who ⟦καθηκούσας⟧ sacrifice ⟦προσαγόντων⟧, to_order to_deliver the/this/who man. **32** the/this/who but/and with/after ⟦ὅρκων⟧ ⟦φασκόντων⟧ not to_know where? ⟦ποτ'⟧ to_be the/this/who ⟦ζητούμενος⟧, **33** ⟦προτείνας⟧ the/this/who right toward the/this/who ⟦νεὼν⟧, this/he/she/it to_swear, if not prisoner I/we the/this/who Youdan ⟦παραδῶτε⟧, ⟦τόνδε⟧ of_the God ⟦σηκὸν⟧ toward a_plain to_do/make, and the/this/who altar ⟦κατασκάφω⟧, and temple here the/this/who Dionusōi ⟦ἐπιφανὲς⟧ to_arise. **34** so_great but/and to_say to_go_away; the/this/who but/and priest ⟦προτείναντες⟧ the/this/who hand toward the/this/who heaven, ⟦ἐπεκαλοῦντο⟧ the/this/who always ⟦ὑπέρμαχον⟧ of_the Gentile_nation I/we, this/he/she/it to_speak, **35** you, lord, the/this/who ⟦ὅλων⟧ self-sufficient to_be, to_delight temple the/this/who your ⟦κατασκηνώσεως⟧ in/on/among I/we to_be. **36** and now, holy all ⟦ἁγιασμοῦ⟧ lord ⟦διατήρησον⟧ toward an_age pure ⟦τόνδε⟧ the/this/who recently ⟦κεκαθαρισμένον⟧ house. **37** Razis but/and one the/this/who away_from Hierosolumōn elder, ⟦ἐμηνύθη⟧ the/this/who ⟦Νικάνορι⟧, man loving_one's_ _fellow-citizens and very well to_hear, and according_to the/this/who enthusiasm father the/this/who Jewish ⟦προσαγορευόμενος⟧. **38** to_be for in/on/among the/this/who before time the/this/who ⟦ἀμιξίας⟧ judgement ⟦εἰσενηνεγμένος⟧ Youdaismou, and body and soul above/for of_the Youdaismou ⟦παραβεβλημένος⟧ with/after all ⟦ἐκτενίας⟧. **39** to_plan but/and Nikanōr obvious to_do/make which to_have/be to/with the/this/who Youdaious ⟦δυσμένειαν⟧, to_send soldier above/for the/this/who ⟦πεντακοσίους⟧ to_seize/conceive/help he/she/it/self. **40** to_ _think for, that ⟦συλλαβὼν⟧, this/he/she/it ⟦ἐργάσασθαι⟧ ⟦συμφοράν⟧, **41** the/this/who but/and ⟦πληθῶν⟧ to_ensue the/this/who tower to_grasp, and the/this/who ⟦αὐλαίαν⟧ door ⟦βιαζομένων⟧, and ⟦κελευόντων⟧ fire to_bring_near and the/this/who door ⟦ὑφάπτειν⟧, detected to_be ⟦ὑπέθηκεν⟧ my/your/him-self a_knife-blade, **42** ⟦εὐγενῶς⟧ to_will/desire to_die, than the/this/who ⟦ἁλιτηρίοις⟧ under_one's_hand to_ _be, and the/this/who one's_own/private ⟦εὐγενείας⟧ unworthily ⟦ὑβρισθῆναι⟧. **43** the/this/who but/and plague/blow/wound not ⟦κατευθικτήσας⟧ through/because_of the/this/who of_the ⟦ἀγῶνος⟧ diligence, and the/this/who crowd ⟦εἴσω⟧ the/this/who ⟦θυρωμάτων⟧ ⟦εἰσβαλόντων⟧, ⟦ἀναδραμὼν⟧ ⟦γενναίως⟧ upon/to/against the/this/who wall, ⟦κατεκρήμνισεν⟧ my/your/him-self ⟦ἀνδρείως⟧ toward the/this/who crowd. **44** the/this/who but/and quickly ⟦ἀναποδισάντων⟧, to_be ⟦διαστήματος⟧ to_come/go according_

Readers' Version

34 And having said this, he departed. But the priests, stretching forth their hands towards heaven, called on him who always fights for our nation, in these words: **35** "You, Oh master of the universe, who in yourself have need of nothing, were well pleased that a sanctuary of your habitation[142] should be set among us. **36** So now, Oh holy master of all holiness, keep undefiled forever this house that's been recently cleansed."

