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The fourth document about
the Maccabees

Introduction

The Fourth Document about the Maccabees is a sustained argument about faith, clear thinking, and self-control. The writer asks whether reason guided by devotion to God can govern desires and emotions such as greed, anger, fear, and pain. The point isn't that faithful people feel nothing, but that they can choose to obey God's instructions even when their feelings pull them strongly in another direction.

After explaining this argument and giving examples, the writer retells the suffering of Eleazar, seven brothers, and their mother under King Antiokos (Antiochus). These are the people whose deaths are also described in chapters 6–7 of *The Second Document about the Maccabees*. Here their speeches and endurance become the main examples supporting the argument.

The closing chapters dwell on the brothers' love for one another and their mother's love for them. The writer praises their faithfulness, presents their endurance as a victory over the king's cruelty, and encourages readers to follow their devotion to God. This is a reflection on the meaning of their suffering, with the argument and the account woven together throughout.

The Fourth Document about the Maccabees appears in an appendix to the Greek Septuagint. It is considered to be apocrypha by most church traditions. It is preserved here for its supplementary historical value.

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 document

How faithful reasoning can govern the emotions *1:1–3:18*
The background to Antiokos' persecution *3:19–4:26*
Eleazar's refusal, suffering, and example *5:1–7:25*
The seven brothers remain faithful through torture and death *8:1–12:20*
The brothers' unity and their mother's courage *13:1–17:24*
The closing appeal and the family's teaching *18:1-24*

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

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

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

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Readers' Version

Faith and reason can govern our emotions

1:1 As I'm going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the emotions. I'd willingly advise you to give the utmost heed to philosophy. **2** Because reason is necessary to everyone as a step to science. In addition, it embraces the praise of self-control, the highest virtue. **3** If, then, reasoning appears to hold the mastery over the emotions which stand in the way of temperance, such as gluttony and lust, **4** it surely also and manifestly rules over the affections which are contrary to justice, such as malice, and of those which are hindrances to courage, such as anger, pain, and fear. **5** Perhaps some may ask, "How is it, then, that reasoning, if it rules the emotions, isn't also master of forgetfulness and ignorance?" They attempt a ridiculous argument. **6** Because reasoning doesn't rule over its own emotions, but over those that are contrary to justice, courage, temperance, and self-control; and yet over these, so as to withstand, without destroying them.

7 I might prove to you from many other considerations, that religious reasoning is sole master of the emotions; **8** but I'll prove it with the greatest force from the fortitude of Eleazar, and seven kindred, and their mother, who suffered death in defence of virtue. **9** Because all these, treating pains with contempt even to death, by this contempt, demonstrated that reasoning has command over the emotions. **10** Because their virtues, then, it's right that I should commend those men who died with their mother at this time on behalf of nobility and goodness; and for their honours, I may count them blessed. **11** Because they, winning admiration not only from men in general, but even from the persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified. **12** But we may now at once enter on the question, having commenced, as is our custom, with laying down the doctrine, and so proceed to the account of these people, giving glory to the all-wise God.

Reason, wisdom, and the emotions

13 Therefore the question whether reasoning is absolute master of the emotions. **14** Let's determine, then, what reasoning is and what emotion is, and how many forms of emotion there are, and whether reasoning rules over all of these. **15** Reasoning is intellect accompanied by a life of righteousness, putting foremost the consideration of wisdom. **16** Wisdom is a knowledge of divine and human things, and of their causes. **17** This is contained in the education of the law, by means of which we learn divine things reverently and human things profitably. **18** The forms of wisdom are self-control, justice, courage, and temperance. **19** The leading one of these is self-control, by whose means, indeed, it's that reasoning rules over the emotions. **20** Of the emotions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. **21** There are many attendant affections surrounding pleasure and pain. **22** Before pleasure is lust; and after pleasure,

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1:1 ⟦ΦΙΛΟΣΟΦΩΤΑΤΟΝ⟧ word ⟦ἐπιδείκνυσθαι⟧ to_ensue, if absolute_master to_be the/this/who to_suffer the/this/who pious thought; ⟦συμβουλεύσαιμ᾽⟧ if you correctly, that eagerly ⟦προσέχητε⟧ the/this/who philosophy. **2** and for necessary toward ⟦ἐπιστήμην⟧ all the/this/who word, and otherwise the/this/who ⟦μεγίστης⟧ ⟦ἀρετῆς⟧ ⟦ἀρετῆς⟧, to_speak so ⟦φρονήσεως⟧, to_contain praise; **3** if therefore the/this/who mental_soundness ⟦κωλυτικῶν⟧ to_suffer the/this/who thought to_shine/appear ⟦ἐπικρατεῖν⟧, ⟦γαστριμαργίας⟧ and/both and desire; **4** but and the/this/who the/this/who righteousness ⟦ἐμποδιστικῶν⟧ to_suffer ⟦κυριεύειν⟧ ⟦ἀναφαίνεται⟧, such_as malice; and the/this/who the/this/who ⟦ἀνδρείας⟧ ⟦ἐμποδιστικῶν⟧ to_suffer, wrath and/both, and travail and fear. **5** how?/how?! therefore/then, perhaps ⟦εἴποιεν⟧ if one, if the/this/who to_suffer the/this/who thought power/to_grasp/seize, ⟦λήθης⟧ and ignorance no ⟦δεσπόζει⟧? **6** ⟦γελοῖον⟧ ⟦ἐπιχειροῦντες⟧ to_ _speak; no for the/this/who my/your/him-self to_suffer the/this/who thought power/to_grasp/seize, but the/this/who the/this/who righteousness and ⟦ἀνδρείας⟧ and mental_soundness, and ⟦φρονήσεως⟧ against; and this/he/she/it, no so he/she/it/self to_destroy/lodge, but so he/she/it/self not ⟦εἶξαι⟧. **7** ⟦Πολλαχόθεν⟧ on_one_hand therefore/then and from_elsewhere ⟦ἔχοιμ᾽⟧ if you to_ _show/prove, that/since ⟦αὐτοκράτωρ⟧ to_be the/this/who to_ _suffer the/this/who pious thought. **8** much but/and greater/to_sail this/he/she/it ⟦ἀποδείξαιμι⟧ away_from the/this/who ⟦ἀνδραγαθείας⟧ the/this/who above/for virtue ⟦ἀποθανόντων⟧, Eleazarou and/both and seven brother and the/this/who this/he/she/it mother. **9** all for this/he/she/it the/this/who until death travail ⟦ὑπεριδοντες⟧, ⟦ὑπεριδόντες⟧ ⟦ἐπεδείξαντο⟧ that/since ⟦περικρατεῖ⟧ the/this/who to_suffer the/this/who thought. **10** the/this/who on_one_hand therefore/then ⟦ἀρετῶν⟧, ⟦ἔπεστί⟧ I/we ⟦ἐπαινεῖν⟧ the/this/who according_to this/he/she/it the/this/who time/right_time above/for the/this/who ⟦καλοκᾳγαθίας⟧ ⟦ἀποθανόντας⟧ with/after the/this/who mother man; **11** the/this/who but/and to_honour ⟦μακαρίσαιμ᾽⟧ if; ⟦θαυμασθέντες⟧ for that no alone/only by/under all a_human upon/to/against the/this/who courage and the/this/who perseverance, but and by/under the/this/who ⟦αἰκισαμένων⟧, ⟦αἴτιοι⟧ ⟦κατέστησαν⟧ of_the ⟦καταλυθῆναι⟧ the/this/who according_to of_the Gentile_nation ⟦τυραννίδα⟧, ⟦νικήσαντες⟧ the/this/who tyrant the/this/who perseverance, so through/because_of he/she/it/self ⟦καθαρισθῆναι⟧ the/this/who fatherland. **12** but and about this/he/she/it now ⟦αὐτίκα⟧ so to_speak ⟦ἐξέσται⟧, ⟦ἀρξαμένων⟧ the/this/who ⟦ὑποθέσεως⟧, just_as to_be_accustomed to_do/make, and thus(-ly) toward the/this/who about he/she/it/self ⟦τρέψομαι⟧ word, glory to_give the/this/who ⟦πανσόφῳ⟧ God. **13** ⟦Ζητοῦμεν⟧ so then, if ⟦αὐτοκράτωρ⟧ to_be to_suffer the/this/who thought. **14** ⟦Διακρίνωμεν⟧ but/and, one/which? once/when to_be thought? and one/which? passion? and how_ _much/many to_suffer ⟦ἰδέαι⟧? and if all ⟦ἐπικρατεῖ⟧ this/he/she/it the/this/who thought? **15** thought on_one_ _hand so then to_be mind with/after ⟦ὀρθοῦς⟧ life; ⟦πρωτιμῶν⟧ the/this/who wisdom word. **16** wisdom so then to_be knowledge ⟦θείων⟧ and human thing, and the/this/who

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this/he/she/it ⟦αἰτίων⟧. 17 this/he/she/it so then to_be or/than/the/this/who/to_be/which of_the law ⟦παιδσεία⟧; through/because_of which the/this/who ⟦θεῖα⟧ ⟦σεμνῶς⟧, and the/this/who ⟦ἀνθρώπινα⟧ ⟦συμφερόντως⟧ ⟦μανθάνομεν⟧. 18 the/this/who but/and wisdom ⟦ἰδέαι⟧ ⟦καθεστᾶσιν⟧, understanding and righteousness and courage and mental_ _soundness. 19 ⟦Κυριωτάτη⟧ all the/this/who understanding; out_from which so the/this/who to_suffer the/this/who thought ⟦ἐπικρατεῖ⟧. 20 to_suffer but/and ⟦φύσεις⟧ to_be the/this/who/which ⟦περιεκτικώταται⟧ two, pleasure and/both and travail; this/he/she/it but/and ⟦ἑκάτερον⟧ and about the/this/who soul ⟦πέφυκεν⟧. 21 much but/and and about the/this/who pleasure and the/this/who travail to_ _suffer to_be ⟦ἀκολουθίαι⟧. 22 before on_one_hand therefore/then the/this/who ⟦ἡδονῆς⟧ to_be desire; with/after but/and the/this/who pleasure, joy. 23 before but/and of_the travail to_be fear; with/after but/and the/this/who travail, grief. 24 wrath but/and common passion to_be ⟦ἡδονῆς⟧ and travail, if ⟦ἐννοηθῇ⟧ one when he/she/it/self to_fall_upon. 25 in/on/among but/and the/this/who pleasure to_be and the/this/who ⟦κακοήθης⟧ a_ _disposition, ⟦πολυτροπωτάτη⟧ all the/this/who to_suffer to_ _be. 26 according_to on_one_hand soul boasting, and love_of_ _money, and ⟦φιλοδοξία⟧, and love_of_dispute, unbelief and jealousy; 27 according_to but/and the/this/who body, indiscriminate_eating, and ⟦λαιμαργία⟧, and ⟦νομοφαγία⟧. 28 just_as therefore/then ⟦δυοῖν⟧ of_the body and the/this/who soul ⟦φυτῶν⟧ to_be ⟦ἡδονῆς⟧ and/both and travail, much this/he/she/it the/this/who to_suffer to_be ⟦παραφυάδες⟧. 29 which each the/this/who ⟦πανγέωργος⟧ thought ⟦περικαθαίρων⟧ and/both and ⟦ἀποκνίζων⟧, and ⟦περιπλέκων⟧, and ⟦ἐπάρδων⟧, and all way ⟦μεταχέων⟧, ⟦ἐξημεροῖ⟧ the/this/who the/this/who ⟦ἡθῶν⟧ and to_suffer ⟦ὕλας⟧. 30 the/this/who for thought the/this/who on_one_ _hand ⟦ἀρετῶν⟧ to_be ruler, the/this/who but/and to_suffer ⟦αὐτοκράτωρ⟧. ⟦Ἐπιθεώρει⟧ indeed then first through/because_of he/she/it/self ⟦κωλυτικῶν⟧ the/this/who mental_soundness work, that/since absolute_master to_be the/this/who to_suffer the/this/who thought. 31 mental_ _soundness so then to_be ⟦ἐπικράτεια⟧ the/this/who desire. 32 the/this/who but/and desire the/this/who/which on_one_ _hand to_be ⟦ψυχικαὶ⟧, the/this/who/which but/and ⟦σωματικαί⟧; and this/he/she/it both the/this/who thought ⟦ἐπικρατεῖν⟧ to_shine/appear. 33 since whence/how ⟦κινούμενοι⟧ to/with the/this/who ⟦ἀπειρημένας⟧ ⟦τοοφὰς⟧, ⟦ἀποτρεπόμεθα⟧ the/this/who out_from my/your/him-self ⟦ἡδονάς⟧? no that/since be_able the/this/who ⟦ὀρὲξεων⟧ ⟦ἐπικρατεῖν⟧ the/this/who thought? I/we on_one_hand to_ _suppose. 34 therefore ⟦ἐνύδρων⟧ ⟦ἐπιθυμοῦντες⟧ and ⟦ὀρνέων⟧ and four-footed, ⟦παντοίων⟧ food the/this/who ⟦ἀπηγορευμένων⟧ I/we according_to the/this/who law ⟦ἀπεχόμεθα⟧ through/because_of the/this/who of_the ⟦λογισμοῦ⟧ ⟦ἐπικράτειαν⟧. 35 ⟦Ἀντέχεται⟧ for the/this/who the/this/who ⟦ὀρέξεων⟧ passion by/under of_the ⟦σώφρονος⟧ mind ⟦ἀνακαμπτόμενα⟧; and ⟦φιλοτιμοῦνται⟧ all the/this/who of_the body ⟦κινήματα⟧ by/under of_the ⟦λογισμοῦ⟧.

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joy. 23 Before pain is fear; and after pain is sorrow. 24 Anger is an affection, common to pleasure and to pain, if any one will pay attention when it comes on him. 25 There exists in pleasure a malicious disposition, which is the most complex of all the affections. 26 In the soul, it's arrogance, love of money, thirst for honour, contention, faithlessness, and the evil eye. 27 In the body, it's greediness, indiscriminate eating, and solitary gluttony.

28 As pleasure and pain are, therefore, two growths out of the body and the soul, so there are many offshoots of these emotions. 29 Reasoning, the universal farmer, purging and pruning each of these, tying up, watering, and transplanting, in every way improves the materials of the morals and affections. 30 Because reasoning is the leader of the virtues, but it's the sole ruler of the emotions.

Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the emotions. 31 Now temperance consists of a command over the lusts. 32 But of the lusts, some belong to the soul and others to the body. Reasoning appears to rule over both. 33 Otherwise, how is it that when urged on to forbidden meats, we reject the gratification which would come from them? Isn't it because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when craving seafood, birds, four-footed animals, and all kinds of food which are forbidden to us by the law, we withhold ourselves through the mastery of reasoning. 35 Because the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

Readers' Version

Controlling desire and anger

2:1 Is it any wonder? If the lusts of the soul, after participation with what's beautiful, are frustrated, **2** on this ground, therefore, the temperate Yosef (Joseph) is praised in that by reasoning, he subdued, on reflection, the indulgence of the senses. **3** Because, although young, and ripe for sexual intercourse, he nullified by reasoning the stimulus of his emotions. **4** It isn't merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. **5** For example, the law says, "You mustn't desire your neighbour's wife, nor anything that belongs to your neighbour." **6** Now, then, since it's the law which has forbidden us to desire, I'll much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. **7** Since in what way is a solitary eater, a glutton, and a drunkard reclaimed, unless it's clear that reasoning is lord of the emotions? **8** Therefore, a man who regulates his course by the law, even if he's a lover of money, immediately puts pressure on his own disposition by lending to the needy without interest, and cancelling the debt on the seventh year. **9** If a man is greedy, he's ruled by the law acting through reasoning, so that he doesn't glean his harvest crops or vintage. In reference to other points we may perceive that it's reasoning that conquers his emotions. **10** Because the law conquers even affection towards parents, not surrendering virtue on their account. **11** It prevails over love for one's wife, rebuking her when she breaks the law. **12** It lords it over the love of parents towards their children, for they punish them for vice. It domineers over the intimacy of friends, reproving them when wicked. **13** Don't think it's a strange assertion that reasoning can on behalf of the law conquer even enmity. **14** It doesn't allow cutting down the fruit trees of an enemy, but preserves them from the destroyers, and collects their fallen ruins. **15** Reason appears to be master of the more violent emotions, like love of empire, empty boasting, and slander. **16** Because the temperate understanding repels all these malignant emotions, as it does anger; for it masters even this. **17** Thus Mosheh (Moses), when angered against Datan and Aviram, did nothing to them in anger, but regulated his anger by reasoning. **18** Because the temperate mind is able, as I said, to be superior to the emotions, and to correct some and destroy others. **19** Because why else did our most wise father Ya'akov (Jacob) blame Shim'on (Simeon) and Levi for having irrationally slain the whole race of the Shechemites, saying, "Cursed be their anger!"? **20** Because if reasoning didn't possess the power of subduing angry affections, he wouldn't have said this. **21** Because at the time when God created man, he implanted within him his emotions and moral nature. **22** At that time he enthroned the mind above all as the holy leader, through the medium of the senses. **23** He gave a law to this mind, by living according to which it'll maintain a temperate, just, good, and courageous reign. **24** How, then, a man may say, if reasoning is master of the emotions, has it no control over forgetfulness and ignorance?

Literal Version

2:1 and one/which? marvellous? if the/this/who/which the/this/who soul desire to/with the/this/who of_the ⟦κάλλους⟧ ⟦μετουσίαν⟧ ⟦ἀκυροῦνται⟧. **2** this/he/she/it ⟦γοῦν⟧ the/this/who self-controlled Yōsaʸf ⟦ἐπαινεῖται⟧, that/since the/this/who ⟦λογισμῷ⟧, mind ⟦περιεκράτησεν⟧ the/this/who ⟦ἡδυπαθείας⟧. **3** new for to_be and ⟦ἀκμάζων⟧ to/with ⟦συνουσιασμὸν⟧ ⟦ἠκύρωσεν⟧ the/this/who ⟦λογισμῷ⟧ the/this/who the/this/who to_suffer ⟦οἶστρον⟧. **4** no alone/only but/and the/this/who the/this/who ⟦ἡδυπαθείας⟧ ⟦οἰστρηλασίαν⟧ ⟦ἐπικρατεῖν⟧ the/this/who thought to_ _shine/appear, but and all desire. **5** to_speak ⟦γοῦν⟧ the/this/who law; no to_long_for the/this/who woman of_the near/neighbour you, and_not just_as/how_much the/this/who near/neighbour you to_be. **6** and_yet/although when not ⟦ἐπιθυμεῖν⟧ to_say I/we the/this/who law, much greater/to_ _sail ⟦πείσαιμ'⟧ if you, that/since the/this/who desire to_ _grasp/seize be_able the/this/who thought, just_as and the/this/who ⟦κωλυτικῶν⟧ the/this/who righteousness to_ _suffer. **7** since which? way eating_alone one to_be the/this/who moral, and ⟦γαστρίμαργος⟧, and drunkard, ⟦μεταπαιδεύεται⟧, if not clear, that/since lord to_be the/this/who to_suffer the/this/who thought? **8** ⟦Αὐτίκα⟧ ⟦γοῦν⟧ the/this/who law ⟦πολιτευόμενος⟧, and/even_if/if money-loving one to_be, to_force the/this/who my/your/him-self way, the/this/who ⟦δεομένοις⟧ ⟦δανείζων⟧ without ⟦τόκων⟧, and the/this/who debt the/this/who ⟦ἑβδομάδων⟧ ⟦ἐντάσσων⟧ ⟦χρεοκοπούμενος⟧. **9** and/even_if/if ⟦φειδωλός⟧ one to_be, by/under of_the law ⟦κρατεῖται⟧ through/because_of the/this/who ⟦λογισμὸν⟧, neither ⟦ἐπικαρπούμενος⟧ the/this/who ⟦ἀμητοὺς⟧, neither ⟦ἐπιῤῥωγολογούμενος⟧ the/this/who ⟦ἀμπελῶνας⟧, and upon/to/against the/this/who other to_be to_come_to_know this/he/she/it, that/since the/this/who to_suffer to_be the/this/who thought to_grasp/seize. **10** the/this/who for law and the/this/who to/with parent enthusiasm power/to_ _grasp/seize, not ⟦καταπροδιδοὺς⟧ the/this/who virtue through/because_of he/she/it/self; **11** and the/this/who ⟦προσγαμετῆς⟧ ⟦φιλίας⟧ ⟦ἐπικρατεῖ⟧, through/because_of ⟦παρανομίαν⟧ he/she/it/self/my/your/him-self ⟦ἀπελέγχων⟧. **12** and the/this/who child ⟦φιλίας⟧ to_lord_over, through/because_of evil he/she/it/self ⟦κολάζων⟧, and the/this/who friendly/friend ⟦συνηθείας⟧ ⟦δεσπόζει⟧, through/because_of evil he/she/it/self ⟦ἐξελέγχων⟧. **13** and not to_think ⟦παράδοξον⟧ to_be, where(-ever) and hostility the/this/who thought ⟦ἐπικρατεῖν⟧ be_able through/because_ _of the/this/who law, **14** nor ⟦δενδροτομῶν⟧ the/this/who day the/this/who ⟦πολεμίων⟧ ⟦φυτὰ⟧, the/this/who but/and the/this/who enemy the/this/who ⟦ἀπολέσασιν⟧ ⟦διασώζων⟧, and the/this/who to_collapse ⟦συνεγείρων⟧. **15** and the/this/who ⟦βιοτέρων⟧ but/and to_suffer to_grasp/seize the/this/who thought to_shine/appear, ⟦φιλαρχίας⟧, and ⟦κενοδοξίας⟧, and ⟦ἀλαζονείας⟧, and ⟦μεγαλαυχίας⟧, and ⟦βασκανίας⟧. **16** all for this/he/she/it the/this/who ⟦κακοήθη⟧ passion the/this/who self-controlled mind ⟦ἀπωθεῖται⟧, just_ _as and the/this/who wrath; and for this/he/she/it ⟦δεσπόζει⟧. **17** ⟦Θυμούμενος⟧ indeed actually Mōsaʸs according_to Dathan and ⟦Ἀβειρῶν⟧, no ⟦θυμῷ⟧ one according_to he/she/it/self to_ _do/make, but ⟦λογισμῷ⟧ the/this/who wrath ⟦διῄτησεν⟧.

