OET
Open English Translation

Open English Translation of the Bible

The third document about
the Maccabees

Introduction

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

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

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

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

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

Main components of this account

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

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/

Readers' Version

Filopator wins the battle against Antiokos

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

Filopator tries to enter the temple

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

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

Shim'on prays for the temple's protection

2:1 Now it was that the high priest Shim'on (Simon) bowed his knees near the holy place, spread out his hands in reverent form, and uttered the following prayer: **2** "O master, master, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who celebrates in his confidence and strength. **3** It's you, the Creator of all, the master of the universe, who are a righteous Governor, and judge all who act with pride and insolence. **4** It was you who destroyed the former workers of unrighteousness, among whom were the giants, who trusted in their strength and daring, by covering them with a measureless flood. **5** It was you who made the Sodomites, those workers of great wickedness, men notorious for their vices, an example to later generations, when you covered them with fire and

Readers' Version

brimstone.[1] 6 You made known your power when you caused
the bold Par'oh (Pharaoh), the enslaver of your people, to
pass through the ordeal of many and diverse inflictions.
7 You rolled the depths of the sea over him when he pursued
with chariots and with a multitude of followers, and gave a
safe passage to those who put their trust in you, the master
of the whole creation. 8 These saw and felt the works of your
hands, and praised you, the Almighty. 9 You, Oh King, when
you created the immeasurable and measureless earth, chose
this city. You made this place sacred to your name, even
though you need nothing. You glorified it with your illustri-
ous presence, after constructing it to the glory of your great
and honourable name. 10 You promised, out of love for Yis-
rael's (Israel's) people, that if we fall away from you, become
afflicted, and then come to this house and pray, you'd hear
our prayer. 11 Truly you're faithful and true. 12 When you of-
ten aided our fathers when hard pressed and humiliated, and
delivered them out of great dangers, 13 see now, holy King,
how through our many and great sins we're crushed and
made subject to our enemies, and have become weak and
powerless. 14 In our low condition, this bold and profane
man seeks to dishonour this your holy place, consecrated
out of the earth to the name of your Majesty. 15 Your
dwelling place, the heaven of heavens, is indeed unap-
proachable to men. 16 But since it seemed good to you to ex-
hibit your glory among your people Yisrael, you sanctified
this place. 17 Don't punish us by means of the uncleanness of
their men, and don't chastise us by means of their profanity,
or those lawless people might boast in their rage, speak with
excessive pride, and say, 18 'We've trampled on the holy
house, as idolatrous houses are trampled on.' 19 Blot out our
iniquities, do away with our errors, and show your compas-
sion in this hour. 20 Let your mercies quickly go before us.
Grant us peace, that the downcast and broken hearted may
praise you with their mouth."

God stops Filopator entering the temple

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

Filopator turns against the Yehudim in Mitsrayim

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

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

The king orders the arrest of the Yehudim

3:1 On discovering this, so incensed
was the wicked king, that he no longer
confined his rage to the Yehudim in
Alexandria. Laying his hand more heavily on those who lived
in the country, he gave orders that they should be quickly
collected into one place, and most cruelly deprived of their
lives. 2 While this was going on, a hostile rumour was uttered
abroad by men who'd banded together to injure the Jewish
race. The pretext of their charge was that the Yehudim kept
them away from the ordinances of the law. 3 Now the
Yehudim always maintained a feeling of unwavering loyalty
towards the kings, 4 yet, as they worshipped God and ob-
served his law, they made certain distinctions, and avoided
certain things. Hence they appeared hateful to some people,
5 although, as they adorned their conversation with works of
righteousness, they'd established themselves in the good
opinion of the world. 6 What all the rest of mankind said was,
however, disregarded by the foreigners, 7 who said much of
the exclusiveness of the Yehudim with regard to their wor-
ship and meats. They alleged that they were unsociable men,
hostile to the king's interests, refusing to associate with him
or his troops. By this way of speaking, they brought much
hatred on them. 8 This unexpected uproar and sudden gath-
ering of people was observed by the Hellains (Greeks) who

