OET
Open English Translation

Open English Translation of the Bible

The third document about
the Maccabees

Introduction

The Third Document about the Maccabees tells about the threatened destruction of the Yehudim (Jews) living in Mitsrayim (Egypt) under King Ptolemaios (Ptolemy) Filopator. The central characters are this king and the Jewish community, rather than the family whose battles are described in the first two Maccabees books. It shares their concern with remaining faithful to God under persecution.

After a military victory, the king visits Yerushalem (Jerusalem) and insists on entering the temple's inner sanctuary. God prevents him from doing so after the high priest Shim'on (Simon) prays. The king's anger then turns against the Yehudim in his own kingdom. They are rounded up and imprisoned, and he plans to have them trampled by elephants.

The account repeatedly contrasts the king's power and changing decisions with God's care for his people. Their prayers are answered, the intended massacre is overturned, and the survivors celebrate their rescue and return home. Prayer, perseverance, and public thanksgiving are central to the story.

The Third Document about the Maccabees is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is considered to be apocrypha by most other church traditions.

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

The king's victory and his attempt to enter the temple *1:1–2:24*
The persecution and imprisonment of the Yehudim *2:25–4:21*
The plan to kill the prisoners is repeatedly delayed *5:1-51*
Eleazar's prayer, God's rescue, and the celebration *6:1-41*
The king's letter and the people's return home *7:1-23*

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.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/

Readers' Version

Filopator wins the battle against Antiokos

1:1 Now Filopator, on learning from those who came back that Antiokos (Antiochus) had made himself master of the places which belonged to himself, sent orders to all his infantry and cavalry, took with him his sister Arsinoe, and marched out as far as the parts of Rafiah, where Antiokos and his forces encamped. **2** And one Theodotos, intending to carry out his design, took with him the bravest of the armed men who'd been before committed to his trust by Ptolemaios (Ptolemy), and got through at night to Ptolemaios' tent, to kill him on his own responsibility, and so to end the war. **3** But Dositheos, called the son of Drimulos, by birth a Yehudi (Jew), afterward a renegade from the laws and observances of his country, conveyed Ptolemaios away, and made an obscure person lie down in his stead in the tent. It turned out that this man received the fate which was meant for the other. **4** A fierce battle then took place. The men of Antiokos were prevailing. Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight bravely for themselves, their children, and wives, and promised that if they proved conquerors, she'd give them each two minas of gold. **5** It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners. **6** Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. **7** By doing this, and by making donations to their temples, he inspired his subjects with confidence.

Filopator tries to enter the temple

8 The Yehudim (Jews) sent some of their council and of their elders to him. The greetings, welcoming gifts, and congratulations of the past, given by them, filled him with the greater eagerness to visit their city. **9** Having arrived at Yerushalem (Jerusalem), sacrificed, and offered thank offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner courtyard, **10** he was so impressed with the magnificence of the place, and so wondered at the orderly arrangements of the temple, that he considered entering the sanctuary itself. **11** When they told him that this wasn't permissible, none of the nation, not even the priests in general, but only the supreme high priest of all, and he only once in a year, was allowed to go in, he'd by no means give way. **12** Then they read the law to him, but he persisted in intruding, exclaiming that he ought to be allowed. He said, "Even if they were deprived of this honour, I shouldn't be." **13** He asked why, when he entered all the other temples, did none of the priests who were present forbid him. **14** He was thoroughly answered by someone, that he did wrong to boast of this. **15** "Well, since I've done this," he said, "be the cause what it may, won't I enter with or without your consent?"

16 When the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they

Literal Version

1:1 the/this/who but/and Filopatōr to_learn from_with the/this/who ⟦ἀνακομισθέντων⟧ the/this/who to_be the/this/who upon/to/against he/she/it/self/my/your/him-self/there ⟦κρατουμένων⟧ place ⟦ἀφαίρεσιν⟧ by/under Antiokou, to_order the/this/who all power ⟦πεζικαῖς⟧ and/both and ⟦ἱππικαῖς⟧ he/she/it/self/my/your/him-self/there, and the/this/who sister ⟦Ἀρσινόην⟧ to_take_along_with, ⟦ἐξώρμησε⟧ until the/this/who according_to ⟦Ῥαφίαν⟧ place, where(-ever) ⟦παρεμβεβλήκεισαν⟧ the/this/who about Antiokon. **2** Theodotos but/and one ⟦ἐκπληρῶσαι⟧ the/this/who ⟦ἐπιβουλὴν⟧ ⟦διανοηθεὶς⟧, to_take the/this/who ⟦προϋποτεταγμένων⟧ he/she/it/self weapon ⟦Πτολεμαϊκῶν⟧ the/this/who ⟦κράτιστα⟧, ⟦διεκομίσθη⟧ ⟦νύκτωρ⟧ upon/to/against the/this/who of_the Ptolemaiou tent, which/how alone ⟦κτεῖναι⟧ he/she/it/self, and in/on/among this/he/she/it ⟦διαλῦσαι⟧ the/this/who war. **3** this/he/she/it but/and ⟦διαγαγὼν⟧ Dōsitheos the/this/who Drimulou to_ _speak, the/this/who family Jewish, later but/and ⟦μεταβαλὼν⟧ the/this/who ⟦νόμιμα⟧, and the/this/who ⟦πατρίων⟧ decree ⟦ἀπηλλοτριωμένος⟧, ⟦ἄσημόν⟧ one ⟦κατέκλινεν⟧ in/on/among the/this/who tent, which to_ _happen ⟦κομίσασθαι⟧ the/this/who that punishment. **4** to_be but/and ⟦καρτερᾶς⟧ ⟦μάχης⟧, and the/this/who thing more ⟦ἐῤῥωμένων⟧ the/this/who Antiokōi, fittingly the/this/who Arsinoa^{y} ⟦ἐπιπορευσαμένη⟧ the/this/who power to_ _plead/comfort, with/after ⟦οἴκτου⟧ and teardrop, the/this/who ⟦πλοκάμους⟧ ⟦λελυμένη⟧, ⟦βοηθεῖν⟧ my/your/him-self and/both and the/this/who child and ⟦γυναιξὶ⟧ ⟦θαῤῥαλέως⟧, ⟦ἐπαγγελλομένη⟧ ⟦δώσειν⟧ ⟦νικήσασιν⟧ each two mina gold. **5** and thus(-ly) to_happen the/this/who ⟦ἀντιπάλους⟧ in/on/among ⟦χειρονομίαις⟧ ⟦διαφθαρῆναι⟧, much but/and and ⟦δορυαλώτους⟧ to_ _seize/conceive/help **6** ⟦Κατακρατήσας⟧ but/and the/this/who plot to_judge the/this/who near/neighbour city to_ _arrive/invade to_plead/comfort. **7** to_do/make but/and this/he/she/it, and the/this/who ⟦τεμένεσι⟧ free_gift ⟦ἀπονείμας⟧, ⟦εὐθαρσεῖς⟧ the/this/who ⟦ὑποτεταγμένους⟧ to_ _appoint/conduct. **8** the/this/who but/and Jewish ⟦διαπεμψαμένων⟧ to/with he/she/it/self away_from the/this/who ⟦γερουσίας⟧ and the/this/who elder the/this/who ⟦ἀσπασομένους⟧ he/she/it/self. and lodging ⟦κομιοῦντας⟧, and upon/to/against the/this/who ⟦συμβεβηκόσι⟧ ⟦συγχαρησομένους⟧, to_happen more he/she/it/self ⟦προθυμηθῆναι⟧ which/how quick to/with he/she/it/self ⟦παραγενέσθαι⟧. **9** ⟦Διακομισθεὶς⟧ but/and toward Hierosoluma, and ⟦θύσας⟧ the/this/who ⟦μεγίστῳ⟧ God, and ⟦χάριτας⟧ ⟦ἀποδιδοὺς⟧, and the/this/who next/afterward one the/this/who place to_do/make, and so to_ _come toward the/this/who place, and the/this/who ⟦σπουδαιότητι⟧ and beauty ⟦καταπλαγείς⟧, **10** ⟦θαυμάσας⟧ but/and and the/this/who of_the temple ⟦εὐταξίαν⟧, ⟦ἐνεθυμήθη⟧ ⟦βουλεύσασθαι⟧ to_enter toward the/this/who temple. **11** the/this/who but/and ⟦εἰπόντων⟧ not ⟦καθήκειν⟧ to_be this/he/she/it, through/because_of the/this/who nor the/this/who out_from of_the Gentile_nation ⟦ἐξεῖναι⟧ to_ _enter, nor all the/this/who priest, but or/than alone the/this/who ⟦προηγουμένῳ⟧ all high-priest, and

Literal Version

this/he/she/it once according_to year, by_no_means ⟦ἠβούλετο⟧ to_persuade. **12** of_the and/both law ⟦παραναγνωσθέντος⟧, by_no_means ⟦ἀπέλιπε⟧ ⟦προφερόμενος⟧ my/your/him-self, be_necessary to_enter, to_ _speak, and if that ⟦ἐστέρηνται⟧ this/he/she/it the/this/who honour, I/we no/which/whither be_necessary. **13** and to_ _inquire, through/because_of which? cause/charge to_enter he/she/it/self toward all a_sacred_precinct, none ⟦ἐλώλυσε⟧ the/this/who ⟦παρόντων⟧. **14** and one ⟦ἀπρονοήτως⟧ to_say badly he/she/it/self this/he/she/it ⟦τερατεύεσθαι⟧. **15** to_be but/and to_say this/he/she/it through/because_of one cause/charge, not surely to_enter and to_will/desire he/she/it/self and not? **16** the/this/who but/and priest in/on/among the/this/who holy clothing ⟦προπεσόντων⟧, and ⟦δεομένων⟧ of_the ⟦μεγίστου⟧ God ⟦βοηθεῖν⟧ the/this/who ⟦ἐνεστώσῃ⟧ necessity, and the/this/who ⟦ὁρμὴν⟧ of_the badly ⟦ἐπιβαλλομένου⟧ ⟦μεταθεῖναι⟧, shouting and/both with/after teardrop the/this/who temple ⟦ἐμπλησάνων⟧, **17** the/this/who according_to the/this/who city ⟦ἀπολιπόμενοι⟧, ⟦ταραχθέντες⟧ to_rush_out, unclear ⟦τιθέμενοι⟧ the/this/who to_be. **18** the/this/who/which and/both ⟦κατάκλειστοι⟧ virgin in/on/among ⟦θαλάμοις⟧ with the/this/who ⟦τεκούσαις⟧ ⟦ἐξώρμησαν⟧; and ashes and ⟦κόνει⟧ the/this/who head ⟦πασάμεναι⟧, ⟦γόων⟧ and/both and ⟦στεναγμῶν⟧ the/this/who wide ⟦ἐνεπίμπλων⟧. **19** the/this/who/which but/and and lately ⟦ἐσταλμέναι⟧, the/this/who to/with meeting ⟦διατεταγμένους⟧ ⟦παστοὺς⟧, and the/this/who ⟦ἁρμόζουσαν⟧ ⟦αἰδὼ⟧ ⟦παραλείπουσαι⟧, racecourse ⟦ἄτακτον⟧ in/on/among the/this/who city ⟦συνίσταντο⟧. **20** the/this/who but/and ⟦νεογνὰ⟧ the/this/who child, the/this/who/which and/both to/with this/he/she/it ⟦μητέρες⟧ and ⟦τιθηνοὶ⟧ ⟦παραλιποῦσαι⟧ otherwise and otherwise, the/this/who/which on_one_hand according_to house, the/this/who/which but/and according_ _to the/this/who ⟦ἀγυιὰς⟧ without_permission toward the/this/who ⟦πανυπέρτατον⟧ temple ⟦ἠθροίζοντο⟧. **21** ⟦Ποικίλη⟧ but/and to_be the/this/who toward this/he/she/it ⟦συλλεγομένων⟧ the/this/who petition upon/to/against the/this/who ⟦ἀνοσίως⟧ by/under that ⟦κατεγχειρουμένοις⟧. **22** with and/both this/he/she/it the/this/who the/this/who citizen ⟦θρασυνθέντες⟧ no ⟦ἠνείχοντο⟧ ⟦τέλεον⟧ he/she/it/self/my/your/him-self/there to_lay_on, and the/this/who the/this/who purpose he/she/it/self/my/your/him-self/there ⟦ἐκπληροῦν⟧ ⟦διανοουμένου⟧. **23** ⟦Θωνήσαντες⟧ but/and the/this/who ⟦ὁρμὴν⟧ upon/to/against the/this/who weapon to_do/make, and ⟦θαῤῥαλέως⟧ above/for of_the ancestral law to_decease, ⟦ἱκανὴν⟧ to_do/make in/on/among the/this/who place ⟦τραχύτητα⟧, hardly and/both by/under and/both the/this/who ⟦γεραιῶν⟧ and the/this/who elder ⟦ἀποτραπέντες⟧ upon/to/against the/this/who he/she/it/self/my/your/him-self the/this/who petition to_ _stand uprising. **24** and the/this/who on_one_hand multitude, which/how before, in/on/among this/he/she/it ⟦ἀνεστρέφετο⟧ ⟦δεόμενον⟧. **25** the/this/who but/and about the/this/who king elder in_many_ways to_try the/this/who ⟦ἀγέρωχον⟧ he/she/it/self/my/your/him-self/there mind ⟦ἐξιστάνειν⟧ the/this/who ⟦ἐντεθυμημένης⟧ plan.

Readers' Version

filled the temple with lamentations and tears, **17** then those who'd been left behind in the city were scared, and rushed out, uncertain of the event. **18** Virgins, who'd been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. **19** Women who'd recently been arrayed for marriage left their bridal chambers, left the reserve that befitted them, and ran around the city in a disorderly manner. **20** New-born babes were deserted by the mothers or nurses who waited on them—some here, some there, in houses, or in fields; these now, with an ardour which couldn't be checked, swarmed into the Most High temple. **21** Various prayers were offered up by those who assembled in this place because of the unholy attempt of the king. **22** Along with these there were some of the citizens who took courage and wouldn't submit to his obstinacy and his intention of carrying out his purpose. **23** Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they'd occupied before. **24** During this time, the multitude kept on praying. **25** The elders who surrounded the king tried in many ways to divert his arrogant mind from the design which he'd formed. **26** He, in his hardened mood, insensible to all persuasion, was going onward with the view of carrying out this design. **27** Yet even his own officers, when they saw this, joined the Yehudim (Jews) in an appeal to Him who has all power to aid in the present crisis, and not wink at such haughty lawlessness. **28** Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. **29** Not the men only, but the very walls and floor seemed to sound out, all things preferring death rather than to see the place defiled.

