First, Second and Third Maccabees, with Psalm 151

From the Septuagint, translated by Sir Lancelot C. L. Brenton

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First and Second Maccabees tell of the Maccabean revolt and the rededication of the Temple; Third Maccabees of the Jews of Egypt under Ptolemy IV. Psalm 151, found in the Septuagint and among the Dead Sea Scrolls, is David's own song of his anointing and his victory over Goliath.

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First Maccabees

1

1 And it happened, after that Alexander *son* of Philip, the
Macedonian, who came out of the land of Chettiim, had smitten
Darius king of the Persians and Medes, that he reigned in his
stead, the first over Greece, 2 and made many wars, and won many
strong holds, and slew the kings of the earth, 3 and went through to
the ends of the earth, and took spoils of many nations, insomuch
that the earth was quiet before him; whereupon he was exalted,
and his heart was lifted up. 4 And he gathered a mighty strong host,
and ruled over countries, and nations, and kings, who became
tributaries unto him.
5 And after these things he fell sick, and perceived that he should
die. 6 Wherefore he called his servants, such as were honourable,
and had been brought up with him from his youth, and parted his
kingdom among them, while he was yet alive. 7 So Alexander
reigned twelve years, and *then* died. 8 And his servants bare rule
every one in his place. 9 And after his death they all put crowns
upon themselves; so did their sons after them many years: and
evils were multiplied in the earth.
10 And there came out of them a wicked root, Antiochus *surnamed*
Epiphanes, son of Antiochus the king, who had been an hostage at
Rome, and he reigned in the hundred and thirty and seventh year
of the kingdom of the Greeks.
11 In those days went there out of Israel wicked men, who
persuaded many, saying, Let us go and make a covenant with the
heathen that are round about us: for since we departed from them
we have had much sorrow. 12 So this device pleased them well.
13 Then certain of the people were so forward herein, that they
went to the king, who gave them licence to do after the ordinances
of the heathen: 14 whereupon they built a place of exercise at
Jerusalem according to the customs of the heathen: 15 and made
themselves uncircumcised, and forsook the holy covenant, and
joined themselves to the heathen, and were sold to do mischief.
16 Now when the kingdom was established before Antiochus, he

thought to reign over Egypt, that he might have the dominion of two realms. [17] Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, [18] and made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. [19] Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.
[20] And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, [21] and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, [22] and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. [23] He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.
[24] And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.
[25] Therefore there was great mourning in Israel, in every place where they were; [26] so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. [27] Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. [28] The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.
[29] And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, [30] and spake peaceable words unto them, *but all* was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. [31] And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. [32] But the women and children took they captive, and possessed the cattle.
[33] Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a stronghold for them. [34] And they put therein a sinful nation, wicked men, and fortified

themselves therein. [35] They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: [36] for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.
[37] Thus they shed innocent blood on every side of the sanctuary, and defiled it: [38] insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. [39] Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. [40] As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.
[41] Moreover king Antiochus wrote to his whole kingdom, that all should be one people, [42] and every one should leave his laws: so all the heathen agreed according to the commandment of the king.
[43] Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.
[44] For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land, [45] and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: [46] and pollute the sanctuary and holy people:
[47] set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: [48] that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: [49] to the end they might forget the law, and change all the ordinances.
[50] And whosoever would not do according to the commandment of the king, *he said*, he should die. [51] In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.
[52] Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;
[53] and drove the Israelites into secret places, even wheresoever they could flee for succour.
[54] Now the fifteenth day of *the month* Casleu, in the hundred forty

and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; [55] and burnt incense at the doors of their houses, and in the streets.
[56] And when they had rent in pieces the books of the law which they found, they burnt them with fire. [57] And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death.
[58] Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. [59] Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.
[60] At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.
[61] And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. [62] Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. [63] Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. [64] And there was very great wrath upon Israel.

2

[1] In those days arose Mattathias *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.
[2] And he had five sons, Joannan, called Caddis: [3] Simon, called Thassi: [4] Judas, who was called Maccabeus: [5] Eleazar, called Avaran: and Jonathan, whose surname was Apphus.
[6] And when he saw the blasphemies that were committed in Juda and Jerusalem, [7] he said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?
[8] Her temple is become as a man without glory. [9] Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. [10] What nation hath not had a part in *her* kingdom, and gotten of her spoils? [11] All

her ornaments are taken away; of a free woman she has become a bondslave. [12] And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. [13] To what end therefore shall we live any longer?
[14] Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.
[15] In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.
[16] And when many of Israel came unto them, Mattathias also and his sons came together.
[17] Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: [18] now therefore come thou first, and fulfil the king's commandment, like as all the nations have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.
[19] Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: [20] yet will I and my sons and my brethren walk in the covenant of our fathers. [21] God forbid that we should forsake the law and the ordinances. [22] We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.
[23] Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. [24] Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.
[25] Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. [26] Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.
[27] And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the

covenant, let him follow me. [28] So he and his sons fled into the mountains, and left all that ever they had in the city.
[29] Then many that sought after justice and judgment went down into the wilderness, to dwell there: [30] both they and their children, and their wives, and their cattle; because afflictions increased sore upon them.
[31] Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, [32] they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. [33] And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.
[34] But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. [35] So then they gave them the battle with all speed. [36] Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; [37] but said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. [38] So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.
[39] Now when Mattathias and his friends understood hereof, they mourned for them right sore. [40] And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.
[41] At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him: neither will we die all, as our brethren that were murdered in the secret places.
[42] Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. [43] Also all they that fled for persecution joined themselves unto them, and were a stay unto them. [44] So they joined their forces, and smote sinful men in their anger, and wicked men

in their wrath: but the rest fled to the heathen for succour.
45 Then Mattathias and his friends went round about, and pulled down the altars: 46 and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.
47 They pursued also after the proud men, and the work prospered in their hand. 48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.
49 Now when the time drew near that Mattathias should die, he said unto his sons, Now have pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: 50 now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. 52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? 53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt; 54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.
55 Jesus for fulfilling the word was made a judge in Israel. 56 Caleb for bearing witness before the congregation received the heritage of the land. 57 David for being merciful possessed the throne of an everlasting kingdom. 58 Elias for being zealous and fervent for the law was taken up into heaven. 59 Ananias, Azarias, and Misael, by believing were saved out of the flame. 60 Daniel for his innocency was delivered from the mouth of lions. 61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome. 62 Fear not then the words of a sinful man: for his glory shall be dung and worms. 63 To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.
64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. 65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. 66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.
67 Take also unto you all those that observe the law, and avenge ye

the wrong of your people. [68] Recompense fully the heathen, and take heed to the commandments of the law. [69] So he blessed them, and was gathered to his fathers. [70] And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

3

[1] Then his son Judas, called Maccabeus, rose up in his stead. [2] And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. [3] So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.
[4] In his acts he was like a lion, and like a lion's whelp roaring for his prey. [5] For he pursued the wicked, and sought them out, and burnt up those that vexed his people. [6] Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.
[7] He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. [8] Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: [9] so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.
[10] Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. [11] Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. [12] Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.
[13] Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; [14] he said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. [15] So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of

Israel.
16 And when he came near to the going up of Bethhoron, Judas went
forth to meet him with a small company: 17 who, when they saw the
host coming to meet them, said unto Judas, How shall we be able,
being so few, to fight against so great a multitude *and* so strong,
seeing we are ready to faint with fasting all this day? 18 Unto whom
Judas answered, It is no hard matter for many to be shut up in the
hands of a few; and with *the God of* heaven it is all one, to deliver
with a great multitude, or a small company; 19 for the victory of
battle standeth not in the multitude of an host; but strength
cometh from heaven. 20 They come against us in much pride and
iniquity to destroy us, and our wives and children, and to spoil us:
21 but we fight for our lives and our laws. 22 Wherefore the Lord
himself will overthrow them before our face: and as for you, be ye
not afraid of them.
23 Now as soon as he had left off speaking, he leaped suddenly upon
them, and so Seron and his host were overthrown before him.
24 And they pursued them from the going down of Bethhoron unto
the plain, where were slain about eight hundred men of them; and
the residue fled into the land of the Philistines. 25 Then began the
fear of Judas and his brethren, and exceeding great dread, to fall
upon the nations round about them: 26 insomuch as his fame came
unto the king, and all nations talked of the battles of Judas.
27 Now when king Antiochus heard these things, he was full of
indignation: wherefore he sent and gathered together all the forces
of his realm, *even* a very strong army. 28 He opened also his
treasure, and gave his soldiers pay for a year, commanding them to
be ready whensoever he should need them.
29 Nevertheless, when he saw that the money of his treasures
failed, and that the tributes in the country were small, because of
the dissension and plague, which he had brought upon the land in
taking away the laws which had been of old time; 30 he feared that
he should not be able to bear the charges any longer, nor to have
such gifts to give so liberally as he did before: for he had abounded
above the kings that were before him.
31 Wherefore, being greatly perplexed in his mind, he determined to
go into Persia, there to take the tributes of the countries, and to
gather much money. 32 So he left Lysias, a nobleman, and one of

the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: [33] and to bring up his son Antiochus, until he came again.
[34] Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem;
[35] *to wit*, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; [36] and that he should place strangers in all their quarters, and divide their land by lot.
[37] So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and he passed the river Euphrates, and went through the high countries.
[38] Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: [39] and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.
[40] So they went forth with all their power, and came and pitched by Emmaus in the plain country.
[41] And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.
[42] Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them; [43] they said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.
[44] Then the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.
[45] Now Jerusalem was laid void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. [46] Wherefore the Israelites assembled

themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.
47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, 48 and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. 49 They brought also the priest's garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.
50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?
51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. 52 And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. 53 How shall we be able to stand against them, except thou, *O God*, be our help? 54 Then sounded they with trumpets, and cried with a loud voice.
55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens. 56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.
57 So the camp removed, and pitched upon the south side of Emmaus. 58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: 59 for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. 60 Nevertheless, as the will *of God* is in heaven, so let him do.