The death of Razis

37 Now information was given to Nikanor against one Razis, an elder of Yerushalem (Jerusalem), who was a lover of his countrymen and a man of very good report, and one called Father of the Yehudim (Jews) for his good will. **38** Because in the former times when there was no mingling with the Gentiles, he'd been accused of following the Yehudim' religion, and had risked body and life with all earnestness for the religion of the Yehudim. **39** Nikanor, wishing to make evident the ill will that he bore against the Yehudim, sent above five hundred soldiers to seize him; **40** for he thought by seizing him to inflict an injury on them. **41** But when the troops[143] were at the point of taking the tower, and were forcing the courtyard door, and asked for fire to burn the doors, he, being surrounded on every side, fell onto his sword, **42** choosing rather to die nobly than to fall into the hands of the wicked wretches, and suffer outrage unworthy of his own nobleness. **43** But since he missed his stroke through the excitement of the struggle, and the crowds were now rushing within the door, he ran bravely up to the wall and threw himself down bravely among the crowds. **44** But as they quickly gave back, a space was made, and he fell on the middle of his[144] side. **45** Still having breath within him, and being inflamed with anger, he rose up, and though his blood gushed out in streams and his wounds were grievous, he ran through the crowds, and standing on a steep rock, **46** when as his blood was now well near spent, he drew forth his bowels through the wound, and taking them in both his hands he shook them at the crowds. Calling on him who's master of life and spirit to restore him these[145] again, he died like this.

142 **RV 14:35 · Note** Grk. tabernacling.

143 **RV 14:41 · Note** Or, people Grk. multitudes.

144 **RV 14:44 · Note** Or, the void place

145 **RV 14:46 · Note** Some authorities read the same.

Readers' Version

Nikanor's threats and Yehudah's confidence

15:1 But Nikanor, hearing that Yehudah (Judas) and his company were in the region of Shomron (Samaria), resolved to attack them with complete safety on the day of rest. **2** When the Yehudim (Jews) who were compelled to follow him said, "Don't destroy so savagely and barbarously, but give due glory to the day which he who sees all things has honoured and hallowed above other days."

3 Then the thrice-accursed wretch asked if there were a Sovereign in heaven who'd commanded to keep the Sabbath day.

4 When they declared, "There's the master, living himself as Sovereign in heaven, who told us observe the seventh day."

5 He replied, "I also am a sovereign on the earth, who commands you to take up weapons and execute the king's business." Nevertheless he didn't prevail to execute his cruel plan.

6 And Nikanor, in his utter boastfulness and arrogance,[146] had determined to set up a monument of complete victory over Yehudah and all those who were with him. **7** But Makabi (Maccabaeus) still trusted unceasingly, with all hope that he should obtain help from the master. **8** He exhorted his company not to be fearful at the assault of the heathen, but keeping in mind the help which in former times they'd often received from heaven, so now also to look for the victory which would come to them from the Almighty, **9** and encouraging them out of the law and the prophets, and reminding them of the conflicts that they'd won, he made them more eager. **10** And when he'd aroused their courage, he gave them orders, at the same time pointing out the faithlessness of the heathen and their breach of their oaths. **11** Arming each one of them, not so much with the sure defence of shields and spears as with the encouragement of good words, and moreover relating to them a dream worthy to be believed, he made them all extremely glad.