1 **RV 2:5 · Note** or, sulfur

Readers' Version

lived in the city, about men who'd never harmed them. Yet to aid them wasn't in their power, since all was oppression around, but they encouraged them in their troubles, and expected a favourable turn of affairs. 9 He who knows all things won't, they said, disregard so great a people. 10 Some of the neighbours, friends, and business associates of the Yehudim even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

The king's letter condemning the Yehudim

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Yehudim: 12 "King Ptolemaios (Ptolemy) Filopator, to the commanders and soldiers in Mitsrayim (Egypt), and in all places, health and happiness! 13 I'm doing well, and so, too, are my affairs. 14 Since our Asiatic campaign, the particulars of which you know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful conclusion according to our expectation, 15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Foinikai, and to be their willing benefactors. 16 So, having bestowed considerable sums of money on the temples of the several cities, we proceeded even as far as Yerushalem (Jerusalem), and went up to honour the temple of these wretched beings who never cease from their folly. 17 To outward appearance they received us willingly, but belied that appearance by their actions. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, 18 they were so carried away by their old arrogance as to forbid us the entrance, while we, out of our forbearance towards all men, refrained from exercising our power on them. 19 Thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any reasonable thing. 20 We then, having endeavoured to make allowance for the madness of these people, and on our victorious return treating all people in Mitsrayim courteously, acted in a manner which was befitting. 21 Accordingly, bearing no ill will against their kinsmen, but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by giving them the rights of citizens of Alexandria, and to admit them to the eternal rites of our solemnities. 22 All this, however, they've taken in a very different spirit. With their innate malignity, they've spurned the fair offer, and constantly inclining to evil, 23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us, ever deeming that their infamous way of life will force us to do away with our reform. 24 Having then received certain proofs that these Yehudim (Jews) bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves when these impious men may turn traitors and barbarous enemies. 25 Therefore, as soon as the contents of this letter become known to you, in that same hour we order those Yehudim who live among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a cruel and shameful death, suitable to enemies. 26 Because by the punishment of them in one body we perceive that we've found the only means of establishing our affairs for the future on a firm and satisfactory basis. 27 Anyone who protects a Yehudi (Jew), whether it be old man, child, or nursing baby, will with his whole house be tortured to death. 28 Anyone who informs against the Yehudim, besides receiving the property of the person charged, will be presented with two thousand drachmas[2] from the royal treasury, will be made free, and will be crowned. 29 Whatever place shelters a Yehudi will be made unapproachable and will be put under the ban of fire, and be forever rendered useless to every living being for all time to come." 30 The king's letter was written in the above form.

The Yehudim are rounded up and imprisoned

4:1 Wherever this decree was received, the people kept up a revelry of joy and shouting, as if their long-pent-up, hardened hatred would now show itself openly. 2 The Yehudim suffered great throes of sorrow and wept much, while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. 3 What home, or city, or any inhabited place, or what streets were there, which their condition didn't fill with wailing and lamentation? 4 They were sent out unanimously by the generals in various cities, with such stern and pitiless feeling that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting on the uncertain issue of life, shed tears at their miserable expulsion. 5 A multitude of aged hoary-haired old men were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed. 6 Girls who'd entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered on their myrrh-anointed heads, were hurried along unveiled; and, in the middle of outlandish insults, set up with one accord a lamentable cry instead of the marriage hymn. 7 Bound and exposed to public gaze, they were hurried violently on board ship. 8 The husbands of these, in the prime of their youthful vigour, instead of crowns, wore ropes round their

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

Readers' Version

necks. Instead of feasting and youthful celebration, they spent the rest of their nuptial days in wailing, and saw only the grave at hand. 9 They were dragged along by unyielding chains, like wild animals. Of these, some had their necks thrust into the benches of the rowers, while the feet of others were enclosed in hard fetters. 10 The planks of the deck above them blocked out the light and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