4

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 2 to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. 3 Now when Judas heard thereof, he himself removed, and the valiant men with

him, that he might smite the king's army which was at Emmaus,
[4] while as yet the forces were dispersed from the camp.
[5] In the mean season came Gorgias by night into the camp of Judas:
and when he found no man there, he sought them in the
mountains: for he said, These *fellows* flee from us.
[6] But as soon as it was day, Judas shewed himself in the plain with
three thousand men, who nevertheless had neither armour nor
swords to their minds. [7] And they saw the camp of the heathen, that
it was strong and well harnessed, and compassed round about with
horsemen; and these were expert of war.
[8] Then said Judas to the men that were with him, Fear ye not their
multitude, neither be ye afraid of their assault. [9] Remember how
our fathers were delivered in the Red sea, when Pharaoh pursued
them with an army. [10] Now therefore let us cry unto heaven, if
peradventure the Lord will have mercy upon us, and remember the
covenant of our fathers, and destroy this host before our face this
day: [11] that so all the heathen may know that there is one who
delivereth and saveth Israel.
[12] Then the strangers lifted up their eyes, and saw them coming
over against them. [13] Wherefore they went out of the camp to
battle; but they that were with Judas sounded their trumpets. [14] So
they joined battle, and the heathen being discomfited, fled into the
plain. [15] Howbeit all the hindmost of them were slain with the
sword: for they pursued them unto Gazera, and unto the plains of
Idumea, and Azotus, and Jamnia, so that there were slain of them
as many as three thousand men.
[16] This done, Judas returned again with his host from pursuing
them, [17] and said to the people, Be not greedy of the spoils,
inasmuch as there is a battle before us, [18] and Gorgias and his host
are here by us in the mountain: but stand ye now against our
enemies, and overcome them, and after this ye may boldly take the
spoils.
[19] As Judas was yet speaking these words, there appeared a part of
them looking out of the mountain: [20] who when they perceived that
the Jews had put their host to flight, and were burning the tents;
for the smoke that was seen declared what was done: [21] when
therefore they perceived these things, they were sore afraid, and
seeing also the host of Judas in the plain ready to fight, [22] they fled

every one into the land of strangers. [23] Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. [24] After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever. [25] Thus Israel had a great deliverance that day.
[26] Now all the strangers that had escaped came and told Lysias what had happened: [27] who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.
[28] In the following year therefore, Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them. [29] So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.
[30] And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer; [31] shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:
[32] make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:
[33] cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.
[34] So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.
[35] Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.
[36] Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.
[37] Upon this all the host assembled themselves together, and went up into mount Sion. [38] And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs

growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; [39] they rent their clothes, and made great lamentation, and cast ashes upon their heads, [40] and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.
[41] Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. [42] So he chose priests of blameless conversation, such as had pleasure in the law: [43] who cleansed the sanctuary, and bare out the defiled stones into an unclean place. [44] And when as they consulted what to do with the altar of burnt offerings, which was profaned; [45] they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, [46] and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.
[47] Then they took whole stones according to the law, and built a new altar according to the former; [48] and made up the sanctuary, and the things that were within the temple, and hallowed the courts. [49] They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.
[50] And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. [51] Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.
[52] Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, [53] and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. [54] At what time and day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. [55] Then all the people fell upon their faces, worshipping and praising *the God of* heaven, who had given them good success.
[56] And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. [57] They decked also the forefront of the

temple with crowns of gold and with shields; and the gates and the chambers they renewed, and hanged doors upon them. 58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.
59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. 60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.
61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

5

1 Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. 2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.
3 Then Judas fought against the children of Esau in Idumea at Acrabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.
4 Also he remembered the injury of the children of Bæan, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. 5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.
6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain. 7 So he fought many battles with them, till at length they were discomfited before him; and he smote them. 8 And when he had taken Jazer, with the towns belonging thereto, he returned into Judea.
9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to

destroy them: but they fled to the fortress of Dathema, [10] and sent letters unto Judas and his brethren, saying, The heathen that are round about us are assembled together against us to destroy us:
[11] and they are preparing to come and take the fortress where unto we are fled, Timotheus being captain of their host.
[12] Come now therefore, and deliver us from their hands, for many of us are slain: [13] yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.
[14] While these letters were yet being read, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, [15] saying that they of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, were assembled together against them to consume us.
[16] Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. [17] Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad. [18] So he left Joseph the *son* of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it. [19] Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again. [20] Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.
[21] Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. [22] And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.
[23] And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.
[24] Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,
[25] where they met with the Nabathites, who came unto them in a

peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad: [26] and how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: [27] and that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.
[28] Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire. [29] From whence he removed by night, and went till he came to the fortress.
[30] And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. [31] When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, [32] he said unto his host, Fight this day for your brethren. [33] So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.
[34] Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.
[35] This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire. [36] From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.
[37] After these things gathered Timotheus another host, and encamped against Raphon beyond the brook. [38] So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. [39] He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.
[40] Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we

shall not be able to withstand him; for he will mightily prevail against us: [41] but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.
[42] Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. [43] So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. [44] But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.
[45] Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. [46] Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.
[47] Then they of the city shut them out, and stopped up the gates with stones. [48] Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.
[49] Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. [50] So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands: [51] who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.
[52] After this went they over Jordan into the great plain before Bethsan. [53] And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. [54] So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them was slain until they had returned in peace.
[55] Now what time as Judas and Jonathan were in the land of Galaad,

and Simon his brother in Galilee before Ptolemais, [56] Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. [57] Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.
[58] So when they had given charge unto the garrison that was with them, they went toward Jamnia. [59] Then came Gorgias and his men out of the city to fight against them. [60] And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men. [61] Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. [62] Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. [63] Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of: [64] insomuch as the people assembled unto them with joyful acclamations.
[65] Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about. [66] From thence he removed to go into the land of the Philistines, and passed through Samaria.
[67] At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly. [68] So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

6

[1] About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; [2] and that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left

there: [3] wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, [4] rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.
[5] Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: [6] and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: [7] also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.
[8] Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.
[9] And there he continued many days: for his grief was ever more and more, and he made account that he should die. [10] Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. [11] And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it wherein now I am! for I was bountiful and beloved in my power. [12] But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. [13] I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.
[14] Then called he for Philip, one of his friends, whom he made ruler over all his realm. [15] And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. [16] So king Antiochus died there in the hundred forty and ninth year. [17] Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.
[18] About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. [19] Wherefore Judas, purposing to

destroy them, called all the people together to besiege them. [20] So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.
[21] Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: [22] and they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? [23] We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; [24] for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.
[25] Neither have they stretched out their hand against us only, but also against all their borders. [26] And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. [27] Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.
[28] Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. [29] There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.
[30] So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. [31] These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.
[32] Upon this Judas removed from the tower, and pitched in Bethzacharias, over against the king's camp. [33] Then the king rising very early marched fiercely with his host toward Bethzacharias, where his armies made them ready to battle, and sounded the trumpets.
[34] And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries. [35] Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast

were ordained five hundred horsemen of the best. [36] These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. [37] And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.
[38] As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks. [39] Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire. [40] So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. [41] Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.
[42] Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men. [43] Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, [44] put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:
[45] wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. [46] Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. [47] Howbeit *the rest of the Jews* seeing the strength of the king, and the violence of his forces, turned away from them.
[48] Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion. [49] But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.
[50] So the king took Bethsura, and set a garrison there to keep it.
[51] As for the sanctuary, he besieged it many days: and set there

artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. 52 Whereupon they also made engines against their engines, and held them battle a long season. 53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;) 54 there were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.
55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, 56 was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of affairs. 57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: 58 now therefore let us be friends with these men, and make peace with them, and with all their nation; 59 and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.
60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. 61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. 62 Then the king entered into mount Sion: but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about. 63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

7

1 In the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.
2 And as he entered into the palace of his ancestors, so it was, that

his forces had taken Antiochus and Lysias, to bring them unto him.
3 Wherefore, when he knew it, he said, Let me not see their faces.
4 So his host slew them. Now when Demetrius was set upon the
throne of his kingdom, 5 there came unto him all the wicked and
ungodly men of Israel, having Alcimus, who was desirous to be
high priest, for their captain: 6 and they accused the people to the
king, saying, Judas and his brethren have slain all thy friends, and
driven us out of our own land. 7 Now therefore send some man
whom thou trustest, and let him go and see what havock he hath
made among us, and in the king's land, and let him punish them
with all them that aid them.
8 Then the king chose Bacchides, a friend of the king, who ruled
beyond the river, and was a great man in the kingdom, and faithful
to the king. 9 And him he sent with that wicked Alcimus, whom he
made high priest, and commanded that he should take vengeance
of the children of Israel. 10 So they departed, and came with a great
power into the land of Juda, where they sent messengers to Judas
and his brethren with peaceable words deceitfully. 11 But they gave
no heed to their words; for they saw that they were come with
great power.
12 Then did there assemble unto Alcimus and Bacchides a company
of scribes, to require justice. 13 Now the Assideans were the first
among the children of Israel that sought peace of them: 14 for said
they, One that is a priest of the seed of Aaron is come with this
army, and he will do us no wrong. 15 So he spake unto them
peaceably, and sware unto them, saying, We will procure the harm
neither of you nor your friends. 16 Whereupon they believed him:
howbeit he took of them threescore men, and slew them in one
day, according to the words which he wrote, 17 The flesh of thy
saints *have they cast out*, and their blood have they shed round
about Jerusalem, and there was none to bury them. 18 Wherefore
the fear and dread of them fell upon all the people, who said, There
is neither truth nor righteousness in them; for they have broken
the covenant and oath that they made.
19 After this removed Bacchides from Jerusalem, and pitched his
tents in Bezeth, where he sent and took many of the men that had
forsaken him, and certain of the people also, and when he had slain
them, *he cast them* into the great pit. 20 Then committed he the

country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. [21] But Alcimus contended for the high priesthood. [22] And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.
[23] Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, [24] he went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.
[25] On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said evil things against them.
[26] Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. [27] So Nicanor came to Jerusalem with a great force: and sent unto Judas and his brethren deceitfully with friendly words, saying, [28] Let there be no battle between me and you; I will come with a few men, that I may see you in peace. [29] He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. [30] Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.
[31] Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama: [32] and there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.
[33] After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king. [34] But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, [35] and sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.
[36] Then the priests entered in, and stood before the altar and the

temple, weeping, and saying, [37] Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people: [38] be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.
[39] So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where a host out of Syria met him. [40] But Judas pitched in Adasa with three thousand men, and there he prayed, saying, [41] O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out and smote an hundred fourscore and five thousand of them. [42] Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.
[43] So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.
[44] Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. [45] Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets. [46] Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.
[47] Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. [48] For this cause the people rejoiced greatly, and kept that day *as* a day of great gladness. [49] Moreover they ordained to keep yearly this day, being the thirteenth of Adar. [50] Thus the land of Juda was in rest a little while.