Literal Version

18 able for the/this/who self-controlled mind, which/how ⟦ἔφην⟧, according_to the/this/who ⟦παθῶι⟧ ⟦ἀριστεῦσαι⟧, and the/this/who on_one_hand he/she/it/self ⟦μεταθεῖναι⟧, the/this/who but/and and ⟦ἀκυρῶσαι⟧. **19** since why? the/this/who ⟦πάνσοφος⟧ I/we father Yakōb the/this/who about Sumeōn and Leuin ⟦αἰτιᾶται⟧, not ⟦λογισμῷ⟧ the/this/who ⟦Σικιμίτας⟧ by_nations,_as_a_whole_nation ⟦ἀποσφάξαντας⟧, to_speak, cursed the/this/who wrath he/she/it/self? **20** if not for ⟦ἐδύνετο⟧ the/this/who ⟦θυμῶν⟧ the/this/who thought to_grasp/seize, no if to_say thus(-ly). **21** when_once for the/this/who God the/this/who a_human ⟦κατεσκεύαζεν⟧, the/this/who passion he/she/it/self/my/your/him-self/there and the/this/who moral ⟦περιεφύτευσεν⟧. **22** and ⟦τηνικαῦτα⟧ but/and about all the/this/who temple ruler mind through/because_of the/this/who ⟦αἰσθητηρίων⟧ ⟦ἐνεθρόνισεν⟧; **23** and this/he/she/it law to_give, according_to which ⟦πολιτευόμενος⟧ to_reign kingdom self-controlled and/both, and just, and good-doer, and ⟦ἀνδρείαν⟧. **24** how?/how?! therefore/then, ⟦εἴποι⟧ one if, if the/this/who to_suffer the/this/who thought power/to_grasp/seize, ⟦λήθης⟧ and ignorance no power/to_grasp/seize?

3:1 he_is but/and ⟦κομιδῆ⟧ ⟦γελοῖος⟧ the/this/who thought no for the/this/who my/your/him-self to_suffer the/this/who thought ⟦ἐπικρατεῖν⟧ to_shine/appear, but the/this/who ⟦σωματικῶν⟧. **2** such_as desire one you no be_able ⟦ἐκκόψαι⟧, but not ⟦δουλωθῆναι⟧ the/this/who desire be_able the/this/who thought ⟦παρασχέσθαι⟧. **3** wrath one no be_able ⟦ἐκκόψαι⟧ I/we the/this/who soul, but the/this/who ⟦θυμῷ⟧ able to_help. **4** ⟦Κακοήθειάν⟧ one you no be_able ⟦ἐκκόψαι⟧, but the/this/who not ⟦καμφθῆναι⟧ the/this/who malice able the/this/who thought ⟦συμμαχῆσαι⟧. **5** no for rooter_out,_ _destroyer the/this/who to_suffer the/this/who thought to_ _be, but ⟦ἀνταγωνιστής⟧. **6** to_be ⟦γοῦν⟧ this/he/she/it through/because_of the/this/who Daueid of_the king ⟦δίψης⟧ ⟦σαφέστερον⟧ ⟦ἐπιλογίσασθαι⟧. **7** since for through/because_of all day ⟦προσβαλὼν⟧ the/this/who ⟦ἀλλοφύλοις⟧ the/this/who Dawid, much he/she/it/self to_kill with/after the/this/who of_the Gentile_nation soldier; **8** then but/and to_ _be evening, ⟦ὑδρῶν⟧ and very ⟦κεκμηκὼς⟧, upon/to/against the/this/who kingly tent to_come/go, about which the/this/who all the/this/who parent/ancestor ⟦στρατὸς⟧ ⟦ἐστρατοπέδευκεν⟧. **9** the/this/who on_one_hand therefore/then another all upon/to/against the/this/who dinner to_be. **10** the/this/who but/and king which/how especially to_thirst, although ⟦ἀφθόνους⟧ to_have/be flow, no be_able through/because_of he/she/it/self to_heal the/this/who ⟦δίψαν⟧; **11** but one he/she/it/self ⟦ἀλόγιστος⟧ desire of_the from_with the/this/who ⟦πολεμίοις⟧ water ⟦ἐπιτείνουσα⟧ ⟦συνέφρυγεν⟧, and ⟦λύουσα⟧ ⟦κατέφλεγεν⟧. **12** whence the/this/who ⟦ὑπερασπιστῶν⟧ upon/to/against the/this/who of_the king desire ⟦σχετλιαζόντων⟧, two young_ _man soldier ⟦καρτεροὶ⟧ ⟦καταιδεσθέντες⟧ the/this/who of_the king desire, the/this/who ⟦πανοπλίας⟧ ⟦καθωπλίσαντο⟧, and ⟦κάλπην⟧ to_take ⟦ὑπερέβησαν⟧ the/this/who the/this/who ⟦πολεμίων⟧ ⟦χάρακας⟧; **13** and ⟦λαθόντες⟧ the/this/who the/this/who gate ⟦ἀκροφύλακας⟧, ⟦διεξῆεσαν⟧ ⟦εὑράμενοι⟧ according_to all the/this/who the/this/who ⟦πολεμίων⟧

Readers' Version

3:1 The argument is extremely ridiculous, for reasoning doesn't appear to rule over its own affections, but over those of the body, **2** in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it. **3** One may not be able to root out anger from the soul, but it's possible to withstand anger. **4** Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice. **5** Because reasoning isn't an eradicator, but an antagonist of the emotions.

David's example of self-control

6 This may be more clearly comprehended from the thirst of King David. **7** Because after David had been attacking the Pelishtim the whole day, he with the soldiers of his nation killed many of them; **8** then when evening came, sweating and very weary, he came to the royal tent, around which the entire army of our ancestors was encamped. **9** Now all the rest of them were at supper; **10** but the king, being very much thirsty, although he had numerous springs, couldn't by their means quench his thirst; **11** but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer on him, undid and consumed him. **12** Therefore his bodyguards being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, fully armed themselves, and taking a pitcher, got over the ramparts of the enemies. **13** Unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. **14** Having boldly discovered the fountain, they filled out of it the drink for the king. **15** But he, though parched with thirst, reasoned that a drink regarded of equal value to blood would be terribly dangerous to his soul. **16** Therefore, setting up reasoning in opposition to his desire, he poured out the drink to God. **17** Because the temperate mind has power to conquer the pressure of the emotions, to quench the fires of excitement,

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18 and to wrestle down the pains of the body, however excessive, and through the excellency of reasoning, to spurn all the assaults of the emotions. 19 But the occasion now invites us to give an illustration of temperate reasoning from history. 20 Because at a time when our fathers were in possession of undisturbed peace through obedience to the law and were prosperous, so that Seleukos (Seleucus) Nikanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, 21 then certain people, bringing in new things contrary to the public harmony, in various ways fell into calamities.

Corruption and conflict in Yerushalem

4:1 Because a certain man named Shim'on (Simon), who was in opposition to an honourable and good man who once held the high priesthood for life, named Honyo (Onias). After slandering Honyo in every way, Shim'on couldn't injure him with the people, so he went away as an exile, with the intention of betraying his country. 2 When coming to Apolonios, the military governor of Aram (Syria), Foinikai, and Kilikia, he said, 3 "Having good will to the king's affairs, I've come to inform you that tens of thousands in private wealth is laid up in the treasuries of Yerushalem (Jerusalem) which don't belong to the temple, but belong to King Seleukos." 4 Apolonios, acquainting himself with the particulars of this, praised Shim'on for his care of the king's interests, and going up to Seleukos informed him of the treasure. 5 Getting authority about it, and quickly advancing into our country with the accursed Shim'on and a very heavy force, 6 he said that he came with the king's commands that he should take the private money of the treasury. 7 The nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who'd committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. 8 But Apolonios went away with threats into the temple. 9 The priests, with the women and children, asked God to throw his shield over the holy, despised place, 10 and Apolonios was going up with his armed force to seize the treasure, when angels from heaven appeared riding on horseback, all radiant in armour, filling them with much fear and trembling. 11 Apolonios fell half dead on the courtyard which is open to all

Literal Version

army_camp. 14 and ⟦ἀνευράμενοι⟧ ⟦θαῤῥαλέως⟧ the/this/who ⟦πηγὴν⟧, out_from he/she/it/self to_fill the/this/who king the/this/who ⟦ποτόν⟧. 15 the/this/who but/and and about the/this/who ⟦δίψαν⟧ ⟦διαπυρούμενος⟧, ⟦ἐλογίσατο⟧ ⟦πάνδεινον⟧ to_be ⟦κίνδυνον⟧ the/this/who soul ⟦λογισθὲν⟧ ⟦ἰσοδύναμον⟧ the/this/who ⟦ποτὸν⟧ blood. 16 whence ⟦ἀντιθεὶς⟧ the/this/who desire the/this/who ⟦λογισμὸν⟧, ⟦ἔσπεισεν⟧ the/this/who drink the/this/who God. 17 able for the/this/who self-controlled mind to_conquer the/this/who the/this/who to_suffer ⟦ἀνάγκας⟧, and to_extinguish the/this/who the/this/who ⟦οἴστρων⟧ ⟦φλεγμονὰς⟧, and the/this/who the/this/who body ⟦ἀλγηδόνας⟧ according_to surpassing ⟦οὔσας⟧ ⟦καταπαλαῖσαι⟧, 18 and the/this/who ⟦καλοκἀγαθίας⟧ of_the ⟦λογισμοῦ⟧ ⟦ἀποπτῦσαι⟧ all the/this/who the/this/who to_suffer ⟦ἐπικρατείας⟧. 19 already but/and and the/this/who time/right_time I/we to_call upon/to/against the/this/who ⟦ἀπόδειξιν⟧ the/this/who ⟦ἱστορίας⟧ of_the ⟦σώφρονος⟧ ⟦λογισμοῦ⟧. 20 since for ⟦βαθεῖαν⟧ peace through/because_of the/this/who ⟦εὐνομίαν⟧ the/this/who father I/we to_have/be, and ⟦ἔπραττον⟧ well, so and the/this/who the/this/who Asias king Seleukon the/this/who Nikanora and money toward the/this/who ⟦ἱερουργίαν⟧ he/she/it/self ⟦ἀποφορίσαι⟧, and the/this/who citizenship he/she/it/self ⟦ἀποδέχεσθαι⟧; 21 then so one to/with the/this/who common ⟦νεωτερίσαντες⟧ ⟦ὁμόνοιαν⟧, ⟦πυλυτρόπως⟧ ⟦ἐχρήσαντο⟧ ⟦συμφοραῖς⟧.

4:1 Simōn for one to/with Onian ⟦ἀντιπολιτεύομενος⟧ the/this/who once/when the/this/who ⟦ἀρχιερωσύνην⟧ to_ _have/be through/because_of life, good and good-doer man, since all way ⟦διαβάλλων⟧ above/for of_the Gentile_nation no be_strong to_harm, an_exile ⟦ᾤχετο⟧, the/this/who fatherland ⟦προδώσων⟧. 2 whence ⟦ἥκων⟧ to/with Apollōnios, the/this/who Surias and/both and Foinikaʸs and Kilikias ⟦στρατηγὸν⟧, to_speak, 3 ⟦εὔνους⟧ to_be the/this/who of_the king ⟦πράγμασιν⟧ to_come/be_present, ⟦μηνύων⟧ much ⟦ἰδιωτικῶν⟧ money myriad in/on/among the/this/who Hierosolumōn ⟦γαζοφυλακίοις⟧ ⟦τεθησαύρισται⟧, the/this/who temple not ⟦ἐπικοινωνούσας⟧, but ⟦προσήκειν⟧ this/he/she/it Seleukōi the/this/who king. 4 this/he/she/it ⟦ἕκαστα⟧ to_know the/this/who Apollōnios, the/this/who on_ _one_hand Simōna the/this/who toward the/this/who king ⟦κηδεμονίας⟧ ⟦ἐπαινεῖ⟧, to/with but/and the/this/who Seleukon to_ascend ⟦κατεμήνυε⟧ the/this/who the/this/who money treasure; 5 and to_take the/this/who about he/she/it/self authority, quick/quickly toward the/this/who fatherland I/we with/after of_the ⟦καταράτου⟧ Simōnos and ⟦βαρυτάτου⟧ ⟦στρατοῦ⟧ to_come_near/agree, 6 the/this/who of_the king commandment ⟦ἥκειν⟧ to_speak, that the/this/who ⟦ἰδιωτικὰ⟧ of_the treasury to_take money. 7 and of_the Gentile_nation to/with the/this/who word ⟦σχετλιάζοντος⟧, ⟦ἀντιλέγοντός⟧ and/both, ⟦πάνδεινον⟧ to_be to_think, if the/this/who the/this/who ⟦παρακαταθήκας⟧ to_ _trust_(in) the/this/who temple treasure ⟦στερηθήσονται⟧, which/how such_as and/both to_be ⟦ἐκώλυον⟧. 8 with/after threat but/and the/this/who Apollōnios ⟦ἀπῄει⟧ toward the/this/who temple. 9 the/this/who but/and priest with/after woman and child in/on/among the/this/who temple ⟦ἱκετευσάντων⟧ the/this/who God ⟦ὑπερασπίσαι⟧ of_

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the temple ⟦καταφρονουμένου⟧ place. **10** ⟦Ἀνιόντος⟧ and/both with/after ⟦καθωπλισμένης⟧ the/this/who army of _the Apollōniou to/with the/this/who the/this/who money plunder from_heaven ⟦ἔφιπποι⟧ ⟦προϋφάνησαν⟧ angel ⟦περιαστράπτοντες⟧ the/this/who ⟦ὅπλοις⟧, and much he/she/it/self fear and/both and ⟦τρόμον⟧ ⟦ἐνιόντες⟧. **11** ⟦Καταπεσὼν⟧ indeed actually half-dead the/this/who Apollōnios upon/to/against the/this/who ⟦πάμφυλον⟧ of_the temple ⟦περίβολον⟧, the/this/who hand to_stretch_out toward the/this/who heaven, with/after ⟦διακρύων⟧ the/this/who Hebraious to_plead/comfort, that about he/she/it/self/my/your/him-self/there ⟦εὐξόμενοι⟧, the/this/who heavenly ⟦ἐξευμενίσωνται⟧ ⟦στρατόν⟧. **12** to_ _speak for ⟦ἡμαρτηκὼς⟧, so and to_die worthy to_be, all and/both a_human ⟦ὑμνήσειν⟧ ⟦σωθεὶς⟧ the/this/who of_the temple place ⟦μακαριότητα⟧. **13** this/he/she/it ⟦ἐπαχθεὶς⟧ the/this/who word Onias the/this/who high-priest, although otherwise to_revere, not once/when ⟦νομίσειεν⟧ the/this/who king Seleukos out_from human plot and not divine ⟦δίκης⟧ ⟦ἀνηρήσασθαι⟧ the/this/who ⟦Ἀπωλλώνιον⟧, ⟦ηὔξατο⟧ about he/she/it/self/my/your/him-self/there. **14** and the/this/who on_one_hand ⟦παραδὸξως⟧ ⟦διασωθεὶς⟧ ⟦ᾤχετο⟧, ⟦δηλώσων⟧ the/this/who king the/this/who ⟦συμβάντα⟧ he/she/it/self. **15** to_decease but/and Seleukou of_the king ⟦διαδέχεται⟧ the/this/who beginning the/this/who son he/she/it/self/my/your/him-self/there Antiokos glorious, man arrogant and awful. **16** which ⟦καταλύσας⟧ the/this/who Onian the/this/who ⟦ἀρχιερωσύνης⟧, **17** Yasona the/this/who brother he/she/it/self/my/your/him-self/there to_ _appoint/conduct high-priest, ⟦συνθέμενον⟧ ⟦δώσειν⟧, if ⟦ἐπιτρέψειεν⟧ he/she/it/self the/this/who beginning, according_to year ⟦τρισχίλια⟧ six_hundred sixty talent. **18** the/this/who but/and to_permit he/she/it/self ⟦ἀρχιερᾶσθαι⟧ and of_the Gentile_nation ⟦ἀφηγεῖσθαι⟧. **19** which and ⟦ἐξεζήτησεν⟧ the/this/who Gentile_nation, and ⟦ἐξεπολίτευσεν⟧ upon/to/against all ⟦παρανομίαν⟧. **20** so not alone/only upon/to/against he/she/it/self the/this/who Akra/tip the/this/who ⟦πατρίδος⟧ I/we ⟦γυμνάσιον⟧ ⟦κατασκευάσαι⟧, the/this/who of_the temple ⟦κηδεμονίαν⟧. **21** upon/to/against which ⟦ἀγανακτήσασα⟧ the/this/who ⟦θεία⟧ condemnation he/she/it/self actually the/this/who Antiokon to_fight. **22** since for war to_be according_to ⟦Αἴγυπ⟧ the/this/who Ptolemaiōi, to_hear and/both, that/since ⟦φήμης⟧ ⟦διαδοθείσης⟧ about ⟦τιῦ⟧ ⟦τεθνάναι⟧ he/she/it/self, which/how there_is especially ⟦χαίροιεν⟧ the/this/who Hierosolumitai, quickly upon/to/against he/she/it/self ⟦ἀνέζευξεν⟧. **23** and which/how ⟦ἐπόρθσεν⟧ he/she/it/self, decree to_place, that if one he/she/it/self ⟦φάνοιεν⟧ the/this/who ⟦πατρίῳ⟧ ⟦πολιτευόμενοι⟧ law ⟦θάνοιεν⟧. **24** and since according_to nothing way be_strong to_destroy/lodge through/because_of the/this/who decree the/this/who of_the Gentile_nation enthusiasm, but all the/this/who my/your/him-self threat and punishment ⟦ἑώρα⟧ ⟦καταλυομένας⟧, **25** so and woman, that/since ⟦περιέτεμον⟧ the/this/who child, with/after the/this/who ⟦βρεφῶν⟧ ⟦κατακρημνισθῆναι⟧, ⟦προειδυίας⟧ that/since this/he/she/it ⟦πείσονται⟧; **26** since therefore/then the/this/who decree

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nations, and extended his hands to heaven, and implored the Ivrim (Hebrews), with tears, to pray for him, and take away the anger of the heavenly army. **12** Because he said that he'd sinned, so as to be consequently worthy of death, and that if he were saved, he'd proclaim to all people the blessedness of the holy place. **13** Honyo the high priest, induced by these words, although for other reasons anxious that King Seleukos wouldn't suppose that Apolonios was slain by human device and not by Divine punishment, prayed for him; **14** and he being thus unexpectedly saved, departed to report to the king what had happened to him. **15** But on the death of Seleukos the king, his son Antiokos (Antiochus) Epifanes (Epiphanes) succeeded to the kingdom—a terrible man of arrogant pride.

Yason and Antiokos undermine God's law

16 He, having deposed Honyo (Onias) from the high priesthood, appointed his brother Yason to be high priest, **17** who'd made a covenant, if he'd give him this authority, to pay yearly three thousand and six hundred and sixty talents. **18** He committed to him the high priesthood and rulership over the nation. **19** He both changed the manner of living of the people, and perverted their civil customs into all lawlessness. **20** So that he not only erected a gymnasium on the very citadel of our country, but neglected the guardianship of the temple. **21** Because of that, Divine vengeance was grieved and instigated Antiokos himself against them. **22** Because being at war with Ptolemaios (Ptolemy) in Mitsrayim (Egypt), he heard that on a report of his death being spread abroad, the inhabitants of Yerushalem (Jerusalem) had greatly rejoiced, and he quickly marched against them. **23** Having subdued them, he established a decree that if any of them lived according to the ancestral laws, he should die. **24** When he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, **25** for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. **26** When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to renounce the Jewish religion.

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Antiokos pressures Eleazar to disobey God's law

5:1 The tyrant Antiokos, therefore, sitting in public state with his assessors on a certain lofty place, with his armed troops standing in a circle around him, **2** commanded his spearbearers to seize every one of the Ivrim (Hebrews), and to compel them to taste swine's flesh and things offered to idols. **3** Should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel and so killed. **4** When many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 Antiokos, seeing him, said, **6** "I'd counsel you, old man, before your tortures begin, to taste the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you've had so long, you appear to me to be no philosopher in retaining the superstition of the Yehudim (Jews). **7** Because therefore, since nature has conferred on you the most excellent flesh of this animal, do you loathe it? **8** It seems senseless not to enjoy what's pleasant, yet not disgraceful; and from notions of sinfulness, to reject the gifts of nature. **9** You'll be acting, I think, still more senselessly, if you follow vain conceits about the truth. **10** You will, moreover, be despising me to your own punishment. **11** won't you awake from your trifling philosophy, give up the folly of your notions, and regaining understanding worthy of your age, search into the truth of an expedient course? **12** won't you respect my kindly admonition and have pity on your own years? **13** Because bear in mind that if there's any power which watches over this religion of yours, it'll pardon you for all transgressions of the law which you commit through compulsion."