12 The vision of that dream was this: Honyo (Onias), he who'd been high priest, a leading citizen and good man, modest in bearing, yet gentle in manner and well-spoken, and trained from a child in all points of virtue, with outstretched hands invoking blessings on the whole body of the Yehudim (Jews). **13** Then he saw a man appear, of venerable age and exceeding glory, and the

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_to midst the/this/who ⟦κενεῶνα⟧. **45** still but/and ⟦ἔμπνους⟧ to_be and ⟦πεπυρωμένος⟧ the/this/who ⟦θυμοῖς⟧, ⟦ἐξαναστὰς⟧ ⟦φερομένων⟧ ⟦κρουνηδὸν⟧ the/this/who blood, and ⟦δυσχερῶν⟧ to_be the/this/who ⟦τραυμάτων⟧, ⟦δρόμῳ⟧ the/this/who crowd to_pass_through, and to_stand upon/to/against one rock ⟦ἀποῤῥωγάδος⟧, **46** ⟦παντελῶς⟧ ⟦ἔξαιμος⟧ already to_be, ⟦προβαλὼν⟧ the/this/who ⟦ἕντερα⟧, and to_take ⟦ἑκατέραις⟧ the/this/who hand, ⟦ἐνέσεισε⟧ the/this/who crowd; and to_call_(on)/name the/this/who ⟦δεσπόζοντα⟧ the/this/who life and of_the spirit/breath, this/he/she/it he/she/it/self again to_pay, ⟦τόνδε⟧ the/this/who way ⟦μετήλλαξεν⟧.

15:1 the/this/who but/and Nikanōr to_partake the/this/who about the/this/who Youdan to_be in/on/among the/this/who according_to Samareian place, ⟦ἐβουλεύσατο⟧ the/this/who the/this/who rest day with/after all ⟦ἀσφαλείας⟧ he/she/it/self to_put_on/seize. **2** the/this/who but/and according_to necessity ⟦συνεπομένων⟧ he/she/it/self Jewish, to_speak, surely_not thus(-ly) ⟦ἀγρίως⟧ and ⟦βαρβάρως⟧ ⟦ἀπολέσῃς⟧, glory but/and ⟦ἀπομέρισον⟧ the/this/who ⟦προτετιμημένῃ⟧ by/under of_the all ⟦ἐθορῶντος⟧ with/after holiness day. **3** the/this/who but/and thrice-sinful to_question, if to_be in/on/among heaven ruler the/this/who ⟦προστεταχὼς⟧ to_bring the/this/who the/this/who Sabbath day? **4** the/this/who but/and ⟦ἀποφηναμένων⟧, to_be the/this/who lord to_live he/she/it/self in/on/among heaven ruler, the/this/who to_order ⟦ἀσκεῖν⟧ the/this/who ⟦ἑβδομάδα⟧. **5** the/this/who but/and other, I/we/and_I to_say, ruler upon/to/against the/this/who earth the/this/who ⟦προστάσσων⟧ ⟦αἴρειν⟧ weapon, and the/this/who ⟦βασιλικὰς⟧ need to_complete; just_as no ⟦κατέσχεν⟧ to_complete the/this/who ⟦σχέτλιον⟧ he/she/it/self/my/your/him-self/there plan. **6** and the/this/who on_one_hand Nikanōr with/after all ⟦ἀλαζονείας⟧ ⟦ὑψαυχενῶν⟧, ⟦διεγνώκει⟧ common the/this/who about the/this/who Youdan ⟦συστήσασθαι⟧ ⟦τρόπαιον⟧. **7** the/this/who but/and Makkabaios to_be unceasingly to_persuade with/after all hope ⟦ἀντιλήψεως⟧ ⟦τεύξασθαι⟧ from_with of_the lord. **8** and to_plead/comfort the/this/who with he/she/it/self not ⟦δειλιᾷν⟧ the/this/who the/this/who Gentile_nation ⟦ἔφοδον⟧, to_have/be but/and according_to mind the/this/who ⟦προγεγονότα⟧ he/she/it/self away_from heaven ⟦βοηθήματα⟧, and now ⟦προσδοκᾷν⟧ the/this/who from_with of_the almighty ⟦ἐσομένην⟧ he/she/it/self ⟦νίκην⟧ and help. **9** and ⟦παραμυθούμενος⟧ he/she/it/self out_from of_the law and the/this/who prophet, ⟦προσυπομνήσας⟧ but/and he/she/it/self and the/this/who ⟦ἀγῶνας⟧ which to_be ⟦ἐκτετελεκότες⟧, ⟦προθυμοτέρους⟧ he/she/it/self to_appoint/conduct. **10** and the/this/who ⟦θυμοῖς⟧ ⟦διεγείρας⟧ he/she/it/self, to_order, together ⟦παρεπιδεικνὺς⟧ the/this/who the/this/who Gentile_nation ⟦ἀθεσίαν⟧ and the/this/who the/this/who ⟦ὅρκων⟧ ⟦παράβασιν⟧. **11** each but/and he/she/it/self ⟦καθοπλίσας⟧, no the/this/who asp and ⟦λογχῶν⟧ security, which/how the/this/who in/on/among the/this/who good-doer word