8

[1] Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; [2] and that they were men of great valour. It

was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; [3] and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; [4] and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:
[5] Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: [6] how also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; [7] and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, [8] and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes.
[9] Moreover how the Grecians had determined to come and destroy them; [10] and that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.
[11] *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; [12] but with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: [13] also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: [14] yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: [15] moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for

the people, to the end they might be well ordered: [16] and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.
[17] In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, [18] *and to intreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.
[19] They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said, [20] Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. [21] So that matter pleased the Romans well.
[22] And this is the copy of the epistle which *the senate* wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: [23] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.
[24] If there come first any war upon the Romans or any of their confederates throughout all their dominion, [25] the people of the Jews shall help them, as the time shall be appointed, with all their heart: [26] neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans: but they shall keep their covenants without taking any thing therefore. [27] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: [28] neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.
[29] According to these articles did the Romans make a covenant with the people of the Jews. [30] Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away

shall be ratified.
31 And as touching the evils that king Demetrius doeth to the Jews,
we have written unto him, saying, Wherefore hast thou made thy
yoke heavy upon our friends and confederates the Jews? 32 If
therefore they complain any more against thee, we will do them
justice, and fight with thee by sea and by land.

9

1 Furthermore when Demetrius heard that Nicanor and his host
were slain in battle, he sent Bacchides and Alcimus into the land of
Judea the second time, and with them the chief strength of his
host: 2 who went forth by the way that leadeth to Galgala, and
pitched their tents before Masaloth, which is in Arbela, and after
they had won it, they slew much people. 3 Also the first month of
the hundred fifty and second year they encamped before
Jerusalem: 4 from whence they removed, and went to Berea, with
twenty thousand footmen and two thousand horsemen.
5 Now Judas had pitched his tents at Eleasa, and three thousand
chosen men with him: 6 who seeing the multitude of the other army
to be so great, were sore afraid; whereupon many conveyed
themselves out of the host, insomuch as there abode of them no
more but eight hundred men.
7 When Judas therefore saw that his host slipt away, and that the
battle pressed upon him, he was sore troubled in mind, and much
distressed, for that he had no time to gather them together.
8 Nevertheless unto them that remained he said, Let us arise and
go up against our enemies, if peradventure we may be able to fight
with them. 9 But they dehorted him, saying, We shall never be able:
let us now rather save our lives, and hereafter we will return with
our brethren, and fight against them: for we are but few.
10 Then Judas said, God forbid that I should do this thing, and flee
away from them: if our time be come, let us die manfully for our
brethren, and let us not stain our honour. 11 With that the host *of
Bacchides* removed out of their tents, and stood over against them,
their horsemen being divided into two troops, and their slingers
and archers going before the host, and they that marched in the
foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near
on the two parts, and sounded their trumpets. 13 They also of Judas'
side, even they sounded their trumpets also, so that the earth
shook at the noise of the armies, and the battle continued from
morning till night.
14 Now when Judas perceived that Bacchides and the strength of his
army were on the right side, he took with him all the hardy men,
15 who discomfited the right wing, and pursued them unto the
mount Azotus. 16 But when they of the left wing saw that they of the
right wing were discomfited, they followed upon Judas and those
that were with him hard at the heels from behind: 17 whereupon
there was a sore battle, insomuch as many were slain on both
parts. 18 Judas also was killed, and the remnant fled.
19 Then Jonathan and Simon took Judas their brother, and buried
him in the sepulchre of his fathers in Modin. 20 Moreover they
bewailed him, and all Israel made great lamentation for him, and
mourned many days, saying, 21 How is the valiant man fallen, that
delivered Israel! 22 As for the other things concerning Judas and his
wars, and the noble acts which he did, and his greatness, they are
not written, for they were very many.
23 Now after the death of Judas the wicked began to put forth their
heads in all the coasts of Israel, and there arose up all such as
wrought iniquity. 24 In those days also was there a very great
famine, by reason whereof the country revolted, and went with
them.
25 Then Bacchides chose the wicked men, and made them lords of
the country. 26 And they made enquiry and search for Judas'
friends, and brought them unto Bacchides, who took vengeance of
them, and used them despitefully. 27 So was there a great affliction
in Israel, the like whereof was not since the time that a prophet
was not seen among them.
28 For this cause all Judas' friends came together, and said unto
Jonathan, 29 Since thy brother Judas died, we have no man like him
to go forth against our enemies, and Bacchides, and against them
of our nation that are adversaries to us. 30 Now therefore we have
chosen thee this day to be our prince and captain in his stead, that
thou mayest fight our battles. 31 Upon this Jonathan took the
governance upon him at that time, and rose up instead of his

brother Judas. [32] But when Bacchides gat knowledge thereof, he sought for to slay him.
[33] Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. [34] Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day. [35] Now Jonathan had sent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. [36] But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.
[37] After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. [38] Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: [39] where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.
[40] Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. [41] Thus was the marriage turned into mourning, and the noise of their melody into lamentation. [42] So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.
[43] Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. [44] Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past: [45] for, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. [46] Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. [47] With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. [48] Then Jonathan and they that were with him leapt into Jordan, and swam over unto

the farther bank: howbeit the other passed not over Jordan unto them. 49 So there were slain of Bacchides' side that day about a thousand men.
50 Afterward returned *Bacchides* to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *these did he strengthen* with high walls, with gates, and with bars.
51 And in them he set a garrison, that they might work malice upon Israel. 52 He fortified also the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals. 53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.
54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets. 55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. 56 So Alcimus died at that time with great torment.
57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Juda was in rest two years. 58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.
59 So they went and consulted with him. 60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. 61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.
62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. 63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.
64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. 65 But Jonathan

left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. 66 And he smote Odonarres and his brethren, and the children of Phasiron in their tent. 67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, 68 and fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. 69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.
70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. 71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. 72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders. 73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

10

1 In the hundred and sixtieth year Alexander, the *son* of Antiochus *surnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there. 2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. 3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him. 4 For said he, Let us first make peace with him, before he join with Alexander against us: 5 else he will remember all the evils that we have done against him, and against his brethren and his people. 6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.
7 Then came Jonathan to Jerusalem, and read the letters in the

audience of all the people, and of them that were in the tower:
[8] who were sore afraid, when they heard that the king had given
him authority to gather together an host. [9] Whereupon they of the
tower delivered their hostages unto Jonathan, and he delivered
them unto their parents.
[10] This done, Jonathan settled himself in Jerusalem, and began to
build and repair the city. [11] And he commanded the workmen to
build the walls and the mount Sion round about with square stones
for fortification; and they did so.
[12] Then the strangers, that were in the fortresses which Bacchides
had built, fled away; [13] insomuch as every man left his place, and
went into his own country. [14] Only at Bethsura certain of those that
had forsaken the law and the commandments remained still: for it
was their place of refuge.
[15] Now when king Alexander had heard what promises Demetrius
had sent unto Jonathan: when also it was told him of the battles
and noble acts which he and his brethren had done, and of the
pains that they had endured, [16] he said, Shall we find such another
man? now therefore we will make him our friend and confederate.
[17] Upon this he wrote a letter, and sent it unto him, according to
these words, saying, [18] King Alexander to his brother Jonathan
sendeth greeting: [19] We have heard of thee, that thou art a man of
great power, and meet to be our friend. [20] Wherefore now this day
we ordain thee to be the high priest of thy nation, and to be called
the king's friend; (and therewithal he sent him a purple robe and a
crown of gold:) and *require thee* to take our part, and keep
friendship with us. [21] So in the seventh month of the hundred and
sixtieth year, at the feast of the tabernacles, Jonathan put on the
holy robe, and gathered together forces, and provided much
armour.
[22] Whereof when Demetrius heard, he was very sorry, and said,
[23] What have we done, that Alexander hath prevented us in making
amity with the Jews to strengthen himself? [24] I also will write unto
them words of encouragement, *and promise them* dignities and
gifts, that I may have their aid. [25] He sent unto them therefore to
this effect: King Demetrius unto the people of the Jews sendeth
greeting: [26] Whereas ye have kept covenants with us, and continued
in our friendship, not joining yourselves with our enemies, we have

heard hereof, and are glad. [27] Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, [28] and will grant you many immunities, and give you rewards.
[29] And now do I free you, and *for your sake* I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, [30] and from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Juda, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.
[31] Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. [32] And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.
[33] Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Juda into any part of my kingdom, and *I will* that all my officers remit the tributes even of their cattle. [34] Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm. [35] Also no man shall have authority to meddle *with them*, or to molest any of them in any matter.
[36] *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces. [37] And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.
[38] And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.
[39] *As for* Ptolemais, and the land pertaining thereto, I give *it* as a

free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary. [40] Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. [41] And all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the temple.
[42] And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. [43] And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm. [44] For the building also and repairing of the works of the sanctuary, expences shall be given out of the king's accounts. [45] Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.
[46] Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. [47] But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.
[48] Then gathered king Alexander great forces, and camped over against Demetrius. [49] And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them. [50] And he continued the battle very sore until the sun went down: and that day was Demetrius slain.
[51] Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect: [52] Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; [53] for after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: [54] now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom. 56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.
57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: 58 where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.
59 Now king Alexander had written unto Jonathan, that he should come and meet him. 60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.
61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. 62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.
63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.
64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. 65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. 66 Afterward Jonathan returned to Jerusalem with peace and gladness.
67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: 68 whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.
69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying, 70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against

us in the mountains?
71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. 72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land. 73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.
74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. 75 And he pitched his tents against Joppe: but they shut him out of the city, because Apollonius had a garrison in Joppe.
76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe. 77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.
78 Then Jonathan followed after him to Azotus, where the armies joined battle. 79 Now Apollonius had left a thousand horsemen in ambush. 80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.
81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. 82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled. 83 The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.
84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. 85 Thus there were burned and slain with the sword well nigh eight thousand men. 86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp. 87 After this returned Jonathan and his host unto Jerusalem,

having many spoils.
88 Now when king Alexander heard these things, he honoured
Jonathan yet more, 89 and sent him a buckle of gold, as the use is to
be given to such as are of the king's blood: he gave him also
Accaron with the borders thereof in possession.