Eleazar refuses to eat forbidden food

14 While the tyrant incited him in this manner to the unlawful eating of meat, Eleazar begged permission to speak. **15** Having received permission to speak, he began to address the people as follows: **16** "We, Oh Antiokos (Antiochus), who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law. **17** Therefore we consider that we ought not to transgress the law in any way. **18** Indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we'd have no right even in that case to destroy our sense of religion. **19** Don't think that eating unclean meat is a trifling offence. **20** Because transgression of the law, whether in small or great matters, is of equal importance; **21** for in either case the law is equally slighted. **22** But you deride our philosophy, as though we lived in it irrationally. **23** Yet it instructs us in self-control, so that we're superior to all pleasures and lusts; and it trains us in courage, so that we cheerfully undergo every grievance. **24** It in-

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he/she/it/self/my/your/him-self ⟦κατεφρονεῖτο⟧ by/under of_the a_people, he/she/it/self through/because_of ⟦βασάνων⟧ one each this/he/she/it Gentile_nation ⟦ἠνάγκαζεν⟧ small ⟦ἀπογευομένους⟧ ⟦τροφῶν⟧, ⟦ἐξόμνυσθαι⟧ the/this/who Youdaismon.

5:1 ⟦Προκαθίσας⟧ indeed actually with/after the/this/who ⟦συνέδρων⟧ the/this/who tyrant Antiokos upon/to/against one high place, **2** and the/this/who troops he/she/it/self ⟦ἐνόπλων⟧ around to_stand_by ⟦παρεκέλευεν⟧ the/this/who ⟦δορυφόροις⟧ one each the/this/who Hebraiōn ⟦περισπᾶσθαι⟧ and ⟦κρεῶν⟧ ⟦ὑείων⟧ and sacrificed_to_idols ⟦ἀναγκάζειν⟧ ⟦ἀπογεύεσθαι⟧. **3** if but/and one not ⟦θέλοιεν⟧ ⟦μιαροφαγῆσαι⟧, this/he/she/it ⟦τροχισθέντας⟧ to_do_away_ _with. **4** much but/and ⟦συναρπασθέντων⟧, one first out_from the/this/who ⟦ἀγέλης⟧ Hebraios name Eleazaros, the/this/who family priest, the/this/who ⟦ἐπιστήμην⟧ lawyer, and the/this/who age/height ⟦προήκων⟧, and much the/this/who about the/this/who tyrant through/because_of the/this/who age/height acquaintance/acquainted_with, ⟦παρήχθη⟧ near/neighbour he/she/it/self/my/your/him-self/there. **5** and he/she/it/self to_perceive the/this/who Antiokos, to_say, **6** I/we before be_ _first the/this/who according_to you ⟦βασάνων⟧, oh!/to_be ⟦πρεσβύτα⟧, ⟦συμβουλεύσαιμ'⟧ if you this/he/she/it that ⟦ἀπογευσάμενος⟧ the/this/who ⟦ὑείων⟧ ⟦σώζοιο⟧; ⟦αἰδοῦμαι⟧ for you the/this/who age/height and the/this/who ⟦πολιὰν⟧, which with/after so_great to_have/be time, no I/we to_think ⟦φιλοσοφεῖν⟧, the/this/who Jewish ⟦χρώμενος⟧ religion. **7** why? for the/this/who nature ⟦κεχαρισμένης⟧ ⟦καλλίστην⟧ the/this/who ⟦τοῦδε⟧ of_the living_thing ⟦σαρκοφαγίαν⟧ ⟦βδελύττῃ⟧? **8** and for ⟦ἀνόητον⟧ this/he/she/it the/this/who not ⟦ἀπολαύειν⟧ the/this/who without ⟦ὀνείδους⟧ ⟦ἡδέων⟧, and through/because_of ⟦ἄδικον⟧ ⟦ἀποστρέφεσθαι⟧ the/this/who the/this/who nature ⟦χάριτας⟧. **9** you but/and I/we and ⟦ἀνοητότερον⟧ ⟦ποιήσειν⟧ to_think, if ⟦κενοδοξῶν⟧ about the/this/who true, **10** still ⟦κᾀμοῦ⟧ ⟦καταφρονήσεις⟧ upon/to/against the/this/who one's_own/private punishment; no ⟦ἐξυπνώσεις⟧ away_from the/this/who ⟦φλυάρου⟧ philosophy you? **11** and ⟦ἀποσκεδάσεις⟧ ⟦ψῶν⟧ thought you the/this/who ⟦λῆρον⟧, and worthy the/this/who age/height to_take_up mind ⟦φιλοσοφήσεις⟧ the/this/who of_ _the ⟦συμφέροντος⟧ truth? **12** and ⟦προσκυνήσας⟧ I/we the/this/who ⟦φιλάνθρωπον⟧ ⟦παρηγορίαν⟧ ⟦οἰκτειρήσεις⟧ the/this/who yourself old_age? **13** and for ⟦ἐνθυμήθητι⟧, which/how if and one to_be ⟦τῆσδε⟧ the/this/who religion ⟦ἐποπτικὴ⟧ power, ⟦συγνωμονήσειν⟧ you upon/to/against all through/because_of necessity lawlessness ⟦γεινομένῃ⟧. **14** this/he/she/it the/this/who way upon/to/against the/this/who ⟦ἔκθεσμον⟧ ⟦σαρκοφαγίαν⟧ ⟦ἐποτρύνοντος⟧ of_ _the tyrant, word ⟦ᾔτησεν⟧ the/this/who Eleazaros. **15** and to_ _take of_the to_speak authority, be_first ⟦δημηγορεῖν⟧ thus(-ly); **16** I/we, Antioke, sulfur ⟦πεπεισμένοι⟧ law ⟦πολιτευεσθαι⟧, none necessity ⟦βιαιοτέραν⟧ to_be ⟦νομίζομεν⟧ the/this/who to/with the/this/who law I/we ⟦εὐπειθείας⟧. **17** for but/and according_to none way ⟦παρανομεῖν⟧ to_deem_worthy. **18** and actually if and according_to truth not to_be the/this/who law I/we, which/how you ⟦ὑπολαμβάνεις⟧, divine, (otherwise but/and

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⟦νομίζομεν⟧ he/she/it/self to_be divine/sulfur) and_not thus(-ly) it_is_permitted I/we to_be the/this/who upon/to/against the/this/who piety ⟦δόκαν⟧ ⟦ἀκυρῶσαι⟧. **19** not small therefore/then to_be ⟦νομίσῃς⟧ this/he/she/it, if ⟦μιαροφαγήσεμεν⟧, sin. **20** the/this/who for in/on/among ⟦μικροῖς⟧ and in/on/among ⟦μεγάλοις⟧ ⟦παρανομεῖν⟧ ⟦ἰσοδύναμόν⟧ to_be; **21** through/because_of ⟦ἑκατέρου⟧ for which/how similarly the/this/who law ⟦ὑπερηφανεῖται⟧. **22** ⟦Χλευάζεις⟧ but/and I/we the/this/who ⟦φιλοσοφίαν⟧, just_as no with/after ⟦εὐλογιστίας⟧ in/on/among he/she/it/self ⟦βιούντων⟧. **23** ⟦Σωφροσύνην⟧ and/both for I/we ⟦ἐκδιδάσκει⟧, so all the/this/who pleasure and desire to_ _grasp/seize, and ⟦ἀνδρείαν⟧ ⟦ἐξασκεῖν⟧, so all travail voluntarily ⟦ὑπομένειν⟧; **24** and righteousness to_instruct, so through/because_of all the/this/who ⟦ἠθῶν⟧ ⟦ἰσονομεῖν⟧ and piety to_teach, so alone/only the/this/who to_be God ⟦σέβειν⟧ ⟦μεγαλοπρεπῶς⟧. **25** for no ⟦μιαροφαγοῦμεν⟧; to_trust_(in) for God ⟦καθεστᾶναι⟧ the/this/who law, to_perceive that/since and according_to nature I/we ⟦συμπαθεῖ⟧ ⟦νομοθετῶν⟧ the/this/who of_the world creator; **26** the/this/who on_one_ _hand ⟦οἰκειωθωσόμενα⟧ I/we the/this/who soul to_permit to_eat, the/this/who but/and ⟦ἐναντιωθησόμενα⟧ to_prevent ⟦σαρκοφαγεῖν⟧. **27** ⟦Τυραννικὸν⟧ but/and, no alone/only to_ _compel I/we ⟦παρανομεῖν⟧, but and to_eat, that the/this/who ⟦ἐχθίστῃ⟧ I/we ⟦μιαροφαγίᾳ⟧ this/he/she/it still ⟦ἐγγελάσῃς⟧. **28** but no ⟦γελάσεις⟧ according_to I/we/my this/he/she/it the/this/who ⟦γέλωτα⟧; **29** neither the/this/who ⟦ἱεροὺς⟧ the/this/who parent/ancestor about of_the to_keep/guard the/this/who law oath no ⟦παρήσω⟧. **30** and_not if to_cut_off I/we the/this/who eye, and the/this/who affection/entrails I/we ⟦τήξεις⟧. **31** no thus(-ly) to_be an_old_man I/we and ⟦ἄνανδρος⟧, so I/we through/because_of the/this/who piety not ⟦νεάζειν⟧ the/this/who ⟦λογισμόν⟧. **32** to/with this/he/she/it ⟦τροχοὺς⟧ ⟦εὐτρέπιζε⟧, and the/this/who fire ⟦ἐκφύσα⟧ ⟦σφοδρότερον⟧. **33** no thus(-ly) to_have_compassion the/this/who myself old_age, so I/we through/because_of myself the/this/who ⟦πάτριον⟧ to_destroy/lodge law. **34** no ⟦ψεύσομαί⟧ you, ⟦παιδευτὰ⟧ ⟦νόμε⟧, and_not ⟦φεύξομαί⟧ you, ⟦φίλη⟧ self-control. **35** and_not to_dishonour you, ⟦φιλόσοφε⟧ ⟦λόγε⟧, and_not ⟦ἐξαρνήσεμαί⟧ you, priesthood precious, and ⟦νομοθεσίας⟧ higher_knowledge; **36** and_not ⟦μιανεῖς⟧ I/we the/this/who ⟦σεμνὸν⟧ ⟦γήρηως⟧ mouth, and_not ⟦νομίμου⟧ life age/height. **37** pure I/we the/this/who father ⟦προσδέξονται⟧, not ⟦φοβηθέντα⟧ you the/this/who until death ⟦ἀνάγκας⟧. **38** ungodly on_one_hand for ⟦τυραννήσεις⟧; the/this/who but/and my about the/this/who piety thought neither word ⟦δεσπόσεις⟧, neither through/because_of work.

6:1 this/he/she/it the/this/who way ⟦ἀντιρητορεύσαντα⟧ the/this/who of_the tyrant ⟦παρηγορίαις⟧, ⟦παραστάντες⟧ the/this/who ⟦δορυφόροι⟧ bitterly ⟦ἔσυραν⟧ upon/to/against the/this/who ⟦βασανιστήρια⟧ the/this/who Eleazaron. **2** and first on_one_hand ⟦περιέδυσαν⟧ the/this/who ⟦γηραιὸν⟧ ⟦ἐκκεκοσμημένον⟧ about the/this/who piety propriety. **3** then ⟦περιαγκωνίσαντες⟧ ⟦ἑκατέρωθεν⟧, whip ⟦κατῇκιζον⟧; **4** ⟦πείσθητι⟧ the/this/who of_the king commandment, ⟦ἑτέρωθεν⟧ ⟦κήρυκος⟧ ⟦ἐπιβοῶντος⟧. **5** the/this/who but/and high-minded and of_noble_birth which/how truly Eleazaros,

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structs us in justice, so that in all our dealings we render what's due. It teaches us piety, so that we properly worship the one and only God. **25** That's why we don't eat the unclean; for believing that the law was established by God, we're convinced that the Creator of the world, in giving his laws, sympathises with our nature. **26** Those things which are suitable for our souls, he's directed us to eat; but those which aren't, he has forbidden. **27** But, tyrant-like, you not only force us to break the law, but also to eat, that you may ridicule us as we thus profanely eat. **28** But you won't have this cause of laughter against me, **29** nor will I transgress the sacred oaths of my forefathers to keep the law. **30** No, not if you pluck out my eyes, and consume my entrails. **31** I'm not so old, and void of courage as to not be youthful in reason and in defence of my religion. **32** Now then, prepare your wheels, and kindle a fiercer flame. **33** I won't so pity my old age, as on my account to break the law of my country. **34** I won't play false to you, Oh law, my instructor, or forsake you, Oh beloved self-control! **35** I won't put you to shame, Oh philosopher Reason, or deny you, Oh honoured priesthood and knowledge of the law. **36** Mouth! You mustn't disgrace my old age, nor the full stature of a perfect life. **37** My ancestors will receive me as pure, not having feared your compulsion, even to death. **38** Because you'll rule like a tyrant over the ungodly, but you won't lord it over my thoughts about religion, either by your arguments, or through actions."

Eleazar endures torture

6:1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely dragged Eleazar to the instruments of torture. **2** First, they stripped the old man, adorned as he was with the beauty of piety. **3** Then tying back his arms and hands, they disdainfully flogged him. **4** A herald opposite cried out, "Obey the king's commands!"

5 But the high-minded and truly noble Eleazar, as one tortured in a dream, ignored it. **6** But raising his eyes on high to heaven,

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the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. 7 Falling on the ground from his body having no power to endure the pains, he still kept his reasoning upright and unbending. 8 Then one of the harsh spearbearers rushed at him and began to kick him in the side to force him to get up again after he fell. 9 But he endured the pains, despised the cruelty, and persevered through the indignities. 10 Like a noble athlete, the old man, when struck, vanquished his torturers. 11 His face sweating, and he panting for breath, he was admired even by the torturers for his courage.

Eleazar refuses to pretend

12 Therefore, partly in pity for his old age, 13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 14 "Why do you unreasonably destroy yourself, Oh Eleazar, with these miseries? 15 We'll bring you some meat cooked by yourself, and you can save yourself by pretending that you've eaten swine's flesh."

16 Eleazar, as though the advice more painfully tortured him, cried out, 17 "Let us who are children of Avraham not be so evil advised as by giving way to make use of an unbecoming pretence. 18 Because it'd be irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we'd now turn back 19 and ourselves become a pattern of impiety to the young, as being an example of eating pollution. 20 It'd be disgraceful if we'd live on some short time, and that scorned by all men for cowardice, 21 and be condemned by the tyrant for cowardice by not contending to the death for our divine law. 22 Therefore you, Oh children of Avraham, die nobly for your religion. 23 You spearbearers of the tyrant, why do you linger?"

Eleazar's final prayer and death

24 Listening him so high-minded against misery, and not changing at their pity, they led him to the fire. 25 Then with their wickedly contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 He being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, 27 "You know, Oh God, that when I might have been saved, I'm slain for the sake of the law by tortures of fire. 28 Be merciful to your people, and be satisfied with the punishment of me on their account. 29 Let my blood be a purification for them, and take my life in exchange for theirs." 30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law. 31 Confessedly, therefore, religious reasoning is master of the emotions. 32 Because had the emotions been superior to reasoning, I'd have given them the witness of this mastery. 33 But now, since reasoning conquered the emotions, we befittingly award it the authority of first place. 34 It's only fair that we should allow that the power belongs to reasoning, since it masters external miseries. 35 It'd be ridiculous if it weren't so. I prove that reasoning hasn't only mastered

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just_as in/on/among ⟦ὀνείρω⟧ to_torture according_to none way ⟦μετετρέπετο⟧. 6 but ⟦ὑψηλοὺς⟧ ⟦ἀνατείνας⟧ toward the/this/who heaven the/this/who eye, ⟦ἀπεξαίνετο⟧ the/this/who whip the/this/who flesh the/this/who an_old_ _man, and ⟦κατεῤῥεῖτο⟧ the/this/who blood, 7 and the/this/who side ⟦κατετιτρώσκετο⟧, and ⟦πίπτων⟧ toward the/this/who ground, away_from of_the not to_bear/lead the/this/who body the/this/who ⟦ἀλγηδόνας⟧, ⟦ὀρθὸν⟧ to_ _have/be and unwavering the/this/who ⟦λογισμόν⟧. 8 ⟦Λὰξ⟧ indeed actually the/this/who ⟦πικρῶν⟧ one ⟦δορυφόρων⟧, toward the/this/who ⟦κενεῶνας⟧ ⟦ἐναλλόμενος⟧ to_strike, that ⟦ἐξανίσταιτο⟧ ⟦πίπτων⟧. 9 the/this/who but/and ⟦ὑπέμενεν⟧ the/this/who ⟦πόνους⟧, and ⟦περιεφρόνει⟧ the/this/who necessity, and ⟦διεκαρτέρει⟧ the/this/who ⟦αἰκισμοὺς⟧, 10 and just_as ⟦γενναῖος⟧ ⟦ἀθλητὴς⟧ ⟦τυπτόμενος⟧ ⟦ἐνίκα⟧ the/this/who ⟦βασανίζοντας⟧ the/this/who an_old_man. 11 ⟦Ἰδρῶν⟧ indeed actually the/this/who face, and ⟦ἐπασθμαίνων⟧ violently, and by/under he/she/it/self the/this/who ⟦βασανιζόντων⟧ ⟦ἐθαυμάζετο⟧ upon/to/against the/this/who ⟦εὐτυχίᾳ⟧. 12 whence the/this/who on_one_hand ⟦ἐλεοῦντες⟧ the/this/who of_the ⟦γήρως⟧ he/she/it/self/my/your/him-self/there, the/this/who but/and in/on/among ⟦συμπαθείᾳ⟧ the/this/who ⟦συνηθείας⟧ to_be, 13 the/this/who but/and in/on/among ⟦θαυμαστῷ⟧ the/this/who ⟦καρτερίας⟧ ⟦προσιόντες⟧ he/she/it/self one the/this/who of_the king to_ _speak, 14 one/which? the/this/who ⟦κακοῖς⟧ this/he/she/it ⟦σεαντὸν⟧ ⟦ἀλογίστως⟧ ⟦ἀπολλεῖς⟧, 15 Eleazar? I/we on_one_ _hand the/this/who ⟦ἡψημένων⟧ food ⟦παραθήσομεν⟧; you but/and ⟦ὑποκρινόμενος⟧ the/this/who ⟦ὑείων⟧ ⟦ἀπογεύσασθαι⟧, ⟦σώθητι⟧. 16 and the/this/who Eleazaros, just_as ⟦πικρότερον⟧ through/because_of the/this/who ⟦συμβουλίας⟧ ⟦αἰκισθεὶς⟧, to_cry_out, 17 not thus(-ly) badly ⟦φρονήσαιμεν⟧ the/this/who Habra'am ⟦παῖδες⟧, so ⟦μαλακοψυχήσαντας⟧ ⟦ἀπρεπὲς⟧ I/we ⟦δρᾶμα⟧ ⟦ὑποκρίνασθαι⟧. 18 and for ⟦ἀλόγιστον⟧, if to/with truth ⟦ζήσαντες⟧ the/this/who until ⟦γήρως⟧ life, and the/this/who upon/to/against he/she/it/self glory lawfully to_keep/guard, now ⟦μεταβαλοίμεθα⟧, 19 and he/she/it/self on_one_hand I/we ⟦γενοίμεθα⟧ the/this/who ⟦νέοις⟧ ungodlinessness mark/example, in_order_that/to a_model to_be the/this/who ⟦μιεροφαγίας⟧. 20 shameful for if ⟦ἐπιβιώσωμεν⟧ ⟦ἀλίγον⟧ time, 21 and this/he/she/it ⟦καταγελώμενοι⟧ to/with all upon/to/against timidity; and by/under on_one_hand of_the tyrant ⟦καταφρονηθῶμεν⟧ which/how ⟦ἄνανδροι⟧, the/this/who but/and divine/sulfur I/we law until death not ⟦προασπίσαιμεν⟧. 22 to/with this/he/she/it you on_one_hand, oh!/to_be Habra'am ⟦παῖδες⟧, ⟦εὐγενῶς⟧ above/for the/this/who piety ⟦τελευτᾶτε⟧. 23 the/this/who but/and of_ _the tyrant ⟦δορυφόροι⟧, one/which? to_ensue? 24 to/with the/this/who ⟦ἀνάγκας⟧ thus(-ly) ⟦μεγαλοφρονοῦντα⟧ he/she/it/self to_perceive and nor to/with the/this/who ⟦οἰκτιρμὸν⟧ he/she/it/self ⟦μεταβαλλόμενον⟧, upon/to/against fire he/she/it/self to_bring. 25 ⟦Ἔνθα⟧ through/because_of ⟦κακοτέχνων⟧ ⟦ὀργάνων⟧ ⟦καταφλέγοντες⟧ he/she/it/self ⟦ὑπερέπτοσαν⟧, and ⟦δυσώδεις⟧ ⟦χυλοὺς⟧ toward the/this/who ⟦μυκτῆρας⟧ he/she/it/self/my/your/him-self/there ⟦κατέχεον⟧.

Literal Version

26 the/this/who but/and until the/this/who bone already [[κατακεκαυμένος]] and to_ensue [[λιποθυμεῖν]], [[ἀνέτεινεν]] the/this/who eye to/with the/this/who God, and to_say, you [[οἶσθα]], God, be_present I/we to_save, **27** torment [[καυστικαῖς]] to_die through/because_of the/this/who law. **28** propitious/gracious [[γενοῦ]] the/this/who Gentile_nation you, [[ἀρκεσθεὶς]] the/this/who our about he/she/it/self condemnation. **29** [[Καθάρσιον]] he/she/it/self to_do/make the/this/who my blood, and [[ἀντίψυχον]] he/she/it/self to_ _take the/this/who my soul. **30** and this/he/she/it to_say the/this/who sacred man [[εὐγενῶς]] the/this/who torment [[ἐναπέθανεν]], and until the/this/who of_the death [[βασάνων]] to_oppose the/this/who [[λογισμῷ]] through/because_of the/this/who law. **31** undeniably [[οἶν]] master to_be the/this/who to_suffer the/this/who pious thought. **32** if for the/this/who passion of_the [[λογισμοῦ]] [[κεκρατήκει]], this/he/she/it if [[ἀπεδόμην]] the/this/who the/this/who [[ἐπικρατείας]] testimony. **33** now but/and of_the [[λογισμοῦ]] the/this/who passion [[νικήσαντος]], he/she/it/self [[προσηκόντως]] the/this/who the/this/who reign [[προσνέμομεν]] authority. **34** and just to_be [[ὁμολογεῖν]] I/we, the/this/who power to_be of_the [[λογισμοῦ]], where(-ever) indeed and the/this/who outside [[ἀλγηδόνων]] [[ἐπικρατεῖ]]. **35** since and [[γελοῖον]]; and no alone/only the/this/who [[ἀλγηδόνων]] to_show/prove to_grasp/seize the/this/who [[λογισμὸν]], but and the/this/who pleasure to_grasp/seize, nor he/she/it/self [[ὑπείκειν]].