Readers' Version

Shim'on prays for the temple's protection

2:1 Now it was that the high priest Shim'on (Simon) bowed his knees near the holy place, spread out his hands in reverent form, and uttered the following prayer: **2** "O master, master, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who celebrates in his confidence and strength. **3** It's you, the Creator of all, the master of the universe, who are a righteous Governor, and judge all who act with pride and insolence. **4** It was you who destroyed the former workers of unrighteousness, among whom were the giants, who trusted in their strength and daring, by covering them with a measureless flood. **5** It was you who made the Sodomites, those workers of great wickedness, men notorious for their vices, an example to later generations, when you covered them with fire and brimstone.[1] **6** You made known your power when you caused the bold Par'oh (Pharaoh), the enslaver of your people, to pass through the ordeal of many and diverse inflictions. **7** You rolled the depths of the sea over him when he pursued with chariots and with a multitude of followers, and gave a safe passage to those who put their trust in you, the master of the whole creation. **8** These saw and felt the works of your hands, and praised you, the Almighty. **9** You, Oh King, when you created the immeasurable and measureless earth, chose this city. You made this place sacred to your name, even though you need nothing. You glorified it with your illustrious presence, after constructing it to the glory of your great and honourable name. **10** You promised, out of love for Yisrael's (Israel's) people, that if we fall away from you, become afflicted, and then come to this house and pray, you'd hear our prayer. **11** Truly you're faithful and true. **12** When you often aided our fathers when hard pressed and humiliated, and delivered them out of great dangers, **13** see now, holy King, how through our many and great sins we're crushed and made subject to our enemies, and have become weak and powerless. **14** In our low condition, this bold and profane man seeks to dishonour this your holy place, consecrated out of the

Literal Version

26 ⟦Θρασυνθεὶς⟧ but/and and all ⟦παραπέμψας⟧, already and ⟦πρόσβασιν⟧ ⟦ἀποιεῖτο⟧, goal/tax ⟦ἐπιθήσειν⟧ to_think the/this/who ⟦προειρημένῳ⟧. **27** ⟦Ταῦτ'⟧ therefore/then and the/this/who about he/she/it/self to_be to_see/experience, ⟦ἐτράπησαν⟧ toward the/this/who with the/this/who our to_ _call_(on)/name the/this/who all power to_have/be, the/this/who be_present ⟦ἐπαμῦναι⟧, not ⟦περιδόντα⟧ the/this/who ⟦ἄνομον⟧ and ⟦ὑπερήφανον⟧ action. **28** out_from but/and the/this/who ⟦πυκνοτάτης⟧ and/both and ⟦ἐμπόνου⟧ the/this/who crowd ⟦συναγομένης⟧ shouting, incapable_of_ _artistic_representation one to_be outcry. **29** to_think for to_be not alone/only the/this/who a_human, but and the/this/who wall and the/this/who all ground ⟦ἠχεῖν⟧, ⟦ἅτε⟧ so the/this/who all then death ⟦ἀλλασσομένων⟧ for the/this/who of_the place ⟦βεβηλώσεως⟧.

2:1 the/this/who on_one_hand therefore/then high-priest Simōn right_opposite of_the temple ⟦κάμψας⟧ the/this/who a_ _knee, and the/this/who hand ⟦προτείνας⟧ orderly, ⟦ἐποιήσατο⟧ the/this/who petition such_as_this; **2** lord lord king the/this/who heaven, and master all creation, holy in/on/among holy, ⟦μόναρχε⟧, almighty, ⟦πρόσχες⟧ I/we ⟦καταπονουμένοις⟧ by/under ⟦ἀνοσίου⟧ and ⟦βεβήλου⟧ ⟦θράσει⟧ and ⟦σθένει⟧ ⟦πεφρυαγμένου⟧. **3** you for the/this/who to_create the/this/who all and the/this/who ⟦ὅλων⟧ ⟦ἐπικρατῶν⟧ ruler just to_be, and the/this/who ⟦ὕβρει⟧ and feats_of_mastery to_do/require one to_judge. **4** you the/this/who before unrighteousness ⟦ποιήσαντας⟧, in/on/among which and ⟦γίγαντες⟧ to_be Rome and ⟦θράσει⟧ to_persuade, ⟦διέφθειρας⟧, ⟦ἐπαγαγὼν⟧ he/she/it/self ⟦ἀμέτρητον⟧ water. **5** you the/this/who ⟦ὑπερηφανίαν⟧ to_ _work Sodomitas, ⟦αιαδήλους⟧ the/this/who ⟦κακίαις⟧ ⟦γενομένους⟧, fire and sulfur ⟦κατέφλεξας⟧, a_model the/this/who ⟦ἐπιγινομένοις⟧ ⟦καταστήσας⟧. **6** you the/this/who ⟦θρασὺν⟧ Faraō ⟦καταδουλωσάμενον⟧ the/this/who a_people you the/this/who holy Israaʸl, various and much ⟦δοκιμάσας⟧ ⟦τιμωρίαις⟧, to_make_known the/this/who your ⟦δυναστείαν⟧; upon/to/against which to_ _make_known the/this/who great you power. **7** and ⟦ἐπιδιώξαντα⟧ he/she/it/self with ⟦ἅρμασι⟧ and crowd multitude, ⟦ἐπέκλυσας⟧ deep sea, the/this/who but/and ⟦ἐνπιστεύσαντας⟧ upon/to/against you/your the/this/who the/this/who ⟦ἁπάσης⟧ creation ⟦δυναστεύοντι⟧, ⟦σώους⟧ ⟦διεκόμισας⟧. **8** the/this/who/which and ⟦συνειδότες⟧ work your hand, ⟦ἦνεσάν⟧ you the/this/who ⟦παντοκράτορα⟧. **9** you, king, to_create the/this/who ⟦ἀπέραντον⟧ and ⟦ἀμέτρητον⟧ earth, to_select the/this/who city this/he/she/it, and to_ _sanctify the/this/who place this/he/she/it toward name you the/this/who the/this/who all ⟦ἀπροσδεεῖ⟧, and ⟦παρεδόξασας⟧ in/on/among appearing ⟦μεγαλοπρεπεῖ⟧, ⟦σύστασιν⟧ to_do/make he/she/it/self/my/your/him-self/there to/with glory of_the great and ⟦ἐντίμου⟧ name you. **10** and to_love the/this/who house of_the Israaʸl, ⟦ἐπηγγείλω⟧ so that/since if to_be I/we rejection, and to_grasp I/we hardship, and to_come/go toward the/this/who place of_this_one ⟦δεηθῶμεν⟧, ⟦εἰσακούσῃ⟧

1 RV 2:5 · Note or, sulfur

Literal Version

the/this/who petition I/we. **11** and so faithful to_be and true. **12** since but/and many_times ⟦θλιβέντων⟧ the/this/who father I/we ⟦ἐβοήθησας⟧ he/she/it/self in/on/among the/this/who lowliness/to_humble, and ⟦ἐῤῥύσω⟧ he/she/it/self out_from great ⟦κινδύνων⟧, **13** look! so now, holy king, through/because_of the/this/who much and great I/we sin ⟦καταπονούμεθα⟧, and ⟦ὑπετάγημεν⟧ the/this/who ⟦ἐχθροῖς⟧ I/we, and ⟦παρείμεθα⟧ in/on/among ⟦ἀδυναμίαις⟧. **14** in/on/among but/and the/this/who our ⟦καταπτώσει⟧ the/this/who bold and profane this/he/she/it ⟦ἐπιτηδεύει⟧ ⟦καθυβρίσαι⟧ the/this/who upon/to/against the/this/who earth ⟦ἀναδεδειγμένον⟧ the/this/who name the/this/who glory you holy place. **15** the/this/who on_one_hand for dwelling you heaven of_the heaven ⟦ἀνέφικτος⟧ a_human to_ _be. **16** ⟦Ἀλλα'⟧ since to_delight the/this/who glory you in/on/among the/this/who a_people you Israa^{y}l, ⟦ἡγίασας⟧ the/this/who place this/he/she/it. **17** not ⟦ἐκδικήσῃς⟧ I/we in/on/among the/this/who this/he/she/it impurity, nor ⟦εὐθύνῃς⟧ I/we in/on/among ⟦βεβηλώσει⟧; in_order_that/to not to_boast the/this/who ⟦παράνομοι⟧ in/on/among ⟦θυμῷ⟧ he/she/it/self, nor ⟦ἀγαλλιάσωνται⟧ in/on/among pride tongue he/she/it/self, to_speak, **18** I/we ⟦κατεπατήσαμεν⟧ the/this/who house of_the ⟦ἁγιασμοῦ⟧, which/how ⟦καταπατοῦνται⟧ the/this/who ⟦οἶκοι⟧ the/this/who ⟦προσοχθισμάτων⟧. **19** ⟦Ἀπάλειψον⟧ the/this/who sin I/we, and ⟦διασκέδασον⟧ the/this/who ⟦ἀμπλακίας⟧ I/we, and ⟦ἐπίφανον⟧ the/this/who mercy you according_to the/this/who hour this/he/she/it. **20** quick/quickly ⟦προκαταλαβέτωσαν⟧ I/we the/this/who compassion you; and to_give ⟦αἰνέσεις⟧ in/on/among mouth the/this/who ⟦καταπεπτωκότων⟧ and ⟦συντετριμμένων⟧ the/this/who soul, to_do/make I/we peace. **21** here the/this/who all eyewitness God, and before ⟦πάντωρ⟧ holy in/on/among holy, ⟦εἰσακούσας⟧ the/this/who ⟦ἐνθέσμου⟧ ⟦λιτανείας⟧, the/this/who ⟦ὕβρει⟧ and ⟦θράσει⟧ greatly ⟦ἐπηρμένον⟧ ⟦ἐμάστιξεν⟧ he/she/it/self, **22** hence and hence ⟦κραδάνας⟧ he/she/it/self which/how reed/stick/pen by/under wind, so according_to ⟦ἐδάφους⟧ ⟦ἄπρακτον⟧ still and the/this/who member ⟦παραλελυμένον⟧, nor to_call be_able just ⟦περιπεπλεγμένον⟧ judgement. **23** whence the/this/who/which and/both friendly/friend and the/this/who ⟦σωματοφύλακες⟧ he/she/it/self/my/your/him-self/there ⟦ταχεῖαν⟧ and sharp/swift to_perceive the/this/who ⟦καταλαβοῦσαν⟧ he/she/it/self ⟦εὐθύναν⟧, to_fear not and the/this/who to_live ⟦ἐκλείπῃ⟧, quickly he/she/it/self ⟦ἐξείλκυσαν⟧ ⟦ὑπερβάλλοντι⟧ ⟦καταπεπληγμένοι⟧ fear. **24** in/on/among time but/and later ⟦ἀναλεξάμενος⟧ my/your/him-self, by_no_ _means toward ⟦μετάμελον⟧ to_come/go ⟦ἐπιτιμηθεὶς⟧, with/after threat but/and ⟦πικρᾶς⟧ ⟦ἀνέλυσε⟧. **25** ⟦Διακομισθεὶς⟧ but/and toward the/this/who Aigupton, and the/this/who the/this/who evil ⟦ἐπαύξων⟧, through/because_ _of but/and the/this/who ⟦προαποδεδιγμένων⟧ ⟦συμποτῶν⟧ and ⟦ἑταίρων⟧ of_the all just ⟦κεχωρισμένων⟧, **26** no alone/only the/this/who ⟦ἀναριθμήτοις⟧ debauchery ⟦διηρκέσθη⟧, but and upon/to/against so_great ⟦θράσους⟧ ⟦προῆλθεν⟧, so slander in/on/among the/this/who place to_ _commend, and much the/this/who friendly/friend

Readers' Version

earth to the name of your Majesty. **15** Your dwelling place, the heaven of heavens, is indeed unapproachable to men. **16** But since it seemed good to you to exhibit your glory among your people Yisrael, you sanctified this place. **17** Don't punish us by means of the uncleanness of their men, and don't chastise us by means of their profanity, or those lawless people might boast in their rage, speak with excessive pride, and say, **18** 'We've trampled on the holy house, as idolatrous houses are trampled on.' **19** Blot out our iniquities, do away with our errors, and show your compassion in this hour. **20** Let your mercies quickly go before us. Grant us peace, that the downcast and broken hearted may praise you with their mouth."

God stops Filopator entering the temple

21 At that time God, who sees all things, who's beyond all Holy among the holy, heard that prayer, so suitable, and scourged the man who was greatly uplifted with scorn and insolence. **22** Shaking him back and forth as a reed is shaken with the wind, he threw him down on the pavement, powerless, with limbs paralysed, and by a righteous judgement deprived of the ability to speak. **23** His friends and bodyguards, seeing the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he'd die, speedily removed him. **24** When in course of time he'd come to himself, this severe punishment caused no repentance within him, but he departed with bitter threatenings.

Filopator turns against the Yehudim in Mitsrayim

25 He proceeded to Mitsrayim (Egypt), grew worse in wickedness through his previously mentioned companions in wine, who were lost to all goodness, **26** and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will. **27** His purpose was to inflict a public stigma on our race. Therefore he erected a stone pillar in the courtyard, and caused the following inscription to be engraved on it: **28** "Entrance to this temple is to be refused to all those who wouldn't sacrifice. All the Yehudim (Jews) were to be registered among the slaves. Those who resisted are to be forcibly seized and put to death. **29** Those who are thus registered are to be marked on their persons by the ivy-leaf symbol of Dionusos, and to be reduced to these limited rights." **30** To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

31 Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. **32** A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these tried to escape the registration, **33** cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and depriving them of common fellowship and mutual

Readers' Version

help.