11

1 And the king of Egypt gathered together a great host, like the
sand that lieth upon the sea shore, and many ships, and went about
through deceit to get Alexander's kingdom, and join it to his own.
2 Whereupon he took his journey into Syria in peaceable manner, so
as they of the cities opened unto him, and met him: for king
Alexander had commanded them so to do, because he was his
father in law.
3 Now as Ptolemee entered into the cities, he set in every one of
them a garrison of soldiers to keep it. 4 And when he came near to
Azotus, they shewed him the temple of Dagon that was burnt, and
Azotus and the suburbs thereof that were destroyed, and the
bodies that were cast abroad, and them that he had burnt in the
battle: for they had made heaps of them by the way where he
should pass. 5 Also they told the king whatsoever Jonathan had
done, to the intent he might blame him: but the king held his
peace.
6 Then Jonathan met the king with great pomp at Joppe, where they
saluted one another, and lodged. 7 Afterward Jonathan, when he
had gone with the king to the river called Eleutherus, returned
again to Jerusalem.
8 King Ptolemee therefore, having gotten the dominion of the cities
by the sea unto Seleucia upon the sea coast, imagined wicked
counsels against Alexander. 9 Whereupon he sent ambassadors
unto king Demetrius, saying, Come, let us make a league betwixt
us, and I will give thee my daughter whom Alexander hath, and
thou shalt reign in thy father's kingdom: 10 for I repent that I gave
my daughter unto him, for he sought to slay me. 11 Thus did he
slander him, because he was desirous of his kingdom.
12 Wherefore he took his daughter from him, and gave her to
Demetrius, and forsook Alexander, so that their hatred was openly

known. [13] Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.
[14] In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him. [15] But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.
[16] So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted: [17] for Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.
[18] King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another. [19] By this means Demetrius reigned in the hundred threescore and seventh year.
[20] At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it. [21] Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower. [22] Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.
[23] Nevertheless Jonathan, when he heard this, commanded to besiege it *still*: and he chose certain of the elders of Israel and the priests, and put himself in peril; [24] and took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.
[25] And though certain ungodly men of the people had made complaints against him, [26] yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends, [27] and confirmed him in the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.
[28] Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. [29] So the king consented, and wrote letters unto Jonathan of all these things after this manner:
[30] King Demetrius unto his brother Jonathan, and unto the nation of

the Jews, sendeth greeting: [31] We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.
[32] King Demetrius unto his father Lasthenes sendeth greeting: [33] We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us. [34] Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.
[35] And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. [36] And nothing hereof shall be revoked from this time forth for ever.
[37] Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.
[38] After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.
[39] Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander, [40] and lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.
[41] In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. [42] So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity

serve. [43] Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.
[44] Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. [45] Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.
[46] Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.
[47] Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand. [48] Also they set fire on the city, and gat many spoils that day, and delivered the king.
[49] So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying, [50] Grant us peace, and let the Jews cease from assaulting us and the city. [51] With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.
[52] So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. [53] Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.
[54] After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. [55] Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.
[56] Moreover Tryphon took the elephants, and won Antioch.
[57] At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends. [58] Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle. [59] His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.
61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. 62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.
63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, 64 he went to meet them, and left Simon his brother in the country. 65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up: 66 but they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.
67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor. 68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.
69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled; 70 insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calphi, the captains of the host.
71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed. 72 Afterwards turning again to battle, he put them to flight, and so they ran away. 73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.
74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

12

1 Now when Jonathan saw that the time served him, he chose

certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. [2] He sent letters also to the Lacedemonians, and to other places, for the same purpose.
[3] So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time. [4] Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably. [5] And this is the copy of the letters which Jonathan wrote to the Lacedemonians:
[6] Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:
[7] There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify. [8] At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.
[9] Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,
[10] have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.
[11] We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren: [12] and we are right glad of your honour.
[13] As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us. [14] Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: [15] for we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. [16] For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. [17] We

commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood. [18] Wherefore now ye shall do well to give us an answer thereto.
[19] And this is the copy of the letters which Oniares sent. [20] Areus king of the Lacedemonians to Onias the high priest, greeting:
[21] It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham: [22] now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. [23] We do write back again to you, that your cattle and goods are our's, and our's are your's. We do command therefore *our ambassadors* to make report unto you on this wise.
[24] Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore, [25] he removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.
[26] He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.
[27] Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.
[28] But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. [29] Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. [30] Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus. [31] Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils. [32] And removing thence, he came to Damascus, and so passed through all the country.
[33] Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it. [34] For he had heard that they would deliver the hold unto them that took Demetrius' part: wherefore he set a garrison there to keep it.
[35] After this came Jonathan home again, and calling the elders of

the people together, he consulted with them about building strong holds in Judea, [36] and making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. [37] Upon this they came together to build up the city, forasmuch as *part of* the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha. [38] Simon also set up Adida in Sephela, and made it strong with gates and bars.

[39] Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. [40] Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

[41] Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

[42] Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him; [43] but received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

[44] Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us? [45] Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

[46] So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea. [47] And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

[48] Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword. [49] Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. [50] But when they knew that Jonathan and they that were with him were taken and slain, they

encouraged one another, and went close together, prepared to fight.
51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. 52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.
53 Then all the heathen that were round about them sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

13

1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it, 2 and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, 3 and gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen,
4 by reason whereof all my brethren are slain for Israel's sake, and I am left alone.
5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.
6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.
7 Now as soon as the people heard these words, their spirit revived.
8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother. 9 Fight thou our battles, and whatsoever thou commandest us, that will we do.
10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.
11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein remained there in it.
12 So Tryphon removed from Ptolemais with a great power to

invade the land of Judea, and Jonathan was with him in ward. [13] But Simon pitched his tents at Adida, over against the plain.
[14] Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying, [15] Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.
[16] Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.
[17] Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people: [18] who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead. [19] So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.
[20] And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.
[21] Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals. [22] Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad. [23] And when he came near to Bascama, he slew Jonathan, who was buried there. [24] Afterward Tryphon returned and went into his own land.
[25] Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. [26] And all Israel made great lamentation for him, and bewailed him many days.
[27] Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. [28] Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. [29] And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour

for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. [30] This is the sepulchre which he made at Modin, and it standeth yet unto this day.
[31] Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. [32] And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.
[33] Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. [34] Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.
[35] Unto whom king Demetrius answered and wrote after this manner: [36] King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting: [37] The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. [38] And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. [39] As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. [40] And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.
[41] Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. [42] Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.
[43] In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. [44] And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: [45] insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. [46] And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more
against them, but put them out of the city, and cleansed the houses
wherein the idols were, and so entered into it with songs and
thanksgiving. 48 Yea, he put all uncleanness out of it, and placed
such men there as would keep the law, and made it stronger than it
was before, and built therein a dwelling place for himself.
49 They also of the tower in Jerusalem were kept so strait, that they
could neither come forth, nor go into the country, nor buy, nor sell:
wherefore they were in great distress for want of victuals, and a
great number of them perished through famine. 50 Then cried they
to Simon, beseeching him to be at one with them: which thing he
granted them; and when he had put them out from thence, he
cleansed the tower from pollutions; 51 and entered into it the three
and twentieth day of the second month, in the hundred seventy and
first year, with thanksgiving, and branches of palm trees, and with
harps, and cymbals, and with viols, and hymns, and songs: because
there was destroyed a great enemy out of Israel.
52 He ordained also that that day should be kept every year with
gladness. Moreover the hill of the temple that was by the tower he
made stronger than it was, and there he dwelt himself with his
company. 53 And when Simon saw that John his son was a valiant
man, he made him captain of all the hosts; and he dwelt in Gazara.

14

1 Now in the hundred threescore and twelfth year king Demetrius
gathered his forces together, and went into Media, to get him help
to fight against Tryphon.
2 But when Arsaces, the king of Persia and Media, heard that
Demetrius was entered within his borders, he sent one of his
princes to take him alive: 3 who went and smote the host of
Demetrius, and took him, and brought him to Arsaces, by whom he
was put in ward.
4 As for the land *of Judea*, that was quiet all the days of Simon; for
he sought the good of his nation in such wise, as that evermore his
authority and honour pleased them well. 5 And as he was
honourable in all his acts, so in this, that he took Joppe for an
haven, and made an entrance to the isles of the sea, 6 and enlarged

the bounds of his nation, and recovered the country, [7] and gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.
[8] Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. [9] The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. [10] He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.
[11] He made peace in the land, and Israel rejoiced with great joy:
[12] for every man sat under his vine and his fig tree, and there was none to fray them: [13] neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days. [14] Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. [15] He beautified the sanctuary, and multiplied the vessels of the temple.
[16] Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. [17] But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: [18] they wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: [19] which writings were read before the congregation at Jerusalem.
[20] And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting: [21] The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming, [22] and did register the things that they spake in the council of the people in this manner; Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassadors, came unto us, to renew the friendship they had with us.
[23] And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof:

furthermore we have written a copy thereof unto Simon the high priest.
24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them.
25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons? 26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.
27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, 28 at Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.
29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:
30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, 31 their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary: 32 at which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,
33 and fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there: 34 moreover he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)
35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