7:1 just_as and [[ἄριστος]] captain the/this/who of_the father I/we Eleazarou thought, [[πηδαλιουεχῶν]] the/this/who the/this/who piety ship in/on/among the/this/who the/this/who to_suffer sea, **2** and [[καταικιζόμενος]] the/this/who of_the tyrant [[ἀπειλαῖς]], and [[καταντλούμενος]] the/this/who the/this/who [[βασάνων]] [[τρικυμίαις]], **3** according_to none way [[μετέτρεψεν]] the/this/who the/this/who piety [[οἴακας]], until which/whither [[ἔπλευσεν]] upon/to/against the/this/who the/this/who death [[νίκης]] harbour. **4** no thus(-ly) city much and various [[μηχανήμασιν]] [[ἀντέσχεν]] once/when [[πολιορκουμένη]], which/how the/this/who all-holy that the/this/who [[ἱερὰν]] soul [[αἰκισμοῖς]] and/both and [[στρέβλαις]] [[πυρπολούμενος]], [[ἐκίνησεν]] the/this/who [[πολιορκοῦντας]], through/because_ _of the/this/who [[ὑπερασπίζοντα]] the/this/who piety [[λογισμόν]]. **5** just_as for [[πρόκρημνον]] [[ἄκραν]], the/this/who my/your/him-self mind the/this/who father Eleazaros to_ _stretch_out, [[περιέκλασεν]] the/this/who [[μαινομένους]] the/this/who to_suffer [[κλύδωνας]]. **6** Omega/oh!/to_be [[ἄξιε]] the/this/who priesthood [[ἱερεῦ]], no [[ἐμίανας]] the/this/who [[ἱεροὺς]] tooth, and_not the/this/who reverence_for_God and cleansing [[χωρήσασαν]] [[γαστέρα]] [[ἐκοινώνησας]] [[μιεροφαγίᾳ]]; **7** Omega/oh!/to_be [[σύμφωνε]] law, and [[φιλόσοφε]] sulfur life. **8** such_as_this be_necessary to_be the/this/who [[δημιουργοῦντας]] the/this/who law one's_ _own/private blood, and [[γενναίῳ]] [[ἰδρῶτι]] the/this/who until death [[πάθεσιν]] [[ὑπερασπίζοντας]]. **9** you father, the/this/who [[εὐνομίαν]] I/we through/because_of the/this/who [[ὑπομονῶν]] toward glory [[ἐκύρωσας]], and the/this/who [[ἁγιαστίαν]] [[σεμνολογήσας]] no [[κατέλυσας]],

Readers' Version

pains, but that it's also superior to the pleasures, and withstands them.

Eleazar's example of faith and self-control

7:1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of emotions, **2** and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, **3** in no way shifted the rudder of piety until it sailed into the harbour of victory over death. **4** No besieged city has ever held out against many and various war machines as that holy man did when his pious soul was tried with the fiery trial of tortures and rackings and moved his besiegers through the religious reasoning that shielded him. **5** Because father Eleazar, projecting his disposition, broke the raging waves of the emotions as with a jutting cliff. **6** Oh priest worthy of the priesthood! You didn't pollute your sacred teeth, nor make your appetite, which had always embraced the clean and lawful, a partaker of profanity. **7** Oh harmoniser with the law, and sage devoted to a divine life! **8** Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even to death. **9** You, father, have gloriously established our right government by your endurance; and making of much account our past service, prevented its destruction, and by your actions, have made credible the words of philosophy. **10** Oh aged man of more power than tortures, elder more vigorous than fire, greatest king over the emotions, Eleazar! **11** Because as father Aharon (Aaron), armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, **12** so, Eleazar, the descendant of Aharon, wasted away by the fire, didn't give up his reasoning. **13** What's

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most wonderful is that though he was an old man, though the labours of his body were now spent, his muscles were relaxed, and his sinews worn out, he recovered youth. **14** By the spirit of reasoning, and the reasoning of Yitshak (Isaac), he rendered powerless the many-headed rack. **15** Oh blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. **16** If, then, an old man, through religion, despised tortures even to death, then certainly religious reasoning is ruler of the emotions. **17** But perhaps some might say, "It isn't all who conquer emotions, as not all possess wise reasoning." **18** But those who've meditated on religion with their whole heart, these alone can master the emotions of the flesh: **19** they who believe that to God they don't die; for, as our forefathers, Avraham, Yitshak, and Ya'akov (Jacob), they live to God. **20** This circumstance, then, is by no means an objection, that some who have weak reasoning are governed by their emotions, **21** since what person, walking religiously by the whole rule of philosophy, and believing in God, **22** and knowing that it's a blessed thing to endure all kinds of hardships for virtue, wouldn't, for the sake of religion, master his emotion? **23** Because only the wise and brave man is lord over his emotions. **24** This is why even boys, trained with the philosophy of religious reasoning, have conquered still more bitter tortures; **25** for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,

Seven brothers face the king's threats

8:1 then, indeed, vehemently swayed with emotion, he commanded to bring others of the adult Ivrim (Hebrews), and if they'd eat of the unclean thing, to let them go when they'd eaten; but if they objected, to torment them more grievously. **2** The tyrant having given this charge, seven kindred were brought into his presence, along with their aged mother. They were handsome, modest, well-born, and altogether comely. **3** When the tyrant saw them encircling their mother as in a dance, he was pleased with them. Being struck with their becoming and innocent manner, smiled

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and through/because_of the/this/who work ⟦ἐπιστοποίησας⟧ the/this/who the/this/who philosophy word.
10 Omega/oh!/to_be ⟦βασάνων⟧ ⟦βιότερε⟧ an_old_man, fire ⟦εὐτονώτερε⟧ ⟦πρεσβύτα⟧, and to_suffer ⟦μέγιστε⟧ king Eleazar.
11 just_as for the/this/who father ⟦Ἀαρὸν⟧ the/this/who ⟦θυμιατηρίῳ⟧ ⟦κατθωπλισμένος⟧, through/because_of of_the ⟦ἐθνοπλήθου⟧ ⟦ἐπιτρέχων⟧ the/this/who ⟦ἐμπυριστὴν⟧ to_ _conquer angel. **12** thus(-ly) the/this/who A'arōnida^{y}s Eleazaros through/because_of of_the fire ⟦ὑπερτηκόμενος⟧ no ⟦μετετράπη⟧ the/this/who ⟦λογισμόν⟧. **13** and_yet/although the/this/who ⟦θαυμασιώτατον⟧, an_old_man to_be, ⟦λελυμένων⟧ on_one_hand already the/this/who of_the body travail, and ⟦περιεχαλασμένων⟧ but/and the/this/who flesh, ⟦κεκμηκότων⟧ but/and and the/this/who ⟦νεύρων⟧, ⟦ἀνενέασεν⟧. **14** the/this/who spirit/breath of_the ⟦λογισμοῦ⟧, and the/this/who ⟦Ἰσακείῳ⟧ ⟦λογισμῷ⟧ the/this/who ⟦πολυκέφαλον⟧ ⟦στρέβλαν⟧ ⟦ἠκύρωσεν⟧. **15** Omega/oh!/to_be blessed ⟦γήρως⟧, and ⟦σεμνῆς⟧ ⟦πολιᾶς⟧, and life ⟦νομίμου⟧, which faithful death seal to_perfect. **16** if but/and then an_old_ _man the/this/who until death ⟦βασάνων⟧ ⟦περιεφρόνησεν⟧ through/because_of piety, undeniably ruler to_be the/this/who to_suffer the/this/who pious thought.
17 perhaps but/and if ⟦εἴποιέν⟧ one, the/this/who to_suffer no all ⟦περικρατοῦσιν⟧, that/since and_not all ⟦φρόνιμον⟧ to_ _have/be the/this/who ⟦λογισμόν⟧. **18** but just_as/how_much piety ⟦προνοοῦσιν⟧ out_from all heart, this/he/she/it alone be_able to_grasp/seize the/this/who the/this/who flesh to_ _suffer; **19** the/this/who to_trust_(in), that/since God no to_ _die, just_as for the/this/who patriarch I/we Habra'am, Isa'ak, Yakōb, to_live the/this/who God. **20** none therefore/then ⟦ἐναντιοῦται⟧ the/this/who ⟦φαίνεσθαί⟧ one ⟦παθοκρατεῖσθαι⟧ through/because_of the/this/who weak ⟦λογισμόν⟧. **21** since one/which? to/with all the/this/who the/this/who philosophy rule piously philosopher, and to_ _trust_(in) God, **22** and to_perceive that/since through/because_of the/this/who virtue all travail ⟦ὑπομένειν⟧ blessed to_be, no if ⟦περικρατήσειεν⟧ the/this/who to_suffer through/because_of the/this/who piety? **23** alone for the/this/who wise and self-controlled vigorous to_be the/this/who to_suffer lord.
24 through/because_of this/he/she/it indeed actually and ⟦μειρακίσκοι⟧ the/this/who the/this/who piety ⟦λογισμῷ⟧ ⟦φιλοσοφουντες⟧ ⟦χαλεπωτερων⟧ ⟦βασανιστηρίων⟧ ⟦ἐπεκράτησαν⟧. **25** since for according_to the/this/who first test ⟦ἐνικήθη⟧ ⟦περιφανὴς⟧ the/this/who tyrant, not ⟦δυνηθεὶς⟧ ⟦ἀναγκάσαι⟧ ⟦γέροντα⟧ ⟦μιαιροφαγῆσαι⟧.

8:1 the/this/who but/and so very ⟦περιπαθῶς⟧ to_order another out_from the/this/who age/height the/this/who Hebraiōn to_bring; and if on_one_hand ⟦μιεροφαγήσαιεν⟧, to_ _release ⟦φάγοντας⟧; if but/and ⟦ἀντιλέγοιεν⟧, ⟦πικρότερον⟧ ⟦βασανίζειν⟧. **2** this/he/she/it ⟦διαδεξαμένου⟧ of_the tyrant, be_present ⟦ἀγόμενοι⟧ with/after ⟦γηραιᾶς⟧ mother seven brother, good and/both and ⟦αἰδήμονες⟧ and ⟦γενναῖοι⟧ and in/on/among all ⟦χαριέντες⟧. **3** which to_perceive the/this/who tyrant just_as in/on/among ⟦χορῷ⟧ ⟦περιέχοντας⟧ ⟦μέσην⟧ the/this/who mother, ⟦ἤσθετο⟧ upon/to/against he/she/it/self, and the/this/who ⟦εὐπρεπείας⟧ ⟦ἐκπλαγεὶς⟧ and the/this/who ⟦εὐγενείας⟧

Literal Version

[[προσεμειδίασεν]] he/she/it/self, and near/neighbour to_call, to_say, 4 Omega/oh!/to_be [[νεανίαι]] hospitably I/we according_to one each you to_marvel the/this/who beauty; and the/this/who multitude so_great brother [[ὑπερτιμῶν]], no alone/only to_consult not [[μανῆναι]] the/this/who he/she/it/self/my/your/him-self the/this/who [[προβασανισθέντι]] [[γέροντι]] insanity; 5 but and to_ _plead/comfort [[συνείξαντας]] the/this/who my [[ἀπολαῦσαι]] [[φιλίας]]; be_able for just_as [[κολάζειν]] the/this/who [[ἐπιτάγμασιν]], [[σῦτως]] and [[εὐεργετεῖν]] the/this/who [[εὐπειθοῦντάς]] I/we. 6 [[Πιστεύσατε]] therefore/then, and beginning upon/to/against the/this/who my thing [[ἡγεμονικὰς]] to_take, to_deny the/this/who [[πάτριον]] I/we the/this/who citizenship [[θεσμόν]]; 7 and [[μεταλαβόντες]] [['Ελληνικοῦ]] life, and [[μεταδιαιτηθέντες]] [[ἐντρυφήσατε]] the/this/who [[νεότησιν]] you. 8 since if [[ὀργίλως]] I/we [[διάθησθε]] through/because_of the/this/who disobedience you, [[ἀναγκάσετέ]] I/we upon/to/against [[δειναῖς]] [[κολάσεσιν]] one each you through/because_of the/this/who [[βασάνων]] to_destroy. 9 [[Κατελεήσατε]] therefore/then my/your/him-self, which and the/this/who warlike [[ἔγωγε]] and the/this/who age/height and the/this/who [[εὐμορφίας]] [[οἰκτείρομαι]]. 10 no [[διαλογιεῖσθε]] this/he/she/it, that/since none you to_disobey but/however of_the with/after [[στρεβλῶν]] to_die to_lay_up? 11 this/he/she/it but/and to_ _speak, to_order toward the/this/who before [[προτεθῆναι]] the/this/who [[βασανιστήρια]], that and through/because_of of_the fear [[πείσειεν]] he/she/it/self [[μιεροφαγῆσαι]]. 12 which/how but/and [[τροχούς]] and/both and [[ἀρθενβόλους]] [[στρεβλωτήρια]], and [[τροχαντῆρας]] and [[καταπέλτας]] and [[λέβητας]], [[τήγανά]] and/both and [[δακτυλήθρας]], and hand [[σιδηρᾶς]] and [[σφῆνας]], and the/this/who [[ζώπυρα]] of_the fire the/this/who [[δορυφόροι]] [[προέθησαν]], to_take_up/suppose but/and the/this/who tyrant, to_say, [[μειράκια]] to_fear, 13 and which [[σέβεσθε]] condemnation, propitious/gracious you to_be through/because_of necessity [[παρανομήσασιν]]. 14 the/this/who but/and to_hear [[ἐπαγωγὰ]], and to_see a_ _certain_one, no alone/only no to_fear, but and [[ἀντεφιλοσόφησαν]] the/this/who tyrant, and through/because_of the/this/who [[εὐλογιστίας]] the/this/who [[τυραννίδα]] he/she/it/self/my/your/him-self/there [[κατέλυσαν]]. 15 and actually [[λογισώμεθα]]; if [[δειλόψυχοί]] one to_be, and [[ἄνανδροι]] in/on/among he/she/it/self, [[ποίοις]] if [[ἐχρήσαντο]] word? not this/he/she/it? 16 Omega/oh!/to_be [[τάλανες]] I/we, and greatly foolish; king I/we to_plead/comfort, and upon/to/against good_deed [[φωνοῦντος]], not [[πεισθείημεν]] he/she/it/self? 17 one/which? [[βουλήμασιν]] empty my/your/him-self [[εὐφραίνομεν]], and [[θανατηφόρον]] disobedience be_bold? 18 no [[φοβησόμεθα]], man brother, the/this/who [[βασανιστήρια]], and [[λογιούμεθα]] the/this/who the/this/who [[βασάνων]] threat, and [[φευξόμεθα]] the/this/who empty_ _conceit this/he/she/it and [[ὀλεθροφόρον]] [[ἀλαζονείαν]]? 19 [['Ελεήσωμεν]] the/this/who my/your/him-self age/height, and [[κατοικτειρήσωμεν]] the/this/who the/this/who mother old_age; 20 and [[ἐνθυμηθῶμεν]], that/since to_disobey

Readers' Version

at them, and calling them near, said, 4 "O youths, with favourable feelings, I admire the beauty of each of you. Greatly honouring so numerous a band of kindred, I not only counsel you not to share the madness of the old man who's been tortured before, 5 but I beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them. 6 Put confidence in me, then, and you'll receive places of authority in my government, if you forsake your national way of life, 7 and, conforming to the Greek way of life, alter your rule and revel in youth's delights. 8 Because if you provoke me by your disobedience, you'll compel me to destroy every one of you with terrible punishments by tortures. 9 Have mercy, then, on your own selves, whom I, although an enemy, am compassionate for your age and attractive appearance. 10 won't you consider this: that if you disobey, there'll be nothing left for you but to die in torture?"

11 When he'd said this, he ordered the instruments of torture to be brought forward, that fear might prevail on them to eat unclean meat. 12 When the spearman brought forward the wheels, the racks, the hooks, racks, cauldrons, pans, finger-racks, iron hands and wedges, and bellows, the tyrant continued: 13 "Fear, young men, and the righteousness which you worship will be merciful to you if you transgress because of compulsion."

14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only weren't afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power. 15 Now let's consider the matter. Had any of them been weak-spirited and cowardly among them, what reasoning would they've employed but these? 16 "O wretched that we are, and extremely senseless! When the king exhorts us, and calls us to his bounty, shouldn't we obey him? 17 Why do we cheer ourselves with vain counsels, and venture on a disobedience bringing death? 18 Shouldn't we fear, Oh kindred, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? 19 Let's have compassion on our age and relent over the years of our mother. 20 Let's bear in mind that we'll be dying as rebels. 21 Divine Justice will pardon us if we fear the king through necessity. 22 Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? 23 Let's not oppose necessity, nor seek vain-glory by our own torture. 24 The law itself wouldn't arbitrarily put us to death because we dread torture. 25 Why has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?"

26 But the young men didn't say or think anything of this kind when about to be tortured. 27 Because they were well aware of the sufferings, and masters of the pains. 28–29 So that as soon as the tyrant had ceased counselling them to eat the unclean, they all with one voice, as from the same heart said,

Readers' Version

9:1 "Why do you delay, Oh tyrant? Because we're more ready to
die than to transgress the injunctions of our fathers. **2** We'd be
disgracing our fathers if we didn't obey the law, and take knowl-
edge for our guide. **3** Oh tyrant, counsellor of law-breaking,
don't, hating us as you do, pity us more than we pity ourselves.
4 Because we consider your escape to be worse than death. **5** You
try to scare us by threatening us with death by tortures, as
though you'd learnt nothing by the death of Eleazar. **6** But if
aged men of the Ivrim (Hebrews) have died in the cause of reli-
gion after enduring torture, more rightly should we younger
men die, scorning your cruel tortures, which our aged instructor
overcame. **7** Make the attempt, then, Oh tyrant. If you put us to
death for our religion, don't think that you harm us by torturing
us. **8** Because we through this ill-treatment and endurance will
gain the rewards of virtue. **9** But you, for the wicked and
despotic slaughter of us, will, from the Divine vengeance, en-
dure eternal torture by fire."

The first two brothers are killed

10 When they'd said this, the tyrant
wasn't only exasperated against them for
being disobedient, but enraged with them for being ungrateful.
11 So, at his bidding, the torturers brought the oldest of them,
and tearing through his tunic, bound his hands and arms on
each side with straps. **12** When they'd laboured hard without ef-
fect in scourging him, they hurled him on the wheel. **13** The no-
ble youth, extended on this, became dislocated. **14** With every
member disjointed, he denounced the tyrant, saying, **15** "O most
accursed tyrant, and enemy of heavenly justice, and
cruel-hearted, I'm no murderer, nor sacrilegious man, whom
you torture, but a defender of the Divine law."