11 They were carried like this in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be thrown into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces. They weren't deemed worthy of any civilized accommodation. 12 When this was done, the king, hearing that their kindred in the city often went out and lamented the melancholy distress of these victims, 13 was full of rage, and commanded that they should be carefully subjected to the same—and not one bit milder—treatment. 14 The whole nation was now to be registered. Every individual was to be specified by name, not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might exterminate them by his cruelties. 15 The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and wasn't brought to an end in forty days. 16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God. 17 At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Yehudim (Jews) was too great for registration, 18 since there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places, so that all the commanders in Mitsrayim (Egypt) were insufficient for the work. 19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Yehudim, but was clearly convinced of the truth of what had been said. 20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose. 21 Now this was an active interference of the unconquerable Providence which assisted the Yehudim from heaven.

The king orders elephants to crush the prisoners

5:1 Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, 2 he commanded him, with a quantity of unmixed wine with handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious drinks of frankincense, to be led up to the execution of death on the Yehudim. 3 The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Yehudim the most. 4 The master of the elephants, Hermon, fulfilled his commission punctually. 5 The servants appointed for the purpose went out about evening and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together. 6 The heathen believed the Yehudim to be destitute of all protection, for chains bound them. 7 They invoked the Almighty master, and ceaselessly implored with tears their merciful God and Father, Ruler of all, master of every power, 8 to overthrow the evil purpose which had gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. 9 Their earnest entreaty went up to heaven.

God delays the planned massacre

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

Readers' Version

ulating them in the great colonnade. 24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. 25 The Yehudim, breathless with momentary suspense, stretched out their hands and prayed the Greatest God, in mournful strains, again to help them speedily. 26 The sun's rays weren't yet shining and the king was waiting for his friends when Hermon came to him, calling him out, and saying that his desires could now be realised. 27 The king, receiving him, was astonished at his unusual invitation. Overwhelmed with a spirit of oblivion about everything, enquired about the object of this earnest preparation. 28 But this was the working of that Almighty God who'd made him forget all his purpose. 29 Hermon and all his friends pointed out the preparation of the animals. They're ready, Oh king, according to your own strict injunction. 30 The king was filled with fierce anger at these words, for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: 31 "Your parents, or your children, were they here, would have given a large meal to these wild animals, not these innocent Yehudim, who've loyally served me and my forefathers. 32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs."

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

The king renews his order to kill the Yehudim

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

42 The king, just like another Falaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Yehudim. He swore a fruitless oath, and determined immediately to send them to hades, crushed by the knees and feet of the elephants. 43 He'd also invade Yehudah (Judea), level its towns with fire and the sword, destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there. 44 Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. 45 The master of the elephants urged the animals into an almost maniacal state, drenched them with incense and wine, and decked them with frightful devices. 46 About early morning, when the city was filled with an immense number of people at the hippodrome, he entered the palace and called the king to the business in hand. 47 The king's heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With unsoftened feelings and pitiless eyes, he longed to gaze at the hard and wretched doom of the previously mentioned Yehudim. 48 But the Yehudim, when the elephants went out at the gate, followed by the armed force. When they saw the dust raised by the throng, and heard the loud cries of the crowd, 49 thought that they'd come to the last moment of their lives, to the end of what they'd tremblingly expected. They gave way, therefore, to lamentations and moans. They kissed each other. Those nearest of kin to each other hung around one another's necks—fathers hugging their sons and mothers their daughters. Other women held their infants to their breasts, which drew what seemed their last milk. 50 Nevertheless, when they reflected on the help previously granted them from heaven, they prostrated themselves with one accord, removed even the sucking children from the breasts, and 51 sent up a very great cry asking the master of all power to reveal himself, and have mercy on those who now lay at the gates of hades.