146 RV 15:6 · Note Grk. carrying his neck high.

Literal Version

encouragement, and ⟦προσεξηγησάμενος⟧ ⟦ὄνειρον⟧ ⟦ἀξιόπιστον⟧ ⟦ὕπαρ⟧ one all ⟦εὔφρανεν⟧. **12** to_be but/and the/this/who this/he/she/it sight ⟦τοιάδε⟧; Onian the/this/who to_be high-priest, man good and good-doer, ⟦αἰδήμονα⟧ on_one_hand the/this/who meeting, ⟦πρᾳ̃ον⟧ but/and the/this/who way, and speech ⟦προϊέμενον⟧ ⟦πρεπόντως⟧, and out_from child ⟦ἐκμεμελετηκότα⟧ all the/this/who the/this/who ⟦ἀρετῆς⟧ ⟦οἰκεῖα⟧, this/he/she/it the/this/who hand ⟦προτείναντα⟧ ⟦κατεύχεσθαι⟧ the/this/who all the/this/who Jewish ⟦συστήματι⟧. **13** ⟦Εἶθ'⟧ thus(-ly) ⟦ἐπιφανῆναι⟧ man greyness_of_hair and glory/to_ _think to_spread/surpass, ⟦θαυμαστὴν⟧ but/and one and ⟦μεγαλοπρεπεστάτην⟧ to_be the/this/who about he/she/it/self authority. **14** ⟦Ἀποκριθέντα⟧ but/and the/this/who Onian to_ _say, the/this/who loving_the_brothers this/he/she/it to_be the/this/who much to_pray about of_the a_people and the/this/who holy city, Hieremias the/this/who of_the God prophet. **15** ⟦Προτείναντα⟧ but/and the/this/who Hieremian the/this/who right to_deliver the/this/who Youda sword golden, to_give but/and ⟦προσφωνῆσαι⟧ this, **16** to_take the/this/who holy sword gift from_with of_the God, through/because_of which ⟦θραύσεις⟧ the/this/who opposed. **17** ⟦Παρακληθέντες⟧ but/and the/this/who Youda word ⟦πάνυ⟧ good and ⟦δυναμένοις⟧ upon/to/against virtue ⟦παρορμῆσαι⟧, and soul ⟦νέων⟧ ⟦ἐπανορθῶσαι⟧, ⟦διέγνωσαν⟧ not ⟦στρατοπεδεύεσθαι⟧, ⟦γενναίως⟧ but/and ⟦ἐμφέρεσθαι⟧, and with/after all ⟦εὐανδρίας⟧ to_entangle/involve to_judge the/this/who ⟦πράγματα⟧, through/because_of the/this/who and the/this/who city, and the/this/who holy, and the/this/who temple ⟦κινδυνεύειν⟧. **18** to_be for the/this/who about woman and child, still but/and brother and kindred in/on/among ⟦ἥττονι⟧ part to_lay/be_appointed he/she/it/self fight, greatest but/and and first the/this/who about of_the ⟦καθηγιασμένου⟧ temple fear. **19** to_be but/and and the/this/who in/on/among the/this/who city ⟦κατειλημμένοις⟧ no ⟦πάρεργος⟧ a_struggle ⟦ταρασσομένοις⟧ the/this/who in/on/among ⟦ὑπαίθρῳ⟧ ⟦προσβολῆς⟧. **20** and all already to_look_for the/this/who ⟦ἐσομένην⟧ judgement, and already ⟦συμμιξάντων⟧ the/this/who ⟦πολεμίων⟧, and the/this/who army ⟦ἐκταγείσης⟧, and the/this/who wild_ _animal upon/to/against part opportune ⟦ἀποκατασταθέντων⟧, the/this/who and/both horse according_to horn ⟦τεταγμένης⟧, **21** be_aware the/this/who Makkabaios the/this/who the/this/who ⟦πληθῶν⟧ coming, and the/this/who weapon the/this/who ⟦ποικίλην⟧ Preparation_Day, the/this/who and/both the/this/who wild_ _animal ⟦ἀγριότητα⟧, ⟦προτείνας⟧ the/this/who hand toward the/this/who heaven, ⟦ἐπεκαλέσατο⟧ the/this/who ⟦τερατοποιὸν⟧ lord the/this/who ⟦κατόπτην⟧, to_know that/since no he_is through/because_of weapon the/this/who victory, as/just_as but/and if he/she/it/self ⟦κριθείη⟧,