The king orders the arrest of the Yehudim

3:1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Yehudim in Alexandria. Laying his hand more heavily on those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives. 2 While this was going on, a hostile rumour was uttered abroad by men who'd banded together to injure the Jewish race. The pretext of their charge was that the Yehudim kept them away from the ordinances of the law. 3 Now the Yehudim always maintained a feeling of unwavering loyalty towards the kings, 4 yet, as they worshipped God and observed his law, they made certain distinctions, and avoided certain things. Hence they appeared hateful to some people, 5 although, as they adorned their conversation with works of righteousness, they'd established themselves in the good opinion of the world. 6 What all the rest of mankind said was, however, disregarded by the foreigners, 7 who said much of the exclusiveness of the Yehudim with regard to their worship and meats. They alleged that they were unsociable men, hostile to the king's interests, refusing to associate with him or

Literal Version

⟦ἀτενίζοντας⟧ toward the/this/who of_the king purpose and he/she/it/self ⟦ἔπεσθαι⟧ the/this/who that ⟦θελήσει⟧. 27 to_ _plan/present but/and public according_to of_the Gentile_ _nation ⟦διαδοῦναι⟧ ⟦ψόγον⟧; and upon/to/against of_the according_to the/this/who palace/courtyard ⟦πύργου⟧ ⟦στήλην⟧ to_arise, ⟦ἐξεκόλαψε⟧ a_writing, 28 nothing the/this/who not ⟦θυόντων⟧ toward the/this/who sacred he/she/it/self to_enter, all but/and the/this/who Youdaious toward ⟦λαογραφίαν⟧ and ⟦οἰκετικὴν⟧ ⟦διάθεσιν⟧ to_bring, the/this/who but/and to_dispute force ⟦φερομένους⟧ of_the to_live ⟦μεταστῆσαι⟧, 29 this/he/she/it and/both ⟦ἀπογραφομένους⟧ ⟦χαράσσεσθαι⟧ and through/because_of fire toward the/this/who body figurehead Dionusou ⟦κισσοφύλλῳ⟧, which and ⟦καταχωρίσαι⟧ toward the/this/who ⟦προσυνεσταλμένην⟧ ⟦αὐθεντίαν⟧. 30 in_order_that/to but/and not the/this/who all ⟦ἀπεχθόμενος⟧ ⟦φαίνηται⟧, ⟦ὑπέγραψεν⟧, if but/and one out_from he/she/it/self ⟦προαιρῶνται⟧ in/on/among the/this/who according_to the/this/who ⟦τελετὰς⟧ ⟦μεμυημένοις⟧ to_live/return, this/he/she/it ⟦ἰσοπολίτας⟧ ⟦Ἀλεξανδρεῦσιν⟧ to_be. 31 ⟦Ἔνιοι⟧ on_one_hand therefore/then upon/to/against city the/this/who the/this/who city piety ⟦ἐπιβάθρας⟧ ⟦στυγοῦντες⟧, easily my/your/him-self to_give, which/how great one ⟦κοινωνήσοντες⟧ ⟦εὐκλείας⟧ away_from the/this/who ⟦ἐσομένης⟧ the/this/who king ⟦συναναστροφῆς⟧. 32 the/this/who but/and ⟦πλεῖστοι⟧ ⟦γενναίᾳ⟧ soul ⟦ἐνίσχυσαν⟧ and no ⟦διέστησαν⟧ the/this/who piety; the/this/who and/both money about of_the to_live ⟦ἀντικαταλλασσομενοι⟧, ⟦ἀδεῶς⟧ to_try my/your/him-self ⟦ῥύσασθαι⟧ out_from the/this/who ⟦ἀπογραφῶν⟧. 33 ⟦Εὐέλπιδές⟧ but/and ⟦καθειστήκεισαν⟧ ⟦ἀντιλήμψεως⟧ ⟦τεύξεασθαι⟧, and the/this/who ⟦ἀποχωροῦντας⟧ out_from he/she/it/self ⟦ἐβδελύσσοντο⟧, and which/how ⟦πολεμίους⟧ of_the Gentile_nation ⟦ἔκρινον⟧, and the/this/who common ⟦συναναστροφῆς⟧ and ⟦εὐχρηστίας⟧ ⟦ἐστέρουν⟧.

3:1 which and ⟦μεταλαμβάνων⟧ the/this/who ⟦δυσσεβὴς⟧ upon/to/against so_great ⟦ἐχόλησεν⟧, so no alone/only the/this/who according_to Alexandreian ⟦διοργίζεσθαι⟧, but and the/this/who in/on/among the/this/who country ⟦βαρυτέρως⟧ ⟦ἐναντιωθῆναι⟧, and ⟦προστάξαι⟧ ⟦σπεύσαντας⟧ to_assemble all together, and ⟦χειρίστῳ⟧ ⟦μόρῳ⟧ of_the to_live ⟦μεταστῆσαι⟧. 2 this/he/she/it but/and ⟦οἰκονομουμένων⟧, news ⟦δυσμενὴς⟧ ⟦ἐξηχεῖτο⟧ according_to of_the family a_ _human ⟦συμφρονοῦσιν⟧ toward ⟦κακοποίησιν⟧, ⟦ἀφορμῆς⟧ ⟦διδομένης⟧ toward ⟦διάθεσιν⟧, which/how if away_from the/this/who ⟦νομίμων⟧ he/she/it/self to_prevent. 3 the/this/who but/and Jewish the/this/who on_one_hand to/with the/this/who king enthusiasm and faith ⟦ἀδιάστροφον⟧ to_be ⟦διαφυλάσσοντες⟧; 4 ⟦σεβόμενοι⟧ but/and the/this/who God and the/this/who this/he/she/it law ⟦πολιτευόμενοι⟧, ⟦χωρισμὸν⟧ to_do/make upon/to/against one and ⟦καταστροφάς⟧ through/because_of which cause/charge ⟦ἔνιος⟧ ⟦ἀπεχθεῖς⟧ ⟦ἐφαίνοντο⟧; 5 the/this/who but/and the/this/who just ⟦εὐπραξίᾳ⟧ ⟦κοσμοῦντες⟧ the/this/who ⟦συναναστροφήν⟧, ⟦ἅπασιν⟧ a_human ⟦εὐδόκιμοι⟧ ⟦καθειστήκεισαν⟧. 6 the/this/who on_one_hand therefore/then about of_the family in/on/among all ⟦θρυλλουμένην⟧ ⟦εὐπραξίαν⟧ the/this/who ⟦ἀλλόφυλοι⟧ by_

Literal Version

_no_means ⟦διηριθμήσαντο⟧. **7** the/this/who but/and about the/this/who ⟦προσκυνήσεων⟧ and ⟦τροφῶν⟧ ⟦διάστασιν⟧ ⟦ἐθρύλλουν⟧, to_claim neither the/this/who king neither the/this/who power ⟦ὁμοσπόνδους⟧ the/this/who a_human to_be, ⟦δυσμενεῖς⟧ but/and to_be and great one the/this/who ⟦πράγμασιν⟧ ⟦ἐναντιουμένους⟧; and no the/this/who ⟦τυχόντι⟧ ⟦περιήψαν⟧ ⟦ψόγῳ⟧. **8** the/this/who but/and according_to the/this/who city Hellaʸnes none ⟦ἠδικημένοι⟧, disturbance ⟦ἀπροσδόκητον⟧ about the/this/who a_human to_ _see/experience, and ⟦συνδρομὰς⟧ ⟦ἀπροσκόπους⟧ to_be ⟦βοηθεῖν⟧ on_one_hand no ⟦ἔσθενον⟧; ⟦τυραννικὴ⟧ for to_be the/this/who a_disposition; to_plead/comfort but/and and ⟦δυσφόρως⟧ to_have/be, and ⟦μεταπεσεῖσθαι⟧ this/he/she/it ⟦ὑπελάμβανον⟧; **9** not for thus(-ly) ⟦παροραθήσεται⟧ ⟦τηλικοῦτο⟧ ⟦σύστεημα⟧ nothing ⟦ἠγνοηκώς⟧. **10** already but/and and one neighbour and/both and friendly/friend and ⟦συμπραγματευόμενοι⟧, ⟦μυστικῶς⟧ one ⟦ἐπισπώμενοι⟧, ⟦πίστεις⟧ to_give ⟦συνασπιεῖν⟧, and all ⟦ἐκτενὲς⟧ ⟦προσοίσεσθαι⟧ to/with ⟦ἀντίληψιν⟧. **11** that on_one_hand therefore/then the/this/who according_to the/this/who be_ _present ⟦εὐημερίᾳ⟧ ⟦γεγαυρωμένος⟧, and no ⟦καθορῶν⟧ the/this/who of_the ⟦μεγίστου⟧ God power, ⟦ὑπολαμβάνων⟧ but/and ⟦διηνεκῶς⟧ in/on/among the/this/who he/she/it/self ⟦διαμένειν⟧ plan, to_write according_to he/she/it/self epistle this **12** king Ptolemaios Filopatōr the/this/who according_to Aigupton, and according_to place officer/magistrate and soldier, to_rejoice and ⟦ἐῤῥῶσθαι⟧. **13** ⟦Ἐῤῥωμαι⟧ but/and and I/we he/she/it/self and the/this/who ⟦πράγματα⟧ I/we. **14** out_from the/this/who toward the/this/who Asian to_be I/we ⟦ἐπιστρατίας⟧, which to_perceive and he/she/it/self, the/this/who the/this/who ⟦θεῶν⟧ to/with I/we ⟦ἀπροπτώτῳ⟧ an_alliance_in_war and the/this/who our but/and Rome according_to word upon/to/against early_meal goal/tax ⟦ἀχθείσης⟧, **15** ⟦ἡγησάμεθα⟧ not force ⟦δόρατος⟧, gentleness but/and and much benevolence ⟦τιθηνήσασθαι⟧ the/this/who ⟦κατοικοῦντα⟧ ⟦κοίλην⟧ Surian and Foinikaʸn Gentile_nation, well/well_done! to_do/make and/both gladly. **16** and the/this/who according_to city ⟦ἱεροῖς⟧ ⟦ἀπονείμαντες⟧ ⟦προσόδους⟧ ⟦πλείστας⟧, ⟦προήχθημεν⟧ and toward the/this/who Yerosoluma, to_ascend ⟦τιμῆσαι⟧ the/this/who temple the/this/who ⟦ἁλιτηρίων⟧ and never ⟦ληγόντων⟧ the/this/who folly. **17** the/this/who but/and word on_one_ _hand the/this/who our to_receive coming, the/this/who but/and thing ⟦νόθως⟧, ⟦προθυμηθέντων⟧ I/we to_enter toward the/this/who temple he/she/it/self, and the/this/who ⟦ἐκπρεπέσιν⟧ and ⟦καλλίστοις⟧ devoted ⟦τιμῆσαι⟧, **18** ⟦τύφοις⟧ to_bear/lead ⟦παλαιοτέροις⟧ ⟦εἶρξαν⟧ I/we the/this/who entry, ⟦ἀπολειπόμενοι⟧ the/this/who our ⟦ἀλκῆς⟧, through/because_of which to_have/be to/with all a_human benevolence. **19** the/this/who but/and he/she/it/self toward I/we ⟦δυσμενειαν⟧ ⟦ἔκδηλον⟧ ⟦καθιστάντες⟧, which/how ⟦μονώτατοι⟧ the/this/who Gentile_nation king and the/this/who my/your/him-self ⟦εὐεργέταις⟧ ⟦ὑψαυχενοῦντες⟧ none genuine ⟦βούλονται⟧ to_bear/lead. **20** I/we but/and the/this/who this/he/she/it folly ⟦συμπεριενεχθέντες⟧, and with/after ⟦νίκης⟧

Readers' Version

his troops. By this way of speaking, they brought much hatred on them. **8** This unexpected uproar and sudden gathering of people was observed by the Hellains (Greeks) who lived in the city, about men who'd never harmed them. Yet to aid them wasn't in their power, since all was oppression around, but they encouraged them in their troubles, and expected a favourable turn of affairs. **9** He who knows all things won't, they said, disregard so great a people. **10** Some of the neighbours, friends, and business associates of the Yehudim even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

The king's letter condemning the Yehudim

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Yehudim: **12** "King Ptolemaios (Ptolemy) Filopator, to the commanders and soldiers in Mitsrayim (Egypt), and in all places, health and happiness! **13** I'm doing well, and so, too, are my affairs. **14** Since our Asiatic campaign, the particulars of which you know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful conclusion according to our expectation, **15** we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Foinikai, and to be their willing benefactors. **16** So, having bestowed considerable sums of money on the temples of the several cities, we proceeded even as far as Yerushalem (Jerusalem), and went up to honour the temple of these wretched beings who never cease from their folly. **17** To outward appearance they received us willingly, but belied that appearance by their actions. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, **18** they were so carried away by their old arrogance as to forbid us the entrance, while we, out of our forbearance towards all men, refrained from exercising our power on them. **19** Thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any reasonable thing. **20** We then, having endeavoured to make allowance for the madness of these people, and on our victorious return treating all people in Mitsrayim courteously, acted in a manner which was befitting. **21** Accordingly, bearing no ill will against their kinsmen, but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by giving them the rights of citizens of Alexandria, and to admit them to the eternal rites of our solemnities. **22** All this, however, they've taken in a very different spirit. With their innate malignity, they've spurned the fair offer, and constantly inclining to evil, **23** have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us, ever deeming that their infamous way of life

Readers' Version

will force us to do away with our reform. **24** Having then received certain proofs that these Yehudim (Jews) bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves when these impious men may turn traitors and barbarous enemies. **25** Therefore, as soon as the contents of this letter become known to you, in that same hour we order those Yehudim who live among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a cruel and shameful death, suitable to enemies. **26** Because by the punishment of them in one body we perceive that we've found the only means of establishing our affairs for the future on a firm and satisfactory basis. **27** Anyone who protects a Yehudi (Jew), whether it be old man, child, or nursing baby, will with his whole house be tortured to death. **28** Anyone who informs against the Yehudim, besides receiving the property of the person charged, will be presented with two thousand drachmas[2] from the royal treasury, will be made free, and will be crowned. **29** Whatever place shelters a Yehudi will be made unapproachable and will be put under the ban of fire, and be forever rendered useless to every living being for all time to come." **30** The king's letter was written in the above form.