Eleazar prays for rescue

6:1 Then Eleazar, an illustrious priest of the country, who'd attained to length of days, and whose life had been adorned with virtue, caused the elders who were around him to cease to cry out to the holy God, and prayed this: 2 "O king, mighty in power, most high, Almighty God, who regulates the whole creation with your tender mercy, 3 look at the seed of Avraham, at the children of the sanctified Ya'akov (Jacob), your sanctified inheritance, Oh Father, now being wrongfully destroyed as foreigners in a foreign land. 4 You destroyed Par'oh (Pharaoh) with his army of chariots when that lord of this same Mitsrayim (Egypt) was uplifted with lawless daring and loud-sounding tongue. Shedding the beams of your mercy on the race of Yisrael (Israel), you overwhelmed him and his proud army. 5 When Sanheriv (Sennacherib), the grievous king of the Assyrians, exulting in his countless army, had subdued the whole land with his spear and was lifting himself against your holy city with boastings grievous to be endured, you, Oh master, demolished him and displayed your might to many nations. 6 When the three friends in the land of Bavel (Babylon) of their own will exposed their lives to the fire rather than serve vain things, you sent a moist coolness through the fiery furnace, and brought the fire on all their

adversaries. 7 It was you who, when Daniyel was hurled,
through slander and envy, as a prey to lions down below,
brought him back again unharmed to light. 8 When Yonah
(Jonah) was pining away in the belly of the sea-born mon-
ster, you looked at him, Oh Father, and recovered him to the
sight of his own. 9 Now, you who hate insolence, you who
abound in mercy, you who are the protector of all things, ap-
pear quickly to those of the race of Yisrael, who are insulted
by abhorred, lawless gentiles. 10 If our life during our exile
has been stained with iniquity, deliver us from the hand of
the enemy, and destroy us, Oh master, by the death which
you prefer. 11 Don't let the vain-minded congratulate vain
idols at the destruction of your beloved, saying, 'Their god
didn't deliver them.' 12 You who are All-powerful and
Almighty, Oh Eternal One, look! Have mercy on us who are
being withdrawn from life, like traitors, by the unreasoning
insolence of lawless men. 13 Let the heathen cower before
your invincible might today, Oh glorious One, who have all
power to save the race of Ya'akov (Jacob). 14 The whole band
of infants and their parents ask you with tears. 15 Let it be
shown to all the nations that you're with us, Oh master, and
haven't turned your face away from us, but as you said that
you wouldn't forget them even in the land of their enemies,
so fulfil this saying, Oh master."

God rescues the Yehudim

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

A feast celebrates their rescue

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

The king's letter protecting the Yehudim

7:1 "King Ptolemaios (Ptolemy)
Filopator to the commanders through-
out Mitsrayim (Egypt), and to all who
are set over affairs, joy and strength. 2 We, too, and our chil-
dren are well. God has directed our affairs as we wish. 3 Cer-
tain of our friends out of malice vehemently urged us to
punish the Yehudim (Jews) of our realm in a body, with the
infliction of a monstrous punishment. 4 They pretended that

our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Yehudim to all other people. 5 They brought them fettered in grievous chains as slaves, no, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Skuthais custom. 6 Because this cause we severely threatened them; yet, with the clemency which we usually extend to all men, we at length permitted them to live. Finding that the god of heaven threw a shield of protection over the Yehudim so as to preserve them, and that he fought for them as a father always fights for his sons, 7 and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. 8 We've dismissed them to their several homes, telling all men everywhere to do them no wrong, or unrighteously revile them about the past. 9 Because know this, that should we conceive any evil design, or in any way aggrieve them, we'll ever have as our adversary, not man, but the highest God, the ruler of all might. From Him there'll be no escape, as the avenger of such actions. Farewell."

Punishment for those who abandoned their faith

10 When they'd received this letter, they didn't hurry to depart immediately. They petitioned the king to be allowed to inflict fitting punishment on those of their race who'd willingly transgressed the holy god, and God's law. 11 They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king. 12 The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who'd transgressed God's law boldly in every part of the king's dominions. 13 Their priests, then, as it was appropriate, saluted him with good wishes, and all the people echoed with the "Hallelujah!" Then they joyfully departed. 14 Then they punished and shamefully destroyed every polluted Yehudi (Jew) that fell in their way, 15 slaying this way, in that day, more than three hundred men, and esteeming this destruction of the wicked a season of joy.

The Yehudim return home in peace

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

MA3 · OET-RV v0.4.2

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