147 **RV 15:20 · Note** Grk. animals.

148 **RV 15:20 · Note** Or, stationed for convenient action

149 **RV 15:21 · Note** Grk. multitudes.

150 **RV 15:21 · Note** Grk. animals.

151 **RV 15:22 · Note** Grk. camp.

Readers' Version

dignity around him was wonderful and most majestic. **14** Honyo replied, "This is the lover of the kindred, he who prays much for the people and the holy city: Yirmiyah (Jeremiah) God's prophet. **15** Yirmiyah stretched out his right hand and delivered to Yehudah a gold sword, and in giving it addressed him thus: **16** "Take this holy sword, a gift from God, with which you'll strike down the adversaries."

17 Being encouraged by Yehudah's (Judas') words, which were noble and effective, and able to incite to virtue and to stir the souls of the young to manly courage, they determined not to carry on a campaign, but nobly to bear down on the enemy, and fighting hand to hand with all courage bring the matter to a conclusion, because the city, the sanctuary, and the temple were in danger. **18** Because their fear for wives and children, and furthermore for family and relatives, was less important to them; but greatest and first was their fear for the consecrated sanctuary. **19** Also those who were shut up in the city were in no light distress, being troubled because of the encounter in the open country.

Nikanor is defeated and killed

20 When all were now waiting for the decision of the issue, and the enemy had already joined battle, and the army had been set in array, and the elephants[147] brought back to a convenient post,[148] and the cavalry deployed on the flanks, **21** Makabi (Maccabaeus), perceiving the presence of the troops,[149] and the various weapons with which they were equipped, and the savageness of the elephants,[150] holding up his hands to heaven called on the master who works wonders, knowing that success comes not by weapons, but that, according to how the master judges, he gains the victory for those who are worthy. **22** And calling on God, he said this: "You, Oh Sovereign master, sent your angel in the time of King Hizkiyah (Hezekiah) of Yehudah, and he killed of the army[151] of Sanheriv (Sennacherib) as many as one hundred and eighty-five thousand. **23** So now also, Oh Sovereign of the heavens, send a good angel before us to bring terror and trembling. **24** Through the greatness of your arm let them be stricken with dismay who with blasphemy have come here against your holy people." As he finished these words, **25** Nikanor and his company advanced with trumpets and victory songs; **26** but Yehudah and his company joined battle with the enemy with invocation and prayers. **27** Fighting with their hands and praying to God with their hearts, they killed no less than thirty-five thousand men, being made extremely glad by the manifestation of God.