Literal Version

⟦διακομισθέντες⟧, and toward the/this/who Aigupton the/this/who all Gentile_nation benevolently ⟦ἀπαντήσαντες⟧, as/just_as be_proper to_do/make. **21** in/on/among but/and this/he/she/it to/with the/this/who ⟦ὁμοφύλους⟧ he/she/it/self ⟦ἀμνησικακίαν⟧ ⟦ἅπασιν⟧ ⟦γνωρίζοντες⟧, through/because_of and/both the/this/who ⟦συμμαχίαν⟧ and the/this/who ⟦πεπιστευμένα⟧ with/after openness he/she/it/self ⟦ἀρχῆθεν⟧ ⟦μύρια⟧ ⟦πράγματα⟧, ⟦ἐξαλλοιῶσαι⟧, ⟦ἐβουλήθημεν⟧ and citizenship he/she/it/self Alexandreōn ⟦καταξιῶσαι⟧, and partaker the/this/who always priest ⟦καταστῆσαι⟧. **22** the/this/who but/and instead ⟦ἐκδεχόμενοι⟧, and the/this/who ⟦συμφύτῳ⟧ malice the/this/who good to_ _reject, ⟦διηνεκῶς⟧ but/and toward the/this/who evil ⟦ἐκνεύοντες⟧, **23** no alone/only ⟦ἀπεστρέψαντο⟧ the/this/who ⟦ἀτίμητον⟧ citizenship, but and ⟦βδελύσσονται⟧ word and/both and silence the/this/who in/on/among he/she/it/self ⟦ὀλίγους⟧ to/with I/we genuinely ⟦διακειμένους⟧, ⟦παρέκαστα⟧ ⟦ὑφορώμενοι⟧ through/because_ _of the/this/who ⟦δυσκλεεστάτης⟧ ⟦ἐμβιώσεως⟧ through/because_of ⟦τάχους⟧ I/we ⟦καταστρέψαι⟧ the/this/who ⟦κατορθώματα⟧. **24** for and clear_proof well ⟦πεπεισμένοι⟧ this/he/she/it according_to all ⟦δυσνοεῖν⟧ I/we way, and to_care_for lest ⟦αἰφνιδίου⟧ afterward ⟦ταραχῆς⟧ ⟦ἐνστάσης⟧ I/we, the/this/who ⟦δυσσεβεῖς⟧ this/he/she/it according_to ⟦νώτου⟧ ⟦προδότας⟧ and ⟦βαρβάρους⟧ to_have/be ⟦πολεμίους⟧. **25** ⟦Προστετάχαμεν⟧ together the/this/who ⟦προσπεσεῖν⟧ the/this/who epistle this, ⟦αὐθωρὶ⟧ the/this/who ⟦ἐννεμομένους⟧ with ⟦γυναιξὶ⟧ and child with/after ⟦ὕβρεων⟧ and ⟦σκυλμῶν⟧ to_send to/with I/we ⟦ἐνδεσμοῖς⟧ ⟦σιδηροῖς⟧ from_all_sides ⟦κατακεκλεισμένους⟧, toward ⟦ἀνήκεστον⟧ and ⟦δυσκλεῆ⟧ ⟦πρέποντα⟧ ⟦δυσμενέσι⟧ murder. **26** this/he/she/it for together ⟦κολασθέντων⟧, ⟦διειλήφαμεν⟧ toward the/this/who remaining time completely I/we the/this/who ⟦πράγματα⟧ in/on/among ⟦εὐσταθείᾳ⟧ and ⟦βελτίστῃ⟧ ⟦διαθέσει⟧ ⟦κατασταθήσεσθαι⟧. **27** which but/and if ⟦σκεπάσῃ⟧ one the/this/who Jewish away_ _from ⟦γεραιοῦ⟧ until child until the/this/who ⟦ὑπομασθίων⟧, ⟦αἰσχίστοις⟧ torment ⟦ἀποτυμπανισθήσεται⟧ with_all_the_ _house. **28** ⟦Μηνύειν⟧ but/and the/this/who ⟦βουλόμενον⟧, upon/to/against which the/this/who estate of_the ⟦ἐμπίπτοντος⟧ by/under the/this/who ⟦εὐθύναν⟧ to_take, and out_from of_the ⟦βασιλικοῦ⟧ money drachma number_of_ _twenty_thousand, and the/this/who freedom ⟦τεύξεται⟧ and ⟦στεφανωθήσεται⟧. **29** all but/and place which/whither if ⟦φωραθῇ⟧ the/this/who ⟦σύνοκον⟧ ⟦σκεπαζόμενος⟧ Jewish, impassable and ⟦πυριφλεγὴς⟧ to_be, and all mortal nature according_to all useless to_shine/appear toward the/this/who always time. **30** and the/this/who on_one_hand the/this/who epistle mark/example thus(-ly) ⟦ἐγέγραπτο⟧.

The Yehudim are rounded up and imprisoned

4:1 Wherever this decree was received, the people kept up a revelry of joy and shouting, as if their long-pent-up, hardened hatred would now show itself openly. **2** The Yehudim suffered great throes of sorrow and wept much, while their hearts,

4:1 always but/and where(-ever) ⟦προσέπιπτε⟧ this/he/she/it the/this/who an_order, ⟦δημοτελὴς⟧ ⟦συνίστατο⟧ the/this/who Gentile_nation ⟦εὐωχία⟧ with/after ⟦ἀλαλαγμῶν⟧ and joy, which/how if the/this/who ⟦προκατεσκιῤῥωμένης⟧ he/she/it/self of_old according_to mind, with/after boldness ⟦συνεκφαινομένης⟧ ⟦ἀπεχθείας⟧.

2 **RV 3:28 · Note** a drachma was about a day's pay for an agricultural labourer

Literal Version

2 the/this/who but/and Youdaiois ⟦ἀνήκεστον⟧ grief to_be and most_lamentable with/after teardrop outcry, groan to_burn the/this/who he/she/it/self from_all_sides heart, ⟦ὀλοφυρομένων⟧ the/this/who ⟦ἀπροσδόκητον⟧ suddenly ⟦ἐπικριθεῖσαν⟧ he/she/it/self ⟦ὀλεθρίαν⟧. **3** one/which? abode or/than city, or/than one/which? the/this/who ⟦σύνολον⟧ inhabited place, or/than which? ⟦ἀγυιαὶ⟧ ⟦κοπετοῦ⟧ and ⟦γόων⟧ upon/to/against he/she/it/self no ⟦ἐμπιπλῶντο⟧? **4** thus(-ly) for with/after ⟦πικρᾶς⟧ and ⟦ἀνοίκτου⟧ soul by/under the/this/who according_to city ⟦στρατηγῶν⟧ united ⟦ἐξαπεστέλλοντο⟧, so upon/to/against the/this/who ⟦ἐξάλλοις⟧ ⟦τιμωρίαις⟧ and one the/this/who enemy, ⟦λαμβάνοντας⟧ before the/this/who eye the/this/who common mercy, and to_count the/this/who unclear of_the life ⟦καταστροφὴν⟧, ⟦δακρύειν⟧ he/she/it/self ⟦τρισάθλιον⟧ ⟦ἐξαποστολήν⟧. **5** to_bring for ⟦γεραιῶν⟧ multitude greyness_ _of_hair ⟦πεπυκασμένων⟧, the/this/who out_from of_the ⟦γήρως⟧ ⟦νωθρότητα⟧ foot ⟦ἐπικύφων⟧, ⟦ἀνατροπῆς⟧ impulse strong, ⟦ἀπάσης⟧ modesty without to/with sharp/swift ⟦καταχρωμένων⟧ journey. **6** the/this/who/which but/and now to/with life participation ⟦γαμικὸν⟧ ⟦ὑπεληλυθυῖαι⟧ ⟦παστὸν⟧ ⟦νεάνιδες⟧, for ⟦τέρψεως⟧ ⟦μεταλαβοῦσαι⟧ ⟦γόους⟧, and ⟦κόνει⟧ the/this/who ⟦μυροβραχῆ⟧ ⟦πεφυρμέναι⟧ ⟦κόμην⟧, ⟦ἀκαλύπτως⟧ but/and ⟦ἀγόμεναι⟧, ⟦θρῆνον⟧ for ⟦ὑμεναίων⟧ united ⟦ἐξῆρχον⟧, which/how ⟦ἐσπαραγμέναι⟧ ⟦σκυλμοῖς⟧ ⟦ἀλλοεθνέσι⟧. **7** ⟦Δέσμιαι⟧ but/and ⟦δημόσιαι⟧ until the/this/who toward the/this/who boat ⟦ἐμβολῆς⟧ ⟦εἵλκοντο⟧ with/after force. **8** the/this/who/which and/both this/he/she/it ⟦συζυγεῖς⟧ ⟦βρόχοις⟧ for ⟦στεφέων⟧ the/this/who ⟦αὐχένας⟧ ⟦περιπεπλεγμένοι⟧ with/after ⟦ἀκμαίας⟧ and ⟦νεανικῆς⟧ age/height, for ⟦εὐωχίας⟧ and ⟦νεωτερικῆς⟧ ⟦ῥαθυμίας⟧ the/this/who ⟦ἐπιλοίπους⟧ the/this/who wedding day in/on/among ⟦θρήνοις⟧ ⟦διῆγον⟧, from_with foot already the/this/who Hades to_see to_lay/be_ _appointed. **9** ⟦Κατήχθησαν⟧ but/and wild_animal way ⟦ἀγόμενοι⟧ ⟦σιδηροδέσμοις⟧ necessity; the/this/who on_one_ _hand the/this/who ⟦ζυγοῖς⟧ the/this/who boat ⟦προσηλωμένοι⟧ the/this/who ⟦τραχήλους⟧, the/this/who but/and the/this/who foot ⟦ἀῤῥήκτοις⟧ ⟦κατησθφαλισμένοι⟧ fetter, **10** still and the/this/who ⟦καθύπερθε⟧ ⟦πυκνῷ⟧ ⟦σανιδώματι⟧ ⟦διακειμένῳ⟧ the/this/who brightness ⟦ἀποκλειόμενοι⟧, that from_all_sides ⟦ἐσκοτισμένοι⟧ the/this/who eye, ⟦ἀγωγὴν⟧ ⟦ἐπιβούλων⟧ in/on/among all the/this/who ⟦κατάπλῳ⟧ ⟦λαμβάνωσι⟧. **11** this/he/she/it but/and upon/to/against the/this/who to_speak Skedian ⟦ἀχθέντων⟧, and of_the ⟦παράπλου⟧ ⟦περανθέντος⟧, as/just_as to_be ⟦δεδογματισμένον⟧ the/this/who king, to_order he/she/it/self in/on/among the/this/who before the/this/who city ⟦ἱπποδρόμῳ⟧ ⟦παρεμβαλεῖν⟧ ⟦ἁπλέτῳ⟧ ⟦καθεστῶτι⟧ ⟦περιμέτρῳ⟧, and to/with ⟦παραδειγματισμὸν⟧ ⟦ἄγαν⟧ ⟦εὐκαιροτάτῳ⟧ ⟦καθεστῶτι⟧ all the/this/who ⟦καταπορευομένοις⟧ toward the/this/who city, and the/this/who out_from this/he/she/it toward the/this/who country ⟦στελλομένοις⟧ to/with ⟦ἐκδημίαν⟧; to/with the/this/who nor the/this/who power he/she/it/self/my/your/him-self/there ⟦κοινωνεῖν⟧, nor the/this/who ⟦σύνολον⟧ ⟦καταξιῶσαι⟧ ⟦περιβόλων⟧. **12** which/how but/and this/he/she/it to_be, to_hear

Readers' Version

all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. **3** What home, or city, or any inhabited place, or what streets were there, which their condition didn't fill with wailing and lamentation? **4** They were sent out unanimously by the generals in various cities, with such stern and pitiless feeling that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting on the uncertain issue of life, shed tears at their miserable expulsion. **5** A multitude of aged hoary-haired old men were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed. **6** Girls who'd entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered on their myrrh-anointed heads, were hurried along unveiled; and, in the middle of outlandish insults, set up with one accord a lamentable cry instead of the marriage hymn. **7** Bound and exposed to public gaze, they were hurried violently on board ship. **8** The husbands of these, in the prime of their youthful vigour, instead of crowns, wore ropes round their necks. Instead of feasting and youthful celebration, they spent the rest of their nuptial days in wailing, and saw only the grave at hand. **9** They were dragged along by unyielding chains, like wild animals. Of these, some had their necks thrust into the benches of the rowers, while the feet of others were enclosed in hard fetters. **10** The planks of the deck above them blocked out the light and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

11 They were carried like this in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be thrown into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces. They weren't deemed worthy of any civilized accommodation. **12** When this was done, the king, hearing that their kindred in the city often went out and lamented the melancholy distress of these victims, **13** was full of rage, and commanded that they should be carefully subjected to the same—and not one bit milder—treatment. **14** The whole nation was now to be registered. Every individual was to be specified by name, not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might exterminate them by his cruelties. **15** The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and wasn't brought to an end in forty days. **16** The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God. **17** At the end of the

Readers' Version

above-mentioned interval of time, the registrars brought word to the king that the multitude of the Yehudim (Jews) was too great for registration, **18** since there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places, so that all the commanders in Mitsrayim (Egypt) were insufficient for the work. **19** The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Yehudim, but was clearly convinced of the truth of what had been said. **20** They said, and proved, that paper and pens had failed them for the carrying out of their purpose. **21** Now this was an active interference of the unconquerable Providence which assisted the Yehudim from heaven.