16 And when the spearmen said, "Consent to eat, that you may
be released from your tortures," **17** he answered, "Not so power-
ful, Oh accursed lackeys, is your wheel, as to stifle my reasoning.
Cut my limbs, and burn my flesh, and twist my joints. **18** Because

Literal Version

⟦τεθνηξόμεθα⟧. **21** ⟦Συγγνώσεται⟧ but/and I/we and
the/this/who ⟦θεία⟧ condemnation through/because_of
necessity the/this/who king ⟦φοβηθεῖσιν⟧. **22** one/which?
⟦ἐξάγομεν⟧ my/your/him-self of_the ⟦ἡδίστου⟧ life, and
⟦ἐπιστεροῦμεν⟧ my/your/him-self of_the ⟦γλυκέος⟧ world?
23 not ⟦βιαζώμεθα⟧ the/this/who necessity, nor
⟦κενοδοξήσωμεν⟧ upon/to/against the/this/who
my/your/him-self torture. **24** and_not he/she/it/self
the/this/who temple voluntarily I/we ⟦θανατοῖ⟧ ⟦φοβηθέντας⟧
the/this/who ⟦βασανιστήρια⟧. **25** whence/how I/we
the/this/who ⟦τοσαύτη⟧ ⟦ἐντέηκεν⟧ love_of_dispute, and
the/this/who ⟦θανατεφόρος⟧ ⟦ἀρέσκει⟧ ⟦καρτερία⟧, be_present
with/after ⟦ἀταραξίας⟧ it_should_be the/this/who king
⟦πεισθέντας⟧? **26** but this/he/she/it none to_say the/this/who
⟦νεανίαι⟧ ⟦βασανίζεσθαι⟧ to_ensue, and_not ⟦ἐνεθυμήθησαν⟧.
27 to_be for ⟦περιφρονες⟧ the/this/who to_suffer, and
⟦αὐτηκράτορες⟧ the/this/who ⟦ἀλγηδόνων⟧. so together
the/this/who to_cease the/this/who tyrant ⟦συμβουλεύοντα⟧
he/she/it/self ⟦μιεροφαγῆσαι⟧, all through/because_of one
voice/sound together, just_as away_from the/this/who
he/she/it/self soul, to_say,

9:1 one/which? to_ensue, oh!/to_be tyrant? ready for to_be
to_die, or/than ⟦παραβαίνειν⟧ the/this/who ⟦πατρίους⟧ I/we
commandment. **2** and ⟦αἰσχυνόμεθα⟧ for the/this/who
⟦προγόνους⟧ ⟦εἰκότως⟧, if not the/this/who of_the law ready_
_obedience and ⟦συμβούλῳ⟧ knowledge ⟦χρησαίμεθα⟧.
3 ⟦Σύμβουλε⟧ tyrant lawlessness, not I/we to_hate above/for
he/she/it/self I/we ⟦ἐλέα⟧. **4** ⟦Χαλεπώτερον⟧ for
he/she/it/self of_the death ⟦νομίζομεν⟧ to_be you
the/this/who upon/to/against the/this/who ⟦παρανόμῳ⟧
salvation I/we mercy. **5** ⟦Ἐκφοβεῖς⟧ but/and I/we,
the/this/who through/because_of the/this/who ⟦βασάνων⟧
I/we death ⟦ἀπειλῶν⟧, just_as not before ⟦βραχέως⟧ from_with
Eleazarou to_learn. **6** if but/and the/this/who ⟦γέροντες⟧
the/this/who Hebraiōn through/because_of the/this/who
piety and ⟦βασανισμὸυς⟧ ⟦ὑπομείναντες⟧ to_die,
⟦ἀποθάνοιμεν⟧ if ⟦δικαιότερον⟧ I/we the/this/who ⟦νέοι⟧,
the/this/who ⟦βασάνους⟧ the/this/who ⟦σῶν⟧ ⟦ἀναγκῶν⟧
⟦ὑπεριδόντες⟧, which and the/this/who instructor an_old_man
to_conquer. **7** ⟦Πείραζε⟧ ⟦γαροῦν⟧ tyrant; and the/this/who
I/we soul if ⟦θανατώσεις⟧ through/because_of the/this/who
piety, not ⟦νομίσῃς⟧ I/we ⟦βλάπτειν⟧ ⟦βασανίζων⟧. **8** I/we on_
_one_hand for through/because_of ⟦τῆσδε⟧ the/this/who
suffering and perseverance, the/this/who the/this/who
⟦ἀρετῆς⟧ ⟦ἆθλα⟧ ⟦οἴσομεν⟧. **9** you but/and through/because_of
the/this/who I/we ⟦μιαροφονίαν⟧ ⟦αὐτάρχη⟧ ⟦καρτερήσεις⟧
about the/this/who divine ⟦δίκης⟧ eternal ⟦βάσανον⟧
through/because_of fire. **10** this/he/she/it he/she/it/self
⟦εἰπόντων⟧, no alone/only which/how according_to to_
_disobey ⟦ἐχαλέπαινεν⟧ the/this/who tyrant, but which/how
and according_to ⟦ἀχαρίστων⟧ to_anger. **11** whence
the/this/who ⟦πρεσβύτατον⟧ he/she/it/self ⟦κελευθέντες⟧
⟦παρήγαγον⟧ the/this/who ⟦μαστιστὰι⟧, and to_tear
the/this/who tunic ⟦διέδησαν⟧ the/this/who hand
he/she/it/self/my/your/him-self/there and the/this/who
⟦βραχίονας⟧ leather_strap ⟦ἑκατέρωθεν⟧. **12** which/how
but/and to_strike the/this/who whip ⟦ἐκοπίασαν⟧, nothing
⟦ἀνύοντες⟧, ⟦ἀνέβαλον⟧ he/she/it/self upon/to/against

Literal Version

the/this/who course/wheel. **13** about which ⟦κατατεινόμενος⟧ the/this/who of_noble_birth young_man, loose-jointed to_be. **14** and according_to all member ⟦κλώμενος⟧ ⟦κατηγόρει⟧, to_ _speak, **15** tyrant ⟦μιαιρώτατε⟧, and the/this/who heavenly ⟦δίκης⟧ enemy, and ⟦ὠμόφρον⟧, no ⟦ἀνδροφονήσαντά⟧ I/we this/he/she/it ⟦καταικίζεις⟧ the/this/who way, and_not ⟦ἀσεβήσαντα⟧, another/but sulfur law ⟦προασπίζοντα⟧. **16** and the/this/who ⟦δορυφόρων⟧ to_speak, ⟦ὁμολόγησον⟧ to_eat, ⟦οὕπως⟧ ⟦ἀπαλλαγῇς⟧ the/this/who ⟦βασάνων⟧, **17** the/this/who but/and to_say, no thus(-ly) strong you to_be the/this/who way, oh!/to_be ⟦μιαιροὶ⟧ servant, so I/we the/this/who ⟦λογισμὸν⟧ ⟦ἄξαι⟧; ⟦τέμνετέ⟧ I/we member, and ⟦πυροῦτε⟧ the/this/who flesh, and ⟦στρεβλοῦτε⟧ the/this/who ⟦ἄρθρα⟧. **18** through/because_of all for you ⟦πείσω⟧ the/this/who ⟦βασάνων⟧; that/since alone ⟦παῖδες⟧ Hebraiōn above/for ⟦ἀρετῆς⟧ to_be ⟦ἀνίκητοι⟧. **19** this/he/she/it to_ _speak toward fire ⟦ἐπέτρωσαν⟧, and ⟦διερεθίζοντες⟧, the/this/who course/wheel ⟦προσεπικατέτεινον⟧. **20** ⟦Ἐμολύνετο⟧ but/and from_all_sides blood the/this/who course/wheel, and the/this/who a_heap the/this/who ⟦ἀνθρακιᾶς⟧ the/this/who the/this/who ⟦ἰχώρων⟧ ⟦ἐσβέννυτο⟧ ⟦σταλαγμοῖς⟧, and about the/this/who ⟦αὐξονας⟧ of_the ⟦ὀργάνου⟧ ⟦περιέῤῥεον⟧ the/this/who/which ⟦σάρκες⟧. **21** and ⟦περιτετηκμένον⟧ already to_have/be the/this/who the/this/who bone a_bank_of_water the/this/who high-minded and ⟦Ἀβραμιαῖος⟧ young_man no to_groan. **22** but just_as in/on/among fire ⟦μετασχηματιζόμενος⟧ toward incorruptibility, to_remain/endure ⟦εὐγενῶς⟧ the/this/who ⟦στρέβλας⟧. **23** ⟦Μιμήσασθέ⟧ I/we, brother, to_speak; not I/we the/this/who an_age ⟦λειποτακτήσητε⟧, nor ⟦ἐξομόσησθέ⟧ I/we the/this/who the/this/who ⟦εὐψυχίας⟧ brotherhood; ⟦ἱερὰν⟧ and ⟦εὐγενῆ⟧ warfare ⟦στρατεύσασθε⟧ about the/this/who piety. **24** through/because_of which propitious/gracious the/this/who just and of_a_father I/we foresight the/this/who Gentile_nation ⟦γενηθεῖσα⟧ ⟦τιμωρήσειεν⟧ the/this/who ⟦ἀλάστορα⟧ tyrant. **25** and this/he/she/it to_say the/this/who reverent young_man, ⟦ἀπέῤῥηξεν⟧ the/this/who soul. **26** ⟦Θαυμασάντων⟧ but/and all the/this/who ⟦καρτεροψυχίαν⟧ he/she/it/self/my/your/him-self/there, ⟦ἦγον⟧ the/this/who ⟦δορυφόροι⟧ the/this/who according_to age/height ⟦τοῦ⟧ ⟦προτέρου⟧ secondly, and ⟦σιδηρᾶς⟧ ⟦ἐναρμοσάμενοί⟧ hand, ⟦ὀξέσιν⟧ the/this/who ⟦ὄνυξιν⟧, the/this/who ⟦ὀργάνοις⟧ ⟦καταπέλτῃ⟧ ⟦προσέδησαν⟧ he/she/it/self. **27** which/how but/and, if to_eat to_plan before ⟦βασανίζεσθαι⟧ ⟦πυνθανόμενοι⟧, the/this/who ⟦εὐγενῆ⟧ resolution to_hear; **28** away_from the/this/who ⟦τενόντων⟧ the/this/who ⟦σιδηραῖς⟧ hand ⟦ἐπισπασάμενοι⟧, until indeed the/this/who ⟦γενείων⟧ the/this/who flesh all and the/this/who the/this/who head ⟦δορὰν⟧ the/this/who ⟦παρδάλειοι⟧ ⟦θῆρες⟧ ⟦ἀπέσυραν⟧; the/this/who but/and this/he/she/it difficultly the/this/who ⟦ἀλγηδόνα⟧ ⟦καρτερῶν⟧, to_speak, **29** which/how agreeable all way death, through/because_of the/this/who ⟦πάτριον⟧ I/we piety; to_say and/both to/with the/this/who tyrant, **30** no to_think, all ⟦ὠμότατε⟧ tyrant, greater I/we/my you now ⟦βασανίζεσθαι⟧, to_see you ⟦νικώμενον⟧ the/this/who the/this/who ⟦τυραννίδος⟧ ⟦ὑπερήφανον⟧ ⟦λογισμὸν⟧ by/under the/this/who

Readers' Version

through all my torments I'll convince you that the children of the Ivrim (Hebrews) are alone unconquered on behalf of virtue."

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him on the wheel still more. **20** The wheel was defiled all over with blood. The hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine. **21** Although the framework of his bones was now destroyed, the high-minded and Abrahamic youth didn't groan. **22** But, as though transformed by fire into immortality, he nobly endured the rackings, saying, **23** "Imitate me, Oh kindred. Never desert your station, nor renounce my brotherhood in courage. Fight the holy and honourable fight of religion, **24** by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant." **25** Saying this, the revered youth abruptly closed his life.

26 When all admired his courageous soul, the spearmen brought forward him who was second oldest, and having put on iron gauntlets with sharp hooks, bound him to the rack. **27** When, on enquiring whether he'd eat before he was tortured, they heard his noble sentiment. **28** After they with the iron gauntlets had violently dragged all the flesh from the neck to the chin, the panther-like animals tore off the very skin of his head, but he, bearing with firmness this misery, said, **29** "How sweet is every form of death for the religion of our fathers!" Then he said to the tyrant, **30** "Don't you think, most cruel of all tyrants, that you're now tortured more than I, finding your arrogant conception of tyranny conquered by our perseverance in behalf of our religion? **31** Because I lighten my suffering by the pleasures which are connected with virtue. **32** But you're tortured with threatenings for impiety. You won't escape, most corrupt tyrant, the vengeance of Divine anger."

Readers' Version

The third and fourth brothers remain faithful

10:1 Now this one endured this praiseworthy death. The third was brought along, and exhorted by many to taste and save his life. **2** But he cried out and said, "Don't you know that the father of those who are dead is my father also, and that the same mother bore me, and that I was brought up in the same way? **3** I don't renounce the noble relationship of my kindred. **4** Now then, whatever instrument of vengeance you have, apply it to my body, for you aren't able to touch my soul, even if you want to." **5** But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. **6** They dragged around his fingers, his arms, his legs, and his ankles. **7** Not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, and then dragged him to the wheel, **8** around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. **9** When about to die, he said, **10** "We, Oh accursed tyrant, suffer this for the sake of Divine education and virtue. **11** But you, for your impiety and blood shedding, will endure unceasing torments."

12 Thus having died worthily of his kindred, they dragged forward the fourth, saying, **13** "Don't share the madness of your kindred, but respect the king and save yourself."

14 But he said to them, "You don't have a fire so scorching as to make me play the coward. **15** By the blessed death of my kindred, and the eternal punishment of the tyrant, and the glorious life of the pious, I won't repudiate the noble brotherhood. **16** Invent, Oh tyrant, tortures, that you may learn, even through them, that I'm the brother of those tormented before."

17 When he'd said this, the blood-thirsty, murderous, and unholy Antiokos (Antiochus) ordered his tongue to be cut out. **18** But he said, "Even if you take away the organ of speech, God still hears the silent. **19** Listen, my tongue is extended, cut it off; for in spite of that you won't silence our reasoning. **20** We gladly lose our limbs on behalf of God. **21** But God will speedily find you, since you cut off the tongue, the instrument of divine melody."

Literal Version

through/because_of the/this/who piety I/we perseverance. **31** I/we on_one_hand for the/this/who through/because_of the/this/who virtue pleasure the/this/who travail ⟦ἐπικουφίζομαι⟧. **32** you but/and in/on/among the/this/who the/this/who ungodlinessness ⟦ἀπειλαῖς⟧ ⟦βασανίζῃ⟧; no to_ _escape but/and, ⟦μιαιρότατε⟧ tyrant, the/this/who the/this/who divine wrath ⟦δίκας⟧.

10:1 and this/he/she/it the/this/who ⟦ἀοίδιμον⟧ death ⟦καρτερήσαντος⟧, the/this/who third to_bring, ⟦παρακαλούμενος⟧ much by/under much that ⟦ἀπογευσάμενος⟧ ⟦σώζοιτο⟧. **2** the/this/who but/and ⟦ἀναβοήσας⟧, to_say, or/than be_ignorant, that/since he/she/it/self I/we the/this/who ⟦ἀποθανοῦσιν⟧ to_sow father, and the/this/who he/she/it/self mother ⟦ἐγέννεσιν⟧, and upon/to/against the/this/who he/she/it/self ⟦ἀνετράφην⟧ decree? **3** no ⟦ἐξόμνυμαι⟧ the/this/who ⟦εὐγενῆ⟧ the/this/who ⟦ἀδελφότητος⟧ kindred. **3a** to/with this/he/she/it if one to_have/be ⟦κολαστήριον⟧ ⟦προσαγάγετε⟧ the/this/who body I/we; the/this/who for soul I/we, and_not if to_will/desire, ⟦ἄψασθαι⟧ be_able. **5** the/this/who but/and bitterly ⟦ἐνέγκαντες⟧ the/this/who boldness of_the man, ⟦ἀρθρεμβόλοις⟧ ⟦ὀργάνοις⟧ the/this/who hand he/she/it/self/my/your/him-self/there and the/this/who foot ⟦ἐξήρθρουν⟧, and out_from joint ⟦ἀναμοχλεύοντες⟧ ⟦ἐξεμέλιζον⟧; **6** and the/this/who finger, and the/this/who ⟦βραχίονας⟧, and the/this/who leg, and the/this/who ⟦ἀγκῶνας⟧ ⟦περιέλκων⟧. **7** and according_to nothing way be_strong he/she/it/self ⟦ἄγξαι⟧, ⟦περισύραντες⟧ the/this/who leather with ⟦ἄκραις⟧ the/this/who the/this/who finger ⟦κορυφαῖς⟧ ⟦ἀπεσκύθιζον⟧, and immediately ⟦ἦγον⟧ upon/to/against the/this/who course/wheel. **8** about which out_from ⟦σφονδύλων⟧ ⟦ἐκμελιζόμενος⟧ ⟦ἑώρα⟧ the/this/who my/your/him-self flesh ⟦περιλακιζομένας⟧ and according_to ⟦σπλάγχνων⟧ ⟦σταγόνας⟧ blood ⟦ἀποῤῥεούσας⟧. **9** to_ensue but/and to_die, **10** to_say, I/we on_one_hand oh!/to_be ⟦μιαιρώτατε⟧ tyrant, through/because_of discipline and virtue God this/he/she/it to_suffer. **11** you but/and through/because_of the/this/who ungodlinessness and ⟦μιαιφονίαν⟧, ⟦ἀκαταλύτους⟧ ⟦καρτερήσεις⟧ ⟦βασάνους⟧. **12** and this/he/she/it ⟦θανόντος⟧ as_befits_a_brother, the/this/who fourth ⟦ἐπεσπῶντο⟧, to_ _speak, **13** not ⟦μανῆς⟧ and you the/this/who brother you the/this/who he/she/it/self/my/your/him-self insanity; but ⟦πεισθεὶς⟧ the/this/who king, ⟦σῶζε⟧ yourself. **14** the/this/who but/and he/she/it/self to_say, no thus(-ly) ⟦καυστικώτερον⟧ to_have/be according_to I/we/my the/this/who fire, so I/we ⟦δειλανδρῆσαι⟧. **15** by! the/this/who blessed the/this/who brother I/we death, and the/this/who eternal of_the tyrant destructive, and the/this/who ⟦ἀοίδιμον⟧ the/this/who ⟦εὐσεβῶν⟧ life, no to_deny the/this/who ⟦εὐγενῆ⟧ brotherhood. **16** ⟦Ἐπινόει⟧, tyrant, ⟦βασάνους⟧; in_ _order_that/to and through/because_of this/he/she/it ⟦μάθῃς⟧, that/since brother to_be the/this/who ⟦προβεβανασισθέντων⟧. **17** this/he/she/it to_hear the/this/who ⟦αἱμοβόρος⟧ and deadly,_malignant and ⟦πανμιαιρώτατος⟧ Antiokos, to_order the/this/who ⟦γλῶτταν⟧ he/she/it/self/my/your/him-self/there ⟦ἐκτεμεῖν⟧.

Literal Version

18 the/this/who but/and to_say, and/even_if/if ⟦ἀφέλῃς⟧ the/this/who the/this/who voice/sound an_instrument, and ⟦σιωπώντων⟧ to_hear the/this/who God. **19** look! ⟦κεχάλασται⟧ the/this/who tongue; ⟦τέμνε⟧; no for from_with this/he/she/it the/this/who ⟦λογισμὸν⟧ I/we ⟦γλωσσοτομήσεις⟧. **20** gladly above/for of_the God the/this/who of_the body member ⟦ἀκρωτηριαζόμενα⟧. **21** you but/and quickly ⟦μετελεύσεται⟧ the/this/who God; the/this/who for the/this/who ⟦θείων⟧ ⟦ὕμνων⟧ ⟦μελῳδὸν⟧ ⟦γλῶτταν⟧ ⟦ἐκτέμνεις⟧.

11:1 which/how but/and and this/he/she/it the/this/who torment ⟦καταικισθεὶς⟧ ⟦ἐναπέθανεν⟧, the/this/who fifth ⟦παρεπήδησεν⟧, to_speak, **2** no to_ensue, tyrant, to/with the/this/who above/for the/this/who ⟦ἀρετῆς⟧ torment to_ _refuse/excuse. **3** he/she/it/self but/and away_from myself to_ _pass_by, that and_I ⟦κατακτείνας⟧, about greater ⟦ἀδικημάτων⟧ ⟦ὀφειλήσῃς⟧ the/this/who heavenly condemnation ⟦τιμωρίαν⟧. **4** Omega/oh!/to_be ⟦μισάρετε⟧ and ⟦μισάνθρωπε⟧, one/which? ⟦δράσαντας⟧ I/we this/he/she/it ⟦πορθεῖς⟧ the/this/who way? **5** or/than evil/harm you to_ _think, that/since the/this/who all ⟦κτιστὴν⟧ ⟦εὐσεβοῦμεν⟧, and according_to the/this/who ⟦ἐνάρετον⟧ he/she/it/self/my/your/him-self/there to_live law? **6** but this/he/she/it to_honour, no ⟦βασάνων⟧ to_be worthy. **6a** if_ _so/since ⟦ᾐσθάνου⟧ a_human ⟦πόθων⟧, and hope to_have/be from_with God saving; **6b** now look!/to_perceive another's to_ _be God, ⟦πολεμεῖς⟧ the/this/who ⟦εὐσεβοῦντας⟧ toward the/this/who God. **9** such_as_this to_speak the/this/who ⟦δορυφόροι⟧ to_bind, he/she/it/self to_draw/persuade upon/to/against the/this/who ⟦καταπέλτην⟧; **10** upon/to/against the/this/who/which to_bind he/she/it/self upon/to/against the/this/who a_knee, and this/he/she/it ⟦ποδάγραις⟧ ⟦σιδηραῖς⟧ ⟦ἐφορμάσαντες⟧ the/this/who loins he/she/it/self/my/your/him-self/there upon/to/against the/this/who ⟦τροχιαῖον⟧ ⟦σφῆνα⟧ ⟦κατέκαμψαν⟧; about which all upon/to/against the/this/who ⟦τρονὸν⟧ scorpion way ⟦ἀνακλώμενος⟧ ⟦ἐξεμελίζετο⟧. **11** according_to this/he/she/it the/this/who way and the/this/who spirit/breath ⟦στενοχωρούμενος⟧, and the/this/who body ⟦ἀγχόμενος⟧, ⟦καλὰς⟧, to_speak, unwilling, **12** oh!/to_be tyrant, ⟦χάριτας⟧ I/we ⟦χαρίζῃ⟧ through/because_ _of ⟦γενναιοτέρων⟧ travail ⟦ἐπιδείξασθαι⟧ ⟦παρέχων⟧ the/this/who toward the/this/who law I/we ⟦καρτερίαν⟧. **13** to_decease but/and and this/he/she/it, the/this/who sixth to_bring ⟦μειρακίσκος⟧; which ⟦πυνθανομένου⟧ of_the tyrant if to_plan ⟦φαγὼν⟧ ⟦ἀπολύεσθαι⟧, the/this/who but/and to_say, **14** I/we the/this/who on_one_hand age/height the/this/who brother I/we to_be new, the/this/who but/and mind ⟦ἡλικιώτης⟧; **15** toward the/this/who he/she/it/self for and ⟦γεννηθέντες⟧ and ⟦τραφέντες⟧, above/for the/this/who he/she/it/self and to_die to_owe similarly. **16** so if you/your to_ _think ⟦βασανίξειν⟧, not ⟦μιαιροφαγοῦτας⟧ ⟦βασάνιζε⟧. **17** this/he/she/it he/she/it/self to_say ⟦παρῆγον⟧ upon/to/against the/this/who course/wheel. **18** upon/to/against which/whither ⟦κατατεινόμενος⟧ ⟦εὐμελῶς⟧ and ⟦ἐκσφονοδυλιζόμενος⟧ ⟦ὑπεκαίετο⟧. **19** and ⟦ὀβελίσκους⟧ sharp/swift ⟦πυρώσαντες⟧, the/this/who ⟦νότοις⟧ to_bring_to; and the/this/who ⟦πλευπὰ⟧

Readers' Version

The fifth and sixth brothers face death

11:1 When he'd died, disfigured in his torments, the fifth leapt forward, and said, **2** "I don't intend, Oh tyrant, to get excused from the torment which is on behalf of virtue. **3** But I've come of my own accord, that by my death you may owe heavenly vengeance and punishment for more crimes. **4** Oh you hater of virtue and of men, what have we done that you thus revel in our blood? **5** Does it seem evil to you that we worship the Founder of all things, and live according to his surpassing law? **6** But this is worthy of honours, not torments, **7** if you'd been capable of the higher feelings of men, and possessed the hope of salvation from God. **8** Listen now, being alien from God, you make war against those who are religious towards God."