28 When the engagement was over and they were returning again with joy, they recognised Nikanor lying dead in full armour. **29** Then there was shouting and noise, and they blessed

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the Sovereign master in the language of their ancestors. **30** He who in all things was in body and soul the foremost champion of his fellow-citizens, he who kept through life the good will of his youth towards his countrymen, ordered that Nikanor's head be cut off with his hand and arm, and that they be brought to Yerushalem (Jerusalem). **31** When he'd arrived there and had called his countrymen together and set the priests before the altar, he sent for those who were in the citadel. **32** Showing the head of the vile Nikanor and the hand of that profane man, which with proud brags he'd stretched out against the holy house of the Almighty, **33** and cutting out the tongue of the impious Nikanor, he said that he'd give it in pieces to the birds, and hang up these rewards of his folly near the sanctuary. **34** They all, looking up to heaven, blessed the master who'd manifested himself, saying, "Blessed is he who's preserved his own place undefiled!" **35** He hung Nikanor's head and shoulder from the citadel, a clear sign evident to all of the help of the master. **36** They all ordained with a common decree to in no way let this day pass undistinguished, but to mark with honour the thirteenth day of the twelfth month (it's called Adar in the Arami (Syrian) language), the day before the day of Mordekai.

The writer's closing words

37 This then having been the account of the attempt of Nikanor, and the city having from those times been held by the Ivrim (Hebrews), I also will here make an end of my book. **38** If I've written well and to the point in my story, this is what I myself desired; but if it's poorly done and mediocre, this is the best I could do. **39** Because as it's distasteful[152] to drink wine alone and likewise to drink water alone, while[153] the mingling of wine with water at once gives full pleasantness to the flavour; so also the fashioning of the language delights the ears of those who read the story.

Here is the end.