The king orders elephants to crush the prisoners

5:1 Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, **2** he commanded him, with a quantity of unmixed wine with handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious drinks of frankincense, to be led up to the execution of death on the Yehudim. **3** The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Yehudim the most. **4** The master of the elephants, Hermon, fulfilled his commission punctually. **5** The servants appointed for the purpose went out about evening and bound the hands of the miserable victims, and took

Literal Version

the/this/who out_from the/this/who city ⟦ὁμοεθνεῖς⟧ secretly ⟦ἐκπορευομένους⟧ often ⟦ἀποδύρεσθαι⟧ the/this/who ⟦ἀκλεᾶ⟧ the/this/who brother ⟦ταλαιπωρίαν⟧, **13** ⟦διοργισθεὶς⟧ to_ _order and this/he/she/it together the/this/who he/she/it/self way carefully which/how that to_do/make, not ⟦λειπομένοις⟧ according_to nothing way the/this/who that punishment, ⟦Ἀπογραφῆναι⟧ but/and all the/this/who ⟦φῦλον⟧ out_from name; **14** no for the/this/who ⟦ἔμπροσθε⟧ ⟦βραχεῖ⟧ ⟦προδεδηλωμένην⟧ the/this/who work ⟦κατὰπονον⟧ ministry, ⟦στρεβλωθέντας⟧ but/and the/this/who ⟦παρηγγελμέναις⟧ ⟦αἰκίαις⟧ the/this/who goal/tax ⟦ἀφανίσαι⟧ one by/under time/right_time day. **15** to_be on_one_hand therefore/then the/this/who this/he/she/it census with/after ⟦πικρᾶς⟧ diligence and ⟦φιλοτίμου⟧ ⟦προσεδρίας⟧ away_from east sun until west, ⟦ἀνήνυτον⟧ ⟦λαμβάνουσα⟧ the/this/who goal/tax upon/to/against day forty. **16** greatly but/and and ⟦διηνεκῶς⟧ the/this/who king joy ⟦πεπληρωμένος⟧, common_ _meal upon/to/against all the/this/who idol ⟦συνιστάμενος⟧, ⟦πεπλανημένῃ⟧, far_(away) the/this/who truth ⟦φρενὶ⟧ and ⟦βεβήλῳ⟧ mouth, the/this/who on_one_hand ⟦κωφὰ⟧ and not be_able he/she/it/self to_speak or/than ⟦ἀρήγειν⟧, to_praise, toward but/and the/this/who ⟦μέγιστον⟧ God the/this/who not be_fit to_speak. **17** with/after but/and the/this/who ⟦προειρημένον⟧ of_the time interval ⟦προσηνέγκαντο⟧ the/this/who scribe the/this/who king, never_again be_strong the/this/who the/this/who Jewish ⟦ἀπογραφὴν⟧ to_do/make through/because_of the/this/who ⟦ἀμέτρητον⟧ he/she/it/self ⟦πληθὺν⟧, and indeed to_be according_to the/this/who country still the/this/who greater, **18** the/this/who on_one_ _hand according_to the/this/who home still ⟦συνεστηκότων⟧, the/this/who but/and and according_to place, which/how ⟦ἀδυνάτου⟧ ⟦καθεστῶτος⟧ all the/this/who upon/to/against Aigupton officer/magistrate, **19** ⟦ἀπειλήσαντος⟧ but/and he/she/it/self ⟦σκληρότερον⟧ which/how ⟦δεδωροκοπημένοις⟧ toward ⟦μηχανὴν⟧ the/this/who ⟦ἐκφυγῆς⟧, to_happen clearly he/she/it/self about this/he/she/it ⟦πεισθῆναι⟧, **20** to_speak with/after ⟦ἀποδείξεως⟧, and the/this/who ⟦χαρτηρίαν⟧ already and the/this/who ⟦γραφικοὺς⟧ ⟦καλάμους⟧ in/on/among which to_use ⟦ἐκλελοιπέναι⟧. **21** this/he/she/it but/and to_be active_ _energy the/this/who of_the ⟦βοηθοῦντος⟧ the/this/who Youdaiois out_from heaven foresight ⟦ἀνικήτου⟧.

5:1 then to_call_to/summon ⟦Ἕρμωνα⟧ the/this/who to/with the/this/who the/this/who ⟦ἐλεφάντων⟧ care, ⟦βαρείᾳ⟧ ⟦μεμεστωμένος⟧ wrath and ⟦χόλῳ⟧ according_to all unchangeable, **2** to_order by/under the/this/who ⟦ἐπερχομένην⟧ day ⟦δαψιλέσι⟧ ⟦δράκεσι⟧ ⟦λιβανωτοῦ⟧ and wine ⟦πλείονι⟧ ⟦ἀκράτῳ⟧ all the/this/who ⟦ἐλέφαντας⟧ ⟦ποτίσαι⟧, to_be the/this/who number ⟦πεντακοσίους⟧, and ⟦ἀγριωθέντας⟧ the/this/who of_the ⟦πόματος⟧ ⟦ἀφθόνῳ⟧ a_ _bestowing_of_expenses, to_bring_in to/with ⟦συνάντησιν⟧ of_ _the ⟦μόρου⟧ the/this/who Jewish. **3** the/this/who on_one_ _hand this ⟦προστάσσων⟧, ⟦ἐτρέπετο⟧ to/with the/this/who ⟦εὐωχίαν⟧, to_assemble the/this/who especially the/this/who friendly/friend and the/this/who army ⟦ἀπεχθῶς⟧ to_have/be to/with the/this/who Youdaious. **4** the/this/who but/and commander_of_a_squadron_of_sixteen_elephants

Literal Version

the/this/who ⟦προσταγὲν⟧ ⟦ἀραρότως⟧ Hermōn ⟦συνετέλει⟧.
5 the/this/who/which and/both to/with this/he/she/it
minister according_to the/this/who evening ⟦ἐξιόντες⟧
the/this/who the/this/who ⟦ταλαιπώρων⟧ ⟦ἐδέσμευον⟧ hand,
the/this/who and/both ⟦λοιπὴν⟧ ⟦ἐμηχανῶντο⟧ about
he/she/it/self security, at_night to_think together ⟦λήψεσθαι⟧
the/this/who ⟦φῦλον⟧ end the/this/who ⟦ὀλεθρίας⟧.
6 the/this/who but/and all a_shelter ⟦ἔρημοι⟧ to_think to_be
the/this/who Gentile_nation Jewish, through/because_of
the/this/who from_all_sides ⟦περιέχουσαν⟧ he/she/it/self
with/after chain necessity, **7** the/this/who ⟦παντοκράτορα⟧
lord and all power ⟦δυναστεύοντα⟧, ⟦ἐλεήμονα⟧ God
he/she/it/self and father, ⟦δυσκαταπαύστῳ⟧ outcry all
with/after teardrop ⟦ἐπεκαλέσαντο⟧ to_pray, **8** the/this/who
according_to he/she/it/self to_change plan ⟦ἀνοσίαν⟧, and
⟦ῥύσασθαι⟧ he/she/it/self with/after ⟦μεγαλομεροῦς⟧
appearing out_from of_the from_with foot in/on/among ready
⟦μόρου⟧. **9** this/he/she/it on_one_hand therefore/then
fervently the/this/who entreaty ⟦ἀνέβαινεν⟧ toward heaven.
10 the/this/who but/and Hermōn the/this/who ⟦ἀνηλεεῖς⟧
⟦ἐλέφαντας⟧ ⟦ποτίσας⟧ to_fulfill the/this/who of_the wine
much ⟦χορηγίας⟧, and of_the ⟦λιβάνου⟧ ⟦μεμεστωμένους⟧,
morning upon/to/against the/this/who palace/courtyard
⟦παρῆν⟧ about this/he/she/it ⟦προσαγγεῖλαι⟧ the/this/who
king. **11** this/he/she/it but/and away_from an_age time
creature good in/on/among night and day ⟦ἐπιβαλλόμενον⟧
by/under of_the ⟦χαριζομένου⟧ all which if he/she/it/self to_
_will/desire, sleep part to_send to/with the/this/who king.
12 and ⟦ἡδίστῳ⟧ and deep ⟦κατεσχέθη⟧ the/this/who active_
_energy of_the ⟦Δεσπότου⟧, the/this/who ⟦ἀθέσμου⟧ on_one_
_hand purpose much ⟦διεσφαλμένος⟧, of_the but/and
⟦ἀμεταθέτου⟧ ⟦λογισμοῦ⟧ ⟦μεγάως⟧ ⟦διεψευσμένος⟧.
13 the/this/who but/and Jewish the/this/who
⟦προσημανθεῖσαν⟧ hour ⟦διαφυγόντες⟧, the/this/who holy
⟦ἥνουν⟧ God he/she/it/self; and again ⟦ἠξίουν⟧ the/this/who
⟦εὐκατάλλακτον⟧, to_show ⟦μεγαλοσθενοῦς⟧
he/she/it/self/my/your/him-self/there hand power Gentile_
_nation arrogant. **14** be_in_the_middle but/and already
the/this/who ⟦δεκάτης⟧ hour nearly, the/this/who to/with
the/this/who ⟦κλήσεσι⟧ ⟦τεταγμένος⟧, ⟦ἀθρόους⟧
the/this/who ⟦κλητοὺς⟧ to_perceive, to_pierce to_come_
near/agree the/this/who king. **15** and hardly ⟦διεγείρας⟧, to
show the/this/who the/this/who ⟦συμποσίας⟧ time/right
_time already ⟦παρατρέχοντα⟧, the/this/who about
this/he/she/it word to_do/make. **16** which the/this/who king
to_count, and ⟦τραπεὶς⟧ toward the/this/who ⟦πότον⟧, to_
_order the/this/who ⟦παραγεγονότας⟧ toward the/this/who
⟦συμποσίαν⟧ opposite to_recline
he/she/it/self/my/your/him-self/there. **17** which/whither
and to_be, to_urge toward ⟦εὐωχίαν⟧ ⟦δόντας⟧
my/your/him-self, the/this/who be_present the/this/who
⟦συμποσίας⟧ ⟦ἐπιπολὺ⟧ ⟦γεραιρομένους⟧ toward ⟦εὐφροσύνην⟧
to_attain part. **18** ⟦Ἐπιπλεῖον⟧ but/and ⟦προβαινούσης⟧
the/this/who ⟦ὁμιλίας⟧, the/this/who ⟦Ἕρμωνα⟧ to_summon
the/this/who king, with/after ⟦πικρὰς⟧ threat to_inquire,
which? because_of cause/charge ⟦εἰάθησαν⟧ the/this/who
Jewish the/this/who ⟦περοῦσαν⟧ day ⟦περιβεβιωκότες⟧. **19** of_
_the but/and ⟦ὑποδείξαντος⟧ night the/this/who ⟦προσταγὲν⟧

Readers' Version

other precautions for their security at night, thinking that the whole race would perish together. **6** The heathen believed the Yehudim to be destitute of all protection, for chains bound them. **7** They invoked the Almighty master, and ceaselessly implored with tears their merciful God and Father, Ruler of all, master of every power, **8** to overthrow the evil purpose which had gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. **9** Their earnest entreaty went up to heaven.

God delays the planned massacre

10 Then Hermon, who'd filled his merciless elephants with copious drinks of mixed wine and frankincense, came early to the palace to report on these preparations. **11** He, however, who's sent his good creature sleep from all time by night or by day thus gratifying whom he wills, diffused a portion of it now on the king. **12** By this sweet and profound influence of the master, he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified. **13** But the Yehudim, having escaped the hour which had been fixed, praised their holy God, and again prayed him who's easily reconciled to display the power of his powerful hand to the arrogant Gentiles. **14** The middle of the tenth hour had nearly arrived, when the person who sent invitations, seeing the guests who were invited present, came and shook the king. **15** He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him. **16** The king listened to this, and then turning aside to his drinking, commanded the guests to sit down before him. **17** This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. **18** Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Yehudim had been allowed to outlive that day. **19** Hermon explained that he'd done his bidding over night; and in this he was confirmed by his friends. **20** The king, then, with a barbarity exceeding that of Falaris, said, "They might thank his sleep of that day. Lose no time, and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Yehudim." **21** When the king said this, the company present were glad, and approved. Then each man went to his own home. **22** They didn't employ the night in sleep, but in contriving cruel mockeries for those deemed miserable. **23** The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. **24** The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. **25** The Yehudim, breathless with momentary suspense, stretched out their hands and prayed the Greatest God, in mournful strains, again to help them speedily. **26** The sun's rays weren't yet shining and the king was waiting for his friends when Hermon came to him, calling him out, and saying that his desires could now be realised. **27** The king, receiving him, was astonished at his unusual invitation. Overwhelmed with a spirit of oblivion about everything, enquired about the object of this

Readers' Version

earnest preparation. 28 But this was the working of that Almighty God who'd made him forget all his purpose. 29 Hermon and all his friends pointed out the preparation of the animals. They're ready, Oh king, according to your own strict injunction. 30 The king was filled with fierce anger at these words, for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: 31 "Your parents, or your children, were they here, would have given a large meal to these wild animals, not these innocent Yehudim, who've loyally served me and my forefathers. 32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs."

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in his eyes, and his face fell. 34 The friends, too, stole out one by one, and dismissed the assembled multitudes to their respective occupations. 35 The Yehudim, having heard of these events, praised the glorious God and King of kings, because they'd obtained this help, too, from him.

The king renews his order to kill the Yehudim

36 Now the king arranged another banquet in the same way, and proclaimed an invitation to mirth. 37 He summoned Hermon to his presence, and said, with threats, "How often, Oh wretch, must I repeat my orders to you about these same persons? 38 Once more, arm the elephants for the extermination of the Yehudim tomorrow!" 39 His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: 40 "O king, how long do you test us, as of men bereft of reason? This is the third time that you've ordered their destruction. When the thing is to be done, you change your mind, and recall your instructions. 41 Because of this, the feeling of expectation causes tumult in the city. It swarms with factions, and is continually on the point of being plundered."