[36] For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: [37] but he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.
[38] King Demetrius also confirmed him in the high priesthood according to those things, [39] and made him one of his friends, and honoured him with great honour.
[40] For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably: [41] also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet; [42] moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary; [43] beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:
[44] Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold: [45] and whosoever should do otherwise, or break any of these things, he should be punished. [46] Thus it liked all the people to deal with Simon, and to do as hath been said. [47] Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.
[48] So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; [49] also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

15

1 Moreover Antiochus son of Demetrius the king sent letters from
the isles of the sea unto Simon the priest and prince of the Jews,
and to all the people; 2 the contents whereof were these: King
Antiochus to Simon the high priest and prince of his nation, and to
the people of the Jews, greeting:
3 Forasmuch as certain pestilent men have usurped the kingdom of
our fathers, and my purpose is to challenge it again, that I may
restore it to the old estate, and to that end have gathered a
multitude of foreign soldiers together, and prepared ships of war;
4 my meaning also being to go through the country, that I may be
avenged of them that have destroyed it, and made many cities in
the kingdom desolate: 5 now therefore I confirm unto thee all the
oblations which the kings before me granted thee, and whatsoever
gifts besides they granted.
6 I give thee leave also to coin money for thy country with thine
own stamp. 7 And as concerning Jerusalem and the sanctuary, let
them be free; and all the armour that thou hast made, and
fortresses that thou hast built, and keepest in thine hands, let them
remain unto thee. 8 And if any thing be, or shall be, owing to the
king, let it be forgiven thee from this time forth for evermore.
9 Furthermore, when we have obtained our kingdom, we will
honour thee, and thy nation, and thy temple, with great honour, so
that your honour shall be known throughout the world.
10 In the hundred threescore and fourteenth year went Antiochus
into the land of his fathers: at which time all the forces came
together unto him, so that few were left with Tryphon.
11 Wherefore being pursued by king Antiochus, he fled unto Dora,
which lieth by the sea side: 12 for he saw that troubles came upon
him all at once, and that his forces had forsaken him.
13 Then camped Antiochus against Dora, having with him an
hundred and twenty thousand men of war, and eight thousand
horsemen. 14 And when he had compassed the city round about,
and joined ships close to the town on the sea side, he vexed the city
by land and by sea, neither suffered he any to go out or in.
15 In the mean season came Numenius and his company from Rome,
having letters to the kings and countries; wherein were written

these things:
16 Lucius, consul of the Romans unto king Ptolemee, greeting: 17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews: 18 and they brought a shield of gold of a thousand pound. 19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. 20 It seemed also good to us to receive the shield of them. 21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.
22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, 23 and to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. 24 And the copy hereof they wrote to Simon the high priest.
25 So Antiochus the king camped against Dora the second *day*, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.
26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. 27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.
28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm. 29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. 30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea: 31 or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

[32] So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.
[33] Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. [34] Wherefore we, having opportunity, hold the inheritance of our fathers. [35] And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word; [36] but returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth. [37] In the mean time fled Tryphon by ship unto Orthosias.
[38] Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, [39] and commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.
[40] So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them. [41] And when he had built up Cedron, he set horsemen there, and an host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

16

[1] Then came up John from Gazara, and told Simon his father what Cendebeus had done.
[2] Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. [3] But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my

brother, and go and fight for our nation, and the help from heaven be with you.
4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.
5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them. 6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him. 7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.
8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.
9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which *Cendebeus* had built. 10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.
11 Moreover in the plain of Jericho was Ptolemeus the *son* of Abubus made captain, and he had abundance of silver and gold:
12 for he was the high priest's son in law. 13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.
14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: 15 where the *son* of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.
16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain

of his servants. [17] In which doing he committed a great treachery, and recompensed evil for good.
[18] Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.
[19] He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. [20] And others he sent to take Jerusalem, and the mountain of the temple.
[21] Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he, Ptolemee* hath sent to slay thee also. [22] Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.
[23] As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, [24] behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

Second Maccabees

1

1 The brethren, the Jews that be at Jerusalem and in the land of
Judea, wish unto the brethren, the Jews that are throughout Egypt,
health and peace:
2 God be gracious unto you, and remember his covenant that he
made with Abraham, Isaac, and Jacob, his faithful servants; 3 and
give you all an heart to serve him, and to do his will, with a good
courage and a willing mind; 4 and open your hearts in his law and
commandments, and send you peace, 5 and hear your prayers, and
be at one with you, and never forsake you in time of trouble. 6 And
now we be here praying for you.
7 What time as Demetrius reigned, in the hundred threescore and
ninth year, we the Jews wrote unto you in the extremity of trouble
that came upon us in those years, from the time that Jason and his
company revolted from the holy land and kingdom, 8 and burned
the porch, and shed innocent blood: then we prayed unto the Lord,
and were heard; we offered also sacrifices and fine flour, and
lighted the lamps, and set forth the loaves. 9 And now see that ye
keep the feast of tabernacles in the month Casleu.
10 In the hundred fourscore and eighth year, the people that were
at Jerusalem and in Judea, and the council, and Judas, sent
greeting and health unto Aristobulus, king Ptolemeus' master, who
was of the stock of the anointed priests, and to the Jews that were
in Egypt:
11 Insomuch as God hath delivered us from great perils, we thank
him highly, as having been in battle against a king. 12 For he cast
them out that fought within the holy city.
13 For when the leader was come into Persia, and the army with
him that seemed invincible, they were slain in the temple of Nanea
by the deceit of Nanea's priests. 14 For Antiochus, as though he
would marry her, came into the place, and his friends that were
with him, to receive money in name of a dowry. 15 Which when the
priests of Nanea had set forth, and he was entered with a small
company into the compass of the temple, they shut the temple as

soon as Antiochus was come in: [16] and opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.
[17] Blessed be our God in all things, who hath delivered up the ungodly.
[18] Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar. [19] For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.
[20] Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; [21] then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. [22] When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.
[23] And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.
[24] And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, [25] the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: [26] receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. [27] Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. [28] Punish them that oppress us, and with pride do us wrong. [29] Plant thy people again in

thy holy place, as Moses hath spoken. [30] And the priests sung psalms of thanksgiving.
[31] Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. [32] When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.
[33] So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith. [34] Then the king, inclosing the place, made it holy, after he had tried the matter.
[35] And the king took many gifts, and bestowed thereof on those whom he would gratify. [36] And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2

[1] It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: [2] and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. [3] And with other such speeches exhorted he them, that the law should not depart from their hearts.
[4] It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. [5] And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.
[6] And some of those that followed him came to mark the way, but they could not find it. [7] Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. [8] Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed

under Moses, and as when Solomon desired that the place might be honourably sanctified.
9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. 10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. 11 And Moses said, Because the sin offering was not to be eaten, it was consumed. 12 So Solomon kept those eight days.
13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. 14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us. 15 Wherefore if ye have need thereof, send some to fetch them unto you.
16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.
17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, 18 as he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.
19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,
20 and the wars against Antiochus Epiphanes, and Eupator his son,
21 and the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes, 22 and recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour: 23 *all these things, I say*, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.
24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, 25 we have been careful, that they that will

read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.
[26] Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;
[27] even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; [28] leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. [29] For as the master builder of a new house must care for the whole building: but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. [30] To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: [31] but to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement. [32] Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

3

[1] Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, [2] it came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts; [3] insomuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.
[4] But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. [5] And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseas, who then was governor of Celosyria and Phenice, [6] and told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

[7] Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money. [8] So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.
[9] And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.
[10] Then the high priest told him that there was such money laid up for the relief of widows and fatherless children: [11] and that some of it belonged to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold: [12] and that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.
[13] But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.
[14] So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city. [15] But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.
[16] Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. [17] For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.
[18] Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.
[19] And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of

the windows. [20] And all, holding their hands toward heaven, made supplication.
[21] Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony. [22] They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.
[23] Nevertheless Heliodorus executed that which was decreed.
[24] Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. [25] For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.
[26] Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.
[27] And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. [28] Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God: [29] for he by the hand of God was cast down, and lay speechless without all hope of life. [30] But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.
[31] Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. [32] So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.
[33] Now as the high priest was making an atonement, the same

young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life: [34] and seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.
[35] So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. [36] Then testified he to all men the works of the great God, which he had seen with his eyes.
[37] And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, [38] If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God. [39] For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.
[40] And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

4

[1] This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. [2] Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.
[3] But when their hatred went so far, that by one of Simon's faction murders were committed, [4] Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice, [5] he went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private: [6] for he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.
[7] But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, [8] promising unto the king by

intercession three hundred and threescore talents of silver, and of another revenue eighty talents: [9] beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of* Antiochians. [10] Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.
[11] And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: [12] for he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.
[13] Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; [14] that the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; [15] not setting by the honours of their fathers, but liking the glory of the Grecians best of all.
[16] By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. [17] For it is not a light thing to do wickedly against the laws of God; but the time following shall declare these things.
[18] Now when the game that was used every fifth year was kept at Tyrus, the king being present, [19] this ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. [20] This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof it was employed to the making of gallies.
[21] Now when Apollonius the *son* of Menestheus was sent into Egypt

for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem: [22] where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings: and so afterward went with his host unto Phenice.
[23] Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. [24] But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. [25] So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.
[26] Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. [27] So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it: [28] for unto him appertained the gathering of the customs. Wherefore they were both called before the king.
[29] Now Menelaus left his brother Lysimachus in his stead in the priesthood: and Sostratus *left* Crates, who was governor of the Cyprians.
[30] While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis. [31] Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.
[32] Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about. [33] Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.
[34] Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming

to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard to justice. [35] For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.
[36] And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. [37] Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. [38] And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.
[39] Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away. [40] Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.
[41] They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. [42] Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.
[43] Of these matters therefore there was an accusation laid against Menelaus. [44] Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: [45] but Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery,
as it were to take the air, brought him to be of another mind:
47 insomuch that he discharged Menelaus from the accusations,
who notwithstanding was cause of all the mischief: and those poor
men, who, if they had told their cause, yea, before the Scythians,
should have been judged innocent, them he condemned to death.
48 Thus they that followed the matter for the city, and for the
people, and for the holy vessels, did soon suffer unjust punishment.
49 Wherefore even they of Tyrus, moved with hatred of that wicked
deed, caused them to be honourably buried. 50 And so through the
covetousness of them that were of power Menelaus remained still
in authority, increasing in malice, and being a great traitor to the
citizens.