Literal Version

the/this/who ⟦ἀξίοις⟧ ⟦περιποιεῖται⟧ the/this/who ⟦νίκην⟧. **22** to_speak but/and to_call_(on)/name ⟦τόνδε⟧ the/this/who way, you, master, to_send the/this/who angel you upon/to/against Hezekiou of_the king the/this/who Jewish/Judea, and to_do_away_with out_from the/this/who barracks ⟦Σενναχηρεὶμ⟧ toward hundred eighty-five ⟦χιλιάδας⟧. **23** and now, ⟦Δυνάστα⟧ the/this/who heaven, to_ _send angel good-doer before I/we toward fear and ⟦τρόμον⟧. **24** ⟦Μεγέθει⟧ arm you ⟦καταπλαγείησαν⟧ the/this/who with/after blasphemy to_come upon/to/against the/this/who holy you a_people; and this/he/she/it on_one_hand in/on/among this/he/she/it ⟦ἔληξεν⟧. **25** the/this/who but/and about the/this/who Nikanora with/after ⟦σαλπίγγων⟧ and ⟦παιάνων⟧ ⟦προσῆγον⟧, **26** the/this/who but/and about the/this/who Youdan with/after ⟦ἐπικλήσεως⟧ and ⟦εὐχῶν⟧ ⟦συνέμιξαν⟧ the/this/who ⟦πολεμίοις⟧. **27** and the/this/who on_one_hand hand ⟦ἀγωνιζόμενοι⟧, the/this/who but/and heart to/with the/this/who God ⟦εὐχόμενοι⟧, ⟦κατέστρωσαν⟧ none worse,_less myriad three and five_thousand, the/this/who of_the God greatly ⟦εὐφρανθέντες⟧ appearing. **28** to_be but/and away_from the/this/who need, and with/after joy ⟦ἀναλύοντες⟧, to_come_to_know ⟦προπεπτωκότα⟧ Nikanora with the/this/who complete_ _armour. **29** to_be but/and shouting and ⟦ταραχῆς⟧, ⟦εὐλόγουν⟧ the/this/who ⟦Δυνάστην⟧ the/this/who ⟦πατρίῳ⟧ voice/sound. **30** and to_order the/this/who according_to all body and soul ⟦πρωταγωνιστὴς⟧ above/for the/this/who citizen, the/this/who the/this/who the/this/who age/height enthusiasm toward ⟦ὁμοεθνεῖς⟧ ⟦διαφυλάξας⟧, the/this/who of_the ⟦Νικάνορος⟧ head ⟦ἀποτεμόντας⟧, and the/this/who hand with the/this/who ⟦ὤμῳ⟧ to_bear/lead toward Hierosoluma. **31** to_come but/and there, and ⟦συγκαλέσας⟧ the/this/who ⟦ὁμοεθνεῖς⟧, and the/this/who priest before of_ _the altar ⟦στήσας⟧, to_summon the/this/who out_from the/this/who ⟦ἄκρας⟧. **32** and ⟦ἐπιδειξάμενος⟧ the/this/who of_the ⟦μιαροῦ⟧ ⟦Νικάνορος⟧ head, and the/this/who hand of_ _the ⟦δυσφήμου⟧, which to_stretch_out upon/to/against the/this/who holy of_the almighty house ⟦ἐμεγαλαύχησε⟧. **33** and the/this/who tongue of_the ⟦δυσσεβοῦς⟧ ⟦Νικάνορος⟧ ⟦ἐκτεμὼν⟧, to_say according_to part ⟦δώσειν⟧ the/this/who bird, the/this/who but/and ⟦ἐπίχειρα⟧ the/this/who folly before of_the temple ⟦κρεμᾶσαι⟧. **34** the/this/who but/and all toward the/this/who heaven ⟦εὐλόγησαν⟧ the/this/who glorious lord, to_speak, praiseworthy the/this/who ⟦διατηρήσας⟧ the/this/who my/your/him-self place pure. **35** ⟦Ἐξέδησε⟧ but/and the/this/who of_the ⟦Νικάνορος⟧ head out_from the/this/who ⟦ἄκρας⟧, ⟦ἐπίδηλον⟧ all and manifest the/this/who of_the lord ⟦βοηθείας⟧ sign. **36** and ⟦ἐδογμάτισαν⟧ all with/after to_profane ⟦ψηφίσματος⟧ surely_ _not ⟦ἐᾶσαι⟧ ⟦ἀπαρασήμαντον⟧ this the/this/who day; to_ _have/be but/and notable the/this/who ⟦τρισκαιδεκάτην⟧ of_ _the ⟦δωδεκάτου⟧ ⟦μηνὸς⟧, Adar to_speak the/this/who Suriaka^{y} voice/sound, before one day the/this/who ⟦Μαρδοχαϊκῆς⟧ day. **37** the/this/who therefore/then

152 RV 15:39 · Note Or, hurtful

153 RV 15:39 · Note Grk. but even as.

Literal Version

according_to Nikanora ⟦χωρησάντων⟧ thus(-ly), and away_
_from that the/this/who time/right_time ⟦κρατηθείσης⟧
the/this/who city by/under the/this/who Hebraiōn. and
he/she/it/self at_that_time ⟦καταπαύσω⟧ the/this/who word.
38 and if on_one_hand well and ⟦εὐθίκτως⟧ the/this/who
⟦συντάξει⟧, this/he/she/it and he/she/it/self to_will/desire; if
but/and ⟦εὐτελῶς⟧ and moderately, this/he/she/it ⟦ἐφικτὸν⟧
to_be I/we. **39** just_as for wine alone to_drink, likewise but/and
and water again, ⟦πολέμιον⟧; which but/and way wine water
⟦συγκερασθεὶς⟧ agreeable, and ⟦ἐπιτερπῆ⟧ the/this/who
because_of/grace ⟦ἀποτελεῖ⟧, thus(-ly) and the/this/who
the/this/who ⟦κατασκευῆς⟧ of_the word ⟦τέρπει⟧
the/this/who hearing the/this/who ⟦ἐντυγχανόντων⟧
the/this/who ⟦συντάξει⟧; here but/and to_be the/this/who
death.

MA2 · OET-LV v0.2.0 (DC set)

Readers' Version

MA2 · OET-RV v0.4.2

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