42 The king, just like another Falaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Yehudim. He swore a fruitless oath, and determined immediately to send them to hades, crushed by the knees and feet of the elephants. 43 He'd also invade Yehudah (Judea), level its towns with fire and the sword, destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there. 44 Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. 45 The master of the elephants urged the animals into an almost maniacal state, drenched them with incense and wine, and decked them with frightful devices. 46 About early morning, when the city was filled with an immense number of people at the hippodrome, he entered the palace and called the king to the business in hand. 47 The king's heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With unsoftened feelings and pitiless eyes, he longed to gaze at the hard and wretched doom of the previously mentioned Yehudim. 48 But

Literal Version

upon/to/against goal/tax ⟦ἡγηοχέναι⟧, and the/this/who friendly/friend he/she/it/self ⟦προσμαρτυρησάντων⟧, 20 the/this/who ⟦ὠμότητα⟧ worse_than ⟦Φαλάριδος⟧ ⟦ἐσχηκὼς⟧ to_say, the/this/who the/this/who today sleep because_of/grace to_have/be he/she/it/self; ⟦ἀνυπερθέτως⟧ but/and toward the/this/who ⟦ἐπιτέλλουσαν⟧ day according_ _to the/this/who like to_make_ready the/this/who ⟦ἐλέφαντας⟧ upon/to/against the/this/who the/this/who ⟦ἀθεμίτων⟧ Jewish ⟦ἀφανισμόν⟧. 21 to_say but/and of_the king, gladly all with/after joy the/this/who be_present together ⟦συναινέσαντες⟧, toward the/this/who one's_ _own/private house each ⟦ἀνέλυσε⟧. 22 and no thus(-ly) toward ⟦ὕπνον⟧ ⟦κατεχρήσαντο⟧ the/this/who time the/this/who night, which/how toward the/this/who ⟦παντοίους⟧ ⟦μηχανᾶσθαι⟧ the/this/who ⟦ταλαιπώροις⟧ to_think ⟦ἐμπαιγμούς⟧. 23 now but/and ⟦ἀλεκτρυὼν⟧ ⟦ἐκεκράγει⟧ morning, and the/this/who wild_animal ⟦καθωπλικὼς⟧ the/this/who Hermōn in/on/among the/this/who great ⟦περιστύλῳ⟧ ⟦διεκίνει⟧. 24 the/this/who but/and according_to the/this/who city multitude ⟦συνήθροιστο⟧ to/with the/this/who ⟦οἰκτροτάτην⟧ sight, ⟦προσδοκῶντα⟧ the/this/who ⟦πρωίαν⟧ with/after diligence. 25 the/this/who but/and Jewish according_to the/this/who ⟦ἀμερῆ⟧ ⟦ψυχουλκούμενοι⟧ time, ⟦πολυδάκρυον⟧ ⟦ἱκετίαν⟧ in/on/among member ⟦γοεροῖς⟧ ⟦τείνοντες⟧ the/this/who hand toward the/this/who heaven, ⟦ἐδέοντο⟧ of_the ⟦μεγίστου⟧ God, again he/she/it/self to_help concisely. 26 not_ _yet but/and sun ⟦βολαὶ⟧ ⟦κατεσπείροντο⟧, and of_the king the/this/who friendly/friend to_wait_for, the/this/who Hermōn ⟦παραστὰς⟧, ⟦ἐκάλει⟧ to/with the/this/who departure, ⟦ὑποδεικνύων⟧ the/this/who eager of_the king in/on/among ready ⟦κεῖσθαι⟧. 27 of_the but/and ⟦ἀποδεξαμένου⟧ and ⟦καταπλαγέντος⟧ upon/to/against the/this/who ⟦παρανόμῳ⟧ ⟦ἐξόδῳ⟧, according_to all ignorance ⟦κεκρατημένος⟧ to_inquire, one/which? the/this/who thing upon/to/against which/whither this/he/she/it he/she/it/self/my/your/him-self with/after diligence to_ _finish. 28 this/he/she/it but/and to_be the/this/who active_ _energy of_the all ⟦δεσποτεύοντος⟧ God, the/this/who before he/she/it/self ⟦μεμηχανημένων⟧ forgetfulness according_to mind ⟦ἐντεθεικότος⟧. 29 the/this/who but/and Hermōn ⟦ὑπεδείκνυε⟧ and all the/this/who friendly/friend, the/this/who wild_animal and the/this/who power ⟦ἡτοιμάσθαι⟧, king, according_to the/this/who your fervent purpose. 30 the/this/who but/and upon/to/against the/this/who ⟦ῥηθεῖσι⟧ ⟦πληρωθεὶς⟧ ⟦βαρεῖ⟧ ⟦χόλῳ⟧, through/because_of the/this/who about this/he/she/it foresight God ⟦διεσκεδᾶσθαι⟧ all he/she/it/self/my/your/him-self/there the/this/who mind/thought, ⟦ἐνατενίσας⟧ with/after threat to_say, 31 if ⟦σαι⟧ parent be_present or/than child ⟦γοναὶ⟧, this ⟦θηρσὶν⟧ ⟦ἀγρίοις⟧ ⟦ἐσκεύασαν⟧ ⟦δαψιλῆ⟧ ⟦θοῖναν⟧, for the/this/who ⟦ἀνεγκλήτων⟧ I/we/my and parent/ancestor my ⟦ἀποδεδειγμένων⟧ ⟦ὁλοσχερῆ⟧ firm faith ⟦ἐξόχως⟧, Jewish. 32 and indeed if not through/because_of the/this/who the/this/who ⟦συστροφίας⟧ ⟦στοργὴν⟧ and the/this/who need, the/this/who to_live for this/he/she/it ⟦ἐστερήθης⟧.

Literal Version

33 thus(-ly) the/this/who Hermōn ⟦ἀπροσδόκητον⟧ ⟦ἐπικίνδυνον⟧ ⟦ὑπήνεγκεν⟧ threat, and the/this/who appearance/vision and the/this/who face ⟦συνεστάλη⟧. **34** the/this/who one_by_one,_one_after_anther but/and the/this/who friendly/friend ⟦σκυθρωπῶς⟧ ⟦ὑπεκρέων⟧, the/this/who ⟦συνηθροισμένους⟧ to_release each upon/to/against the/this/who one's_own/private ⟦ἀσχολίαν⟧. **35** the/this/who/which and/both Jewish the/this/who from_ _with of_the king to_hear, the/this/who glorious God and king the/this/who king ⟦ᾔνουν⟧, and ⟦τῆσδε⟧ the/this/who ⟦βοηθείας⟧ he/she/it/self/my/your/him-self/there ⟦τετευχότες⟧. **36** according_to but/and this/he/she/it the/this/who law the/this/who king ⟦συστησάμενος⟧ again the/this/who common_meal, toward ⟦εὐφροσύνην⟧ ⟦τραπῆναι⟧ to_plead/comfort. **37** the/this/who but/and ⟦Ἕρμωνα⟧ to_call_to/summon with/after threat to_say, how_ _often! you but/and about this/he/she/it he/she/it/self ⟦προστάττειν⟧, ⟦ἀθλιώτατε⟧? **38** the/this/who ⟦ἐλέφαντας⟧ still and now ⟦καθόπλισον⟧ toward the/this/who tomorrow upon/to/against the/this/who the/this/who Jewish ⟦ἀφανισμόν⟧. **39** the/this/who but/and to_dine_with kindred the/this/who ⟦ἄστατον⟧ mind he/she/it/self/my/your/him-self/there to_marvel, ⟦προεφέροντο⟧ this **40** king, until which? which/how ⟦ἀλόγους⟧ I/we ⟦διαπειράζεις⟧, ⟦προστάσσων⟧ already third he/she/it/self ⟦ἀφανίσαι⟧, and again upon/to/against the/this/who thing out_from ⟦μεταβολῆς⟧ ⟦ἀναλύων⟧ the/this/who you/your ⟦δεδογμένα⟧? **41** which because_ _of/grace the/this/who city through/because_of the/this/who ⟦προσδοκίαν⟧ ⟦ὀχλεῖ⟧; and ⟦πληθύουσα⟧ ⟦συστροφαῖς⟧, already and be_in_danger often ⟦διαρπασθῆναι⟧. **42** whence the/this/who according_to all Falaris king ⟦ἐμπληθυνθεὶς⟧ ⟦ἀλογιστίας⟧, and the/this/who to_be to/with oversight the/this/who Jewish in/on/among he/she/it/self ⟦μεταβολὰς⟧ the/this/who soul from_with none to_govern, ⟦ἀτελέστατον⟧ ⟦ἐβεβαίωσεν⟧ oath, ⟦ὁρισάμενος⟧ this/he/she/it on_one_hand ⟦ἀνυπερθέτως⟧ ⟦πέμψειν⟧ toward Hades, in/on/among a_knee and foot wild_animal ⟦ᾐκισμένους⟧, **43** ⟦ἐπιστρατεύσαντα⟧ but/and upon/to/against the/this/who Jewish/Judea, ⟦ἰσόπεδον⟧ fire and ⟦δόρατι⟧ ⟦θήσεσθαι⟧ ⟦διατάχους⟧, and the/this/who ⟦ἄβατον⟧ he/she/it/self I/we temple fire ⟦πρηνέα⟧ in/on/among quickness, and the/this/who ⟦συντελούντων⟧ there sacrifice deserted the/this/who all time ⟦καταστήσειν⟧. **44** then ⟦περιχαρεῖς⟧ ⟦ἀναλύσαντες⟧ the/this/who friendly/friend and kindred, with/after faith ⟦διέτασσον⟧ the/this/who power upon/to/against the/this/who ⟦εὐκαιροτάτους⟧ place the/this/who city to/with jail/keeping. **45** the/this/who but/and commander_of_ _a_squadron_of_sixteen_elephants, the/this/who wild_animal nearly to_say toward behavior ⟦μανιῶδες⟧ ⟦ἀγηοχὼς⟧, ⟦εὐωδεστάτοις⟧ drink wine ⟦λελιβανωμένου⟧ ⟦φοβεραῖς⟧ ⟦κατεσκευασμένα⟧ ⟦σκευαῖς⟧. **46** about the/this/who ⟦ἕως⟧, the/this/who city already ⟦πλήθεσιν⟧ ⟦ἀναριθμήτοις⟧ according_to of_the ⟦ἱπποδρόμου⟧ ⟦καταμεμεστωμένης⟧, to_ _enter toward the/this/who palace/courtyard, upon/to/against the/this/who to_set_before ⟦ὤτρυνε⟧ the/this/who king. **47** the/this/who but/and wrath ⟦βαρείᾳ⟧ to_fill ⟦δυσσεβῆ⟧ ⟦φρένα⟧, all the/this/who ⟦βάρει⟧ with

Readers' Version

the Yehudim, when the elephants went out at the gate, followed by the armed force. When they saw the dust raised by the throng, and heard the loud cries of the crowd, **49** thought that they'd come to the last moment of their lives, to the end of what they'd tremblingly expected. They gave way, therefore, to lamentations and moans. They kissed each other. Those nearest of kin to each other hung around one another's necks—fathers hugging their sons and mothers their daughters. Other women held their infants to their breasts, which drew what seemed their last milk. **50** Nevertheless, when they reflected on the help previously granted them from heaven, they prostrated themselves with one accord, removed even the sucking children from the breasts, and **51** sent up a very great cry asking the master of all power to reveal himself, and have mercy on those who now lay at the gates of hades.

Readers' Version

Eleazar prays for rescue

6:1 Then Eleazar, an illustrious priest of the country, who'd attained to length of days, and whose life had been adorned with virtue, caused the elders who were around him to cease to cry out to the holy God, and prayed this: **2** "O king, mighty in power, most high, Almighty God, who regulates the whole creation with your tender mercy, **3** look at the seed of Avraham, at the children of the sanctified Ya'akov (Jacob), your sanctified inheritance, Oh Father, now being wrongfully destroyed as foreigners in a foreign land. **4** You destroyed Par'oh (Pharaoh) with his army of chariots when that lord of this same Mitsrayim (Egypt) was uplifted with lawless daring and loud-sounding tongue. Shedding the beams of your mercy on the race of Yisrael (Israel), you overwhelmed him and his proud army. **5** When Sanheriv (Sennacherib), the grievous king of the Assyrians, exulting in his countless army, had subdued the whole land with his spear and was lifting himself against your holy city with boastings grievous to be endured, you, Oh master, demolished him and displayed your might to many nations. **6** When the three friends in the land of Bavel (Babylon) of their own will exposed their lives to the fire rather than serve vain things, you sent a moist coolness through the fiery furnace, and brought the fire on all their adversaries. **7** It was you who, when Daniyel was hurled, through slander and envy, as a prey to lions down below, brought him back again unharmed to light. **8** When Yonah (Jonah) was pining away in the belly of the sea-born monster, you looked at him, Oh Father, and recovered him to the sight of his own. **9** Now, you who hate insolence, you who abound in mercy, you who are the protector of all things, appear quickly to those of the race of Yisrael, who are insulted by abhorred, lawless gentiles. **10** If our life during our exile has been stained with iniquity, deliver us from the hand of

Literal Version

the/this/who ⟦θηρίοις⟧ ⟦ἐξώρμησε⟧, to_plan ⟦ἀτρώτῳ⟧ heart and ⟦κόραις⟧ eye to_look_at the/this/who ⟦ἐπίπονον⟧ and ⟦ταλαίπωρον⟧ the/this/who ⟦προσεσημαμμένων⟧ ⟦καταστροφήν⟧. **48** which/how but/and the/this/who ⟦ἐλεφάντων⟧ to_go_out/away about gate, and the/this/who ⟦συνεπομένης⟧ ⟦ἐνόπλου⟧ power, the/this/who and/both of_ _the multitude ⟦πορείας⟧ dust to_perceive, and ⟦βαρυηχῆ⟧ commotion to_hear the/this/who Jewish, **49** ⟦ὑστάτην⟧ life ⟦ῥοπὴν⟧ he/she/it/self that to_think to_be the/this/who goal/tax the/this/who ⟦ἀθλιωτάτης⟧ expectation, toward ⟦οἶκτον⟧ and ⟦γόους⟧ ⟦τραπέντες⟧, to_kiss one_another ⟦περιπλεκόμενοι⟧ the/this/who kindred upon/to/against the/this/who ⟦τραχήλους⟧ ⟦ἐπιπίπτοντες⟧, parent child and ⟦μητέρες⟧ ⟦νεάνισιν⟧, other but/and ⟦νεογνὰ⟧ to/with ⟦μαστοὺς⟧ to_have/be infant ⟦τελευταῖον⟧ ⟦ἔλκοντα⟧ milk. **50** no certainly/month but/and but and the/this/who before he/she/it/self ⟦γεγενημένας⟧ help out_from heaven be_aware, ⟦πρηνεῖς⟧ united to_throw/lay_down my/your/him-self and the/this/who ⟦νήπια⟧ ⟦χωρίσαντες⟧ the/this/who ⟦μαστῶν⟧, **51** ⟦ἀνεβόησαν⟧ voice/sound great very, the/this/who the/this/who ⟦ἁπάσης⟧ ⟦δυνάστην⟧ ⟦ἱκετεύοντες⟧, ⟦οἰκτεῖραι⟧ with/after appearing he/she/it/self already to/with ⟦πύλαις⟧ Hades ⟦καθεστῶτας⟧.