9 As he said this, the spearbearers bound him and drew him to the rack, **10** to which binding him at his knees, and fastening them with iron fetters, they bent down his loins on the wedge of the wheel; and his body was then dismembered, scorpion-fashion. **11** With his breath thus confined, and his body strangled, he said, **12** "A great favour you bestow on us, Oh tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings."

13 He also being dead, the sixth, quite a youth, was brought out. On the tyrant asking him whether he'd eat and be delivered, he said, **14** "I'm indeed younger than my brothers, but in understanding I'm as old; **15** for having been born and reared to the same end. We're bound to die also on behalf of the same cause. **16** So that if you think it's proper to torment us for not eating the unclean, then torment!"

17 As he said this, they brought him to the wheel. **18** Extended on this, with limbs racked and dislocated, he was gradually roasted from beneath. **19** Having heated sharp spits, they approached them to his back; and having transfixed his sides, they burnt away his entrails. **20** He, while tormented, said, "O good and holy contest, in which for the sake of religion, we kindred have been called to the arena of pain, and haven't been conquered. **21** Because religious understanding, Oh tyrant, is unconquered. **22** Armed with upright virtue, I also will depart with my kindred. **23** I, too, bearing with me a great avenger, Oh inventor of tortures, and enemy of the truly pious. **24** We six youths have destroyed your tyranny. **25** Because isn't your inability to overrule our reasoning, and to compel us to eat the unclean, your destruction? **26** Your fire is cold to us. Your racks are painless, and your violence harmless. **27** Because the guards not of a tyrant

Readers' Version

but of a divine law are our defenders. Through this we keep our reasoning unconquered."

The youngest brother refuses to give in

12:1 When he, too, had undergone blessed martyrdom, and died in the cauldron into which he'd been thrown, the seventh, the youngest of all, came forward, **2** whom the tyrant pitying, though he'd been dreadfully reproached by his kindred, **3** seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying, **4** "You see the end of the madness of your kindred, for they've died in torture through disobedience. You, if disobedient, having been miserably tormented, will yourself perish prematurely. **5** But if you obey, you'll be my friend, and have a charge over the affairs of the kingdom." **6** Having thus exhorted him, he sent for the boy's mother, that, by showing compassion to her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 He, after his mother had urged him on in the Hebrew tongue, (as we'll soon relate) said, **8** "Release me that I may speak to the king and all his friends." **9** They, rejoicing greatly at the promise of the youth, quickly let him go. **10** He, running up to the pans, said, **11** "Impious tyrant, and most blasphemous man, were you not ashamed, having received prosperity and a kingdom from God, to kill His servants, and to rack the doers of godliness? **12** Therefore the divine vengeance is reserving you for eternal fire and torments, which will cling to you for all time. **13** Weren't you ashamed, man as you are, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? **14** But they, bravely dying, fulfilled their religion towards God. **15** But you'll groan as you deserve for having slain without cause the champions of virtue. **16** Therefore," he continued, "I myself, being about to die, **17** won't forsake my kindred. **18** I call on the god of my fathers to be merciful to my race. **19** But you, both living and dead, he'll punish." **20** Thus hav-

Literal Version

⟦διαπείραντες⟧, away_from
he/she/it/self/my/your/him-self/there affection/entrails
⟦διέκαιον⟧. **20** the/this/who but/and to_torture, oh!/to_be
⟦ἱεροπρεποῦς⟧ an_age, to_speak, upon/to/against which
through/because_of the/this/who piety toward ⟦γυμνασίαν⟧
travail brother so_great ⟦κληθέντες⟧ no ⟦ἐνικήθημεν⟧.
21 plaster for to_be, oh!/to_be tyrant, the/this/who pious
higher_knowledge. **22** ⟦Καλοκᾳγαθίᾳ⟧ to_arm_fully
⟦τεθνήξομαι⟧ I/we/and_I with/after the/this/who brother of_
_me. **23** great you/your ⟦προσβάλλων⟧ and he/she/it/self
⟦ἀλάστορα⟧, ⟦καινουργὲ⟧ the/this/who ⟦βασάνων⟧, and
⟦πολέμιε⟧ the/this/who truly ⟦εὐσεβούντων⟧. **24** six
⟦μειράκια⟧ ⟦κατελύσαμέν⟧ you the/this/who ⟦τυραννίδα⟧.
25 the/this/who for not ⟦δυνηθῆναί⟧ you ⟦μεταπεῖσαι⟧
the/this/who ⟦λογισμὸν⟧ I/we, neither ⟦βιάσασθαι⟧ to/with
the/this/who ⟦μιαιροφαγίαν⟧, no a_resting-place to_be you?
26 the/this/who fire you ⟦ψυχρὸν⟧ I/we, and ⟦ἄπονοι⟧
the/this/who ⟦καταπέλται⟧, and unable the/this/who force
you. **27** no for tyrant, but sulfur law ⟦προεστήκασιν⟧ I/we
the/this/who ⟦δορυφίροι⟧; through/because_of this/he/she/it
⟦ἀνίκητον⟧ to_have/be the/this/who ⟦λογι⟧ ⟦σμόν⟧.

12:1 which/how but/and and this/he/she/it ⟦μακαρίως⟧
⟦ἐναπέθανεν⟧ ⟦καταβληθεὶς⟧ toward ⟦λέβητα⟧, the/this/who
seventh ⟦παρεγίνετο⟧, all new. **2** which ⟦κατοικτειρήσας⟧
the/this/who tyrant, although terribly by/under the/this/who
brother he/she/it/self/my/your/him-self/there ⟦κακισθεὶς⟧,
to_see ⟦ἧσῃ⟧ the/this/who chain to_surround,
3 ⟦πλησιέστερον⟧ he/she/it/self to_summon, and ⟦παρηγορεῖν⟧
⟦ἐπειρᾶτο⟧, to_speak, **4** the/this/who on_one_hand
the/this/who brother you ⟦ἀπονοίας⟧ the/this/who goal/tax
⟦ὁρᾷς⟧; through/because_of for disobedience ⟦στρεβλωθέντες⟧
to_die/be_dead, you, if on_one_hand not ⟦πεισθείης⟧, miserable
⟦βασανισθεὶς⟧ and ⟦πασανισθεὶς⟧ and he/she/it/self ⟦τεθνήξῃ⟧
before hour. **5** ⟦Πεισθείης⟧ but/and friendly/friend to_be, and
the/this/who upon/to/against the/this/who kingdom
⟦ἀφηγήσῃ⟧ thing. **6** and this/he/she/it to_plead/comfort,
the/this/who mother of_the child to_summon, that
he/she/it/self/my/your/him-self ⟦ἐμεήσαν⟧ son ⟦στερηθῖσαν⟧
⟦παρορμήσειεν⟧ upon/to/against the/this/who ⟦μσωτηρίαν⟧,
⟦εὐπειθῆ⟧ the/this/who ⟦περιλειπόμενον⟧. **7** the/this/who
but/and the/this/who mother the/this/who Aramaic
voice/sound ⟦προτρεψαμένης⟧; he/she/it/self (which/how to_
_say with/after small later.) ⟦ἀπολύσατε⟧ I/we, to_say; **8** to_say
the/this/who king and the/this/who with he/she/it/self
friendly/friend all. **9** and ⟦ἐπιχαρέντες⟧ especially
upon/to/against the/this/who promise of_the child quickly
⟦ἔλυσαν⟧ he/she/it/self. **10** and ⟦σραμὼν⟧ upon/to/against
near/neighbour the/this/who ⟦τηγάνων⟧, to_say, ⟦ἀνόσιε⟧,
11 to_say, and all the/this/who evil/bad ⟦ἀσεβέστατε⟧ tyrant,
no ⟦ᾐδέσθης⟧ from_with of_the God to_take the/this/who
good-doer and the/this/who kingdom, the/this/who
⟦θεράποντας⟧ he/she/it/self/my/your/him-self/there
⟦κατακτεῖναι⟧, and the/this/who the/this/who piety
⟦στρεβλῶσαι⟧? **12** ⟦Ἀνθ⟧ oh!/to_be/which ⟦ταμιεύεταί⟧ you
the/this/who ⟦θεια⟧ condemnation ⟦πυκνοτέρῳ⟧ and
⟦αἰωνίῳ⟧ ⟦πυεὶ⟧ and torment, the/this/who/which toward all
the/this/who an_age no ⟦ἀνήσουσίν⟧ you. **13** no ⟦ᾐδέσθης⟧ a_

Literal Version

_human to_be, ⟦θηριωδέστατε⟧, the/this/who like and out_
_from the/this/who he/she/it/self to_be ⟦στοιξείων⟧
⟦γλωττοτομῆσαι⟧, and this/he/she/it ⟦καταικίσας⟧
the/this/who way to_torture? **14** but the/this/who
certainly/month ⟦εὐγενῶς⟧ to_die to_fulfill the/this/who ⟦εἰν⟧
the/this/who God piety. **15** you but/and evil/harm badly
⟦οἰμώξεις⟧, the/this/who the/this/who virtue ⟦ἀγωνιστὰν⟧
⟦ἀναιτίως⟧ to_kill. **16** whence and he/she/it/self to_die to_
_ensue, to_say, **17** no ⟦ἀπαυτομολῶ⟧ the/this/who
the/this/who brother I/we testimony. **18** to_call_(on)/name
but/and the/this/who ⟦πατρῷον⟧ God, that
propitious/gracious family I/we. **19** you but/and and
in/on/among the/this/who now ⟦βίῳ⟧ and ⟦θανόντα⟧
⟦τιμωρήσεται⟧. **20** and this/he/she/it ⟦κατευξάμενος⟧,
my/your/him-self ⟦ἔοιψεν⟧ according_to the/this/who
⟦τηγάνων⟧; and thus(-ly) ⟦ἀπέδεκεν⟧.

13:1 if but/and then the/this/who until death travail
⟦ὑπερεφρόνησαν⟧ the/this/who seven brother,
⟦συνομολογεῖται⟧ from_all_sides, that/since absolute_master
to_be the/this/who to_suffer the/this/who pious thought.
2 just_as for if the/this/who ⟦πάθεσιν⟧ ⟦σουλωθέντες⟧
⟦ἐμιεροφάγησαν⟧, ⟦ἐλέγομεν⟧ for he/she/it/self
this/he/she/it ⟦νενικῆσθαι⟧. **3** now but/and no thus(-ly); but
the/this/who ⟦ἐπαινουμένῳ⟧ ⟦λογισμῷ⟧ from_with
⟦περιεγένοντο⟧ the/this/who to_suffer. **4** and no to_be
⟦παριδεῖν⟧ the/this/who ⟦ἡγεμονίαν⟧; ⟦ἐπεκράτησεν⟧ for and
⟦πὰθους⟧ and travail. **5** how?/how?! therefore/then no to_be
this/he/she/it the/this/who ⟦εὐλογιστίας⟧ ⟦παθοκρὰτειαν⟧
⟦ὁμολογεῖν⟧, the/this/who the/this/who on_one_hand
through/because_of fire ⟦ἀλγησόνων⟧ no ⟦ἐπεστράφησαν⟧?
6 just_as for ⟦προπλήταις⟧ ⟦λιμένων⟧ ⟦πύργοις⟧ the/this/who
a_wave threat ⟦ἀνακόπτοντες⟧, ⟦γαληνὸν⟧ to_furnish_occasion
the/this/who ⟦εἰσπλέουσιν⟧ the/this/who ⟦ὅρμον⟧.
7 this/he/she/it the/this/who seven-towered the/this/who
⟦νεανίσκων⟧ ⟦εὐλογιστία⟧ the/this/who the/this/who piety
⟦ὀχυρώσασα⟧ harbour the/this/who the/this/who to_suffer
to_conquer ⟦ἀκολασίαν⟧. **8** temple for piety to_stand ⟦χορὸν⟧
⟦παρεθάρσυνον⟧ one_another, to_speak, **9** ⟦ἀδελφικῶς⟧
⟦ἀποθάνοιμεν⟧, brother, about of_the law; ⟦μιμησώμεθα⟧
the/this/who three the/this/who upon/to/against Assurias
⟦νεανίσκους⟧, the/this/who/which the/this/who ⟦ἰσεπόλιδος⟧
furnace/oven ⟦κατεφρόνησαν⟧. **10** not ⟦δειλανδρήσωμεν⟧
to/with the/this/who the/this/who piety ⟦ἀπόδειξιν⟧. **11** and
the/this/who on_one_hand, ⟦θάῤῥει⟧ brother, to_speak,
the/this/who but/and, ⟦εὐγενῶς⟧ ⟦καρτέρησον⟧.
12 the/this/who but/and, to_speak, to_remember whence/how
to_be, or/than which? father hand ⟦σφαγιασθῆναι⟧
through/because_of the/this/who piety to_remain/endure
the/this/who Isa'ak. **13** one/toward but/and each and one_
_another together all ⟦ἐφόρων⟧ ⟦φαιδροὶ⟧ and by_all_means
⟦θαῤῥαλέοι⟧, my/your/him-self, to_speak, the/this/who God
⟦ἀφιερώσωμεν⟧ out_from all the/this/who heart the/this/who
to_give the/this/who soul, and ⟦χρήσωμεν⟧ the/this/who
about the/this/who law prison/watch the/this/who body.
14 not to_fear the/this/who to_think ⟦ἀποκτενεῖν⟧ **15** great for
⟦ψυξῆς⟧ fight and danger in/on/among ⟦αἰωνίῳ⟧ ⟦βασάνῳ⟧
to_lay/be_appointed the/this/who ⟦παραβᾶσιν⟧ the/this/who
commandment of_the God. **16** ⟦Καθοπλισώμεθα⟧ therefore

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ing prayed, he hurled himself into the pans; and so expired.

The brothers' faith overcomes suffering

13:1 If then, the seven kindred despised troubles even to death, it's admitted on all sides that righteous reasoning is absolute master over the emotions. **2** Because just as if they'd eaten of the unholy as slaves to the emotions, we'd have said that they'd been conquered by them. **3** Now it isn't so. But by means of the reasoning which is praised by God, they mastered their emotions. **4** It's impossible to overlook the leadership of reflection, for it gained the victory over both emotions and troubles. **5** How, then, can we avoid according to these men mastery of emotion through right reasoning, since they didn't withdraw from the pains of fire? **6** Because just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, **7** so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the tempest of emotions. **8** Because having arranged a holy choir of piety, they encouraged one another, saying, **9** "Brothers, may we die brotherly for the law. Let us imitate the three young men in Ashur (Assyria) who despised the equally afflicting furnace. **10** Let's not be cowards in the manifestation of piety." **11** One said, "Courage, brother!" and another, "Nobly endure!" **12** Another said, "Remember of what stock you are;" and by the hand of our father Yitshak (Isaac) endured to be slain for the sake of piety. **13** One and all, looking at each other serene and confident, said, "Let's sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. **14** Let's not fear him who thinks he kills; **15** for great is the trial of soul and danger of eternal torment laid up for those who transgress God's commandment. **16** Let's arm ourselves, therefore, in the self-control, which is divine reasoning. **17** If we suffer like this, Avraham, Yitshak, and Ya'akov (Jacob) will receive us, and all the fathers will commend us. **18** As each one of the kindred was hauled away, the rest exclaimed, "Don't disgrace us, Oh brother, nor falsify those who died before you!"

19 Now you aren't ignorant of the charm of brotherhood, which the Divine and all wise Providence has imparted through fathers to children, and has engendered through the mother's

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womb. **20** In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, **21** and having been brought forth at equal intervals, and having sucked milk from the same springs, hence their brotherly souls are reared up lovingly together, **22** and increase the more powerfully because of this simultaneous rearing, and by daily companionship, and by other education, and exercise in God's law.

23 Brotherly love being thus sympathetically constituted, the seven kindred had a more sympathetic mutual harmony. **24** Because being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. **25** Because the same ardour for what's right and honourable increased their goodwill and harmony towards each other. **26** Because it acting along with religion, made their brotherly feeling more desirable to them. **27** And yet, although nature, companionship, and virtuous morals increased their brotherly love, those who were left endured to see their kindred, who were mistreated for their religion, tortured even to death.

14:1 More that this, they even urged them on to this mistreatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love. **2** Reasoning is more royal than a king, and freer than freemen! **3** What a sacred and harmonious concert of the seven kindred as about piety! **4** None of the seven youths turned cowardly or shrank back from death. **5** But all of them, as though running the road to immortality, hastened on to death through tortures. **6** Because just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed to death for religion's sake, as through the immortal soul of religion. **7** Oh holy seven of harmonious kindred! Because as the seven days of creation, about religion, **8** so the youths, circling around the num-

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the/this/who of_the sulfur ⟦λογισμοῦ⟧ government_of_the_ _passions,_self-restraint. **17** thus(-ly) to_suffer I/we Abra'am and Yakōb ⟦ὑποδέξονται⟧, and all the/this/who father ⟦ἐπαινέσουσιν⟧. **18** and one each the/this/who ⟦ἀποστωμένων⟧ he/she/it/self brother to_speak the/this/who to_remain, not ⟦καταισχύνῃς⟧ I/we brother, nor brother, nor ⟦ψεύσῃ⟧ the/this/who ⟦προαποθανόντας⟧. **19** no be_ignorant but/and the/this/who the/this/who ⟦ἀνθρωπότητος⟧ ⟦φίλτρα⟧, ⟦ἅπερ⟧ the/this/who ⟦θεία⟧ and ⟦πάνσοφος⟧ foresight through/because_of the/this/who ⟦μητρῴας⟧ ⟦φυτεύσασα⟧ ⟦γαστρός⟧; **20** in/on/among which the/this/who equal brother ⟦κατοικήσαντες⟧ time, and in/on/among the/this/who he/she/it/self/my/your/him-self time ⟦πλασθέντες⟧, and away_from of_the he/she/it/self blood ⟦ἀξηθέντες⟧, and through/because_of the/this/who he/she/it/self soul ⟦τελεσφορηθέντες⟧, **21** and through/because_of the/this/who ⟦ἴσων⟧ ⟦ἀποτεχθέντες⟧ time, and away_from the/this/who he/she/it/self ⟦γαλακτοποτοῦντες⟧ ⟦πηγῶν⟧, away_from which/whither ⟦συντέφονται⟧ in/on/among ⟦ἐναγκαλισμάτων⟧ loving_the_brothers soul; **22** and ⟦αὔξοντες⟧ ⟦σφοδρότερον⟧ through/because_of ⟦συντροφίας⟧, and the/this/who according_to day ⟦συνηθείας⟧, and the/this/who another discipline, and the/this/who our in/on/among law God ⟦ἀσκήσεως⟧. **23** thus(-ly) but/and then ⟦καθεστηκυίας⟧ the/this/who brotherly_love ⟦συμπαθούσης⟧, the/this/who seven brother ⟦συμπαθέστερον⟧ to_have/be the/this/who to/with one_another ⟦ὁμόνοιαν⟧. **24** law for the/this/who he/she/it/self ⟦παιδευθέντες⟧, and the/this/who he/she/it/self ⟦ἐξασκήσαντες⟧ virtue, and the/this/who just ⟦συντραφέντες⟧ ⟦βίῳ⟧, more upon/to/against he/she/it/self to_bring. **25** the/this/who for common_zeal the/this/who ⟦καλοκᾳγαθίας⟧ ⟦ἐπέτεινεν⟧ he/she/it/self the/this/who to/with one_another ⟦ὁμόνοιαν⟧. **26** with for the/this/who piety ⟦ποθεινοτέραν⟧ he/she/it/self ⟦κατεσκεύαζεν⟧ the/this/who brotherly_love. **27** but similarly although the/this/who nature and the/this/who ⟦συνηθείας⟧ and the/this/who the/this/who ⟦ἀρετῆς⟧ ⟦ἠθῶν⟧ the/this/who the/this/who ⟦ἀδελφότητος⟧ ⟦αὐτοῖν⟧ ⟦φίλτρα⟧ ⟦συναυξόντων⟧, ⟦ἀνέσχοντο⟧ through/because_of the/this/who piety ⟦τοὺν⟧ brother the/this/who ⟦ὑπολελειμμένοι⟧ the/this/who ⟦καταικιζομένους⟧, to_see until death to_torture.