5

1 About the same time Antiochus prepared his second voyage into
Egypt: 2 and then it happened, that through all the city, for the
space almost of forty days, there were seen horsemen running in
the air, in cloth of gold, and armed with lances, like a band of
soldiers, 3 and troops of horsemen in array, encountering and
running one against another, with shaking of shields, and
multitude of pikes, and drawing of swords, and casting of darts,
and glittering of golden ornaments, and harness of all sorts.
4 Wherefore every man prayed that that apparition might turn to
good.
5 Now when there was gone forth a false rumour, as though
Antiochus had been dead, Jason took at the least a thousand men,
and suddenly made an assault upon the city; and they that were
upon the walls being put back, and the city at length taken,
Menelaus fled into the castle: 6 but Jason slew his own citizens
without mercy, not considering that to get the day of them of his
own nation would be a most unhappy day for him; but thinking
they had been *his* enemies, and not *his* countrymen, whom he
conquered. 7 Howbeit for all this he obtained not the principality,
but at the last received shame for the reward of his treason, and
fled again into the country of the Ammonites.
8 In the end therefore he had an unhappy return, being accused

before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. [9] Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred: [10] and he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

[11] Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, [12] and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. [13] Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. [14] And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

[15] Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: [16] and taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

[17] And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place. [18] For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

[19] Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. [20] And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

[21] So when Antiochus had carried out of the temple a thousand and

eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.
22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; 23 and at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.
24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:
25 who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. 26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.
27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

6

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: 2 and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of strangers, as they did desire that dwelt in the place.
3 The coming in of this mischief was sore and grievous to the people: 4 for the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. 5 The altar also was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew.
7 And in the day of the king's birth every month they were brought

by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.
[8] Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: [9] and whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.
[10] For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. [11] And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.
[12] Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. [13] For it is a token of his great goodness, when wicked doers are not suffered any longer time, but forthwith punished.
[14] For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us, [15] lest that, being come to the height of sin, afterwards he should take vengeance of us. [16] And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people. [17] But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.
[18] Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh. [19] But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. [20] As it behoved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.
[21] But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought

him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; [22] that in so doing he might be delivered from death, and for the old friendship with them find favour.
[23] But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.
[24] For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;
[25] and so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. [26] For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.
[27] Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, [28] and leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment: [29] they that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.
[30] But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him. [31] And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

7

[1] It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.
[2] But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.
[3] Then the king, being in a rage, commanded pans and caldrons to be made hot: [4] which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.
[5] Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, [6] The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.
[7] So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?
[8] But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. [9] And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.
[10] After him was the third made a mocking stock: and when he was required he put out his tongue, and that right soon, holding forth his hands manfully, [11] and said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. [12] Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.
[13] Now when this man was dead also, they tormented and mangled the fourth in like manner. [14] So when he was ready to die he said

thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.
15 Afterward they brought the fifth also, and mangled him. 16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; 17 but abide a while, and behold his great power, how he will torment thee and thy seed.
18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*. 19 But think not thou, that takest in hand to strive against God, that thou shall escape unpunished.
20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in the Lord. 21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, 22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; 23 but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.
24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.
25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. 26 And when he had exhorted her with many words, she promised him that she would counsel her son.
27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son,

have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. [28] I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. [29] Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.
[30] Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. [31] And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.
[32] For we suffer because of our sins. [33] And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. [34] But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: [35] for thou hast not yet escaped the judgment of Almighty God, who seeth all things.
[36] For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. [37] But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God; [38] and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.
[39] Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. [40] So this man died undefiled, and put his whole trust in the Lord.
[41] Last of all after the sons the mother died.
[42] Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

8

[1] Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.
[2] And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; [3] and that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him, [4] and remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.
[5] Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy. [6] Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies. [7] But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.
[8] So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.
[9] Then forthwith choosing Nicanor the *son* of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.
[10] So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. [11] Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.
[12] Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand, [13] they that were fearful, and distrusted the justice of

God, fled, and conveyed themselves away.
14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together: 15 and if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.
16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully, 17 and to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city whereof they made a mockery, and also the taking away of the government of their forefathers:
18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.
19 Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. 20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.
21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts; 22 and joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. 23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God: himself leading the first band, he joined battle with Nicanor.
24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; 25 and took their money that came to buy them, and pursued them far: but lacking time they returned: 26 for it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled
their enemies, they occupied themselves about the sabbath,
yielding exceeding praise and thanks to the Lord, who had
preserved them unto that day, which was the beginning of mercy
distilling upon them.
28 And after the sabbath, when they had given part of the spoils to
the maimed, and the widows, and orphans, the residue they
divided among themselves and their servants. 29 When this was
done, and they had made a common supplication, they besought
the merciful Lord to be reconciled with his servants for ever.
30 Moreover of those that were with Timotheus and Bacchides, who
fought against them, they slew above twenty thousand, and very
easily got high and strong holds, and divided among themselves
many spoils more, and made the maimed, orphans, widows, yea,
and the aged also, equal in spoils with themselves. 31 And when
they had gathered their armour together, they laid them up all
carefully in convenient places, and the remnant of the spoils they
brought to Jerusalem.
32 They slew also Philarches, that wicked person, who was with
Timotheus, and had annoyed the Jews many ways. 33 Furthermore
at such time as they kept the feast for the victory in their country
they burnt Callisthenes, [and some others] that had set fire upon
the holy gates, who had fled into a little house; and they received a
reward meet for their wickedness.
34 As for that most ungracious Nicanor, who had brought a
thousand merchants to buy the Jews, 35 he was through the help of
the Lord brought down by them, of whom he made least account;
and putting off his glorious apparel, and discharging his company,
he came like a fugitive servant through the midland unto Antioch,
having very great dishonour, for that his host was destroyed.
36 Thus he, that took upon him to make good to the Romans their
tribute by means of the captives in Jerusalem, told abroad, that the
Jews had God to fight for them, and therefore they could not be
hurt, because they followed the laws that he gave them.

9

1 About that time came Antiochus with dishonour out of the country

of Persia. [2] For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.
[3] Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. [4] Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying place of the Jews.
[5] But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; [6] and that most justly: for he had tormented other men's bowels with many and strange torments.
[7] Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.
[8] And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of men) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. [9] So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. [10] And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.
[11] Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment. [12] And when he himself could not abide his own smell, he said these words, It is meet to be

subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.
13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, 14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying place,) he would set at liberty:
15 and as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: 16 and the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: 17 yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.
18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:
19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: 20 if ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.
21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: 22 not distrusting mine health, but having great hope to escape this sickness. 23 But considering that even my father, at what time he led an army into the high countries, appointed a successor, 24 to the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:
25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as

followeth:
[26] Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. [27] For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.
[28] Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. [29] And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

10

[1] Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city: [2] but the altars which the heathen had built in the open street, and also the chapels, they pulled down.
[3] And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.
[4] When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.
[5] Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth *day* of the same month, which is Casleu.
[6] And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. [7] Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. [8] They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.
[9] And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the
son of this wicked man, gathering briefly the calamities of the
wars. 11 So when he was come to the crown, he set one Lysias over
the affairs of his realm, and *appointed him* chief governor of
Celosyria and Phenice.
12 For Ptolemeus, that was called Macron, choosing rather to do
justice unto the Jews for the wrong that had been done unto them,
endeavoured to continue peace with them. 13 Whereupon being
accused of *the king's* friends before Eupator, and called traitor at
every word, because he had left Cyprus, that Philometor had
committed unto him, and departed to Antiochus Epiphanes, and
seeing that he was in no honourable place, he was so discouraged,
that he poisoned himself and died.
14 But when Gorgias was governor of the holds, he hired soldiers,
and nourished war continually with the Jews; 15 and therewithal the
Idumeans, having gotten into their hands the most commodious
holds, kept the Jews occupied, and receiving those that were
banished from Jerusalem, they went about to nourish war.
16 Then they that were with Maccabeus made supplication, and
besought God that he would be their helper; and so they ran with
violence upon the strong holds of the Idumeans, 17 and assaulting
them strongly, they won the holds, and kept off all that fought upon
the wall, and slew all that fell into their hands, and killed no fewer
than twenty thousand.
18 And because certain, who were no less than nine thousand, were
fled together into two very strong castles, having all manner of
things convenient to *sustain* the siege, 19 Maccabeus left Simon and
Joseph, and Zaccheus also, and them that were with him, who were
enough to besiege them, and departed himself unto those places
which more needed his help.
20 Now they that were with Simon, being led with covetousness,
were persuaded for money through certain of those that were in
the castle, and took seventy thousand drachms, and let some of
them escape. 21 But when it was told Maccabeus what was done, he
called the governors of the people together, and accused those
men, that they had sold their brethren for money, and set their
enemies free to fight against them. 22 So he slew those that were
found traitors, and immediately took the two castles. 23 And having

good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.
24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms. 25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth, 26 and fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. 27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.
28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle.
29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, 30 and took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed. 31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.
32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.
33 But they that were with Maccabeus laid siege against the fortress courageously four days. 34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.
35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal. 36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the

army, took the city, [37] and killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.
[38] When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

11

[1] Not long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. [2] And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, [3] and to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year: [4] not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.
[5] So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.
[6] Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel. [7] Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.
[8] And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold. [9] Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron. [10] Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. [11] And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight. [12] Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them, 14 and persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them. 15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.
16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting: 17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. 18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. 19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. 20 But of the particulars I have given order both to these, and the other that came from me, to commune with you. 21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioscorinthius.
22 Now the king's letter contained these words: King Antiochus unto his brother Lysias *sendeth* greeting: 23 since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. 24 We understand also that the Jews would not consent to our father, for to be brought unto the customs of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.
25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. 26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.
27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews; 28 If ye fare well, we have our desire; we

are also in good health. [29] Menelaus declared unto us, that your desire was to return home, and to follow your own business:
[30] wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security. [31] And the Jews shall use their own kind of meats and laws, as before: and none of them any manner of ways shall be molested for things ignorantly done. [32] I have sent also Menelaus, that he may comfort you. [33] Fare ye well. In the hundred forty and eighth year, *and* the fifteenth *day* of *the month* Xanthicus.
[34] The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, *send* greeting unto the people of the Jews. [35] Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.
[36] But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. [37] Therefore send some with speed, that we may know what is your mind. [38] Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