6:1 Eleazaros but/and one man notable the/this/who away_ _from the/this/who country priest, in/on/among ⟦πρεσβείῳ⟧ the/this/who age/height already ⟦λελογχὼς⟧, and all the/this/who according_to the/this/who life virtue ⟦κεκοσμημένος⟧, the/this/who about he/she/it/self to_quiet elder to_call_(on)/name the/this/who holy God to_pray this; **2** king long-ruling, ⟦ὕψιστε⟧, almighty God, the/this/who all ⟦διακυβερνῶν⟧ in/on/among ⟦οἰκτιρμοῖς⟧ ⟦κτίσιν⟧, **3** to_look_ _upon upon/to/against Abra'am seed, upon/to/against ⟦ἡγιασμένου⟧ child Yakōb, part ⟦ἡγιασμένης⟧ you a_people in/on/among ⟦ξένῃ⟧ earth foreign unjustly ⟦ἀπολλύμενον⟧, father. **4** you Faraō ⟦πληθύνοντα⟧ ⟦ἅρμασι⟧, the/this/who before Aiguptou this/he/she/it ⟦δυνάστην⟧, ⟦ἐπαρθέντα⟧ ⟦ἀνόμῳ⟧ ⟦θράσει⟧ and tongue ⟦μεγαλοῤῥήμονι⟧, with the/this/who ⟦ὑπερηφάνῳ⟧ army ⟦ποντοβρόχους⟧ ⟦ἀπώλεσας⟧, brightness ⟦ἐπιφάνας⟧ mercy Israa^{y}l family. **5** you the/this/who ⟦ἀναριθμήτοις⟧ power ⟦γαυρωθέντα⟧ ⟦Σενναχηρεὶμ⟧ ⟦βαρὺν⟧ Assuriōn king, ⟦δόρατι⟧ the/this/who all ⟦ὑποχείριον⟧ already to_take earth, and ⟦μετεωρισθέντα⟧ upon/to/against the/this/who holy you city, weighty to_speak ⟦κόμπῳ⟧ and ⟦θράσει⟧, master, ⟦ἔθραυσας⟧, ⟦ἔκδηλον⟧ ⟦δεικνὺς⟧ Gentile_nation much the/this/who your power. **6** you the/this/who according_to the/this/who Babulōnian three ⟦ἑταίρους⟧ fire the/this/who soul ⟦αὐθαιρέτως⟧ ⟦δεδωκότας⟧ toward the/this/who not ⟦λατρεῦσαι⟧ the/this/who empty, ⟦διάπυρον⟧ ⟦δροσίσας⟧ furnace/oven, ⟦ἐῤῥύσω⟧ until ⟦τριχὸς⟧ ⟦ἀπημάντους⟧, flame all ⟦ἐπιπέμψας⟧ the/this/who ⟦ὑπεναντίοις⟧. **7** you the/this/who ⟦διαβολαῖς⟧ envy ⟦λέουσι⟧ according_to earth ⟦ῥιφέντα⟧ ⟦θηρσὶν⟧ ⟦βορὰν⟧ Dania^{y}l toward light ⟦ἀνήγαγες⟧ ⟦ἀσινῆ⟧; **8** the/this/who and/both ⟦βυθοτρεφοῦς⟧ in/on/among belly sea_monster Yōnan ⟦τηκόμενον⟧ ⟦ἀφιδῶς⟧, ⟦ἀπήμαντον⟧ all ⟦οἰκείοις⟧ ⟦ἀναδειξας⟧, father. **9** and now ⟦μισούβρι⟧, ⟦πολυέλεε⟧, the/this/who ⟦ὅλων⟧ ⟦σκεπαστά⟧, the/this/who speed ⟦ἐπιφάνηθι⟧ the/this/who away_from Israa^{y}l family, by/under

Literal Version

but/and ⟦ἐβδελυγμένων⟧ lawless Gentile_nation ⟦ὑβριζομένοις⟧. **10** if but/and ⟦ἀσεβείαις⟧ according_to the/this/who ⟦ἀποικίαν⟧ the/this/who life I/we ⟦ἐνέσχηται⟧, ⟦ῥυσάμενος⟧ I/we away_from enemy hand, which/how ⟦προαιρῇ⟧, master, ⟦ἀπόλεσον⟧ I/we ⟦μόρῳ⟧. **11** not the/this/who ⟦ματαίοις⟧ the/this/who ⟦ματαιόφρονες⟧ ⟦εὐλογησάτωσαν⟧ upon/to/against the/this/who the/this/who ⟦ἠγαπημένων⟧ you destruction, to_speak, and_ _not the/this/who God he/she/it/self to_deliver he/she/it/self. **12** you but/and the/this/who all ⟦ἀλκὴν⟧ and ⟦δυναστείαν⟧ to_have/be all, ⟦αἰώνιε⟧, now to_look_upon; to_ _have_mercy I/we the/this/who according_to mistreatment lawless ⟦ἀλόγιστον⟧ out_from of_the to_live ⟦μεθισταμένους⟧ in/on/among ⟦ἐπιβούλων⟧ way. **13** ⟦Πτηξάτω⟧ but/and Gentile_nation your power ⟦ἀνίκητον⟧ today, ⟦ἔντιμε⟧, power to_have/be, upon/to/against salvation Yakōb family. **14** ⟦Ἱκετεύει⟧ you the/this/who all multitude the/this/who child and the/this/who this/he/she/it parent with/after teardrop. **15** ⟦Δειχθήτω⟧ all Gentile_nation, that/since with/after I/we to_be lord, and no ⟦ἀπέστρεψας⟧ the/this/who face you away_from I/we; but as/just_as to_say, that/since and_ _not in/on/among the/this/who earth the/this/who enemy he/she/it/self to_be ⟦ὑπέριδον⟧ he/she/it/self, thus(-ly) ⟦ἐπιτέλεσον⟧, lord. **16** of_the but/and Eleazarou ⟦λήγοντος⟧ now the/this/who prayer, the/this/who king with the/this/who ⟦θηρίοις⟧ and all the/this/who the/this/who power ⟦φρυάγματι⟧ according_to the/this/who ⟦ἱππόδρομον⟧ to_pass. **17** and to_see/experience the/this/who Jewish, great toward heaven to_yell, so and the/this/who ⟦παρακειμένους⟧ ⟦αὐλῶνας⟧ ⟦συνηχήσαντας⟧, ⟦ἀκατάσχετον⟧ ⟦οἰμωγὴν⟧ to_ _do/make all the/this/who ⟦στρατοπέδῳ⟧. **18** then the/this/who very_glorious almighty and true God, ⟦ἐπιφάνας⟧ the/this/who holy he/she/it/self/my/your/him-self/there face, to_open the/this/who ⟦οὐρανίους⟧ gate, out_from which ⟦δεδοξασμένοι⟧ two ⟦φοβεροειδεῖς⟧ angel to_come/go_down manifest all but/however the/this/who Youdaiois, **19** and to_ _oppose, and the/this/who power the/this/who ⟦ὑπεναντίων⟧ to_fulfill ⟦ταραχῆς⟧ and timidity, and ⟦ἀκινήτοις⟧ to_bind fetter. **20** and ⟦ὑπόφρικον⟧ and the/this/who of_the king body to_be, and forgetfulness the/this/who boldness he/she/it/self/my/your/him-self/there the/this/who ⟦βαρύθυμον⟧ to_take. **21** and ⟦ἀπέστρεψαν⟧ the/this/who wild_ _animal upon/to/against the/this/who ⟦συνεπομένας⟧ ⟦ἐνόπλους⟧ power, and ⟦κατεπάτουν⟧ he/she/it/self and ⟦ὠλόθρευον⟧. **22** and ⟦μετεστράφη⟧ of_the king the/this/who wrath toward ⟦οἶκτον⟧ and ⟦δάκρυα⟧ above/for the/this/who before he/she/it/self ⟦μεμηχανευμένων⟧. **23** to_hear for the/this/who shouting, and be_aware ⟦πρηνεῖς⟧ all toward the/this/who destruction, ⟦δακρύσας⟧ with/after wrath the/this/who friendly/friend ⟦διηπειλεῖτο⟧, to_speak, **24** ⟦Παραβασιλεύετε⟧, and tyrants ⟦ὑπερβεβήκατε⟧ ⟦ὠμότητι⟧; and I/we he/she/it/self the/this/who you ⟦εὐεργέτην⟧ ⟦ἐπιχειρεῖτε⟧ the/this/who beginning already and of_the spirit/breath ⟦μεθιστᾶν⟧, quietly ⟦μηχανώμενοι⟧ the/this/who not ⟦συμφέροντα⟧ the/this/who kingdom. **25** one/which? the/this/who ⟦κρατήσαντας⟧ I/we in/on/among faith the/this/who the/this/who country ⟦ὀχυρώματα⟧, the/this/who home ⟦ἀποστήσας⟧ each ⟦ἀλόγως⟧ ⟦ἤθροισεν⟧

Readers' Version

the enemy, and destroy us, Oh master, by the death which you prefer. **11** Don't let the vain-minded congratulate vain idols at the destruction of your beloved, saying, 'Their god didn't deliver them.' **12** You who are All-powerful and Almighty, Oh Eternal One, look! Have mercy on us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. **13** Let the heathen cower before your invincible might today, Oh glorious One, who have all power to save the race of Ya'akov (Jacob). **14** The whole band of infants and their parents ask you with tears. **15** Let it be shown to all the nations that you're with us, Oh master, and haven't turned your face away from us, but as you said that you wouldn't forget them even in the land of their enemies, so fulfil this saying, Oh master."

God rescues the Yehudim

16 Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome with the wild animals, and with his tumultuous power. **17** When the Yehudim saw this, they uttered a loud cry to heaven so that the adjacent valleys resounded and caused an irrepressible lamentation throughout the army. **18** Then the all-glorious, all-powerful, and true God, displayed his holy face, and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Yehudim. **19** They stood opposite, and filled the enemies' army with confusion and cowardice, and bound them with immoveable shackles. **20** A cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. **21** They turned back the animals on the armed forces who followed them; and the animals trampled them and destroyed them. **22** The king's anger was converted into compassion; and he wept at the things he'd devised. **23** Because when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, **24** "You've governed badly, and have exceeded tyrants in cruelty. You've laboured to deprive me, your benefactor, at once of my dominion and my life, by secretly devising measures injurious to the kingdom. **25** Who's gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? **26** Who's consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings? **27** Loose, loose the unjust bonds! Send them to their homes in peace, begging pardon for what's been done. **28** Release the sons of the almighty living god of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs." **29** He said these things, and they, released the same moment, having now escaped death, praised God their holy Saviour.

A feast celebrates their rescue

30 The king then departed to the city, and called his financier to himself, and asked him provide a seven days' quantity of wine and other materials for feasting for the Yehudim (Jews). He decided that they should keep a cheerful festival of deliverance in the very place in

Readers' Version

which they expected to meet with their destruction. 31 Then they who were before despised and near to hades, yes, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they apportioned the place intended for their fall and burial into banqueting booths. 32 Ceasing their miserable strain of woe, they took up the subject of their fatherland, singing in praise to God their wonder-working Saviour. All groans and all wailing were laid aside. They formed dances as a sign of peaceful joy. 33 So the king also collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 34 Those who'd marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out. 35 But the Yehudim, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgiving, and psalms. 36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 37 They requested the king to send them back to their homes. 38 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epifi, a period of forty days. The measures taken for their destruction lasted from the fifth of Epifi till the seventh, that is, three days. 39 The Ruler over all during this time manifested his mercy gloriously, and delivered them all together unharmed. 40 They feasted on the king's provision up to the fourteenth day, then asked to be sent away. 41 The king commended them, and wrote the following letter, of magnanimous import for them, to the commanders of every city:

Literal Version

in/to_this_place? 26 one/which? the/this/who ⟦ἐξαρχῆς⟧ enthusiasm to/with I/we according_to all ⟦διαφέροντας⟧ all Gentile_nation, and the/this/who ⟦χειρίστους⟧ many_times a_ _human ⟦ἐπιδεδεγμένους⟧ ⟦κινδύνους⟧, thus(-ly) ⟦ἀθέσμοις⟧ ⟦περιέβαλεν⟧ ⟦αἰκίαις⟧? 27 to_loose, ⟦ἐκλύσατε⟧ ⟦ἄδικα⟧ chain; toward the/this/who one's_own/private with/after peace ⟦ἐξαποστείλατε⟧, the/this/who ⟦προπεπραγμένα⟧ to_ _refuse/excuse. 28 ⟦Ἀπολύσατε⟧ the/this/who son of_the almighty heavenly God to_live, which away_from our until of_ _the now parent/ancestor ⟦ἀπαραπόδιστον⟧ with/after glory ⟦εὐστάθειαν⟧ ⟦παρέχει⟧ the/this/who our ⟦πράγμασιν⟧. 29 the/this/who on_one_hand therefore/then this/he/she/it ⟦ἔλεξεν⟧; the/this/who but/and in/on/among ⟦ἀμερεῖ⟧ time ⟦λυθέντες⟧, the/this/who holy saviour God he/she/it/self ⟦εὐλόγουν⟧, now the/this/who death ⟦ἐκπεφευγότες⟧. 30 then the/this/who king toward the/this/who city ⟦ἀπαλλαγεὶς⟧, the/this/who upon/to/against the/this/who ⟦προσόδων⟧ to_ _call_to/summon, to_order ⟦οἴνους⟧ and/both and the/this/who remaining to/with ⟦εὐωχίαν⟧ necessary the/this/who Youdaiois ⟦χορηγεῖν⟧ upon/to/against day seven, to_judge he/she/it/self in/on/among which place to_ _think the/this/who destructive to_take_up, in/on/among this/he/she/it in/on/among joy all salvation to_bring. 31 then the/this/who before ⟦ἐπονείδιστοι⟧ and near/neighbour of_ _the Hades, more but/and upon/to/against he/she/it/self ⟦βεβηκότες⟧, for ⟦πικροῦ⟧ and ⟦δυσαιάκτου⟧ ⟦μόρου⟧, ⟦κώθωνα⟧ saving ⟦συστησάμενοι⟧, the/this/who toward fall he/she/it/self and grave to_make_ready place ⟦κλισίαις⟧ ⟦κατεμέρισαν⟧ full ⟦χαρμονῆς⟧. 32 ⟦Καταλήξαντες⟧ but/and ⟦θρήνου⟧ ⟦πανόδυρτον⟧ member, ⟦ἀνέλαβον⟧ song ⟦πάτριον⟧, the/this/who saviour and ⟦τερατοποιὸν⟧ to_praise God; ⟦οἰμωγήν⟧ and/both all and ⟦κωκυτὸν⟧ to_reject, ⟦χοροὺς⟧ ⟦συνίσταντο⟧ joy ⟦εἰρηνικῆς⟧ sign. 33 likewise but/and and the/this/who king about this/he/she/it common_meal ⟦βαρὺ⟧ to_assemble, unceasingly toward heaven to_praise ⟦μεγαλομερῶς⟧ upon/to/against the/this/who ⟦παραδόξῳ⟧ ⟦γενηθείσῃ⟧ he/she/it/self salvation. 34 the/this/who/which and/both before toward destructive and ⟦οἰωνοβρώτους⟧ he/she/it/self to_be ⟦τιθέμενοι⟧, with/after joy ⟦ἀπογραψάμενοι⟧, ⟦κατεστέναξαν⟧, ⟦αἰσχύνην⟧ upon/to/against my/your/him-self ⟦περιβαλλόμενοι⟧, and the/this/who ⟦πυρίπνουν⟧ be_bold ⟦ἀκλεῶς⟧ ⟦ἐσβεσμένοι⟧. 35 the/this/who/which and/both Jewish, as/just_as to_predict, ⟦συστησάμενοι⟧ the/this/who ⟦προειρημένον⟧ ⟦χορὸν⟧, with/after ⟦εὐωχίας⟧ in/on/among ⟦ἐξομολογήσεσιν⟧ ⟦ἱλαραῖς⟧ and psalm ⟦διῆγον⟧. 36 and common ⟦ὁρισάμενοι⟧ about this/he/she/it ⟦θεσμὸν⟧ upon/to/against all the/this/who ⟦παροικίαν⟧ he/she/it/self toward generation, the/this/who ⟦προειρημένας⟧ day to_bring to_stand ⟦εὐφροσύνους⟧, no ⟦πότου⟧ because_of/grace and ⟦λιχνείας⟧, salvation but/and the/this/who through/because_of God to_be he/she/it/self. 37 to_call_on but/and the/this/who king, the/this/who ⟦ἀπόλυσιν⟧ he/she/it/self toward the/this/who one's_own/private to_ask. 38 ⟦Ἀπογράφονται⟧ but/and he/she/it/self away_from ⟦πέμπτης⟧ and ⟦εἰκάδος⟧ of_the Paḳōn until the/this/who fourth of_the Epifi, upon/to/against day forty; ⟦συνίστανται⟧ but/and he/she/it/self the/this/who