14:1 moreover and upon/to/against the/this/who ⟦αἰκισμὸν⟧ ⟦ἐποτρύνοντες⟧, which/how not alone/only the/this/who ⟦ἀλγηδόνων⟧ ⟦περιφρονῆσαι⟧ he/she/it/self, but and the/this/who the/this/who brother brotherly_love to_suffer to_grasp/seize. **2** Omega/oh!/to_be king ⟦λογισμοὶ⟧ ⟦βασιλικώτεροι⟧ and free/freedom ⟦ἐλευθερώτεροι⟧. **3** ⟦Ἱερὰς⟧ and ⟦ἐναρμόστους⟧ about the/this/who piety the/this/who seven brother music. **4** none out_from the/this/who seven ⟦μειρακίων⟧ ⟦ἐδειλίασεν⟧, and_not to/with the/this/who death ⟦ὤκνησεν⟧. **5** but all, just_as upon/to/against ⟦ἀθανασίας⟧ road to_run, upon/to/against the/this/who through/because_of the/this/who ⟦βασάνων⟧ death ⟦ἔσπευδον⟧. **6** just_as for hand and foot harmoniously the/this/who the/this/who soul ⟦ἀφηγήμασιν⟧ ⟦κινοῦνται⟧; thus(-ly) the/this/who ⟦ἱεροὶ⟧ ⟦μείρακες⟧ that which/how

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by/under soul ⟦ἀθανάτου⟧ the/this/who piety, to/with the/this/who above/for he/she/it/self ⟦συνεφώνησαν⟧ death. **7** Omega/oh!/to_be ⟦παναγία⟧ the/this/who ⟦συμφώνον⟧ brother a_period_of_seven; just_as for seven the/this/who ⟦κοσμοποιΐας⟧ day about the/this/who piety, **8** this/he/she/it about the/this/who ⟦ἑβδομάδα⟧ ⟦χορεύοντες⟧ the/this/who ⟦μείρακες⟧ ⟦ἐκύκλουν⟧ the/this/who the/this/who ⟦βασάνων⟧ fear ⟦καταλύοντες⟧. **9** now I/we to_hear the/this/who pressure the/this/who ⟦νεανίων⟧ that, ⟦φρίττομεν⟧; the/this/who but/and no alone/only to_see, but and_not alone/only to_hear the/this/who instantly threat word, but and to_suffer, ⟦ἐκαρτέρουν⟧ and this/he/she/it the/this/who through/because_of fire anguish. **10** which one/which? to_be ⟦ἐπαλγέστερον⟧? sharp/swift for and ⟦σύντομος⟧ the/this/who of_the fire to_be power, quickly ⟦διέλυσε⟧ the/this/who body. **11** and not marvellous to_govern, if the/this/who thought ⟦περιεκράτησεν⟧ the/this/who man that in/on/among the/this/who torment, where(-ever) indeed and woman mind ⟦πολυτροπωτέρον⟧ ⟦ὑπερεφρόνησεν⟧ ⟦ἀλγηδόνων⟧. **12** the/this/who mother for the/this/who seven ⟦νεανίσκων⟧ ⟦ὑπήνεγκεν⟧ the/this/who upon/to/against one each the/this/who child ⟦στρέβλας⟧. **13** to_see/experience but/and how?/how?! crafty to_be the/this/who the/this/who ⟦φιλοτεκνίας⟧ ⟦στοργὴ⟧, ⟦ἔλκουσα⟧ all to/with the/this/who the/this/who ⟦σπλάγχνων⟧ ⟦συμπάθειαν⟧. **14** where(-ever) indeed and the/this/who unreasonable living_thing ⟦ὁμοίαν⟧ the/this/who to/with the/this/who out_from he/she/it/self ⟦γεννώμενα⟧ ⟦συμπάθειαν⟧ and ⟦στοργὴν⟧ to_have/be the/this/who a_human. **15** and for the/this/who bird, the/this/who on_one_hand day according_to the/this/who home ⟦ὀροφοιτοῦντα⟧ ⟦προασπίζει⟧ the/this/who ⟦νεοττῶν⟧. **16** the/this/who but/and according_to the/this/who ⟦κορυφὰς⟧ mountain and ⟦φαράγγων⟧ breakup and tree ⟦ὀπὰς⟧ and the/this/who this/he/she/it ⟦ἄκρας⟧ ⟦νοσσοποιησάμενα⟧ ⟦ἀποτίκτει⟧, and the/this/who ⟦προσιόντα⟧ to_prevent. **17** if but/and and not be_able to_ _prevent, ⟦περιπτάμενα⟧ around he/she/it/self ⟦ἀλγοῦντα⟧ the/this/who ⟦στοργῇ⟧, ⟦ἀνακαλούμενα⟧ the/this/who one's_ _own/private voice/sound, according_to which be_able way to_ _help the/this/who child. **18** and one/which? be_necessary the/this/who through/because_of the/this/who ⟦ἀλόγων⟧ living_thing ⟦ἐπιδεικνύναι⟧ the/this/who to/with the/this/who child ⟦συμπάθειαν⟧. **19** where(-ever) indeed and ⟦μέλισσαι⟧ about the/this/who the/this/who ⟦κηρογονίας⟧ time/right_time ⟦ἐπαμύνονται⟧ the/this/who ⟦προσιόντας⟧, and just_as ⟦σιδήρῳ⟧ the/this/who ⟦κέντρῳ⟧ ⟦πλήσσουσι⟧ the/this/who ⟦προσιόντας⟧ the/this/who chick he/she/it/self, and ⟦ἐπαμύνονται⟧ until death. **20** but not the/this/who Habra'am ⟦ὁμόψυχον⟧ the/this/who ⟦νεανίων⟧ mother ⟦μετεκίνησεν⟧ ⟦συμπάθεια⟧ the/this/who ⟦συμπαθείας⟧ child.

15:1 Omega/oh!/to_be ⟦λογίσμε⟧ child, to_suffer tyrant, and piety mother child ⟦ποθεινοτέρα⟧. **2** mother ⟦δυοῖν⟧ ⟦προκειμένων⟧ piety, and the/this/who seven son salvation ⟦προκαίρους⟧ according_to the/this/who of_the tyrant ⟦ὑπόσχεσιν⟧; **3** the/this/who piety more to_love the/this/who ⟦σώζουσαν⟧ toward eternal life according_to God.
4 Omega/oh!/to_be which? way ⟦ἠθολογήσαιμι⟧ ⟦φιλότεκνα⟧

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ber seven, annulled the fear of torments. **9** We now shudder at the recital of the affliction of those young men; but they not only saw, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. **10** What could be more painful? Because the power of fire, being sharp and quick, speedily dissolved their bodies.

A mother's love and faith

11 Don't think it wonderful that reasoning ruled over those men in their torments, when even a woman's mind despised more manifold pains. **12** Because the mother of those seven youths endured the rackings of each of her children.

13 Consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, **14** where irrational animals possess a similar sympathy and love for their offspring with men. **15** The tame birds frequenting the roofs of our houses defend their fledglings. **16** Others build their nests, and hatch their young, on the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep away the intruder. **17** If not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they're able. **18** But why should we point attention to the sympathy towards children shown by irrational animals? **19** Even bees, at the season of honey-making, attack all who approach, and pierce with their sting, as with a sword, those who draw near their hive, and repel them even to death. **20** But sympathy with her children didn't turn away the mother of the young men, who had a spirit kindred with that of Avraham.

15:1 Oh reasoning of the sons, lord over the emotions, and religion more desirable to a mother than children! **2** The mother, when two things were set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, **3** rather elected the religion which according to God preserves to eternal life. **4** In what way can I describe ethically the

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affections of parents towards their children, the resemblance of soul and of form impressed into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! **5** Because by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they're of children. **6** Of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love towards them. **7** Through her many pains undergone in connection with each one, she was compelled to feel sympathy with them; **8** yet, through fear of God, she neglected the temporary salvation of her children. **9** Not only so, but on account of the excellent disposition to the law, her maternal affection towards them was increased. **10** Because they were both just and temperate, and courageous, high-minded, fond of their kindred, and so fond of their mother that even to death they obeyed her by observing the law.

11 Yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. **12** But she inclined each one separately and all together to death for religion. **13** Oh holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection! **14** At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. **15** She saw her children's flesh dissolving around the fire, and their extremities quivering on the ground, and the flesh of their heads dropped forward down to their beards, like masks.

16 Oh you mother, who was tried at this time with bitterer pangs than those at birth! **17** Oh you only woman who've produced perfect holiness! **18** Your firstborn, expiring, didn't turn you, nor the second, looking miserable in his torments, nor the third, breathing out his soul. **19** You didn't weep when you saw each of their eyes looking sternly at their tortures, and their nostrils foreboding death! **20** When you saw children's flesh heaped on children's flesh that'd been torn off, heads decapitated on heads, dead falling on the dead, and a choir of children turned through torture into a burying ground, you didn't lament. **21** Not so do siren melodies or songs of swans attract the hearers to listening, Oh voices of children calling on your mother in the middle of torments! **22** With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires! **23** But religious reasoning, having strengthened her courage in the middle of sufferings, enabled her to forego, for the time, parental love.

24 Although seeing the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God. **25** Because just as in a council room, seeing in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children, **26** she holding two votes, one for the death, the other for the preservation of

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parent passion, soul and/both and ⟦μορφῆς⟧ likeness toward small child ⟦χαρακτῆρα⟧ ⟦θαυμάσιον⟧ ⟦ἐναπεσφράγιζον⟧, especially through/because_of the/this/who the/this/who to_ _suffer the/this/who ⟦γεννηθεῖσιν⟧ the/this/who mother ⟦καθεστάναι⟧ ⟦συμπαθευτέρας⟧. **5** just_as/how_much for and ⟦ἀσθενόψυχοι⟧ and ⟦πολυγονώτεραι⟧ to_be ⟦μητέρες⟧, so_great more to_be ⟦φιλοτεκνότεραι⟧. **6** all but/and the/this/who ⟦μητέρων⟧ to_be the/this/who the/this/who seven mother ⟦φιλοτεκνοτέρα⟧, the/this/who/which one seven ⟦κυοφορίαις⟧ the/this/who to/with he/she/it/self ⟦ἐπιφυτευομένη⟧ ⟦φιλοστοργία⟧, **7** and through/because_of much the/this/who according_to each he/she/it/self labour ⟦ἠναγκασμένην⟧ the/this/who toward he/she/it/self to_ _have/be ⟦συμπάθειαν⟧, **8** through/because_of the/this/who to/with the/this/who God fear ⟦ὑπερεῖδεν⟧ the/this/who the/this/who child temporary salvation. **9** no certainly/month but/and, but and through/because_of the/this/who ⟦καλοκἀγαθίαν⟧ the/this/who son, and the/this/who to/with the/this/who law he/she/it/self ⟦εὐπείθειαν⟧, great the/this/who in/on/among he/she/it/self to_have/be ⟦φιλοστοργίαν⟧. **10** just/to_justify and/both for to_be, and ⟦σώφρονες⟧, and ⟦σώφρονες⟧, and ⟦ἀνδρεῖοι⟧, and ⟦μεγαλόψυχοι⟧, and loving_the_brothers, and ⟦μεγαλόψυχοι⟧, and ⟦μεψαλόψυχοι⟧, and loving_the_brothers, and ⟦φιλομήτορες⟧ thus(-ly), so and until death the/this/who ⟦νόμιμα⟧ to_keep/guard to_persuade he/she/it/self. **11** but just_as, and above/for so_great to_be the/this/who about ⟦φιλοτεκνίαν⟧ toward ⟦συμπάθειαν⟧ ⟦ἑλκόντων⟧ the/this/who mother, upon/to/against none he/she/it/self the/this/who ⟦λογισμὸν⟧ he/she/it/self the/this/who/which ⟦παμποίκιλοι⟧ be_strong ⟦μετατρέψαι⟧. **12** but and according_ _to one child and together all the/this/who mother upon/to/against the/this/who the/this/who piety ⟦προετρέπετο⟧ death. **13** Omega/oh!/to_be nature sacred, and ⟦φίλτρα⟧ parent and parent ⟦φιλόστοργε⟧, and ⟦τροφεῖα⟧, and ⟦μητέρων⟧ ⟦ἀδάμαστα⟧ passion. **14** according_to one ⟦στρεβλούμενον⟧ and ⟦φλεγόμενον⟧ ⟦ὁρῶσα⟧ ⟦υήτηρ⟧, no ⟦μετεβάλετο⟧ through/because_of the/this/who ⟦εὐσέβεβειαν⟧. **15** the/this/who flesh the/this/who child ⟦ἑώρα⟧ about the/this/who fire ⟦τηκομένας⟧, and the/this/who the/this/who foot and hand finger upon/to/against earth ⟦σπαίροντας⟧, and the/this/who the/this/who head until the/this/who about the/this/who ⟦γένεια⟧ flesh, just_as ⟦προσωπεῖα⟧ ⟦προκειμένας⟧. **16** Omega/oh!/to_be ⟦πικροτέρων⟧ on_one_hand now mother travail ⟦πειρασθεῖσα⟧, than the/this/who upon/to/against he/she/it/self labour. **17** Omega/oh!/to_be abode woman the/this/who piety whole ⟦ἀποκυήσασα⟧. **18** no ⟦μετέρεψέν⟧ you firstborn ⟦ἀποπνέων⟧; and_not secondly toward ⟦οἶκτρον⟧ to_see in/on/among torment; and_not third ⟦ἀποψύχων⟧. **19** and_not the/this/who eye one each ⟦θεωροῦσα⟧ ⟦ταυρηδὸν⟧ upon/to/against the/this/who ⟦βασάνων⟧ ⟦ὁρῶντας⟧ the/this/who he/she/it/self ⟦αἰκισμὸν⟧, and the/this/who ⟦μυκτῆρας⟧ ⟦προσημειουμένους⟧ he/she/it/self the/this/who death, no ⟦ἔκλαυσας⟧. **20** upon/to/against ⟦σαρξὶν⟧ child ⟦ὁρῶσα⟧ flesh child ⟦ἀποκεκομμένας⟧, and upon/to/against ⟦κεφαλαῖς⟧ head ⟦ἀποδειροτομουμένας⟧, and upon/to/against dead dead ⟦πίπτοντας⟧, and a_cemetery ⟦ὁρῶσα⟧ the/this/who

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child dancing-place through/because_of the/this/who ⟦βασάνων⟧, no ⟦ἐδάκρυσας⟧. 21 no thus(-ly) ⟦σειρήνιοι⟧ ⟦μελῳδίαι⟧, and_not ⟦κύκνειοι⟧ to/with ⟦φιληκοΐαν⟧ voice/sound the/this/who to_hear ⟦ἐφέλκονται⟧, oh!/to_be child voice/sound with/after ⟦βασάνων⟧ mother ⟦φωνούντων⟧. 22 ⟦Πηλίκαις⟧ and ⟦πόσαις⟧ then the/this/who mother, the/this/who son ⟦βασανιζομένων⟧ ⟦τροχοῖς⟧ and/both and ⟦καυτερίοις⟧ ⟦ἐβασανίζετο⟧ torment? 23 but the/this/who affection/entrails he/she/it/self the/this/who pious thought in/on/among he/she/it/self the/this/who ⟦πάθεσιν⟧ ⟦ἀνδρειώσας⟧ ⟦ἐπέτεινεν⟧ the/this/who temporary ⟦φιλοτεκνίαν⟧ ⟦παριδεῖν⟧. 24 although seven child ⟦ὁρῶσα⟧ destruction; ⟦ἀσπάσασα⟧ the/this/who ⟦γενναῖα⟧ mother ⟦ἐξέδσεν⟧ through/because_of the/this/who to/with God faith. 25 just_as for in/on/among ⟦βουλευτηρίῳ⟧ the/this/who my/your/him-self soul ⟦δεινοὺς⟧ ⟦ὁρῶσα⟧ ⟦συμβούλους⟧, nature and ⟦γένεσιν⟧ and ⟦φιλοτεκνίαν⟧ and child ⟦στρέβλαν⟧. 26 two ⟦ψήφους⟧ ⟦κρατοῦσα⟧ mother, ⟦θανατηφόρον⟧ and/both and saving above/for ⟦τένων⟧; 27 no ⟦ἐπέγνω⟧ the/this/who ⟦σώζουσαν⟧ seven son to/with little/few time salvation. 28 but the/this/who ⟦θεοσεβοῦς⟧ Habra'am ⟦καρτερίας⟧ the/this/who daughter to_remember. 29 Omega/oh!/to_be mother Gentile_nation, ⟦ἔκδικε⟧ of_the law, and ⟦ὑπερασπίστεια⟧ the/this/who piety, and of_the through/because_of ⟦σπλάγχνων⟧ ⟦ἀγῶνος⟧ ⟦ἀθλοφόρε⟧. 30 Omega/oh!/to_be ⟦ἀῤῥένων⟧ to/with ⟦καρτερίαν⟧ ⟦γενναιοτέρα⟧, and man to/with perseverance ⟦ἀνδρειοτέρα⟧. 31 just_as for the/this/who Nōe ark in/on/among the/this/who ⟦κοσμοπληθεῖ⟧ ⟦κατακλυσμῷ⟧ ⟦κοσμοφοροῦσα⟧ ⟦καρτεροὺς⟧ ⟦ὑπήνεγκεν⟧ the/this/who ⟦κλύδωνας⟧; 32 thus(-ly) you, the/this/who observer_of_the_law, from_all_ _sides in/on/among the/this/who the/this/who to_suffer ⟦περιαντλουμένη⟧ ⟦κατακλυσμῷ⟧, and ⟦καρτεροῖς⟧ if ⟦λοιμοῖς⟧ the/this/who the/this/who son torment to_hold/oppress, ⟦γενναίως⟧ ⟦ὑπέμεινας⟧ the/this/who the/this/who piety ⟦χειμῶνας⟧.

16:1 if but/and then and woman, and ⟦γηραιὰ⟧, and seven child mother to_remain/endure the/this/who until death ⟦βασάνους⟧ ⟦ὁρῶσα⟧ the/this/who child; undeniably ⟦αὐτοκράτωρ⟧ to_be the/this/who to_suffer the/this/who pious thought. 2 ⟦Ἀπέδειξα⟧ therefore/then that/since no alone/only the/this/who to_suffer man ⟦ἐπεκράτησαν⟧, but and woman the/this/who ⟦μεγίστων⟧ ⟦βασάνων⟧ ⟦ὑπερεφρόνησεν⟧. 3 and no thus(-ly) the/this/who about Dania^{y}l ⟦λέοντες⟧ to_be ⟦ἄγριοι⟧, and_not Misaa^{y}l ⟦ἐκφλεγομένη⟧ furnace/oven ⟦λαβροτάτῳ⟧ fire, which/how the/this/who ⟦φιλοτεκνίας⟧ ⟦περιέκαιεν⟧ that nature, ⟦ὁρῶσα⟧ my/your/him-self the/this/who seven son to_ _torture. 4 but the/this/who ⟦λογισμῷ⟧ the/this/who piety ⟦κατέσβεσε⟧ so_great and so_great passion the/this/who mother. 5 and for this/he/she/it ⟦ἐπιλογίσασθαι⟧, that/since if fainthearted to_be the/this/who woman, although mother to_ _be, ⟦ὠλοφύρετο⟧ if upon/to/against he/she/it/self; and perhaps if this/he/she/it thus(-ly) to_say, 6 Omega/oh!/to_be Melea ⟦ἔγωγε⟧, and often ⟦τρισαθλία⟧, who/which seven child ⟦τεκοῦσα⟧, none mother ⟦γεγένημαι⟧. 7 Omega/oh!/to_be futile seven ⟦κυοφορίαι⟧, and ⟦ἀνόνητοι⟧ seven ⟦δεκάηνοι⟧, and unfruitful ⟦τιθηνίαι⟧, and ⟦ταλαίπωροι⟧

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her children, 27 didn't lean to that which would have saved her children for the safety of a brief space. 28 But this daughter of Avraham remembered his holy fortitude.

29 Oh holy mother of a nation, avenger of the law, defender of religion, and prime bearer in the battle of the affections! 30 Oh you nobler in endurance than males, and more courageous than men in perseverance! 31 Because like Noah's ship, bearing the world in the world-filling flood, bore up against the waves, 32 so you, the guardian of the law, when surrounded on every side by the flood of emotions, and assaulted by violent storms which were the torments of your children, bore up nobly against the storms against religion.

The mother encourages her sons to remain faithful

16:1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even to death, it must be admitted that religious reasoning is master even of the emotions. 2 I've proved, then, that not only men have obtained the mastery of their emotions, but also that a woman despised the greatest torments. 3 The lions around Daniyel weren't so fierce, nor the furnace of Mishael burning with most vehement fires as that natural love of children burnt within her, when she saw her seven sons tortured. 4 But with the reasoning of religion the mother quenched emotions so great and powerful. 5 Because we must consider also this: that, had the woman been faint hearted, as being their mother, she'd have lamented over them, and perhaps might have spoken thus: 6 "Ah! I'm wretched and many times miserable, who having born seven sons, have become the mother of none. 7 Oh seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast. 8 Vainly, for your sakes, Oh sons, have I endured many pangs, and the

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more difficult anxieties of rearing. 9 Alas, of my children, some of you unmarried, and some who've married to no profit, I won't see your children, nor have the joy of being a grandmother. 10 Ah, that I who had many and fair children, should be a lone widow full of sorrows! 11 Nor, should I die, will I have a son to bury me." But with such a lament as this, the holy and God-fearing mother wept for none of them. 12 Nor did she divert any of them from death, nor grieve for them as for the dead. 13 But as one possessed with an adamant mind, and as one bringing forth again her full number of sons to immortality, she rather urged them to death on behalf of religion. 14 Oh woman, soldier of God for religion, you, aged and a female, have conquered through endurance even a tyrant; and even though weak, have been found more powerful in actions and words. 15 Because when you were seized along with your children, you stood looking at Eleazar in torture, and said to your sons in the Hebrew tongue, 16 "O sons, the contest is noble, to which you being called as a witness for the nation, strive zealously for the laws of your country. 17 Because it'd be disgraceful if this old man endured pains for the sake of righteousness, and that you who are younger would be afraid of the tortures. 18 Remember that through God, you obtained existence and have enjoyed it. 19 Therefore, you ought to bear every affliction because of God. 20 Because him also our father Avraham was zealous to sacrifice Yitshak (Isaac) our progenitor, and didn't shudder at the sight of his own paternal hand descending down with the sword on him. 21 The righteous Daniyel was thrown to the lions; and Hananyah, Azaryah, and Mishael were hurled into a fiery furnace, yet they endured through God. 22 You, then, having the same faith towards God, don't be troubled. 23 Because it's unreasonable that they who know religion wouldn't stand up against troubles. 24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded them not to transgress God's commandment. 25 They saw this, too, that those who die for God, live to God, like Avraham, Yitshak, Ya'akov (Jacob), and all the patriarchs.