12

[1] When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. [2] But of the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.
[3] The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. [4] Who accepted of it according to the common decree of the city, as being desirous to live in peace and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.
[5] When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready*. [6] And calling upon God the righteous Judge, he came against those

murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. [7] And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe.
[8] But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, [9] he came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.
[10] Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.
[11] Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.
[12] Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.
[13] He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis. [14] But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken. [15] Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, [16] and took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.
[17] Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni. [18] But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold. [19] Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went

forth, and slew those that Timotheus had left in the fortress, above ten thousand men.
20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.
21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.
22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords. 23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.
24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. 25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.
26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.
27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts. 28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.
29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem. 30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity; 31 they

gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.
32 And after the *feast*, called Pentecost, they went forth against Gorgias the governor of Idumea, 33 who came out with three thousand men of foot and four hundred horsemen. 34 And it happened that in their fighting together a few of the Jews were slain. 35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.
36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle. 37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.
38 So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.
39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. 40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. 41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,
42 betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.
43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: 44 for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. 45 And also in that he

perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

13

[1] In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, [2] and with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.
[3] Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. [4] But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.
[5] Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes. [6] And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death. [7] Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: [8] for inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.
[9] Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time. [10] Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple: [11] and that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.
[12] So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the

ground three days long, Judas, having exhorted them, commanded they should be in a readiness.
13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.
14 So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: 15 and having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him. 16 And at last they filled the camp with fear and tumult, and departed with good success. 17 This was done in the break of the day, because the protection of the Lord did help him.
18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, 19 and marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men: 20 for Judas had conveyed unto them that were in it such things as were necessary.
21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.
22 The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome:
23 heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, 24 and accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians; 25 came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void.
26 Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

14

1 After three years was Judas informed, that Demetrius the *son* of
Seleucus, having entered by the haven of Tripolis with a great
power and navy, 2 had taken the country, and killed Antiochus, and
Lysias his protector.
3 Now one Alcimus, who had been high priest, and had defiled
himself wilfully in the times of their mingling *with the Gentiles*,
seeing that by no means he could save himself, nor have any more
access to the holy altar, 4 came to king Demetrius in the hundred
and one and fiftieth year, presenting unto him a crown of gold, and
a palm, and also of the boughs which were used solemnly in the
temple: and so that day he held his peace.
5 Howbeit, having gotten opportunity to further his foolish
enterprise, *and* being called into council by Demetrius, and asked
how the Jews stood affected, and what they intended, he answered
thereunto: 6 Those of the Jews that be called Assideans, whose
captain is Judas Maccabeus, nourish war, and are seditious, and
will not let the realm be in peace.
7 Therefore I, being deprived of mine ancestors' honour, I mean the
high priesthood, am now come hither: 8 first, verily for the
unfeigned care I have of things pertaining to the king; and
secondly, even for that I intend the good of mine own citizens: for
all our nation is in no small misery through the unadvised dealing
of them aforesaid.
9 Wherefore, O king, seeing thou knowest all these things, be
careful for the country, and our nation, which is pressed on every
side, according to the clemency that thou readily shewest unto all.
10 For as long as Judas liveth, it is not possible that the state should
be quiet. 11 This was no sooner spoken of him, but others of the
king's friends, being maliciously set against Judas, did more
incense Demetrius.
12 And forthwith calling Nicanor, who had been master of the
elephants, and making him governor over Judea, he sent him forth,
13 commanding him to slay Judas, and to scatter them that were
with him, and to make Alcimus high priest of the great temple.
14 Then the heathen, that had fled out of Judea from Judas, came to

Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.
15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence. 16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.
17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies. 18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.
19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.
20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, 21 and appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them, 22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.
23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. 24 And he would not willingly have Judas out of his sight: for he loved the man from his heart. 25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.
26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state: for that he had ordained Judas, a traitor to his realm, to be the king's successor. 27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

[28] When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. [29] But because there was no dealing against the king, he watched his time to accomplish this thing by policy.
[30] Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. [31] But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. [32] And when they sware that they could not tell where the man was whom he sought, [33] he stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.
[34] After these words, he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner; [35] Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us: [36] therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.
[37] Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. [38] For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.
[39] So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: [40] for he thought by taking him to do the Jews much hurt. [41] Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;
[42] choosing rather to die manfully, than to come into the hands of

the wicked, to be abused otherwise than beseemed his noble birth:
43 but missing his stroke through haste, the multitude also rushing
within the doors, he ran boldly up to the wall, and cast himself
down manfully among the thickest of them. 44 But they quickly
giving back, and a space being made, he fell down into the midst of
the void place.
45 Nevertheless, while there was yet breath within him, being
inflamed with anger, he rose up; and though his blood gushed out
like spouts of water, and his wounds were grievous, yet he ran
through the midst of the throng; and standing upon a steep rock,
46 when as his blood was now quite gone, he plucked out his
bowels, and taking them in both his hands, he cast them upon the
throng, and calling upon the Lord of life and spirit to restore him
those again, he thus died.

15

1 But Nicanor, hearing that Judas and his company were in the
strong places about Samaria, resolved without any danger to set
upon them on the sabbath day.
2 Nevertheless the Jews that were compelled to go with him said, O
destroy not so cruelly and barbarously, but give honour to that day,
which he, that seeth all things, hath honoured with holiness above
other days.
3 Then the most ungracious wretch demanded, if there were a
Mighty one in heaven, that had commanded the sabbath day to be
kept. 4 And when they said, There is in heaven a living Lord, and
mighty, who commanded the seventh day to be kept: 5 then said the
other, And I also am mighty upon earth, and I command to take
arms, and to do the king's business. Yet he obtained not to have his
wicked will done. 6 So Nicanor in exceeding pride and haughtiness
determined to set up a public monument of his victory over Judas
and them that were with him.
7 But Maccabeus had ever sure confidence that the Lord would help
him: 8 wherefore he exhorted his people not to fear the coming of
the heathen against them, but to remember the help which in
former times they had received from heaven, and now to expect
the victory and aid, which should come unto them from the

Almighty. [9] And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.
[10] And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. [11] Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.
[12] And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. [13] This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. [14] Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God. [15] Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus, [16] Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.
[17] Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. [18] For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple.
[19] Also they that were in the city took not the least care, being troubled for the conflict abroad.
[20] And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,
[21] Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that

worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:
[22] therefore in his prayer he said after this manner: O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: [23] wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; [24] and through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.
[25] Then Nicanor and they that were with him came forward with trumpets and songs. [26] But Judas and his company encountered the enemies with invocation and prayer. [27] So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.
[28] Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. [29] Then they made a great shout and a noise, praising the Almighty in their own language.
[30] And *Judas*, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.
[31] So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower, [32] and shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.
[33] And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple. [34] So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled. [35] He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.
[36] And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the

day before Mardocheus' day. [37] Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.
[38] And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. [39] For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

Third Maccabees

1

[1] Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.
[2] And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. [3] But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.
[4] A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minæ of gold apiece. [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. [8] The Jews also sent some of their council and of their elders to him. The greetings, guest-gifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit their city.
[9] Having arrived at 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 court, [10] he was so struck with the exact magnificence of the place, and so

wondered at the orderly arrangements of the temple, that he conceived the purpose of entering the sanctuary itself.
11 And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. 12 Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying, Be it that they were deprived of this honour, I ought not to be. 13 And he put the question, Why, when he entered all temples, none of the priests who were present forbad him?
14 He was thoughtlessly answered by some one, That he did wrong to boast of this. 15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? 16 And 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 had been left behind in the city were scared, and rushed forth, uncertain of the event.
18 Virgins, who had 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, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. 20 Newborn babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. 21 Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.
22 Along with these there were some of the citizens who took courage, and would not 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 had occupied before.
24 During this time the multitude kept on praying. 25 The elders who

surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. [26] He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.
[27] Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening 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, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

2

[1] Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:
[2] O Lord, Lord, 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 exulteth in his confidence and strength. [3] It is thou, the Creator of all, the Lord of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.
[4] It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. [5] It was thou who didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst consume them with fire and brimstone.
[6] Thou didst make known thy power when thou causedst the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse inflictions. [7] And thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage to those who put their trust in thee, the Lord of the whole creation. [8] These saw and felt the works of thine hands, and praised thee the Almighty.
[9] Thou, O King, when thou createdst the illimitable and

measureless earth, didst choose out this city: thou didst make this place sacred to thy name, albeit thou needest nothing: thou didst glorify it with thy illustrious presence, after constructing it to the glory of thy great and honourable name.
10 And thou didst promise, out of love to the house of Israel, that should we fall away from thee, and become afflicted, and then come to this house and pray, thou wouldest hear our prayer.
11 Verily thou art faithful and true.
12 And whereas thou didst often aid our fathers when hard pressed, and in low estate, and deliveredst them out of great dangers, 13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless. 14 We being in this low condition, this bold and profane man seeks to dishonour this thy holy place, consecrated out of the earth to the name of thy Majesty.
15 Thy dwelling-place, the heaven of heavens, is indeed unapproachable to men. 16 But since it seemed good to thee to exhibit thy glory among thy people Israel, thou didst sanctify this place. 17 Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say, 18 We have trampled upon the holy house, as idolatrous houses are trampled upon.
19 Blot out our iniquities, and do away with our errors, and shew forth thy compassion in this hour. 20 Let thy mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise thee with their mouth.
21 At that time God, who seeth all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence. 22 Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech.
23 His friends and body-guards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. 24 When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings.