Literal Version

destruction away_from ⟦πέμπτης⟧ of_the Epifi until seventh, day three. **39** in/on/among which and ⟦μεγαλοδόξως⟧ ⟦ἐπιφάνας⟧ the/this/who mercy he/she/it/self/my/your/him-self/there the/this/who the/this/who ⟦ὅλων⟧ ruler, without_falling he/she/it/self to_ _deliver united. **40** ⟦Εὐωχοῦντο⟧ but/and ⟦πάνθ'⟧ by/under of_ _the king ⟦χορηγούμενοι⟧ until the/this/who ⟦τεσσαρεσκαιδεκάτης⟧, in/on/among which and the/this/who ⟦ἐντυχίαν⟧ ⟦ἐποιήσαντο⟧ about the/this/who ⟦ἀπολύσεως⟧ he/she/it/self. **41** ⟦Συναινέσας⟧ and/both he/she/it/self the/this/who king, to_write he/she/it/self the/this/who ⟦ὑπογεγραμμένην⟧ epistle to/with the/this/who according_to city officer/magistrate ⟦μεγαλοψύχως⟧ the/this/who ⟦ἐκτενίαν⟧ to_have/be.

7:1 king Ptolemaios the/this/who Filopatōr the/this/who according_to Aigupton officer/magistrate and all the/this/who ⟦τεταγμένοις⟧ upon/to/against thing, to_rejoice and ⟦ἐῤῥῶσθαι⟧. **2** ⟦Ἐῤῥώμεθα⟧ but/and and he/she/it/self and the/this/who child I/we, ⟦κατευθύναντος⟧ I/we of_the great God the/this/who ⟦πράγματα⟧ as/just_as ⟦προαιρούμεθα⟧. **3** the/this/who friendly/friend one malice often I/we ⟦παρακείμενοι⟧, ⟦συνέπεισαν⟧ I/we toward the/this/who the/this/who by/under the/this/who kingdom Youdaious, ⟦συναθροίσαντας⟧ machine,_apparatus, ⟦κολάσασθαι⟧ ⟦ξενιζούσαις⟧ ⟦ἀποστατῶν⟧ ⟦τιμωρίαις⟧, **4** ⟦προσφερόμενοι⟧ lest ⟦εὐσταθήσειν⟧ the/this/who ⟦πράγματα⟧ I/we, through/because_of which to_have/be this/he/she/it to/with all the/this/who Gentile_nation ⟦δυσμένειαν⟧, until if ⟦συντελεσθῇ⟧ this/he/she/it. **5** the/this/who/which and prisoner to_bring_down he/she/it/self with/after ⟦σκυλμῶν⟧ which/how ⟦ἀνδράποδα⟧, more but/and which/how ⟦ἐπιβούλους⟧, without all investigation and ⟦ἐξετάσεως⟧ to_ _attempt to_do_away_with, law Skuthōn ⟦ἀγριωτέραν⟧ ⟦ἐμπεπορπημένοι⟧ ⟦ὠμότητα⟧. **6** I/we but/and upon/to/against this/he/she/it ⟦σκληρότερον⟧ ⟦διαπειλησάμενοι⟧, according_to which to_have/be to/with all a_human ⟦ἐπιείκειαν⟧, hardly the/this/who to_live he/she/it/self ⟦χαρισάμενοι⟧, and the/this/who heavenly God to_know securely ⟦ὑπερησπικότα⟧ the/this/who Jewish, which/how father above/for son always ⟦ὑπερμαχοῦντα⟧, **7** the/this/who and/both of_the ⟦φίλου⟧ which to_have/be to/with I/we firm and the/this/who ⟦προγόνους⟧ I/we enthusiasm ⟦ἀναλογισάμενοι⟧, rightly ⟦ἀπολελύκαμεν⟧ all according_to ⟦ὁντινοῦν⟧ cause/charge way; **8** and ⟦προστετάχαμεν⟧ each all toward the/this/who one's_ _own/private to_turn, in/on/among all place ⟦μηθενὸς⟧ he/she/it/self the/this/who ⟦σύνολον⟧ ⟦καταβλάπτοντος⟧, neither to_revile about the/this/who ⟦γεγενημένων⟧ from_ _with word. **9** to_know for that/since according_to this/he/she/it if one ⟦κακοτεχνήσωμεν⟧ evil/bad, or/than ⟦ἐπιλυπήσωμεν⟧ he/she/it/self the/this/who ⟦σύνολον⟧, no a_ _human, but the/this/who all ⟦δεσπόζοντα⟧ power God ⟦ὕψιστον⟧ ⟦ἀντικείμενον⟧ I/we upon/to/against ⟦ἐκδικήσει⟧ the/this/who thing according_to all ⟦ἀφεύκτως⟧ through/because_of all ⟦ἕξομεν⟧; farewell. **10** to_take but/and the/this/who epistle this/he/she/it, no ⟦ἐσπούδασαν⟧ immediately to_be about the/this/who ⟦ἄφοδον⟧, but the/this/who king ⟦προσηξίωσαν⟧ the/this/who out_from of_

Readers' Version

The king's letter protecting the Yehudim

7:1 "King Ptolemaios (Ptolemy) Filopator to the commanders throughout Mitsrayim (Egypt), and to all who are set over affairs, joy and strength. **2** We, too, and our children are well. God has directed our affairs as we wish. **3** Certain of our friends out of malice vehemently urged us to punish the Yehudim (Jews) of our realm in a body, with the infliction of a monstrous punishment. **4** They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Yehudim to all other people. **5** They brought them fettered in grievous chains as slaves, no, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Skuthais custom. **6** Because this cause we severely threatened them; yet, with the clemency which we usually extend to all men, we at length permitted them to live. Finding that the god of heaven threw a shield of protection over the Yehudim so as to preserve them, and that he fought for them as a father always fights for his sons, **7** and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. **8** We've dismissed them to their several homes, telling all men everywhere to do them no wrong, or unrighteously revile them about the past. **9** Because know this, that should we conceive any evil design, or in any way aggrieve them, we'll ever have as our adversary, not man, but the highest God, the ruler of all might. From Him there'll be no escape, as the avenger of such actions. Farewell."

Punishment for those who abandoned their faith

10 When they'd received this letter, they didn't hurry to depart immediately. They petitioned the king to be allowed to inflict fitting punishment on those of their race who'd willingly transgressed the holy god, and God's law. **11** They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king. **12** The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who'd transgressed God's law boldly in every part of the king's dominions.

Readers' Version

13 Their priests, then, as it was appropriate, saluted him with good wishes, and all the people echoed with the "Hallelujah!" Then they joyfully departed. 14 Then they punished and shamefully destroyed every polluted Yehudi (Jew) that fell in their way, 15 slaying this way, in that day, more than three hundred men, and esteeming this destruction of the wicked a season of joy.

The Yehudim return home in peace

16 They themselves having held closely to their god to death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they thanked the god of their fathers, the eternal Saviour of Yisrael (Israel). 17 Having arrived at Ptolemais, called from the specialty of that district "Rose-bearing", where the fleet, in accordance with the general wish, waited for them seven days, 18 they partook of a banquet of deliverance, for the king generously granted them all the means of securing a return home. 19 They were accordingly brought back in peace, while they gave utterance to appropriate thanks; and they determined to observe these days during their sojourn as days of joyfulness. 20 These they registered as sacred on a pillar, when they'd dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea, and by river, each to his own home. 21 They had more weight than before among their enemies, and were honoured and feared. No one in any way robbed them of their goods. 22 Every man received back his own, according to inventory, those who'd obtained their goods, giving them up with the greatest terror. Because the greatest God made perfect wonders for their salvation. 23 Blessed be the Redeemer of Yisrael forever! Amen.

Literal Version

_the family the/this/who Jewish the/this/who holy God ⟦αὐθαιρέτως⟧ ⟦παραβεβηκότας⟧ and of_the God the/this/who law, to_obtain/happen through/because_of he/she/it/self the/this/who ⟦ὀφειλομένης⟧ ⟦κολάσεως⟧, 11 ⟦προφερόμενοι⟧ the/this/who ⟦γαστρὸς⟧ because_of the/this/who ⟦θεῖα⟧ ⟦παραβεβηκότας⟧ ⟦προστάγματα⟧, never ⟦εὐνοήσειν⟧ nor the/this/who of_the king ⟦πράγμασιν⟧. 12 the/this/who but/and ⟦τἀληθὲς⟧ he/she/it/self to_speak ⟦παραδεξάμενος⟧ and ⟦συναινέσας⟧, to_give he/she/it/self ⟦ἄδειαν⟧ all, that the/this/who ⟦παραβεβηκότας⟧ of_the God the/this/who law ⟦ἐξολοθρεύσωσι⟧ according_to all the/this/who by/under the/this/who kingdom he/she/it/self/my/your/him-self/there place with/after boldness without all royal authority or/than ⟦ἐπισκέψεως⟧. 13 then ⟦κατευφημήσαντες⟧ he/she/it/self, which/how be_ _proper to_be, the/this/who this/he/she/it priest, and all the/this/who multitude ⟦ἐπιφωνήσαντες⟧ the/this/who hallelujah, with/after joy ⟦ἀνέλυσαν⟧. 14 then the/this/who ⟦ἐμπεσόντα⟧ the/this/who ⟦μεμιασμένων⟧ ⟦ὁμοεθνῆ⟧ according_to the/this/who road ⟦ἐκολάζοντο⟧, and with/after ⟦παραδειγματισμῶν⟧ ⟦ἀνῄρουν⟧. 15 that but/and the/this/who day to_do_away_with above/for the/this/who ⟦τριακοσίους⟧ man, and to_bring ⟦εὐφροσύνην⟧ with/after joy the/this/who profane ⟦χειρωσάμενοι⟧. 16 he/she/it/self but/and the/this/who until death the/this/who God ⟦ἐσχηκότες⟧, ⟦παντελῆ⟧ salvation enjoyment ⟦εἰληφότες⟧? ⟦ἀνέζευξαν⟧ out_ _from the/this/who city ⟦παντοίοις⟧ ⟦εὐωδεστάτοις⟧ ⟦ἄνθεσι⟧ ⟦κατεστεμμένοι⟧ with/after joy and ⟦βοῆς⟧, in/on/among ⟦αἴνοις⟧ and ⟦παμμέλεσιν⟧ hymn to_thank the/this/who God the/this/who father he/she/it/self ⟦αἰωνίῳ⟧ saviour of_the Israa^{y}l. 17 ⟦Παραγενηθέντες⟧ but/and toward Ptolemaida the/this/who ⟦ὀνομαζομένην⟧ through/because_of the/this/who of_the place ⟦ἰδιότητα⟧ ⟦ῥοδοφόρον⟧, in/on/among which ⟦προσέμεινεν⟧ he/she/it/self the/this/who ⟦στόλος⟧ according_to common he/she/it/self plan day seven, 18 there to_do/make ⟦πότον⟧ saving, of_the king ⟦χορηγήσαντος⟧ he/she/it/self confidently the/this/who to/with the/this/who departure all each until toward the/this/who one's_own/private home. 19 to_bring_down but/and with/after peace in/on/among the/this/who ⟦πρεπούσαις⟧ ⟦ἐξομολογήσεσιν⟧, likewise and_there/there to_ _stand and this/he/she/it to_bring the/this/who day upon/to/against the/this/who the/this/who sojourning he/she/it/self time ⟦εὐφροσύνους⟧. 20 which and ⟦ἀνιερώσαντες⟧ in/on/among a_monument according_to the/this/who the/this/who ⟦συμποσίας⟧ place prayer ⟦καθιδρύσαντες⟧, ⟦ἀνέλυσαν⟧ ⟦ἀσινεῖς⟧, free/freedom, ⟦ὑπερχαρεῖς⟧, through/because_of and/both earth and sea and river ⟦ἀνασωζόμενοι⟧ the/this/who of_the king command, each toward the/this/who one's_own/private. 21 and ⟦πλείστην⟧ or/than before in/on/among the/this/who ⟦ἐχθροῖς⟧ authority ⟦ἐσχηκότες⟧ with/after ⟦δόκης⟧ and fear, the/this/who ⟦σύνολον⟧ by/under nothing ⟦διασεισθέντες⟧ the/this/who to_be. 22 and all the/this/who my/your/him-self all to_bring/be_repaid out_from census, so the/this/who to_ _have/be one, with/after fear ⟦μεγίστου⟧ to_pay he/she/it/self, the/this/who mighty of_the ⟦μεγίστου⟧ God ⟦ποιήσαντος⟧ completely upon/to/against salvation

Literal Version

he/she/it/self. **23** praiseworthy the/this/who a_rescuer Israa^{y}l
toward the/this/who always time. amen.

Readers' Version

Text preprocessed by script v1.1.0, then PDF produced by SILE v0.15.12-0938a45-flake
https://Freely-Given.org/OBD/OET/byDoc/MA3.htm#Top