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⟦γαλακτοτροφίοι⟧. 8 in_vain upon/to/against you, oh!/to_be ⟦παῖδες⟧, much ⟦ὑπέμεινα⟧ labour and ⟦χαλεπωτέρας⟧ ⟦φροντίδας⟧ ⟦ἀνατροφῆς⟧. 9 Omega/oh!/to_be the/this/who my child, the/this/who on_one_hand ⟦ἄγαμοι⟧, the/this/who but/and ⟦γαμήσαντες⟧ ⟦ἀνόνητοι⟧, no to_see you child, and_ _not grandmother ⟦κληθεῖσα⟧ ⟦μακαρισθήσομαι⟧. 10 Omega/oh!/to_be the/this/who with_many_children and ⟦καλλίπαις⟧ I/we woman widow and abode ⟦πολύθρηνος⟧. 11 and_not if ⟦ἀποθάνω⟧, ⟦θάπτοντα⟧ the/this/who son out/outside(r) one. 12 but this/he/she/it the/this/who ⟦θρήνῳ⟧ none ⟦ὠλοφύρετο⟧ the/this/who sacred and godly mother. and_not in_order_that/to not ⟦ἀποθάνωσιν⟧ ⟦ἀπέτρεπεν⟧ he/she/it/self one, and_not which/how ⟦ἀποθνησκόντων⟧ to_grieve. 13 but just_as ⟦ἀδαμάντινον⟧ to_ _have/be the/this/who mind, and toward immortality ⟦ἀνατίκτουσα⟧ the/this/who the/this/who son number, more above/for the/this/who piety upon/to/against the/this/who death he/she/it/self ⟦προετρέπετο⟧ ⟦ἱκετεύουσα⟧. 14 Omega/oh!/to_be through/because_of piety God ⟦στρατιῶτι⟧, ⟦πρεσβύτι⟧ and woman through/because_of ⟦καρτερίαν⟧ and tyrant ⟦ἐνίκησας⟧, and work ⟦δυνατωτέρα⟧ and word ⟦εὑρέθης⟧ ⟦ἄνανδρος⟧. 15 and ⟦γὰν⟧ when ⟦συνελήφθης⟧ with/after the/this/who child, ⟦εἱστήκεις⟧ the/this/who Eleazaron ⟦ὁρῶσα⟧ to_torture, and ⟦ἔλεγες⟧ the/this/who child in/on/among the/this/who ⟦Ἑβοαΐδι⟧ voice/sound, 16 Omega/oh!/to_be ⟦παῖδες⟧, ⟦γενναῖος⟧ the/this/who fight; ⟦εφ⟧ which ⟦κληθέντες⟧ above/for the/this/who ⟦διαμαρτυρίας⟧ of_the Gentile_nation, ⟦ἐναγωνίσασθε⟧ eagerly above/for of_the ⟦πατρίουνόμου⟧. 17 and for shameful the/this/who certainly/month ⟦γέροντα⟧ this/he/she/it ⟦ὑπομένειν⟧ the/this/who through/because_of the/this/who piety ⟦ἀληδόνας⟧, you but/and the/this/who new ⟦καταπλαγῆναι⟧ the/this/who ⟦βασάνους⟧. 18 ⟦Ἀναμνήσθητε⟧, that/since through/because_of the/this/who God of_the world ⟦μετελάβετε⟧, and of_the life ⟦ἀπελαύσατέ⟧; 19 and through/because_of ⟦τιῦτο⟧ to_owe all travail ⟦ὑπομένειν⟧ through/because_of the/this/who God. 20 through/because_of which and the/this/who father I/we Habra'am to_hasten the/this/who ⟦ἐθνοπάτορα⟧ son ⟦σφαγιάσαι⟧ Isa'ak, and the/this/who ⟦πατρῷαν⟧ hand ⟦ξιφηφόρον⟧ ⟦καταφερομένην⟧ upon/to/against he/she/it/self to_see no ⟦ἔπτηξεν⟧. 21 and Dania^{y}l the/this/who just toward ⟦λέοντας⟧ to_throw; and Ananias, and Azarias, and Misaa^{y}l toward furnace/oven fire ⟦ἀπεσφενδονήθησαν⟧, and to_remain/endure, through/because_of the/this/who God. 22 and you therefore/then the/this/who he/she/it/self/my/your/him-self faith to/with the/this/who God to_have/be, not ⟦χαλεπαίνητε⟧. 23 ⟦Ἀλόγιστον⟧ for to_ _perceive piety not ⟦ἀντιστασθαι⟧ the/this/who ⟦πόνοις⟧. 24 through/because_of this/he/she/it the/this/who word the/this/who mother_of_seven_children one each the/this/who son ⟦παρακαλοῦσα⟧, ⟦ἔπεισε⟧ more, or/than ⟦παραβῆναι⟧ the/this/who commandment of_the God. 25 still but/and and this/he/she/it to_perceive, that/since through/because_of the/this/who God to_die to_live the/this/who God, just_as Habra'am and Isa'ak and Yakōb, and

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all the/this/who patriarch.
17:1 to_speak but/and and the/this/who ⟦δορυφόρων⟧ one, which/how when to_ensue and he/she/it/self ⟦συλλαμβάνεσθαι⟧ to/with death, in_order_that/to not ⟦ψαύσειέν⟧ one of_the body my/your/him-self, my/your/him-self ⟦ἔῤῥιψεν⟧ according_to the/this/who ⟦πυρᾶς⟧. **2** Omega/oh!/to_be mother with seven child ⟦καταλύσασα⟧ the/this/who of_the tyrant force, and ⟦ἀκυρώσασα⟧ the/this/who ⟦κακὰς⟧ ⟦ἐπινοίας⟧ he/she/it/self/my/your/him-self/there, and ⟦ἐπιδείξασα⟧ the/this/who the/this/who faith ⟦γενναιότητα⟧. **3** just_as for you roof upon/to/against of_the ⟦στύλου⟧ the/this/who child ⟦γενναίως⟧ ⟦ἱδρυμένη⟧, ⟦ἀκλινῶς⟧ ⟦ὑπήνεγκας⟧ the/this/who through/because_of the/this/who ⟦βασάνων⟧ earthquake. **4** ⟦Θάῤῥει⟧ therefore, oh!/to_be mother ⟦ἱερόψυχε⟧, the/this/who hope the/this/who perseverance ⟦γενναίως⟧ to_ _have/be to/with God. **5** no thus(-ly) moon according_to heaven with star ⟦σεμνὴ⟧ ⟦καθέστηκεν⟧, which/how you the/this/who toward star seven child ⟦φωταγωγήσασα⟧ to/with the/this/who piety valued/honoured ⟦καθέστηκας⟧ God, and ⟦ἐστήρισαι⟧ in/on/among heaven with he/she/it/self. **6** to_be for the/this/who ⟦παιδοποιΐα⟧ you away_from Habra'am of_the child. **7** if but/and it_is_permitted I/we to_be, just_as one ⟦ζωγραφῆσαι⟧ the/this/who the/this/who ⟦ἱστορίας⟧ you piety, no if ⟦ἔφριττον⟧ the/this/who to_see/experience mother seven child through/because_of piety ⟦ποικίλας⟧ ⟦βασάνους⟧ until death ⟦ὑπομείνασαν⟧. **8** and for worthy to_be and upon/to/against he/she/it/self/my/your/him-self/there of_the ⟦ἐπιταφίου⟧ ⟦ἀναγράψαι⟧ and this/he/she/it the/this/who away_from of_ _the Gentile_nation toward remembrance to_speak. **9** here an_ _old_man priest, and ⟦γυμὴ⟧ ⟦γεραιὰ⟧ and seven ⟦παῖδες⟧ ⟦ἐγκεκήδευνται⟧ through/because_of tyrant force, the/this/who Hebraiōn citizenship to_destroy/lodge to_ _will/desire. **10** the/this/who/which and ⟦ἐξεδίκησαν⟧ the/this/who Gentile_nation toward God to_consider, and until death the/this/who ⟦βασάνους⟧ ⟦ὑπομείναντες⟧. **11** truly for to_be fight divine the/this/who through/because_of he/she/it/self ⟦γεγενημένος⟧. **12** ⟦Ἠθλότει⟧ for then virtue through/because_of perseverance ⟦δοκιμάζουσα⟧ the/this/who victory in/on/among incorruptibility in/on/among life ⟦πολυχρονίῳ⟧. **13** Eleazar but/and ⟦προηγωνίζετο⟧; the/this/who but/and mother the/this/who seven child ⟦ἐνήθλει⟧; **14** the/this/who but/and brother to_ _struggle; the/this/who tyrant ⟦ἀντηγωνίζετο⟧; the/this/who but/and world and the/this/who the/this/who a_human life to_see/experience. **15** reverence_for_God but/and ⟦ἐνίκα⟧, the/this/who my/your/him-self ⟦ἀθλητὰς⟧ ⟦στεφανοῦσα⟧. **16** which? no to_marvel the/this/who the/this/who truth ⟦νομοθεσίας⟧ ⟦ἀθλητὰς⟧? which? no be_astonished? **17** he/she/it/self indeed actually the/this/who tyrant and all the/this/who council he/she/it/self ⟦ἐξεθαύμασαν⟧ he/she/it/self the/this/who perseverance. **18** through/because_of which and the/this/who sulfur now ⟦παρεστήκασιν⟧ throne, and the/this/who blessed ⟦βιοῦσιν⟧ an_age. **19** and for to_say the/this/who Mōsa^{y}s, and all the/this/who to_sanctify by/under the/this/who hand you. **20** and this/he/she/it therefore/then ⟦ἁγιασθέντες⟧

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The mother's death and the martyrs' reward

17:1 Some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself on the pile, rather than let them touch her body. **2** Oh you mother, who together with seven children destroyed the violence of the tyrant, and rendered void his wicked intentions, and exhibited the nobleness of faith! **3** Because you, like a house bravely built on the pillar of your children, bore the shock of tortures without swaying. **4** Cheer up, therefore, Oh holy-minded mother! Hold the firm hope of your steadfastness with God. **5** Not so gracious does the moon appear with the stars in heaven, as you're established as honourable before God, and fixed in the sky with your sons whom you illuminated with religion to the stars. **6** Because your bearing of children was after the manner of a child of Avraham.

7 If it were lawful for us to paint as on a tablet the religion of your story, the spectators wouldn't shudder at seeing the mother of seven children enduring for the sake of religion various tortures even to death. **8** It'd have been a worthwhile thing to have inscribed on the tomb itself these words as a memorial to those of the nation, **9** "Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the society of the Ivrim (Hebrews). **10** These also avenged their nation, looking to God, and enduring torments to death." **11** Because it was truly a divine contest which was carried through by them. **12** Because at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. **13** Eleazar was the first to contend. The mother of the seven children entered the contest, and the kindred contended. **14** The tyrant was the antagonist; and the world and living men were the spectators. **15** Reverence for God conquered, and crowned her own athletes. **16** Who didn't admire those champions of true legislation? Who weren't amazed? **17** The tyrant himself, and all their council, admired their endurance, **18** through which, they also now stand beside the divine throne and live a blessed life. **19** Because Mosheh (Moses) says, "All the saints are under your hands." **20** These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by the fact that because of them, the enemy didn't overcome our nation. **21** That tyrant was punished and their country purified. **22** Because they became the ransom to the sin of the nation. The Divine Providence saved Yisrael (Israel), which was afflicted before, by the blood of those pious ones and the death that appeased anger. **23** Because the tyrant Antiokos (Antiochus), looking to their courageous virtue and to their endurance in torture, proclaimed that endurance as an example to his soldiers. **24** They proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

Readers' Version

A call to follow their example

18:1 Oh Israeli children, descendants of the seed of Avraham, obey this law and in every way be religious, **2** knowing that religious reasoning is lord of the emotions, and those not only inward but outward.

3 Therefore those people who gave up their bodies to pains for the sake of religion weren't only admired by men, but were deemed worthy of a divine portion. **4** The nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. **5** The tyrant Antiokos was both punished on earth, and is punished now that he's dead; for when he was quite unable to compel the Israelis to adopt foreign customs, and to desert the manner of life of their fathers, **6** then, departing from Yerushalem (Jerusalem), he made war against the Persians. **7** The righteous mother of the seven children spoke also as follows to her offspring: "I was a pure virgin, and didn't go beyond my father's house, but I took care of the rib from which woman was made. **8** No destroyer of the desert or ravisher of the plain injured me, nor did the destructive, deceitful snake make plunder of my chaste virginity. I remained with my husband during the time of my maturity. **9** When these, my children, arrived at maturity, their father died. He was blessed! Because having strived for a life of fertility in children, he wasn't grieved with a period of loss of children. **10** He used to teach you, when yet with you, the law and the prophets. **11** He used to read to you about the slaying of Hevel (Abel) by Kayin (Cain), the offering up of Yitshak (Isaac), and the imprisonment of Yosef (Joseph). **12** He used to tell you of the zealous Pinhas, and informed you of Hananyah, Azaryah, and Mishael in the fire. **13** He used to glorify Daniyel, who was in the den of lions, and pronounce him blessed. **14** He used to remind you of the scripture of Yeshayah (Isaiah), which says, "Even if you pass through the fire, it won't burn you." **15** He chanted to you David, the hymn writer, who says, "Many are the afflictions

Literal Version

through/because_of God ⟦τετίμηνται⟧ no alone/only therefore/then this/he/she/it the/this/who honour, but and the/this/who through/because_of he/she/it/self the/this/who Gentile_nation I/we the/this/who ⟦πολεμίους⟧ not ⟦ἐπικρατήσας⟧, **21** and the/this/who tyrant ⟦τιμωρηθῆναι⟧, and the/this/who fatherland ⟦καθαρισθῆναι⟧, **22** ⟦ὥσπωρ⟧ ⟦ἀντίψυχον⟧ to_be the/this/who of_the Gentile_nation sin, and through/because_of of_the blood the/this/who ⟦εὐσεβῶν⟧ that, and of_the ⟦ἱλαστηρίου⟧ death he/she/it/self, the/this/who ⟦θεία⟧ foresight the/this/who Israaʸl ⟦προκακωθέντα⟧ ⟦διέσωσεν⟧. **23** to/with for the/this/who ⟦ἀνδρείαν⟧ he/she/it/self the/this/who ⟦ἀρετῆς⟧, and the/this/who upon/to/against the/this/who torment he/she/it/self perseverance the/this/who tyrant ⟦ἀφιδὼν⟧ Antiokos ⟦ἀνεκήρυξεν⟧ the/this/who soldier he/she/it/self/my/your/him-self/there toward example the/this/who that perseverance. **24** to_have/be and/both he/she/it/self ⟦γενναίους⟧ and ⟦ἀνδρείους⟧ toward ⟦πεζομαχίαν⟧ and ⟦πολιορκίαν⟧; and ⟦ἐκπορθήσας⟧ to_conquer all the/this/who ⟦πολεμίους⟧.

18:1 Omega/oh!/to_be the/this/who ⟦Ἀβραμιαίων⟧ seed ⟦ἀπόγονοι⟧ ⟦παῖδες⟧ Israaʸlitai, to_persuade the/this/who law this/he/she/it, and all way to_show_piety; **2** to_know, that/since the/this/who to_suffer master to_be the/this/who pious thought; and no alone/only the/this/who within, but and the/this/who outside travail; **3** for to_be/which through/because_of the/this/who piety ⟦προϊέμενοι⟧ the/this/who body the/this/who ⟦πόνοις⟧ that, no alone/only by/under the/this/who a_human ⟦ἐθαυμάσθησαν⟧, but and divine part to_consider_worthy. **4** and through/because_of he/she/it/self ⟦εἰρήνευσεν⟧ the/this/who Gentile_nation, and the/this/who ⟦εὐνομίαν⟧ the/this/who upon/to/against the/this/who ⟦πατρίδος⟧ ⟦ἀνανεωσάμενος⟧, ⟦ἐκπεπολιόρκηκε⟧ the/this/who ⟦πολεμίους⟧. **5** and the/this/who tyrant Antiokos and upon/to/against earth ⟦τετιμώρηται⟧, and to_die ⟦κολάζεται⟧; which/how for none by_no_means be_strong ⟦ἀναγκάσαι⟧ the/this/who Hierosolumitas ⟦ἀλλοφυλῆσαι⟧, and the/this/who ⟦πατριῶν⟧ Gentile_nation ⟦ἐκδιαιτηθῆναι⟧; **6** then so ⟦ἀπάρας⟧ away_from the/this/who Hierosolumōn ⟦ἐστρατοπέδευσεν⟧ upon/to/against Persas. **7** to_speak but/and the/this/who mother the/this/who seven child and this/he/she/it the/this/who just the/this/who child, that/since I/we to_be virgin pure, and no ⟦ὑπερέβην⟧ ⟦πατρικὸν⟧ house; ⟦ἐφύλασσον⟧ but/and the/this/who ⟦ᾠκοδομουμένην⟧ side. **8** no ⟦διέφθειρέν⟧ I/we ⟦λυμεὼν⟧ the/this/who desert ⟦φθορεὺς⟧ in/on/among ⟦πεδίῳ⟧; and_ _not ⟦ἐλυμήνατό⟧ I/we the/this/who pure the/this/who virginity ⟦λυμεὼν⟧ ⟦ἀπατηλὸς⟧ snake; ⟦ἔμεινα⟧ but/and time ⟦ἀκμῆς⟧ with man. **9** this/he/she/it but/and ⟦ἐνελίκων⟧ to_be to_decease the/this/who father; blessed on_one_hand that; the/this/who for the/this/who ⟦εὐτεκνίας⟧ life to_seek_after, the/this/who the/this/who ⟦ἀτεκνίας⟧ no ⟦ὠδυνήθη⟧ time/right_time. **10** which to_teach you, still to_be with you, the/this/who law and the/this/who prophet. **11** the/this/who ⟦ἀναιρεθέντα⟧ Abel by/under Kain to_read but/and I/we, and the/this/who ⟦ὁλοκαπούμενον⟧ Isa'ak, and the/this/who in/on/among prison/watch Yōsaʸf. **12** to_speak but/and I/we

Literal Version

the/this/who zealot Fine'es; to_teach but/and you
the/this/who in/on/among fire Ananian, and Azarian, and
Misaaʸl. **13** to_glorify but/and and the/this/who in/on/among
⟦λάκκῳ⟧ lion Daniaʸl, which and ⟦ἐμακάριζεν⟧.
14 ⟦Ὑπεμίμνησκεν⟧ but/and you the/this/who Aʸsaiou a_
_writing the/this/who to_speak, and/even_if/if
through/because_of fire ⟦διέλθῃς⟧, flame no to_burn you.
15 the/this/who ⟦ὑμνογράφον⟧ ⟦ἐμελῴδει⟧ you ⟦Δαρίδ⟧
the/this/who to_speak, much the/this/who/which pressure
the/this/who just. **16** the/this/who ⟦Σαλομῶντα⟧
⟦ἐπαροιμίαζεν⟧ I/we the/this/who to_speak, wood life to_be all
the/this/who to_do/make
he/she/it/self/my/your/him-self/there the/this/who
will/desire. **17** the/this/who Yezekiaʸl ⟦ἐπιστοποιεῖτο⟧
the/this/who to_speak, if to_live the/this/who ⟦ὀστᾶ⟧
the/this/who dried_up/withered this/he/she/it? **18** song on_
_one_hand for which to_teach Mōusaʸs no to_forget
the/this/who ⟦διδάσκουσαν⟧, I/we to_kill and to_live to_
_do/make. **19** he/she/it/self/this/he/she/it the/this/who life
I/we and the/this/who ⟦μακαριότης⟧ the/this/who day.
20 Omega/oh!/to_be/which ⟦πικρᾶς⟧ the/this/who then day,
and no ⟦πικρᾶς⟧, when the/this/who bitter ⟦Ἑλλήμων⟧ tyrant
fire ⟦φλέξας⟧ ⟦λέβησιν⟧ ⟦ὠμοῖς⟧, and ⟦ζεουσι⟧ ⟦θυμοῖς⟧
⟦ἀγαγὼν⟧ upon/to/against the/this/who ⟦καταπέλτην⟧ and
again the/this/who ⟦βασάνους⟧
he/she/it/self/my/your/him-self/there the/this/who seven
child the/this/who ⟦Ἀβραμίτιδος⟧. **21** the/this/who
the/this/who eye ⟦κόρας⟧ ⟦ἐπήρωσεν⟧, and tongue ⟦ἐξέτεμεν⟧,
and torment various to_kill. **22** above/for which the/this/who
⟦θεία⟧ condemnation ⟦μετῆλθεν⟧ and ⟦μετελεύσεται⟧
the/this/who ⟦ἀλάστορα⟧. **23** the/this/who but/and
⟦Ἀβραμιαῖοι⟧ ⟦παῖδες⟧ with the/this/who ⟦ἀθλοφορῳ⟧
mother, toward father ⟦χορὸν⟧ ⟦συναγελάζονται⟧, ⟦φυχὰς⟧ and
⟦ἀθανάτους⟧ ⟦ἀπειληφότες⟧ from_with of_the God.
24 Omega/oh!/to_be the/this/who glory toward the/this/who
an_age the/this/who an_age. amen.

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Readers' Version

of the just." **16** He declared the proverbs of Shelomoh (Solomon), who says, "He's a tree of life to all those who do His will." **17** He used to confirm what Yehezkel (Ezekiel) said: "Will these dry bones live?" **18** Because he didn't forget the song which Mosheh (Moses) taught, proclaiming, "I'll kill, and I'll make alive." **19** This is our life and the length of our days.

20 Oh that bitter, and yet not bitter, day when the bitter tyrant of the Hellains (Greeks), quenching fire with fire in his cruel cauldrons, brought with boiling rage the seven sons of the daughter of Avraham to the rack, and to all his torments! **21** He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. **22** Therefore divine retribution pursued and will pursue the pestilent wretch. **23** But the children of Avraham, with their victorious mother, are assembled together to the choir of their father, having received pure and immortal souls from God. **24** To him be glory forever and ever. Amen.

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