[25] He proceeded to Egypt, grew worse in wickedness through his
beforementioned companions in wine, who were lost to all
goodness; [26] and not satisfied with countless acts of impiety, his
audacity so increased that he raised evil reports there, and many of
his friends, watching his purpose attentively, joined in furthering
his will.
[27] His purpose was to inflict a public stigma upon our race;
wherefore he erected a pillar at the tower-porch, and caused the
following inscription to be engraven upon it: [28] That entrance to
their own temple was to be refused to all those who would not
sacrifice; that all the Jews were to be registered among the
common people; that those who resisted were to be forcibly seized
and put to death; [29] that those who were thus registered, were to
be marked on their persons by the ivy-leaf symbol of Dionysus, and
to be set apart with these limited rights.
[30] To do away with the appearance of hating them all, he had it
written underneath, that if any of them should elect to enter the
community of those initiated in the rites, these should have equal
rights with the Alexandrians.
[31] Some of those who were over the city, therefore, abhorring any
approach to the city of piety, unhesitatingly gave in to the king,
and expected to derive some great honour from a future
connection with him. [32] A nobler spirit, however, prompted the
majority to cling to their religious observances, and by paying
money that they might live unmolested, these sought to escape the
registration: [33] cheerfully looking forward to future aid, they
abhorred their own apostates, considering them to be national
foes, and debarring them from the common usages of social
intercourse.

3

[1] On discovering this, so incensed was the wicked king, that he no
longer confined his rage to the *Jews* in Alexandria. Laying his hand
more heavily upon 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, an invidious rumour was uttered abroad

by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law. [3] Now, while the Jews always maintained a feeling of unswerving loyalty towards the kings, [4] yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium; [5] although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

[6] What all the rest of mankind said, was, however, made of no account by the foreigners; [7] who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

[8] Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs: [9] He who knoweth all things, will not, *said they*, disregard so great a people. [10] Some of the neighbours, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

[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 Jews.

[12] King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness! [13] I am right well; and so, too, are my affairs. [14] Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue 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 Cœle-Syria and Phœnicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as 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 deeds. 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 toward all men, refrained from exercising our power upon them. 19 And 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 thing reasonable.
20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.
21 Accordingly, bearing no ill-will against their kinsmen [at Jerusalem], 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 bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.
22 All this, however, they have taken in a very different spirit. With their innate malignity, they have 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 ignoble course of procedure will force us to do away with our reform. 24 Having then, received certain proofs that these *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 As soon, therefore, as the contents of this letter become known to you, in that same hour we order those *Jews* who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a death, cruel and ignominious, suitable to men disaffected. 26 For by the punishment of them in one body we perceive that we have found the only means of

establishing our affairs for the future on a firm and satisfactory basis.
27 Whoever shall shield a Jew, whether it be old man, child, or suckling, shall with his whole house be tortured to death.
28 Whoever shall inform against the *Jews*, besides receiving the property of the person charged, shall be presented with two thousand drachmæ from the royal treasury, shall be made free, and shall be crowned.
29 Whatever place shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every living being for all time to come. 30 Such was the purport of the king's letter.

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, were now to shew itself openly.
2 The Jews 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 place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?
4 They were sent out unanimously by the generals in the several 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 upon the uncertain issue of life, shed tears at this their miserable expulsion. 5 A multitude of aged hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.
6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in lieu 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 halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wailings, and saw only the grave at hand. [9] They were dragged along by unyielding chains, like wild beasts: 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 barred 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 conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast 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; nay, were deemed unworthy of any civilized accommodation.
[12] When this was done, the king, hearing that their brethren 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 whit 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 extirpate 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 was not 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 Jews was too great for registration, [18] inasmuch as 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 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 *Jews*: 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 the active interference of the unconquerable Providence which assisted the Jews from heaven.

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 and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. [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 Jews the most.
[4] The master of the elephants, Hermon, fulfilled his commission punctually. [5] The underlings appointed for the purpose went out about eventide 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 Jews to be destitute of all protection; for chains fettered them about. [7] They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, [8] to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. [9] Their litany so earnest went up to heaven.
[10] Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the king thereof. [11] He, however, who has sent his good creature sleep from all time, by night or by day thus gratifying whom he wills, diffused a portion thereof [now] upon the

king. [12] By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.
[13] But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles. [14] The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were bidden collected, 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 potations, 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 Jews had been allowed to outlive that day.
[19] Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. [20] The king, then, with a barbarity exceeding that of Phalaris, said, That they might thank his sleep of that day. Lose no time, and get ready the elephants against to-morrow, as you did before, for the destruction of these accursed Jews.
[21] When the king said this, the company present were glad, and approved; and then each man went to his own home. [22] Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.
[23] The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.
[24] The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. [25] The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.
[26] The sun's rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized. [27] The king, receiving him, was astonished at his unwonted exit; and,

overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation. [28] But this was the working of that Almighty God who had made him forget all his purpose. [29] Hermon, and all his friends, pointed out the preparation of the animals. They are ready, O 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, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served. [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 visage, and depressed in countenance. [34] The friends, too, stole out one by one, and dismissed the assembled multitudes to their occupations. [35] The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.
[36] Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth. [37] And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to thee about these same persons? [38] Once more, arm the elephants against the morrow for the extermination of the Jews.
[39] His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: [40] O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast ordered their destruction. When the thing is to be done, thou changest thy mind, and recallest thy instructions. [41] For this cause 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 Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He swore a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants. [43] He would also

invade Judea, and level its towns with fire and the sword; and 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 And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.
46 About early morning, when the city was now 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 feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the above-mentioned *Jews*.
48 But the *Jews*, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd, 49 thought that they had come to the last moment of their lives, to the end of what they had tremblingly expected. They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.
50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and
51 sent up an exceeding great cry, entreating the Lord of all power to reveal himself, and have mercy upon those who now lay at the gates of Hades.

6

1 And Eleazar, an illustrious priest of the country, who had attained to length of days, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus:

[2] O King, mighty in power, most high, Almighty God, who regulatest the whole creation with thy tender mercy, [3] look upon the seed of Abraham, upon the children of the sanctified Jacob, thy sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land.
[4] Thou destroyedst Pharaoh, with his host of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of thy mercy upon the race of Israel, thou didst overwhelm him with his proud army.
[5] When Sennacherim, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting himself against thy holy city, with boastings grievous to be endured, thou, O Lord, didst demolish him and didst shew forth thy might to many nations. [6] When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. [7] It was thou who, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back again unhurt to light. [8] When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.
[9] And now, thou who hatest insolence; thou who dost abound in mercy; thou who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless Gentiles. [10] If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which thou preferrest.
[11] Let not the vain-minded congratulate vain idols at the destruction of thy beloved, saying, Neither did their God deliver them. [12] Thou who art All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. [13] Let the heathen cower before thy invincible might to-day, O glorious One, who hast all power to save the race of Jacob. [14] The whole band of infants and their parents with tears beseech thee. [15] Let it be shewn to all the nations that thou art with us, O Lord, and hast not turned thy face away from us; but as thou saidst that thou wouldst not forget them

even in the land of their enemies, so do thou fulfil this saying, O Lord.
16 Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power. 17 When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army.
18 Then the all-glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down, and were visible to all but the Jews. 19 And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters. 20 And a cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. 21 They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them.
22 The king's wrath was converted into compassion; and he wept at his own machinations. 23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, 24 Ye have governed badly; and have exceeded tyrants in cruelty; and me your benefactor ye have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. 25 Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? 26 Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?
27 Loose, loose the unjust bonds; send them to their homes in peace, and deprecate what has 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 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour. 30 The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other

materials for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place in which they expected to meet with their destruction.
31 Then they who were before despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.
32 Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.
33 So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 34 Those who had 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 Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms. 36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 37 They requested the king to send them back to their homes.
38 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. 39 The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.
40 They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away. 41 The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

7

1 King Ptolemy Philopator to the commanders throughout Egypt,

and to all who are set over affairs, joy and strength. [2] We, too, and
our children are well; and God has directed our affairs as we wish.
[3] Certain of our friends did of malice vehemently urge us to punish
the 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 Jews to all other people. [5] They brought them fettered
in grievous chains as slaves, nay, as traitors. Without enquiry or
examination they endeavoured to annihilate them. They buckled
themselves with a savage cruelty, worse than Scythian custom.
[6] For this cause we severely threatened them; yet, with the
clemency which we are wont to extend to all men, we at length
permitted them to live. Finding that the God of heaven cast a
shield of protection over the Jews 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] And we have dismissed them to their
several homes; bidding all men everywhere to do them no wrong,
or unrighteously revile them about the past. [9] For know ye, that
should we conceive any evil design against, or in any manner
aggrieve them, we shall ever have as our opposite, not man, but
the highest God, the ruler of all might. From Him there will be no
escape, as the avenger of such deeds. Fare ye well.
[10] When they had received this letter, they were not forward to
depart immediately. They petitioned the king to be allowed to
inflict fitting punishment upon those of their race who had willingly
transgressed the holy God, and the law of God. [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 had transgressed the law of God
boldly in every part of the king's dominions. [13] Their priests, then,
as it was meet, saluted him with good wishes, and all the people
echoed with the Hallelujah. They then joyfully departed.
[14] Then they punished and destroyed with ignominy every polluted
Jew that fell in their way; [15] slaying thus, in that day, above three

hundred men, and esteeming this destruction of the wicked a season of joy. [16] They themselves having held fast their God unto 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 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 severally the means of securing a return home. [19] They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness. [20] These they registered as sacred upon a pillar, when they had 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, and no one in any way robbed them of their goods. [22] Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation. [23] Blessed be the Redeemer of Israel unto everlasting. Amen.

Psalm 151

151

[1] This Psalm is a genuine one of David, though supernumerary, *composed* when he fought in single combat with *Alex. Goliath.Goliad.
I was small among my brethren, and youngest in my father's house:
I tended my father's sheep. [2] My hands formed a musical instrument, and my fingers tuned a psaltery. [3] And who shall tell my Lord? the Lord himself, he himself hears. [4] He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing. [5] My brothers were handsome and tall; but the Lord did not take pleasure in them. [6] I went forth to meet the Philistine; and he cursed me by his idols. [7] But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.